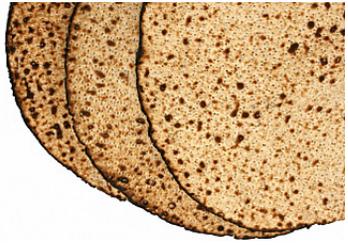


Eileen's 2019 Haggadah

By Eileen Levinson



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Introduction

Lighting the Candles

Contributed by [Linda Schneider](#)

Source:

The seder officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world.

*Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik ner shel Yom Tov.*

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the festival lights.

As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.

Introduction

What's on the Table

Contributed by [Geoff Chesman](#)

Source:

The Seder Plate

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

Maror – The bitter herb. This symbolizes the harshness of lives of the Jews in Egypt.

Charoset – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt

Karpas – A green vegetable, usually parsley, is a reminder of the green

sprouting up all around us during spring and is used to dip into the saltwater

Zeroah – A roasted lamb or shank bone symbolizing the sacrifice made at the great temple on Passover (The Paschal Lamb)

Beitzah – The egg symbolizes a different holiday offering that was brought to the temple. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.

Orange - The orange on the seder plate has come to symbolize full inclusion in modern day Judaism: not only for women, but also for people with disabilities, intermarried couples, and the LGBT Community.

Matzah

Matzah is the unleavened bread we eat to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home

during Passover.

Elijah's Cup

Which my father bought for two zuzim.

One little goat, one little goat:

The angle of death came and slew

The butcher who killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The Holy One, Blessed Be He came and

Smote the angle of death who slew

The butcher who killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

Miriam's Cup

Another relatively new Passover tradition is that of Miriam's cup. The cup is filled with water and placed next to Elijah's cup. Miriam was the sister of Moses and a prophetess in her own right. After the exodus when the Israelites are wandering through the desert, just as Hashem gave them Manna to eat, legend says that a well of water followed Miriam and it was called 'Miriam's Well'. The tradition of Miriam's cup is meant to honor Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites.

Which my father bought for two zuzim.

One little goat, one little goat:

The fire came and burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The water came and extinguished the

Fire that burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The ox came and drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The butcher came and killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Chad Gadya

אֵיךְ הָיָה טוֹב
וְיָרַח הָיָה יָרֵךְ
וְיָרַח הָיָה יָרֵךְ
וְיָרַח הָיָה יָרֵךְ

Chad gadya, chad gadya
Dizabin abah bitrei zuzei
Chad gadya, chad gadya.

One little goat, one little goat:

Which my father brought for two zuzim.

One little goat, one little goat:

The cat came and ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The dog came and bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The stick came and beat the dog

That bit the cat that ate the goat,

Introduction

Introduction

Contributed by [Pardes](http://www.pardes.com).

Source: <http://elmad.pardes.org/2016/04/the-pardes-companion-to-the-hagadah/>

Pesach is a time of inclusion.

On seder night, there are two moments where we metaphorically open our doors and invite others in. One is at the opening of the Magid portion of the seder, when we say, "All who are hungry come and eat." There is a beautiful message here: we were once slaves; poor and hungry, and we remember our redemption by sharing what we have with others.

The other, comes towards the end of the seder, when we have the custom of pouring a fifth cup of wine, which we claim is for Elijah the Prophet. This is a statement of faith, a statement that says that although we are a free people, our redemption is not yet complete, and we believe that it will come.

From the most downtrodden to the most celebrated, the message is clear:

everyone is welcome and everyone is necessary. Why is it that we go out of our way to include all at our seder table? Perhaps it is because when we

make room for others, we have the opportunity to make room for ourselves

as well. In fact, the Mishnah (Pesachim 10:5) teaches us that:

בְּרַחֲמֵי שָׁמַיָּהּ לֹא יִכְאֵב לְאָדָם אֶת אֶתְמוֹלָתוֹ כִּי יִצְטַח בְּעַד אֶתְמוֹלָתוֹ

generation a person is obligated to see themselves as if they left Egypt

The seder presents us with the obligation of identifying with the generation that left Egypt and internalizing that experience. And through that

internalization, we come to feel the redemption as if it was our own as well to - וְיָרַח הָיָה יָרֵךְ. Further, the reliving of the story of the Exodus affords us

the opportunity see one's true self. It is only when we are able to see

ourselves clearly, that we are able to be redeemed. But perhaps the only way we are able to see ourselves, is when we are truly able to see those around

us. This message of inclusion is Pardes's message too, and our hope is that this Hagadah Companion which offers something for everyone, will add new

meaning to your seder and help bring the Jewish people a little closer

together.

