

The “Do it Yourself” ההגדה של פסח

For the 2020 “Social Distance” Harway/Mark Seder

(Liberally excerpted from:

Silverman, *The Passover Haggadah* [2d Ed. 1986]; Zion & Dishon, *A Different Night* (1997); and Sacks, *The Jonathan Sacks Haggada* [2d Ed. 2016])



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KINDLING THE FESTIVAL CANDLES

Before sunset and prior to the Seder, (mothers and daughters) light candles and recite:

Our God and God of our ancestors, may the rays of these festival candles cast their glow upon the earth and bring the radiance of Thy divine light to all who still dwell in darkness and in bondage. May this season, marking the deliverance of our ancestors from Pharaoh, arouse us against any despot who keeps others bowed in servitude. In gratitude for the freedom which is ours, may we strive to bring about the liberation of all. Bless our home and our dear ones with the light of Thy spirit. Amen.

On Sabbath add words in brackets.

Praised be Thou, O Lord our God, King of the universe, who hast sanctified us with Thy commandments, and enjoined upon us the mitzvah of kindling the [Sabbath and the] Festival lights.

ברוך אתה ייְהוָה מלך העולם אשר קדשנו במצוותיו וצונו להדליק נר של [שבת ושל] יום טוב.

*Baruh atta Adonai, eloheynu melech ha-olam, asher kid-shanu b'mitzvo-tav,
ve-tzivanu le-hadlik nayr shel [shabbat ve-shel] yom tov.*

Praised be Thou, O Lord our God, King of the universe, who hast kept us in life and sustained us, and enabled us to reach this season.

ברוך אתה ייְהוָה מלך העולם שהחיינו וקיימנו והגינו לזמן כנה.

*Baruh atta Adonai, eloheynu melech ha-olam,
she-he-he-yanu, ve-kiy'manu, ve-higi-anu la-z'man ha-zeh.*

Parental Blessing

For sons:

May God bless you as He blessed Ephraim and Manasseh.
ישמך אלהים כאפרים וכמנשה.

For daughters:

May God bless you as He blessed Sarah, Rebecca, Rachel and Leah.
ישמך אלהים כשרה, רבקה רחל ולאה.

Y'VAREHHEHA — The Threefold Blessing

Recite the following for all assembled:

May God bless you and keep you;

יברכך ייְהוָה וישמרך.

May God cause His spirit to shine upon you and be gracious unto you;

יאר ייְהוָה פניו אליך ויחנך.

May God turn His spirit unto you and grant you peace.

ישא ייְהוָה פניו אליך ויחסן לך שלום.

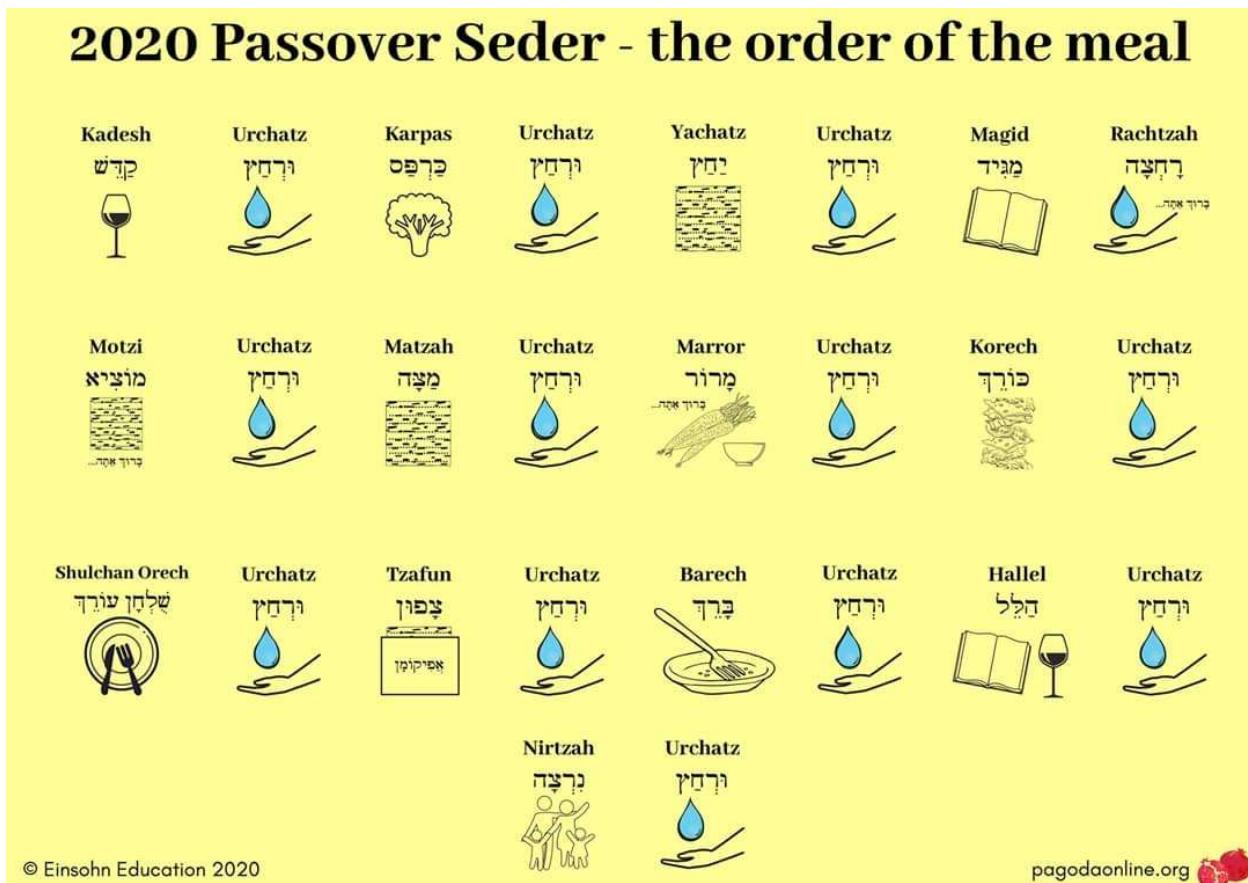
Order of the Seder

KADDESH U-R'HATZ: The Order of the Service

(The Fifteen Steps of the Seder)

1. Sanctify the Name of God (Kiddush)	<i>Kaddesh</i>	כָּדֵשׁ
2. Wash the Hands	<i>U-r'hatz</i>	וְרַחַץ
3. Eat the Green Vegetable	<i>Karpas</i>	כְּרָפָס
4. Break the Middle of Three Matzot	<i>Ya'hatz</i>	יָהָצֶז
5. Tell the Story of the Exodus	<i>Maggid</i>	מְגִיד
6. Wash Hands Before the Meal	<i>Rahtza</i>	רְחֹצָה
7. Say Ha-Motzi	<i>Motzi</i>	מוֹצִיאָה
8. Recite Blessing for the Matzah	<i>Matzah</i>	מַצָּה
9. Eat Bitter Herbs (Dipped in Haroset)	<i>Maror</i>	מָרוֹר
10. Eat Matzah and Maror Sandwich	<i>Korekh</i>	כּוֹרֶךְ
11. Enjoy the Festival Meal	<i>Shulhan Orekh</i>	שְׂלָחָן עֲוֹרֶךְ
12. Eat the Afikoman	<i>Tzafun</i>	צָפָעָן
13. Recite Birkat Hamazon (Grace)	<i>Barekh</i>	בָּרֶךְ
14. Recite the Hallel (Second Part)	<i>Hallel</i>	הַלְלָה
15. Conclude the Seder	<i>Nirtzah</i>	נִירְצָה

2020 Passover Seder - the order of the meal



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“... Jews [have] observed Passover in the basement “cantinas” of righteous friends during the Inquisition; they kept it during the Crusades, even as evil people around them used it to manufacture the deadly, and enduring, libel about matzo baked with the blood of Christian children; and they kept it throughout the Holocaust — in ghettos and concentration camps and forests

Our circumstances are much less dire than [those], but our task this year is the same. Last week, a group of major Orthodox rabbis in Israel announced that they would permit people to use Zoom videoconferencing for their Seders — a previously unimaginable accommodation to stringent Jewish law. But that’s the point. We may be away from loved ones, or shut out of communal spaces. We may not be preparing with the same vigor, or shopping with the same zeal. But we will do what millions of Jews have done before us: manifest our hope for liberation.” Newhouse, *The Power of Passover During a Plague*, NYT Sunday Review (April 5, 2020).

Kadesh

כט

קדש

*The first cup of wine is poured. Lift the cup with the right hand and say the following:**On שבת add:*

בראשית א

*וַיְהִי־עֹרֶב וַיְהִי־בָּקָר quietly**יֹם הַשְׁשִׁי:*

בראשית ב

*וַיָּכֹל הַשְׁמִים וְהָאָרֶץ וְכָל־צְבָאָם:**וַיָּכֹל אֱלֹהִים בַּיּוֹם הַשְׁבִיעִי מִלְאָכְתּוֹ אֲשֶׁר עָשָׂה**וַיֵּשֶׁבּוּ בַיּוֹם הַשְׁבִיעִי מִלְאָכְתּוֹ אֲשֶׁר עָשָׂה:**וַיָּבֹרֶךְ אֱלֹהִים אֶת־יּוֹם הַשְׁבִיעִי, וַיִּקְדֹּשׁ אֶת־זֶה**כִּי בַזֶּבֶת מִלְאָכְתּוֹ, אֲשֶׁר־בְּרָא אֱלֹהִים, לְעֵשׂוֹת:**On other evenings קידוש starts here:**When saying קידוש for others, add:*

סביר מrown

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגּוֹפֶן.

KADESH / KIDDUSH

We begin the seder by the formal act of sanctifying the day. The Kiddush tonight is the same as for other festivals. Nonetheless Kiddush as such has a particular connection with Pesah, since the command to establish the calendar was first given to the Israelites in Egypt prior to the Exodus: "This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you" (Ex. 12:2). This was the first command given to Israel as a people.

Rabbi Avraham Pam explained this in the following way: the difference between a slave and a free human being does not lie in how long or hard each works. Free people often work long hours doing arduous tasks. The difference lies in who controls time. A slave works until he or she is allowed to stop. A free person decides when to begin and end. Control over time is the essential difference between slavery and freedom. Control over the calendar gave the Israelites the power to determine when the New Moon occurred, and thus when the festivals occur. They were given authority over time. The first command to the Israelites was thus an essential prelude to freedom. It said: learn how to value

KADESH / KIDDUSH

The first cup of wine is poured. Lift the cup with the right hand and say the following:

On Shabbat add:

quietly: And it was evening, and it was morning –

Gen. 1

וְיֻמָּתְּנֵה יוֹם הַשְׁבָתָה the sixth day.

Then the heavens and the earth were completed,
and all their array.

Gen. 2

With the seventh day, God completed the work He had done.
He ceased on the seventh day from all the work He had done.
God blessed the seventh day and declared it holy,
because on it
He ceased from all His work He had created to do.

On other evenings Kiddush starts here:

When saying Kiddush for others, add:

Please pay attention, my masters.

Blessed are You, LORD our God, King of the Universe,
who creates the fruit of the vine.

time and make it holy. “Teach us rightly to number our days, that we may gain a heart of wisdom” (Ps. 90:20).

WHEN PESAH FALLS ON SHABBAT

The two forms of holiness – Shabbat and festivals – are different. Shabbat represents *creation*. The festivals represent *redemption*. Shabbat is about the presence of God in nature. The festivals are about the presence of God in history. Accordingly Shabbat was declared holy by God Himself at the culmination of creation. God “blessed the seventh day and declared it holy” (Gen. 2:3). The festivals, by contrast, are sanctified by the Jewish people through their determination of the calendar – just as redemption takes place in history when we act in partnership with God. Thus on Shabbat we end the Kiddush by saying *Mekadesh haShabbat*, meaning that it is God who sanctifies Shabbat; but on festivals we say *Mekadesh Yisrael vehazemanim*, meaning, “God sanctifies Israel, and Israel in turn sanctifies time.” Shabbat is holiness “from above to below.” The festivals are holiness “from below to above.”

