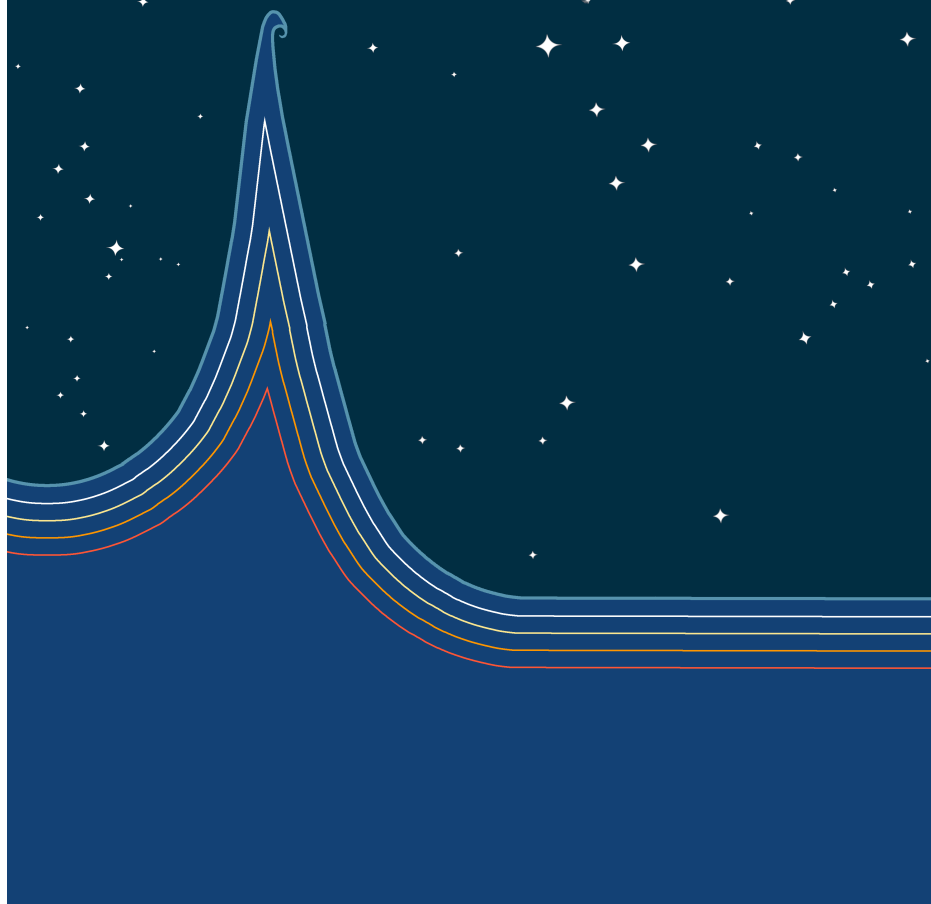


Blurb

Haggadah



Introduction

Why do we do the seder?



Contents

1.	Hebrew Neirot	czech	Candle-lighting
2.	Hebrew Kaddeish	czech	Kiddush cup 1
3.	Hebrew Urchatz	czech	Handwashing (no blessing)
4.	Hebrew Karpas	czech	Green herbs (dip parsley in saltwater)
5.	Hebrew Yachatz Lachma	czech	Breaking the Bread of Affliction
6.	Hebrew Maggid	czech	beginning/intro and invitation to the seder
7.	Hebrew Arba'ah	czech	4 questions/4 children
8.	Hebrew Haggadah	czech	Story, 10 plagues, cup 2, dayyeinu, r.gamliel's 3 things
9.	Hebrew Rachtzah	czech	handwashing (blessed)
10.	Hebrew Pesach	czech	Passover Sacrifice?
11.	Hebrew Matzah	czech	bread blessing and eat
12.	Hebrew Maror	czech	horseradish/Bitter herbs
13.	Hebrew Koreich	czech	Hillel Sandwich
14.	Hebrew Shulchan Oreich	czech	Meal
15.	Hebrew Tzafun	czech	Afikomen hunt
16.	Hebrew Bareich	czech	Grace after meals
17.	Hebrew Hallel	czech	Praise, door for elijah, cup of elijah and miriam's cup
18.	Hebrew Nirtzah	czech	Conclusion (next year in jerusalem)

