



# From the Fire through the Water to the Air

By Ariel Kates



Seamus Heaney  
@HeaneyDaily

Hope is not optimism, which expects things to turn out well, but something rooted in the conviction that there is good worth working for.

10:12 AM · 9/27/22 · [Twitter for iPhone](#)

## Table of Contents

Table of Contents	2
Introduction	3
Kadesh	8
Urchatz	13
Karpas	15
Yachatz	18
Maggid - Beginning	20
-- Four Questions	22
-- Four Children	25
-- Exodus Story	28
-- Ten Plagues	35
-- Cup #2 & Dayenu	46
Rachtzah	57
Motzi-Matzah	58
Maror	61
Koreich	63
Shulchan Oreich	64
Tzafun	68
Bareich	69
Hallel	81
Nirtzah	96
Songs	98

## Introduction

# **Dreaming to liberation**

by Ariel Kates

I work at a holocaust museum. And in as many moments and sometimes beautiful hours between maniacally editing press releases and social media posts as I can, my team and I think endlessly about what we can do to end antisemitism. Obviously, we will never succeed, but we have to do something. I've also thought about what a Haggadah themed around antisemitism would look like - we also talk a lot at the holocaust museum about how to make it not a bummer.

Of course, we have to address genuine centuries of traumas from expulsions to pogroms to the holocaust itself - we sit with those things today, as though we ourselves were the hebrews making our way out of a narrow place. But within that, I think the parts we can find that aren't bummers are about dreaming. Hoping. Being there for each other. Getting romantic about the big picture. Asking questions, as we are mandated to this evening.

Questions we ask at the museum to be less of a bummer I think quite apply to the Seder and the exodus story, too: How will we feel when we're liberated? What does ending antisemitism/oppression look like? What gives us hope and energy?

My current answers are:

Collective resistance

Storytelling

Welcoming and trust

Magic and spirituality

Especially as we tell the Exodus story, I hope we'll keep these themes in mind - what powers does storytelling hold? When we resist collectively, each person can play a different role - what role do you play? What kind of child are you? How is the Exodus a

*Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

*Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

*Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

*Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

*Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

*Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.*

Source: Traditional

collective project, just like the Seder? How is community defined? How are the characters building trust with each other while also practicing resistance? And in that process, as magic was used to prove to the oppressors that the oppressed had the same access to divinity and skill -- how can miracles and awe bring us closer to liberation?

Source: Ariel Kates

## Introduction

# re: fighting antisemitism

by Ariel Kates

maimonides\_nutz There's a teaching in Judaism that one should carry two notes, one in each pocket. One should say "I am but dust and ashes," and the other should say "the whole world was created for me." They are seen as opposites; you check one when you're feeling down on yourself and the other when you're feeling especially full of yourself. The idea is to maintain balance, but I think the way to achieve full harmony is to realize how they are saying the same thing.

In the world I've chosen, antisemitism and antizionism are very different choices made by largely very different groups of people. The first is a centuries-old systemic oppression of and antagonism towards people who are Jewish (among other things), which is intrinsically linked to every other historic oppression imaginable. The second is a legitimate political opinion generally related to laws, nationalism, apartheid, racism, and other concerns - it can be agreed or disagreed with. In the world I've chosen, it's illogical to accuse those who suffer from an oppression like antisemitism of enacting that same oppression. We surely internalize antisemitism; we all suffer

אחד עשר מי יודע? אחד עשר אני יודע: אחד עשר כוכביא, עשכה דבכניא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, משה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ

שנים עשר מי יודע? שנים עשר אני יודע: שנים עשר שבטניא, אחד עשר כוכביא, עשכה דבכניא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, משה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ

שלשה עשר מי יודע? שלשה עשר אני יודע: שלשה עשר מדיא, שנים עשר שבטניא, אחד עשר כוכביא, עשכה דבכניא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, משה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ

*Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.*

*Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habit, echad Eloheinu shebashamayim u'va'aretz.*

*Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habit, echad Eloheinu shebashamayim u'va'aretz.*

*Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habit, echad Eloheinu shebashamayim u'va'aretz.*

*Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habit, echad Eloheinu shebashamayim u'va'aretz.*

*Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habit, echad Eloheinu shebashamayim u'va'aretz.*

*Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habit, echad Eloheinu shebashamayim u'va'aretz.*

*Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Kadosh hu, rachum hu, shadai hu, takif hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

אָסד מי יודע

אָסד מי יודע? אָסד אָני יודע. אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

שְׁנִים מי יודע? שְׁנִים אָני יודע. שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

שְׁלֹשָׁה מי יודע? שְׁלֹשָׁה אָני יודע: שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

אַרְבַּע מי יודע? אַרְבַּע אָני יודע: אַרְבַּע אִמֵּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

חֲמִשָּׁה מי יודע? חֲמִשָּׁה אָני יודע: חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמֵּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

שֵׁשָׁה מי יודע? שֵׁשָׁה אָני יודע: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמֵּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

שִׁבְעָה מי יודע? שִׁבְעָה אָני יודע: שִׁבְעָה יְמֵי שְׁבֻטָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמֵּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

שְׁמוֹנֶה מי יודע? שְׁמוֹנֶה אָני יודע: שְׁמוֹנֶה

יְמֵי מִלָּה, שִׁבְעָה יְמֵי שְׁבֻטָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמֵּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

תְּשַׁע מי יודע? תְּשַׁע אָני יודע: תְּשַׁע יְרֵחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שְׁבֻטָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמֵּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

עֶשְׂרֵה מי יודע? עֶשְׂרֵה אָני יודע: עֶשְׂרֵה דְבָרַי, תְּשַׁע יְרֵחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שְׁבֻטָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמֵּהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָסד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאַרְךָ

from carrying our trauma in ways that manifest differently - in the world I've chosen, this warrants only more tenderness. After all there are so few of us, relative to the big world.

To me, fighting antisemitism also means finding what comforts, power, and humility we can in the Haggadah's narrative "my father was a wandering Aramean." Keeping in touch with our roots/realities - as wanderers, murderers, freedom fighters, artists, conjures, oppressed people who welcome kindreds into our midst.

Let us seek freedom, not power.

Source: Ariel Kates

## Introduction

### Seder

by Ariel Kates

- 1) Kadesh - קדש
- 2) Urchatz - ורחץ
- 3) Karpas - כרפס
- 4) Yachatz - יחץ
- 5) Maggid - מגיד
- 6) Rachtzah - רחצה
- 7) Motzi - מציא
- 8) Matza - מצה
- 9) Maror - מרור
- 10) Koresh - כרך
- 11) Shulchan Orech - שלחן ערך
- 12) Tzafun - צפון
- 13) Barech - ברך
- 14) Hallel - הלל
- 15) Nirtzah - נרצה

## Songs

### Traditional - Songs

by Haggadot

אָדיר הוא

אָדיר הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה

בְּנֵה בֵּיתְךָ בְּקָרוֹב

בְּחֹר הוא, גָּדוֹל הוא, דָּגוּל הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב

חֲדוּר הוא, וְתִיק הוא, זְפֵאֵי הוא, חֲסִיד הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב

טָהוֹר הוא, יַחִיד הוא, כַּבִּיר הוא, לְמוֹד הוא, מֶלֶךְ הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב

נוֹכָא הוא, סְגִיב הוא, עֲזוּז הוא, פּוֹדֵה הוא, צְדִיק הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב

קְדוֹשׁ הוא, כַּחוּם הוא, שְׂדֵי הוא, תְּקִיף הוא יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב

*Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Hadur hu, vatic hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Tahor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

Nirtzah

## next year where

by Ariel Kates



The dream of *yerushaliyim* could be a utopian one - a reminder (at the end of our arduous journey of slavery and the ongoing mess of liberation which never truly ends) to dream that the abolition of our slavery could ripple out and that the joy of our celebration should continue on in a place better than anything on this current earth.

