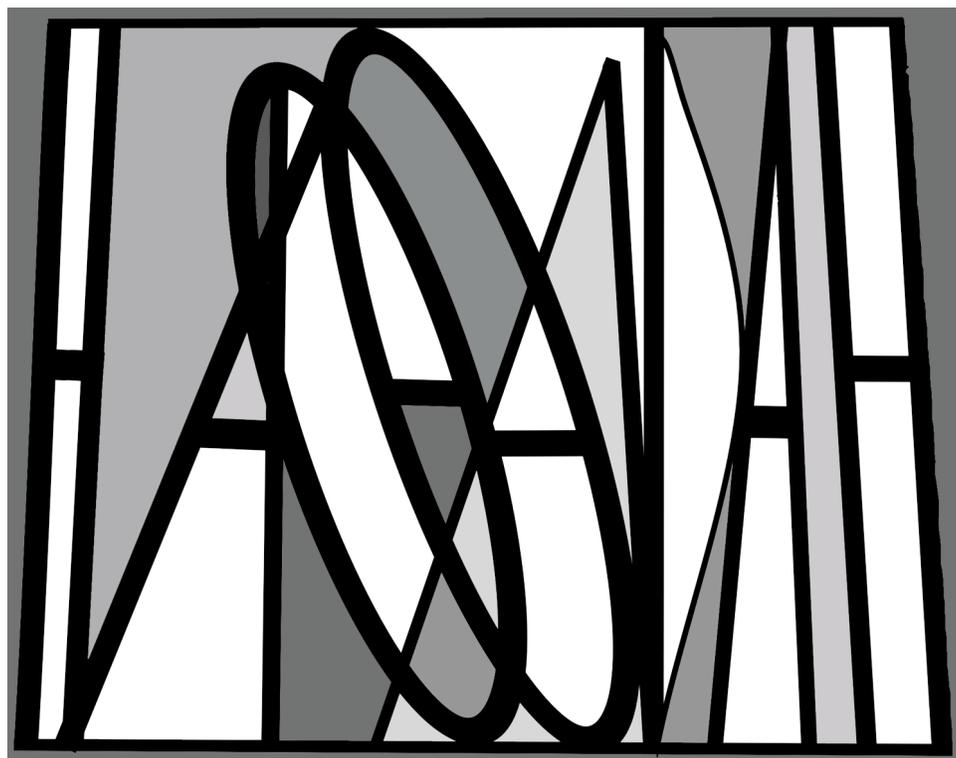


THE VELVETEEN RABBI'S

הגדה של פסח



HAGGADAH FOR PESACH

ASSEMBLED BY RACHEL BARENBLAT;
WRITTEN, AT LEAST IN PART, BY YOU

FOR IT IS WRITTEN:
WHOEVER ENLARGES ON THE TELLING OF THE EXODUS
IS PRAISEWORTHY

(VERSION 6.0)

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 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 sweet and meaningful, and may it enrich and expand your sense of yourself, your relationship with your community, and your connection with your Source!

Rachel Barenblat

*Cover art graciously donated by Natalie d'Arbeloff.
(Find all contributing artists' URLs listed with the endnotes in the back.)*

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 resembles what those four Hebrew letters might sound like if they were aspirated. Yah sounds like an exhalation, which is appropriate since one of our oldest names for God is *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 םן 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 greennew 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 לסדר / *l'sader*, to arrange, and there's a set order to the proceedings:

קִדְּשׁ. וּרְחַץ. כְּרַפֵּס. יַחַץ. מַגִּיד. רְחֹצָה. מוֹצֵיא מַצָּה.
מְרוֹר. כּוֹרֵךְ. שְׁלַחַן עוֹרֵךְ. צְפוּן. בְּרֵךְ. הִלֵּל. נִרְצָה.

<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.

(—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 tells 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

שִׁדּוּשׁ KADESH: 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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתַיִךְ וְצִוֵּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*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]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:
Baruch atah, Adonai, eloheinu melech ha'olam, shehecheyanu v'kiy'manu v'higiyanu 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.

הַנְּנִי מוֹכֵן וּמְזוּמָן לְקַיֵּם מִצְוַת כּוֹס רִישׁוֹנָה מְאַרְבַּע כּוֹסוֹת לְשֵׁם
יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתָּיהּ.

*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 of 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: וְהוֹצֵאתִי /V'hotzaiti —"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.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וְתָתֵן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (לשבת שְׁבֻתוֹת לְמְנוּחָה וּמוֹעֲדִים
לְשִׁמְחָה, חַגִּים וְזִמְנִים לְשִׁשּׁוֹן אֶת-יּוֹם (לשבת הַשְּׁבֻת הַזֶּה וְאֶת-יּוֹם) חַג הַמִּצְוֹת
הַזֶּה. זְמַן חֲרוּתֵנוּ, (לשבת בְּאַהֲבָה,) מִקְרָא קֹדֶשׁ, יִזְכָּר לִיצִיאַת מִצְרָיִם. כִּי בְּנוּ
בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (לשבת וְשֻׁבָת) וּמוֹעֲדֵי קִדְּשָׁתְךָ (לשבת בְּאַהֲבָה
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׁשּׁוֹן הַנְּחַלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ, מִקְדָּשׁ (לשבת הַשְּׁבֻת וְיִשְׁרָאֵל
וְהַזְּמַנִּים):

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:]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל וְבֵין אֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת
יוֹם טוֹב הַבְּדִלָּת. וְאַתָּה-יוֹם הַשְּׁבִיעִי מְשֻׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלָּת וְקֹדֶשֶׁת
אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

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 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 separates between holy time and holy time.



