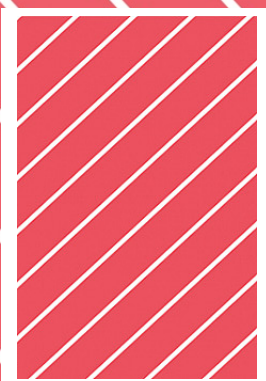


Congregation B'nai Jacob

By Rona Shapiro



INTRODUCTION

Introduction

Contributed by [Rona Shapiro](#)

Source:

Welcome to our B'nai Jacob Video/Virtual Seder! Admittedly this is a pretty weird year, but I hope that you can all find ways to make lemonade out of lemons. Perhaps you have some zoom guests that you otherwise might not have shared seder with. Perhaps with fewer guests and less time cooking, you had more time for spiritual preparation. Perhaps you did something creative that you could not have done if you were actually together!

I think that the most important thing about the seder is to understand the whole thing as a kind of jazz riff. Incredibly, after the destruction of the Temple in Jerusalem in 70CE, Rabban Gamliel invented this seder. No longer would people gather in Jerusalem, sacrifice their lambs, and eat their meal of roasted lamb, bitter herbs, and matzoh. Now each home would be a *mikdash me'at*, a miniature Temple, and each seder leader would be their own High Priest. In other words, the rabbis of old decided to trust each of us with this most central of rituals knowing full well that we were not high priests, that we were not equally educated and learned, that everyone would do their own thing and do it differently, and that would be good enough. It is a profound statement that Judaism at its core belongs to each of us.

So, back to the jazz riff. Don't feel that you need to read each word in the haggadah or go around reading until someone calls "Uncle!" and you eat! Take some time and plan your seder. Consider the text as musical notes. You decide how to put them together, what to add, what to take away. You make your own seder music!

This is not a year with a lot of real guests for most of us, but in general, it is a good idea to get help and not do all the work yourself. At our seder we put notes under each plate with requests like, "Clear the appetizers," or "Serve the Soup" and the person who gets that note knows how they are meant to help out.

Finally, I like to keep some candy next to me at the seder. Isidore Rabi, a Nobel laureate in physics, was once asked, "Why did you become a

imahot, shloshah avot, shnai luchos habrit, echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchos habrit, echad Eloheinu shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchos habrit, echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchos habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchos habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchos habrit, echad Eloheinu shebashamayim u'va'aretz.

scientist?" He said that his mother made him a scientist without ever intending to. Each day when he came home from school she would not, like all the other mothers, ask him what he learned in school. Instead, she would ask, "Izzy, did you ask a good question today?" Good questions are at the heart of all learning and at the heart of a good seder. Toward that end, I throw candy at any child who asks a good question. And if no questions are coming for a while, I threaten the kids with candy!

INTRODUCTION

The Mayflower and Passover

Contributed by [Rona Shapiro](#)

Source:

The Jewish Mayflower – A Different Night

David ben Gurion, first prime minister of the State of Israel, described the importance of the memories preserved on Pesach as he argued for the right to a Jewish State in 1947 in his testimony to the UN Commission on the Partition of Palestine:

“Three hundred years ago a ship called the Mayflower set sail to the New World. This was a great event in the history of England. Yet I wonder if there is one Englishman who knows at what time the ship set sail? Do the English know how many people embarked on this voyage? What quality of bread did they eat? Yet more than three thousand years ago, before the Mayflower set sail, the Jews left Egypt. Every Jew in the world, even in America or Soviet Russia knows on exactly what date they left – the fifteenth of the month of Nisan; everyone knows what kind of bread the Jews ate. Even today the Jews worldwide eat matza on the 15th of Nisan. They retell the story of the Exodus and all the troubles Jews have endured since being exiled. They conclude this evening with two statements: *This year, slaves. Next year, free men. This year here. Next year in Jerusalem, in Zion, in Eretz Israel.* That is the nature of the Jews.

אמהות, שלשה אבות, שני לחות הבית, אחד אלהינו שבשמים ובארץ

שנים עשר מי יודע? שנים עשר אני יודע: שנים עשר שבטאי, אחד עשר כוכבי, עשרה דברים, תשעה ירחי לילה, שמונה ימי מילה, שבעה ימי שבועה, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הבית, אחד אלהינו שבשמים ובארץ

שלשה עשר מי יודע? שלשה עשר אני יודע: שלשה עשר מדינא, שנים עשר שבטאי, אחד עשר כוכבי, עשרה ירחי לילה, שמונה ימי מילה, שבעה ימי שבועה, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הבית, אחד אלהינו שבשמים ובארץ

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba

bimheirah, b'yamainu b'karov. El b'nai, b'nai baitcha b'karov.

Kadosh hu, rachum hu, shadai hu, takif hu yivei baio b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, b'nai baitcha b'karov.

אָדער מי ייִדע

אָדער מי ייִדע? אָדער אָי ייִדע. אָדער אָלוינען שפּעטעם וואָרן

שפּעטעם מי ייִדע? שפּעטעם אָי ייִדע. שפּעטעם אָלוינען שפּעטעם וואָרן

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INTRODUCTION

The Order of the Seder

Contributed by [Rona Shapiro](#).

Source:

Kadesh—Reciting Kiddush

U'Rechatz—Washing the hands

Karpas—Eating a vegetable dipped in salt-water

Yachatz—Breaking the middle matzah

Maggid—Reciting the Haggadah

Rachitzah—Washing the hands a second time

Motzi—Reciting the blessing *HaMotzi*

Matzah—Reciting the blessing *al achilas matzah* and eating the matzah

Maror—Eating the bitter herbs

Korech—Eating a sandwich of matzah and bitter herbs

Shulchan Orech—Eating the festive meal

Tzafun—Eating the *afikoman*

Beirach—Reciting grace

Hallel Nitzah—Reciting Hallel, psalms of praise; the promise that G-d will
accept our service

Traditional - Kadesh

Contributed by [Haggadot](#)

Source: Traditional Haggadah Text

The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)

וְהִיא עֶרֶב וְהִיא בֹקֶר יוֹם הַשְּׁשִׁי. וְנִלְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל אֲבָעִם. וְכָל אֱלֹקִים בְּיוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מְכַל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וְיִבְרָךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וְיִקְדֹּשׁ אוֹתוֹ כִּי בּוֹ שָׁבֹת מְכַל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת

*(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz
v'choltza' am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah,
vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et
yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim
la-asot.)*

("And there was evening and there was morning, the sixth day. Now the
heavens and all their host were completed. And on the seventh day God
finished His work of creation which He had made. And God blessed the
seventh day and made it holy, for on that day God rested from His work and
ceased creating.)

בִּרְוַח אֲתָה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַנֶּגֶן

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created
the fruit of the vine.

**בִּרְוַח אֲתָה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרַח בְּנוֹ מְכַל עָם וְרוֹמַמְנוּ מְכַל לָשׁוֹן
וְקִדְשָׁנוּ בְּמִצְוֹתָיו. וְנִתְּנָן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָה ו) מוֹשְׁדֵי
לְשִׁמְחָה, חֲגִים וְזִמְנִים לְשִׁשׁוֹן, אֵת יוֹם (הַשְּׁבֹת הַזֶּה וְאֵת יוֹם) חַג הַמַּצּוֹת הַזֶּה, זְמַן
חֲרוּמָנוּ (בְּאַהֲבָה). מְקַרָּא קִדְשׁ, זָכַר לַיְצִיאַת מִצְרָיִם. כִּי בְנוֹ בְּחִרְתָּ וְאוֹמַנְתָּ קִבְּשָׁתָּ
מֶכַל הָעַמִּים, (וְשִׁבֹּת) וּמוֹשְׁדֵי קִדְשׁ (בְּאַהֲבָה וּבְרַצּוֹן) בְּשִׁמְחָה וּבְשִׁשׁוֹן הַנֶּחֱלָתָנוּ.
בִּרְוַח אֲתָה יי מְקַדֵּשׁ (הַשְּׁבֹת ו) יִשְׂרָאֵל וְהַזְּמַנִּים**

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדִיר הוּא

אָדִיר הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּנִימִינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה
בְּנָה בֵּיתְךָ בְּקָרוֹב
בְּחֹר הוּא, גָּדוֹל הוּא, זָגוּל הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּנִימִינוּ בְּקָרוֹב. אֵל
בְּנָה, אֵל בְּנָה, בְּנָה בֵּיתְךָ בְּקָרוֹב

הָדוֹר הוּא, וְחֵיק הוּא, זָכָא הוּא, חֲסִיד הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּנִימִינוּ
בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, בְּנָה בֵּיתְךָ בְּקָרוֹב
טְהוֹר הוּא, נְחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מֶלֶךְ הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּנִימִינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, בְּנָה בֵּיתְךָ בְּקָרוֹב

נוֹכָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צָדִיק הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּנִימִינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, בְּנָה בֵּיתְךָ בְּקָרוֹב
קְדוֹשׁ הוּא, רְחוּם הוּא, שְׁדִי הוּא, מְקוֹף הוּא יְבִנָּה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּנִימִינוּ
בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, בְּנָה בֵּיתְךָ בְּקָרוֹב

Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Hadur hu, vatik hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Tahor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah,

Traditional - Nirtzah

Contributed by [Haggadot](https://www.haggadot.com)

Source: Traditional

נִרְצָה

After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded.

