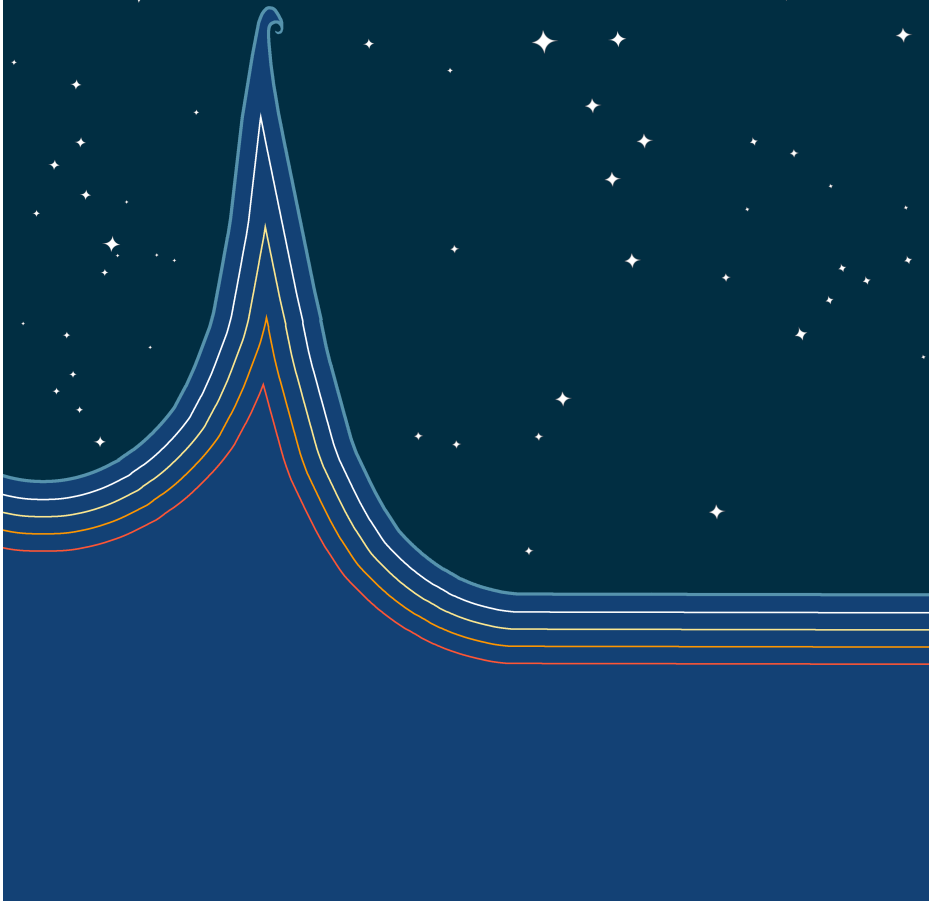


Haggadah



blorb

Introduction

Why do we do the seder?



Contents

1.	Svíčky	Candles	Neirot	נֵירוֹת
2.	Kadeš	Cup 1, Miriam's Cup	Kaddeish	קַדֵּיִשׁ
3.	Urchac	Handwashing (no blessing)	Urchatz	וִרְחָץ
4.	Karpas	Green herbs (dip parsley in saltwater)	Karpas	כַּרְפָּס
5.	Jachac	Breaking the Bread of Affliction	Yachatz	יַחַץ
6.	čtyři	4 questions/4 children	Arba'ah	אַרְבַּעַה
7.	Magid	Story, Cup 2	Maggid	מַגִּיד
8.	Rachca	Handwashing (blessed)	Rachtzah	רְחִצָּה
9.	Maca	Unleavened bread	Matzah	מַצָּה
10.	Maror	Bitter horseradish/herbs	Maror	מָרֹר
11.	Koresch	Hillel Sandwich	Koreich	כוֹרֵיךְ
12.	Šulchan Orech	Meal	Shulchan Oreich	שֻׁלְחָן עֹרֵיךְ
13.	Cafun	Afikomen hunt	Tzafun	צָפוֹן
14.	Barech	Grace after meals, Cup 3	Bareich	בָּרַךְ
15.	Halel	Praises, Elijah, Cup 4	Hallel	הַלֵּל
16.	Nirca	Conclusion	Nirtzah	נִרְצָה

Neirot : Candle-lighting : Svíčky

Protože je šabat, přeskočíme tuto část, dokud slunce nezapadne.