◀ When Yom Tov

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחר
 בָּנוּ מִכֶּלֶב עַם, וּרְזַמְּנָנוּ מִכֶּלֶב לְשׁוֹן, וּקְדֻשָּׁנוּ בְמִצּוֹתָיו
 וְתִתְּנוּ לָנוּ יְהוָה אֱלֹהֵינוּ בְאֶחָבה (שְׁבָתוֹת לְמִנְחָה
 וּמוֹעֵדים לְשָׁמָחָה, חֲגִים וּזְמִינִים לְשָׁזָן), אַתָּה
 יוֹם (הַשְׁבָּת הַזֹּה וְאַתָּה יוֹם) חָג הַמִּצּוֹת הַזֹּה
 זֶמֶן חֲרוּתֵנוּ (בְאֶחָבה) מִקְדָּשׁ קָדָשׁ
 זֶכֶר לְיִצְאַת מִצְרָיִם, כִּי בָנָנוּ
 בְּחֻרָת וְאוֹתֵנוּ קָדְשָׁת
 מִכֶּל הָעָםִים, (וְשָׁבָת)
 וּמוֹעֵדי קָדְשָׁךְ
 (בְאֶחָבה וּבְרָצָן)
 בְשָׁמָחָה וּבְשָׁזָן הַנְּחַלְתֵּנוּ.
בְּרוּךְ אַתָּה יְהוָה, מִקְדָּשׁ (הַשְׁבָּת וּ) יִשְׂרָאֵל וְהַזְמִינִים.

When Yom Tov falls on Shabbat, Shabbat takes priority. This is because the sanctity of Shabbat is of a higher order. Its prohibitions are more extensive and the penalties for violating them are more severe. The primacy of Shabbat also exemplifies the general rule in Judaism that “When a frequent obligation coincides with a rare one, the more frequent one takes precedence” (*Berakhot* 51b). This is in itself an expression of Jewish values. In many faiths, a sense of holiness and spirituality belongs to moments that are rare, unusual, exceptional. In Judaism what is holy is the texture of everyday life itself. Judaism is not poetry but prose. It is the religious drama of daily deeds, words, and relationships. God is not distant but in the here and now – if we create space in our hearts for His presence.

On Shabbat, add the words in parentheses.

ברוך Blessed are You, LORD our God,
 King of the Universe,
 who has chosen us from among all peoples,
 raised us above all tongues, and made us holy
 through His commandments.
 You have given us,
 LORD our God, in love
 (Sabbaths for rest),
 festivals for rejoicing,
 holy days and seasons for joy,
 (this Sabbath day and)
 this day of the festival of Matzot,
 the time of our freedom
 (with love), a holy assembly in memory
 of the Exodus from Egypt.
 For You have chosen us
 and sanctified us
 above all peoples,
 and given us as our heritage
 (Your holy Sabbath in love and favor and)
 Your holy festivals for joy and gladness.
 Blessed are you, LORD,
 who sanctifies (the Sabbath,) Israel and the festivals.

WHO HAS CHOSEN US FROM AMONG ALL PEOPLES, RAISED US ABOVE ALL TONGUES, AND MADE US HOLY THROUGH HIS COMMANDMENTS

Choseness is not a privilege but a responsibility. Jews are different not because of what we are but because of what we are called on to be: not because of the hardware of the Jewish people, but because of the software. God chose us not because of any innate superiority but in order to “make us holy through His commandments.” When we are true to that vocation, we bring blessing not just to ourselves but to the world.

**בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁחַחִינוּ וְקִימִינוּ וְהִגִּיעֲנוּ
לִזְמָן הַזֶּה.**

Drink while reclining to the left.

בָּרוּךְ Blessed are You, LORD our God,
King of the Universe,
who has given us life, sustained us,
and brought us to this time.

Drink while reclining to the left.

Urchatz

ערחץ

*Water is brought to the leader.
The participants wash their hands but do not say a blessing.*

URHATZ / WASHING

In the time of the Mishna, many people were careful to wash their hands before eating moist foods. Nowadays the custom is not widely observed except on seder night, when it is done for the karpas, which is dipped in liquid. To signal the difference between this washing, which is customary, and the washing before eating bread, which is obligatory, no blessing is said.

Karpas

The Haggadah preserves some of the customs extant when the Temple was still in existence in Jerusalem. All formal dinners began with an hors d'oeuvre. KARPAS is the hors d'oeuvre or appetizer of the Passover meal. It may consist of any green vegetable: parsley, lettuce, endive, cress, chervil, or scallion.

The green vegetable is a symbol of springtime and of the miracle of nature's renewal. At this season, when Mother Earth arrays herself in fresh verdure, the human spirit rises, and we renew our faith in a world where freedom and justice will prevail.

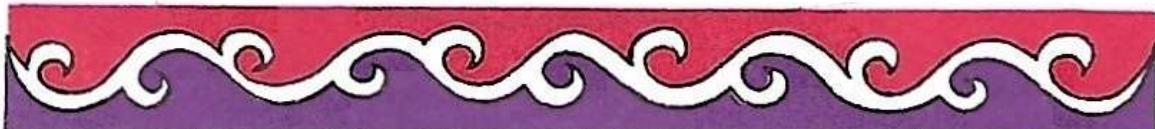
The salt water into which the KARPAS is dipped to make it palatable, has been interpreted as salty tears, to remind us of the tears shed by the oppressed Israelites.

Before partaking of the KARPAS, recite the following blessing:

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פַּרִי הָאָדָמָה.

Baruh atta Adonai, eloheynu meleh ha-olam, boray p'ri ha-adamah.

**Praised Be Thou, O Lord our God, King of the Universe,
Creator of the Fruit of the Earth.**



Yachatz

1. **Breaking the Matza** is one of many ritual acts that turn the food of the seder into a symbol of meaning.
2. **Count off** the matzot from top to bottom: 1, 2, 3, naming them, if you wish, "Cohen", "Levi" and "Yisrael" (the three ritual classes of the Jewish people).
The top matza is for the usual blessing over bread (motzi). Tonight that blessing is recited over matza.
The bottom matza is for the Hillel sandwich (korech) made with matza, maror, and charoset.
3. **Break the middle** matza in two and explain that this is for a dual purpose: the bigger portion is to be hidden for the "afikoman" and eaten when retrieved from the children for dessert. It will be the last taste of food at the seder. The smaller portion will be eaten with the top matza when we say the special blessing over matza at the beginning of the meal.

4. **You may wish** to add a Tunisian custom: While breaking the matza recite :

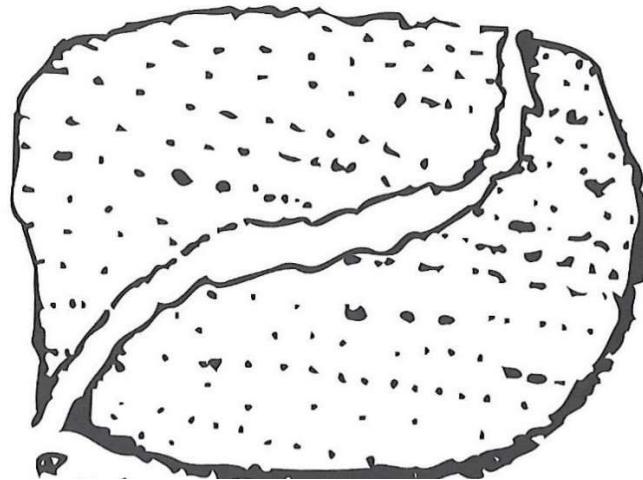
כל קנע ה' אֲתָּה חִים לְשִׁנִּים עַשֶּׂר קָרְעִים, וַיֵּצֵא מִפֶּגֶשׂ בְּנֵי יִשְׂרָאֵל בַּיּוֹם הַזֶּה.
"This is how God split the Red Sea."

5. **Warn the children** that they must keep their eye on the disappearing afikoman.



Kadesh
Urchatz
Karpas
Yachatz

Breaking the Matza



Magid

“This is the bread of oppression.” This is a strange invitation: “This is the bread of oppression our fathers ate in the land of Egypt. Let all who are hungry come in and eat.” What hospitality is it to offer the hungry the taste of suffering? In fact, though, this is a profound insight into the nature of slavery and freedom. As noted, matza represents two things: it is the food of slaves, and also the bread eaten by the Israelites as they left Egypt in liberty. What transforms the bread of oppression into the bread of freedom is *the willingness to share it with others*.

Ha Lachma Anya: The story of the matza

“This is the Bread of Poverty and Persecution”

הִא לְחַמָּא עֲנֵיָה

1. **The storytelling** continues with a look at the matza and its multiple meanings as explained in Aramaic, once the everyday language for Jews in Israel and Mesopotamia.

2. **Remove** the cloth covering the matzot so that they are in plain view during the telling of the story, the Maggid. Raise the three matzot and point out the broken middle matza (left after the afikoman has been hidden).

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

4. **Moroccan Jews** pass the matzot over everyone's head while reading together "ha lachma anya." Some families open the door as a sign of welcoming guests to the seder.



❖ HA LACHMA ANYA

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

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

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

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

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

Kol deech-fee-n, yei-tei v' yei-chol,
Kol dee-tzreec, yei-tei v' yee-fsach.

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

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

הִא לְחַמָּא עֲנֵיָה
די אַכְלָו אֶבְהָתָנָא
בָּאַרְעָא דְּמִצְרָיִם.

כל דְּכִפּוֹן יִתְּהַגֵּד
כל דְּצִרּוֹק יִתְּהַגֵּד.

הַשְׁתָּא הַכָּא,
לְשָׁנָה הַבָּא
בָּאַרְעָא דִּישְׂרָאֵל.

הַשְׁתָּא עֲבָדִי,
לְשָׁנָה הַבָּא
בְּנֵי חֶזְרִין.

The קערת מצות are now covered and the second cup of wine is poured.
The youngest child asks the following questions:

מה נשתנה
הלילה זה מבל היליות
שבד היליות אנו אוכלים חמץ ומצה
הלילה זה בלוי מצה
שבד היליות אנו אוכלים שאר יוקות מרור
הלילה זה שבד היליות אין אנו מטבילים אפלוי עם אחד
הלילה זה שתי פעמים
שבד היליות אנו אוכלים בין ישבעין ובין מסבעין
הלילה זה בלוי מסבעין

The seder plate and the matzot are now covered and the second cup of wine is poured.
The youngest child asks the following questions:

מה נשתנה

WHAT MAKES

THIS NIGHT UNLIKE ALL OTHER NIGHTS,
so that every other night we eat either bread or matza,
but tonight there is only matza?

And that every other night we eat many different greens,
but tonight we will eat bitter herbs?

And that every other night we do not dip [our food] at all,
but tonight we will dip it twice?

And that every other night some sit to eat and some recline,
but tonight we are all reclining?

WHAT MAKES THIS NIGHT UNLIKE ALL OTHER NIGHTS?

The history of *Ma Nishtana* is fascinating. The text itself goes back some two thousand years. It is recorded in the Mishna and was almost certainly the form of words used in Second Temple times. Everything else about it, though, was different. It was said not before the meal but afterward. It was said not by the child but by the parent. And it was not a set of questions but a set of statements. How so?

In Temple times the meal was eaten first. The sanctity of the moment was palpable. Families had traveled from all parts of Israel to bring their sacrifice to the Temple and eat their meal in the precincts of Jerusalem. The questions of the child arose naturally from acts done that night that were done at no other point in the year. If the child was too young to ask, the father would prompt him by saying, *Ma nishtana halayla hazeh*, meaning not “What makes this night different?” but “See how different this night is from all other nights.” He would then enumerate the differences, encouraging the child to ask, “Why?”

Recalling the First Seder Night

וְאָכַלְתֶם אֶת־בְּחִפּוֹזָן, פֶּסַח הוּא לֵיהֶנֶה

We begin by recalling the first seder night in history when we “hurriedly left Egypt.”

“The Lord said to Moses and Aaron in Egypt . . .

This is how you shall eat it (the Pesach meal):

Your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it **hurriedly**; it is a Passover offering to the Lord . . .

In the middle of the night the Lord struck down all the first-born in the land of Egypt . . .

The Egyptians urged the people on, impatient to have them leave the country, for they said, “*We shall all be dead!*”

So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders . . .” (Ex. 12:11-29, 33-34).