Thirteen are the attributes of God

Twelve are the tribes

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Six are the orders of the Mishnah
Five are the books of the Torah
Four are the patriarchs
Three are the tablets of the covenant
Two are the tablets of the covenant
One is our God in Heaven and Earth
Who knows twelve?
I know twelve.
Twelve are the tribes
Eleven are the stars
Ten are the Words from Sinai!
Nine are the months of childbirth
Eight are the days for circumcision
Seven are the days of the week
Six are the orders of the Mishnah
Five are the books of the Torah
Four are the patriarchs
Three are the tablets of the covenant
Two are the tablets of the covenant
One is our God in Heaven and Earth
Who knows thirteen?
I know thirteen



Bronze, 14-1/2 x 2 x 2 inches (kiddush cup)

Kadesh
Aviva
Contributed by [Tobi Kahn](#)
Source: © TOBI KAHN

Kadesh
Kadesh

Contributed by [JewishBoston](http://JewishBoston.com)

Source: The Wandering is Over Haggadah, JewishBoston.com

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

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

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁהַחֲיֵנו וְקִיְמָנוּ וְהַגִּיעַנוּ לְזִמְנֵי הַזֶּה**

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechyanu v'key'manu v'higiyanu lazman hazeh.*

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

Drink the first glass of wine!

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows ten?

I know ten.

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eleven?

I know eleven.

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

The seder opens with kiddush (the sanctification over wine). This is certainly unremarkable after all, kiddush is the opening act of every shabbat and holiday meal. But kiddush – a ritual .sanctification of time – has an intimate and unique connection to Pesach's central theme: freedom. How so?

As Israel was about to be released from slavery, God instituted a new calendar: "This month shall (mark for you the beginning of months; the first of the months of the year for you." (Exodus 12:2) Why is this the first mitzva (commandment) communicated to a free nation?

A slave's time is not his own. He is at the beck and call of his master. Even when the slave has a pressing personal engagement, his taskmaster's needs will take priority. In contrast, freedom is the control of our time. We determine what we do when we wake up in the morning; we prioritize our day. This is true for an individual, but also for a nation. God commands Israel to create a Jewish calendar because, as an independent nation, Israel should not march any more to an Egyptian rhythm, celebrating Egyptian months and holidays. Instead Israel must forge a Jewish calendar, with unique days of rest, celebration and memory. Controlling and crafting our time is the critical first act of freedom.

Kiddush says this out loud. We sanctify the day and define its meaning! We proclaim this day as significant, holy and meaningful. We fashion time, claim ownership of it, and fashion it as a potent .contact point with God, peoplehood and tradition. This is a quintessential act of Jewish freedom.

Today, we often feel short of time; that time controls us. Kadesh reminds us that true freedom and self-respect is to master and control time for ourselves, to shape our life in accordance with our values.

Rabbi Alex Israel teaches Bible and is the Director of the Pardes Community Education Program and the Pardes Summer Program

Kadesh
Kadesh blessings without god
Contributed by [Gary Penn](#)
Source:

What a blessing to live in a world in which fruit on the vine can turn into wine.

What a blessing to come from a culture that tells stories and celebrates the seasons.

What a blessing to exist in a universe that, after billions of years, has arrived at this moment, here and now, with us gathered around this table.

Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth
Who knows five?
I know five.
Five are the books of the Torah
Four are the matriarchs
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth
Who knows six?
I know six.
Six are the orders of the Mishnah
Five are the books of the Torah
Four are the matriarchs
Three are the patriarchs
Two are the tablets of the covenant
One is our God in Heaven and Earth
Who knows seven?
I know seven.
Seven are the days of the week
Six are the orders of the Mishnah

Songs

The Wandering is Over Hagadah - Who Knows One

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

Who Knows One?

At some seders, people go around the table reading the question and all 13 answers in one breath. Thirteen is hard!

Who knows one?

I know one.

One is our God in Heaven and Earth

Who knows two?

I know two.

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows two?

I know two.

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows four?

I know four.

