

The “Do it Yourself” ההגדה של פסח

The 2021 “Can You Believe We Are Still ‘Social Distancing’” Edition of the Harway/Mark Seder

(Liberally excerpted from:

Silverman, *The Passover Haggadah* [2d Ed. 1986]; Zion & Dishon, *A Different Night* (1997); Sacks, *The Jonathan Sacks Haggada* [2d Ed. 2016]); and The Rabbinical Assembly, *Siddur Lev Shalem for Shabbat & Festivals* (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 אלhim כאפרים וכמנשה.

For daughters:

May God bless you as He blessed Sarah, Rebecca, Rachel and Leah.
ישמך אלhim 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.

The Order of the Service

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>	קדָשׁ
2. Wash the Hands	<i>U-r'hatz</i>	וְרַחֵץ
3. Eat the Green Vegetable	<i>Karpas</i>	כֶּרֶפֶס
4. Break the Middle of Three Matzot	<i>Yahatz</i>	יַהְצֵץ
5. Tell the Story of the Exodus	<i>Maggid</i>	מְגִיד
6. Wash Hands Before the Meal	<i>Rahtza</i>	רְחִצָּה
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>	מִרּוֹר
10. Eat Matzah and Maror Sandwich	<i>Korekh</i>	כוּרֵךְ
11. Enjoy the Festival Meal	<i>Shulhan Orekh</i>	שְׂלָחָן עֲרֵךְ
12. Eat the Afikoman	<i>Tzafun</i>	אַפְּתַנּוּ
13. Recite Birkat Hamazon (Grace)	<i>Barekh</i>	בָּרֶךְ
14. Recite the Hallel (Second Part)	<i>Hallel</i>	הַלֵּל
15. Conclude the Seder	<i>Nirtzah</i>	נִרְצָה

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*

יּוֹם הַשְׁשִׁי:

בראשית ב

וַיָּכֹל הַשְׁמִים וְהָאָרֶץ וְכָל־צְבָאָם:

וַיָּכֹל אֱלֹהִים בַּיּוֹם הַשְׁבִיעִי מִלְאָכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבַּת בַּיּוֹם הַשְׁבִיעִי מִלְאָכְתּוֹ אֲשֶׁר עָשָׂה:

וַיִּבְרֹךְ אֱלֹהִים אֶת־יּוֹם הַשְׁבִיעִי, וַיִּקְדֹּשׁ אֹתוֹ

כִּי בָּשָׁבָת מִלְאָכְתּוֹ, אֲשֶׁר־בְּרָא אֱלֹהִים, לְעֵשֹׂות:

On other evenings קידוש starts here:

When saying קידוש for others, add:

סבורי מrown

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּזְרָא פָּרִי הַגּוֹן.

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 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

On Shabbat, add the words in parentheses.

ברוך אתה יהוה אלְהַינוּ מלך העולם, אשר בחר
 בנו מכל עם, ורוממו מכל לשון, וקדשו במצוותיו
 ותתן לנו יהוה אלְהַינוּ באהבה (שבותות למנוחה
 ומועדים לשמחה, חגים ומנינים לשzon, את
 יום (השבת הזה ואת יום) חג המצות הזה
 ימן חרותנו (באהבה) מקרא קדש
 זכר ליציאת מצרים, כי בנו
 בחרת ואתנו קדשת
 מכל העמים, (ושבת)
 ומועדי קדש
 (באהבה וברצון)
 בשמחה ובשzon הנחלתנו.
ברוך אתה יהוה, מקדש (השבת וישראל והזמנים).

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

Chosenness 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.

URCHATZ / 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

Festivals are celebratory occasions, marked by family and communal gatherings and convivial bountiful dining and expressions of gratitude. The biblical calendar associates three such times with pilgrimages to the Temple. Each of these festivals has both an agricultural and a historical basis at one and the same time they celebrate the seasons of the year and the biblical Jewish story.

. . . Spring—which is the time of freshness and budding plant life (in the Land of Israel it is the time of the barley harvest)—is celebrated as Pesach, when we reenact the exodus from Egypt . . . Shavuot in late spring—the time of the wheat harvest, when it might be said that we have begun to realize the fruits of our labor—celebrates Sinai, the moment of revelation. The fall is the season when we rejoice in the grape and olive harvests but also look to the coming of winter. It is celebrated as Sukkot and marks the commemoration of the wandering in the desert: just as we live through the winter with the yield of the summer and fall harvests, so we wandered in the desert nurtured by what we gained in breaking free of the chains of slavery.

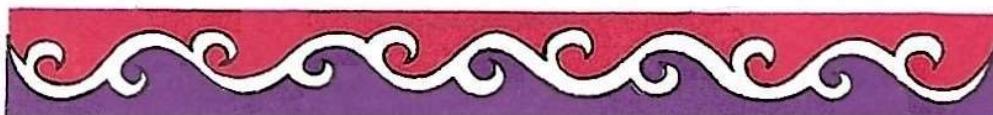
The green vegetable is a symbol of springtime, and of the miracle of nature's renewal. The salt water into which the KARPAS is dipped, has been interpreted as salty tears, to remind us of the tears shed by the enslaved Israelites.

Before partaking of the KARPAS, recite the following blessing:

ברוך אתה, ייְ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי 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.

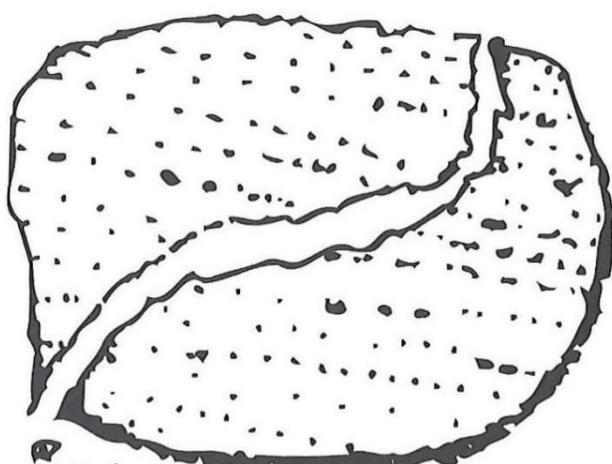
3. ***Break the middle** matza in two and explain that this is for a dual purpose: the bigger portion is to be hidden for the "afikoman" and eaten when retrieved from the children for dessert. It will be the last taste of food at the seder. The smaller portion will be eaten with the top matza when we 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 קרע ה' את הים לשניים עשר קראעים, ויצאו ממנה בני ישראל ביבשה.

