

Carovi Hagaddah



פֶּסַח תשפ"ב / Passover 5872

Welcome!

At dinner tables around the world, families sit together to retell and relive the story of how the Jewish people went free from slavery in Egypt, in the 3rd century BCE.

The seder is a meal at which people sing, ask questions, and tell stories. Some of the stories are from the Torah, the Jewish bible, that tell stories about the beginnings of the Jewish people.

At the seder, we travel back in time to ancient Egypt. Our guide for this journey is this Hagaddah (hah-gah-DAH), which means “telling” in Hebrew. Telling the Passover story helps us feel that we ourselves are going free from slavery tonight.

To set the scene, we light some candles...

Lighting the Candles

The seder officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world.

*Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu
b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the festival lights.

As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.

What's on the Table

Contributed by Geoff Chesman, tweaks by Avi

The Seder Plate

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. An intergenerational mnemonic hack, if you will. Each item has its own significance.

Maror – The bitter herb. In our case, horseradish. This symbolizes the harshness of lives of the Jews when they were slaves in Egypt.

Charoset – A delicious mix of sweet wine, apples, cinnamon and nuts that symbolizes the mortar used as bricks of the many buildings the Jewish slaves built in Egypt.

Karpas – A green vegetable, in our case parsley, is a reminder of the green sprouting up all around us during spring and is used to dip into the saltwater.

Zeroah – A roasted lamb or shank bone symbolizing the sacrifice made at the great temple on Passover.

Beitzah – To be honest, nobody can really agree on what the egg symbolizes. Some say it symbolizes renewal and rebirth. Others note that since eggs are the first item traditionally offered to a Jewish mourner after a funeral, it evokes a sense of mourning for the destruction of the temple.

Orange - The orange on the seder plate has come to symbolize full inclusion in modern day Judaism; the fruitfulness for all Jews when LGBT individuals are contributing and active members of Jewish life.

Matzah

Matzah is the unleavened bread we eat to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home during Passover.

Elijah's Cup

Elijah is a biblical prophet and a central figure in Jewish tradition, which is filled with his roaming the earth, performing miracles, and providing spiritual and physical healing. Later in the Seder, we'll open the door to symbolically let him in.

Miriam's Cup

Miriam was the sister of Moses, the leader of the Jews who led them to freedom in the Passover story. We fill her cup with water as a symbol of Miriam's Well, which was the source of water for the Israelites in the desert.

Sunflowers

Sunflowers are Ukraine's natural flower. As we retell the story of the Jews fleeing Egypt, we remember that not all peoples are free to live in peace and safety today. Since Vladimir Putin invaded Ukraine on February 24th, over 7 million people, including Jewish communities living in Ukraine, have been displaced by Putin's war.

Name tags

Each seat has a custom name tag. Each frog was chosen just for you.

Kadesh

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechiyanu v'key'manu v'higiyanu lazman hazeh.*

We praise God, Ruler of Everything,
who has kept us alive, raised us up, and brought us to this happy
moment.

Drink the first glass of wine!

Urchatz - Wash Your Hands To Prepare for the Seder

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash

our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!)

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands.

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do.

Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's *seder*.

Karpas

Contributed by JewishBoston

Source: The Wandering is Over Haggadah, JewishBoston.com

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

We praise God, Ruler of Everything, who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

Yachatz - Breaking the Middle Matzah

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the afikomen, literally "dessert" in Greek. After dinner, the guests will have to hunt for the afikomen in order to wrap up the meal... and win a prize. Yes, Avi will actually give you a prize.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.

Uncover and hold up the three pieces of matzah and say:

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.

What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now?

Magid

Pour the second glass of wine (but don't drink it yet).

Magid (mah-GEED) means “tell”. The Haggadah, this book, tells the story of Passover. But, like a it doesn't tell the story in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh – actually, we don't hear much of Moses at all (fun fact, his name is never mentioned in the traditional Hagaddah!). Instead, we get a collection of songs, images, and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we keep the focus on the role that every member of the community has in bringing about positive change.