Four are the matiarchs

Kadesh

Alternative by Marcia Falk

Contributed by [Margaret Hobart](#)

Source:

The following alternative kiddush was written by Marcia Falk, a prominent Jewish feminist liturgist. Her blessings avoid the problem of God's gender because they do not reference God as a person-like being. In addition, they locate the power of blessing with the people ("Let us bless" rather than with God's inherent blessedness ("Blessed are you")

N'vareykh et Eyn Hahayim matzmihat p'ri hagefen.

Let us bless the Source of Life that ripens the fruit on the vine.

Urchatz

Urchatz - Wash Your Hands To Prepare for the Seder

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!)

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats... just be careful not to spill!

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do.

Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's *seder*.

לְשָׁנָה הַבְּאֵה בִּירוּשָׁלַיִם

L'shana haba-ah bij'rushalayim

NEXT YEAR IN JERUSALEM!

Nirtzah

Nirtzah

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: The Wandering is Over Hagadah, JewishBoston.com

Nirtzah marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, "Next year in Jerusalem!"

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with *Klal Yisrael*, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

In *The Leader's Guide to the Family Participation Hagadah: A Different Night*, Rabbi David Hartman writes: "Passover is the night for reckless dreams; for visions about what a human being can be, what society can be, what people can be, what history may become."
What can we do to fulfill our reckless dreams? What will be our legacy for future generations?

Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

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Urchatz

Water in the News

Contributed by [Joseph Zitt](https://www.josephzitt.com)

Source: original for the Hagadah

In washing our hands, we also think of those who don't get to share in the basic human right of abundant, clean water

of people deprived of water by the weather in Somalia, in India, in Texas and those deprived of water by human action in places like Flint, Michigan as well as those whose homes have been ravaged by wind and water in Colombia, in California, and here in New Jersey.
We wash our hands and accept our responsibilities to those threatened by the presence and absence of water

and pray that those with the human power to change things do not wash their hands of what the world needs them to correct.

15

Karpas

Karpas

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

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

We praise God, Ruler of Everything, who creates the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

Hallel

The Wandering is Over Haggadah - Cup of Elijah

Contributed by [JewishBoston](#)

Source: JewishBoston.com

The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder.

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover seder.

אֱלֹהֵינוּ הַנּוֹבֵיאַ, אֱלֹהֵינוּ הַתּוֹשְׁבִיאֵלֵינוּ, אֱלֹהֵינוּ הַגּוֹלְעֵדִי

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ

עִם מְשִׁיחַ בֶּן דָּוִד

עִם מְשִׁיחַ בֶּן דָּוִד

Eliyahu hanavi
Eliyahu hatishbi
Eliyahu, Eliyahu, Eliyahu hagiladi
Bimheirah b'yameinu, yavo eileinu
Im mashiach ben-David,
Im mashiach ben-David

Elijah the prophet, the returning, the man of Gilad:
return to us speedily,
in our days with the messiah,
son of David.

Hallel

The Wandering is Over Hagadah - Hallel

Contributed by [JewishBoston](http://JewishBoston.com)

Source: JewishBoston.com

Singing songs that praise God | Hallel | 77

This is the time set aside for singing. Some of us might sing traditional prayers from the Book of Psalms. Others take this moment for favorites like Chad Gadya & Who Knows One, which you can find in the appendix. To celebrate the theme of freedom, we might sing songs from the civil rights movement. Or perhaps your crazy Uncle Frank has some parody lyrics about Passover to the tunes from a musical. We're at least three glasses of wine into the night, so just roll with it.

Fourth Glass of Wine

As we come to the end of the seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

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

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

Drink the fourth and final glass of wine!

Yachatz

Yachatz - Breaking the Middle Matzah

Contributed by [JewishBoston](http://JewishBoston.com)

Source: The Wandering is Over Hagadah, JewishBoston.com

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the afikomen, literally "dessert" in Greek. After dinner, the guests will have to hunt for the afikomen in order to wrap up the meal... and win a prize.

matzah.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like

Uncover and hold up the three pieces of matzah and say:

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.

What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now?

Maggid - Beginning

Maggid (Introduction)

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Pour the second glass of wine for everyone.

The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh – actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs, images, and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we keep the focus on the role that every member of the community has in bringing about positive change.

Bareich

Bareich

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Refill everyone's wine glass.

We now say grace after the meal, thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening:

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

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

Renew our spiritual center in our time. We praise God, who centers us.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

The Third Glass of Wine

The blessing over the meal is immediately followed by another blessing over the wine:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

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

Drink the third glass of wine!