Source: Ariel Kates

Kadesh

## Traditional - Kadesh

by Haggadot

*The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)*

וְהִי עָרֵב וְהִי בֹקֵר יוֹם הַשְּׁשִׁי. וְיָכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וְיָכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיְשַׁבֵּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אוֹתוֹ כִּי בּוֹ שַׁבַּת מְכַל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

*(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot.)*

“And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day God finished His work of creation which He had made. And God blessed the seventh day and made it holy, for on that day God rested from His work and ceased creating.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן

*Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל לְשׁוֹן וְקַדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאֵהָבָה (שְׂבֻתוֹת לְמִנוּחַ הוּא) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׁשׁוֹן, אֶת יוֹם (הַשְּׁבֻתָה הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ (בְּאֵהָבָה). מִקְרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בְּחִרְתָּ וְאוֹתָנוּ קֹדֶשׁ מִכָּל הָעַמִּים, (וְשֻׁבָת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאֵהָבָה וּבְרַצוֹן), בְּשִׂמְחָה וּבְשִׁשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדֹּשׁ (הַשְּׂבֻתָה) וְיִשְׂרָאֵל וְהַזְּמַנִּים.



*Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.*

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

*On Saturday night include the following section:*

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לַחֵל, ין אור לחשך, בֵּין יִשְׂרָאֵל לַעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לַשְּׁשִׁית יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבֵת לַקֹּדֶשׁ יוֹם טוֹב הַבְּדִילָתָה, וְאֵת יוֹם הַשְּׂבִיעִי מְשַׁשֵּׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁ. הַבְּדִילָתָה וְקֹדֶשׁ אֶת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשׁ מְבָרֵךְ. בְּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לַחֵל**

*( Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.*

*Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)*

(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a distinction

## Nirtzah

### Traditional - Nirtzah

by Haggadot

Nirtzah נרצה

*After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded.*

חֲסַל סְדוּר פֶּסַח כְּהַלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כְּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ. כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמִים קֵהֵל עֲדַת מִי מְנַה. בְּקִרְוֹב נִהַל נְטִיעֵי כִנֶּה. פְּדִיִּים לְצִיּוֹן בְּרִנָּה

*Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.*

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

*At the conclusion of the Seder, everyone joins in singing:*

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם**

*L'shana Haba'ah b'Yrushalayim*

Next Year in Jerusalem!

Source: Traditional

*u'vtaharah (u'rtzei v'hachalitzeinu b'yom haShabbat hazeh) v'samcheinu b'yom chag hamatzot hazeh, ki Atah Adonai tov u'maitiv lakol v'nodeh l'cha al ha'aretz v'al p'ri hagefen. Baruch Atah Adonai, al ha-gafen v'al p'ri ha-gafen.*

Praised are you, Adonai, Ruler of the universe, for the vine and the fruit, and for produce of the field, for the beautiful and spacious land, which you gave to our ancestors as a heritage. Have mercy, Adonai our God, on Israel your people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel's produce and enjoy its goodness; we praise you for Jerusalem's centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, For you, Adonai are good and beneficent to all, and we thank you for the land and the fruit of the vine. Praised are you, Adonai, for the land and the fruit of the vine.

Source: Traditional

between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Praised are you, Adonai, who distinguishes between degrees of sanctity.)

*Say this Shehechyanu blessing the first Seder night only:*

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּי וְקִיּוּמֵנו וְהַיְשָׁעוּנוּ לְזִמְנוּ הַזֶּה**

*Baruch atah Adonai, Eloheinu melech ha-olam, she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

Source: Traditional Haggadah Text

## Kadesh

# Ariel's Shehechianu

by Ariel Kates

Shehechianu is a tool for marking time and achievement, lifecycles, other annual cycles, and moments of gratitude. It's been used this way for thousands of years. Tonight, we mark an annual cycle that somehow gives us the opportunity to begin something anew. To mark gratitude - amidst, even despite - and celebrate that we made it here, to this moment.

There are seemingly infinite blessings that Jewish liturgy offers us to mark the variety of experiences of being a human on this planet - from this rather vague and all-purpose blessing to the specific blessings for seeing the ocean or a rainbow. Then on top of that are the countless "tkhines," or individual prayers, that have been written by average folks for hundreds of years - from blessings for the safety to a blessing @decolonizingjewishness wrote last year for burning a flag on July 4th. What blessings will you write this year?

*Baruch atah Adonai, Eloheinu Melech ha'olam, shehecheyanu, v'kiy'manu, v'higianu laz'man hazeh.*

It is such a blessing that we live and are uplifted, that we are sustained by this world, and that we found our way here, for this moment.

Amen

Source: Ariel Kates

By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant.

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

The Fourth Cup of Wine

ברוך אתה " אלהינו מלך העולם בורא פרי הגפן

*Baruch Atah Adonai Eloheinu Melech ha'olam, borei p'ri hagafen.*

Praised are you, Adonai, Ruler of the universe, who has created the fruit of the vine.

*Drink the wine, then recite the concluding blessing:*

ברוך אתה " אלהינו מלך העולם, על הגפן ועל פרי הגפן, ועל תנובת השדה ועל ארץ חמדה טובה ורחבה שכרצית והנחלת לאבותינו לאכל מפריה ולשבע מטובה רחם נא " אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחתך ועל היכלך ובנה ירושלים עיר הקדוש במהרה ג'מינו וקעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה ונברכך עליה בקדוש ובטהרה (בשבת: ורצה והסליצנו ביום השבת הזה) ושמחנו ביום חג המצות הזה, כי אתה " טוב ומטיב לכל ונודה לך על הארץ ועל פרי הגפן. ברוך אתה " על הגפן ועל פרי הגפן

*Baruch Atah Adonai Eloheinu Melech ha'olam, al ha-gafen v'al p'ri ha-gafen, al t'nuvat hasadeh v'al aretz chemdah tovah u'r'chavah sheratzita v'hinchalta la'avoteinu le'echol mipriyah v'lisboa mituvah racheim na Adonai Eloheinu al Yisrael amecha v'al Yerushalayim irecha v'al tzion mishkan k'vodecha v'al mizbecha v'al haichalecha u'vnei Yerushalayim ir hakodesh bimheirah b'yamenu v'ha'aleinu l'tochah v'samcheinu b'vinyanah v'nochal mipriyah v'nisba mituvah u'nivarechecha aleha bikdushah*

לפניך, " אלהינו ואלהי אבותינו, להודות להלל לשבם, לפאר לרומם להדר לברך, לעלה ולקלס  
על כל דברי שירות ותשבחות ויד בן ישי עבדך, משיחך

ישתבח שמך לעד מלפני, האל המלך הגדול והקדוש בשמים ובארץ, כי לב נאה, " אלהינו ואלהי  
אבותינו, שיר ושברה, הלל וזמרה, עז וממשלה, נצח, גדלה וגבוהה, תהלה ותפארת, קדשה  
ומלכות, ברכות והודאות מעתה ועד עולם

*Ha'El b'ta'atzumot uzecha, hagadol bichvod sh'mecha, hagibor lanetzach v'hanora  
b'norotecha, hamelech hayoshev al kisei ram v'nisa.*

