

הגדה של פסח

The Family Participation Haggadah

A DIFFERENT NIGHT

By Noam Zion and David Dishon

The complete Passover text with educational innovations to involve everyone at the Seder – adult and child alike.

with illustrations by Tanya Zion, Ben Shahn, Otto Geismar and many others



The David and Rae Finegood Institute for Diaspora Education
The Charles and Valerie Diker Family Resource Center for Jewish Continuity

"The real question is not why do we keep Passover but how do we continue to keep Passover year after year and keep it from becoming stultified!

How can we be privileged to plan it so that, as Rabbi Abraham Isaac Kook said, *The old may become new and the new may become holy.*"

IRA STEINGROOT

"One must make changes on this night, so the children will notice and ask: *Why is this night different?*"

MAIMONIDES

"Only the lesson which is enjoyed can be learned well."

JUDAH HANASI

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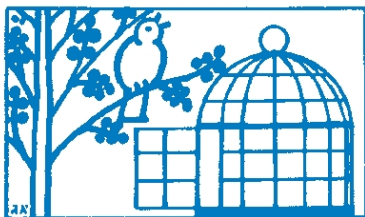
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From Slavery to Freedom Otto Geismar, 1927

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Shortcuts Through the Haggadah

This Haggadah offers resources for many years of Pesach Seders. Pick and choose the readings and activities that are most appropriate for the Seder at hand. If you are pressed for time, follow our non-traditional **"Bare Bones Basic Seder"** which hits all the highlights and still leaves time to try some new ideas.

Bare Bones Basic Seder: pp. 8, 10, 12, 14, 16, 18, 20, 22, (35-36), 46, 48, 52-54, 57-60, 62-63, (65), 68, 85.

But don't miss the extras: The Art of the Four Children (pp. 24-33) and the songs (pp. 75-84).



Can you find how many cartoon illustrations of the afikoman/matza are dispersed throughout the Haggadah?

Candle Lighting



הַדְּלָקַת נֵרוֹת

1. Lighting the candles marks the beginning of Pesach as well as the end of the frantic work of preparation. It contributes to the transition to sanctity.

2. Before sunset, it is traditional to light at least two candles placed on or near the table. Some families light one candle for each family member. Others prepare two candles for each woman over the age of bat mitzvah. Ideally, the

candles should be longer lasting than usual, so they will provide light for the length of the Seder.

3. Usually on Pesach one first recites the blessing and then lights the candles without covering one's eyes. However, when Seder night occurs on Friday night, then one lights the candles first, covers one's eyes and then recites the blessing.



Candle Lighting
Blessing the Children



BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who sanctified us by commanding us to light the [Shabbat and] holiday candles.

Many say the following when lighting the candles, while others recite it together with Kiddush (There is no need to recite this blessing twice).

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who has kept us alive and brought us to this happy moment in our lives.

*Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
asher kee-d'Sha-nu b'meeetz-vo-tav
v'tzee-va-nu l'had-leek ner shel
[Shabbat v'shel] Yom Tov.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

*Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam
she-he-chee-ya-nu v'kee-ma-nu
v'hee-gee-anu laz-man ha-ze.*

בְּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיְּמָנוּ
וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

A Traditional Woman's Prayer at Candle Lighting

May it be Your will, God of our ancestors, that You grant my family and all Israel a good and long life. Remember us with blessings and kindness, fill our home with your Divine Presence. Give me the

opportunity to raise my children and grandchildren to be truly wise, lovers of God, people of truth, who illuminate the world with Torah, good deeds and the work of the Creator. Please hear my prayer at

this time. Regard me as a worthy descendant of Sarah, Rebecca, Rachel and Leah, our mothers, and let my candles burn and never be extinguished. Let the light of your face shine upon us. Amen.

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.

A Private Moment of Intimacy with our Children

Rabbi Jacob Emden of Prague (19th c.) recommends that one place both hands on the child's head, just as Moshe blessed Joshua his successor with two hands – without reservation, without jealousy. The priests also bless the people 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**.

For male children:

MAY GOD make you like Ephraim and Menashe. **יְשִׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.**

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

For female children:

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

(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.

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

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה רַבֵּקָה רָחֵל וְלֵאָה.

**בְּרַכָּהּ יי וְיִשְׁמְרָהּ
אֵר יי פְּנֵיו אֵלֶיהָ וְיַחַנְּנָהּ
יֵשֵׂא יי פְּנֵיו אֵלֶיהָ
וְיִשֶּׂם לָהּ שְׁלוֹם.**

WHO IS GOD? WELL IT IS AN INVISIBLE PERSON AND HE LIVES UP IN HEAVEN. I GUESS UP IN OUTER SPACE. HE MADE THE EARTH AND THE HEAVEN & THE STARS AND THE SUN AND THE PEOPLE. HE MADE LIGHT HE MADE DAY HE MADE NIGHT. HE HAS SUCH POWER. FULL EYES HE DOESN'T HAVE MILLIONS AND THOUSANDS AND BILLIONS AND HE CAN STILL SEE US WHEN WE'RE BAD. HE STARTED ALL THE PLANTS GROWING. SO WE I THINK OF HIM WHO MAKES FLOWERS & GREEN GRASS & THE BLUE SKY & THE YELLOW SUN. GOD IS EVERYWHERE & I DON'T KNOW HOW HE COULD DO IT.



Who Knows God?

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Signposts for the Seder

סימני הסדר

1. The official opening of the Seder should begin by welcoming all the guests. Make sure to introduce all the participants, so that everyone will be made to feel part of the Jewish family – especially on a night when we recall what it felt like to be strangers in the land of Egypt. You may ask all the participants to say their Hebrew names as well.

2. We review briefly the order of the Seder by singing the medieval poem by Rabbenu Shmuel of Falaise (France) that summarizes the Signposts of the Seder (“Kadesh Urchatz”).

3. You may wish to give credit to all who have helped prepare this Seder – its foods, its readings and its activities.

THE 15 STEPS OF THE SEDER



All sing:	Kadesh	First cup and Kiddush
	UrChatz	First handwashing (without a blessing)
	Karpas	First dipping: vegetable and salt water
	Yachatz	Breaking the middle matza
	Maggid	Storytelling
	Rachtza	Second handwashing (with a blessing)
	Motzi	First blessing over the matza
	Matza	Second blessing over the matza
	Maror	Second dipping: maror in charoset.
	Korech	Hillel sandwich
	Shulchan Orech	Festive meal
	Tzafun	Afikoman (dessert)
	Barech	Birkat hamazon (the blessing after eating)
	Hallel	Psalms of praise
	Nirtza	Concluding prayer and folk songs

קֵדֵשׁ וּרְחַץ
 כְּרַפֵּס יַחַץ
 מַגִּיד רְחֵצָה
 מוֹצִיא מַצָּה
 מְרוֹר כּוֹרֵךְ
 שְׁלַחַן עוֹרֵךְ
 צָפוֹן בְּרֵךְ
 הִלֵּל נִרְצָה

Candle
Lighting
Blessing
the
Children
Sign
Posts

The Agenda
of the Seder

Kadesh: Sanctifying Time

Kiddush



קִדּוּשׁ

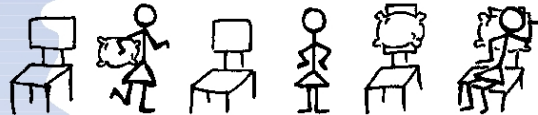
1. The Kiddush sanctifies not the wine, but the holiday. Pesach is dedicated to – “Remember the **Day of your Exodus from Egypt**” (Ex.13:3). (On Shabbat we add the texts in shaded boxes and in parentheses in the body of the Kiddush to commemorate the Creation of the World).

2. Offer to pour the wine or grape juice into someone else’s cup. In turn each one is served by another as befits royalty. Having attained the high status of freedom we celebrate it in style, preferably with red wine, because the rabbis considered it more elegant.

3. Stand to recite the Kiddush, then **recline** to the left to drink the wine, as befits Greco-Roman nobles who also reclined to the left at symposia (intellectual drinking banquets). If there are no pillows on the chairs, ask the children to bring as many as possible.

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקִיּוֹם מִצּוֹת כּוֹס רֵאשׁוֹן שֶׁל אַרְבַּע כּוֹסוֹת.

HERE I AM, ready to perform the mitzvah of the first cup of wine and to dedicate this whole evening “to telling the story of wonders performed for our ancestors on the night of the 15th of Nisan,” 3,200 years ago. (Maimonides, Chametz 7:1).



“Don’t Cry over Spilt Wine”

A PUBLIC MESSAGE from the Hosts to All Their Guests: “Don’t Cry over Spilt Wine.”

Rabbi Akiba Eiger (Germany, 18th C.) used to be very strict about the mitzvah of hospitality especially on Pesach. Once when he was leading a large Seder, one of the guests happened to spill a cup of wine. The clean white tablecloth was stained. Seeing the guest’s enormous embarrassment, Rabbi Eiger himself bumped the table spilling his own glass of wine. He exclaimed: “**Oh, this table must be off-balance.**”



On Shabbat rise and recite from Genesis 2:1-3:

[There was evening and there was morning, and the sixth day was over. The sky and the earth and all their contents were completed. On the seventh day God completed all the work. God ceased (*shabbat*) from all activity. God blessed the seventh day and declared it holy, because on that day God ceased from all the work of creation.]

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר) יוֹם הַשְּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי, מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

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

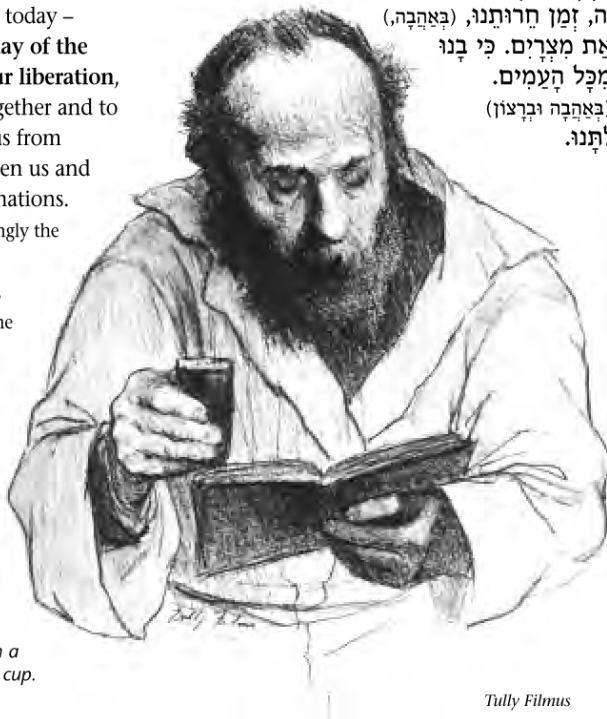
*Ba-ruch ata Adonai,
Elo-hei-nu me-lech ha-olam,
bo-rei pree ha-gafen.*

בְּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

BLESSED ARE YOU, Adonai our God, Ruler of the
Universe, who has chosen us from among the nations
and the languages, sanctifying us by your mitzvot.
Lovingly, You have given us [Shabbat for rest and] **festivals**
for happiness, including today –
[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. For You have chosen us and
sanctified us among the nations.
You have granted us [lovingly the
Shabbat and] joyfully the
holidays. Blessed are You,
Adonai, who sanctifies [the
Shabbat and] the people of
Israel and the festivals.

BLESSED ARE YOU,
Adonai our God, Ruler
of the Universe, who
has kept us alive and
brought us to this happy
moment in our lives.

*Now be seated, recline com-
fortably leaning to the left on a
pillow, and drink most of the cup.*



Tully Filmus

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבִתוֹת לְמִנוּחָה וּמוֹעֲדִים
לְשִׂמְחָה, חֳגִים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם הַשְּׁבִיט הַזֶּה
וְאֵת יוֹם) חֹג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ, (בְּאַהֲבָה),
מִקְרָא קֹדֶשׁ, יִזְכָּר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ
בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים.
(וְשִׁבִיט) וּמוֹעֲדֵי קִדְּשָׁךְ (בְּאַהֲבָה וּבְרַצוֹן)
בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ.
בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ
(הַשְּׁבִיט וְ) יִשְׂרָאֵל
וְהַזְּמִנִּים.

*On Saturday night
only, insert Havdalah
here (page 9) before
Shehecheyanu.*

בְּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחַיָּנוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְנוֹ הַזֶּה.



Kadesh

First Cup

On Saturday night:

Havdalah is the blessing over the distinction between Shabbat and the weekdays. The light of the fire is blessed using the festival candles already lit. (No special Havdalah candle or spice box are necessary):

[Blessed are You, Adonai our God, Ruler of the Universe, who creates the lights of fire.

Blessed are You, Adonai our God, Ruler of the Universe, who **differentiates** between the holy and the secular, between light and darkness, between Israel and the other nations, between the seventh day and the six days of creation, between the sanctity of Shabbat and the sanctity of Yom Tov (the festivals). You sanctified the people of Israel with Your holiness.

Blessed are You, Adonai, who **differentiates** between the holiness of Shabbat and the holiness of Yom Tov.]

Havdalah

הבדלה

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 עמך ישראל בקדשתך.
ברוך אתה יי, המבדיל בין קדש לקדש.

From Rags to Riches: A Folktale

IRAQI JEWS tell the tale that in one country the king was always chosen in a special way. When the old king died, a bird called the "bird of good fortune" would be released. On whomsoever's head it landed, the people would place the crown making him their next ruler.

Once the bird of good fortune landed on the head of a slave. That slave had been a simple musician who entertained at the master's parties. His costume consisted of a feathered cap and a belt made of the hooves of sheep.

When the slave became king, he moved into the palace and wore royal robes. However, he ordered that a shack (a kind of sukkah) be constructed next to

the palace and that his old hat, belt and drum be stored there along with a giant mirror.

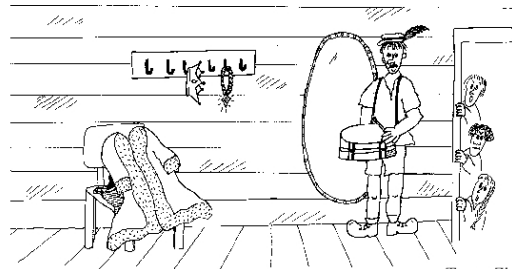
The new king was known for his kindness and love for all his people – rich and poor, free and slave. Often he would disappear into his little shack. Once he left its door open and the cabinet ministers saw him don his feathered hat, put on his old belt and dance and drum before the mirror. They found this very strange and asked the king:

"After all, you are a king! You must maintain your dignity!"

The king replied:

"Once I was a slave and now I've become a king. From time to time I want to remind myself that I was once a slave lest I grow arrogant and treat with disdain my people and you, my ministers."

(The English term, "auspicious day" or "inauguration day" preserves an echo of the Roman custom of consulting the flight of birds as an "augur" for the future).



Tanya Zion

Urchatz The First Handwashing



וּרְחַץ

1. The ritual handwashing prepares us for eating finger foods, Karpas, the hors d'oeuvres of the Pesach banquet. It sanctifies the act of eating.

2. Ask for two volunteers: one to carry a pitcher of water and to pour water over each guest's hands, and one to carry a basin and a towel. No blessing is said for this handwashing.

Karpas The First Dipping — Spring Greens

כַּרְפָּס

1. Distribute Karpas (a vegetable) and dip it in salt water, while reciting the appropriate blessing. Some Jews dip in charoset.

2. While some medieval rabbis strictly forbid eating more than an olive's size of parsley for Karpas, you may wish to

revive the ancient custom of eating **extensive appetizers** — each with its own dip. You may continue dipping and tasting various fresh vegetables and other appetizers during the Seder until sufficiently full to persevere during the extensive storytelling (Maggid), but not so full as to ruin one's appetite for the matza eaten later.

For vegetables (like celery, parsley, or potatoes):

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

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

בְּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הָאֲדָמָה.

Yachatz Breaking the Matza

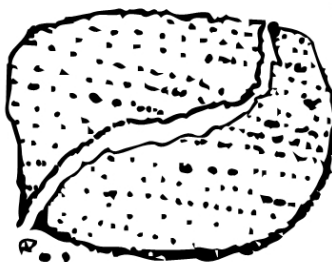
יַחַץ

1. Breaking the Matza is one of many ritual acts that turn the food of the Seder into a symbol of meaning.

2. Count off the matzot from top to bottom: 1, 2, 3, naming them, if you wish, "Cohen," "Levi" and "Yisrael" (the three ritual classes of the Jewish people).

The top matza is for the usual blessing over bread (motzi). Tonight that blessing is recited over matza.

The bottom matza is for the Hillel sandwich (korech) made with matza, maror, and charoset.



3. Break the middle matza in two and explain that this is for a dual purpose: the bigger portion is to be hidden for the "afikoman" and eaten when retrieved from the children for dessert. It will be the last taste of food at the Seder. The smaller portion will be eaten with the top matza when we say the special blessing over matza at the beginning of the meal.



Kadesh

Urchatz

Karpas

Yachatz

Washing Hands,
Dipping Greens,
and Breaking Matza

The Story of the Compulsive Saver

IN THE JERUSALEM neighborhood of Talpiot lived an eccentric old man in a large villa. He visited the synagogue religiously whenever a kiddush was served with cakes and kugel. At shul everyone filled themselves with sweets but this elderly man took twice as much, filling his pockets and his mouth. His fellow Jews smiled at his anxious hoarding and wondered how a man living in a large house could be so desperate for a little cake.

Once a curious Jew asked him to explain. The old man replied heavily: "In the concentration camps in Poland there was never enough bread. I have never liberated myself from my fear that tomorrow there may not be any more food."

A Personal Thanksgiving

The Pesach family gathering is in fact a thanksgiving banquet during which we retell our national salvation. It is also appropriate to weave into the Seder, memories of personal deliverance from danger. Invite the family and guests to recall their own family stories of redemption from illness, from danger, or from persecution. Perhaps they can discuss the lessons they drew from these crucial events in their lives.

Pesach: The Spring Holiday.
Shraga Weil, Song of Songs © 1968



Why Karpas?

The word "Karpas" derives from the Greek "Karpos" meaning fruit of the soil. The historical origins of dipping Karpas at the Seder reflect the accepted cuisine of the Greco-Roman symposium.

Metaphorically, Karpas, the spring vegetable, represents both the historic birth of Israel out of the womb of Egypt and the rebirth of nature renewed each spring. According to Philo and to Rabbi Joshua the original birthday of nature – the Creation – occurred at Pesach-time, not Rosh Hashana. Similarly, the Italian name for spring *prima-vera* and the French *printemps* preserve the sense of the return to the original "first time" of the world.

Spring (old English) is originally applied to the place of origin from which a stream arises. Later it was applied to the season, the "spring of the year."

Maggid: Ha Lachma Anya



מגיד הָא לַחְמָא עֲנִיָא

Telling the Story: 'This is the Bread of Poverty and Persecution'

1. The heart of the Seder is "Maggid" from the term "Haggadah" meaning storytelling. In words but also in drama we retell the Exodus, beginning with an Aramaic explanation of the origin of matza.

2. Remove the cloth covering the matzot so that they are in plain view during the telling of the story, the Maggid. **Raise** the three matzot and point out the broken middle matza. Now the afikoman, the second half of the middle matza, is hidden until dessert.

3. Some Rabbis require the Seder plate as well as the matzot to be lifted up, as if they were about to be removed from the table even before the meal has begun. This was originally designed to arouse the children to ask questions.

4. Many Jews from **African-Asian countries** open the Maggid with a **Passover skit**. Experiment with the script (provided on p. 13). **Moroccan Jews** pass the matzot over everyone's head while reciting Ha Lachma Anya. Some people open the door at this point, as if to offer hospitality to anyone without a Seder.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ha
Lachma
Anya

HA LACHMA ANYA

THIS IS THE BREAD of poverty and persecution that our ancestors ate in the land of Egypt. As it says in the Torah "seven days shall you eat . . . matzot – the bread of poverty and persecution" (Deut. 16:3) so that you may "remember that you were a slave in Egypt . . ." (Deut. 16:12).

LET ALL who are hungry, come and eat
LET ALL who are in need, come and share
the Pesach meal.

THIS YEAR we are still here –
Next year, in the land of Israel.

THIS YEAR we are still slaves –
Next year, free people.

Ha la-ch-ma an-ya
Dee-acha-lu av-ha-ta-na
B'ar-ah d'meez-ra-yeem.

Kol deech-feen, yei-tei v' yei-chol,
Kol dee-tzreech, yei-tei v' yee-fsach.

Ha-sha-ta ha-cha,
L'sha-na ha-ba-ah
be-ar-ah d'yis-rael

Ha-sha-ta av-dei,
L'sha-na ha-ba-ah
B'nei cho-reen.

הָא לַחְמָא עֲנִיָא

דִּי אֶכְלוּ אֲבֹהֵינָא
בְּאַרְעָא דְּמִצְרַיִם.

כָּל דְּכַפֵּינּוּ יִיתִי וְיִכּוֹל,
כָּל דְּצָרִינּוּ יִיתִי וְיִפְסַח.

הַשָּׁתָּה הַכָּא,
לְשָׁנָה הַבְּאָה
בְּאַרְעָא דְּיִשְׂרָאֵל.

הַשָּׁתָּה עַבְדֵּי,
לְשָׁנָה הַבְּאָה
בְּנֵי חוֹרֵינּוּ.



A Passover Skit

In Egypt the Jews ate quickly and anxiously because they were nervous about the plague of the first born and they were expecting their imminent departure into freedom. Today Jews of Africa and Asia customarily act out the Exodus itself dressing their children (or a dramatically inclined adult) in baggy clothes, a scarf or hat, hiking boots, a walking stick, a belt with a canteen and, most important, the afikoman wrapped in one's clothes on the shoulder (or perhaps in a back pack).

Try sending the youngest children out of the room (or the house) with a bag of props and the help of an adult to prepare this dialogue. Here is a semi-traditional script that may be used by the "actors" at the Seder.

An Open Door Policy

BEFORE COMMENCING any meal, Rav Huna of Babylonia used to **open** the door and announce: "Let all who are in need come and eat" (B.T. Taanit 20b).

Concern for the needy is characteristic of every Jewish celebration. The Torah emphasizes: "You shall rejoice in your festival – with your son and daughter, your male and female servant, the Levi, the stranger, the orphan and the widow in your communities" (Deut. 16:14).

Knock on the door

Adults - Who's there?

Children - Moshe, Aaron, and Miriam.

Adults - Come in. Tell us about your journey!

Children - We have just arrived from Egypt where we were slaves to Pharaoh. He made us do such hard work. [Improvise about how bad it was.]