We were once the slaves of Pharaoh in Egypt, but the Lord our God brought us forth from there with a mighty hand and an outstretched arm. (Deut. 6:21; 26:8) Had not the Holy One, praised be He, brought our ancestors out of Egypt, then we and our children and our children's children might still be enslaved to a Pharaoh in Egypt. Therefore, even if all of us were endowed with wisdom and understanding, and all of us thoroughly versed in the Torah, it would nevertheless be our duty to tell of the exodus from Egypt. And to dwell at length on the story of this liberation is indeed praiseworthy.

**בָּדִים הָיִינוּ לְפַרְעָה
בְּמִצְרָיִם, וַיֹּצְאָנוּ יְהִי
אֱלֹהֵינוּ מֶשֶׁם בַּיָּד חֲזֹקָה
וּבָזְרוּעַ נֶטוּיה. וְאֶלָּו לֹא הָזִיא הַקָּדוֹשׁ
בָּרוּךְ הוּא אֶת אָבוֹתֵינוּ מִמִּצְרָיִם,
הָרַי אָנָּנוּ וּבָנָנָנוּ, וּבָנֵי בָּנֵינוּ, מִשְׁעָבָדִים
הָיִינוּ לְפַרְעָה בְּמִצְרָיִם. וְאֶפְרַילּוּ כָּלָנוּ
חֲכָמִים, כָּלָנוּ נְבוּנִים, כָּלָנוּ זָקְנִים,
כָּלָנוּ יוֹדָעִים אֶת הַתּוֹרָה, מִצּוֹה עַלְלָנוּ
לְסִפְרַ בִּיצְיאַת מִצְרָיִם. וְכָל הַמְּרֻבָּה
לְסִפְרַ בִּיצְיאַת מִצְרָיִם הָרַי זוּה מִשְׁבָּח.**

Avadim ha-yinu . . . atta b'nai horin.

עֲבָדִים הָיִינוּ . . . עַתָּה בְּנֵי חֹרִין.



EVEN WERE WE ALL WISE

*There is a fundamental difference between knowing and telling the story. We do not tell the narrative of the Exodus to know what happened in the past. We do so because each telling engraves that event more thoroughly in the memory, and because each year adds its own insights and interpretations. Judaism is a constant dialogue between past and present, and since the present always changes, there is always a new juxtaposition, a new facet of the story. The sages said, "There is no house of study without *hiddush* [some new interpretation]"*

The Four Children

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

❖ BLESSED be God

Blessed be He

Blessed be the Giver of the Torah to the people Israel

Blessed be He.

THE TORAH alludes to Four Children:

One Wise, One Wicked, One Simple,
One Who Does Not Know How to Ask.

פָנַג אֶרְבָּעָה בָנִים

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



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Four
Children

ברוך המקיים.

ברוך הוא.

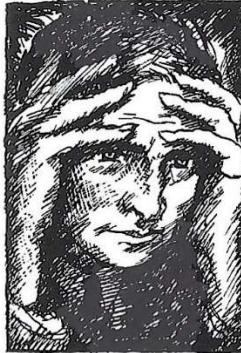
ברוך שנתן תורה לעמו ישראל.

ברוך הוא.

פָנַג אֶרְבָּעָה בָנִים דִבְרָה תורה.

אחד חכם, ואחד רשע, ואחד טم,

ואחד שעינו יונק לשאול.



Istvan Zador, Four Children (Budapest, 1924)



THE WISE CHILD asks, "What is the meaning of the laws, regulations and ordinances which the Lord our God has commanded you?" (Deut. 6:20) To him you shall explain all the laws of Passover even to the last detail, that nothing may be eaten and no entertainment or revelry is to take place after the AFIKOMAN.

חֲכָם מֵה הוּא אֹמֵר: מַה הַעֲדָת
וְהַחֲקִים וְהַמְשֻׁפְטִים אֲשֶׁר צִוָּה ייְהוָה
אֱלֹהֵינוּ אֲתֶכְמָן: וְאֵך אַתָּה אָמַר לוֹ
בְּהִלְכֹת הַפֵּסֶח, אֵין מִפְטִירִין אֶחָר
הַפֵּסֶח אֲפִיקוֹמָן.



THE REBELLIOUS CHILD asks: "What does this service mean to you?" (Ex. 12:26) By using the expression "to you," it is evident that this service has no significance for *him*. He has thus excluded himself from his people and denied God; therefore, give him a caustic answer and say: "It is because of what the Lord did for *me* when I came out of Egypt." (Ex. 13:8) "For me," not for *him*, for had he been there in Egypt, he would not have deserved to be liberated.

רְשָׁעַ מֵהּ הוּא אֹמֵר: מִהּ הַעֲבָדָה
הַזֹּאת לְכֶם? לְכֶם וְלֹא לוֹ. וְלֹפִי
שְׁהוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל בְּפֶרֶ
בָּעָקָר. וְאַפְّ אַתָּה הַקְהָה אֶת שְׁנָיו,
וַיֹּאמֶר לוֹ: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי
בְּצָאתִי מִמִּצְרַיִם. לִי וְלֹא לוֹ, אֲלֹו
הָיָה שֶׁם לֹא הָיָה גִּנְאָל.



THE SIMPLE CHILD asks: "What does this mean?" Tell him, "With a mighty hand, the Lord brought us out of Egypt, out of the house of bondage." (Ex. 13:14)

תְּמַם מָה הִיא אֹמֵר: מָה זֶה?
וְאָמְרָתָ אָלֵי: בְּחַזְקַת יָד הַזָּקִינָן
מִמְצָרִים, מִבֵּית עֲבָדִים.



AS FOR THE ONE WHO DOES NOT KNOW HOW TO ASK, begin by explaining, as we are told: “**You shall tell your son on that day,* ‘I do this because of what the Lord did for me when I came out of Egypt.’”** (Ex. 13:8)

וְשַׁאֲינָנוּ יוֹדֵעַ לְשֹׁאֹל – אַתְּ פִּתְחָה
לוֹ, שֶׁנֶּאֱמָר: וְהִגְדַּת לְבָנֶךָ בַּיּוֹם הַהוּא
לְאֹמֶר: בַּעֲבוּר זֶה עֲשָׂה יְהָוָה לִי בְּצָאתִי
מִמִּצְרַיִם.

“*You shall tell your child*” (Exodus 13:8)

The Rabbis wondered about: “*You shall tell your child on that day: It is because of this, that the Lord did for me when I went free from Egypt.*”

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

No, for the verse explicitly states “*on that day*” (of the Exodus).

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

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

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

וְהִגְדַּת לְבָנֶךָ

וְהִגְדַּת לְבָנֶךָ. יָכֹל מַרְאֵשׁ חֲדֵשׁ?
תַּלְמוּד לֹומֶר: “בַּיּוֹם הַהוּא” (שְׁמוֹת י”ג ח).
אֵי בַּיּוֹם הַהוּא, יָכֹל מַבָּעוֹד יוֹם?
תַּלְמוּד לֹומֶר: “בַּעֲבוּר זֶה” (שְׁמ.).
“בַּעֲבוּר זֶה”, לֹא אָמְרָתִי אֶלָּא בְּשַׁעַת שִׁישׁ
בְּמֵץָה וּמְרוֹר מְנַחִים לְפָנֶיךָ.

In 2000 Jonathan Sacks, the Chief Rabbi of England was invited to deliver the St. George's Lecture, an annual address in the presence of Prince Philip. He was the first Jew accorded that honor. This is excerpted from his remarks.

I try to imagine what it must be like to inherit a building like Windsor Castle. To live in such a place, so steeped in history, is to want to know that history—how this building came to be, and why. In the course of asking the question, I would learn how it began, in the days of William the Conqueror, on the legendary site of King Arthur's Round Table. I would discover that it had been added to, rebuilt, extended, and changed many times in the course of the ensuing centuries, by Henry II, Henry III, Edward III and their successors.

Learning this history would be more than simply discovering facts. Because I had inherited the building it would be my history. I would not have chosen it. It would have chosen me. Inescapably, though, I would have entered into a set of obligations, a moral relationship with the past and future. I would be part of the story of the castle and its heirs. The

very fact that it was still here, dominating the landscape, part of the historic legacy of Britain, would tell me something of great significance to my life.

I would slowly realize that generation after generation of the kings and queens of England had endeavored to preserve the castle and hand it on intact to future generations. They had vested their hopes in those who would come after them, that they too would do the same. And not that it had come to me, I would know beyond doubt that I too was morally bound to protect it, and that if I failed to do so I would have betrayed the trust of those earlier generations, as well as failing to honor my responsibility to England as a whole. The result would be that when a disaster struck – as it did in the great fire of 1992 – I would know that I had to restore the damaged buildings, not necessarily exactly as before, but in keeping with the whole. That is what it is like to live in the context of history.

Jews will never own buildings like Windsor Castle. We are not that kind of people. But we own something that is, in its way, no less majestic and even more consecrated by time. The Jewish castle is built not of bricks or stone, but of words. But it too has been preserved across the centuries, handed on by one generation to the next, added to and enhanced in age after age, lovingly cherished and sustained.

As a child I knew that one day I would inherit it from my parents, as they had inherited it from theirs. It is not a building but it is, nonetheless, a home, a place in which to live. More than it belongs to us, we belong to it; and it too is part of the heritage of mankind. What we have is not a physical construction but something else – a story.

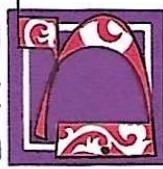
It was given to me by my parents when I was a child. I received it on the festival of Passover. It is an exceptionally moving story. It tells of how our ancestors were once slaves who, through a succession of wondrous events were given their freedom. They then began a journey across the desert for forty years, and later through a wilderness of dispersion for two thousand years, in search of a home, a promised land,

a place of grace and justice and freedom and dignity. Though at times the destination seemed to lie beyond the furthest horizon of hope, they did not give up. They never ceased to travel. And I am part of that journey. I did not choose to be, any more than the member of a royal family chooses to be born into royalty; but this is my legacy, my heritage. It defines who I am.

I know, just as does the heir to the castle, that I am a link in the chain of generations, and that I owe a duty of loyalty to the past and to the future. That is what Edmund Burke had in mind when he called society a partnership “not only between those who are living but between those who are living, those who are dead, and those who are to be born.” I am part of a story whose earlier chapters were written by my ancestors and whose next chapter I am now called on to write. And when the time comes, I must hand it on to my children, and they to theirs, so that the Jewish story, no less than Windsor Castle, can live on.

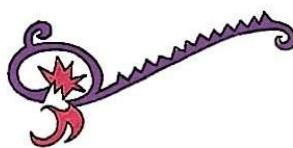
In the Beginning

In the beginning (before the days of Abraham), our ancestors were idol worshipers. God, however, called us to His service. For so we read in the Bible: "And Joshua said unto all the people, 'Thus said the Lord, God of Israel: In the days of old, your fathers, even Terah, the father of Abraham and Nahor, lived beyond the River Euphrates, and they worshiped idols. But I took your father, Abraham, from beyond the River Euphrates and I led him through the entire land of Canaan. I multiplied his offspring and gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave Mount Seir as an inheritance; but Jacob and his sons went down into Egypt.' " (Josh. 24:2-4)

תְּחִלָּה עֹבֶדִי עֲבוֹדָה זָרָה הַיּוּ אֲבוֹתֵינוּ,

לְעַבּוֹדָתוֹ, שֶׁנְאָמָר: וַיֹּאמֶר יְהוָה אֱלֹהִים כָּל הָעָם, כִּי אָמַר יְהוָה יְהֹוָה אֱלֹהִים בְּעֵבֶר הַנָּהָר יִשְׁבּוּ אֲבוֹתֵיכֶם מַעוֹלָם, תַּרְחָה אָבִי אֶבְרָהָם וְאָבִי נָחוֹר; וַיַּעֲבֹדוּ אֱלֹהִים אֲחֶרִים. וְאָקַח אֶת אֶבְרָהָם אֶת אֶבְרָהָם מַעֲבֶר הַנָּהָר, וְאָלַךְ אֹתוֹ בְּכָל אֶרֶץ קָנָן; וְאָרַבֵּה אֹתוֹ וְרָעוֹ, וְאָתַן לוֹ אֶת יִצְחָק. וְאָתַן לִיְצָחָק אֶת יַעֲקֹב וְאֶת יְשֻׁעָה; וְאָתַן לִיעַשׂ אֶת הַר שְׁعִיר לְרִשְׁת אֹתוֹ, וַיַּעֲקֹב וְבָנָיו יַרְדוּ מִצְרָיִם.

