

A
Growing
Haggadah

Edited by
Rabbi Mark Hurvitz
Avigail Hurvitz-Prinz

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Mark Hurvitz

הרב מארק מאיר בן ציפורה ונחמיה הלוי הורוויץ

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Post Office Box 1300

Solana Beach, CA 92075

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Forward

Haggadah and Liberation

Why do we celebrate Passover in our day?

Through the ages, our people's Spring festival has expanded to express an ever greater understanding of the concept of liberation. The earliest meanings of the holiday relate back to pre-Israelite times and refer to two distinct holidays: the Feast of the Paschal Lamb and the Festival of Matzot, or Feast of Unleavened Bread. Each of these feasts, occurring at the lambing season and the beginning of the wheat and barley harvest respectively, celebrate the renewal of the year's growth and, so, a liberation from the fear of economic destruction. In biblical times, both of these holidays gained historical associations and related to the liberation of the Hebrews from slavery in Egypt.¹

During the biblical period the Exodus event became the central idea of Jewish life and the experience from which the core values of our people grew. Prescriptions for social, civil and ritual practices all harkened back to the experience of the liberation because: "You were strangers in the land of Egypt." Some of these rules instituted the Sabbath

(Deuteronomy 5:12-15), regulated loans (Leviticus 25:35-38) and the treatment of servants (Leviticus 25:29-43), as well as widows, orphans and the poor (Deuteronomy 16:11, 12), and set the guidelines for sexual morality (Leviticus 18:3ff).²

Toward the close of the biblical period individual families celebrated the Passover by bringing their sacrifice to the Temple in Jerusalem, then returning

to their homes to cook the meal and eat it with the matzot and bitter herbs. Except that the slaughtering occurred in the Temple, the celebration differed little from what Exodus prescribed. This is still essentially the practice among the Samaritans who gather each year to observe the Passover on Mount Gerizim.³ The late biblical period was a time of tremendous spiritual creativity among our people and new interpretations as well as modes of observing the festival developed. We did not discard earlier ideas about the Passover. Rather, we expanded some of them to relate to then-contemporary spiritual and political concerns. The Passover Seder and its Haggadah developed to express these ideas.

The biblical text lends itself to this process. The Passover Haggadah uses a variety of terms to describe the transformation of the ancient Hebrews when they left Egypt. After the Exodus, according to the Bible, God simply tells the people (Ex. 11:17) "I brought your ranks out of the land of Egypt." However, before the Exodus, the Bible relates a more detailed description of what is to happen. There (Ex. 6:6-7), the text uses a series of terms that make their way into the Haggadah and shape how we have understood the Exodus ever since: "...I will free you from the burdens of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. And I will take you to be my people..."

Each of these terms has an ancient tradition of meaning. Nonetheless, together, they have come to connote words which, in American usage of our day, suggest "liberation." While "redemption" in a religious context implies a spiritual state, in its ancient biblical context, it referred to an individual act of physically saving someone from danger or bondage. "Deliverance" has also been understood with its more "spiritual" connotation; yet, as is clear from the Exodus passage, it is also a political term.

While the word Haggadah means "narrative," very little of the classic Haggadah is

Prescriptions for social, civil and ritual practices all harkened back to the experience of the liberation because: "You were strangers in the land of Egypt."

¹ Gaster, Theodor H., *Passover, Its History and Traditions*, Beacon, Boston, 1962, pp 16-25.

² Greenberg, Irving, *Guide to Passover*, National Jewish Conference Center, NY 1976.

³ Hurvitz, Mark, personal experience, 1974 <<http://www.davka.org/what/haggadah/hurvitzfootnote.html>>

devoted to a simple telling of the Exodus story. Instead the rabbis wove a variety of activities into the Seder event that purportedly serve to highlight the values of the Exodus and enable the participants to “learn by doing.” There have been many textual additions to the Haggadah as well as commentaries on the meaning of the texts and actions over the ages, still, a basic structure (Seder means “order”) remains. The Seder and the Haggadah begin with a recitation of the fourteen major segments of the evening’s program: 1 ☞ Sanctifying the holiday; 2 ☞ Washing the hands; 3 ☞ Eating the green vegetable dipped in salt water; 4 ☞ Reciting the Narrative; 5 ☞ Washing the hands (before eating the meal); 6 ☞ Blessing the bread; 7 ☞ Blessing the Matzah 8 ☞ Eating the bitter herb; 9 ☞ Eating the Matzah with the bitter herb; 10 ☞ Eating the meal; 11 ☞ Finding the Afikoman; 12 ☞ Reciting the grace after meals; 13 ☞ Singing Psalms of praise; 14 ☞ Concluding with the hope that we have reenacted the Exodus with the appropriate intention. (They appear throughout this Haggadah marked by a ☞.) Each section of the Seder has non-narrative interpretations that show the value of liberation. Even the segment of the Seder devoted to the formal reciting of the Haggadah, has little direct narrative. Instead, the text consists of questions, biblical passages, rabbinic tales and songs woven together. All these relate to the various aspects of the Exodus as we expanded and redefined the holiday as the spiritual liberation from idolatry to the belief in ethical monotheism (“God” or יהוה).

One of the earliest additional understandings of the Seder understood the “Exodus” as redemption from our spiritual inadequacies. The Jewish messianic movement of the first century CE which followed the teachings of Jesus of Nazareth highlighted this aspect. According to Solomon Zeitlin, their texts describe the “Last Supper” as either a celebration of the Passover Seder, or the meal of the night preceding. Three of the synoptic gospels state that Jesus was arrested the night of the

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Passover meal. He was thereby identified as the paschal lamb sacrificed to redeem them from sin. Justin Martyr made this idea explicit by saying: “For the pascha was Christ who was afterwards sacrificed...; And as the blood of the Passover saved us who were in Egypt, so also the blood of Christ will deliver from death those who have believed.”⁴ In order to make Jesus more obviously the Passover sacrifice, the Gospel of John sets the last supper as a simple meal the night before the sacrifice.⁵

The idea that the Passover could refer to the awaited messianic redeemer was not a novum of the Christian sect. Evidence exists for this was presented by the Jewish scholar David Daube. Toward the beginning of the Seder, early in the narrative section, we break the middle of three matzot on the Seder table and hide one of the halves. We must find this piece of Matzah, called the Afikoman, by the end of the meal and eat it before the Seder can continue. The word Afikoman is commonly understood to come from the Greek word for dessert. Daube, however, suggests that it refers to the messiah, who, separated from the Jewish people, will during the course of the Passover celebration be reunited with us, saving us once again.⁶

Approximately a hundred years following the rise of Christianity, during the Hadrianic persecutions (circa 135-150 CE), the rabbis added a more political understanding to the Passover observance. The text relates the story of five rabbis who spent Seder night together deeply involved in discussing the Exodus from Egypt. Finally, at dawn, their pupils told them that the time for the morning prayers had arrived. The event was finally written down in the Amoraic period (225-650) and added to the Haggadah,

⁴ Justyn Martyr, “Dialogue with Trypho”, quoted by Solomon Zeitlin in “Passover and the Last Supper”, in Goodman, Philip, *The Passover Anthology*, Jewish Publication Society, Phila. PA, 1971, pp. 13-16. ⁵ Zeitlin, Solomon, “Passover and the Last Supper”, in Goodman, Philip, *The Passover Anthology*, Jewish Publication Society, Phila. PA, 1971, pp. 13-16. ⁶ Daube, David, *He that cometh*, London, Council for Christian-Jewish Understanding, 1966. Lecture held in the Crypt of St. Paul’s Cathedral, London, October 1966.

once again in the narrative section, by the Gaonic period (650-1075).⁷ At first glance it is not obvious what political relevance the text has. Nonetheless, the commentators are unanimous in understanding the text as referring to a clandestine meeting of leaders of the rebellion against Rome who met under cover to celebrate the liberation from oppression of an earlier despot and plan the revolt against a contemporary oppressor. But what was the role of their disciples? According to Menachem Hacoen:

The Haggadah does not tell us a tale of how our greatest sages did not know that the time had come for saying the Shema in the morning... Could anyone imagine that the students would come to tell their teachers what had to be done?... The students were guards posted to alert the rabbis of any Roman patrols. When day broke, the students told their masters, using a code phrase that "the time has arrived for saying the Shema prayer,"

and they needed to be more careful because of the daylight.⁸

The many editions of the Haggadah issued from the late medieval period through the early modern period both in manuscript and printed versions differed primarily by way of their illustrations, translations or the commentaries attached to them.

Presently over three thousand known editions of the Haggadah⁹ exist and in recent years a new effort has begun to express the story of the Passover in contemporary

terms and with allusions to current struggles. Among the first of these, The New Haggadah (Behrman House Inc., New York, NY, revised edition 1942), edited by Mordecai Kaplan attempted a minor reconstruction of the text. Since the late 1960's the numbers of new Haggadot have expanded greatly and they touch on all aspects of "liberation" (though primarily as it is expressed in political terms). Many exist only in typescript or xerox editions. Among the more unusual

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and lesser known express the meaning of liberation from a variety of specific perspectives. These include humanism: "Hurvitz' Humanist Haggadah" (Hurvitz, Nathan, Los Angeles, 1968, typescript); women's liberation: "Women's Seder of Liberation" (no author, Los Angeles, 1976, xerox edition); radical politics: "A Radical Haggadah for Passover" (Waskow, Arthur, Ramparts, April 1969, p. 25-33); "4th World Haggadah" (Harris, Joel & Jack Schuldenfrei, World Union of Jewish Students, London, 1970); those that strive for non-gender-linked terminology: "The Telling; A Loving Haggadah for Passover" (ben Khayyim, Dov, ed., Rakhamim Publications, Oakland, CA, 1983), "Gates of Freedom: A Passover Haggadah" (Stern, Chaim, New Star Press, Bedford, NY, 1981); one that includes the liberation of the Palestinian people: "The Seder of the Children of Abraham (Bartnoff, Devorah, et. al. pp 38-72, in New Jewish Agenda, comp. The Shalom Seders, Three Haggadahs, Adama Books, 1984); expressing opposition to apartheid: "Seder for Freedom in Southern Africa" (Jews Against Apartheid, London, 1987) and, not least, vegetarian: "Haggadah for the Liberated Lamb" (Kalechofsky, Roberta, Micha Publications, Marblehead, MA, 1985). The process is likely to continue. New Haggadot recently published make children greater participants in the Seder.¹⁰

I also participate in this development. This Haggadah, which has now gone through numerous editions, struggles with the concept of liberation itself, suggests we may never actually complete the process, and questions whether it, in and of itself, is the ultimate goal.

⁷ Tosefta Pesachim 10:12, quoted in Freedman, Jacob, Haggadah "Me-ir Ay-nai-yim" Polychrome Historical Haggadah for Passover, Jacob Freedman Liturgy Research Foundation, Springfield, MA, 1974, p. 24.

⁸ Hacoen, Menachem, The Passover Haggadah, Legends and Customs, Adama Books, NY, 1987, pp. 52-54. I'm no longer sure this is accurate and have tried to express my new understanding in the text of the Haggadah. ⁹ Ibid., p. 6.

¹⁰ From the Mark Hurvitz collection <<http://www.davka.org/what/haggadah/haggadahbibliography.html>> now housed at the Frances-Henry Library of Hebrew Union College-Jewish Institute of Religion, Los Angeles.

Preparations for Pesach

Preparations for Pesach could begin as early as Tu b'Shvat. Some people have practiced growing their own parsley for their seders beginning by planting seeds at the “birthday of the trees.” The timing is about right, but parsley can be a bit fussy to start from seed. There may be other plants that you could sow in your garden (depending on where you live) that might grow in time to serve at your seder. In fact, parsley is a biannual. The plant from the seeds you sowed last year still produces leaves after the winter. Perhaps this is why it is chosen for dipping: *Parsley is available in early spring with little effort.* Tu b'Shvat is the very first blush of spring in the Land of Israel, though it may be hard for people based in the Northeast to imagine the end of winter at that date.

Purim precedes Pesach by one month and follows Tu b'Shvat by one month—and our Jewish masquerade holiday is often a time for over-indulgence of alcohol and sweets. Preparing for Pesach can mean a simple cleaning of one's pantry to be rid of chametz defined narrowly, or defined broadly as the extraneous “stuff” that you've kept around. Besides doing a spring cleanse of one's cupboards, it can also be an opportunity to reflect on bad habits or patterns that Pesach can help you refrain from. Following 7 weeks later (7x7) at Shavuot, as we, traditionally understood, we end our period of rebellion and wandering, entering the world where we take on the responsibilities of mitzvot and Torah. We are only able to take on responsibility and obligations as free agents.

Chametz חמץ

What is Chametz?

If one of five grains (wheat, oats, rye, barley or spelt) comes into contact with water (after the grains have been harvested) a natural process of fermentation begins. If the fermentation continues for 18 minutes or more, the grains are regarded as Chametz.

Matzah is made without Chametz: leavening. Our rabbis point to the philological similarity between the two Hebrew words חמץ and מצה. They question its implications. It takes only moments for unleaven to become leaven, and it takes less time for good intentions to become subverted. Philo of Alexandria suggested that just as leaven is forbidden during Pesach because it is “inflated,” so, as we spend our time during Pesach examining what we do to encourage redemption in our own day, we must guard ourselves against self-righteousness which can puff us up with pride.

What is the rule about Chametz on Pesach?

According to the Torah (Exodus 12:15): “Seven days you shall eat matzot... for whoever eats Chametz from the first day to the seventh day that person shall be cut off from Israel.”

What does “shall be cut off from Israel” mean? While theological dissertations may have been written on the subject, a simple sociological explanation probably suffices. Those who do not participate in the activities of the group of which they may claim to be a part, will, before long, find themselves apart from that group.

Does the prohibition against Chametz apply only to eating?

No. Torah also states that Chametz should not be found in our homes (Exodus 12:19) and should not be seen within our borders (Exodus 13:17). We are thus commanded to rid our homes of Chametz.

There are three primary means of eliminating our physical Chametz. The Seder itself helps us eliminate our spiritual Chametz.

1. Dispose of it. This was originally done by burning the Chametz. After all, there was no refuse collection that regularly came by the homes of our ancestors to pick up their garbage and take it to the dump. Classically the final search for Chametz is accomplished with a feather, and/or the palm frond saved from Sukkot. Vacuum cleaners were unknown in the early rabbinic period when the Seder developed. Had they been in existence, it is certain that those rabbis would have used them.

If you choose to burn your Chametz, the blessing is:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על בעור חמץ.

2. Give it away. Any Chametz that you have at home can be given to a local food pantry. This may include opened as well as unopened packages. Think of it, what we cannot use can be real food to others who are in need.
3. Symbolically sell it. Because in Early Rabbinic times it was thought that eliminating all our Chametz (including all canned goods, processed foods, candies, wines, liquor, etc.) might be financially ruinous, our rabbis devised a symbolic sale of the Chametz to a non-Jew who then sells it back to us following Pesach. Some rabbis can be commissioned to sell your Chametz. Following the sale, the Chametz is no longer regarded as in your possession.

If you wish to sell your Chametz, please check with your rabbi.

Kitniot/Qitniyot קטניות are not Chametz!

The Ashkenazi prohibition of eating “legumes,” i.e. rice, beans, peas, maize, garlic, kimmel, peanuts, etc. is a “red herring” We live in a period of the “ingathering of the exiles”, a “re-unification of our people” others call a Mizug Galuyot, a new period of Ashkefard or Sefardkenaz. How many of us, whose ancestors came from central or eastern Europe say: “Oleinu,” or “Yisgadal”? No, our Hebrew is Sefardi and, so are our Jewish foods: along with schmaltz herring, we assume felafel as Jewish foods. I advocate abolishing the prohibition of eating קטניות. In fact, before we became a vegetarian household I stuffed our turkey with rice and other goodies.

The Mazon Passover Project

“Let all who are hungry...”

Let one who is hungry enter and eat.

This year, as for centuries past, all over the world we begin our Pesach Seder with the words:

“Let all who are hungry enter and eat.”

As never before, we now know how many are hungry, here at home, in our own communities, and around the world.

The poor are not helped by our rhetoric, no matter how compelling.

And so, this Pesach, yet another question: Can we transform our words of welcome into a collective act of lovingkindness?

The mechanics of the Mazon donation:

In advance of the Seder the host computes the amount it would cost to feed one other person at the Seder.

1. Sum the receipts for the Seder:
 - a. wine
 - b. food
 - c. Haggadot
 - d. flowers, decorations, etc.
2. Divide the sum by the number of participants to get the amount needed to feed one more person.
3. Divide that amount by the number of participants once again to determine the amount each participant should donate.

Send those monies to:

MAZON

A Jewish Response to Hunger

10495 Santa Monica Blvd., Suite 100

Los Angeles, CA 90025

<<http://www.mazon.org>>

The Seder Table

The Seder Plate

Think of the Seder Plate as a “combination plate” dinner that formed the meal in ancient days. The foods were not merely symbolic, but were eaten—from the plate. As the Seder menu changed, the foods on the Seder Plate required explanation.

(clockwise from the upper-right-of-center)

Zeroa זרוע

(shankbone), represents the Passover offering made in Temple times. It will be explained during the Seder (page 27). At vegetarian Seders it has become customary to use a red beet instead. No classic prooftext exists for the use of a beet. Some people refer to Talmud Bavli Pesachim 114b. However, this comment actually deals with rice (!) and beets as additional foods at the meal itself—not a symbolic food on the Seder Plate. Nonetheless, the blood-red color of the beet serves as a metaphoric stand-in for the blood of the lamb shank. I suggest scoring and roasting a beet with its greens.

Beitzah ביצה

(boiled or roasted egg), represents the holiday offering made in the days of the Temple. It plays no role in the Seder. It will be explained during the Seder (page 35).

Maror מרור

(bitter herbs), though possibly horehound, it is usually a piece of unground horseradish, represents the bitterness of slavery in Egypt.¹¹ It will be explained during the Seder (page 32).

Charoset חרוסת

a mixture of chopped nuts, apples and wine (and other wonderful ingredients) represents the clay the Jews used to make bricks for the Egyptians.¹² It will be explained during the Seder (page 35).

Chazeret חזרת

another bitter herb, usually ground horseradish, or a bitter lettuce such as endive. It plays no role in the Seder, and will not be explained.

Karpas כרפס

any green vegetable (parsley, celery—some traditions suggest a boiled potato), represents the new life of spring.¹³ The plant from the seeds you may have sowed last year still produces leaves after the winter. Perhaps this is why it is chosen for dipping: *Parsley is available in early spring with little effort.* It will be explained during the Seder (page 8).

Also on or near the table are the following items:

Kiddush Cup

One cup for everyone at the Seder. We will drink at least four times. Sufficient bottles of wine and/or grape juice for refilling should be available. These will be explained throughout the Seder.

Candles

At least two. These will be lit and explained as the Seder begins (page 6).

Yahrtzeit (Memorial) Candle

This will be lit and explained during the Seder (page 34).

Elijah's Cup

Stands empty; it will be filled and explained during the Seder (page 39).

Salt Water

Or a dressing of wine vinegar and/or apple vinegar, will be used and explained during the Seder (page 9).

Matzot

Three pieces, covered on a plate will be eaten and explained during the Seder. (Extra Matzot should be available to assure enough for everyone.)

¹¹ Instructions for preparing Maror appear in the Appendix, page h.

¹² A recipe for Charoset appears in the Appendix, page h.

¹³ An alternate explanation of karpas and how to serve it appears on page 9.

Bowl of Tap Water

which the facilitator will use for washing hands, is placed beside the table at the appropriate spot. You might want to use “handi-wipes” which were unknown during the early rabbinic period at the time the Seder first developed.

Pillows

for reclining during the meal are available for all.

Miriam’s Well

A large pitcher of fresh, tasty drinking water from which all will drink at the end of the Seder (also a bowl(s) to empty the remainder of wine in the cups before drinking from Miriam’s Well) It will be explained at the end of the Seder (page 45).

Spring flowers

for decoration.

