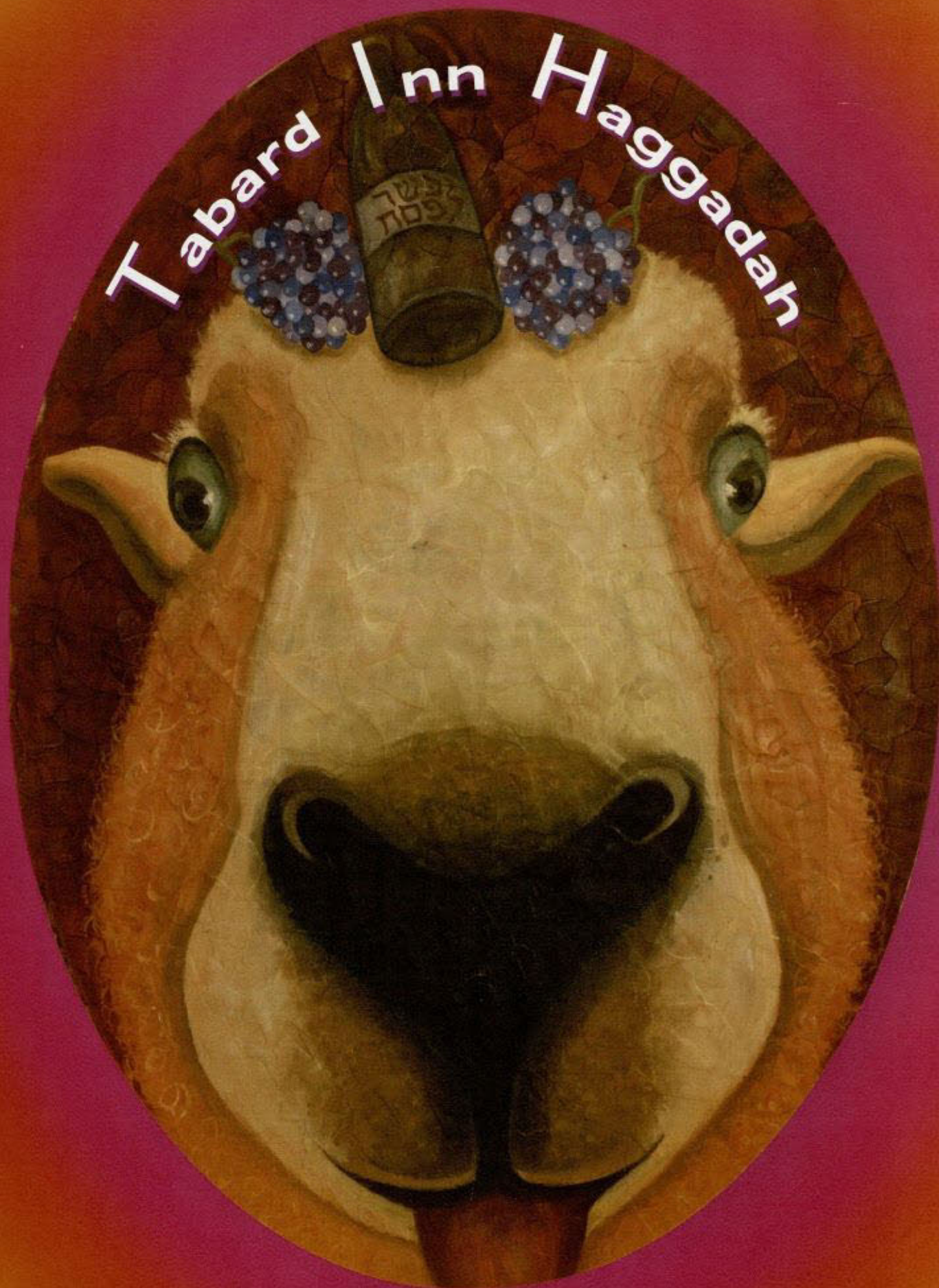


Tabard Inn Haggadah



This Haggadah

Here we are. Here we are, gathered to celebrate the oldest continually practiced ritual in the Western world, to retell what is arguably the best known of all stories, to take part in the most widely practiced Jewish holiday. Here we are as we were last year, and as we hope to be next year. Here we are, as night descends in succession over all of the Jews of the world, with a book in front of us.

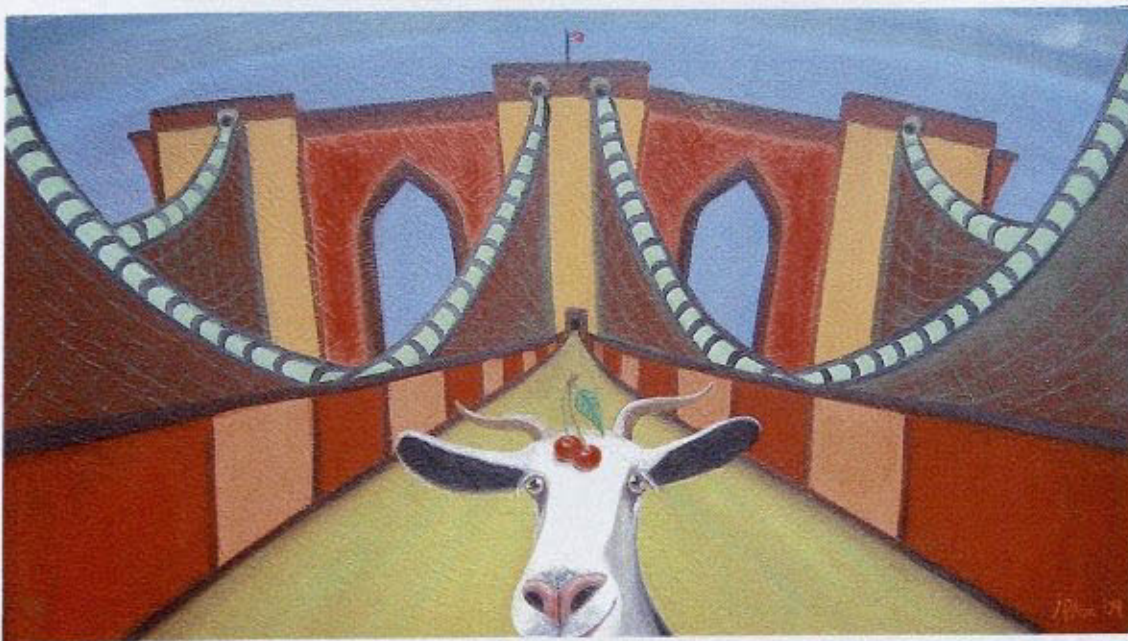
Jews have a special relationship to books, and the Haggadah has been translated more widely, and reprinted more often, than any other Jewish book. It is not a work of history or philosophy, not a prayer book, user's manual, timeline, poem, or palimpsest--and yet it is all of these things. The Torah is the foundational text for Jewish law, but the Haggadah is our book of living memory. We are not merely telling a story here. We are being called to a radical act of empathy. Here we are, embarking on an ancient, perennial attempt to give human life--*our lives*--dignity.