The Four Questions

Passover Seders are unusual dinners, with unique foods and ways of eating. Why do we have these foods and rituals? How do they help us tell the story of having been slaves and then becoming free? Asking questions out loud and answering questions in ways that tell our own stories are both signs of being a free person. Traditionally, the youngest person at the table gets to ask the Four Questions.

מה נשתנה הלילה הזה מכל הלילות

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבִּיחַל הַלֵּילוֹת אָנוּ אוֹכְלִין חֲמִיץ וּמֵצָה הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah.
Tonight we only eat matzah.

שֶׁבִּיחַל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֹר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרּוֹר

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables,
but tonight we eat bitter herbs.

שֶׁבִּיחַל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shteí fi-amim.

On all other nights we aren't expected to dip our vegetables one time.
Tonight we do it twice.

שֶׁבִּיחַל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

On all other nights we eat either sitting normally or reclining.
Tonight we recline.

The Fifth Child: The Refugee Child

Contributed Rabbi Julie Schonfeld

The Refugee Child asks, “Who will keep me safe and when can I go home?”

The Refugee Child, one of the world’s most vulnerable people, has no home to shelter them, no society to protect them, and in some cases, no family to love them. In 2020, over 33 million children around the world (including, in addition to others, up to 4.5 million Ukrainian children in just the past several weeks) were forcibly displaced by conflict, famine, and disaster.

The Passover Haggadah traces the Israelites’ enslavement in Egypt back to Joseph and his brothers, whose desperation caused them to journey there because “the famine was severe in the land of Canaan.” This eternal story describes the risks faced by displaced people, especially children, who are vulnerable to human trafficking, a modern word for enslavement.

By reading the Haggadah at the Passover Seder, we acknowledge that the Exodus is not only a story from ancient times but a story for all times. The Haggadah instructs that “in every generation we must see ourselves as if we personally left Egypt” and “in every generation tyrants will rise up against us to destroy us.”

Not merely in every generation, but every year, new tyrants arise against people around the world, and more innocent children become refugees. This Passover, we must not stop at seeing ourselves as the children of Israel who were slaves in Egypt. This year, we must act with the courage of Yocheved and Miriam and the caring of Pharaoh’s daughter to raise our voices, devote our resources, and advocate passionately for concrete steps to bring the world’s refugee children to safety.

The Four Children

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say?

The Wise Child wants to know all the details of everything we do and say at the Seder, and to understand why we do and say them. What do they teach us?

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, What does all this mean to *you*?

To *you* and not to himself*! By taking himself out of the community, and he misses the point. We should explain to the wicked child that the Jews in Egypt had to choose to all go free together. If they didn't stick with the community, they would have been left behind!

What does the simple child say?

The simple child asks, *What's going on?*

The Simple Child sees that tonight is different from other nights, but doesn't understand what we are doing or why we are doing it. To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves. On passover, we are grateful to be free."

What about the child who doesn't know how to ask a question?

Help this child ask.

Start telling the story:

“It is because of what God did for me in taking me out of Egypt.”

Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

Telling our Story

Our story starts in ancient times, with Abraham, who was the first believer in the of one God, invisible and all-powerful. This inspired him to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob’s adopted name, Israel.

God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: “Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth.”

Raise the glass of wine (don’t drink it!) and say:

וְהִיא שְׁעָמְדָה לְאַבוֹתֵינוּ וְלָנוּ

V’hi she-amda l’avoteinu v’lanu.

This promise has sustained our ancestors and us.

For not only one enemy has risen against us to annihilate us, but in every generation there are those who rise against us. But God saves us from those who seek to harm us.

The glass of wine is put down.

In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and the leaders

of Egypt grew alarmed by this great nation growing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even building pyramids. The Egyptians feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had enslaved them.

But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.

The Ten Plagues

Contributed by JewishBoston

Source: The Wandering is Over Haggadah, JewishBoston.com

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

Dip a finger into your wine glass for a drop for each plague.

