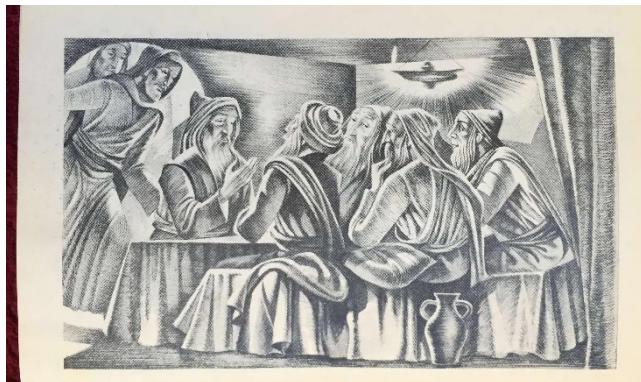


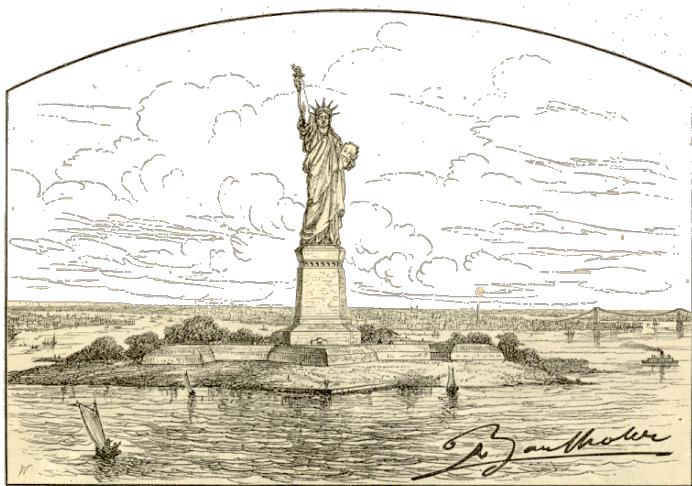
μ-Haggadah

A HILARIOUS STORY FROM LONG AGO



It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining at a seder in B'nei Berak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Sh'ma!"

AN ABBREVIATED HAGGADAH FOR TODAY



This ritual has been modified from the original:

Most translations from Exodus are from the King James Bible, because it's pretty.

Contains left-wing incitements largely cribbed from American Jewish World Service.

It has been shortened to accommodate iTentions spans.

There's a random quote from the New Testament.

tl;dr

Exodus 22:21 - And you shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.

Exodus 12:49 - One law shall be unto him that his homeborn, and unto the stranger that sojourner among you.

[Hebrews 13:2]: Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.]

KADDESH – BLESSING OF THE WINE

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

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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בָּרוּךְ פַּרְעָה הַגָּפָן:

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

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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיאָנוּ לְזֹמֶן הַזֶּה:

Drink the first glass of wine



URCHATZ – HANDWASHING

Pour water on each of your hands three times.

KARPAS – VEGETABLE OF SPRING

Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

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

YACHATZ – BREAKING THE MIDDLE MATZAH

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us.

This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.



MAGGID – STORY OF PASSOVER

Pour the second glass of wine.

THE "FOUR" QUESTIONS

Why is this night different from all other nights?

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

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

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

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

Ma nishtana halaila hazeh mikol haleilot?

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

*Shebichol haleilot anu ochlin shi'ar yirakot haleilahazeh
maror.*

*Shebichol haleilot ain anu matbilon afilu pa-am
echat. Halaila hazeh shtei fi-amim.*

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

THE FOUR CHILDREN

AJWS: At Passover each year, we read the story of our ancestors' pursuit of liberation from oppression. When confronting this history, how do we answer our children when they ask us how to pursue justice in our time?¹



What does the indifferent child say?

"It's not my responsibility."

Persuade her that responsibility cannot be shirked. As Rabbi Abraham Joshua Heschel writes, "The opposite of good is not evil; the opposite of good is indifference. In a free society where terrible wrongs exist, some are guilty, but all are responsible."

And the uninformed child who does not know how to ask ...