"This is how God split the Red Sea."

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



Magid

Ha Lachma Anya: The story of the matza

“This is the Bread of Poverty and Persecution”

הָא לְחַמָּא עֲנֵיָא

In the agricultural life of biblical Israel, [the spring festival was] the time in which the leaven—the sourdough starter—was removed from the house, anticipating the new starter to be made from the fresh harvest. Because there was as yet no bread starter, flatbread was eaten and the holiday was called the Festival of Matzot.

Flatbread was the bread that poor people who could not afford to save grain for a bread starter, consumed year-round. As with the agricultural basis of every festival, this ritual too was given a historical elaboration: the matzot recall the bread of affliction that was eaten in Egypt, as well as the quickbread that was eaten in the hurried exodus from there. This time of the beginning of the spring harvest became a time to remember our own historical poverty and enslavement and our rising to freedom.

[M]atza 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

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-yeem.*

הָא לְחַמָּא עֲנֵיָה
דִּי אָכְלָו אֶבְהָתְנָא
בָּאָרָעָא דְמִצְרַיִם.

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

כָּל דְּכִפְיָן יִתְּיַי וַיְכַל,
כָּל דְּצִרְיךָ יִתְּיַי וַיְפִסְתָּח.

*Ha-sha-ta ha-cha,
L'sha-na ha-ba-ah
be-ar-ah d'yisrael*

הַשְׁתָּא הַכָּא,
לְשָׁנָה הַבָּא
בָּאָרָעָא דִּישְׂרָאֵל.

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

הַשְׁתָּא עֲבֵדִי,
לְשָׁנָה הַבָּא
בְּנֵי חֹרֵין.

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 אפילו פעם אחת
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 הַיּוֹם לְיהָוָה

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 נְטוּיָה. וְאֶלָּו לֹא הָזִיא הַקָּדוֹשׁ
בָּרוּךְ הוּא אֶת אָבוֹתֵינוּ מִמִּצְרָיִם,
הָרַי אָנוּ וּבָנָנוּ, וּבָנָי בָּנָנוּ, מִשְׁעָבָדִים
הָיִינוּ לְפַרְעָה בְּמִצְרָיִם. וְאֶפְרַילּוּ כָּלָנוּ
חֲכָמִים, כָּלָנוּ נְבוּנִים, כָּלָנוּ זָקְנִים,
כָּלָנוּ יוֹדָעִים אֶת הַתּוֹרָה, מֵצָה עַלְלָנוּ
לְסִפְרַ בִּיצְיאַת מִצְרָיִם. וְכָל הַמְּרֻבָּה
לְסִפְרַ בִּיצְיאַת מִצְרָיִם הָרַי זוֹה 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 המקומות.

ברוך הוא.

ברוך שנתנו תורה לעמו ישראל.

ברוך הוא.

פָנַג אֶרְבָּעָה בָנִים דָבֵרָה תֹרָה.

אחד חכם, ואחד רשע, ואחד טם,

ואחד שאינו יודע 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 בְּפִרְשָׁת
בָּעֵקָר. וְאַפְّהָ קָרְבָּנָה אֶת שְׁנִיו,
וַיֹּאמֶר לוֹ: בְּעַבוּר זֶה עָשָׂה יְהָיָה
בְּצָאתִי מִמִּצְרַיִם. לְיָה 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)

פֶּם מָה הוּא אֹמֵר: מָה ذָאת?
וְאָמַרְתָּ אֶלְיוֹ: בְּחִזְקַת יָד הַצִּיָּאָנִי
מִמִּצְרַיִם, 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 – אֶת פֻּתָּח
לוֹ, שֶׁנֶּאֱמָר: וְהִנֵּדֶת לְבִנְךָ בַּיּוֹם הַהוּא
לְאמֹר: בַּעֲבוּר זֶה עָשָׂה 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“. יִכּוֹל מֵרָאשׁ חֲדֹשׁ?
תַּלְמִיד לוֹמֵר: ”בַּיּוֹם הַהוּא“ (שְׁמוֹת י"ג ח).
אֵי בַּיּוֹם הַהוּא, יִכּוֹל מִבְּעוֹד יוֹם?
תַּלְמִיד לוֹמֵר: ”בְּעַבְורֵזֶה“ (שם).
”בְּעַבְורֵזֶה“, לֹא אָמַרְתִּי אֶלָּא בְּשֻׁעָה שִׁישׁ
מִצָּה וּמְרוֹר מִנְחִים לְפָנֶיךָ.

Frederick Douglass: Prophet of Freedom (2018)
By David W. Blight
Excerpt from *The Anthem of the Redeemed* (pp. 382-84)

The wait for January 1[, 1862, the date Lincoln had said he would issue an emancipation proclamation] was almost unbearable, especially when Douglass read Lincoln’s annual message in December, in which he forthrightly appealed yet again for colonization to accompany emancipation, reminding the nation that he could not “make it better known than it already is that I strongly favor colonization.” But so long conditioned for less than full measures of change from History or Providence, Douglass journeyed to Boston for New Year’s Day and a planned celebration like no other.

A highbrow event took place at Boston’s Music Hall, with many of New England’s most famous literati in attendance Harriet Beecher Stowe sat prominently in the balcony. Emerson read some original verses for the occasion; in a transcendent moment the throng of hundreds rhythmically called for Mrs. Stowe to stand and bow, to resounding cheers. Then an orchestra played Mendelssohn’s *Hymn of*

Praise, followed by a rousing rendition of Beethoven's Fifth Symphony.

A day for "poetry and song" indeed, as Douglass had anticipated.

But beginning at 10:00 a.m., a largely black-organized meeting assembled throughout the day, reaching approximately three thousand people, at the magnificent Tremont Temple. Presided over in the early hours by black Garrisonians William Cooper Nell and Charles Lenox Remond, the speeches, poetry, and singing were confidently joyous. Garrison himself attended the upper-crust event at the Music Hall, perhaps letting his old enemy from Rochester [Douglass] have that Tremont platform to himself . . .

Douglass was the final speaker of the afternoon session. He alluded with irony to two years earlier when he and others had been driven from that same stage by a mob prepared to kill abolitionists. He honored the slaves of the South for their forbearance in not rising in insurrection and appealed for what he hoped would be the imminent enlistment of black men in the Union armies. On behalf of abolitionists he boasted that their warning delivered for decades was now coming to

fruition in the “blood” of the moment, as he also predicted much more blood to come. Douglass soared, assuring the audience they had lived through a “period of darkness” into the “dawn of light.” His final refrains were constantly punctuated by shouts of “Amen!” and “Bless the Lord!”