Praised be God who keeps His promise to Israel; praised be He! For the Holy One, praised be He, determined the end of our bondage in order to fulfill His word, pledged in a solemn covenant to our father Abraham: "And God said to Abram, 'Know this for certain: your descendants shall be strangers in a land not their own, where they shall be enslaved and oppressed for four hundred years. But I will also bring judgment on the nation that held them in slavery; and in the end they shall go free with great substance.' " (Gen. 15:13, 14)

**בָּרוּךְ שׁוֹמֵר הַבְּטַחַתוֹ לִיְשָׂרָאֵל,
 בָּרוּךְ הוּא. שֶׁהַקְדּוֹשׁ בָּרוּךְ הוּא חָשַׁב
 אֶת הַקְזִין לְעַשׂוֹת בָּמוֹ שֶׁאָמַר לְאֶבְרָהָם
 אָבָינוּ בְּבָרִית بֵּין הַבָּתָרִים, שֶׁנְאָמָר:
 וַיֹּאמֶר לְאֶבְרָם, יְלֹעַ תַּדְעַ כִּי גָּר יְהִי
 וְרָעָךְ בָּאָרֶץ לֹא לָהֶם, וְעַבְדּוּם וְעַנְוּ
 אֲתֶם, אֶרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַנוּי
 אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי; וְאַחֲרֵי כֵּן יֵצָא
 בָּרְכָשׁ גָּדוֹל.**



The Four Verses Elaborated by the Rabbis—and the Ten Plagues

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

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

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

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

"GOD TOOK US OUT" (*Deut. 26:8*) –

Not by the hands of an angel, **Not** by the hands of a seraph, **Not** by the hands of a messenger, **But** the Holy One Blessed Be He Himself in His own Glory. Just as it says, "I will pass through the land of Egypt, and I will strike down every first born in Egypt, both human and beast, I will execute judgment on all the gods of Egypt, I am God" (*Ex. 12:12*).

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

"ארמי אבד אבי, וירד מצריםה, ויגר שם במת' מעת. ויהי שם לגוי גדול, עצום ורב."



"וירעו אתנו המצרים ויענו. ויתנו עליינו עבדה קשה."

"ונצעק אל יי אלה אבותינו, וישמע יי את קילנו, וירא את ענינו, ואת עמלנו, ואת לחינו."

"ויצאנו יי מצרים, ביד חזקה, ובזרע נטויה, ובמרא גדול ובאותות ובמופתים."

"ויצאנו יי מצרים". לא על ידי מלאך, ולא על ידי שרכ, ולא על ידי שליח, אלא הקדוש ברוך הוא בכבודו ובעצמו. שנאמר (שמות יב, יב): "ועברתי בארץ מצרים בלילה זהה, והכיתי כל בכור בארץ מצרים, מאדם ועד בהמה, ובכל אלהי מצרים עשה שפטים, אני יי".

"ועברתי בארץ מצרים בלילה זהה – אני ולא מלאך. "והכיתי כל בכור בארץ מצרים – אני ולא שרכ. "ובכל אלהי מצרים עשה שפטים – אני ולא השליך. "אני יי – אני הוא ולא אחר.

"ביד חזקה". זו הדבר. כמה שנאמר (שמות ט, ג): "הנה יד יי הוויה, במקנה אשר בשדה, בסוסים בחמורים בגמלים, בבקר ובצאן, דבר פבד מאד".

An Outstretched Arm

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



וּבָרְעַ נִטוּיָה

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

(David had sinned and his realm was punished with a plague of death. The verse describes the moment when the plague stopped, and the spot was then consecrated as the site for the future Temple).

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

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

"וּבָרְעַ נִטוּיָה." זו החרב. כמו שגовар (זה א כא, טז):
"וחירבו שלופה בידיו, נטויה על ירושלים".



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

"זֶבְמֹרָא גָדוֹל". זה גלווי שכינה. כמו שגовар (דברים ד, לד): "אוֹ הַנֶּסֶת אֱלֹהִים, לְבֹזֵא לְקַחַת לוֹ גֹוי מִקְרָב גֹוי, בִּמְסֻלַת בָאות וּבְמוֹפְתִים וּבְמִלחָמָה, וּבִיד חִזְקָה וּבָרְעַ נִטוּיָה, וּבְמוֹרָאִים גְדוּלִים, כָל אֲשֶׁר עָשָׂה לְכֶם ייְהוָה בְּמִצְרָיִם, לְעִינֵיכֶם".

"זֶבְאתֹת". זה הפטה, כמו שגовар (שמות ז, ז): "זֶבְאתֹת הַפְטָה הַזֶּה תַּשְׁחַט בִּינְהָה, אֲשֶׁר תַּעֲשֵׂה בָו אֶת הַאֲתֹתָה".

אַצְבָּע אֱלֹהִים

God's Finger and the Sixteen Drops

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

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



Kadesh
Urchatz
Karpas
Yachatz
Maggid

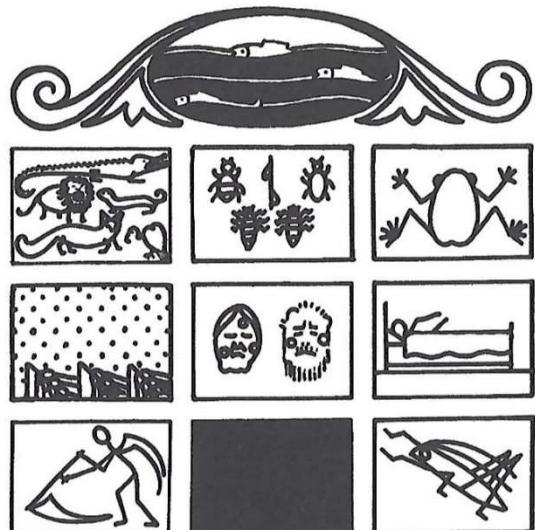
Ten
Plagues

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

Alluding to Ten:

The Rabbis offer an additional midrash on the verse from Deuteronomy 26:8: "God took us out of Egypt with a strong hand, and an outstretched arm, with awesome power; signs and wonders." This midrash allowed them to find allusions to all of the ten plagues:

- "WITH A strong hand" – two!
 - "with an outstretched arm" – two!
 - "with awesome power" – two!
 - "with signs" – two!
 - "with wonders" – two!
- That equals ten.



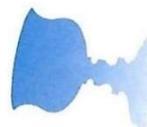
- שְׁתִים.

Otto Geismar, 1927

The Ten Plagues

עֶשֶׂר מִכּוֹת

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

- | | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> 1. <i>Da-am</i> (drop of wine) 2. <i>Tz'far-dei-ah</i> (drop) 3. <i>Kee-neem</i> (drop) 4. <i>Ah-rov</i> (drop) 5. <i>Deh-ver</i> (drop) 6. <i>Sh'cheen</i> (drop) 7. <i>Ba-rad</i> (drop) 8. <i>Ar-beh</i> (drop) 9. <i>Cho-shech</i> (drop) 10. <i>Ma-kat B'cho-rot</i> (drop) |  <ul style="list-style-type: none"> Blood Frogs Lice Wild beasts (or insects) Cattle plague Boils Hail Locust Darkness Death of the Firstborn | <ol style="list-style-type: none"> 1. דם 2. צְפָרַדָּע 3. כַּנְיִם 4. עוֹזֹב 5. צְבָרָע 6. שְׁחִין 7. בָּרָדָע 8. אַרְבָּה 9. חֹשֶׁךְ 10. מֵפֶת בְּכוֹרוֹת |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

אלו עשר מכות שחייב
הקדוש ברוך הוא על
המוציאים במצרים, ואלו הן:



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

Rabbi Yehuda used to abbreviate them as an acrostic :

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

רבינו יהודה היה נוטן בהם סמליות:

דצ"ה
עד"ש
באת"ב.

The Ecology of Plagues

R. YEHUDA HALEVI, the 12th C. Spanish physician and poet, explained the division of plagues into twos:

Two plagues from the water (blood and frogs from the Nile);

Two plagues from the earth (lice and wild animals);

Two plagues from air-carried infections (plague and boils);

Two plagues from air-carried damages (hailstorms and locusts);

Two plagues from supernatural acts (darkness caused by an eclipse and the plague of the first born).

Recount the Plagues

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

Midrashic Supplement

Multiplying the Ten Plagues: Three Numerical Riddles

1. RABBI YOSSI the Galilean posed the riddle: "How do you know that God struck the Egyptians with only 10 blows in Egypt, while God struck them with 50 blows at the Red Sea?"

Solution: In Egypt God used 1 finger just as "*the Egyptian magicians said to Pharaoh: This (plague) is the finger of God*" (Ex. 8:15). But at the Red Sea, God used the whole hand. "*Israel saw the great hand that God used against Egypt*" (Ex. 14:31).

Logically, if 1 finger produced 10 plagues in Egypt, then a whole hand (5 fingers) produced 50 plagues at the Red Sea.

2. RABBI ELIEZER posed the riddle: "How do you know that each of the 10 plagues in Egypt was really 4 plagues rolled into one?"

Solution: In Psalms 78:49 God's burning anger at the Egyptians is described with 4 extra synonyms: (1) "wrath;" (2) "indignation;" (3) "trouble;" and (4) "a band of deadly messengers." Each of the plagues must have four dimensions. Logically, God struck 40 blows (4 x 10) in Egypt (using just one finger) and 200 blows (4 x 10 x 5) at the Sea (using his whole hand).

3. RABBI AKIBA posed the riddle: "How do you know that each of the 10 plagues in Egypt was really 5 plagues rolled into one?"

Solution: In Psalms 78:49 we must figure 5 synonyms for anger expressed in each plague: "(God) inflicted: (1) His burning anger upon them; (2) wrath; (3) indignation; (4) trouble; and (5) a band of deadly messengers." Logically, God struck 50 blows (5 x 10) in Egypt (using just one finger) and 250 blows (using his whole hand).

רבי יוסי הגלילי אומר: מניין אתה אומר, שלקו המצריים במצרים עשר מכות, ועל חםם, לקו חמשים מכות?

במצרים מה הוא אומר? זיאמרו החוטפים אל פרעה, אצבע אלהים הווא" (שמות ח, טו). על חם מה הוא אומר? זיארא ישראל את היד הגדלה, אשר עשה כי במצרים, ויראו חם את יי' ויאמייניו ביי, ובמשה עבוז". (שמות יד, לא) כפיה לקו באצבע – עשר מכות, אמרו מעתה, במצרים לקו עשר מכות, ועל חםם, לקו חמשים מכות.

רבי אליעזר אומר: מניין שבל מכה ומכה, שהביא הקדוש ברוך הוא על המצריים במצרים, קיתה של חמיש מכות?

שנאמר (תהלים עח, מט): "ישלח בם ברון אפו, עבירה נזעם וצרה משלחת מלאכי רעים". עבירה, אהות. נזעם, שתים. וצרה שלש. משלחת מלאכי רעים, ארבע. אמרו מעתה, במצרים לקו ארבעים מכות, ועל חםם לקו מעתים מכות.

רבי עקיבא אומר: מניין שבל מכה ומכה, שהביא הקדוש ברוך הוא על המצריים במצרים, קיתה של חמיש מכות?

שנאמר: "ישלח בם ברון אפו, עבירה נזעם וצרה משלחת מלאכי רעים". ברון אפו, אהות. עבירה, שתים. נזעם, שלש. וצרה, ארבע. משלחת מלאכי רעים, חמיש. אמרו מעתה, במצרים לקו חמשים מכות.



Kadesh
Urchatz
Karpas
Yachatz
Maggid

250
Plagues

Dayenu!