Prompt him to see himself as an inheritor of our people's legacy. As it says in Deuteronomy, "You must befriend the stranger, for you were strangers in the land of Egypt."

At this season of liberation, let us work toward the liberation of all people.

What does the activist child ask?

"The Torah tells me, 'Justice, justice you shall pursue,' but how can I pursue justice?"

Empower her always to seek pathways to advocate for the vulnerable. As Proverbs teaches, "Speak up for the mute, for the rights of the unfortunate. Speak up, judge righteously, champion the poor and the needy."

What does the skeptical child ask?

"How can I solve problems of such enormity?"

Encourage him by explaining that he need not solve the problems, he must only do what he is capable of doing. As we read in Pirkei Avot—The Ethics of Our Ancestors, "It is not your responsibility to complete the work, but neither are you free to desist from it."

¹ *Bartons:* the children are, respectively, wise, wicked, simple, plus one who "wits not to ask."

EXODUS

God promises Abraham that his descendants will one day be a great nation, but only after they have lived as slaves in Egypt for 400 years.

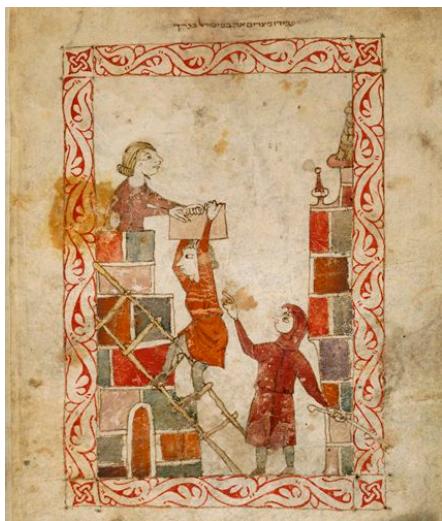
Raise the glass and say,

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

V'hi she-amda l'avoteinu v'lalu.

Put down the glass!

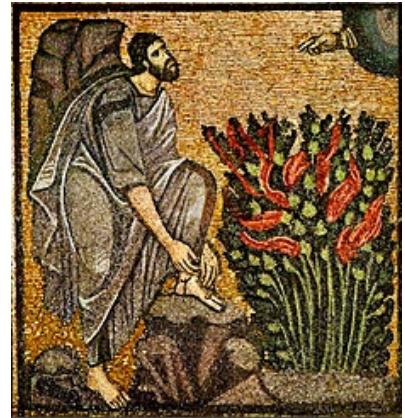
PHARAOH IS A TYRANT



*And the Egyptians made the children of Israel to serve with rigor
And they made their lives bitter with hard bondage, in mortar, and in brick...*

*And Pharaoh charged all his people saying,
Every son that is born ye shall cast into the water*

To avoid this fate, one mother hides her newborn son in the rushes down by the riverside. He is discovered and adopted by the Pharaoh's daughter, who, lacking originality, names it Moses.



MOSES GROWS UP AND GETS WOKE

He kills an Egyptian who was “smiting one of his brethren” and is forced to flee. Eventually, he marries the daughter of a shepherd, naming their first child after the Hebrew word for stranger, for (Ex 2:22)

I have been a stranger in a strange land

MOSES ENCOUNTERS GOD

in the form of a burning bush, one day while tending his flock. The bush speaks, promising to lead the children of Israel to a land of milk and honey.

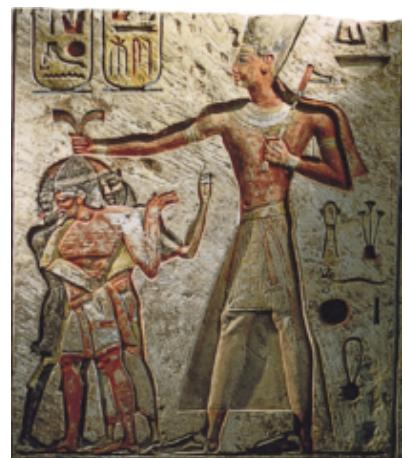
MOSES AND HIS BROTHER AARON DELIVER A MESSAGE

*Thus saith the Lord God of Israel
Let my people go...*

PHARAOH REACTS BADLY

*Who is this Lord, that I should obey his voice to let Israel go?
I know not the Lord, neither will I let Israel go.*

Now in a vindictive mood, Pharaoh decrees that the enslaved Israelites will be forced to make bricks without the proper materials and then complaining.



