

An Outer Dibblelestani Seder

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First Edition 2017 / This Edition 2024-05-05

Table of Contents

Stories and Metaphors 1

Kadesh, Sanctification of the Day 2

 Ritual light, Lighting the Festival Candles 2

 Ritual food 3

Kos Kiddush, The First Cup—The Cup of Sanctification 3

Karpas, Rebirth and Renewal 5

Yachatz, A Bond Formed By Sharing 7

 The Afikomen 7

Motzi, Matzah, Maror 8

Korech, Continuity With Past Tradition 9

 Four Questions 9

 Four Children 9

Maggid, The Narration 12

 The Four Answers 14

Kos G’ulah, The Second Cup—The Cup of Redemption 17

Shulchan-orech, The Meal is Served 18

Tzafun, The Search for the Hidden 19

Barech 20

Kos B’raha, the Third Cup—The Cup of Blessing 21

Kos Eliyahu, the Cup of Elijah 21

Hallel, Psalms of Praise 23

Nirtzah, Conclusion 24

Kos Hartza-ah, the Fourth Cup—the Cup of Acceptance 24

Go To Page 1 25

Go To Page 1

This haggadah is primarily written in English, a left-to-right language, so it is bound on the left.

Nirtzah, Conclusion

Kos Hartza-ah, the Fourth Cup—the Cup of Acceptance

One

As our Seder draws to an end, we take up our cups of wine. The Redemption is not yet complete. The fourth cup recalls us to our promise to one another, to the tasks that still await us as a people called to service of justice and freedom, and the preservation and affirmation of hope.

Group

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p’ri ha-gafen.
We give thanks for the bounty of the earth, which creates the fruit of the vine.

(All drink the fourth cup of wine.)

One

The Seder service now concludes:
Its rites observed in full, Its purposes revealed.

Group

This privilege we share will ever be renewed. Until humanity’s destiny is known in full, its highest purposes met.

One

Peace!

Group

Peace for us! For everyone!

One

For all people, this, our hope:

Group

Next year, may all be free!

Stories and Metaphors

One

Why is this seder different from most other seders?

The story of Passover is a deep part of Jewish culture, and it contains many truths about humanity and Judaism which are important to carry forward.

Archeologists, historians, and religious scholars all tell us that the story of Exodus is best seen as metaphor and not history — we were never literally slaves in Egypt. But ancient and modern times are filled with real histories, from the Inquisition and diaspora of 15th century Europe to the Russian pogroms that drove some of our recent ancestors to this country.

Most of all, through the personal histories of family and friends, our own lives are still touched by the events of the Holocaust — a time in which three hundred times as many Jews were murdered as were alive in the time of Exodus. While here today we are free to celebrate the Passover in whatever way tradition and personal preference dictate, people in other parts of the world may not be so fortunate. While we sing, others still weep; while we recline like kings, others are still in bondage.

So we must remember that the story of Passover, as told in Exodus and most Haggadahs, is not a literal retelling of past events. We must remember that when we tell this story about slavery and freedom, we would do an injustice to make that story about Pharaohs and Egyptians, in exactly the same way that others have for centuries done Jews injustice when they tell false stories about our culture and our doings.

So tonight, we try to tell a story about freedom for *all* people — Egyptians included.

Kadesh, Sanctification of the Day

One

Today we retell an ancient story, the story of exodus and liberation from slavery. We also remember and reflect on more contemporary struggles for justice and social equality.

“Seder” means “order” and thus the rituals we share, however modified, have a particular order that has gone on for centuries.

Group

Now in the presence of loved ones and friends,
before us the emblems of festive rejoicing,
we gather for our sacred celebration.
With the household of Israel, our elders and young ones
linking and bonding the past with the future,
we heed once again the call to celebration and understanding.
Living our story that is told for all peoples,
whose shining conclusion is yet to unfold,
we gather to observe the Passover.