After a break, the huge crowd grew even larger for the nighttime celebration and the anticipated news of Lincoln’s signing the Final Proclamation. But a mood of anxiety and doubt set in throughout the hall as the evening hours crept by without the word. The organizers maintained a group of runners to and from the telegraph office in downtown Boston. They all awaited, as Douglass remembered, “the first flash of the electric wires.” Their emotions danced between hope and fear. Would Lincoln indeed sign the wonderful decree? Would it be altered? Would there be some last-minute compromise in Washington or even with the Confederacy? Rumor and experience pushed back constantly against analysis and biblical expectation of the Jubilee. Amid all the restlessness [William] Wells Brown and Douglass

both got control of the audience and kept up a hopeful but strained rhetoric. “Every moment of waiting chilled our hopes,” Douglass recalled years later. “Eight, nine, ten o’clock came and went, and still no word.”

With a “visible shadow” falling over the crowd, Douglass said, a man finally stepped hastily through the crowd and shouted, “It is coming! It is on the wires!” He was immediately followed by someone who tried to read some portion of the text of the Emancipation Proclamation, but was quickly drowned out by shouting and a “scene . . . wild and grand.” In the next hour Douglass hugged perhaps more people than he had before in his entire life, some of whom were old enemies . . . An old preacher named Rue stood front and center with Douglass as they led the assembled in the anthem “Blow Ye Trumpet Blow” and repeated the verse “Sound the loud timbrel o’er Egypt’s dark sea, / Jehovah hath triumphed, his people are free.” According to witnesses, Douglass’s baritone had never been in better form.”

Tremont Temple had been hired only until midnight. But at that hour most of the celebrants decided to reassemble at the Twelfth Baptist Church on Phillips Street in Beacon Hill, the black section of Boston, a twenty-minute walk away. Douglass and the revelers, singing, humming, shouting, walked out onto Tremont Street into a gentle, glistening snowfall to march to what all called the “Fugitive Slave’s Church.” . . .

At the church they were welcomed by its minister of many years, Leonard A. Grimes, who oversaw an all-night celebration of music and refreshments. “At Grimes’s church,” said Douglass, “we got into such a state of enthusiasm that almost everything seemed to be witty and appropriate to the occasion.” Sometime near dawn, in exhausted jubilation, Douglass walked out of the church amid the quiet snowflakes and headed, bleary-eyed, to the train station.

In [his autobiography] *Life and Times* he remembered the meaning of that night with his own poetry: “It was not logic, but the trump of jubilee, which everybody wanted to hear. We were waiting and listening

as for a bolt from the sky, which would rend the fetters of four millions of slaves; we were watching, as it were by the dim light of the stars, for the dawn of a new day; we were longing for the answer to the agonizing prayer of centuries. Remembering those in bonds as bound with them, we wanted to join in the shout for freedom, and in the anthem of the redeemed.” At that moment, and for its duration, the cruel and apocalyptic war had become holy.

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)

ברוך שומר הבטחתו לישראל,
ברוך הוא. שהקדוש ברוך הוא חשב
את הקץ לעשות במו שאמר לאברהם
אבינו ברית בין הבתרים, שאמր:
ויאמר לאברהם, ידע תדע כי גור יהיה
זרעך בארץ לא להם, ועבדום ועניהם
אתם, ארבע מאות שנה. וגם את הגוי
אשר יעבדו דין אגבי; ואחרי כן יצא
ברקש גדול.

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

**"ארמי אבד אבי, וירד מצרים מה, ויגר שם במתת
מעט. ויהי שם לגוי גדול, עזום ורב."**

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

וַיַּרְאֻם אֶתְנָו הַמִּצְרָיִם וַיַּעֲגֹנוּ. וַיִּתְנַזֵּן עַלְינָנוּ עֲבָדָה קָשָׁה.

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

**וַיִּצְעַק אֶל יְהוָה אֱלֹהֵינוּ, וַיִּשְׁמַע יְהוָה קָלָנוּ,
וַיַּרְא אֶת עֲנִינוּ, וַיַּרְא עֲמָלָנוּ, וַיַּרְא לְחִצָּנוּ.**

“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*).

**וַיַּצְאָנוּ מִמִּצְרָיִם, בַּיד חֶזְקָה, וּבַזרע נְטוּיה,
וּבָמֶרֶא גָּדוֹל וּבָאֲתּוֹת וּבָמָופְתִים.**

“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*).

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).



וּבָזְרֹעַ 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"* (*1 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*).

"וַיֹּצְאָנוּ יְהִי מִמָּצְרִים". לא על ידי מלאך, ולא על ידי שָׁרֵף, ולא על ידי שליח, אלא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּכֻבּוֹד וּבְעִצּמוֹ. שֶׁנָּאֹמֵר (שמות יב, יב): "וַעֲבֹרְתִּי בָּאָרֶץ מִצְרִים בְּלִילָה הַזָּה, וַהֲפִיכִתִּי כָּל בְּכּוֹר בָּאָרֶץ מִצְרִים, מִאָדָם וְעַד בְּהַمָּה, וּבְכָל אֱלֹהִי מִצְרִים אָעַשָּׂה שְׁפָטִים, אַנְּנִי יְהִי".

"וַעֲבֹרְתִּי בָּאָרֶץ מִצְרִים בְּלִילָה הַזָּה" – אַנְּנִי וְלֹא מְלָאכָה. "וַהֲפִיכִתִּי כָּל בְּכּוֹר בָּאָרֶץ מִצְרִים" – אַנְּנִי וְלֹא שָׁרֵף. "וּבְכָל אֱלֹהִי מִצְרִים אָעַשָּׂה שְׁפָטִים" – אַנְּנִי וְלֹא הַשְׁלִיחִים. "אַנְּנִי יְהִי" – אַנְּנִי הוּא וְלֹא אחר.

"בַּיד חֲזִקָה". זו הַדָּבָר. כַּמָּה שֶׁנָּאֹמֵר (שמות ט, ג): "הַגָּה יְדִי הַזָּה, בָּמִקְנָג אֲשֶׁר בְּשִׁדָה, בְּסֻוּסִים בְּחִמְרִים בְּגַמְלִים, בְּבָקָר וּבְצָאן, דָבָר פָּבָד מַאֲדָן".



Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

"וּבָזְרֹעַ נִטוּיָה". זו הַחֲרֵב. כַּמָּה שֶׁנָּאֹמֵר (דה"א כא, טז): "וּמְרֹבו שְׁלוֹפה בְּיָדוֹ, נִטוּיָה עַל יְרוּשָׁלָם".