These are the ten plagues which God brought down on the Egyptians:

Blood | dam | דָּם

Frogs | tzfardeiya | צִפְרֵדֵי

Lice | kinim | כִּנִּים

Beasts | arov | עֲרוֹב

Cattle disease | dever | דֶּבֶר

Boils | sh'chin | שַׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אֲרֵבָה

Darkness | choshech | חֹשֶׁךְ

Killing of the Firstborn | makat b'chorot | מַכַּת בְּכוֹרוֹת

The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

Dayeinu

Contributed by Avi, as a mishmash of like 4 different Haggadot

Dayenu (die-AY-new) means “it would have been enough”. This traditional banger of a Passover song is over one thousand years old. It’s a song about being grateful to God for all of the gifts he gave the Jewish people, including taking them out of slavery in Egypt, giving them the Torah and Shabbat, and bringing them into the land of Israel in 1300 BCE. Had God given only one of these gifts, it would have been enough. Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

אלו הוציאנו ממצרים, דינו

Ilu Ilu hotzianu, hotzianu mi-mitzrayim hotzianu mi-mitzrayim, Dayeinu!

If God had only taken us out of Egypt, that would have been enough!

אלו נתן לנו את השבת, דינו

Ilu Ilu natan lanu, natan lanu et haShabbat, natan lanu et haShabbat Dayeinu!

If God had only taken us out of Egypt, that would have been enough!

אלו נתן לנו את התורה, דינו

Ilu Ilu natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah, Dayeinu!

If God had only given us the Torah, that would have been enough.

אלו הכניסנו לארץ ישראל, דינו

Ilu Ilu hichnisanu, hichnisanu l’eretz Yisra’el, hichnisanu l’eretz Yisra’el Dayeinu!

If God had only brought us into Israel, that would have been enough.

The Passover Symbols

Contributed by Avi, PJ Library Family Hagaddah, JewishBoston

We have now told the story of Passover...but wait! There's more. There are still some symbols on our seder plate we haven't talked about yet. Rabban Gamliel, a true OG Rabbi who lived in Israel 2,000 years ago, wanted us to make sure that the foods we eat at our Seder are not just for eating. He thought that

The shank bone represents the Pesach (PAY-sach), the Hebrew name for the Passover holiday. Why is it on our seder table?

On the Jews' last night as slaves in Egypt, each family shared a feast of roasted lamb. When God sent the frightening and final Tenth Plague (the death of the first born sons) to every house in Egypt, Jews marked their door posts with the blood of a lamb to indicate that the Angel of Death should skip or "pass over" their house. That's why it's called Passover.

The matzah reminds us that when the Jews were finally free to leave Egypt, there was no time to pack or prepare. They grabbed whatever dough was made and set out on their journey. Matzah is made of the same dough as bread, but baked and mixed much faster. That's why it stays flat and dry. Eating matzah reminds us of slavery and also of freedom, because the Jews took it with them when they couldn't bare to stay as slaves even one more hour.

The bitter herbs, called "maror" (*mah-ROAR*) in Hebrew, have a sharp, harsh taste. They provide a visceral reminder of the bitterness of slavery, the life of hard labor the Jews experienced in Egypt. It helps us imagine their pain of not knowing what it meant to be free.

In Every Generation & Second Cup

Contributed by JewishBoston

Source: The Wandering is Over Haggadah, JewishBoston.com

בְּכָל-דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם

*B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav
mimitzrayim.*

**In every generation, each person is obligated to see themselves as
though *they personally* left Egypt.**

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the second glass of wine!

Rachtzah — washing (hands)

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short blessing.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם

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

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.

Motzi Matzah

This is a set of two blessings. The first is the standard prayer that is traditionally said when eating bread of any kind. The second is a special blessing said specifically when eating Matzah.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

We praise God, Ruler of Everything, who brings bread from the land.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

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

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

Distribute and eat the top and middle matzah for everyone to eat.

Maror — the bitter herb

Maror (*MAH-roar*), the bitter vegetable, gives us a small taste of slavery. We say a blessing over the Maror, but when we eat it we do not recline. For this moment, we are slaves again.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu al achilat maror.*

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

Koreich — a matzo sandwich, yum!