How to Use this Haggadah

- ☞ This Haggadah is designed so that everything in it is to be read except for “directions” marked with the symbol that begins this paragraph (☞) Each participant might read a different paragraph or two, one following the next around the Seder table. Those portions of text in italics are to be read by all present. Notes appear at the bottom of the page on which they appear. They include references and (at times) additional material.
- ☞ Sections beginning with ☞ are for group discussion.
- ☞ The blank pages headed “What words, shapes...” are for young people to write and draw on during the Seder and to spur the imagination of others.
- ☞ The evening might begin with everyone sitting casually and comfortably in the living room, convening at the dinner table only to eat the meal. On the Seder table are the Seder Plate, the Yahrzeit (memorial) candle, the three matzot, Elijah’s empty cup and a pitcher of water for Miriam’s Well.
- ☞ **Everyone has a copy of the Haggadah and a goblet filled with wine before the Seder begins.**
- ☞ The songs are all titled and indented. If you do not know the melody, you can read the words as a poem. If you are not familiar with the Hebrew, Yiddish or Russian you can read the translations (or transliterations).

The Prelude

The Seder Begins

✿ We start by getting to know one another:

As we embark on our adventure together here tonight, it is possible that some of us do not know each other.

✿ Take turns around the table as each person shares his or her name and how it is that she or he has come to this Seder.

Because the Seder recounts our Exodus from slavery in Egypt, you might also share:

- a. a value learned from the experience of slavery:¹⁴
- b. an object beginning with the first letter of your name:

✿ I'm leaving Egypt and I'm taking with me a:

✿ Similarly, a Sefardi custom suggests that we take turns, beginning with our host, and ask the person to our left:

Who are you?

Where are you coming from?

Where are you going?

To which the answer is:

I am Israel.

I am coming from Egypt.

I am going to Jerusalem.

What do "Israel," "Egypt," and "Jerusalem" represent to you right now? What are you doing in your life to transition from a metaphorical Egypt to a metaphorical Jerusalem? We will explore some meanings of these terms as we progress in our adventure.

Tonight we, the Jewish people and each of us as individuals, tell each other who we are, from where we have come, and who we hope to become as a people.

✿ We begin our Seder with song

Hine mah tov

הִנֵּה מַה־טוֹב וּמַה־נִּימִים שֶׁבֵּת אַחִים גַּם־יַחַד

Hine mah tov u'mah na'im shevet achim gam yachad.

Behold how good and how pleasant it is for families to sit together.

¹⁴ See the introduction Haggadah and Liberation, page i.

We begin our Seder and join our efforts with those everywhere who celebrate the Passover searching for its meaning in their lives; as an expression of our liberation so far...

There are many possible modes for understanding the events retold in the Pesach Haggadah.

Of these, three are braided together so that, if we concentrate exclusively on any one of them, we diminish the special qualities of the entire story.

By participating in the symbolic actions built into the order of the Seder, we can share in:

- the experience of the rebirth of the natural world around us,
- the national liberation of our people,
- the spiritual redemption of each individual human being.

We begin this evening:

- some of us feeling shackled by the bonds of winter,
- some of our people—and other peoples of the world—persecuted,
- many of us confined by our own personal limitations.

Tonight we hope to set in motion:

- processes of growth that encourage within each of us the
renewal of each person's unique vision, and
- efforts to work for the freedom of our scattered—and all, oppressed—
people,
- as we see about us the flowering of a new year.

Indeed, we begin our Seder here.

However, our goals are neither

- our renewal, our freedom, nor our flowering.

Pesach is but the pointer to the acceptance of our commitments to complete these tasks—in a harvesting of the fruits of our labors yet to come.

Blessing One Another

Our journey starts. The drama begins. We support one another and share one another's strengths.

This evening's adventure will slide in and out of time, pulling together many of the stories of our people—we will leave Egypt following Moses, Miriam and Aaron. We will dine with the Rabbis of ancient Judaea as they experience the Roman occupation. We recall the suffering and creativity of the Jewish communities of Europe in their thousand year settlement there. We will share stories of our own contemporary experiences as Jews living in North America. These are our stories—but not our only teachers. We have much to learn from our guests and neighbors for whom these stories are totally fresh. Whether this is a ritual we have experienced every year since our birth or one that is new to us, we turn to it now for the chance to learn something about oppression and freedom, something about the miracles of the world we live in, and something of our connections to ancient traditions as they can be understood in our own time.



All hold hands

We share our power to bless.

May God bless and guide us. May truth become strong within us, may we speak our words in charity, may we act out of love and justice. We have received a noble heritage from which we draw strength.

We encourage the child in us to grow toward mystery and mastery.

יְשַׁמְּךָ אֱלֹהִים בְּאִפְרַיִם וּבְמִנַּשֶּׁה.

Yesimcha Elohim k'Efraim v'chiMenasheh.

We emulate Ephraim and Menasheh, who carried forward the life of our people.

יְשַׁמְּךָ אֱלֹהִים בְּשָׂרָה, רִבְקָה, רַחֵל וְלֵאָה.

Yesimech Elohim k'Sarah, Rivkah, Rachel, v'Leah.

We emulate Sarah and Rebecca, Rachel and Leah, who carried forward the life of our people.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. יָאֵר יי פְּנֵי אֱלֹהֵי וְיַחַנֶּךָ. יֵשֵׂא יי פְּנֵי אֱלֹהֵי וְיִשֵּׁם לְךָ שְׁלוֹם.

Yevarechecha Adonai v'yishmerecha Ya'eir Adonai panav eilecha vichuneka Yisa Adonai panav eilecha v'yasem lecha shalom.

May the Source of all caress and protect us.

May the energies of the Source of all glow within us and be generous to us.

May we feel the Source of all present within us filling us with wholeness.

Seder (order) of the Pesach Meal

The Medieval Seder had its own Table of Contents. Over the ages this has grown. Various melodies developed to help maintain the proper order. We sing this in its totality now, and as a cumulative song while we progress through the Seder.

☯ Sanctify the Festival	Kadeysh	p. 7	קדש
☯ Wash the Hands	U'rchatz	p. 8	ורחץ
☯ Eat the Green Vegetables	Karpas	p. 8	כרפס
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☯ Tell the Story of the Exodus	Maggid	p. 11	מגיד
☯ Wash Hands	Rachatz	p. 26	רחץ
☯ Say the Blessings for Bread and Matzah	Motzi Matzah	p. 29	מוציא מצה
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☯ Finding the Hidden	Tzafun	p. 36	צפון
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☯ Sing Songs of Praise	Hallel	p. 40	הלל
☯ Conclude the Seder in the hope that it has been conducted with joy and the appropriate intention	Neertzah	p. 46	נרצה

What words, shapes, colors and sounds do you imagine when you think of slavery?

Candle Lighting

The evening shadows lengthen. We prepare ourselves to light the holiday candles. In this act we unite and identify ourselves in time and space with all Jews in other periods and places of our history.

Albert Einstein stood in awe of the universe as he struggled to formulate his theory of a unified field. He was not ready to assign consciousness to the unity he proposed. But our ancestors taught us of a Divine Unity: the Source of all things who unites us all as one family. From this idea they developed the concept of ethical monotheism.

Our prophets claimed that the unity of creation called us to act. We still hear their voices, calling us to work for social justice as the foundation for community peace.

I come tonight because I want to join this process, as we build a creative and fulfilling Jewish life. I hope each person who participates in this Seder will add their efforts, as we learn, understand, and enrich the traditions of our past, making them meaningful for our future.

As we foster the beauty and uniqueness of our own heritage, so we support those who further the beauty and uniqueness of their respective traditions.

We unite with other Jews and with all who act so that people around the world can live in peace and freedom and develop so they can reap the fruits of their lives as human beings.

We know that as long as we live a light glows within us. Even when we close our eyes we experience it. The world itself fills with light and we humans have the ability to increase or decrease its presence.

Look! The day ends. The earth turns from sunshine to dusk and then to darkness. As so often before, we assume for ourselves the task of kindling candles in the night, to enlighten the dark corners of our world.

We still live in perilous times. Behind us, though receding into the memories of even the oldest among us, we can still sense the fires of Auschwitz and Hiroshima. Before us, on all sides we face a terror of towers falling and the potential of thermonuclear clouds rising. We gather tonight to create from fire, not the heat of destruction, but the light of instruction; indeed to see more clearly the wisdom, strength and caring that glows from within each of us.

Many peoples of the world marked significant events with fire. We Jews also associate lighting fires with special occasions. Like other peoples who regarded fire as a gift to be used wisely and with respect, we also focus our attention on the Source of the lights we use in our ceremonies.

May these candles, lighted on the Festival of Freedom, bring light into our hearts and minds. May they renew our courage to act for justice and freedom here and now. May they illumine the path to truth, justice and peace.

And so we repeat the ancient blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל אִשְׁמַת נְשָׂלוּ יוֹם טוֹב.

Baruch atah Adonai, Eloheinu Melech ha-olam, asher kiddishanu b'mitzvotav, v'tzivanu lehadlik neir shel [Shabbat v'shel] Yom Tov.

Blessed are You Adonai our God, Sovereign of all space and time, who has made us distinct through Your directives and has directed us to kindle the [Shabbat and] holiday lights.



Light the candles.

Our Bible uses different words and phrases to express the divine promises of freedom for our people. These may represent different stages of redemption. We can also read these promises as toasts to the generations of our people who committed themselves to the struggle for liberation in their own day. Like wine, we can appreciate freedom as a gift to use wisely with respect. Over the course of the Seder we will drink four cups of wine to recall each time freedom was promised.

Many patterns of four appear in our telling tonight. This is the first of them.

כוס קדוש

The First Cup

The Cup of Sanctification

The first promise states:

אָנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם

I am God, and I will free you from the burdens of the Egyptians.¹⁵

We may live “by the fleshpots, when we ate our fill of bread”¹⁶, as our ancestors described Egypt. Yet, we often feel emotionally and physically burdened by arbitrary and external restrictions. When we gain the ability to cast these off we realize the gift of our ancestors, who prepared themselves to leave Egypt and seek a new meaning for their lives in the uncharted desert.

This first stage of redemption and this first cup of wine we dedicate to them.

נְהִי עָרֵב נְהִי בָקָר יוֹם הַשֶּׁשִׁי, נִזְכְּלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: נִזְכְּלוּ אֱלֹהִים בַּיּוֹם הַשְּׂבִיעִי, מִלֵּאמֹתוֹ אֲשֶׁר עָשָׂה: נִזְכְּרוּ אֱלֹהִים אֲתֵיּוֹם הַשְּׂבִיעִי, נִקְדַּשׁ אֲתוֹ, כִּי בּוֹ שָׁבַת מִכָּל־מְלָאכְתּוֹ, אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת.

We raise our Kiddush cups and proclaim the holiness of this Day of Freedom!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

Baruch atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.

Blessed are You, Adonai our God, sovereign of all space and time, creator of the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ מִכָּל־עַם, וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתּוֹן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וְשִׂמְחָה לְמִנְחָה וְ מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם הַשְּׁבִיעִי הַזֶּה וְאֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חֵירוּתֵנוּ וְאַהֲבָה מִקְרָא קֹדֶשׁ זִכָּר לִיצִיאַת מִצְרַיִם, כִּי בְנוּ בְחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים וְשִׂמְחָה וְמוֹעֲדֵי קֹדֶשׁ וְאַהֲבָה וְכִרְצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחְתָּנוּ. בְּרוּךְ אַתָּה יְיָ מִקְדֵּשׁ הַשְּׁבִיעִי וְיִשְׂרָאֵל וְהַזִּמְנִים.

Baruch atah Adonai, Eloheinu Melech ha-olam, asher bakhar banu miko-am, v'rom'manu miko-lashon v'kid'shanu b'mitzvotav. Vatitei-lanu, Adonai Eloheinu, b'ahavah [shabbatot lim'nukhah u] moadim l'simkhah, khagim uz'manim l'sason et yom [haShabbat hazeh v'et yom] khag haMatzot hazeh, z'man kheiruteinu [b'ahavah] mikra kodesh zecher litziat Mitzra'yim, ki vanu vakharta v'otanu kidashta mikol-ha'amim [u'shabbatot] umoadei kodsh'kha [b'ahavah u'vratzon] b'simkhah u'vsason hinkhaltanu. Baruch ata Adonai, m'kadesh [haShabbat v] Yisrael v'haz'manim.

Blessed are You, Adonai our God, Sovereign of all space and time! We have been called for service from among the peoples, and have had our lives made special with directives. Given to us [with love] are [Sabbaths for rest] festivals for rejoicing, seasons of celebration, this Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised be God, celebrated with this joyful heritage and Sanctifier of [the Sabbath] Israel and the festivals.

¹⁵ Exodus 6:6 ¹⁶ Exodus 16:3

☞ When Pesach begins at the end of Shabbat:

ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש:
ברוך אתה יי אלהינו מלך העולם, המבדיל בין קדש לחל בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת. ואת יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את ישראל בקדשתה. ברוך אתה יי, המבדיל בין קדש לקדש:

Baruch atah Adonai, Eloheinu Melech ha-olam borei m'orei ha-esh.

Baruch atah Adonai, Eloheinu Melech ha-olam, ha-mavdil bein kodesh l'chol, bein or l'choshech, bein yom ha-sh'vi'ie l'sheishet y'mei ha-ma'aseh, bein k'dushat shabbat l'k'dkushat yom tov hivdalta. v'et yom ha-sh'vi'ie misheishet y'mei ha'ma'aseh kidashta. Hivdalta v'kidashta et-amcha yisrael bik'dusahtecha. Baruch atah Adonai, Eloheinu Melech ha-olam, ha-mavdil bein kodesh l'kodesh.

Blessed are you Adonai our God, Sovereign of all space and time, who creates the light of fire.

Blessed are you Adonai our God, Sovereign of all space and time, who distinguishes between sacred from profane, light from darkness, Israel and the other nations of the world, the seventh day from the six days of labor, the uniqueness of Shabbat and the uniqueness of other special days... Blessed are you Adonai, who separates one kind of uniqueness from other uniqueness.

ברוך אתה יי אלהינו מלך העולם, שְׁהֵחִיָּנו וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנוּ הַזֶּה:

Baruch atah Adonai, Eloheinu Melech ha-olam, shehechiyanu, v'kiymanu, v'higiyanu la'z'man ha-zeh.

Blessed are You Adonai our God, Sovereign of all space and time, who has kept us alive, sustained us, and enabled us to reach this wonderful moment.

☞ Drink the first cup of wine. Pour the second cup of wine.

☞ 2 וּרְחַץ קִדְשׁ **U'rchatz** Wash the Hands

☞ At least one participant washes his or her hands in a bowl at the table.

Why do we wash our hands all the time?

This washing, even though it is an official task of the Seder, is done without a blessing. It is strictly for cleanliness purposes. And why not? We're about to handle food.

It seems so easy for us. We turn on the tap, and there it is. But water is scarce. May we be aware of our water as we continue the Seder.

☞ 3 כֶּרֶפֶס קִדְשׁ וּרְחַץ **Karpas** Eat the Green Vegetables

☞ Dip sprigs of parsley in salt water and distribute them to all present at the Seder table while reading the following paragraphs and singing the following songs.

My heart overflows with joy! I finally see more daylight than darkness and a full moon glows tonight. Celebrate with me the flowering of the world of nature.

Spring! The season of rebirth and renewal. On this Pesach festival, we read from the Song of Songs.

I want to hold your hand and run through the fields of flowers as the fresh sun shines on our faces. I know that what I feel for you mirrors the love of a caring universe for the people of Israel. This is the song of our betrothal covenant.

☞ Choose a metaphor that matches one to whom you are drawn:¹⁷

As a lily among thorns, so is my love among the daughters. How fair is thy love, my sister my bride! How much better is thy love than wine! And the smell of thine ointments than all manner of spices!

¹⁷ The directions once presumed a heterosexual couple. Many readings are possible.

El Ginnat Egoz¹⁸

אֶל-גִּינַת אֶגּוֹז יֵרְדְּתִי
לְרֹאוֹת בָּאֵבִי הַנָּחַל
לְרֹאוֹת הַפְּרֻחַה הַגָּפֶן
הַנִּצְוֹ הַרְמָנִים

I went down to the nut garden to look at the plants of the valley to see if the flowers had budded whether the pomegranates were in bloom.



Choose a metaphor that matches one to whom you are drawn:

As an apple tree among the trees of wood, so is my beloved among the sons. Under its shadow I delighted to sit, and its fruit was sweet to my taste. He has brought me to the banqueting-house and his banner over me is love.

Dodi Li

דוֹדִי לִי וְאֲנִי לוֹ הָרוּעָה בְּשׁוֹשָׁנִים. (2)
מִי זֹאת עֵלְהָ מִן הַמִּדְבָּר, מִי זֹאת עֵלְהָ? מִקְטֹרֶת מוֹר, מוֹר וּלְבוֹנָה. (דוֹדִי לִי...)
לְבַבְתִּינִי אֲחֹתִי כָלָה, לְבַבְתִּינִי כָלָה. (2) (דוֹדִי לִי...)
עוֹרֵי צָפוֹן, וּבֹאֵי תֵימָן. (2) (דוֹדִי לִי...)

Dodi li, va-ani lo, ha ro-eh ba-shoshanim. (2)

*Mi zote olah, min ha-midbar; mi zote olah
Meh-ku-teret mor, mor uleh-vo-nah, mor uleh-vo-nah... (Dodi Li...)*

Li bav-ti-ni a-cho-ti kalah; li bav-ti-ni kalah (Dodi Li...)

Oo-ri, tsafon, oo-vo-ee tey-man; Oo-ri, tsafon, oo-vo-ee tey-man (Dodi Li...)

My beloved is mine and I am my beloved's, a shepherd in the wild roses. Who is this, coming up from the wilderness, perfumed with myrrh and frankincense? You have captured my heart, my sister, my bride... Awake, north wind, and come, south wind...

Awake, o north-wind; and come, thou south; Blow upon our garden that its spices may flow out. May we enter our garden and eat its precious fruits.

Even before the Exodus from Egypt our ancestors probably celebrated the mystery of life and the creation of the world each spring. Now again, we remind ourselves of the greens of the earth and the salt of the sea from which all life emerged, and on which all life depends.

But we do not simply celebrate spring's renewal nor love's warmth. Pesach celebrates our becoming free. Through the wondrous rebirth of life we can feel the precarious beginnings of the struggle for freedom. The sea's salt not only reminds us of life's start, but also of the brine of tears shed by our people and by all people striving to be free.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.

Blessed are You Adonai our God, Sovereign of all space and time, who brings fruit from the earth.



Everyone eats the parsley



The third of the four questions asks why we dip our vegetables twice during the Seder meal. No one is certain what the second "dipping" actually is—either the Charoset itself (fruit and nuts with wine), or the Charoset mixed with the Maror (the Hillel sandwich). It is possible that the question refers to two salads: a vegetable salad and a fruit salad. As such, the green salads (gefilte fish, crudités) with dressing might be served now, as the Seder continues.



Of the three Matzot on the Seder table, break the middle one in two. Leave the smaller piece. Wrap the larger in a napkin to be hidden at some time during the evening, before dessert is served. This piece of Matzah is now called the “afikoman.” It must be found and reunited with the other Matzot (and eaten) right after dinner, or the Seder cannot proceed.

These three Matzot are certainly not enough to feed us all tonight. What could they symbolize?

Our sages offer a variety of explanations. Among these, they suggest that the Matzot represent the three ancient branches of the Jewish people: Cohen, Levite and Israelite. They can also represent our thoughts, our speech and our action. While our thoughts and actions remain whole, our speech (like that of Moses) is often broken.

Our words form the transition from our thoughts to our actions. We should consider them well, make them honest and consistent so that they lead to proper action.

We have just broken the middle Matzah and will hide the afikoman, the larger half of it, to share later, as our ancestors shared the Passover offering itself at this service thousands of years ago in Jerusalem.