GOD ACTUALLY SEEMS PLEASED AT PHARAOH's REACTION,

having predicted it, but he still instructs Moses and Aaron to try to convince him by turning a magic staff into a snake. Pharaoh's magicians counter with snakes of their own, but Aaron's snake eats these.

TEN PLAGUES

Now ensue repeated attempts to convince Pharaoh, with increasingly horrific acts of divine retribution. After each plague, (1) Pharaoh promises to let them go if they relent. (2) The plague is withdrawn, but (3) God "hardens his heart," and (4) he retracts his promise, (5) leading to the next round.

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



BLOOD (7:14-24)

The Nile, along with all of the water in Egypt, turns into blood. But Pharaoh does not let the Israelites go.



FROGS (7:25 - 8:15)

Frogs cover the land of Egypt. Pharaoh promises to let the Israelites go, but changes his mind.



GNATS (8:16-19)

The dust turns to gnats, which cover the people and animals of Egypt. But Pharaoh does not let the Israelites go.



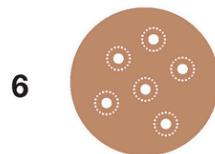
FLIES (8:20-32)

Flies fill the houses and land of Egypt. Pharaoh promises to let the Israelites go, but changes his mind.



LIVESTOCK (9:1-7)

All of the livestock of the Egyptians die. But Pharaoh does not let the Israelites go.



BOILS (9:8-12)

Festered boils break out on the Egyptians and their animals. But Pharaoh does not let the Israelites go.



HAIL (9:13-35)

Hail strikes down everything in the fields - humans, animals and trees. Pharaoh asks for forgiveness and promises to let the Israelites go, but changes his mind.



LOCUSTS (10:1-20)

Locusts devour every tree and plant in the land of Egypt. Pharaoh asks for forgiveness, but does not let the Israelites go.



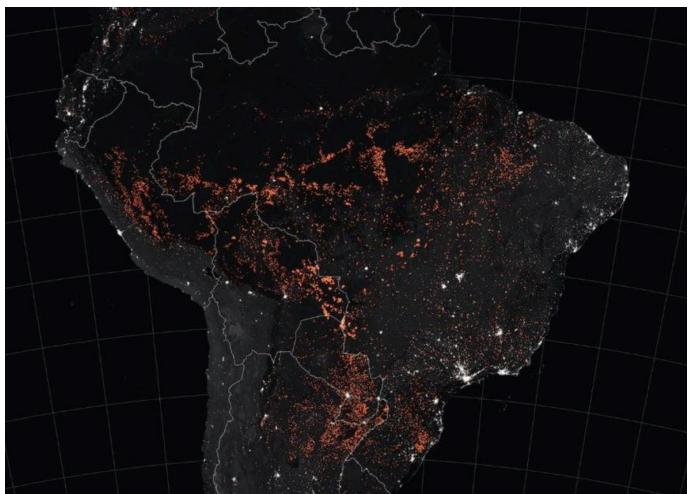
DARKNESS (10:21-29)

Darkness covers the land of Egypt for three days. Pharaoh promises to let the Israelites go, but changes his mind.



FIRSTBORN (11:1-10; 12:29-32)

Every firstborn son and firstborn of the cattle in Egypt dies. Pharaoh finally lets the Israelites leave Egypt, only to change his mind and pursue them to the Red Sea.



The last plague involves some tradecraft. The Jews are to sacrifice a lamb, marking their doorways with its blood.

*And they shall eat the flesh in that night
Roast with fire and unleavened bread
And with bitter herbs they shall eat it.*

Later,



*And the blood shall be to you for a token upon the houses where ye are
And when I see the blood I will pass over you*

Pharaoh is finally convinced, and the Jews rush to leave before he changes his mind.