We normally begin after Havdalah by lighting the festival candles, but today we will start the Seder before sunset so we finish in time to sleep.

ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו
וצונו להדליק נר של יום טוב

Baruch atah Adonai eloheinu melech ha-olam asher kidd'shanu b'mitzvotav v'tziv-vanu l'hadlik ner shel yom tov.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, jenž nás posvětil Svými příkázáními a přikázal nám zapálit světlo sváteční.

May you be blessed, Lord our G-d, ruler of the universe, who sanctifies us via his commandments and who commands us to light the lights of festivals.

Kaddeish : Cup of Sanctification: Kadeš



Nalijte první šálek hroznové šťávy, která si pamatuje, že Bůh vysvobozuje svůj lid:

We pour our first of four cups of grape juice or wine, which symbolise the continuity of G-d's promises to His people. This first cup reminds us that G-d 'Will Bring us Out' of difficult times:

ברוך אתה א-דני א-להינו מלך העולם
בורא פרי הגפן

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, stvořiteli plodů vinné révy.

We thank You Lord our God, ruler of the universe, for making the fruit of the vine.

Říkáme společně:

We celebrate our chance to experience this festival by saying the Shehechyanu:

בְּרוּךְ אַתָּה אֲ-דֹנֵי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

Baruch atah Adonai eloheinu melech ha-olam Shehechyanu V'kiymanu v'higiyanu lazman ha-zeh.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, že jsi nám dopřál dožít se, dočkat se a dosáhnout tohoto času.

We praise You, Eternal God, Ruler of the universe, for keeping us alive, sustaining us, and enabling us to reach this season.

Now we drink (leaning left)!

Nyní vypijeme větší část obsahu prvního poháru, budeme se přitom levou rukou opírat.

Urchatz : Handwashing : Urchac

We wash our hands without a blessing

Druhým bodem večere je Urchac – rituální očista.

Pour water on each of your hands three times, alternating between your hands

Karpas : Green Spring Herbs : Karpas



Petržel namáčíme do slané vody, aby symbolizovala pot a slzy otroků

We dip Parsley into salt water to symbolise the sweat and tears of the slaves

בְּרוּךְ אַתָּה אֲ-דֹנֵי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הָאֲדָמָה

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-adamah.

Požehnaný jsi Ty, Hospodine, Bože náš, We thank You God, for making food
Králi všehomíra, stvořiteli plodů země. grow from the ground.

Yachatz: Bread of Affliction : Jachac

Rozlome střední maces (levi), jednu polovinu z něho odloží jako zákusek (afikoman) na závěr pesachové hostiny a zbývající polovinu vrátí na její místo.

We break the middle of 3 matzah and replace the smaller half, as all three are lifted and the following Aramaic passage is read to commemorate the hardship felt by the israelites in egypt:

Ha lachma anya di achalu av'hatana
b'ar'ah d'mitzrayim. Kol dich'fin
yeiy'tei v'yeichul Kol ditz'rich yeiy'tei
v'yif'sach. Ha-shata hacha – l'shata
d'atya b'ar'ah d'yisra'el Ha-shata avdei
– l'shata d'atya b'nei chorin.

This is the bread of affliction our an-
cestors ate in the land of Egypt. Let
all who are hungry come and eat; let
all who are in need come and share our
Passover. This year here, next year in
the land of Israel; this year oppressed,
next year free.

Nejmladší zabalí a schová afikomana, aby ho nejstarší našel po jídle.

Now the youngest participant wraps up and hides the larger piece as the Afikomen ("dessert") for the oldest participant to find later.

Arba'ah : The Four : čtyři otázky a čtyři děti

Ty čtyři otázky z Talmudu

We take turns to read these questions

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha-lailah ha-zeh mi-kol ha-leilot!

How different this night is from all other nights!

Co odlišuje tuto noc ode všech ostatních nocí?

1.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה

She-b'chol ha-leilot anu ochlin chameitz u-matzah

On all other nights we eat either leavened or unleavened bread

Proč každé jiné noci jíme jak kvašený, tak nekvašený chléb...

הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה?

ha-lailah ha-zeh kulo matzah?

why only unleavened bread tonight?

a tuto noc jenom nekvašený?

2.