חָסַל סִדּוּר פֶּסַח כְּהַלְכָתוֹ, כְּכָל מִשְׁפָּט וְהִלְכָתוֹ, כְּאַשְׁרֵי נִכְנָס לְפֶדֶת אֹתוֹ, בְּן הַנֶּגֶד לְאַשְׁמוֹתוֹ, וְהַ שְׁוֶן מְעוֹנָה, קוֹמִים קֹהֵל עֲבֹד מִי מְנָה, בְּקִרְבָּה נִהְלֵל נְטִיעַ כְּנָה, פְּדִים לְצִיּוֹן בְּרִנָּה.

Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov nahei nitei chanah, p'duyim l'tzion b'rinah.

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

At the conclusion of the Seder, everyone joins in singing:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu miko-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot l'imnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher l'itziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uvratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

בָּרוּךְ אַתָּה יי אלהינו מֶלֶךְ הַעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אלהינו מֶלֶךְ הַעוֹלָם הַמְבָרֵךְ בֵּין קוֹדֶשׁ לְחֵל, ין אור וְשָׁרָא לְעַמִּים, בֵּין יום הַשְׁבִּיעִי לְשִׁשִּׁת יומי הַמַּעֲשֶׂה. בֵּין קוֹדֶשׁ שְׁבֹעַ לְקוֹדֶשׁ יום טוב הַבְּדִלָּה, וְאַתָּה יום הַשְׁבִּיעִי מְשֻׁשֶׁת יומי הַמַּעֲשֶׂה קוֹדֶשׁ. הַבְּדִלָּה וְקוֹדֶשׁ אֶת עַמְּךָ וְיָרָא לְבִקְדוּשְׁתְּךָ. בְּרוּךְ אַתָּה יי הַמְבָרֵךְ בֵּין קוֹדֶשׁ לְקוֹדֶשׁ

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'chosh'ech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a

distinction between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Praised are you, Adonai, who distinguishes between degrees of sanctity.)

Say this Shehechiyanu blessing the first Seder night only:

בָּרַךְ אֱתָהּ יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינֵנוּ וְקִיַּמֵּנוּ וְהִגִּיעָנוּ לְזֶמַּן הַזֶּה

*Baruch atah Adonai, Eloheinu melech ha-olam,
she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

For ours is a holy journey. We falter, but will not turn back. Embracing the challenge of tradition, we clear new paths to the future. Ours is a holy journey, a journey towards new song.

READERS

For hundreds of years, seders have concluded with the words: "Next year in Jerusalem."

—

Jerusalem. A name that means city of peace, integrity, wholeness.

—

Jerusalem. A city of walls, ancient and new. Walls of apricot Jerusalem stone. Walls of misunderstanding, hatred, and violence between religious and secular, Jew and Arab, woman and man.

—

Jerusalem, what is our hope for your rebuilding?

ALL

A year of equality and inclusiveness.

A year of wholeness for our people.

A year of peace for all the peoples who sing to you, Jerusalem.

NIRTZAH

Nirtzah

Contributed by [Rona Shapiro](#)

Source:

Nirtzah – from the Ma'yan Haggadah

READERS

Risking together what we never imagined possible on our own, we keep walking. The sea rises to our nostrils. Then, with a breath, the waters part.

Following fire and cloud we stumble through endless desert. At night we build fragile shelters that sway in the wind. The water is too bitter to drink. Even manna sometimes tastes like sand.

Some cry out for Egypt, long to return to the known.

ALL

How does our journey to freedom continue?

READERS

We re-awaken deep yearnings; for history and song, for learning and connection.

We glimpse new possibilities: for our lives and our communities, for our families and the world.

Some begin to plot change immediately. Others sit in the silence and absorb.

ALL

URCHATZ

Traditional - Urchatz

Contributed by [Haggadot](#)

Source: Traditional

Ritually wash hands without reciting the blessing. The need for hand washing before eating vegetables is no longer a ritual requirement, however, it is included here in the traditional Seder.

KARPAS

Traditional - Karpas

Contributed by [Haggadot](#)

Source: Traditional

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

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

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.

HALLEL

Fourth Cup

Contributed by [Rona Shapiro](#)

Source:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Cups of Elijah and Miriam

Contributed by [Rona Shapiro](#).

Source:

Elijah's Cup (Open the Door and Sing)

אָלעזיז הַנָּבִיא, אָלעזיז הַתְּשֻׁבָּה, אָלעזיז הַגִּלְעָדִי בְּמַהֲרָה יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בְּיָדָיו

Eliyahu Hanavie, Elyahu Hatshbi, Elyahu Hagiladi, Bimherah Yavo Elenu
Im Mashiach Ben David.

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, May he soon come
to us, with Mashiach the son of David.

Miriam's Cup – Pass around an empty cup. Invite each person to fill the cup
with a bit of water from their cup and add a blessing for redemption in the
coming year.

מָרְיָם הַנְּבִיאָה עַל וְזַמְרָה בְּיָדָהּ

מָרְיָם תִּרְקֹד אֶתְנוּ לְהַגְדִּיל זְמַרְתָּ עוֹלָם

מָרְיָם תִּרְקֹד אֶתְנוּ לְתַקֵּן אֶת-הָעוֹלָם

בְּמַהֲרָה בִּימֵינוּ יֵאָחַד מָרְיָנוּ

אֶל מִי הַיְשִׁיעָה

Miriam ha-n'vi'ah oz v'zimrah b'yadah.

Miriam tirkod itanu l'hagdil zimrat olam.

Miriam tirkod itanu l'taken et ha-olam.

Bimheyrach v'yameynu hi t'vienu el mey ha-y'shuah.

Miriam the prophet, strength and song in her hand

Miriam dance with us in order to increase the song of the world.

Miriam dance with us in order to repair the world.

Soon she will bring us to the waters of redemption.

Karpas

Contributed by [Rona Shapiro](#).

Source:

Karpas

The symbols of the seder night are rife with paradox representing the
bitterness of slavery and the sweetness of freedom. Sometimes that paradox
is contained with a single item: maror, if you use romaine lettuce for maror,
tastes good at first but become bitter at the end. Matzah is called the bread
of our affliction but it is also the bread of redemption, eaten as the Jews fled
to freedom in the desert. Karpas represents spring but we dip it in salt water
reminiscent of our tears. Karpas represents the mortar of brick making
when we were slaves but tastes sweet, made with the apples symbolic of the
Jewish women who gave birth under apple trees. Throughout the night we
maintain the tension between dramatizing our slavery and celebrating our
freedom from tyranny.

Traditional - YachatzContributed by [Haggadot](#)Source: Traditional

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to "steal" or "find" and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the "Motzi-Matzah" and "Korech"

Your hand and satisfy the will of all living things (Psalms 146:16). Blessed is the man that trusts in the Lord and the Lord is his security (Jeremiah 17:7). I was a youth and I have also aged and I have not seen a righteous man forsaken and his offspring seeking bread (Psalms 37:25). The Lord will give courage to His people. The Lord will bless His people with peace (Psalms 29:11).