--Jonathan Safran Foer, *New American Haggadah*

The Haggadah should be seen as a work in progress. I put this one together using many different Haggadot I've admired over the years including *The New American Haggadah* (edited by Jonathan Safran Foer), *A Different Night* (edited by Noam Zion and David Dishon), *A Downtown Seder* (edited by Michael Dorf), and *Wellsprings of Freedom*. Please make copies of this Haggadah for your own future Seders and feel free to add new interpretations, commentaries, and /or supplementary readings that would make it more relevant to you.

Enjoy my illustrations/paintings that are found throughout this Haggadah.
Chag Sameach.

--Jonathan Blum, 2012



Seder Plate

- **ZEROA** – Roasted Shank Bone: This recalls the Passover sacrifices offered in the time of the Temple; traditionally, a lamb bone is used. Vegetarians may substitute a roasted beet.
- **HAROSET** – This mixture symbolizes the mortar the Israelites used for the bricks. There are many versions, reflecting different traditions. Recipes commonly include various elements of the “recipe” found in the biblical Song of Songs: *“Feed me with apples and raisin-cakes; your kisses are sweeter than wine. The scent of your breath is like apricots; your cheeks are a bed of spices; the fig tree has ripened. Then I went down to the walnut grove....”*
- **HAZERET** – Some Seder plates include a place for *hazeret*, which is an additional bitter herb, often used for the Hillel sandwich. It can be romaine lettuce or endive.
- **KARPAS** – Spring Greens: These remind us of the coming of spring; parsley, celery or watercress are often used.
- **BEITZAH** – Roasted Egg: This is a reminder of the additional festival sacrifice (*hagigah*) that was offered in the Temple.
- **MAROR** – Bitter Herbs: These symbolize the bitterness that the Israelites suffered as slaves in Egypt. Traditionally, this is horseradish, but any bitter-tasting green may be used.

הדלקת נרות CANDLE LIGHTING

ברוך אתה יהוה	You abound in blessings, Eternal One our God,
אלהינו מלך העולם	Sovereign of all time and space,
אשר קדשנו במצותיו	who brings holiness to our lives with
וצונו להדליק נר	the command to kindle the light
של (שבת ושל) יום טוב:	of (Shabbat and) the festival.

Barukh attah adonai eloheinu melek ha-'olam asher kiddeshanu be-mitzvotav ve-tzivvanu le-hadlik ner shel (shabbat ve-shel) yom tov.

Recited only on the first night.

ברוך אתה יהוה	Praised are you, Eternal One our God,
אלהינו מלך העולם	Sovereign of all life,
שהחינו וקימנו	who has kept us alive, sustained us
והגיענו לזמן הזה:	and allowed us to reach this season.

Barukh attah adonai eloheinu melek ha-'olam she-he'heyanu ve-kiyyemanu ve-higgi'anu la-zeman ha-zeh.

Mapping the seder

Seder means "order." We begin with the simanei ha-seder "the guideposts of the Seder" that provide direction and structure for our evening.

קִדְּשׁ *KADESH -DEDICATING TIME*

וְרַחֵץ *URḤATZ – HANDWASHING IN MIRIAM'S WELL*

כַּרְפָּס *KARPAS – DIPPING GREENS IN SALT WATER*

יַחַץ *YAḤATZ – BREAKING THE MATZAH*

מַגִּיד *MAGGID – TELLING OUR STORY*

רַחֲצָה *ROḤTZAH – SANCTIFYING OUR HANDS*

מוֹצִיא *MOTZI – MATZAH BLESSING*

מַצָּה *MATZAH –BREAKING BREAD*

מָרֹר *MAROR – EXPERIENCING BITTERNESS*

כוֹרֵךְ *KOREKH – EVOKING HILLEL*

שְׁלֵחַן עוֹרֵךְ *SHULḤAN OREKH –ENJOYING THE MEAL*

צִפּוּן *TZAFUN – FINDING THE AFIKOMAN*

בָּרַךְ *BAREKH – GIVING THANKS*

הַלֵּל *HALLEL – REJOICING*

נִרְצָה *NIRTZAH – CONCLUDING THE SEDER.*

קדש KADDESH

DEDICATING TIME

Pesah signals the beginning of a new relationship with time, time marked not only by the endless cycles of nature but by the surprising events of our own history.

By dedicating time, we become masters of the moment and make the moment eternal.

BLESSED ARE YOU, Lord,
our God, King 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.*

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

BLESSED ARE YOU, Lord, our God, King 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,
Lord, who sanctifies [the
Shabbat and] the people of
Israel and the festivals.

ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו
מכל עם, ורוממנו מכל לשון, וקדשנו במצותיו,
ותתן לנו יי אלהינו באהבה (שבתות למנוחה ו) מועדים
לשמחה, חגים וזמנים לששון את יום (השבת הזה
ואת יום) חג המצות הזה. זמן חרותנו, (באהבה),
מקרא קדש, זכר ליציאת מצרים כי בנו
בחרת ואותנו קדשת מכל העמים.
(ושבת) ומועדי קדשך (באהבה וברצון)
בשמחה ובששון הנחתנו.
ברוך אתה יי, מקדש
(השבת ו) ישראל
והזמנים.



BLESSED ARE YOU, Lord, our God, King 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
she-he-chee-ya-nu v'kee-ma-nu
v'hee-gee-anu laz-man ha-ze.*

ברוך אתה יי,
אלהינו מלך העולם,
שהחיינו וקיימנו
והגיענו לזמן הזה.

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

THE FIRST CUP כוס ראשונה

We raise this first cup to spring and the perpetual renewal of our days.

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקִיּוֹם מִצְוֹת I am ready to fulfill the mitzvah of
כּוֹס רִשְׁוֹנָה מֵאַרְבַּע כּוֹסוֹת the first of the four cups of the Seder.

Hineni mukhan u-mezumman le-kayyem mitzvot kos rishonah me-arba kosot.

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, Lord, our God, King of the Universe, who creates the lights of fire.

Blessed are You, Lord, our God, King 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, Lord, who **differentiates** between the holiness of Shabbat and the holiness of Yom Tov.]

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.]

The First Thing God Wants Us to Know

THE VERY FIRST THING God tells us about Himself at Sinai is this: "I am the Lord your God who brought you out of Egypt." God tells us that, before telling us not to steal and not to kill, before telling us to observe the Sabbath day and not to worship other gods. It is as if God thinks we need to be reminded of the great favor done for us in order to be sure that

we will reciprocate by observing God's commandments.

"I brought you out of the house of bondage" is the first of the Ten Commandments. It commands us to know for all time that our God is a **God of freedom**, that the commandments God offers us are gifts, not burdens, that the acceptance of those commandments is not a form of self-denial but a form of liberation. God does not want our gratitude; God wants us to understand that nothing matters to God more than

our freedom, and then to teach us that freedom depends upon law.

Tonight, at the great festival of our freedom, we are, all of us, from the youngest to the oldest, colleagues in the celebration of freedom.

At the same time, we are partners in a seder - which means order. We might have chosen to celebrate and remember our liberation with noisy carnivals; others have. But we have been taught something different.

(Leonard Fein, author, social activist, U.S.A.)

