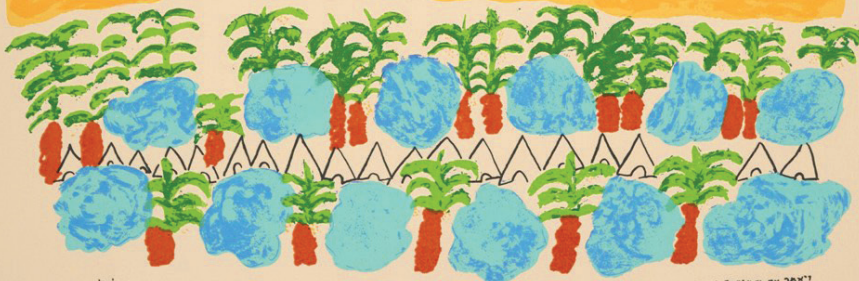


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# Welcome to Family Seder

The story of  
Passover is a story of liberation and new beginnings.  
It coincides with spring, which is a time for renewal,  
rethinking and rebirth.  
Passover has 4 aspects:  
It is a festival of freedom,  
It is a celebration of the new season, rejoicing in spring,  
It is a ritual of preparation for an ultimate redemption,  
And, it is a marking of the historical “birthday” of the Jewish people.

The birth of the  
Jewish people formed from a single family who came together,  
creating the Israeli nation and its history. The Jewish  
people continuously fought  
to survive, influenced by the courage and strength of our 4  
mothers and their  
passion to continue the Jewish lineage.

In recognition of the 4 mothers, The Haggada illustrates the significance > of the  
number 4, a number that the Kabbalah associates with Foundation > and Unity.

There are also 4  
names for this holiday; the holiday of matzah, the holiday  
of passover, the holiday of spring, and the holiday of  
freedom.

In the Haggada Seder, there are 4 questions, 4 sons and 4 glasses of wine.  
And tonight we lift a 5th glass for Elijah, a metaphor for strength, guidance,  
renewal, and recognition of our source,  
honoring the roots of our families.

May this  
Passover spring give us the insight and courage to create  
ourselves anew.

L'chaim!

Heveinu Shalom Aleichem

הבאנו שלום עליכם

*Heveinu Shalom Aleichem*

הבאנו שלום עליכם

*Heveinu Shalom Aleichem*

הבאנו שלום עליכם

*Heveinu Shalom Aleichem*

הבאנו שלום עליכם

*Heveinu Shalom Shalom Shalom Aleichem*

הבאנו שלום שלום שלום עליכם

We brought peace upon you  
We brought peace upon you  
We brought peace upon you  
We brought Peace Peace Peace upon you

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ: אָמֵן.

*O-seh sha-lom bi-mi'ro-mav, hu ya-a-seh shalom a-eli-nu v'al kol  
Yis-ra-eil, v'i-m'ru: A-mein.*

May the One who causes peace to reign in the high heavens  
cause peace to reign among us, all Israel, and all the world.



## Shalom Aleychem

## שלום עליכם

שְׁלוֹם עֲלֵיכֶם · מַלְאָכֵי הַשָּׁרֵת · מַלְאָכֵי עֲלִיוֹן  
מִמְּלָךְ מַלְכֵי הַמַּלְכִּים · הַקָּדוֹשׁ בָּרוּךְ הוּא:

*Shalom aleychem mal'achey ha-shareyt mal'achay elyon  
Mi-melech, mal'chey ha-m'lachim, ha-kadosh Baruch Hu.*

Welcome among us, ministering angels,  
messengers of the Most High, the supreme Holy One Blessed Be!

בּוֹאֲכֶם לְשָׁלוֹם · מַלְאָכֵי הַשָּׁלוֹם · מַלְאָכֵי עֲלִיוֹן  
מִמְּלָךְ מַלְכֵי הַמַּלְכִּים · הַקָּדוֹשׁ בָּרוּךְ הוּא:

*Bo-a-chem l'shalom, mal'achey ha-shalom, mal'achey elyon,  
Mi-melech, mal'chey ha-m'lachim, ha-kadosh Baruch Hu.*

Come bringing wholeness, messengers of *shalom*,  
messengers of the Most High, the supreme Holy One, Blessed Be!

בָּרְכוּנִי לְשָׁלוֹם · מַלְאָכֵי הַשָּׁלוֹם · מַלְאָכֵי עֲלִיוֹן  
מִמְּלָךְ מַלְכֵי הַמַּלְכִּים · הַקָּדוֹשׁ בָּרוּךְ הוּא:

*Baruch-ni l'shalom, mal'achey ha-shalom, mal'achey elyon  
Mi-melech, mal'chey ha-m'lachim, ha-kadosh Baruch Hu.*

Bless me with fulfillment, messengers of *shalom*,  
messengers of the Most High, the supreme Holy One, Blessed Be!

צֵאתְכֶם לְשָׁלוֹם · מַלְאָכֵי הַשָּׁלוֹם · מַלְאָכֵי עֲלִיוֹן  
מִמְּלָךְ מַלְכֵי הַמַּלְכִּים · הַקָּדוֹשׁ בָּרוּךְ הוּא:

*Tzeyt-chem l'shalom, mal'achey ha-shalom, mal'achey elyon  
Mi-melech, mal'chey ha-m'lachim, ha-kadosh Baruch Hu.*

May you depart in peace, messengers of *shalom*,  
messengers of the Most High, the supreme Holy One, Blessed Be!



May the light of the candles we kindle together tonight bring radiance to all who live in darkness.

Lighting these candles, we create the sacred space of the Festival of Freedom; we sanctify the coming-together of our community.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Baruch atah, Adonai, eloheinu  
asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom  
Tov.

Blessed are you, Adonai our God, Breath of Life,  
who sanctifies us with your commandment  
to kindle the holiday lights.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ  
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

Baruch atah, Adonai, eloheinu melech ha'olam,  
shehecheyanu v'kiy'manu v'higiyanu lazman hazeh.

Blessed are you, Adonai, sovereign of all worlds, who has kept us alive,  
sustained us, and enabled us to reach this moment.

# Blessing the Children

# בְּרַכַּת יְלָדִים

The custom of blessing one's offspring originates with Jacob and his grandchildren. On the eve of Yom Kippur, on Shabbat

and holidays many parents lay their hands on the head of each child, blessing them with the priests' benediction.

For male children:

MAY GOD make you like Ephraim and Menashe. יְשִׁימָךְ אֱלֹהִים כְּאַפְרַיִם וְכְמִנְשֶׁה.

(Genesis 48:20 from Jacob's blessing for his grandchildren)

For female children:

MAY GOD make you like Sarah and Rebecca, Rachel and Leah.

יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רְבֵקָה  
רָחֵל וְלֵאָה.

(See Ruth 4:11, the women's blessing for Ruth the convert)

For all:

MAY GOD bless you and keep you.

May God's face shine upon you and favor you.

May God's face turn to you

and grant you shalom.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ  
יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ  
יִשָּׂא יי פָּנָיו אֵלֶיךָ  
וְיִשֶּׂם לְךָ שְׁלוֹם.

(Numbers 6:24-26, the priestly benediction)

With two open-faced hands as an expression of love. "Everyone can also take this opportunity to add their own personal blessing to each child according to one's gift of eloquence" (Siddur Bet El). There are only two lasting bequests we can hope to give our children. One of these is **roots**; the other, **wings**.

קִדֵּשׁ. וְרַחֵץ. כְּרַפֵּס. יַחֵץ. מְגִיד. רַחֲצָה. מוֹצִיא מַצָּה.  
מָרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צִפּוֹן. בִּרְךְ. הַלֵּל. נִרְצָה.

Kadesh	Recite the kiddush	<i>Initiate special time</i>
Urchatz	Wash the hands	<i>Clear the grime</i>
Karpas	Eat a green vegetable	<i>Open senses to growing green</i>
Yachatz	Break the middle matzah	<i>Separate dessert from need</i>
Maggid	Tell the Pesach story	<i>Tell a tale from your spiritual past</i>
Rakhtzah	Wash the hands	<i>Raise up the energy in your hands</i>
Motzi	Say the Ha-Motzi	<i>Call forth what nourishes you</i>
Matzah	Say the blessing for matzah	<i>Increase faith/prepare to heal</i>
Maror	Eat the bitter herb	<i>Allow the bitter to move you</i>
Korekh	Eat bitter herb with matzah	<i>See the sandwich of both sides</i>
Shulkhan Orekh	Serve the festive meal	<i>Feast and enjoy</i>
Tzafun	Eat the Afikoman	<i>Nourish the self with mystery</i>
Barekh	Say the grace after meals	<i>Bless all nourishings in your life</i>
Hallel	Recite the Hallel	<i>Sing the song that is a prayer</i>
Nirtzah	Conclude the seder	<i>Say "I am loved here today."<sup>2</sup></i>

## *I Lift*

*Eh-sa e-nnai el heh-ha-rim,  
mei-a-yin ya-vo ez-ri?  
Ez-ri mei-im Adonai,  
o-sei-sha-may-im va-a-retz.*

אֶשָּׂא עֵינַי אֶל-הַהָרִים  
מֵאֵין יָבוֹא עֲזָרִי:  
עֲזָרִי מֵעַם יְהוָה  
עוֹשֶׂה שָׁמַיִם וָאָרֶץ:

I lift up my eyes, unto the mountains,  
From where my help will come.  
My help will come from Adonai,  
Maker of the heaven and the earth.

**BLESSED ARE YOU**, Adonai  
our God, Ruler of the Universe,  
who creates the fruit of the vine.

*Ba-ruch ata Adonai,  
Elo-hei-nu me-lech ha-olam,  
bo-rei pree ha-gafen.*

בָּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הַגֶּפֶן.