Group

You shall keep the Feast of Unleavened Bread, for on this very day you were freed from bondage.
You shall observe this day throughout the generations as a practice for all times.

One

We assemble in fulfillment of the mitzvah.

Group

Remember the day on which you went forth from the house of bondage, and how in
determination and justice you found your freedom.

(The candles are lighted as the blessing is recited.)

Ritual light, Lighting the Festival Candles

Group

*Baruh ata Adonai, Elohaynu melech ha-olam, she-heh-che yanu, ve-kiyemanu, ve-higianu la'zeman
ha-zeh.*

We are grateful for that which has kept us in life and has sustained us and has permitted us to
enjoy this festive day.

May the festival lights we now kindle
Inspire us to use our powers

Hallel, Psalms of Praise

One

With merriment and song and poem we celebrate the Feast of Freedom.

Who Knows One?

to be recited in descending triangular order, e.g. 1, 21, 321, 4321 ...

Who knows thirteen? I know thirteen!
Thirteen are the attributes of God
Twelve are the tribes of Israel
Eleven were the stars in Joseph's dream
Ten commandments were given on Sinai.
Nine are the number of the holidays
Eight are the days to the service of the covenant
Seven days there are in a week
Six sections the Mishnah has
Five books there are in the Torah
Four are the number of the matriarchs
Three are the number of the patriarchs
Two are the tables of the commandments
One is our God!
In Heaven and on Earth

(Read to yourself.)

Who can name the things mentioned in each line? Remember what we discussed earlier. If
we just recite things without understanding, we have not accomplished anything tonight.

One

But Elijah’s cup is empty! (*Show empty cup.*) Who drank Elijah’s wine?

Group

All who work for justice are deserving of Elijah’s wine.

22

EILYAHU HANAVI

The musical score is written on four staves in 3/4 time with a key signature of two flats (Bb and Eb). The lyrics are: Ei - li - ya - hu ha - na - vi, ei - li - ya - hu ha - tish - bi, ei - li - ya - hu, ei - li - ya - hu, ei - li - ya - hu ha - gi - la - di. Bim - hei - ra v' - ya - mei - nu, ya - vo ei - lei - nu im ma - shi - ah ben da - vid, im ma - shi - ah ben da - vid. The score includes a 'Fine' marking at the end of the second line and a 'Da capo al Fine' marking above the final line.

(Close the door.)

To heal and not to harm,
To help and not to hinder,
To bless and not to curse,
To serve light, love, and understanding,
not darkness, hate, and ignorance.

Ritual food

One

Passover is a ritual, and like all rituals, it involves the use of certain symbols. Because we are Jews, we like to use food as symbols.

(Taking turns, read each food.)

Name	The food
P’ri ha-gaphen	“the fruit of the vine”, wine or grape juice
Matzah	unleavened bread
Maror	A bitter herb
Karpas	Parsley
Z’roa	An animal bone
Beitsah	A hard-boiled egg
Tappuz	An orange
Haroset	Fruits, nuts, spices, and wine spread
Dodo	wee wee weep weee weep weep
Snails	hi hi I’m a snail hi!

Kos Kiddush, The First Cup—The Cup of Sanctification

(Pour the first cup of wine.)

One

Our story tells us that freedom was promised to those who have gone before us. With cups of wine we recall these.

Group

I will free you from the burdens of bondage.

One

Many long years ago our ancestors obeyed the call to freedom. Tonight the same call is made to us. We are to arise and be free ourselves and champion the cause of freedom on behalf of all

people. Let us raise our cups in gratitude that this call can still be heard in the land. Let us work towards the time when all the world will be set free from cruelty, tyranny, oppression and war.

Group

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.
We give thanks for the bounty of the earth, which creates the fruit of the vine.

(All drink the first cup of wine.)

One

On this Festival of Matzot, let us be inspired to goodness.

Group

On this Day of Liberation, let us be preserved in life.

One

Let us be sustained with honorable work.

Group

May all people share in our bounty.