Havdalah

הבדלה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשִּׁתַּיִם מִיַּי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבַת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִילָתָה. וְאַתָּה יוֹם הַשְּׁבִיעִי מִשִּׁשִּׁתַּיִם מִיַּי הַמַּעֲשֶׂה קֹדֶשׁ. הַבְּדִילָתָה וְקֹדֶשׁ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּהּ.

בְּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

(וְיֵהִי עֶרֶב וְיֵהִי בֹקֶר)

יוֹם הַשְּׁשִׁי, וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צִבְאָם. וְיִכַּל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֶּת בְּיוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אוֹתוֹ, כִּי בּו שְׁבַת מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

COMMENTARY ON LAWS AND CIVIL DISOBEDIENCE

Judaism, particularly in its American expression, is not thought of as a law-and-order religion. But it very much is, if not in the string-'em-up sense of the term--punishment in Judaism is accompanied by the promise of mercy. We are, of course, a people of laws, and we are also a people of order, of seder. Our foundation story, in the book of Genesis, is a tightly organized account of the making of order out of chaos. In the creation stories of other ancient peoples, we see gods who are in competition with man. This can make for narratives that are morally ambiguous and disorderly. In Judaism, there is no such ambiguity, and no such disorder; God orders the world through law.

In Judaism, law is holy. But not all laws. The laws of man must be subjected to a vigorous test: whether or not they conform to moral law as set forth by God. Martin Luther King Jr. wrote from the Birmingham city jail that "an unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just." King was arguing against laws that separated the races, and he turned to a leading thinker of his century to buttress the case: "Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an 'I-it' relationship for an 'I-Thou' relationship and ends up relegating persons to the status of things."

It is possible to imagine that King had in mind the story of Shifra and Puah, the midwives who delivered Moses, when he argued for the equality of all God's children. Passover is the most politically radical of all holidays in part because, as the scholar Nahum Sarna has noted, the book of Exodus contains the first known example in ancient literature of civil disobedience. Shifra and Puah were instructed by Pharaoh to kill the sons of the Israelites. Pharaoh was the law. But the law was unjust. So these two heroic midwives broke one law, and most certainly risked their lives, in order to honor a higher law: "The midwives feared God and they did not do as the king of Egypt spoke to them, and they allowed the boys to live." Without Shifra and Puah, no Moses; no Moses, no liberation, no Sinai, no Torah. Their bravery forces us to ask ourselves: Are there times when we should have resisted an unjust man-made law, and did not?

--Jeffrey Goldberg, *New American Haggadah*

ורחץ URĤATZ

WASHING IN MIRIAM'S WELL

Blessed are those who trust in the Eternal ...they shall be like trees planted by streams of water. – Jeremiah 17

We now fill Miriam's Cup, evoking Miriam's Well, in conjunction with the ritual of Urĥatz, the washing of the hands without the blessing.

Washing, *reĥitzah*, in Aramaic, the language of the Talmud, means "trust."

We recall tonight the waters that evoke trust:

the waters of the Nile that gently rocked the infant Moses in his basket;

and the parted waters of the Sea of Reeds,

through which Israel emerged, new-born, into freedom.

Miriam was there at the Nile, watching over her brother,

and Miriam was there at the Sea, leading the women in song and dance,

celebrating their trust in the redeeming Life of the Ages.

Legend tells of Miriam's Well, a well filled with *mayim hayyim*,

living waters of hope and trust, that accompanied the Israelites

throughout their wandering in the desert

as long as Miriam was alive. For 40 years, wherever they wandered, Miriam's Well followed and sustained them with its nourishing waters.

Tonight at our Seder, we are still on that journey,

and recall all the women from Miriam's time until our own

who helped us know the waters of life and trust.

Women played an important role in the Exodus. "If it wasn't for the righteousness of the women of that generation," we read in the Talmud, "we would not have been redeemed from Egypt."



כרפס KARPAS

DIPPING GREENS IN SALT WATER



The *karpas*, symbol of new growth and the hope of spring, is dipped in salt water to remind us of the bitterness of slavery and that new blessings can yet emerge from our tears.

The greens dipped in salt water also remind us of our connection to nature. Our enslavement began with an environmental catastrophe — a famine; and it ended in further assaults upon nature — the ten plagues.

Tonight, as we eat the *karpas*, we are mindful that just as Adam was placed in the Garden “to tend and to till it,” we have a sacred obligation to be guardians of the earth. We are not free to despoil and deplete our environment.



When everyone has received the greens dipped in salt water, we recite the following and eat the karpas:

בָּרוּךְ אַתָּה יְיָ	You abound in blessings, Eternal One.
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Source of Creation,
בּוֹרֵא פְּרִי הָאֲדָמָה:	who creates the fruit of the earth.

Barukh attah adonai eloheinu melek ha-'olam borei peri ha-adamah.

At this point in the Seder you may wish to follow the custom of eating other appetizers that may be dipped. These include other vegetables, hard-boiled eggs dipped in salt water, and gefilte fish dipped in horseradish.



YAHATZ

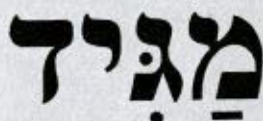
BREAKING THE MATZAH

There is a crack in everything. That's how the light gets in.

– Leonard Cohen

We break the middle matzah in two, hiding the larger piece,
for more is always hidden than revealed.
This broken, hidden matzah will become the *afikoman*,
that which requires searching out.
It is often some form of brokenness
that sends us on our journey
in search of freedom. At the same time,
the path to liberation and redemption
can come from the most unlikely sources,
such as a lowly, broken piece of matzah.

*We now break the middle matzah, wrap it in the afikoman cover,
hand when attention is diverted, hide it. After the meal, the children will search
for it and those who searched for it will receive a reward.
(In some homes the tradition is for the children to "steal" the afikoman and hide it.
The children can then hold the hidden afikoman until it is ransomed for a present.)*



MAGGID – TELLING OUR STORY

Our journey to freedom begins with three sentences that suggest
our story must be told in all three dimensions of time: past, present and future.

Our story starts out by recalling our distant past,
the time when "we were slaves to Pharaoh in Egypt."

Now that we are free, our narrative tells us
we must reach out to all who are in need:

"You shall not oppress the stranger; you know the heart of the stranger,
for you were strangers in the land of Egypt." (*Exodus 23:9*)

"You shall love the stranger as yourself,
for you were strangers in the land of Egypt." (*Leviticus 19:34*)

And always, our story leads us to imagine a time when all will one day be
completely free:

"And each person shall sit under his own vine and fig tree,
and none shall make him afraid." (*Micah 4:4*)