**Blessed are you**, Adonai our god, ruler of the  
Universe, sanctifying us by your mitzvot. You  
have given us [Shabbat for rest and] festivals for  
happiness, [the Shabbat and] the Holiday of the  
Matzot, the season of our liberation, a sacred  
day to gather together and  
to commemorate the Exodus  
from Egypt. Blessed are  
You, Adonai, who sanctifies  
[the Shabbat and] the people  
of Israel and the festivals.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ  
מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים  
לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם (הַשְּׁבִיט הַזֶּה  
וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ, (בְּאַהֲבָה)  
מִקְרָא קֹדֶשׁ, זֵכֶר לִיציאת מִצְרַיִם. כִּי בָנוּ  
בְּחִרָתָ וְאוֹתָנוּ קִדְּשָׁתָ מִכָּל הָעַמִּים.  
(וְשִׁבְתָּ) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרָצוֹן)  
בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ.  
בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ  
(הַשְּׁבִיט וְ)יִשְׂרָאֵל  
וְהַזְמִינִים.



קִדֵּשׁ: וּרְחֹץ. כֶּרֶפֶס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה.  
מָרֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צָפוֹן. בִּרְךְ. הַלֵּל. נִרְצָה.

Kadesh. **Urchatz**. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.  
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.

## 2. וּרְחֹץ Urchatz: Washing the Hands

This symbolic hand-washing recalls Miriam's Well. This well followed Miriam, sister of Moses, through the desert. Filled with waters of life, the well was a source of strength and renewal to all who drew from it. One drink from its waters was said to alert the heart, mind and soul, and make the meaning of Torah more clear.<sup>6</sup> When we wash hands again later, we will say blessings to sanctify that act. This hand-washing is purely symbolic, and therefore the blessing is unspoken.

## 3. כֶּרֶפֶס Karpas: Eat a Green Vegetable

We eat a green vegetable dipped in salt water. The green vegetable represents rebirth, renewal and growth; the salt water represents the tears of enslavement.



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם,  
בוֹרֵא פְרִי הָאֲדָמָה:

Baruch atah, Adonai, eloheinu rmelech  
ha'olam, borei p'ri ha'adamah.

Blessed are you, Adonai, Breath of Life,  
creator of the fruit of the earth.

קִדֵּשׁ. וּרְחֹץ. כֶּרֶפֶס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה.  
מָרֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צָפוֹן. בִּרְךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. **Yachatz**. Maggid. Rachtza. Motzi matzah.  
Maror. Korech. Shulchan orech. Tzafun. Barech. Hallel. Nirtzah.



## 4. יָחַץ Yachatz: Break the Middle Matzah

*Open the door as a sign of hospitality; lift up matzah for all to see.*

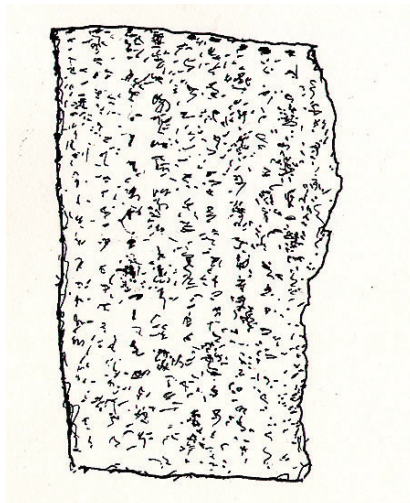
### Afikoman

*Find the afikoman and distribute it to all who are seated at the table.*

When the Temple still stood in Jerusalem, it was customary to make an offering of a paschal lamb at this season. Now we eat the afikoman in memory of the offering.

*Tzafun* means “hidden,” and the afikoman is usually hidden for children to find. Why end the meal thus? Because we want the dinner to end with the taste of slavery/freedom in our mouths.

But this explains eating matzah late, not the charade of hiding it. The hiding works on two levels: it intrigues the kids—and it allows us to affirm our sense of the Hidden and Mysterious. On this theory, we hide the larger half of the broken matzah because we are affirming that there is more that is Hidden and Mysterious in the world than any information we can gather.



## The Bread of Affliction

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהֵתְנָא	Ha lakhma anya, di akhalu avhatana, b'ara d'mitzrayim.
בְּאַרְעָא דְּמִצְרַיִם.	
כָּל דְּכַפֵּין יִיתִי וַיִּכּוֹל,	Kol dikhfin yei-tei v'yeikhol, kol ditzrikh yeitei v'yipsach.
כָּל דְּצָרִיד יִיתִי וַיִּפְסַח.	
הַשְׁתָּא הַכָּא,	Hashata hakha, l'shanah haba'ah b'arah d'yisrael.
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל.	Hashata avdei, l'shanah haba'ah b'nei khorin.
הַשְׁתָּא עַבְדִּי,	
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:	

This is the bread of affliction  
which our ancestors ate in the land of Egypt.  
Let all who are hungry come and eat;  
let all who are needy come and celebrate the Passover with us.  
Now we are here; next year may we be in the Land of Israel.  
Now we are slaves; next year may we be free.

# Four Questions

1. **Pour** the second cup for everyone and let the younger children sing "Ma Nishtana."

# מה נשתנה

2. Some people distribute nuts and candies to reward the children's curiosity.

## MA NISHTANA

HOW IS THIS NIGHT different  
from all other nights?

ON ALL other nights,  
we eat  
either leavened bread or matza,  
but on this night we eat only **matza**.

ON ALL other nights,  
we eat other kinds of vegetables,  
but on this night we eat **maror** (bitter herbs).

ON ALL other nights,  
we need not dip  
our vegetables even once,  
but on this night we **dip** twice.

ON ALL other nights,  
we eat  
either sitting upright  
or reclining,  
but on this night  
we all **recline**.

*Ma nish-ta-na ha-lai-la ha-zeh,  
mee-kol ha-lei-lot?*

*She-b'chol ha-lei-lot,  
anu och-leen,  
cha-metz u-matza  
Ha-lai-la ha-zeh, ku-lo matza.*

*She-b'chol ha-lei-lot  
anu och-leen sh'ar y'ra-kot,  
Ha-lai-la ha-zeh maror.*

*She-b'chol ha-lei-lot  
ein anu mat-bee-leen,  
afee-lu pa-am achat  
Ha-lai-la ha-zeh, shtei-p'ameem.*

*She-b'chol ha-lei-lot  
anu och-leen,  
bein yo-shveen  
u-vein m'su-been  
Ha-lai-la ha-zeh,  
ku-la-nu m'su-been.*

## מה נשתנה

הַלַּיְלָה הַזֶּה  
מִכָּל הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת  
אָנוּ אוֹכְלִין  
חֶמֶץ וּמַצָּה,  
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

שֶׁבְּכָל הַלַּיְלוֹת  
אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת  
הַלַּיְלָה הַזֶּה מְרוֹר.

שֶׁבְּכָל הַלַּיְלוֹת  
אֵין אָנוּ מְטַבִּילִין  
אֶפִּילוּ פַּעַם אַחַת,  
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעֲמִים.

שֶׁבְּכָל הַלַּיְלוֹת  
אָנוּ אוֹכְלִין  
בֵּין יוֹשְׁבִין  
וּבֵין מְסֻבִּין,  
הַלַּיְלָה הַזֶּה  
כָּלָנוּ מְסֻבִּין.

# עבדים היינו

“עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם, ביד חזקה ובזרוע נטויה.”

## What if

IF GOD hadn't taken our ancestors out of Egypt, then we would still be enslaved to Pharaoh in Egypt, along with our children, and our children's children.

EVEN IF all of us were wise, all of us discerning, all of us veteran scholars, and all of us knowledgeable in Torah, it would still be a mitzvah for us to retell the story of the Exodus from Egypt.

THE MORE and the longer one expands and embellishes the story, the more commendable.

ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו, משעבדים היינו לפרעה במצרים.

ואפילו כלנו חכמים, כלנו גבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים.

וכל המרבה לספר ביציאת מצרים, הרי זה משבח.

## The Longest Seder: The Five Rabbis of Bnai B'rak

## בני ברק

A TALE OF Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar son of Azarya, Rabbi Akiva and Rabbi Tarfon: they were reclining at the Seder in Bnai B'rak, and they spent the whole night long telling the story of the going out of Egypt, until their pupils came and said to them: “Our masters, it is time to recite the morning Sh'ma!”

מעשה ברבי אליעזר, ורבי יהושע, ורבי אלעזר בן עזריה, ורבי עקיבא, ורבי טרפון, שהיו מסבין בבני ברק, והיו מספרים ביציאת מצרים, כל אותו הלילה, עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע, של שחרית.

## Recalling the Exodus Every Night

RABBI ELAZAR son of Azarya said: “Even though I am like a man of seventy, I had never understood why the going out from Egypt should be mentioned at night-time, until ben Zoma explained it to me from the verse, *‘That you may remember the day when you came out of Egypt all the days of your life’* (Deuteronomy 16:3).

*‘The days of your life’* means just the days! BUT *‘All the days of your life’* means the nights as well!”

However the Rabbis explain:

*“‘The days of your life’* means this life!

BUT *‘All the days of your life’* means the days of the Messiah as well!”

אמר רבי אלעזר בן עזריה. הרי אני כבן שבעים שנה, ולא זכיתי, שתאמר יציאת מצרים בלילות. עד שדרשה בן זומא. שנאמר: “למען תזכר, את יום צאתך מארץ מצרים, כל ימי חייך.”  
“ימי חייך” – הימים. “כל ימי חייך” – הלילות.  
וחכמים אומרים: “ימי חייך” – העולם הזה.  
“כל ימי חייך” – להביא לימות המשיח.