"וּבָמֹרֶךְ גָּדוֹל". זה גָּלוּי שְׁכִינָה. כַּמָּה שֶׁנָּאֹמֵר (דברים ד, לד): "אוֹ הַנֶּסֶת אֱלֹהִים, לְבוֹא לְקַחַת לוּ גּוֹי מִקְרָב גּוֹי, בְּמִסְתַּת בְּאֹתָות וּבְמוֹפָתִים וּבְמַלחְמָה, וּבִיד חֲזִקָה וּבָזְרֹעַ נִטוּיָה, וּבָמֹרְאִים גְּדָלִים, כָּל אֲשֶׁר עָשָׂה לְכֶם יְהִי אֱלֹהִיכֶם בְּמִצְרִים, לְעִינֵיכֶם".

"וּבְאֹתָות". זה הַמְּפֹתָה, כַּמָּה שֶׁנָּאֹמֵר (שמות ז, ז): "וַיֹּאת הַמְּפֹתָה הַזָּה תַּקְהֵל בְּיָדֶךָ, אֲשֶׁר פָּעַשָּׂה בָּו אֶת הָאֹתָת".

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

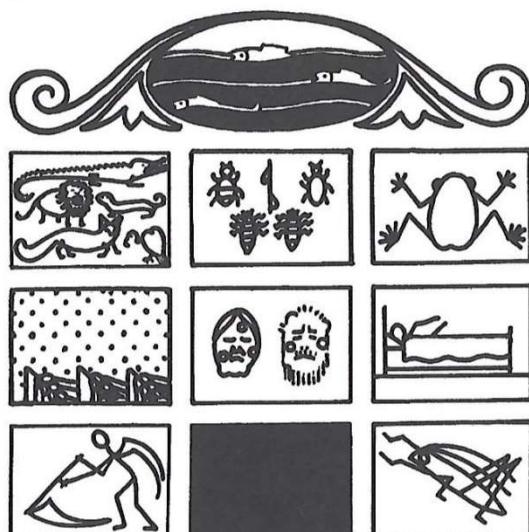
extra six drops correspond to the three prophetic plagues mentioned by the prophet Joel – blood, fire and smoke – and the three word abbreviation of the ten plagues invented by Rabbi Yehuda – d'tzach, adash, b'achab.

"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.



- דבר אחר. "בְּ יָד תִּזְקַח" שְׁתִים.
- "וְקָרֶעַ נְטוּרָה" שְׁתִים.
- "זִבְמֹרָא גָדוֹלָה" שְׁתִים.
- "גָבָאתֹת" שְׁתִים.
- "זִבְמֹפְתִים" שְׁתִים.

Otto Geismar, 1927



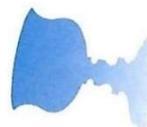
Kadesh
Urchatz
Karpas
Yachatz
Maggid

Ten
Plagues

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 שהביא
הקדוש ברוך הוא על
המקרים 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' ויאינוי בי', 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? שגאמר (תהלים עח, מט): "ישלח בם ברון אפו, עבירה נזעם וצרה משלחת מלאכי רעים". עבירה, אחות. 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? שגאמר: "ישלח בם ברון אפו, עבירה נזעם וצרה משלחת מלאכי רעים". ברון אפו, אחות. עבירה. נזעם. ושתיים. וצרה, ארבע. משלחת מלאכי רעים, חמיש. אמרו מעתה, במצרים לקו חמשים מכות, ועל חםם לקו חמשים ומאתים 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 מִמְונָם,
דִינָנוּ.

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

DAYYENU.

אלו נטן לנו את ממוןם,
ולא קרע לנו את הים,
דיננו.

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,
דיננו.

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,
דיננו.

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,
דיננו.

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,
דיננו.

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

DAYYENU.

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

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

DAYYENU.

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

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

DAYYENU.

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

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.

אלו גַּמְנָנוּ לְנוּ אֶת הַתּُוֹרָה,
וְלֹא הִכְנִיסָנוּ לְאָרֶץ יִשְׂרָאֵל
דִּינָנוּ.

אלו הִכְנִיסָנוּ לְאָרֶץ יִשְׂרָאֵל,
וְלֹא בָּנָה לְנוּ אֶת בֵּית הַבְּחִירָה
דִּינָנוּ.

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.

רַבֵּן גָּמְלִיאֵל הָיָה אָוָם רַבָּן גָּמְלִיאֵל אָוָם רַבָּן גָּמְלִיאֵל
אָמַר שֶׁלְשָׁה דָבָרִים אֲלֹו בְּפֶסַח לֹא
יָצָא יָדֵי חֹבְתוֹ, וְאֲלֹו הַנּוּ:

פסח,

מצה,

ומרור.

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?

סַח, שָׁהִיו אֲבוֹתֵינוּ אָוְכְלִים בָּזְמָן שְׁבִית
הַמִּקְדָּשׁ הָיָה קִים,

עַל שָׁוֹם מָה ?

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)

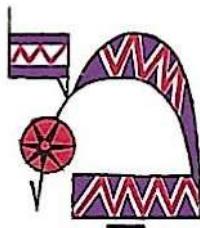
עַל שָׁוֹם שְׁפֵטָה הַקָּדוֹשׁ בָּרוּךְ הוּא
עַל בָּתֵּי אֲבוֹתֵינוּ בְּמִצְרָיִם, שֶׁנָּאֹמֶר:
וְאָמַרְתֶּם זָבֵחַ פֶּסֶחׁ הוּא לִי, אֲשֶׁר
פֶּסֶחׁ עַל בָּתֵּי בְּנֵי יִשְׂرָאֵל בְּמִצְרָיִם,
בְּנֵגֶפֶת אֶת מִצְרָיִם וְאֶת בָּתֵּינוּ הַצִּיל;
וַיִּקְדַּשׁ הָעָם וַיִּשְׁתַּחַווּ.



QUESTION:

What is the meaning of the MATZAH that we eat?

צָהָזֶן שְׁאַנוּ אָכְלִים,
עַל שֵׂם מָה?