*More lies ahead than what has passed;
more is hidden than revealed.*

*True wisdom is often deep and hidden;
attained by the modest.*

Those whose dreams exceed their actions are still young.

No one knows for certain what the word afikoman means. A common tradition says it comes from the Greek word for dessert.

Another suggests that it represents the messiah. Separated from the Jewish people, the messiah will, during the course of our *tikkun olam*—our ongoing struggle to perfect the world—(symbolized and re-initiated by this Seder), be reunited with our people. Today, we begin that process. As we realize how little we truly know, we can break from the mold of habit to accept the responsibility of fulfilling our commitments. We work for that time of perfection: the Messianic Era.

Now many Jews remain broken off from our people. Some continue this way of their own choice here in Western countries. Others remain forcibly estranged in other parts of our world. We work for a time when our people will be reunited. When this happens we know that all will be free.

Faraonu¹⁹

Фараону, Фараону говорю
Отпусти народ мой
Фараону, Фараону говорю
Отпусти народ мой
Отпусти народ Еврейский
На Родину свою
Отпусти народ Еврейский
На Родину свою
Отпусти народ, отпусти народ
Отпусти народ домой.

Faraonu, Faraonu gavaryu; Ahtpusti narod moy. (2)

Ahtpusti narod Yevrayskee; Narodyenu svayu. (2)

Ahtpusti narod, ahtpusti narod, Ahtpusti narod damoy.

To the Pharaoh I say: Let my people go! Let the Jewish people go to our homeland!
Let the people, let the people, let the people go home.

To commit us to the redemption of the world, to all who are in need, to the wrongly imprisoned and the beggar in the street, we say the ancient words that join us with our people.

5 מגיד קדש ורחץ כרפס יחץ **Maggid** Tell the Story of the Exodus

✿ Uncover the Matzot, lift the plate and say:

This is the bread of affliction, the bread of poverty our ancestors ate in Egypt. Let all who are hungry come and eat. Let all who are slaves to their desires share the message of Passover. While we celebrate here, we join with our people everywhere. Tonight we celebrate here. Next year, in the Land of Israel. Now we all feel our bonds. Next year, may we all be free.

הָא לַחֲמַא עֲנִיָא דִּי אֶכְלוּ אֲבֵהֶתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל־דְּכַפִּין יִיתִי וְיִיכֹל, כָּל־דְּצָרִיךְ יִיתִי וְיִפְסֹחַ. הַשְׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

Ha lakhma anya di achalu avahatana b'ar'a d'Mitzra'yim. Kol dichfin yaytay v'yaychul, kol ditzrich yaytay v'yifsakh. Hashata hacha, l'shanah haba'ah b'ar'a d'Yisrael. Hashata avday, l'shanah haba'ah b'nai khorin.

Let all who wish to explore the meaning of slavery and its consequences, and all who hunger to assert their spiritual freedom, join us in our observance of the Festival of Matzah.

Let **one** who is hungry enter and eat. As never before, we now know how many are hungry, here at home, in our own communities, and around the world. The poor are not helped by our rhetoric, no matter how compelling.

So our host has put aside the amount it would cost to feed one other person at this Seder. We will send these monies to MAZON, A Jewish Response to Hunger.²⁰

¹⁹ A song of the Soviet Jewry movement ²⁰ For instructions on how to arrange the Mazon donation see page v.

The Four Questions

Our people has lived all over this earth. Wherever we go, we ask questions. These are some of our most famous questions, another in the pattern of tonight's quartets, expressed in a growing variety of languages.²¹

✿ The youngest able recites:

Hebrew

מה גִּשְׁתַּנַּח הַלַּיְלָה הַזֶּה מִכֹּל הַלַּיְלוֹת?
שֶׁבֶכְהוֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה; הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה.
שֶׁבֶכְהוֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת; הַלַּיְלָה הַזֶּה כָּלוּ מָרֹר.
שֶׁבֶכְהוֹל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְלוּ פַּעַם אַחַת; הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.
שֶׁבֶכְהוֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵי וּבֵין מְסֻבִּין; הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Hebrew Transliterated

Mah nishtanah ha'laylah ha'zeh mikol ha'leilot?
Shebekhol haleilot anu okhlin khametz umatzah; halailah hazeh: kulo matzah.
Shebekhol haleilot anu okhlin she'ar yerakot; halailah hazeh: kulo maror.
Shebekhol haleilot ain anu matbilin afilu pa'am ekhat; halailah hazeh: shtei feamim.
Shebekhol haleilot anu okhlin bein yoshvin uvein mesubin; haleilah hazeh: kulanu mesubin.

Yiddish

פֿאַרוואָ אין די נאַכט פֿון פסח אנדערש פֿון אלע נאַכט פֿון אַ גאַנץ יאָר?
אלע נאַכט פֿון אַ גאַנץ יאָר עסן חמץ אָדער מצה; אַבער די נאַכט פֿון פסח, עסן מיר נאָר מצה.
אלע נאַכט פֿון אַ גאַנץ יאָר עסן אַלערליי גרינסן; אַבער די נאַכט פֿון פסח, עסן מיר ביטערע גרינסן.
אלע נאַכט פֿון אַ גאַנץ יאָר טרינקן מיר ניט איין אַפֿילו איין מאָל; אַבער די נאַכט פֿון פסח, טרינקן מיר צוויי מאָל.
אלע נאַכט פֿון אַ גאַנץ יאָר טרינקן מיר מיר סיי זיצנדיק און סיי אָנעשאַרט; אַבער די נאַכט פֿון פסח, עסן מיר נאָר אָנעשאַרט.

Ladino

קואַנטו פֿואַי דימוּדאָדָה לָהּ נוֹגִי לָהּ אִיסְטָה מָאס קי טוֹדָאס לָאס נוֹגִיס?
קי אין טוֹדָאס לָאס נוֹגִיס נון נוס אינטיינטיס אַפֿילו בִּ'יס אוֹנָה; אי לָהּ נוֹגִי לָהּ אִיסְטָה: דוס בִּ'יזיס.
קי אין טוֹדָאס לָאס נוֹגִיס נוס קומיינטיס חֶמֶץ אוּ מִצָּה; אי לָהּ נוֹגִי לָהּ אִיסְטָה: טודוּ אִיל מִצָּה.
קי אין טוֹדָאס לָאס נוֹגִיס נוס קומיינטיס רִיסְטוּ די ויִדְרוּרָאס; אי לָהּ נוֹגִי לָהּ אִיסְטָה: ליג'וֹנָה.
קי אין טוֹדָאס לָאס נוֹגִיס נוס קומיינטיס אי בִּיבִ'ינטיס קִינוּ אַסינְטָאדוּס אי קִניו אַריסקוֹבִ'דָאדוּס; אי לָהּ נוֹגִי לָהּ: אִיסְטָה טודוּס נוס אַריסקוֹבִ'דָאדוּס.

²¹ Many more languages are available online at <<http://hadassahsabo.wordpress.com/2009/03/26/mah-nishtanah-multilingually/>> as well as in the book (mentioned there) 300 Ways to Ask the Four Questions <<http://whyisthisnight.com/>>.

Russian

Уем отличается эта ночь от других ночей?

Во все другие ночи мы едим либо хомец, либо мацу в эту ночьтоль ко мацу;

Во все другие ночи мы едим разную зелень, а в эту ночь-лтшь горькую;

Во все другие ночи мы ни разу не обмакиваем /пищу/, а в эту ночь-дважды;

Во все другие ночи мы едим сидяили возлегая, а в эту ночь-возлегая.

Japanese

今夜はなぜ他の全ての夜とは違う夜なのでしょうか?

－他の全ての夜、私たちは種の入ったパンと種の入っていないパンの両方を食べます。けれども、今夜は種の入っていないパンだけを食べます。

－他の全ての夜、私たちはありとあらゆる野菜を食べます。けれども、今夜は特別に苦い野菜だけを食べます。

－他の全ての夜、私たちは一度たりとも野菜を何かに浸けて食べることはありません。けれども、今夜は2回野菜をくりかえし浸けて食べます。

－他の全ての夜、私たちは座ったり体を倒して食事をします。けれども、今夜は体を倒して食事をします。

Japanese ヘブライ語読み方 Hebrew Transliterated

マア ニシュタナ ハレイラア ハゼア ミコル ハレイロツ?

シェヴェゴウ ハレイロツ アヌ オクリン カメツ ウマツァー; ハライラアハツァ: クロ マツァ

シェヴェゴウ ハレイロツ アヌ オクリン シアア ヤェラコツ; ハライラア ハツァ: マロア

シェヴェゴウ ハレイロツ アイン アヌ マツビリン アフィル パアム

エガツ; ハライラア ハゼア: シュツアイ フェアミン

シェヴェゴウ ハレイロツ アヌ オクリン ベイン ヨシュヴィン ウヴェイン メスビン; ハレイラア ハゼア: クラヌ メスビン

English

How is this night different from all other nights?²²

On all other nights we eat both leavened and unleavened bread; on this night: only unleavened. [see מוציא מצה page 29]

On all other nights we eat the whole gamut of vegetables; on this night: we specifically eat bitter vegetables. [see מרור page 32]

On all other nights we don't make a practice of dipping our vegetables even once; on this night: we do it twice. [see כרפס page 8]

On all other nights we eat either in a sitting or a reclining position; tonight: we recline. [see page 44]

²² Have you heard about the Jewish Knight in Queen Elizabeth's court? Each knight came by the queen, bowed and kissed the ring on her hand. The Jewish knight came by and asked how she felt. Queen Elizabeth then said: "How is this knight different from all other knights?"

On The Importance Of Questions



The eldest reads:

Nobel Prize winning physicist Isaac Isadore Rabi's mother did not ask him: "What did you learn in school today?" each day. She asked him: "Did you ask a good question today?"

More Questions



The oldest teenager, or the person older than 19, yet closest to the teen years reads:

Why do the same questions get asked each year?

I probably have more questions than the youngest, why does a child ask the questions?

How come we ask these questions, but you rarely give a straight answer?



Does anyone have other questions to add?

Some Answers

Questioning is a sign of freedom, and so we begin with questions.

To ritualize only one answer would be to deny that there can be many, often conflicting answers. To think that life is only black and white, or wine and Maror, bitter or sweet, or even that the cup is half empty or half full is to enslave ourselves to simplicity.

Each of us feels the challenge to search for our own answers. The ability to question is only the first stage of freedom. The search for answers is the next.

Can we fulfill the promise of the Exodus in our own lives if we do not search for our own answers?

Does every question have an answer? Is the ability to function without having all the answers one more stage of liberation? Can we be enslaved to an obsessive search for the answer?

Do you have the answer?²³

Word Search Signs (transliterated)												
B	F	S	W	A	Y	Z	U	C	M	Z	A	
A	M	N	K	R	U	Q	M	R	A	Z	V	
R	E	C	N	B	L	G	Y	P	C	L	F	
A	E	H	E	E	G	T	C	T	C	S	G	
D	N	O	E	H	V	W	C	S	A	V	Z	
Y	E	S	H	U	E	O	T	F	T	E	Z	
Q	E	H	K	M	L	B	Y	A	B	R	X	
R	K	E	H	A	T	R	A	R	C	Q	H	
D	I	C	S	D	E	H	R	D	H	Z	C	
C	L	H	A	V	C	R	O	A	O	N	R	
W	D	W	E	J	J	N	U	Y	R	G	F	
W	R	D	J	C	Q	O	Y	A	O	D	W	
O	U	C	N	B	D	J	C	P	T	S	U	

²³ Do you have the word? Words to the The Word are in the Appendix, page a.

What words, shapes, colors and sounds do you imagine when you feel confused?

The Four Personalities

ברוך המקום. ברוך הוא. ברוך שנתן תורה לעמו ישראל. ברוך הוא כנגד ארבעה בני דברה תורה. אחד חכם, ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול: חכם מה הוא אומר? מה העדות והחקים והמשפטים, אשר צוה יי אלהינו אתכם? ואף אתה אמר-לו כהלכות הפסח: אין מפטירין אחר הפסח אפיקומן: רשע מה הוא אומר? מה העבדה הזאת לכם? לכם ולא לו. ולפי שהוציא את-עצמו מן הכלל, כפר בעקר. ואף אתה הקהה את-שניו, ואמר-לו: בעבור זה, עשה יי לי, בצאתי ממצרים, לי ולא-לו. אלו היה שם, לא היה נגאל: תם מה הוא אומר? מה זאת? ואמרת אליו: בחזק יד הוציאנו יי ממצרים מבית עבדים: שאינו יודע לשאול, את פתח לו. שנאמר: והגדת לבנך, ביום ההוא לאמר: בעבור זה עשה יי לי, בצאתי ממצרים:

Four times the Torah bids us to tell our children of the Exodus from Egypt. Four times the Torah repeats: "And you shall tell your child on that day..." From this our tradition infers that there are four different kinds of people (and our Haggadah presents its third four). We see each of these around us, and, indeed, within us. To each we respond in a different manner, according to his or her question, situation and need.

The active participant represents the best and wisest in us, understanding the urgency of commitment, love, and wonder and delving deeply into the experience. This person explores not only the words, symbols and foods, but uses the values of the Seder to shape daily life. Our hope for liberation depends on encouraging these qualities. When we actively seek justice, beauty and truth, we become free and can begin to move ahead.

The one who passively observes the Seder and scoffs at the efforts of others displays the worst in us. For this person, the Seder has no meaning. This passivity would have kept us in Egypt, enslaved by apathy and indifference. The shy and those enclosed in their own private worlds of simple questions need us for support and encouragement. We can show how to ask learn and act. This simple ignorance threatens our peace, freedom and security.

Those who are too young to ask will sit puzzled by our efforts here tonight. Our enthusiasm can show them the importance of what we do here at the Seder.

		Ignorant	
		No	Yes
Apathetic	No	This is the activist, someone who cares and wants to change things.	This is the average person, who doesn't know about something until they're told about it at which point they become case number one.
	Yes	These people either are heartless or they don't feel they can do anything to make a change.	These people are too wrapped up in their own problems.

A fellow asked his buddy:

"Which is worse, ignorance or apathy."

The buddy responded:

"I don't know and I don't care."

Wise

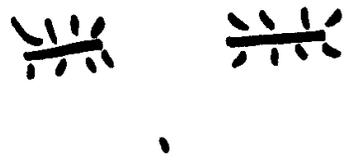


You can draw them too...
or... who are you?



Wicked

Innocent



Unable to ask

The Ballad of the Four Children²⁴



to the tune of Clementine

Said the parents to their children, "From your bondage you'll cut loose,
You will eat your fill of matzah, you will drink four cups of juice."

Now these parents had four children, yes their kids they numbered four,
One was wise and one was wicked, one was simple and a bore.

And the fourth was sweet and winsome, was so young and also small,
While the other asked the questions, this one could not speak at all.

Said the wise one to the parents, "Would you please explain the laws...
Of the customs of the Seder, will you please explain the cause?"

And the parents proudly answered, "'Cause our forebears ate in speed,
Ate the Pesach lamb 'ere midnight, and from slavery were freed.

"So we follow their example, and 'ere midnight we must eat
The afikoman (O so tasty!) which will be our final treat."

Then did sneer the child so wicked, "What does all this mean to you?"
And the parents' voice was bitter, as their grief and anger grew.

"If yourself you don't consider as a child of Yisrael,
Then for you this has no meaning, you could be a slave as well."

Then the simple child said simply, "What is this?" And quietly,
The good parents told their offspring. "We were freed from slavery."

But the youngest child was silent, and just could not ask at all,
but with eyes all bright with wonder, listened to the details all.

Now dear children heed this lesson, and remember evermore,
What the parents told their children, told their kids that numbered four.

Every Seder tells a story that belongs to you and me,
You and I were slaves in Egypt. Now we're blessed with liberty.

²⁴ Based on Ballad of the Four Sons by Ben Aronin; revised by Cantor William Sharlin, Rabbi Sandy Bogin, and Carol and Elizabeth Levy, with adaptation by Lisa Rauchwerger.

The Narrative

Prologue

From degradation to dignity; from depression to elation; from despair to delight; from slavery to freedom... from winter to spring.

Our story begins as evil rules. We help it advance toward the sublime.

This is our theme:

In Egypt, Pharaoh enslaved us. We were freed from bondage with a mighty hand and an outstretched arm. If we had not been delivered, we and all generations after us would still be slaves.

Therefore, even if all of us were wise and discerning, scholars, sages and learned in Torah: we would still have to tell the story of the Exodus. And praised is the one who lingers over the telling!

אַרְמֵי אֲבֹד אָבִי, וְיֵרֵד מִצְרַיִם וַיִּגַּר שָׁם בְּמַתִּי מֵעַט, וַיְהִי שָׁם לְגוֹי גָדוֹל, עֲצוּם וְרַב

While we have no independent verification, our ancient literature relates that our father was a wandering Aramean.

When the famine in Canaan became severe, Jacob and his eleven sons, his daughter Dinah, and their families joined Joseph in Egypt.

As Prime Minister and Pharaoh's assistant at that time, Joseph's family assumed a position of wealth, power and comfort.

Soon thereafter, however, a new king arose over Egypt "who knew not Joseph," and our ancestors were enslaved.

Our rabbis tell us that Pharaoh was able to enslave our people because of a pervasive fear among the Egyptians that we would be disloyal to our new-found homeland. Because we were different, we were not seen as an integral part of Egyptian society.

So, too, in our day, many people distrust those of different religion, race, sexual orientation, or disability. This distrust allows oppression to flourish.

In Dem Land Fun Piramidn

*In dem land fun piramidn,
Z'geven a Kenig—beyz un shlekht,
Gevezen zaynen alle Yidn—
Zayne diner, zayne k'nekht.*

אין דעם לאַנד פֿון פּיראַמידן,
איז געווען אַ קעניג בייז און שלעכט,
געוועזן זיינען אַלע יידן
זיינע דינער, זיינע קנעכט.

*Kinder hot men dan farmoyert
Ven a tzigl hot gefelt
Ver veis vi lang es volt gedoyert
Ot di viste shklafn velt,*

קינדער האָט מען דאָן פאַרמױערט
ווען אַ ציגל האָט געפּעלט.
ווער ווייס ווי לאַנג עס וואָלט געדױערט
אָט די וויסאע שקלאַפּן־וועלט,

*In dem land fun piramidn
Velt nit zayn a groyser held,
Velkher hot gekemft far Yidn
Mit zayn khokhme, un zayn shverd.*

אין דעם לאַנד פֿון פּיראַמידן,
וואָלט ניט זיין אַ גרויסער העלד,
וועלכער האָט געקעמפט פֿאַר יידן
מיט זיין חכמה און זיין שווערד.

There lived in the land of the pyramids a very cruel and angry king. The Jews in the land were his servants and his slaves. Children were imprisoned in the wall in place of missing bricks. Who knows how long this slave world would have continued? If there had not lived a great hero in this land of the pyramids. Who fought for the Jews with his wisdom and his sword.²⁵

Our rabbis also tell us that the enslavement proceeded gradually. First, the Egyptians asked us to work for the Pharaoh because of an emergency. Then they told us we had to work one day a week. As Pharaoh's demands became gradually more restrictive our people did not resist. Eventually they took our rights and independent lives from us.

So, too, in modern times, as recounted by Rev. Martin Niemöller, the challenges to freedom begin in the gradual encroachment of liberties.

“In Germany the Nazis came first for the Communists and I didn't speak up because I was not a Communist. Then they came for the Jews and I didn't speak up because I was not a Jew. Then they came for the Trade Unionists and I didn't speak up because I was not a Trade Unionist. Then they came for me; by that time there was no one to speak up for anyone.”



What new minor restrictions do I experience or see placed on others?