Only the Story Remains –Hasidic tale, retold by Ellen Frankel

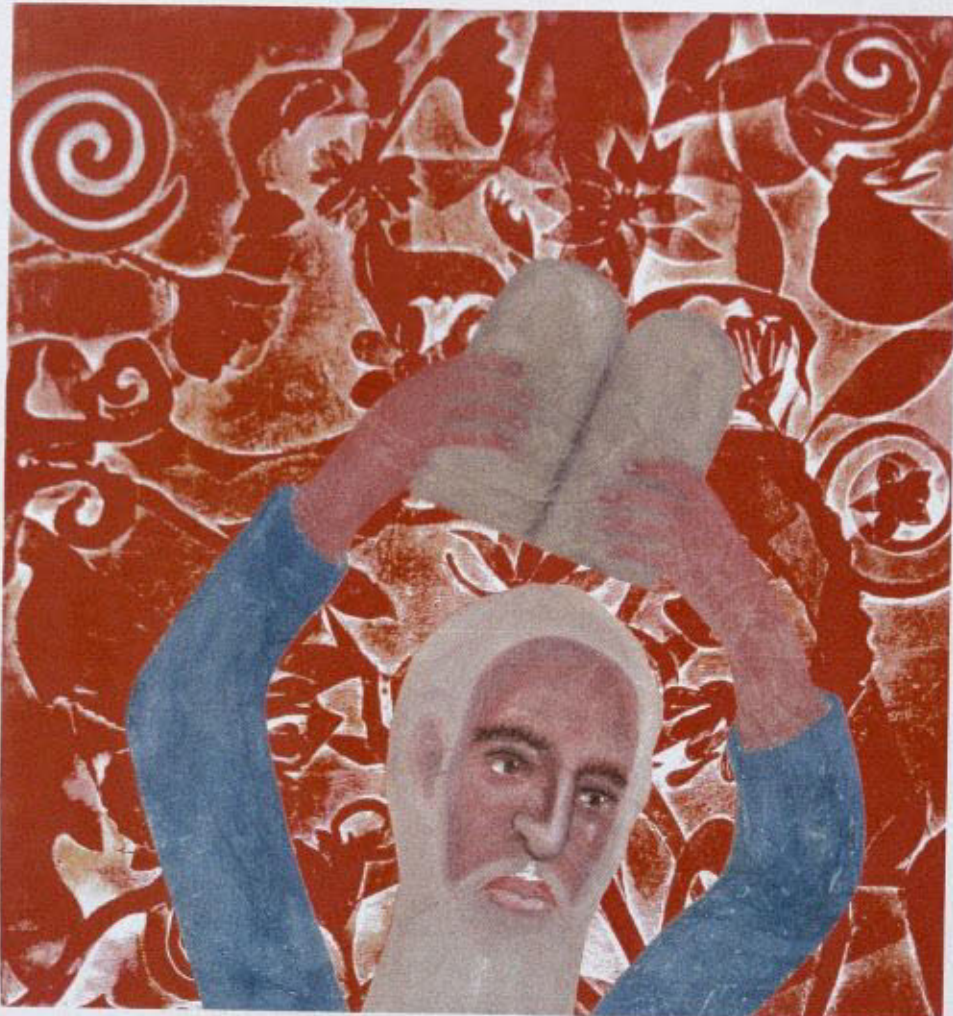
Whenever the Jews were threatened with disaster, the Baal Shem Tov would go to a certain place in the forest, light a fire, and say a special prayer.

Always a miracle would occur, and the disaster would be averted.

In later times when disaster threatened, the Maggid of Mezritch, his disciple, would go to the same place in the forest and say, "Master of the Universe, I do not know how to light the fire, but I can say the prayer." And again the disaster would be averted.

Still later, his disciple, Moshe Leib of Sasov, would go to the same place in the forest and say, "Lord of the World, I do not know how to light the fire or say the prayer, but I know the place and that must suffice." And it always did.

When Israel of Rishryn needed intervention from heaven, he would say to God, "I no longer know the place, nor how to light the fire, nor how to say the prayer, but I can tell the story and that must suffice." And it did.



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**.

Four Questions

*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 נשְׁתַּנָּה

הַלַּיְלָה הַזֶּה
מִכָּל-הַלַּיְלוֹת?

שְׁבֹכֶל-הַלַּיְלוֹת
אֲנוּ אוֹכְלִין
חֶמֶץ וּמַצָּה,
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

שְׁבֹכֶל-הַלַּיְלוֹת
אֲנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת
הַלַּיְלָה הַזֶּה מָרֹר.

שְׁבֹכֶל-הַלַּיְלוֹת
אִין אֲנוּ מַטְבִּילִין
אֶפִּילוּ פַּעַם אַחַת,
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.

שְׁבֹכֶל-הַלַּיְלוֹת
אֲנוּ אוֹכְלִין
בֵּין יוֹשְׁבִין
וּבֵין מְסֻבִּין,
הַלַּיְלָה הַזֶּה
כָּלָנוּ מְסֻבִּין.

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

To the Editor:

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)

FOUR ANSWERS

Why do we eat only matzah tonight?

Because in our haste to flee Egypt we did not have time to wait for the dough to rise.

We had prepared enough dough for bread to take into the desert, but the Egyptians pressed us, and there was not time to bake it. The hot sun beating down on the dough baked it into flat, unleavened sheets. The matzah represents a rush to freedom.

Why do we eat bitter herbs tonight?

The maror represents the bitterness of slavery and oppression. We eat it so that we will never forget this.

Why do we dip the herbs twice tonight?

We dip the greens in salt water to remind us of the renewed promise and hope of spring. We dip the maror, the bitter herb, in sweet charoset as a sign of hope, for we withstood the bitterness of slavery because it was sweetened by the hope of freedom.

Why do we recline at the table?

Reclining at the table was a sign of someone free. Slaves sat on hard benches or on the floor. We recline to show the world that we will not be enslaved.

The custom of having the youngest child recite the "four questions" has its origin in Rabbinic sources from Second Temple times. However the Mishna in describing the ancient seder service shakes up our usual assumptions:

They fill a second cup of wine for him (the leader of the Seder) – and here the child (the inquisitive child) asks his father. If the child lacks intelligence ("daat"), his father teaches him: "How different this night is from all other nights! For on all other nights we eat leavened bread and matza, etc..." (Pesachim 10:4).

The surprising point here is that the four questions are not formulated as questions but as statements of wonder. They are stated by the parent, not by the child – and only if the child lacks the intelligence to ask spontaneously! The intelligent child is expected to notice the changes in the routine and inquire about them. According to the Mishna, then, if all children were intelligent and curious, there would be no recital of a ritual text of four questions!

Nevertheless, *Ma Nishtana* has earned an honored place at the seder. But one who is satisfied with **only** a formal recitation of questions is far from realizing the educational potential the Rabbis sought to develop.

The Bible tells the early history of the Jewish people. It tells how Abraham left his country and his father's house to go to the land of Canaan where he would become founder of a "great nation." He married Sarah, the hereditary princess of Ur, who brought him riches, flocks and hereditary power. When Sarah was 90 years old, she gave birth to Isaac. Isaac and Rebecca were the parents of twins, Jacob and Esau. Esau, it was, who sold his share of the inheritance to Isaac for a mess of pottage. Jacob, in turn had four wives, two of them sisters, Rachel and Leah. Among the 12 sons of Jacob was Joseph, who was sold by his brothers into slavery in Egypt. Joseph came to the attention of the Pharaoh by his ability to interpret the Pharaoh's dreams. Years went by and Joseph was a power within the Egyptian government.

When a famine broke out in Canaan, Jacob and his family came to Egypt to buy grain. There they were reunited with Joseph and there began the sojourn of the children of Israel in the land of Goshen. They were fruitful and multiplied.