Adults - How did you escape?

Children - God sent Moshe and Aaron to tell Pharaoh: "Let my people go." When he refused, God sent 10 plagues.

[Improvise describing some of the plagues.]

Finally God brought the most awful plague on the first born of Egypt. Then Pharaoh was really scared, so he kicked us out.

Adults - Why are you dressed like that? What is on your shoulder?

Children - We escaped in the middle of the night and had no time to let the dough for our bread rise. The dough that we wrapped in our cloaks and slung over our shoulders turned to matza in the heat of the sun.

Adults - Tell us about your adventures.

Children - Pharaoh changed his mind after releasing us and chased us to the edge of the Red Sea. We would have been caught for sure, but then God split the sea. [Describe how it felt.]

Adults - Where are you going now?

Children - To Jerusalem.

All - **La-shana ha-ba-ah Bee'Yerushalayem!**



Prague, 1526

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

הַלֵּילָה הַזֶּה
מִכָּל הַלַּיְלוֹת?

שֶׁבֶּכֶל הַלַּיְלוֹת
אָנוּ אוֹכְלִין
חֶמֶץ וּמַצָּה,
הַלֵּילָה הַזֶּה כָּלוּ מַצָּה.

שֶׁבֶּכֶל הַלַּיְלוֹת
אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת
הַלֵּילָה הַזֶּה מְרוֹר.

שֶׁבֶּכֶל הַלַּיְלוֹת
אֵין אָנוּ מְטַבֵּילִין
אֶפְיָלוּ פֶּעַם אַחַת,
הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים.

שֶׁבֶּכֶל הַלַּיְלוֹת
אָנוּ אוֹכְלִין
בֵּין יוֹשְׁבֵין
וּבֵין מְסֻבֵּין,
הַלֵּילָה הַזֶּה
כָּלָנוּ מְסֻבֵּין.

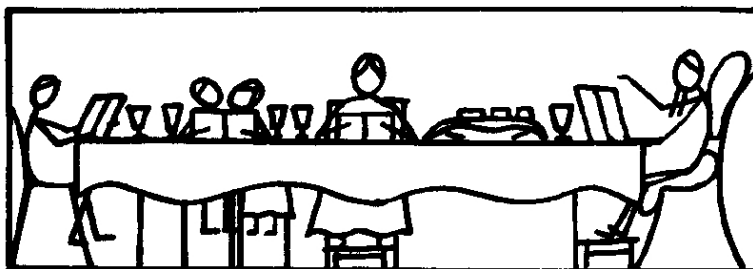


Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Questions

In Search of the Four Answers

As often happens after the youngest child recites the four questions, the family and guests applaud but do not bother to answer the questions. Since a young child's questions should not go unanswered, we shall present one answer to each, but there are many more answers.



ON ONE HAND, the matza and the maror belong to the menu of the slaves and the oppressed:

1. Why eat plain matza which is hard to digest?

Poor laborers and slaves are fed matza not only because it is cheap but because it is filling and requires a long digestion period. The diet was designed by the oppressor to exploit the people efficiently.

2. Why eat raw, bitter vegetables?

Maror is eaten plain only by the most oppressed workers who are given little time to prepare their meals. With more time they would have made these herbs into a tasty salad.

ON THE OTHER HAND, dipping and reclining typify the manners of the leisure class in Roman times:

3. Why dip twice before eating?

On Seder night we are obligated to dip twice – karpas in salt water and maror in charoset – before the meal begins. Even today, finger foods dipped in tangy sauces are typical hors d'œuvres with cocktails (the first cup of wine) at banquets.

4. Why recline on pillows while drinking wine?

The body language of the free reflects their ease and comfort. Reclining on sofas or pillows, everyone – big and small alike – experiences the freedom of the upper classes. On Seder night these foods and these table manners are props and stage directions in the script acted out by all. (based on Don Isaac Abrabanel, *Zevach Pesach*, Spain, 15th C.)

"Izzy, Did You Ask a Good Question Today?"

Isidor I. Rabi, the Nobel laureate in physics was once asked, "Why did you become a scientist, rather than a doctor or lawyer or businessman, like the other immigrant kids in your neighborhood?"

"My mother made me a scientist without ever intending it. Every other Jewish mother in Brooklyn would ask her child after school: 'Nu? Did you learn anything today?' But not my mother. She always asked me a different question. 'Izzy,' she would say, 'Did you ask a good question today?' That difference – asking good questions – made me become a scientist." (Donald Sheff, *New York Times*, Jan. 19, 1988)

It is an old saying: Ask a Jew a question, and the Jew answers with a question. Every answer given arouses new questions. The progress of knowledge is matched by an increase in the hidden and mysterious.

(Rabbi Leo Baeck, *Judaism and Science*, Germany, 1949)

A wise person's question is half the answer.

(Shilomo Ibn Gabirol, Spain, 1050)

The Rabbis as Storytellers

Shmuel's Story: "We were slaves"

Storytelling Options

The Haggadah recommends that parents now go beyond the text of the Haggadah and improvise dramatically in retelling the story of the Exodus. **The traditional Haggadah does not include a script for the storyteller.** For ideas, turn to pages 86-91.

When, in time to come, your children ask you: "What is the meaning of the decrees, laws, and rules that Adonai our God has enjoined upon you?" You shall say to your children: "We were slaves to Pharaoh in Egypt and Adonai freed us from Egypt with a mighty hand and an outstretched arm. Adonai produced before our eyes great and awful signs and wonders in Egypt, against Pharaoh and all his household; and God freed us from there, so that God could take us and give us the land that had been promised on oath to our ancestors" (Deut. 6:20-23).

עבדים היינו

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



Optional Song:

עבדים היינו, היינו
עתה בני־חורין, בני־חורין.

Avadeem hayeenu, hayeenu,
Ata bnei choreen, bnei choreen



Kadesh
Urchatz
Karpas
Yachatz
Maggid

We Were
Slaves

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 נבונים, כלנו זקנים,
כלנו יודעים את התורה,
מצוה עלינו לספר ביציאת מצרים.

וכל המרבה לספר ביציאת מצרים,
הרי זה משבח.

(Now adults are invited to retell the Exodus story in their own words, or to read aloud one story about Moshe, p. 87-90.)

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

בְּנֵי בְרַק

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!"

מַעֲשֵׂה בְּרַבֵּי אֱלִיעֶזֶר, וְרַבֵּי יְהוֹשֻעַ, וְרַבֵּי אֶלְעָזָר בֶּן עֲזַרְיָה, וְרַבֵּי עֲקִיבָא, וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסַבִּין בְּבֵנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הֲגִיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית.

Recalling the Exodus Every Night

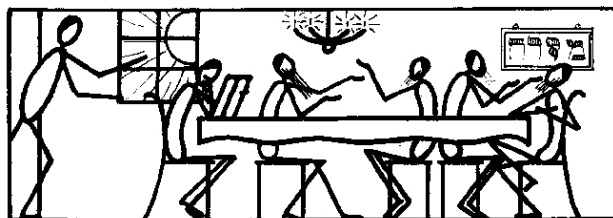
RABBI ELAZAR son of Azarya said: "Even though I am like a man of seventy, I had never understood why the going out from Egypt should be mentioned at night-time, until **ben Zoma** explained it to me from the verse, 'That you may remember the day when you came out of Egypt all the days of your life' (Deuteronomy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



Otto Geismar, 1927

אָמַר רַבֵּי אֶלְעָזָר בֶּן עֲזַרְיָה. הָרִי אָנִי כְּבֹן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי, שֶׁתֹּאמַר יְצִיאַת מִצְרַיִם בְּלַיְלֹת. עַד שֶׁדָּרְשָׁה בֶן זֹמָא. שֶׁנֶּאֱמַר: "לִמְעַן תִּזְכֹּר, אֶת יוֹם יְצִיאַתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ." "יְמֵי חַיֶּיךָ" – הַיָּמִים. "כָּל יְמֵי חַיֶּיךָ" – הַלַּיְלֹת. וְחֻקֵּימִים אוֹמְרִים: "יְמֵי חַיֶּיךָ" – הָעוֹלָם הַזֶּה. "כָּל יְמֵי חַיֶּיךָ" – לְהַבִּיא לַיְמֹת הַמְּשִׁיחַ.

Personal Recollections: "My Most Unusual Seder"

The Seder is as much a family renewal ceremony as a remembrance of ancient Egypt. Sharing family memories with the younger members as well as involving the guests, who may feel homesick, will contribute to the bonding of all participants.

1. Ask the participants, especially the guests, to share a special Seder memory from home or from their most unusual Seder. (See *The Leader's Guide*, pp. 47-54 for great Seders in Jewish history).

2. Ask the participants, especially the oldest ones, to recall their best or their worst moment at the old family Seder. (For example, the Seder when I had stage fright in the middle of the four questions).

The Four Children

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.

כַּנְגֵד אַרְבַּעַת בְּנֵי

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.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Children

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

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

בְּרוּךְ הַמְּקוֹם.
בְּרוּךְ הוּא.
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
בְּרוּךְ הוּא.

כַּנְגֵד אַרְבַּעַת בְּנֵי דְבָרָה תּוֹרָה.
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם,
וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשׂאֹל.



Istavan Zador, Four Children (Budapest, 1924)

Education Through Dialogue

A Reminder for Parents

Thus far the Haggadah has given guidelines to the parent who is full of earnest enthusiasm to pass on an historical and cultural “message” to the younger generation. If ever there was an event which appeals to the parent’s desire to bring their youth-culture-centered children to appreciate the old values of cultural and ethnic pride and identification, the Pesach Seder is it!

Here lies a dangerous pitfall for the parent-educator. The leader of the Seder is likely to concentrate on the text of the Haggadah without sufficiently taking into consideration the audience – the younger generation – and their level of interest. Absorbed with the sales-pitch, the salesperson often forgets the customer!

“The Four Parents:” Children Label Their Parents

IN THE DAYS of the patriarchal regime, we allowed ourselves to categorize our children harshly, accepting only one as positive – the wise one.

The simple, the wicked and the one who knows not how to ask questions had to swallow hard and hide their sense of being insulted . . .

Now in our days no child is identified as “the offspring of the parent” and often



Prague, 1526

the parent is identified as “the parent of that child.” We have arrived at an era not of patriarchy or matriarchy but the rule of children. In our age it is then miraculous that our dear, delightful children don’t divide us up and categorize us. At the best, we would be rated “naive or simple minded parents” or “parents who don’t know how to respond to a question.” (Israel Eldad, “The Victory of the Wise Son”)

The Pitfalls of Labelling

I INSTINCTIVELY recoil from static stereotypes that label persons simplistically. Therefore, I choose to interpret the midrash of the four children as a diverse set of strategies for addressing four different facets of each and every child. Each personality combines these facets in different ways. For example, the wise

and the rebellious facets can be combined for evil. Then the cunning mind is used to inflict pain on one’s parents. Alternatively, the combination can produce a revolutionary chalutz (pioneer) seeking not just to undermine the traditional order but to create new frameworks of meaning. This requires an intelligence which is not conservative like the traditional “wise child” but which looks beyond the horizon, beyond the existing laws and their pat rationale.

(Yaariv Ben Aharon, Kibbutz author)

Questioning Our Wisdom

The truly wise question the wisdom of others because they question their own wisdom as well, the foolish, because it is different from their own.

Rabbi Leopold Stein, *Journey into the Self* (Germany, d. 1882)

The Four Children as a Screenplay

חכם ורשע

1. A simple reading of the Haggadah's midrash of the four children can obscure the fact that it provides the script for a dialogue. Let each character in the dialogue be played by a different Seder participant.

- 2. The cast** is as follows:
- Narrator
 - Each of the four children
 - Four parents who answer.
- 3. The reading** goes as follows:

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*).
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.

חכם מה הוא אומר?
 "מה העֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֲתָכֶם?" (דברים ו, כ)
 וְאִף אֵתָּה אֹמֵר לוֹ כִּהְלָכוֹת הַפֶּסַח:
 "אֵין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן."
 (משנה, פסחים פרק י')

רשע מה הוא אומר?
 "מה העֲבֹדָה הַזֹּאת לָכֶם?" (שמות יב, כו)
 "לָכֶם" וְלֹא "לוֹ!"
 וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכֹּלֵל, כִּפָּר בְּעֶקֶר. וְאִף אֵתָּה הִקְהָה אֶת שִׁנָּיו, וְאָמַר לוֹ: "בְּעִבּוֹר זֶה, עָשָׂה יְיָ לִי, בְּצִאתִי מִמִּצְרַיִם" (שמות יג, ח). "לִי" וְלֹא "לוֹ".
 אֵלוֹ הָיָה שָׁם, לֹא הָיָה נִגְאָל.

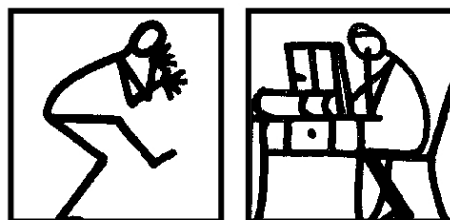


Kadesh
 Urchatz
 Karpas
 Yachatz
Maggid

Four Children

Embarassing your Parents

This difficult child is determined to embarrass us, the parents (in the midst of the Seder before all the guests). He implies that the wine and lambchops are only for our culinary pleasure when he says pointedly, "This service is for you" (not for God). (*Don Isaac Abrabanel, Spain, 15th C.*)



Otto Geismar, the Wise Child and the Wicked Child, 1927



Siegmund Forst, 1958

Beating the Bounds: Producing Wicked Children

THE PASSOVER CELEBRATION is aimed at the child in all of us, allowing us to open our imaginations, to rediscover the lost elements of wonder, pleasure, and hilarity that are captured in this event. Having children at the Seder can help make this happen.

If we make our children unhappy, they will remember Passover, but not fondly. In the British Isles, there is a custom of taking sons out every year to "beat the bounds." Today they use the stick as the boundary markers, but they used to beat the boys at the site of those markers to ensure that they would remember the limits of ancestral property. Beating our ancient heritage into our children's psyches may make them remember, but it is probably the reason so many people remember ritual and ceremony as intrinsically unpleasant.

(Ira Steingroot, Keeping Passover)

"Who is truly Wise?"

The wise child of the Haggadah is portrayed as a knowledgeable, believing and obedient child. This child formulates long complex questions, distinguishes multiple categories of laws, and accepts the God who commanded "us." But let's beware of this stereotyped, academic brainchild. Is this child truly wise?

● **Don Isaac Abrabanel, "The Smart Alec":** "This 'wise-guy' child is arrogant in his 'wisdom.' He shows off the distinctions he can make between types of mitzvot. 'But you teach him the subtleties down to the last detail in the Mishna.' Let the 'smart-alec' who appears wise in his own eyes see that there is still much for him to learn.

There is twice as much wisdom in these laws as in the question. Let the

wise grow in wisdom and in humility."

● **Israel Eldad, "To Know When to Ask":** "No! The wise child does not derive his title from the pretense to know-it-all. One who thinks he possesses wisdom already, does not ask at all. 'One who does not even know how to ask' has a negative trait, typical of the know-it-all. The truly wise child asks genuine questions, not cynically and mockingly like the rebellious child and not superficially like the simple child. He seeks the essence of things, 'What is the true nature of the laws, testimonies and statutes that God has commanded us?'"

● **The Chassidic Seer of Lublin:** "In my judgment, it is better to be a wicked person who knows he is wicked, than a righteous one who knows that he is righteous. Worst of all is to be a wicked person who thinks he is righteous."

(Menachem HaCohen, Haggadah of HaAm)

The "Wicked Child" – An Unfair Description?

The "wicked" child expresses a sense of alienation from our Jewish heritage. In this age of liberalism and democracy, of pluralistic tolerance for many cultural expressions, should a person who expresses such a feeling be condemned as "wicked" or "evil"?

● **Hold a brief discussion on the topic.** Would a different characterization be more appropriate to our contemporary sensibilities - such as "the rebellious one," "the skeptic," "the arrogant – *chutzpadik*?"

Is "setting his teeth on edge" the best strategy to deal with such a person?

● **Role-Playing:** try to "get inside" the personality of the so called "wicked" children and their parents. Describe the feelings of each one in this tense confrontation described in the Haggadah.

Suggestion: Have the younger participants at the Seder describe the feelings of the parent, and have those who are already parents describe the feelings of the child.

The Four Children Continued

Narrator: What does the simple child ask?

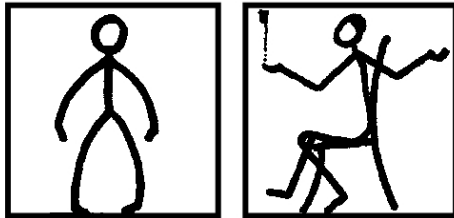
Simple Child: "What is this?" (Exodus 13:14).

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).



Otto Geismar, 1927

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

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 maror laid before you (only on Seder night). (Mekhilta)

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

תם ושאֵינו יודע לשאול

תם מה הוא אומר?

"מה זאת?" (שמות יג, יד)

ואמרת אליו:

בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבַּיִת עֲבָדִים."

ושאֵינו יודע לשאול?

את פתח לו.

שנאמר: "והגדת לבנך, ביום ההוא לאמר:

'בעבור זה עשה יי לי, בצאתי ממצרים.'" (שמות יג, ח)

The Parent of the Silent Child

The child does not ask because he is afraid of making a mistake. He does not know how to phrase his question and lacks confidence. Therefore, the parent should try to lead him into a conversation, to encourage him, to strengthen him, to strengthen his confidence. (Marc Angel, Sephardic Haggadah, p. 30)



Kadesh

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Four Children

והגדת לבנך

"והגדת לבנך". יכול מראש חדש?

תלמוד לומר: "ביום ההוא" (שמות י"ג ח).

אי ביום ההוא, יכול מבעוד יום?

תלמוד לומר: "בעבור זה".

"בעבור זה", לא אמרתיו, אלא בשעה שיש

מצה ומרור מנחים לפניך.

The Contemporary "Four Children"

Which famous person today would be the best representative of the "wise child," of the "wicked child," and so on? Suggest candidates and discuss their suitability. Or suggest animals to symbolize the Four Children. (See p. 29.)

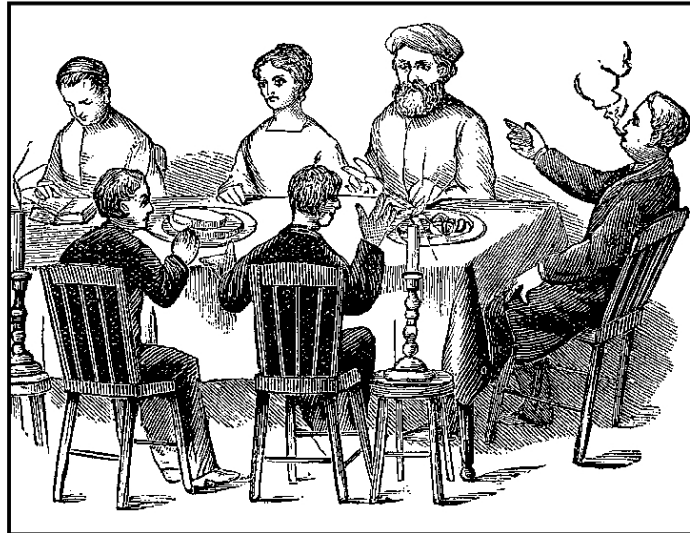
A Child's Perspective

Ask the younger children to describe the behavior of "a bad child" at the Seder.

- What might be causing such behavior?
- Do they approve of the parent's response in the Haggadah?
- How would they handle the situation?
- Why do they think the "silent child" asks no questions?
- How might that child be coaxed into greater involvement?

Beyond Labels

I DO NOT VIEW labels as static pigeon-holes. I believe in the power of the educational act to release locked up potentials. For example, **one who does not know how to ask** may be silenced by the rules of society. The silence may hide an exceptional, sensitive child whose questions are choked. A parent can "open the child up," remove the obstructions, enable personal growth and break stereotypes (Yaariv Ben Aharon, Kibbutz author).



The Immigrant Family

Chicago Haggadah, 1879

Bridging the Generation Gap

The inter-generational dialogues in the Torah explicitly refer to parents who participated in the Exodus addressing their children who have grown up in freedom in the Land of Israel. The parents have undergone an experience of slavery and redemption which is totally foreign to the reality of their offspring.

Discussion #1: What are the generation gaps among us, the

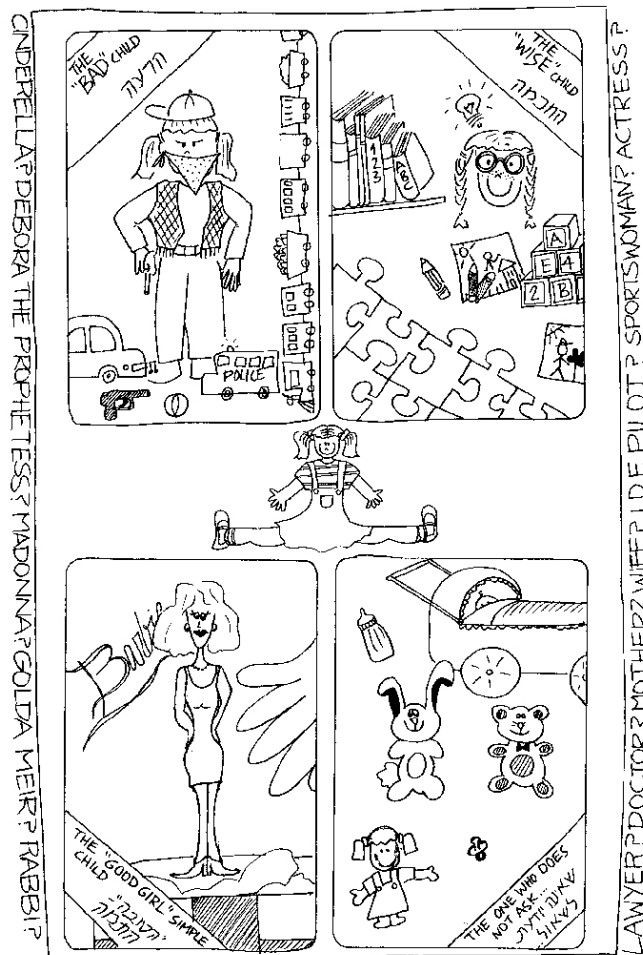
participants of tonight's Seder? Go around the table and have people relate a formative experience which might be difficult for their parents or children to comprehend.

