

בְּרֵאשִׁית

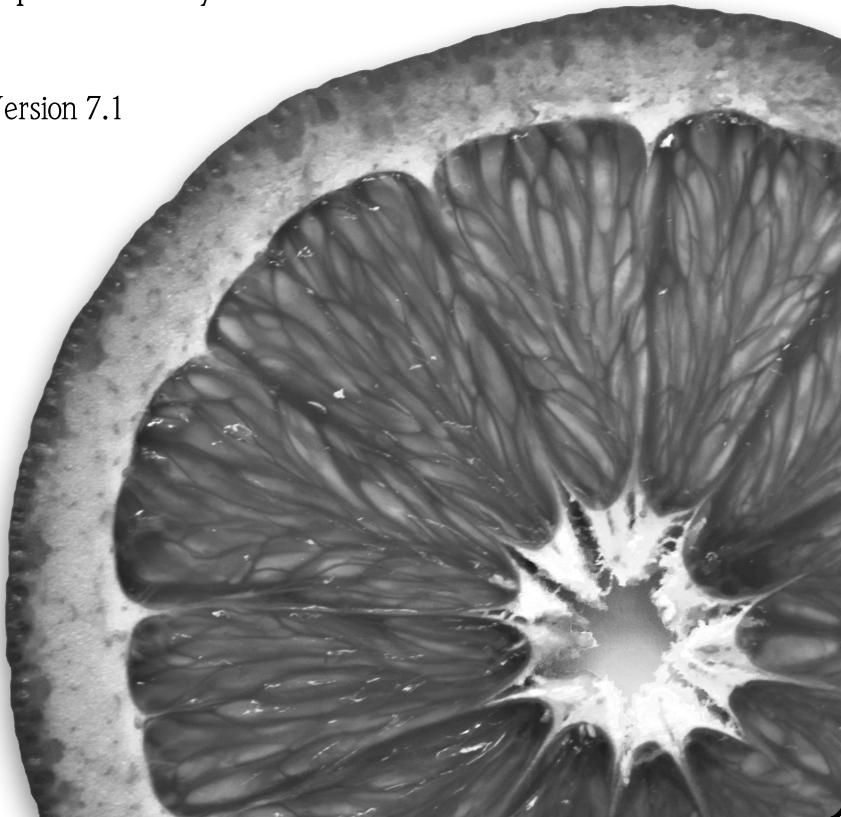
בָּרוּךְ

The Velveteen Rabbi's Haggadah for Pesach

Assembled by Rabbi Rachel Barenblat;
written, at least in part, by you

Whoever enlarges on the telling of the exodus
is praiseworthy

Version 7.1



FOREWORD: ON USAGE

Welcome to the Velveteen Rabbi's Haggadah for Pesach! Here are some 'liner notes' to start you on your journey. (Read these before the seder, not during.) This haggadah can be used anytime during Passover. Traditionally a Passover seder is held on the first night of the holiday; in many Diaspora families/communities, seders are held on the first two nights; and some hold extra seders at other times during the week.

Feel free to use every word in this haggadah, start to finish—or to choose only the parts which are most resonant for you—or to augment this with selections from other haggadot (or other readings/prayers/poems/meditations that move you)—or to use this to augment the haggadah you're accustomed to using. (Please note that this haggadah features a non-traditional *Birkat Hamazon* / Grace After Meals; if you want the traditional text, there's a good .pdf file at <http://www.lashon.net/JMH/Resources.html>)

In preparing for your seder, make sure you have:

- a goblet of wine or juice for Elijah and a goblet of water for Miriam;
- salt water on the table (in which participants will dip something green);
- wine or grape juice for everyone, enough for four symbolic cups apiece;
- matzah (at least three pieces; enough for everyone at the table to taste);
- a seder plate.

Most traditional seder plates include five items:

- *zeroa*, a roasted shank bone representing the Paschal lamb, the holiday offering made in Temple days (vegetarians today often use a roasted beet for its blood-red color, or a roasted sweet potato for the pun of calling it the Paschal Yam;)
- *beitzah*, a roasted egg (with various symbolism; many see it as a symbol of re/birth. I recommend hardboiling it, then pricking the shell, before roasting;)
- *maror*, the bitter herb (usually horseradish), symbolizing the bitterness of slavery;
- *karpas*, the green vegetable, symbolizing spring growth and renewal;
- *charoset*, a mixture of apples/nuts/cinnamon (following a common Ashkenazic recipe) or dates/nuts/honey (following a common Sefardic one), representing the clay or mortar used by the Israelite slaves.

Optional additions include:

- *an orange*, representing the inclusion of all genders and sexualities at the table;
- *an olive*, representing hopes for peace in the Middle East and everywhere.

In this, as in the whole seder experience, do what feels right to you, and don't be afraid to take risks. The Passover story is all about risk and its reward. May your celebration of Passover be meaningful, and may it enrich and expand your sense of yourself, your relationship with your community, and your connection with your Source!

Rachel Barenblat

Rabbi Rachel Barenblat

ON GOD-LANGUAGE

This haggadah uses several different terms and names for God. They include *Adonai* (Lord), *Shekhinah* (the Jewish mystics' name for the Divine Presence embodied in creation), *ayn ha-chayyim* (source of life), *melech* (king), and *ruach* (breath or spirit).

Following a Renewal tradition, sometimes we render YHVH (the unpronounceable Name) as Yah, which is a very old name for God. Yah sounds like an exhalation, which is appropriate since our tradition also names God as *Nishmat Kol Chai*, Breath of All Life.

Jewish tradition teaches that our Creator is beyond language: our words can only approach the Infinite. May our use of different names remind us that our names are only substitutes; that God is beyond any words we can speak.

Following standard Jewish practice, the Hebrew letters of the tetragrammaton are implied by the abbreviation יְהָוָה to make it possible for you to recycle this haggadah post-Pesach if you want.

OPENING PRAYER

We read responsively:

Long ago at this season, our people set out on a journey.

On such a night as this, Israel went from degradation to joy.

We give thanks for the liberation of days gone by.

And we pray for all who are still bound.

Eternal God, may all who hunger come to rejoice in a new Passover.

Let all the human family sit at Your table, drink the wine of deliverance, eat the bread of freedom:

Freedom from bondage *and freedom from oppression*

Freedom from hunger *and freedom from want*

Freedom from hatred *and freedom from fear*

Freedom to think *and freedom to speak*

Freedom to teach *and freedom to learn*

Freedom to love *and freedom to share*

Freedom to hope *and freedom to rejoice*

Soon, in our days *Amen.¹*



[Woodcut by Yaron Livay]

WELCOME

In this the northern hemisphere, Passover coincides with the beginning of spring: a time for renewal, rethinking, rebirth. We throw open the windows of our houses, we sweep away winter's grit and dust. The story of Passover is a story of liberation and new beginnings: what better time to rethink our own liberation than now, as snow melts and new green appears?

May this Passover spring give us the insight and courage to create ourselves anew.

ORDER! ORDER!

Seder literally means order, from the Hebrew סדר / *l'sader*, to arrange, and there's a set order to the proceedings:

קדש. ורמץ. פֶּרֶפֶס. ימץ. מגיד. רחצה. מוציא מצה.
מרור. כורץ. שלחן עורך. אפון. ברכות. הילל. נרצה.

| | | |
|-----------------------|-----------------------------|---|
| <i>Kadesh</i> | Recite the kiddush | <i>Initiate special time</i> |
| <i>Urchatz</i> | Wash the hands | <i>Clear the grime</i> |
| <i>Karpas</i> | Eat a green vegetable | <i>Open senses to growing green</i> |
| <i>Yachatz</i> | Break the middle matzah | <i>Separate dessert from need</i> |
| <i>Maggid</i> | Tell the Pesach story | <i>Tell a tale from your spiritual past</i> |
| <i>Rakhtzah</i> | Wash the hands | <i>Raise up the energy in your hands</i> |
| <i>Motzi</i> | Say the Ha-Motzi | <i>Call forth what nourishes you</i> |
| <i>Matzah</i> | Say the blessing for matzah | <i>Increase faith/prepare to heal</i> |
| <i>Maror</i> | Eat the bitter herb | <i>Allow the bitter to move you</i> |
| <i>Korekh</i> | Eat bitter herb with matzah | <i>See the sandwich of both sides</i> |
| <i>Shulkhan Orekh</i> | Serve the festive meal | <i>Feast and enjoy</i> |
| <i>Tzafun</i> | Eat the Afikoman | <i>Nourish the self with mystery</i> |
| <i>Barekh</i> | Say the grace after meals | <i>Bless all nourishings in your life</i> |
| <i>Hallel</i> | Recite the Hallel | <i>Sing the song that is a prayer</i> |
| <i>Nirtzah</i> | Conclude the seder | <i>Say "I am loved here today."²</i> |

Order

Breakfast on kosher macaroons and Diet Pepsi
in the car on the way to Price Chopper for lamb.

Peel five pounds of onions and let the Cuisinart
shred them while you push them down and weep.

Call your mother because you know she's preparing
too, because you want to ask again whether she cooks

matzah balls in salted water or broth, because you can.
Crumble boullion cubes like clumps of wet sand.

Remember the precise mixing order, beating
then stirring then folding, so that for one moment

you can become your grandfather.
Remember the year he taught you this trick,

not the year his wife died scant weeks before seder
and he was already befuddled when you came home.

Realize that no matter how many you buy
there are never quite enough eggs at Pesach

especially if you need twelve for the kugel
and eighteen for the kneidlach and another dozen

to hardboil and dip in bowls of stylized tears.
Know you are free! What loss. What rejoicing.

(—Rabbi Rachel Barenblat)

ORIGINS

Once we had two spring festivals: Pesach, a lambing holiday, and Chag Hamatzah, a holiday celebrating the year's first grain. In the second half of the thirteenth century B.C.E., when some traditions tell us our people left Egypt, the two celebrations became one. The name Pesach comes from *pasach*, to "pass over" (as God "passed over" the houses of the Hebrews), and *matzah* came to mean the unleavened bread which represents the haste of our departure.

Passover has four aspects. It is seasonal, rejoicing in spring. It is historical, marking the "birthday" of the Jewish people. It is a festival of freedom. And it is a ritual of preparation for an ultimate redemption, of which our first redemption was a hint and a promise.³

MEDITATION: THE THREE-LEGGED STOOL OF THE FESTIVAL YEAR

The three-legged stool of the Jewish year rests on the *shalosh regalim*, the three great festivals which were once occasions for pilgrimage to the Temple in Jerusalem.

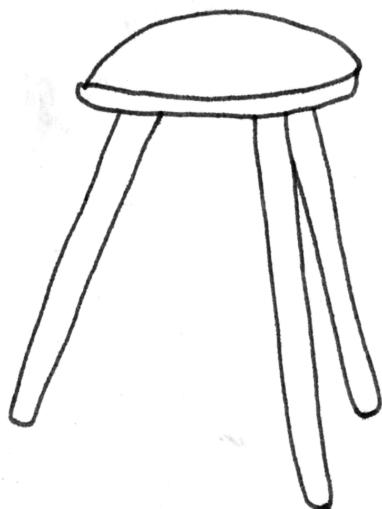
The festivals map to stages in an individual life. The festival of Pesach is a kind of birth; Shavuot, which the mystics understood as the date of our marriage with God, represents adulthood; and Sukkot, the harvest festival, celebrates fruition before we wind down into the stillness of a life's winter. And then we come around to Pesach again.

Pesach is the festival of new creation; Shavuot, the festival of revelation; Sukkot, the festival of redemption. Each year we move from birth to maturity to completion, and after each fallow winter we find ourselves born again.

And Pesach is step one, a new beginning. Pesach is *Chag ha-Aviv*, the Festival of Spring. In the northern hemisphere it's the season of lambing, first flowers, new green. A season of birth and increasing light.

Birth is a leitmotif in the Pesach story. Pharaoh orders the Israelite firstborns killed—and then midwives Shifra and Puah defy him, the first act of resistance which midwives the new narrative into being. The ten plagues can be seen as contractions, preparing us to leave Egypt's once-comfortable but now constricting womb. Together we pass from the constriction of Mitzrayim through the birth canal of the Sea of Reeds and into the wide expansiveness of freedom. We're starting over, all of us together.

In the Temple of old, fifteen steps led up to the altar where we brought *korbanot*, sacrifices which drew-us-near to the Holy Blessed One. The seder we celebrate now unfolds through fifteen steps, a chance to make intangible offerings on the altar of our hearts. On this festival of spring, what are you bringing to draw you near? Having come through the Sea of Reeds, what songs will you sing?



[Drawing by Alison Kent]

קדש KADEX: SANCTIFYING THE DAY

Blessed is the match consumed in kindling flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart with the strength to stop its beating for honor's sake.
Blessed is the match consumed in kindling flame.

(—Hannah Senesch)

May the light of the candles we kindle together tonight bring radiance to all who still live in darkness. May this season, marking the deliverance of our people from Pharaoh, rouse us against anyone who keeps others in servitude. In gratitude for the freedom we enjoy, may we strive to bring about our own liberation and the liberation of all people everywhere.

Lighting these candles, we create the sacred space of the Festival of Freedom; we sanctify the coming-together of our community.

Lighting these candles, we create the sacred space of the Festival of Freedom; we sanctify the coming-together of our community.

ברוך אתה ייִהוָה אֱלֹהֵינוּ רוח הָעוֹלָם,
אשר קדשנו במצוותיו וצונו להדליק נר של יום טוב.

*Baruch atah, Adonai, eloheinu ruach ha'olam,
asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are you, Adonai our God, Breath of Life,
who sanctifies us with your commandment
to kindle the holiday lights.



[Woodcut by Yaron Livay]

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחֲנִינוּ וְקִימָנוּ וְהִגִּיעָנוּ לְזַמָּן הַזֶּה:
Baruch atah, Adonai, eloheinu melech ha'olam, shehecheyanu v'kiy'manu v'higiyana lazman hazeh.

Blessed are you, Adonai, sovereign of all worlds, who has kept us alive, sustained us,
and enabled us to reach this moment.

FIRST CUP OF WINE

The following sentence is a kabbalistic "kavanah" or intention, aimed at encouraging us to sanctify and drink our wine with the holy intention of connecting transcendence and immanence, mystically bringing together the aspect of God which is limitless and beyond comprehension with the aspect of God which is manifest (some might say "exiled") in creation.

הַנִּי מָכוֹן וְמַזְוֶפֶן לְקִים מִצּוֹת כּוֹס רַאשׁוֹנָה מִאֲרֵבָע כּוֹסּוֹת לְשֵׁם
יְחִידָה קָדוֹשָׁה בְּרִיךְ הוּא וְשְׁכִינָתָה.

*Hin'hi muchan u-m'zuman l'kayem mitzvat kos rishonah m'arbah cosot l'shem
yichud kudsha brich hu u-schinteh.*

I take upon myself the mitzvah (connective-commandment) of this first of four cups of wine, in the name of the unification of the Holy Blessed One with Shekhinah!

Tonight we drink four cups of wine. Why four? Some say the cups represent our matriarchs—Sarah, Rebecca, Rachel, and Leah—whose virtue caused God to liberate us from slavery. Another interpretation is that the cups represent the Four Worlds: physicality, emotions, thought, and essence. Still a third interpretation is that the cups represent the four promises of liberation God makes in the Torah: I will bring you out, I will deliver you, I will redeem you, I will take you to be my people (Exodus 6:6-7.) The four promises, in turn, have been interpreted as four stages on the path of liberation: becoming aware of oppression, opposing oppression, imagining alternatives, and accepting responsibility to act.

This first cup of wine reminds us of God's first declaration: *V'hotzaati* — "I will bring you out from the oppression..."

KIDDUSH

Anyone who wishes may chant the kiddush in Hebrew. The words in parentheses are to be added if the seder falls on Shabbat; there's also a havdalah paragraph to add if the seder falls on Saturday night.

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אָשֶׁר בָּחרَ בָּנוּ מִכָּלְלָעַם,
וּקְדֹשָׁנוּ בְּמִצּוֹתָיו, וְתִתְּנוּ לְנוּ ייִהוָה אֱלֹהֵינוּ בְּאַהֲבָה (לשבתו שְׁבָתוֹת לְמִנוּחָה וּמוֹעָדים
לְשִׁמְמָה, מָגִים וּמִזְמָנִים לְשָׁוֹן אַתְ-יּוֹם (לשבתו הַשְׁבָת הַזָּה וְאַתְ-יּוֹם) חַג הַמִּצְוֹת
הַזָּה. זֶה מִן חֲרוֹתֵינוּ, (לשבתו בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זֶכֶר לִיצְיאַת מִצְרָיִם. כי בָּנוּ
בְּמִרְאַת וְאוֹתֵינוּ קָדוֹשָׁת מִכָּלְלָהָעָם. (לשבתו וְשְׁבָת) וּמוֹעָדי קָדוֹשׁ (לשבתו בְּאַהֲבָה
וּבְרִצּוֹן) בְּשִׁמְמָה וּבְשָׁוֹן הַנְּחַלְתֵּנוּ: ברוך אתה ייִהוָה, מֶקְדָּשׁ (לשבתו הַשְׁבָת וּיִשְׂרָאֵל
וּמִזְמָנִים:

*Baruch atah, Adonai, eloheynu melech ha'olam, asher bakhar banu mikol am,
v'rom'manu mikol lashon, v'kidshanu b'mitzvotav.*

Va-titen lanu Adonai eloheynu, b'ahavah (shabatot limnucha u-) mo'adim l'simkha, hagim u-z'manim l'sason, et yom (ha-shabbat hazeh v'et yom) chag ha-matzot hazeh, z'man cheruteinu, (b'ahavah) mikra kodesh, zecher l'tziat mitzrayim.

*Ki vanu vacharta, v'otanu kidashta, mikol ha'amim
u-moadim kadshekha (b'ahavah uvratzon) v'simcha uv-sason hin-khal-tanu.
Baruch atah, Adonai, m'kadesh (ha-shabbat v') Yisrael v'hazmanim.*

We praise You, Sovereign of Existence! You have called us for service from among the peoples, and have hallowed our lives with commandments. In love You have given us (Shabbat and) festivals for rejoicing, seasons of celebration, including this (Shabbat and this) Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, our Eternal God, Who gave us this joyful heritage and Who sanctifies (Shabbat and) Israel and the Festivals.

[If the seder falls on Saturday night, continue:]

ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ מַאֲוֹרֵי הַאֲשָׁר:
ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבָדֵיל בֵּין קְדֻשָּׁה לְחַול בֵּין אָזְרָעָה, בֵּין
יִשְׂרָאֵל לְעָםִים, בֵּין יוֹם הַשְׁבִּיעִי לְשִׁשָּׁת יָמִי הַפְּעָשָׁה. בֵּין קְדֻשָּׁת שְׁבָת לְקְדֻשָּׁת
יוֹם טוֹב הַבְּדִילָה. וְאַתְּ יוֹם הַשְׁבִּיעִי מִשְׁשָׁת יָמִי הַמְפָעָשָׁה קְדֻשָּׁת. הַבְּדִיל וְקְדֻשָּׁת
את-עַמּוֹק יִשְׂרָאֵל בְּקְדֻשָּׁתָךְ. ברוך אתה ייִשְׂרָאֵל הַמְבָדֵיל וּמַגְנִיר בֵּין קְדֻשָּׁה לְקְדֻשָּׁה:

Baruch atah, Adonai, eloheinu melech ha'olam, borei m'orei ha'esh.

*Baruch atah, Adonai, eloheinu melech ha'olam, hamavdil bein kodesh l'chol. Bein or l'choshech,
bein Yisrael l'amim, bein yom ha-shvi'i l'sheishet y'mei ha-ma'aseh. Bein k'dushat Shabbat
likdushat Yom Tov hivdalta. V'et-yom ha-shvi'i m'sheishet y'mei ha-ma'aseh kidashta. Hivdalta
v'kidashta et-amcha Yisrael bikdushatecha. Baruch atah Adonai, hamavdil v'mgasher ben kodesh
l'kodesh.*

Praised are You, our Eternal God, who creates the lights of fire.