שֶׁבֶכֶל הַלַּיְלֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת ...

She-b'chol ha-leilot anu ochlin sh'ar y'arakot

On all other nights we eat different types of herbs and vegetables

Proč každé jiné noci jíme všechnu zeleninu...

הַלַּיְלָה הַזֶּה (כָּלוּ) מָרֹר?

ha-lailah ha-zeh maror?

why bitter herbs tonight?

ale dnešní noci pouze hořkou?

3.

שֶׁבֶכֶל הַלַּיְלֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ פַּעַם אַחַת ...

She-b'chol ha-leilot ein anu matbilin afilu pa'am achat

On all other nights we do not even dip once

Proč každé jiné noci ani jednou nenamáčíme do slané vody...

הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים?

ha-lailah ha-zeh sh'teif'amim?

why do we dip twice tonight?

a této noci dvakrát?

4.

שֶׁבֶכֶל הַלַּיְלֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין ...

She-b'chol ha-leilot anu ochlin bein yoshvin u-vein m'subin

On all other nights we eat either sitting or leaning

Proč každé jiné noci jíme vsedě....

הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין?

ha-lailah ha-zeh kullanu m'subin?

why do we all lean tonight?

ale teto noci jíme vleže?

Děláme tyto věci, abychom si pamatovali, že byli jsme Egyptě faraonovými otroky, ale Hospodin, náš Bůh, nás odtamtud vyvedl pevnou rukou a vztaženou paží, velkou hrůzou, znameními a zázraky. A kdyby Svatý, buď požehnán, nevyvedl naše předky z Egypta, byli bychom dodnes my a naše děti a děti našich dětí faraonem zotročeni v Egyptě.

We do these things to remember how we were slaves in Egypt, but that G-d brought us out from that place with a strong hand and an outstretched arm, with great terrors, signs and wonders. And if He had not brought our ancestors out of Egypt, we and our children and their children would still be enslaved in Egypt by Pharaoh.

Maggid : The Story : Magid

*Naplňte svůj pohár, ale ještě ho nepijte
Pour the second glass. Do not drink it yet.*

G-d made many promises to Abraham:
Bůh zaslíbil Abrahamovi

הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אֲמִתּוֹכִל לְסַפֵּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זְרַעְךָ
Look toward heaven and count the stars, if you are able to count them.
So shall your offspring be.

Genesis 15:5

אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כְּשֶׁדִּים לָתֵת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ
I brought you out from Ur to assign this land to you as a possession.
Genesis 15:7

יְהִי זְרַעְךָ בְּאָרֶץ לֹא לָהֶם וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה...
Your offspring shall be strangers in a foreign land,
and they shall be enslaved and oppressed four hundred years;

וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרֵי־כֵן יֵצְאוּ בְּרִכְשׁ גָּדוֹל
but I will execute judgment on the nation they shall serve,
and in the end they shall go free with great wealth.

Genesis 15: 13-14

*Zvedni svůj pohár:
Raise the glass and read together:*

וְהָיָא שְׁעָמְדָה לְאַבוֹתֵינוּ וּלְנוּ.
V'hi she-amda l'avoteinu v'lanu.

Tento slib podporoval naše předky a This promise has sustained our ances-
udržuje nás. tors and us.

now put the glass down without drinking

The 10 Plagues

G-d brought about 10 Plagues upon the Egyptians in Egypt:

Deset ran přivedl Buh – na Egyptany v Egyptě:

Když čteme název každého moru, dejte na stránku kapku nápoje, jako slzu za utrpení, které ve světě způsobili.

As we read the name of each plague we spill a drop of drink on each one, like a tear for the suffering they caused in the world.

Krev	Blood	דָּם <i>Dam</i>
Žáby	Frogs	צְפַרְדֵּי <i>Tz'fardeiya</i>
Hmyz	Lice	כִּנִּים <i>Kinim</i>
Zvěř	Beasts	עֲרֹב <i>A'rov</i>
Mor	Cattle Disease	דֶּבֶר <i>Dever</i>
Vředy	Boils	שִׁחִין <i>Sh'chin</i>
Krupobití	Hail	בָּרָד <i>Barad</i>
Kobylky	Locusts	אַרְבֶּה <i>Ar'beh</i>
Tma	Darkness	חֹשֶׁךְ <i>Choshech</i>
Pobití Prvorozených	Death of the Firstborn	מַכַּת בְּכוֹרוֹת <i>Makkat b'chorot</i>

Dayyeinu

maybe find a song version of the dayyeinu and put the words out so we can listen and hit when we spot the word dayyeinu

How many times do we forget to pause and notice that where we are? Dayyeinu reminds us about all the blessings and miracles already in our lives. When we experience difficult times, we look forward to future joys but also actively reflect on existing reasons we have for gratitude, a reason to say “*Dayyeinu*”.