Discussion #2: In the illustration above, who do the characters represent? How do their clothing and body language express the generation gap? Who is the dominant figure at the table?

The Art of the Four Children

1. **Compare and contrast** the artists' interpretations of each of the Four Children (p. 18-33).
2. **Which portrayal** is most surprising? most disturbing? most appropriate?
3. **What conceptions** of Jewish values and society are implicit in the various depictions? (See the unabridged version of A Different Night, p. 174-176, for a commentary on each illustration.)

The Ideal Jewish Girl?
Tanya Zion, Israel, 1996



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Children
in Art



Eastern European Types

*Arthur Syzk,
Poland, 1939*



The Blessing of Diversity

The artist and calligrapher David Moss explains his depiction of the Four Children:

EVERY CHILD is unique and the Torah embraces them all. The iconography that I've chosen here is based on playing cards. As in a game of chance, we have no control over the children dealt us. It is our task as parents, as educators, to play our hand based on the attributes of the children we are given. It is the child, not the parent, who must direct the process. This, I believe, is the intent of the midrash of the four children.

Each child's question appears on his card, and the Haggadah's answer appears below the card. The gold object in each picture denotes the suit of the card. The staves, swords, cups and coins used in Southern Europe developed parallel to the more familiar hearts, diamonds, clubs and spades of Northern Europe. The figures are likewise taken from archaic systems of playing cards which included king, knight, page, and joker or fool. The king image here represents the wise child wearing the crown of Torah. The knight represents the wicked child. In almost all old Haggadot the wicked child is shown as a soldier, sometimes mounted, sometimes on foot. The page is the simple child, and the joker or fool is the child who is not even capable of asking.

Every Child is a Blessing

I got the idea of representing the children as cards, by the way, from the tradition dating from the Middle Ages of depicting the simple child, or the child who doesn't know how to ask, as a jester or fool. I drew a book in each picture and positioned it to reflect each child's attitude to the tradition.

The text of the Haggadah introduces the four children with a short passage in which the word *baruch* (blessed) appears four times. I have designed these two pages to correlate each of these four "blessings" with one of the four children: every child is a blessing.

Diversity, how we deal with it, and how we can discover the blessing within it, is perhaps the theme of the midrash of the Four Children.

(David Moss, 20th C. artist, U.S.A. and Israel)



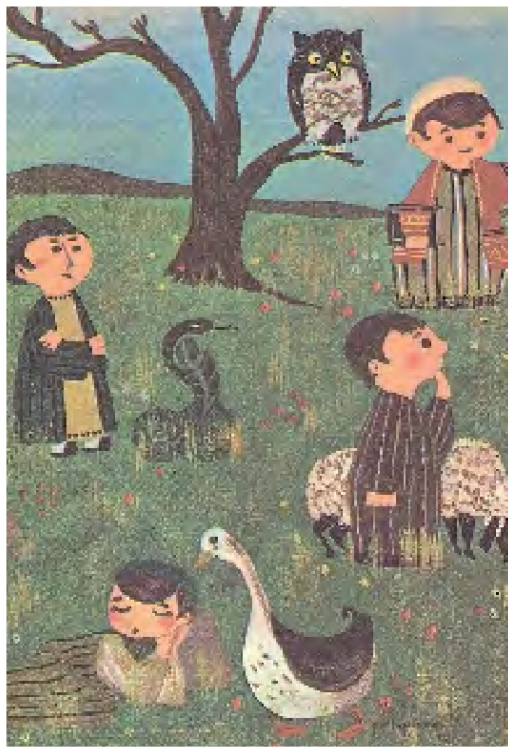
The Blessing of Diversity,
David Moss,
The Moss Haggadah © 1996



Four Attitudes to the Zionist Dream



Tzvi Livni, Israel, 1955 © Yavneh Publishers



Four Personalities

Paul Freeman, U.S.A., 1960



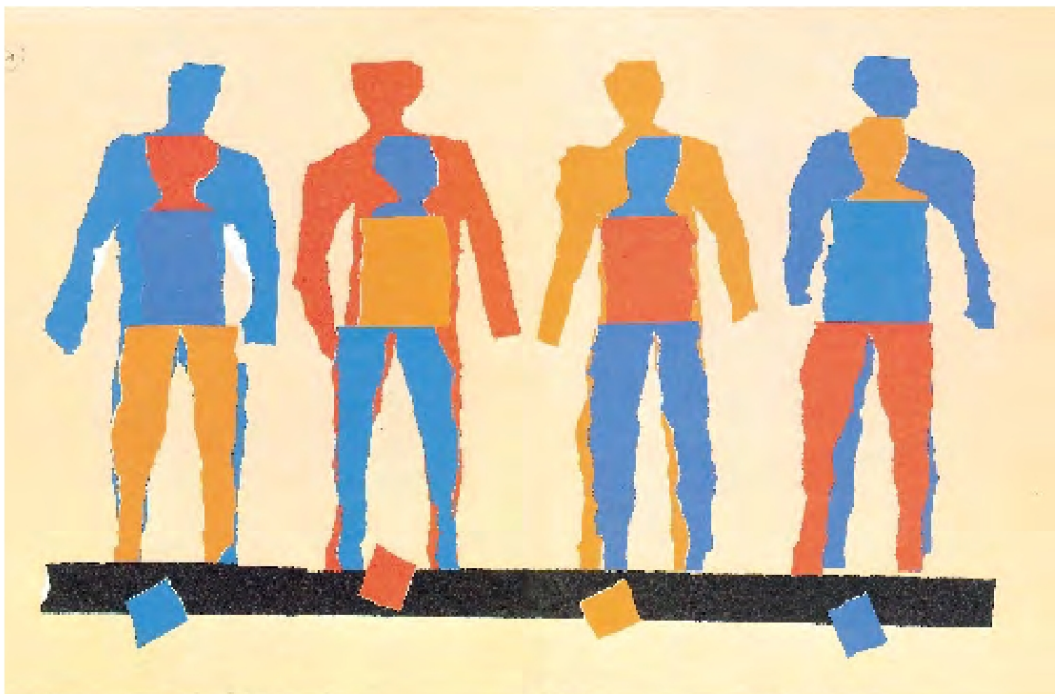
Clashing Cultures

Siegmund Forst, Europe and U.S.A., 1959



Four Children, Four Musicians

Shraga Weil, (CL 1963 Cat. S-3) © Safrai Gallery



Four Aspects in Each of Us

Dan Reisinger, © 1982, Rabbinical Assembly of America



The Four Children as Four Books

David Wander, The Haggadah in Memory of the Holocaust © 1988

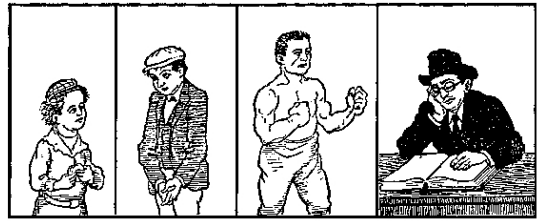


Clay Children

Rony Oren, Animated Haggadah, Israel, © 1985 Jonathan Lubell, Scopus Films



Nota Koslowsky, U.S.A., 1944



Lola, U.S.A., 1920



Jakob Steinhardt, Germany, 1923



Dick Codor © 1981

Rav's Pesach Story

From Serving Idols to Spiritual Liberation

מתחלה עובדי עבודה זרה

1. The Haggadah offers two versions of the Exodus story. The Talmudic Rabbi, **Shmuel**, emphasized political enslavement ("We were slaves in Egypt"). Now we turn to his colleague, **Rav**, to hear about spiritual servitude.

2. **Rav's version** is drawn from Joshua's farewell speech to the nation of Israel. Joshua feared that the new generation in Israel might assimilate to the local pagan cultures. So he told them the story of Abraham's liberation from idolatry.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Spiritual
Slavery
and
Keeping
the
Promise

IN THE BEGINNING our ancestors were idol worshippers
But now God has brought us near to serve Adonai.

The leader:

JOSHUA said to all the people: "Thus said Adonai the God of Israel: Long ago your ancestors including Terach, father of Abraham and Nachor, lived beyond the Euphrates and worshipped other gods. But I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan and multiplied his offspring. I gave him Isaac, and to Isaac I gave Jacob and Esau . . . Then Jacob and his children went down to Egypt."

"Then I sent Moses and Aaron, and brought plagues on Egypt after which I freed you – I freed your ancestors – from Egypt. Now, therefore, serve Adonai with undivided loyalty. . . . Or, if you are loath to serve Adonai, choose this day other gods to serve. But I and my family will serve Adonai."

All:

IN REPLY, the people declared, "Far be it from us to forsake Adonai and serve other gods! For it was Adonai our God who brought us and our ancestors up from the land of Egypt, the house of bondage, and who performed those wondrous signs before our very eyes . . . Now we too will serve Adonai, for Adonai is our God" (*Joshua 24: 1-18*).

מתחלה עובדי עבודה זרה היו אבותינו.
ועכשו קרבנו המקום לעבודתו. שנאמר (יהושע כ"ד):

"ויאמר יהושע אל כל העם:

'כה אמר יי אלהי ישראל,
בעבר הנהר ישבו אבותיכם מעולם, תרח אבי
אברהם ואבי נחור, ויעבדו אלהים אחרים.
ואקח את אביכם את אברהם מעבר הנהר,
ואולף אותו בכל ארץ כנען.
וארבה את זרעו, ואתן לו את יצחק.
ואתן ליצחק את יעקב ואת עשו.
ואתן לעשו את הר שעיר, לרשת אותו.
ויעקב ובניו ירדו מצרים.'"

Jews-by-Choice

Abraham and Sarah were converts who as mature adults made daring spiritual choices. Today many of us are really Jews-by-choice (whether as converts or as born Jews). For we continuously reflect on our life choices and make decisions about how Jewishly to live. Ask several people to share their personal journey as Jews.

Keeping the Promise

After recalling Abraham's spiritual journey to God (p. 34) and his **ascent** to Eretz Yisrael, the Haggadah will recount the **descent** of his great grandchildren to Egyptian slavery ("The

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*).

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ

Wandering Aramean," p. 36). But first the Haggadah reassures us, as God did to Abraham, that there is a Divine pledge to Jewish continuity whatever the ups and downs of history.

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר (בְּרֵאשִׁית טו, יג):
 "וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע, כִּי גֵר יִהְיֶה זְרַעְךָ,
 בְּאֶרֶץ לֹא לָהֶם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה.
 וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי.
 וְאַחֲרַי כֵּן יֵצְאוּ, בְּרַכְשׁ גָּדוֹל."

E. M. Lilien



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.

וְהִיא שְׁעֵמְדָה

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

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.

וְהִיא שְׁעֵמְדָה
 לְאַבֹּתֵינוּ וְלָנוּ.
 שְׁלֹא אֶחָד בִּלְבַד,
 עָמַד עֲלֵינוּ לְכַלּוֹתֵנוּ.
 אֲלָא שְׁבָכֵל דּוֹר וָדוֹר,
 עוֹמְדִים עֲלֵינוּ לְכַלּוֹתֵנוּ,
 וְהַקְּדוֹשׁ בְּרוּךְ הוּא
 מְצַלֵּנוּ מִיָּדָם.

“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).

We are urged to discuss these themes in a mini-symposium at the table, as the five rabbis at Bnai Brak once did, even for a whole night long.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Wandering Jew

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).



Prague, 1526

“אַרְמִי אֹבֵד אָבִי, וַיֵּרֵד מִצְרַיִם, וַיֵּגֶר שָׁם
בְּמִתֵּי מֵעוֹט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוֹם וָרֵב.
וַיִּרְעוּ אֶתְנֹו הַמִּצְרַיִם וַיַּעֲנוּנוּ.
וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה.
וַנִּצְעַק אֵל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ,
וַיִּשְׁמַע יְיָ אֶת קוֹלֵנוּ, וַיִּרְא אֶת עַנְיֵנוּ,
וְאֶת עֲמָלֵנוּ, וְאֶת לַחֲצֵנוּ.
וַיּוֹצֵאנוּ יְיָ מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֵרַע
נְטוּיָה, וּבְמַרְא גָּדוֹל וּבְאֹתוֹת וּבְמוֹפְתִים,
וַיְבִיאנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֵּן־לָנוּ אֶת הָאָרֶץ
הַזֹּאת אֶרֶץ זָבַת חֶלֶב וּדְבָשׁ.”

The Classic Rabbinic Midrash on the Exodus

“The Wandering Aramean”

Read and study:

GO AND LEARN what (awful) plans Lavan the Aramean had for Jacob our Father:

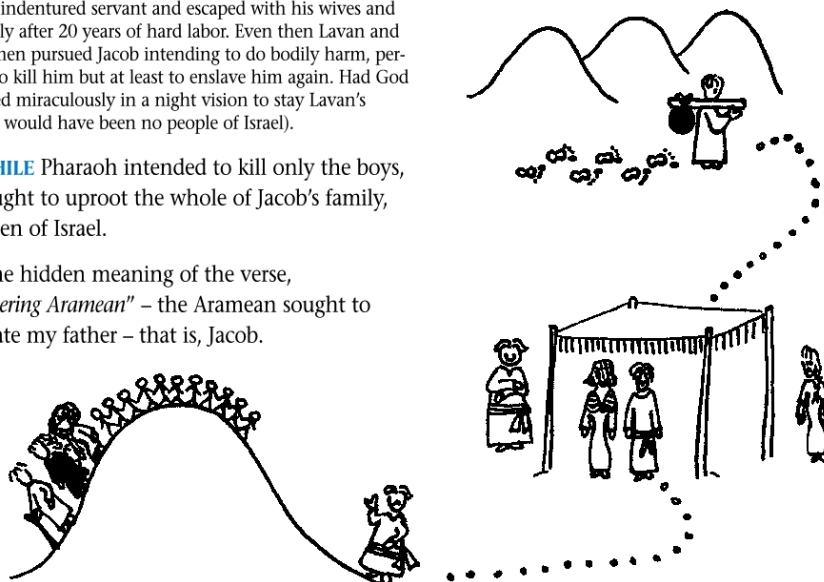
(When Jacob migrated to Aram, he intended to stay with his uncle Lavan for only a few months. However, he fell in love with his cousin Rachel and was entrapped by his wily uncle Lavan the Aramean whose epithet also means “the cheat” – *ramai*. Jacob became his indentured servant and escaped with his wives and children only after 20 years of hard labor. Even then Lavan and his armed men pursued Jacob intending to do bodily harm, perhaps even to kill him but at least to enslave him again. Had God not appeared miraculously in a night vision to stay Lavan’s hand, there would have been no people of Israel).

THIS WHILE Pharaoh intended to kill only the boys, Lavan sought to uproot the whole of Jacob’s family, the children of Israel.

THIS IS the hidden meaning of the verse, “the wandering Aramean” – the Aramean sought to exterminate my father – that is, Jacob.

צא ולמד

צא ולמד, מה בקש לבן הארמי לעשות ליעקב אבינו? שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר את הכל, שנאמר (דברים כז, ה): “ארמי אבד אבי.”



Assimilation and Identity



“ISRAEL (JACOB) DESCENDED TO EGYPT, RESIDED THERE IN SMALL NUMBERS, AND BECAME THERE A NATION – GREAT, POWERFUL AND NUMEROUS” (Deut. 26:5).

“אַרְמֵי אֲבֹד אָבִי, וַיֵּרֵד מִצְרַיִם, וַיֵּגֶר שָׁם בְּמִתֵּי מֵעֹט. וַיְהִי שָׁם לְגוֹי גָדוֹל, עָצוּם וְרַב.”

“ISRAEL DESCENDED” compelled by the divine word, to fulfill the prophecy of God to Abraham that *“your descendants will be strangers in a land not their own, where they will be enslaved and persecuted”* (Gen. 14:13).

“וַיֵּרֵד מִצְרַיִם.” אָנוּס עַל פִּי הַדְּבוּר.

“ISRAEL RESIDED THERE” (Deut. 26:5) temporarily. Jacob our Father never intended to settle permanently in Egypt. Jacob's family made that clear from the onset. *“They said to the Pharaoh (who reigned in the days of Joseph): we have come (merely) to **reside** in this land, for there is no pasture for your servants' sheep. For the famine in the land of Canaan is very heavy. Therefore, please permit your servants to stay in the land of Goshen (within Egypt where grazing is good)”* (Gen. 47:4).

“וַיֵּגֶר שָׁם.” מִלְמַד שֶׁלֹּא יֵרֵד יַעֲקֹב אֲבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם, אֲלֵא לְגוֹר שָׁם, שְׁנֹאֲמַר (בראשית מ"ז, ד): **“וַיֹּאמְרוּ אֶל פַּרְעֹה: לְגוֹר בְּאַרְץ בְּאֵנוּ, כִּי אֵין מְרֻעָה לְצֹאן אֲשֶׁר לְעַבְדֶּיךָ, כִּי כָבֵד הָרְעֵב בְּאַרְץ כְּנָעַן. וְעַתָּה, יֵשְׁבוּ נָא עַבְדֶּיךָ בְּאַרְץ גֹּשֶׁן.”**

“IN SMALL NUMBERS” (Deut. 26:5) Jacob arrived in Egypt. Moshe reminds us that: *“with only seventy persons, your ancestors descended to Egypt. Yet now Adonai your God has made you as numerous as the stars of the sky”* (Deut.10:22).

“בְּמִתֵּי מֵעֹט.” כְּמָה שְׁנֹאֲמַר (דברים י, כב): **“בְּשִׁבְעִים נֶפֶשׁ, יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִם. וְעַתָּה, שְׁמֶךָ יְיָ אֱלֹהֶיךָ, כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.”**

“THERE ISRAEL BECAME A NATION” (Deut.26:5) – recognizable, distinctive, standing out from the others.

“וַיְהִי שָׁם לְגוֹי.” מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Symposium:
Assimilation,
Antisemitism

Antisemitism and Prejudice

"A NATION – GREAT AND POWERFUL" (Deut 26:5) emerged at an incredible pace. *"The children of Israel were fruitful and swarmed, they multiplied and became very, very powerful. The whole land was filled with them"* (Exodus 1:7).

"A NUMEROUS NATION" (Deut 26:5) also means "full-grown" (*rav*). The prophet captures God's nurturing of Israel in Egypt with graphic imagery. *"I let you grow like the plants of the field. You continued to grow up until you attained womanhood, until your breasts became firm, and your hair flourished. Yet you were still naked (spiritually)"* (Ezekiel 16:7).

"THE EGYPTIANS TREATED US BADLY, THEY PERSECUTED US AND IMPOSED HARD LABOR ON US" (Deut 26:6).

"THE EGYPTIANS TREATED US BADLY" (Deut 26:6), means they "bad-mouthed" our loyalty. Pharaoh set the ominous tone in speaking to his people: *"Let us outsmart them so that they may not increase. Otherwise, in the event of war, they will join our enemies, fight against us and expel us from the land"* (Exodus 1:10).

Prejudice and I

Recount a story in which you were involved in unjust discrimination whether as a victim, a witness or a perpetrator. How do these examples compare to Egyptian persecution of strangers?

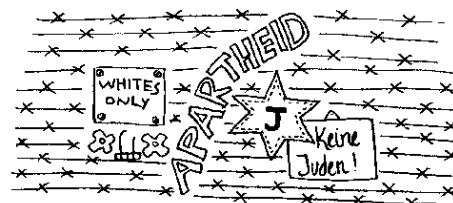
"גָּדוֹל עֲצוּמִים" כְּמָה שֶׁנֶּאֱמָר (שמות א, ז): **"יְבִנִּי יִשְׂרָאֵל, פָּרוּ וַיִּשְׂרְצוּ, וַיִּרְבוּ וַיַּעֲצְמוּ, בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאָרֶץ אֹתָם."**

"רַב" כְּמָה שֶׁנֶּאֱמָר (יחזקאל טז, ז): **"רַבְּבָה כְּצֶמַח הַשָּׂדֶה נִתְחַדְתִּי, וַתְּרַבִּי, וַתִּגְדְּלִי, וַתִּבְאֵי בְעֵדֵי עֵדִים. שָׂדִים נִכְנָו, וַשְּׂעָרָה צִמְחָה, וְאֵת עָרִם וְעָרִיהָ."**



"וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה."

"וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם" כְּמָה שֶׁנֶּאֱמָר (שמות א, י): **"הֲבֵה נִתְחַכְמָה לּוֹ, פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה, וְנוֹסַף גַּם הוּא עַל שְׂנְאֵינוּ, וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ."**



Ancient Egyptian Oppression



“THEY PERSECUTED US” (Deut. 26:6). *“They put task masters over Israel to conscript their labor in order to persecute them with their burdens. They built for Pharaoh the garrison cities of Pitom (House of the god Atum) and Ra-meses (Domain of the Son of the Sun god)”* (Exodus 1:11).

“וַיַּעֲנוּנוּ.” כְּמָה שֶׁנֶּאֱמַר (שמות א, יא): **“וַיִּשְׁמְרוּ עָלֵינוּ שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוּ בְּסַבְלָתָם. וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לַפְרֹעֹה, אֶת פִּתּוֹם וְאֶת רַעְמֵסִס.”**

“THEY IMPOSED HARD LABOR ON US” (Deut. 26:6). *“The Egyptians worked the children of Israel harshly (be-farech)”* (Exodus 1:13), degrading us with back-breaking and spirit-crushing labor.

“וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.” כְּמָה שֶׁנֶּאֱמַר (שמות א, יג): **“וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.”**



Kadesh
Urchatz
Karpas
Yachatz
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Symposium:
Oppression,
Resistance

Midrash: Filling in the Gaps

WHILE THE BIBLE is short on concrete details, the Rabbinic midrash imaginatively reconstructs the daily pain and indignity of slavery from the hints in the text.

1. Why does the Torah use the rare term **“be-farech”** to describe the Egyptian harsh labor?

Rabbi Elazar explained: Don’t read *“be-farech”* – “with harshness” but *“be-fe-rach”* – “with soft speech,” with a silvery tongue. Pharaoh had already declared that the Egyptians must “out-smart” Israel. So he gathered all the children of Israel and gave them this “pitch:” “Please do me a favor today and give me a hand.” Pharaoh took up a rake and a basket and began to make

mud bricks. Everyone who saw him did likewise. Israel worked with him enthusiastically all day. When it grew dark, Pharaoh appointed task masters over them to count up their bricks. “That,” he announced, “will be your daily quota!” (Tanhuma Buber, BeHaalotcha).