Kos B'raha, the Third Cup—The Cup of Blessing

One

Together we take up the cup of wine, and recall the hope for the redemption of all people.

Group

I will work towards redemption of all humanity.

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.
We give thanks for the bounty of the earth, which creates the fruit of the vine.

(All drink the third cup of wine.)

Kos Eliyahu, the Cup of Elijah

(Read to yourself...)

Elijah, the prophet from the village of Tishbi in Gilead, challenged the injustice of the king and overthrew the worship of Baal. He healed the humble sick and helped the widowed.

The prophet Malachi promised that Elijah would come to turn the hearts of parents to children, and the hearts of children to parents, and to announce the day when all humanity would celebrate freedom.

Hence, he has a place in every Seder. We open the door that he may enter, and set a cup of wine to represent his place.

One

The injustice of the world brings to mind Elijah who in defense of justice, challenged power. In many tales from Jewish lore, he reappears to help the weak. Let us now open the door for Elijah!

(A child opens a door to the outside.)

Child

Who is Elijah? I don't see him.

Barech

20

SHIR HAMAALOT

Psalm 126

Shir ha - ma - a - lot b' - shuv a - do - nai
Shu - vah a - do - nai et sh' - vi - tei - nu
e shi - vat tzi - on ha - yi - nu k' - hol - mim. Az yi -
ka - a - fi - kim ba - ne - gev. Ha -
ma - lei s' - hok pi - nu ul' - sho - nei - nu ri -
zor - im b' - di mah b' - ri - nah yik - tzo -
nah. Az yom - ru va - go - yim hig - dil a - do -
ru. Ha - loh yei - leh u - va - ho no - sei
nai la - a - sot im ei - leh. Hig - dil a - do - nai
me - sheh ha - za - rah. Bo ya - vo
la - a - sot i - ma - nu ha - yi - nu s' - mei him.
b'ri nah no - sei a - lu - mo - tav.

One

Let us say grace.

Group

Grace!

One

Sustenance there is for all.

Group

None need ever lack, no being ever want for food.

Karpas, Rebirth and Renewal

One

Pesach is a springtime holiday. The *karpas* (parsley) reminds us of springtime and hope. We dip the karpas in salt water because tears taste salty. We remember the tears of the oppressed. And may we never be so comfortable that we become complacent and forget the pain of others. May we always be able to feel the connection between our own struggle for freedom and today's struggles against oppression, no matter where they occur.

Group

While anyone is oppressed, so am I.

One

Arise my beloved, my fair one,
And come away;
For lo, the winter is past.
Flowers appear on the earth,
The time of singing is here.
The song of the dove
Is heard in our land.

Let us go down to the vineyards
To see if the vines have budded.
There will I give you my love.

— Song of Songs 2:10-12 & 7:13

Ku - mi lah - ra - ya ti
Ha - nitz - a - nim nir - u va - a - retz

ya - fa - ti ul - hi lah ki hin - nei has -
eit ha - za - mir hig - gi - a v' - kol ha - tor

tav a - var ha - geh - shem ha - laf ha - lah lo.
nish - ma b' - ar - tzei - nu, b' - ar - tzei - nu.

(Each person takes some greens and dips them in salt water.)

Group

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-adamah.

We give thanks for the bounty of the earth and the labor of those who work it.

(Eat the greens.)

Tzafun, The Search for the Hidden

(Read to yourself.)

Toward the end of the meal, the children look for the Afikoman, which the leader has hidden. Since neither the meal nor the Seder can be concluded before some of the group has eaten a piece of it, whoever finds the Afikoman may demand a reward. Nothing is (traditionally) eaten after the Afikoman, so that the matzah may be the last food tasted.

The afikoman replaces the “after-dinner entertainment” (epikomios), an aspect of the ancient Roman feast that the rabbis eliminated from the Seder so that the entire evening might be devoted only to the observance of Passover. Yet song and festivity remain a part of the Seder feast.