Praised are You, our Eternal God, who separates holy from ordinary: light from dark, the people Israel from other peoples, the day of Shabbat from the six days of work. Who separates the holiness of Shabbat from the holiness of this festival, and Who makes Shabbat and festivals holy time. Just so, you separate Israel in holiness. Blessed are You, Adonai, who both separates and creates connections between holy time and holy time.



ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי הַגָּפָן.

Baruch atah, Adonai, eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are you, Adonai our God, Ruler of the Universe, creator of the fruit of the vine.

[After the blessing, drink a sip or the whole glass, however you prefer, and then refill.]

[Woodcut by Yaron Livay]

THREE QUESTIONS

There is a Sefardic (Iraqi or Afghani) custom of turning to the person beside you, asking these three questions, and offering the three brief answers. Try this, and see what opens in you.

Who are you? (I am Yisrael.)

Where are you coming from? (I am coming from Mitzrayim.)

Where are you going? (I am going to Yerushalayim.)

MEDITATION: THREE ANSWERS

Who are you?

I'm Yisrael. I'm a God-wrestler. I'm someone who wrestles with the holy, with the Source of All Being, with my understanding of ultimate reality, and I expect God to wrestle back. I dance with God. I waltz with Torah. I stay up all night grappling with angels, and even if I come away limping, I know I come away blessed. I'm a wandering Aramean, and I'm wearing my traveling shoes. I'm a child of the house of Israel, and my community and I—and anyone else who hears freedom's call—are walking into the wilderness together.

Where are you coming from?

I'm coming from Mitzrayim. From the narrow place. From slavery. From constriction. From the birth canal. I'm coming from hard labor. I'm coming from the surfeit of sweetness that lulls me into forgetting the world's imperfections. I've been settling for what hurts, too fearful to risk something new. I'm coming from suffering and isolation. I'm coming from addiction to my work, addiction to success, addiction to separation. I'm coming from "if I stopped working, I'm not even sure who I'd be."

Where are you going?

I'm going to Yerushalayim. I'm going to Ir Shalem, the city of wholeness. I'm going to Ir Shalom, the city of peace. I'm going where talking to God is a local call. I'm heading toward my best imaginings of community and connection. I'm clicking my ruby slippers with fervent *kavanah* and moving toward the meaning of home. Maybe I'm going to a place; maybe I'm going to a state of mind. Maybe it's an asymptotic progression toward something that can't be reached. Maybe it's the journey that defines me.

Run that by me again?

I am Yisrael. I am coming from Mitzrayim. And the moon is almost full: tomorrow we're packing our bags. Grabbing the flatbread. And setting out. It's time to go.

A NOTE ON “ISRAEL”

Passover celebrates freedom, exemplified in the story of our Exodus from Egypt. That story leads our entry into Israel—not exactly a simple redemption tale. Especially not now, as Israelis and Palestinians continue to fight for their mutual Promised Land, and to shed blood in pursuit of its ownership.

In light of that situation, some of us may have complicated feelings about identifying with Israel. But “Israel” doesn’t refer only to the Land. “Israel” is the name which was given to Jacob after he spent the night wrestling with an angel of God. Therefore “the people Israel” can be interpreted as “Godwrestling people”—“people who take on the holy obligation of engaging with the divine.”

When I see the word "Israel"

When I see the word
Israel
I see
Isra-el
wrestles with God
God is
victorious

When I see the word
I do not see
the chosen few
I see those few who choose

Those few who choose
to wrestle with You,
a contest
in which both wrestlers
are one
and in which the one
is victorious

I see those few who choose,
among the many nations among all people,
those few who choose
to make love
to you
and those who say:
I betroth myself to you
whether it feels like honey
or a thornbush
because even the thornbush
sometimes glows
with fire
of revelation

When I see the world
Israel
I know many claim it as their own
As a title a privilege a status
As if God chose them

they are right in this:
God chooses
but they are wrong in thinking:
only them

God breathes through many begotten sons
and daughters
God wrestles through his glorious perverts
and professors

and as there is only one contestant
for better or for worse
in shit and in shine
this wrestling
is an embrace
of recognition
and delight

do you seek God? God seeks you.
Who will you allow
to be victorious?⁴

(—Jay Michaelson)

PREPARATIONS

As Passover approaches, we go through our homes and discard the *hametz*, food which is leavened (from the Hebrew *l'chimutz*, to ferment). This process symbolizes spiritual house-cleaning: the opportunity to discard the puffery of ego.

Spring Cleaning Ritual on the Eve of the Full Moon Nisan

Removing the Hametz
In the month of nisan
with the death of winter
and the coming of spring
our ancient mothers
cleaned out their houses.

They gathered brooms, mops, brushes,
rags, stones, and lime
they washed down walls
swept floors
beat rugs
scoured pots
changed over all the dishes in the house.
They opened windows to the sun
hung lines for the airing out of blankets and
covers
using fire
air
and water
in the cleaning.

In the month of nisan
before the parting seas
called them out of the old life
our ancient mothers
went down to the river
they went down to the river
to prepare their garments for the spring.

Hands pounded rock
voices drummed out song
there is new life inside us
Shekhinah
prepares for Her birth.

So we labor all women
cleaning and washing
now with our brothers
now with our sons
cleaning the inner house
through the moon of nisan.

On the eve of the full moon
we search our houses
by the light of a candle

Anyone who wishes to may now name a hametz that s/he would like to discard in the coming year.

for the last trace of winter
for the last crumbs grown stale inside us
for the last darkness still in our hearts.

Washing our hands
we say a blessing
over water...
We light a candle
and search in the listening silence
search the high places
and the low places
inside you
search the attic and the basement
the crevices and crannies
the corners of unused rooms.
Look in your pockets
and the pockets of those around you
for the traces of Mitzrayim.

Some use a feather
some use a knife
to enter the hard places.

Some destroy Hametz with fire
others throw it to the wind
others toss it to the sea.
Look deep for the Hametz
which still gives you pleasure
and cast it to the burning.

When the looking is done
we say:

All that rises up bitter
All that rises up prideful
All that rises up in old ways no longer fruitful
All Hametz still in my possession
but unknown to me
which I have not seen
nor disposed of
may it find common grave
with the dust of the earth
amen amen
selah . . .⁵

(—Rabbi Lynn Gottlieb)

וּרְחַצָּה URCHATZ: WASHING THE HANDS

This symbolic washing of the hands recalls the story of Miriam's Well. Legend tells us that this well followed Miriam, sister of Moses, through the desert, sustaining the Jews in their wanderings. Filled with *mayimei chayyim*, waters of life, the well was a source of strength and renewal to all who drew from it. One drink from its waters was said to alert the heart, mind and soul, and make the meaning of Torah become more clear.⁶

In Hebrew, *urchatz* means “washing” or “cleansing.” In Aramaic, sister language to Hebrew, *urchatz* means “trusting.” As we wash each others’ hands, let us rejoice in this act of trust.

When we wash hands again later, just before eating the festive meal, we will say blessings to sanctify that act. Because the feast is still a few pages away, this hand-washing is purely symbolic, and therefore the blessing is unspoken.

*Pass the bowl & pitcher around the table, each pouring a few drops of water onto her/his neighbor’s hands.
Alternately, symbolize the uplifting of cleansed hands by raising hands into the air.*

Optional chant for handwashing:

פֶּלֶג אֱלֹהִים מְלָא מֵים / מֵים חַיִּים / *Peleg elohim, malei mayyim / Mayyim chayyim*

(Fountain of God, full of water / waters of life!)

(—Rabbi Shefa Gold)

כָּרְפָּס KARPAS: EAT A GREEN VEGETABLE

At this point in the seder, it is traditional to eat a green vegetable dipped in salt water. The green vegetable represents rebirth, renewal and growth; the salt water represents the tears of enslavement.



בָּרוּךְ אֲתָה יְיָ אֱלֹהֵינוּ רוח הָעוֹלָם,
בָּוּרְאָ פַּרְיָה הָאָדָמָה:

*Baruch atah, Adonai, eloheinu ruach ha'olam,
borei p'ri ha'adamah.*

Blessed are you, Adonai, Breath of Life,
creator of the fruit of the earth.

[Illustration by Allan Hollander]

יָחַץ YACHATZ: BREAK THE MIDDLE MATZAH

Open the door as a sign of hospitality; lift up matzah for all to see. (This prayer originated in Babylon during the first Exile, and is therefore in Aramaic, not Hebrew.)

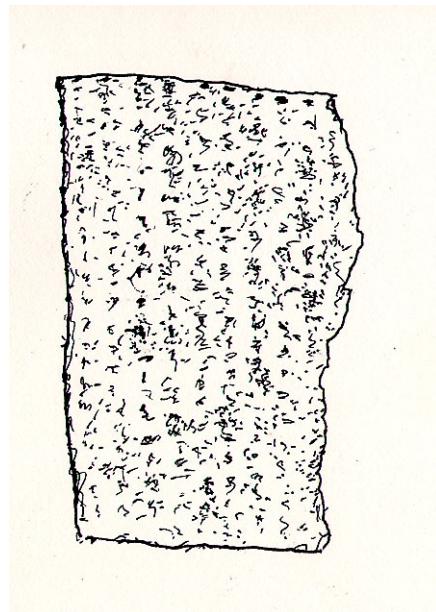
| | |
|--|--|
| הָא לְחִמָּא עֲנֵיהֶا דִּי אָכְלוּ אַבְהָתְנָא בָּאֲרַעָא דְמִצְרָיִם. | Ha lakhma anya, di akhalu avhatana, b'ara d'mitzrayim. |
| כָּל דְּכַפֵּין יִתְּהִי וַיְכֹל, כָּל דְּצַרְיךָ יִתְּהִי וַיְפַסֵּחַ. | Kol dikhfin yei-tei v'yeikhol, kol ditzrikh yeitei v'yipsach. |
| חִשְׁתָּא הַכָּא, לְשָׁנָה הַבָּאָה בָּאֲרַעָא דִיּוֹרָאָל. | Hashata hakha, l'shanah haba'ah b'arah d'yisrael. |
| חִשְׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בָּנֵי חֹרִין: | Hashata avdei, l'shanah haba'ah b'nei khorin. |

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are needy come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free.

Close the door. Break a middle matzah and wrap the larger half in a cloth or napkin. This piece of matzah is now called the "afikoman," and must be eaten before the seder concludes. Often it is hidden away by adults, for the children to find; the children may request a ransom before giving it back.

We break the matzah as we broke the chains of slavery, and as we break chains which bind us today. We will no more be fooled by movements which free only some of us, in which our so-called "freedom" rests upon the enslavement or embitterment of others.⁷

Traditionally, seders require three matzot. Why three? Three are our patriarchs, Abraham, Isaac and Jacob. Three are the segments of the people Israel, *Kohen*, *Levi* and *Yisrael*. The three matzot could even represent thesis, antithesis and synthesis: the two opposites in any polarized situation, and the solution which bridges them.



[Illustration by Allan Hollander]

מַגִּיד MAGGID: TELL THE STORY

Memory is not a static deposit; it is neither rules nor happenings that confront us unchanging. Jews continually re-remember; we retell and recast our past in light of changing communal experience and changing communal values.

Maggid, the Hebrew word for “story,” is at the root of the word *haggadah*. We are commanded to tell the story of the Exodus as though each of us were personally liberated from Egypt. Hasidic tradition holds that not only did God speak the universe into being in the time before time, but God continues to speak us into existence even now. In re-telling the story of the Exodus, we speak ourselves into our communal past.

A STORY ABOUT STORIES

When the founder of modern Hasidism, the Baal Shem Tov, saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a special fire, say a special prayer, and the trouble would be averted.

Later, when his disciple, the Rabbi Maggid of Mezritch, had occasion for the same reason to intercede with heaven, he would go to the same place in the forest and say: "Master of the Universe, listen! I cannot light the fire, but I know the place and I can say the prayer."

Still later, Rabbi Moshe-Leib of Sasov, in order to save the Jewish people, would go into the forest and say: "I cannot light the fire, I do not know the prayer, but I know the place."

Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his house, his head in his hands, he spoke to God: "I am unable to light the fire and I do not know the prayer; I cannot even find the place in the forest. All I can do is tell the story, and this must be sufficient." And it was sufficient.⁸

*This is the longest section of the seder. Enjoy...
and don't be afraid to fortify yourself with a snack,
and/or to cherrypick texts/songs as needed!*

THE QUESTIONS

It is traditional for the youngest person at a seder to ask four questions. (It's actually one question with four answers.) We know the question, and we know the answers, but we ask anyway because there is always something to learn. No matter how "wise" we become, we must remember to question.

The youngest child (in years, or "at heart") chants the Four Questions; and/or, read them aloud in English.

Mah Nishtanah-The Four Questions

Israeli tune

A musical score for 'Mah Nishtanah' featuring six staves of music. The first staff begins with a Dm chord and the lyrics 'Mah nish-ta-nah'. The second staff begins with an F chord and the lyrics 'lot, mi - kol -'. The third staff begins with a C7 chord and the lyrics 'ha - lei - lot'. The fourth staff begins with an F chord and the lyrics 'She - b' chol'. The fifth staff begins with a C7 chord and the lyrics 'ha - lei - lot'. The sixth staff begins with an F chord and the lyrics 'a - nu och-lin'. The seventh staff begins with a Dm chord and the lyrics 'cha - meitz -'. The eighth staff begins with a Gm chord and the lyrics 'oo - ma - tzah,'. The ninth staff begins with a Dm chord and the lyrics 'tzah, ha - lai - lah ha-zeh, ha - lai - lah ha-zeh'. The tenth staff begins with an A7 chord and the lyrics 'ku - lo -'. The eleventh staff begins with a Dm chord and the lyrics 'ma - tzah -'. The twelfth staff begins with a Dm chord and the lyrics 'ha - lai - la ha-zeh, ha - lai - la ha-zeh'. The thirteenth staff begins with a Gm chord and the lyrics 'ku -'. The fourteenth staff begins with a Dm chord and the lyrics 'tzah.'.

מה נשתנה הלילה זהה מכל הלילות?
שבד כל הלילות אנו אוכליין חמץ ומצה. הלילה זהה כלו מצה:
שבד כל הלילות אנו אוכליין שאר ירכות הלילה זהה מרור:
שבד כל הלילות אין אנו מטבילין אפילו פעם אחת. הלילה זהה שתי פעמים:
שבד כל הלילות אנו אוכליין בין יושבין ובין מסבין. הלילה זהה כלנו מסבין:

Mah nishtanah halaila hazeh mikol halaylot?

Shebakhol halaylot anu okhleen khamaytz u'matzah, halaila hazeh kulo matzah.

Shebakhol halaylot anu okhleen sh'ahr y'rakot, halaila hazeh maror.

Shebakhol halaylot ayn anu matbeleen afeelu pa'am akhat, halaila hazeh sh'tay f'ameem.

Shebakhol halaylot anu okh'leen beyn yoshveen u'veyn m'subeen, halaila hazeh kulanu m'subeen.

Why is tonight different from all other nights?

1.

On all other nights we may eat either leavened bread or matzah; tonight, only matzah, that we may recall the unleavened bread our ancestors baked in haste when they left slavery.

2.

On all other nights we need not taste bitterness; tonight, we eat bitter herbs, that we may recall the suffering of slavery.

3.

On all other nights we needn't dip our food in condiments even once; tonight we dip twice, in saltwater to remember our tears when we were enslaved, and in haroset to remember the mortar and the bricks which we made.

4.

On all other nights we eat sitting up; tonight, we recline, to remind ourselves to savor our liberation.

...and 5.

In addition to the Four Questions, tonight we ask ourselves a fifth:

We are commanded to celebrate as if each one of us were personally liberated from Egypt. In the last year, how have you been liberated from bondage—and in the next year, how do you hope to bring yourself closer to your place of freedom?

Anyone who wishes to may answer the Fifth Question.

ONCE WERE SLAVES

עֲבָדִים הָיִינוּ לְפַרְעָה בְּמִצְרָיִם. וַיֹּצִיאֵנוּ יְהוָה הָיִינוּ מִשְׁם, בִּיד חֶזְקָה וּבְזָרוּעַ נֶטוּיה,
וְאֵלּוּ לֹא הָזִיא הַקְדוֹשׁ בָּרוּךְ הוּא אֶת-אֲבוֹתֵינוּ מִמִּצְרָיִם, הָרִי אָנוּ וּבָנֵינוּ וּבָנֵינוּ,
מִשְׁעָבָדִים הָיִינוּ לְפַרְעָה בְּמִצְרָיִם. וְאַפִּילוּ בָּלָנוּ חֶכְמִים, בָּלָנוּ נְבָונִים, בָּלָנוּ
זְקִנִּים, בָּלָנוּ יְוָדָעִים אֶת-הַתּוֹרָה, מֵאָוֹה עָלֵינוּ לְסִפְרָה בִּיצִיאַת מִצְרָיִם. וְכֹל הַפְּרָבָה
לְסִפְרָה בִּיצִיאַת מִצְרָיִם, הָרִי זֶה מִשְׁבָּח:

Avadim hayyinu l'far'oh b'mitzrayim, v'yotzi-ehnu Adonai Eloheynu mi-sham b'yad khazakah u'vizro'a n'tuyah, v'ilu lo hotzi ha-Kadosh Baruch Hu et-avoteinu mi-Mitzrayim, harei anu u-vaneinu u'venei vaneinu, m'shuabadim hayyinu l'Pharaoh b'Mitzrayim. V'afilu kulanu chachamim, kulanu k'venim, kulanu z'keinim, kulanu yod'im et-ha-Torah, mitzvah aleinu l'saper b'y'tziat Mitzrayim. V'chol hamarbeh l'saper bitziyat Mitzrayim, harei zeh m'shubach.

We were slaves to a Pharaoh in Egypt, and the Eternal led us out from there with a mighty hand and an outstretched arm. Had not the Holy One led our ancestors out of Egypt, we and our children and our children's children would still be enslaved. Therefore, even if all of us were wise, all-discerning, scholars, sages and learned in Torah, it would still be our duty to tell the story of the Exodus.

Avadim Hayinu

traditional

The musical notation consists of three staves of music in common time (indicated by 'c') and treble clef. The first staff begins with 'A-va dim ha yi nu ha yi nu.' The second staff continues with 'a - ta, a ta, b' nei cho rin.' The third staff concludes with 'ha yi nu, a ta a ta b' nei cho rin b' nei cho nn.'

"*Avadim hayinu; ata b'nei chorin.* We were slaves, but now we are free." Is this true? Though we no longer labor under Pharaoh's overseers, we may still be enslaved—now in subtler ways, harder to eradicate. Do we enslave ourselves to our jobs? To our expectations? To the expectations of others? To our fears?

Tonight we celebrate our liberation from Egypt—in Hebrew, *Mitzrayim*, literally “the narrow place.” But narrow places exist in more ways than one. Let this holiday make us mindful of internal bondage which, despite outward freedom, keeps us enslaved. This year, let our celebration of Passover stir us to shake off these chains. Our liberation is in our own hands.

THE FOUR CHILDREN

(option one; there's an alternative on p. 21)

Four times the Torah bids us tell our children about the Exodus from Egypt. Four times the Torah repeats: "And you shall tell your child on that day" From this, our tradition infers four kinds of children...

בְּנֵגֶד אַרְבָּעָה בָּנִים דָּבָרָה תּוֹרָה. אֶחָד חֲכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָמֵן, וְאֶחָד שָׁאַלְנוּ:
יֹדֶעָ לְשֹׁאָל:

The Torah speaks of four kinds of children: one wise, one wicked, one simple, and one who does not yet know how to ask.

חֲכָם מָה הִוא אָוּמֵר? מָה הַעֲדָות וְהַחֲקִים וְהַמְשֻׁפְטִים, אֲשֶׁר צִוָּה יְהָוָה עַלְלֵינוּ
אַתָּכֶם? וְאֵרֶא אַתָּה אָמֵר-לוּ בְּהַלְכֹות הַפְּסִחָה: אֵין מִפְּטִירֵינוּ אַחֲרַ הַפְּסִחָה אַפִּיקּוּמָן:

The Wise One says: "What is the meaning of the rules, laws and practices which God has commanded us to observe?"

You shall tell him the story of the Exodus and shall teach him Torah, midrash and commentary, down to the last detail.