[Woodcut by Yaron Livay]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

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.]

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

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)

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

וּרְחַצְתָּ URCHATZ: WASHING THE HANDS

The symbolic washing of the hands that we now perform 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

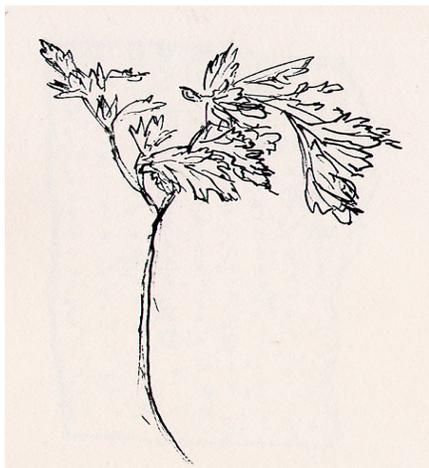
In Hebrew, *urchatz* means "washing" or "cleansing." In Aramaic, sister language to Hebrew, *urchatz* means "trusting." As we wash each others' hands, let us rejoice in this act of trust, and reflect on the sources of hope and trust we want to bring into the world for ourselves and each other.

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
as in sign-language applause.*

כֶּרֶפֶס 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 אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
בוֹרֵא פְּרִי הָאֲדָמָה:

*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 לַחֲמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא
בְּאַרְעָא דְּמִצְרַיִם. *Ha lakhma anya, di akhalu avhatana,
b'ara d'mitzrayim.*

כָּל דְּכַפִּין יֵיתִי וַיִּכּוֹל,
כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח. *Kol dikhfin yei-tei v'yeikhol,
kol ditzrikh yeitei v'yipsach.*

הַשְׁתָּא הַכָּא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. *Hashata hakha,
l'shanah haba'ah b'arah d'yisrael.*

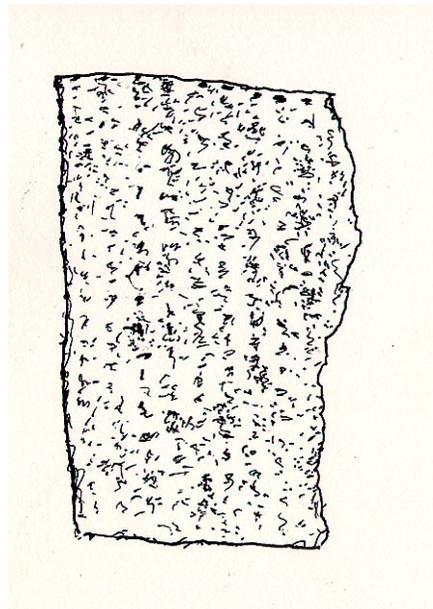
הַשְׁתָּא עַבְדֵּי,
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין. *Hashata avdei,
l'shanah haba'ah b'nei khorin.*

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]

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.

מגיד 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

Voice

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol- ha-lei-
 lot, mi-kol- ha-lei-lot, She-b' chol ha-lei-lot
 a-nu och-lin cha-meitz- oo-ma-tzah, cha-meitz- oo-ma-
 tzah, ha-lai-lah ha-zeh, ha-lai-lah ha-zeh ku-lo- ma-
 tzah- ha-lai-la ha-zeh, ha-lai-la ha-zeh ku-
 lo- ma- tzah.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מְכֹל הַלַּיְלוֹת?
שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כְּלוּ מֶצֶה:
שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוּר:
שֶׁבְּכֹל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּסֵלו פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:
שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבֵין. הַלַּיְלָה הַזֶּה כְּלָנוּ מְסֻבֵין:

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 matbeeleen afeelu pa'am akhat, halaila hazeh sh'tay f'ameem.

Shebakhol halaylot anu okh'leen beyn yoshveen u'vayn 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 לַפְּרָעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה,
וְאָלוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ וּבְנֵינוּ וּבְנֵי
בְנֵינוּ, מְשַׁעֲבָדִים הָיִינוּ לַפְּרָעָה בְּמִצְרַיִם. וְאֶפִּילוּ כָּלנוּ חֲכָמִים, כָּלנוּ גְבוּנִים, כָּלנוּ
זְקֵנִים, כָּלנוּ יוֹדְעִים אֶת-הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה
לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרֵי זֶה מְשַׁבַּח:

*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'vnei vaneinu, m'shuabadim hayyinu l'Pharaoh b'Mitzrayim. V'afilu kulanu
chachamim, kulanu k'vonim, 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

Voice

A- va dim ha yi nu ha yi nu. A ta b' nei cho rin b' nei cho rin.