DAYYENU is a rising crescendo of thanksgiving, beginning with gratitude for physical deliverance, and ending with gratitude for the spiritual blessings of the Sabbath and the Torah. Freedom is not enough. The Exodus must lead to Sinai. "Only he is truly free who studies and lives by the Torah." Freedom under law is necessary for security and happiness. The fifteen divine favors enumerated in this hymn are referred to as MAALOT and are said to correspond to the fifteen psalms which begin with the caption, "SHIR HAMAALOT." These psalms are said to have been sung by the Levites as they ascended the fifteen steps leading to the Sanctuary. Fifteen in Hebrew is YOD HEH, which designates the name of God.

DAYYENU has been variously translated as "it would have sufficed," "we should have been content," "for that alone we should have been grateful," and "we would have thought it enough." We shall leave the word DAYYENU untranslated.

Now let us join in singing this delightful hymn of thanksgiving.

(An abbreviated version of Dayyenu appears on page 25.)

How thankful we should be to
God
For His many deeds of kindness to
us!

Had God freed us from the
Egyptians,
And not wrought judgment upon
them,

DAYYENU.

Had He wrought judgment upon
the Egyptians,
And not destroyed their gods,

DAYYENU.

Had He destroyed their gods,
And not smitten their first-born,

DAYYENU.

Had He smitten their first-born,
And not given us their treasure,

DAYYENU.

בָּמָה מְעֻלֹת טוֹבֹת
לִמְקוּם עֲלֵינוּ !

אַלֹו הָצִיאָנוּ מִמִצְרַיִם,
וְלֹא עָשָה בָּהֶם שְׁפָטִים,
דִינָנוּ.

אַלֹו עָשָה בָּהֶם שְׁפָטִים,
וְלֹא עָשָה בָּאֱלֹהִים,
דִינָנוּ.

אַלֹו עָשָה בָּאֱלֹהִים,
וְלֹא הָרַג אֶת בָּכֹרִים,
דִינָנוּ.

אַלֹו הָרַג אֶת בָּכֹרִים,
וְלֹא נָתַן לָנוּ אֶת מִמּוֹנָם,
דִינָנוּ.

Had He given us their treasure,
And not divided the Red Sea for
us,

DAYYENU.

אלו נטן לנו את מmonoּם,
ולא קרע לנו את הים,
דינו.

Had He divided the Red Sea for us,
And not let us pass through it
dry-shod,

DAYYENU.

אלו קרע לנו את הים,
ולא העבירנו בתוכו בחרבה,
דינו.

Had He let us pass through it
dry-shod,
And not drowned our oppressors
in it,

DAYYENU.

אלו העבירנו בתוכו בחרבה,
ולא שקע צרינו בתוכו,
דינו.

Had He drowned our oppressors
in it,
And not sustained us in the wil-
derness for forty years,

DAYYENU.

אלו שקע צרינו בתוכו,
ולא ספק צרכנו במדבר
ארבעים שנה,
דינו.

Had He sustained us in the wil-
derness for forty years,
And not fed us with manna,

DAYYENU.

אלו ספק צרכנו במדבר
ארבעים שנה,
ולא האכילנו את המן,
דינו.

Had He fed us with manna,
And not given us the Sabbath,

DAYYENU.

אלו האכילנו את המן,
ולא נתן לנו את השבת,
דינו.

Had He given us the Sabbath,
And not brought us to Mount
Sinai,

DAYYENU.

אלו נתן לנו את השבת,
ולא קרבנו לפניהם הר סיני,
דינו.

Had He brought us to Mount
Sinai,
And not given us the Torah,

DAYYENU.

אלו קרבנו לפניהם הר סיני,
ולא נתן לנו את התורה,
דינו.

**Had He given us the Torah,
And not brought us into the Land
of Israel,**

DAYYENU.

**Had He brought us into the Land
of Israel,
And not built the Temple for us,**

DAYYENU.

How manifold are God's blessings in double and redoubled measure! He freed us from the Egyptians and brought judgment upon them; He destroyed their gods and smote their first-born; He gave us their treasure and divided the Red Sea for us; He led us through it dry-shod, and drowned our oppressors in it; He sustained us in the wilderness for forty years and fed us with manna; He gave us the Sabbath and brought us to Mount Sinai; He gave us the Torah and brought us into the Land of Israel; He built for us the Temple where we prayed for the atonement of our sins.

אלו גַּתְנָנוּ לְנוּ אֶת הַתּוֹרָה,
וְלֹא הִכְנִיסָנוּ לְאָרֶץ יִשְׂרָאֵל,
דַּיְנוּ.

אלו הִכְנִיסָנוּ לְאָרֶץ יִשְׂרָאֵל,
וְלֹא בָנָה לְנוּ אֶת בֵּית הַבְּחִירָה,
דַּיְנוּ.

על אֶחָת בִּמְהָ וּבִמְהָ, טוֹבָה כְּפֹולָה
וּמְכֻפֶּלֶת לְמִקְומֵן עַלְיָנוּ: שְׁהֽׁזִיכְיָאָנוּ
מִמְצָרִים, וַעֲשָׂה בָּהֶם שְׁפָטִים, וַעֲשָׂה
בָּאָלָהֶם, וַהֲרָגָ אֶת בָּכֹרָהֶם, וַיַּמְתַן
לְנוּ אֶת מְמוֹנָם, וַיַּקְרַע לְנוּ אֶת דִּים,
וְהַעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, וַיַּקְרַע
צָרִינוּ בְּתוֹכוֹ, וַיַּסְפַּק אַרְכָּנוּ בְּמִדְבָּר
אַרְבָּעִים שָׁנָה, וַהֲאֲכִילָנוּ אֶת נֶמֶן,
וַיַּמְתַן לְנוּ אֶת הַשְּׁבָתָה, וַיַּקְרַבָּנוּ לִפְנֵי
הַר סִינֵי, וַיַּמְתַן לְנוּ אֶת הַתּוֹרָה,
וְהִכְנִיסָנוּ לְאָרֶץ יִשְׂרָאֵל, וַיַּבְנֵה לְנוּ
אֶת בֵּית הַבְּחִירָה לְכִפֵּר עַל כָּל
עֲוֹנוֹתֵינוּ.

The Duty to Explain

Rabbi Gamaliel (grandson of the great Sage Hillel) said: "One who has not explained the following symbols of the Seder has not fulfilled the Festival obligations:

Pesah,	the Paschal Lamb;	פסח,
Matzah,	the Unleavened Bread;	מצה,
Maror,	the Bitter Herb.	ומרור.

רַבָּן גַּמְלִיאֵל הָיָה אֹמֵר: כֶּל שֶׁלֶא
אָמֵר שֶׁלֶשֶׁת דָּבָרִים אֲלֹו בְּפֶסַח לֹא
יִצְאָ יְדֵי חֹבְתוֹ, וְאֲלֹו הַנּוּ:

This requirement to explain is peculiar to Pesach. Normally commands are fulfilled by performing the requisite act with the intention of observing the commandment. To fulfill the duty of *sukka*, for example, we do not have to tell the story of the wandering of the Israelites in the desert. However, in the case of Pesach two commands coincide: the first, to eat the festive meal; the second, to tell the story. Rabban Gamliel argues that the two are connected. The story explains the food; the food allows us to relive the story.

Three Seder Symbols

The following explanations of PESAH, MATZAH, and MAROR are taken from the MISHNAH (Pesahim 10:5).

QUESTION:

What is the meaning of the PASCHAL LAMB which our ancestors used to eat at the time when the Temple was still in existence?

סֵח, שְׁהִיו אֲבוֹתֵינוּ
אוֹכְלִים בָּזְמָן שְׁבִית
הַמִּקְדָּשׁ הָיָה קָיִם,



על שום מה?

ANSWER:

Point to the shank bone of the lamb and answer:

The PASCHAL LAMB is to remind us that the Holy One, praised be He, passed over the houses of our ancestors in Egypt, as it is written in the Bible: "You shall say that it is the sacrifice of the Lord's passover, for He passed over the houses of the Children of Israel in Egypt when He smote the Egyptians, but spared our houses. The people bowed their heads and worshiped." (Ex. 12:27)

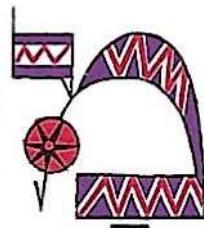
על שום שְׁפֵסֶח הַקָּדוֹש בָּרוּךְ הוּא
על בָּתֵּי אֲבוֹתֵינוּ בְּמִצְרָיִם, שָׁנָא מָר:
וְאָמַרְתֶּם זָבֵח פֶּסֶח הוּא לִי, אֲשֶׁר
פֶּסֶח עַל בָּתֵּי בְּנֵי יִשְׂרָאֵל בְּמִצְרָיִם,
בְּנֵגֶפֶן אֶת מִצְרָיִם וְאֶת בְּתִינּוֹן הַצִּיל;
וַיַּקְדַּשׁ הָעָם וַיִּשְׁתַּחַווּ.



QUESTION:

What is the meaning of the MATZAH that we eat?

על שום מה?

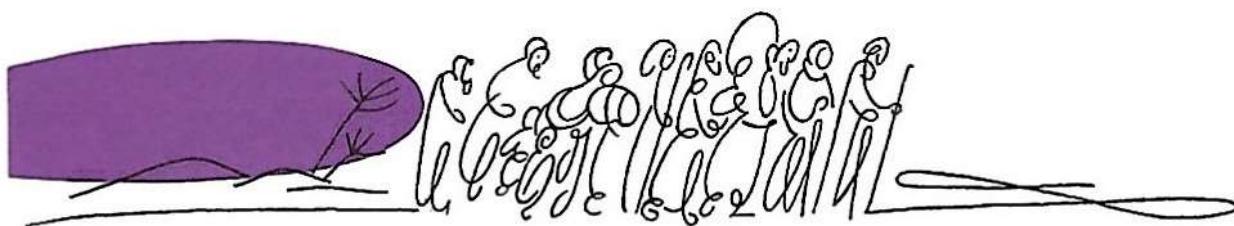


ANSWER:

Raise the Matzah and answer:

The MATZAH is to remind us that before the dough which our ancestors prepared for bread had time to ferment, the supreme King of kings, the Holy One, praised be He, revealed Himself to them and redeemed them. We read in the Bible: "They baked matzah of the unleavened dough which they had brought out of Egypt, for it had not leavened because they were thrust out of Egypt and could not linger, nor had they prepared any food for the journey." (Ex. 12:39)

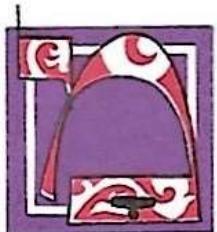
על שום שלא הספיק בצקם של אבותינו להחמיין עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, ונאמר: שנאמר: ויאפו את הבצק אשר הוציאו ממצרים, עוגת מצות כי לא חמץ; כי גרשו ממצרים, ולא יכלו להתמיהה, וגם צדה לא עשו להם.



QUESTION:

What is the meaning of the BITTER HERBS which we eat?

על שום מה ?



ANSWER:

Point to the Maror and answer:

The MAROR is to remind us that the Egyptians embittered the lives of our ancestors in Egypt, as the Bible explains: "They made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh." (Ex. 1:14)

על שום שמררו המצריים את חיינו אבותינו במצרים, שנאמר: וימררו את חייהם בעבודה קשה, בחרם ובלבנים, ובכל עבודה בשדה; את כל העבודה אשר עבדו בהם בפרק.

Regarding Charoset

One of the most literal yet inventive representations of charoset was conceived during the American Civil War, when a group of Jewish Union soldiers made a seder for themselves in the wilderness of West Virginia. They had none of the ingredients for traditional charoset handy, so they put a real brick in its place in the seder tray.