Tzafun

The Wandering is Over Hagadah - Tzafun

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: [jewishboston.com](https://www.jewishboston.com)

Finding and eating the Afikomen | תזאפון | תרגום

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

human experience in all generations.

The central imperative of the Seder is to tell the story. The Bible instructs: "You shall tell your child on that day, saying: 'This is because of what Adonai did for me when I came out of Egypt.'" (Exodus 13:8) We relate the story of our ancestors to regain the memories as our own. Elie Weisel writes: God created man because He loves stories. We each have a story to tell — a story of enslavement, struggle, liberation. Be sure to tell your story at the Seder table, for the Passover is offered not as a one-time event, but as a model for human experience in all generations.

Ha lachma anya d'achaloo avhatana b'ara d'meezrayeem. Kol dichfeen yay-tay vi'yachool, kol deetzreech yay-tay viyeefschach. Hashata hach. Li'shana ha-ba-aa bi'arah di'yeesrael. Hashata av'day, li'shana ha-ba a bi'nay choreen.

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 in need, come and celebrate Passover. Today, we are here. Next year, in the land of Israel. Today, we are slaves. Next year, we will be free.

Written in Aramaic, this statement begins the narration of the Seder by inviting the hungry to our table. Aramaic, Jewish legend has it, is the one language which the angels do not understand. Why then is Ha Lachma spoken in Aramaic? To teach us that where there is hunger, no one should rely upon the angels, no one should pray to the heavens for help. We know the language of the poor, for we were poor in the land of Egypt. We know that we are called to feed the poor and to call them to join our celebration of freedom.

Maggid - Beginning

Maggid - Ha Lachma

Contributed by [Hillel at UCLA](https://www.hillel.ucla.edu)

Source:

– Four Questions

The Four Questions

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. If everyone at your seder is around the same age, perhaps the person with the least seder experience can ask them – or everyone can sing them all together.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין כֶּמֶץ וּמַצָּה הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה

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

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

Tonight we only eat matzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת הַלַּיְלָה הַזֶּה מְרֹר

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables,

but tonight we eat bitter herbs.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּלוֹ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

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

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

Shulchan Oreich

The Wandering is Over Haggadah - Shulchan Oreich

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

Eating the meal! | *shulchan oreich* | שְׁלֵחַן עוֹרֵיךְ

Enjoy! But don't forget when you're done we've got a little more seder to go, including the final two cups of wine!

– Four Questions

Michael Walzer, Exodus and Revolution

Contributed by [Haggadot](#)

Source: Quote by Michael Walzer

*Standing on the parted shores of history
we still believe what we were taught
before we ever stood at Sinai:*

*that wherever we are, it is eternally Egypt
that there is a better place, a Promised Land,
that the winding way to the promise passes
through the wilderness*

*that there is no way to get from here to there
except by joining hands, marching together*

MICHAEL WALZER, EXODUS AND REVOLUTION

Koreich

Hillel Sandwich: Freedom and Comfort

Contributed by [Religious Action Center](#)

Source: Earth Justice Seder

The great sage Hillel provided us with the tradition of constructing the Hillel sandwich, combining the bitterness of the maror with the sweetness of the charoset between the fortitude of the two pieces of matzah—the symbol of freedom. Through this ritual, we think about mortar and brick. We think of the Israelites traveling through the desert with no homes, no place to land and build up their strong communities, and only the matzah as a reminder of their freedom. It is not until they came to the biblical Promised Land that they experienced the sweetness of their redemption.

We sit tonight in a place of both freedom and comfort, while we remember the bitterness of the hardships of our ancestors. But what about those who cannot foresee their own redemption from the impending impacts of climate change, those who literally do not have the infrastructure that the mortar and brick of redemption affords? There are people all over the world on the edges of shorelines which are slowly slipping away, whose homes cannot withstand the rising waters and violent winds of extreme weather caused by climate change. Already over 22 million people a year are being displaced from their homes due to natural disasters (Internal Displacement Monitoring Center, 2014).

Tonight, as we eat this sandwich, let us remember the privilege of our infrastructure and the freedom and comfort that our homes provide us. The bitterness of the salty ocean waters continues to destroy many people's homes, for many a symbol of sweetness and freedom. Without proper adaptation and mitigation, people will continue to lose their homes. They will continue to be wandering, without a strong community or place they can call home.