(Eat the afikomen.)

Shulchan-orech, The Meal is Served

(Read to yourself.)

It is customary to begin the meal with hard-boiled eggs flavored with salt water. This was the practice in Roman times. The egg has come to be symbolic of new growth, of new life, of hope.

(Someone hides the afikomen.)

Yachatz, A Bond Formed By Sharing

One

Matzah is known as the “bread of poverty.” One reason we break the middle matzah in a traditional seder is to show that the poor need to set aside some of their food for the next meal.

This is the bread representing affliction and poverty. May whoever is hungry come and eat. May anyone who is in distress come and celebrate with us.

Group

When we call out ‘Let all who are hungry come and eat,’ may there be no one in the world who needs to come in!

We acknowledge the people who have struggled in poverty for generations and the newly poor in this country and abroad.

This is the bread of affliction
the poor bread,
which our ancestors have eaten and theirs before them.
Let all who are hungry come and eat.
Let all who are in want
share the hope of Passover.
As we celebrate here,
we join with people everywhere.
This year we celebrate here.
Next year in a place still more free.
Now we are all still in chains.
Next year may all be free.

The Afikomen

One

Tonight we will also set aside the Afikomen, the matzah that is traditionally eaten at the end of the meal. Later, when the children search for the Afikomen, it reminds us that no people who work to seek and remember can ever be lost or destroyed. The Afikomen also reminds us, the adults, that our children have a right to be heard.

(Break half and put in pouch.)

Motzi, Matzah, Maror

(The uppermost of the three matzot is broken and distributed among the group.)

Group

Baruh Atah Adonai Eloheinu Meleh ha-olam ha-motzi lehem min ha-aretz.

We give thanks for the harvest of the grain and all those who labor to bring it to our table.

Group

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav v'tzivanu al ahilat matzah.

We give thanks for the traditions of our ancestors, whom we respect and honor in the eating of matzah.

(Eat the matzah. Put some maror on a piece of matzah.)

Group

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav v'tzivanu al ahilat maror.

We give thanks for the traditions of our ancestors, whom we respect and honor in the eating of maror.

(Eat the maror.)

16

HAL'LUYAH

Psalms 113

Ha - l' - lu - yah ha - l' - lu - yah ha - l' - lu av - dei a - do - nai.

Ha - l' - lu - yah ha - l' - lu - yah ha - l' - lu et sheim a - do - nai.

Ha - l' - lu - yah, ha - l' - lu - yah, ha - l' - lu - yah, ha - l' - lu - yah.

Let all that live sing prais-es to Him. Ha - l' - lu - yah.

Kos G'ulah, The Second Cup—The Cup of Redemption

One

With the second cup of wine we look with hope to the promise of liberation for all people.

Group

We will work towards freedom for all.

Remembering with gratitude the redemption of our ancestors,
rejoicing in the fruits of our struggle for freedom,
we look now with hope to the celebration of a future redemption.

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We give thanks for the bounty of the earth, which creates the fruit of the vine.

(All drink the second cup of wine.)

Group

having yourselves been strangers in an unwelcoming place.

One

When a stranger resides with you in your land, you shall not wrong him. You shall love him as yourself,

Group

for you were strangers in an unwelcoming place.

One

You shall work to protect the rights of the stranger.

Group

Always remember that *you* were a slave.

One

And while we are all free people here, we also say

Group

“No one is free while others are oppressed.”

(The wine cups are raised.)

One

Therefore, let us rejoice
At the wonder of our deliverance
From bondage to freedom,
From agony to joy,
From mourning to festivity,
From darkness to light,
From servitude to redemption.
Let us ever sing a new song.

Korech, Continuity With Past Tradition

One

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, who combined the matzah and maror and ate them together.

Group

Together they shall be: the matzah of freedom, the maror of oppression.
For in the time of freedom, there is knowledge of persecution.
And in the time of tyranny, the hope of redemption.