*Shochain ad marom v'kadosh sh'mo. V'katuv: ran'n'u tzadikim b'Adonai, laiysarim  
nava t'hilah.*

*B'fi y'sharim tithallal, u'v'divrei tzadikim titbarach, u'vilshon chasidim titromam,  
u'vkerev k'doshim titkadash.*

*Uv'maklot riv'vot amcha beit Yisrael b'rinah yitpa'er shimcha, malkeinu, b'chol dor  
vador. Shekein chovat kol hay'tzurim l'fanech, Adonai Eloheinu v'Elohei avoteinu,  
l'hodot l'hallel l'shabei'ach, l'pa'er l'romem l'hader l'vareich, l'alai u'l'kalais al kol divrei  
shivot v'tishbachot David ben Yishai avd'cha, mishichecha.*

*Yishtabach shimcha la'ad malkeinu, Ha'El hamelech hagadol v'hakadosh  
bashamayim u'va'aretz, ki l'cha na'eh, Adonai Eloheinu v'Elohei avoteinu, shir  
u'shvachah, hallel v'zimrah, oaz u'memshalah, netzach, g'dulah u'g'vurah, t'hilah  
v'tiferet, k'dushah u'malchut, brachot v'hoda'ot mai'atah v'ad olam.*

O God in your mighty acts of power, great in the honor of your name, powerful forever  
and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!

He who abidest forever, exalted and holy is His name. And it is written: "Rejoice in the  
Lord, you righteous; it is pleasant for the upright to give praise."

By the mouth of the upright you shall be praised; By the words of the righteous you  
shall be blessed;

Kadesh

## One Heart

by Ariel Kates

### One Heart

Look at the birds. Even flying  
is born

out of nothing. The first sky  
is inside you, open

at either end of day.  
The work of wings

was always freedom, fastening  
one heart to every falling thing.

Urchatz

## the gift of curiosity

by Ariel Kates



*Ritually wash hands without reciting the blessing. The need for hand washing before eating vegetables is no longer a ritual requirement, however, it is included in the traditional Seder.*

If we were together in person we would each be washing each other's hands, a silent act of service and recognition of each other. Since we're not, what are other ways that we can serve the people around us, known and unknown? What are the mysteries we'd like to know, and what are the mysteries we'd like to share? How can we be there for each other in other ways to take care of each other?

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer--we should still be unable to thank Thee and bless your name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt, Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now your mercy has helped us, and your kindness has not forsaken us; may Thou, Lord our God, never abandon us.

Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our King. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and men's inner beings shall sing to your name, as it is written: "all my bones shall say: O Lord, who is like Thee? Thou save the poor man from one that is stronger, the poor and needy from who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name."

הָאֵל בְּתַעֲצוּמוֹת עֲזָבָה, הַגָּדוֹל בְּכְבוֹד שְׁמֵהּ, הַגָּבוֹר לְנִצְחָה וְהַנוֹרָא בְּנוֹרָאוֹתֶיהָ, הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא כֶּם וְנִשְׂא

שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכָתוּב: כִּנְנוּ צְדִיקִים ב' , לְיִשְׂרָאֵל נְאֻהָ תְהִלָּה

בְּפִי יִשְׂרָאֵל תִּתְהַלַּל, וּבְדַבְרֵי צְדִיקִים תִּתְבַּרְךָ, וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם, וּבְקִרְבַּי קְדוּשִׁים תִּתְקַדְּשׁ

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֵךְ, מִלְכֵנוּ, בְּכָל דּוֹר וָדוֹר, שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים

*ham'naheg olamo b'chesed u'v'riyotav b'rachamim. V'Adonai lo yanum v'lo yiyshan – ham'orer y'shanim v'hameikitz nidamim, v'hameisi'ach ilmim v'hamatir asurim v'hasomech noflim v'hazokef k'fufim. L'cha l'vadcha anachnu modim.*

*Eilu pinu malei shirah kayam, u'l'shonainu rinah kahamon galav, v'siftoteinu shevach k'merchavai rakia, v'eineinu m'erot kashemesh v'chayareiach, v'yadeinu frusot k'nisrai shamayim, v'ragleinu kalot ka'ayalot – ein anachnu maspikim l'hodot lach, Adonai Eloheinu v'Elohei avoteinu, u'l'vareich, et shimcha al achat, mai'elef, alfei alafim v'ribai r'vavot p'amim, hatovot she'asita im avoteinu v'imanu, mimitzrayim g'altanu, Adonai Eloheinu, u'mibeit avadim p'ditanu, b'ra'av zantanu u'v'sava kilkaltanu, maicherev hitzaltanu u'midever milat'tanu, u'maichalim ra'im v'ne'emanim dilitanu. Ad heina azarunu rachamecha v'lo azavunu chasadecha, v'al titsheinu, Adonai Eloheinu, lanetzach. Al kein aivarim shepilagta banu v'ru'ach u'nishamah shenafachta b'apeinu v'lashon asher samta b'finu – hein haim yodu viyvarchu viyshabchu viyfa'aru viyrom'mu v'ya'aritzu v'yak'dishu v'yamlichu et shimcha malkeinu. Ki chol peh lach yodeh, v'chol lashon lach tishava, v'chol berech lach tichra, v'chol komah l'fanecha tishtachaveh, v'chol l'vavot yiyra'oocha, v'chol kerev u'chlayot y'zamru lishmecha, kadavar shekatuv, kol atzmotai toemarna: Adonai, mi chamocho matzil ani maichazak mimenu v'ani v'evyon migozlo. Mi yidmeh lach u'mi yishveh lach u'mi ya'aroch lach ha'El hagadol, hagibor v'hanora, El elyon, konai shamayim v'aretz. N'hallelcha u'n'shabaichacha u'n'fa'ercha u'n'vareich et shem kadshecha, k'amur: l'David, barchi nafshi et Adonai v'chol kravai et shem kadsho.*

The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art God. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks.

Karpas

Traditional - Karpas

by Haggadot

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.

Source: Traditional

Even an inheritance unto Israel His servant, for His mercy endures for ever

Who remembered us in our low state, for His mercy endures forever

And hath delivered us from our adversaries, for His mercy endures forever

Who gives food to all creatures, for His mercy endures forever

O give thanks unto the God of heaven, for His mercy endures forever

נשמת כל חי תברך את שמך, יי אלהינו, ורוח כל בשר תפאר ותרומים זכרך, מלכנו, תמיד. מן העולם ועד העולם אתה אל, ומבלעדך אין לנו מלך גואל ומושיע, פודה ומציל ומפרנס ומרחם בכל עת צרה וצוקה. אין לנו מלך אלא אתה. אלהי הראשונים והאחרונים, אלוה כל בריות, אדון כל תולדות, המהלל ברב התשבחות, המנהיג עולמו בחסד וברחמים, ויי לא יגום ולא ישן - המעורר ושנים והמקייץ נרדמים, והמשיח אלמים והמתיר אסורים והסומך נופלים והזוקף כפופים. לך לבדך אנחנו מודים

