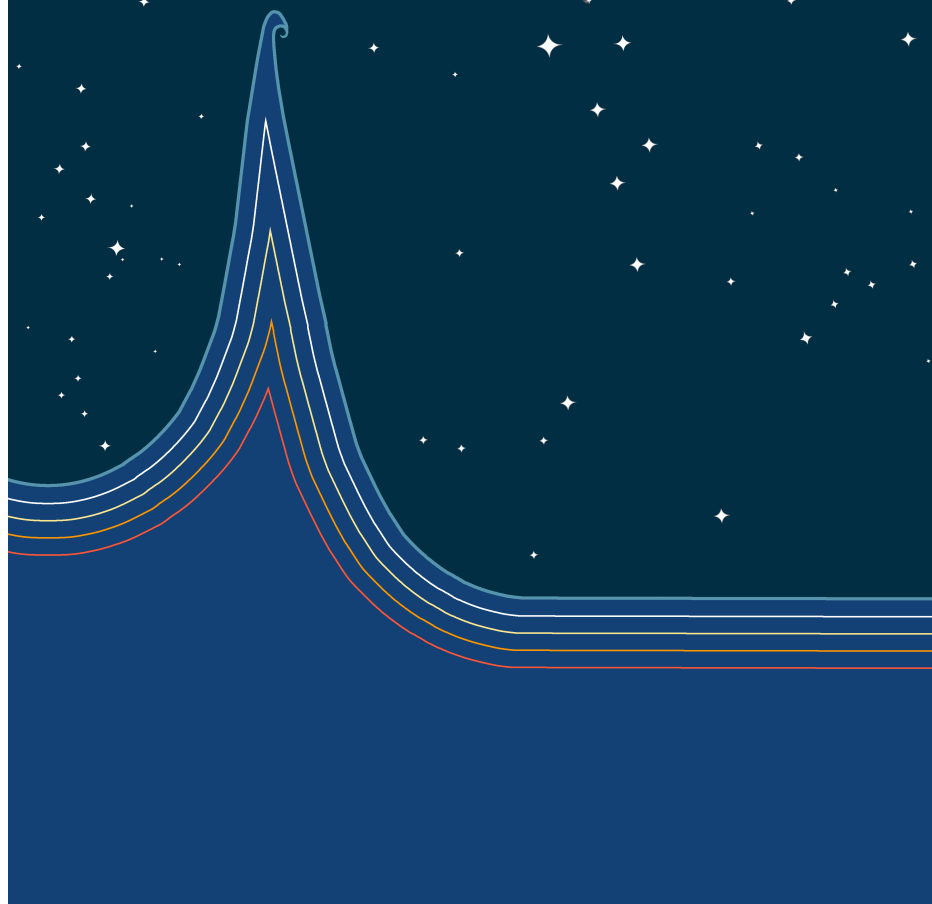


הַגִּידָה



Typeset by Sarah Morris in various fonts all in a panic at all hours of the night because she really loves Jan.

Translation Sources available on her Github: [Sherbetfr0g](#)

Suggestion? Found a mistake? Open an issue in the repository or whack her with a leek.

Introduction

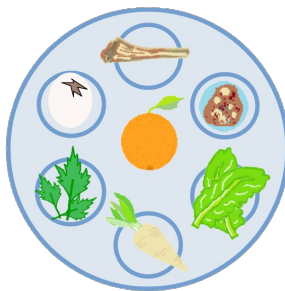
This Seder is designed to be used as a guide only - many sections are shown in multiple languages so that participants can understand, regardless of mother tongue. The suggestion is to read the black text (Czech) in the interlinear translations - Hebrew and English will be shown in blue for this reason.

Some sections have side-by-side columnar translations, and these may either be read quietly or one section may be chosen. In many instances, it will be possible to skip to the blessings in Hebrew, and ignore other text which is not in italics.

Italicised text tends to be instructional, either directions for how to participate in rituals or transliteration of the Hebrew Square Script.

Here is a graphic of a Seder Plate with all the individual parts to help you set up the table before you begin. You will also need:

- Plenty of grape juice/wine
- A cup and a big bowl of water for washing hands, and a towel to dry hands with
- A large cloth (tea towel) and a small cloth (napkin or tea towel) to wrap the matzah
- Two extra wine glasses or cups, one for Elijah and one for Miriam
- Additional items for the Seder Plate such as an Orange (LGBTQIA+) or Olives (peace in I/P)
- Spring Onions to whack each other with during the Dayyeinu
- A MEAL



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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'tzivanu 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 אֲדֹנָיִךְ אֱלֹהֵינוּ 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 אֲדֹנָיִךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הָאָדָמָה

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 chotin.

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

מָה 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.

שֶׁבֶּכַל 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 כֵּלּוּ מֶצֶה?

ha-lailah ha-zeh kulo matzah?

why only unleavened bread tonight?

a tuto noc jenom nekvašený?

2.

שֶׁבֶּכַל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת ...

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

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

Proč každé jiné noci jíme všechnu zeleninu...