Though the Egyptians succeeded in enslaving us, they could not destroy the seeds that would lead to freedom. Active resistance developed among our people. The midwives Shiphrah and Puah refused to comply with Pharaoh's orders to kill every male child born. This act of non-violent civil disobedience inspired hope in our people and saved many lives, including that of Moses. There was also a spiritual resistance. Our people did not change their names or their language. We continued to celebrate our holidays and worship God. And today as well, our resistance can be both active and spiritual. We can just say “No!” to the demands and restraints imposed upon us. We can create works of art, learn new skills, acquire new knowledge, make new friends, become active in our congregations and *chavurot*, work in politics, form mutual aid and self-help groups to encourage and guide one another.



What have I done to resist improper restraints?

Word Search Seder Events Part 1											
G	C	S	H	K	A	R	P	A	S	G	D
U	F	T	E	K	K	B	K	B	T	N	R
B	L	S	I	P	A	R	O	R	A	M	S
F	B	K	D	Z	T	A	H	C	A	R	F
F	H	H	B	I	P	C	M	J	M	H	U
N	C	L	K	A	D	E	Y	S	H	V	Y
R	Y	D	P	T	Y	A	C	H	A	T	Z
R	A	I	V	Q	B	J	I	G	R	U	V
Z	R	G	L	W	K	R	T	C	V	H	G
I	O	G	H	K	M	O	T	Z	I	R	C
C	K	A	U	I	Z	T	A	H	C	R	U
R	G	M	K	E	R	A	E	F	O	Z	I
V	G	J	Q	H	H	A	Z	T	A	M	B

Who did what?

The classic Haggadah does not mention any human actors other than the nay-saying Pharaoh. The earliest texts that form the Haggadah were composed at the time of the beginnings of Christianity. Most scholars suggest that not mentioning human actors in the redemption stressed the power of God and diminished the possibility of imagining that Moses could be elevated to deity-like status. In our day, we are not so concerned and about deifying humans. In fact, the reverse is true, we need to enhance our understanding of ourselves as capable of transforming the world around us, and not wait for some force to appear to save us at the last moment.

Go Down Moses

When Israel was in Egypt's land

Let my people go;

Oppressed so hard they could not stand,

Let my people go!

Chorus:

Go down, Moses,

Way down in Egypt's land;

Tell ol' Pharaoh,

Let my people go!

Thus saith the Lord, bold Moses said,

Let my people go;

If not I'll smite your first born dead;

Let my people go!

Though raised in Pharaoh's house, Moses rejected the role of oppressor and returned to his people.

How did this happen? How did Moses move from oppressor to ally to liberator? How do we move ourselves from passive to active?

Chorus

No more shall they in bondage toil

Let my people go;

Let them come out with Egypt's spoil

Let my people go!

Chorus

We need not alway weep and mourn

Let my people go;

And wear these slav'ry chains forlorn

Let my people go!

Chorus



Still, he found that they were unable to hear him. Frightened of our taskmasters we were meek and disbelieving. We had difficulty remembering freedom, we could barely dream of it.

In our day, too, we internalize the bitterness of oppression. The young girl who thinks boys are better and the child who thinks only straight blond hair is beautiful, feel it. Jews who make disparaging jokes about Jewish women feel it. Through self hatred, this pain has become part of our day-to-day lives, a key to our personal and political limitations.

The Signs

Pharaoh was unwilling to release his labor supply.

Pharaoh thought himself a god. He believed he could do whatever he wanted to with individuals or entire peoples. He needed to learn the difficult lesson: there exists a Source of Power beyond the self.

A series of signs appeared, transformations of the expected world the Egyptians had come to take for granted. Some of these signs altered the natural realm, others shifted social interactions. Our Biblical text and ancient rabbis expressed these signs as though they occurred on a plane beyond human involvement. Today, we understand that we need to take an active role in the world we encounter, and in our own transformation.

In either case, whether affected by humans, divine or a combination, our redemption could not take place without a struggle. Due to that struggle, and the resultant loss of life, we take drops from our full cups of wine—this, then, symbolizes the diminution of our joy.

We remember also those who have died in their struggle for freedom. Our joy is diminished because of their sacrifice.



Who can we name who dedicated their lives to the struggle for freedom?

אלו עשר מכות שֶׁהִבִּיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

Eilu eser makot sh'heivi haKadosh Baruch Hu al haMitzrim b'Mitzraim, v'eilu hen.

These are the ten Signs that the Holy One brought upon Egypt.



Remove a drop of wine from our cups as we weigh in our hearts and recite each action against the Egyptians.

Blood	<i>dam</i>	דָּם
Frogs	<i>tsfarday'a</i>	צְפַרְדַּיִעַ
Lice	<i>keeneem</i>	כְּנִים
Wild Beasts	<i>arov</i>	עָרוֹב
Pestilence	<i>dever</i>	דָּבָר
Boils	<i>shkheen</i>	שִׁחִין
Hail	<i>barad</i>	בָּרָד
Locusts	<i>arbeh</i>	אַרְבֵּה
Darkness	<i>choshech</i>	חֹשֶׁךְ
Killing the First Born	<i>maccat b'chorot</i>	מַכַּת בְּכוֹרוֹת

We have seen these old plagues made real in our own time.

Darkness descended over the Persian Gulf states. A physical, tangible darkness in the middle of the day.²⁶

Rivers of blood flow in once peaceful villages and cities. Other rivers burned red with flame, pollutants igniting²⁷ what should give life.

In our world, as well, people treat others as objects they can control. We experience these as plagues of our existence.

Apathy, Brutality, Cruelty, Despair, Envy, Falsehood, Greed, Hatred, Insincerity, Jealousy...

These plagues afflict us in the world of politics about us as well as in the relationships we share with friends and families. There are even ways in which we oppress ourselves.



Can we name the other sixteen?

K

S

L

T

M

U

N

V

O

W

P

X

Q

Y

R

Z

Our ancestors heeded the signs they saw about them in their day, will we respond to the signs we experience today as well?



How might we recognize these signs?

²⁶ The Kuwaiti oil fires were a result of the scorched earth policy of Iraqi military forces retreating from Kuwait in 1991 after conquering the country but being driven out by Coalition military forces.

The resulting fires burned out of control because of the dangers of sending in firefighting crews. Land mines had been placed in areas around the oil wells, and a military cleaning of the areas was necessary before the fires could be put out. Somewhere around 6 million barrels (950,000 m³) of oil were lost each day. Eventually, privately contracted crews extinguished the fires, at a total cost of US\$1.5 billion to Kuwait. By that time, however, the fires had burned for months, causing widespread pollution.

It is now known that smoke from the Kuwait Oil Fires dominated the weather pattern throughout the Persian Gulf and surrounding region during 1991, and that lower atmospheric wind blew the smoke along the eastern half of the Arabian Peninsula, and cities such as Dhahran and Riyadh, and countries such as Bahrain experienced days with smoke filled skies and carbon fallout. <http://en.wikipedia.org/wiki/Kuwaiti_oil_fires> ²⁷ The Cuyahoga River Fire (22 June 1969) <<http://ech.case.edu/ech-cgi/article.pl?pid=CRF1>>

Getting Beyond the Straits and Narrow

How could so many people leave at one time? Amazingly, in our own day we have already forgotten that “Hundreds of thousands of... refugees streamed homeward...”²⁸ Refugees all over the world seek shelter and comfort. And when our ancestors left Egypt, they were pursued by Pharaoh, his horsemen and chariots. We found ourselves trapped between the Egyptians and the sea. The Hebrew name is יַם סוּף Yam Suf or possibly Yam Sof: a Sea of Endings. At times each one of us becomes a refugee, perhaps not political, but emotional. We flee pain and darkness that threaten us. We stand before the sea, pursued by our fears, either imagined or real.

Then, the Midrash tells us, one man, Nachshon by name, displayed his commitment to freedom by walking into the sea. Only at the moment when the water reached his neck, when he could go no further on his own, did the sea part. His act of faith and courage opened the way from Egypt to freedom. He enabled us all to be reborn into freedom.

Where is this place “Egypt,” is it the Egypt we know?

Yes, though only the name of the place is the same, the people have changed. In fact we are at peace and allied with the Egypt of today.

The Egypt of the Haggadah is more than a place, it is more than a nation state, it is a state of mind.

Our Hebrew word for that place is “*Mitzra’yim*” מִצְרַיִם, that is: the straits, or narrows. The geographical Mitzra’yim is a pinched green strip of land in the midst of desert along the shores of the Nile River, which throughout history has provided the minimum 2.5 gallons of water per day²⁹ to sustain life. The metaphorical Mitzra’yim is any restriction. Think of all the thirsts we have.

We have all come through that tight passage, split the waters of what seemed to be an ending, only to begin anew, to search for a new way, often struggling for as long as forty years.

As with Nachshon, so also for us, we can only achieve our salvation through our own willingness to take risks.



What risk might I take to help us achieve our goals?

When our ancestors crossed the sea triumphantly, Miriam led the women in song. Today, we sing:

Avadim ha-yinu

עֲבָדִים הָיִינוּ, הָיִינוּ. עָתָה בָּנֵי חֹרֵין, בָּנֵי חֹרֵין.

Avadim ha-yinu , ha-yinu. Ata v’nei Khorin, b’nai Khorin

Once we were slaves; now we are free.

Miriam’s Song³⁰

And the women dancing with their timbrels
Followed Miriam as she sang her song.
Sing a song to the One whom we’ve exalted,

²⁸ Rwandan refugees; James C. McKinley Jr. of The New York Times in the Los Angeles Daily News. Saturday, November 16, 1996. ²⁹ That’s from all sources (including food) <<http://sumter.ifas.ufl.edu/FYN/Water%20facts%20trivia.shtml>> ³⁰ Music and lyrics by Debbie Friedman, (© 1988 Deborah Lynn Friedman (ASCAP), Sounds Write Productions, Inc.) used by permission; based on Exodus 15:20-21.

Miriam and the women danced and danced the whole night long.
And Miriam was a weaver of unique variety,
The tapestry she wove was one which sang our history,
With every strand and every thread she crafted her delight,
A woman touched with spirit she dances toward the light.

Chorus

When Miriam stood upon the shores and gazed across the sea,
The wonder of this miracle she soon came to believe,
Whoever thought the sea would part with an outstretched hand,
And we would pass to freedom and march to the promised land.

Chorus

And Miriam the prophet took her timbrel in her hand,
And all the women followed her just as she had planned,
And Miriam raised her voice in song She sang with praise and might,
We've just lived through a miracle, we're going to dance tonight.

Dayeinu: דינו It Would Have Been Enough!

אֱלוֹ הוֹצִי... הוֹצִיאָנוּ מִמִּצְרַיִם, הוֹצִיאָנוּ מִמִּצְרַיִם: דֵּינוּ
אֱלוֹ נָתַן, נָתַן לָנוּ, נָתַן לָנוּ אֶת הַשַּׁבָּת, נָתַן לָנוּ אֶת הַשַּׁבָּת: דֵּינוּ
אֱלוֹ נָתַן, נָתַן לָנוּ, נָתַן לָנוּ אֶת הַתּוֹרָה, נָתַן לָנוּ אֶת הַתּוֹרָה: דֵּינוּ
אֱלוֹ הִכְנִי... הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל: דֵּינוּ

Ilu hotzi, hotzianu; hotzianu miMitzraim; hotzianu miMitzraim: Dayeinu.

Ilu natan, natan lanu; natan lanu et haShabbat; natan lanu et haShabbat: Dayeinu.

Ilu natan, natan lanu; natan lanu et haTorah; natan lanu et haTorah: Dayeinu.

Ilu hichni-hichnisanu; hichnisanu l'erezt yisrael, hichnisanu l'erezt yisrael: Dayeinu.

If only the Holy One had taken us out of Egypt...; given us Shabbat...; given us Torah...; brought us into the Land of Israel...; Dayeinu!

“Lo Dayeinu”—It Would Not Be Enough!

We have come so far, received so much. We live in a world rich in wonders and delights. Though we sing “It would have been enough,” we know that life goes on.

New, often unanticipated situations challenge us. Frequently, our way narrows and we need to immerse ourselves in the struggle to reach the clear shore. The specific tasks for each one of us may differ, but in every generation, as Rabbi Tarfon taught:

You are not obliged to finish the task, but neither are you free to desist from it.

לא עליך כל המלאכה לגמור, ולא אתה בן חורין ליבטל

We Shall Overcome

We shall overcome,
We shall overcome,
We shall overcome some day!
Deep in my heart, I do believe,
We shall overcome some day.

We'll walk hand in hand....
The people shall be free....
We are not afraid....
We shall live in peace....



6 רחץ

קדש ורחץ כרפס יחץ מגיד *Rachatz*

Wash Hands

☞ All wash their hands; the meal is about to start.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצננו על נטילת ידים.

Baruch ata Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav v'tzivanu al nitilat yadayim.

Blessed are You Adonai, our God, Sovereign of all space and time, who has made us distinct through Your directives and has directed us regarding washing our hands.

This time we ritually wash our already clean hands. As we do so, we use the minimum amount necessary. we are aware that 1,100,000,000 (1.1 billion) people in the world do not have access to drinkable water.³¹

Word Search Seder Events Part 2												
O	A	X	W	D	H	I	L	X	J	H	W	
I	Y	D	G	H	J	U	S	X	E	Y	N	
O	F	C	H	A	E	T	H	C	J	Z	U	
P	Z	O	H	Z	J	S	A	H	S	Y	H	
E	U	A	I	T	Q	H	L	W	A	Q	C	
A	I	X	D	R	X	U	L	X	A	C	Y	
A	O	K	M	E	L	L	E	X	T	J	E	
F	U	R	P	E	Y	C	L	Q	X	C	R	
I	Y	Y	E	N	F	H	K	A	H	R	A	
A	K	D	D	Y	E	A	K	W	C	L	B	
J	C	Y	B	A	C	N	F	D	X	R	J	
R	N	V	M	J	H	H	Y	L	I	H	S	
J	C	N	U	F	A	Z	T	Y	R	K	Q	

³¹ <<http://www.globalissues.org/article/26/poverty-facts-and-stats>>

The Interpreting

The Three Symbols of Passover

Rabban Gamliel used to say: Whoever has not explained the three symbols of Passover at the Seder has not fulfilled his or her obligations. And they are: the Pesach offering, the Matzah and the Maror.

פסח Pesach



Point to the Zera (the Shankbone) or the Beet and ask:

What is the meaning of this bloody-like Shankbone/Beet?

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ אוֹכְלִין בְּזֶמַן שִׁבִּית הַמִּקְדָּשׁ הָיָה קָיָם עַל שׁוּם מָה? עַל שׁוּם שֶׁפֶּסַח הַקְּדוֹשׁ בָּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זֶבַח-פֶּסַח הוּא לִי אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בְּתֵינוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

Pesach, shehayu avoteinu v'eemoteinu ochlin beezman she'beit haMikdash haya kayam, al shum mah? Al shum she'Pasach haKadosh Baruch Hu al batei avoteinu v'eemoteinu b'Mitzra'yim. She'ne'emar: Va'amar'tem zevach pesach hu l'Adonai, asher pasach al batei b'nai yisrael b'Mitzra'yim b'nogpo et Mitzra'yim, v'et bateinu hitzil; vayikod ha'am va'yishtachavu.

Rabbi Meir ben Tzipporah v'Nechemia haLevi teaches:

Young Jesse sat in the full moonlit, cloudless night. The plentiful rains had turned the sloping hillsides a verdant green. The pleasant fragrance of the grasses and flowers mingled with the pungent flock around him. Kids snuggled near their mothers beside the still waters at the foot of the hills, some still suckling, most asleep.

Once the days got significantly longer than the nights he would have to move the flocks to the summer pastures. Jesse had already used his staff to separate some of the new males he'd seen butting against each other, testing their strength. He could imagine and did not look forward to their fights if too many came along to the north. Behind him Jesse smelled the sweet aroma of roasting meat. He would soon share in the feast of the yearlings. He felt a pang of remorse that so many of these little ones, who had been in his care, could not live. So much of his life depended on them: for milk and cheese and for the wool garment he wore. But to let them join in the trek would only cause greater troubles as the grasses diminished.

Rabbi Meir ben Tzipporah v'Nechemia haLevi teaches:

Joshua contacted his most trusted fighters. They called themselves (cryptically) the "What" or "Mah" after their acronym the מ"ה or מִלְאֲךְ הַמָּוֶת the Angel of Death (*Malakh haMavet*). "Every first-born of the Egyptians would die, from the first-born of Pharaoh who sits on his throne to the first-born of the slave girl who is behind the millstones; and the first-born of the captive that is in the dungeon; and all the first-born of the cattle."³² Tonight this group would act as the "Arm of God" and strike terror into the hearts and souls of their Egyptian tormentors. Moses had already instructed the Hebrews to smear the blood of the yearlings on their doorposts.

The full moonlight would show which houses to avoid and pass over. They had to move swiftly and silently through the city in order to return to their families before dawn. Then they would leave their hovels as the redemption occurred. As the howl of Egyptian parents rose.

*We recall these ancient events and do our part to make ourselves protectors and not tormentors. This Shankbone/Beet brings many images to mind. If we can learn well what it meant in the past, it shall indicate for us today that **this** house shall be passed over.*



The Hebrew slaves were protected, why not the first-born of the slave girl or the cattle?

Why this terror?

With the second cup of wine we recall the second promise, the second stage, of our liberation, the actual rescue from slavery:

וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדְתֶּם

I will deliver you from their bondage.³³



Raise the second cup of wine and sing:

וְהִיא שְׁעֵמֻדָּה לְאַבוֹתֵינוּ וְלָנוּ, שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שְׁבָכָל־דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

V'he she'amdah la'avoteinu v'lanu. Shelo echad bilvad amad aleinu l'chaloteinu. Ehlah, she'b'chol dor vador omdim aleinu l'chaloteinu. V'haKadosh Baruch Hu matzileinu miyadam.

This force which rose up against our ancestors was not the only one that rose up to destroy us. In each and every generation there are those who rise up to destroy us. And there are Righteous Gentiles who stand beside us, helping us defend ourselves. They are appreciated extensions of the Holy One, who is to be blessed, as together we work for a better world.



Set down the cup of wine.

But, before we drink...

Why us? Why the Jewish people? Our numbers amount to little more than a statistical error in the census of China. Why do we play such an active role in our world...? Perhaps we can find an answer in the questions we ask and the stories we tell tonight.

The leaders of Babylonian Jewry in the eleventh century added this, one of the oldest stories about the Seder to the Haggadah:

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָה וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסַבִּין בְּבֵנֵי בְרַק; וְהָיוּ מְסַפְּרִין בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם, רַבּוֹתֵינוּ, הֲגִיעַ זְמַן קְרִיַת שְׁמַע שֶׁל שַׁחֲרִית.

During the Roman oppression, five rabbis—Akiva, Tarfon, Yehoshu'a, Elazar ben Azaria and Eliezer—held a Seder in the town of B'nai B'rak. They delved deeply into the Haggadah until dawn broke. Then, their students came and said, “Rabbeinu, it is time for dawn devotions.”

We don't know why Babylonian leaders added this story. According to tradition, it was not our salvation from Egyptian slavery that these rabbis discussed but the struggle against Roman oppression of their time.

However, these five sages represent three separate generations, and their students calling them to morning prayers represent a fourth. It is highly unlikely that they were able to be at the same seder.

Rather, the sages' all-night study models at least two important aspects of the Pesach seder. It is centered not on children but adults: this story balances the Four Children and the Four Questions. You should ask *at least* four questions then discuss till the break of dawn in celebration of our liberation. In addition it stresses the ability to have conversations across time, where texts and actors from one generation of Jewish life are present to comment and clarify events and text of another period.³⁴

In addition, perhaps our Babylonian sages added this story during apparently peaceful times to remind us that in every generation men and women struggle for liberation, redemption, salvation, renewal, freedom, liberty and right.

³³ Ex. 6:6

³⁴ taught by Rabbi Cliff Librach



Who are the people struggling for freedom in our time?

We need to count ourselves among them.



What have I done this past year to increase freedom?

In their honor, and in honor of all the people of the world who have joined in the struggle for peace, for freedom, and to make the world a better place in which to live, we drink the second cup of wine.