Persian and Afghani Jews hit each other on the heads and shoulders with scallions every time they say Dayyeinu, especially in the 9th stanza about the Manna the Israelites ate each day in the desert, because Torah tells us that the Israelites began to complain about the manna and longed for the onions, leeks and garlic of Egypt.

Many are the things HaShem did for the sake of our ancestors.

Any one of these things by itself would have sufficed: Dayyeinu.

We read these as though we ourselves experienced the first Exodus, through the words of our ancestors:

1. If He had brought us out from Egypt...

Ilu hotzianu mimitzrayim...

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם...

...and not carried out judgments against the Egyptians...

...v'lo asah bahem sh'fatim...

וְלֹא עָשָׂה בָּהֶם שְׁפָטִים...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

2. If He had carried out judgments against them...

Ilu asah bahem sh'fatim...

אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים...

...and not against their idols...

...v'lo asah beloheihem...

וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם...

...it would have been enough!

...dayeinu!

דַּיְנוּ...

3. If He had destroyed their idols...

Ilu asah beloheihem...

אֱלֹהֵי עֲשָׂה בְּאֱלֹהֵיהֶם...

...and not smitten their first-born...

...v'lo harag et b'choreihem...

וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם...

...it would have been enough!

...dayeinu!

דַּיְנוּ...

4. If He had smitten their first-born...

Ilu harag et b'choreihem...

אֱלֹהֵי הָרַג אֶת בְּכוֹרֵיהֶם...

...and not given us their wealth...

...v'lo natan lanu et mamonam...

וְלֹא נָתַן לָנוּ אֶת מָמוֹנָם...

...it would have been enough!

...dayeinu!

דַּיְנוּ...

5. If He had given us their wealth...

Ilu natan lanu et mamonam...

אֱלֹהֵי נָתַן לָנוּ אֶת מָמוֹנָם...

...and not split the sea for us...

...v'lo kara lanu et hayam...

וְלֹא קָרַע לָנוּ אֶת הַיָּם...

...it would have been enough!

...dayeinu!

דַּיְנוּ...

6. If He had split the sea for us...

Ilu kara lanu et hayam...

אלו קרע לנו את הים...

...and not taken us through it on dry land...

...v'lo he'eviranu b'tocho becharavah...

ולא העבירנו בתוכו בחרבה...

...it would have been enough!

...dayeinu!

דינו...

7. If He had taken us through the sea on dry land...

Ilu he'eviranu b'tocho becharavah...

אלו העבירנו בתוכו בחרבה...

...and not drowned our oppressors in it...

...v'lo shika tzareinu b'tocho...

ולא שקע צרינו בתוכו...

...it would have been enough!

...dayeinu!

דינו...

8. If He had drowned our oppressors in it...

Ilu shika tzareinu b'tocho...

אלו שקע צרינו בתוכו...

...and not cared for us in the desert for 40 years...

...v'lo sipeik tzorkeinu bamidbar arba'im shana...

ולא ספק צרכנו במדבר ארבעים שנה...

...it would have been enough!

...dayeinu!

דינו...

9. If He had cared for us in the desert for 40 years...

Ilu sipeik tzorkeinu bamidbar arba'im shana...

אלו ספק צרכנו במדבר ארבעים שנה...

...and not fed us the manna...

...v'lo he'echilanu et haman...

ולא האכילנו את המן...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

10. If He had fed us the manna...

Ilu he'echilanu et haman...

אֱלֹהֵי הָאֲכִילָנוּ אֶת הַמָּן...

...and not given us the Shabbat...

...v'lo natan lanu et hashabbat...

וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

11. If He had given us the Shabbat...

Ilu natan lanu et hashabbat...

אֱלֹהֵי נָתַן לָנוּ אֶת הַשַּׁבָּת...