The Hell of Treblinka (excerpt)

By Vasily Semyonovich Grossman (1905–1964)

Translation from The Road: Stories, Journalism, and Essays, by Vasily Grossman, Robert Chandler, Elizabeth Chandler, and Olga Mukovnikova

Scholars, sociologists, criminologists, psychiatrists, and philosophers—everyone is asking how all this can have happened. How indeed? Was it something organic? Was it a matter of heredity, upbringing, environment, or external conditions? Was it a matter of historical fate, or the criminality of the German leaders? Somehow the embryonic traits of a racial theory that sounded simply comic when expounded by the second-rate charlatan professors or pathetic provincial theoreticians of nineteenth-century Germany—the contempt in which the German philistine held “Russian pigs,” “Polish cattle,” “Jews reeking of garlic,” “debauched Frenchmen,” “English shopkeepers,” “hypocritical Greeks,” and “Czech blockheads”; all the nonsense about the superiority of the Germans to every other race on earth, all the cheap nonsense that seemed so comical, such an easy target for journalists and humorists—all this, in the course of only a few years, ceased to seem merely infantile and was transformed into a threat to mankind. It became a deadly threat to human life and freedom and a source of unparalleled crime, bloodshed, and suffering. There is much now to think about, much that we must try to understand.

Wars like the present war are terrible indeed. A vast amount of innocent blood has been spilled by the Germans. But it is not enough now to speak about

Germany's responsibility for what has happened. Today we need to speak about the responsibility of every nation in the world; we need to speak about the responsibility of every nation and every citizen for the future.

Every man and woman today is duty-bound to his or her conscience, to his or her son and to his or her mother, to their motherland and to humanity as a whole to devote all the powers of their heart and mind to answering these questions: What is it that has given birth to racism? What can be done to prevent Nazism from ever rising again, either on this side or on the far side of the ocean? What can be done to make sure that Hitlerism is never, never in all eternity resurrected?

What led Hitler and his followers to construct Majdanek, Sobibor, Bełzec, Auschwitz, and Treblinka is the imperialist idea of exceptionalism—of racial, national, and every other kind of exceptionalism.

We must remember that Fascism and racism will emerge from this war not only with the bitterness of defeat but also with sweet memories of the ease with which it is possible to commit mass murder. It has turned out that it is really not so very difficult to kill entire nations. Ten small chambers—hardly enough space, if properly furnished, to stable a hundred horses—ten such chambers turned out to be enough to kill three million people.

Killing turned out to be supremely easy—it does not entail any uncommon expenditure.

It is possible to build five hundred such chambers in only a few days. This is no more difficult than constructing a five-story building.

It is possible to demonstrate with nothing more than a pencil that any large construction company with experience in the use of reinforced concrete can, in the course of six months and with a properly organized labor force, construct more than enough chambers to gas the entire population of the earth.

This must be unflinchingly borne in mind by everyone who truly values honor, freedom, and the life of all nations, the life of humanity.

In every generation each of us should feel as though he or she personally went forth from Egypt. That is what the Bible means when it says: "And you shall tell your son on that day, saying, 'It is because of what the Lord did for *me* when I went forth from Egypt.'" (Ex. 13:8) It was not only our ancestors whom the Holy One, praised be He, redeemed from slavery, but us also did He redeem together with them, as we read: "He brought *us* out from there so that He might bring us into the land, and give us this land which He promised to our ancestors." (Deut. 6:23)

בְּלָדָר וְדָרָר חַיְבָ אָדָם
לְרֹאָת אֶת עַצְמוֹ בְּאָלוֹ
הַוָּא יֵצָא מִמְצָרִים,
שֶׁאָמָר: וְהַגְּדָתָ לְבָנֶךָ בַּיּוֹם הַהִיא
לְאָמָר: בַּעֲבוֹר זֶה עַשָּׂה יְיָ לִי בְצָאתִי
מִמְצָרִים. לֹא אֶת אָבוֹתֵינוּ בְּלִבְדֵי
גָּאֵל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַלְאָ אַף
אוֹתָנוּ גָּאֵל עַמָּהֶם, שֶׁאָמָר: וְאוֹתָנוּ
הַזְּכִיא מִשְׁם, לְמַעַן הַבִּיא אָתָנוּ, לְתַתָּ
לְנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאָבֹתֵינוּ.



Grateful Praise

In gratitude for the miracles which God has performed for our ancestors and for us from the days of old to this time, we raise our cups of wine and together say:

Therefore, we should thank and praise, laud and glorify, exalt and honor, extol and adore God who performed all these miracles for our ancestors and for us. He brought us from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, and from bondage to redemption. Let us, then, sing unto Him a new song: Halleluyah, praise the Lord!"

לְפִיכָךְ אָנֹחָנוּ חַיְבִים לְהַזּוֹדָות,
לְהַלֵּל, לְשִׁבָּח, לְפִאָר, לְרוּםָם,
לְהַדָּר, לְבָרֶךָ, לְעַלְהָ וּלְקַלְסָ לִמְיָ
שְׁעָשָׂה לְאָבוֹתֵינוּ וְלֹנוּ אֶת כָּל הַגְּסִים
הָאַלּוּ. הַזְּכִיאָנוּ מִעֲבָדֹות לְחִרּוֹת,
מִיּוֹן לְשִׁמְחָה, מַאֲבָל לִיּוֹם טֻוב,
וּמִאֱפָלה לְאֹור גָּדוֹל, וּמִשְׁעָבָוד
לְאָלָה. וּנוֹאָמָר לְפָנָיו שִׁירָה חֲדָשָׁה;
הַלְלוּיָה!

Participants raise their second cup of wine.

Redemption: Past and Future

Praised be Thou, O Lord our God, King of the universe, who redeemed us, and redeemed our ancestors from Egypt, and enabled us to reach this night on which we eat MATZAH and MAROR. Even so, Lord our God and God of our ancestors, do Thou enable us to reach in peace other holy days and festivals when we may rejoice in the restoration of Zion, Thy city, and find delight in serving Thee. There we shall partake of the Paschal meal and bring Thee the offerings which shall be acceptable unto Thee. And there we shall sing unto Thee a new song of praise for our freedom and redemption. Praised be Thou, O Lord, Redeemer of Israel.

ברוך אתה, יי' אלהינו, מלך העולם, אשר גאלנו ונאל את אבותינו ממצרים, והגינו ללילה זה, לאכל בו מצה ומרור. כן, יי' אלהינו ואל הי אבותינו, יגינו למועדים ולרגלים אחרים, הבאים לקראתנו לשalom, שמחים בבניין עירך, ושבים בעבודתך. ונאכל שם מן הזכחים ומן הפסחים, אשר יגיע דם על קיר מזבחך לרצון, ונודה לך Shir Chadash על גאלתנו ועל פדות נפשנו. ברוך אתה, יי', גאל ישראל.

After reciting the following blessing, drink the second cup of wine while reclining.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

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

Baruh atta Adonai, eloheynu meleh ha-olam, boray p'ri ha-gafen.

Praised be Thou, O Lord our God, King of the Universe,
Creator of the Fruit of the Vine.

Rahatz

(An example of combining hygiene and religion; an application of “Cleanliness is next to Godliness.”)

ברוך אתה, ייְ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתֶיךָ וְצַוְונֶיךָ עַל נְטִילַת יָדִים.

*Baruh atta Adonai, eloheynu meleḥ ha-olam,
asher kid-shanu b'mitzvo-tav, ve-tzivanu al ne-tilat yada-yim.*

Praised Be Thou, O Lord our God, King of the Universe, Who hast Sanctified Us with Thy Commandments and Enjoined upon Us the Mitzvah of Washing the Hands.

Motzi-Matzah

A piece of the uppermost matzah and a piece of the broken middle matzah are distributed to each participant. After salting the two pieces, recite the usual HA-MOTZI and the special blessing for the matzah; then eat both pieces of matzah while reclining to the left.

ברוך אתה, ייְ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לְחֵם מִן הָאָרֶץ.

Baruh atta Adonai, eloheynu meleḥ ha-olam, ha-motzi lehem min ha-aretz.

ברוך אתה, ייְ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתֶיךָ וְצַוְונֶיךָ עַל אֲכִילַת מַצָּה.

*Baruh atta Adonai, eloheynu meleḥ ha-olam,
asher kid-shanu b'mitzvo-tav, ve-tzivanu al ahilat matza.*

Praised be Thou, O Lord our God, King of the Universe, Who Bringest forth Sustenance from the Earth.

Praised be Thou, O Lord our God, King of the Universe, Who hast Sanctified Us with Thy Commandments and Enjoined upon Us the Mitzvah of Eating Unleavened Bread.

Maror

The bitter herbs, of which we shall partake, are a reminder of the bitterness the Israelites experienced in Egypt. The HAROSET, into which the bitter herbs are dipped, symbolizes the mortar and bricks with which our ancestors were forced to construct cities and treasure-houses for Pharaoh.

Life is bitter-sweet. The sweet and pleasant taste of the HAROSET impresses upon us that, no matter how bitter and dark the present appears, we should hopefully look forward to better days. "Sweet are the uses of adversity." Since MAROR is a symbol of bondage, we do not recline while eating it.

A portion of the bitter herbs is dipped into the HAROSET and eaten by each participant after reciting the following blessing:

**ברוך אתה, ייִשְׁאָלָהּ נָנוֹ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתֶיךָ וְצִוְנוּ
עַל אֲכִילַת מָרוֹר.**

*Baruh atta Adonai, eloheynu melech ha-olam,
asher kid-shanu b'mitzvo-tav, ve-tzivanu al ahilat maror.*

Praised be Thou, O Lord our God, King of the Universe, Who hast Sanctified Us by Thy Commandments and Enjoined upon Us the Mitzvah of Eating the Bitter Herbs.

Korekh—"Hillel's Sandwich" (or "wrap")

The bottom matzah is broken into small pieces. Each person receives two pieces between which are placed some of the bitter herbs.

To the Sage Hillel, eating MATZAH and MAROR together was not a trivial matter. To him, slavery and freedom were merged in one historical event. The bread of poverty became the bread of freedom and should be tasted together with the bitter MAROR, so that one should know the bitterness of slavery and the joy of freedom. In time of freedom, we must not forget the bitterness of slavery; in time of oppression, we must keep alive the hope of freedom. That is why Hillel's practice of eating MATZAH and MAROR together has such an important message for us today.

זִכְר לְמִקְדָשׁ בַּהְלֵל.

As a reminder of the Temple, we follow the practice of Hillel.

In unison

While the Temple was still in existence, Hillel would eat together in a sandwich some MATZAH and MAROR, to fulfill the Biblical command: "They shall eat it (the Paschal Lamb) together with unleavened bread and bitter herbs." (Num. 9:11)

בן עֲשָׂה הַלֵּל בָּזְמָן שְׁבִית הַמִּקְדָּשׁ
הַיְה קִים: הַיְה פֹּרֶךְ (פֶּסֶח) מֵצָה
וּמְרוֹר וְאָכֵל בַּיּוֹד, לִקִּים מֵה
שָׁנָאָמֵר: עַל מְצֹות וּמְרָרִים יַאֲכִלָּהוּ.

All eat the sandwich.

Shulchan Orekh—Enjoy the Festival Meal



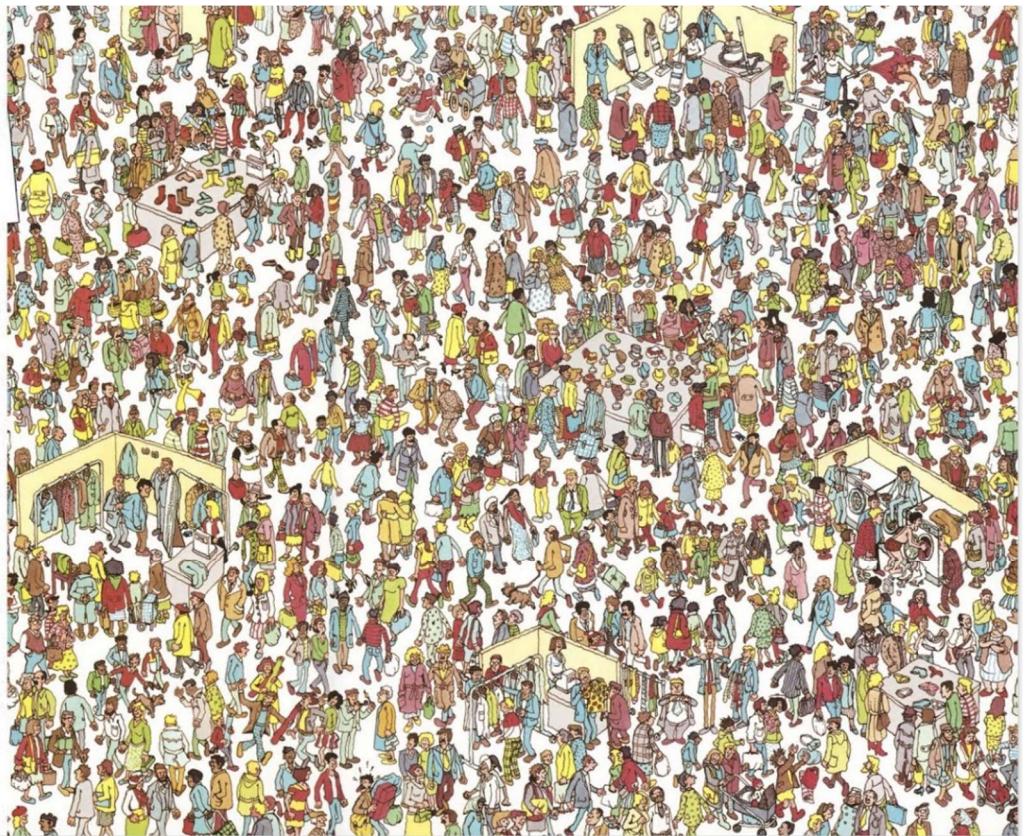
Tzafun

The *afikoman* symbolizes the Paschal offering, which in Temple times was eaten at the end of the meal. It should be eaten before midnight.