אלו פינו מלא שיכה כים, ולשוננו רנה כהמון גליו, ושפתותינו שבח כמרחבי כקיע, ועינינו מאירות כשמש וכיכר, נדינו פרושות כנשרי שמים, וכגליו קלות כצללות - אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו, ולברך את שמך על אחת, מאלף אלפי אלפים ורבי רבבות פעמים, הטובות שעשית עם אבותינו ועמנו. ממצרים גאלתנו, יי אלהינו, ומבית עבדים פדיתנו, בכעב זנתנו ובשבע כלכלתנו, מחרב הצלתנו ומדבר מלטתנו, ומסלים כעים ונאמנים דליתנו. עד הנה גזרנו כחמיר ולא גזרנו חסדיך, ואל תטשנו, יי אלהינו, לנצח. על כן אברים שפליגת בנו ורוח ונשמה שנפחת באפינו ולשון אשר שמת בפינו - הן הם יודו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלכנו. כי כל פה לך יודה, וכל לשון לך תשבוע, וכל בך לך תכרע, וכל קומה לפניך תשתחוה, וכל לבבות ייכאובו, וכל קרב וכליות יזמרו לשמך, כדבר שכתוב, כל עצמותי תאמרה: יי, מי כמוך מציל עני מסזק ממנו ועני ואביון מגזלו. מי ידמה לך ומי ישוה לך ומי יעריך לך האל הגדול, הגבור והנוכח, אל עליון, קנה שמים וארץ. בהללך ונשבחך ונפארכך ונברך את שם קדשך, כעמור: לדוד, ברכי נפשי את יי וכל קרבי את שם קדשך

Nishmat kol chai t'vareich et shimcha, Adonai Eloheinu, v'ru'ach kol basar t'fa'er u'tromem zicharcha, malkein, tamid. Min ha'olam v'ad ha'olam atah El, u'mibaladecha ein lanu melech go'al u'moshia, podeh u'matzil u'm'farnes u'm'rachaem b'chol ait tzarah v'tzukah. Ein lanu melech ela atah. Elohei harishonim v'ha'achronim, Eloah kol bri'ot, Adon kol toldot, ha'm'hulal b'rov hatishbachot,



O give thanks unto the Lord, for God is good, for His mercy endures forever

O give thanks unto the God of gods, for His mercy endures forever

O give thanks unto the Lord of lords, for His mercy endures forever

To Him who doeth great wonders, for His mercy endures forever

To Him who made the heavens with understanding, for His mercy endures forever

To Him that spread forth the earth above the waters, for His mercy endures forever

To Him who made great lights, for His mercy endures forever

The sun to reign by day, for His mercy endures forever

The moon and stars to reign by night, for His mercy endures forever

To Him that smote Egypt in their first-born, for His mercy endures forever

And took Israel out from among them, for His mercy endures forever

With a strong hand and an outstretched arm, for His mercy endures forever

To Him who parted the Red Sea, for His mercy endures forever

And made Israel to pass through it, for His mercy endures forever

And threw Pharaoh and his host in the Red Sea, for His mercy endures forever

To Him who led His people through the wilderness, for His mercy endures forever

To Him who smote great kings; for His mercy endures forever

And slew mighty kings, for His mercy endures forever

Sihon, king of the Amorites, for His mercy endures forever

And Og, king of Bashan, for His mercy endures forever

And gave their land as an inheritance, for His mercy endures forever

**Karpas**

## **Manifesto: The Mad Farmer Liberation Front**

by Ariel Kates

Love the quick profit, the annual raise,  
 vacation with pay. Want more  
 of everything ready-made. Be afraid  
 to know your neighbors and to die.  
 And you will have a window in your head.  
 Not even your future will be a mystery  
 any more. Your mind will be punched in a card  
 and shut away in a little drawer.  
 When they want you to buy something  
 they will call you. When they want you  
 to die for profit they will let you know.

So, friends, every day do something  
 that won't compute. Love the Lord.  
 Love the world. Work for nothing.  
 Take all that you have and be poor...

Ask the questions that have no answers.  
 Invest in the millennium. Plant sequoias.  
 Say that your main crop is the forest  
 that you did not plant,  
 that you will not live to harvest.  
 Say that the leaves are harvested  
 when they have rotted into the mold.  
 Call that profit. Prophesy such returns...

Put your faith in the two inches of humus  
 that will build under the trees



every thousand years.  
Listen to carrion – put your ear  
close, and hear the faint chattering  
of the songs that are to come.  
Expect the end of the world. Laugh.  
Laughter is immeasurable. Be joyful  
though you have considered all the facts.

Go with your love to the fields.  
Lie down in the shade. Rest your head  
in her lap. Swear allegiance  
to what is nighest your thoughts.  
As soon as the generals and the politicians  
can predict the motions of your mind,  
lose it. Leave it as a sign  
to mark the false trail, the way  
you didn't go. Be like the fox  
who makes more tracks than necessary,  
some in the wrong direction.  
Practice resurrection.

Source: By Wendell Berry (redacted)

לרוקע הארץ על המים, כי לעולם חסדו  
לעשה אורים גדלים, כי לעולם חסדו  
את השמש לממשלת ביום, כי לעולם חסדו  
את הירח וכוכבים לממשלות בלילה, כי לעולם חסדו  
למכה מצרים בבכוריהם, כי לעולם חסדו  
ויוצא ישכאל מתוכם, כי לעולם חסדו  
ביד חזקה ובזרוע נטויה, כי לעולם חסדו  
לגזר ים סוף לגזרים, כי לעולם חסדו  
והעביר ישכאל בתוכו, כי לעולם חסדו  
ונער פרעה וחילו בהם סוף, כי לעולם חסדו  
למולך עמו במדבר, כי לעולם חסדו  
למכה מלכים גדלים, כי לעולם חסדו  
ויהרג מלכים אדירים, כי לעולם חסדו  
לסיחון מלך האמרי, כי לעולם חסדו  
ולעוג מלך הבשן, כי לעולם חסדו  
ונתן ארצם לנחלה, כי לעולם חסדו  
נחלה לישכאל עבדו, כי לעולם חסדו  
שבשפילנו זכר לנו, כי לעולם חסדו  
ויפרקנו מצרינו, כי לעולם חסדו  
נתן לחם לכל בשר, כי לעולם חסדו  
הודו לאל השמים, כי לעולם חסדו

אל ייַנְאָר לָנוּ, אֶסְרוּ חַג בְּעִבְתֵּימָם עַד קַרְנוֹת הַמִּזְבֵּחַ

אֵלֵי אַתָּה וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמְמְךָ

אֵלֵי אַתָּה וְאוֹדְךָ, אֱלֹהֵי אֲרוֹמְמְךָ

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

*Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai*

*Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai*

*Eil Adonai vaya-er lanu, isru chag ba-avotim ad karnot hamizbei-ach*

*Eil Adonai vaya-er lanu, isru chag ba-avotim, ad karnot hamizbei-ach*

*Eili atah v'odeka, elohai arom'meka*

*Eili atah v'odeka, elohai arom'meka*

*Hodu l'Adonai ki tov, ki l'olam chasdo*

*Hodu l'Adonai ki tov, ki l'olam chasdo*

Blessed be he who comes in the name of the Lord; we bless you from the House of the Lord. The Lord is God, Who has shown us light; bind the festival offering with cords, up to the altar-horns. You are my God, and I exalt you. Give thanks to the Lord, for God is good, His kindness endures forever.