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.

Baruch atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.

Blessed are You Adonai, our God, Sovereign of all space and time, who creates the fruit of the vine.



All drink the second cup of wine.



7 מוציא מצה

קדש ורחץ כרפס יחץ
מגיד רחץ

Motzi Matzah

Say the Blessings for Bread and Matazah

מצה Matzah



Raise the Matzah and ask:

What is the meaning of the Matzah?

מצה זו שאנו אוכלין על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך מלכי המלכים הקדוש ברוך הוא וגאלם, שנאמר: ויאפו את־הבצק אשר הוציאו ממצרים עגות מצות, כי לא חמץ. כי גרשו ממצרים ולא יכלו להתמהמה וגם צדה לא עשו להם.

Matzah zo, sheanu ochlin, al shum mah? Al shum she'lo hispik b'tzeikam shel avoteinu l'hachamitz ad sheniglah aleihem melech malchei ha'melachim, haKadosh Baruch Hu; uge'alam she'ne'emar: Vayofu et habatzeik asher hotziu mimitzra'yim, ugot matzot ki lo chametz; ki gor'shu mimitzra'yim, v'lo yochlu l'hitma'me'ah, v'gam tzeidah lo asu lahem.



Break and distribute the Matzah while reading the following paragraphs.

Matzah is the symbol of the “bread of poverty,” that is, the bread that poor people eat, which our ancestors ate as slaves in Egypt. It reminds us of the great haste in which our Israelite ancestors fled from Egypt. So little time did our ancestors have to prepare food for their escape, that they baked unleavened cakes of the dough they had brought out of Egypt.

Rabbi Meir ben Tzipporah v'Nechemia haLevi teaches:

Judith came in from the fields where it appeared as though the whole community was out harvesting the new grain crop. The rains had ceased and the ground had dried enough to enable them to walk through the plants and collect the ripened sheaves. The stone house still felt damp from the winter and she helped her mother empty the storage urns of the remainder of the previous year's grains.

The moisture had gotten into everything. They recognized the aroma of slowly fermenting wheat and barley and they did not want the old to contaminate the new. Judith's mother even took the little wad of dough she always removed after kneading to put in a cool covered pot to help the next batch rise and added that also to the pile to take out and burn. They were so careful that after sweeping the stone floor with the palm fronds they took feathers and swept out the corners.

Judith thought about how the Chametz puffed up the bread she liked so much, yet considered how a similar spoilage often puffed her up with pride. She always felt cleansed as she warmed her hands with the heat of the burning Chametz. Both because it reminded her of the escape from slavery to freedom, the beauty of purity and simplicity and because she knew it would only take a week for her mother to create a new starter, Judith didn't mind eating the Matzah her mother would make with the brand new dough.

The Matzah we eat reminds us that though we have enough, many people go hungry. We who were slaves in Egypt and now have plenty, have a responsibility to those who do hunger.

In this elaborate and plentiful feast the Matzah is a slender reminder of poverty. In our busy lives the Seder itself is a slender reminder that we are descended from a mixed multitude of slaves.

As we break the bonds of slavery may this meal that we share help us form bonds among each other so that we can eliminate all varieties of enslavement on the earth.

ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הארץ.
ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה.

*Baruch atah Adonai, Eloheinu Melech ha'olam, ha'motzee lekhem min ha'aretz.
Baruch atah Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav, vetzivanu al achilat matzah.*

Blessed are You, Adonai our God, Sovereign of all space and time from whom we learn to bring bread from the earth.

Blessed are You, Adonai our God, Sovereign of all space and time, who has made us distinct through your directives and has directed us to eat Matzah.



All eat the Matzah.

Word Search "Signs" (translated)												
G	G	H	D	W	C	P	K	L	V	A	H	
O	R	L	J	I	P	S	I	J	B	X	I	
S	X	I	V	L	E	B	L	O	A	O	V	
T	F	C	J	D	S	U	L	G	G	M	H	
S	H	E	A	B	T	P	F	D	Z	X	V	
U	I	X	W	E	I	P	I	A	V	S	V	
C	S	B	O	A	L	D	R	R	O	M	G	
O	T	Y	S	S	E	L	S	K	Y	V	T	
L	I	M	B	T	N	I	T	N	S	H	H	
Y	G	W	W	S	C	A	B	E	L	P	Q	
S	L	N	U	R	E	H	O	S	I	L	L	
H	N	S	G	O	R	F	R	S	O	Q	I	
U	D	O	O	L	B	F	N	F	B	V	U	

What words, shapes, colors and sounds do you imagine when you think of struggle?



Maror מרור

(*) Raise the Maror and ask:

What is the meaning of the Maror?

מרור זה שאנו אוכלין על שום מה? על שום שמררו המצרים את־חיי אבותינו במצרים, שנאמר: וימררו את־
חיייהם בעבדה קשה, בחמר ובלבנים ובכל־עבדה בשדה, את כל־עבדתם אשר עבדו בהם בפניו.

*Maror zeh, she'anu ochlin, al shum mah? Al shum sh'may'r'ru haMitzrim et chaye
avoteinu b'Mitzra'yim, she'ne'emar: Va'y'mah'r'ru et chayeihem ba'avodah kashah,
b'chomer u'vil'veinim, u'v'chol avodah basadeh; eit kol avodatam asher avdu vahem
b'farech.*

(*) Distribute Maror as the following paragraphs are read.

The Maror is a symbol of the bitter lives of our ancestors who were slaves in Egypt. They had to toil as builders and as field workers. Our rabbis teach that each generation experiences the Exodus anew:

B'chol dor vador

בכל־דור ודור תיב אדם לראות את־עצמו כאלו הוא יצא ממצרים.

*B'chol dor vador, chayav adam lirot; lirot et atzmo k'eelu hu; k'eelu hu yatza mee
mitzraim.*

In each and every generation an individual should look upon him or herself; as if he or she had left Egypt.

Rabbi Meir ben Tzipporah v'Nechemia haLevi teaches:

I ran as fast as I could. The exertion, the pollens and the dust. All these worked together. I could hardly breathe. As if inside my chest. My lungs were two hot deserts. Pressing in. Against the lush green river valley through which my breathing needed to flow.

I awoke and saw my mother before me.

“Here, take this,” she told me.

“Yech, bitter!”

“Yes, but it can loosen the congestion, free your breathing.”

“Must I taste the bitter to feel the freedom?”

“No, but it may take much longer. Perhaps you need to know how bad it can become: the constrictions, and the contractions before any birth can occur....”

We had moved cramped together, fast along the narrow paths to our unknown destination. Our lives increasingly embittered by those who did not understand us.

Softly, she said again, “Take it.”

“Breathe deeply, my dear one,” she whispered.

I felt her body move with mine as she continued: “Feel the inflow of יהוה’s presence as you inhale with the Heh (ה), yes, stand straight as the Vav (ו), now, slowly with the Heh (ה) again allow your body to collapse to the size of the Yod (י). Again and again, continuously. Allow this Breath of the universe to become your breath.

כל הנשמה תהלל יה; הלליה, הלליה.

“*Kol haN'shamah t'hallel Yah, Halleluyah!*” “Every breathing thing praises God, Praise God!”

“The bitterness will pass and the freedom will begin!”

The Jewish people has known despots throughout its history.³⁵ But we, in the living memory of some, have lived through the most terrible attempt at annihilation. It is a bitter memory. From this experience we learn to be ever vigilant to enemies, to resist them before they can bring us harm.

³⁵ A variant of these three paragraphs, written by Rufus Learsy (aka Israel Goldberg) in the early 1950s appeared in many Haggadot; exactly where in the Seder, I do not know. I have restored it here after a hiatus of approximately 10 years. <<http://weremember.fromthesquare.org/>>

We remember with reverence and love the six millions of our people who perished at the hands of a tyrant more wicked than Pharaoh who enslaved the our ancestors in Egypt. Slavery was not enough for this one. He wanted to cut us off from being a people, that the name "Israel" would no more be remembered. So they slew the blameless and the pure—men and women and little ones—with vapors of poison, and burned them with fire.

Remnants in the ghettos and death camps rose up against the wicked ones and slew many of them before they themselves died. In 1943, on the first night of Pesach, remnants of the Warsaw Ghetto rose up against the adversary. They were lovely and pleasant in their lives, and in their death they brought redemption to the name of Israel through all the world. In their honor this song was written and sung:

Zog Nit Keyn Mol

*Zog nit keyn mol az du geyst dem letstn veg
khotsh himlen blayene farshteln bloye teg.
Kumen vet nokh undzer oysgebenkte sho-
S'vet a poyk ton undzer trot-mir zaynen do!*

*Fun grinem palmenland biz vaysn land fun
shney,
Mir kumen on mit undzer payn, mit undzer vey.
Un vu gefaln s'iz a shprits fun unzer blut,
Shprotsn vet dortn undzer gvure, undzer mut.*

*Es vet di morgnzun bagildn undz dem haynt,
Un der nekhtn vet farshvindn mitn faynd.
Nor oyb farzamen vet di zun in dem kayor-
Vi a parol zol geyn dos lid fun dor tsu dor.*

*Dos lid geshribn iz mit blut un nit mit blay.
S'iz nit keyn lidl fun a foygl af der fray.
Dos hot a folk tsvishn falndike vent
Dos lid gezungen mit naganes in di hent!*

*To zog nit keyn mol az du geyst dem letstn
veg....*

זאָג ניט קיין מאָל אַז דו גייסט דעם לעצן וועג,
כאָטש הימלען בלייענע פאַרשטעלן בלויע טעג,
קומען ועט נאָך אונזער אוסגעבענקטע שעה
ס'וועט אַ פּוּיַק טאָן אונזער טרוט: מיר זיינען דאָ!

פֿון גרינעם פֿאַלמענלאַנד ביזן לאַנד פֿון וייסן שניי,
מיר קומען אָן מיט אונזער פיין מיט אונזער ויי,
און וו געפֿאַלן ס'איז אַ שפּריץ פֿון אונזער בלוט,
שפּראַצן ועט דאָרטן אונזער גבורה, אונזער מוט.

ס'וועט די מאָרגנוון באַגילדן אונדז דעם הנט,
און דער נעכט וועט פֿאַרשויןדן מיטן פּיינד,
נאָר אָיב פֿאַרזאַמן וועט די זון ון דעם קאַיאָר
ווי אַ פֿאַראַל זאָל גיין דאָס ליד פֿון דור צו דור.

דאָס ליד געשריבן איז מיט בלוט און נישט מיט בליי
ס'וועט ניט קיין לידל פֿון אַ פֿויגל אויפן דער פֿריי
דאָס האָט אַ פֿאַלק צווישן פֿאַלנדיקע ווענט
דאָס ליד געזונגען מיט נאַגאַנעס אין די הענט!

טאָ זאָג ניט קיין מאָל אַז דו גייסט דעם לעצן וועג...

Never say that there is only death for you
Though leaden skies may be concealing days of blue—
Because the hour that we've hungered for is near;
Beneath our tread the earth shall tremble: We are here!

From land of palm-tree to the far-off land of snow
We shall be coming without torment and our woes,
And everywhere our blood has sunk into the earth
Shall our bravery, our vigor blossom forth!

We'll have the morning sun to set our day aglow,
And all our yesterdays shall vanish without the foe,
And if the time is long before the sun appears;
Then let this song go like a signal through the years.

This song was written with our blood and not with lead;
It's not a song that birds sing overhead
It was a people, among toppling barricades,
That sang this song of ours with pistols and grenades.

So, never say that there is only death for you
Though leaden skies may be concealing days of blue—
Because the hour that we've hungered for is near;
Beneath our tread the earth shall tremble: We are here!³⁶

✧ Light the Yahrtzeit candle.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav,
vetzivanu al achilat maror.*

Blessed are You, Adonai our God, Sovereign of all space and time, who has
made us distinct through your directives and has directed us to eat maror.

✧ All eat the Maror.

³⁶ Song of the Vilna Ghetto underground, words by Hirsh Glik music by Dmitri Pokrass, translated by Aaron Kramer.

9 כורך קדש ורחץ כרפס יחץ מגיד רחץ מוציא מצה מרור **Koreych** **Make a Sandwich of Matzah and Maror**

Charoset חרוסת

✿ Distribute more Maror and Charoset on pieces of Matzah.

Charoset is a smooth mixture of various chopped fruits including apples, and nuts, as well as wine and spices. It represents the mixture of clay and straw from which we made the mortar during our bondage. It also calls to mind the women of Israel who bore their children in secret beneath the apple trees of Egypt,³⁷ and, like the apple tree that first produces fruit and then sprouts leaves to protect the fruit, our heroic mothers first bore children without any assurance of security or safety. This beautiful and militant devotion sweetened the misery of slavery, even as we dip our bitter herbs in Charoset. The pattern of our celebration is the mixture of the bitter and the sweet, sadness and joy, of tales of shame that end in praise.

And when we see the tragedies of our own time, we sweeten this bitter taste with the thought of the liberation that is yet to come.

Hillel, a rabbi who lived during the first century of the Common Era, invented the sandwich. This sandwich is his foundation³⁸ of the Seder, a concentrated version of the three symbols Rabban Gamliel stressed according to the biblical command: "Together with unleavened bread and bitter herbs they shall eat the paschal lamb (the last replaced by the Charoset)."

✿ All eat the Hillel Sandwich.

Beitzah ביצה

Rabbi Meir ben Tzipporah v'Nechemia haLevi was often asked about the meaning of the roasted egg. It remains on the Seder Plate, yet never discussed. The egg reminds us of many things. Its presence on the Seder Plate represents the holiday sacrifice our ancestors made when the Temple stood. But, as with any good symbol it is rich with meaning. The egg itself is symbolic of life and reminds us of the blossoming world around us. The egg's roundness reminds us of the unending nature of life.

But why is it roasted? Some tell us that, like the roasted egg, the Jewish people gets harder and stronger the more they are tested.

10 שולחן עורך קדש ורחץ כרפס יחץ מגיד רחץ מוציא מצה מרור כורך **Shulchan Oreych** **Eat the Pesach Dinner**

³⁷ The problem here is that the apple seems to have originated in Rome (i.e. much later). ³⁸ Nathan Hurvitz's pun: "Hillel; The foundation for Jewish Campus Life" <<http://www.hillel.org/index>>

The Response



11 צפון

קדש ורחץ כרפס יחץ מגיד רחץ מוציא
מצה מרור כורך שולחן עורך

Tzafun

Finding the Hidden



After the meal negotiate for and receive the afikoman from the child who found it. Distribute parts to all, who then eat it. It is customary to eat nothing else during the rest of the Seder.

Our children, you possess the key to the future. What can we give you so that you will share it with the rest of us?

We see the beginning of the unification of our people and the stirrings of liberation among all peoples. As we each direct our own energies toward encouraging light and life, helping others we meet in their efforts, together we will find the hidden half of the Matzah, the Messianic afikoman.



12 ברך

קדש ורחץ כרפס יחץ מגיד רחץ
מוציא מצה מרור כורך שולחן עורך
צפון

Bareych

Say the Blessing After Meals

We are ready to sing and give thanks for the food we have eaten, through the goodness of which we live. Let there be food for all, abundant and healthful. May we have the wisdom to choose only those foods that enhance our precious energy and sustain us through our labors and our rest.

שיר המעלות בשוב יהוה את־שיבת ציון היינו כחלמים: אז ימלא שְׂחוק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה.
אז יאמרו בגוים הגדיל יהוה לעשות עם אלה: הגדיל יהוה לעשות עִמָּנוּ הֵינּוּ שְׂמֵחִים.
שׁוֹבָה יהוה את־שְׁבִיתָנוּ כְּאִפְיָקִים בְּנִגְבִּ: הִזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ.
הַלֹּדֶי יִלְדוּ וּבָכָה נִשְׂא מִשְׂפָּךְ הִזְרַע בְּאִי־בֶאֱבֵא בְּרִנָּה נִשְׂא אֶלְמָתָיו.

Singing as we ascend:

As the Holy One returns us to the Land of Promise we arrive as in a dream; our mouths filled with laughter and our tongues singing with joy. Then all the nations say that “The Holy One has done great things with them.” Indeed, the Holy One has done great things for us and we rejoice. Pour us back into our land as the torrents course through the wadis of the Negev; Those who wept as they planted, now joyously reap! We may have gone on through vales of tears, carrying our seed from generation to generation; now we come in joy, our children in our arms.

רבותי נברך:

Rabotai n'varech

Friends, the time to give thanks for this meal has come.

יהי שם יהוה מברך מעתה ועד עולם:

Yehi Shem Adonai m'vorach mei'atah v'ad olam

May the Source of all be praised through all time and space!

ברשות חברי נברך אלהנו שאכלנו משלו:

Bir'shut chaveirai, n'varech eloheinu she'achalnu meeshelo

With your permission, friends, we praise the Source, from which we have eaten.

ברוך אלהנו שאכלנו משלו ובטובו חיינו:

Baruch eloheinu she'achalnu meeshelo u'vtuvo chayeenu

Praised is the Source from whom we have eaten; on whose goodness we live!

ברוך אתה יי אלהינו מלך העולם, הן אתה העולם כלו בטובו בחן בחסד וברחמים. הוא נותן לחם לכל-בשר כי לעולם חסדו. ובטובו הגדול תמיד לא-יחסר לנו ולא-יחסר לנו מזון לעולם ועד. בעבור שמו הגדול כי הוא אל זן ומפרנס לכל ומטיב לכל ומזין מזון לכל-בריותיו אשר ברא. ברוך אתה יי הן אתה-הכל:

Baruch atah Adonai, Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo, b'chen b'chesed, uv'raachamim. Hu notein lechem l'chol basar, ki l'olam chasdo. uv'tuvo hagadol, tamid lo chasar lanu, v'al yachsar lanu mazon l'olam va'ed. Ba'avur shemo hagadol, ki hu el zan um'farnes hakol, umeitiv lakol, umeichin mazon, l'chol b'ri'otav asher bara. Baruch ata Adonai, hazan et hakol.

Blessed are You Adonai our God, Sovereign of all space and time, You feed the entire universe in Your goodness, grace, lovingkindness and mercy. From the Source comes bread for all flesh, because of unlimited lovingkindness. And in great goodness You never withdraw from us, nor will we lack food, now or forever. On account of the greatness of our understanding of You, because this is a judge who feeds and provides for all, and in goodness for all provides food for all the creatures that emerge from the Source. Blessed are You Adonai, who provides food for all.

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי בונה ברחמי ירושלים אמן:

Uv'nei Y'rushalaim ir hakodesh bim'heira v'yameinu. Baruch ata Adonai, boneh v'rachamav Y'rushalaim, Amen.

And may You cause Jerusalem to be rebuilt, now, in our own time. Praised are you Source of all, the merciful builder of Jerusalem.

הרחמן, הוא יחילנו יום שכלו שבת:

[*Harachaman, hu yanchileinu yom shekulo Shabbat.*]

[*May the merciful Source prepare for us a time that is completely Shabbat.*]

עשה שלום בימרומו, הוא יעשה שלום עלינו ועל-כל-ישראל, ועל-כל-העולם ואמרו אמן.

Oseh Shalom bim'romav, hu ya'aseh shalom, aleinu v'al kol Yisrael, v'al kol ha'olam v'imru: Amen.

May the One who causes peace to prevail in the reaches beyond us, cause peace to prevail for us, for all Israel and for all the world; and to this we say: Let it be!

יי עז לעמו יתן, יי יברך את-עמו בשלום.

Adonai oz l'amo yeetein, Adonai y'varech et amo va'shalom.

May the Source of all give endurance to this people, may the Source bless this people with Peace.

(*) The third cup of wine is filled.

Together we take up our third cup of wine recalling the third promise of redemption

וְגָאַלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָה

I will redeem you with an outstretched arm.³⁹

(*) hosts:

Together we thank our guests for sharing this holiday with us—their willingness to explore the meaning of Passover teaches us that its message can grow in new hearts and minds.