{ GREENING TIP }

The world's poor are being hit hardest by climate change. Learn more: ([ActionAidUSA.org](#) > What We Do > Climate Change)

For more information on the environmental justice, please visit

Eating a sandwich of matzah and bitter herb | *koreich* | קריח

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.

– Four Children The Four Children

Contributed by [JewishBoston](http://JewishBoston.com)
Source: The Wandering is Over Haggadah, JewishBoston.com

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say?

The wise child asks, *What are the testimonies and laws which God commanded you?*

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, *What does this service mean to you?*

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

What does the simple child say?

The simple child asks, *What is this?*

To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question?

Help this child ask.

Start telling the story:

"It is because of what God did for me in taking me out of Egypt."

-
Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

Maror

The Wandering is Over Haggadah - Maror

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

Dipping the bitter herb in sweet charoset | *maror* | מרור

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַרּוֹר

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

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

Motzi-Matzah

The Wandering is Over Haggadah - Motzi Matzah

Contributed by [JewishBoston](http://JewishBoston.com)

Source: JewishBoston.com

The blessing over the meal and matzah | *motzi matzah* | מִצִּיט מַצָּה

The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, הַמֹּצִי מַצָּה לִפְנֵי הַמַּלְאָכִים

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

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, הַמֹּצִי מַצָּה לִפְנֵי הַמַּלְאָכִים

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav

v'tzivanu al achilat matzah.

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

Distribute and eat the top and middle matzah for everyone to eat.

-- Four Children

The Four Adults

Contributed by [Haggadah](http://Haggadah.com)

Source: Love and Justice Haggadah

It is a tradition at the Seder to include a section entitled "the Four Children," We have turned it upside down, to remind us that as adults we have a lot to learn from youth. From the U.S. to South Africa to Palestine, young people have been, and are, at the forefront of most of the social justice movements on this planet. If there is a mix of ages of people at your seder, perhaps some of the older people would like to practice asking questions, and the younger folks would like to respond:

The Angry Adult – Violent and oppressive things are happening to me, the people I love and people I don't even know. Why can't we make the people in power hurt the way we are all hurting? Hatred and violence can never overcome hatred and violence. Only love and compassion can transform our world.

Cambodian Buddhist monk Maha Ghosarana, whose family was killed by

the Khmer Rouge, has written: It is a law of the universe that retaliation,

hated, and revenge only continue the cycle and never stop it. Reconciliation does not mean that we surrender rights and conditions, but means rather

that we use love in all our negotiations. It means that we see ourselves in the opponent – for what is the opponent but a being in ignorance, and we ourselves are also ignorant of many things. Therefore, only loving kindness and right-mindedness can free us.

The Ashamed Adult – I'm so ashamed of what my people are doing that I have no way of dealing with it? We must acknowledge our feelings of guilt, shame and disappointment, while ultimately using the fire of injustice to fuel us in working for change. We must also remember the amazing people in all cultures, who are working to dismantle oppression together everyday.

Marianne Williamson said: "Our deepest fear is not that we are inadequate;

our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be?

brilliant, gorgeous, talented and fabulous? Actually who are you not to be?

You are a child of G-d. Your playing small doesn't serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to make manifest the glory of G-d that is within us. It's not just in some of us, it's in everyone. And as we let our own light shine, we unconsciously give others permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."

The Fearful Adult – Why should I care about 'those people' when they don't care about me? If I share what I have, there won't be enough and I will end up suffering. We must challenge the sense of scarcity that we have learned from capitalism and our histories of oppression. If we change the way food, housing, education, and resources are distributed, we could all have enough.

Martin Luther King said: It really boils down to this: that all life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly. We are made to live together because of the interrelated structure of reality.

The Compassionate Adult – How can I struggle for justice with an open heart? How can we live in a way that builds the world we want to live in, without losing hope? This is the question that we answer with our lives.

Rabbi Abraham Joshua Heschel wrote: Just to be is a blessing. Just to live is holy. And yet being alive is no answer to the problems of living. To be or not to be is not the question. The vital question is: how to be and how not to be...to pray is to recollect passionately the perpetual urgency of this vital question.

Anne Frank wrote: It's really a wonder that I haven't dropped all of my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything, I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever approaching thunder, which will destroy us too; I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end and that peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out."