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לַאֱלֹהֵי הָאֱלֹהִים, כִּי לְעוֹלָם חֲסִדוֹ

הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ

לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה, כִּי לְעוֹלָם חֲסִדוֹ

## Yachatz

### **Traditional - Yachatz**

by Haggadot

*Take the middle matzah and break it into two, one piece larger than the other.*

*The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.*

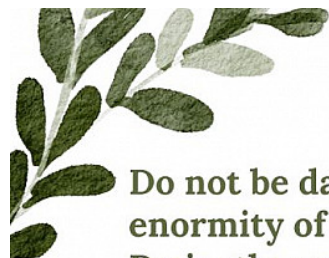
*The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech”*

Source: Traditional

Yachatz

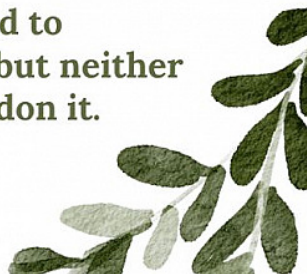
## **Do not be daunted**

by Ariel Kates



**Do not be daunted by the  
enormity of the world's grief.  
Do justly, now.  
Love mercy, now.  
Walk humbly, now.  
You are not obligated to  
complete the work, but neither  
are you free to abandon it.**

- the Talmud



*Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.*

*Zeh hayom asah Adonai, nagilah v'nism'chah vo.*

*Zeh hayom asah Adonai, nagilah v'nism'chah vo.*

I thank You for You have answered me, and have become my salvation. The stone which the builders rejected has become the major cornerstone. This the Lord's doing; it is marvelous in our sight. This is the day, which the Lord has made – let us be glad

and rejoice on it.

אָנָּא יי, הוֹשִׁיעָה נָּא

אָנָּא יי, הוֹשִׁיעָה נָּא

אָנָּא יי, הַצְּלִיחֵה נָּא

אָנָּא יי, הַצְּלִיחֵה נָּא

*Ana Adonai hoshi-ah na*

*Ana Adonai hoshi-ah na*

*Ana Adonai hatzlichah na*

*Ana Adonai hatzlichah na*

O Lord, deliver us!

O Lord, deliver us!

O Lord, let us prosper!

O Lord, let us prosper!

בְּרוּךְ הוּא בְּשֵׁם יי, בְּבְרִכּוֹתֵיכֶם מִבֵּית יי

בְּרוּךְ הוּא בְּשֵׁם יי, בְּבְרִכּוֹתֵיכֶם מִבֵּית יי

אֵל יי וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּימָם עַד קִרְנוֹת הַמִּזְבֵּחַ

The Lord is with me, I have no fear, what can man do to me? The Lord is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in greatness. All nations have surrounded me; in the name of the Lord, I have cut them down. They have surrounded me, but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me and I nearly fell, but the Lord helped me. The Lord is my strength and song; He has become my salvation. The voice of rejoicing and salvation is tents of the righteous resound, "The right hand of the Lord is triumphant! The right hand of the Lord is exalted! The right hand of the Lord triumphs!" I shall not die, but live to proclaim the works of the Lord. The Lord has severely punished me, but he has not handed me over to die. Open the gates of righteousness, that I may enter and praise the Lord. This is the gateway to the Lord, the righteous shall enter through it.

אוֹדֹךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה

אוֹדֹךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה

אֶבֶן מַאֲסוֹ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה

אֶבֶן מַאֲסוֹ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה

מֵאֵת יְיָ הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ

מֵאֵת יְיָ הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ

*Od'cha ki anitani, vat'hi li lishuah.*

*Od'cha ki anitani, vat'hi li lishuah.*

*Even ma-asu haboneem, hay'tah l'rosh pinah.*

*Even ma-asu habonim, hay'tah l'rosh pinah.*

*Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.*

## Maggid - Beginning

### The Bread of Affliction

by Ariel Kates

Maggid - Beginning

מגיד

*Raise the tray with the matzot and say:*

הָא לַחֲמַא עֲנֵיָא דִּי אֶכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי וְיִיכַל, כָּל דְצָרִיךְ יִיתִי וְיִפְסַח.  
הַשְׁתָּא הַכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרֵין.

*Ha lachma anya dee achalu avhatana b'ara d'metzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdej, l'shanah haba-ah b'nei choreen.*

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and find nourishment. Let all who are in need, come and share this meal, this Passover. Now, we are dreamers; next year, may we bask in our promised lands, wherever they may be.

*Refill the wine cups, but don't drink yet.*

## Maggid - Beginning

### Collective optimism

by Ariel Kates

Passover is an exercise in collective optimism, which is another word for faith. Faith is not necessarily the same thing as believing in a God with a muscular arm and outstretched fingers. Faith can be a commitment to the unprovable proposition that it's worth the struggle to cross the next impossible barrier, to seek meaning in our lives, to try, try again and do justly and build another peace. We raise the cup, we rephrase our enslavement and liberation, we sing, turning disaster into dramaturgy. –

Anita Diamant

Source: Anita Diamant

*Hodu l'Adonai ki tov, ki l'olam chasdo.*

*Yomar na yisra-eil, ki l'olam chasdo.*

*Yomru na veit aharon, ki l'olam chasdo.*

*Yomru na yirei Adonai, ki l'olam chasdo.*

Give thanks to the Lord, for God is good; His kindness endures forever. Let Israel declare, His kindness endures forever.' Let the house of Aaron declare His kindness endures forever' Let those who rfear the Lord say 'His kindness endures forever.'

מן המצר קראתי יה, עבני במרחב יה. " לי לא איבא, - מה יעשה לי אדם. " לי בעזרי, וְאֲנִי אֶרְאֶה

בשנאי. טוב לחסות ביי,מבטח באדם. טוב לחסות ביי, מבטח בנדיבים. כל גוים סבבוני, בשם " כי אמילם. סבוני גם סבבוני, בשם " כי אמילם. סבוני כדברים, דעכו כאש קוצים, בשם " כי אמילם. דחה דחיתני לנפל, ויי עזבני. עזי וזמכת זה יהי לי לישועה. קול רנה וישועה באהלי צדיקים ימין " עשה חיל. ימין " רוממה, ימין " עשה חיל. לא אמות כי

אחיה, ואספר מעשי יה. יסר יסרני זה, ולמות לא נתנני. פתחו לי שערי צדק, אבא בם, אוֹדָה יְהוָה. זֶה השער ליי, צדיקים יבאו בו

*Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aseh li adam. Adonai li b'oz'ray, va-ani ereh v'son'ay. Tov lachasot b'Adonai, mib'toach ba-adam. Tov lachasot b'Adonai, mib'toach bindivim. Kol goyim s'avuni, b'sheim Adonai ki amilam. Sabuni gam s'avuni, b'sheim Adonai ki amilam. Sabuni chidvorim do-achu k'eish kotzim, b'sheim Adonai ki amilam. Dachoh d'chitani linpol, v'Adonai azarani. Ozi v'zimrat yah, vay'hi li lishuah. Kol rinah vishuah b'aholei tzadikim, y'min Adonai osah chayil. Y'min Adonai romeimah, y'min Adonai osah chayil. Lo amut ki echyeh, va-asapeir ma-asei yah. Yasor yis'rani yah, v'lamavet lo n'tanani. Pitchu li sha-arei tzedek, avo vam odeh yah. Zeh hashu-ar l'Adonai, tzadikim yavo-u vo.*

From the narrow I called to the Lord, God answered me in the great freedom of space.

I trust in the Lord and have faith even when I speak out "All men are false."