רָשָׁע מָה הִוא אָוּמֵר? מָה הַעֲבֵדָה הַזֹּאת לְכָם? לְכָם וְלֹא לוּ. וּלְפִי שְׁחוֹצָיא
אַתָּ-עַצְמָוּ מִן הַפְּלֵל, כְּפָר בַּעֲקָר. וְאֵרֶא אַתָּה הַקְּהָה אַת-שְׁנִיוֹ, וְאָמֵר-לוּ: בַּעֲבוּר זֶה,
עָשָׂה יְהָוָה לִי, בְּצָאתִי מִפְּצִירִים, לִי וְלֹא-לוּ. אֵלֹא תְּהִיא שָׁם, לֹא תְּהִיא נָגָל:

The Wicked One says: "What is the meaning of this service to you?"

You shall tell her "I do this because of the wonderful things which God did for me when God brought me out of Egypt." You shall say "for me," not "for us," because in asking what the service means "to you" she has made it clear that she does not consider herself a part of the community for whom the ritual has meaning.

טָמֵן מָה הִוא אָוּמֵר? מָה זוֹאת? וְאָמְרָתָ אֶלְיוֹ: בְּחַזְקָה יָד הַזְּכִיאָנוּ יְהָוָה מִבֵּית
עֲבָדִים:

The Simple One asks, "What is this?"

You shall tell him of the deliverance from the house of bondage.

וְשָׁאַלְנוּ יֹדֶעָ לְשֹׁאָל, אַתָּה פָּתַח לוּ. שְׁנָאָמָר: וְהַגִּדְתָּ לְבָנֶنֶךָ, בַּיּוֹם הַהוּא לְאָמָר:
בַּעֲבוּר זֶה עָשָׂה יְהָוָה לִי, בְּצָאתִי מִפְּצִירִים:

The One Who Does Not Know How To Question, for her you must open the way.¹

1. The word for "you," תְּאַת, is feminine. From this we may infer, if we choose, that it is the mother who should teach this important lesson.

ALTERNATIVE READING FOR THE FOUR CHILDREN

by Reb Zalman Schachter-Shalomi

The Torah speaks of Four Children:

One a *lamden* / Sharp Student, one a *chossid* / high Emotional Quotient, one a *tamim* / Good One and one *she-ayn lo shum s'fekut u'b'eyot* / One Who Does Not Doubt or Question.

The Sharp Student, [what does s/he say?]: (Deut 6:20) “[What are the testimonies, the statutes and the laws] which YHVH our God has commanded you” and so you shall answer him according to the capacity of his sharpness of wit.

The High EQ one, [what does s/he say?]: (Exodus 12: 26) “[What is] this service to you?” So you will make an effort to reign in his longings, for s/he also wants to be a part of the integrity and perfection that comes with meaningful rituals. If you are loving, then s/he will understand *devekut* / cleaving, and s/he will get a taste of what it means to feel close to God.

The Good one, [what does s/he say?]: (Exodus 13:14) “What is this?” and so you shall bear witness to him from your own experience, that *hashem yitbarach* is assisting you with ‘a strong hand’, to take you out and to take him out of Mitzrayim.

The One who does not question, you will feed him some maror / horseradish, so s/he will feel his friends’ troubles and so that compassion will be instilled in his heart.⁹

**בגדי ארבעה בנים דברת תורה, (נוטה
ההגדה של פסח).**

אחד למדן, אחד חסיד, אחד תמים, אחד
שאין לו שום ספקות ובעיות.
הלמדן (דברים י' כ') אשר צוה ה' אלוקינו
אתכם, אף אתה תשיב לו לפיקחתו.
חסיד (שםoth י"ב כ"ו) העובדה הזאת לכם,
אף אתה תשים לב לתוכן געגועיו שגם הוא
רוצה להכנס לשלמות העבודה, ותפתח לו את
לבבך להכניסו לדבקות כדי שירגישי טעם
קרבת ה'.
תמים (שםoth י"ג י"ד) מה זאת, אף אתה
תUID לו שהש"ת עוזר לך 'חזק יד', להוציאך
ולהוציאו ממצרים.
זה שאין לו שום בעיות תאכל לו ממרו
כדי שירגישי צורת חבריו ויכניס חמלת לבבו.

THE BALLAD OF THE FOUR SONS (BY BEN ARONIN)

(can be sung to the tune of "Clementine"—or any song in 4/4 time! If you want something new, try "Ode to Joy" or "The Yellow Rose of Texas.")

Said the father to the children
"At the Seder you will dine,
You will eat your fill of matzoh,
You will drink four cups of wine."

Now this father had no daughters,
But his sons they numbered four,
One was wise, and one was wicked,
One was simple and a bore.

And the fourth was sweet and winsome,
He was young and he was small,
While his brothers asked the questions,
He could scarcely speak at all.

Said the wise one to his father
"Would you please explain the laws.
Of the customs of the Seder
Will you please explain the cause?"

And the father proudly answered
"As our fathers ate in speed,
Ate the Pascal lamb 'ere midnight,
And from slavery were freed,"

"So we follow their example,
And 'ere midnight must complete,

All the Seder, and we should not
After twelve remain to eat."

Then did sneer the son so wicked,
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If yourself you don't consider,
As a son of Israel
Then for you this has no meaning,
You could be a slave as well!"

Then the simple son said softly,
"What is this?" and quietly
The good father told his offspring
"We were freed from slavery."

But the youngest son was silent,
For he could not speak at all,
His bright eyes were bright with wonder
As his father told him all.

Now, dear people, heed the lesson
And remember evermore,
What the father told his children
Told his sons who numbered four!



A STORY ABOUT SEDERS

In the traditional haggadah, without introduction or explanation, the following account is related:

מעשה ברבנן אליעזר, ורבי יהושע, ורבי אלעזר בן-עזריה, ורבי עקיבא, ורבי טרפון, שהיו מסבין בבני-ברק, והוא מוסרים ביציאת מצרים, כל-אותו הלילה, עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריית שמע, של שחרית:

It came to pass that Rabbi Eliezer, and Rabbi Yehoshua, and Rabbi Elazar son of Azarya, and Rabbi Akiva, and Rabbi Tarfon were in Bnei Brak discussing the Exodus from Egypt. They discussed it all night, until their students came to them to say, "Our teachers, the time has come for saying the morning Shema!"

Many questions have arisen about this snippet of text. What were these rabbis doing in B'nei Brak, which was the hometown of Rabbi Akiva only? Why didn't their students join them in celebrating the seder? Why didn't the rabbis themselves notice the rising of the sun?

Context is everything. This story takes place during the rule of the Roman emperor Hadrian, who ordered that the Temple be moved so he could put a temple to Jupiter on the Temple Mount. In the year 123 of the Common Era, a guerilla insurgency began, which resulted in a crack-down by the Roman authorities.

B'nei Brak was the headquarters of the rebellion against Roman occupation, a rebellion of which Rabbi Akiva was a leader. Because of rebel activities, the Roman authorities had forbidden gatherings of Jews, on pain of death. The seder described in this passage was used not only as a chance to discuss the liberation from Egypt—but also to plan a strategy of resistance against Roman occupation. The students were standing guard, ready to caution the rabbis to disband at daybreak, lest they be caught.

This tale may be read as an encouragement to become so joyfully immersed in the seder that we don't notice the passing of time...and it may also be read as a story of how one liberation begets another. Celebrating our freedom from servitude can be a radical act. It was Rabbi Akiva, after all, who famously answered the query, "Which is better, study or action?" with the response, "Study—if it leads to action."

THE NARROW PLACE

Tonight we celebrate our liberation from Egypt—in Hebrew, *Mitzrayim*, literally “the narrow place.” Once we were slaves; now we are free. But narrow places exist in more ways than one. Let this holiday make us mindful of internal bondage which, despite outward freedom, keeps us enslaved.

ON MOSES

Moses does not appear in traditional haggadot, for fear that if Moses’ role were lauded, we would venerate him like a saint.

At this seder, however, we choose to ensure that the midwives Shifrah and Puah are remembered and honored, and we make the same choice with regard to Moses.

We know he made mistakes. We respect him too much to make him superhuman. In fact, his greatness lies in his very humanity: he was a man like any other, and yet he helped God do wondrous things.



[Woodcut by Yaron Livay]

THE EXODUS: a story in seven short chapters

1.

Once upon a time our people went into *galut*, exile, in the land of Egypt. During a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to high position in Pharaoh's court, and our people were well-respected and well-regarded, secure in the power structure of the time.

2.

Generations passed and our people remained in Egypt.

In time, a new Pharaoh ascended to the throne.

He found our difference threatening, and ordered our people enslaved.

In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed.

Two midwives named Shifrah and Puah defied his orders, claiming that
“the Hebrew women are so hardy, they give birth before we arrive!”

Through their courage, a boy survived; midrash tells us he was radiant with light.



[Woodcut by Yaron Livay]

Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter, who named him Moshe because *min ha-mayim m'shitihu*, from the water she drew him forth. She hired his mother Yocheved as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

3.

Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, he struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone.

God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

4.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go.

Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle: ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

5.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. (For this reason we eat unleavened bread as we take part in their journey.) Our people did not leave Egypt alone; a “mixed multitude” went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth.

Even Pharaoh’s daughter came with us, and traded her old title (*bat-Pharaoh*, daughter of Pharaoh) for the name Batya, “daughter of God.”

6.

Pharaoh's army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh's army drowned: our liberation is bittersweet because people died in our pursuit.

7.

To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.



[Woodcut by Yaron Livay]

There Is A Man Come Into Egypt

Dm G
There is a man come into Egypt,
Dm C Dm

And Moses is his name.

Dm G
When he saw the grief upon us,

Dm G A

In his heart there burned a flame—

Dm G C A
In his heart there burned a flame, oh, Lord,

Dm G A

In his heart there burned a flame.

Dm G

When he saw the grief upon us,

Dm C Dm

In his heart there burned a flame.

There is a man come into Egypt;
His eyes are full of light,
Like the sun come up in Egypt,
Come to drive away the night—

Come to drive away the night, oh, Lord,

Come to drive away the night,

Like the sun come up in Egypt,
Come to drive away the night.

There is a man come into Egypt;
He's come for you and me.

On his lips a word is singing,
And the word is "liberty."

And the word is 'liberty,' oh, Lord;

And the word is 'liberty.'

On his lips a word is singing, and the word is "liberty."

There is a man come into Egypt,
To stir the souls of men.
We will follow him to freedom,
And never wear those chains again—

Never wear those chains again, oh, Lord,

Never wear those chains again.

We will follow him to freedom,
And never wear those chains again.

(—Peter, Paul & Mary)

Freedom. It isn't once, to walk out
under the Milky Way, feeling the rivers
of light, the fields of dark—
freedom is daily, prose-bound, routine
remembering. Putting together, inch by inch
the starry worlds. From all the lost collections.

(—Adrienne Rich¹⁰)

THE TEN PLAGUES

Midrash teaches that, while watching the Egyptians succumb to the ten plagues, the angels broke into songs of jubilation. God rebuked them, saying "My creatures are perishing, and you sing praises?"

As we recite each plague, we spill a drop of wine—symbol of joy—from our cups. Our joy in our liberation will always be tarnished by the pain visited upon the Egyptians.

| | | |
|--------------------|-----------------------|-------------------------|
| דָם. | <i>Dam</i> | Blood |
| צְפַרְדֵעַ. | <i>Tzfarde'ah</i> | Frogs |
| כִנִים. | <i>Kinim</i> | Lice |
| עֲרוֹב. | <i>Arov</i> | Insect swarms |
| דֵבֶר. | <i>Dever</i> | Cattle plague |
| שְׁחִין. | <i>Sh'chin</i> | Boils |
| בָּרָד. | <i>Barad</i> | Hail |
| אַרְבָּה. | <i>Arbeh</i> | Locusts |
| חֹשֶׁךְ. | <i>Choshech</i> | Darkness |
| מַקָּת בְּכֹרּוֹת: | <i>Makat B'chorot</i> | Death of the First-Born |

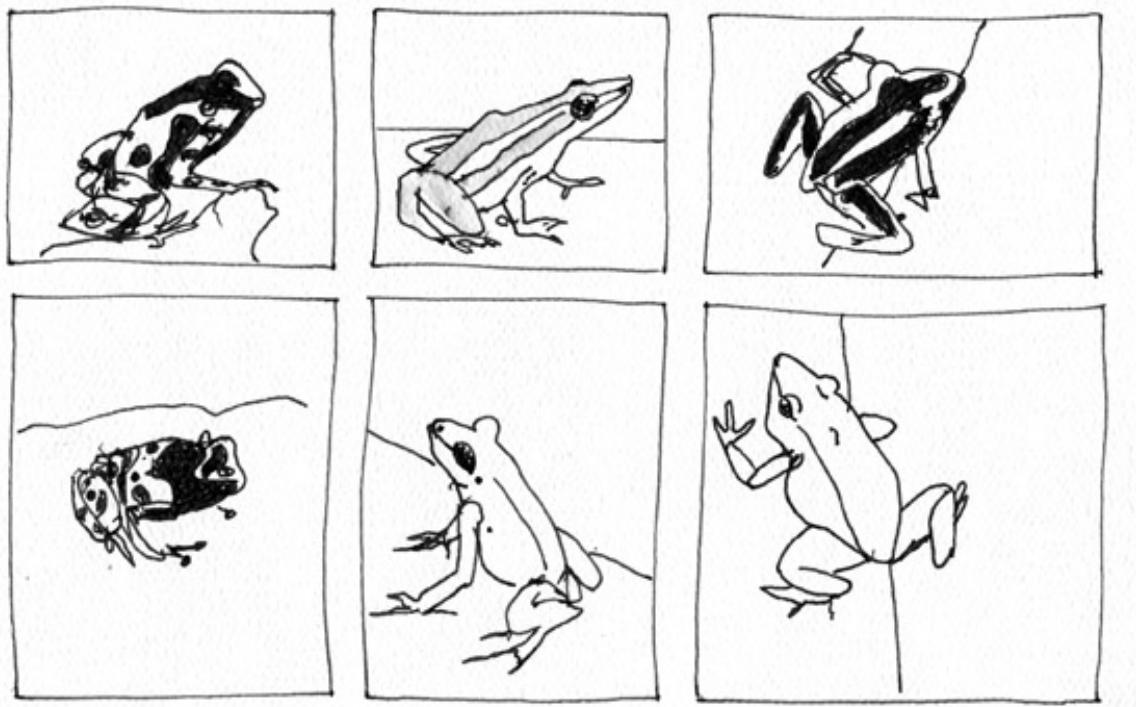
These plagues are in the past, but today's world holds plagues as well. Let us spill drops of wine as we recite: these ten new plagues.

Apathy in the face of evil
Brutal torture of the helpless
Cruel mockery of the old and the weak
Despair of human goodness
Envy of the joy of others
Falsehood and deception corroding our faith
Greedy theft of earth's resources
Hatred of learning and culture
Instigation of war and aggression
Justice delayed, justice denied, justice mocked...¹¹

Shekhinah, soften our hearts and the hearts of our enemies. Help us to dream new paths to freedom, so that the next sea-opening is not also a drowning; so that our singing is never again their wailing. So that our freedom leaves no one orphaned, childless, gasping for air.¹²

THE FROG SONG

One morning when Pharaoh awoke in his bed
There were frogs on his bed and frogs on his head
Frogs on his nose and frogs on his toes
Frogs here!
Frogs there!
Frogs just jumping everywhere!



[Illustration Alison Kent]

CONNECTING OUR STORY WITH THE WORLD'S STORY

Liberation isn't only something that happened to our ancestors long ago in a distant story, and it isn't only something we can experience now on an internal level (freedom from our own fears, traumas, or constrictions.) The struggle for communal freedom is real and alive even now. The following two poems seek to connect our Pesach celebration with that story.

Freedom

In remembrance of the 2011 protests in Tunisia, Egypt, Gabon, Bahrain, Libya, and elsewhere.

Liberation comes when people gather
by the tens and by the thousands

demanding that the despot who's held the reins
step down, and in between the slogans

they dish out lentils cooked over open flame,
and homes open up so the protestors can shower

and members of one faith link hands
to protect members of another faith at prayer.

Liberation comes at a cost: not only
the horses and chariots swept away, but

innocents gunned down by their own army,
panicked children lost in the roiling crowds

activists imprisoned for speaking freely,
and when the world stops watching

they may be beaten—or worse.
It's upon us to at least pay attention

on mobile phones and computer screens
as real people rise up to say

*we have the right to congregate and to speak
we will not be silenced, we are not afraid.*

(—Rabbi Rachel Barenblat)

Praise the Contrary and Its Defenders

For the chief musician, on common instrument: a song of rebellion.

Praise rising up. Praise unlawful assembly.
Praise the road of excess and the palace of wisdom.
Praise glass houses. Praise the hand that cradles the stone.
Praise refusal of obedience. Praise the young on Raamses Street.
Praise Galileo. Praise acceleration.
Praise bombshells and en masse.
Praise sit-down strikes. Praise outside agitators.
Praise Red Emma. Praise her pistol and praise her restraint.
Praise living your life. Praise Joan of Arc.
Praise wayward daughters. Praise their wayward sons.
Praise the power of indulgence.
Praise Luther's Ninety-Five Theses. Praise the nail
and the printing press. Praise the First Amendment.
Praise free verse. Praise yellow sunflowers.
Praise red wheelbarrows and transcendental leanings.
Praise illicit beauty. Praise the poets of Guantanamo.
Praise the poets of Burma. Praise the noisy streets.
Praise those who tear down walls and climb fences.
Praise Letters from Prison. Praise those who say yes.
Praise the bound notebook and what is within.
Praise Legal Aid attorneys. Praise kitchen-table conspiracies.
Praise insomnia. Praise our hunger. Praise days
we are the bread. Praise farmers' markets.
Praise Al Gore and quantum physics.
Praise Schrödinger and his cat. Praise jumping in.
Praise talking snakes. Praise history & run-on sentences.
Praise what are the odds? Praise purposeful wandering.
Praise the best minds of any generation. Praise John Brown.
Praise Newt Gingrich. Praise enough is enough.
Praise Walt Whitman and the self. Praise the body's
wild intelligence. Praise ACT UP and Vagina Monologues.
Praise getting satisfaction. Praise Gertrude Stein.
Praise cross-dressing. Praise untouchables,
partisans and riffraff. Praise slackers. Praise those
who talk back. Praise sympathy for the devil.
Praise the oldest profession. Praise mothers of the disappeared.
Praise mothers of the found. Praise mothers not yet mothers.
Praise not looking away. Praise realists and Cubists.
Praise prohibitionists & remorse. Praise hitting your head
against the wall. Praise giving peace a chance.
Praise Zionist conspiracies. Praise free elections.
Praise Selma, Alabama and early voting. Praise mutiny.
Praise backyard whiskey and those who cook with fire.
Praise Priscilla the Monkey Girl. Praise her admirers.
Praise Freud and Marx and Sinatra. Praise Earhardt.
Praise those who remember what they are told to forget.
Praise agnostics. Praise what we are not supposed to praise.
Praise the electrical storm and the still small voice.
Praise all the proverbs of hell. Praise those
who see it coming. Praise those who do it anyway.
Praise whatever happens next.

(—Sue Swartz)

DAYENU: IT WOULD HAVE BEEN ENOUGH

What does this mean, "It would have been enough"? Surely no one of these would indeed have been enough for us. *Dayenu* means to celebrate each step toward freedom as if it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song—and then sing the next verse.¹³

Had God:

Brought us out of Egypt and not divided the sea for us—*Dayenu*
Divided the sea and not permitted us to cross on dry land—*Dayenu*
Permitted us to cross on dry land and not sustained us for forty years in the desert—*Dayenu*
Sustained us for forty years in the desert and not fed us with manna—*Dayenu*
Fed us with manna and not given us the Sabbath—*Dayenu*
Given us the Sabbath and not brought us to Mount Sinai—*Dayenu*
Brought us to Mount Sinai and not given us the Torah—*Dayenu*
Given us the Torah and not led us into the land of Israel—*Dayenu*
Led us into the land of Israel and not built for us the Temple—*Dayenu*
Built for us the Temple and not sent us prophets of truth—*Dayenu*
Sent us prophets of truth and not made us a holy people—*Dayenu*
For all these, alone and together, we say—*Dayenu!*¹⁴

The musical score for "Dayenu" features a treble clef key signature of F major (one sharp) and a common time signature. The title "DAYEINU" is centered above the staff. The vocal line consists of three staves of music. The first two staves are for solo voices, and the third is a chorus. The lyrics are written below the notes. The first two staves begin with a dotted half note followed by eighth notes. The third staff begins with a quarter note followed by eighth notes. The lyrics are as follows:

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.