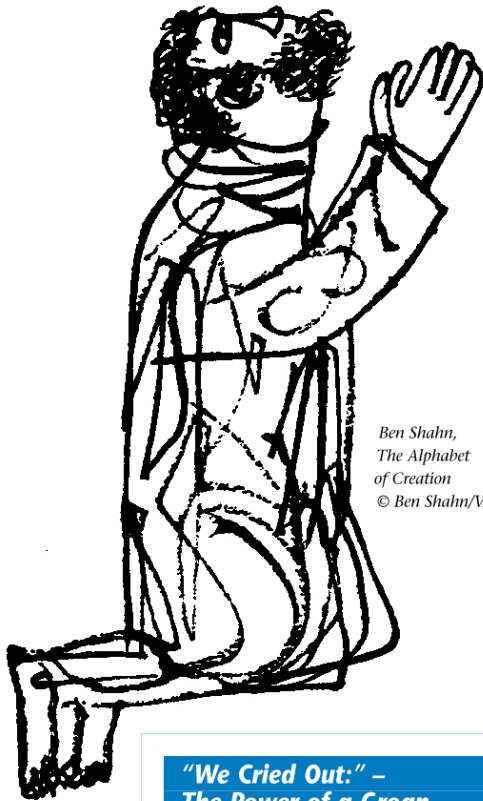
2. What does the Torah mean when it says, “Moshe went out to his kinsfolk and saw their burdens” (Ex. 2:11)?

Moshe saw a big burden on an old

person and a small one on a young healthy person, a woman’s task assigned to a man and a man’s task assigned to a woman. He began to cry and say, “Oy! I feel so bad for them. I would give my life for them.” So he would leave his royal retinue and go join his brothers and sisters. While pretending to be executing Pharaoh’s orders, he rearranged the burdens, helping each and every slave.



Egyptian slaves making mud bricks mixed with straw and water, dried in wooden frames. Tomb of Rekhmire, 18th Century. B.C.E.



Ben Shahn,
The Alphabet
of Creation
© Ben Shahn/VAGA, NY

**"We Cried Out:" –
The Power of a Groan**

THE HASSIDIC Rebbe of Gur says:
The sigh, the groan and the crying out of the children of Israel from the slavery was the beginning of redemption. As long as they did not cry out against their exile they were neither worthy nor ready for redemption (Menachem HaCohen).

Resignation to Resistance

"וַנִּצְעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יי אֶת קִלְנוּ, וַיִּרְא אֶת עֲנִינוּ, וְאֶת עֲמַלְנוּ, וְאֶת לַחֲצֵנוּ."

"וַנִּצְעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ." כְּמָה שֶׁנֶּאֱמָר (שמות ב, כג):
"וַיְהִי בַיָּמִים הָרַבִּים הָהֵם, וַיָּמַת מֶלֶךְ מִצְרַיִם, וַיֶּאֱנַחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבָדָה וַיִּזְעֻקוּ. וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבָדָה."

"וַיִּשְׁמַע יי אֶת קִלְנוּ." כְּמָה שֶׁנֶּאֱמָר (שמות ב, כד):
"וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ, אֶת אַבְרָהָם, אֶת יִצְחָק, וְאֶת יַעֲקֹב."

"WE CRIED OUT TO ADONAI, THE GOD OF OUR FATHERS, GOD HEARD OUR VOICE, HE SAW OUR PERSECUTION, OUR TOIL, AND OUR OPPRESSION"
(Deut. 26:7).

"WE CRIED OUT TO ADONAI" (Deut. 26:7). This was the turning point. "After many, many days, the king of Egypt died. The children of Israel groaned from under the labor and cried out in protest. Their cry for help rose up to God from their labor" (Ex. 2:23).

"GOD HEARD OUR VOICE" (Deut. 26:7). Just as it says in Exodus : "God HEARD their moans and God remembered the Divine covenant with Abraham and Isaac and Jacob" (Exodus 2:24).

Sexuality and Liberation

“GOD SAW OUR PERSECUTION” (Deut 26:7). The root *“oni”* (persecution) is similar to *“ona”* (marital intimacy), thus hinting at Pharaoh’s policy of enforced abstinence from *“ona”* (sexual intercourse). Perhaps that is delicately intimated when it says (Ex. 2:25) that: *“God saw the children of Israel, and God knew”* (their marital suffering, for knowledge has sexual overtones as in *“Adam knew his wife Eve”* [Gen. 4:1]).

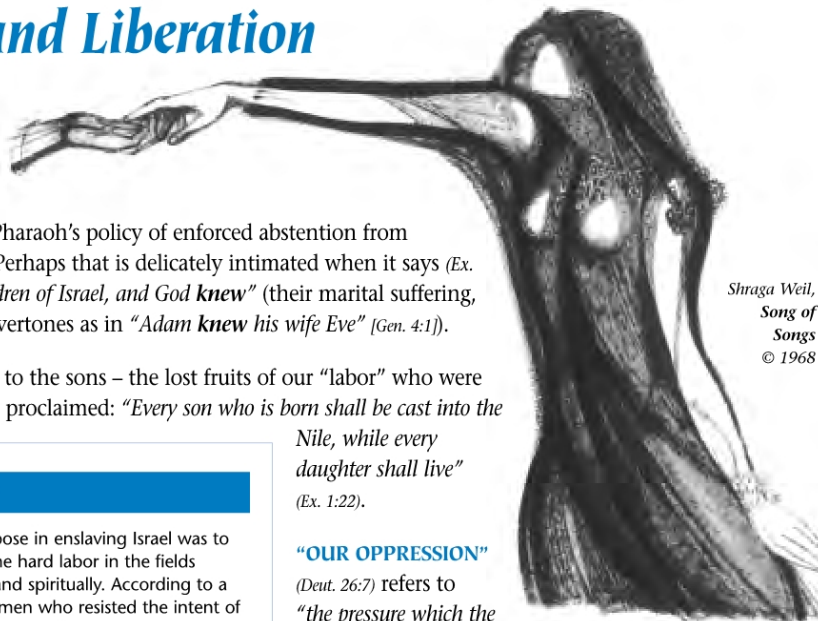
“OUR TOIL” (Deut. 26:7) refers to the sons – the lost fruits of our *“labor”* who were drowned in Egypt. Pharaoh proclaimed: *“Every son who is born shall be cast into the Nile, while every daughter shall live”*

(Ex. 1:22).

Women’s Resistance

THE EGYPTIANS’ expressed purpose in enslaving Israel was to drastically cut their birth rate. The hard labor in the fields exhausted the slaves physically and spiritually. According to a Rabbinic midrash, it was the women who resisted the intent of Pharaoh’s decree. They used their sexuality to arouse their husbands, and so re-ignite the fundamental will to life:

When Israel performed hard labor in Egypt, Pharaoh decreed that the men must not sleep in their homes, so that they would not engage in sexual relations. R. Shimon bar Halaftha said: What did the daughters of Israel do? They went down to draw water from the Nile and God would bring little fish into their jars. They cooked some of the fish and sold the rest, buying wine with the proceeds. Then they went out to the fields and fed their husbands. After eating and drinking, the women would take out bronze mirrors and look at them with their husbands. The wife would say *“I’m prettier than you,”* and the husband would reply, *“I’m more beautiful than you.”* Thus they would arouse themselves to desire and they would then *“be fruitful and multiply.”*



Shraga Weil,
Song of
Songs
© 1968



Kadesh
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Maggid

Symposium:
Sexual
Liberation
Ten
Plagues

“OUR OPPRESSION”

(Deut. 26:7) refers to *“the pressure which the Egyptians applied to them”* (Ex. 3:9).

“וַיִּרְא אֶת עֲנִינּוֹ.” זוֹ פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ. כָּמָה שְׁנֵאָמַר (שמות ב, כה): **“וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל. וַיִּדַע אֱלֹהִים.”**

“וְאֵת עֲמַלְנוֹ.” אֵלוֹ הַבְּנִים. כָּמָה שְׁנֵאָמַר (שמות א, כב): **“כָּל הַבֵּן הַיְלֹוֹד הַיְאָרָה תִּשְׁלִיכֶהוּ, וְכָל הַבַּת תַּחְיֶינָה.”**

“וְאֵת לַחֲצֹנּוֹ.” זֶה הַדְּחָק. כָּמָה שְׁנֵאָמַר (שמות ג, ט): **“וְגַם רָאִיתִי אֶת הַלְּחָץ, אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם.”**

The Ten Plagues

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

1. The main ceremony of removing ten drops of wine for the Ten Plagues is on page 46. (Some may wish to skip directly to that climax of the lengthy Rabbinic discussion of the Ten Plagues).

2. 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).

"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).

"WITH A STRONG HAND" refers to an epidemic of animal disease (*dever*) – the fifth plague. "The **hand** of Adonai will strike your livestock in the fields – the horses, the donkeys, the camels, the cattle, and the sheep – with a very severe disease" (Ex. 9:3).

"וַיּוֹצֵאנוּ יי מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה, וּבְמַרְא גָדוֹל וּבִאֲתוֹת וּבְמוֹפְתִים."

"וַיּוֹצֵאנוּ יי מִמִּצְרַיִם." לא על יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שָׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שְׁנֵאמַר (שְׁמוֹת יב, יב): "וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יי."

"וְעִבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה" – אֲנִי וְלֹא מַלְאָךְ. "וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם" – אֲנִי וְלֹא שָׂרָף. "וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים" – אֲנִי וְלֹא הַשְּׁלִיחַ. "אֲנִי יי" – אֲנִי הוּא וְלֹא אֲחֵר.

"בְּיַד חֲזָקָה." זוֹ הַדְּבָר. כְּמָה שְׁנֵאמַר (שְׁמוֹת ט, ג): "הִנֵּה יַד יי הוֹיָה, בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה, בְּסוֹסִים בְּחֲמֹרִים בְּגַמְלִים, בְּבָקָר וּבְצֹאן, דָּבָר כְּבֹד מְאֹד."

An Outstretched Arm

According to an Afghani Jewish custom, the leader of the Seder raises the bone (*zeroa*) from the seder plate as a symbol of God's outstretched arm (*zeroa*).



וּבְזָרַע נְטוּיָה

"WITH AN OUTSTRETCHED ARM" (*zeroa*) – refers to God's sword (as a metaphor for the plague of the first born) just as it does elsewhere: *"David woke up and saw the angel of Adonai standing between heaven and earth, with a drawn sword in his hand, outstretched against Jerusalem"* (I Chronicles 21:16).

Abraham Lincoln

"If every drop of blood drawn by the lash must be paid by one drawn by the sword, still must it be said, 'The judgments of the Lord are true and righteous altogether.'" (Psalm. 19; Second Inaugural Address, 1865).

"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).

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

"וּבְזָרַע נְטוּיָה." זוֹ הַחֶרֶב. כְּמָה שֶׁנֶּאֱמַר (שְׁמוֹת כ"א, טז):
"וַחֲרָבוֹ שְׁלוּפָה בְיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם."



The Tenth Plague

by Leon Baxter

"וּבְמוֹרָא גְדוֹל." זֶה גְלוּי שְׂכִינָה. כְּמָה שֶׁנֶּאֱמַר (דְּבָרִים ד', יז): "אוֹ הַנִּסֵּה אֱלֹהִים, לְבוֹא לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי, בְּמַסַּת בְּאֵתוֹת וּבְמוֹפְתִים וּבְמַלְחָמָה, וּבְיַד חֲזָקָה וּבְזָרְעַ נְטוּיָה, וּבְמוֹרָאִים גְּדוֹלִים. כָּל אֲשֶׁר עָשָׂה לָכֶם יי אֱלֹהֵיכֶם בְּמִצְרַיִם, לְעֵינֵיךְ."

"וּבְאֵתוֹת." זֶה הַמַּטֵּה, כְּמָה שֶׁנֶּאֱמַר (שְׁמוֹת ד', יז): "וְיָאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה בוֹ אֵת הָאֵתוֹת."



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

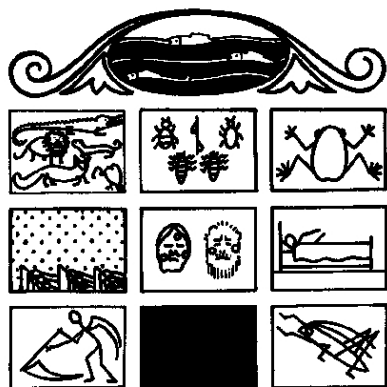
God's Finger and the Sixteen Drops

אֶצְבַּע אֱלֹהִים

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

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**.

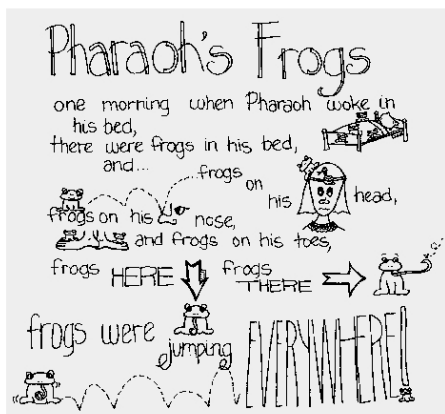
"WITH WONDERS" refers to the plagues of blood, fire and smoke that are recalled by the prophet Joel: "Before the great and terrible day of Adonai comes, I will set wonders in the sky and on earth . . . **blood, fire, pillars of smoke!** *Da-am* (drop of wine) *va-eish* (drop) *v'teemrot ashan* (drop)! The sun shall turn to darkness and the moon into blood" (Joel 3:3).



Otto Geismar, 1927

"ובמפתים." זֶה הַדָּם. כָּמָה שְׁנַאֲמַר (יואל ג, ג):
"וַיִּנְתְּתִי מוֹפְתִים,
בְּשָׁמַיִם וּבָאָרֶץ:

דָּם.
וְאֵשׁ.
וְתִמְרוֹת עֵשֶׂן."



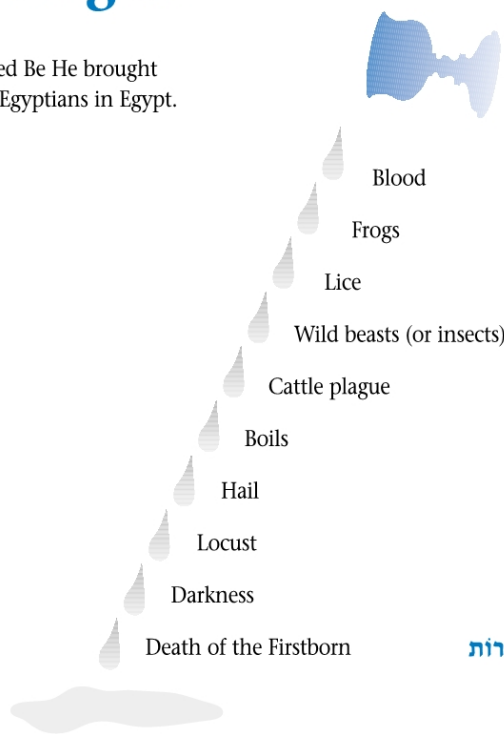
דָּבַר אַחֵר.
 "בְּיַד הַזָּקֵה" שְׁתִּים.
 "וּבְזֶרַע נְטוּיָה" שְׁתִּים.
 "וּבְמוֹרָא גְדוֹל" שְׁתִּים.
 "וּבְאֵתוֹת" שְׁתִּים.
 "וּבְמִפְתִּים" שְׁתִּים.

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

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



עֶשֶׂר מַכּוֹת

אלו עֶשֶׂר מַכּוֹת שֶׁהֵבִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא עַל
הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:

1. דָּם
2. צַפְרָדַיִם
3. כִּנִּים
4. עֲרֹב
5. דָּבָר
6. שַׁחִין
7. בָּרָד
8. אַרְבֶּבֶת
9. חֹשֶׁךְ
10. מַכַּת בְּכוֹרוֹת



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

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

בְּאֲח"ב.

250 מכות



רבי יוסי הגלילי אומר: מנין אתה אומר, שלקו המצרים במצרים עשר מכות, ועל הים, לקו חמשים מכות?

במצרים מה הוא אומר: "ויאמרו החרטום אל פרעה, אצבע אלהים הוא" (שמות ח, טז).
ועל הים מה הוא אומר? "וירא ישראל את היד הגדלה, אשר עשה יי במצרים, וייראו העם את יי, ויאמינו ביי, ובמשה עבדו" (שמות יד, לא). כמה לקו באצבע – עשר מכות. אמור מעתה, במצרים לקו עשר מכות, ועל הים, לקו חמשים מכות.

רבי אליעזר אומר: מנין שכל מכה ומכה, שהביא הקדוש ברוך הוא על המצרים במצרים, היתה של ארבע מכות?

שנאמר (תהילים עה, מט): "ישלח בם חרון אפו, עברה וזעם וצרה. משלחת מלאכי רעים." עברה אחת. וזעם שתיים. וצרה שלש. משלחת מלאכי רעים ארבע. אמור מעתה, במצרים לקו ארבעים מכות, ועל הים לקו מאתיים מכות.

רבי עקיבא אומר: מנין שכל מכה ומכה, שהביא הקדוש ברוך הוא על המצרים במצרים, היתה של חמש מכות?

שנאמר: "ישלח בם חרון אפו, עברה וזעם וצרה. משלחת מלאכי רעים." חרון אפו אחת. עברה שתיים. וזעם שלש. וצרה ארבע. משלחת מלאכי רעים חמש. אמור מעתה, במצרים לקו חמשים מכות, ועל הים לקו חמשים ומאתים מכות.

"Let My People Go" An African-American Spiritual

When Israel was in Egypt's land,
"Let My people go" (Ex. 5:1).
Oppressed so hard they could not stand,
"Let My people go."

Go down, Moses,
way down in Egypt's land,
Tell old Pharaoh: "Let My people go."

Thus said the Lord, bold Moses said,
"Let My people go."
If not, I'll smite your first-born dead,
"Let My people go."

Go down, Moses,
way down in Egypt's land,
Tell old Pharaoh: "Let My people go."

No more shall they in bondage toil,
"Let My people go."
Let them come out with Egypt's spoil,
"Let My people go."

Go down, Moses,
way down in Egypt's land,
Tell old Pharaoh: "Let My people go."

Dayeinu

“It Would Have Been Enough”

דיינו

Dayeinu commemorates a long list of miraculous things God did for us, any one of which would have been pretty amazing just by itself. For example, “Had God only taken us out of

Egypt but not punished the Egyptians – it would have been enough.” **Dayeinu**, translated liberally, means, “Thank you, God, for overdoing it.” (See the English on page 51).



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Dayeinu



Ee-lu ho-tzee-anu mee-Meetz-ra-yeem,
v'lo asa va-hem sh'fa-teem,

Da-yeinu

Ee-lu asa va-hem sh'fa-teem,
v'lo asa vei-lo-hei-hem,

Da-yeinu

Ee-lu asa vei-lo-hei-hem,
v'lo ha-rag et b'cho-rei-hem,

Da-yeinu

Ee-lu ha-rag et b'cho-rei-hem,
v'lo natan la-nu et ma-mo-nam,

Da-yeinu

Ee-lu natan la-nu et ma-mo-nam,
v'lo kara la-nu et ha-yam,

Da-yeinu



דיינו!

דיינו!

דיינו!

דיינו!

דיינו!



כמה מעלות טובות למקום עלינו:

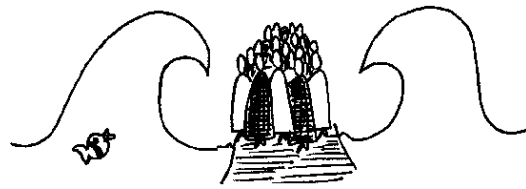
אלו הוציאנו ממצרים,
ולא עשה בהם שפטים,

אלו עשה בהם שפטים,
ולא עשה באלהיהם,

אלו עשה באלהיהם,
ולא הרג את בכוריהם,

אלו הרג את בכוריהם,
ולא נתן לנו את ממונם,

אלו נתן לנו את ממונם,
ולא קרע לנו את הים,



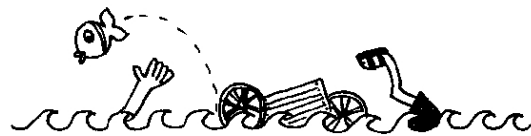
אלו קרע לנו את היס,
 ולא העבירנו בתוכו בחרבה,
דיינו!

אלו העבירנו בתוכו בחרבה,
 ולא שקע צרינו בתוכו,
דיינו!

אלו שקע צרינו בתוכו,
 ולא ספק צרכנו במדבר ארבעים שנה,
דיינו!

אלו ספק צרכנו במדבר ארבעים שנה,
 ולא האכילנו את המן,
דיינו!

אלו האכילנו את המן,
 ולא נתן לנו את השבת,
דיינו!



*Ee-lu ka-ra la-nu et ha-yam,
 v'lo he-eh-vee-ra-nu
 v'to-cho beh-cha-ra-va,*

Da-yeinu

*Ee-lu he-eh-vee-ra-nu
 b'to-cho beh-cha-ra-va,
 v'lo shee-ka et tza-rei-nu b'to-cho,*

Da-yeinu

*Ee-lu shee-ka et tza-rei-nu b'to-cho,
 v'lo see-peik tzor-kei-nu ba-meed-bar
 ar-ba-eem shana,*

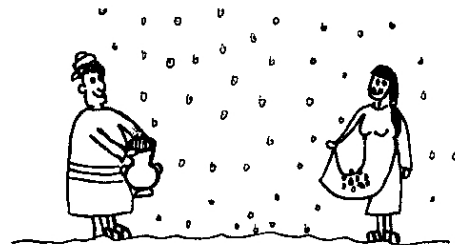
Da-yeinu

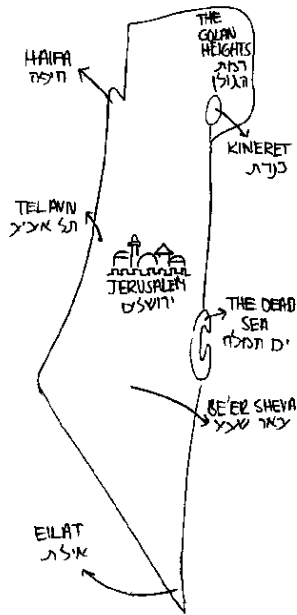
*Ee-lu see-peik tzor-kei-nu ba-meed-bar
 ar-ba-eem sha-na,
 v'lo he-eh-chee-la-nu et ha-man,*

Da-yeinu

*Ee-lu he-eh-chee-la-nu et ha-man,
 v'lo na-tan la-nu et ha-Shabbat*

Da-yeinu





The Afghani Onion Free-for-All

If things at your Seder are slowing down and people seem drowsy, try the Afghani custom of distributing green onions.