# The Four Children

# כְּנֻגַּד אַרְבַּעַה בָּנִים

**1. The Haggadah** offers us educational advice about intergenerational storytelling. The midrash of the Four Children invites us to distinguish different character types and to suggest different approaches to our offspring. **Consider** the artistic interpretations of the Four Children, and compare and contrast them.

**2. The Rabbis** turn the commandment of “v’heegadta” (you shall **tell**) into a mitzvah of **dialogue** – with give and take on both sides. Successful dialogue means that each side, and especially the side anxious to “pass on the message,” be keenly attentive to what the other is saying and feeling – to the particular personality and his or her needs.

Blessed be the Giver of the Torah to the people Israel  
Blessed be He.

בְּרוּךְ הַמָּקוֹם.  
בְּרוּךְ הוּא.  
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.  
בְּרוּךְ הוּא.

THE TORAH alludes to Four Children:  
One Wise, One Wicked, One Simple,  
One Who Does Not Know How to Ask.

כְּנֻגַּד אַרְבַּעַה בָּנִים דְּבִרָה תּוֹרָה.  
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם,  
וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשָׁאוֹל.

## The Four Children as a Screenplay

## חֹכֵם וְרָשָׁע

**Narrator:** **What does the wise child say?**  
**Wise Child:** “What are the testimonies, the statutes, and the laws which Adonai our God has commanded you?” (Deut. 6:20).  
**Narrator:** You must tell some of the laws of Pesach (from the Mishna, for example):  
**1st Parent:** “We do not proceed to any *afikoman* (dessert or after dinner celebrations) after eating the Pesach lamb” (Mishna Pesachim chapter 10).

חָכָם מָה הוּא אוֹמֵר?  
“מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֲתָכֶם?” (דְּבָרִים ו, כ)  
וְאִם אֲתָה אָמַר לוֹ כְּהִלְכוֹת הַפֶּסַח:  
“אֵין מִפֶּטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמָן.”  
(משנה, פסחים פרק י')

**Narrator:** **What does the wicked child say?**  
**Wicked Child:** “Whatever does this service mean to you?” (Exodus 12:26).  
**Narrator:** This child emphasizes “to you” and not to himself or herself! Since the child excludes himself or herself from the community and rejects a major principle of faith, you should “set that child’s teeth on edge” and say:  
**2nd Parent:** “It is because of this, that Adonai did for *me* when I went free from Egypt” (Exodus 13:8).  
“*Me*” and not *that one*! Had *that one* been there, he or she would not have been redeemed.

רָשָׁע מָה הוּא אוֹמֵר?  
“מָה הָעֲבֹדָה הַזֹּאת לָכֶם?” (שְׁמוֹת יב, כו)  
“לָכֶם” וְלֹא “לִי!”  
וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּלֵל, כָּפַר בְּעֶקֶר. וְאִם אֲתָה הִקְהֵה אֶת שִׁנָּיו, וְאָמַר לוֹ: “בְּעִבּוֹר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרָיִם” (שְׁמוֹת יג, ח). “לִי” וְלֹא “לִי.”  
אֵלּוּ הֵיחָ שָׁם, לֹא הִיָּה נִגְאָל.



## The Four Children Continued

## תָּם וְשֵׁאִינוּ יוֹדְעֵי לְשׂאול

**Narrator:** What does the simple child ask?

**Simple Child:** "What is this?" (Exodus 13:14).

**Narrator:** And you shall say to that child:

**3rd Parent:** "By a mighty hand Adonai brought us out of Egypt, out of the house of bondage."

**Narrator:** **As for the child who does not know how to ask**, you should prompt him, as it is said: "You shall tell your child on that day, saying:"

**4th Parent:** "It is because of this, that Adonai did for me when I went free from Egypt" (Exodus 13:8).

תָּם מָה הוּא אוֹמֵר?

"מָה זֹאת?" (שמות יג, יד)

"וְאָמַרְתָּ אֵלָיו:

בְּחֹזֶק יָד הוֹצֵאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים."

וְשֵׁאִינוּ יוֹדְעֵי לְשׂאול?

אֵת פֶּתַח לוֹ.

שְׁנֵאֵמַר: "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר:

'בְּעֵבֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם.'" (שמות יג, ח)

## "You shall tell your child" (Exodus 13:8)

## וְהִגַּדְתָּ לְבִנְךָ

The Rabbis wondered about: "You shall tell your child on that day: 'It is because of this, that Adonai did for me when I went free from Egypt.'"

Could this verse mean that you should begin to tell the story at the beginning of the month (in which the Exodus occurred)?

No, for the verse explicitly states "on that day" (of the Exodus).

Could that mean that we start when it is still daytime?

No, for the verse explicitly states: "because of this." "**This**" refers to matza and marror laid before you (only on Seder night). (Mekhilta)

"**This**" implies that the parents must point at the matza and marror, using them as visual aids to tell the story. (Rabbi Simcha of Vitri)

"וְהִגַּדְתָּ לְבִנְךָ". יָכוֹל מֵרֹאשׁ חֹדֶשׁ?

תִּלְמֹד לֹמֵר: "בַּיּוֹם הַהוּא" (שמות י"ג ח).

אִי בַּיּוֹם הַהוּא, יָכוֹל מִבְּעוֹד יוֹם?

תִּלְמֹד לֹמֵר: "בְּעֵבֹר זֶה."

"בְּעֵבֹר זֶה", לֹא אָמַרְתִּי, אֶלָּא בְּשָׁעָה שֵׁשׁ

מִצָּה וּמִרְרֹר מְנַחִים לְפָנֶיךָ.

# The Ballad of the Four Sons (Option Four)

*(Lyrics by Ben Aronin, can be sung to the tune of "Clementine")*

Said the father to the children  
"At the Seder you will dine,  
You will eat your fill of matzoh,  
You will drink four cups of wine."

Now this father had no daughters,  
But his sons they numbered four,  
One was wise, and one was wicked,  
One was simple and a bore.

And the fourth was sweet and winsome,  
He was young and he was small,  
While his brothers asked the questions,  
He could scarcely speak at all.

Said the wise one to his father  
"Would you please explain the laws.  
Of the customs of the Seder  
Will you please explain the cause?"

And the father proudly answered  
"As our fathers ate in speed,  
Ate the Pascal lamb 'ere midnight,  
And from slavery were freed,"

"So we follow their example,  
And 'ere midnight must complete,

All the Seder, and we should not  
After twelve remain to eat."

Then did sneer the son so wicked,  
"What does all this mean to you?"  
And the father's voice was bitter  
As his grief and anger grew.

"If yourself you don't consider,  
As a son of Israel  
Then for you this has no meaning,  
You could be a slave as well!"

Then the simple son said softly,  
"What is this?" and quietly  
The good father told his offspring  
"We were freed from slavery."

But the youngest son was silent,  
For he could not speak at all,  
His bright eyes were bright with wonder  
As his father told him all.

Now, dear people, heed the lesson  
And remember evermore,  
What the father told his children  
Told his sons who numbered four!

## Keeping the Promise

## ברוך שומר הבטחתו

### *The leader:*

BLESSED is the One who keeps the Promise to Israel. The Holy One Blessed be He calculated the end of our exile and acted just as promised to Abraham our Father at the Covenant between the Pieces (*Genesis 15: 7-17*):

"And God said to Abram: You must know that your seed will be strangers in a land not theirs; the people (of that land) will put them in servitude and afflict them for four hundred years. But as for the nation to which they are in servitude – I will bring judgment on them, and after that (your seed) will go out with great wealth" (*Genesis 15: 13-14*).

ברוך שומר הבטחתו לישראל, ברוך הוא. שהקדוש  
ברוך הוא חשב את הקץ, לעשות כמה שאמר לאברהם  
אבינו בבְּרִית בֵּין הַבְּתָרִים, שְׁנֵאֲמָר (בראשית טו, יג):  
"וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע, כִּי גֵר יִהְיֶה זְרַעְךָ,  
בְּאֶרֶץ לֹא לָהֶם, וְעִבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה.  
וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִּי.  
וְאַחֲרֵי כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל."

## Standing Up For Us

1. Cover the matza, raise your cup and sing together, acknowledging God's commitment to our survival.

THIS PROMISE has stood for our parents and  
for us in good stead.  
For not just one enemy has stood against us  
to wipe us out.  
But in every generation there have been those  
who have stood against us to wipe us out,  
Yet the Holy One, Blessed be He,  
keeps on saving us from their hands.

V'hee she-am-da,  
la-a-vo-tei-nu v'la-nu,  
she-lo eh-chad beel-vad,  
amad alei-nu l'cha-lo-tei-nu  
eh-la she-b'chol dor va-dor  
om-deem a-lei-nu l'cha-lo-tei-nu,  
v'ha-ka-dosh ba-ruch hu  
ma-tzee-lei-nu mee-ya-dam.

## והיא שעמדה

2. Afterwards, set the cup down and uncover the matza for the continuation of Maggid.

והיא שעמדה  
לאבותינו ולנו.  
שלא אחד בלבד,  
עמד עלינו לכלותנו.  
אלא שבכל דור ודור,  
עומדים עלינו לכלותנו,  
והקדוש ברוך הוא  
מצילנו מידם.

# “Arami Oved Avi”

## The Wandering Jew

אַרְמִי אֹבֵד אָבִי

On Seder night we recall that we were once "Wandering Jews," characters in a story of rags to riches, slavery to freedom (Deuteronomy 26).