[Translation: Had God freed us from the Egyptians, & not wrought judgement upon them, dayenu!]

*Ilu hotzianu mi-Mitzrayim,
V'lo asah vahem shfatum, Dayenu!*

*Ilu asah va-tem shfatum,
V'lo asah v'eloheyhem, Dayenu!*

*Ilu asah v'eloheyhem,
V'lo harag et b'choreichem, Dayenu!*

*Ilu harag et b'choreichem,
V'lo natan lanu et mamonam, Dayenu!*

*Ilu natan lanu et mamonam,
V'lo kara lanu et hayam, Dayenu!*

*Ilu kara lanu et hayam,
V'lo he'eviranu b'toch b'charavah, Dayenu!*

*Ilu he'eviranu b'toch b'charavah,
V'lo sika tzarkenu b'toch, Dayenu!*

*Ilu sika tzarkenu b'toch, V'lo sipek tzarkenu
bamidbar arba'im shanah, Dayenu!*

*Ilu sipek tzarkenu bamidbar arba'im shanah,
V'lo he'echilanu et haman, Dayenu!*

*Ilu he'echilanu et haman,
V'lo natan lanu et haShabbat, Dayenu!*

*Ilu natan lanu et hashabbat,
V'lo kerbanu lifnei har Sinai, Dayenu!*

*Ilu kerbanu lifnei har Sinai,
V'lo natan lanu et haTorah, Dayenu!*

*Ilu natan lanu et haTorah,
V'lo hichnisanu l'eretz Yisrael, Dayenu!*

*Ilu hichnisanu l'eretz Yisrael,
V'lo bana lanu et-beit ha'bchira, Dayenu!*

אלו הוציאנו ממצרים,
ולא עשה בהם שפטים, **זיננו:**

אלו עשה בהם שפטים,
ולא עשה באלהיהם, **זיננו:**

אלו עשה באלהיהם,
ולא חרג את-בכורייהם, **זיננו:**

אלו נטה לנו את-ממוןם, **זיננו:**

אלו נתן לנו את-הדים, **זיננו:**

אלו קרע לנו את-הדים,
ולא העבירנו בתוכו בחרבה, **זיננו:**

אלו העבירנו בתוכו בחרבה,
ולא שקע צרינו בתוכו, **זיננו:**

אלו שקע צרינו בתוכו, ולא ספק צרכנו
בძקבר ארבעים שנה, **זיננו:**

אלו ספק צרכנו בძקבר ארבעים שנה,
ולא האכילנו את-המן, **זיננו:**

אלו האכילנו את-המן,
ולא נתן לנו את-השבת, **זיננו:**

אלו נתן לנו את-השבת,
ולא קרבנו לפניו הר סיני, **זיננו:**

אלו קרבנו לפניו הר סיני,
ולא נתן לנו את-התורה, **זיננו:**

אלו נתן לנו את-התורה,
ולא הבנישנו לאָרֶץ יִשְׂרָאֵל, **זיננו:**

אלו הבנישנו לאָרֶץ יִשְׂרָאֵל,
ולא בנה לנו את-בית הבחירה, **זיננו:**

SECOND CUP OF WINE

הַנְּנִי מַיְכָן וּמַזְעֵן לְקַיִם מִצְוֹת כּוֹס שְׁנִיה מִאַרְבַּע כּוֹסּוֹת לְשֵׁם יְחִיד
קוֹדֵשׁ אֱלֹהִיךְ הוּא וְשְׁכִינָתֶיהָ.

*Hin'hi muchan u-m'zuman l'kayem mitzvat kos shniyah m'arbah cosot l'shem
yichud kudsha brich hu u-schinteh.*

I take upon myself the mitzvah (connective-commandment) of this second of four cups of wine, in the name of the unification of the Holy Blessed One with Shekhinah!

The second cup of wine represents God's second declaration of redemption: והצלתי / *V'hitzalti*— “I will free you from slavery.”

Tonight we may bless wine using several variations on the traditional Hebrew, reflecting different ways of conceptualizing the divine. Choose one of the following two blessings for the second cup of wine: a feminine version, or the traditional.

ברוכה אתה, שכינה, רום העולם, בוראת פרי הגפן.

Brucha At, Shekhinah, ruach ha-olam, boreit pri hagafen.

Blessed are you, Shekhinah, Breath of Life, creator of the fruit of the vine.

ברוך אתה ייְהוָה אֱלֹהֵינוּ רום העולם, בורא פרי הגפן.

Baruch atah, Adonai, eloheinu ruach ha'olam, borei p'ri hagafen.

Blessed are you, Adonai our God, Breath of Life, creator of the fruit of the vine.

SIGNS & SYMBOLS

רָבָן גַּמְלַיָּא לְהִיא אֹמֵר: כֹּל שֶׁלֶת אָמֵר שְׁלֹשָׁה דִּבְרִים אֲלֹו בְּפֶסַח, לֹא יֵצֵא יְצֵי חֻכְתּוֹ, וְאֵלֵי הָנָ:

פסח מצה ומרור:

Rabban Gamaliel has said: one who has not explained the following three symbols has not fulfilled their duty: **Pesach** (the paschal lamb), **matzah**, and **maror**.

Jewish tradition grows by accretion. Rabban Gamaliel cherished three symbols; tonight we will explain seven! One for each day of the week; one for each of the seven lower *sefirot* / aspects of divinity. And they are:

The *Maror*, bitter herb or horseradish, which represents the bitterness of slavery.

The *Haroset*, a mixture of apples and nuts and wine, which represents the bricks and mortar we made in ancient times, and the new structures we are beginning to build in our lives today.

The *Lamb Shank* (or: *beet*) which represents the sacrifices we have made to survive.^{*2} Before the tenth plague, our people slaughtered lambs and marked our doors with blood: because of this marking, the Angel of Death passed over our homes and our first-born were spared.

The *Egg*, which symbolizes creative power, our rebirth.

The *Parsley*, which represents the new growth of spring, for we are earthy, rooted beings, connected to the Earth and nourished by our connection.

Salt water of our tears, both then and now.

Matzot of our unleavened hearts: may this Seder enable our spirits to rise.¹⁵

2. * *Pesach* was the name of the lamb-offering our ancestors brought to the Temple in antiquity at this season. It relates to the word *pasach*, passed-over, as the Angel of Death passed-over our homes during the Tenth Plague; the name of tonight's festival derives from this.

And what about the orange?

A folk tradition claims that someone once criticized Jewish feminism by shouting, "Women belong on the *bimah* (pulpit) like oranges belong on the seder plate!" Hence, many today include oranges on their seder plates, as a symbol that women belong wherever Jews carry on a sacred life. Women do belong in Judaism, whether on the *bimah* or at the seder table, but that's not actually how the orange tradition began.

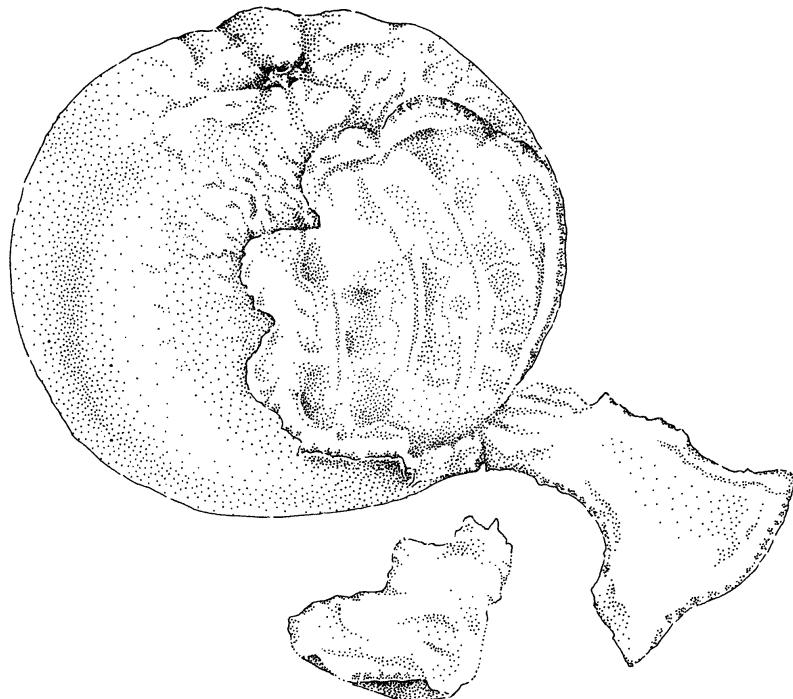
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In the early 1980s, Susannah Heschel attended a feminist seder where bread was placed on the seder plate, a reaction to a rebbetzin who had claimed lesbians had no more place in Judaism than bread crusts have at a seder.

"Bread on the seder plate...renders everything *chametz*, and its symbolism suggests that being lesbian is transgressive, violating Judaism," Heschel writes. "I felt that an orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life."¹⁶ To speak of slavery and long for liberation, she says, "demands that we acknowledge our own complicity in enslaving others."¹⁷

§

One additional item on our seder plate, therefore, is an *orange*, representing the radical feminist notion that there is—there must be—a place at the table for all of us, regardless of gender or sexual orientation. May our lives be inclusive, welcoming, and fruitful.



[Illustration by Emily Cooper]

And the olive?

The final item on our seder plate is an olive. After the Flood, Noah's dove brought back an olive branch as a sign that the earth was again habitable. Today ancient olive groves are destroyed by violence, making a powerful symbol of peace into a casualty of war.

We keep an olive on our seder plate as an embodied prayer for peace, in the Middle East and every place where war destroys lives, hopes, and the freedoms we celebrate tonight.

IN EVERY GENERATION...

בכל-דור ודור חיב אדים לראות את-עצמם, כלו והוא יצא ממצרים, שנאמר: והגדת לבני בים ההוא לאמר: בעבור זה עשה יי' לוי, ביצתני ממצרים. לא את-אבותינו בלבד, גאל הקדוש ברוך הוא, אלא אף אותנו גאל עמךם, שנאמר: ואותנו הוציא מכם, למען קביה אותנו, לחתת לנו את-הארץ אשר נשבע לאבותינו.

In every generation one must see oneself as if one had personally experienced the Exodus from Egypt. As it is written: "You shall speak to your children on that day, saying, this is how the Holy Blessed One redeemed me from Egypt. It wasn't merely my ancestors who were redeemed, but the Holy Blessed One also redeemed us with them, as it is said, 'And we went forth from there, in order that God might lead us to the land which had been promised to our ancestors.'"

Redemption wasn't a one-time thing that happened to our ancestors in bygone times; it is an ongoing experience, something that can ripple into our consciousness every day. We too were redeemed from Egypt, and we are perennially offered the possibility of living in a state of redemption if only we will open our hearts and our eyes.

This teaching ends with the understanding that God redeemed us from the Narrow Place in order to lead us to the land which had been promised to our forebears. What do we make of that idea? What does it mean to believe that God promised our ancestors a piece of land? Do we, or can we, own a piece of God's earth? Can a piece of earth own us?

What questions does this passage raise for you? How do you understand the notion that we are freed not only *from* but also *toward*? Toward what do you see yourself striving this year?

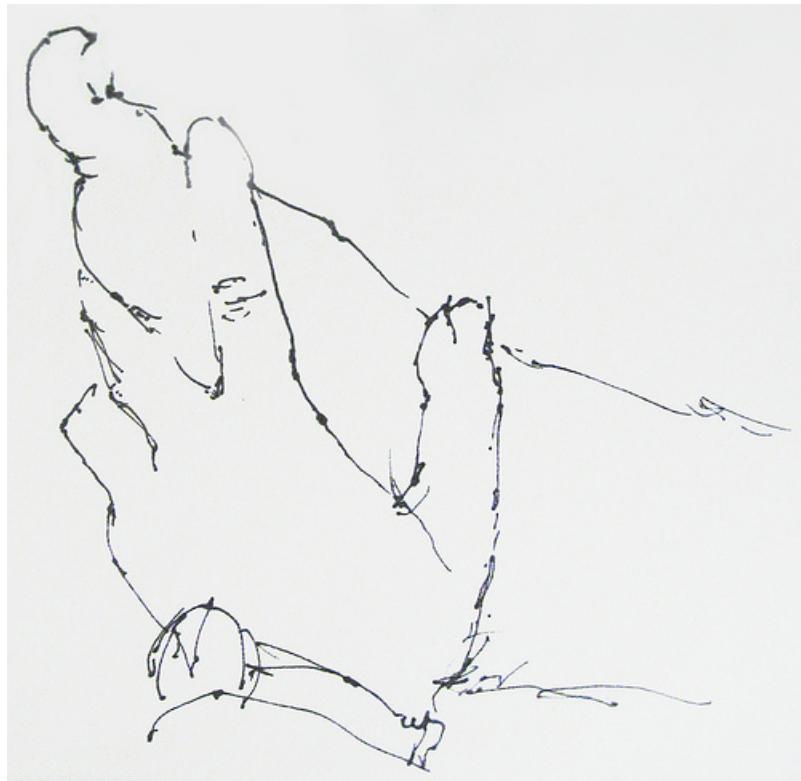
רָחַץ RACHTZA: WASH THE HANDS

Before eating, we wash our hands, thanking God for the commandment which impels us to mindfulness. What does washing our hands tell us? That we can become clean; that our bodies are sacred and deserving of care. Why wash hands, and not feet, as our Middle Eastern ancestors did? Not just because it's impractical for seder guests to doff shoes, but because hands are the instruments with which we work in the world. It is our hands which plant and write, which caress and create—and also our hands which strike and poison and smash. We wash our hands not to absolve ourselves of responsibility, but to affirm the need to make our hands holy. At this season of freedom and rebirth, we consecrate our hands to the task of building freedom for all who suffer.

ברוך אתה ייִהוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתֶיךָ, וְצִוָּנוּ עַל נְטִילַת יָדִים:

Baruch atah, Adonai, eloheinu melech ha-olam, asher kidshenu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Blessed are You, Source of all Being, who sanctifies us with Your commandments, and commands us to wash our hands.



[Illustration by Beth Budwig]

Season of the Egg

It's the season of the egg,
older than any named creed:
that perfect shape that signs
a pregnant woman, the moon

slightly compressed, as if
a great serpent held it
in its opened mouth
to carry or eat.

Eggs smell funky
slipped from under
the hen's breast, hotter
than our blood.

Christians paint them;
we roast them. The only
time in the whirling year
I ever eat roasted egg:

a campfire flavor, bit
burnt, reeking of haste
like the matzoh there was no
time to let rise.

We like our eggs honest,
brown. Outside my window
the chickadees choose partners
to lay tiny round eggs.

The egg of the world cracks
raggedly open and the wet
scraggly chick of northern
spring emerges gaunt, dripping.

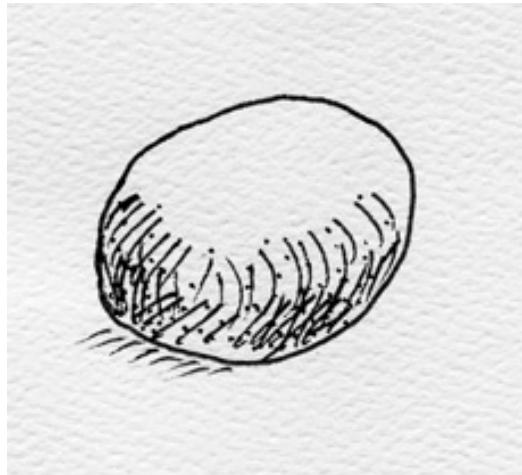
Soon it will preen its green
feathers, soon it will grow
fat and strong, its wings
blue and binding.

Tonight we dip the egg in salt
water like bowls of tears.
Elijah comes with the fierce
early spring bringing prophecy

that cracks open the head
swollen with importance.
Every day there is more work
to do and stronger light.¹⁸

(—Marge Piercy)

It is customary in many households to eat a hardboiled egg at this time, representing the new life of springtime.



[Illustration by Allison Kent]

מוציא/מַצָּה MOTZI/MATZAH: BLESS & EAT

Why do we eat matzah? Because during the Exodus, our ancestors had no time to wait for dough to rise. So they improvised flat cakes without yeast, which could be baked and consumed in haste. The matzah reminds us that when the chance for liberation comes, we must seize it even if we do not feel ready—indeed, if we wait until we feel fully ready, we may never act at all.

ברוך אתה ייִהוָה אֱלֹהֵינוּ רוח הָעוֹלָם הַמוֹצִיא לְחֵם מִן הָאָרֶץ:

ברוך אתה ייִהוָה אֱלֹהֵינוּ רוח הָעוֹלָם אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Baruch atah, Adonai eloheinu, melech ha'olam, hamotzi lechem min ha'aretz.

Baruch atah, Adonai eloheinu, melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu al achilat matzah.

Blessed are you, Adonai, Breath of Life, who brings forth bread from the earth.

Blessed are you, Adonai, Breath of Life, who sanctifies us with the commandment to eat matzah.

Everyone eats a piece of matzah.

from **Imagine the Angels of Bread**

This is the year that squatters evict landlords,
gazing like admirals from the rail
of the roofdeck
or levitating hands in praise
of steam in the shower;
this is the year
that shawled refugees deport judges
who stare at the floor
and their swollen feet
as files are stamped
with their destination....
This is the year that those
who swim the border's undertow
and shiver in boxcars
are greeted with trumpets and drums
at the first railroad crossing
on the other side;
this is the year that the hands
pulling tomatoes from the vine
uproot the deed to the earth
that sprouts the vine....

If the abolition of slave-manacles
began as a vision of hands without manacles,
then this is the year;
if the shutdown of extermination camps
began as imagination of a land
without barbed wire or the crematorium,
then this is the year;
if every rebellion begins with the idea
that conquerors on horseback
are not many-legged gods, that they too drown
if plunged in the river,
then this is the year.
So may every humiliated mouth,
teeth like desecrated headstones,
fill with the angels of bread.¹⁹

(—Martín Espada)

מָרוֹר MAROR: BITTER HERB

Why do we eat maror? Maror represents the bitterness of bondage. Why do we eat haroset? It symbolizes the mortar for the bricks our ancestors laid in Egypt. Though it represents slave labor, haroset is sweet, reminding us that sometimes constriction or enslavement can be masked in familiar sweetness.

Eating the two together, we remind ourselves to be mindful of life with all its sweetness and bitterness, and to seek balance between the two.

ברוך אתה ייִשְׁאָלֵה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:
Baruch atah, Adonai, eloheinu melech ha'olam, asher kidshenu b'mitzvotav v'tzivanu al achilat maror.

Blessed are you, Adonai, sovereign of all worlds, who sanctifies us with the commandment to eat the bitter herb.

Everyone eats some maror and haroset.

THE HAROSET SONG

Make haroset, chop chop chop
Apples, nuts, & cinnamon
Add some wine, it's lots of fun!
Make haroset, chop chop chop!

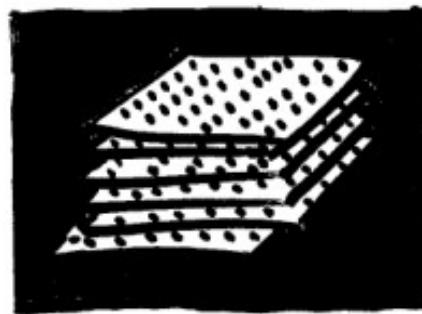
[Woodcut by Yaron Livay]



כורך KORECH: HILLEL SANDWICH

When the Temple still stood, the sage Hillel originated the tradition of eating matzah and maror together, combining the bread of liberation with a remembrance of the bitterness of slavery. In following his example, we create a physical representation of the holiday's central dialectical tension.