A va dim ha yi nu, a - ta, a ta, b' nei cho rin. A - va dim ha yi nu, a ta a ta b' nei cho rin b' nei cho rin.

ha yi nu, a ta a ta b' nei cho rin b' nei cho rin.

"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

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...

כַּנְגֵד אַרְבַּעַה בְּנִים דְּבָרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדֵעַ לְשֹׂאֵל:

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

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים וְהַמְשָׁפְטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אֶתָּה אָמַר-לוֹ כְּהַלְכוֹת הַפֶּסַח: אֵין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמֹן:

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 הוּא אוֹמֵר? מָה הָעֵבֶדָה הַזֹּאת לָכֶם? לָכֶם וְלֹא לוֹ. וְלִפִּי שְׂהוּצִיא אֶת-עַצְמוֹ מִן הַכֶּלֶל, כְּפֹר בְּעֶקֶר. וְאֵף אֶתָּה הִקְהֵה אֶת-שְׁנֵי, וְאָמַר-לוֹ: בְּעִבּוֹר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם, לִי וְלֹא-לוֹ. אֱלוֹ הָיָה שָׂם, לֹא הָיָה נִגְאָל:

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.

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתְּ אֵלָיו: בְּחֹזֶק יָד הוּצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

The Simple One asks, "What is this?"

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

וְשֹׂאִינוּ יוֹדֵעַ לְשֹׂאֵל, אֶתְּ פֶתַח לוֹ. שְׂנֵאָמַר: וְהַגְדַּתְּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:

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

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

THE BALLAD OF THE FOUR SONS

(sung to the tune of "Clementine")

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:

מַעֲשֵׂה בְּרַבֵּי אֱלִיעֶזֶר, וְרַבֵּי יְהוֹשֻׁעַ, וְרַבֵּי אֶלְעָזָר בֶּן-עֲזַרְיָה, וְרַבֵּי
עֲקִיבָא, וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי-בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת
מִצְרַיִם, כָּל-אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ,
הַגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית:

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 132 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.

Indeed: in the megillah of Esther (which we read one month ago at Purim) our liberation is entirely in human hands, and God is mysteriously hidden; in the traditional haggadah, the liberation is entirely credited to God, and human agency (in the person of Moses) is barely mentioned. We’re called to balance these two ends of the spectrum.

In this haggadah, however, Moses *does* appear. We choose to ensure that the midwives Shifrah and Puah are remembered and honored in our haggadah, 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. As rulers came and went, a new Pharaoh ascended to the throne. He felt threatened by Otherness, 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]

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.

דָּם.	<i>Dam</i>	Blood
צַפְרֵדֵּעַ.	<i>Tzfarde'ah</i>	Frogs
כְּנִים.	<i>Kinim</i>	Lice
עֲרוֹב.	<i>Arov</i>	Insect swarms
דָּבָר.	<i>Dever</i>	Cattle plague
שַׁחִין.	<i>Sh'chin</i>	Boils
בָּרָד.	<i>Barad</i>	Hail
אַרְבֶּה.	<i>Arbeh</i>	Locusts
חֹשֶׁךְ.	<i>Choshech</i>	Darkness
מַכַּת בְּכוֹרוֹת:	<i>Makat B'chorot</i>	Death of the First-Born

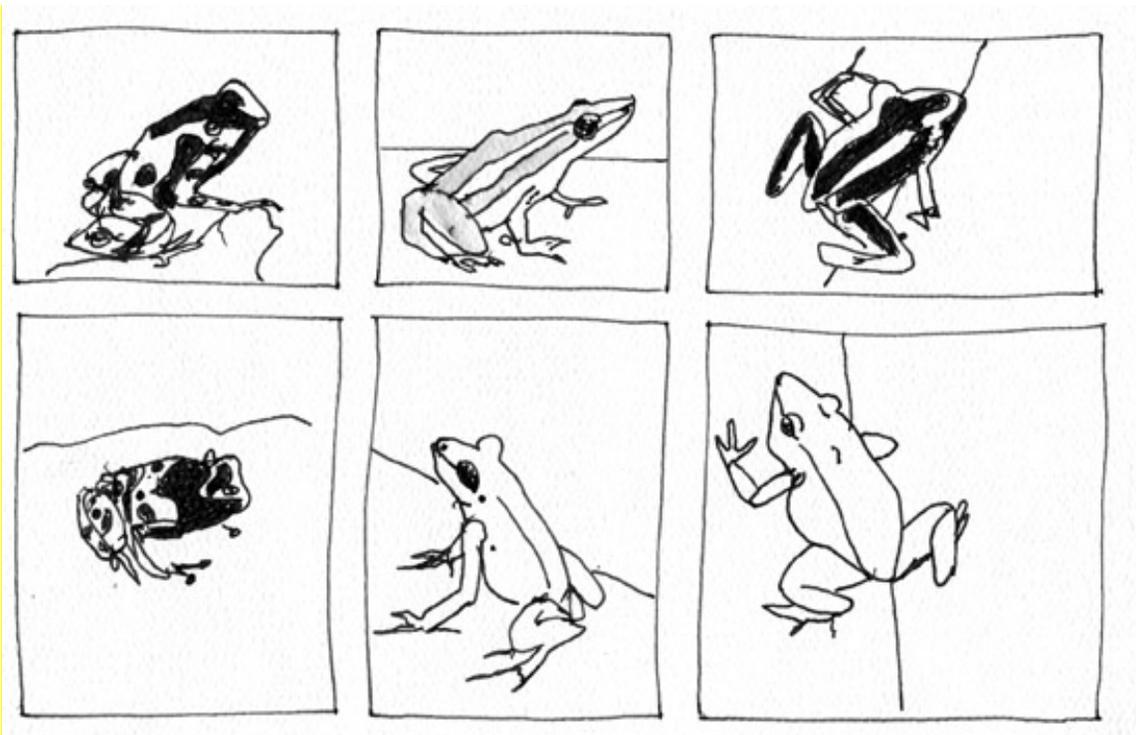
These plagues are in the past, but today's world holds plagues as well. Let us spill drops of wine as we recite: these ten new plagues.