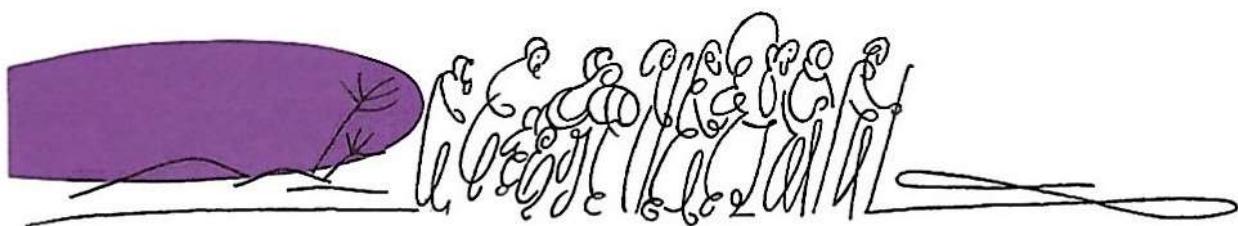


ANSWER:

Raise the Matzah and answer:

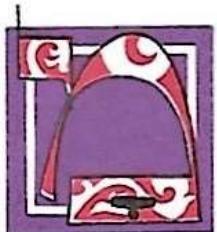
The MATZAH is to remind us that before the dough which our ancestors prepared for bread had time to ferment, the supreme King of kings, the Holy One, praised be He, revealed Himself to them and redeemed them. We read in the Bible: "They baked matzah of the unleavened dough which they had brought out 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)

עַל שֵׂם שֶׁלֹּא הִסְפִּיק בְּצָקָם שֶׁל
אֲבוֹתֵינוּ לְהִחְמִין עַד שְׁנָגָלָה עֲלֵיכֶם
מֶלֶךְ מֶלֶכִים, הַקָּדוֹשׁ בָּרוּךְ
הוּא, וְגַם, שֶׁנְאָמָר: וַיֹּאמֶר אֱתָה
הַבָּצָק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲזֹת
מַצּוֹת כִּי לֹא חַמֵּץ; כִּי גַּרְשָׁו מִמִּצְרַיִם,
וְלֹא יָכְלוּ לְהִתְמַהְמַה, וְגַם צְדָה לֹא
עָשָׂו לָהֶם.



QUESTION:

רור זה, שאנו אוכלים,
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, בחומר
ובלבנים, ובכל עבודה בשדה; את
כל העבודה אשר עבדו בהם בפרק.

What We Get Wrong About America's Crisis of Democracy

By Adam Gopnik; The *New Yorker* (December 27, 2020)

Readers of “Through the Looking-Glass” may recall the plight of the Bread-and-Butterfly, which, as the Gnat explains to Alice, can live only on weak tea with cream in it. “Supposing it couldn’t find any?” Alice asks. “Then it would die, of course,” the Gnat answers. “That must happen very often,” Alice reflects. “It always happens,” the Gnat admits, dolefully.

How the Bread-and-Butterfly survives, given the impossible demands of its diet, is a nice question. Lewis Carroll was in part teasing Darwinian ideas, which depend on a struggle for existence in which, eventually, we all lose—nonexistence being the norm of living things, over time. But the plight of the Bread-and-Butterfly comes to mind, too, when we contemplate what is called, not without reason, America’s crisis of democracy. *It always happens.* We are told again and again that American democracy is in peril and may even be on its deathbed.

Today, after all, a defeated yet deranged President bunkers in the White House contemplating crazy conspiracy theories and perhaps even martial law, with the uneasy consent of his party and the rabid support of his base. We are then told, with equal urgency, that what is wrong, ultimately, is deep, systemic, and Everybody's Fault . . .

Lurking behind all of this is a faulty premise—that the descent into authoritarianism is what needs to be explained, when the reality is that . . . *it always happens*. The default condition of humankind is not to thrive in broadly egalitarian and stable democratic arrangements that get unsettled only when something happens to unsettle them. The default condition of humankind, traced across thousands of years of history, is some sort of autocracy.

America itself has never had a particularly settled commitment to democratic, rational government. At a high point of national prosperity, long before manufacturing fell away or economic anxiety gripped the Middle West—in an era when “silos” referred only to grain or missiles and information came from three sober networks, and when fewer flew

over flyover country—a similar set of paranoid beliefs filled American minds and came perilously close to taking power. As [The *New Yorker's*] political writer Richard Rovere documented in a beautifully sardonic 1965 collection, “The Goldwater Caper,” a sizable group of people believed things as fully fantastical as the Trumpite belief in voting machines rerouted by dead Venezuelan socialists. The intellectual forces behind Goldwater’s sudden rise thought that Eisenhower and J.F.K. were agents, wittingly or otherwise, of the Communist conspiracy, and that American democracy was in a death match with enemies within as much as without. . . .

* * * *

The interesting question is not what causes autocracy (not to mention the conspiratorial thinking that feeds it) but what has ever suspended it. We constantly create post-hoc explanations for the ascent of the irrational. The Weimar inflation caused the rise of Hitler, we say; the impoverishment of Tsarism caused the Bolshevik Revolution. In fact, the inflation was over in Germany long before Hitler rose, and

Lenin came to power not in anything that resembled a revolution—which had happened already under the leadership of far more pluralistic politicians—but in a coup d'état by a militant minority. Force of personality, opportunity, sheer accident: these were much more decisive than some neat formula of suffering in, autocracy out.

Donald Trump came to power not because of an overwhelming wave of popular sentiment—he lost his two elections by a cumulative ten million votes—but because of an orphaned electoral system left on our doorstep by an exhausted Constitutional Convention Certainly there are all sorts of reasons for reducing economic inequality. But Trump's power was not rooted in economic interests, and his approval rating among his followers was the same when things were going well as it is now, when they're going badly

The way to shore up American democracy is to shore up American democracy—that is, to strengthen liberal institutions, in ways that are unglamorously specific and discouragingly minute. The task here is not so much to peer into our souls as to reduce the enormous democratic

deficits under which the country labors, most notably an electoral landscape in which farmland tilts to power while city blocks are flattened. . . . Some of these things won't be achievable, but all are worth pursuing—with the knowledge that, even if every box on our wonkish wish list were checked, no set-it-and-forget-it solution to democratic fragility would stand revealed. The only way to stave off another Trump is to recognize that *it always happens*. The temptation of anti-democratic cult politics is forever with us, and so is the work of fending it off.

The rule of law, the protection of rights, and the procedures of civil governance are not fixed foundations, shaken by events, but practices and habits, constantly threatened, frequently renewable. “A republic if you can keep it,” Benjamin Franklin said. Keeping a republic is a matter not of preserving it like pickles but of working it like dough—which sounds like something you’d serve alongside very weak tea. But it is the essential diet to feed our democracy if we are to make what always happens, for a little while longer, happily unhappen.