ברך, כוס שלישית
Barech, Third Cup of Wine

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פֶּרִי הַגָּפֶן

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

ה' קדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירֵאָיו, כִּפְּרִים כָּשׁוּ וְנִעְטָב, וְדוֹשֵׁי ה' לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לַי' כִּי טוֹב כִּי לַעֲלֹם חֲסִידוֹ, פּוֹתֵם אֶת עֲדָה, וּמַשְׁבִּיעַ לְכָל חַי כְּצִיּוֹן. בְּרִיךְ הַגִּבּוֹר אֲשֶׁר יִבְרַח בָּנוּ, וְהִגֵּה ה' מִקְרָנוֹ. נַעַר הַיְיִוִּתִי גַם יִזְכְּרֵנוּ, וְלֹא נֵאֱדִיף נִעְזָב, וְנִרְגָּעוּ מִבְּקִשׁ לִחְסֵם. יי עֲזֹ לַעֲמֹתוֹ ה', וְנִתֵּן, ה' יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

May the Merciful One reign over us forever and always. May the Merciful One be blessed in the heavens and in the earth. May the Merciful One be praised for all generations, and exalted among us forever and ever, and glorified among us always and infinitely for all infinities. May the Merciful One sustain us honorably. May the Merciful One break our yolk from upon our necks and bring us upright to our land. May the Merciful One send us multiple blessing, to this home and upon this table upon which we have eaten. May the Merciful One send us Eliyahu the prophet - may he be remembered for good - and he shall announce to us tidings of good, of salvation and of consolation. May the Merciful One bless my husband/my wife. May the Merciful One bless [my father, my teacher,] the master of this home and [my mother, my teacher,] the mistress of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours, as were blessed Avraham, Yitschak and Ya'akov, in everything, from everything, with everything, so too should He bless us, all of us together, with a complete blessing and we shall say, Amen. From above, may they advocate upon them and upon us merit, that should protect us in peace; and may we carry a blessing from the Lord and charity from the God of our salvation; and find grace and good understanding in the eyes of God and man. [On Shabbat, we say: May the Merciful One give us to inherit the day that will be completely Shabbat and rest in everlasting life.] May the Merciful One give us to inherit the day that will be all good. [The day that is all long, the day that the righteous will sit and their crowns will be on their heads and they will enjoy the radiance of the Divine presence and my our share be with them.] May the Merciful One give us merit for the times of the messiah and for life in the world to come. A tower of salvations is our King; may He do kindness with his messiah, with David and his offspring, forever (I Samuel 22:51). The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen. Fear the Lord, His holy ones, since there is no lacking for those that fear Him. Young lions may go without and hunger, but those that seek the Lord will not lack any good thing (Psalms 34:10-11). Thank the Lord, since He is good, since His kindness is forever (Psalms 118:1). You open

YACHATZ

A False Start

Contributed by [Rona Shapiro](#).

Source:

The beginning of the seder seems strange. We start with Kiddush as we normally would when we begin any festive meal. That we wash but without a blessing and break bread without eating it. What's going on here? It seems that the beginning of the seder is kind of a false start. We act as if we are going to begin the meal but then we realize that we can't – we can't really eat this meal until we understand it, until we tell the story of the exodus from Egypt. So we interrupt our meal preparations with magid. Only once we have told this story do we make Kiddush again, wash our hand again (this time with a blessing) and break bread and eat it! In order to savor this meal, in order to appreciate the sweet taste of Passover, we must first tell our story!

Traditional - Maggid

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Beginning

מגיד

Raise the tray with the matzot and say:

הָא לַחֲמַא עֲנֵינָא ד' אַצְלוּ אַבְהֵתָנָא בְּאַרְעָא דְמִצְרַיִם. כָּל דְּכִפִּין יַיִת וַיִּחַל, כָּל דְּצָרִיר יִיחֵי וַיִּפְסַח. הַשְׁתָּא עָבְדִי, לְשֹׁנָה הַבָּאָה בְּנִי חוֹרִין.

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.

survival, for good, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matsot. Remember us, Lord our God, on it for good and recall us on it for survival and save us on it for life, and by the word of salvation and mercy, pity and grace us and have mercy on us and save us, since our eyes are upon You, since You are a graceful and merciful Power. And may You build Jerusalem, the holy city, quickly and in our days. Blessed are You, Lord, who builds Jerusalem in His mercy. Amen.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מִלְכֵנו אֲדִירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יוֹצֵרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה וְשֹׁמֵר הַמֶּלֶךְ הַטּוֹב וְהַמְּסִיב לְכָל שֶׁבָּכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְסִיב, הוּא יוֹסִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יוֹמְלָנוּ לְעֵד, לַחַן וְלִחְסֵד וְלִכְסֻמִּים וְלִכְנוּ הַצֵּלָה וְהַצִּלָּה, בְּרַכָּה וְיִשׁוּעָה נְתַמָּה פְּרֻסָּה וְכִלְקָלָה וְכֻסְמִים נְחִיִּים וְשְׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב לְעוֹלָם עַל יְחֻסְרָנוּ.

Blessed are You, Lord our God, King of the Universe, the Power, our Father, our King, our Mighty One, our Creator, our Redeemer, our Shaper, our Holy One, the Holy One of Ya'akov, our Shepard, the Shepard of Israel, the good King, who does good to all, since on every single day He has done good, He does good, He will do good, to us; He has granted us, He grants us, He will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.

הַבְרַחְמָנוּ הוּא יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַבְרַחְמָנוּ הוּא יַתְכַּבֵּר בְּשִׁמְיִים וּבְאָרֶץ. הַבְרַחְמָנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפַּאֶר בְּנוּ לְעַד וְלִנְצַח נְצָחִים, וַיִּתְהַדַּר בְּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים. הַבְרַחְמָנוּ הוּא יִפְרֹסֵנוּ בְּכָבוֹד. הַבְרַחְמָנוּ הוּא יִשְׁבּוֹר עָלֵנוּ מַעַל אֲנָאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמָמִית לְאַרְצֵנוּ. הַבְרַחְמָנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵיו הַגָּבִי'א זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת עָלֵינוּ. הַבְרַחְמָנוּ הוּא יִבְרַךְ אֶת בְּרַעְלֵי / אֲשֵׁמֵי. הַבְרַחְמָנוּ הוּא יְבָרֵךְ אֶת [אֲבֵי מוֹרֵי] יִשׁוּעוֹת וְנִחְמוֹת. הַבְרַחְמָנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַגָּבִי'א זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוּרוֹת טוֹבוֹת בְּרַעְלֵי הַבָּיִת הַזֶּה. וְאֶת [אֲמֵי מוֹכְרֵי] בְּרַעְלֵת הַבָּיִת הַזֶּה, אוֹתָם וְאֶת בָּיִתָם וְאֶת זִרְעָם וְאֶת כָּל אֲשֵׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֵׁר לָנוּ, כְּמוֹ שְׁנוֹתְכֶרְנוּ אֲבוֹתֵינוּ אֲבָרְכֶם וְאֶחָד וְאֶחָד בְּכָל מָכָל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כְּלֵנוּ יַחַד בְּבְרַכָּה שְׁלֵמָה, וְנִאֲמַר, אָמֵן. בְּמִרוֹם יִלְמְדוּ עָלֵיָהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהָה לְמִשְׁמַרְתָּ שְׁלוֹם. וְנִשָּׂא בְרַכָּה מֵאֵת ה', וְצִדְקָה מֵאֵלֵהֶי יִשְׁעֵנוּ, וְנִמְצָא חַן וְשֶׁכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאֲדָם. בְּשִׁבְתִּי הַבְרַחְמָנוּ הוּא יְנַחֵלֵנוּ יוֹם שֶׁכָּל שְׁבַת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים. הַבְרַחְמָנוּ הוּא יְנַחֵלֵנוּ יוֹם שֶׁכָּל טוֹב. [יוֹם שֶׁכָּל אֶרֶץ. יוֹם שֶׁצִּדִּיקִים יוֹשְׁבִים וְעִטְרוֹתֵיהֶם בְּכִאֲשִׁייהֶם וְנִהְיִים מִיָּזִי הַשְׂכִּינָה וַיְהִי חִלְקֵנוּ עֲמֻהָה]. הַבְרַחְמָנוּ הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. מְגִדֵּנוּ וְיִשׁוּעוֹת מְלָכֵנוּ וְעִשָּׂה חֶסֶד לְמִשִּׁיחוֹ לְדוֹד וְלִזְרֵעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמִרְמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֲמַר, אָמֵן. יִרְאֵנוּ אֶת

great and holy house that Your name is called upon. Our God, our Father, tend us, sustain us, provide for us, relieve us and give us quick relief, Lord our God, from all of our troubles. And please do not make us needy, Lord our God, not for the gifts of flesh and blood, and not for their loans, but rather from Your full, open, holy and broad hand, so that we not be embarrassed and we not be ashamed forever and always.