Everyone eats a Hillel Sandwich: maror between two pieces of matzah.



[Illustration by Yaron Livay]

שולחן עורך SHULCHAN ORECH: THE FESTIVE MEAL

צָפּוּן TZAFUN: AFIKOMAN

Find the afikoman and distribute it to all who are seated at the table.

When the Temple still stood in Jerusalem, it was customary to make an offering of a paschal lamb at this season. Now we eat the afikoman in memory of the offering.

Tzafun means “hidden,” and the afikoman is usually hidden for children to find. Why end the meal thus? Because we want the dinner to end with the taste of slavery/freedom in our mouths—thus the taste of matzah, rather than some unrelated sweet.

But this explains eating matzah late, not the charade of hiding it. The hiding works on two levels: it intrigues the kids—and it allows us to affirm our sense of the Hidden and Mysterious. On this theory, we hide the larger half of the broken matzah because we are affirming that there is more that is Hidden and Mysterious in the world than any information we can gather.²⁰

ברך BARECH: BLESS THE MEAL

Here are several poems, readings, and songs which can be used, singly or all together, as our Birkat Hamazon, Grace After Meals. Feel free also/instead to say a traditional Birkat if you prefer.

Listen

with the night falling we are saying thank you
we are stopping on the bridges to bow from the railings
we are running out of the glass rooms
with our mouths full of food to look at the sky
and say thank you...²¹

(—W.S. Merwin)

בריך רחמנתך מלכה דצלםך מרי דהאי פטה.

Brich rachamana, malka d'alma, marei d'hai pita.³

You are the source of life for all that is and your blessings flow through me.

3. "Blessed is the merciful one, sovereign of all worlds, source of this bread." According to the Talmud, this one-liner is the briefest blessing one can make while still fulfilling the obligation to bless one's meal. The Aramaic and the English line which appears beneath it can be sung to a variety of melodies.

Here is the first paragraph of the traditional Birkat, in Hebrew and in sing-able English that matches the Hebrew's tune.

ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֲתָּה הָעוֹלָם בְּטוּבוֹ בְּחִסְדְּךָ
וּבְרָחָמִים הוּא נוֹתֵן לְחֵם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לְאָ
חֶסֶר לְנוּ, וְאָל יִחְסַר לְנוּ מִזְוֹן לְעוֹלָם וְעַד. בְּעַבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֶל זֶן
וּמְפִרְנֵס לְכָל וּמְטִיב לְכָל, וּמְכִין מִזְוֹן לְכָל בְּרִיאוֹתָיו אֲשֶׁר בָּרָא. ברוך אתה ייָ, פָּנֶן
את הכל:

*Baruch atah, Adonai, eloheinu melech ha'olam, hazan et ha-olam kulo b'tuvo b'chen b'chesed
uv'rachamim. Hu noten lechem l'chol basar, ki l'olam chasdo. Uvtuvo hagadol, tamid lo chasar
lanu, v'al yachsar lanu mazon l'olam va'ed. Ba'avur shemo hagadol, ki hu el zan um'farnes lakol,
umeitiv lakol, u'mechin mazon, l'chol briyotav asher bara. Baruch atah, Adonai, hazan et hakol!*

We bless you now, Wholly One, the power and majesty in all.

You gave us this food,

 you sustain our lives

With your grace, with your love, your compassion.

You provide all the food that comes to us,

 guiding and nourishing our lives!

Now we hope and we pray

 for a wondrous day when no one in our world
 will lack bread or food to eat.

We will work to help bring on that time,

 when all who hunger will eat and be filled.

Every human will know that Your love is a power

 sustaining all life and doing good for all.

We bless you now Wholly One, for feeding everything!

(—translation by Rabbi Burt Jacobson)

Let us praise the Eternal, of Whose bounty we have partaken
and by Whose goodness we live.

On this Festival of Matzot, inspire us to goodness.

On this Festival of Freedom, make us a blessing.

On this Festival of Pesach, preserve us in life.

All-Merciful, You are our Source.

Sustain us with honorable work.

Make us worthy of the promise of a world that is yet to come.

May the One who blessed Abraham, Isaac, and Jacob,

Sarah, Rebecca, Rachel, and Leah,

bless this home, this table, and all assembled here;

and may all our loved ones share our blessing.

May the One who brings harmony into the spheres on high

bring peace to earth for all humanity.

Our rabbis created different blessings for each kind of food. For delicacies, our rabbis said: "Blessed are You who created all kinds of delicacies for delight." For meats and eggs, they said: "Blessed are You who created life to give life." For bread: "Blessed are You, who brings out bread from the earth." While some rabbis taught that only the proper "formula" could be recited over specific foods, others took a more pragmatic view, saying, "If you were to see a loaf of bread and say, 'What a fine loaf this is! Blessed is the Holy One who created it!' you would have fulfilled your obligation to bless."

(Babylonian Talmud: Brakhot 40b)

Prayer After Eating

I have taken in the light
that quickened eye and leaf.
May my brain be bright with praise
of what I eat, in the brief blaze
of motion and of thought.
May I be worthy of my meat.²²

(—Wendell Berry)

Pote'ach et yadecha / פותח את ידך

Pote'ach et yadecha, u'masbi'a l'chol chai ratzon (x2)
פותח את ידך, ומשביע לך כל חי רצון:

You open Your hand, I open my heart to this abundance (x2)
And all life, all will is satisfied; all life, all will is satisfied.

(—Words, psalm 145; melody, Rabbi Shefa Gold)

From Your Abundance

(Sing to the tune of "Amazing Grace")

Tzur mishelo achalnu,
Barechu emunai
Savanu v'hotarnu,
Kidvar Adonai.⁴

צור מישלו אכלנו
ברכו אמני
שbabano וחותרנו
kidvar ii

From Your abundance comes our food,
From Your delight, our wine
We've satisfied our hungers, God,
As in Your great design.

With love and thanks we bless Your name
And praise You with our song
May all on earth bless You, the One
To Whom we all belong.

(—adapted from Naomi Steinberg)

Blessing of the Stew Pot

Blessed be the Creator
and all creative hands
which plant and harvest,
pack and haul and hand
over sustenance—
Blessed be carrot and cow,
potato and mushroom,
tomato and bean,
parsley and peas
onion and thyme,
garlic and bay leaf,
pepper and water,
marjoram and oil,
and blessed be fire—
and blessed be the enjoyment
of nose and eye,
and blessed be color—
and blessed be the Creator
for the miracle of red potato,
for the miracle of green bean,
for the miracle of fawn mushrooms

and blessed be God
for the miracle of earth:
ancestors, grass, bird,
deer and all gone,
wild creatures
whose bodies became
carrots, peas, and wild
flowers, who
give sustenance
to human hands, whose
agile dance of music
nourishes the ear
and soul of the dog
resting under the stove
and the woman working over
the stove and the geese
out the open window
strolling in the backyard.
And blessed be God
for all, all, all.²³

(—Alla Renee Bozarth)

4. "We have eaten from the rock, blessed be the Source; we are satisfied and blessed, according to the word of Adonai."

וְאָכְלָת וְשִׁבְעַת וּבָרְכַת / V'achalta, v'savata, u'verachta

chorus: וְאָכְלָת וְשִׁבְעַת וּבָרְכַת (v'achalta, v'savata, u'verachta)

We ate when we were hungry, and now we're satisfied
We thank the Source of Blessing, for all that S/He provides.

Hunger is a yearning, in body and soul
Earth, air, fire, water, and Spirit makes us whole.

Giving and receiving, we open up our hands
From seed time to harvest, we're partners with the land.

We share in a vision of wholeness and release
Where every child is nourished, and we all live in peace (Amen!)

(—Hannah Tiferet Siegel)

May all be fed, may all be nourished, and may all be loved.

(Traditional post-meal blessing at Elat Chayyim)

הַלֵּל Hallel

The traditional Hallel consists of recitation of several psalms. In this haggadah, those psalms have been interspersed with contemporary readings and poetry. Feel free to use all, or only some, of what follows.

Concentrate on the differences between praising God on an empty stomach and a full stomach. How much easier it seems to call forth with the quick *hamotzi* when one is hungry and anxious to eat! And how much easier to forget the important *mitzvah* of praising the Holy One of Being when we are comfortable and sated...

We must find ways to split the roofs of our homes as we sing out in praise. We are redeemed; we are crossing the sea on dry land; we are free to serve God in full glory. Tonight we sing genuinely, knowing and feeling that truth...Tonight, let us bring our voices and rhythms to the praise of the Holy One of Blessing at our seder tables.

(—Lorel Zar-Kessler)²⁴

PSALM 113

א הֲלֹלוּ-יְהָ:

הֲלֹלוּ, עַבְדֵי יְהָ;

הֲלֹלוּ, אֶת-שְׁם יְהָ.

Halleluyah: praise, servants of Adonai, praise the name of Adonai!

ב יְהִי שְׁם יְהָ מְבָרֵךְ -- מְעַטָּה, וְעַד-עוֹלָם.

May the name of Adonai be blessed, from now through all time.

ג מִמְּזָרֶחֶת-שְׁמַשׁ עַד-מִבּוֹאֹו -- מִמְּהֻלָּל, שְׁם יְהָ.

From the rising of the sun to its going-down, God's name is to be praised.

ד רָם עַל-כָּל-גּוֹים יְהָ; עַל הַשְׁמָמִים כְּבוֹדוֹ.

God is high above all nations; God's glory is upon the heavens.

ה מֵי, פִיה אֱלֹהֵינוּ -- הַמְגַבֵּיהַ לְשִׁבַּתָּה.

Who is like Adonai our God, enthroned on high

ו הַפְּנִישָׁפֵילִי לְרֹאֹות -- בְּשָׁמִים וּבָאָרֶץ.

Looking down to see what is below, in the heavens and the earth

ז מַקְיָמִי מַעֲפָר דָל; מַאֲשָׁפֶת, יְרִים אַבְיוֹן.

Who raises the poor from the dust, and lifts the needy out of the rubbish

ח לְהֹשִׁיבֵי עַם-נְדִיבִים; עַם, נְדִיבֵי עַמּוֹ.

To set (the poor/needy one) among princes, among the princes of his people?

ט מוֹשִׁיבֵי, עֲקָרָת הַבַּיִת -- אֶם-הַבְּנִים שְׁמִיחָה:

הֲלֹלוּ-יְהָ.

The One who seats the barren woman (whose house is empty) as the joyous mother of children! Halleluyah.

No one can keep us from carrying God
Wherever we go.

(—Hafiz²⁵)

PSALM 114

בְּצִאת יִשְׂרָאֵל מִמֶּצְרַיִם, בֵּית יַעֲקֹב מִעֵם לְאוֹז: הִיאַתָּה יְהוָה לְקַדְשָׁו. יִשְׂרָאֵל
מִמְּשֻׁלָּתָיו: הַיּוֹם רָאָה וַיַּנֶּס, תִּירְצֹן יִסְבֶּן לְאַחֲרָיו: הַקָּרִים רַקְדוּ כָּאַיִלִים. גְּבוּעָת
כְּבָנִי-צָאן: מַה-לְּךָ הַיּוֹם כִּי תָנוֹס. תִּירְצֹן תִּסְבֶּן לְאַחֲרָיו: הַקָּרִים תַּרְקְדוּ כָּאַיִלִים.
גְּבוּעָת כְּבָנִי-צָאן: מַלְפְּנֵי אָדוֹן חֹולִי אָרֶץ. מַלְפְּנֵי אֱלֹהָה יַעֲקֹב: הַהֲפֵci הַצּוֹר
אֲגָם-מְים. חָלְמִישׁ לְמַעֲינָנוֹ-מְים.

*B'tzeit Yisrael mi-Mitzrayim, beit Ya'acov me'am loez: haita y'hudah l'kodsho, Yisrael
mamshelovav: Hayam ra'ah vayanos, ha-Yarden yisov l'anchor: heharim rakdo k'eilim. G'vaot
kivnei-tzon: mah-lecha hayam ki tanus, ha-Yarden tisov l'anchor: heharim tir'kdu ch'eilim, g'vaot
kivnei-tzon? Milifnei Adon chuli aretz. Milifnei eloha Ya-akov. Ha-hof'chi ha-tzur agam mayim.
Halamish l'maino mayim.*

When Israel went forth from Mitzrayim,
The house of Jacob from a people of strange speech,
Judah became God's holy one,
Israel, God's dominion.

The sea saw them and fled,
The Jordan ran backward,
Mountains skipped like rams,
Hills like sheep.

What alarmed you, O sea, that you fled,
Jordan, that you ran backward,
Mountains, that you skipped like rams,
Hills, like sheep?

Tremble, O earth, at the presence of Adonai,
At the presence of the God of Jacob,
Who turned the rock into a pool of water,
The flinty rock into a fountain.

Praise wet snow falling early

Praise wet snow
falling early.
Praise the shadow
my neighbor's chimney casts on the tile roof
even this gray October day that should, they say,
have been golden.

Praise
the invisible sun burning beyond
the white cold sky, giving us
light and the chimney's shadow.

Praise
god or the gods, the unknown,
that which imagined us, which stays
our hand,
our murderous hand,
and gives us
still,
in the shadow of death,
our daily life,
and the dream still
of goodwill, of peace on earth.

Praise
flow and change, night and
the pulse of day.²⁶

(—Denise Levertov)

PSALM 115

א לא לנו יי, לא לנו: כי-לשׂמך, תן כבוד--על-חסְדָךְ, על-אמְתָךְ.
Not for us, Adonai, not for us; but for your Name's sake give honor on account of
your kindness & your truth.

ב לְפָה, יִאמְרוּ הַגּוֹיִם: אֵיה-נָא, אֱלֹהֵיכֶם.
Why should the nations say: "Where is their God?"

ג וְאֱלֹהֵינוּ בָּשָׂמִים-- כִּל אֲשֶׁר-חִפֵּץ עֲשָׂה.
Our God is in the heavens; God does whatever God pleases!

ד עֲצָבֵיכֶם, כְּסֵף וִזְהָבָן; מְעַשָּׂה, יְדֵי אָדָם.
The idols they make are silver and gold, made by the hands of man.

ה פֶּה-לְּהָם, וְלֹא יִדְבְּרוּ; עַיִּנִים לְהָם, וְלֹא יְרָאוּ.
They have mouths, but cannot speak; eyes, but cannot see.

ו אֲזִינִים لְהָם, וְלֹא יִשְׁמְעוּ; אַף לְהָם, וְלֹא יִרְחֹוּ.
Ears they have, but cannot hear; a nose, but cannot smell.

ז יָדִים, וְלֹא יִמְשׁוֹן-רְגֵלִים, וְלֹא יַהֲלֹכּוּ; לֹא-יְהֻנָּא, בָּגְרוֹנוֹם.
Hands which cannot feel; feet which cannot walk; no sound is made by their throats.

ח כְּמוּהֶם, יְהִי עֲשִׂירָה-- כָּל אָשָׁר-בֶּטֶן בָּהֶם.
Those who make them are like them, (and) whoever trusts in them!

ט יִשְׂרָאֵל, בֶּטֶן בֵּيִ; עֹزֶם וּמָגָנָם הוּא.
Israel trusts in Adonai; God is their help and their shield.

י בֵּית אַהֲרֹן, בֶּטֶן בֵּיהוּה; עֹזֶם וּמָגָנָם הוּא.
The house of Aaron trusts in Adonai; God is their help and their shield.

יא יְרָאֵי יְהֹוָה, בֶּטֶן בֵּיהוּה; עֹזֶם וּמָגָנָם הוּא.
Those who fear Adonai, trust in Adonai; God is their help and their shield.

יב יי', זָכְרָנוּ יְבָרֹךְ: יְבָרֹךְ, אֹת-בֵּית יִשְׂרָאֵל; יְבָרֹךְ, אֹת-בֵּית אַהֲרֹן.
Adonai, remember us & bless: bless the house of Israel, bless the house of Aaron.

יג יְבָרֹךְ, יְרָאֵי יי'-- הַקְּטָנִים, עַם-הַגְּדוֹלִים.
Bless those who fear Adonai, small ones and great ones.

יד יְסַפֵּר יְיָ עֲלֵיכֶם; עַלְיכֶם, וְעַל בָּנֵיכֶם.
May Adonai cause you to increase, you and your children

טו בָּרוּכִים אֱתָּם, לִיִּי-- עֲשָׂה, שָׁמִים וְאָرֶץ.
Be blessed of Adonai, maker of heaven and earth.

טו הַשְׁמִימִים שָׁמִים, לִיִּי; וְהָאָרֶץ, נָתַן לְבָנֵי-אָדָם.
The heavens are the heavens of Adonai; the earth was given to the sons of humanity.

יז לֹא הַפְּתִימִים, יְהִלְלוּ-יְהָה; וְלֹא, כָּל-יְרֹצֵי דִוְמָה.
The dead cannot praise Yah, nor can those who descend into silence.

יח וְאַנוּנָנוּ, נִבְרָךְ יְהָה-- מִעֲתָה וְעַד-עוֹלָם: הַלְלֵי-יְהָה.
And we will praise Yah, from now and always: halleluyah!

Pied Beauty

Glory be to God for dappled things—
For skies of couple-colour as a brindled cow;
For rose-moles all in a stipple upon trout that swim;
Fresh-firecoal chestnut falls, finches' wings;
Landscape plotted and pieced—fold, fallow, and plough;
And all trades, their gear and tackle and trim.

All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.²⁷

(—Gerard Manley Hopkins)

from PSALM 116

God is gracious and beneficent;
Our God is compassionate.
God protects the simple;
I was brought low and God saved me.
Be at rest, once again, my soul,
For God has been good to you...
O God, I am Your servant,
Your servant, child of your maidservant;
You have undone the cords that bound me.

i thank You God for most this amazing
day:for the leaping greenly spirits of trees
and a blue true dream of sky;and for everything
which is natural which is infinite which is yes

(i who have died am alive again today,
and this is the sun's birthday;this is the birth
day of life and of love and wings:and of the gay
great happening illimitably earth)

how should tasting touching hearing seeing
breathing any—lifted from the no
of all nothing—human merely being
doubt unimaginable You?

(now the ears of my ears awake and
now the eyes of my eyes are opened)

—e.e. cummings

from PSALM 117

הֲלֹלו אַתָּי, כָּל גּוֹים, שְׁבִחוּהוּ כָּל הָאֱמִים. כִּי גָּבָר עָלֵינוּ מִסְדּוֹ, וְאֶمְתָּה יְיָ לְעוֹלָם
הַלְּלִיָּה:
Hallelu et Adonai, kol goyim! Shab'chu-hu kol ha-u-mim. Ki gavar aleynu chasdo, v'emet Adonai l'olam. Halleluyah!

Nations, give praise
People, give praise
For strong is your steadfast love in us
And your truth is a durable truth
Without end—
Praise that²⁸

(—as rendered by Zen abbot Norman Fischer)

From PSALM 118

מִן הַמִּצָּר קָרָאתִי יְהָ, עַנְנִי בַּמְּרֻחָב יְהָ.
Min ha-meitzar karati Yah, anani vamerchav yah.
From the straits I called to You; You answered me with great expansiveness.

יְיָ לֵי לֹא אִירָא, מָה יִعְשֶׂה לִי אָדָם.
Adonai li lo eera, mah ya'aseh li adam.
Adonai is mine; I have no fear of what humanity may do.

עָזִי וּזְמָרָתִי יְהָ, וַיְהִי לִי לִישׁוּעָה.
Ozi v'zimrat Yah, va-y'hi li li-y'shua.
God is my strength and my song, and will be my salvation.

פָּתַחַו לִי שַׁעֲרֵי צִדְקָה, אָבָא בָּם אָוֹזָה יְהָ.
Pitchu li shaarei tzedek, avo vam odeh Yah.
Open for me the gates of righteousness, that I may enter and offer praise.

זֶה הַשְׁעָר לִי, צְדִיקִים יָבוֹא בָּו.
Zeh ha-sha'ar l'Adonai, tzadikim yavo-u vo.
This is the gate of Adonai; righteous people enter through it!

אָבָן מַאֲסִי הַבּוֹנִים, הִיא תָּהָא לְרָאשׁ פְּנָה.
Even ma'asu ha-bonim, haita l'rosh pinah.
The stone the builders have rejected has become the cornerstone.