Levery 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)

כָּל דָּוָר וְדָוָר חִיב אָדָם

 לְרֹאֹת אֶת עַצְמוֹ בָּאָלוֹ
 : הַוָּא יֵצֵא מִמְצָרִים,
 שֶׁנָּאֹמֶר: וְהִנֵּה לְבָנֶךָ בַּיּוֹם הַהֲוָא
 לְאֹמֶר: בְּעַבּוּר זֶה עָשָׂה יְיָ לִי בְּצָאתִי
 מִמְצָרִים. לֹא אֶת אָבוֹתִינוּ בְּלֹבֶד
 גָּאֵל הַקָּדוֹשׁ בָּרוּךְ הוּא, אֶלָּא אֶל
 אָוֹתָנוּ גָּאֵל עַמָּהֶם, שֶׁנָּאֹמֶר: וְאָוֹתָנוּ
 הַוֹּצִיא מִשֶּׁם, לְמַעַן הַבִּיא אָוֹתָנוּ, לְתַתָּה
 לְנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאָבוֹתֵינוּ.

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, ייְהוָה, מלך העולם, אשר גַּאֲלָנוּ וָנָאֶל אֶת אָבוֹתֵינוּ מִמִּצְרַיִם, והגַּיְעָנוּ לְלִילָה הַזֶּה, לְאָכֵל בּוֹ מֵצָה וּמִרְורָה. בָּן, ייְהוָה נָאֵל אֶת אָבוֹתֵינוּ, יַגְעַן לִמְוֹעֲדִים וּלְרִגְלִים אֶחָרִים, הַבָּאים לִקְרָאתֵנוּ לְשָׁלוֹם, שְׁמָחִים בְּבִנְיַן עִירָה, וְשָׁשִׁים בְּעַבּוֹדָתָךְ. וָנָאֶל שֵׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים, אשר יַגְעַע דָּם עַל קַרְבָּן מִזְבֵּחַ לְרָצֹן, וְנָדָה לְךָ שִׁיר חֶדֶש עַל גָּאֵלֵינוּ וְעַל פְּדוּת נְפָשֵׁנוּ. ברוך אתה, ייְהוָה, גַּאֲלֵל יִשְׂרָאֵל.

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

בָּרוּךְ אֱתָה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פַּרְיַה גַּפֵּנוּ:

ברוך אתה, ייְהוָה, ייְהוָה אֱלֹהֵינוּ, 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 וַעֲשָׂוָהּ
על 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 עשה הילל בזמן שבית המקדש היה קיים: היה פורך (פסח) מצה ומרור ואוכל ביחד, לקים מה שנאמר: על מצות ומרורים יאכלו.

All eat the sandwich.

Shulchan Orekh—Enjoy the Festival Meal



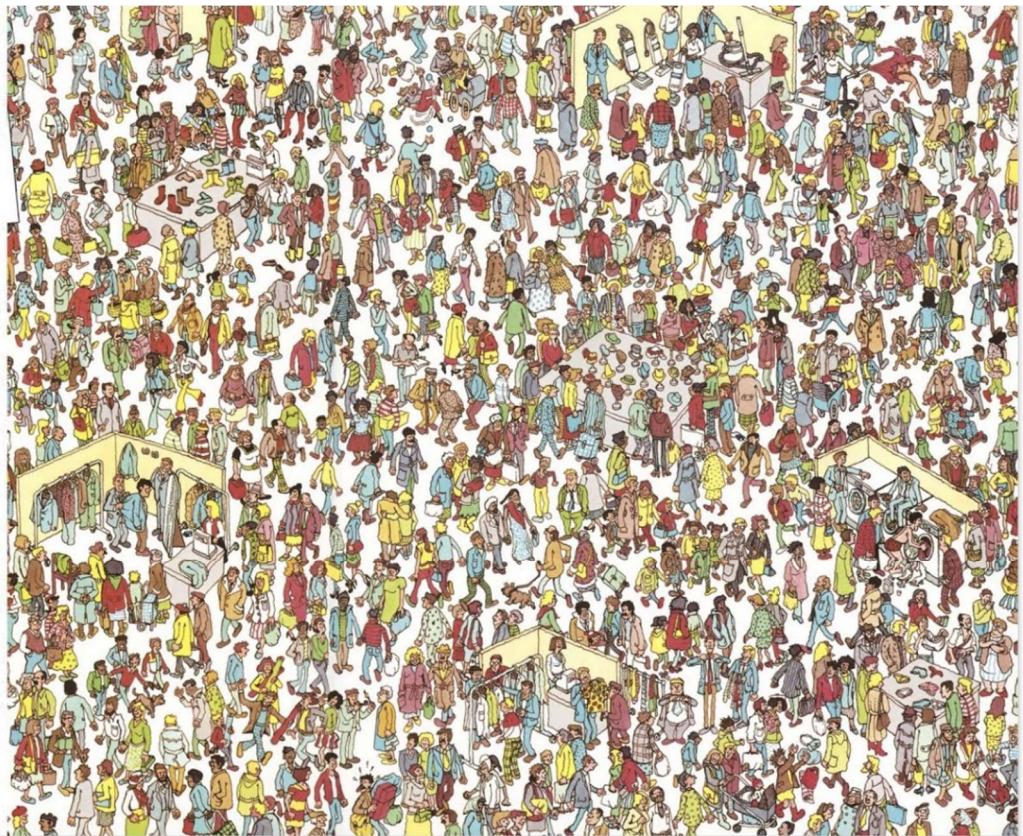
Tzafun

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.

בִּרְשׁוֹת מֶרְנַן וַרְבּוֹתִי נָבָךְ (אֱלֹהֵינוּ) שָׁאכַלְנוּ מִשְׁלָוּ.

PARTICIPANTS, THEN LEADER

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

*בָּרוּךְ (אֱלֹהֵינוּ) שָׁאכַלְנוּ 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 וָבָרוּךְ 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, ואל ייחסר
לנו מזון לעולם ועד בעבור שמנו
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 מַחְסֹר לִירְאָיו:
כִּפְרִים רְשֻׁוֹתָיו וְרָעָבוֹ וְדָרְשֵׁי יְהוָה לֹא־יִחְסְרוּ כָּל־טֹב:

תהלים קיח

הַזְׂדוֹ לִיהוָה בִּיטּוֹב בַּי לְעוֹלָם חֶסְדוֹ:

תהלים קמה

פּוֹתֵח אֶת־יַדְךָ וּמְשַׁבֵּעַ לְכָל־חַי רָצְוָן:

ירמיה י

בָּרוּךְ הָגָבָר אֲשֶׁר יִבְטַח בַּיהוָה וְהִיא יְהוָה מַבְטָחוֹ:

תהלים לו

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

תהלים קט

יְהוָה עֹז לְעַמּוֹ יִתְּנֵן יְהוָה יִבְרַךְ 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.