בשבת מוסיפין:

On Shabbat, we add the following paragraph

רָצָה וְהִמְלִיכָנוּ ה' אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמַצְוֹת יוֹם הַשַּׁבָּת הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹל הוּא לְפָנֶיךָ לַשַּׁבָּת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמַצְוֹת רְצוֹנָךְ. וּבְרָצוֹנָךְ הַיּוֹם לָנוּ ה' אֱלֹהֵינוּ שְׁלָא תְהֵא צָרָה וְאֶנְחָן וְאֶנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ ה' אֱלֹהֵינוּ בְּנִתְמַת צִיּוֹן עִירָךְ וּבְנִתְנוּ וְיוֹשְׁלִים עִיר קְדוֹשְׁךָ כִּי אַתָּה הוּא בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנִּנְחָמוֹת.

May You be pleased to embolden us, Lord our God, in your commandments and in the command of the seventh day, of this great and holy Shabbat, since this day is great and holy before You, to cease work upon it and to rest upon it, with love, according to the commandment of Your will. And with Your will, allow us, Lord our God, that we should not have trouble, and grief and sighing on the day of our rest. And may You show us, Lord our God, the consolation of Zion, Your city; and the building of Jerusalem, Your holy city; since You are the Master of salvations and the Master of consolations.

אֱלֹהֵינוּ וְאֵלֵהִי אֲבוּתֵינוּ, יְעֲלֶה וְיָבֵא וְיַצִּיעַ וְיַכְאֶה וְיַכְאֶה וְיַפְקִיד וְיַזְכֵּר זְכוּרֵנוּ וּפְקִידוֹתֵנוּ, וְזָכְרוֹן אֲבוּתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבִידְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בְּיָת יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה לְטוֹבָה לָחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם תַּג מַלְּצוֹת הַזֶּה זָכְרֵנוּ ה' אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקִידוֹתֵנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוֹס וְנוֹנֵן וְכֹתֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֲלֵךְ עִינֵינוּ, כִּי אֶל מַלְךְ חַזָּן וְרוֹחוֹם אַתָּה. וּבְנֵה וְיוֹשְׁלִים עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה ה', בּוֹנֵה בְרִמְתִּי וְיוֹשְׁלִים. אָמֵן.

God and God of our ancestors, may there ascend and come and reach and be seen and be acceptable and be heard and be recalled and be remembered - our remembrance and our recollection; and the remembrance of our ancestors; and the remembrance of the messiah, the son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel - in front of You, for

MAGID - BEGINNING

B'yhilu

Contributed by [Rona Shapiro](#).

Source:

This is a Moroccan custom. Someone lifts the seder plate and walks around the table pausing at each chair to wave the plate over that person's head for the duration of this song. While the verses are sung, the person in the chair makes a private wish for the coming year.

בְּרִיחֵלִי יִצְאָנוּ מִמִּצְרַיִם

הָא לַחֲמַת עֲנִיָּא

בְּנֵי חוֹרִין

B'v'hilu yatzanu m'mitzrayim

Ha lachma anya

B'nai Horin

In haste we left Egypt..

This is the bread of our affliction..

Now we are free

Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Four Questions

מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שְׁבָכַל הַלֵּילֹת אֲנִי אוֹכְלִין מִמֶּנּוּ וּמִצָּה, הַלֵּילָה הַזֶּה - כּוֹלֵנוּ מִצָּה

Sheb'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שְׁבָכַל הַלֵּילֹת אֲנִי אוֹכְלִין שְׂאֹר וּבֵיכּוֹרִית - הַלֵּילָה הַזֶּה מָרוֹר

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שְׁבָכַל הַלֵּילֹת אֲנִי מִטְבִּילִין אֶפְסִילוֹ פֶּעַם אֶחָד - הַלֵּילָה הַזֶּה שְׂמֵי פִתִּים

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שְׁבָכַל הַלֵּילֹת אֲנִי אוֹכְלִין בֵּין יוֹשְׁבֵינוּ וּבֵין מְסֻבֵּינוּ - הַלֵּילָה הַזֶּה כָּלֵנוּ מִסֶּם

all flesh since His kindness is forever. And in His great goodness, we always have not lacked, and may we not lack nourishment forever and always, because of His great name. Since He is a Power that feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, Lord, who sustains all.

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנָּחֵלָתָ לְאַבוֹתֵינוּ אֶרֶץ חֲמִידָה וְרַחֲמָה, וְעַל שֶׁהוֹצֵאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹכְרְךָ שֶׁלֹּמֶךְ תָּנִינוּ, וְעַל חֲסִידְךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנְּנָתָנוּ, וְעַל אֲכִילַת מַצּוֹן שֶׁאַתָּה יוֹ וּמְפַרְנֵם אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה

We thank you, Lord our God, that you have given as an inheritance to our ancestors a lovely, good and broad land, and that You took us out, Lord our God, from the land of Egypt and that You redeemed us from a house of slaves, and for Your covenant which You have sealed in our flesh, and for Your Torah that You have taught us, and for Your statutes which You have made known to us, and for life, grace and kindness that You have granted us and for the eating of nourishment that You feed and provide for us always, on all days, and at all times and in every hour.

וְעַל הַכֹּל ה' אֱלֹהֵינוּ, אֲנִחנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יתְבָרַךְ שִׁמְךָ בְּפִי כָל יְמֵי הַיּוֹם וְעוֹלָם וָעֶד. כְּנִתּוֹב: וְאַכְלָתָ וּשְׂבַעְתָּ וּבְרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה ה', עַל הָאֶרֶץ וְעַל הַתּוֹרָן

And for everything, Lord our God, we thank You and bless You; may Your name be blessed by the mouth of all life, constantly forever and always, as it is written (Deuteronomy 8:10): "And you shall eat and you shall be satiated and you shall bless the Lord your God for the good land that He has given you." Blessed are You, Lord, for the land and for the nourishment.

כֻּחֵם גַּם ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עִמָּךְ וְעַל יִרְאָשָׁיו שֶׁיִּרְכָּב וְעַל אֵינִן מִשְׁכָּן בְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֲךָ וְעַל הַבֵּית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּזְכַּר שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ, רַעֲיוֹנוֹנוּ פְּרוֹסְנוּ וְכָל לֵבנוּ וְהַרְוֵנוּ, וְהָרֵנוּ לָנוּ ה' אֱלֹהֵינוּ מִהֵבָה מִכָּל צָרוֹתֵינוּ. וְגַם אֵל תַּצְרִיכֵנוּ ה' אֱלֹהֵינוּ לֹא לִיָּדִי מִתַּנְתָּ בְּשֶׁר וְגַם וְלֹא לִיָּדִי הַלְוֵאתָם, כִּי אִם לִדְבַר הַמַּלְאָה הַפְּתוּחָה הַקְדוּשָׁה וְהִרְחֵבָה, שְׁלֵמָה וְלֹא נִבְּשׁ וְלֹא נִגְלָם לְעוֹלָם וָעֶד

Please have mercy, Lord our God, upon Israel, Your people; and upon Jerusalem, Your city; and upon Zion, the dwelling place of Your Glory; and upon the monarchy of the House of David, Your appointed one; and upon the

יְהִי שֵׁם ה' מְבָרָךְ מְעַתָּה וְעַד עוֹלָם

May the Name of the Lord be blessed from now and forever. (Psalms 113:2)

הַמְתַּמְּן אֹמֵר

The leader says:

בְּרָשׁוֹת מְרִנָּה וְרִבְבוֹתֶיךָ, גְּבֻרָתְךָ [אֵלֵּי־הֵינִי] שְׁאַכְכְּלֵנוּ מִשְׁלֵלֵנוּ.

With the permission of our gentlemen and our teachers and my masters, let us bless [our God] from whom we have eaten.

הַמַּסְבִּים עֲנוּבִים

Those present answer:

גְּבוּרָתְךָ [אֵלֵּי־הֵינִי] שְׁאַכְכְּלֵנוּ מִשְׁלֵלֵנוּ וּבְטוּבוֹ חַיֵּינוּ

Blessed is [our God] from whom we have eaten and from whose goodness we live.