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...¹⁰

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.¹¹

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]

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.¹²

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!*¹³


 DAYEINU
 



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 shfatim, Dayenu!*

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם,
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דַּיָּנוּ:

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

אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים,
וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיָּנוּ:

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

אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם,
וְלֹא הָרַג אֶת-בְּכוֹרֵיהֶם, דַּיָּנוּ:

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

אֱלוֹ הָרַג אֶת-בְּכוֹרֵיהֶם,
וְלֹא נָתַן לָנוּ אֶת-מָמוֹנָם, דַּיָּנוּ:

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

אֱלוֹ נָתַן לָנוּ אֶת-מָמוֹנָם,
וְלֹא קָרַע לָנוּ אֶת-הַיָּם, דַּיָּנוּ:

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

אֱלוֹ קָרַע לָנוּ אֶת-הַיָּם,
וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, דַּיָּנוּ:

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

אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ, דַּיָּנוּ:

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

אֱלוֹ שָׁקַע צָרֵינוּ בְּתוֹכוֹ, וְלֹא סִפַּק צָרְכָּנוּ
בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיָּנוּ:

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

אֱלוֹ סִפַּק צָרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
וְלֹא הֶאֱכִילָנוּ אֶת-הַמֶּן, דַּיָּנוּ:

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

אֱלוֹ הֶאֱכִילָנוּ אֶת-הַמֶּן,
וְלֹא נָתַן לָנוּ אֶת-הַשַּׁבָּת, דַּיָּנוּ:

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

אֱלוֹ נָתַן לָנוּ אֶת-הַשַּׁבָּת,
וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי, דַּיָּנוּ:

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

אֱלוֹ קָרְבָנוּ לְפָנֵי הַר סִינַי,
וְלֹא נָתַן לָנוּ אֶת-הַתּוֹרָה, דַּיָּנוּ:

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

אֱלוֹ נָתַן לָנוּ אֶת-הַתּוֹרָה,
וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיָּנוּ:

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

אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
וְלֹא בָּנָה לָנוּ אֶת-בֵּית הַבְּחִירָה, דַּיָּנוּ:

SECOND CUP OF WINE

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוַת כּוֹס שְׁנִיָּה מֵאַרְבַּע כּוֹסוֹת לְשֵׁם יְחִוּד
קוֹדֶשָׁא בְּרִיךְ הוּא וְשְׁכִינְתֵיהּ.

*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 את, שְׁכִינָה, רוּחַ הָעוֹלָם, בּוֹרְאֵת פְּרֵי הַגָּפֶן.

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

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

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

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יָדָיו
חוּבְתוֹ, וְאֵלוֹ הֵן:

פֶּסַח מְצָה וּמָרוֹר:

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.** 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. ¹⁴

** *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 women 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.

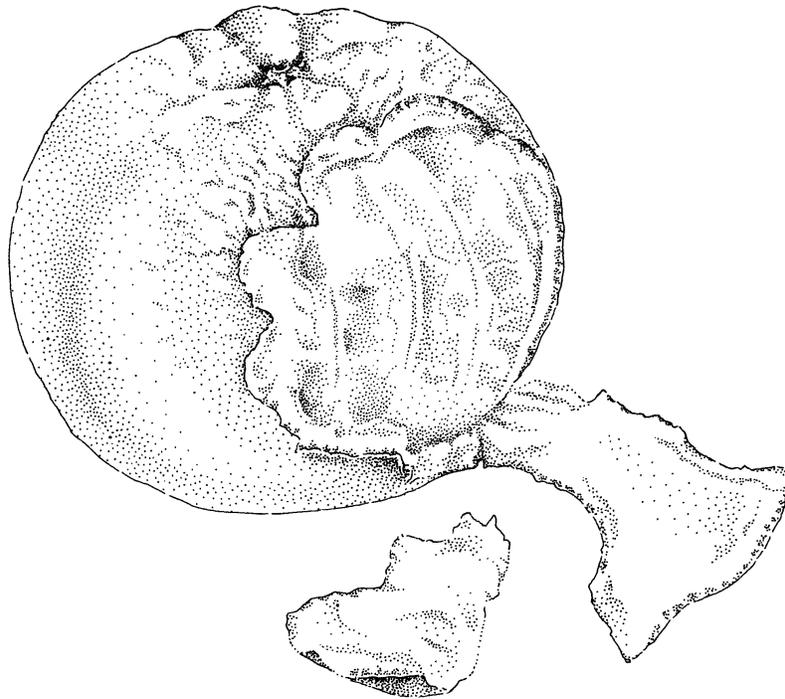
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In the early 1980s, Susannah Heschel attended a feminist seder where bread was placed on the seder plate, a reaction to a rebbetzin who had claimed lesbians had no more place in Judaism than bread crusts have at a seder.