After a while a new king ruled over Egypt, "who knew not Joseph" and who enslaved the Israelites because they were becoming "too many and too mighty for us." Taskmasters were set over them and they were afflicted with burdens and they were made to build cities and pyramids for the Egyptians.

Generations passed and a new Pharaoh feared a prophecy that a male child would be born to the Hebrew slaves who would lead a rebellion among the slaves and threaten the Pharaoh's throne. This Pharaoh ordered the slaughter of all new born male babies. Miriam could not bear to see her brother Moses killed and put him in a basket and sailed him down the river into the bull rushes where the Egyptian princess found him, and he was saved.

Years passed and Moses grew up. One day, he saw an overseer brutally whip a Hebrew slave. Moses was so enraged, he killed the overseer. He then fled to the land of Midian where he married Zipporah, daughter of Jethro.

One day as he tended his father-in-law's flocks, Moses heard a voice telling him to return to Egypt and lead the Jews to freedom.

When the Pharaoh (thought to be Ramses II) refused to release the Israelites from bondage, nine plagues were visited upon the Egyptians. (The plagues can be explained as familiar phenomena. Infestations of frogs, flies, insects and sky darkening sandstorms are fairly common in the Nile Valley.) It was the tenth, the destruction of the first born Egyptian children that caused Pharaoh to heed the plea to "Let My People Go." To make sure that no Israelite first born was destroyed by mistake, the Israelites marked their doorways with the blood of the Paschal lamb so that the Angel of Death should "pass over their houses."

After the Hebrews left, Pharaoh changed his mind and sent an army of warriors and chariots to pursue them. The legend states that the waters of the Red Sea parted permitting the Hebrews to cross and then joined together again to drown the Egyptians. Even if this were only the changing of the tides, and not a miracle, or if it was only one of the shallow lakes of the Sea of Reeds, we would still find this story of a people who languished in slavery for generations and then found the strength to be free something to marvel at. Isn't that enough of a miracle?

"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*)

An African-American Spiritual

Sing:

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."

"Let my People Go"

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).

The Four Children

פִּנְגֵּד אַרְבַּעַּה בְּנֵי־ט

This is a modern interpretation of an ancient standard, which is part and parcel of the Seder: the Four Children. By reading and discussing the Four Children, and then responding to it through modern themes, we can come to an understanding of who we are and our relation to the Four Children.

The source of this section are four verses from the Tanakh which briefly mention children asking, or being told about, the Exodus from Egypt. Using these very general verses, the Rabbis created four prototypes which are given to show us that we must teach a child according to the child's level.

At the time the Haggadah was created, it was safe for the rabbis to assume that most Jewish adults had the knowledge available to teach their children about the Exodus. At that time, perhaps, all adults did know about the Exodus from Egypt and the Jews' struggle against Pharaoh. However, in subsequent generations, not all adults are familiar with the story told in the Haggadah, with the people of Israel, with their history. It isn't only the children that need to be taught, but their parents as well.

To complicate matters, each Jew is coming from a different orientation with regard to his or her Judaism. In today's world, Jews may identify themselves in a variety of ways. One may be ritually, culturally, or intellectually oriented—or unconnected. And yet, however modified one's Judaism may be, there is still some level of concern about the Jewish people that causes Jews to at least ask the questions about the Exodus from Egypt. If they weren't interested, they wouldn't ask. We must answer them, and enable them to teach their children.

The ritual Jew asks: "What are the laws that God commanded us?" This Jew defines herself by the rituals, the laws and guidelines of Pesach. We call on her to seek the meaning that underlies all of these acts, so that they have relevance for all of us today.

The unconnected Jew asks: "What does this ritual mean to you?" This Jew feels alienated from the Jewish community and finds it difficult to identify with the rituals, perhaps because of his upbringing or experiences. Yet we recognize that he is still interested, if only because he asks these questions, and we call on him to see these rituals as a way of affirming the universal beliefs that gave rise to them.

The cultural Jew asks: "What is this all about?" She shows little concern with the ritual or psychological ramifications of the Exodus, even while embracing this reenactment of our ancestors' flight from Egypt. We call on her to recognize that it was a deep sense of faith that enabled these rituals to transcend the generations. It was belief in a vision of future freedom that caused us to celebrate our first Exodus and hear the echo of the prophets' call: "Let all people go!"

The intellectual Jew refrains from asking direct questions because he doesn't lean in any direction, preferring instead to let the text speak for itself. We call on him to understand that true freedom can only be obtained when we question authority and challenge power, even if that power be God Himself. It is our responsibility to question not only the text but the status quo too, and share this message of freedom with all people everywhere.

COMMENTARY ON "And God heard their wailing, and God remembered His covenant, His Abraham, His Isaac, His Jacob."

God forgets. A shocking idea: God chose us, and then forgot us. Only by wailing did we remind him of our existence. But God's problem is our problem as well. We're masters of forgetting: about prejudice and unfairness, wars and genocides, hunger and misery. We're busy; we're overwhelmed; we're callous.

So what reminds us of injustice in the world? Wailing. Protest. Complaining.

Suffering in silence is not a Jewish virtue. Complaining is a Jewish virtue, because dissatisfaction is a particularly Jewish characteristic. Sometimes we are dissatisfied by trivial matters, by issues of money and status and luxury. But one of the joys of being Jewish is membership in a group that is eternally dissatisfied with the way things are. We are, at our core, a messianic people. We dream of a better time, when the entire world will make the journey from slavery to freedom. And how will that journey begin? By opening our mouths.

Wherever people gather to express dissatisfaction with the way things are—on the environment, on taxes, on immigration, on civil rights and social policy and foreign policy—you will find Jews leading the fight. Often, you will find Jews leading both sides of the same dispute. It was remarkable to watch the struggle over the Bush administration's decision to go to war in Iraq: Jewish advisers to Bush were key in making the case, while Jews in Congress and in the media led the charge against intervention. At times, the argument took on the appearance of an intramural dispute. Throughout history, Jews have been agitators for change. Jews are disproportionately active in the politics of dozens of countries; in America more than 10 percent of the U.S. Senate is Jewish (Jews make up 2 percent of the population), and Jews register to vote, and turn out to vote, in much higher percentages than any other group.

The question arises, Do Jews who agitate so ardently for change do so as Jews, or *because* they are Jews? Is there something embedded in the Jewish cultural DNA—the memory of Moses' calling, perhaps—that sparks a desire to change the world? Or is it just coincidence?

--Jeffrey Goldberg, *New American Haggadah*



The Ten Plagues

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

1. *Da-am* (drop of wine)
2. *Tz'far-dei-ah* (drop)
3. *Kee-neem* (drop)
4. *Ah-rov* (drop)
5. *Deh-ver* (drop)
6. *Sh'cheen* (drop)
7. *Ba-rad* (drop)
8. *Ar-beh* (drop)
9. *Cho-shech* (drop)
10. *Ma-kat B'cho-rot* (drop)



Blood

Frogs

Lice

Wild beasts (or insects)

Cattle plague

Boils

Hail

Locust

Darkness

Death of the Firstborn

עֶשֶׂר מַכּוֹת

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

1. דָּם

2. צְפַרְדֵּי

3. כִּנִּים

4. עֲרֹב

5. דָּבָר

6. שְׁחִין

7. בָּרָד

8. אֲרֵבָה

9. חֹשֶׁךְ

10. מַכַּת בְּכוֹרוֹת

COMMENTARY ON The Ten Plagues

Our impulse is to run from this moment, to pretend that our merciful God has not transformed Himself into a God who snuffs out the lives of children. But this story exists for a reason, and perhaps not the one often assumed. The plagues suffered by the Egyptians are meant not merely to serve as expedient metaphors. This is a political story, yes, but one with a harsh and morally problematical lesson about the price of freedom.