מַיְתָּה יְיָ הִיא זֹאת, הִיא נִפְלָאת בְּעִינֵינוּ.
Me'et Adonai haita zot, hi niflat b'aneinu.
This is Adonai's doing; it is marvelous in our eyes.

זֶה הַיּוֹם עָשָׂה יְיָ, נִגְיָלָה וּנְשִׁמְךָה בָּו.
Zeh hayom asah Yahh; nahgilah v'nismecha bo.
This is the day which God has made; let us rejoice and be glad in it.

PSALM

like a skin on milk
I write to you

I hurl the letters of your name
onto every page, one and many

I know you are reading over my shoulder
look each of us possesses a book of life

each attempts to read what the other has scripted
in these almost illegible letters tipped by crowns

what is the story
we want to know

(—Alicia Ostriker²⁹)

From PSALM 136

הָדוּ לְיִהְיֶה טוֹב, כִּי לְעוֹלָם חָס֔דוֹ:

Hodu l'Adonai kee tov: kee l'olam chasdo.

Give thanks to God, Who is good:
Whose lovingkindness is everlasting.

Give thanks to the supreme God,
Whose lovingkindness is everlasting.

Give thanks to the supreme Ruler,
Whose lovingkindness is everlasting.

Give thanks to God who alone performs great wonders
Whose wisdom made the heavens
Who spread the earth over the waters
Who made the heavenly lights, the sun to rule by day,
The moon and stars to rule by night:

God's lovingkindness is everlasting.

Bless the Lord, O my soul
 Lord my God you are great
 You are clothed with the energy of atoms
 as with a mantle
 From a cloud of whirling cosmic dust
 as on the potter's wheel
 you begin to tease out the whorls of the galaxies
 and the gas escapes from your fingers condensing and burning
 and you were fashioning the stars
 You made a spatterdash of planets like spores or seeds
 and scattered comets like flowers...³⁰

(—Ernesto Cardinal)

**נִשְׁמָת כָל חַי, תָּבֹרֶךְ אֶת שְׁמֵךְ יְיָ אֱלֹהֵינוּ. וָרוּחַ כָל בָּשָׂר, תִּפְאֶר וַתְּרוּמָם
 זָכָרֶךְ מֶלֶכֶנוּ תָּמִיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל.**

Nishmat kol chai titbarech et shimcha, Yahh eloheynu. V'ruach kol basar, t'faer u-tromem zichrecha malkeinu tamid, min ha-olam v'ad ha-olam atah el.

The breath of all life praises Your name, Yah our God. And the spirit enlivening all flesh offers praises to You, Eternal; from one world to the next, you are God.⁵

Were our mouths filled with song as the sea
 Our tongues with rejoicing as the waves
 Our lips with praise like the breadth of the horizon
 Our eyes brilliant like the sun and the moon
 Our arms outspread as eagles' wings
 Our feet as swift as deers'
 It would not be enough to thank You, our God of eternity and eternities.

5. Rabbi Yochanan is responsible for choosing *Nishmat Kol Chai* as an appropriate Hallel prayer (Talmud, Pesachim 118a.) This tiny excerpt offers a taste; the full prayer appears in the Shabbat morning service.

THIRD CUP OF WINE

הַנִּי מָכוֹן וְמָזָפוֹ לְקִים מִצְוֹת כּוֹס שְׁלִישִׁית מֵאַרְבָּע כּוֹסּוֹת לְשֶׁם
יְחִידָה קָדְשָׁא בָּרוּךְ הוּא וְשָׁכִינָה.

*Hin'hi muchan u-m'zuman l'kayem mitzvat kos shlishit m'arbah cosot l'shem
yichud kudsha brich hu u-schinteh.*

I take upon myself the mitzvah (connective-commandment) of this third
of four cups of wine, in the name of the unification of the Holy Blessed
One with Shekhinah!

וְגַאלְתִּי / The third cup of wine represents God's third declaration of redemption:
V'go'alti—"I will liberate you with an outstretched arm..." Choose one of the following
variations for blessing this third cup of wine, Marcia Falk's non-gendered variant or the
traditional.

נִבְרָךְ אַתָּה עֵין חַיִים, מַצְמִיחַת פְּרִי הַגָּפָן.
N'varekh et ayn ha-chayyim, matzmichat pri hagafen.

Let us bless the source of life that ripens fruit on the vine.

בָּרוּךְ אַתָּה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּורָא פְּרִי הַגָּפָן:

Baruch atah, Adonai, eloheinu melech ha'olam, borei pri hagafen.

Blessed are you, Adonai our God, Ruler of the universe, creator of the fruit of the vine.

ON ANGER: AN ALTERNATIVE "POUR OUT YOUR WRATH" (OPTION ONE)

At this moment in the seder, as the door is opened for Elijah, the traditional liturgy reads as follows:

Pour out Your wrath upon those who do not know You and upon the governments which do not call upon Your Name. For they have devoured Jacob and laid waste his dwelling place (Psalms 79:6-7). Pour out Your fury upon them; let the fierceness of Your anger overtake them (Psalms 69:25). Pursue them in indignation and destroy them from under Your heavens (Lamentations 3:66)

This text reminds us that oppression breeds anger to which we must attend. Once, we recited this text out of powerlessness. We asked God to pour forth divine wrath because we were unable to express our own. But in today's world, where we enjoy agency to an unprecedented degree, we must resist the temptations of perennial victimhood and yearning for revenge. The scholar Laura Levitt has written:

Revenge is not pretty; it is even embarrassing. And yet, these passages acknowledge that anger and the desire for revenge are a part of our legacy. They seem to suggest that before the Messiah can come, we must be able to express our rage at what has been done to us.³¹

Rage, unexpressed, will fester. Let us therefore acknowledge our communal pain. Let us recognize the intersecting systems of oppression which ensnare our world, from antisemitism to xenophobia, and feel appropriate anger in response. And let us recommit ourselves to honing that anger so that it might fuel us to create change, so that our wrath may lead us to redemption. In the words of the poet Audre Lorde:

Focused with precision, [anger] can become a powerful source of energy serving progress and change. And when I speak of change, I do not mean a simple switch of positions or a temporary lessening of tensions, nor the ability to smile or feel good. I am speaking of a basic and radical alteration in those assumptions underlining our lives.

And let us say: Amen.

"POUR OUT YOUR LOVE" (OPTION TWO)

שְׁפֵךְ אֶחָבָתְךָ עַל הַגּוֹיִם אֲשֶׁר יִדְעָךְ
וְעַל מַמְּלָכּוֹת אֲשֶׁר בְּשֵׁמְךָ קֹרְאִים
בְּגַלְּחָסְדִים שֶׁהָם עוֹשִׁים עִם יַעֲקֹב

וּמְגֻנִים עַל עַמְּךָ יִשְׂרָאֵל מִפְנֵי אַוְלֵידָהֶם.
זִכְרוּ לְרֹאֹת בְּסֻכָּת בְּחִירִיךְ
וְלִשְׁמָמָן בְּשִׁמְחַת גּוֹיִיךְ.

Pour out Your love on the nations that know You
And on the kingdoms that call upon Your Name
For the loving-kindness that they perform with Jacob
And their defense of the People of Israel
In the face of those that would devour them.

May they be privileged to see
The Sukkah of peace spread for Your chosen ones
And rejoice in the joy of Your nations.

Michael Kagan writes: "This remarkable passage, which is quoted in A Different Night by Noam Zion and David Dishon, is said to have first appeared in a medieval (1521) Ashkenazi Haggadah from Worms. This inclusion may have been due to the fact that there is known to have been close contact at that time between Jewish and Christian mystics and a sharing of mystical traditions."

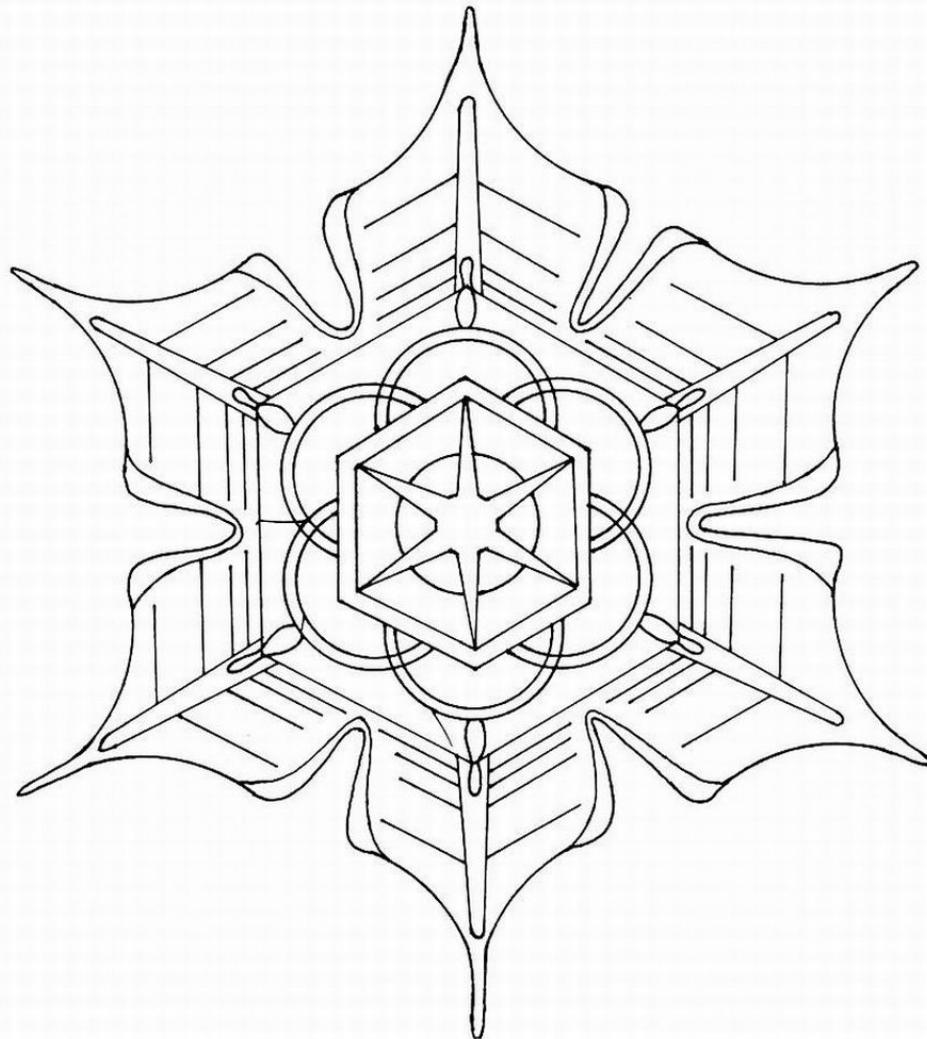
Others argue that this is clearly a 20th-century text. But even if this is a relatively contemporary creation, it may speak to us and our desires even so.

A MEDITATION BEFORE WE OPEN THE DOOR

I would like to invite us to do the following in our Seders: Before we open the door for Eliahu Hanavi, sit quietly and ask deep inside, "What questions are so important for our lives going on after Pesach that we would want to invoke the presence of Eliahu Hanavi so that we can pose them to him?"

Then, when we sing "Eliahu Hanavi, Eliahu Hatishby", and we open the door, we should sit quietly and try to address the questions to Eliahu from within our deepest places; and not rush to resume the Seder. Please wait at this time for what you might hear as Eliahu's response for us. In this way, we can all experience the wonderful grace of *giluy eliahu* / the revelation that comes to us through Elijah.

—Reb Zalman Schachter-Shalomi³²



A six-pointed mandala, intended as a focus for silent meditation.³³

MIRIAM AND ELIJAH

Three thousand years ago, a farmer arose in the Middle East who challenged the ruling elite. In his passionate advocacy for common people, Elijah sparked a movement and created a legend which would inspire generations to come. Elijah declared that he would return once each generation in the guise of someone poor or oppressed, coming to people's doors to see how he would be treated. Thus would he know whether or not humanity had become ready to participate in the dawn of the Messianic age. He is said to visit every seder, and sip there from his cup of wine.

Tonight we welcome two prophets: not only Elijah, but also Miriam, sister of Moses. Elijah is a symbol of messianic redemption at the end of time; Miriam, of redemption in our present lives.

Miriam's cup is filled with water, evoking her Well which followed the Israelites in the wilderness.

After the crossing of the Red Sea, Miriam sang to the Israelites a song. The words in the Torah are only the beginning:

Sing to God, for God has triumphed gloriously;
Horse and driver, God has hurled into the sea.

So the Rabbis asked: Why is the Song of Miriam only partially stated in the Torah? And in midrash is found the answer: the song is incomplete so that future generations will finish it. That is our task.³⁴

Open the door for Elijah and Miriam.

We raise Miriam's goblet and pray together:

You abound in blessings,
God, creator of the universe,
Who sustains us with
living water. May we, like
the children of Israel leaving
Egypt, be guarded and
nurtured and kept alive in the
wilderness, and may You give
us wisdom to understand that
the journey itself holds
the promise of redemption.
Amen.³⁵

We rise to sing "Eliahu Hanavi."

ELIYAHU HANAVI

(Translation: Elijah, the prophet; Elijah, the Tishbite; Elijah, the Gileadite! Come quickly in our days with the Messiah from the line of David.)

*Miriam ha-n'vi'ah oz v'zimrah b'yadah.
Miriam tirkod itanu l'taken et ha-olam.
Bimheirah v'yameinu hi t've'einu
El mei ha-y'shuah; el mei ha-y'shuah!*

מִרְיָם הַנְּבָעָה עַז בָּזְמָרָה בְּיַדָּה
מִרְיָם תַּرְקֵד אֲתָנוּ לְתַקֵּן אֶת הָעוֹלָם.
בִּמְהֵרָה בְּיַמָּנוּ הִיא תִּבְיאָנוּ
אֶל מֵי הַשׁוֹעָה, אֶל מֵי הַשׁוֹאָה!

(Miriam the prophet, strength and song in her hand; Miriam, dance with us in order to increase the song of the world! Miriam, dance with us in order to repair the world. Soon she will bring us to the waters of redemption!)³⁶

We close the door and are seated.

"I have come to look forward to the opening of the door for an Elijah who is always a no-show, and I have come to believe that precisely by not appearing, that great prophet is showing us something we need to know. What does it mean that there is never anyone at the door?"³⁷

—Harvey Cox

COUNTING THE OMER

ספרית העומר

(Second through eighth nights only; for first-night seders, skip this page)

“Omer” means “measures.” When the Temple stood in Jerusalem, it was customary to bring harvest offerings three times a year, at Sukkot, Pesach, and Shavuot. Some say the tradition of Counting the Omer dates to those days. We measured the seven weeks between planting new barley and harvesting it; then offered a measure, in thanks, to our Source.

Now that few of us are barley farmers, and those who are can no longer offer sacrifices at the Temple, practices like counting the Omer must take on new meaning or risk becoming outdated husks of observance. Today we focus less on Shavuot’s harvest roots, and more on its continuing relevance as the anniversary of the day the Israelites accepted the teachings of Torah at Sinai. One midrash holds that we were all, mystically, present at Sinai to forge a personal bond with the essence of the Word: that’s a day worth commemorating.

Shavuot is a holiday to anticipate joyfully. We count the Omer the way we count days to birthdays or vacations, eager for what’s coming.

Tonight we celebrate our freedom from slavery; in fifty days we will celebrate our acceptance of the Torah’s teachings. Counting the Omer reminds us that we are freed not only *from*, but also *toward*. Passover and Shavuot are linked stages on our collective journey to mature, thinking, engaged Jewishness: we must be free in order to accept the joyful responsibility of connecting with God and healing the world.

ברוך אתה ייָ, אלְהֵינוּ רוח הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתֶיךָ וַצְוָנוּ אֶל סְפִירַת הָעֵמֶר.

Baruch atah, Yahh, eloheinu ruach ha’olam, asher kidshenu b’mitzvotav v’tzivanu al s’firat ha’omer.

Blessed are you, Yahh, Breath of Life, who sanctifies us with the commandment to count the Omer.

הַיּוֹם יוֹם אֶחָד לְעֵמֶר!

Hayom yom echad la’omer!

Today is the first day of the Omer!

[A second-night seder marks the first day of the Omer. A third-night seder marks the second day, yom sheyni. A fourth-night seder marks the third day, yom shlishi. And so on...]

FOURTH CUP OF WINE

הַנִּי מַוְכוֹן וּמַזּוֹעַן לְקִים מִצְוָת כֹּס אֶרְבָע מֵאֶרְבָע פּוֹסּוֹת לִשְׁם יְחִיד
קוֹדֵשָׁא בָּרוּךְ הוּא וְשָׁכִינָתָה.

*Hin'hi muchan u-m'zuman l'kayem mitzvat kos arbah m'arbah cosot l'shem yichud
kudsha brich hu u-schinteh.*

I take upon myself the mitzvah (connective-commandment) of this fourth of four cups of wine, in the name of the unification of the Holy Blessed One with Shekhinah!

The fourth cup of wine represents God's fourth declaration of redemption: / **ולקחתִי** *V'lakachti*—“I will claim you for me as a people, and I will be your God.” Choose one of the following variations to bless this fourth cup of wine:

בְּהַתֵּעֶסֶף לְהַדּוֹר הַיּוֹם, מִתְיִקּוֹתִ פָּרִי הַגָּפָן מִבְרָכָתִ.
B'hit-a-seif la-hi-dur ha-yom, m'ti-kut pri hagafen m'vo-ra-kchet.

Our coming together in celebration blesses the sweetness of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי הַגָּפָן.
Baruch atah, Adonai, eloheinu melech ha'olam, borei pri hagafen.

Blessed are you, Adonai our God, Ruler of the universe, creator of the fruit of the vine.

PRAYER CLOSING THE HALLEL

Some haggadot feature a prayer called Yehalelucha here; others feature this prayer, which is called Yishtabach.

ישתבח שמיך לעד מלכנו, האל המליך הגדול והקדוש בשמיים ובארץ. כי לך נאה,
יי אלהינו ואלהי אבותינו: שיר ושבחה, הallel וזימרה, עוז וממשלה, נצח, גודלה
ובגבורה, תהלה ותפארת, קדשה ומילכות. ברכות והודאות מעטה ועד עולם. ברוך
אתה יי, מלך מהלך בתשבחות.

Yishtabach shimcha la-ad malkeinu, ha-el ha-meleh ha-gadol v'ha-kadosh bashamayim u-varetz. Ki l'cha naeh, Adonai eloheinu v'elohei avoteinu: shir u-shvacha, hallel v'zimrah, oz u-memshalah, netzach, g'dulah u-gvurah, i'hilah v'tiferet, k'dusha u-malchut. Brachot v'hoda'ot me-atah v'ad olam. Baruch atah, Adonai, melech m'hulal b'tishbachot.

All Your works shall praise You, our Creator; the righteous will praise You in joyous song. We will thank, exalt, revere and sanctify You. It is good to give thanks to You, and fitting to sing praises to Your name, for You are Eternal from everlasting to everlasting. Blessed are You, Adonai, sovereign who is praised in song!

Redemption Seemed As Close As The Kitchen Sink

We have reached the end of the seder. We have traveled through sacred time, making the journey from slavery to freedom. We have pushed the limits of our imaginations, embracing the idea that we, too, were slaves in Egypt, and we, too, will celebrate next year's seder in a Jerusalem filled with peace. We have savored the taste of a dry, humble cracker—at once the bread of poverty and the symbol of our redemption. Tonight, we have shared our table with prophets and let the voices of our ancestors mingle with our own songs of praise. And now, that intensity begins to fade away. We look around through tired eyes—there is wine spilled on the table, matzah crumbs cover the floor. It is time to do the dishes.