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. The temple was destroyed twice, first by the Babylonians in 586 BCE, and then again by the Romans in 70 CE. Thus, while we cannot make sacrifices any more, we still honor this custom by eating a sandwich matzah, bitter herbs, and charoset. The mixture of sweet and bitter reminds us that God's kindness helped relieve the bitterness of slavery.

Shulchan Oreich

LET'S EAT!!!!

(but pls don't leave after
dessert because there is
a bit more to do after!)

Tzafoon — searching [for the afikomen]

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

**NOTE: SEDER CANNOT LEGALLY
CONTINUE UNTIL AFIKOMEN IS FOUND!**

Bareich — blessing [after the meal]

Everyone should re-up on wine at this point! We've got 2 more cups to go!

We now say grace after the meal, thanking God for the food we've eaten. We say aloud, in unison:

Blessed are you, Caroline our cook, for creating the delicious food we just ate.

****NOTE TO GOD:** the preceding prayer does not constitute idolatry,

The Third Glass of Wine

The blessing over the meal is immediately followed by another blessing over the wine:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

Hallel

This is the time set aside for singing. Some of us might sing traditional prayers from the Book of Psalms. Others take this moment for favorites like Chad Gadya & Who Knows One, which you can find in the appendix. To celebrate the theme of freedom, we might sing songs from the civil rights movement. Or perhaps your crazy Uncle Frank has some parody lyrics about Passover to the tunes from a musical. We're at least three glasses of wine into the night, so just roll with it.

Fourth Glass of Wine

(Note: Unlike Drake, DJ Khaled is not Jewish)

As we come to the end of the seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.



ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the fourth and final glass of wine!

Cup of Elijah

We now open the front door to invite the prophet Elijah and prophetess Miriam to join our seder.

Elijah's Cup

The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

Miriam's Cup

The Jewish people would not have gone free from Egypt without the actions of many brave women. Moses' mother Yocheved and his older sister Miriam hid baby Moses in a basket on the Nile River. Fun fact: Moses in Hebrew is "Mo-sheh", which means "to pull out of", as in when the Egyptian princess found Moses in a basket floating down the Nile river and pulled him out, saving him and raising him as an Egyptian. For more on that story, check out Disney's Prince of Egypt. Which, fun fact, came out the same year as Shrek, and admittedly isn't as good as Shrek.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי

Eliyahu hanavi
Eliyahu hatishbi
Eliyahu, Eliyahu, Eliyahu hagiladi

Elijah the prophet, the returning, the man of Gilad

Nirtzah

Nirtzah marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, “Next year in Jerusalem!”

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with *Klal Yisrael*, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

In *The Leader's Guide to the Family Participation Haggadah: A Different Night*, Rabbi David Hartman writes: “Passover is the night for reckless dreams; for visions about what a human being can be, what society can be, what people can be, what history may become.”

What can *we* do to fulfill our reckless dreams? What will be our legacy for future generations?

Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and

healing all the people of the world, especially those impacted by natural tragedy and war. As we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba-ah biy'rushalayim

NEXT YEAR IN JERUSALEM!

Who Knows One? Romanoff Edition

Contributed by [Avi Romanoff](#)

Who knows **one**?

I know one.

One is Hashem, one is Hashem, one is Hashem — in the heavens and the earth!

Who knows **two**?

I know two!

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens and the earth!

Who knows **three**?

I know three!

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens and the earth!

Who knows **four**?

I know four!

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens
and the earth!

Who knows **five**?

I know five!

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens
and the earth!

Who knows **six**?

I know six!

Six are the books of the mish-na

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens
and the earth!

Who knows **seven**?

I know seven!

Seven are the days of the week (*dun dun*)

Six are the books of the mish-na

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens
and the earth!

Who knows **eight**?

I know eight!

Eight are the days til the brit mi-lah

Seven are the days of the week (*dun dun*)

Six are the books of the mish-na

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens
and the earth!

Who knows **nine**?

I know nine!

Nine are the months til a baby's born

Eight are the days til the brit mi-lah

Seven are the days of the week (*dun dun*)

Six are the books of the mish-na

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens and the earth!