...and not brought us before Mount Sinai...

...v'lo keirvanu lifnei har sinai...

וְלֹא קִרְבָּנוּ לְפָנֵי הַר סִינַי...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

12. If He had brought us before Mount Sinai...

Ilu keirvanu lifnei har sinai...

אֱלֹהֵי קִרְבָּנוּ לְפָנֵי הַר סִינַי...

...and not given us the Torah...

...v'lo natan lanu et hatorah...

וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

13. If He had given us the Torah...

Ilu natan lanu et hatorah...

אלו נתן לנו את התורה...

...and not brought us into the land of Israel...

...v'lo hichnisanu l'erezt yisra'eil...

...ולא הכניסנו לארץ ישראל...

...it would have been enough!

...dayeinu!

דיינו...

14. If He had brought us into the land of Israel...

Ilu hichnisanu l'erezt yisra'eil...

אלו הכניסנו לארץ ישראל...

...and not built for us the Holy Temple...

...v'lo vanah lanu et beit hamikdash...

...ולא בנה לנו את בית המקדש...

...it would have been enough!

...dayeinu!

דיינו...

Rabbi Gamliel's 3 Things

Rabbi Gamliel instructs us to take note of the following:

- | | |
|--------------|--|
| Shank Bone : | We recall the temple sacrifice, which itself commemorated the lamb's blood painted on the doorways of the Israelites in Egypt, which saved the firstborn Hebrew boys from death. |
| Matzah : | We recall the meal the Israelites ate before they left Egypt included bread made without leavening, because they were leaving too soon to wait for bread to rise. |
| Maror : | the pungent flavour reminds us of the equally bitter prison of slavery the israelites endured. |

בְּכָל-דּוֹר וָדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת-עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם

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

large V každém pokolení je povinností každého Žida vidět sama sebe, jako by on sám vyšel z Egypta, jak je řečeno: „Tohoto dne pověz svému synu, aby říkal: Jelikož tohle učinil Hospodin mně při mém východu z Egypta.“ Bože náš, jemuž žehnáme, nevypoupl pouze naše předky, ale s nimi vypoupl také nás, jak je řečeno; „I nás vyvedl odtamtud, aby nás přivedl a dal nám tu zemi, jak přísahal našim otcům.“

In every generation, everyone must to see themselves as though they personally left Egypt. As it is said: “Tell your son this day, that he may say, ‘Because the Lord did this to me when I came out of Egypt.’ Our God, whom we bless, not only redeemed our ancestors, but also redeemed us with them, as it is said; “And he brought us up from there, that he might bring us in and give us the land, as he swore to our fathers.”

We remember how G-d redeemed our ancestors from Egypt, and enabled us to spend this Pesach Seder together. May we arrive at future holidays in peace and happiness.

Cup 2

בָּרוּךְ אַתָּה אֱ-דֹנֵי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגֶּפֶן

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, stvořiteli plodů vinné révy.

We thank You Lord our God, ruler of the universe, for making the fruit of the vine.

Opřeni o levý loket vyprázdňíme druhý pohár. Now we drink!

In Every Generation

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

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

large V každém pokolení je povinností každého Žida vidět sama sebe, jako by on sám vyšel z Egypta, jak je řečeno: „Tohoto dne pověz svému synu, aby říkal: Jelikož tohle učinil Hospodin mně při mém východu z Egypta.“ Bože náš, jemuž žehnáme, nevypoupl pouze naše předky, ale s nimi vypoupl také nás, jak je řečeno; „I nás vyvedl odtamtud, aby nás přivedl a dal nám tu zemi, jak přísahal našim otcům.“

In every generation, everyone must to see themselves as though they personally left Egypt. As it is said: “Tell your son this day, that he may say, ‘Because the Lord did this to me when I came out of Egypt.’ Our God, whom we bless, not only redeemed our ancestors, but also redeemed us with them, as it is said; “And he brought us up from there, that he might bring us in and give us the land, as he swore to our fathers.”

Rachtzah : Handwashing (Blessed) : Rachca

Dále si umyjeme ruce s požehnáním

pour water three times on your right hand then three times on your left hand and then read:

בְּרוּךְ אַתָּה אֱ-דֹנָי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדַשׁ נֶפְשׁוֹ בְּצֵאתוֹ מִן הַיָּם,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם

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

FIXME Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, !!!!!jenž nás posvětil Svými příkázáními a přikázal nám příkázání ohledně umývání rukou. OR: že jsi nás posvětil svými příkazy a dal jsi nám příkaz o omývání rukou.