## The Torah: A Tale of Persecution and Homecoming

### Narrator:

When you enter the land that Adonai your God is giving you as an inheritance, and you possess it and settle on it, then you shall take some of every first fruit of the soil. Put it in a basket and go to the place where Adonai your God will choose to establish His Name. You will go before the *cohen* (priest) in charge at that time and say to him:

### All:

Today I will tell Adonai our God how I have come to the land Adonai swore to our ancestors to give to us . . .

“MY ANCESTOR was a wandering Aramean. He descended to Egypt and resided there in small numbers. He became a nation – great, powerful and numerous. The Egyptians treated us badly. They persecuted us and put us under hard labor. We cried out to Adonai, the God of our ancestors. God heard our voice. God saw our persecution, our toil and our oppression. God took us out of Egypt with a strong hand and an outstretched arm, with awesome power, signs and wonders. God brought us to this place and gave us this land, a land of milk and honey. Now I have brought the first fruits of this soil, which you, God, gave me” (Deut. 26:1-10).

“אַרְמִי אֹבֵד אָבִי, וַיֵּרֶד מִצְרַיִם, וַיֵּגֶר שָׁם  
בְּמִתֵּי מֵעוֹט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוּם וָרַב.  
וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ.  
וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה.  
וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ,  
וַיִּשְׁמַע יְיָ אֶת קֵלָנוּ, וַיֵּרָא אֶת עֲנִיָּנוּ,  
וְאֶת עֲמָלָנוּ, וְאֶת לַחֲצָנוּ.  
וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיָד חֲזָקָה, וּבִזְרֹעַ  
נְטוּיָה, וּבִמְרֹא גָדוֹל וּבְאֹתוֹת וּבְמוֹפְתִים,  
וַיְבָאֵנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֵּן-לָנוּ אֶת הָאָרֶץ  
הַזֹּאת אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ.”



[Woodcut by Yaron Livay]

## The Exodus: A Story In Seven Short Chapters

### 1.

Once upon a time our people went into exile in the land of Egypt. During a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to high position in Pharaoh's court, and our people were well-respected and well-regarded, secure in the power structure of the time.

### 2.

Generations passed and our people remained in Egypt.

In time, a new Pharaoh ascended to the throne.  
He found our difference threatening, and ordered our people enslaved.



In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed.

Two midwives named Shifrah and Puah defied his orders, claiming that  
“the Hebrew women are so hardy, they give birth before we arrive!”

Through their courage, a boy survived; midrash tells us he was radiant with light.



[Woodcut by Yaron Livay]

Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh’s daughter, who named him Moshe because *min ha-mayim m’shitihu*, from the water she drew him forth. She hired his mother Yocheved as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

### 3.

Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, he struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone.

God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

### 4.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go.

Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle: ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

## 5.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. (For this reason we eat unleavened bread as we take part in their journey.) Our people did not leave Egypt alone; a “mixed multitude” went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth.

Even Pharaoh’s daughter came with us, and traded her old title (*bat-Pharaoh*, daughter of Pharaoh) for the name Batya, “daughter of God.”

## 6.

Pharaoh’s army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh’s army drowned: our liberation is bittersweet because people died in our pursuit.

## 7.

To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

# The Ten Plagues

## God's Strong Hand, His Outstretched Arm, and His Little Finger

## עֶשֶׂר מַכּוֹת

**The Rabbis** debated about the Ten Plagues: On the one hand, they were a necessary instrument of liberation and a just punishment for Egyptian cruelty. Yet, on the other, they involved the suffering of fellow human beings. "We celebrate the Exodus from Egypt, not the downfall of the Egyptians." (Rabbi Simcha Cohen)

"GOD TOOK US OUT OF EGYPT WITH A STRONG HAND, AND AN OUTSTRETCHED ARM, WITH AWESOME POWER, SIGNS AND WONDERS" (Deut. 26:8).

"וַיֹּצֵאֵנוּ יי מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֶרַע נְטוּיָה, וּבְמָרָא גָדוֹל וּבְאִתּוֹת וּבְמוֹפְתִים."

"GOD TOOK US OUT" (Deut. 26:8) –

**Not** by the hands of an angel, . . .

**Not** by the hands of a messenger,

**But** the Holy One Blessed Be He Himself in His own Glory.

Just as it says, "I will pass through the land of Egypt, and I will strike down every first born in Egypt, both human and beast, I will execute judgment on all the gods of Egypt, I am God" (Ex. 12:12).

"וַיֹּצֵאֵנוּ יי מִמִּצְרַיִם."

"בְּיַד חֲזָקָה."

## An Outstretched Arm

## וּבְזֶרַע נְטוּיָה

"WITH AWESOME POWER" refers to the revelation of God's power to our very eyes. That is just what Moshe tells Israel: "Did a God ever before attempt to come and extract one nation for himself from the midst of another nation by prodigious acts, by signs and wonders, by war, by a strong hand, an outstretched arm **and awesome power**, as Adonai your God did for you in Egypt before your very eyes?" (Deut. 4:34).

"וּבְזֶרַע נְטוּיָה."

"וּבְמָרָא גָדוֹל." זֶה גְּלוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמַר (דברים ד, ז): "אוֹ הַנִּסָּה אֱלֹהִים, לְבֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמַסַּת בְּאִתּוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד חֲזָקָה וּבְזֶרַע נְטוּיָה, וּבְמָרָאִים גְּדֹלִים. כָּל אֲשֶׁר עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם, לְעֵינֶיךָ."

"WITH SIGNS" refers to the staff, as God told Moshe: "Take the staff in your hand to do **signs** with it" (Ex. 4:17).

"וּבְאִתּוֹת." זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר (שמות ד, ז): "וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בוֹ אֶת הָאִתּוֹת."

# God's Finger and the Sixteen Drops

**It is a medieval** custom to dip one's finger in the Seder's second cup of wine and to remove sixteen drops of wine. As each plague is recited we decrease our own joy, drop by drop, as we recall the enemy's pain. Besides the **ten plagues**, the

## אֶצֶבַע אֱלֹהִים

extra six drops correspond to the three prophetic plagues mentioned by the prophet Joel – **blood, fire and smoke** – and the three word abbreviation of the ten plagues invented by Rabbi Yehuda – **d'tzach, adash, b'achab**.

"וּבְמוֹפְתִים." זֶה הַדָּם. כָּמָה שְׁנָאֵמֶר (יואל ג, ג):  
וְנִתְּתִי מוֹפְתִים,  
בְּשָׁמַיִם וּבָאָרֶץ:

דָּם.  
וָאֵשׁ.  
וְחִמְרוֹת עָשָׂן.

דָּבָר אַחֵר.  
"בֵּיד חֲזָקָה" שְׁתִּים.  
"וּבִזְרַע נְטוּיָה" שְׁתִּים.  
"וּבְמִזְרָא גָדוֹל" שְׁתִּים.  
"וּבְאֲתוֹת" שְׁתִּים.  
"וּבְמִפְתִּים" שְׁתִּים.

## Recount the Plagues

Recount the plagues that have struck this year and for each remove a drop of wine from one's cup of joy. Some families recount ecological, economic or political plagues at this point.

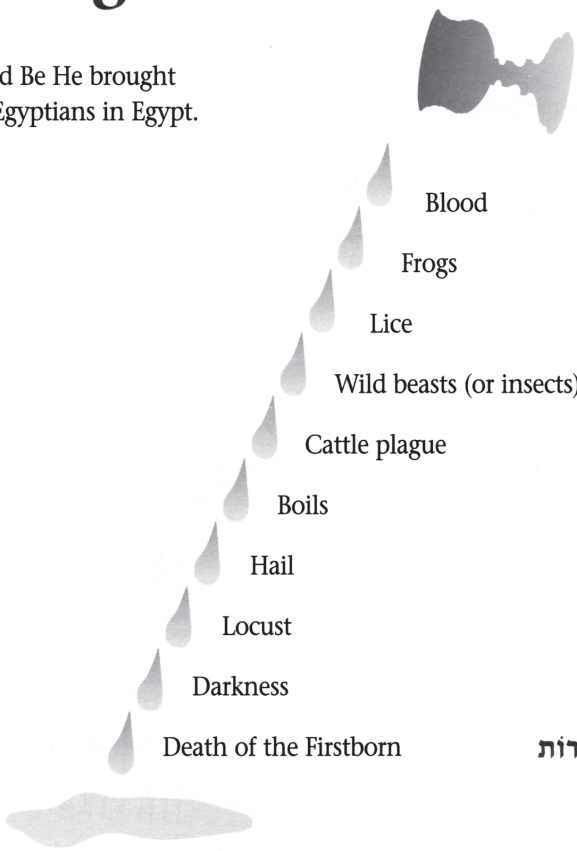
# The Ten Plagues

Midrash teaches that, while watching the Egyptians succumb to the ten plagues, the angels broke into songs of jubilation. God rebuked them, saying “My creatures are perishing, and you sing praises?”

As we recite each plague, we spill a drop of wine—symbol of joy—from our cups. Our joy in our liberation will always be tarnished by the pain visited upon the Egyptians.

## The Ten Plagues

The Holy One Blessed Be He brought **ten plagues** on the Egyptians in Egypt. These are the ten:



## עֶשֶׂר מַכּוֹת

אלו עֶשֶׂר מַכּוֹת שֶׁהָבִיא  
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל  
הַמִּצְרִים בְּמִצְרַיִם, וְאֵלּוּ הֵן:

- 1. דָּם
- 2. צְפַרְדֵּי
- 3. כְּנָיִם
- 4. עֲרֹב
- 5. דָּבָר
- 6. שְׁחִין
- 7. בָּרָד
- 8. אֲרֵבָה
- 9. חֹשֶׁךְ
- 10. מַכַּת בְּכוֹרוֹת

Rabbi Yehuda used to abbreviate them as an acrostic :

D-Tza-Kh (drop) (Da-am/Tzefar-dei-ah/Kee-neem)  
A-Da-Sh (drop) (Ah-rov/Deh-ver/Sh'cheen)  
B'-A-Cha-B (drop) (Ba-rad/Ar-beh/Cho-shech/Makat B'chorot)

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:  
דָּצ"ךְ  
עֲד"שׁ  
בְּאַח"ב.