Beginning with the ninth stanza, "Even if You had supplied our needs in the desert for 40 years, but not fed us manna from heaven," the participants hit each other (gently?) with the green onion stalks, everytime they sing the refrain "Da-yeinu." (See explanation of custom in unabridged A Different Night, p. 107.)



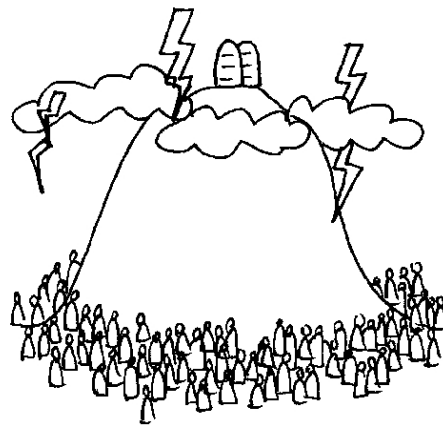
- | | | |
|--------------|--|-----------------|
| Ee-lu | <i>na-tan la-nu et ha-Shabbat ,
v'lo ker-va-nu leef-nei har See-nai,</i> | Da-yeinu |
| Ee-lu | <i>ker-va-nu leef-nei har See-nai,
v'lo na-tan la-nu et ha-Torah,</i> | Da-yeinu |
| Ee-lu | <i>na-tan la-nu et ha-Torah,
v'lo heech-nee-sa-nu l'Eretz Yisrael,</i> | Da-yeinu |
| Ee-lu | <i>heech-nee-sa-nu l'Eretz Yisrael,
v'lo va-na la-nu et beit ha-b'chee-ra,</i> | Da-yeinu |

- | | |
|------------------|----------------------------|
| אלו | נתן לנו את השבת, |
| דַּיְנוּ! | ולא קרבנו לפני הר סיני, |
| אלו | קרבנו לפני הר סיני, |
| דַּיְנוּ! | ולא נתן לנו את התורה, |
| אלו | נתן לנו את התורה, |
| דַּיְנוּ! | ולא הכניסנו לארץ ישראל, |
| אלו | הכניסנו לארץ ישראל, |
| דַּיְנוּ! | ולא בנה לנו את בית הבחירה, |



- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid**

Dayeinu



Dayeinu Continued

עַל אַחַת כַּמָּה וְכַמָּה

EACH ONE of these good things would have been enough to earn our thanks. Dayeinu!

GOD took us out of Egypt, punished the oppressors, and humiliated their gods, exposing their futility.

GOD killed their first born (when the Egyptians refused to release Israel, God's first born) and gave us some of the Egyptians' wealth, just compensation for our labor.

GOD divided the Red Sea for us, bringing us across on dry land, while drowning our pursuers in the sea.

GOD supplied our needs for forty years in the desert – feeding us manna.

GOD granted us the Shabbat and brought us to Mount Sinai to receive the Torah.

GOD ushered us into Eretz Yisrael and later built us a Temple, the chosen place to atone for our crimes and misdemeanors.

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה
וּמְכַפֶּלֶת לְמַקּוֹם עָלֵינוּ:

Recounting Our Blessings: An Update

Dayeinu establishes a pattern of enumerating our blessings on Pesach. However it ends with the building of the Temple circa 1000 B.C.E.

Suggest another ten national or family events deserving thanks since 1000 B.C.E. Recall, – for example, the Six Day War (1967), or the airlift of Ethiopian Jews to Israel (1991), or the birth of a long-awaited child.

שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם,
וְעָשָׂה בָּהֶם שְׁפָטִים,
וְעָשָׂה בְּאֱלֹהֵיהֶם,

וְהָרַג אֶת בְּכוֹרֵיהֶם,
וְנָתַן לָנוּ אֶת מְמוֹנָם,

וְקָרַע לָנוּ אֶת הַיָּם,
וְהֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,
וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ,

וְסַפַּק צָרְכֵנוּ בְּמִדְבַּר אַרְבָּעִים שָׁנָה,
וְהֶאֱכִילָנוּ אֶת הַמָּן,

וְנָתַן לָנוּ אֶת הַשַּׁבָּת,
וְקָרְבָנוּ לְפָנֵי הַר סִינַי, וְנָתַן לָנוּ אֶת הַתּוֹרָה,

וְהַכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה,
לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.



Otto Geismar 1927

Pesach, Matza and Maror



פֶּסַח, מַצָּה, וּמְרוֹר

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.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Rabban Gamliel

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 Shuum 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 שְׁלֹשֶׁה דְּבָרִים אֵלוֹ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן: פֶּסַח, מַצָּה, וּמְרוֹר.



Arye Allweil, 1949
(first Israeli army Haggadah)

פֶּסַח שְׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוֹם מָה?

עַל שׁוֹם שֶׁפֶּסַח הִקְדוּשׁ בְּרוּךְ הוּא, עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר (שְׁמוֹת יב, כז): "וְאָמַרְתֶּם זִבַּח פֶּסַח הוּא לֵאמֹר, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ."

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 שְׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

עַל שׁוּם שְׁלֹא הִסְפִּיק בְּצֻקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וּגְאֹלָם, שֶׁנֶּאֱמַר (שְׁמוֹת יב, לט): *“וַיֹּאמְרוּ אֶת הַבֶּצֶק, אֲשֶׁר הוֹצִיאָנוּ מִמִּצְרַיִם, עֲגֵת מִצּוֹת, כִּי לֹא חֶמֶץ. כִּי גֵרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהִתְמַהֵמֵה, 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 שְׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

עַל שׁוּם שֶׁמָרְרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר (שְׁמוֹת א, יד): *“וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָה קָשָׁה, בְּחֹמֶר וּבִלְבָנִים, וּבְכָל עִבְדָה בְשָׂדֵה. אֶת כָּל עִבְדָתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.”*

In Every Generation

בְּכָל דּוֹר וָדוֹר

Identifying with the Exodus

"The Exodus from Egypt occurs in every human being, in every era, in every year and even on every day," said the

Hassidic Rabbi Nachman of Bratslav. At the Seder we must try to empathize with that original liberation and discover its relevance throughout the generations.

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).

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.

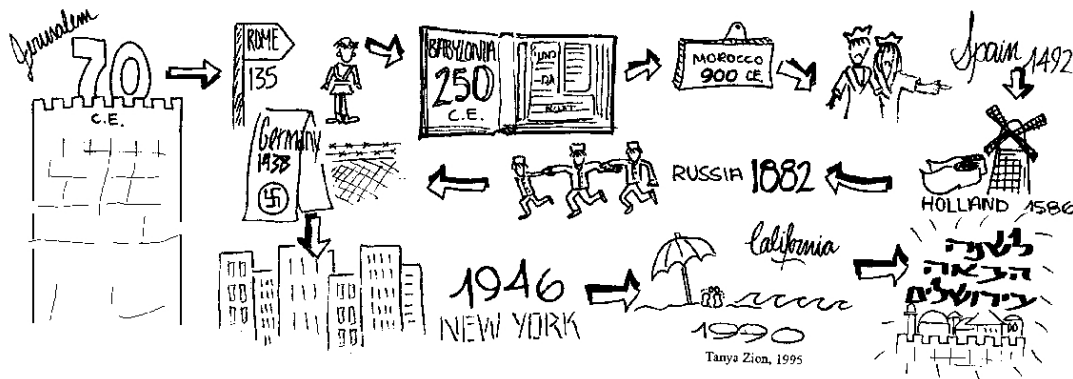
שְׁנַיִמֶר (שמות יב, ח): "וְהַגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעֶבְרַת זֶה עָשָׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם."

לֹא אֶת אֲבוֹתֵינוּ בְּלֹבֵד, גַּאֲל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתֵנוּ גַאֲל עִמָּהֶם, שְׁנַיִמֶר (דברים ו, כג): "וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֶתֵנוּ, לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ."



- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid**

In Every Generation
Hallel
Begins



A New Song – Hallel-u-jah

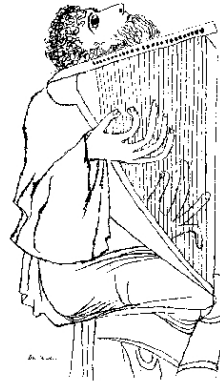
After covering all the matza at the table, everyone raises their second cup of wine in a toast to God and sings Hallel.

Leader: **WE HAVE** just completed the Maggid, the story that begins with slavery and ends with liberation. We have retold it as our own personal story. Now it is only fitting that we thank God by singing a new song.

THEREFORE we owe it to God: to thank, to sing, to praise and honor, to glorify and bless, to raise up and acclaim the One who has done all these wonders for our ancestors and for us.

God took us from slavery to freedom,
from sorrow to joy,
from mourning to festivity,
from thick darkness to a great light,
from enslavement to redemption!

Let us sing before God, a new song. **HALLELUJAH!**



לְפִיכָךְ

Ben Shahn,
Hallelujah Suite,
© 1996 Ben Shahn/Vaga, NY

לְפִיכָךְ אֲנַחֲנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח,
לְפָאֵר, לְרוֹמֵם, לְהַדְרֵם, לְבָרֵךְ, לְעֵלֶה וּלְקַלֵּס,
לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֹהִים.

הוֹצִיאָנוּ מֵעֲבֹדַת לְחָרוּת, מִיָּגוֹן לְשִׂמְחָה,
וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל,
וּמִשְׁעָבוֹד לְגִאֲלָה.

וְנִאֲמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ.

My Narrow Prison

The Hebrew word for Egypt, "Meetzrayim," means a tight spot or a narrow strait where we feel "boxed in."

One day, a few days after the liberation, I walked through the country past flowering meadows, for miles and miles, toward the market town near the camp.

Larks rose to the sky and I could hear their joyous song. There was no one to be seen for miles around; there was nothing but the wide earth and sky and the larks' jubilation and the **freedom of space**. I stopped, looked around, and up to the sky – and then I went down on my knees. At that moment there was very little I knew of myself or of the world – I had but one sentence in mind – always

the same: "I called to Adonai from my narrow prison and God answered me in the freedom of space" (Psalm 118:5).

How long I knelt there and repeated this sentence, memory can no longer recall. But I know that on that day, in that hour, my new life started. Step for step I progressed, until I again became a human being.

(Viktor Frankl, *Man's Search for Meaning*, lessons from a concentration camp)



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.

הַלְלוּ

הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת שֵׁם יְיָ
 יְהִי שֵׁם יְיָ מְבָרָךְ מְעַתָּה וְעַד עוֹלָם.
 מִמְזֶרֶחַ שָׁמֶשׁ עַד מְבֹאוֹ מִהַלָּל שֵׁם יְיָ
 רָם עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
 מִי כִּי אֱלֹהֵינוּ, הַמְגֹבִיחַ לַשַּׁבָּת.
 הַמְשַׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ.
 מְקִימֵי מַעַפְרֵי דָל, מֵאֲשַׁפֵּת יָרִים אֲבוֹנִין.
 לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
 מוֹשִׁיבֵי עֶקְרַת הַבַּיִת, אִם הַבְּנִיִּים שְׁמַחָה.
 הַלְלוּ



Kadesh
 Urchatz
 Karpas
 Yachatz
Maggid

Hallel
 Begins

"When I Went Out"

Israeli Minister **NATAN SHARANSKY** (former Prisoner of Zion) writes:

"I, as practically all Soviet Jews, was absolutely assimilated. I knew nothing about our language, about our history, about our religion. But the pride of being a Jew, the pride for our State of Israel after the Six Day War, made me feel free. And, after I turned to Jewish identification, I felt myself really free from that big Soviet prison. I was free even before the very last day of my leaving the Soviet Union."

VLADIMIR SLEPAK described his first Israeli morning: "It is like being reborn. Until I die, I'll never forget this morning, when I woke up and looked out at the sun rising over the Judean Hills, and the Old City in front of me."

IDA NUDEL said upon arrival at Ben Gurion Airport: "A few hours ago I was almost a slave in Moscow. Now I'm a free woman in my own country. It is the most important moment of my life. I am at home at the soul of the Jewish people. I am a free person among my own people" (from the *CLAL Soviet Jewry Haggadah*).

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 became God's holy one,
Israel, God's dominion.

The sea saw them and fled,
The Jordan ran backward,

Mountains skipped like rams,
Hills like sheep.

What alarmed you, sea, that you fled,
Jordan, that you ran 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.



Ben Shahn, Hallelujah Suite

בְּצֵאת יִשְׂרָאֵל

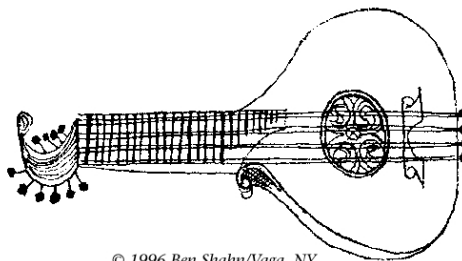
בֵּית יַעֲקֹב מֵעַם לַעֲזָו.	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם.
יִשְׂרָאֵל מִמְשֻׁלֹתָיו.	הִיטָה יְהוּדָה לְקִדְשׁוֹ.
הַיַּרְדֵּן יָסַב לְאַחֲזֹר.	הַיָּם רָאָה וַיִּנָּס.
גְּבְעוֹת כְּבָנֵי צֹאן.	הַהָרִים רָקְדוּ כְּאֵילִים.
הַיַּרְדֵּן תָּסַב לְאַחֲזֹר.	מִה לָּךְ הָיָם כִּי תִנּוֹס.
גְּבְעוֹת כְּבָנֵי צֹאן.	הַהָרִים תָּרְקְדוּ כְּאֵילִים.
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.	מִלִּפְנֵי אֲדֹן חוֹלֵי אָרֶץ.
חִלְמִישׁ לְמַעֲיָנוּ מַיִם.	הַהֶפְכִי הַצּוֹר אֶגְמוֹ מַיִם.

When NOT to Sing

1. "If your enemy falls, do not celebrate.
If he trips, let not your heart rejoice." (Proverbs 24:17).

2. Rabbi Yochanan

"God is not happy at the downfall of the wicked. . . . When the angels tried to sing songs of praise to God at the Red Sea, God silenced them: 'My handiwork, my human creatures, are drowning in the sea and you want to sing a song of praise?'" (T.B. Megillah 10b).



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The Cup of Redemption



כוס שני

1. We conclude the long Maggid section (storytelling) by drinking the second cup of wine, the Cup of Redemption.

2. Recline on a pillow to the left and drink at least half the second cup of wine.

HERE I AM, ready to perform the mitzvah of the second of the four cups, the cup of redemption.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who redeemed us and redeemed our ancestors from Egypt, and who brought us to this night to eat matza and maror. Adonai, our God and God of our ancestors, may You bring us in peace to future holidays. May we celebrate them in your rebuilt city, and may we be able to eat the Pesach lamb and the other sacrifices offered on the altar. We will thank you for our redemption.

BLESSED ARE YOU, the Redeemer of Israel.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, Creator of the Fruit of the Vine.

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

הנני מוכן ומזמין לקיים מצות כוס שני של ארבע כוסות.

ברוך אתה יי, אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו ללילה הזה, לאכל בו מצה ומרור. כן, יי אלהינו ואלהי אבותינו, יגיענו למועדים ולרגלים אחרים, הבאים לקראתנו לשלום, שמחים בבנין עירך, וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים, אשר יגיע דמם, על קיר מזבחך לרצון, ונודה לך שיר חדש על גאלתנו, ועל פדות נפשנו.

ברוך אתה יי, גאל ישראל.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

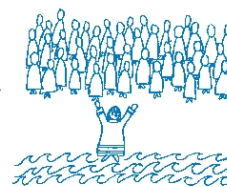


Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtza
Motzi
Matza

Second Cup
Washing Hands and Eating Matza

Miriam's Cup

Many contemporary women pour water into a large decorative cup in honor of Miriam the heroine and poet/prophet, the singer and dancer, who not only saved baby Moshe from the Nile but led the celebration of redemption at the Red Sea. The water in her cup recalls the Rabbis' identification of Miriam with the legendary "wandering well" that nourished Israel in the desert with its waters of life but it also symbolizes the rebirth of freedom. Sometimes each guest is asked to pour a little water into the Cup of Miriam and to express their wishes for healing and rejuvenation.



Rachatza Washing Before Eating Matza



רחצה

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.”

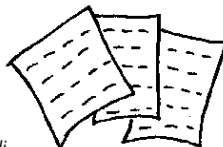
2. On Passover the traditional handwashing is often done seated, while volunteers bring around a pitcher, a towel and a basin to each participant. After pouring water over each hand, say the blessing.

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.*

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו
במצותיו, וצונו
על נטילת ידיים.

Motzi/Matza Eating the Matza



מוציא/מצה

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.

הנני מוכן ומזמן לקיים מצות אכילת מרור.

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.*

ברוך אתה יי אלהינו
מלך העולם, המוציא
לחם מן הארץ.

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 ahee-lat matza.*

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו במצותיו
וצונו על אכילת מצה.

Maror

מרור

1. Take an ounce of raw maror, preferably romaine lettuce, but almost equally good is horseradish ("chrein") which was popular in wintry northern Europe when lettuce was unavailable. Maror embodies the taste of slavery.

2. Dip maror in charoset (but not so much that it eradicates the bitter taste). Recite the blessing, eat and savor the maror, but **do not recline!** Reclining is a custom of the free, while maror and charoset remind us of persecution.



- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror**

Eating
Bitter
Herbs

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

הנני מוכן ומזמן לקיים מצות אכילת מרור.

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'meeztav v'tzee-va-nu al achee-lat maror.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור.

Union Soldiers

ONE OF THE MOST literal yet inventive representations of charoset was conceived during the American Civil War, when a group of Jewish Union soldiers made a Seder for themselves in the wilderness of West Virginia. They had none of the ingredients for traditional charoset handy, so they put a real brick in its place on the Seder tray (*Ira Steingroot*).

"Charoset Taste Test"

Though neither the Torah nor Rabban Gamliel lists charoset with the essential "big three" – Pesach, matza and maror, it is still a mitzvah to eat charoset with the maror. In fact the rabbis were very explicit about its ingredients and their rationales.

Taste and compare two traditional recipes for charoset. Identify as many ingredients as possible. (See *Leader's Guide* p. 13)



Weeping Man
Ben Shahn ©
Ben Shahn/Vaga, NY



Sefer HaMinhagim, Amsterdam

The Blessing Over Chametz: Bergen-Belsen

BEFORE EATING CHAMETZ in the concentration camp Seder, Jews recited a special prayer:

"Our Father in Heaven! It is well-known to you that we desire to follow your will and celebrate Pesach with matza – strictly avoiding chametz. Yet our hearts are pained that the enslavement prevents us from doing so for our lives are in danger. We are here, ready to observe the positive commandment of 'living by your laws' (Lev. 18:5) – not dying by them. We must take care not to violate the negative commandment, 'beware and guard yourself well,' lest we endanger our lives. Therefore, our prayer to You is to preserve our lives and redeem us quickly, so that we may observe Your will and serve You wholeheartedly. Amen."

BRUCHA on the MARROR (bitter herbs)



"Our Way" Passover brochure in sign language for the Jewish deaf (National Conference of Synagogue Youth of the Union of Orthodox Jewish Congregations of America).

Korech

Hillel's Sandwich at the Temple

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



כּוֹרֵךְ
שְׁלַחַן עוֹרֵךְ



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.

זְכוֹר לְמִקְדָּשׁ כְּהַלֵּל.

כִּן עָשָׂה הַלֵּל בְּזְמַן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקַיֵּם מָה שֶׁנֶּאֱמַר (בַּמִּדְבָּר ט, יא):
"עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ."

A Soviet Sandwich

We held the Seder in a hurry, as in the time of the Exodus from Egypt, since the camp authorities prohibited the holding of a Seder. Instead of *maror*, we ate slices of onion, and for *zeroa* (roasted bone symbolizing the Passover sacrifice), we used burnt soup cubes. We read from one Haggadah, the only copy we had, and when we reached *korech*, we had nothing to put between the matzot. Then Joseph Mendelevich said, "**We do not need a symbol of our suffering. We have real suffering and we shall put that between the matzot.**"

(Shimon Grillius, a prisoner in a Soviet labor camp, whose crime was his desire to make aliyah).

An English Sandwich

BRITISH NOBILITY gave us the word "*sandwich*" invented by John Montague, nicknamed "Jemmy Twitcher," an inveterate gambler in the court of George III. Famous for his round-the-clock sessions at the gaming tables, "Jemmy" used to order his servant to bring him pieces of meat between slices of bread, so that he could continue gambling without loss of time. Soon the bread-and-meat combination was called the *sandwich*. "Jemmy," you see, was more formally known as the fourth **Earl of Sandwich**. Sandwiches both during the Exodus in the 13th century B.C.E. and in 18th century England were "**fast foods**." In the twentieth century the revivers of the Hebrew language sat down to invent a term for the sandwich. They first suggested it be called a "*Hillelet*," named after Hillel, head of the Sanhedrin, just as the English "*sandwich*" was named after an illustrious personage. Later they settled for "*kareech*" from the verb that describes Hillel's original sandwich – "*Korech*." Today most Israelis call it a "*sandwich*," a term borrowed from the English.

- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror
- Korech**
- Shulchan Orech**
- Tzafun

Hillel's Sandwich and the Family Meal Afikoman

Birkat Hamazon – Barech

The Blessing after the Meal

בִּרְכָה

1. After the meal we thank God not only for the food but for all the Divine gifts we have received. These blessings are recited over the third cup of wine which we pour now and drink at the end of Birkat Hamazon (p. 67).

2. Usually a guest is chosen to lead the blessing, so that one can thank the hosts and God simultaneously. For three or more adults (post bar-mitzvah) the **invitation** is said (p. 65). For ten or more, add to the invitation the word "Eloheinu," our God, since God's presence dwells in community.



Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtza
Motzi
Matza
Maror
Korech
Shulchan
Orech
Tzafun
Barech

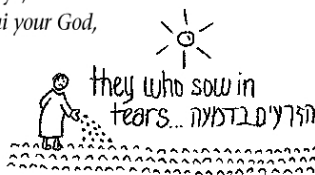
Blessing
after
Eating

HERE I AM, ready to perform the mitzvah of thanking God for the food we have eaten. Just as it says,
"you shall eat and be satisfied and bless Adonai your God, for the good land God gave you" (Deut. 8:10).