There is no such thing as an immaculate liberation. From time to time—in the Velvet Revolution of the former Czechoslovakia, for example—liberation has been achieved without the shedding of blood. But it is naïve to think that the defeat of evil comes without cost. Today, we retreat in disgust at the thought of collective punishment: Justice punishes the guilty and spares the innocent. And yet how else could we describe the plagues?

And don't we sometimes behave today as the God of Exodus behaved? Don't we impose sanctions on dictatorships and by so doing cause hardship for the guiltless? Haven't we made heroes of men who have deliberately taken the lives of thousands of innocents? Three of the most revered presidents in American history—Abraham Lincoln, Franklin Delano Roosevelt, and Harry Truman—inflicted merciless punishment on civilians. The causes they stood for were just, but did the innocent sufferers deserve their fate? Why did God harden Pharaoh's heart against the Jews, even after it seemed Pharaoh was ready to let them go? Did God want to make a point—"Don't even think of challenging me"? Why did America shower death on Nagasaki, when it seemed that the Japanese were readying themselves to surrender? Was the firebombing of German cities so necessary as to neutralize all moral qualms? The Exodus story ends in freedom for Jews; the Civil War ended with freedom for African-Americans; World War II ended with fascism utterly vanquished, and the death camps liberated. Can we say that the ends didn't justify the means?

--Jeffrey Goldberg, New American Haggadah

Dayeinu

"It Would Have Been Enough"

Had God Brought us out of Egypt and not divided the sea for us, Dayeinu
 Had God Divided the sea and not permitted us to cross on dry land, Dayeinu
 Had God Permitted us to cross on dry land and not sustained us for
 forty years in the desert, Dayeinu
 Had God Sustained us for forty years in the desert and not fed us with manna, Dayeinu
 Had God Fed us with manna and not given us the Sabbath, Dayeinu
 Had God Given us the Sabbath and not brought us to Mount Sinai, Dayeinu
 Had God Brought us to Mount Sinai and not given us the Torah, Dayeinu
 Had God Given us the Torah and not led us into the land of Israel, Dayeinu
 Had God Led us into the land of Israel and not built for us the Temple, Dayeinu
 Had God Built for us the Temple and not sent us prophets of truth, Dayeinu
 Had God Sent us prophets of truth and not made us a holy people, Dayeinu

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



DAYEINU



I - lu ho-tzi ho - tzi - a - nu, ho - tzi a - nu mi - mitz - ra - yim,
 ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.
 (Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
 yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

Day, dayeinu, day, dayeinu, day, dayeinu, dayeinu, dayeinu dayeinu...
 Ilu hotsi hotsianu, hotsianu mi-Mitzrayim, hotsianu mi-Mitzrayim, Dayeinu.
 Ilu natan natan lanu, natan lanu et ha-Shabbat, natan lanu et ha-Shabbat, Dayeinu.
 Ilu natan natan lanu, natan lanu et ha-Torah, natan lanu et ha-Torah, Dayeinu.

GET OUT OF EGYPT by Eric Wallach

Pharaoh will see he's gotta get out of Egypt. The people want to be free so get out of Egypt. We can't take no more no more of Pharaoh. Walk through the door and say,
"No more," to Pharaoh

***Get out, get out, get out, get out
No more, no more, no more, no more
Say no more to Pharaoh. Get out of Egypt***

Yet it's hard to act while we're riddled with fear. We are shackled in fact, oh get fear out of here. In myself and my kin this seed has been planted. Let's shed us some skin and take no more for granted.

***Get out, get out, get out, get out.
No more, no more, no more, no more.
Take no more for granted. Get fear out of here.
Say no more to Pharaoh. Get out of Egypt.***

Debt is bought and sold while they're privatizing profit. But love's more precious than gold so let's bail out our Spirit. We can leave behind this smoldering pyre. Democracy we'll find without American Empire.

***Get out, get out, get out, get out.
No more, no more, no more, no more.
No American Empire. Bail out our Spirit
Take no more for granted. Get fear out of here.
Say no more to Pharaoh. Get out of Egypt.***

But someone told me that I've got the wrong subject. Share joy with Mother Earth cause the universe is perfect. We can't take much more of this Patriarchtic order. After 7,000 years let's try no more borders.

***Get out, get out, get out, get out.
No more, no more, no more, no more. No more borders. The universe is perfect. No American Empire. Bail out our Spirit. Take no more for granted. Get fear out of here
Say no more to Pharaoh. Get out of Egypt.***

Still Pharaoh's only rule is to stay in his tower. Use the People like tools till we take back our power. We want life today without more violence. Change can happen everyday with no more silence.

***Get out, get out, get out, get out.
No more, no more, no more, no more. No more silence. Take back our power. No more borders. The universe is perfect. No American Empire
Bail out our Spirit. Take no more for granted. Get fear out of here.
Say no more to Pharaoh. NO MORE!
Get out of Egypt. Get out of Egypt. Get out of Egypt!***

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, our God, King of the Universe, who redeemed us and redeemed our ancestors from Egypt, and who brought us to this night to eat matza and maror. Lord, 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.

הִנְנִי מוכן ומזמן 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 נפשונו.

ברוך אתה יי, גאל ישראל.

BLESSED ARE YOU, our God, King 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.*

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

The God of Surprise

Central to the Pesach seder is the recounting of the ten plagues. As moderns educated in natural science, the story strikes us as childish, as primitive, as mythological. Yet we may be missing the point of these extraordinary events if we understand it as ancient superstition. Instead the miracle is a symbol of spontaneity in history, a faith in the changeability of oppressive regimes. What appears as historical necessity, a small people subject to a great empire, is revealed as an illusion. God's miraculous intervention in Egypt presents history as an open-textured drama. There is an unpredictable Power present in the universe, the God of surprise.

Belief in miracle is the basis of the "hope model" of Judaism. Exodus becomes a call to revolutionary hope regardless of the conditions of history. Out of this memory of redemption, they can defy the given conditions. The act of protest against their environment can occur because the Jews possess a memory of the impossible that became possible. The order that people observe in the cosmos and in history, is not irreversible. Tomorrow will not necessarily be like today.

(David Hartman, Jerusalem Philosopher)

רחצה ROHTZAH

SANCTIFYING OUR HANDS

Even a fist was once an open palm with fingers.

Yehuda Amichai

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, Lord our God, King 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'meeztz-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.

מוציא מצה MOTZI MATZAH

BREAKING BREAD

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.

One should 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.

BLESSED ARE YOU, Lord our God,
King 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, Lord our God,
King 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'meeztz-vo-tav
v'tzee-va-nu al ahee-lat matza.*

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

הנני מוכן ומזמן לקיים מצות אכילת מצה.