# Dayenu!

Ilu hotzianu mi-Mitzrayim,  
V'lo asah vahem shfatim, Dayenu!

Ilu asah va-tem shfatim,  
V'lo asah v'eloheyhem, Dayenu!

Ilu asah v'eloheyhem,  
V'lo harag et b'choreichem, Dayenu!

Ilu harag et b'choreichem,  
V'lo natan lanu et mamonom, Dayenu!

Ilu natan lanu et mamonom,  
V'lo kara lanu et hayam, Dayenu!

Ilu kara lanu et hayam,  
V'lo he'eviranu b'tocho b'charavah,  
Dayenu!

Ilu he'eviranu b'tocho b'charavah,  
V'lo sika tzarkenu b'tocho, Dayenu!

Ilu sika tzarkenu b'tocho, V'lo sipek  
tzarkenu bamidbar arba'im shanah,  
Dayenu!

Ilu sipek tzarkenu bamidbar arba'im  
shanah,  
V'lo he'echilanu et haman, Dayenu!

Ilu he'echilanu et haman,  
V'lo natan lanu et haShabbat, Dayenu!

Ilu natan lanu et hashabbat,  
V'lo kerbanu lifnei har Sinai, Dayenu!

Ilu kerbanu lifnei har Sinai,  
V'lo natan lanu et haTorah, Dayenu!

Ilu natan lanu et haTorah,  
V'lo hichnisanu l'erezt Yisrael, Dayenu!

Ilu hichnisanu l'erezt Yisrael,  
V'lo bana lanu et-beit ha'bchira, Dayenu!

אלו הוציאנו ממצרים,

ולא עשה בהם שפטים, דינו:

אלו עשה בהם שפטים,

ולא עשה באלהיהם, דינו:

אלו עשה באלהיהם,

ולא הרג את־בכוריהם, דינו:

אלו הרג את־בכוריהם,

ולא נתן לנו את־ממונם, דינו:

אלו נתן לנו את־ממונם,

ולא קרע לנו את־הים, דינו:

אלו קרע לנו את־הים,

ולא העבירנו בתוכו בחרבה, דינו:

אלו העבירנו בתוכו בחרבה,

ולא שקע צרינו בתוכו, דינו:

אלו שקע צרינו בתוכו, ולא ספק

צרכנו במדבר ארבעים שנה, דינו:

אלו ספק צרכנו במדבר ארבעים

שנה,

ולא האכילנו את־המן, דינו:

אלו האכילנו את־המן,

ולא נתן לנו את־השבת, דינו:

אלו נתן לנו את־השבת,

ולא קרבנו לפני הר סיני, דינו:

אלו קרבנו לפני הר סיני,

ולא נתן לנו את־התורה, דינו:

אלו נתן לנו את־התורה,

ולא הכניסנו לארץ ישראל, דינו:

אלו הכניסנו לארץ ישראל,

ולא בנה לנו את־בית הבחירה, דינו:

# Pesach, Matza and Maror

# פֶּסַח, מַצָּה, וּמָרֹר

**1. The Maggid** section (devoted to storytelling and explanations) is almost complete. Before eating the Seder's edible symbols, the Haggadah brings us **Rabban Gamliel's checklist** on the three essential foods, whose significance must be understood by all the participants in the Seder.

**Why these three?** The Pesach lamb, matza and maror constituted the original menu in the Egyptian Seder. "They shall eat the meat (of the lamb) . . . roasted over the fire, with matza and with maror" (Ex. 12:8).

**2. As in** a three act play Rabban Gamliel identifies these foods with three progressive historical moments in the Exodus: (1) **Maror** captures the bitterness of the enslavement; (2) The **Pesach lamb**, represented today by the roasted bone (zeroa), recalls the blood on the doorposts and the terror and anticipation of the night of the plague of the first born; (3) **Matza** stands for the following morning, when Israel was rushed out of Egypt with no time to let their dough rise.

RABBAN GAMLIEL used to say: "All who have not explained the significance of three things during the Pesach Seder have not yet fulfilled their duty. The three are: the Pesach lamb, the matza and the maror."

## WHY THE PESACH LAMB?

*Leader points at (but does not raise) the roasted bone:*

**"Pesach Al Shum Ma?"** – The Passover lamb (that our ancestors ate in the days of the Temple) – why did we used to eat it?

*All:*

**TO REMIND** ourselves that God **passed over** our ancestors' houses in Egypt (at this very hour on this very date). Moshe has already instructed us: "When your children ask you, 'What do you mean by this ceremony?' you shall say: 'It is the **Passover** offering to Adonai, because God **passed over** the houses of Israel in Egypt when God struck the Egyptians, but saved our houses . . .'" (Ex. 12:26-27).

רַבֵּן גַּמְלִיֵּאל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים  
אֵלּוּ בִּפְסַח, לֹא יֵצֵא יָדָיו חֹבְתוֹ, וְאֵלּוּ הֵן:  
פֶּסַח, מַצָּה, וּמָרֹר.



Arye Allweil, 1949  
(first Israeli army Haggadah)

פֶּסַח שֶׁהָיוּ  
אֲבוֹתֵינוּ אוֹכְלִים,  
בְּזֶמַן שִׁבִּית  
הַמִּקְדָּשׁ הָיָה קֵיָם,  
עַל שׁוּם מָה?

עַל שׁוּם שֶׁפֶּסַח הִקְדוּשׁ  
בְּרוּךְ הוּא, עַל בִּתְּי אֲבוֹתֵינוּ  
בְּמִצְרַיִם, שֶׁנֶּאֱמַר (שְׁמוֹת יב, כז): "וְאָמַרְתֶּם זִבַּח פֶּסַח הוּא  
לִי, אֲשֶׁר פֶּסַח עַל בִּתְּי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת  
מִצְרַיִם, וְאֶת בִּתְּיֵנוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּ."

## Why This Matza?

Everyone holds up matza.

Leader:

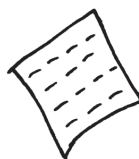
**“Matza Al Shum Ma?”** – This matza! Why do we eat it?

All:

TO REMIND ourselves that even before the dough of our ancestors in Egypt had time to rise and become leavened, the King of kings, the Holy One Blessed be He, revealed Himself and redeemed them.

The Torah says: *“They baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves”* (Ex. 12:39).

## מַצָּה עַל שׁוּם מָה?



מַצָּה זוֹ שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

עַל שׁוּם שְׁלֹא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וּגְאֹלָם, שֶׁנֶּאֱמַר (שְׁמוֹת יב, לט): *“וַיֹּאפֹךְ אֶת הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֹגֶת מִצּוֹת, כִּי לֹא חָמֵץ. כִּי גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֶה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.”*

## Why This Maror?



Everyone raises maror from the Seder plate.

Leader:

**“Maror Al Shum Ma?”** – This maror! Why do we eat it?

All:

TO REMIND ourselves that the Egyptians embittered our ancestors' lives: *“They embittered their lives with hard labor, with mortar and bricks (construction) and with all sorts of field labor (agriculture). Whatever the task, they worked them ruthlessly”* (Ex 1:14).

## מָרֹר עַל שׁוּם מָה?

מָרֹר זֶה שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

עַל שׁוּם שֶׁמָּרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר (שְׁמוֹת א, יד): *“וַיִּמְרְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בַּחֲמֹר וּבִלְבָנִים, וּבְכָל עֲבֹדָה בְּשָׂדֶה. אֶת כָּל עֲבֹדָתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפֶרֶךְ.”*

# In Every Generation

IN EVERY generation one is obligated to see oneself as one who personally went out from Egypt. Just as it says: *"You shall tell your child on that very day: 'It's because of this that God did for me when I went out from Egypt'"* (Ex. 13:8).

NOT ONLY were our ancestors redeemed by the Holy One Blessed Be He, but even *we* were redeemed with them. Just as it says: *"God took us out from there in order to bring us and to give us the land God swore to our ancestors"* (Deut. 6:23).

## In Every Generation

## בְּכָל דּוֹר וָדוֹר

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ,  
כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם.  
שֶׁנֶּאֱמַר (שמות יב, ח): "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר:  
בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם."

לֹא אֶת אֲבוֹתֵינוּ בַּלְבָּד, גַּאֲלֵה הַקָּדוֹשׁ בְּרוּךְ הוּא,  
אֲלֵא אֶף אוֹתָנוּ גַּאֲלֵה עִמָּהֶם, שֶׁנֶּאֱמַר (דברים ו, כג):  
"וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֹתָנוּ, לְתֶת לָנוּ  
אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ."



# Hallel: Psalm 113

הַלֵּל

## **The first part of Hallel**

(Psalms 113-114) begins here  
before the meal and the rest is  
completed after eating.

The verses which we have printed  
in bold stand out as particularly  
relevant to the Exodus when  
recited on Passover.

הַלְלוּיָהּ.

הַלְלוּ עַבְדֵי יי. הַלְלוּ אֶת שֵׁם יי.

יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

מִמְזֹרַח שָׁמֶשׁ עַד מְבֹאֵי מַהֲלָל שֵׁם יי.

רָם עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ.

מִי כִּי אֱלֹהֵינוּ, הַמְּגַבִּיהִי לַשַּׁבָּת.

הַמְּשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ.

מְקִימֵי מַעַפְרֵי דָל, מַאֲשֵׁפֵי יָרִים אֲבִיוֹן.

לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.

מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת, אִם הַבָּנִים שְׂמִיחָה.

הַלְלוּיָהּ.

## HALLELUJAH.

Servants of Adonai, give praise;

praise the name of Adonai.

Let the name of Adonai be blessed now and forever.

From east to west the name of Adonai is praised.

Adonai is exalted above all nations;

God's glory is above the heavens.

Who is like Adonai our God,

who, enthroned on high,

sees what is below, in heaven and on earth?

**God raises the poor from the dust,**

**lifts up the needy from the refuse heap**

to place them with the great men of God's people.

God places the childless woman among her household

as a happy mother of children.

## HALLELUJAH.

# Hallel: Psalm 114

When Israel went forth from Egypt,  
The house of Jacob from a people of strange speech  
Judah become God's holy one,  
Israel, God dominion.  
The sea saw them and fled  
The Jordan run and backward,  
Mountains skipped like rams,  
Hills, like sheep  
What alarmed you sea that you fled,  
Jordan that you run backward,  
Mountains that you skipped like rams,  
Hills like sheep,  
Tremble, earth,  
at the presence of Adonai,  
at the presence of the God of Jacob,  
Who turned the rock,  
into a pool of water,  
The flinty Rock  
into a fountain.

## בְּצֵאת יִשְׂרָאֵל

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם	בֵּית יַעֲקֹב מֵעַם לֵעָז.
הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ	יִשְׂרָאֵל מִמְשָׁלוֹתָיו.
הַיָּם רָאָה וַיִּנָּס	הַיַּרְדֵּן יָסַב לְאַחֲזֹר.
הַהָרִים רָקְדּוּ כְּאֵילִים	גְּבַעוֹת כְּבָנֵי צֹאן.
מִה לָּהֶם כִּי תָנוּס	הַיַּרְדֵּן תָּסַב לְאַחֲזֹר.
הַהָרִים תָּרָקְדּוּ כְּאֵילִים	גְּבַעוֹת כְּבָנֵי צֹאן.
מִלִּפְנֵי אֲדֹנָן חוֹלֵי אֶרֶץ	מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הַהִפְכִי הַצּוֹר אֶגֶם מַיִם	חֲלָמִישׁ לְמַעֲיָנוּ מַיִם.



## Second Cup of Wine

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוֹת כּוֹס שְׁנִיָּה מֵאַרְבַּע כּוֹסוֹת לְשֵׁם  
יְחִיד קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינָתָהּ.

Hin'hi muchan u-m'zuman l'kayem mitzvat kos shniyah m'arbah cosot  
l'shem yichud kudsha brich hu u-schinteh.

I take upon myself the mitzvah (connective-commandment) of this  
second of four cups of wine, in the name of the unification of the Holy  
Blessed One with Shekhinah!

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah, Adonai, eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are you, Adonai our God, Sovereign of space and time, creator of the fruit of the vine.



# Rachatza

## Washing Before Eating Matza

רַחֲצָה  
ט : ט

**1. Finally** we begin the Passover meal, the third section or “third cup” of the Seder. Storytelling leads into communal eating, because on Passover, “Jews eat history.”

**2. On Passover** the traditional handwashing is often done seated, while volunteers bring around a pitcher, a towel and a basin to each participant. After pouring water over each hand, say the blessing.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who sanctified us with Divine mitzvot and commanded us on the washing of the hands.

*Ba-ruch ata Adonai, Elo-hei-nu  
me-lech ha-olam, asher kee-d'shanu  
b'meeetz-vo-tav v'tzee-va-nu al  
n'teelat ya-da-yeem.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ  
עַל נְטִילַת יָדַיִם.

# Motzi/Matza

## Eating the Matza

מוֹצִיא/מַצָּה  
ט : ט

**1. This is the one time** during Pesach in which one is obligated to eat matza. (It must be plain matza without eggs or other ingredients that might enrich this bread of poverty).

**Take the three** matzot in hand. Make sure the middle one is broken and the others are still whole. Recite the usual blessing for all forms of bread – the “motzi” – and the special blessing for matza – “al acheelat matza.”

**2. Take and eat** from the top and middle matza, while reclining (left). Save the third matza for the Hillel sandwich.

**You may** dip the matza in salt or charoset.

**Some rabbis** require that one eat an amount equivalent to at least 1/2 - 2/3 of a standard machine-made matza.

HERE I AM, ready to perform the mitzvah of eating matza.

הֵנָּה אֲנִי מוכן ומזְמָן לְקַיֵּם מִצְוַת אֲכִילַת מַרֹּר.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who extracts bread from the earth.

*Ba-ruch ata Adonai,  
Elo-hei-nu me-lech ha-olam,  
ha-mo-tzee le-chem meen ha-aretz.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, הַמוֹצִיא  
לֶחֶם מִן הָאָרֶץ.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who sanctified us by commanding us to eat matza.

*Ba-ruch ata Adonai, Elo-hei-nu me-lech  
ha-olam, asher keed'sha-nu b'meeetz-vo-tav  
v'tzee-va-nu al achee-lat matza.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

# Maror

# מרור

HERE I AM, ready to perform the mitzvah of eating maror.

הִנְנִי מוכן ומזְמֵן לְקַיֵּם מִצְוַת אֲכִילַת מָרֹר.

BLESSED ARE YOU, Adonai our God,  
Ruler of the Universe who has sanctified  
us by commanding us to eat maror.

*Ba-ruch ata Adonai, Elo-hei-nu me-lech  
Ha-olam, asher kee-d'sha-nu b'meez-votav  
v'tzee-va-nu al achee-lat maror.*

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

## Season of the Egg

*It is customary in many households to eat a hardboiled egg at this time, representing the new life of springtime.*



# Korech

## Hillel's Sandwich at the Temple

followed by **Shulchan Orech**  
The Pesach Family Meal



# כורֶךְ

## שֻׁלְחַן עוֹרֶךְ

**Take the third**, bottom matza, and prepare a sandwich of matza, maror and charoset. Eat it while reclining to the left.  
**Afterwards**, continue with the festive meal which concludes by eating the Afikoman as dessert.

### Leader:

WE have just eaten matza and maror separately. However, in the days of the Temple, Hillel, the head of the Sanhedrin, used to bind into one sandwich: Pesach lamb, matza and maror. He ate them all together in order to observe the law: "You shall eat it (the Pesach sacrifice) on matzot and maror" (Numbers 9:11).

Eating the sandwich tonight reminds us of the way life combines moments of suffering (*maror*) and of relief (*matza*), enslavement and freedom.

### All:

IN MEMORY of Pesach in the Temple as Hillel used to celebrate it.

זָכַר לְמִקְדָּשׁ כְּהִלֵּל.  
כֵּן עָשָׂה הֵיל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה  
קָיָם. הָיָה כּוֹרֶךְ פֶּסַח מִצָּה וּמָרּוֹר וְאוֹכֵל  
בְּיַחַד. לְקַיֵּם מָה שֶּׁנֶּאֱמַר (בְּמִדְבָּר ט, יא):  
"עַל מִצּוֹת וּמִרְוֵרִים יֹאכְלֶהוּ."

## Eating the Hidden Afikoman

## צִפּוּן

**1. The Afikoman**, the other half of the middle matza which was hidden at the beginning of the Seder, must now be eaten. Its taste lingers as the last food eaten at the Seder.

**2. At this point** the leaders of the Seder "discover to their dismay" that the afikoman has been "stolen" by the children. Knowing that it must be eaten at the end of the meal, the leaders must bargain for its return.

**3. It is recommended** that Jewish prizes be offered (a book, a game) as well as the promise of some money. Some families ask the children to give 10% of their afikoman prize to a **Tzedaka** of their choice and to announce the beneficiary at this point. The adults may be solicited for matching gifts.

### Meditation: Seeking Our Lost Other Half

Pesach is a holiday celebrating our reunion with the lost parts of ourselves. Often hiding and separating are essential stages in our life. On Seder night we hide and then seek the afikoman, reuniting the two parts separated at the beginning of the Seder. May we learn to discover the lost parts of ourselves, to become reconciled with relatives who have become distant and to find wholeness in a Jewish tradition from which we have become alienated. May the Divine Face, which is sometimes hidden, shine upon us.

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוֹת  
אֲכִילַת אֶפִיקוֹמָן זָכַר לְקִרְבָּן  
פֶּסַח הִנָּאֵכֵל עַל הַשּׁוֹבֵעַ.

HERE I AM, ready to fulfill the mitzvah of eating the afikoman. This matza is a reminder of the Pesach sacrifice which was eaten on a full stomach in the days of the Temple!

קִדֵּשׁ. וּרְחַץ. כַּרְפָּס. יַחֵץ. מַגִּיד. רְחֹצָה. מוֹצִיא מַצָּה

מְרוֹר. בּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צָפוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Kadesh. Urchatz. Karpas. Yachatz. Maggid. Rachtza. Motzi matzah.  
Maror. Korech. Shulchan orech. Tzafun. **Barech**. Hallel. Nirtzah.