(Eat maror and haroset between two pieces of matzah.)

Four Questions

Child

Why is this night different from all other nights?

On all other nights we eat bread or matzah. Why on this night do we eat only matzah?

On all other nights we eat any kind of vegetables. Why on this night do we eat bitter ones?

On all other nights we do not dip herbs at all. Why on this night do we do so twice?

On all other nights we eat in an ordinary manner. Why on this night do we dine with special ceremony?

Four Children

One

Throughout history good teachers have understood that different kinds of people learn better in different ways.

One

The **wise** person asks, “What led to the Passover seder as it is observed today?” To that person we should explain the Passover tradition thoroughly, so that it and its meaning is completely understood.

Group

It is the wise who want to understand what it is they undertake.

One

The **simple** person asks, “What is this?” To that person we say, “Once we were oppressed, and we made ourselves free.”

Group

To the person of open simplicity, give a straightforward, comprehensible answer; for simply

learning to repeat without understanding is not wisdom.

One

The **wicked** person says, “What is this observance to *you*?” By saying “to *you*” and not “to *us*,” the wicked person rejects the unity of family and the commonality of humanity. Yet we must respond *not* with more wickedness and alienation, but with inclusion and love.

Group

The wicked one withdraws from anything beyond their own self; thus more than anyone else, they are in need of the help of others.

One

With the person **unable to ask**, you must begin telling the story yourself, saying: “This is because of what my ancestors did for *me* when *I* freed myself from oppression.”

Group

With one who has no need to know, no will to serve, you must begin yourself to awaken the need, to give the will.

One

As in the pages of our histories, so too in the events of our time, in the encounters of our daily lives, these persons the wise, the simple, the wicked, the unable to ask, reappear in various guises. Their questions must be pondered and answers sought, the story given life and meaning.

Nevertheless, we ask:

(Participants take turns reading.)

Group

Why do we eat matzah?

One

History teaches us that when the opportunity for freedom arises, it must sometimes be taken quickly, without planning or preparation. Matzah is baked, but unrisen dough; without even time to let dough rise, matzah is the simple food eaten by the newly free and fleeing. That is why we eat matzah on Pesach.

Group

Why do we eat bitter herbs?

One

The bitterness of maror symbolizes lives made bitter by slavery and oppression. That is why we eat moror (or horseradish) on Pesach.

Group

Why do we dip herbs twice?

One

We dip the parsley because it reminds us of the green that comes to life again in the springtime, and the salt water reminds us of the tears of people before they become free. We dip the moror, the bitter herbs, in the sweet charoyses as a sign of hope for freedom.

Group

Why do we dine with ceremony?

One

Slaves are forced to eat quickly because their masters do not permit them to waste a single moment when they could be working. And so, slaves eat either standing up or squatting on the ground. At our Passover Seder, we mark our freedom by eating at length, with special ceremony.

One

The tradition is to say “Each of us should feel as though they themselves had gone forth from bondage.” This reminds us not to treat history as foreign or made-up. It happened to real people, and by imagining it happening to us, we understand it better.

Group

“It was *we* who were slaves, *we* who were strangers.”

One

You shall not oppress a stranger, for you know the feelings of the stranger,

Blight
Boils
Hail
Locusts
Darkness
Slaying of the First-Born

13

DAYEINU

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

2. I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-sha-bat, na-tan la-nu et ha-sha-bat, dayeinu. (Chorus).
3. I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-to-rah, na-tan la-nu et ha-to-rah, dayeinu. (Chorus.)

The Four Answers

One

The wise tell us that whoever does not consider well the *meaning* of what they do in a ritual has not fulfilled the purpose of that ritual.

Like much of the Passover Seder, the Four Questions are both central and disputed; many Jews forget that it is only hundreds, not thousands of years old, and that Seders—like any ritual—have changed in the telling over time. These questions originally were the opposite of what they are here. Today, we recite the questions and answers by rote; originally, they were given as examples of questions that children should be, through education, expected to ask *on their own*, without prompting. The rabbis who first described these questions would be horrified, but over hundreds of years, their thoughtfulness and wisdom ossified and became ritual.