“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.”¹⁵ To speak of slavery and long for liberation, she says, “demands that we acknowledge our own complicity in enslaving others.”¹⁶

§

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. As Jews we constantly re-create ourselves; our symbol is a fruit that carries within the seeds of its own rebirth.



[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...

בְּכָל-דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא
מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעָבוּר זֶה עָשָׂה
יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת-אֲבוֹתַיִנוּ בְּלֶבֶד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ
הוּא, אֱלֹהֵי אֲבוֹתֵנוּ גָּאֵל עַמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם,
לְמַעַן הָבִיא אֶתְנוּ, לְתֵת לָנוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

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?

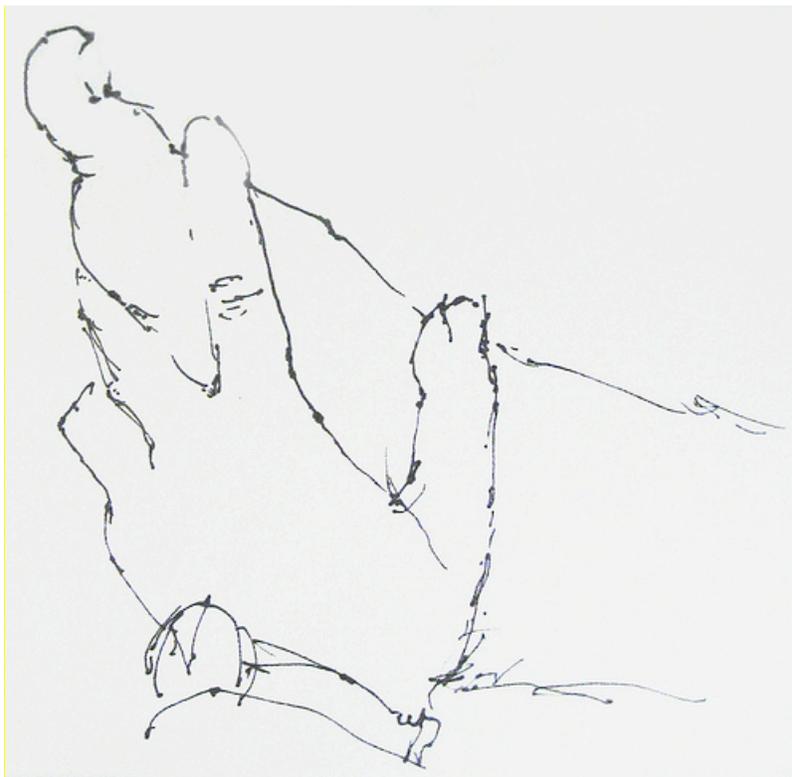
רְחִיצָה RACHTZA: WASH THE HANDS

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.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ, וְצִוֵּנוּ עַל נְטִילַת יָדַיִם:

Baruch atah, Adonai, eloheinu melech ha-olam, asher kidshanu 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.

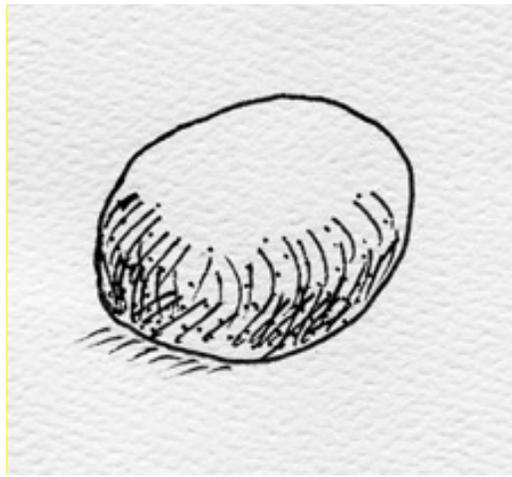
Soon it will preen its green
feathers, soon it will grow
fat and strong, its wings
blue and binding.

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.¹⁷

(—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]

מוֹצִיא / 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.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו 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....

This is the year that cockroaches
become extinct, that no doctor
finds a roach embedded
in the ear of an infant....
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.¹⁸

(—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.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:
Baruch atah, Adonai, eloheinu melech ha'olam, asher kidshanu 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!