הַמְתַּמְּן חוֹזֵר וְאֹמֵר

The leader repeats and says:

גְּבוּרָתְךָ [אֵלֵּי־הֵינִי] שְׁאַכְכְּלֵנוּ מִשְׁלֵלֵנוּ וּבְטוּבוֹ חַיֵּינוּ

Blessed is [our God] from whom we have eaten and from whose goodness we live.

כָּלֵם אֹמְרִים

They all say:

גְּבוּרָתְךָ אֱמֶתָהּ ה', אֵלֵּי־הֵינִי מְלֶכְךָ הַעוֹלָם, הֵן אַתָּה הַעוֹלָם בְּלֹא בְטוּבוֹ בָּנוּ בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי לַעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תְּמִיד לֹא טָסָר לָנוּ, וְאַל יִחַסֵּר לָנוּ מִזֶּן לַעוֹלָם וָאֵד. בְּאֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל וְיָן וּמְפָרֵס לְכָל וּמְטִיב לְכָל, וּמְזִין מִזֶּן לַעוֹלָם וָאֵד. בְּרִיזְנוֹתֵינוּ אֲשֶׁר בָּרָא. בְּרִיזְנוֹתֵינוּ אֱמֶתָהּ ה', הֵן אַתָּה הַכֹּל.

Blessed are You, Lord our God, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy; He gives bread to

Sheb khol ha-lei-ot anu och-leem bein yo-shveen u-vein m'su-been, ha-lallah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

What Languages can you ask the four questions in?

Contributed by [Rona Shapiro](#)

Source:

Go around the table and find out what languages people can ask the four questions in. Ask them in as many as you can! Don't forget pig latin, klingon, etc.!

BAREICH

Bareich and the Third Cup of Wine

Contributed by [Rona Shapiro](#)

Source:

בָּרַךְ

Bless

מוזגים כוס שלישי ומברכים ברכת המזון

We pour the third cup and recite the Grace over the Food

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֻלְמִים. אֲזַי מָלֵא שְׁחוֹלֶךְ פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזַי נִמְחְרוּ בְּגוּוֹם: הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמִיחִים. שׁוּבָה ה' אֶת שְׁבִיתֵנוּ כְּאֶפְרַיִם בְּנֹגֶב. הִזְרָעִים בְּדִמְעָה, בְּרִנָּה וְקִצְרוּ. הָלוֹךְ יֵלֶךְ וְכֵבֶה נֵשָׂא מִשָּׁן הַחֶבֶר, בֹּא יָבֹא בְרִנָּה נִשָּׂא אֲלֵמֵינוּ.

A Song of Ascents; When the Lord will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of mirth and our tongue joyful melody; then they will say among the nations; "The Lord has done greatly with these." The Lord has done great things with us; we are happy. Lord, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. He who surely goes and cries, he carries the measure of seed, he will surely come in joyful song and carry his sheaves. (Psalms 126)

שלשה שאכלו אחד חיבים לזמן והמתן פותח

Three that ate together are obligated to introduce the blessing and the leader of the introduction opens as follows:

רבותי נברך

My masters, let us bless:

המסבים עונים

All those present answer:

Tzafun

Contributed by [Julie R.](#)

Source: Traditional

Tzafun

תפן

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

-- FOUR QUESTIONS

Uncle Eli's Questions

Contributed by [Rona Shapiro.](#)

Source:

Why is it only

on Passover night

we never know how how
to do anything right?

We don't eat our meals
in the regular ways
the ways that we do
on all other days.

For on all other
nights we may eat

all kinds of wonderful
goody bready treats,
like big purple pizza
that tastes like a pickle,

crumbly crackers
and pink pumppernickel
sassafras sandwich
and tiger on rye

fifty falafels

in pita,

fresh-fried,

with peanut butter

and tangerine sauce

spread onto each side

up-and-down, then across

and toasted whole-wheat bread

with liver and ducks

and crumpets and dumplings,

and bagels and lox,

and doughnuts with one hole

and doughnuts with four,

and cake with six layers

and windows and doors.

Yes –

on all other nights

we eat all kinds of bread

but tonight of all nights

we munch matzah instead.

SHULCHAN OREICH

Traditional - Shulchan Orech

Contributed by [Haggadot](#)

Source: Traditional

שולחן ערוך Shulchan Orech

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

Traditional - Koreich

Contributed by [Haggadot](https://www.haggadot.com/)

Source: Traditional

Koreich כורֵיךְ

יִזְכַּר לְמַקְוֵיךְ שֶׁלֵּל. כֵּן עָשָׂה הֵלֵל בְּזִמָּן שֶׁבִּית הַמִּקְוֵי שֶׁהָיָה: הָיָה כּוֹרֵךְ מַצָּה וּמָרֹר וְאוֹכֵל בְּיָמֶיךָ, לְקִיּוּם מִהַ שְׁנֵאָמְרָה: עַל מַצּוֹת וּמָרֹרִים יֵאָכְלוּ.

Zeicher Imikdash k'hilei. Kein asah hilei bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ochel b'yachad. L'kayeim mah shene-emar. "Al matzot um'rorim yochlu-hu."

Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law "You shall eat it (the Pesach sacrifice) on matzah and maror."

-- FOUR QUESTIONS

Avadim Hayenu – We were Slaves in Egypt

Contributed by [Rona Shapiro](https://www.haggadot.com/)

Source:

The leader puts the plate back on the table. The matsot should be uncovered during the saying of the Haggadah.

עֲבָדִים הָיִינוּ לְפָרֶעָה בְּמִצְרַיִם, וְיִצְיָאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד מִצְחָה וּבְזֶרַע נִטְוִיָּה. וְאֵלֹהֵי לֹא הוֹצִיָּא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרַ אֲנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מִשְׁעָבָדִים הָיִינוּ לְפָרֶעָה בְּמִצְרַיִם. וְאַפִּילוּ בָנֵינוּ דְּקָמִים בָּנֵינוּ וּבָנוֹנִים בָּנֵינוּ זִדְנָיִם בָּנֵינוּ יוֹדְעִים אֶת הַתּוֹרָה מְאֻמָּה. מִצָּנוּ עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם, וְכָל הַמְרָבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָיָה מְשֻׁבָּח.

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בְּרוּךְ הַמְקוֹמָה, בְּרוּךְ הוּא. בְּרוּךְ שְׁמֵנוּ תוֹכָה לַעֲמֹד וְשִׁבְעָה, בְּרוּךְ הוּא

בְּנֵגֶד אֶרְבֵּעָה בָּנִים דְּבָרָה תוֹכָה. אֶחָד טָכָם, וְאֶחָד נָשַׁע, וְאֶחָד נָתַם, וְאֶחָד שָׁאַוּד וְנָדַע
לְשִׁאוּד

Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch hu.

K'heged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

חֲכָם מַה הוּא אוֹמֵר? מַה הַעֲדוּת וְהַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה "אֱלֹהֵינוּ אֲתֹכֶם? וְאִף
אֶתָּה אֲמַר לוֹ בְּהִלְכוֹת הַפֶּסַח: אִין מְפִטְרִין אַחֵר הַפֶּסַח אֲפִיקוּמָן

Chacham mah hu omeir? Mah ha-eidot v'hachukim v'hamishpatim, asher tzivah Adonai Eloheinu etchem? V'af atah emor lo k'hilchot hapesach. Ein mafirin achar hapesach afikoman.

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

נִשְׁעַמָּה מַה הוּא אוֹמֵר? מַה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וְלִפִּי שְׁהוּצִיָּה אֶת עֲצָמוֹ מִן
הַכָּלֵל כִּפֹּר בְּעֶקֶר
וְאִף אֶתָּה הַקֹּהֵל אֶת שְׁנֵי וְאֹמֵר לוֹ: בְּעֶבְרִי זֶה עָשָׂה "לִי בָצֵאתִי מִמִּצְרַיִם. לִי - וְלֹא לוֹ.
אֵילּוּ הֵנָּה נִשְׁמָה, לֹא הֵנָּה נִגְאָל

Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. U'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigal.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

מרור Maror

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

בְּרוּךְ אַתָּה "אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְנֹצֵר עַל אֲכִילַת מָרוֹר

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

Motzi-Matzah

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

בָּרוּךְ אַתָּה " אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם הַמּוֹצֵא לָנוּ מִן הַמָּצוֹת

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

בָּרוּךְ אַתָּה " אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֵינוּ וְאָנוּ עַל מִצְוַת מָצוֹת

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him – for had he been in Egypt, he would not have been freed.