A SONG OF ASCENTS

The Dream of the Return from Exile

WHEN ADONAI restores the fortunes of Zion – we see it as in a dream – our mouths shall be filled with laughter, our tongues, with songs of joy.
Then shall they say among the nations, "Adonai has done great things for them!" Adonai will do great things for us and we shall rejoice.
Restore our fortunes, Adonai, like watercourses in the Negev.
They who sow in tears shall reap with songs of joy.
Though he goes along weeping, carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves (Psalm 126).



Sheer ha-ma-alot.
B'shuv Adonai et sheev-at Tzion,
ha-yeenu k'chol-meem.
Az y'ma-lei s'chok pee-nu
u'l-sho-nei-nu reena,
Az yo-m'ru va-goyim
heeg-deel Adonai la-asot eem eleh.
Heeg-deel Adonai la-asot eemanu
ha-yee-nu s'mei-cheem.
Shuva Adonai, et sh'vee-tei-nu ka-afee-keem
ba-negev.
Ha-zor-eem b'deem-ah, b'reena yeek-tzo-ru.
Ha-loch yei-lech u-va-cho
no-sei me-shech hazara,
Bo yavo v'ree-na, no-sei alu-mo-tav.

הַנְּי מוֹכֵן וּמְזִמֵן לְקִיָּם מִצְוֹת
עֲשֵׂה כְמוֹ שֶׁכָּתוּב בַּתּוֹרָה:
"וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ."

שִׁיר הַמַּעֲלוֹת

בְּשׁוּב יי אֵת שִׁיבַת צִיּוֹן
הָיִינוּ כְּחֹלְמִים.
אֲזַ יִמְלֵא שְׂחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה
אֲזַ יֵאמְרוּ בְּגוֹיִם,
הַגְּדִיל יי לַעֲשׂוֹת עִם אֱלֹהֵינוּ.
הַגְּדִיל יי לַעֲשׂוֹת עִמָּנוּ
הָיִינוּ שְׂמֵחִים.
שׁוּבָה יי אֵת שְׁבִיתֵנוּ
כְּאִפְיָקִים בְּנֵגֶב.
הַזְרִיעִים בְּדַמְעָה
בְּרִנָּה יִקְצְרוּ.
הַלֹּדֶךְ לֹדֶךְ וּבָכָה
נִשְׂאָ מִשֶּׁךְ הַזָּרַע
בָּא גִבָּא בְרִנָּה נִשְׂאָ אֶלְמָתֵינוּ.

THE INVITATION

Leader (raises the cup and begins): My friends, let us bless God for the meal.

All: "May Adonai's name be blessed from now and forever" (Psalm 113:2).

Leader (repeats): "May Adonai's name be blessed from now and forever."

Leader (adds words in parenthesis when there is a minyan): With your permission, let us bless (our God) from whose food we have eaten.

All: Blessed be (our God) from whose food we have eaten.

Leader (repeats): Blessed be (our God) from whose food we have eaten.

All: Blessed be God, Blessed be the Divine Name.

ברכת המזון

חברי נברך!

Cha-vei-rai n'va-rech.

Y'hee sheim Adonai m'vo-rach mei-ata v'ad olam. יהי שם יי מברך מעתה ועד עולם.

Y'hee sheim Adonai m'vo-rach mei-ata v'ad olam. יהי שם יי מברך מעתה ועד עולם.

Beer-shoot, n'va-rech (Eloheinu) she-achal-nu mee-shelo. ברשות מרנן ורבנן ורבתי, נברך (אלהינו) שאכלנו משלו.

Ba-ruch (Eloheinu) she-achal-nu mee-shelo, uv'tu-vo cha-yeenu. ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

Ba-ruch (Eloheinu) she-achal-nu mee-shelo, uv'tu-vo cha-yeenu. ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

Ba-ruch hu u-varuch sh'mo. ברוך הוא וברוך שמו.

FIRST BLESSING: FOR THE FOOD

(traditionally attributed to Moshe)

BLESSED ARE YOU, Adonai our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of food, for God provides for all the creatures which God has created. **Blessed are You, Adonai, who feeds all.**

...will reap with joy!
...ברוך יקצורו!



*Ba-ruch ata Adonai Elo-hei-nu me-lech ha-olam,
Ha-zan et ha-olam ku-lo b'tuvo,
b'chen, b'chesed, u-v'ra-cha-meem
Hu no-ten le-chem l'chol ba-sar,
kee- Y'olam chas-do,
Uv-tu-vo ha-gadol, ta-meed lo chasar lanu,
v'al yech-sar lanu ma-zon, Y'olam va-ed,
Ba-avur she-mo ha-gadol,
kee-hu Eil zan um-far-neis la-kol
U-mei-teev la-kol, u-mei-cheen ma-zon
l'chol bree-yo-tav asher ba-ra,
Baruch ata Adonai, ha-zan et ha-kol.*

ברוך אתה יי, אלהינו
מלך העולם,
הזן את העולם כלו בטובו
בחן וברחמים
הוא נותן לחם לכל בשר
כי לעולם חסדו.
ובטובו הגדול תמיד לא חסר לנו,
ואל יחסר לנו מזון לעולם ועד.
בעבור שמו הגדול,
כי הוא אל זן ומפרנס לכל
ומטיב לכל, ומכין מזון
לכל בריותיו אשר ברא.
ברוך אתה יי, הזן את הכל.

אלהינו ואלהי אבותינו, **יעלה ויבא** ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשה, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום **ביום חג המצות הזה**. זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחסן, ורחם עלינו והושיענו, כי אליה עינינו, כי אל מלך חנון ורחום אתה.

ובנה ירושלים עיר הקדש במהרה בימינו. **ברוך אתה יי, בונה ברחמינו ירושלים, אמן.**

FOURTH BLESSING: FOR DIVINE GOODNESS

(added after the defeat of the Bar Kochba Revolt 135 C.E.)

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב, רוענו רועה ישראל. המלך הטוב, והמטיב לכל, שבכל יום ויום הוא הטוב, הוא מטיב, הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד לחן ולחסד ולרחמים ולרחוץ הצלה והצלחה ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים, וחסדים ושלום, וכל טוב, ומקל טוב לעולם אל יחסרנו.

הרחמנו, הוא ימלוך עלינו לעולם ועד.

הרחמנו, הוא יתברך בשמים ובארץ.

הרחמנו, הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים.

הרחמנו, הוא יפרנסנו בכבוד.

הרחמנו, הוא ישבור עלנו מעל צנארנו והוא יוליכנו קוממיות לארצנו.

הרחמנו, הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו.



SECOND BLESSING: FOR THE LAND AND THE FOOD

(attributed to Joshua)

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי אלהינו מארץ מצרים, ופדיתנו מבית עבדים, ועל בריתך שחתמת בבשרנו, ועל תורתך שלמדנו, ועל חקיך שהודעתנו ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה.

ועל הכל יי אלהינו אנחנו מודים לך, ומברכים אותך, יתברך שמו בפי כל חי תמיד לעולם ועד.

כפתוב: "ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטבה אשר נתן לך." **ברוך אתה יי, על הארץ ועל המזון.**

THIRD BLESSING: FOR JERUSALEM

(attributed to David)



יחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמו עליו.

אלהינו, אבינו, רענו, זוננו, פרנסנו, וכלכלנו, והרוחנו, והרוח לנו יי אלהינו מהרה מקל צרותינו. ונא, אל תצריכנו יי אלהינו, לא לידי מתנת בשר ודם, ולא לידי הלואאתם. כי אם לידי המלאכה, הפתוחה, הקדושה והרחבה, שלא נבוש ולא נפלים לעולם ועד.

[On Shabbat add]:

רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך וברצונך הניח לנו יי אלהינו, שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך, ובבנין ירושלים עיר קדשה, כי אתה הוא בעל הישועות ובעל הנחמות.



- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror
- Korech
- Shulchan Orech
- Tzafun
- Barech

Blessing after Eating and Third Cup

הרחמו, הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות ונחמות.

הרחמו, הוא יברך את כל המסבין כאן אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב. בכל, מכל, כל. כן יברך אותנו כלנו יחד בברכה שלמה, ונאמר אמן.

במרום ילמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי וצדקה מאלהי ישענו, ונמצא חן ושכל טוב בעיני אלהים ואדם.

[On Shabbat add]:

הרחמו, הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים.

הרחמו, הוא ינחילנו יום שכלו טוב.

הרחמו, הוא יברך את מדינת ישראל.

הרחמו, הוא ישכין שלום בין בני יעקב ובני ישמעאל.

הרחמו, הוא יזכנו לימות המשיח ולחיי העולם הבא.

"**מגדול ישועות מלכו**, ועשה חסד למשיחו לדוד ולזרעו עד עולם." עשה שלום במרומי, הוא יעשה שלום, עלינו ועל כל ישראל, ואמרו אמן.

"**יראו את יי** קדשיו, כי אין מחסור ליראיו. כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב. הודו ליי כי טוב, כי לעולם חסדו. פותח את ידה, ומשביע לכל חי רצון. ברוך הגבר אשר יבטח ביי, והיה יי מבטחו."

"**נער הייתי** גם זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש לחם." "יי עז לעמו יתן, יי יברך את עמו בשלום."



The Third Cup

We conclude the Blessing over the Meal by drinking the Third Cup, the Cup of Blessing, while reclining to the left.

HERE I AM, ready to perform the mitzvah of the third cup of wine, which concludes this Pesach meal.

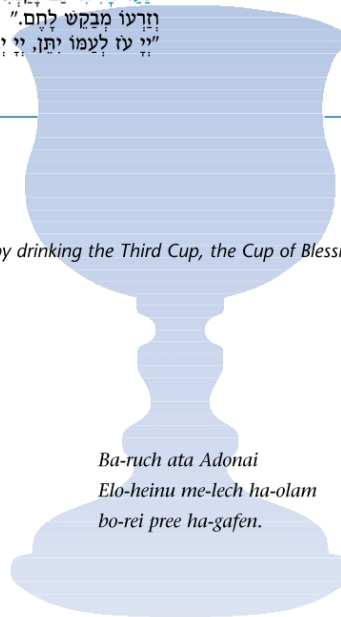
BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who creates the fruit of the vine.

Ba-ruch ata Adonai
Elo-heinu me-lech ha-olam
bo-rei pree ha-gafen.

כוס שלישי

הנני מוכן ומזמן לקיים מצות כוס שלישי של ארבע כוסות.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.



Cup of Elijah

and Pour Out Your Wrath



כוס אליהו
שפך חמתך

1. Pour a large cup of wine and open the door in honor of Elijah, who symbolizes future redemption. "He will reconcile the hearts of parents to their children and children to their parents." (Mal. 3:2-4)

2. Stand and read both the demand that our oppressors be brought to the bench of Divine justice, and the prayer for righteous Gentiles who rescued Jews.



"Your Wrath" – A Late Addition

IT WAS NOT until the bloody Crusades that Biblical verses of Divine anger were added to the Haggadah, for pogroms typically occurred on Easter/Passover.

"Your Love" – A Later Addition

THIS UNIQUE addition to a medieval Haggadah appears side by side with "Pour out your wrath" in a manuscript from Worms (1521) attributed to the descendants of Rashi. Scholars today debate its authenticity but its sentiment for righteous gentiles is genuine.

"POUR OUT your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, for they have devoured Jacob and desolated his home" (Psalms 79:6,7).

"POUR OUT your wrath on them; may your blazing anger overtake them" (Psalms 69:25).

"PURSUE them in wrath and destroy them from under the heavens of Adonai!" (Lamentations 3:66).

"שפך חמתך
אל הגוים, אשר לא ידעוך
ועל ממלכות אשר
בשמך לא קראו.
כי אכל את יעקב.
ואת נהרו השמו."

"שפך עליהם זעמה,
וחרון אפה ישיגם."

"תרדף באף ותשמידם,
מתחת שמי יי."

Pour Out Your Love

On Our Allies: Righteous Gentiles

"POUR OUT your love on the nations who have known you and on the kingdoms who call upon your name. For they show loving-kindness to the seed of Jacob and they defend your people Israel from those who would devour them alive. May they live to see the sukkah of peace spread over your chosen ones and to participate in the joy of your nations."



- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror
- Korech
- Shulchan Orech
- Tzafun
- Barech**

Elijah's Cup

**Anne Frank:
I Still Believe**

That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered.

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us, too. I can feel the suffering of millions – and yet, if I look up into the heavens, I think it will come out all right, that this cruelty too will end, and that peace and tranquillity will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out. (*Diary of Anne Frank, Amsterdam 1944*)



Opening the Door for Elijah

Moritz Oppenheim (19th C. Germany)

MESSIANIC SONGS OF HOPE

ELIJAH the prophet,
Elijah the Tishbee,
Elijah the Giladee.
May he soon come to us
Along with the Messiah, son of David.

*Eliyahu ha-navee
Eliyahu ha-Tish-bee
Eliyahu ha-Giladee
beem-hei-ra b'ya-mei-nu
yavo ei-leimu eem ma-shee-ach ben David*

אֱלִיָּהוּ הַנָּבִיא,
אֱלִיָּהוּ הַתִּשְׁבִּי,
אֱלִיָּהוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְיָמֵנו, יָבוֹא אֵלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד.

I BELIEVE with a perfect faith
in the coming of the Messiah
and even though he delays
I will await
the day of his coming.

*Anee ma-a-meen b'eh-eh-mu-na
shlei-ma b'vee-at ha-ma-shee-ach
v'af-al-pee she-yeet-ma-mei-ah
eem kol zeh acha-keh lo
b'chol yom she-yavo*

אֲנִי מֵאֲמִין בְּאֲמוּנָה
שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ,
וְאֲף עַל פִּי שְׂוִיתֵמָהּ,
עִם כָּל זֶה אַחְכָּה לוֹ
בְּכָל יוֹם שֶׁיָּבוֹא.

The Fourth Cup and the Festival Hallel

1. The Pesach Seder is divided into two parts by the meal itself. In fact, Hallel (Psalms 113-118) itself is split. While the first half of the Seder and of the Hallel (Psalms 113-114) is dedicated to the **past**, to historical memory of the redemption from Egypt, the second half looks forward to the **future** and ends with the wish: "Next year in Jerusalem!" Messianic hope inspires the singing from now to the completion of the Seder.



Ben Shahn, Hallelujah Suite
© Ben Shahn/Vaga

כוס רביעי והלל

2. Fill the fourth cup of wine and place it before you and conclude singing the Festival Hallel.



- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror
- Korech
- Shulchan Orech
- Tzafun
- Barech
- Hallel**

Festival Psalms
Great Hallel

מה אשיב ליי,
כל תגמולוהי עלי.
כוס ישועות אשא,
ובשם יי אקרא.
נדרי ליי אשלם,
נגדה נא לכל עמו.
יקר בעיניי יי המותה לחסידי.
אנה יי כי אני עבדך אני עבדך,
בן אמתך פתחת למוסרי.
לך אזבח זבח תודה
ובשם יי אקרא.
נדרי ליי אשלם נגדה נא לכל עמו.
בחצרות בית יי בתוככי ירושלים הללויה.

הללו את יי,
כל גוים,
שבחוהו כל האמים.
כי גבר עלינו חסדו,
ואמת יי לעולם הללויה.

הודו ליי כי טוב, כי לעולם חסדו!
יאמר נא ישראל, כי לעולם חסדו!
יאמרו נא בית אהרן, כי לעולם חסדו!
יאמרו נא יראי יי, כי לעולם חסדו!

אהבתי כי ישמע יי,
את קולי תחנוני.
כי הטוה אזנו לי ובימי אקרא.
אפפוני חבלי מות,
ומצרי שאול מצאוני
צרה וגוון אמצא.
ובשם יי אקרא,
אנה יי מלטה נפשי.
חנון יי וצדיק,
ואלהינו מרחם.
שמר פתאים יי
דלותי ולי יהושיע.
שובי נפשי למנוחכי,
כי יי גמל עליכי.
כי חלצת נפשי ממות
את עיני מן דמעה,
את רגלי מדחי.
אתהלך לפני יי,
בארצות החיים.
האמנתי כי אדבר,
אני עניתי מאד.
אני אמרתי בחפזי
כל האדם כזב.

לא לנו יי לא לנו
כי לשמך תן כבוד, על חסדך על אמתך.
למה יאמרו הגוים, איה נא אלהיהם.
ואלהינו בשמים כל אשר חפץ עשה.
עצביהם כסף וזהב, מעשה ידי אדם.
פה להם ולא ידברו, עינים להם ולא יראו.
אזניים להם ולא ישמעו, אף להם ולא יריחו.
ידיהם ולא ימישו, רגליהם ולא יהלכו,
לא יהגו בגרונם.
כמוהם יהיו עשיהם, כל אשר בטח בהם.
ישראל בטח ביי, עזרם ומגנם הוא.
בית אהרן בטחו ביי, עזרם ומגנם הוא.
יראי יי בטחו ביי, עזרם ומגנם הוא.

יי זכרנו יברך,
יברך את בית ישראל,
יברך את בית אהרן.
יברך יראי יי, הקטנים עם הגדלים.
יסף יי עליכם, עליכם ועל בניכם.
ברוכים אתם ליי, עשה שמים וארץ.
השמים שמים ליי, והארץ נתן לבני אדם.
לא המתים יהללו יה, ולא כל ירדי דומה.
ואנחנו נברך יה, מעתה ועד עולם, הללויה.

נְשִׁמַת כָּל-חַי

The Blessing After the Hallel



Splitting the Red Sea
Joseph Horna, Mexico, 1946



- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror
- Korech
- Shulchan Orech
- Tzafun
- Barech
- Hallel

Blessing After Hallel
Fourth Cup
Counting the Omer

נְשִׁמַת כל חי, תְּבַרַךְ אֶת שְׁמֶךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל בֶּשֶׂר, תִּפְאָרַ וְתִרְוַמָּה זְכָרְךָ מִלְּכֻנּוֹ תְּמִיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אֶתָּה אֱלֹהֵי וּמַבְלַעְדֵיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרֹנֵס וּמַרְחֵם, בְּכֹל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֱתָה: אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרָר יְשָׁנִים וְהַמְקִיץ נֹדְמִים, וְהַמְשִׁיחַ אֱלֹמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים, לֵךְ לְבַדְךָ אֲנַחְנוּ מוֹדִים. אֱלֹהֵינוּ מֶלֶךְ שִׁירָה כָּסִים, וְלוֹשׁוֹנוֹ רִנָּה כְּהַמּוֹן גְּלוֹי, וְשִׁפְתוֹתָיו שָׁבַח כְּמַרְחֵב רִקְיעַי, וְעֵינָיו מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרֵחַ, וְיָדָיו פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלָיו קְלוֹת כְּאַיִלּוֹת, אֵין אֲנַחְנוּ מְסַפְּקִים. הַהוֹדוֹת לָךְ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וְלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְף אֱלֹף אֱלֹפִים וְרַבֵּי רַבּוֹת פְּעָמִים, הַטּוֹבוֹת שְׁעִשִׂית עִם אֲבוֹתֵינוּ וְעַמּוֹנוֹ.

מַמְצָרִים וְגַלְתָּנוּ יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרַעַב וְתַנּוּ, וּבִשְׁבַע כְּלַלְתָּנוּ, מִחֶרֶב הֲצַלְתָּנוּ, וּמִדְּבַר מַלְטָתָנוּ, וּמִיַּחְלִים רָעִים וּנְאֻמִּים דְּלִיתָנוּ.

עַד הִנֵּה עֲזָרוֹנוֹ רַחֲמֵיךָ, וְלֹא עֲזָבוֹנוֹ חֲסִדֵיךָ וְאֵל תִּשְׁטַנּוּ יי אֱלֹהֵינוּ לְנִצְחָה. עַל כֵּן אֲבָרִים שְׁפִלְגַת בְּנוֹ, וְרוּחַ וּנְשָׁמָה שְׁנִפְחַת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שְׁמַת בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְּכֻנּוֹ, כִּי כָּל פֶּה לָךְ יוֹדֶה, וְכָל לִשׁוֹן לָךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כְּדָבָר שְׁכָתוּב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יי מִי כְמוֹךָ. מַצִּיל עֵינֵי מַחְזֵק מַמְנוֹ, וְעֵינֵי וְאֲבִיוֹן מְגוֹלוֹ: מִי יְדַמֶּה לָךְ, וּמִי יִשׁוּהָ לָךְ וּמִי יַעֲרֶךְ לָךְ. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן קִנְיָ שְׁמַיִם וְאָרֶץ. נִהְלַךְ וַיִּשְׁבַּחַהּ וַיִּפְאָרְךָ וַיְבָרַךְ אֶת-שֵׁם קְדֹשְׁךָ. כְּאֹמְרוֹ, לְדוֹד, בְּרַכֵּי נַפְשֵׁי אֶת יי, וְכָל קֶרֶב יִתְּשֵׁם קְדֹשׁ.

הָאֵל בְּתַעֲצוּמוֹת עֲזָה, הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ. הַגְּבוּר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ. הַמְּלַךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנֹשֵׂא.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכַתּוּב, רִנְנוּ צִדִּיקִים בַּיְיָ לַיְיָשִׁירִים נְאֻהָ תְהִלָּה. בְּפִי יְשָׁרִים תְהִלָּל. וּבְדַבְרֵי צִדִּיקִים תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמַם. וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדַּשׁ.

וּבְמַקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּכֻנּוֹ, בְּכָל דּוֹר וְדוֹר, שֶׁכֵּן חוֹבֵת כָּל הַיְּצוּרִים, לְפָנֶיךָ יי אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, הַהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרַךְ לְעַלֵּה וּלְקַלֵּס, עַל כָּל דְּבָרֵי שִׁירוֹת וְתְשַׁבְּחוֹת דָּוִד בֶּן יִשִׁי עַבְדְּךָ מְשִׁיחְךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכֻנּוֹ, הָאֵל הַמְּלַךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשִׁמִּים וּבְאָרְץ. כִּי לָךְ נִאֻהָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וּשְׁבַחָהּ, הַלֵּל וְזַמְרָה, עֵז וּמְשִׁשָּׁהּ, נִצַּחַת, גְּדֻלָּה וּגְבוּרָה, תְהִלָּה וְתִפְאָרֶת, קְדֻשָּׁה וּמִלְּכוּת. בְּרִכּוֹת וְהוֹדָאוֹת מַעֲתָה וְעַד עוֹלָם.

בְּרִוֵּךְ אֶתָּה יי, אֵל מֶלֶךְ גָּדוֹל בְּתְשַׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנְּפִלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זְמֵרָה, מְלֶךְ, אֵל, חֵי הָעוֹלָמִים.