מרור MAROR

EXPERIENCING BITTERNESS

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 it 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.

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

הִנְנִי מוכן ומזומן לקיים מצות אכילת מרור.

BLESSED ARE YOU, Lord our God, King 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'metzvot
tav v'tzee-va-nu al achee-lat maror.*

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

כורד KOREKH

EVOKING HILLEL

Memory is the secret of redemption.

Baal Shem Tov

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 Temple sacrifice in Jerusalem as performed according to Hillel.

All:

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

זכר למקדש כהלל.

כן עשה הלל בזמן שביית המקדש היה קיים.
היה כורד פסח מצה ומרור ואוכל ביחד. לקיים
מה שנאמר (במדבר ט, יא): "על מצות ומרורים
יאכלהו."

Matza's Double Identity

As everyone knows, the Jews eat unleavened bread because the dough they brought out from Egypt in their rush to leave, never had a chance to rise. Matza is then the **bread of liberation**. It is a mark of an exodus whose rapid pace overtook them unprepared.

Yet "*ha lachma*," the first official explanation for matza in the Haggadah, calls it the "**bread of poverty and persecution**" based on Deuteronomy 16:3, "*You shall eat unleavened bread, bread of "oni" (distress) – for you departed from the land of Egypt hurriedly.*" Here matza is a memorial not of liberation, but of slavery. The life of oppression is marked by a pressured, "hurried" pace, for the slaves do not control the rhythm of their existence.

A Meditation on Maror

PERSONALLY, I cannot imagine Passover without horseradish. Its combination of intense pleasure and pain makes a good analog for the bitter-sweet nature of our memories at Passover: We remember good times with family and friends, often with those who are no longer with us or are far away. We give our brief lives added dimension by linking them to the pain and triumph of Jewish history.

As the Irish fiddler Seamus Connolly once said in the name of his mother, "**We're never so happy as when we're crying.**" We never enjoy the horseradish so much as when it brings tears to our eyes (*Ira Steingroot*).

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 Mendeleovich 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 "*Hilleleet*," 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.

שלחן עורך

SHULHAN OREKH

ENJOYING THE FESTIVE MEAL

To be able to eat and drink is as extraordinary and miraculous as crossing the Red Sea. We do not recognize the miracle because for the moment, we live in a world of plenty and because our memory is so short.

— Emmanuel Levinas

צפון TZAFUN

FINDING THE AFIKOMAN

*The nature of God is to conceal a thing,
but the nature of kings is to search a thing out.*
— Proverbs 25

The *afikoman* reminds us that more is always hidden than revealed. We can never be fully free until we have liberated that which remains concealed. Our search for freedom is a lifelong pursuit, for, as the broken afikoman suggests, "the Exodus from Egypt was only a partial redemption; there are aspects of redemption that still elude us." And so our story of redemption will continue until we have welcomed the prophet Elijah, harbinger of that hoped-for time when all will be truly free.
The afikoman is found, ransomed and eaten for dessert.

בָּרַךְ BAREKH

GIVING THANKS

The dream of being a free people in our own land has always been central to the Jewish idea of redemption. Our connection to the Land of Israel is found in the blessing after every meal. And so we offer thanks not only for the food, *ha-zan et ha-kol*, but also "for the land and the food," *al ha-aretz ve-al ha-mazon* — "for the ample, desirable land which You gave to our ancestors, and for liberating us from the land of Egypt, redeeming us from slavery."
Gratitude, as we learn from *Dayyenu*, is a practice that instills an inner freedom. When we learn to say "we have enough," when we take a moment to be satisfied with what we already have, we are released from the oppressive demands of needing the next thing. In offering a blessing of thanks, we celebrate the goodness and wonder of what is, and the joy of being alive.

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- l'olam chas-do,
Uv-tu-vo ha-gadol, ta-meed lo chasar lanu,
v'al yech-sar lanu ma-zon, l'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 כולו בטובו
בחן ובחסד 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 בריאתו אשר ברא.
ברוך אתה יי, הזן את הכל.

The Third Cup

כּוֹס שְׁלִישִׁי

1. 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.

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם
מִצְוַת כּוֹס שְׁלִישִׁי שֶׁל
אַרְבַּע כּוֹסוֹת.

❖ BLESSED are You, Lord,
our God, King 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.*

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

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*)

Elijah's Cup

This cup of wine is called "Kos Eliyahu," the cup of Elijah—a cup from which we cannot drink until the entire world is redeemed from pain, injustice, and denial of love. In the ninth century B.C.E., a farmer arose to challenge the domination of the ruling elite. In his tireless and passionate advocacy on behalf of the common people, and his ceaseless exposure of the corruption and waste of the court, Elijah sparked a movement and created a legend that would inspire people for generations to come.

Before he rose to heaven, Elijah declared that he would return once each generation in the guise of a poor or oppressed person, coming to people's doors to see how he would be treated. By the treatment offered this poor person, who would be Elijah himself, he would know whether the population had reached a level of humanity making them capable of participating in the dawn of the Messianic age.

Elijah opens up for us the realm of mystery and wonder. Let us now open the door for Elijah!

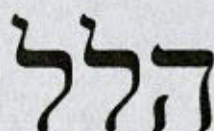
[Open the door to the outside.]

Eliyahu ha-Navi, Eliyahu ha-Tishbi,
Eliyahu, Eliyahu, Eliyahu ha-Giladi.
Bimheirah, b'yameinu yavo eileinu,
Im Mashiach ben David, im Mashiach ben
David.
Eliyahu ha-Navi, Eliyahu ha-Tishbi,
Eliyahu, Eliyahu, Eliyahu ha-Giladi.
From beyond, Elijah's spirit enters in these
walls / And tastes again with us the wine of
endless promise.

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי,
אֵלִיָּהוּ, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי,
בְּמַהֲרָה יָבֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.

ELIJAH AND MIRIAM

Miriam is beginning; Elijah is end. Miriam is present; Elijah is future. Miriam is place; Elijah is time. Elijah is the mountain; Miriam is the sea. The water of Miriam rises from the earth; the fire of Elijah descends from the sky. Together they are the circle of sunlight and rain, not separate or dissimilar, for both are needed for growth. We must have consciousness of both in order to be free.



HALLEL

REJOICING

Praise cannot be forced. We are most free and our worship is the most uplifting when we do not seek to demand anything of God, but can offer joyful praise rooted in deep appreciation.

— Zalman Schachter-Shalomi

Freedom Songs

If I Had a Hammer

IF I HAD A HAMMER
I'd hammer in the morning
I'd hammer in the evening
All over this land.
I'd hammer out danger
I'd hammer out warning
I'd hammer out love between
My brothers and my sisters
All over this land.

IF I HAD A BELL
I'd ring it in the morning
I'd ring it in the evening
All over this land.
I'd ring out danger
I'd ring out warning
I'd ring out love between
My brothers and my sisters
All over this land.

IF I HAD A SONG
I'd sing it in the morning
I'd sing it in the evening
All over this land.
I'd sing out danger
I'd sing out warning
I'd sing out love between
My brothers and my sisters
All over this land.