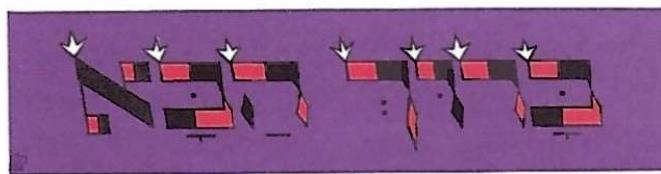
Baruh atta Adonai, eloheynu meleh ha-olam, boray p’ri ha-gafen.

**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,
במהר יבא אלינו עם מישיח בן דוד.

*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)

שֶׁפַךְ חֲמֵתָךְ אֶל הַגּוֹים אֲשֶׁר לֹא
יִדְעֻכָּה, וְעַל מַמְלָכוֹת אֲשֶׁר בְּשָׁמָךְ
לֹא קָרְאוּ. כִּי אָכַל אֶת יַעֲקֹב, וְאֶת
גּוֹנְהוּ הַשָּׁמוֹ.

שֶׁפַךְ עַלְيָהֶם זָעַםךְ, וְחִרְזֹן אַפְּךְ
יִשְׁגַּם.

תִּרְדַּף בְּאָרֶף וְתִשְׁמִידָם מִפְּתַח
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 REASON WHY

The Colored American is not in the World's Columbian Exposition.

The Afro-American's Contribution to Columbian Literature

Copies sent to any address on receipt of three cents for postage. Address MISS IDA B. WELLS, 128 S. Clark Street, Chicago, Ill., U.S.A

INTRODUCTION.

BY FREDERICK DOUGLASS.

It is always more agreeable to speak well of one's country and its institutions than to speak otherwise; to tell of their good qualities rather than of their evil ones.

There are many good things concerning our country and countrymen of which we would be glad to tell in this pamphlet, if we could do so, and at the same time tell the truth. We would like for instance to tell our visitors that the moral progress of the American people has kept even pace with their enterprise and their material civilization; that practice by the ruling class has gone on hand in hand with American professions; that two hundred and sixty years of progress and enlightenment have banished barbarism and race hate from the United States; that the old things of slavery have entirely passed away, and that all things pertaining to the colored people have become new;

that American liberty is now the undisputed possession of all the American people: that American law is now the shield alike of black and white; that the spirit of slavery and class domination has no longer any lurking place in any part of this country; that the statement of human rights contained in its glorious Declaration of Independence, including the right to life, liberty and the pursuit of happiness is not an empty

boast nor a mere rhetorical flourish, but a soberly and honestly accepted truth, to be carried out in good faith;

that the American Church and clergy, as a whole, stand for the sentiment of universal human brotherhood and that its Christianity is without partiality and without hypocrisy; that the souls of Negroes are held to be as precious in the sight of God, as are the souls of white men: that duty to the heathen at home is as fully recognized and as sacredly discharged as is the duty to the heathen abroad;

that no man on account of his color, race or condition, is deprived of life, liberty or property without due process of law; that mobs are not allowed to supercede courts of law or usurp the place of government; that here Negroes are not tortured, shot, hanged or burned to death, merely on suspicion of crime and without ever seeing a judge, a jury or advocate;

that the American Government is in reality a Government of the people, by the people and for the people, and for all the people; that the National Government is not a rope of sand, but has both the power and the disposition to protect the lives and liberties of American citizens of whatever color, at home, not less than abroad; that it will send its men-of-war to chastise the murder of its citizens in New Orleans or in any other part of the south, as readily as for the same purpose it will send them to Chili, Hayti or San Domingo;

that our national sovereignty, in its rights to protect the lives of our American citizens is ample and superior to any right or power possessed by the individual states; that the people of the United States are a nation in fact as well as in name; that in time of peace as in time of war, allegiance to the nation is held to be superior to any fancied allegiance to individual states; that allegiance and protection are here held to be reciprocal; that there is on the statute books of the nation no law for the protection of personal or political rights, which the nation may not or can not enforce, with or without the consent of individual states;

that this World's Columbian Exposition, with its splendid display of wealth and power, its triumphs of art and its multitudinous architectural and other attractions, is a fair indication of the elevated and liberal sentiment of the American people, and that to the colored people of America, morally speaking, the World's Fair now in progress, is not a whitened sepulcher.

All this, and more, we would gladly say of American laws, manners, customs and Christianity. But unhappily, nothing of all this can be said, without qualification and without flagrant disregard of the truth. The explanation is this: We have long had in this country, a system of iniquity which possessed the power of blinding the moral perception, stifling the voice of conscience, blunting all human sensibilities and perverting the plainest teaching of the religion we have here professed, a system . . . which Thomas Jefferson, himself a slaveholder, said he "trembled for his country" when he reflected "that God is just and that His justice cannot sleep forever." That system was American slavery. Though it is now gone, its asserted spirit remains.

....

It must be admitted that, to outward seeming, the colored people of the United States have lost ground and have met with increased and galling resistance since the war of the rebellion. It is well to understand this phase of the situation. Considering the important services rendered by them in suppressing the late rebellion and the saving of the Union, they were for a time generally regarded with a sentiment of gratitude by their loyal white fellow citizens. This sentiment however, very naturally became weaker as, in the course of events, those services were retired from view and the memory of them became dimmed by time and also by the restoration of friendship between the north and the south. Thus, what the colored people gained by the war they have partly lost by peace.

The ground held by them to-day is vastly in advance of that they occupied before the war, and it may be safely predicted that they will not only hold this ground, but that they will regain in the end much of that which they seem to have lost in the reaction. As to the increased resistance met with by them of late, let us use a little philosophy. It is easy to account in a hopeful way for this reaction and even to regard it as a favorable symptom. It is a proof that the Negro is not standing still. . . . He is not drifting with the current, but manfully resisting it and fighting his way to better conditions than those of the past, and better than those which popular opinion prescribes for him. He is not contented with his surroundings, but nobly dares to break away from them and hew out a way of safety and happiness for himself in defiance of all opposing forces.

The Americans are a great and magnanimous people and this great exposition adds greatly to their honor and renown, but in the pride of their success they have cause for repentance as well as complaisance, and for shame as well as for glory, and hence we send forth this volume to be read of all men.