The Fourth Cup

פוס רביעי

Raise the fourth cup of wine, recite the blessing over it and recline to the left while drinking.

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

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

ברוך אתה יי,
אלהינו מלך העולם,
בורא פרי הגפן.

Blessing after Drinking Wine:

BLESSED ARE YOU, Adonai, for the vine and the fruit, for the beautiful and spacious land You gave us. Have mercy on us and bring us there to eat its fruits. Grant us happiness on this Feast of Matzot. Blessed are You, Adonai, for the land and for the fruit of the vine.

*Ba-ruch ata
Adonai
al ha-aretz v'al
pree ha-gafen.*

ברוך אתה יי אלהינו מלך העולם על הגפן ועל פרי הגפן ועל תנובת השדה, ועל ארץ חמדה טובה ורחבה, שרצית והנחלת לאבותינו, לאכול מפריה ולשבוע מטובה. רחם נא יי אלהינו על ישראל עמה, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מזבחך ועל היכלך. ובנה ירושלים עיר הקדש במהרה בימינו, והעלנו לתוכה, ושמחנו בבנינה ונאכל מפריה ונשבוע מטובה, ונברכה עליה בקדשה ובטהרה (בשבת ורצה והחליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה. כי אתה יי טוב ומטיב לכל, ונודה לך על הארץ ועל פרי הגפן. **ברוך אתה יי,** על הארץ ועל פרי הגפן.

On the second night of Pesach only:

Counting the Omer

ספירת העמר

On the second night of Pesach we begin counting the 50 days from the Exodus to Sinai, from Pesach, the harvest of barley, until Shavuot, the harvest of wheat. We arrive at the

giving of the Torah at Sinai and thus we move from freedom to responsibility.

Please rise and count off the first day of the Omer.

HERE I AM, ready to perform the mitzvah of counting the Omer.

הנני מוכן ומזומן לקיים מצות עשה של ספירת העמר.

BLESSED ARE YOU, Adonai our God, Ruler of the Universe, who has sanctified us with Divine laws and commanded us to count the Omer.

*Ba-ruch ata Adonai, Elo-heinu me-lech
ha-olam, asher keed'shanu b'mitzvot-
tav v'tzee-vanu al s'feerat ha-omer*

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על ספירת העמר.

Ha-yom yom echad la-omer.

היום יום אחד לעמר.

TODAY is the first day of the Omer.

Kee Lo Naeh

It is Proper to Praise Him

This table song, by Jacob, a German poet, is an alphabetical acrostic praising God's many attributes. Though it has no connection to Pesach at all, it entered the Ashkenazi Haggadah after the 12th C. as a popular religious song.

כי לו נאה

The first verse typifies the style: "Mighty in royalty, Beautiful in stature, God's angels exclaim: To God alone belongs the Kingdom, for all this is becoming and fitting to God."

Refrain:

L'cha u-l'cha, l'cha kee l'cha, l'cha af l'cha.

L'cha Adonai ha-mam-lacha.

Kee lo na-eh, kee lo ya-eh.



מושל במלוכה, **נורא** כהלקה, **סביביו** יאמרו לו:
 לה ולה, לה כי לה, לה אף לה, לה יי הממלכה.
 כי לו נאה, כי לו יאה.

ענו במלוכה, **פודה** כהלקה, **צדיקיו** יאמרו לו:
 לה ולה, לה כי לה, לה אף לה, לה יי הממלכה.
 כי לו נאה, כי לו יאה.

קדוש במלוכה, **רחום** כהלקה, **שנאניו** יאמרו לו:
 לה ולה, לה כי לה, לה אף לה, לה יי הממלכה.
 כי לו נאה, כי לו יאה.

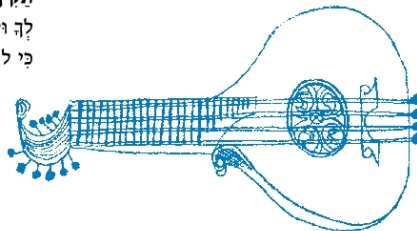
תקיף במלוכה, **תומה** כהלקה, **תמימיו** יאמרו לו:
 לה ולה, לה כי לה, לה אף לה, לה יי הממלכה.
 כי לו נאה, כי לו יאה.

אדיר במלוכה, **בחור** כהלקה, **גדודיו** יאמרו לו:
 לה ולה, לה כי לה, לה אף לה, לה יי הממלכה.
 כי לו נאה, כי לו יאה.

דגול במלוכה, **הדור** כהלקה, **ותיקיו** יאמרו לו:
 לה ולה, לה כי לה, לה אף לה, לה יי הממלכה.
 כי לו נאה, כי לו יאה.

זכאי במלוכה, **חסין** כהלקה, **טפסריו** יאמרו לו:
 לה ולה, לה כי לה, לה אף לה, לה יי הממלכה.
 כי לו נאה, כי לו יאה.

יחיד במלוכה, **כביר** כהלקה, **למודי** יאמרו לו:
 לה ולה, לה כי לה, לה אף לה, לה יי הממלכה.
 כי לו נאה, כי לו יאה.



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- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror
- Korech
- Shulchan Orech
- Tzafun
- Barech
- Hallel
- Nirtza

Kee Lo Naeh
Adeer Hu

Adeer Hu Mighty is God

The poet (15th C. Germany) recounts the Divine attributes in alphabetical order, and prays for the building of the third Temple.

Adeer hu, adeer hu

Refrain: *Yeev-neh veito b'ka-rov,
beem-hei-ra, beem-hei-ra,
B'ya-mei-nu b'ka-rov, Eil b'nei,
Eil b'nei, B'nei veit-cha b'ka-rov.*

Ba-chur hu, ga-dol hu, da-gul hu,
Yeev-neh vei-to b'ka-rov . . .

Ha-dur hu, va-teek hu, za-kai hu,
Yeev-neh vei-to b'ka-rov . . .

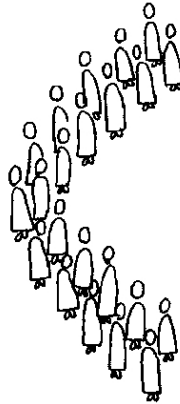
Cha-sid hu, ta-hor hu, ya-cheed hu,
Yeev-neh vei-to b'ka-rov . . .

Ka-beer hu, la-mud hu, me-lech hu,
Yeev-neh vei-to b'ka-rov . . .

No-ra hu, sa-geev hu, ee-zuz hu,
Yeev-neh vei-to b'ka-rov . . .

Po-deh hu, tza-deek hu, ka-dosh hu,
Yeev-neh vei-to b'ka-rov . . .

Ra-chum hu, sha-dai hu, ta-keef hu,
Yeev-neh vei-to b'ka-rov . . .



אָדיר הוּא

אָדיר הוּא, אָדיר הוּא,

יְבִנֶה בֵּיתוֹ בְּקִרְוֹב,
בְּמַהְרָה בְּמַהְרָה, בְּיָמֵינוּ בְּקִרְוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

בְּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא,
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב . . .

הַדוֹר הוּא, וְתֵיק הוּא, זָכַאי הוּא,
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב . . .

חֲסִיד הוּא, טְהוֹר הוּא, יְחִיד הוּא,
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב . . .

כַּבִּיר הוּא, לְמוֹד הוּא, מְלַךְ הוּא,
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב . . .

נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא,
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב . . .

פֹּדֵה הוּא, צְדִיק הוּא, קְדוֹשׁ הוּא,
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב . . .

רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא,
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב . . .

Echad Mee Yodei-a WHO KNOWS ONE?

אֶחָד מִי יוֹדֵעַ?

"Who knows one?" is modelled on a German non-Jewish folksong (15th or 16th C.). It consists of a numerical quiz written like a basic Jewish trivia game.



are the Fathers.

Shlo-sha mee yo-dei-a?

Shlo-sha anee yo-dei-a.

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

שְׁלֹשָׁה מִי יוֹדֵעַ?

שְׁלֹשָׁה אָנִי יוֹדֵעַ!

שְׁלֹשָׁה אָבוֹת,

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ

שְׁבַשְׁמִים וּבְאֶרֶץ.



is our God,
who is in heaven
and on earth.

ECHAD MEE YO-DEI-A?

Echad anee yo-dei-a.

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

אֶחָד מִי יוֹדֵעַ?

אֶחָד אָנִי יוֹדֵעַ!

אֶחָד אֱלֹהֵינוּ

שְׁבַשְׁמִים וּבְאֶרֶץ.



are the Mothers.

Arba mee yo-dei-a?

Arba anee yo-dei-a.

Arba eema-hot,

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

אַרְבַּע מִי יוֹדֵעַ?

אַרְבַּע אָנִי יוֹדֵעַ!

אַרְבַּע אִמָּהוֹת,

שְׁלֹשָׁה אָבוֹת,

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ

שְׁבַשְׁמִים וּבְאֶרֶץ.



are the tablets of the Covenant.

Shna-yeem mee yo-dei-a?

Shna-yeem anee yo-dei-a.

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

שְׁנַיִם מִי יוֹדֵעַ?

שְׁנַיִם אָנִי יוֹדֵעַ!

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ

שְׁבַשְׁמִים וּבְאֶרֶץ.



Kadesh

Urchatz

Karpas

Yachatz

Maggid

Rachtza

Motzi

Matza

Maror

Korech

Shulchan

Orech

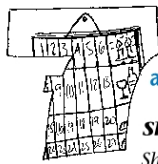
Tzafun

Barech

Hallel

Nirtza

Who
Knows
One



are the days of the Week.

Shee-va mee yo-dei-a? שבעה מי יודע?

Shee-va anee yo-dei-a.

Shee-va y'mei Shab-ta,

Shee-sha seedrei Mishna,

Cha-measha chum-shei Torah,

Arba eema-hot,

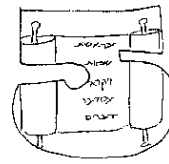
Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

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



are the books of the Torah.

Cha-mee-sha mee yo-dei-a?

Cha-mee-sha anee yo-dei-a.

Cha-mee-sha chum-shei Torah,

Arba eema-hot,

Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

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



are the days before Circumcision.

Shmona mee yo-dei-a?

Shmona anee yo-dei-a.

Shmona y'mei mee-la,

Shee-va y'mei Shab-ta,

Shee-sha seedrei Mishna,

Cha-measha chum-shei Torah,

Arba eema-hot,

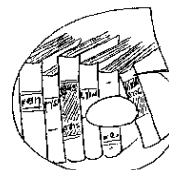
Shlo-sha avot,

Shnei lu-chot ha-breet,

Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

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.



are the Mishna sections.

Shee-sha mee yo-dei-a?

Shee-sha anee yo-dei-a.

Shee-sha seedrei Mishna,

Cha-measha chum-shei Torah,

Arba eema-hot,

Shlo-sha avot,

Shnei lu-chot ha-breet,

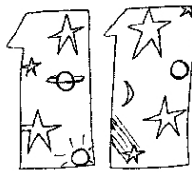
Echad Elo-hei-nu

she-ba-sha-ma-yeem uva-aretz.

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

Shee-sha see-drei Mishna,
 Cha-mee-sha chum-shei Torah,
 Arba eema-hot,
 Shlo-sha avot,
 Shnei lu-chot ha-breet,
 Echad Elo-hei-nu
 she-ba-sha-ma-yeem uva-aretz.

שְׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת,
 שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׂמַיִם וּבָאָרֶץ.



are the stars in
 Joseph's dream.

Echad-asar mee yo-dei-a?
 Echad-asar anee yo-dei-a.
 Echad-asar koch-va-ya,
 A-sa-ra dee-bra-ya,
 Tee-sha yar-chei lei-da,
 Shmona y'mei mee-la,
 Shee-va y'mei Shab-ta,
 Shee-sha see-drei Mishna,
 Cha-mee-sha chum-shei Torah,
 Arba eema-hot,
 Shlo-sha avot,
 Shnei lu-chot ha-breet,
 Echad Elo-hei-nu
 she-ba-sha-ma-yeem uva-aretz.

אֶחָד עָשָׂר מִי יוֹדֵעַ?
 אֶחָד עָשָׂר אָנִי יוֹדֵעַ!
 אֶחָד עָשָׂר כּוֹכְבֵי־א,
 עֶשְׂרֵה דְבָרֵי־א,
 תְּשֻׁעָה יִרְחִי לְדָה,
 שְׁמוֹנֶה יָמֵי מִלָּה,
 שִׁבְעָה יָמֵי שַׁבָּתָא,
 שְׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת,
 שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׂמַיִם וּבָאָרֶץ.

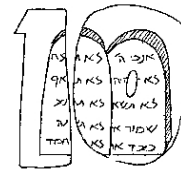


are the months of
 Pregnancy.

Tee-sha mee yo-dei-a?

Tee-sha anee yo-dei-a.
 Tee-sha yar-chei lei-da,
 Shmona y'mei mee-la,
 Shee-va y'mei Shab-ta,
 Shee-sha see-drei Mishna,
 Cha-mee-sha chum-shei Torah,
 Arba eema-hot,
 Shlo-sha avot,
 Shnei lu-chot ha-breet,
 Echad Elo-hei-nu
 she-ba-sha-ma-yeem uva-aretz.

תְּשֻׁעָה מִי יוֹדֵעַ?
 תְּשֻׁעָה אָנִי יוֹדֵעַ!
 תְּשֻׁעָה יִרְחִי לְדָה,
 שְׁמוֹנֶה יָמֵי מִלָּה,
 שִׁבְעָה יָמֵי שַׁבָּתָא,
 שְׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת,
 שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׂמַיִם וּבָאָרֶץ.



are the Ten
 Commandments.

A-sa-ra mee yo-dei-a?

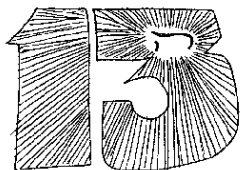
A-sa-ra anee yo-dei-a.
 A-sa-ra dee-bra-ya,
 Tee-sha yar-chei lei-da,
 Shmona y'mei mee-la,
 Shee-va y'mei Shab-ta,

עֶשְׂרֵה מִי יוֹדֵעַ?
 עֶשְׂרֵה אָנִי יוֹדֵעַ!
 עֶשְׂרֵה דְבָרֵי־א,
 תְּשֻׁעָה יִרְחִי לְדָה,
 שְׁמוֹנֶה יָמֵי מִלָּה,
 שִׁבְעָה יָמֵי שַׁבָּתָא,



- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror
- Korech
- Shulchan Orech
- Tzafun
- Barech
- Hallel
- Nirtza

Who
 Knows
 One



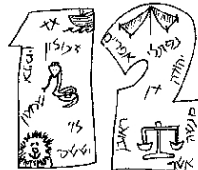
are God's attributes of mercy.

Shlo-sha-asar mee yo-dei-a?

Shlo-sha-asar anee yo-dei-a.
 Shlo-sha-asar mee-da-ya,
 Shneim-asar sheev-ta-ya,
 Echad-asar koch-va-ya,
 A-sa-ra dee-bra-ya,
 Tee-sha yar-chei lei-da,
 Shmona y'mei mee-la,
 Shee-va y'mei Shab-ta,
 Shee-sha see-drei Mishna,
 Cha-mee-sha chum-shei Torah,
 Arba eema-hot,
 Shlo-sha avot,
 Shnei lu-chot ha-breet,
 Echad Elo-hei-nu
 she-ba-sha-ma-yeem uva-aretz.

שְׁלֹשָׁה עָשָׂר מִי יוֹדְעֵי?

שְׁלֹשָׁה עָשָׂר אָנִי יוֹדְעֵי!
 שְׁלֹשָׁה עָשָׂר מְדִיא,
 שְׁנַיִם עָשָׂר שְׁבַטִיא,
 אֶחָד עָשָׂר כּוֹכְבִיא,
 עֶשְׂרֵה דְבָרִיא,
 תְּשַׁעַה יְרַחֵי לְדָה,
 שְׁמוֹנֵה יָמֵי מִילָה,
 שְׁבַעַה יָמֵי שְׁבַתָא,
 שְׁשֵׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת,
 שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ
 שְׁבַשְׁמַיִם וּבָאָרֶץ.



are the Tribes of Israel.

Shneim-asar mee yo-dei-a?

Shneim-asar anee yo-dei-a.
 Shneim-asar sheev-ta-ya,
 Echad-asar koch-va-ya,
 A-sa-ra dee-bra-ya,
 Tee-sha yar-chei lei-da,
 Shmona y'mei mee-la,
 Shee-va y'mei Shab-ta,
 Shee-sha see-drei Mishna,
 Cha-mee-sha chum-shei Torah,
 Arba eema-hot,
 Shlo-sha avot,
 Shnei lu-chot ha-breet,
 Echad Elo-hei-nu
 she-ba-sha-ma-yeem uva-aretz.

שְׁנַיִם עָשָׂר מִי יוֹדְעֵי?

שְׁנַיִם עָשָׂר אָנִי יוֹדְעֵי!
 שְׁנַיִם עָשָׂר שְׁבַטִיא,
 אֶחָד עָשָׂר כּוֹכְבִיא,
 עֶשְׂרֵה דְבָרִיא,
 תְּשַׁעַה יְרַחֵי לְדָה,
 שְׁמוֹנֵה יָמֵי מִילָה,
 שְׁבַעַה יָמֵי שְׁבַתָא,
 שְׁשֵׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת,
 שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ
 שְׁבַשְׁמַיִם וּבָאָרֶץ.

Singing Activity

Since the song is written in question and answer form, you may assign the answers to different participants. The whole "chorus" sings the question: "Who knows one (two, etc.)?" and the preassigned respondent sings the answer "I know one, One is our God . . ." every time that number comes up. No one dare fall asleep and miss a turn in the rotation.

An Advanced "Who Knows One?"

- Who knows three?** Name the three fathers of Israel. (Hint: A..., I..., J...)
- Who knows the four mothers of the Torah?** (Hint: S..., R..., R ..., L...)
- Who knows the "fours" of the Seder?**
- Who knows the five books of the Torah in English and in Hebrew?** (Hint: G..., E..., L..., N..., D...; ...ד, ...ב, ...ו, ...ש, ...ג)
- Who knows the ten commandments?** (See Exodus 20)
- Who knows the ten plagues?**
- Who knows Jacob's twelve sons?*** Hint: Leah's sons: R..., Sh..., L..., J..., Y..., Z... Rachel's: J..., B... Zilpah's: G..., A... Bilhah's: D..., N...
- Who knows 613?**

Chad Gad-ya Just One Kid



חַד גַּדְיָא

This is the Jewish "Old MacDonald Had a Farm." Preassign a stanza to volunteers who must produce an appropriate sound or gesture for each subsequent aggressor. For example, the goat might say "maa," the cat "meow," and the dog "woof." The stick could make a banging sound, the fire might "sizzle," and the water, "glug-glug." Think up appropriate sounds for the ox and the slaughterer. The angel of death

and God require the greatest creativity and delicacy. Everyone sings the verses, while the preassigned participant adds a sound and/or visual effect each time. For example, "ata shunra (meow) v'achla l'gad-ya (maa-maa) . . ." [The cat came (meow) and ate up the goat (maa-maa) that my Father bought for two coins]. The song, translated below, appears in Hebrew on p. 82.



Kadesh
Urchatz
Karpas
Yachatz
Maggid
Rachtza
Motzi
Matza
Maror
Korech
Shulchan
Orech
Tzafun
Barech
Hallel
Nirtza

Chad
Gadya

Chorus:

Just one kid, just one kid
That my Abba bought for two zuseem.
CHAD GADYA, CHAD GADYA.

1 Along came the **cat** ("meow")
and ate the **kid** ("maa")
that my **Abba** bought for two zuseem.
CHAD GADYA, CHAD GADYA.

2 Along came the **dog** ("woof")
and bit the **cat** ("meow")
that ate the **kid** ("maa")
that my **Abba** bought for two zuseem.
CHAD GADYA, CHAD GADYA.

3 Along came the **stick** ("bang")
and hit the **dog** ("woof") . . .

4 Along came the **fire** ("sizzle")
and burned the **stick** ("bang") . . .

5 Along came the **water** ("gurgle")
and quenched the **fire** ("sizzle") . . .

6 Along came the **ox** ("slurp")
and drank the **water** ("gurgle") . . .

Final Verse:

9 Then came **the Holy One**, blessed be He
and destroyed the **angel of death**
that slew the **slaughterer**
that killed the **ox** ("slurp")
that drank the **water** ("gurgle")
that quenched the **fire** ("sizzle, crackle")
that burned the **stick** ("bang")
that beat the **dog** ("woof")
that bit the **cat** ("meow")
that ate the **kid** ("maa")
that my **Abba** bought for two zuseem.
CHAD GADYA, CHAD GADYA.

Measure for Measure

WRITTEN IN ARAMAIC and modelled on German folksongs, this ballad – which has no overt connection to Pesach – entered the Ashkenazi Haggadah in the 15th-16th century. Hardpressed Jewish commentators have discovered a moral lesson between the lines: measure for measure, an oppressor will always be swallowed by a greater oppressor until God redeems the world from death.

Slipping in a Popular Tune

ALTHOUGH THERE ARE ancient Jewish melodies, many “Jewish” melodies are originally borrowed from the general musical world. The Hassidic movement made it a great virtue to borrow secular tunes and redirect their musical energies to the service of God. For example, French Habad (Lubavitch) Hassidim enjoy singing Shabbat songs to the music of the *Marseillaise* – the secularist anthem of the French Revolution. They believe that thereby they are redeeming the divine sparks of creativity that have been imprisoned in the encasing of a misguided militantly anti-religious movement.

You too may wish to set the words of the Pesach songs to well-known showtunes or folksongs (for example, “There was an old lady who swallowed a fly”).

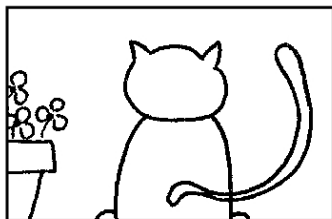


Ben Shahn, “Chad Gadya”

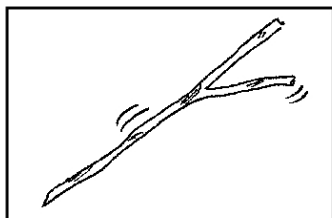
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CHAD GAD-YA, CHAD GAD-YA

*D'za-been abba bee-trei zu-zei
Chad gad-ya (2x)*

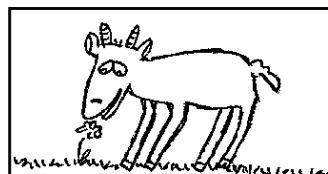


*V'ata chal-ba v'na-scha-ch l'shun-ra
D'ach-la l'gad-ya
D'za-been abba bee-trei zu-zei
Chad gad-ya (2x)*



*V'ata nura v'saraf l'chu-tra
D'hee-ka l'chal-ba
D'na-shach l'shun-ra
D'ach-la l'gad-ya
D'za-been abba bee-trei zu-zei
Chad gad-ya (2x)*

חַד גַּדְיָא, חַד גַּדְיָא
דְּזַבִּין אַבָּא בְּתַרְי זַוְיָ,
חַד גַּדְיָא, חַד גַּדְיָא.