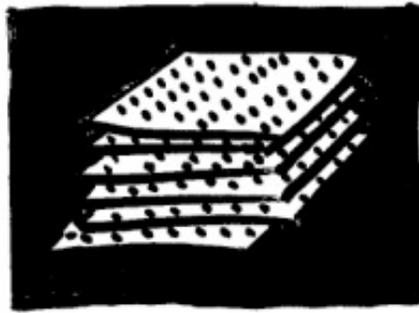
[Woodcut by Yaron Livay]



פּוֹרֵךְ 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]

פּוֹרֵךְ שְׁלַחַן עֹרֵךְ SHULCHAN ORECH: THE FESTIVE MEAL

צפון 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.¹⁹

בָּרַךְ 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...²⁰

(—W.S. Merwin)

ברוך רַחֲמָנָה מַלְקָה דְּעַלְמֵע מְרִי דְהַי פְּתָא.

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

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

*"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.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כְּלוּ בְטוּבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לְחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֲסָדוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא
חָסַר לָנוּ, וְאֵל יַחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן
וּמְפַרְגֵּס לְכָל וּמְטִיב לְכָל, וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הַזֵּן
אֶת הַכֹּל:

*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. Uv'tuvo 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.²¹

(—Wendell Berry)

Pote'ach et yadecha / פוֹתַח אֶת יָדְךָ

פוֹתַח אֶת יָדְךָ, וּמְשַׁבֵּיעַ לְכֹל חַי רָצוֹן:

Pote'ach et yadecha, u'masbi'a l'chol chai ratzon (x2)

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.**

צור משלו אכלנו
ברכו אמיני
סבנו והתרנו
כדבר יי

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.²²

(—Alla Renee Bozarth)

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

V'achalta, v'savata, u'verachta / ואכלת ושבעת ווברכת

chorus: וְאָכַלְתָּ וְשָׂבַעְתָּ וּבְרַכְתָּ (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: PRAISE 

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.

from PSALM 113

O servants of God, give praise; praise the name of God.
Let the name of God be blessed now and forever.
From east to west, the name of God is praised...
God raises the poor from the dust,
Lifts up the needy from the refuse heap
To set them with the great,
With the great ones among God's people.

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

(—Hafiz²³)

PSALM 114

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֵז: הִיִּתָּה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל
מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבַעוֹת
כְּבָנִי-צֶאֱן: מַה-לָּךְ הַיָּם כִּי תִנוּס. הַיַּרְדֵּן תָּסַב לְאַחֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים.
גְּבַעוֹת כְּבָנִי-צֶאֱן: מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר
אֶגֶם-מַיִם. חֲלַמִּישׁ לְמַעֲיֵנוּ-מַיִם.

*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'achor: heharim rakdo k'eilim. G'vaot
kivnei-tzon: mah-lecha hayam ki tanus, ha-Yarden tisov l'achor: 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.²⁴

(—Denise Levertov)

from PSALM 115

God is mindful of us.
God will bless us.
God will bless the house of Israel,
God will bless the house of Aaron;
God will bless those who live in holy awe,
Small and great alike...
May you be blessed by God,
Maker of heaven and earth!

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.²⁵

(—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

הִלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְּחוּהוּ כָּל הָאֲמִים. כִּי גִבֹר עָלֵינוּ חַסְדּוֹ, וְאֵמֶת יְיָ לְעוֹלָם
הִלְלוּיָהּ:

*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 that²⁶

(—as rendered by Zen abbot Norman Fischer)

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)²⁷

From PSALM 118

מִן הַמִּצָּר קָרָאתִי יְהוָה, עָנְנִי בְּמִרְחֹב יְהוָה.

Min ha-meitzar karati Yah, anani vamerchav yah.

From the straits I called to You; You answered me with great expansiveness.

יְיָ לִי לֹא אֵירָא, מַה יַּעֲשֶׂה לִי אָדָם.

Adonai li lo eera, mah ya'aseh li adam.

Adonai is mine; I have no fear of what humanity may do.

עֲזִי וְזִמְרַת יְהוָה, 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.

פָּתְחוּ לִי שַׁעְרֵי צְדָק, אֲבֹא בָם אֹדֶה יְהוָה.

Pitchu li shaarei tzedek, avo vam odeh Yah.

Open for me the gates of righteousness, that I may enter and offer praise.

זֶה הַשַּׁעַר לַיְיָ, צְדִיקִים יָבֹאוּ בוֹ.

Zeh ha-sha'ar l' Adonai, tzadikim yavo-u vo.

This is the gate of Adonai; righteous people enter through it!

אֲבֵן מַאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.

Even ma'asu ha-bonim, haita l'rosh pinah.

The stone the builders have rejected has become the cornerstone.

מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ.

Me'et Adonai haita zot, hi niflat b'aneinu.

This is Adonai's doing; it is marvelous in our eyes.

זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בוֹ.