Who knows **ten**?

I know ten!

Ten are the ten comaaaand-ments

Nine are the months til a baby's born

Eight are the days til the brit mi-lah

Seven are the days of the week (*dun dun*)

Six are the books of the mish-na

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens and the earth!

Who knows **eleven**?

I know eleven!

Eleven are the stars in Jo-seph's dream

Ten are the ten comaaaand-ments

Nine are the months til a baby's born

Eight are the days til the brit mi-lah

Seven are the days of the week (*dun dun*)

Six are the books of the mish-na

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens
and the earth!

Who knows **twelve**?

I know twelve!

Twelve are the tribes of Is-ra-el

Eleven are the stars in Jo-seph's dream

Ten are the ten comaaaand-ments

Nine are the months til a baby's born

Eight are the days til the brit mi-lah

Seven are the days of the week (*dun dun*)

Six are the books of the mish-na

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens
and the earth!

Who knows **thirteen**?

I know thirteen!

Thirteen are the **ATTRIBUTES OF GOD!**

Twelve are the tribes of Is-ra-el

Eleven are the stars in Jo-seph's dream

Ten are the ten comaaaand-ments

Nine are the months til a baby's born

Eight are the days til the brit mi-lah

Seven are the days of the week (*dun dun*)

Six are the books of the mish-na

Five are the books of the to-rah

Four are the mothers

Three are the fathers

Two are the tablets that Mo-she brought

And one is Hashem, one is Hashem, one is Hashem — in the heavens
and the earth!

Chad Gadya

Chad = one

Gadya = little goat

Chad gadya. Chad gadya.

Then came a cat and ate the goat, That Father bought for two zuzim,
Chad gadya. Chad gadya.

Then came a dog and bit the cat, that ate the goat, That Father bought for
two zuzim, Chad gadya. Chad gadya.

Then came a stick and beat the dog, that bit the cat, that ate the goat,
That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came fire and burnt the stick, that beat the dog, that bit the cat, that
ate the goat, That Father bought for two zuzim, Chad gadya. Chad
gadya.

Then came water and quenched the fire, that burnt the stick, that beat the
dog, that bit the cat, that ate the goat, That Father bought for two zuzim,
Chad gadya. Chad gadya.

Then came the ox and drank the water, that quenched the fire, that burnt
the stick, that beat the dog, that bit the cat, that ate the goat, That Father
bought for two zuzim, Chad gadya. Chad gadya.

Then came the butcher and slaughtered the ox, that drank the water, that
quenched the fire, that burnt the stick, that beat the dog, that bit the cat,
that ate the goat, That Father bought for two zuzim, Chad gadya. Chad
gadya.

Then came the *Angel of Death* 🙄 and killed the butcher, that
slaughtered the ox, that drank the water, that quenched the fire, that

burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

Then came the **Holy One, Blessed be He** and slew the the *Angel of Death* 🤬, that killed the butcher, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the goat, That Father bought for two zuzim, Chad gadya. Chad gadya.

D'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata shunra v'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata chalba v'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata chutra v'hika l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,

d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata nura v'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata maya v'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata tora v'shatah l'maya,
d'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,

d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata hashocheit v'shachat l'tora,
d'shata l'maya,
d'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata malach hamavet v'shachat l'shocheit,
d'shachat l'tora,
d'shata l'maya,
d'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,

d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata Hakodesh Baruch Hu v'shachat l'malach hamavet,
d'shachat l'shocheit,
d'shachat l'tora,
d'shata l'maya,
d'chava l'nura,
d'saraf l'chutra,
d'hikah l'chalba,
d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

lawful good



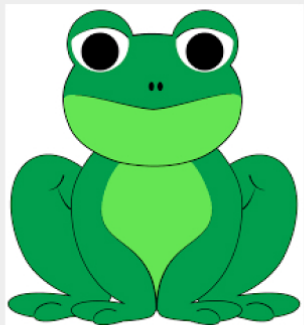
neutral good



chaotic good



lawful neutral



true neutral



chaotic neutral



lawful evil



neutral evil



chaotic evil