וְאַתָּא שׁוֹנְרָא, וְאַכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרְי זַוְיָ,
חַד גַּדְיָא, חַד גַּדְיָא.

*V'ata shun-ra v'ach-la l'gad-ya
D'za-been abba bee-trei zu-zei
Chad gad-ya (2x)*

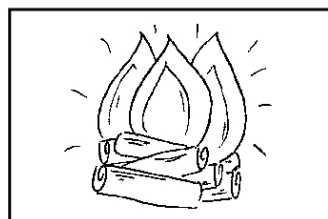


וְאַתָּא כְּלָבָא, וְנִשְׁדָּ לְשׁוֹנְרָא,
דְּאַכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרְי זַוְיָ,
חַד גַּדְיָא, חַד גַּדְיָא.

*V'ata chu-tra v'hee-ka l'chal-ba
D'na-shach l'shun-ra
D'ach-la l'gad-ya
D'za-been abba bee-trei zu-zei
Chad gad-ya (2x)*

וְאַתָּא חוּטְרָא, וְהִכָּה לְכָלְבָּא,
דְּנִשְׁדָּ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרְי זַוְיָ,
חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא נוּרָא, וְשַׂרְף לְחוּטְרָא,
דְּהִכָּה לְכָלְבָּא,
דְּנִשְׁדָּ לְשׁוֹנְרָא,
דְּאַכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרְי זַוְיָ,
חַד גַּדְיָא, חַד גַּדְיָא.

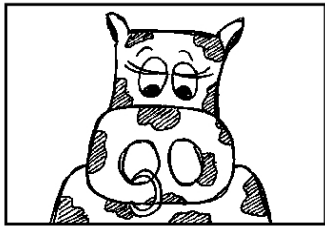
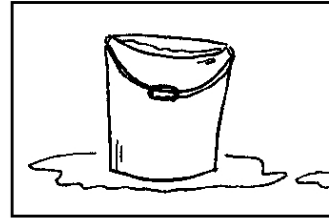


- Kadesh
- Urchatz
- Karpas
- Yachatz
- Maggid
- Rachtza
- Motzi
- Matza
- Maror
- Korech
- Shulchan Orech
- Tzafun
- Barech
- Hallel
- Nirtza**

Chad Gadya

V'ata maya v'cha-va l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shun-ra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)

וְאַתָּא מַיָּא, וְכַבָּה לְנוּרָא,
 דְּשַׂרְף לְחוּטְרָא,
 דְּהִפָּה לְכַלְבָּא,
 דְּנִשֵּׁף לְשׁוּנְרָא,
 דְּאִכְלָה לְגַדְיָא,
 דְּזַבִּין אַבְא בַּתְרֵי זִוְיָ,
 חַד גַּדְיָא, חַד גַּדְיָא.



V'ata tora v'shata l'maya
 D'chava l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shun-ra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)

וְאַתָּא תּוּרָא, וְשַׁתָּא לְמַיָּא,
 דְּכַבָּה לְנוּרָא,
 דְּשַׂרְף לְחוּטְרָא,
 דְּהִפָּה לְכַלְבָּא,
 דְּנִשֵּׁף לְשׁוּנְרָא,
 דְּאִכְלָה לְגַדְיָא,
 דְּזַבִּין אַבְא בַּתְרֵי זִוְיָ,
 חַד גַּדְיָא, חַד גַּדְיָא.

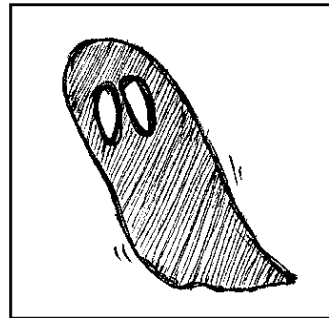
V'ata ha-sho-cheit v'sha-chat l'tora
 D'shata l'maya
 D'chava l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shunra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)

וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוּרָא,
 דְּשַׁתָּא לְמַיָּא,
 דְּכַבָּה לְנוּרָא,
 דְּשַׂרְף לְחוּטְרָא,
 דְּהִפָּה לְכַלְבָּא,
 דְּנִשֵּׁף לְשׁוּנְרָא,
 דְּאִכְלָה לְגַדְיָא,
 דְּזַבִּין אַבְא בַּתְרֵי זִוְיָ,
 חַד גַּדְיָא, חַד גַּדְיָא.



V'ata ma-lach ha-mavet
 v'sha-chat la-sho-cheit
 D'sha-chat l'tora
 D'shata l'maya
 D'chava l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shunra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)

וְאַתָּא מְלַאךְ הַמּוֹת, וְשַׁחַט לְשׁוֹחֵט,
 דְּשַׁחַט לְתוֹרָא,
 דְּשַׁתָּא לְמֵיָא,
 דְּכַבָּה לְנוּרָא,
 דְּשָׂרָף לְחוּטְרָא,
 דְּהִכָּה לְכַלְבָּא,
 דְּנִשֵּׁף לְשׁוֹנְרָא,
 דְּאֶכְלָה לְגַדְיָא,
 דְּזָבִין אַבָּא בְּתַרְי זְוֵי,
 חַד גַּדְיָא, חַד גַּדְיָא.



Kadesh
 Urchatz
 Karpas
 Yachatz
 Maggid
 Rachtza
 Motzi
 Matza
 Maror
 Korech
 Shulchan
 Orech
 Tzafun
 Barech
 Hallel
 Nirtza



Arye Allweil
 (first Israeli Army Haggadah, 1949)

V'ata Ha-Ka-dosh Baruch Hu
 v'sha-chat l'ma-lach ha-mavet
 D'sha-chat la-sho-cheit
 D'sha-chat l'tora
 D'shata l'maya
 D'chava l'nura
 D'saraf l'chu-tra
 D'hee-ka l'chal-ba
 D'na-shach l'shunra
 D'ach-la l'gad-ya
 D'za-been abba bee-trei zu-zei
 Chad gad-ya (2x)

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא,
 וְשַׁחַט לְמַלְאךְ הַמּוֹת,
 דְּשַׁחַט לְשׁוֹחֵט,
 דְּשַׁחַט לְתוֹרָא,
 דְּשַׁתָּא לְמֵיָא,
 דְּכַבָּה לְנוּרָא,
 דְּשָׂרָף לְחוּטְרָא,
 דְּהִכָּה לְכַלְבָּא,
 דְּנִשֵּׁף לְשׁוֹנְרָא,
 דְּאֶכְלָה לְגַדְיָא,
 דְּזָבִין אַבָּא בְּתַרְי זְוֵי,
 חַד גַּדְיָא, חַד גַּדְיָא.

Next
 Year
 in
 Jerusalem

Conclusion - Nirtza

נִרְצָא

1. **The Pesach Seder** ends with a prayer that all our efforts to perform the Seder properly may be pleasing and acceptable to God. The prayer was composed by Rabbi Yosef Tov-Elem, 11th C. France.

2. **We also** look forward to next year's Seder. Hopefully we will celebrate it in a more peaceful world and in a fully restored Jerusalem. We conclude with **Next Year in Jerusalem**.

Oseh Shalom

GOD makes peace in heaven, and so may God make peace over us, all Israel [and humanity]. Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

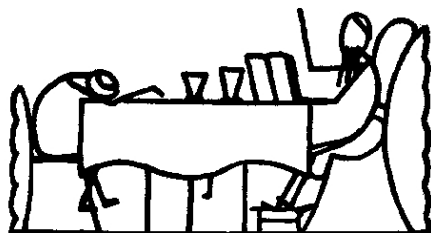
*Oseh shalom beem-romav
hu ya-aseh shalom aleinu
v'al kol Yisrael v'eemru amen.*

The Concluding Poem: Looking Forward to Next Year's Seder

CONCLUDED is the Pesach Seder, Finished down to the last detail with all its laws and customs. As we have been able to conduct this Seder, So may we someday perform it in Jerusalem. Pure One who dwells in the palace, Support your congregation countless in number. May you soon lead the offshoots of your stock, Bringing the redeemed to Zion in joy.

חֲסֵל סְדוֹר פֶּסַח כְּהִלְכָתוֹ,
כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כִּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ,
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.

יְיָ שׁוֹכֵן מְעוֹנָה,
קוֹמֵם קְהֵל עֵדוּת מִי מְנָה.
בְּקִרְוֹב נְהַל נְטִיעֵי כִנֶּה,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.



Otto Geismar, 1927

All sing:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!
La-Shana Ha-ba-a Bee-Yeru-sha-layeem!
NEXT YEAR IN JERUSALEM!

Storyteller's Appendix

כָּל הַמְרִיבָה

“The more one expands and embellishes the story, the more commendable it is”

The Haggadah recommends that parents go beyond the text of the Haggadah and improvise dramatically in retelling the story of the Exodus. The **traditional Haggadah does not include a script for the storyteller** nor even bring the appropriate Biblical chapters.

Some parents like to tell the story in their own words. Others ask the children to retell what they have learned in school under three major headings:

1. What was it like to be a slave?
 2. What do you know about Moshe as a baby and as a young man?
 3. How did the Jews finally become free?
- (Before the Seder ask the children to prepare drawings to illustrate these themes and then to show and tell what they drew). **Many parents** prefer to use a script. Try reading aloud one of the following selections (pages 86-90).

A Philosopher at Home: David Hartman

OUR FAMILY labors a long time at our Seder trying to grasp the first part of the Haggadah: “We were slaves in the land of Egypt.” I ask my children: **What do you think it feels like to be a slave?**

ONCE I TOLD my four-year-old a story about a boy who did not see his Daddy for a year: “The boy had a birthday and Daddy couldn’t come. Then Daddy called and said, ‘I’m going to come home.’ The boy invited all his friends to come and see his Daddy, because he loved him. He said, ‘Abba is coming home.’ He watched his Mommy cook kugel, his Daddy’s favorite. Just after his friends had come, Abba called to say, ‘The boss won’t let me come.’ The little boy said, ‘What do you mean, the boss won’t let you come? Tell him your son wants you home. Everybody wants you. We miss you!’”

SUDDENLY I could not help it, I started crying and my son started crying about the kid in the story. I created this dialogue of the Abba trying to explain to his little son: “I can’t make my own decisions. The boss decides my movements for me.” We felt the loneliness of the little boy who wanted so much to see his father but who knew that his love is not enough to bring him home. **That is what it means to be a slave. You can’t control your life.**

(That is the story I tell when my child is four. At twelve, I tell another story. At sixteen, still another. On Pesach night I am a multi-faceted storyteller because my autobiography encompasses so many dimensions).



Otto Geismar, 1927

"By Tomorrow Today Will Be a Story"

Isaac Bashevis Singer:

"When a day passes, it is no longer there. What remains of it? Nothing more than a story. If stories weren't told or books weren't written, humans would live like the beasts, only for the day."

Reb Zebulun said, "Today we live, but by tomorrow today will be a story. **The whole world, all human life, is one long story.**"

Children are as puzzled by passing time as grownups. What happens to a day once it is gone? Where are all our yesterdays with their joys and sorrows? Literature helps us remember the past with its many moods. **To the storyteller yesterday is still here** as are the years and the decades gone by.

In stories time does not vanish. Neither do people and animals. For the writer and his readers, all creatures go on living forever. What happened long ago is still present.

(I.B. Singer, Nobel prize laureate, Yiddish literature, from *Zlateh the Goat*)

Forgetfulness and Memory

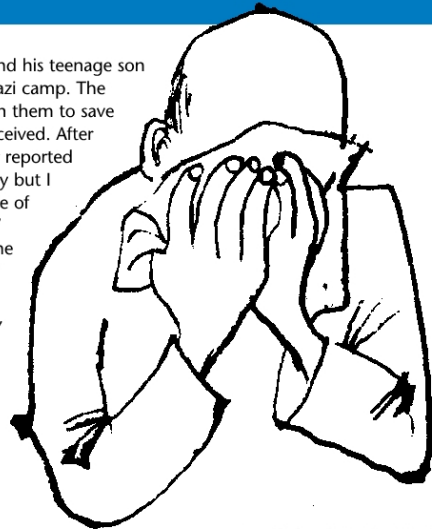
"Forgetfulness leads to exile, while memory is the secret of redemption," says the Baal Shem Tov (18th C. founder of Hassidism). Therefore, we celebrate Passover by teaching ourselves to become inventive storytellers and empathetic listeners.



Trieste Haggadah, 1864

Not By Bread Alone

In the spring of 1945 a father and his teenage son shared the harsh labor in the Nazi camp. The father suggested a pact between them to save part of what little bread they received. After several days of saving the father reported to his son sheepishly: "I am sorry but I have given away our whole store of bread to a new arrival." "Why?" asked the son in desperation. The father explained, "There are two reasons: First, he needed food even more than we and second, I exchanged the bread for a miniature Haggadah." Several days later using this Haggadah, the father was able to raise people's spirits by conducting a Seder for many inmates. Even though matza was unavailable, the Seder gave everyone a special kind of nourishment – hope.



Ben Shahn, "Weeping Man"
(© 1996 Ben Shahn/Vaga, NY)

Heroic Women and Baby Moses

retold by Diana Craig (*The Young Moses*)

In one small corner of Egypt, just where the great river Nile runs into the sea, there lived some people called Israelites. They had come from Israel to Egypt many years before to look for food.

God had promised to look after the Israelites in their new home, and at first everyone was very happy. There was plenty to eat, and they grew strong and had lots of children. Soon their families filled the land.

But then everything changed. The king of Egypt, who was called the Pharaoh, died, and a new Pharaoh became king. He hated the Jews.

"There are so many of them," he grumbled. "Just think what would happen if they turned against us. They might even take sides with our enemies. We must stop them!"

So he thought of a plan. "We'll make them our slaves," he announced with an evil grin. "We'll work them so hard they won't even have time to think of fighting us . . . with a bit of luck they may even die of exhaustion!"

So the Jews slaved from sunrise to sunset, making bricks and moving huge stones to build Egyptian cities. When they were not building cities, they had to dig the fields and plant all the wheat and barley.

The Jews were exhausted, just as the Pharaoh had hoped. But they didn't die. In fact, they didn't even get ill. They stayed just as strong and healthy as ever. The Pharaoh's wicked plan wasn't working.

So he had another idea. He told the nurses that they must kill all Israelite baby boys as soon as they were born. But the nurses knew that God would not approve if they did such a terrible thing, so they made up an excuse.

"We're so sorry, Your Majesty," they lied, not daring to look the Pharaoh in the eye. "But the babies are born so quickly that

we never get there in time."

"All right then," replied the Pharaoh angrily. "They'll just have to be thrown in the river instead!"

All the Jewish mothers were terrified and tried to hide their babies. One mother hid her newborn boy in a corner of her house. If anyone heard him crying and wondered about the noise, she knew what to say.

"It's a sick sheep I'm looking after," she would tell them. "Funny, isn't it, how they sound just like babies when they're ill?" No one suspected anything.

But soon the baby grew too big to hide. "I know what I'll do," thought his mother. "I'll make a little ark of reeds and float the baby on the river, near where the Pharaoh's daughter comes to wash every morning, and she's sure to find him. She has no children of her own, and she's not nearly as cruel as that wicked king. Perhaps she'll feel sorry for my baby and save him."



Leon Baxter

So the mother took a big basket and painted the outside with black, sticky stuff called pitch, to stop the water from getting in. Then she laid the baby inside and put the basket among the reeds near the river bank. She told her daughter, Miriam, to stay and see what happened.

Sure enough, the princess came down to the water's edge and stopped the basket. She sent one of her servants to fetch it, and she was amazed to see a little baby tucked up snugly inside.

"Whatever are you doing here?" she exclaimed, picking him up and giving him a cuddle. And then she guessed the truth. "You must be one of the Jewish babies, and your mother has hidden you here for safety. Well, I don't care what my father says, I won't throw you in the river."



Returning Moses to the Haggadah

SOME HAVE ARGUED that Moses was deliberately excluded from the Haggadah to avoid deifying a human leader. Certainly the hero of the traditional Haggadah is and should be God. But it is likely that Moses was often mentioned in the rabbinic Seder when parents told their children the story of the Exodus. We have introduced Moses explicitly into our Haggadah as recommended by Moses Maimonides: *"It is a mitzvah to tell the children about the Exodus even if they did not ask . . . If the children are mature and wise, tell them all that happened to us in Egypt and all the miracles God did for us by means of Moses . . ."*

(Laws of Chametz and Matza 7:2).

Who Will Be Today's Midwives?

ONE SUNDAY morning in 1941 in Nazi-occupied Netherlands, a mysterious character rode up on his bicycle and entered the Calvinist Church. He ascended the podium and read aloud the story of the midwives who saved the Hebrew babies and defied Pharaoh's policy of genocide. "Who is today's Pharaoh?" he asked. "Hitler," the congregation replied. "Who are today's Hebrew babies?" "The Jews." "Who will be today's midwives?" He left the church, leaving his question hanging in the air.

During the war (1941-1945) seven families from this little church hid Jews and other resisters from the Nazis.

(See the full story in the Leader's Guide, p. 49)



Moses' Mother and Sister

Simon Solomon, England, 19th C.

The Shifra and Puah Award

AL AXELRAD, the Hillel rabbi at Brandeis University in the 1960's, established this annual award for non-violent resistance to tyranny. He named it after the midwives who resisted and outsmarted Pharaoh and saved the Hebrew infants from drowning. (In Tel Aviv the maternity hospital is located at the intersection of Shifra and Puah Street).

To whom would you give this award this year?

Moses Comes of Age

retold by Diana Craig (*The Flight from Egypt*)

When the little boy was old enough, his mother took him back to the princess. "From now on, I shall be his mother," the princess said, "and I'll call him Moses, because I took him from the water." So Moses was brought up like an Egyptian prince, and had everything he could wish for.

But as the years went by, one thing began to bother Moses more and more. Although he lived with the Egyptians, he knew he wasn't one of them. He knew he was really a Jew. He saw how cruel the Egyptians were to his people and it made him very angry. How could the Egyptians treat them so badly? They hadn't done anything wrong. It just wasn't fair.

One day, when Moses had grown up, he decided to visit one of the building sites and see for himself what was going on. He caught sight of one of the Egyptian slave drivers beating a Hebrew slave. Moses completely lost his temper. He picked up a



Leon Baxter

stone and smashed it on the slave driver's head. The man fell to the ground, dead. Moses was horrified at what he had done. Quickly, he buried the body in the sand.

"Don't breathe a word of what's happened, or the Pharaoh will have me killed!" he warned the slave. But the man just couldn't help telling his brother,

and his brother told his aunt, and his aunt told her friend . . . and soon everyone knew.

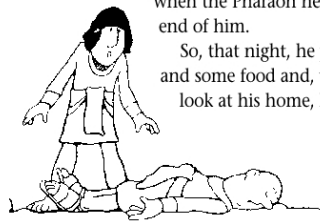
The next day, Moses visited another building site, and saw a big, strong slave bullying a small, weak slave.

"Stop that, you great bully!" shouted Moses.

"Just you try and make me!" the slave answered back cheekily. "You can't boss me about, or I'll tell the Pharaoh how you killed one of his men!"

Moses was terrified. His secret was out, and he knew that when the Pharaoh heard, that would be the end of him.

So, that night, he packed a few clothes and some food and, with a last, longing look at his home, he crept away.



Leon Baxter

Chronicles

**News
of the Past**

15 Aviv 2524 © Reubeni Foundation

Dr. Israel Eldad & Moshe Aumann, Editors

WE QUIT EGYPT TODAY

Pharaoh gives in to Moses as 10th plague wipes out Kingdom's First-born.

Rameses, 15 Aviv. - Moses' oft-repeated plea to Pharaoh Merneptah, to "let my people go", was finally heard today, just after midnight, when the king of Egypt, badly shaken by the death of his eldest son, not only agreed to Moses' request, but actually insisted that the Israelites leave the country immediately. Pharaoh had sent for the Israelite leaders as soon as word had reached him that all of Egypt's first-born - including Pharaoh's - had been "mysteriously" struck down at midnight.



Moses and Aaron had expected the call. They had left for Rameses several hours earlier, after Moses had told reporters: "The period of haggling is over. This time we are going to tell Pharaoh briefly and precisely: Tonight we leave. And I think that this time Pharaoh will relent."

Pharaoh Capitulates

Merneptah surrounded by his Council of Magicians, addressed Moses and Aaron in these words: "Rise up and get you forth from among my people - you and the Children of Israel - and go serve your Lord as you have said. Take your flocks and your herds and be gone!"

But then Merneptah began to mention terms and limitations.

To the consternation of those

present, Moses dared to interrupt Pharaoh, as he curtly rejected all conditions. This was unprecedented in the palace, and contrary to the sacred protocol, in which Moses is well-versed.

Moses declared emphatically that he had been willing to discuss terms before God smote the land of Egypt - but not any more. A smitten people, he added, does not dictate terms; it has to accept them.

Sons of Jacob: Tribes of Israel!

This month shall be unto you the beginning of months. This day shall be unto you the first day of all days till the end of time. For today you have been delivered from slavery unto freedom. Today you have become a nation.

Egypt, with its taskmasters and its heathen beliefs, is behind you. In front of you is the desert, vast and terrible. But this terrifying wilderness leads to a land flowing with milk and honey, to the land of your fathers. Be not dismayed.

For if you will remain faithful to the covenant and willingly undertake all the sacrifices the Lord may exact from you - then He will allow no harm to come to you, and your enemy shall not overpower you.

As you have emerged today from bondage unto freedom, so shall you be free tomorrow in the land of your fathers.

Hear, O Israel: The Lord our God, the Lord is one!

MOSES, The Son of Amram

Hebrews Spared

A summary check of Israelite homes in the Goshen province reveals that the Angel of Death, on his way to smite the sons of Egypt, passed over the families of the Hebrews and left them intact.

It seems the Children of Israel were under God's special protection tonight, for not only are all the first-born sons still alive - but no Israelite died in the course of the night, even of so-called natural causes.

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