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 Ostriker²⁸)

From PSALM 136

הודו לַיְי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

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...²⁹

(—Ernesto Cardinal)

נְשִׁמַת כָּל חַי, תְּבָרַךְ אֶת שִׁמְךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל בָּשָׂר, תִּפְאֵר וּתְרוֹמִים זְכָרְךָ
 מִלְּכֵנוּ תָמִיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אֲתָה 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.*

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.

*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

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוֹת כּוֹס שְׁלִישִׁית מֵאַרְבַּע כּוֹסוֹת לְשֵׁם
יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתָּיהּ.

*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!

The third cup of wine represents God's third declaration of redemption: וּגְאֹלְתִי /
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.

נְבָרְךְ אֵת עֵין הַחַיִּים, מְצַמִּיחַת פְּרֵי הַגָּפֶן.
N'varekh et ayn ha-chayyim, matzmichat pri hagafen.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

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.

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.³⁰

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.³¹

We rise to sing "Eliahu Hanavi."

ELIYAHU HANAVI

Fm (Em) *C7(B7)* *Fm(Em)*
 E - li - ya - hu ha - na - vi E - li - ya - hu
C7(B7) *Ab(G)* *Bbm(Am)*
 ha - tish - bi Ey - li - ya - hu Ey - li - ya - hu
Fm(Em) *Bbm(Am)* *C7(B7)* *Fm(Em)* *Fine* *C7(B7)*
 E - li - ya - hu ha - gil - a - di bim - hey - ra v' -
Fm(Em) *C7(B7)* *Fm(Em)* *C7(B7)*
 ya - mey - nu ya - vo ey - ley - nu im Ma - shi - ah
Fm(Em) *C7(B7)* *Fm(Em)* *D.C. al Fine*
 ben Da - vid im Ma - shi - ah ben Da - vid

(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'vi'einu
El mei ha-y'shuah; el mei ha-y'shuah!

מרים הנביעה עז בזמרה בידה
 מרים טרקד עתנו לתקן את העולם.
 במהרה וימנו היא תביאנו
 אל מי הישואה, אל מי הישואה!

(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!)³²

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?"³³

—Harvey Cox

COUNTING THE OMER

ספירת העמר

(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.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ אֶל סְפִירַת הָעֹמֶר.

Baruch atah, Yahh, eloheinu ruach ha’olam, asher kidshanu 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 לְעֹמֶר!

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

הִנְנִי מוֹכֵן וּמְזוּמָן לְקַיֵּם מִצְוַת כּוֹס אַרְבַּע מֵאַרְבַּע כּוֹסוֹת לְשֵׁם יְחִוּד
קוֹדֶשׁא בְּרִיךְ הוּא וְשְׂכִינְתֶיהָ.

Hin'hi muchan u-m'zuman l'kayem mitzvot 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: ולקחתי / *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:

בְּהִתְעַסֵּף לְהַדוֹר הַיּוֹם, מְתִיקוֹת פְּרֵי הַגֶּפֶן מִבְּרַחַת.

B'hit-a-seif la-hi-dor 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, בּוֹרֵא פְּרֵי הַגֶּפֶן:

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.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נִאֲהָ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָהּ, הַלֵּל וְזִמְרָה, עֹז וּמְמִשְׁלָה, נִצָּח, גְּדֻלָּה
וְגִבוּרָה, תְּהִלָּה וְתִפְאַרֶת, קְדוּשָׁה וּמְלָכוּת. בְּרַכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ
אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

Yishtabach shimcha la-ad malkeinu, ha-el ha-melech ha-gadol v'ha-kadosh bashamayim u-va-aretz. 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.³⁴

(—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.³⁵

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. To us, the Zionism of that celebration may seem willfully blind to Palestinian suffering. As a result, some now drink a fifth cup in 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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

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.³⁶

(—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.

(—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 Berger³⁷)

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 Walzer³⁸)

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.³⁹

(—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!)

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם!
L'shanah ha-ba'ah b'Yerushalayim!

Who Knows One?

אֶחָד מִי יוֹדֵעַ

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
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.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
Sh'nay-im mi yo-day-ah? Sh'nay-im ani yo-day-ah! Sh'nay 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.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
Sh'lo-sha mi yo-day-ah? Sh'lo-sha ani yo-day-ah! 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 three? I know three! Three are our fathers, Two are Sinai's tablets, One is our God, In heaven and on earth.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמֹּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
Ar-ba mi yo-day-ah? Ar-ba ani yo-day-ah! 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 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.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמֹּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
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'nay 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.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמֹּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.
Shi-sha mi yo-day-ah? Shi-sha ani yo-day-ah! 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 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.

שְׁבַעַה מִי יוֹדֵעַ? שְׁבַעַה אֲנִי יוֹדֵעַ: שְׁבַעַה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה
חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאֶרֶץ.

*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 מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי שְׁבַתָּא, שֵׁשָׁה
סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

*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.

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי
שְׁבַתָּא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

*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.