Blessed are You, Lord our G-d, Ruler of the Universe, who sanctifies us with his commandments and commands us regarding the washing of hands.

Matzah : Unleavened Bread : Maca

We bless the unleavened bread just as we bless any bread at the start of a meal:

בָּרוּךְ אַתָּה אֲדֹנָיִךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch ata Adonai Eloheinu melech ha'olam hamotzi lechem min ha'aretz.

FIXME : Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, původce chleba ze země/kdo nese....který neseš... chléb ze země/přináší chléb ze země? že vyvádíš ze země chléb.

Blessed are you, Lord our God, ruler of the universe who brings forth bread from the earth.

Vypravěč ukáže stolovníkům macesy a říká:

The Matzah is displayed as the following passage is read:

Z jakého důvodu jíme tuto maca?
Proto, že než se našim předkům zjevil Svátý, buď požehnan, a vykoupil je, nestačilo jim vykynout těsto. Je přec řečeno: „Z těsta, které vynesli z Egypta a které nezkvasilo, pekli macesové placky, jelikož byli z Egypta vyhnáni a nemohli se zdržovat a neudělali si ani zásoby na cestu.“

Why do we eat this Matzah? Because when our ancestors were rescued from Egypt, there was no time to leaven their dough. It is said: “They baked Matzah cakes from the dough they brought out of Egypt, which was not leavened, because they were driven out of Egypt and could not stay there, and they had not prepared any provisions for the journey.”

We recite the blessing over Matzah because consuming it is a specific Torah command:

בָּרוּךְ אַתָּה אֲדֹנָיִךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוַת יוֹ,
וְצִוָּנוּ עַל אֲכִילַת מַצָּה

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

FIXME Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, jenž nás posvětil Svými příkázáními a přikázal nám přikázání jíst maca. OR Požehnán jsi, Hospodine, Bože náš, králi světa, že jsi nás posvětil svými příkazy a dal jsi nám příkaz o pojídání hořkých bylin.

We praise God, Ruler of Everything, who makes us holy through his commandments, and commands us to eat matzah.

Maror : Bitter Herbs/Horseradish : Maror

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration.

We recognize this by dipping our bitter horseradish (křen) into the sweet charoset. Try to taste both the flavours at once.

Vypravěč ukáže maror a říká:

The Maror is displayed and the following is read out loud:

Proč jíme tuto hořkost (maror)? Proto, že Egypťané ztrpčovali život našich předků v Egyptě, jak je řečeno: „Ztrpčovali jejich život dřinou s hlínou a cihlami a vši tou prací na poli a všemi dalšími pracemi, jimiž jim otročili při nucených pracích.“

Why do we eat this bitterness? Because the Egyptians made our ancestors' lives "bitter with hard labour in clay and brick, and all their work in the field, and all their other work with which they made them slaves in forced labour."

namáčíme náš křen do charosetu a řekněte:

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל אֲכִילַת מָרֹר

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

jenž nás posvětil Svými příkázáními a přikázal nám přikázání jíst hořké byliny.

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

Koreich : Hillel Sandwich Koresch

During temple times, the lamb sacrifice would be eaten at a festive meal for Pesach. In those times the great sage Hillel made a tradition of sandwiching meat, Maror and Matzah together. We no longer have lamb because we no longer have the temple, but now we make a sandwich using Matzah, Maror, Chazeret and anything else you'd like to include.

Think about the significance of each part as you construct and eat them.

Hilel v době, kdy Chrám existoval, dělával toto - skládal dohromady maces a trpké byliny a pojídal je zároveň.

Shulchan Oreich : The Set Table : Šulchan Orech

(time to read the whole Shulchan Aruch...?)

....NO...

...Let's Eat!

Během jídla, je možné pít aniž by tím byl porušen příkaz čtyř pohárů.

Tzafun : Afikomen! : Cafun

Je čas na hledání Afikomenu!

The oldest participant must now embark upon the Afikomen hunt

music should be played here

Bareich : Grace after the meal : Barech

Naplňte svůj pohár, ale ještě ho nepijte

Pour the third glass. Do not drink it yet. We will say the Birkat Hamazon (Grace after meals) with some extra parts:

Birkat Hazan: We praise God for sustaining life and providing food for all creatures.