Rachtzah

Rachtzah: A Deeper Washing

Contributed by [Truah: The Rabbinic Call for Human Rights](#)

Source: The Other Side of the Sea: Truah's Haggadah on Fighting Modern Slavery

Our hands were touched by this water earlier during tonight's seder, but this time is different. This is a deeper step than that. This act of washing our hands is accompanied by a blessing, for in this moment we feel our People's story more viscerally, having just retold it during Maggid. Now, having re-experienced the majesty of the Jewish journey from degradation to dignity, we raise our hands in holiness, remembering once again that our liberation is bound up in everyone else's. Each step we take together with others towards liberation is blessing, and so we recite:

–Rabbi Menachem Creditor, Congregation
Netivot Shalom, Berkeley, CA

*Baruch Atah Adonai, Eloheinu Melech ha'olam, asher kidshanu bemitvotav
vetzivanu al netilat yadayim.*

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Blessed are You ETERNAL our God, Master of time and space, who has sanctified us with commandments and instructed us regarding lifting up our hands.

– Exodus Story

Telling our Story

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Our story starts in ancient times, with Abraham, the first person to have the idea that maybe all those little statues his contemporaries worshiped as gods were just statues. The idea of one God, invisible and all-powerful, inspired him to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob's adopted name, Israel.

God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: "Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

Raise the glass of wine and say:

וְהִיא שְׂעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ

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

This promise has sustained our ancestors and us.

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

The glass of wine is put down.

In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and the leaders of Egypt grew alarmed by this great nation growing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even building pyramids. The Egyptians feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had

– Cup #2 & Dayenu

DAYENU: An Exercise in Gratitude

Contributed by [Sh'ma Journal](#)

Source: Franny Silverman, for the Sh'ma Haggadah supplement

Dayenu means "it would have been enough." And not in a kvetchy/sarcastic way! Dayenu is a sincere expression of gratitude, of the Jewish people's cup overfloweth.

There are many any verses in the Hebrew proclaiming how it would have been enough just to be brought out from slavery in Egypt, to get the Torah, to be gifted Shabbat, etc...

In this version, you may sing some, all or none of the traditional verses, but then open it up so Dayenu can become a participatory song where everyone offers their own "dayenu" for the year. As in: It would have been enough if _____, but also _____! Dayenu! Day-day-enu...etc...

For example: It would have been enough if I graduated high school this year, but I also got accepted to my top choice for college! Dayenu! (And everyone sings the chorus!)

This can be done at the Dayenu moment in the Seder or introduced earlier and then whenever someone is moved throughout the Seder to share their Dayenu moment, they can. Depends on the enthusiasm of the crowd.

A Cup to our Teachers

Contributed by [Smith College Jewish Community](#)

Source:

A Cup to our Teachers: To those we have known and those whose work has inspired us, and made space for our lives. We are grateful to you who did and said things for the first time, who claimed and reclaimed our traditions, who forged new tools. Thank you to the teachers around us of all ages--the people we encounter everyday--who live out their values in small and simple ways, and who are our most regular and loving reminders of the world we are creating together. (Love and Justice Hagadah)

אֶתְּנוּ לַיהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ וְלֹא לְאֵל אֲחֵרִים

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

We thank a higher power, shaper and maker, who creates the fruit of the vine.

Drink the second glass of wine!

enslaved them.

But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.

– Exodus Story

The Exodus

Contributed by [M Simons](#)

Source: The Velveteen Rabbi

Once upon a time, 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.

Generations passed and our people remained in Egypt. In time, a new Pharaoh ascended to the throne. He found our difference threatening, and ordered our people enslaved. In fear of rebellion, Pharaoh decreed that all Hebrew baby boys be killed. Two midwives named Shifrah and Puah defied his orders. Through their courage, a boy survived; midrash tells us he was radiant with light. 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 Moses because she drew him forth from the water. Thanks to Moses’ sister Miriam, Pharaoh’s daughter hired their mother, Yocheved, as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

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, Moses 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.

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.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. Our people did not leave Egypt alone; a “mixed

– Cup #2 & Dayenu

In Every Generation & Second Cup

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

בְּכָל־דּוֹר וָדוֹר תִּיב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרָיִם

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

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

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That’s why the Torah says “God brought us out from there in order to lead us to and give us the land promised to our ancestors.”

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

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

Drink the second glass of wine!