Tradition has given the name *afikomen* to this matza. It derives from the Mishna—cited in an answer to the “wise” son—that we do not conclude with saying anything after the *afikomen*. Most scholars conjecture that the origin of the word is the Greek *epikomon*, which means drinking party. The Greeks would often end a festive meal by visiting friends and engaging in a night of drinking and conversation. Plato describes such an event in *The Symposium*. The sages ruled that such social activities were forbidden on Pesach. One should finish the evening with the taste of holy food in one’s mouth. Hence the last part of the matza becomes the Jewish *afikoman*, a sign of the difference between Jewish and Greek culture, between holiness and hedonism.

Get out your magnifying glasses and search for the *afikomen* on the next page:

THIS IS THE AFIKOMAN



If, under the circumstances of this year, you cannot find where you hid your own, actual *afikomen*, we recommend memory training.¹

¹ Riddle for the over-fifty set: 1. Place your car keys in your right hand. 2. With your left hand, call a friend and confirm a lunch or dinner date. 3. Hang up the phone. 4. Now look for your car keys. [Hint: Your car keys are in your right hand]. Martin, *Changes in the Memory After 50*, The New Yorker (January 19, 1998).

Barekh

BIRKAT HAMAZON (Grace after the Meal) *

(When ten or more are present, include the words in brackets.)

LEADER

Let us say the blessing for our food. *רְבָותִי, נָבָךְ.*

PARTICIPANTS, AND THEN LEADER

Praised be the name of the Lord from this time forth and forever. *יְהִי שֵׁם יְיָ מַבָּרֶךְ מֵעַתָּה וְעַד עוֹלָם.*

Y'hee shaym Adonai m'vorah may-atta v'ad olam.

LEADER

With the permission of those present, let us praise Him [our God] of whose bounty we have partaken.

בְּרִשות מֶרְחַן וּרְבָותִי נָבָךְ (אֱלֹהֵינוּ) שָׁאכַלנוּ מִשְׁלָוּ.

PARTICIPANTS, THEN LEADER

Praised be He [our God] of whose bounty we have partaken and through whose goodness we live.

*בָּרוּךְ (אֱלֹהֵינוּ) שָׁאכַלנוּ מִשְׁלָוּ
וּבְטוּבוֹ חִיָּנוּ.*

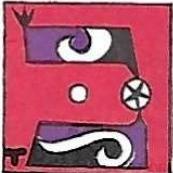
Baruh [eloheynu] she-ahalnu mi-shelo u-v'tuvo ha-yinu.

PARTICIPANTS AND LEADER

Praised be He and praised be His name. *בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.*

Baruh hu u-varuh sh'mo.

*Baruh atta Adonai,
eloheynu melech ha-olam,
ha-zan et ha-olam kulo b'tuvo,
b'hayn b'hesed u-v'rahhamim.
Hu notayn lehem l'hol basar
kee l'olam hasdo.
U-v'tuvo ha-gadol
tamid lo hasar lanu,
v'al yehsar lanu
ma-zone l'olam va-ed,
ba-avur sh'mo ha-gadol.
Kee hu el zan u-m'farnays la-kol,
u-may-tiv la-kol, u-may-hin ma-zone
l'hol b'ri-yotav asher bara.
Baruh atta Adonai,
ha-zan et ha-kol.*


ברוך אתה, יי אֱלֹהֵינוּ
מלך העולם, הנה את
העולם בלו בטובו,
בתחן בחסד וברחמים. היא נתן לך
לכלבשר, כי לעולם חסדו. ובטובו
הגדול תמיד לא חסר לנו, ולא ייחסר
לנו מזון לעולם ועד בעבור שמו
הגדול. כי היא אל אין ומפארנו לפל.
ומיטיב לפל, ומכיון מזון לכל בריותינו
אשר ברא. ברוך אתה, יי, הנה את
הפל.

(Praised be God who by His grace sustains the world. May we never lack sustenance.)

תהלים לד

יראנו אֶת־יְהוָה קָדְשֵׁיו כִּי־אֵין מַחְסֹּר לִירְאָיו:
כִּפְרִים רְשֻׁוֹתֵינוּ וְרָעָבֵנוּ וְדָרְשֵׁי יְהוָה לֹא־יִחְסֹּרוּ כָּל־טֹב:

תהלים קי"ח

הַזְׂדוֹ לִיהוָה בִּיטּוֹב בַּיִלְעָזֶל חֲסֹדוֹ:

תהלים קמ"ה

פֹּתַח אֶת־יַדְךָ וְמִשְׁבִּיעַ לְכָל־חַי רָצֹן:

ירמיה י'

בָּרוּךְ הָגָבָר אֲשֶׁר יִבְטַח בַּיהוָה וְהִיא יְהוָה מַבְטָחוֹ:

תהלים ל'

נָעַר הִיִּתִי גַּם־זָקַנְתִּי וְלֹא־רוֹאֵיתִי צָדִיק נָעֹז וּוּרָעׂוֹ מַבְקַש־לָחֶם:

תהלים קט'

יְהוָה עֹז לְעַמּוֹ יִתְּנַחֲמֵד אֶת־עַמּוֹ בְּשָׁלוֹם:

(Ps. 31:10; 118:1; 145:16; Jer. 17:7; Ps. 37:25; 29:11)

Revere the Lord, you who make God holy!
Revering only God, what will you lack?

Young lions may grow weak and hungry,
but those who seek the Eternal One lack no
good thing.

Thank the Eternal One, who is so good,
whose kindness is ever in the world, whose will
it is for hands to open and satisfy every living
thing.

Blessed are they that trust in the Eternal
One, who will be their trust.

Once I was young, and now I am old, yet I
have never watched the righteous forsaken or
their children begging for bread.

God will give His people strength.

God will bless his people with peace.

I once heard a beautiful explanation from Rabbi Moses Feuerstein of Boston. The key phrase of the verse is *lo ra'iti*, standardly translated as “I have not seen.” . . . [But usage from the Book of Esther] shows that the verb does not mean “see.” It means “stand by and watch, be a passive witness, a disengaged spectator.” *Ra'iti* in this sense means seeing and doing nothing to help. That, for Esther as for the Psalmist, is a moral impossibility. We may not “stand idly by the blood of our neighbor” (Lev. 19:16). We *are* our brother’s and sister’s keepers.

Translated thus, the verse states: “I was young and now I am old and I have not merely stood still and watched when the righteous were forsaken and their children forced to beg for bread.” Read this way, not only does it make sense; it also emerges from the core of Jewish sensibility. It ends grace after meals with a moral commitment. Yes, we have eaten and are satisfied. But that has not made us indifferent to the needs of others.

After reciting the following blessing, drink the third cup of wine while reclining.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפָן :

ברוך אתה, ייְ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפָן.

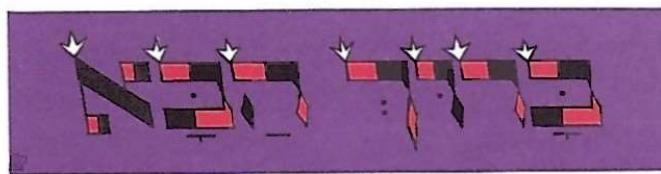
Baruh atta Adonai, eloheynu meleh ha-olam, boray p’ri ha-gafen.

**Praised be Thou, O Lord our God, King of the Universe,
Creator of the Fruit of the Vine.**

The fourth cup of wine is filled.

The special Cup of Elijah is also filled.

Let us open the door and rise, in the hope that Elijah will enter.
With the salutation reserved for distinguished guests, let us say:



BARUCH HA-BA — BLESSED BE HE WHO COMES!

As we sing the song of Elijah, we pray that we may soon see fulfilled
his hope for a world of freedom and peace for all.

Elijah, the Prophet; Elijah, the Tishbite; Elijah, the Gileadite;
may he soon come and bring the Messiah.

אליהו הנביא, אליהו התשבי,
אליהו, אליהו, אליהו הגִּלְעָדִי,
במֹהָרָה יָבָא אֶלְيָהו עִם מֶשִׁיחַ בֶּן דָּוִיד.

*Eliyahu ha-navi, eliyahu ha-tishbi, eliyahu, eliyahu, eliyahu ha-giladi,
Bim-hay-ra [v'ya-maynu], yavo ay-laynu, in ma-shiah ben david.*

Participants are seated.

Alas, we now remember the thousands of Jews throughout our history for whom there was no deliverance. For centuries, our people were cruelly persecuted because they were determined to maintain their religious beliefs, traditions and ideals.*
The Jews did not retaliate against the inhumanities inflicted upon them. At the Seder, however, they vented their hurt and indignation through reciting the following Biblical verses:

“Pour out Thy wrath upon the heathen nations that do not acknowledge Thee and upon the kingdoms that do not call upon Thy name; for they have devoured Jacob and laid waste his dwelling place.” (Ps. 79:6, 7)

“Pour out upon them Thine indignation, and let Thy fury overtake them.” (Ps. 69:25)

“Pursue them in anger and destroy them from under the heavens of the Lord.” (Lam. 3:66)

שְׁפַךْ חַמְתָּךْ אֶל הַגּוֹים אֲשֶׁר לֹא
יִדְעֻכּ, וְעַל מַמְלָכוֹת אֲשֶׁר בְּשֵׁמֶךּ
לֹא קָרְאוּ. כִּי אָכַל אֶת יַעֲקֹב, וְאֶת
גּוֹנְהוּ הַשְּׁמוֹ.

שְׁפַךْ עַלְيָהֶם זַעַמָּךּ, וְחַרְזֵן אַפְּךּ
יְשִׁיגָם.

תִּרְדַּף בְּאָרֶף וְתִשְׁמִידָם מִפְתָּחָת
שְׁמֵי יְיָ.

The door is closed.

* Freedom of religion is comparatively new in modern civilization. At one time Jews were maliciously accused of using the blood of Christians in the baking of unleavened bread.** Despite assurances by spiritual and temporal rulers, by popes and emperors, that such charges were false and absolutely without foundation, bigots utilized the accusation as a pretext for looting Jewish homes and shops and brutally massacring men, women and children. Some may recall the notorious trial of Mendel Beilis, against whom a “blood accusation” was made in Russia in 1911. Amazingly, even in post-World War II Europe, the “blood libel” was revived for anti-Semitic purposes.

** Early Christians were themselves accused by the pagans of using human blood in their ritual; and in the Middle Ages, heretical Christians were similarly accused by other Christians!

The attack on the Warsaw ghetto, from the account of Simha Rottem, recorded in Claude Lanzmann's *Shoah*.

At Passover time [in 1943] we felt something was going to happen in the ghetto. We felt the pressure. On Passover eve the Germans attacked. Not just the Germans, but the Ukrainians too, along with the Lithuanians, the Polish police, and the Latvians, and this massive force entered the ghetto. We felt this was the end. . . .