We are poised, right now, somewhere between Jerusalem and our kitchen sinks. The demands of the ordinary pull us away from the seder's extraordinary delights, and we are faced with the task of keeping the songs of freedom ringing in our ears. There is no easy way to do this; no simple formula can guide every one of us. But each of us needs to reflect: What does it mean to say

that God brought our ancestors out of Egypt? What does it mean to say that we, too, were slaves in that place? What are the consequences of these words? What kinds of responsibilities do they place on us? How do we walk away from this table and still keep the teachings of this evening close to our hearts? Tonight, let's turn away from platitudes and easy answers. Let's acknowledge how hard it is to keep the seder with us, how difficult it is to stay in touch with wonder, gratitude, and the call to justice.

Soon we will clear away the glasses and sweep up the crumbs. But sometime in the coming year, we may notice the smallest crumb of matzah stuck between the cracks in the floor. And if that happens, perhaps we will hold that crumb in our hands and be brought back to this moment, when redemption seemed as close as the kitchen sink.³⁸

(—Deborah Glanzberg-Krainin)

Tonight we have acknowledged our ancestors. We vow that we will not allow their stories, their experiences, their wisdom to fade. These are our legacy, which we will study and teach to our friends and children. The task of liberation is long, and it is work we ourselves must do.³⁹

As it is written in *Pirke Avot*, a collection of rabbinic wisdom: "It is not incumbent upon us to finish the task, but neither may we refrain from beginning it."

(OPTIONAL) FIFTH CUP OF WINE

Once the State of Israel was formed, it became traditional in many American homes to drink a fifth cup of wine to honor its creation. We have chosen to rededicate this fifth cup to our hopes that the Israelis and Palestinians will be released from the bondage of hatred and violence; that the descendants of Isaac and Ishmael may live as brothers, not enemies.

We could as easily dedicate our fifth cup to those enslaved in southern Sudan and Mauritania; to the Tibetan people forbidden to practice their religion; to those suffering in Darfur. Commanded to "love the stranger, for we were once strangers in the Land of Egypt," we could drink to the tragic memory of Abner Louima and Amadou Diallo, strangers on our shores. We could raise this glass to remind ourselves of hunger and suffering around the world—but surely these are hollow remembrances if we don't also raise this glass to signify our intention to act.

Isaac Luria taught that, when the world was made, God's infinity was too great to be contained, and creation shattered. The world that we know consists of broken vessels, with sparks of God trapped inside. We bless this cup to remind us of our obligation to find the holy sparks in our broken world, and to fix what must be mended.

ברוך אתה ייְהוָה אֱלֹהינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פַּרִי הַגָּפָן:
Baruch atah, Adonai, eloheinu melech ha'olam, borei pri hagafen.

Blessed are you, Adonai our God, Ruler of the universe, creator of the fruit of the vine.

Benedictio: May your trails be crooked, winding, lonesome, dangerous, leading to the most amazing views. May your mountains rise into and above the clouds. May your rivers flow without end, meandering through pastoral valleys tinkling with bells, past temples and castles and poets' towers into a dark primeval forest where tigers belch and monkeys howl, through miasmal and mysterious swamps and down into a desert of red rock, blue mesas, domes and pinnacles and grottoes of endless stone, and down again into a deep vast ancient unknown chasm where bars of sunlight blaze on profiled cliffs, where deer walk across the white sand beaches, where storms come and go as lightning clangs upon the high crags, where something strange and more beautiful and more full of wonder than your deepest dreams waits for you—beyond that next turning of the canyon walls.
So long.⁴⁰

(—Edward Abbey)

Day After

The day after the seder,
reality shoves back in

like a football player
with lowered shoulder.

Dishes to wash:
the browned kugel pan,

chopping knives, the eggbeater
that whipped the whites

for Eppie's matzah balls,
the gravy boats that held

haroset, the glass bowls
encrusted with salt.

All day humming
another list: the Holy One,

Praised be He,
the angel, the butcher,

all the way down
to the fire, the water,

the stick, the dog,
the cat, the one lone kid.

(—Rabbi Rachel Barenblat)

We bend our right knee, lift our right leg, place our right foot down, and straighten our leg. We bend our other knee, lift our leg, place our foot in front and straighten our leg. Thus we begin our journey from slavery into freedom. When we bend our knees, we are reminded to be flexible—to stretch our bodies and minds so that we can open our hearts. We shake off the bonds that hold us chained in place. When we are stuck and cannot move, we are enslaved. Redemption is rediscovering that each of us has the capacity to bend our spiritual knees and walk toward God, step by step, one step at a time.

(—Rabbi Karyn Berger⁴¹)

Standing on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai's foot;

that wherever we go, it is eternally Egypt
that there is a better place, a promised land;
that the winding way to that promise passes through the wilderness

that there is no way to get from here to there
except by joining hands, marching
together.

(—adapted from Michael Walzer⁴²)

NEXT YEAR IN...

It is traditional to end a seder with *L'shanah ha-ba'ah b'Yerushalayim*—Next Year in Jerusalem! The call speaks to a feeling of exile which characterized the Jewish Diaspora for centuries. But now that the State of Israel exists, the call is different. What are the chances that we will all be in Jerusalem next year? Wouldn't we rather be together?

But the meaning of the word *Yerushalayim* shows the cry has a double meaning. The word's root can be read as *Ir Shalem* ("City of Wholeness") or *Ir Shalom* ("City of Peace"). Even if we don't perceive ourselves as being in *galut* (exile) from the literal Land of Israel (even if it happens that we *are* in the Land of Israel!) we are still in exile from the state of wholeness and unity which only connection with our Source can provide. Next year, wherever we are, may we be whole and at peace.

We read together:

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then all will live in harmony with each other and the earth
And then everywhere will be called Eden once again.⁴³

(—Judy Chicago)

(Or, we sing the singable version:

And then, and then, both men and women will be gentle!
And then, and then, both women and men will be strong!
And then all will be so very rich and free
And everywhere will be called Eden once again!)

לשנה הבאה בירושלים!
L'shanah ha-ba'ah b'Yerushalayim!

SONGS

Who Knows One?

אחד מי יודע

אחד מי יודע? אחד אני יודע: אחד אלהינו שבשימים ובארץ.
E-chad mi yo-day-ah? E-chad ani yo-day-ah! E-chad Eloheinu she-ba-sha-may-yim u-va-ar-etz.
Who knows one? I know one! One is our God, In heaven and on earth.

שנים מי יודע? שנים אני יודע: שני לחות הברית, אחד אלהינו שבשימים ובארץ.
Sh'nat-im mi yo-day-ah? Sh'nat-im ani yo-day-ah! Sh'nat lu-chot ha-brit, E-chad Elo-hey-nu
She-ba-sha-may-yim u-va-ar-etz.
Who knows two? I know two! Two are Sinai's tablets, One is our God, In heaven and on earth.

שלשה מי יודע? שלשה אני יודע: שלשה אבות, שני לחות הברית, אחד אלהינו שבשימים ובארץ.
Sh'lo-sha mi yo-day-ah? Sh'lo-sha ani yo-day-ah! Sh'lo-sha a-vot, Sh'nat lu-chot ha-brit,
E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz
Who knows three? I know three! Three are our fathers, Two are Sinai's tablets,
One is our God, In heaven and on earth.

ארבעה מי יודע? ארבע אמות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשימים ובארץ.
Ar-ba mi yo-day-ah? Ar-ba ani yo-day-ah! Ar-ba ee-ma-hot, Sh'lo-sha a-vot, Sh'nat lu-chot ha-
brit, E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz.
Who knows four? I know four! Four are our mothers, Three are our fathers, Two are
Sinai's tablets, One is our God, In heaven and on earth.

חמשה מי יודע? חמישה אני יודע: חמישה חומשי תורה, ארבע אמות, שלשה
אבות, שני לחות הברית, אחד אלהינו שבשימים ובארץ.
Cha-mi-sha mi yo-day-ah? Cha-mi-sha ani yo-day-ah! Cha-mi-sha chum-shei To-rah, Ar-ba ee-
ma-hot, Sh'lo-sha a-vot, Sh'nat lu-chot ha-brit, E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-
etz.
Who knows five? I know five! Five are books of Torah, Four are our mothers, Three are
our fathers, Two are Sinai's tablets, One is our God, In heaven and on earth.

ששה מי יודע? ששה אני יודע: ששה סדרי משנה, חמישה חומשי תורה, ארבע
אמות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשימים ובארץ.
Shi-sha mi yo-day-ah? Shi-sha ani yo-day-ah! Shi-sha sid-rei Mishnah, Cha-mi-sha chum-shei
To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot, Sh'nat lu-chot ha-brit, E-chad Elo-hey-nu She-ba-sha-
may-yim u-va-ar-etz.
Who knows six? I know six! Six are books of Mishnah, Five are books of Torah, Four are
our mothers, Three are our fathers, Two are Sinai's tablets, One is our God, In heaven
and on earth.

שבעה מי יודע? שבעה אני יודע: שבעה ימי שבעתא, ששה סדרי משנה, חמישה

חִמְשֵׁי תּוֹרָה, אֶרְבַּע אִמְהוֹת, שֶׁלּוּשָׁה אֲבוֹת, שְׁנִי לְחוֹת הַבְּرִית, אֶחָד אֱלֹהֵינוּ
שְׁבִשְׁמִים וּבָאָרֶץ.

*Shiv-ah mi yo-day-ah? Shiv-ah ani yo-day-ah! Shiv-ah ye-may Sha-bat-ta, Shi-sha sid-rei Mish-nah,
Cha-mi-sha chum-shei To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit,
E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz*

Who knows seven? I know seven! Seven are days of the week, Six are books of Mishnah,
Five are books of Torah, Four are our mothers, Three are our fathers, Two are Sinai's
tablets, One is our God, In heaven and on earth

שְׁמוֹנָה מֵי יְזָעָן? שְׁמוֹנָה אֲנֵי יְזָעָן: שְׁמוֹנָה יְמִי מִילָה, שְׁבֻעָה יְמִי שְׁבַתָּא, שֶׁלּוּשָׁה
סְדָרִי מִשְׁנָה, חִמְשֵׁי תּוֹרָה, אֶרְבַּע אִמְהוֹת, שֶׁלּוּשָׁה אֲבוֹת, שְׁנִי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבִשְׁמִים וּבָאָרֶץ.

*Sh'mo-na mi yo-day-ah? Sh'mo-na ani yo-day-ah! Sh'mo-na ye-may mi-lah, Shiv-ah ye-may Sha-bat-ta,
Shi-sha sid-rei Mish-nah, Cha-mi-sha chum-shei To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot,
Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-etz.*

Who knows eight? I know eight! Eight are days 'til bris, Seven are days of the week,
Six are books of Mishnah, Five are books of Torah, Four are our mothers, Three are our
fathers, Two are Sinai's tablets, One is our God, In heaven and on earth.

תְּשִׁיעָה מֵי יְזָעָן? תְּשִׁיעָה אֲנֵי יְזָעָן: תְּשִׁיעָה יְרַחִי לְדָה, שְׁמֹנָה יְמִי
שְׁבַתָּא, שֶׁלּוּשָׁה סְדָרִי מִשְׁנָה, חִמְשֵׁי תּוֹרָה, אֶרְבַּע אִמְהוֹת, שְׁנִי
לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבִשְׁמִים וּבָאָרֶץ.

*Ti-sha mi yo-day-ah? Ti-sha ani yo-day-ah! Ti-sha yar-chei lay-da, Sh'mo-na ye-may mi-lah,
Shiv-ah ye-may Sha-bat-ta, Shi-sha sid-rei Mish-nah, Cha-mi-sha chum-shei To-rah, Ar-ba ee-
ma-hot, Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu She-ba-sha-may-yim u-va-ar-
etz.*

Who knows nine? I know nine! Nine are months to birth, Eight are days 'til bris, Seven
are days of the week, Six are books of Mishnah, Five are books of Torah, Four are our
mothers, Three are our fathers, Two are Sinai's tablets, One is our God, In heaven and on
earth.

עָשָׂרָה מֵי יְזָעָן? עָשָׂרָה אֲנֵי יְזָעָן: עָשָׂרָה דְּבָרִיא, תְּשִׁיעָה יְרַחִי לְדָה, שְׁמוֹנָה יְמִי
מִילָה, שְׁבֻעָה יְמִי שְׁבַתָּא, שֶׁלּוּשָׁה סְדָרִי מִשְׁנָה, חִמְשֵׁי תּוֹרָה, אֶרְבַּע אִמְהוֹת,
שֶׁלּוּשָׁה אֲבוֹת, שְׁנִי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבִשְׁמִים וּבָאָרֶץ.

*A-sar-ah mi yo-day-ah? A-sar-ah ani yo-day-ah! A-sar-ah dib-ra-yah, Ti-sha yar-chei lay-da,
Sh'mo-na ye-may mi-lah, Shiv-ah ye-may Sha-bat-ta, Shi-sha sid-rei Mish-nah, Cha-mi-sha
chum-shei To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu
She-ba-sha-may-yim uva-ar-etz*

Who knows ten? I know ten! Ten are commandments, Nine are months to birth, Eight
are days 'til bris, Seven are days of the week, Six are books of Mishnah, Five are books of
Torah, Four are our mothers, Three are our fathers, Two are Sinai's tablets, One is our
God, In heaven and on earth.

אֶחָד עָשָׂר מֵי יְזָעָן? אֶחָד עָשָׂר אֲנֵי יְזָעָן: אֶחָד עָשָׂר כּוֹכְבִיא, עָשָׂרָה דְּבָרִיא,
תְּשִׁיעָה יְרַחִי לְדָה, שְׁמוֹנָה יְמִי מִילָה, שְׁבֻעָה יְמִי שְׁבַתָּא, שֶׁלּוּשָׁה סְדָרִי מִשְׁנָה, חִמְשֵׁי
חִמְשֵׁי תּוֹרָה, אֶרְבַּע אִמְהוֹת, שֶׁלּוּשָׁה אֲבוֹת, שְׁנִי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבִשְׁמִים וּבָאָרֶץ.

A-chad a-sar mi yo-day-ah? A-chad a-sar ani yo-day-ah! A-chad a-sar koch-va-yah, A-sar-ah dib-ra-yah, Ti-sha yar-chei lay-da, Sh'mo-na ye-may mi-lah, Shiv-ah ye-may Sha-bat-ta, Shi-sha sid-rei Mish-nah, Cha-mi-sha chum-shei To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu She-ba-sha-may-yim uva-ar-etz

Who knows eleven? I know eleven! Eleven are the stars,⁶ Ten are commandments, Nine are months to birth, Eight are days 'til bris, Seven are days of the week, Six are books of Mishnah, Five are books of Torah, Four are our mothers, Three are our fathers, Two are Sinai's tablets, One is our God, In heaven and on earth.

שְׁנִים עָשֶׂר מֵי יוֹדָע? שְׁנִים עָשֶׂר אֲנֵי יוֹדָע: שְׁנִים עָשֶׂר שְׁבִטִּיא, אַחֲד עָשֶׂר כּוֹכְבִּיא,
עָשֶׂרֶת דָּבְרִיא, תְּשֻׁעָה יְרֻחִי לְדָה, שְׁמוֹנָה יְמִי מִילָה, שְׁבָעָה יְמִי שְׁבָתִיא, שְׁשָׁה
סְדָרִי מִשְׁנָה, חֲמִשָּׁה חֻמְשִׁי תּוֹרָה, אַרְבָּע אַמְהוֹת, שְׁלִשָּׁה אֶבֶוֹת, שְׁנִי לְחוֹת
הַבְּרִית, אַחֲד אֱלֹהִינוּ שְׁבָשְׁמִים וּבָאָרֶץ.

Sh'naym a-sar mi yo-day-ah? Sh'naym a-sar ani yo-day-ah! Sh'naym a-sar shiv-ta-yah, A-chad a-sar koch-va-yah, A-sar-ah dib-ra-yah, Ti-sha yar-chei lay-da, Sh'mo-na ye-may mi-lah, Shiv-ah ye-may Sha-bat-ta, Shi-sha sid-rei Mish-nah, Cha-mi-sha chum-shei To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu She-ba-sha-may-yim uva-ar-etz.

Who knows twelve? I know twelve! Twelve are the tribes, Eleven are the stars, Ten are commandments, Nine are months to birth, Eight are days 'til bris, Seven are days of the week, Six are books of Mishnah, Five are books of Torah, Four are our mothers, Three are our fathers, Two are Sinai's tablets, One is our God, In heaven and on earth.

שְׁלִשָּׁה עָשֶׂר מֵי יוֹדָע? שְׁלִשָּׁה עָשֶׂר אֲנֵי יוֹדָע: שְׁלִשָּׁה עָשֶׂר מִזְדִּיא,
שְׁבִטִּיא, אַחֲד עָשֶׂר כּוֹכְבִּיא, עָשֶׂרֶת דָּבְרִיא, תְּשֻׁעָה יְרֻחִי לְדָה, שְׁמוֹנָה יְמִי מִילָה,
שְׁבָעָה יְמִי שְׁבָתִיא, שְׁשָׁה סְדָרִי מִשְׁנָה, חֲמִשָּׁה חֻמְשִׁי תּוֹרָה, אַרְבָּע אַמְהוֹת, שְׁלִשָּׁה
אֶבֶוֹת, שְׁנִי לְחוֹת הַבְּרִית, אַחֲד אֱלֹהִינוּ שְׁבָשְׁמִים וּבָאָרֶץ.

Sh'lo-sha a-sar mi yo-day-ah? Sh'lo-sha a-sar ani yo-day-ah! Sh'lo-sha a-sar mi-da-ya, A-chad a-sar koch-va-yah, A-sar-ah dib-ra-yah, Ti-sha yar-chei lay-da, Sh'mo-na ye-may mi-lah, Shiv-ah ye-may Sha-bat-ta, Shi-sha sid-rei Mish-nah, Cha-mi-sha chum-shei To-rah, Ar-ba ee-ma-hot, Sh'lo-sha a-vot, Sh'nay lu-chot ha-brit, E-chad Elo-hey-nu She-ba-sha-may-yim uva-ar-etz.

Who knows thirteen? I know thirteen! Thirteen are attributes of God,⁷ Twelve are the tribes, Eleven are the stars, Ten are commandments, Nine are months to birth, Eight are days 'til bris, Seven are days of the week, Six are books of Mishnah, Five are books of Torah, Four are our mothers, Three are our fathers, Two are Sinai's tablets, One is our God, In heaven and on earth.

6. * The stars in Jacob's dream.

7. ** The attributes of God according to Maimonides. Interestingly the word *echad* (one) also has a numerical value of 13.

Ken supiese y entidiense (Who Knows One in Ladino)⁴⁴

| | |
|---|---|
| <i>Ken supiese y entidiense alavar al Dio kreyense</i> | (translation:) Who knows one? |
| <i>Kualo es el uno?</i> | One is the Creator, praise Him and praise His name. |
| <i>Uno es el Kriador, Baruch Hu Baruch shemo</i> | |
| <i>Kualo es loz dos?</i> | Who knows two? |
| <i>Dos Moshe y Aron (Uno es el Kriador etc...)</i> | Two are Moshe and Aaron. |
| <i>Kualo es loz tres?</i> | Who knows three? |
| <i>Trez pardes mustras son, Avram, Itzhak y Yaakov</i> | Three are the patriarchs, Abraham, Isaac & Jacob. |
| <i>Kualo es loz kuatro?</i> | Who knows four? |
| <i>Kuatro madrez muestraz son, Sara, Rivka, Leah, Rahel</i> | Four are the matriarchs: Sarah, Rebecca, Leah, Rachel |
| <i>Kualo es sinko?</i> | Who knows five? |
| <i>Sinko livros de la Ley</i> | Five are the books of the Torah. |
| <i>Kualo es seish?</i> | Who knows six? |
| <i>Seish diaz de la semana</i> | Six days of the week without Shabbat. |
| <i>Kualo es syete?</i> | Who knows seven? |
| <i>Syete diaz con Shabbat</i> | Seven are the days with Shabbat. |
| <i>Kualo es ocho?</i> | Who knows eight? |
| <i>Ocho diaz de la mila</i> | Eight are the days until brit milah. |
| <i>Kualo es mueve?</i> | Who knows nine? |
| <i>Mueve mezes de la prenyada</i> | Nine are the months of pregnancy. |
| <i>Kualo es diez?</i> | Who knows ten? |
| <i>Diez mandamientoz de la Ley</i> | Ten are the commandments. |
| <i>Kualo es onsay?</i> | Who knows eleven? |
| <i>Onsay trivozin Yosef</i> | Eleven are the tribes, without Joseph. |
| <i>Kualo es dosay?</i> | Who knows twelve? |
| <i>Dosay trivos kon Yosef</i> | Twelve are the tribes of Israel. |

Adir Hu (Traditional)

This acrostic praise song speaks of the wish for God to rebuild the Holy Temple speedily; the earliest known music dates to 1644. If the notion of a rebuilt Third Temple is uncomfortable for you, you might take the broad view that all the world can be a dwelling-place for the Divine.