9

MA NISHTANA

Ma nish-ta-na ha-lai-lah ha - zeh mi - kol ha - lei - lot?
She - b' - hol ha - lei - lot a - nu oh - lin ha - meitz u - ma - tzah. Ha -
lai-lah ha - zeh ku - lo ma-tzah. She-b' - hol ha-lei-lot a-nu oh-lin sh'
ar y' - ra-kot. Ha - lai-lah ha - zeh ma - ror. She - b' -
hol ha-lei-lot ein a-nu mat-bi - lin a - fi - lu pa-am e - hat. Ha -
lai-lah ha - zeh sh' - tei f' - a - mim. She - b' - hol ha-lei-lot
a - nu oh - lin bein yosh-vin u - vein m' - su - bin. Ha - lai-lah ha -
zeh ku - la - nu m' - su - bin.

The Fifth Child

Optional

We also remember a fifth child. This is a child of the Holocaust, who did not survive to ask. Therefore, we ask for that child—Why? We are like the simple child. We have no answer. We answer that child's question with silence. In silence, we remember that dark time. In silence, we remember that Jews preserved their culture in the struggle for life. In silence, we remember the seder nights spent in the forests, ghettos, and camps; we remember that seder night when the Warsaw Ghetto rose in revolt.

Maggid, The Narration

One

There are many questions. Now we begin to answer.

Our history moves from oppression towards freedom.
Our narration begins with degradation and rises to dignity.
Our service opens with the rule of evil and advances towards
the fulfillment of humanity.

Group

We were oppressed, and we through perseverance freed ourselves. Had we not done so, then we, our children, and our children’s children would still be oppressed.

One

Therefore, even if all of us were wise, all of us people of understanding, all of us learned in every way, it would still be our obligation to tell this story of freedom. Moreover, whoever searches deeply into its meaning is considered praiseworthy.

Group

For the story is not yet complete.

One

We have known physical bondage and spiritual servitude.
We have also been subjected to *social degradation*. For in the eyes of others we were a subject people.

Group

My ancestors were fugitives, and in an unwelcoming land became a great and powerful nation.

One

In an unwelcoming land the people attained great power, but were unloved for it. And the leaders of the land said “Look, they have become too numerous for us. Let us deal shrewdly with them, lest they increase, and in the event of war, join our enemies in fighting against us.”

So they set taskmasters over them, embittering their lives with forced labor at mortar and brick and work in the fields. But the more they were oppressed, the more they increased and spread out, so that the leaders of the land came to dread them even the more so.

(All raise their cups of wine.)

One

Through tenacity and courage, justice prevailed.

Group

For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot another’s annihilation. But as of yet, the goodness of humanity has won out

over evil.

(All replace their cups untasted.)

One

What does it mean to *win* over evil? Though people do evil deeds, every person’s life is still precious and deserving of redemption.

Group

Though we have ourselves rejoiced to see oppressors overcome,
yet our triumph is diminished
by the slaughter of the foe,
as the wine within the cup of joy is lessened
when we pour ten drops for the plagues upon humanity.

One

Our rabbis taught:

The sword comes into the world because of justice delayed and justice denied.

— Pirkei Avot 5:8

Group

To remember upheaval that follows oppression, we pour ten drops for the plagues upon humanity. Each drop of wine we pour is hope that people will cast out the plagues that threaten everyone everywhere they are found, beginning in our own hearts.

The making of war,
the teaching of hate and violence,
despoliation of the earth,
perversion of justice and government,
fomenting of vice and crime,
neglect of human needs,
oppression of nations and peoples,
corruption of culture,
subjugation of science, learning, and human discourse,
the erosion of freedoms.

Or, traditionally:

Blood
Frogs
Lice
Wild Beasts