(*) guests:

Together we thank our hosts for including us in their observance—we hope that their openness is mirrored by our own willingness to accept the tasks of furthering our freedom.

Together we thank generations of our forebears who have brought us to this day. Together we thank the brave women and men of all the peoples of the world who have struggled and sacrificed to make this world a better place in which to live. As we extend our outstretched arms to one another, we know we will bring redemption closer.

Together we dedicate this cup of wine to our ancestors who, from generation to generation, escaped from slavery, struggled against oppression and tyranny, maintained a vision of hope, and given us a legacy of liberty and freedom.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah Adonai, Eloheinu Melech ha'olam, borei p'ri hagafen.

Blessed are You, Adonai our God, Sovereign of all space and time who creates the fruit of the vine

(*) All drink the third cup of wine. Fill the fourth cup of wine.

O Freedom

O Freedom!

O Freedom!

O Freedom over me!

And before I'd be a slave

I'd be buried in my grave

And I'll fight for my right to be free!

No more killing....

No more hunger....

No more homeless....

Fill the Cup of Elijah

Our Seder draws to an end but Redemption is not yet complete. Our activities here tonight recall us to our covenant with the Eternal One, to the tasks that still await us as a people called to service, to a great purpose for which the people of Israel lives: to bring to reality a world of wholeness, and, until that time, the preservation and affirmation of hope.



One of those present opens the door.

שִׁפְךָ תִּמְתְּךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נֹוֹהוּ הִשְׁמִו.
שִׁפְךָ־עֲלֵיהֶם זַעְמָךָ וְחֲרוֹן אַפֶּךָ יִשִּׁיגֵם. תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַי יי.

Sh'foch khamatcha el ha-goyim asher lo y'da-ucha v'al mamlachot asher b'shimcha lo kara-oo. Ki achal et-ya'akov v'et navey-hu heyshammu. Sh'foch aleyhem za'mecha vacharon apcha yasigeym. Tirdof b'af v'tashmideym mitachat shmey Adonai.

Listen to us, neighbors! Come see what we do. We have nothing here to hide. We have much to share.

There are many who express their disdain for this living globe. Let the heavens and the earth pour their wrath upon them. Yes, let those who reject the beauty of creation and despoil its gifts feel our wrath, for their callousness destroys all that sustains them.

But we state by our words and our actions that we will live in harmony with our creation, recognizing within each fragment, the wondrous image of the Whole.



Pass the cup of Elijah around the table so that everyone can pour some of his or her wine into it.

We call this cup of wine Elijah's cup—for the Prophet Elijah, the messenger of God, appointed to announce the era of the Messiah. Until now, this cup has stood empty.

We do not look for a Messiah who will magically remake the world. When we have accepted our responsibilities, pooled our efforts and remade the world—we will usher in the Messianic Era.

This will be a time of abundance and peace, when our people, and all the peoples of our earth, will live in security and plenty, and will be free to live in dignity with others. Just as we open the door for the messenger of the Messiah, so do we work for the Messianic Era.

We sing of Elijah resolving to bring about the Messianic Era.

Eliahu haNavi

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

Eliyahu ha-navi, Eliyahu ha-Tishbi, Eliyahu, Eliyahu, Eliyahu ha-Giladi; Bimheira v'yameinu yavo eileinu Im-Mashiach ben David, Im-Mashiach ben David.

Elijah the prophet... Elijah from Tishbi..., Elijah of Gilead; Soon, in our day, may he come to us; With the messiah, the son of David.



Close the door.



We have filled our cups for the fourth and final time. Having eaten this delicious ceremonial meal means that we have rededicated ourselves to its purpose: to recall for us the time when our ancestors came out of slavery so that we may live in such a way as to help others escape the bonds of slavery today.

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז,
הֵיטָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.
הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנִי־צֹאן.
מִה־לָּהּ הַיָּם פִּי תִגּוֹס, הַיַּרְדֵּן תִּסַּב לְאַחֹר?
הַהָרִים, תִּרְקְדוּ כְּאֵילִים? גְּבְעוֹת, כְּבָנִי־צֹאן?
מִלְפָּנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב,
הַהִפְכִי הַצּוּר אֲגַם־מַיִם, חִלְמִישׁ לְמַעַיְנו־מַיִם.

*B'tzeit Yisrael miMitzraim, beit Ya'akov me'am loez,
Haitah Yehudah l'kodsho, Yisrael, mamshelotav.
Hayam ra'ah vayanos, haYarden yisov l'achor.
Heharim rakdu ch'eilim, g'vaot kiv'nai-tzon.
Mah-l'kha hayam ki tanus, haYarden tisov l'achor?
HaYarden, tirk'du kh'eilim? g'vaot kiv'nai-tzon?
Milif'nei adon khuli aretz, melefnei Eloha Ya'akov,
Hahof'chi hazur agam-mayim, khalamish l'ma'y'no-mayim.*

As Israel left Egypt,
The house of Israel from a foreign people.
Judah became the sanctuary of God,
Israel, the dominion of Adonai.
The sea saw and fled,
The Jordan flowed in reverse.
The mountains skipped like rams,
Hills as the young of the flock.
What's with you sea, that you flee?
Jordan, why do you flow upstream?
Mountains, why do you skip like rams?
Hills, why like the young of the flock?
Yes! Dance, earth before Adonai,
In the presence of the God of Jacob,
Who transformed rock into a water pool,
Flint into a flowing spring!⁴⁰

הֲלָלוּ אֶת־יְיָ כָּל־גּוֹיִם! שִׁבְחוּהוּ כָּל־הָעַמִּים!
כִּי גִבֹר עָלֵינוּ חֲסֵדוֹ, וַיִּצְמַח־יְיָ לְעוֹלָם. הֲלָלוּהָ!

*Ha-le-lu et-A-do-nai kol-go-yim! Sha-be-chu-hu kol-ha-u-mim.
Ki ga-var a-lei-nu chas-do, ve-e-met-A-do-nai le-o-lam. Ha-le-lu-yah!*

Praise Adonai, all you nations!
Praise God, all you peoples.
For great is God's concern for us,
our faithful treasure forever. Hallelujah!⁴¹

הודו לַיִי כִּי טוֹב, כִּי לְעוֹלָם חֲסָדוֹ.
 יֹאמְרוּ-נָא יִשְׂרָאֵל: כִּי לְעוֹלָם חֲסָדוֹ.
 יֹאמְרוּ-נָא בֵּית-אֶהֱרֹן: כִּי לְעוֹלָם חֲסָדוֹ.
 יֹאמְרוּ-נָא יִרְאִי יְיָ: כִּי לְעוֹלָם חֲסָדוֹ.
 בְּרוּךְ הַבָּא בְשֵׁם יְיָ, בְּרַכְנוּכֶם מִבֵּית יְיָ.
 אֱלֹהֵי אֲתָה וְאֹדְךָ, אֱלֹהֵי אֲרוֹמְמָה.
 הודו לַיִי כִּי טוֹב, כִּי לְעוֹלָם חֲסָדוֹ.

Ho-du la-A-do-nai ki tov, ki le-o-lam chas-do.
Yo-mar-na Yis-ra-eil: ki le-o-lam chas-do
Yo-me-ru-na beit-A-ha-ron: ki le-o-lam chas-do.
Yo-me-ru-na yir-ei A-do-nai: ki le-o-lam chas-do.
Ba-ruch ha-ba be-sheim A-do-nai, bei-rach-nu-chem mi-beit A-do-nai.
Ei-li a-tah ve-o-de-ka, e-lo-hai a-ro-me-me-ka.
Ho-du la-A-do-nai ki tov, ki le-o-lam chas-do.

Give thanks to Adonai, so good,
 Your concern stretches through all time and space.

Let Israel now say:
 “Your concern stretches through all time and space.”

Let the House of Aaron now say:
 “Your concern stretches through all time and space.”

Let all who revere God now say:
 “Your concern stretches through all time and space.”

Blessed is the one who comes to seek Adonai;
 we bless you from God’s house.

You are My God, and I will thank You;
 You are my God and I will exalt You.

Give thanks to Adonai, so good,
 Your concern stretches through all time and space.⁴²

O Sing Praises⁴³

Ó sing praises, sing a new song, sí.....ng a new song
 Ó sing praises, sing a new song, síng hállelúyah
 Bléss my soul... síng a new song, sí.....ng a new song
 Bléss my soul... síng a new song, síng hállelúyah

⁴² Psalm 118 ⁴³ Music and lyrics by Debbie Friedman, (© 1988 Deborah Lynn Friedman (ASCAP), Sounds Write Productions, Inc.) used by permission.

הללו יה הללו עבדי יהוה הללו את־שם יהוה
 יהי שם יהוה מְבָרָךְ מְעַתָּה וְעַד־עוֹלָם
 מִמְזֶרֶח־שֶׁמֶשׁ עַד־מְבֹאֵאֵי מַהֲלַל שֵׁם יְהוָה
 רַם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ
 מִי כִּי־הוּא אֱלֹהֵינוּ הַמְגַבִּיחַ לְשִׁבְתָּ
 הַמְשַׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ
 מְקִימִי מַעֲפָר דָּל מְאַשְׁפֵּת יָרִים אֲבִיוֹן
 לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ
 מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אִם־הַבְּנִים שְׂמֵחָה הַלְלוּ־יָהּ

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בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לַעֲזָו
 הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְשֹׁלוֹתָיו
 הַיָּם רָאָה וַיִּנְס הַיַּרְדֵּן יֹסֵב לְאַחֹר
 הַהָרִים רָקְדוּ כְּאֵלִים גְּבַעוֹת כְּבְנֵי־צֹאן
 מַהֲלָךְ הַיָּם כִּי תִנוּס הַיַּרְדֵּן תִּסֵּב לְאַחֹר
 הַהָרִים תִּרְקְדוּ כְּאֵלִים גְּבַעוֹת כְּבְנֵי־צֹאן
 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב
 הַהִפְכִי הַצּוֹר אַגְס־מַיִם חֲלַמִּישׁ לְמַעַיְנו־מַיִם

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לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי־לְשִׁמְךָ תָּן כְּבוֹד עַל־חַסְדֶּךָ עַל־
 אֲמַתְךָ ב'
 לָמָּה יֹאמְרוּ הַגּוֹיִם אִי־הֵנָּה אֱלֹהֵיהֶם
 וְאֵלֵהֵינוּ בְּשָׁמַיִם כֹּל אֲשֶׁר־חָפֵץ עָשָׂה
 עֲצִיבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם
 פְּהֵי־לָהֶם וְלֹא יִדְבְּרוּ עֵינַיִם לָהֶם וְלֹא יֵרָאוּ
 אֲזַנָּיִם לָהֶם וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְיֹחוּ
 יְדֵיהֶם וְלֹא יִמִּישׁוּן רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא־יִהְיֶהוּ בְּגִרוֹנָם
 כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר־בִּטַח בָּהֶם
 יִשְׂרָאֵל בִּטַח בִּיהוָה עֲזָרָם וּמַגִּנָּם הוּא
 בֵּית אֶהְרֹן בִּטְחוּ בִיהוָה עֲזָרָם וּמַגִּנָּם הוּא
 יִרְאִי יְהוָה בִּטְחוּ בִיהוָה עֲזָרָם וּמַגִּנָּם הוּא

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אֶהְבֵּתִי כִּי־יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי
 כִּי־הִטָּה אָזְנוֹ לִי וּבִימִי אֶקְרָא
 אֶפְפוּנֵי חֲבַל־יְמֹת וּמִצְרֵי שְׂאוֹל מִצְאוּנֵי צָרָה וַיִּגְוֹן אֶמְצָא
 וּבְשֵׁם־יְהוָה אֶקְרָא אָנָּה יְהוָה מִלְטָה נִפְשִׁי
 חַנוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מְרַחֵם
 שֹׁמֵר פְּתָאִים יְהוָה דְלוֹתֵי וְלִי יְהוֹשִׁיעַ
 שׁוֹבֵי נִפְשִׁי לְמִנוּחֵיכִי כִּי־יְהוָה גָּמַל עָלַיִכִי
 כִּי חִלַּצְתָּ נִפְשִׁי מִמּוֹת אֶת־עֵינַי מִן־דְּמָעָה אֶת־רַגְלֵי מִדְּחִי
 אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים
 הָאֲמַנְתִּי כִּי אֲדַבֵּר אָנֹכִי עֲנִיתִי מְאֹד

אָנֹכִי אֲמַרְתִּי בַחֲפוּזִי כָּל־הָאָדָם כֹּזֵב
 מַה־אָשִׁיב לִיהוָה כָּל־תַּגְּמוֹלוֹהִי עָלַי
 כּוֹס־יִשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְהוָה אֶקְרָא
 נִדְרֵי לִיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ
 יִקָּר בְּעֵינַי יְהוָה הַמְּוַתֵּה לַחֲסִידָיו
 אָנָּה יְהוָה כִּי־אָנֹכִי עַבְדְּךָ אָנֹכִי־עַבְדְּךָ בּוֹ־אֲמַתְךָ פִּתְחַת־
 לְמוֹסְרֵי

לְךָ־אֲזַבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְהוָה אֶקְרָא
 נִדְרֵי לִיהוָה אֲשַׁלֵּם נִגְדָה־נָּא לְכָל־עַמּוֹ
 בַחֲצֵרוֹת בֵּית יְהוָה בַּתּוֹכֵי יְרוּשָׁלַם הַלְלוּ־יָהּ

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הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֲמִים
 כִּי גָבַר עֲלֵינוּ חַסְדּוֹ וְאֲמַת־יְהוָה לְעוֹלָם הַלְלוּ־יָהּ

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הוֹדוּ לִיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ
 יֹאמְרוּ־נָּא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ
 יֹאמְרוּ־נָּא בֵּית־אֶהְרֹן כִּי לְעוֹלָם חַסְדּוֹ
 יֹאמְרוּ־נָּא יִרְאִי יְהוָה כִּי לְעוֹלָם חַסְדּוֹ
 מוֹ־הַמִּצַּר קִרְאתִי יְהוָה עָנְנִי בְּמִרְחַב יְהוָה
 יְהוָה לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם
 יְהוָה לִי בַעֲזָרֵי וְאָנֹכִי אֶרְאָה בְּשֹׁנְאֵי
 טוֹב לַחֲסוֹת בִּיהוָה מִבִּטָּח בְּאָדָם
 טוֹב לַחֲסוֹת בִּיהוָה מִבִּטָּח בְּנְדִיבִים
 כָּל־גּוֹיִם סִבְבוּנִי בְשֵׁם יְהוָה כִּי אֲמִילֵם
 סִבְבוּנִי גַם־סִבְבוּנִי בְשֵׁם יְהוָה כִּי אֲמִילֵם
 סִבְבוּנִי כְּדַבּוּרִים דַּעְכוּ כְּאֵשׁ קוֹצִים בְשֵׁם יְהוָה כִּי אֲמִילֵם
 דַּחַה דַּחִיתַנִּי לְנַפְל וִיהוָה עֲזָרָנִי
 עֲזִי וְזִמְרַת יְהוָה וְיִהְיֶה־לִי לִישׁוּעָה
 קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים יְמִין יְהוָה עֲשֵׂה חַיִּל
 יְמִין יְהוָה רוֹמְמָה יְמִין יְהוָה עֲשֵׂה חַיִּל
 לֹא אָמוֹת כִּי־אֶחְיֶה וְאֶסְפֹּר מַעֲשֵׂי יְהוָה
 יִסֹּר יִסְרָנִי יְהוָה וְלִמּוֹת לֹא נִתְנַנְנִי
 פִּתְחוּ־לִי שַׁעֲרֵי־צַדִּיק אַבְא־בָּם אוֹדָה יְהוָה
 זֶה־הַשַּׁעַר לִיהוָה צַדִּיקִים יָבֹאוּ בּוֹ
 אוֹדָה כִּי עֲנִיתַנִּי וַתְּהִי־לִי לִישׁוּעָה
 אָבוּ מְאֹסוּ הַבּוֹנִים הֵיְתָה לְרֵאשׁ פִּנָּה
 מֵאֵת יְהוָה הֵיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינַיִנוּ
 זֶה־הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמְחָה בּוֹ
 אָנָּה יְהוָה הוֹשִׁיעָה נָּא אָנָּה יְהוָה הַצְּלִיחָה נָּא
 בְּרוּךְ הַבּוֹא בְשֵׁם יְהוָה בְּרַכְּנוּכֶם מִבֵּית יְהוָה
 אֵל יְהוָה וַיָּאָר לָנוּ אֶסְרוּ־חַג בַּעֲבַתִּים עַד־קִרְנוֹת הַמְּזֻבַּח
 אֵלֵי אֶתָּה וְאוֹדֶךָ אֱלֹהֵי אֲרוֹמְמֶךָ
 הוֹדוּ לִיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ

What words, shapes, colors and sounds do you imagine when you think of freedom?

This, the completion of our final set of fours, is phrased differently. We seem to have turned a corner. We've been "removed" from burdens, "delivered" from bondage, and "redeemed". It may seem that we have been "set free" on the other side to do as we wish. But, no, the text continues.

וְלִקְחֹתִי אֶתְכֶם לִי לְעָם

And I will take you to be my people.⁴⁴

Enough of this back-patting already. Once we were slaves to Pharaoh in Egypt and we have experienced many other horrors. But we have also been on the other side, both individually and collectively. We've been slavers and oppressors. What shall we make of that?

We try, not always with success, to learn from our experience of slavery and homelessness. Assassinations, massacres, murders, home demolitions and expulsions, even talk of "transfers" disturb and frighten us. They should call us to action. Our cousins, our neighbors begin to establish their own independent society. Many of us try to understand the plight of the Palestinians, yet we see that still, only a minority of the Palestinian people seem to understand our need and pain. Much of their internal rhetoric remains the same. They still have not changed the text of their covenant calling for the end of our State.⁴⁵

And extremists on both sides feed each others' expectations.

✿) Raise the fourth cup of wine.

Tonight we recline. Our reclining is not a sign of laziness, but of freedom, a respite as we await instructions on how to proceed. No one forces us to eat on the run, at our desks, or out in the fields at our work. We can enjoy a meal that includes conversation and song, a meal that focuses our attention on the burgeoning year as it blossoms around us and encourages renewed growth within us. Our meal also intensifies our awareness of the efforts for freedom still pursued by ourselves and others.

After drinking three of our four cups of wine, we also know that we have come most of the way from the degradation of slavery to the dignity of freedom. But freedom, like wine, can lead to a powerful headiness. Liberation itself is not the goal.

We have the strength to act according to our own decisions. Yet we understand that not every decision we make is the correct one, merely because it is ours. Though we can act out of strength, we have also learned that not by might, nor by power, but by the awesome divine attributes of justice and mercy will we all achieve wholeness.

Therefore, before we drink this fourth and last cup of wine, we pause.

✿) Set down the cup of wine.

As we drink to honor the Jews and other peoples of our own time:

Those who struggle in so many ways to maintain the Jewish state, Israel, sometimes needing to take up arms in defense, other times daring to extend arms in comradely embrace—in either case taking chances with their lives.

And those everywhere who strive to develop a life guided by Prophetic ideas.

⁴⁴ Ex. 6:7 ⁴⁵ It is hard to decipher the meaning and current state of PNC <http://en.wikipedia.org/wiki/Palestine_National_Charter>, however the Hamas charter is absolutely opposed to the existence of the State of Israel <http://en.wikipedia.org/wiki/Hamas#The_Hamas_Charter_.281988.29>

We ask ourselves how we use our power to place other people in the narrow, limiting straits of “*Mitzra’yim*.”

We will continue our work.

We understand that our societies are but the basis on which the struggle to create that messianic era, the life envisioned in the Passover Seder, is to be built.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch atah Adonai, Eloheinu Melech ha-olam, borei p’ri ha-gafen.

Blessed are You, Adonai our God, sovereign of all space and time, creator of the fruit of the vine.

✿ All drink the fourth cup of wine.