כִּם תָּהָה הוּא אוֹמֵר? וְאַתָּה לֹא יָדָהּ בְּחֻזְקוֹ יְד הוֹצֵאֲנוּ " מִמִּצְרַיִם, מִבֵּית עֲבָדִים

Tam mah hu omeir? Mah zot? V'amarta elav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

וְאֵינֵנוּ יוֹדְעֵי לְשׂאוֹל - אֵת פִּתְחָ לֵו, שְׁנֵאֲמַר: וְהַגִּדְתָּ לְבָנְךָ בְּיוֹם הַהוּא לֵאמֹר, בְּעַבְדוֹ יָהּ עָשָׂה " לִי בְּצֹאֲתִי מִמִּצְרַיִם

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor.

Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)

Ballad of the Four Children

Contributed by [Rona Shapiro](#)

Source:

(sung to the tune of "Clementine")

Said the parents to their children, "At the seder you will dine,

You will eat your fill of matzah, you will drink four cups of wine."

Now these parents had four children, yes their kids they numbered four,

One was wise and one was wicked, one was simple and a bore.

And the fourth was sweet and winsome, was so young and also small,

While the others asked the questions, this one could not speak at all.

Said the wise one to the parents, "Would you please explain the laws?

Of the customs of the seder, will you please explain the cause?"

And the parents proudly answered, "Cause our forebears ate in speed,

Ate the Pesach lamb 'ere midnight, and from slavery were freed.

So we follow their example, and 'ere midnight we must eat

The afikomen (O so tasty!) which must be our final treat.

Then did sneer the child so wicked, "What does all this mean to you?"

And the parents' voice was bitter, as their grief and anger grew.

"If yourself you don't consider as a child of Isra-el,

Then for you this has no meaning, you could be a slave as well."

Then the simple child said simply, "What is this?" And quietly,

The good parents told their offspring, "We were freed from slavery."

RACHTZAH

Rachtzah

Contributed by [Julie R](#)

Source: Traditional

רחצה

Rachtzah

Wash hands while reciting the traditional blessing for washing the hands:

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

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

The Second Cup

Contributed by [Rona Shapiro](#).

Source:

We raise the cup until we reach "who redeemed Israel"

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֹל אֶת־בְּנוֹתֵינוּ מִמִּצְרַיִם, וְהַיְעֵנֵנוּ
הַלְלִיָּהּ הַזֶּה לְאַבְרָהָם בֶּן־מִצְהָה וְיִצְחָק. כִּן ה' אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ יִגְעֵנוּ לְמוֹנָדִים וְלִרְבָּעִים
אֲחֵרִים הַבָּאִים לְקִרְבָּנוֹתֵנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירָךְ וְשִׁשִּׁים בְּעִבְדוֹתֶךָ. וְאַכְלֵךְ שָׁם מִן
הַזִּבְחִים וּמִן הַפִּסְחִים אֲשֶׁר יִגְיעַ וְיָקֻם עַל קִדּוּר מִזְבֵּיחֶךָ לְכַצּוֹן, וְיִזְדֶּה לְךָ שִׂיר חֲדָשׁ עַל
גָּאֲלָתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה ה', גָּאֹל יִשְׂרָאֵל

Blessed are You, Lord our God, King of the universe, who redeemed us and
redeemed our ancestors from Egypt, and brought us on this night to eat
matsa and *maror*, so too, Lord our God, and God of our ancestors, bring us to
other appointed times and holidays that will come to greet us in peace, joyful
in the building of Your city and happy in Your worship; that we shall eat there
from the offerings and from the Pesach sacrifices, the blood of which shall
reach the wall of Your altar for favor, and we shall thank You with a new song
upon our redemption and upon the restoration of our souls. Blessed are you,
Lord, who redeemed Israel.

שׁוּתִים אֵת הַכּוֹס בְּחִסְבַּת שְׂמֵאל

We say the blessing below and drink the cup while reclining to the left

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַבֶּטֶן.

Blessed are You, Lord our God, who creates the fruit of the vine.

But the youngest child was silent, and just could not ask at all,
But with eyes all bright with wonder, listened to the details all.
Now, dear children, heed the lesson, and remember evermore,
What the parents told their children, told their kids who numbered four

The Blessing of Diversity

Contributed by [Rona Shapiro](#)

Source:

David Moss, an incredible Jewish artist, published a magnificent haggadah. On the page of the Four Children, he depicts each child as a playing card. Each child holds a book: the wise child is reading it; the wicked child is on a rocking horse and he is sitting on the book, the simple child holds it unopened in his arms, and the child who does not know how to ask is depicted as a jester juggling balls with his foot on the book

David Moss writes, "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."

Use this quote as a basis for discussion about this section in the haggadah.

In Israel's going out from Egypt, the house of Ya'akov from a people of foreign speech. The Sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Ya'akov. He who turns the boulder into a pond of water, the flint into a spring of water. (Psalms 114)

L'fikach, Hallel

Contributed by [Rona Shapiro](#)

Source:

He holds the cup in his hand and and he covers the matsa and says:

לפיקך אנחנו תובים להודות, להלל, לשבח, לרומם, להדיר, לברך, לעלה וללצל
לתי שששה לצבונתנו ולזנו ארתפל-הנסים האלו: הוציאנו מעבדות לחרות מגנון לשמחה,
ומאבדל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפינו שירה חדשה:
הללה.

Therefore we are obligated to thank, praise, laud, glorify, exalt, lavish, bless,
raise high, and acclaim He who made all these miracles for our ancestors and
for us: He brought us out from slavery to freedom, from sorrow to joy, from
mourning to [celebration of] a festival, from darkness to great light, and from
servitude to redemption. And let us say a new song before Him, Halleluyah!

הללה הללה עבדו', הללו את-שם ה'. יהי שם ה' מברך מעתה ועד עולם. ממוזרח
שמש עד מבוא מהלל שם ה'. כם על-פלגום ה', על השמים כבודו. מי פיי אלהינו
המגבירי לשבת המפיילי לראות בשמים ובארץ מקויתי מעפר דל, מאשפת גרים אריון,
להושיבי עם-נדרים, עם נדיבי עמו. מושיבי מצרית בביית, אם הבנים שמטה. הללה

Halleluyah! Praise, servants of the Lord, praise the name of the Lord. May the
Name of the Lord be blessed from now and forever. From the rising of the
sun in the East to its setting, the name of the Lord is praised. Above all
nations is the Lord, His honor is above the heavens. Who is like the Lord, our
God, Who sits on high; Who looks down upon the heavens and the earth? He
brings up the poor out of the dirt; from the refuse piles, He raises the
destitute. To seat him with the nobles, with the nobles of his people. He
seats a barren woman in a home, a happy mother of children. Halleluyah!
(Psalms 113)

בצאת ישכאל ממצרים, ביות מערב מעם לעת, היתה יהודה ללדשו, ישכאל ממשיכותיו.
הגם באה עיט, הנידן וסב לאחור. הברים כדוד באילים, גבעות כבני צאן. מה לך הגם כי
מנוס, הנידן – מסב לאחור, הברים – מרקדו באילים, גבעות כבני צאן. מלפני אדון
חול, ארץ, מלפני אלהי יעקב. הברכי הצור אגם-מים, מלחמיש למעיו-מים.

Wait, wait don't tell me, Passover Style

Contributed by [Rona Shapiro](#)

Source:

After singing avadim dayenu – we were slaves in Egypt – our family does not
read the rest of the traditional magid section. When the children were young,
they went off with a couple adults to rehearse a skit about the Passover story
while the adults discussed a relevant seder topic. The leader might want to
send out a question beforehand, set up a role play, or invite people to share
something personal about their own lives and redemption in this moment in
time. One year we asked everyone to create a six-word memoir and share it.

I am attaching a fun game that you can play. There are three stories -- 2 are
true, one is false. Participants need to guess which one is false. This comes
to us from Rabbi Rob Scheinberg.

Which one is false?