הַלַּיְלָה הַזֶּה (כֵּלּוּ) מָרֹר?

ha-lailah ha-zeh maror?

why bitter herbs tonight?

ale dnešní noci pouze hořkou?

3.

שֶׁבֶּכַל הַלַּיְלוֹת 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 פְעָמִים?

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

why do we dip twice tonight?

a této noci dvakrát?

שְׁבֹכֵל הַלַּיְלוֹת 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-la'ilah ha-zeh kullanu m'subin?

why do we all lean tonight?

ale teto noci jíme vleže?

ex

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:

הַבְּטָא הַשְׁמִימָה וּסְפֹר הַכּוֹכָבִים אִם־תּוּכַל 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.

אָנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כְּשָׂדִים לָתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ
I brought you out from Ur to assign this land to you as a possession.

Genesis 15:7

יְהִי זֶרַעְךָ בְּאֶרֶץ לֹא לָהֶם וְעֲבָדוּם 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:*

וְהָיָה שְׁעַמְדָּה לְאַבוֹתֵינוּ וּלְנוּ.
V'hi she-amda l'avoteinu v'lanu.

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

now put the glass down without drinking.

It took many generations, the story of Joseph and his brothers finding a new home in a foreign land in a time of famine and personal hardship, and much serendipity, for the Israelites to find themselves in Egypt. During this time, the King became concerned enough about the population demographics that he forced our ancestors to toil on his behalf and ordered all newborn boys killed in the Israelite camp. It then took Moses, drawn out of the water by Pharaoh's daughter decades of running away -like Jonah - and an encounter with a mysterious burning bush and rod-turned-snake to do anything about it. The story of the Jewish people doesn't always make sense in the moment, and neither do our lives, but during Pesach we see a cycle turn from suffering to joy and freedom, and we find hope that this cycle will prevail in our lives and in the world

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	כְּנִים <i>Kinim</i>
Zvěř	Beasts	עֲרוֹב <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	חוֹשֶׁךְ <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...

אלו הוציאנו ממצרים...

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

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

ולא נתן לנו את ממונם...

...it would have been enough!

...*dayyeinu!*

דיינו...

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

Ilu natan lanu et mamonam...

אלו נתן לנו את ממונם...

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

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

ולא קרע לנו את הים...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

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

Ilu kara lanu et hayam...

אֱלוֹ קָרַע לָנוּ אֶת הַיָּם...

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

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

וְלֹא סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

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

Ilu sipeik tzorkeinu bamidbar arba'im shana...

אֱלוֹ סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה...

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

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

וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן...

...it would have been enough!

...dayeinu!

דַּיְינוּ...

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

Ilu he'echilanu et haman...

אֱלוֹ הֶאֱכִילָנוּ 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...

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

Ilu natan lanu et hashabbat...

אלו נתן לנו את השַבָּת...

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

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

וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה...

...it would have been enough!

...dayeinu!

דַּיֵּינוּ...

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.

In Every Generation

בְּכָל-דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם

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

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, nevypoujel pouze naše předky, ale s nimi vykoupil 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



בְּרוּךְ אַתָּה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא 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 vyprázdníme druhý pohár. Now we drink!

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:

בָּרוּךְ אַתָּה אֱ-דֹנֵי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּצִוּוֹתָנוּ
וְנִטִּילַת יָדֵינוּ

*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 přikázání 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 אֱ-דֹנֵי אֱ-לֹהֵינוּ 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
Svatý, buď pozehnán, a vykoupil je,
nestačilo jim vykynout těsto. Je přec
řčeno: „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 אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁ קָדַשׁנוּ בְּמַצוֹת יוֹ,
וְצִנֵּנוּ עַל אֲכִילַת מַצָּה

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

FIXME Pozehnáný jsi Ty, Hospodine,
Bože náš, Králi všehomíra, jenž nás
posvětil Svými příkázáními a přikázal
nám přikázání jíst maca. OR Pozehnán
jsi, Hospodine, Bože náš, králi světa, že
jsi nás posvětil svými příkazy a dal jsi
nám příkaz o požívání 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 מָרוֹר

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.

Amen

Birkat HaAretz:

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

Birkat Yerushalayim:

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:*

Cup 3



בְּרוּךְ אַתָּה אֲ-דֹנֵי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי 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 יְהוָה
כָּל הַנְּשָׁמָה תְּהִלַּת יְהוָה הַלְלוּ יְהוָה

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

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

Cup 4



Pour an extra cup this time for Elijah, and do not drink yet

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

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 יִדְעֶתֶם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ
מִצְרָיִם

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:

אֱלֹהֵינוּ הַנִּבְיָא, אֱלֹהֵינוּ הַתְּשֻׁבִי, אֱלֹהֵינוּ אֱלֹהֵינוּ הַגִּלְעָדִי בְּמַהֲרָה
בְּיָמֵינוּ, יָבֹא אֵלֵינוּ, עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ 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!)

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.

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:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם
L'shana haba-ah biy'rushalayim
příští rok v Jeruzalémě
NEXT YEAR IN JERUSALEM!

Now We Drink!

Thank you for sharing in this Festival with me.

music, dancing, and games may follow