Birkat HaAretz: Amen

Birkat Yerushalayim: We thank God for being compassionate and nourishing us with food and Torah.

Amen

Birkat HaTov
VeHaMeitiv:

We ask God for His mercy and continued support.
Amen

Harahaman :

We remember the blessings God bestows upon us.
Amen

We ask God to uplift us and our community, and all
the world.

Amen

Spanish and Portugese Jews sing a Ladino song entitled “Bendigamos” or “We
will bless” (let’s try to find it on spotify). *Now we drink our third cup after
saying the blessing:*

ברוך אתה אֱ-דֹנָי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְרִי הַגָּפֶן

Baruch atah Adonai eloheinu melech ha-olam borei p’ri ha-gafen.

Požehnaný jsi Ty, Hospodine, Bože
náš, Králi všehomíra, stvořiteli plodů
vinné révy.

We thank You Lord our God, ruler of
the universe, for making the fruit of
the vine.

Hallel : Praise : Halel

*We listen to some music as we pour a cup of drink for Elijah and check if he is
waiting outside the home*

הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ-יָהּ
כָּל הַנְּשָׁמָה תְּהִלָּל יָהּ הַלְלוּ-יָהּ הַלְלוּ-יָהּ

Hallelu hallelu hallelu, hallelu,
halleluyah! Kol ha-n’shamah t’hallel
yah, hallelu halleluyah!

Let us give praise – Let us all praise
God. Halleluyah!

Pour Elijah’s cup of wine.

We go and open the door and call three times:

'Eliyahu! Eliyahu! Eliyahu!'

*to welcome Elijah, protector of souls and herald of the messianic age of peace,
into our festival.*

*If there is a neighbour, friend, or stranger who answers the cry, we welcome
them with a blessing and a hot meal, because at the heart of the Pesach message
is an awareness of our own ancestors' hardship which should spill forth in our
kindness to each other and to strangers today:*

וְגֵר לֹא תִלְחָץ וְאַתֶּם יְדַעְתֶּם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ
מִצְרַיִם

You shall not oppress a stranger, for you know the feelings of the stranger,
having yourselves been strangers in the land of Egypt.

Exodus 23:9

We sing this song before closing the door:

אֵלֶיָּהוּ הַנָּבִיא, אֵלֶיָּהוּ הַתְּשֻׁבִּי, אֵלֶיָּהוּ אֵלֶיָּהוּ הַגִּלְעָדִי בְּמַהֲרָה
בְּיָמֵינוּ, יָבֵא אֵלֵינוּ, עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד

Eliyahu hanavi

Eliyahu hatishbi

Eliyahu, Eliyahu, Eliyahu hagiladi

Bimheirah b'yameinu, yavo eileinu

Im mashiach ben-David, Im mashiach
ben-David

Elijah the prophet

Elijah the returning

Elijah, Elijah, Elijah, the man of Gilad
return to us speedily, in our days

with the messiah, son of David

(cup 5 for someone if E doesn't come!)

Nirtzah : Conclusion : Nirca

Conclusion (next year in Jerusalem)

As we conclude our Seder, we think about the following year with all its ups,
downs and opportunities, and consider how we can bring sweetness to any
bitterness we encounter, how we can give and be held by community, and how
we will change and grow while retaining the promises, responsibilities and
blessings of being Jewish. And either in a literal or a symbolic sense, where
Jerusalem signifies a hope for a warm, loving and peaceful community of friends
and family, we all raise a glass and toast together:

לֶשׁ נָהָה בָּאֵה בִּי רוּשׁ לִי.
L'shana haba-ah biy'rúshalayim

NEXT YEAR IN JERUSALEM!

Thank you for sharing in this Festival with me.

music, dancing, and games may follow

end

insert lyrics in multiple languages and maybe other songs

Typeset by Sarah Morris in ten-point Palatino. Translations from the MyJewishLearning.com, Danielle and Misha Slutsky at <https://www.recustom.com/clips/4063687>, .SOURCES, and my own.

The latest version of this booklet can be found at <https://github.com/> .
Comments? Suggestion? Found a mistake? Open an issue in the repository.

Compositum April 11, 2025 hora 01:35:00