Drink from Miriam’s Well

✿ Empty whatever wine remains in the wine glasses into the empty bowls (see page) then pour some water from the pitcher that has stood on the table into everyone’s wine glass.

We have escaped bondage and crossed the sea. We enter the arid land before us, made hesitant by generations of servitude—mixed with our recent struggle, and yet heady in our new freedom.

We have thirsted for freedom, but now we thirst for water. As with so many people in the world who do not have water, we face bitterness⁴⁶ and quarreling.⁴⁷ Our ancient texts tell us that Moses was able to turn the bitter into sweetness and bring forth water. But many disputes over water remain.⁴⁸ Further, we are told that Miriam, the midwife of our liberation has stood ready, waiting to sustain us in the time ahead as we come to grips with our tasks and responsibilities.

Our Sages spoke of Miriam’s Well, created in the twilight of creation’s week. It now lies hidden in the sea of Galilee⁴⁹ for Elijah to restore to us. Ishmael received water from it as “the well of living and seeing”; Rebecca drew from it when she greeted Eliezer; the well first appeared to our people when Moses struck the rock on Miriam’s account at the place of bitterness in Sinai—and it travelled with us throughout the desert years. Its waters, we are told, taste of old wine and new wine, of milk and of honey.

This is the well of the Ancestors of the world:

Abraham & Sarah, Isaac & Rebecca, Jacob & Leah and Rachel dug it;

the leaders of olden times have searched for it;

the heads of the people, the lawgivers of Israel, Moses, Aaron and Miriam, have caused it to flow with their staves.

In the desert we received it as a gift and thereafter it followed us on all our wanderings: to lofty mountains and deep valleys.

Not until we came to the boundary of Moab did it disappear because we squandered our freedom by not fulfilling our responsibilities.

Now, as we begin a new season of renewal, may these cleansing, refreshing waters, reminiscent of Miriam’s well, recall for us a time of purity of purpose and help us focus on the tasks ahead.

✿ All drink the water from Miriam’s well.

⁴⁶ Exodus 15:23 ⁴⁷ Exodus 17:6-7, Numbers 20:11

⁴⁸ http://en.wikipedia.org/wiki/Water_conflict

⁴⁹ <http://www.israelnationalnews.com/News/News.aspx/123007>



The tasks ahead?

Once again we have recited the age-old epic of our liberation from slavery.

We have tasted the new growth of a world released from winter

We have celebrated advances our,

and other peoples of the world,

have made toward freedom from oppression.

We have focused our attention on how each one of us

can become strengthened

to feel,

think and

act so as to take an active role in our own lives.

Each year we repeat the same phrase and seem to return to the same place from where we began.

We began our Seder by asking

Who are you?

Where are you coming from?

Where are you going?

To which we answered:

I am Israel. I am one who struggles with God.

I am coming from Mitzra'yim, from a narrow tightness to openness.

I am going to Jerusalem. There are at least two "Jeruselems". For thousands of years we have imagined both a Jerusalem of stone and one of the spirit.

If, on reflection, we can state that we have—each of us, in our own individual way—made some progress to draw together the various strands of our lives, then, perhaps "Israel," "Egypt," and "Jerusalem" represent something different to us now.

There may be a glimmer of a change in our lives as we transition from one metaphorical Egypt to, perhaps, a different metaphorical Jerusalem.

If so, we can conclude, stating that we **have** conducted our Seder with the appropriate intention.

Therefore, as we have celebrated this festival tonight, so may we celebrate it, all of us together, next year again—in joy,

in a world which we have helped to bring closer to the Messianic era.

We begin by celebrating our current freedom with song!

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם

Lashannah haba'ah birushalaim

Next Year
in
Jerusalem

Next Year
in the
City of Peace

Next Year
in a
Community of Wholeness

Appendix

Songs

The Word⁵⁰

1. The Druid went to his oak grove to pray.
He said, "Unseen gods, they rule us ev'ry day.
So I only bow before an oak tree
And I don't believe in idolatry."
Chorus:
He had the word, the word, he knew he had the word,
The word, the word, the true and only word
He had the word, the word, the true and only word,
He knew he had the word.
2. The heathen kneeled before a graven god.
He said: "Some people certainly are odd;
They believe in spirits who live in a tree
And don't pray to gods that you and I can see."
3. The astrologer looked high up into the sky.
He said, "The stars will tell if you live or die
The zodiac tells us what we must know:
How the planets rule us, down here below."
4. The phrenologist felt the bumps upon my head.
He said, "Heads like yours can be so easily read.
I feel every little dip and bump
And learn about you from every lump."
5. The alchemist sought the great philosopher's stone.
He said, "I'll make gold on my very own;
I'll burn phlogiston in a magic pyre
Of earth, of air, of water and of fire."
6. Old Ptolmey looked up at the shining sun.
He said, "I know just how the heavens are run;
The earth stands still in the midst of the sky
While the sun and stars go circling by."
7. The psychoanalyst sat behind his patient's couch.
He said, "For this news I certainly will vouch:
You'd be OK, of neurosis rid,
If only your ego would try to love your id."
8. Now tell me dear friend, after what you've heard,
Are you really so damned frightfully absurd;
Do you have the truth by which we are cured,
Are you the only one who has the word?
Final Chorus:
Have you the word, the word, oh do you have the word;
The word, the word, the true and only word;
Have you the word, the word, the true and only word;
Oh do you have the word?

⁵⁰ Words and music by Nathan Hurvitz

Adir Hu

א	<i>Adir hu, adir hu.</i>	[Mighty]	אָדיר הוּא יִבְנֶה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה, אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקָרוֹב <i>Yivneh veito b'karov. Bimheirah, bimheirah b'yameinu b'karov. Eil b'neh, eil b'neh b'neh veitkha b'karov</i>
ב	<i>Bakhur hu</i>	[Supreme]	בָּחוּר הוּא
ג	<i>Gadul hu</i>	[Great]	גָּדוֹל הוּא
ד	<i>Dagul hu</i>	[Exalted]	דָּגוּל הוּא
	<i>Yivneh veito b'karov....</i>		יִבְנֶה בֵּיתוֹ בְּקָרוֹב....
ה	<i>Hadur hu</i>	[Honored]	הַדוּר הוּא
ו	<i>Vatik hu</i>	[Worthy]	וְתִיק הוּא
ז	<i>Zakai hu</i>	[Faultless]	זָכַאי הוּא
	<i>Yivneh veito b'karov....</i>		יִבְנֶה בֵּיתוֹ בְּקָרוֹב....
ח	<i>Chasid hu</i>	[Merciful]	חָסִיד הוּא
ט	<i>Tahor hu</i>	[Pure]	טָהוֹר הוּא
י	<i>Yachid hu</i>	[Sole]	יָחִיד הוּא
	<i>Yivneh veito b'karov....</i>		יִבְנֶה בֵּיתוֹ בְּקָרוֹב....
כ	<i>Kabir hu</i>	[Powerful]	כֹּבִיר הוּא
ל	<i>Lamud hu</i>	[Knowledgeable]	לְמוּד הוּא
מ	<i>Melech hu</i>	[Sovereign]	מֶלֶךְ הוּא
	<i>Yivneh veito b'karov....</i>		יִבְנֶה בֵּיתוֹ בְּקָרוֹב....
נ	<i>Na'or hu</i>	[Glorious]	נֹרְאָה הוּא
ס	<i>Sagiv hu</i>	[Sublime]	סְגִיב הוּא
ע	<i>Eezuz hu</i>	[Strong]	עִזּוּז הוּא
	<i>Yivneh veito b'karov....</i>		יִבְנֶה בֵּיתוֹ בְּקָרוֹב....
פ	<i>Podeh hu</i>	[Redeemer]	פּוֹדֶה הוּא
צ	<i>Tzadik hu</i>	[Righteous]	צַדִּיק הוּא
ק	<i>Qadosh hu</i>	[Holy]	קָדוֹשׁ הוּא
	<i>Yivneh veito b'karov....</i>		יִבְנֶה בֵּיתוֹ בְּקָרוֹב....
ר	<i>Rachum hu</i>	[Compassionate]	רַחוּם הוּא
ש	<i>Shadai hu</i>	[Almighty]	שַׁדַּי הוּא
ת	<i>Takif hu</i>	[Omnipotent]	תַּקִּיף הוּא
	<i>Yivneh veito b'karov....</i>		יִבְנֶה בֵּיתוֹ בְּקָרוֹב....

God of Might, God of Right Thee we give all glory.

Thine all praise in these days As in ages hoary.

When we hear, year by year Freedom's wondrous story.

Then God gave to each slave Promised liberation.

God's great word Pharaoh heard Making proclamation.

Set them free to serve me As a holy nation.

The mighty One, will soon build a Dwelling. Speedily, in our days, soon.

Builder build Your Dwelling soon.

Ehad Mi Yodeah

<i>Echad mi yo-dei-ah? Echad a-ni yo-dei-ah. Echad e-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.</i>	אחד אלוהינו שבשמיים ובארץ
<i>Sh'nayim mi yo-dei-ah? Sh'nayim a-ni yo-dei-ah. Sh'nei luchot habrit. Sh'nei luchot habrit. Echad e-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.</i>	שני לוחות הברית
<i>Sh'lo-sha mi yodei-ah? Sh'lo-sha a-ni yo-dei-ah. Sh'lo-sha a-vot. Sh'nei luchot habrit Echad e-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.</i>	שלושה אבות
<i>Arbah mi yodei-ah? Arbah a-ni yo-dei-ah. Arba i-ma-hot. Sh'lo-sha a-vot. Shn'nei luchot habrit. Echad e-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.</i>	ארבע אימהות
<i>Cha-mi-sha mi yodei-ah? Cha-mi-sha a-ni yo-dei-ah. Cha-mi-sha chum-shei to-rah. Arba i-ma-hot. etc.</i>	חמישה חומשי תורה
<i>Shi-sha mi yodei-ah? Shi-sha a-ni yo-dei-ah. Shi-sha sid-rei mish-nah. Cha-mi-sha chum-shei to-rah. etc.</i>	שישה סידרי משנה
<i>Shi-va mi yodei-ah? Shi-va a-ni yo-dei-ah. Shi-va y'mei shab-ta. Shi-sha sid-rei mish-nah. etc.</i>	שיבעה ימי שבתא
<i>Sh'mo-na mi yodei-ah? Sh'mo-na a-ni yo-dei-ah. Sh'mo-na y'mei mi-lah. Shi-va y'mei shab-ta. etc.</i>	שמונה ימי מילה
<i>Ti-sha mi yodei-ah? Ti-sha a-ni yo-dei-ah. Ti-sha yarchei lei-dah. Sh'mo-na y'mei mi-lah. etc.</i>	תשעה ירחי לידה
<i>A-sa-rah mi yodei-ah? A-sa-rah a-ni yo-dei-ah. A-sa-rah dib'ra-yah. Ti-sha yarchei lei-dah. etc.</i>	עשרה דיבריא
<i>Ahad-asar mi yodei-ah? Ahad-asar a-ni yo-dei-ah. Ahad-asar koh-va-yah. A-sa-rah dib'ra-yah. etc.</i>	אחד עשר כוכביא
<i>Sh'neim-asar mi yodei-ah? Sh'neim-asar a-ni yo-dei-ah. Sh'neim-asar shiv-ta-yah. Ahad-asar koh-va-yah. etc.</i>	שנים עשר שיבטיא
<i>Sh'loshe-asar mi yodei-ah? Sh'loshe-asar a-ni yo-dei-ah. Sh'loshe-asar mi-da-yah. Sh'neim-asar shiv-ta-yah. etc.</i>	שלושה עשר מידיא

1: Our God in Heaven; 2: Tablets of the Covenant; 3: Patriarchs; 4: Matriarchs;
5: Books of Torah; 6: Sections of the Mishnah; 7: Days of the Week; 8: Days
before Circumcision; 9: Months of Pregnancy; 10: Commandments; 11: Stars
that bowed to Joseph; 12: Tribes of Israel; 13: Attributes of God.

Qualo Es El Uno?⁵¹

Quien supiense y entendiense, Alavar al Dyo criense, Qualo es el uno, qualo es el uno?

*Uno es el Creador, uno es el Creador,
Uno es el Creador, baruch Hu uvaruch sh'mo*

Quien supiense y entendiense, alavar al Dyo criense, Qualo son los dos, qualo son los dos?

*Dos Moshe y Aaron, uno es el Creador,
Uno es el Creador, baruch Hu uvaruch sh'mo*

Quien supiense y entendiense, alavar al Dyo criense, Qualo son los tres, qualo son los tres?

*Tres nuestros padres son, Avraham, Isaac y Yacov,
Dos Moshe y Aaron, uno es el Creador,
Uno es el Creador, baruch Hu uvaruch sh'mo*

Quien supiense y entendiense, alavar al Dyo criense, Qualo son los quatro, qualo son los quatro?

*Quatro madres de Yisrael, Sarah, Rivkah, Leah, Rachel,
Tres..., Dos..., Uno es el Creador, baruch Hu uvaruch sh'mo*

Quien supiense y entendiense, alavar al Dyo criense, Qualo son los cinco, qualo son los cinco?

*Cinco libros de la lei,
Quatro..., Tres..., Dos..., uno es el Creador, uno es el Creador, baruch Hu uvaruch sh'mo*

Quien supiense y entendiense, alavar al Dyo criense, Qualo son los sesh, qualo son los sesh?

*Sesh dias sin Shabat,
Cinco..., Quatro..., Tres..., Dos..., uno es el Creador, Uno es el Creador,
baruch Hu uvaruch sh'mo*

Quien supiense y entendiense, alavar al Dyo criense, Qualo son los siete, qualo son los siete?

*Siete dias de la semana,
Sesh..., Cinco..., Quatro..., Tres..., Dos..., uno es el Creador,
Uno es el Creador, baruch Hu uvaruch sh'mo*

Quien supiense y entendiense, alavar al Dyo criense, Qualo son los ocho, qualo son los ocho?

*Ocho dias de brit mila,
Siete..., Sesh..., Cinco..., Quatro..., Tres..., Dos..., uno es el Creador,
Uno es el Creador, baruch Hu uvaruch sh'mo*

Quien supiense y entendiense, alavar al Dyo criense, Qualo son los nueve, qualo son los nueve?

*Mueve mezes de la prenyada,
Ocho..., Siete ..., Sesh..., Cinco..., Quatro..., Tres..., Dos..., uno es el Creador, Uno es el Creador, baruch Hu uvaruch sh'mo*

⁵¹ Ladino version of "Echad Mi Yodeah?" from the Altabet family tradition.

Quien supiese y entendiense, alavar al Dyo criense, Qualo son los diez, qualo son los diez?

Diez comandamientos de la lei,
Mueve..., Ocho..., Siete..., Sesh..., Cinco..., Quatro..., Tres..., Dos..., uno es el Creador, Uno es el Creador, baruch Hu uvaruch sh'mo

Quien supiese y entendiense, alavar al Dyo criense, Qualo son los once, qualo son los once?

Once estrellas de sueno de Yossef,
Diez..., Mueve..., Ocho..., Siete..., Sesh..., Cinco, Quatro..., Tres..., Dos..., uno es el Creador, Uno es el Creador, baruch Hu uvaruch sh'mo

Quien supiese y entendiense, alavar al Dyo criense, Qualo son los doce, qualo son los doce?

Doce trivos de Yisrael,
Once..., Diez..., Mueve..., Ocho..., Siete..., Sesh..., Cinco..., Quatro..., Tres..., Dos..., uno es el Creador, Uno es el Creador, baruch Hu uvaruch sh'mo

Quien supiese y entendiense, alavar al Dyo criense, Qualo son los treize, qualo son los treize?

Trece anyos de complas minyan,
doce..., once..., Diez..., Mueve..., Ocho..., Siete..., Sesh..., Cinco..., Quatro..., Tres..., Dos..., uno es el Creador, Uno es el Creador, baruch Hu uvaruch sh'mo

Sachaki ⁵²שַׁחֲקִי

שַׁחֲקִי, שַׁחֲקִי עַל הַחֲלוּמוֹת, זוֹ אֲנִי הַחוֹלֵם שָׁח,
שַׁחֲקִי כִּי בָאָדָם אֲאָמִין, כִּי עוֹדֵנִי מֵאֲמִין בָּךְ.
כִּי עוֹד נַפְשִׁי דְרוֹר שׁוֹאֶפֶת- לֹא מְכַרְתִּיהָ לְעֵגֶל פָּז,
כִּי עוֹד אֲאָמִין גַּם בָּאָדָם גַּם בְּרוּחוֹ, רוּחַ עֵז.
אֲאָמִינָה גַם בְּעֵתִיד, אַף אִם יִרְחַק זֶה הַיּוֹם,
אַךְ בֹּא יְבוֹא - יִשְׁאוּ שְׁלוֹם אֶז וּבְרָכָה לְאֵם מְלָאִם.

*Sachaki Sachaki al haholomot, zu ani hacholem sach,
sachaki ki va'adam a'amin Ki odeni ma'amin bakh. (2)*

*Ki od nafshi d'ror sho'efet— lo m'khartiha k'eigel paz,
ki od a'amin ba'adam, gam b'rucho, ruach, az. (2)*

*A'amina gam be'atid, af im yirchak zeh hayom
akh bo yavo—yis'u shalom az uv'rakha l'om mil'om. (2)*

Laugh, laugh at all my dreams, it is I, the dreamer who talks.
Laugh because I believe in humanity, I still believe in you
My soul still breathes for freedom I have not sold it to the Golden Calf
Because I still believe in humanity, in the valiant human spirit.
I continue to believe in the future, even if it is further away today,
Ah, then will come the bearers of peace, then also blessing among
nations.

Chad Gadya

Chad **Gadya**, Chad Gadya
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came a **cat** and ate the *kid*
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came a **dog** and bit the *cat*
That ate the kid
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came a **stick** and beat the
dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came the **fire** and burned
the *stick*
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came the **water** and
quenched the *fire*
That burned the stick
That beat the dig
That bit the cat
That ate the kid
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came the **ox** and drank the
water
That quenched the fire
That burned the stick
That beat the dog

That bit the cat
That ate the kid
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came the **butcher** and
killed the *ox*
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came the **angel of death**
and slew the *butcher*
Who killed the *ox*
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad Gadya, Chad Gadya.

Then came the **Holy One**,
blessed be God
And destroyed the *angel of death*
That slew the butcher
That killed the *ox*
That drank the water
Than quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
Chad Gadya, Chad Gadya.

חַד גַּדְיָא, חַד גַּדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא שׁוֹנְרָא, וְאַכְלָה לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא כְּלָבָא, וְנִשְׁוֵה לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא חוּטְרָא, וְהִכָּה לְכַלְבָּא

דְּנִשְׁוֵה לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא

דְּהִכָּה לְכַלְבָּא, דְּנִשְׁוֵה לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא מְלֵאךְ הַמָּוֶת, וְשָׁחַט לְשׁוֹחֵט

דְּשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמִיָּא

דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא

דְּהִכָּה לְכַלְבָּא, דְּנִשְׁוֵה לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא

לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא הַקְדוּשׁ בְּרוּךְ הוּא

וְשָׁחַט לְמְלֵאךְ הַמָּוֶת, דְּשָׁחַט לְשׁוֹחֵט

דְּשָׁחַט לְתוֹרָא, דְּשָׁתָה לְמִיָּא

דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא

דְּהִכָּה לְכַלְבָּא, דְּנִשְׁוֵה לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא

לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא מִיָּא, וְכָבָה לְנוֹרָא

דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא

דְּנִשְׁוֵה לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא תוֹרָא, וְשָׁתָה לְמִיָּא

דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא

דְּהִכָּה לְכַלְבָּא, דְּנִשְׁוֵה לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא הַשׁוֹחֵט, וְשָׁחַט לְתוֹרָא

דְּשָׁתָה לְמִיָּא, דְּכָבָה לְנוֹרָא

דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא

דְּנִשְׁוֵה לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זַוְיָא

Un Cavritico⁵³

Un cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino el gato y se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino el perro y que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino el palo y aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino el fuego y quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino la agua y ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino el buey y se bevio la agua, que ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino el shoket y degollo el buey, que se bevio la agua, que ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino el malah amavet y degollo shoket, que degollo al buey, que se bevio la agua, que ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

Y vino el Santo Bendicho y degollo el malah amavet, que degollo shoket, que degollo al buey, que se bevio la agua, que ya mato el fuego, que quemo el palo, que aharvo el perro, que mordio el gato, que se comio el cavritico, que lo merco mi padre por dos levanim, por dos levanim.