Contents

1. Hebrew Neirot	czech	Candle-lighting
2. Hebrew Kaddeish	czech	Kiddush cup 1
3. Hebrew Urchatz	czech	Handwashing (no blessing)
4. Hebrew Karpas	czech	Green herbs (dip parsley in saltwater)
5. Hebrew Yachatz/Lachma	czech	Breaking the Bread of Affliction
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12. Hebrew Maror	czech	horseradish/Bitter herbs
13. Hebrew Koreich	czech	Hillel Sandwich
14. Hebrew Shulchan Oreich	czech	time to read the whole shulchan aruch Meal
15. Hebrew Tzafun	czech	Afikomen hunt
		Grace after meals

- 16. Hebrew
Bareich
- 17. Hebrew
Hallel
- 18. Hebrew
Nirtzah

Praise, door for eli-
jah, cup of elijah and
miriam’s cup

Conclusion (next year in
jerusalem)

Neirot : Candle-lighting

We normally begin after Havdalah by lighting the festival candles, but today we will come back to this once the sun has set fully, so we can sleep on time.

ברוך אתה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

Baruch atah Adonai eloheinu melech ha-olam asher kidd'shanu b'mitzvotav v'tzivvanu l'hadlik ner shel (shabbat v'shel) yom tov.

Požehnaný jsi Ty, Hospodine, Bože náš, Králi všehomíra, jenž nás posvětil Svými příkázáními a přikázal nám zapálit světlo (šabatové a) 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 Shabbat and festivals.

ברוך אתה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ 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.

Kaddeish : Cup of Sanctification



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 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.

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

בְּרוּךְ אַתָּה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁהַחֲיֵינוּ וְקִיַּמְנוּ 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!

Urchatz : Handwashing

We wash our hands without a blessing

Karpas : Green Spring Herbs



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

בְּרוּךְ אַתָּה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא 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

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.
---	---

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

What 4 ways is this night different than all other nights?

How different this night is from all other nights!

1. On all other nights we eat either leavened or unleavened bread...why only unleavened bread tonight?
2. On all other nights we eat different types of herbs and vegetables...why bitter herbs tonight?
3. On all other nights we do not even dip once...why do we dip twice tonight?
4. On all other nights we eat either sitting or leaning...why do we all lean tonight?

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

1. She-b'chol ha-leilot anu ochlin chameitz u-matzah, ha-lailah ha-zeh kulo matzah?

2. She-b'chol ha-leilot anu ochlin sh'ar y'rakot, ha-lailah ha-zeh maror?
3. She-b'chol ha-leilot ein anu matbilin aflu pa'am achat, ha-lailah ha-zeh sh'teif'amim?
4. She-b'chol ha-leilot anu ochlin bein yoshvin u-vein m'subin, ha-lailah ha-zeh kullanu m'subin?

I. First item, first list.

1. First item, second list.
2. First item, third list.

II. Second item, first list.

3. Third item, second list.
4. Fourth item, second list.
5. Fifth item, second list.

III. Third item, first list.

6. Sixth item, second list.
7. Seventh item, second list.
8. Eighth item, second list.

The Talmud describes four types of children at the Pesach table, and how to respond to them

1. The wise child, who asks: What are the testimonies and laws which God commanded you?
and should be taught the rules of the holiday.
2. The wicked child, who removes himself from the question and asks: What does this service mean to you individually?
and should be taught about community and put in his place
3. The simple child who asks, What is this about?
and should be told of G-d's mighty deliverance plainly
4. The child who doesn't know how to ask a question
who should be aided and told the story

Maggid : The Story

Pour the second glass. Do not drink it yet.

Insert Passage or poem for story. When speaking of gds promise to abraham
raise the cup and say the promiset toast, 10 plagues, cup 2, dayyeinu, r.gamliel's 3
things

Raise the glass and read together:

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

This promise has sustained our ancestors and us.

now put the glass down without drinking

image of plagues We name the plagues and spill a drop of drink on each one, like
a tear for the suffering they caused in the world.

דָּם | Dam | Blood

צְפַרְדֵּי | Tz'fardeiya | Frogs

כְּנִים | Kinim | Lice

עֲרֹב | A'rov | Beasts

דֶּבֶר | Dever | Cattle disease

שָׁחִין | Sh'chin | Boils

בָּרָד | Barad | Hail

אַרְבֶּה | Ar'beh | Locusts

חֹשֶׁךְ | Choshech | Darkness

מַכַּת בְּכוֹרוֹת | Makkat b'chorot | Death of the Firstborn

*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*

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...

אֱלֹהֵי הוֹצִיאָנוּ מֵמִצְרַיִם...