*And the people took their dough before it was leavened,
their kneading troughs being bound up in their clothes upon their shoulders*

Pharaoh changes his mind one last time, dispatching his armies to pursue the children of Israel, who are by this time encamped by the Red Sea.

But lift thou up thy rod, and stretch out thine hand over the sea and divide it:

And the children of Israel shall go on dry ground through the midst of the sea



Dayenu
(It Would Have Been Enough)

Hebrew folk song for Passover

Refrain

Dai da - ye-nu— dai da - ye-nu— dai da - ye-nu, Da - ye-nu, Da-ye-nu, Da-ye-nu.

Fine

Dai da - ye-nu— dai da - ye-nu— dai da - ye-nu, Da - ye-nu, Da-ye-nu,

1. Had He brought us out of E - gypt, on - ly brought us out of E - gypt,
Ee - loo hot - zee hot - zee a - nu hot - zee a - nu mi - Mitz - ra - yim,
To refrain

Had He brought us out of E - gypt, da - ye - nu.
Hot - zee a - nu mi - Mitz - ra - yim da - ye - nu.

2. Had He giv - en us the To - rah, on - ly giv - en us the To - rah,
Ee - loo na - tan na - tan la - nu na - tan la - nu et Ha - To - rah,
To refrain

Would have been e - nough, the To - rah, da - ye - nu.
Na - tan la - nu et Ha - To - rah, da - ye - nu.

bethsnotes.com

AJWS: Dayenu recalls every step in our path to redemption: departure from Egypt, the splitting of the sea, sustenance in the wilderness, the giving of the Torah and our arrival in the land of Israel. And although we express gratitude for each moment by saying, “It would have been enough,” we know that all of these steps were necessary to achieve full freedom. Had the journey ended with the leaving of Egypt, we would not be free people.

As today’s freedom-seekers depart their own Egyptians, they contend with obstacles as formidable as the raging sea and find the strength to persevere through the challenges that lie ahead. We stand with them proudly, as Jews, through the duration of their journeys.

It is critical that we support survivors of disasters, wars and conflicts until they are able to rebuild their lives. We must stand with religious and ethnic minorities as long as the threat of violence or genocide rages. We must fight for the rights of women, girls and LGBTQ people until true equality is achieved. And we must persevere in defending the precious natural resources that sustain our world.



Just as the Israelites needed support at each step of their journey, so too do those around the world who persist in lifting the shadow of suffering and oppression.

SYMBOLS OF PASSOVER

The shank bone

represents the Pesach, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the pesach, from the Hebrew word meaning “to pass over,” because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

The matzah

reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.

The bitter herbs

provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.

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

בְּכָל־דֹּור וְדֹר חִיב אָדָם לְרָאֹת אֶת
עַצְמָוּ, כַּאֲלֹה הוּא יֵצֵא מִמְּצָרִים

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

Drink the second glass of wine!



MOTZI – MATZAH

ברוך אתה יי', אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לְחֵם מִן הָאָרֶץ:

ברוך אתה יי', אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו וַצְוָנוּ עָלָינוּ
אֲכִילַת מַצָּה:

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

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

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

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

Distribute and eat the top and middle matzah: Maror and Koreich – Bitter herb and sandwich



Photo credits:

An early sketch of Liberty Enlightening the World, by Frédéric-Auguste Bartholdi

Vermeer, The Wine Glass, 1660

Lot and His Daughters, Adam van Noort (1562–1641) (attributed to)

Miniature of the Israelites building the Egyptian cities, from a Hispano-Moresque Haggadah

Moses found in the river. Fresco from Dura Europos synagogue.

Moses and the Burning Bush (Byzantine Mosaic)

Ramses II smiting his enemies, limestone relief (c.1292-1187 BC)

Triumph of Death, Pieter Bruegel the Elder, 1562

Francisco de Zurbarán's Agnus Dei, 1635-40

Crossing of the Red Sea, Bronzino, 1542

A Couple Drinking, Jan Steen, 1679

Chemin Roxham, 2023