STORY #1:

American Jewish history is full of conflicts between Jewish tradition and
sports. Hank Greenberg didn't play in the World Series on Rosh HaShanah.
Sandy Koufax didn't play in the World Series on Yom Kippur. Many
elementary school age kids get to relive these famous values clarification
dilemmas on a weekly basis when soccer practice conflicts with Hebrew
school. And for some University of Michigan fans I know, the 2018 Second
Seder posed a real dilemma, with the Wolverines reaching the Final Four.

But... did you know about the Canadian version of this dilemma? Canada's
national sport, of course, is hockey. And before the lengthening of the NHL
season, hockey fans often had to contend with the Stanley Cup playoffs or
finals coinciding with the Passover Seders.

It was the Stanley Cup finals of 1953 which were the crescendo of this
conflict between religion and sports.

planes as well as Israeli airforce Hercules transports took 14,400 people in the largest, longest, and fastest airlift of refugees in the history of the world; 40 journeys over 1,560 miles and back in 24 hours.

The Toronto Maple Leafs were up against the Montreal Canadiens, meaning that most Jews in Canada were rooting for one team or the other. And Game 7 of that best-of-seven series was on the 2nd night of Passover. Many Jews from Toronto and Montreal have family stories about their relatives sneaking away from the seder to listen to the radio broadcast of the game in a different room.

What's more, each team's Jewish fans had a special reason to cheer for their team. For the Leafs, it was the fact that the team included Jewish goalie Ross Rosen – affectionately known by his teammates as "Rosen the Chosen." For the Canadiens, though, it was because their team included center and team leader Elijah Braniff. Braniff was not Jewish, but because his first name was Elijah, Jewish Montrealers began referring to the Stanley Cup as "Elijah's Cup." In fact, periodically throughout the series, the stadium would erupt with the cheer, "Elijah's Cup! Elijah's Cup! Elijah's Cup!" - to the entertainment of the Jews from both sides.

But the Toronto Maple Leafs won the series, so Elijah's fans didn't get to see him drink from his cup that night --

which, come to think of it, means it was just like every seder night.

STORY #2:

Two young rabbis arrived in the German city of Speyer (pronounced 'SHPIE-er') two days before Passover 2009, with the intention of making a community seder for the small but growing Speyer Jewish community.

They checked into their hotel suite and immediately got to work cleaning and kashering the kitchen for Passover, and then they cooked and prepared food and then celebrated two beautiful nights of seders on Wednesday and Thursday nights. They then settled in for what they hoped would be a

B'chol dor va'dor - In Every Generation

Contributed by [Rona Shapira](#)

Source:

The Last Ethiopian Seder – *Micah Odenheimer*

On Friday night, May 24, 1991, fourteen thousand four hundred Jews from Beta Yisrael crowded into the Israeli Embassy compound in Addis Ababa, the capital. They were caught between a nightmare and a dream, the danger of slaughter by the rebel army that encircled the capital and the opportunity to make aliyah to Israel at the last possible moment before the invasion by the rebels....

At the Israel embassy 14,400 Jews spent all night long in darkness and exceptional calm and discipline. They experienced a mixture of fear and hope (reminiscent of the children of Israel in Egypt on the first seder night.) That night the Ethiopian Jews passed from one station to another at the embassy grounds. First the head of the household's identity card was checked and his children counted off and given a sticker with the number of their bus to wear on their forehead. Then all their local money had to be thrown into a box, as demanded by the Ethiopian government. Afterwards all their possessions were relinquished, for the Israeli authorities were worried about both bombs and about the lack of space in the planes. Only what they wore – their nicest clothes and gold jewelry – came with them on the planes along with bread which was wrapped in their flowing garments.

I remembered the Biblical verses describing a similar "Night of Vigil" in which no one slept, on Passover evening in Egypt: "*The people took their dough before it was leavened...wrapped in their cloaks upon their shoulders. The children of Israel borrowed from the Egyptians objects of silver and gold and clothing...that was... a Night of Vigil...*" (Exodus 12). Even the numbered stickers on the foreheads reminded me of the command, "*This shall serve you as a sign upon your hand and as a reminder on your forehead... that the Lord freed you from Egypt with a mighty hand.*" (Exodus 20)

Everyone boarded the buses. Arriving at the airport they climbed on to airplanes for the first time in their lives. In less than 24 hours El Al passenger

relaxing Shabbat with the plans to leave on Sunday.

But on Shabbat, they got an ominous knock on the door. A German man who spoke no English was yelling at them - it seemed like he was telling them to get out. "We aren't supposed to check out until tomorrow!" they kept on saying, to no avail. Finally, someone found a translator who clarified the problem. The hotel, apparently, had made an error and had booked the two rabbis for only 3 nights and not for 4 nights as they had requested. And the hotel was completely full. Despite all their protests, the rabbis were told they would have to leave.

The rabbis tried to argue for a while but eventually realized that it was futile. But they said: "You can throw us out of our room if you want, but we have a Jewish religious holiday today so we can't help you remove anything, and we will have to stay on the premises until Shabbat is over." The Hotel found that to be satisfactory - so the two rabbis sat in the courtyard of the hotel while the bewildered hotel staff peeled off the aluminum foil that was covering basically the entire kitchen, and removed all the matzah and parsley and horseradish and seder supplies, and brought it out next to where the rabbis were sitting in the courtyard.

But what the rabbis saw next was surprising and alarming -- numerous young men walked into the suite with shaved heads, bulging muscles, chains, and multiple tattoos and piercings -- apparently, that's who the next guests were supposed to be.

Turns out, Speyer was the host of the annual Satanic Stomp music festival, and almost the entire hotel was booked by musicians and fans -- most of whom had reserved their rooms at least 6 months in advance. Which is how the two displaced rabbis came to spend their Shabbat afternoon in the courtyard together with dozens of members and fans of punk and goth bands including Mad Sin, Lucky Devils, and Coffin Nails.

The rabbis said about this encounter: "It was the start of an interesting

friendship." The rabbis' presence there certainly sparked curiosity and interesting discussions about Judaism and the Exodus. Presumably the Satanic Stomp fans particularly enjoyed learning about the Ten Plagues, especially the Wild Beasts and the Death of the First Born. The rabbis had to decline the offer to share the music fans' beer, as beer is not kosher for Passover, but the rabbis were very happy to share their Passover wine. By the end of the evening, dozens of German punk and goth rockers had learned a new and very useful word: "L'chaim!"

STORY #3:

Isn't it strange how the Passover Seder, with all its noble ideas, concludes with Chad Gadya, a remarkably inane children's song about how the fire burnt the stick that beat the dog that bit the cat that ate the goat that my father bought for two gold coins?

Well, Chad Gadya, the concluding song of the seder, apparently has been arousing strong feelings pro and con for several hundred years.

For example: a seder took place around the year 1770, somewhere in Italy or North Africa. And during the seder, one of the guests said something like:

"Isn't it strange how the Passover Seder, with all its noble ideas, concludes with Chad Gadya, a remarkably inane children's song about how the fire burnt the stick that beat the dog that bit the cat that ate the goat that my father bought for two gold coins?"

And another seder guest was so offended that that second guest stood up, pointed to the first guest, and said, "For your act of impudence and disparagement of a holy Jewish tradition, you are hereby excommunicated!"

Now this happened when excommunication was a big deal – it meant that no one in the community was allowed to speak with the person or to do business with him. And so supporters of the man who had been excommunicated wrote a letter to the greatest rabbi of the region, Rabbi David Azoulay, with the hope that Rabbi Azoulay would say something like, "Don't you guys have a sense of humor? Of course you shouldn't

them and redeemed them, as it is stated (Exodus 12:39); "And they baked the dough which they brought out of Egypt into matsa cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

אוחז המרור בידו ומראה אותו למסובין

He holds the *marror* in his hand and shows it to the others there.

מרור זה שאנו אוכלים, על שום שמררו המצרים את חיי אבותינו במצרים, שנאמר: וַמָּרָר אֶת חַיֵּיהֶם בְּעֶבְרָה קָשָׁה, בְּחֹמֶר וּבְלִבְנִים וּבְכָל־עֲבֹדָה בְּשָׂדֶה אֶת כָּל עֶבְרָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפֶגֶר.