...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...

אֱלֹהֵי עָשָׂה בָּהֶם שְׁפָטִים

...and not against their idols...

...v'lo asah beloheihem...

וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם

...it would have been enough!

...dayeinu!

דִּינוּ...

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!

דִּינוּ...

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!

דִּינוּ...

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!

דִּינוּ...

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!

דַּיְנוּ...

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

Ilu he'echilanu et haman...

אֱלֹהֵי הָאֱכִילָנוּ 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!

דַּיְנוּ...

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!

דַּיְנוּ...

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!

דַּיְנוּ...

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...

Danielle and Misha Slutsky, <https://www.recustom.com/clips/4063687>. Rabbi

Gamliel instructs us to take note of the following. Do you know what they symbolise? Shank Bone : the temple sacrifice of a spotless lamb each year to commemorate the lamb whose blood was painted on the doorways of the israelites in Egypt, so that Gd would know not to slay any firstborn within that home Matzah : 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.

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim. In every generation, everyone must to see themselves as though they personally left Egypt.

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.

בָּרוּךְ אַתָּה אֲדֹנָיִךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגֶּפֶן

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen. We thank You
Lord our God, ruler of the universe, for making the fruit of the vine.

Rachtzah : Handwashing (Blessed)

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

Pesach

Passover Sacrifice? the lamb bone which isn't a lamb bone

Matzah : Unleavened Bread

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, Blessed are you, Lord our God, ruler of
Bože náš, Králi všehomíra, původce the universe who brings forth bread
chleba ze země/kdo nese....který neseš... from the earth.
chléb ze země/přináší chléb ze země?

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

בָּרוּךְ אַתָּה אֲדֹנָיִךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁ רָק דָּשָׁן נִבְמָצוּת יוֹ,
וְצִוָּנוּ עַל אֲכִילַת מַצָּה

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

jenž nás posvětil Svými přikázáními a
přikázal nám přikázání jíst matzah.

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

Maror

:

Bitter

Herbs

horseradish

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.

namáčíme náš křen do charosetu

בָּרוּךְ אַתָּה אֱ-דֹנָי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁ קָדַשׁנוּ בְּמִצְוֹתָיו,
צִוֵּנוּ לֵאמֹר לֶאֱכֹל לֶחֶם מָרֹר.

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

jenž nás posvětil Svými přikázáními 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

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, and
anything else you'd like to include. Think about the significance of each part as
you construct and eat them

Shulchan Oreich : The Set Table

Let's Eat!

Tzafun : Afikomen!

The oldest participant must now embark upon the Afikomen hunt

music should be played here

Bareich : Grace after the meal

Fill your third glass

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.

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone. **Amen**

BirkatHaAretz: We thank God for being compassionate and nourishing us with food and Torah. As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance, and for the words of Torah which are sweet like honey on the tongue and a lamp to light our feet (ps: 119) **Amen**

Just as God sustained the Jewish people in the desert, so too God sustains us now and in the future. **Amen**

BirkatYerushalayim: We ask God for His mercy and continued support **Amen**

BirkatHaTovVHameitiv: We remember the blessings God bestows upon us.

Amen

Harahaman (*May the compassionate one*)

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

Renew our spiritual center in our time. We praise God, who centers us. May the source of peace grant peace to us, to the Jewish people, and to the entire world.

Amen

Bendigamos

Spanish and Portugese Jews sing a Ladino song entitled "Bendigamos," or "We will bless," (let's try to find it on spotify)

בָּרוּךְ אַתָּה אֲדֹנָיִךְ אֱלֹהֵינוּ 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.

Hallel

:

Praise

Psalms, door for Elijah, cup of Elijah and Miriam's cup

הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ הַלְלוּ
הַלְלוּ יְהוָה הַלְלוּ יְהוָה הַלְלוּ יְהוָה
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּ 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!

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:*

Exodus 23:9 You shall

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

We sing this song before closing the door:

r. , , ,

Eliyahu hanavi Eliyahu hatishbi Eliyahu, Eliyahu, Eliyahu hagiladi
Bimheirah b'yameinu, yavo eileinu Im mashiach ben-David, Im mashiach
ben-David Elijah the prophet, the returning, the man of Gilad: return to us
speedily, in our days with the messiah, sonof David include a blessing here for
water and also for women

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:

L'shana haba-ah biy'rushalayim 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 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 8, 2025 hora 21:30:00