⁵³ Ladino version of "Had Gadya" from the Altabet family tradition.

Exodus 12:21-23 The First Passover

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכּוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵּיכֶם וּשְׁחֹטוּ הַפֶּסַח וּלְקַחְתֶּם אֲגַדַּת אִזּוֹב וּטְבַלְתֶּם בְּדָם אֲשֶׁר־בְּפֶסֶף וְהִגַּעְתֶּם אֶל־הַמַּשְׁקוּף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדָּם אֲשֶׁר בְּפֶסֶף וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר וְעֵבֶר יְהוָה לַנֶּגֶף אֶת־מִצְרַיִם וּרְאָה אֶת־הַדָּם עַל־הַמַּשְׁקוּף וְעַל שְׁתֵּי הַמְּזוּזוֹת וּפָסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחֵת לְבֹא אֶל־בְּתֵיכֶם לַנֶּגֶף

Moses called all the Israelite elders and said to them: “Select lambs, take them for your families and slaughter them for a Pesach offering. Dip a bunch of marjoram in the blood of the lamb and daub it on the lintel and doorposts. Don’t anyone go out the door of his house till morning. For as God passes through to strike the Egyptians and sees the blood on your homes, God will not allow the Destroyer into your homes to strike you.”

Recipes

Making Maror

This year, I’ll make highly filtered horehound tea.

You can make horehound cough drops:

Boil a quarter of a cup of the horehound leaves in 2 cups of water for 10 minutes; discard the leaves. Add twice as much honey as the remaining liquid and stir the mixture smooth. Then blend 2 cups of sugar with $\frac{1}{8}$ teaspoon of cream of tartar in a saucepan, and add the honey-horehound mixture. Stir over medium heat until the sugar melts. Then lower the flame and continue stirring until a dollop of the candy forms a hard ball when dropped into cold water.

At that point you can pour the syrup into a buttered baking dish and cut it into small squares as the candy begins to harden. Finally, roll the pieces in powdered and then granulated sugar and store them in airtight containers. (Source unknown.)

In “The History of Horseradish as the Bitter Herb of Passover”, Geshet (Bridging the Spectrum of Orthodox Jewish Scholarship), vol. 8 (issue number unclear), the author Arthur Schaffer (then a doctoral candidate in the Department of Horticulture, Rutgers University), makes it clear that horseradish could not be the bitter herb mentioned in the Bible (aside from it being sharp (חרִיף) and not bitter (מר)). Other sources suggest that horehound, an herb, which has a bitter taste is the actual item mentioned. An additional hint that horehound is Maror is its role as a chest decongestant, something that would be efficacious during the early spring with flowing pollen.

Making Charoset

I make a lot of Charoset. We eat it throughout the week. We spread it on Matzah and share it with friends. You can freeze some and, after Pesach, spread it on filo dough to make strudel.

2001 ingredients:

Pistachios	8 oz.
Pecans	6 oz.
Almonds	4 oz.
Pine Nuts	4 oz.
Granny Smith Apples	2
Navel Oranges (whole)	1
Mango	1
Sweet White Wine	enough to moisten
Fresh Ginger Root	about a cubic inch
Cinnamon	pinch (to taste)

Grind all ingredients separately in a food processor. The nuts should be as close to a powder as possible without becoming “butter.” Roll up your sleeves and mix it all together in a very large plastic bag. Remember, it’s supposed to remind us of the mortar used in building; it should have a smooth texture.

Questionnaire

If you wish to continue receiving this Haggadah (or , perhaps now, it will just be notice of its availability), please complete and return this questionnaire.

- 1 I use this Haggadah as
- the Haggadah for our family Seder.
 - a source for additional readings and ideas to include in our Seder.
 - a tool for my own personal enrichment independent of the Seder.
- 2 The range of ages at our Seder is (circle the appropriate range below):
- 1 3 5 7 10 13 15 18 20 25 30 40 50 60 70 80
- 3 The median age at our Seder is (underline the appropriate age above):
- 4 The number of people who generally attend our Seder is: _____.
- 5 I would like more of the following (check as many as desired):
- Hebrew
 - Transliterations
 - Yiddish
 - Ladino
 - Songs
 - Physical activities (dancing, enacting, etc.)
 - Quiet activities (word mazes, connect the dots, etc.)
 - MP3 files with melodies used
 - Other: _____
 - I have a contribution/suggestion (enclosed)
6. If I received an "updated" Haggadah, or specific pages a couple of weeks before Pesach, I would make duplications for my own needs.
- Yes No
7. I would prefer to receive bulk copies of each new edition.
- Yes No

Name

Address

Email:

How did you receive this Haggadah (purchased in store, gift, by mail, etc.)?

- I visited the Haggadah on the WWW <<http://www.davka.org/what/haggadah/>>.

Please return to:

Mark Hurvitz
233 East 69th Street #3F
New York, NY 10021

Afterword

Longer fallow periods seem to occur between editions of this Haggadah now. The previous edition is five years old, the preceding edition appeared three years before that. While I remain fairly satisfied, I am not complacent. I made many changes following Seder 5751 when Avigail and I visited Reed to see if she wanted to study there. The 2005 changes (though small) are significant, and are at her instigation. And now, Avigail mentioned at the end of Seder in 2009 that the time for a new edition had arrived and she wanted to help edit it. In recognition of this, and her full participation in the task (both in writing, editing and making other, often structural suggestions), her name appears on the cover.

The history of *this* Haggadah reaches back two generations. I brought the boxes Jay had labeled “Passover” and “Haggadah” home to Poway in 1989, a year after our return to California. In those boxes were Haggadot and other materials Dad had collected beginning in the early '50s. Some of those tidbits found their way into this Haggadah, other materials are buds of ideas that may bloom in a different Haggadah. This text has moved on. Dad's garden was extremely fertile; his presence still hovers over this Haggadah.

Actually, it might never have existed were it not for the HHH (Hurvitz's Humanist Haggadah). When I last skimmed that work (now many years back) I noticed little of it still apparent in this one (at this point, hardly even the Neertza, though I have restored some of the “bitterness” he experienced). Mom's last typescript of Dad's final edition is dated 1968.

While I was not involved in the preparation of the first (1970) Jewish Radical Community Haggadah, I was an active participant in the Seder: “From Goshen to the Ocean to the Wilderness”⁵⁴ and still have the unopened bottle of Kirschwasser that was to have been poured on the barbecuing lamb. (A few years ago, I noticed that it seems to be evaporating even though it has never been opened.) Ever since then “So far...” has been a personal statement. I have produced a Haggadah in one form or another almost every succeeding year. Through this period many other Haggadot have offered ideas for expanding my awareness of how to realize the values of Pesach through the experience of the Seder. To give credit where it is due (in chronological order of publication though not necessarily how I came to know or learn from them). You'll note that no Haggadot appear on this list post 1989: Pesach Haggadah, Hakibutz Haartz Hashomer Hatzair Israel, 1966; Let Our People Go, The Jewish Radical Community of Los Angeles, 1970; The Fourth World Haggadah, Joel Harris, World Union of Jewish Students, 1970; Jewish Liberation Hagada, Aviva Cantor Zuckoff, Jewish Liberation Project, 1971; Haggadah Shel Pesach, Libbe Madsen, @1974; A Passover Haggadah, The New Union Haggadah, Herbert Bronstein, Central Conference of American Rabbis, 1975; The New Song, A Passover Haggadah, Jewish Socialist Community, Oberlin College, Ohio, 1978; The Humanist Haggadah, Society for Humanistic Judaism, 1979; Gates of Freedom, A Passover Haggadah, Chaim Stern, New Star Press, 1982; Passover Haggadah, The Feast of Freedom, Rachel Anne Rabinowicz, The Rabbinical Assembly, 1982; The Rainbow Seder, Arthur Waskow, Adama Books, 1984; The Haggadah for Pesah, Reuven P. Bulka, Machon Pri Ha'aretz, Jerusalem, 1985; A Family Haggadah, Shoshana Silberman, Kar-Ben Copies, Inc., 1987; The New Morning Community Haggadah (as quoted in Pesach a “how to” handbook, Joy Levitt and Lee Friedlander, no date); The Passover Haggadah Legends and Customs, Menachem Hacohen, Adama Books, NY, 1987 (which, along with Yerushalmi's Haggadah and History, supplied some of the graphics at one time); Haggadah, The “telling” of the Passover story, Tilda and Barry Mann, Los Angeles, 1988; A Sephardic Passover Haggadah, Marc D. Angel, KTAV Publishing House, Hoboken, NJ, 1988; On Wings of Freedom, The Hillel Haggadah for the Nights of Passover, Richard N. Levy, KTAV Publishing House, Hoboken, NJ, 1989. Many more have been explored, but they have not (yet?) touched me as have these. All the words are now my own (except for the re-inclusion of the three paragraphs “We remember with with reverence and love”. Through this process I have accumulated many Haggadot and met others who share this interest. I have tried (unsuccessfully) to keep a bibliography of my collection current and on the Web <<http://www.davka.org/what/haggadah/haggadahbibliography.html>>. This has led to some interesting encounters. I find very little of interest to me in what has recently been published, but I am aware of an increasing number of family Haggadot prepared. I focus my own collecting on these: they depict a fascinating phenomenon in contemporary Jewish life. Some of these (a cluster produced by families in the Portland, OR area) served as the basis for Avigail's thesis at Reed and have encouraged renewed thinking. If you come upon this Haggadah and you are the editor of a home made Haggadah, please send me a copy. You have my address. All Dad's materials, along with my personal collection of Haggadot mentioned above (in particular home-made Haggadot) were donated to the Frances-Henry Library at HUC-JIR in Los Angeles.

When I first started the project in this form (a “family” rather than a “community” Haggadah) Annie was a little girl and the only child regularly at the Seder. My approach was to adults. Anne now returns to her family Seder as an adult. Avigail, Noam, and Nora are adults and more than old enough to ask the four questions (a new generation has begun to take their place). In fact, our seder will be “hosted” at the home that Avigail, Noam and Rachel share and Nora will join us. Avigail contributed a cinquain which she wrote during Seder in 1991. In 1998, as I did the paste-up she asked if she could help. Both she and Noam pasted in most of the graphics that year. A growing Haggadah grows in different ways. By now and for many years, since the entire Haggadah is on the computer, I've done all final editing myself. Avigail and Noam now ask different questions that grow out of the text. Some of the new changes are responses to them. A few years ago Noam arranged for an ISBN number which I had hoped might facilitate distribution. Avigail used this text as the basis for a Haggadah used by students at Reed in 2003 and Noam used it as the basis for a different Haggadah at Hampshire when he studied there.

For a number of years the Seder in Poway was vegetarian when both Avigail and Noam became vegetarians. We no longer have a Zeroa, but use a beet.

Different core groups gather at each Seder. It begins on Clinton Ave. in Brooklyn (this is the second year there) and picks up in Columbus.

Now standard, the cover of the Haggadah has a title and the names of its editors.

I have increased activities for younger people and others to participate in more than an intellectual manner. I have standardized the “orchestration” of readings. Hebrew errors were corrected thanks to the careful editorial efforts of Rabbi Marianne Luijken Gevirtz ז”ל,

⁵⁴ “From Goshen to the Ocean to the Wilderness”

For Pesach in 1970 the Jewish Radical Community of Los Angeles (was there one elsewhere?) prepared a special Haggadah (the first of three) and planned a “progressive Seder”. The group met at the parking lot of a Ralphs supermarket on the corner of Wilshire Boulevard and Goshen in west Los Angeles for “Kadesh”. From there we drove to the end of Rose Ave. in Venice where we walked to the waters' edge to do “Karpas”. When asked what we would do if the waters parted, we answered that we could continue the Seder in Hawaii. After Karpas we drove out to Joshua Tree National Monument to complete the Seder. Some members of the group had already gone out to prepare the lamb, roasting in a pit. Many remained in the desert overnight.

to whom I owe much. I identify copyrights as much as possible as indicated in the notes. Once again, more people use the Haggadah this year, and in more different settings, than ever before. Sally used the Haggadah with the boys in Palo Alto. We joined her there in 2007. Debbie edited the Haggadah and a community Seder version has been printed for use again at Temple Adat Shalom of Poway and at the Congregational Seder of Etz Chaim of Ramona. I used this as the basis for a model Seder I will lead at 5th Ave Presbyterian Church. "Subscribers" in Manhattan, Montclair, Teaneck and Los Angeles receive their copies. Families in Rancho Bernardo/Poway who bought the 1989 and 1990 editions, may be using them again this year. People who found the Haggadah on the WWW purchased copies—across North America and even in Australia. The year 5761 saw unknown thousands of "hits" to the Web Site to visit the Haggadah. When you search Google for "Haggadah" the Web edition appears on the first page of links. It is also on the top of the list at <http://www.google.com/Top/Society/Religion_and_Spirituality/Judaism/Holidays_and_Observances/Passover/Haggadah/>. I hope to learn from you who use it what areas need further work.

The UJA (or UJC, or whatever it is now called) no longer distributes a "Matzah of Hope"; they now send out a reading called "The Matzah of Unity" to read at the Yachatz; Elat Chaim suggests serving the salad at כרפס—(beginning in the mid '80s I began serving marinated cucumbers and mushrooms as well as marinated asparagus at this point in the Seder). In 1998 R. Lee Bycel (after receiving numerous editions of this Haggadah) published a lovely colorful Family Haggadah which (on the back page) picks up on the idea of having participants sign their Haggadah (introduced here in 1991). It seems like ideas the time for which has finally arrived. In 1996 I finally re-conceived the Haggadah. I began to make it into a hypertext, a few years earlier, but I didn't have the time and the tools available did not handle Hebrew. I have begun to work on my translation/interpretation of הלל. Miriam's Well has begun to be picked up by others, though not in the manner I have developed. I want to begin the counting of the Omer so I've added a chart. The voice has changed. Instead of didactic, I have achieved narrative.

I take for granted that all the Hebrew has been typed in a normal fashion: from right to left. This is due to the serendipitous nature of תי Computer in Israel (the software arm, Daniel Pohoryles, now "Panergy") recognizing the value of Nisus as a word processor and my presence at Nisus Software, Inc. to further enable and reap the benefits of its development.

While I started to put the Haggadah on disk as soon as we purchased our Macintosh, I felt the constraints of our first computer, a Mac 512E in 1989. I now help people write using the computer, most specifically with various versions of Nisus Writer (Classic/Express/Pro). I learned how to use the program by reading the Haggadah into version 1.01 just after 1989 נסח. Since then, I tested the footnotes capability of Nisus 2.0 using the Haggadah's preface. The new features of Nisus 3.0 (still in development when the Haggadah was printed that year) were tested in the 1990 edition. In 1991 I used it to test the then soon-to-be-released Hebrew Nisus. In 1992 I had the opportunity to show Nisus to the linguistics, religious studies and other faculties at Stanford University shortly before נסח. There I met a recent Russian immigrant who entered the text for Φαραοη. In 1993 the Haggadah introduced the Forced Justify Tab (which I used for a short time to display the English version of the plagues/signs). 1994 saw the Four Questions in Yiddish use a Feta version of Yiddish fonts which up through the 2005 edition used Y-Gitele יה"ק. I can enter text in Japanese, Chinese, Korean and the languages of the Indian subcontinent, but I do not know how the Jews of those countries observe נסח. Some time in the '90s, someone bought the Haggadah who has a daughter-in-law from Japan—she entered the text for the Questions in Japanese. I typed the questions in Russian. Up through the 2005 edition I used the autonumbering tools of Nisus Writer Classic to fool the notes to appear other than at the foot or the end of the document, and I used the Table Tool to redisplay the word search puzzles. The Haggadah has no paper paste-up.

In a sense, this Haggadah is a showcase for the capabilities of Nisus Writer (once Classic, now Pro). I am indebted to Jerzy and Jolanta Lewak, owners of Nisus Software, Inc. for enabling this Haggadah to see the light of day. Over the years, everyone at Nisus has received a copy of the Haggadah and someone from the company often attended Seder. In 1990 Edwina Riblet (Director of Marketing, who, through the '90s was my primary reader) came with her husband Roy and daughter Abigail. In 1996 Joe Kissell joined us with his wife and son Benaiah. Joe arranged for me to have a Web Site where much of this appeared in hypertext form with the ability to order copies online. Since then I have secured my own domain where the Haggadah now resides. <<http://www.davka.org/what/haggadah/>>.

Debbie's 1987 deed of editing and proofing the whole text (except for this) was repeated again in 1990 and in certain areas again in 1992. As always, her taste is impeccable.

Heavy-handedness of ideas, clumsiness of language, or errors that appear here are still mine alone.

As I write I mix metaphors. I write two Haggadot at once: one online and one on paper. I almost swim in the text as though it begins to take on a life of its own.

We have left our home in Poway and explore Manhattan and Brooklyn with joy. I count the days to Shavuot.

ח ניסן תש"ע

English text of the printed edition is set in Bookman Old Style and titles and instructions in Optima of various weights and sizes. The "dingbats" are in P22CruzExtras. Hebrew is set in New Penimim MT (with titles in Raanana), The text of the Haggadah resides on my 15" PowerBook running Mac OS X 10.6.2 and Nisus Writer Pro version 1.4 (as well as a couple of unreleased versions). One reason for the delay in a new version was the need for a version of Nisus Writer Pro that could reproduce the multiple formats I used in producing the Nisus Writer Classic versions. The original printout Hewlett Packard Photosmart Premium. The Haggadah amounts to 1999542 bytes. Twenty copies were duplicated at my local Staples.

The Original Online version was prepared in 1996 using Nisus Writer as I began to learn HTML. In order to get the frame and the beautiful Aridi backgrounds and buttons in 1997 I produced the Online version in PageMill 2.0 and edited it in Nisus Writer. As I continue to edit the text, I transfer it to Nisus Writer. The Online version consists of 157 files (1.3MB) on disk. I may not update the Web edition until after Pesach.

Everyone Present Please Sign as a Participant in Our Ongoing Struggle for Redemption:

Aiming Toward the Future

How do I long for Your presence? Let me count the days:

הַנִּי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוֹת עֲשֵׂה שָׁל סְפִירַת הָעֹמֶר.

Hin'ni muchan um'zuman l'kayem mitzvat aseh shal s'firat ha'Omer.

I am ready to move from freedom to responsibility, as I count the Omer days.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

Baruch atah Adonai, Eloheinu Melech ha-olam, asher kiddishanu b'mitzvotav, v'tzivanu al S'firat Ha-omer.

Blessed are You Adonai our God, Sovereign of all space and time, who has made us distinct through Your directives and has directed us to count the Omer.

הַיּוֹם _____ יוֹם שָׁהֵם _____ שָׁבוּעוֹת וְ _____ יָמִים לְעֹמֶר.

Hayom _____ yom sheheim _____ shavuot v' _____ yamim la'Omer.

Today is the _____ day which is _____ weeks and _____ days of the Omer



Consider Pesach and the Seder as pointers to Shavuot, the time when we receive the 10 Commandments at the foot of Mount Sinai. We begin counting the Omer at Pesach. Many Omer calendars exist. Imagine a different one here. It follows the color wheel. Begin counting in the upper right corner on the first day of Sefirah with the "bright red of rebellion" and end forty-nine days later at the "brilliant violet of royalty" ready to receive Torah. Each day of Sefirah focus on that color (and its qualities) as it appears in our world.

violet indigo blue green yellow orange red