This *marror* [bitter greens] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

בְּכָל־עֹדוֹר וְעֹדוֹר חִיב אִדָּם לִרְאוֹת אֶת־עֲצֵמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שְׁנֵאֲמַר: וַהֲדָבַר לִבְנֵי בָיִים הָהוּא לֵאמֹר, בְּעֶבְרָה זֹה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלֶכֶד נָאֵל הַקְדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֶף אוֹתֵנוּ נָאֵל עֲמֵהֶם, שְׁנֵאֲמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתֵנוּ, לְהֵט לָנוּ אֶת־הָאֶרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Exodus 13:8); "And you shall explain to your son on that day: For the sake of this, did the Lord do [this] for me in *my* going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did He redeem, as it is stated (Deuteronomy 6:23); "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

Source:

כָּרַךְ וַתִּלְלֵהוּ לְהִנֵּהוּ אֹמֵר: כֹּל שֶׁלֹּא אֵל מֵתָר שְׁלֹשָׁה דָּבָרִים אֵלַי פְּסוּט, וְיֵדוּ חֻבּוֹתַי, וְלֹא אֵל, לֹא אֵלָּא יְיָ, מִצֵּד פְּסוּט, מִצֵּדָה, וּמִדּוּר וְלֹא.

[illegible]

א:אחז החצה בידו ומראה אותה למסובין

מִצָּחֵה זֶה שֶׁאֵין אֲנִי, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁאֵין הִפּוֹכֵת בְּצִדֵּי שֶׁל אֲבֻחָתוֹ הַחֲמִישִׁי עַד שֶׁנֶּגְדָה עֲלֵהּ מִלֵּךְ מִלֵּכֵי הַמִּלְחָמִים, הִקְדֹּשׁ בְּרוּךְ הוּא, וְגַלְגָּלִים, שֶׁאֵשׁ מִרְיָאֵל פִּי אֶת הַבָּצֵק אֲשֶׁר הוֹצִיא מִמָּצֵיחַ אֶת מִצָּחֵה, פִּי לֹא מִמֶּנּוּ, פִּי גִישׁ מִמָּצֵיחַ וְלֹא עֲשֵׂה לָהּ לְהַתְמַהֲמַה, וְגַם אֲדֹה לֹא עֲשֵׂה לָהּ.

This matsa that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the king of the kings of kings, the Holy One, blessed be He, revealed [Himself] to

However: Rabbi Azoulay answered: "That impudent man disparaged a deeply held custom of millions of pious and holy and learned Jews. He is indeed deserving of excommunication, without any doubt." He then wrote a responsum, a Jewish legal opinion, about this.

By the way: to make sure no one misunderstands: I think I misspoke at the beginning of this story. What I MEANT to say was: "Isn't it SO BEAUTIFUL AND HOLY how the Passover Seder, with all its noble ideas, concludes with Chad Gadya, a MASTERPIECE OF DIVINELY TRANSCENDENT POETRY about how the fire burnt the stick that beat the dog that bit the cat that ate the goat that my father bought for two gold coins?"

V'hee sheet amda -- Standing Up for Us

Contributed by [Rona Shapiro](#)

Source:

וְהָיָא שְׁמַעְתִּידָה לְאַבְרָהָם וְלֵנוּ. שְׂלָא אָמַד בְּלָד עַמְד עַלִינוּ לְכַלּוֹתֵנוּ, אֲלָא שְׁבַכְל דּוּר וְדוּר
עוֹמְדִים עַלִינוּ לְכַלּוֹתֵנוּ, וְתַקְדּוּשׁ בְּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם

And it is this that has stood for our ancestors and for us; since it is not [only]
one [person or nation] that has stood [against] us to destroy us, but rather in
each generation, they stand [against] us to destroy us, but the Holy One,
blessed be He, rescues us from their hand.

Dayenu

Contributed by [Rona Shapiro](#)

Source:

Dayenu – *Richard Levy, Hillel Haggadah*

What does this mean, “It would have been enough?” Surely no one of these
would have been enough for us. It means to celebrate each step toward
freedom as if it were enough, then to start out on the next step. It means that
if we reject each step because it is not the whole liberation, we will never be
able to achieve the whole liberation. It means to sing each verse as if it were
the whole song – and then sing the next verse!

If He had taken us through it on dry land and had not pushed down our enemies in [the Sea], [it would have been] enough for us.

אִלּוּ שָׁלַע צָרְנוּ בְּתוֹכּוֹ וְלֹא סָפַק צָרְכֵנוּ בַּמַּדְבָּר אֶרְבָּעִים יָמִים.

If He had pushed down our enemies in [the Sea] and had not supplied our needs in the wilderness for forty years; [it would have been] enough for us.

אִלּוּ סָפַק צָרְכֵנוּ בַּמַּדְבָּר אֶרְבָּעִים יָמִים וְלֹא הִמְדִּילֵנוּ אֶת־הַמָּן יָמִים.

If He had supplied our needs in the wilderness for forty years and had not fed us the manna; [it would have been] enough for us.

אִלּוּ הִמְדִּילֵנוּ אֶת־הַמָּן וְלֹא גַמְלָנוּ אֶת־הַשָּׂבָת, יָמִים.

If He had fed us the manna and had not given us the Shabbat; [it would have been] enough for us.

אִלּוּ גַמְלָנוּ אֶת־הַשָּׂבָת, וְלֹא קָרַבְנוּ לְפָנָיו הַר סִינַי, יָמִים.

If He had given us the Shabbat and had not brought us close to Mount Sinai; [it would have been] enough for us.

אִלּוּ קָרַבְנוּ לְפָנָיו הַר סִינַי, וְלֹא גַמְלָנוּ אֶת־הַתּוֹכָה, יָמִים.

If He had brought us close to Mount Sinai and had not given us the Torah; [it would have been] enough for us.

אִלּוּ גַמְלָנוּ אֶת־הַתּוֹכָה וְלֹא הִכְנַסְנוּ לְאַרְץ יְשׁוּעָה ל, יָמִים.

If He had given us the Torah and had not brought us into the land of Israel; [it would have been] enough for us.

אִלּוּ הִכְנַסְנוּ לְאַרְץ יְשׁוּעָה ל וְלֹא בָּנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה יָמִים.

If He had brought us into the land of Israel and had not built us the 'Chosen House' [the Temple; it would have been] enough for us.

-- TEN PLAGUES
Ten Plagues
Contributed by [Rona Shapiro](#)
Source:

דַּם

Blood

צְפַרְדֵּי

Frogs

כִּפִּידִם

Lice

עָרֹב

[The] Mixture [of Wild Animals]

דָּבָר

Pestilence

שָׁחִין

Boils

בָּרָד

Hail

אֲרָבָה

Locusts

חָשֶׁךְ

Darkness

מַכַּת גְּבוּרֹת

-- CUP #2 & DAYENU

Dayenu

Contributed by [Rona Shapiro](#)

Source:

יְהוָה מַעֲלֵית טוֹבוֹת לְמִקְדָּוֶם עָלֵינוּ!

How many degrees of good did the Place [of all bestow] upon us!

אֵלֹהֵי הוֹצִיאֵנוּ מִמִּצְרָיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, בְּיָדֵינוּ

If He had taken us out of Egypt and had not made judgements on them; [it would have been] enough for us.

אֵלֹהֵי עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֵלֵהֶם, בְּיָדֵינוּ

If He had made judgments on them and had not made [them] on their gods; [it would have been] enough for us.

אֵלֹהֵי עָשָׂה בְּאֵלֵהֶם, וְלֹא הִכָּה אֶת־בְּכוֹרֵיהֶם, בְּיָדֵינוּ

If He had made [them] on their gods and had not killed their firstborn; [it would have been] enough for us.

אֵלֹהֵי הִכָּה אֶת־בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת־מֹנֶהֶם, בְּיָדֵינוּ

If He had killed their firstborn and had not given us their money; [it would have been] enough for us.

אֵלֹהֵי נָתַן לָנוּ אֶת־מֹנֶהֶם וְלֹא קָרַע לָנוּ אֶת־הַיָּם, בְּיָדֵינוּ

If He had given us their money and had not split the Sea for us; [it would have been] enough for us.

אֵלֹהֵי קָרַע לָנוּ אֶת־הַיָּם וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחִבָּה, בְּיָדֵינוּ

If He had split the Sea for us and had not taken us through it on dry land; [it would have been] enough for us.

אֵלֹהֵי הִעֲבִירָנוּ בְּתוֹכוֹ בְּחִבָּה וְלֹא שָׁקַע אֶרְצֵנוּ בְּתוֹכוֹ, בְּיָדֵינוּ