**שִׁפְךָ אַהֲבָתֶךָ עַל הָגּוֹיִם אֲשֶׁר
יִדְעָוֶךָ וְעַל מַמְּלָכּוֹת אֲשֶׁר
בְּשֵׁמֶךָ קֹרְאִים בְּגַלְלָתֶךָ חֲסִידִים
שָׁהֶם עוֹשִׁים עִם יַעֲקֹב וּמַגְנִים
עַל עַמְּךָ יִשְׂרָאֵל מִפְנֵי
אֻכְּלֵיכֶם. יִזְכּוּ לְרָאוֹת בְּסִכְתָּה
בְּחִירִיךְ וְלִשְׁמוֹוחַ בְּשִׁמְחַת גּוֹיִיךְ**

"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.

Hallel

Skipping this! Except for . . .

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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא פַּרִי הַגָּפָן:

ברוך אתה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרָא פַּרִי 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 ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגָּפָן
וְעַל פַּרִי הַגָּפָן וְעַל תְּנוּבַת הַשְׁדָה, וְעַל אֶרֶץ
חַמְדָה טוֹבָה וּרְחַכָּה, שְׁرָצִית וּהַנְּחַלָּת
לְאַבּוֹתֵינוּ, לְאַכְול מִפְרִיה וּלְשִׁבּוּעַ מִטוּבָה.
רְחִם נָא ייְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּה, וְעַל
יְרוּשָׁלָם עִירָה, וְעַל צִיּוֹן מִשְׁפָּט כְּבוֹדָה, וְעַל
מִזְבֵּחַ וְעַל הַיכָּלָה, וּבְנִיהַ יְרוּשָׁלָם עִיר הַקָּדֵש
בִּמְהֻרָה בִּימֵינוּ, וּמַעֲלָנוּ לְתוֹכָה, וּשְׁמַחֲנוּ
בְּבִנְיָנָה וּנְאָכֵל מִפְרִיה וּנְשִׁבּוּעַ מִטוּבָה, וּנְבָרֶכֶת
עַל יְחִידָה בְּקָדְשָׁה וּבְטַהֲרָה
(בשבת - וּרְצָה וּחַלְילָצָנו בַּיּוֹם הַשְׁבָּת הַזֶּה)
וּשְׁמַחֲנוּ בַּיּוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה ייְהוָה טוֹב
וּמִטְיבָ לְכָל, וּנוֹדֵה לְךָ עַל הָאָרֶץ וְעַל פַּרִי הַגָּפָן.
ברוך אתה ייְהוָה, עַל הָאָרֶץ וְעַל פַּרִי הַגָּפָן.

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

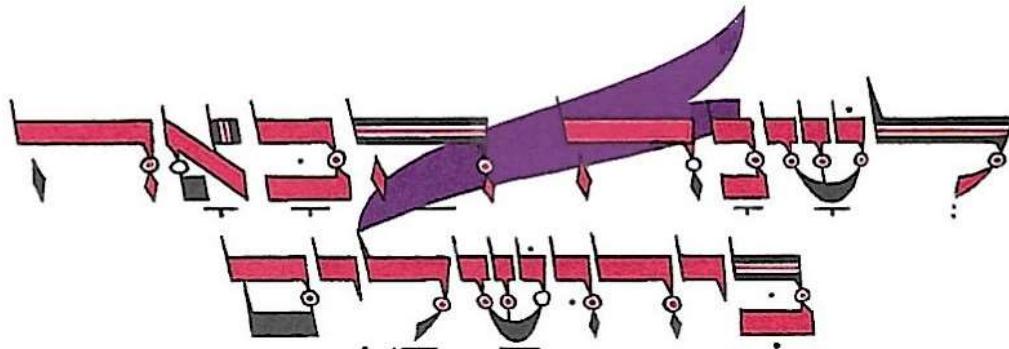
The following verses are from the conclusion of a PIYYUT which enumerated all the regulations of the Seder.

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 פֵּסֶח בְּהַלְכָתוֹ,
בְּכָל מִשְׁפָטו וִחְקָתוֹ;
בְּאֲשֶׁר זָכַינו לְסִידָר אֹתוֹ,
כִּנְזָבָה לְעַשּׂוֹתָו.

זֶה שׁוֹכֵן מַעֲוָנָה,
לוּמָם קָהָל עֲדָת מֵי מָנָה;
בְּקָרוֹב נַהֲלָנְטִיעִי כְּנָה,
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 בַּיְתּוֹ בָּקָרֶוב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵנוּ בָּקָרֶוב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֵל בְּנֵה, אֵל בְּנֵה!
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנֵה בֵּיתְךָ בָּקָרֶוב!
Ba-ḥur hu, ga-dol hu,	Chosen, great,	בָּחָור הוּא, גָּדוֹל הוּא,
Da-gul hu,	renowned is He!	דָּגָול הוּא,
Yiv-neh vay-to b'karov.	May He build His Temple soon.	יְבִנֵה בַּיְתּוֹ בָּקָרֶוב.
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵנוּ בָּקָרֶוב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֵל בְּנֵה, אֵל בְּנֵה!
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנֵה בֵּיתְךָ בָּקָרֶוב!
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 בַּיְתּוֹ בָּקָרֶוב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-may-nu b'karov.	In our lifetime may it be.	בִּימִינֵנוּ בָּקָרֶוב,
Eyl b'nay, Eyl b'nay,	Build, O Lord! Build, O Lord!	אֵל בְּנֵה, אֵל בְּנֵה!
B'nay vayt-ḥa b'karov.	Build Thy Temple speedily!	בְּנֵה בֵּיתְךָ בָּקָרֶוב!
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 בַּיְתּוֹ בָּקָרֶוב,
Bim-hay-ra, bim-hay-ra,	Speedily, speedily,	בִּמְהֻרָה בִּמְהֻרָה
B'ya-mav-nu b'karov.	In our lifetime may it be	בִּימִינֵנוּ בָּקָרֶוב.

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, לְמַוד הַוָּא ,
Me-leḥ hu,	King is He!	מֶלֶךְ הַוָּא ,
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.	בִּימְינוּ 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,	נָוֶרֶא הַוָּא, סָגִיב הַוָּא ,
Ee-zuz hu,	strong is He!	עֲזֹז הַוָּא ,
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.	בִּימְנוּ 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 הַוָּא, צָדִיק הַוָּא ,
Ka-dosh hu,	just is He!	קָדוֹשׁ הַוָּא ,
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.	בִּימְנוּ 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	רָחִים הַוָּא, שָׁדַי הַוָּא ,
Ta-kif hu,	Lord is He!	תָּקִיף הַוָּא ,
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.	בִּימְנוּ 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 !