During the first three days of fighting, the Jews had the upper hand. The Germans retreated at once to the ghetto entrance, carrying dozens of wounded with them. From then on, their onslaught came entirely from the outside, through air attack and artillery. WE couldn't resist the bombing, especially their method of setting fire to the ghetto. The whole ghetto was ablaze. All life vanished from the streets and houses. We hid in the cellars and bunkers. From there we made our sorties. We went out at night. . . .

I don't think the human tongue can describe the horror we went through in the ghetto. In the streets, if you can call them that for nothing

was left of the streets, we had to step over heaps of corpses. There was no room to get around them. Besides fighting the Germans, we fought hunger, and thirst. We had no contact with the outside world; we were completely isolated, come off from the world. We were in such a state that we could no longer understand the meaning of why we went on fighting. We thought of attempting a breakout to the Aryan part of Warsaw, outside the ghetto.

Just before May 1 Sigmund and I were sent to try to contact Antek in Aryan Warsaw. We found a tunnel under Bonifraterska Street that led out to Aryan Warsaw. Early in the morning we suddenly emerged into a street in broad daylight. Imagine us on that sunny May 1, stunned to find ourselves in the street, among normal people. We'd come from another planet. People immediately jumped on us, because we certainly looked exhausted, skinny, in rags. Around the ghetto there were always suspicious Poles who grabbed jews. By a miracle we escaped them. In Aryan Warsaw, life went on as naturally and normally as before. The cafes were open, the The Ghetto was an isolated island amid normal life.

.... On the night of May 8-9 we decided to return to the ghetto with another buddy, Rijek, and . . . two sewer men. After the curfew we entered the sewers. We were entirely at the mercy of the two workmen, since only they knew the ghetto's underground layout. Halfway there they decided to turn back, they tried to drop us, and we had to threaten them with our guns. We went through the sewers until one of the workmen told us we were under the ghetto. Rijek guarded them so they couldn't escape. I raised the manhole cover to go up into the ghetto,

At bunker Mila 18[, the headquarters of the Jewish Combat Organization], I missed them by a day. The Germans found the bunker on morning of the eighth. Most of the survivors committed suicide, or succumbed to gas in the bunkers. I went to bunker Francziskanska 22. There was no answer when I yelled the password., so I had to go on through the ghetto. I suddenly heard a woman calling from the ruins. It was darkest night, no lights, you saw nothing. All the houses were in ruins, and I heard only one voice. I thought some evil spell had been cast on me, a woman's voice talking from the rubble. I circled the ruins.

I didn't look at my watch, but I must have spent a half hour exploring, trying to find the woman whose voice guided me, but unfortunately I didn't find her.

....

[T]he flames had died down, but there was still smoke, and that awful smell of charred flesh of people who had surely been burned alive. I continued on my way, going to other bunkers in search of fighting units, but it was the same everywhere. I'd give the password: "Jan." And I got no answer. I went from bunker to bunker, and after walking for hours in the ghetto, I went back toward the sewers.

I was all alone at the time. Except for that woman's voice, and a man I met as I came out of the sewers, I was alone throughout my tour of the ghetto. I didn't meet a living soul. At one point I recall feeling a kind of peace, of serenity. I said to myself: "I'm the last Jew. I'll wait for morning, and for the Germans."

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

שְׁפַךְ אֶחָבָתֶךָ עַל הָגּוֹים אֲשֶׁר יִצְעַזֵּק וְעַל מִמְּלֹכּוֹת אֲשֶׁר בְּשֵׁמֶךָ קֹרְאִים בְּגַלְּחָסִידִים שְׁהָם עוֹשִׂים עִם יַעֲקֹב וּמְגַנִּים עַל עַמָּךְ יִשְׂרָאֵל מִפְנֵי אֶזְכֵּילָהֶם. יִזְכּוּ לְרֹאֹת בְּסֶפֶת בְּחִירֵיהֶן וְלִשְׁמוֹת בְּשִׁמְחַת גּוֹיִם."

Hallel

Skipping this! Except for . . .

After reciting the following blessing, drink the fourth cup of wine while reclining.

ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פַּרְיַה הַגָּפָן:

ברוך אתה, ייָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרָא פַּרְיַה הַגָּפָן.

Baruh atta Adonai, eloheynu meleh ha-olam, boray p'ri ha-gafen.

Praised be Thou, O Lord our God, King of the Universe,
Creator of the Fruit of the Vine.

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

ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגָּפָן
וְעַל פַּרְיַה הַגָּפָן וְעַל תְּנוּבַת הַשְׁדָה, וְעַל אֶרְץ
חַמְדָה טוֹבָה וּרְחַבָּה, שְׁرָצִית וּהַנְּחַלָּת
לְאַבּוֹתֵינוּ, לְאַכְול מִפְרִיה וּלְשֻׁבּוֹעַ מִטוּבָה.
רְחִםָּנוּ ייָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ, וְעַל
יְרוּשָׁלָם עִירָה, וְעַל צִיּוֹן מִשְׁפָּנִים כְּבָדָה, וְעַל
מִזְבְּחָה וְעַל הַיכָּלָה, וּבְנִיהַ יְרוּשָׁלָם עִיר הַקָּדָש
בִּמְהֻרָה בִּימֵינוּ, וּמַעֲלָנוּ לְתוֹכָה, וּשְׁמַחֲנוּ
בְּבּוּנָה וּנְאַכְלָמִפְרִיה וּנְשֻׁבָּעַ מִטוּבָה, וּנְבָרֶכֶת
עַל יְחִינָה בְּקָדְשָׁה וּבְטָהָרָה
(בשבת - וּרְצָה וּחַלְילָצָנו בַּיּוֹם הַשְׁבָּת הַזֶּה)
וּשְׁמַחֲנוּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה. כי אתה ייָ טוב
ומיטיב לכל, ונוראה לך על הארץ ועל פרי הغان.
ברוך אתה ייָ, על הארץ ועל פרי הغان.

Blessing after Drinking Wine:

BLESSED ARE YOU, Lord, for the vine and the fruit, for the beautiful and spacious land You gave us. Have mercy on us and bring us there to eat its fruits.

Grant us happiness on this Feast of Matzot. Blessed are You, Lord, for the land and for the fruit of the vine.

Nirtzah

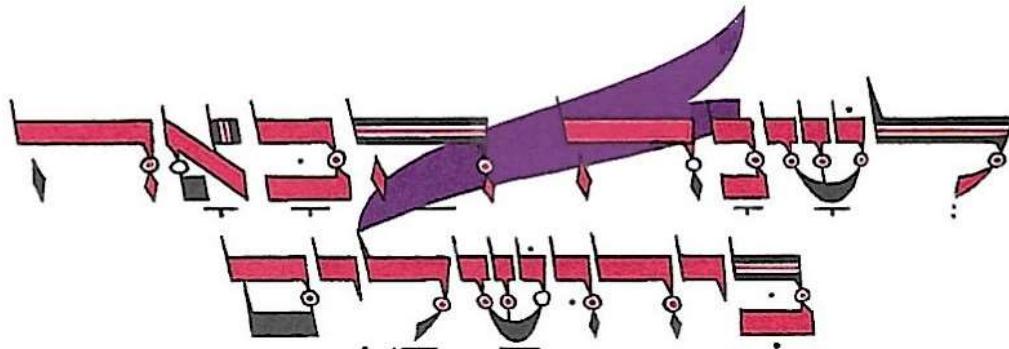
The following verses are from the conclusion of a PIYYUT which enumerated all the regulations of the Seder.

Now is our Seder concluded,
Each custom and law fulfilled;
As we gathered to celebrate a
Seder this night,
May we be worthy in freedom
next year
Again to celebrate a Seder.

O Pure One, who dwellest on high,
Raise up Thy numberless flock,
Speedily lead Thou the shoots of
Thy stock
Redeemed, to Zion with song.

חֶסֶל סְדָר פֶּסַח כְּהַלְכָתוֹ,
בְּכָל מִשְׁפָטו וְחֲקָתוֹ;
בְּאֵשֶׁר זָכַינוּ לְסִדְרָ אֹתוֹ,
כִּנְנַבְּהָ לְעַשְׂתָוֹ.

זֶה שׁוֹכֵן מַעֲונָה,
לוּמָם קָהָל עֲדָת מֵמָנה;
בְּקָרוֹב נַהֲלָנְטִיעִי בְּנָה,
פְּדוּיִם לְצִיּוֹן בְּרָהָה.



LE-SHANAH HA-BA-AH BI-Y'RUSHA-LA-YIM!
NEXT YEAR IN JERUSALEM!

אָדִיר הוּא

ADDIR HU

A-dir hu, a-dir hu,	Mighty is He! Mighty is He!	אָדִיר הוּא, אָדִיר הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יְבִנֵה בַּיְתֹו בְּקָרֹוב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵנוּ בְּקָרֹוב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֶל בְּנֵה, אֶל בְּנֵה!
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנֵה בֵּיתְךָ בְּקָרֹוב!
Ba-ḥur hu, ga-dol hu,	Chosen, great,	בְּחוּר הוּא, גָדוֹל הוּא,
Da-gul hu,	renowned is He!	דָגָול הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יְבִנֵה בַּיְתֹו בְּקָרֹוב.
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵנוּ בְּקָרֹוב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֶל בְּנֵה, אֶל בְּנֵה!
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנֵה בֵּיתְךָ בְּקָרֹוב!
Ha-dur hu, va-tik hu,	Glorious, faithful,	הָדוֹר הוּא, וָתִיק הוּא,
Za-kai hu,	pure is He!	זָכָאי הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יְבִנֵה בַּיְתֹו בְּקָרֹוב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵנוּ בְּקָרֹוב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֶל בְּנֵה, אֶל בְּנֵה!
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנֵה בֵּיתְךָ בְּקָרֹוב!
Ha-sid hu, ta-hor hu,	Righteous, faultless,	חָסִיד הוּא, טָהוֹר הוּא,
Ya-ḥid hu,	One is He!	יָחִיד הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יְבִנֵה בַּיְתֹו בְּקָרֹוב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-mav-nu b'karov.	In our lifetime may it be	בִּימִינֵנוּ בְּקָרֹוב.

The twin themes of this anonymous alphabetical acrostic are the greatness of God and the hope for the speedy restoration of Zion (as symbolized by the rebuilding of the Temple). The first stanza speaks of God as *Adir* (Mighty), while subsequent stanzas introduce additional divine attributes. Each stanza concludes with the refrain: “Build Thy Temple speedily.”

Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֶל בְּנָה, אֶל בְּנָה !
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנָה בִּיתְךָ בָּקָרֹב !
Ka-bir hu, la-mud hu,	Mighty, wise and	כְּבֵיר הַוָּא, לְמִזְדֵּחַ הוּא,
Me-leḥ hu,	King is He!	מֶלֶךְ הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יָבֹנָה בֵּיתְךָ בָּקָרֹב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵינוּ בָקָרֹב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֶל בְּנָה, אֶל בְּנָה !
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנָה בִּיתְךָ בָּקָרֹב !
No-ra hu, sa-giv hu,	Revered, exalted,	נָוֶרֶת הוּא, סָגִיב הוּא,
Ee-zuz hu,	strong is He!	עֲזֹז הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יָבֹנָה בֵּיתְךָ בָּקָרֹב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵינוּ בָקָרֹב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֶל בְּנָה, אֶל בְּנָה !
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנָה בִּיתְךָ בָּקָרֹב !
Po-deh hu, tza-dik hu,	Redeeming, holy,	פָּרוֹדָה הוּא, צָדִיק הוּא,
Ka-dosh hu,	just is He!	קָדוֹשׁ הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יָבֹנָה בֵּיתְךָ בָּקָרֹב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵינוּ בָקָרֹב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֶל בְּנָה, אֶל בְּנָה !
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנָה בִּיתְךָ בָּקָרֹב !
Ra-hum hu, sha-dai hu,	Almighty, merciful	רָחוּם הוּא, שָׁדֵי הוּא,
Ta-kif hu,	Lord is He!	תָּקִיף הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יָבֹנָה בֵּיתְךָ בָּקָרֹב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵינוּ בָקָרֹב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֶל בְּנָה, אֶל בְּנָה !
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנָה בִּיתְךָ בָּקָרֹב !