מה אָשיב ליי, כּל תּגמולוּהי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשָׂם יי אֶקְרָא. גְּדַרְי ליי אֲשֶׁלֶם, נְגִידָה נָא לְכֹל עַמּוֹ. יִקְרַר בְּעֵינַי יי הַמּוֹתֵה לְחַסְדֵי. אֲנֵא יי כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בְּן אֲמִתְךָ פִּתְחֵת לְמוֹסְכֵי. לְךָ אֲזַבַּח זְבַח תּוֹדָה וּבָשָׂם יי אֶקְרָא. גְּדַרְי ליי אֲשֶׁלֶם נְגִידָה נָא לְכֹל עַמּוֹ. בְּחִצְרוֹת בַּיִת יי, בְּתוֹכֵי יְרוּשָׁלַיִם, הַלְלִינָה

*Mah asheev l'Adonai, kol tagmulohi alay. Kos y'shuot esa, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. Yakar b'einei Adonai, hamav'tah lachasidav. Anah Adonai ki anee avdecha, anee avd'cha ben amatecha, pee-tachta l'moseiray. L'cha ezbach zevach todah, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. B'chatzrot beit Adonai, b'tocheichi y'rushalayim, hal'luyah.*

How can I repay the Lord for all His kindness to me? I raise the cup of deliverance, and call upon the name of the Lord. My vows to the Lord I pay in the presence of all His people. Greivous in the Lord's sight is the death of His faithful followers. O Lord, I am your servant, your servant, the child of your maid-servent; You have undone what bounds me. I sacrifice a thank offering to You, and call upon the name of the Lord. I pay vows to the Lord in the presence of all God's people, in the courts of the Lord's house, in the midst of Jerusalem. Halleluyah.

הַלְלִי אֶת יי, כָּל גּוֹיִם, שֶׁבְּחֻוּהוּ כָּל הָאֲמִים. כִּי גִבֹר עָלֵינוּ חֶסֶדְךָ, וְאִמַּת יי לְעוֹלָם, הַלְלִינָה.

*Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umeem. Ki gavar aleinu chasdo, vemet Adonai l'olam, hal'luyah.*

Praise the Lord, all you nations; praise God, all you peoples, for His love to us is great, and the truth of the Lord is forever. Halleluyah.

הוֹדוּ ליי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדְךָ

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶדְךָ

יֹאמְרוּ נָא בַּיִת אֱהָרֹן, כִּי לְעוֹלָם חֶסֶדְךָ

יֹאמְרוּ נָא יִרְאֵי יי, כִּי לְעוֹלָם חֶסֶדְךָ

## -- Four Questions

# Asking Questions With a Goal

by Ariel Kates

Artist and musician Achinoam Nini (Noa) wrote: On the way to freedom there are many questions to be asked. But at the end of the day, the only way to be saved by God from whatever "Egypt" is enslaving you, is to love your neighbor as you love yourself.

We ask the four questions to illuminate the differences between the Seder nights and any other night - to illuminate the extraordinary.

On other nights, what if any questions do we ask? And when we ask, what are our motivations?

-- Four Questions

**Traditional – Four Questions**

by Haggadot

Maggid – Four Questions

מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?

*Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?*

Why is this night of Passover different from all other nights of the year?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

*She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.*

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

*Sheb'chol ha-lei-lot anu och'lin sh'ar y'arakot. Ha-lai-lah h-azeh maror.*

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים

*Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.*

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה כלנו מס

*Adonai z'charanu y'vareich, y'vareich et beit yisra-el, y'vareich et beit aharon. Y'vareich yirei Adonai, hak'tanim im hag'doleem. Yoseif Adonai aleichem, aleichem v'al b'neichem. B'rucheem atem l'Adonai, oseih shamayeem va-aretz. Hashamayeem shamayeem l'Adonai, v'ha-aretz natan livnei adam. Lo hameiteem y'hal'lu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-atah v'ad olam, hal'luyah.*

The Lord is mindful of us and will bless us; He will bless the house of Israel; He will bless the house of Aaron; He will bless those who fear the Lord, small and great. May the Lord bless you and increase you, you and your children. You are blessed by the Lord, Maker of heaven and earth. The heaven is the Lord's, but earth has been given to mankind. The dead cannot praise the Lord, nor can any who go down into silence.

We will bless the Lord now and forever. Halleluyah.

אֶהְבֵּתִי כִּי יִשְׁמַע יי אֶת קוֹלִי, תִּתְנַוְּנִי. כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא. אֶפְפוּנֵי חֲבֵלֵי מוֹת, וּמִצְרֵי שְׂאוֹל מִצְאוּנֵי, צָכָה נִגְוֹן אֶמְצֵא. וּבִשְׁם יי אֶקְרָא: אֲנִי יי מַלְטָה נַפְשִׁי חַנוּן יי וְצַדִּיק, וְאֶל־הַיְנוּ מִרְחָם. שְׁמַר פְּתָאִים יי, וְדַלְתֵי וְלֵי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשֵׁי לְמִנוּחֵיכִי, כִּי יי גִּמַּל עַל־יְכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת, אֶת עֵינַי מִן דְּמָעָה, אֶת כְּגָלִי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מֵאֵד. אֲנִי אֶמְרֵתִי בְּחַפְזִי כֹּל הַיָּדָם כֹּזֵב.

*Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevlei mavet, um'tzareit sh'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra, anah Adonai maltah nafshi. Chanun Adonai v'tzadik, veiloheinu m'racheim. Shomeir p'ta-im Adonai, daloti v'li y'hoshi-a. Shuvi nafshi limnuchay'chi, ki Adonai gamal alay'chi. Ki chee-latzta nafshi mee-mavet, et eini min dee-mah, et ragli mee-dechi. Et-haleich leefnei Adonai, b'artzot hachayeem. He-emanti ki adabeir, anee aniti m'od. Anee amartee v'chof'zi, kol ha-adam kozeiv.*

I love that the Lord. He hears my pleas because he has inclined his ear to me whenever I call. The bonds of death encompassed me, the torments of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of the Lord: "Lord, save my life!" The Lord is gracious and righteous and our God is merciful. The Lord protects the simple; I was brought low and God saved me. Be at rest, oh my soul, for the Lord has been good to you. You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the lands of the living.





## -- Four Children

# **The Four Children: Collective, Balanced, Communicating, and Empathetic**

by Ariel Kates

For this section of the Haggadah, the Rabbis selected four biblical texts that featured talking to children about the exodus story. They used the texts to justify the classifications they put forth of wise/wicked/simple/unable to ask.

The original texts offer moments of intergenerational storytelling that highlight essential ways to read and hold the exodus story - let's read these and focus on collectivity/individuality, balance, communication, and even some intergenerational ritual grief work.

### **The collective child - Nuanced learning for our merit**

This pulls from Deuteronomy 6:20-25, which says:

**When, in time to come, your children ask you, "What mean the decrees, laws, and rules that our God יהוה has enjoined upon you?" ... you shall say to your children, "We were slaves to Pharaoh in Egypt and יהוה freed us from Egypt with a mighty hand. יהוה wrought before our eyes marvelous and destructive signs and portents in Egypt, against Pharaoh and all his household; and us [God] freed from there, in order to take us and give us the land promised on oath to our fathers. Then יהוה commanded us to observe all these laws, to revere our God יהוה, for our lasting good and for our survival, as is now the case. It will be therefore to our merit before our God יהוה to observe faithfully this whole Instruction, as [God] has commanded us."**

What's the difference between "decrees, laws, and rules"? What's the moral of this conversation? How is the individual here a part of the collective?

Eliyahu Ha-navee

Eliyahu Ha-tish-bee

Eliyahu, Eliyahu

Eliyahu Ha-giladee

Bim Heira B'yameinu Yavo eileinu

Eem mashiah ben David

Eem mashiah ben David

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָבְאוּ. כִּי אֶכְלֵ אֶת יַעֲקֹב וְאֶת  
נְיָהוּ הַשְּׂמוֹ. שִׁפְךָ עֲלֵיהֶם וְעַמְּךָ וְרוּחַ אֶפְרַיִם יִשְׁיִגְמוּ. תִּרְדֹּף בְּאֶרֶץ וַתִּשְׁמַדְם מִתַּחַת שָׁמַי "

*Shfoch chamatcha el hagoyim asher lo y'da'ucha v'al mamlachot asher b'shimcha lo kara'u. Ki achal et Ya'akov v'et naveihu heishamu. Shfoch Aleihem zamech vacharon apcha yasigaim. Tirdof b'af v'tashmidaim mitachat shmay Adonai.*

"Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home." (Ps. 79:6,7) "Pour out your wrath on them; may your blazing anger overtake them." (Ps. 69.25) "Pursue them in wrath and destroy them from under the heavens of the Lord!" (Lam. 3:66)

Source: Traditional

bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.

*Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo. Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.*

God is our tower of salvation, showing kindness to his anointed, to David and his descendents forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and and all humanity, and we can say, Amen.

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing.

Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

*The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Elijah

*Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.*

## The balanced child - chosenness and humility

From Exodus 12:26:

**And when your children ask you, 'What do you mean by this rite?' you shall say, 'It is the passover sacrifice to יהוה, who passed over the houses of the Israelites in Egypt when smiting the Egyptians, but saved our houses.' Those assembled then bowed low in homage.**

Does this response even answer the child's question? What can we do with the parallel between being chosen to be saved and bowing in homage?

## The communicating child - Naming and ritualmaking

This comes from Exodus 13:14-16, and it's anything but simple as the Rabbis classified:

**And when, in time to come, a child of yours asks you, saying, 'What does this mean?' you shall reply, 'It was with a mighty hand that יהוה brought us out from Egypt, the house of bondage. When Pharaoh stubbornly refused to let us go, יהוה slew every first-born in the land of Egypt, the first-born of both human and beast. Therefore I sacrifice to יהוה every first boy child, but redeem every boy first-born among my children.' "And so it shall be as a sign upon your hand and as a symbol on your forehead that with a mighty hand יהוה freed us from Egypt."**

What the heck is going on here? How does such a specific answer come from such a general question? In describing a ritual of the first born, how is this adult modeling what happened in Egypt? The experiences of our ancestors - and us with them tonight - continue to mark the following generations on our hands and our heads. What are our markings?

הַרְחַמֵּן הוּא יִבְרַךְ אֶת מַדְבַּת הַזֹּאת, וְאֶת חַיְלֶיהָ, וְיִגַּן עֲלֵיהֶם

הַרְחַמֵּן הוּא יִשְׁכִּיחַ שְׁלוֹם בֵּין בְּנֵי יַעֲקֹב וּבְנֵי יִשְׂמַעֵאל

הַרְחַמֵּן הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיִּי הָעוֹלָם הַבָּא

*Harachaman hu yanchileinu yom shekulo tov.*

*Harachaman hu y'variech et M'dinat Yisrael.*

*Harachaman hu y'variech et chayalei Tz'va Hagana l'Yisrael, v'yagein aleihem.*

*Harachaman hu y'variech et m'dinat hazot, v'et chayaleiha, v'yagein aleihem.*

*Harachaman hu yashkiyn shalom Bayn binei Ya'akov u'vnei Yishma'ayl.*

*Harachaman hu y'zakeinu limot Hamashiach ul'chayei ha'olam haba.*

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One bless the State of Israel.

May the Merciful One bless those who serve in the IDF and watch over them.

May the Merciful One bless this country, and its soldiers, and watch over them.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מִגְדוֹל יִשׁוּעוֹת מַלְכוּ וְעֵשָׂה חֶסֶד לַמְּשִׁיחַ לְבִדּוֹ וְלִזְרָעוֹ עַד עוֹלָם. עֵשָׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה  
שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֶמְרוּ אָמֵן

וְרָאוּ אֶת יְיָ קִדְשׁוֹ כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים כָּשׁוּ וְכַעֲבוּ וְדִרְשׁוּ יְיָ לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי  
טוֹב כִּי לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יָדָי וּמִשְׁבִּיעַ לְכָל חַי כְּצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיְיָ וְהִיָּה יְיָ  
מִבְטָחוֹ. נַעַר הֵייתִי גַם זִקְנָתִי וְלֹא כֹאִיתִי צְדִיק נִעְזָב וְזָרְעוֹ מִבְּקֶשׁ לַחֵם. יְיָ עַז לַעֲמֹא יִתֵּן יְיָ יִבְרַךְ אֶת  
עַמּוֹ בְּשְׁלוֹם

Migdol y'shu'ot Malko v'oseh chesed limshicho l'David ul'zar'o ad olam. Oseh shalom

## The empathetic child - observation and time travel

The source text for this is Exodus 13:8:

“Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of **יהוה**. Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory. And you shall explain to your child on that day, ‘It is because of what **יהוה** did for me when I went free from Egypt.’

Is the child the simple one here, or the explanation? What does it mean here that the explanation is happening without a question from the child? Does that silence have anything to do with the “me/I” individuality of this explanation?

Source: Ariel Kates

אִוְתַנּוּ וְאֵת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנֵיבְרַכְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכֹל מִכְּל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ  
כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמֵר אָמֵן

*otanu v'et kol asher lanu, k'mo she'nitbarchu avoteinu Avraham Yitzchak v'Ya'akov  
bakol mikol kol, kein y'vareich otanu kulanu yachad bivrachah sh'leima, v'nomar,  
Amein.*

us all together and all our possessions just as He blessed our forefathers Abraham,  
Isaac, and Jacob, with every blessing. May He bless us all together with a perfect  
blessing, and let us say, Amen.

בְּמָרוֹם יְלִמְדוּ עֲלֵיהֶם וְעַלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְרָכָה מֵאֵת יי וְיִצְדָקָה מֵאֵלֵהי  
יִשְׁעָנוּ. וְנִמְצָא חֵן וְשֶׁכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

*Bamarom y'lamdu aleihem v'aleinu z'chut she't'hei l'mishmeret shalom. V'nisa v'racha  
mei'eit Adonai, utz'daka mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei  
Elohim v'adam.*

May heaven find merit in us that we may enjoy a lasting peace. May we receive  
blessings from the Lord, justice from the God of our salvation, and may we find favor  
and good sense in the eyes of God and men.

*On Shabbat:*

(הַבְּרָמָן הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים

*Harachaman hu yanchileinu yom shekulo Shabbat u'minucha ul'chayei ha'olamim.*

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in  
the eternal life.)

Optional blessings:

הַבְּרָמָן הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ טוֹב

הַבְּרָמָן הוּא יְבָרֵךְ אֶת מְדִבְנֵי יִשְׂרָאֵל

הַבְּרָמָן הוּא יְבָרֵךְ אֶת תִּלְיֵי צְבָא הַגְּנָה לְיִשְׂרָאֵל, וְיִגַּן עֲלֵיהֶם

-- Exodus Story

## **Emily Dickinson - 501**

by Ariel Kates

This World is not Conclusion.