WELL, I GOT A HAMMER
And I've got a bell
And I've got a song to sing
All over this land.
It's the hammer of justice!
It's the bell of freedom!
It's the song about love between
My brothers and my sisters
All over this land.

Oh Freedom!

OH FREEDOM, oh freedom,
Oh freedom over me
And before I'll be a slave,
I'll be buried in my grave
And go home to my Lord and be free.

We Shall Overcome

WE SHALL OVERCOME (3)
someday.
Oh, deep in my heart,
I do believe
We shall overcome, someday.

"The Battle Hymn of the Republic"

*(The Union's spiritual anthem during
the American Civil War, 1864)*

Oh, mine eyes have seen the glory
of the coming of the LORD.
He is trampling out the vintage
where the grapes of wrath are stored
He hath loosed the faithful lightning
of his terrible swift sword.
His truth is marching on!

Refrain:

Glory, glory, hallelujah (3)
His truth is marching on!

נִרְצָה NIRTZAH

CONCLUDING THE SEDER

We conclude our Seder with the refrain, "Next year in Jerusalem," for Jerusalem embodies all our hopes and dreams for fulfillment.

Jerusalem in Hebrew stems from two words, *Yeru* and *shalem*: "On the mount of the Eternal you shall envision fulfillment, completeness, peace." (Genesis 22) Jerusalem, *Yerushalayim*, is the opposite of Egypt, *Mitzrayim*. If Egypt embodies "the narrow places," that which constrains us, Jerusalem is that high place of expansive horizons.

Tonight we have gone out of Egypt once again. Jerusalem still beckons.

(All drink the fourth cup of wine.)

Peace!

Peace for us! For everyone!

For all people, this, our hope:

Next year may Jerusalem be at peace!

Blessed art thou O Lord
our God, King of the
Universe who created the
fruit of the vine.

*Baruch Atah Adonai Eloheinu
Melech ha-olam, borei p'ri
ha-gafen*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי
הַגָּפֶן.



L'shanah ha-ba-ah birush-a-la-yim!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם



Chad Gadya (An Only Kid)

An only kid, an only kid,
My father bought for two zuzim, an only kid, an only kid.

There came a cat and ate the kid
that my father bought for two zuzim.
had gadya, had gadya

There came a dog and bit the cat,
that ate the kid,
that my father bought for two zuzim.
had gadya, had gadya

There came a stick and beat the dog,
that bit the cat, that ate the kid,
that my father bought for two zuzim.
had gadya, had gadya

There came a fire and burnt the stick,
that beat the dog, that bit the cat, that ate the kid,
that my father bought for two zuzim.
had gadya, had gadya

There came water and quenched the fire,
that burned the stick, that beat the dog, that bit the cat, that ate the kid,
that my father bought for two zuzim.
had gadya, had gadya

There came an ox and drank the water,
that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that
ate the kid,
that my father bought for two zuzim.
had gadya, had gadya

There came a slaughterer and killed the ox,
that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat,
that ate the kid,
that my father bought for two zuzim.
had gadya, had gadya

There came the angel of death who killed the slaughterer,
who killed the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog,
that bit the cat,
that ate the kid,
that my father bought for two zuzim.
had gadya, had gadya

Then came the Holy One and killed the angel of death,
who killed the slaughterer, who killed the ox, that drank the water, that quenched the fire, that burnt
the stick, that beat the dog, that bit the cat, that ate the kid,
that my father bought for two zuzim.
had gadya, had gadya



COMMENTARY ON "Chad Gadya"

This is a highly amusing song with awesome meaning. If you accept the political interpretation of "Chad Gadya," that the kid represents the Jewish people, and that the cat plays the part of Assyria, and Rome the ox, and so on, then the message of "Chad Gadya" is nothing less than the message of the seder itself: It may seem that persecution will last forever, but it will not--and it will be the righteous God who brings about its end. "Chad Gadya" also teaches us the importance of small acts. Follow the song all the way through: One little goat is ultimately responsible for the smiting of the Angel of Death by God. That's some goat.

Most great movements for change start with small acts by anonymous people.

The Arab Spring is a good example from the current day. In a single year, despots in several Arab countries--including, it is worth noting, the despot referred to by his unhappy Egyptian subjects as Pharaoh--were overthrown in the popular uprisings. And how did this great wave of unrest start? It started because a vegetable vendor in an out-of-the-way Tunisian village, oppressed by an uncaring and rapacious government, burnt himself alive to protest his treatment. His death enraged all of Tunisia, and that rage spread to Libya, Egypt, and beyond.

The power of a single human being is awesome, in part because so few individual acts occur in a vacuum. We all look to others for leadership, for positive examples. Which means that we have within us the power to be that example. We all have within us the power to spark revolutions, through the lives we choose to lead. And it is our choice! Judaism, Jonathan Sacks wrote, "is the religion of the free human being freely responding to the God of freedom." If a mere goat can bring about the smiting of the Angel of Death, just imagine what you, a free person, could do, just by responding to the God of freedom.

--Jeffrey Goldberg, New American Haggadah

Echad Mee Yodei-a

WHO KNOWS ONE?

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

אֶחָד מִי יוֹדֵעַ?

written like a basic Jewish trivia game. You may test your knowledge on the advanced quiz below.

The Jewish Trivia Song

1 Who knows one?

I know one.

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

2 Who knows two?

I know two.

Two are the tablets of the Covenant.

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

3 Three are the Fathers.

4 Four are the Mothers.

5 Five are the books of the Torah.

6 Six are the Mishnah sections.

7 Seven are the days of the week.

8 Eight are the days before circumcision.

9 Nine are the months of pregnancy.

10 Ten are the Ten Commandments.

11 Eleven are the stars in Joseph's dream.

12 Twelve are the tribes of Israel.

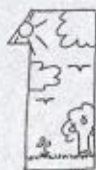
13 Thirteen are God's attributes of mercy.

ECHAD MEE YO-DEI-A?

Echad anee yo-dei-a.

Echad Elo-hei-nu

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



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.



אֶחָד מִי יוֹדֵעַ?

אֶחָד אָנִי יוֹדֵעַ!

אֶחָד אֱלֹהֵינוּ

שֶׁבַשְׁמַיִם וּבָאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ?

שְׁנַיִם אָנִי יוֹדֵעַ!

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ

שֶׁבַשְׁמַיִם וּבָאָרֶץ.

"God will surely help"

MORRIS was a God-fearing man. When the warning was sounded that a flood was coming, he had complete trust; God would protect him. So he remained in his home even while others fled. The local police came to his door and offered to help him evacuate, but he assured them: "Don't worry, God will help." The rains came and the waters began to rise. The emergency rescue team came to his house in a boat and urged him to leave, but Morris refused to go with them, saying, "I'm not worried. God will help." As the flood worsened, Morris finally moved onto the roof of his house to escape the water. A military helicopter flew over to him; but Morris turned them down, insisting, "I trust in God. He will provide a miracle." Unfortunately,

the storm continued unabated. Morris was carried off and drowned.

When he arrived in heaven, Morris was enraged. He approached the holy throne: "God, how could you abandon me when I put all my trust in You?" Quickly a response came, "Morris, I tried to help you. I sent you three miracles: the police in a car, the rescue workers in a boat, and then the army in a helicopter. What were you waiting for?"