### 13. בָּרֵךְ Barech: Bless the Meal

*The Birkat Hamazon / Grace After Meals often begins with this psalm.*

### Psalm 126: A Psalm of Ascents

Shir Hama'alot, b'shuv Adonai  
et shivat tziyon hayinu k'chol'mim.  
Az Y'male s'chok pinu ulshoneinu rina.  
Az yom'ru vagoyim  
higdil Adonai la'asot im eleh;  
higdil Adonai la'asot imanu  
hayinu s'meicheim.  
Shuva Adonai et shiviteinu  
ka'afikim banegev.  
Hazor'im b'dimah b'rinah yiktzoru.  
Haloch Yelech uvacho,  
noseh meshech hazarah,  
bo yavo v'rinah noseh alumotav.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה'  
אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּכֹל־מִיָּמִים:  
אֲזַיִּמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה  
אֲזַיִּמְרוּ בַּגּוֹיִם  
הִגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי:  
הִגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שִׂמְחִים:  
שׁוֹבָה ה' אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב:  
הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ:  
הַלֹּוֹךְ יֵלֵךְ וּבִכָּה נֹשֵׂא מִשָּׁד הַזֶּרַע בֶּאֱ:  
יָבֵא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:

Baruch atah, Adonai, eloheinu melech  
 ha'olam, hazan et ha-olam kulo b'tuvo  
 b'chen b'chesed uv'rachamim. Hu noten  
 lechem l'chol basar, ki l'olam chasdo.  
 Uvtuvo hagadol, tamid lo chasar lanu, v'al  
 yachsar lanu mazon l'olam va'ed. Ba'avur  
 shemo hagadol, ki hu el zan um'farnes  
 lakol, umeitiv lakol, u'mechin mazon, l'chol  
 briyotav asher bara. Baruch atah, Adonai,  
 hazan et hakol!

ברוך אתה יי, אלהינו מלך העולם,  
 הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד  
 וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר בִּי  
 לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא  
 חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּזֶן לְעוֹלָם  
 וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, בִּי הוּא אֵל זֶן  
 וּמְפָרֵס לְכָל וּמַטִּיב לְכָל, וּמַכִּין מִזֶּזֶן  
 לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה  
 יי, הֵזֵן אֶת הַכֹּל:

We bless you now, Wholly One, the power and majesty in all.  
 You gave us this food,  
     you sustain our lives  
 With your grace, with your love, your compassion.  
 You provide all the food that comes to us,  
     guiding and nourishing our lives!  
 Now we hope and we pray  
     for a wondrous day when no one in our world  
     will lack bread or food to eat.  
 We will work to help bring on that time,  
     when all who hunger will eat and be filled.  
 Every human will know that Your love is a power  
     sustaining all life and doing good for all.  
 We bless you now Wholly One, for feeding everything!

(translation by Rabbi Burt Jacobson)



Let us praise the Eternal, of Whose bounty we have partaken  
and by Whose goodness we live.

On this Festival of Matzot, inspire us to goodness.  
On this Festival of Freedom, make us a blessing.  
On this Festival of Pesach, preserve us in life.

All-Merciful, You are our Source.  
Sustain us with honorable work.  
Make us worthy of the promise of a world that is yet to come.

May the One who blessed Abraham, Isaac, and Jacob,  
Sarah, Rebecca, Rachel, and Leah,  
bless this home, this table, and all assembled here;  
and may all our loved ones share our blessing.

May the One who brings harmony into the spheres on high  
bring peace to earth for all humanity.

Our rabbis created different blessings for each kind of food. For delicacies, our rabbis said: "Blessed are You who created all kinds of delicacies for delight." For meats and eggs, they said: "Blessed are You who created life to give life." For bread: "Blessed are You, who brings out bread from the earth." While some rabbis taught that only the proper "formula" could be recited over specific foods, others took a more pragmatic view, saying, "If you were to see a loaf of bread and say, 'What a fine loaf this is! Blessed is the Holy One who created it!' you would have fulfilled your obligation to bless."

(Babylonian Talmud: Brakhot 40b)

## Prayer After Eating

I have taken in the light  
that quickened eye and leaf.  
May my brain be bright with praise  
of what I eat, in the brief blaze  
of motion and of thought.  
May I be worthy of my meat.<sup>25</sup>

(Wendell Berry)

## Pote'ach et yadecha / פותח את יָדְךָ

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכֹל חַי רָצוֹן:

Pote'ach et yadecha, u'masbi'a l'chol chai ratzon (x2)

You open Your hand, I open my heart to this abundance (x2)  
And all life, all will is satisfied; all life, all will is satisfied.

## From Your Abundance

Tzur mishelo achalnu,  
Barechu emunai  
Savanu v'hotarnu,  
Kidvar Adonai.\*

צֹר מִשְׁלוֹ אָכַלְנוּ  
בָּרְכוּ אֱמוּנֵי  
שָׁבָאנוּ וְהוֹתַרְנוּ  
כִּדְבַר יי

## V'achalta, v'savata, u'verachta / וְאָכַלְתָּ וְשָׁבַעְתָּ וּבֵרַכְתָּ

chorus: וְאָכַלְתָּ וְשָׁבַעְתָּ וּבֵרַכְתָּ (v'achalta, v'savata, u'verachta)

We ate when we were hungry, and now we're satisfied  
We thank the Source of Blessing, for all that S/He provides.

Hunger is a yearning, in body and soul  
Earth, air, fire, water, and Spirit makes us whole.

Giving and receiving, we open up our hands  
From seed time to harvest, we're partners with the land.

We share in a vision of wholeness and release  
Where every child is nourished, and we all live in peace (Amen!)

(Hannah Tiferet Siegel)

## Songs

### Who Knows One?

### אֶחָד מִי יוֹדֵעַ

E-chad mi yo-day-ah? E-chad ani yo-day-ah!  
E-chad Eloheinu she-ba-sha-may-yim u-va-ar-etz.

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ:  
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows one? I know one! One is our God, In heaven and on earth.

Sh'nay-im mi yo-day-ah? Sh'nay-im ani yo-day-ah!  
Sh'nay lu-chot ha-brit,  
E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ:  
שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows two? I know two! Two are Sinai's tablets, One is our God, In heaven and on earth.

Sh'lo-sha mi yo-day-ah? Sh'lo-sha ani yo-day-ah!  
Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit,  
E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows three? I know three! Three are our fathers,  
Two are Sinai's tablets,  
One is our God, In heaven and on earth.

Ar-ba mi yo-day-ah? Ar-ba ani yo-day-ah!  
Ar-ba ee-ma-hot, Sh'lo-sha a-vot,  
Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu  
She-ba-sha-may-yim u-va-ar-etz.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:  
אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת,  
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
שֶׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows four? I know four! Four are our mothers,  
Three are our fathers, Two are Sinai's tablets, One is our God, In heaven and on earth.

Cha-mi-sha mi yo-day-ah? Cha-mi-sha ani yo-day-ah!  
Cha-mi-sha chum-shei To-rah, Ar-ba ee-ma-hot,  
Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit,  
E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ:  
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת,  
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows five? I know five! Five are books of Torah,  
Four are our mothers, Three are our fathers, Two are Sinai's tablets,  
One is our God, In heaven and on earth.

Shi-sha mi yo-day-ah? Shi-sha ani yo-day-ah!  
 Shi-sha sid-rei Mish-nah, Cha-mi-sha chum-shei  
 To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot, Sh'nay  
 lu-chot ha-brit, E-chad Elo-hey-nu She-ba-sha-  
 may-yim u-va-ar-etz.

ששה מי יודע? ששה אני יודע:  
 ששה סדרי משנה, חמשה חומשי תורה,  
 ארבע אמהות, שלשה אבות, שני לחות  
 הברית, אחד אלהינו שבשמים ובארץ.

Who knows six? I know six! Six are books of Mishnah,  
 Five are books of Torah, Four are our mothers,  
 Three are our fathers, Two are Sinai's tablets,  
 One is our God, In heaven and on earth.

Shiv-ah mi yo-day-ah? Shiv-ah ani yo-day-ah! Shiv-  
 ah ye-may Sha-bat-ta, Shi-sha sid-rei Mish-nah,  
 Cha-mi-sha chum-shei To-rah, Ar-ba ee-ma-hot,  
 Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit,  
 E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz

שבעה מי יודע? שבעה אני יודע:  
 שבעה ימי שבתא, ששה סדרי משנה,  
 חמשה חומשי תורה, ארבע אמהות,  
 שלשה אבות, שני לחות הברית,  
 אחד אלהינו שבשמים ובארץ.

Who knows seven? I know seven! Seven are days of the week,  
 Six are books of Mishnah, Five are books of Torah, Four are our mothers,  
 Three are our fathers, Two are Sinai's tablets,  
 One is our God, In heaven and on earth.

Sh'mo-na mi yo-day-ah? Sh'mo-na ani yo-day-ah!  
 Sh'mo-na ye-may mi-lah, Shiv-ah ye-may Sha-bat-  
 ta, Shi-sha sid-rei Mish-nah, Cha-mi-sha chum-  
 shei To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot,  
 Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu She-ba-  
 sha-may-yim u-va-ar-etz.

שמונה מי יודע? שמונה אני יודע:  
 שמונה ימי מילה, שבעה ימי שבתא,  
 ששה סדרי משנה, חמשה חומשי תורה,  
 ארבע אמהות, שלשה אבות, שני לחות  
 הברית, אחד אלהינו שבשמים ובארץ.

Who knows eight? I know eight! Eight are days 'til bris,  
 Seven are days of the week, Six are books of Mishnah,  
 Five are books of Torah, Four are our mothers,  
 Three are our fathers, Two are Sinai's tablets,  
 One is our God, In heaven and on earth.

Ti-sha mi yo-day-ah? Ti-sha ani yo-day-ah!  
 Ti-sha yar-chei lay-da, Sh'mo-na ye-may mi-lah,  
 Shiv-ah ye-may Sha-bat-ta, Shi-sha sid-rei Mish-nah,  
 Cha-mi-sha chum-shei To-rah, Ar-ba ee-ma-hot,  
 Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit,  
 E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz.