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרָיָא, תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי
מִלָּה, שְׁבַעַה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

*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 u-va-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 עֶשְׂרִי מִי יוֹדֵעַ? אֶחָד עֶשְׂרִי אֲנִי יוֹדֵעַ: אֶחָד עֶשְׂרִי כּוֹכְבָיָא, עֲשָׂרָה דְּבָרָיָא,
תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שְׁבַעַה יְמֵי שְׁבַתָּא, שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה

חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו
שבשמים ובארץ.

*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,** 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.

שנים עשר מי יודע? שנים עשר אני יודע: שנים עשר שבטיא, אחד עשר כוכביא,
עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבטא, ששה
סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות
הברית, אחד אלהינו שבשמים ובארץ.

*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.

שלשה עשר מי יודע? שלשה עשר אני יודע: שלשה עשר מדאיא, שנים עשר
שבטיא, אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה,
שבעה ימי שבטא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה
אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

*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,*** 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.

** The stars in Jacob's dream.

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

דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא שׁוֹנְרָא, וְאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא כְּלָבָא, וְנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא נוֹרָא, וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא מַיָּא, וְכָבַה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא תּוֹרָא, וְשִׁתָּא לְמַיָּא, דְּכָבַה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכָבַה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא מְלַאךְ הַמּוֹת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכָבַה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

וְאַתָּא הַקְּדוּשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמְלַאךְ הַמּוֹת, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכָבַה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרְי זַוְיָי, חַד גַּדְיָא, חַד גַּדְיָא.

*** 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.

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!

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'KORIM: SOURCES

The calligraphy on the cover was contributed by Alison Kent. The art on the cover was contributed by Natalie d'Arbeloff. Deep thanks to both of them.

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Allan Hollander and Alison Kent: www.magpienest.org

Yaron Livay: yaronlivay.com

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 Rich, Adrienne, from "For Memory," *A Wild Patience Has Taken Me This Far* (New York: W.W. Norton, 1981), p. 9.
- 10 From *Gates of Freedom*, p. 31.
- 11 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.
- 12 *The Shalom Seders*, compiled by New Jewish Agenda, (New York, Adamah Books, 1984) p. 25.
- 13 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.
- 14 Adapted from *The Women's Haggadah*, E.M. Broner, (San Francisco: Harper, 1993).
- 15 Heschel, Susannah, from *The Women's Seder Sourcebook* (Jewish Lights, 2002), p. 209.
- 16 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.
- 17 Piercy, Marge, from *What Are Big Girls Made Of?*, (Knopf, 1997).
- 18 Martín Espada, from *Imagine the Angels of Bread*, 1997.
- 19 Adapted from a text by Rabbi Arthur Waskow, at www.shalomctr.org.
- 20 W. S. Merwin, from *Earth Prayers* (San Francisco: Harper, 1991), p. 244.
- 21 Wendell Berry, from *The Country of Marriage*, Harcourt Brace Jovanovich 1991, p. 12.
- 22 Alla Renee Bozarth, from *This Is My Body: Praying for Earth, Prayers from the Heart* (iUniverse, 2004).
- 23 Hafiz, from *The Subject Tonight is Love*, transl. Daniel Ladinsky. Also available online at www.poetseers.org.
- 24 Denise Levertov, from *Earth Prayers*, p. 222.
- 25 "Pied Beauty," by Gerard Manley Hopkins.
- 26 Psalm 117 "translation" (version) from zen abbot Norman Fischer's *Opening to You*, p. 148.
- 27 Lorel Zar-Kessler, excerpted from "We Will Sing A New Song Before You," in *The Women's Seder Sourcebook*, Jewish Lights 2002, p. 249.

- 28 Psalm, by Alicia Ostriker, from *The Volcano Sequence*.
- 29 Ernesto Cardinal, from *Earth Prayers*, p. 224.
- 30 *Miriam's Well*, p. 28.
- 31 From a special insert in Lilith magazine, www.lilithmag.com.
- 32 Miriam ha-Neviah by Rabbi Leila Gal Berner.
- 33 Harvey Cox, from *Common Prayer*.
- 34 "Redemption Seemed as Close as the Kitchen Sink," Deborah Glanzberg-Krainin, from *The Women's Seder Sourcebook*, Jewish Lights 2002, pp. 259-260.
- 35 Adapted from the Passover Hagada Toolkit Version 1.0. courtesy of Ari Davidow, ari@ivritype.com.
- 36 Edward Abbey, from *Earth Apples* (New York: St. Martin's 1994), p. 110.
- 37 Karyn Berger, from *From Slavery to Freedom: A Passover Journey*, found online as [haggadah.pdf](#), p. 22.
- 38 Michael Welzer, found in *Mishkan T'filah*, URJ Biennial Preview Edition, p. 73.
- 39 Judy Chicago, from "Merger Poem." Reprinted in a great many places, including *The Women's Seder Sourcebook*, Jewish Lights, 2002, p. 233.

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. It 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. Since then, 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.

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 2008 / 5768, is version 6.0. Deep thanks to Rabbi Megan Doherty for her suggestions & her proofreading help; any remaining errors are Rachel's own.

If you have feedback, email Rachel at rbarenblat@gmail.com. Find Rachel online at velveteenrabbi.com and velveteenrabbi.blogspot.com/blog/