The Passover Symbols

Contributed by [JewishBoston](http://JewishBoston.com)

Source: The Wandering is Over Hagadah, JewishBoston.com

We have now told the story of Passover...but wait! We're not quite done. There are still some symbols on our seder plate we haven't talked about yet. Rabbah Gamliel would say that whoever didn't explain the shank bone, matzah, and maror (or bitter herbs) hasn't done Passover justice.

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

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

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

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.

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 bitter-sweet because people died in our pursuit. To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

– Ten Plagues

The Ten Plagues

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

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

These are the ten plagues which God brought down on the Egyptians:

Blood | dam | דָּם

Frogs | tzfardeiya | צְפַרְדֵּיָא

Lice | kinim | כִּנִּים

Beasts | arov | עֲרוֹב

Cattle disease | dever | דֶּבֶר

Boils | sh'chin | שְׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אֲרֵבָה

Darkness | choshech | חֹשֶׁךְ

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

The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

– Cup #2 & Dayenu

Dayeinu

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – dayeinu.

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּינוּ

Ilu hotzi- hotzianu, Hotzianu mi-mitzrayim Hotzianu mi-mitzrayim, Dayeinu

If God had only taken us out of Egypt, that would have been enough!

אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּינוּ

Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah, Dayeinu

If God had only given us the Torah, that would have been enough.

The complete lyrics to Dayeinu tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. (See the Additional Readings if you want to read or sing them all.)

Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

– Cup #2 & Dayenu

Answering Our Questions
Contributed by [JewishBoston](http://JewishBoston.com)

Source: The Wandering is Over Hagadah, JewishBoston.com

As all good term papers do, we start with the main idea:

לַיְהוָה יִזְכָּר שְׁמֵנוּ וְיִזְכָּר חַטֹּאתֵינוּ

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Egypt. Now we are free.

We were slaves to Pharaoh in Egypt, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of Egypt, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

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– Ten Plagues

Our Pleasure Diminished By The Pain of Others

Contributed by [Machar](http://Machar.org) [Congregation](http://Machar.org)

Source: Machar

Leader:

Let us all refill our cups.

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

Tonight we drink four cups of the fruit of the vine.

There are many explanations for this custom.

They may be seen as symbols of various things:

the four corners of the earth, for freedom must live everywhere;

the four seasons of the year, for freedom's cycle must last through all the

seasons;

or the four matriarchs: Sarah, Rebecca, Leah, and Rachel.

A full cup of wine symbolizes complete happiness.

The triumph of Passover is diminished by the sacrifice of many human lives

when ten plagues were visited upon the people of Egypt.

In the story, the plagues that befell the Egyptians resulted from the decisions

of tyrants,

but the greatest suffering occurred among those who had no choice but to

follow.

It is fitting that we mourn their loss of life, and express our sorrow over their

suffering.

For as Jews and as Humanists we cannot take joy in the suffering of others.

Therefore, let us diminish the wine in our cups

as we recall the ten plagues that befell the Egyptian people.

Leader:

As we recite the name of each plague, in English and then in Hebrew,

please dip a finger in your wine and then touch your plate to remove the drop.

Everyone:

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Blood - Dam (Dahm)
Frogs - Ts'phardea (Ts'phar-DEH-ah)
Gnats - Kinim (Kih-NEEM)
Flies - Arov (Ah-ROV)
Cattle Disease - Dever (DEH-vehr)
Boils - Sh'hin (Sh'-KHEEN)
Hail - Barad (Bah-RAHD)
Locusts - `Arbeh (Ar-BEH)
Darkness - Hoshekh (KHO-shekh)
Death of the Firstborn - Makkat B'khorot (Ma-katB'kho-ROT)

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

In the same spirit, our celebration today also is shadowed by our awareness of continuing sorrow and oppression in all parts of the world.

Ancient plagues are mirrored in modern tragedies.

In our own time, as in ancient Egypt, ordinary people suffer and die as a result of the actions of the tyrants who rule over them. While we may rejoice in the defeat of tyrants in our own time, we must also express our sorrow at the suffering of the many innocent people who had little or no choice but to follow.

Leader:

As the pain of others diminishes our joys,
let us once more diminish the ceremonial drink of our festival
as we together recite the names of these modern plagues:

Hunger
War
Tyranny
Greed
Bigotry
Injustice
Poverty

Ignorance
Pollution of the Earth Indifference to Suffering

Leader:

Let us sing a song expressing our hope for a better world.