תשעה מי יודע? תשעה אני יודע:  
 תשעה ירחי לדה, שמונה ימי מילה,  
 שבעה ימי שבטא, ששה סדרי משנה,  
 חמשה חומשי תורה, ארבע אמהות,  
 שלשה אבות, שני לחות הברית,  
 אחד אלהינו שבשמים ובארץ.

Who knows nine? I know nine! Nine are months to birth,  
 Eight are days 'til bris, Seven are days of the week, Six are books of Mishnah,  
 Five are books of Torah, Four are our mothers, Three are our fathers, Two are Sinai's tablets,  
 One is our God, In heaven and on earth.

A-sar-ah mi yo-day-ah? A-sar-ah ani yo-day-ah!  
 A-sar-ah dib-ra-yah, Ti-sha yar-chei lay-da,  
 Sh'mo-na ye-may mi-lah, Shiv-ah ye-may Sha-  
 bat-ta, Shi-sha sid-rei Mish-nah, Cha-mi-sha  
 chum-shei To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-  
 vot, Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu  
 She-ba-sha-may-yim uva-ar-etz.

עשרה מי יודע? עשרה אני יודע:  
 עשרה דבריא, תשעה ירחי לדה,  
 שמונה ימי מילה, שבעה ימי שבטא,  
 ששה סדרי משנה, חמשה חומשי תורה,  
 ארבע אמהות, שלשה אבות, שני לחות  
 הברית, אחד אלהינו שבשמים ובארץ.

Who knows ten? I know ten! Ten are commandments,  
 Nine are months to birth, Eight are days 'til bris, Seven are days of the week,  
 Six are books of Mishnah, Five are books of Torah, Four are our mothers,  
 Three are our fathers, Two are Sinai's tablets,  
 One is our God, In heaven and on earth.

A-chad a-sar mi yo-day-ah? A-chad a-sar ani  
 yo-day-ah! A-chad a-sar koch-va-yah,  
 A-sar-ah dib-ra-yah, Ti-sha yar-chei lay-da,  
 Sh'mo-na ye-may mi-lah, Shiv-ah ye-may  
 Sha-bat-ta, Shi-sha sid-rei Mish-nah,  
 Cha-mi-sha chum-shei To-rah,  
 Ar-ba ee-ma-hot, Sh'lo-sha a-vot,  
 Sh'nay lu-chot ha-brit,  
 E-chad Elo-hey-nu She-ba-sha-may-yim uva-ar-  
 etz.

אחד עשר מי יודע? אחד עשר אני יודע:  
 אחד עשר כוכביא, עשרה דבריא,  
 תשעה ירחי לדה, שמונה ימי מילה,  
 שבעה ימי שבטא, ששה סדרי משנה,  
 חמשה חומשי תורה, ארבע אמהות,  
 שלשה אבות, שני לחות הברית,  
 אחד אלהינו שבשמים ובארץ.

Who knows eleven? I know eleven! Eleven are the stars,  
 Ten are commandments, Nine are months to birth, Eight are days 'til bris,  
 Seven are days of the week, Six are books of Mishnah, Five are books of Torah,  
 Four are our mothers, Three are our fathers,  
 Two are Sinai's tablets,  
 One is our God, In heaven and on earth.

\* The stars in Jacob's dream.

Sh'naym a-sar mi yo-day-ah?  
 Sh'naym a-sar ani yo-day-ah! Sh'naym a-sar  
 shiv-ta-yah, A-chad a-sar koch-va-yah,  
 A-sar-ah dib-ra-yah, Ti-sha yar-chei lay-da,  
 Sh'mo-na ye-may mi-lah,  
 Shiv-ah ye-may Sha-bat-ta,  
 Shi-sha sid-rei Mish-nah,  
 Cha-mi-sha chum-shei To-rah,  
 Ar-ba ee-ma-hot, Sh'lo-sha a-vot,  
 Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu  
 Shebashamayim uva-aretz.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ:  
 שְׁנַיִם עָשָׂר שְׁבַטִיָּא, אֶחָד עָשָׂר כּוֹכְבֵיָּא, עֲשָׂרָה  
 דְּבָרִיָּא, תְּשַׁעָּה יְרַחֵי לְדָה,  
 שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעָּה יְמֵי שַׁבָּתָא,  
 שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
 אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
 שְׁנֵי לְחוֹת הַבְּרִית,  
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows twelve? I know twelve! Twelve are the tribes,  
 Eleven are the stars, Ten are commandments, Nine are months to birth,  
 Eight are days 'til bris, Seven are days of the week, Six are books of Mishnah,  
 Five are books of Torah, Four are our mothers, Three are our fathers,  
 Two are Sinai's tablets, One is our God, In heaven and on earth.

Sh'lo-sha a-sar mi yo-day-ah?  
 Sh'lo-sha a-sar ani yo-day-ah! Sh'lo-sha a-sar  
 mi-da-ya, A-chad a-sar koch-va-yah,  
 A-sar-ah dib-ra-yah, Ti-sha yar-chei lay-da,  
 Sh'mo-na ye-may mi-lah, Shiv-ah ye-may  
 Sha-bat-ta, Shi-sha sid-rei Mish-nah,  
 Cha-mi-sha chum-shei To-rah,  
 Ar-ba ee-ma-hot, Sh'lo-sha a-vot,  
 Sh'nay lu-chot ha-brit,  
 E-chad Elo-hey-nu She-ba-sha-may-yim  
 uva-ar-etz.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:  
 שְׁלֹשָׁה עָשָׂר מַדִּיָּא, שְׁנַיִם עָשָׂר שְׁבַטִיָּא,  
 אֶחָד עָשָׂר כּוֹכְבֵיָּא, עֲשָׂרָה דְּבָרִיָּא,  
 תְּשַׁעָּה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה,  
 שְׁבַעָּה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,  
 חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
 שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,  
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows thirteen? I know thirteen! Thirteen are attributes of God,\*\*  
 Twelve are the tribes, Eleven are the stars, Ten are commandments,  
 Nine are months to birth, Eight are days 'til bris, Seven are days of the week,  
 Six are books of Mishnah, Five are books of Torah, Four are our mothers,  
 Three are our fathers, Two are Sinai's tablets,  
 One is our God, In heaven and on earth.

\*\* The attributes of God according to Maimonides. Interestingly the word *echad* (one) also has a numerical value of 13.



## Fourth Glass of Wine

Blessed are you, Adonai our god, ruler of the Universe, sanctifying us by your mitzvot. You have given us [Shabbat for rest and] festivals for happiness, [the Shabbat and] the Holiday of the Matzot, the season of our liberation, a sacred day to gather together and to commemorate the Exodus from Egypt. Blessed are You, Adonai, who sanctifies [the Shabbat and] the people of Israel and the festivals.

Eliyahu ha-navi, Eliyahu ha-Tishbi,  
Eliyahu (3x) ha-Giladi.  
Bimheirah v'yameinu, yavo ei-leinu  
im Mashiach ben David (2x)

אֱלִיָּהוּ הַנָּבִיא אֱלִיָּהוּ הַתִּשְׁבִּי  
אֱלִיָּהוּ הַגִּלְעָדִי  
בְּמַהֲרָה בְּיָמֵנוּ יָבוֹא אֵלֵינוּ  
עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד!

Elijah, the prophet; Elijah, the Tishbite; Elijah, of Gilead! Come quickly in our days with the Messiah from the line of David.

Miriam ha-n'vi'ah oz v'zimrah b'yadah.  
Miriam tirkod itanu l'taken et ha-olam.  
Bimheirah v'yameinu hi t'vi'einu  
El mei ha-y'shuah; el mei ha-y'shuah!

מִרְיָם עֹז בְּזִמְרָה בְּיָדָהּ  
מִרְיָם תִּרְקֹד אֶתָּנוּ לְתִקֵּן אֶת הָעוֹלָם.  
בְּמַהֲרָה בְּיָמֵנוּ הִיא תְּבִיאֵנוּ  
אֶל מֵי הַיְּשׁוּעָה, אֶל מֵי הַיְּשׁוּעָה!

Miriam the prophet, strength and song in her hand; Miriam, dance with us in order to increase the song of the world! Miriam, dance with us in order to repair the world. Soon she will bring us to the waters of redemption!<sup>38</sup>

## Next Year In...

It is traditional to end a seder with *L'shanah ha-ba'ah b'Yerushalayim*—Next Year in Jerusalem! The call speaks to a feeling of exile which characterized the Jewish Diaspora for centuries. How might we understand this today? A close look at the word *Yerushalayim* suggests an answer. The name can be read as deriving from *Ir Shalem* (“City of Wholeness”) or *Ir Shalom* (“City of Peace”). No matter where we are or what our politics, we all slip into exile from the state of wholeness and unity which only connection with our Source can provide. Next year, wherever we are, may we be whole and at peace.

*We read, or sing:*

And then all that has divided us will merge  
And then compassion will be wedded to power  
And then softness will come to a world that is harsh and unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then all will live in harmony with each other and the earth  
And then everywhere will be called Eden once again.<sup>44</sup>

(—Judy Chicago)

And then, and then, both men and women will be gentle!  
And then, and then, both women and men will be strong!  
And then all will be so varied, rich and free  
And everywhere will be called Eden once again!)

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!  
L'shanah ha-ba'ah b'Yerushalayim!

**Thank You!**

The different night by Noam Zion and David Dishon - Shalom Hartman Institute  
Velveteen Rabbi Haggadah- assembled by Rabbi Rachel Barenblat  
The Lovell Haggadah - Schechter Institute of Jewish Studies  
Engel Gallery - Isreal