Adir hu, adir hu

Chorus:

*Yivneh veito b'karov
Bim'heirah, bim'heirah, b'yameinu b'karov
Ei-l b'neih! Ei-l b'neih!
B'neih veit'kha b'karov*

Mighty is He, mighty is He

Chorus:

May He soon rebuild his house
Speedily, speedily and in our days,
soon.
God, rebuild! God, rebuild!
Rebuild your house soon!

Bachur hu, gadol hu, dagul hu,
(Chorus)

Distinguished is He, great is He,
exalted is He

(Chorus)

Hadur hu, vatik hu, zakai hu, chasid hu,
(Chorus)

Glorious is He, Faithful is He, Faultless is He, Righteous is He

(Chorus)

*Tahor hu, yachid hu, kabir hu,
Lamud hu, melekh hu, nora hu,
Sagiv hu, izuz hu, podeh hu, tzadik hu*
(Chorus)

Pure is He, Unique is He, Powerful is He

Wise is He, King is He, awesome is He

Sublime is He, all-powerful is He,
Redeemer is He, All-righteous is He

(Chorus)

*Kadosh hu, rachum hu, shaddai hu,
takif hu*
(Chorus)

Holy is He, Compassionate is He,
Almighty is He, Omnipotent is He

(Chorus)

Alternative Version of Adir Hu by Rabbi Jill Hammer

This song, "Orah Hi," patterns itself after the traditional Passover closing song "Adir Hu," which is an acrostic poem listing God's many qualities of power, righteousness, oneness, sovereignty, and kindness. "Adir Hu" means "He is mighty." The traditional song speaks of God in majestic terms, celebrating God's power as part of the telling of the story of Passover, and praying for the rebuilding of the Temple.

This alternative version is written in the feminine. Like "Adir Hu," it is a Hebrew acrostic, and it can be sung to the traditional melody. Almost all of its images come from the Bible, from rabbinic literature, and from Jewish mysticism. Yet this song does not dwell on God's power and distance. Rather, it emphasizes God's sharing in human joys and griefs, and God's ability to renew life through the strength of the earth. These are traits that many modern Jews have chosen to ascribe to the Divine as they seek their own ways of understanding God as immanent and embodied. In this version, we can imagine God's house as the Temple, or as our entire world infused with the Shekhinah, the indwelling Presence.⁴⁵

א Orah hi, orah hi, tivnei veitah bekarov, bimheira, bimheira, beyameinu bekarov, elah b'ni, elah b'ni, b'ni veiteich bekarov.

She is light, she is light. May She build her house speedily and in our days. God, build Your house soon- close to us in time and space.

ב Binah hi, ג gilah hi, ד dimah hi, tivnei veitah bekarov, bimheira, bimheira, beyameinu bekarov, elah b'ni, elah b'ni, b'ni veiteich bekarov.

She is wisdom, She is joy, She is tears. May She build her house speedily and in our days. God, build Your house soon- close to us in time and space.

כ Hadar hi, ו vered hi, ז zerem hi, tivnei veitah bekarov, bimheira, bimheira, beyameinu bekarov, elah b'ni, elah b'ni, b'ni veiteich bekarov.

She is splendor, She is a rose, She is a flowing stream. May She build her house speedily and in our days. God, build Your house soon- close to us in time and space.

ט Chiddush hi, י tibur hi, י yichud hi, tivnei veitah bekarov, bimheira, bimheira, beyameinu bekarov, elah b'ni, elah b'ni, b'ni veiteich bekarov.

ש Keseh hi, ל leidah hi, מ ma'yan hi, tivnei veitah bekarov, bimheira, bimheira, beyameinu bekarov, elah b'ni, elah b'ni, b'ni veiteich bekarov.

She is the full moon, She is birth, She is the fountain-source. May She build her house speedily and in our days. God, build Your house soon- close to us in time and space.

ג Nechamah hi, ד selichah hi, י otzmah hi, tivnei veitah bekarov, bimheira, bimheira, beyameinu bekarov, elah b'ni, elah b'ni, b'ni veiteich bekarov.

She is comfort, She is forgiveness, She is strength. May She build her house speedily and in our days. God, build Your house soon- close to us in time and space.

ד Pidyon hi, ו tzedek hi, פ kodesh hi, tivnei veitah bekarov, bimheira, bimheira, beyameinu bekarov, elah b'ni, elah b'ni, b'ni veiteich bekarov.

She is redemption, She is righteousness, She is holiness. May She build her house speedily and in our days. God, build Your house soon- close to us in time and space.

נ Ra'ya hi, ו shonah hi, ת tamah hi, tivnei veitah bekarov, bimheira, bimheira, beyameinu bekarov, elah b'ni, elah b'ni, b'ni veiteich bekarov

She is a beloved companion, She is always changing, She is complete and perfect. May She build her house speedily and in our days. God, build Your house soon- close to us in time and space.

דְּזַבֵּין אֲבָא בְּתָרִי זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה שְׁוִינְרָא, וְאֶכֶּלֶת לְגָדִיא, דְּזַבֵּין אֲבָא בְּתָרִי זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה כְּלֶבֶת, וְנִשְׁעָן לְשְׁוִינְרָא, דְּאֶכֶּלֶת לְגָדִיא, דְּזַבֵּין אֲבָא בְּתָרִי
 זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה חִוְטָרָא, וְהַכֶּה לְכְלֶבֶת, דְּנִשְׁעָן לְשְׁוִינְרָא, דְּאֶכֶּלֶת לְגָדִיא, דְּזַבֵּין
 אֲבָא בְּתָרִי זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה נָוָרָא, וְשָׁרֶף לְחוּטָרָא, דְּהַכֶּה לְכְלֶבֶת, דְּנִשְׁעָן לְשְׁוִינְרָא, דְּאֶכֶּלֶת
 לְגָדִיא, דְּזַבֵּין אֲבָא בְּתָרִי זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה מַיָּא, וְכָבָה לְנוֹוָרָא, דְּשָׁרֶף לְחוּטָרָא, דְּהַכֶּה לְכְלֶבֶת, דְּנִשְׁעָן
 לְשְׁוִינְרָא, דְּאֶכֶּלֶת לְגָדִיא, דְּזַבֵּין אֲבָא בְּתָרִי זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה תּוֹרָא, וְשַׁתָּא לְמַיָּא, דְּכָבָה לְנוֹוָרָא, דְּשָׁרֶף לְחוּטָרָא, דְּהַכֶּה
 לְכְלֶבֶת, דְּנִשְׁעָן לְשְׁוִינְרָא, דְּאֶכֶּלֶת לְגָדִיא, דְּזַבֵּין אֲבָא בְּתָרִי
 זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה הַשּׁוֹחֵט, וְשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמַיָּא, דְּכָבָה לְנוֹוָרָא,
 דְּשָׁרֶף לְחוּטָרָא, דְּהַכֶּה לְכְלֶבֶת, דְּנִשְׁעָן לְשְׁוִינְרָא, דְּאֶכֶּלֶת
 לְגָדִיא, דְּזַבֵּין אֲבָא בְּתָרִי זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה מֶלֶאךְ הַמְּמוּת, וְשַׁחַט לְשַׁוְחֵט, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמַיָּא,
 דְּכָבָה לְנוֹוָרָא, דְּשָׁרֶף לְחוּטָרָא, דְּנִשְׁעָן לְשְׁוִינְרָא, דְּאֶכֶּלֶת
 לְגָדִיא, דְּזַבֵּין אֲבָא בְּתָרִי זֹוִי, חַד גָּדִיא, חַד גָּדִיא.
 וְאַתָּה הַקָּדוֹשׁ בָּרוּךְ הוּא, וְשַׁחַט לְמֶלֶאךְ הַמְּמוּת, דְּשַׁחַט לְתוֹרָא,
 דְּשַׁתָּא לְמַיָּא, דְּכָבָה לְנוֹוָרָא, דְּשָׁרֶף לְחוּטָרָא, דְּהַכֶּה לְכְלֶבֶת,
 דְּנִשְׁעָן לְשְׁוִינְרָא, דְּאֶכֶּלֶת לְגָדִיא, דְּזַבֵּין אֲבָא
 בְּתָרִי זֹוִי, חַד גָּדִיא, חַד גָּדִיא.

*Had gadya, had gadya! Diz-van ab-ba bit-rei zu-zei, Had gadya!
 An only kid, an only kid! / My father bought for 2 zuzim; / An only kid!*

8. ** Had Gadya is in Aramaic, not Hebrew. It became part of the official Passover canon when it was included in the Prague haggadah of 1590. The kid may represent the Jewish people, persevering throughout history.

V'a-ta shun-ra / V'a-hal l'gad-ya / Diz-van ab-ba bit-rei zu-zei, / Had gadya!
Then came a cat / Who ate the kid / My father bought for 2 zuzim; / An only kid!

*V'a-ta hal-ba V'na-shah l'shun-ra, D'a-hal l'gadya, Diz-van ab-ba bit-ray zu-zei
Had gadya!*
Then came a dog / And bit the cat That ate the kid / My father bought for 2 zuzim;
An only kid!

*V'a-ta hut-ra / V'hi-ka l'hal-ba / D'na-shah l'shun-ra, / D'a-hal l'gadya, / Diz-van ab-ba bit-ray
zu-zei; / Had gadya!*
Then came a stick / And beat the dog / That bit the cat / That ate the kid / My father
bought for 2 zuzim; / An only kid!

*V'a-ta nu-ra / V'sa-raf l'hut-ra / D'hi-ka l'hal-ba / D'na-shah l'shun-ra, / D'a-hal l'gadya, / Diz-
van ab-ba bit-ray zu-zei; / Had gadya!*
Then came a fire / And burned the stick / That beat the dog / That bit the cat / That ate
the kid / My father bought for 2 zuzim; / An only kid!

*V'a-ta ma-ya / V'ha-va l'nu-ra / D'sa-raf l'hut-ra / D'hi-ka l'hal-ba / D'na-shah l'shun-ra, / D'a-
hal l'gadya, / Diz-van ab-ba bit-ray zu-zei; / Had gadya!*
Then came water / And quenched the fire / That burned the stick / That beat the dog /
That bit the cat / That ate the kid / My father bought for 2 zuzim; / An only kid!

*V'a-ta tora / V'sha-ta l'ma-ya, / D'ha-va l'nu-ra, / D'sa-raf l'hut-ra / D'hi-ka l'hal-ba / D'na-shah
l'shun-ra, / D'a-hal l'gadya, / Diz-van ab-ba bit-ray zu-zei; / Had gadya!*
Then came an ox / And drank the water / That quenched the fire / That burned the stick /
That beat the dog / That bit the cat / That ate the kid / My father bought for 2 zuzim; /
An only kid!

*V'a-ta ha-sho-hayt / V'sha-hat l'to-ra, / D'sha-ta l'ma-ya, / D'ha-va l'nu-ra, / D'sa-raf l'hut-ra, /
D'hi-ka l'hal-ba, / D'na-shah l'shun-ra, / D'a-hal l'gadya, / Diz-van ab-ba bit-ray zu-zei; / Had
gadya!*
Then came a slaughterer / And killed the ox / That drank the water / That quenched the
fire / That burned the stick / That beat the dog / That bit the cat / That ate the kid / My
father bought for 2 zuzim; / An only kid!

*V'a-ta malah ha-ma-vet / V'sha-hat la-sho-hayt, / D'sha-hat l'to-ra, / D'sha-ta l'ma-ya, / D'ha-va
l'nu-ra, / D'sa-raf l'hut-ra, / D'hi-ka l'hal-ba / D'na-shah l'shun-ra, / D'a-hal l'gadya, / Diz-van
ab-ba bit-ray zu-zei / Had gadya!*
Then came the Angel of Death / And slew the slaughterer / That killed the ox / That
drank the water / That quenched the fire / That burned the stick / That beat the dog /
That bit the cat / That ate the kid / My father bought for 2 zuzim; / An only kid!

*V'a-ta ha-Kadosh Baruch Hu / V'sha-hat l'malah ha-ma-vet, / D'sha-hat la-sho-hayt, / D'sha-hat
l'to-ra, / D'sha-ta l'ma-ya, / D'ha-va l'nu-ra, / D'sa-raf l'hut-ra / D'hi-ka l'hal-ba, / D'na-shah
l'shun-ra, / D'a-hal l'gadya, / Diz-van ab-ba bit-ray zu-zei; / Had gadya!*
Then came the Holy One, Praised Be God, / And smote the Angel of Death, / That slew
the slaughterer / That killed the ox / That drank the water / That quenched the fire / That
burned the stick / That beat the dog / That bit the cat / That ate the kid / My father
bought for 2 zuzim; / An only kid!

M'KOROT: SOURCES

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The artists whose work appears in this haggadah can be found at the following sites:

Natalie d'Arbeloff: www.nataliedarbeloff.com

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Allan Hollander and Alison Kent: www.magpienest.org

Yaron Livay: yaronlivay.com

Poet Sue Swartz, whose poem "Praise the Contrary" appears in these pages, can be found online at Awkard Offerings: <http://swartzsue.wordpress.com/>

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1. Adapted from Gates of Freedom, (New Jersey: Behrman House, 1982), p. 3.
 2. Adapted from Reb David Wolfe-Blank, z"l; found in Reb Marcia Prager's haggadah for Pesach.
 3. Adapted from Gates of Freedom, p. viii.
 4. Jay Michaelson, "When I See the word 'Israel,'" in Another Word for Sky (Lethe Press, 2007), pp. 70-71.
 5. By Rabbi Lynn Gottlieb. Found in On Being a Jewish Feminist, ed. Susannah Heschel, (New York: Schocken Books, 1983) p. 278-80.

This translation of the Kiddush was adapted from the Passover Hagada Toolkit Version 1.0. courtesy of Ari Davidow, ari@ivritype.com.

6. This translation of the Kiddush was adapted from the Passover Hagada Toolkit Version 1.0. courtesy of Ari Davidow, ari@ivritype.com.

Adelman, Penina V., *Miriam's Well: Rituals for Jewish Women Around the Year*, (New York: Biblio Press, 1986) p. 63-4.

7. Adapted from the Passover Hagada Toolkit Version 1.0. courtesy of Ari Davidow, ari@ivritype.com.

8. Adapted from The Rheingold Family Haggadah, www.sirius.com/~ovid/haggadah.html.

9. Schachter-Shalomi, Reb Zalman, from his blog: <http://www.rzlp.org/wordpress/?p=159>

10. Rich, Adrienne, from "For Memory," *A Wild Patience Has Taken Me This Far* (New York: W.W. Norton, 1981), p. 9.

11. From Gates of Freedom, p. 31.

12. Adapted from *The Journey Continues: Ma'Ayan Passover Haggadah*, by The Jewish Women's Project, a program of the JCC on the Upper West Side, p. 21.

13. The Shalom Seders, compiled by New Jewish Agenda, (New York, Adamah Books, 1984) p. 25.

14. This English translation, and the transcription of the melody that follows, come from *The Parnes Haggadah*, at www-personal.umich.edu/~bparnes/HAGGADAH/. The sheet music for "Eliyahu HaNavi" came from there, too.

15. Adapted from *The Women's Haggadah*, E.M. Broner, (San Francisco: Harper, 1993).

16. Heschel, Susannah, from *The Women's Seder Sourcebook* (Jewish Lights, 2002), p. 209.

17. Heschel, Susannah, from "Orange on the Seder Plate," in *The Women's Passover Companion: Women's Reflections on the Festival of Freedom*, (Jewish Lights, 2002), p. 73.

18. Piercy, Marge, from *What Are Big Girls Made Of?*, (Knopf, 1997).

19. Martín Espada, from *Imagine the Angels of Bread*, 1997.

20. Adapted from a text by Rabbi Arthur Waskow, at www.shalomctr.org.

21. W. S. Merwin, from *Earth Prayers* (San Francisco: Harper, 1991), p. 244.

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23. Alla Renee Bozarth, from *This Is My Body: Praying for Earth, Prayers from the Heart* (iUniverse, 2004).
24. Lorel Zar-Kessler, excerpted from "We Will Sing A New Song Before You," in *The Women's Seder Sourcebook*, Jewish Lights 2002, p. 249.
25. Hafiz, from *The Subject Tonight is Love*, transl. Daniel Ladinsky. Also available online at www.poetseers.org.
26. Denise Levertov, from *Earth Prayers*, p. 222.
27. "Pied Beauty," by Gerard Manley Hopkins.
28. Psalm 117 "translation" (version) from zen abbot Norman Fischer's *Opening to You*, p. 148.
29. Psalm, by Alicia Ostriker, from *The Volcano Squence*.
30. Ernesto Cardinal, from *Earth Prayers*, p. 224.
31. Levitt, Laura, <http://www.ritualwell.org/holidays/passover/partsoftheseder/pouroutyourwrath/>
primaryobject.2006-04-06.1511058075
32. Schachter-Shalomi, Reb Zalman, in his blog, here: <http://www.rzlp.org/wordpress/?p=162>
33. The black and white mandala was found at http://www.freeprintablemandalacoloringpages.com/index.php?main_page=large_coloring_page&pID=7516&cPath=866
34. Miriam's Well, p. 28.
35. From a special insert in *Lilith* magazine, www.lilithmag.com.
36. Miriam ha-Neviah by Rabbi Leila Gal Berner.
37. Harvey Cox, from *Common Prayer*.
38. "Redemption Seemed as Close as the Kitchen Sink," Deborah Glanzberg-Krainin, from *The Women's Seder Sourcebook*, Jewish Lights 2002, pp. 259-260.
39. Adapted from the Passover Hagada Toolkit Version 1.0.

courtesy of Ari Davidow, ari@ivritype.com.

40. Edward Abbey, from Earth Apples (New York: St. Martin's 1994), p. 110.
41. Karyn Berger, from From Slavery to Freedom: A Passover Journey, found online as haggadah.pdf, p. 22.
42. Michael Welzer, found in Mishkan T'filah, URJ Biennial Preview Edition, p. 73.
43. Judy Chicago, from "Merger Poem." Reprinted in a great many places, including The Women's Seder Sourcebook, Jewish Lights, 2002, p. 233.
44. Ladino lyrics found at http://www.jhom.com/calendar/nisan/ken_supiese.htm
45. Alternative "Adir Hu" written by R' Jill Hammer, found in the Tel Shemesh newsletter.

Tracing Ancestry

This haggadah was first created for home use on Noppet Road in Lanesboro, a small town in western Massachusetts, for the 2001/5761 seder. That version was compiled by Rachel Barenblat, David Markus, Elissa Shevinsky, and Lois Cooper, and was inspired by the Williams College Feminist Seder, an ongoing tradition which began in 1992 and which Rachel helped to perpetuate between 1993 and 1997. (As of 2011, Rachel is a rabbi, and David Markus a rabbinic student; they occasionally lead services together.)

Since then, Reb Rachel has continued to build and grow the service, and the most recent version is always available in the "ceremony archive" section of velveteenrabbi.com at <http://velveteenrabbi.com/VRHaggadah.pdf>

Starting in 2003, the haggadah began to spread by word-of-mouth and e-mail and blog to friends around the country. You who are reading this should feel free to use the haggadah, or modify it and use it, or borrow parts of it, or simply be inspired by it. The only caveat is, please credit where appropriate, and please don't sell this—it should be shared freely. The current edition, created for Pesach 2011 / 5771, is version 7.1. Deep thanks to Rabbi Megan Doherty for her suggestions & her proofreading help.

If you have feedback, email Reb Rachel at rbarenblat@gmail.com or find Reb Rachel online at velveteenrabbi.com and velveteenrabbi.blogs.com/blog/