A Species stands beyond -

Invisible, as Music-

But positive, as Sound-

It beckons, and it baffles -

Philosophy -don't know-

And through a Riddle, at the last -

Sagacity, must go -

To guess it, puzzles scholars -

To gain it, Men have borne

Contempt of Generations

And Crucifixion, shown -

Faith slips - and laughs, and rallies -

Blushes, if any see -

Plucks at a twig of Evidence -

And asks a Vane, the way -

Much Gesture, from the Pulpit-

Strong Hallelujahs roll -

Narcotics cannot still the Tooth

That nibbles at the soul-

1929

Source: Emily Dickinson

*Harachaman hu y'vareich et*

May the Merciful One bless

*for one's parents:*

אָבִי מוֹרִי (בְּעַל הַבַּיִת הַזֶּה) וְאֵת אִמִּי מוֹרָתִי (בְּעַלַּת הַבַּיִת הַזֶּה), אוֹתָם וְאֵת בֵּיתָם וְאֵת זַרְעָם וְאֵת כָּל  
אֲשֶׁר לָהֶם,

*avi mori (ba'al ha-bayit ha-zeh), v'et imi morati (ba'alat ha-bayit) ha-zeh, otam v'et  
beitam, v'et zar'am, v'et kol asher lahem,*

(my revered father) the master of this house and (my revered mother) the mistress of  
this house, them, and their household, and their children, and everything that is theirs,

*for one's family:*

אוֹתִי (וְאֵת אִשְׁתִּי/בְּעַלִּי/זַרְעִי וְאֵת) כָּל אֲשֶׁר לִי

*oti (v'et ishti / ba'ali / zar-i v'et) kol asher li,*

me (and my wife/husband/children) and all that is mine

*for one's hosts:*

בְּעַל הַבַּיִת הַזֶּה וְאֵת בְּעַלַּת הַבַּיִת הַזֶּה, אוֹתָם וְאֵת בֵּיתָם וְאֵת זַרְעָם וְאֵת כָּל אֲשֶׁר לָהֶם

*ba'al ha-bayit ha-zeh, v'et ba'alat ha-bayit ha-zeh, otam v'et beitam, v'et zar'am, v'et  
kol asher lahem,*

our host and our hostess, them, and their household, and their children, and  
everything that is theirs,

*for all others:*

וְאֵת כָּל הַמְּסֻבִּין כָּאן

*v'et kol ham'subim kan,*

and all who are seated here,

*v'shalom v'chol-tov, u'mikol tuv l'olam al y'chasreinu.*

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

הַרְחֵמֵנוּ הוּא יְמִלֵךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחֵמֵנוּ הוּא יִתְבַרֵךְ בְּשִׁמְיִים וּבְאֲרָץ. הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר וָדוֹר וְיִתְפָּאֵר בְּנוֹ לְעַד וְלִנְצַח נְצָחִים וְיִתְהַדָּר בְּנוֹ לְעַד וְלְעוֹלָמֵי עוֹלָמִים. הַרְחֵמֵנוּ הוּא יִפְרֹנְסֵנוּ בְּכַבּוֹד. הַרְחֵמֵנוּ הוּא יִשְׁבֵּר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיזֵת לְאַרְצֵנוּ. הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ בְּרִכָּה מְרִבָּה בְּבֵית הַזֶּה וְעַל שְׁלֵמֵן זֶה שְׁאֲכַלְנוּ עָלָיו. הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא זְכוֹר לְטוֹב וְיִבְשֵׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת וְשׁוּעוֹת וְנִחְמוֹת.

*Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach bashamayim u'va'aretz. Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad u'l'neitzach n'tzachim, v'yit'hadar banu la'ad ul'olmei olamim. Harachaman hu y'far'n'seinu b'chavod. Harachaman hu yishbor uleinu mei'al tzavareinu, v'hu yolicheinu kom'miyut l'artzeinu. Harachaman hu yishlach lanu b'racha m'ruba babayit hazeh, v'al shulchan zeh she'achalnu alav. Harachaman hu yishlach lanu et Eliyahu Hanavi zachur latov, vivaser lanu b'sorot tovot y'shu'ot v'nechamot.*

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת

## -- Exodus Story

# Off the cliff and into the water - as told by Moses

by Ariel Kates

I was raised by two women who were wild in their words but never their deeds. The first would tell me I was a gift. That I came to her in water, that we met submerged, almost equals. With reverence she'd talk to me about myself, it was weird. She also teased me, called me a fish out of water, and here I was in the seat of power with her. Everyone was nice or mysterious, depending. She taught me that power is limiting, and limited, because her desires were answered by the water, and not by her father, or any of her suitors, or any of her beautiful companions or sweet-smelling servants. She was so beautiful, though she could be quite cruel to some of the others in the court when they would display qualities she found unsavory. She had very high standards, and more than once dismissed a courtier over ideological differences or bad boundaries. I usually understood why it had to be done. And while she would never permit them to speak badly of me, I heard whispers about her, when I was quiet and close and they didn't know. No one understood why she would have rescued me from the river, everyone knew the kind of children they put in rivers. Why did she insist on being called mother. Still, we all knew she was my mother.

The second was my creator. Yocheved, I learned later. I was the one who had reverence in that pairing, though she was not quite as sweet smelling. Just as beautiful, but in a sad, underfed kind of way because of course she didn't have the power to be buoyant. She always came to me, ate the second she arrived, without even regard for my childhood needs; she never told me I was a gift, or that I was created by water. She said, your people can claim you whether you want to be claimed or not. She told me that life is about jumping off cliffs - maybe there was water maybe there wasn't, but you still had to jump. Once she'd eaten she reached her hands out to me and wouldn't let go for a long time - I understood I was being

claimed. No one else in the world told me I couldn't have what I wanted. I didn't share that with my other mother; it felt like a secret. Until later, I didn't know where she returned to at night, upriver, but as she left she'd always say "i carry your heart with me(i carry it in my heart)".

I carried them both in my heart, but over time they came into turmoil, the parts of them. Various of my peers were brought into the decision-making and I was too, but in ways that felt troubling, at times, like I was being given a job but not because that job needed to be done. I was getting tired of the muddled public opinion that I was some kind of lesser "water baby" or that I was a testament to my mother's generosity. My creator, though. The last time I saw her before I became a murderer she said I was a significant part of something bigger that hurt people, and that I should imagine what might be - imagine, she said, taking my hand, which she almost never did. Her hand was scarred soft in parts, and warm. She wasn't usually one to encourage creativity.

My mother's father was building up into the outskirts and I was sent to survey the progress and "to smile nicely and say encouraging things to those in the arduous tasks of managing the building." It was a bit insulting, honestly, to be sent to the places no one wanted to go, a city that barely existed yet. My mother had been hoping I'd be given the task of water management, so this was certainly a snub in her eyes. I would accompany the committee on the survey and take measurements to affirm the magicians' prophecies about the water - I wasn't told what to do if the measurements didn't affirm, which later I used to my advantage. Little did I know, the rest of the survey took us farther away from the river than I'd ever been in order to see the dusty blood of my people, the workers.

In all the ways that I thought of myself, for what I suppose was forever until that moment, I didn't consider that I would become a murderer.

*Eloheinu v'Eilohei avoteinu, yaleh v'yavo v'yagiah v'yeira'eh v'yeiratzeh v'yishma v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron Mashiach ben David avdecha, v'zichron Y'rushalayim ir kodshecha, v'zichron kol amkha beit Yisrael l'fanecha, lifleita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu Adonai Eloheinu bo l'tova ufokdeinu vo livracha v'hoshieinu vo l'chayim. uv'dvar y'shuah v'rachamim chus v'chaneinu v'racheim aleinu v'hoshieinu ki eilecha eineinu, ki eil melech chanun vrachum ata.*

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.

ובנה ירושלים עיר הקדש במהרה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי. בּוֹנֵה בְּרַחֲמֵינוּ יְרוּשָׁלַיִם. אָמֵן

*Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amein.*

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

בְּרוּךְ אַתָּה יי. אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבֵינוּ מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשׁ יְעַקֵּב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יִיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לַעֲד לַחַן וְלַחֲסֵד וְלִבְרַחֲמִים וְלִנְחֻם הַצֵּלָה וְהַצִּלָּה בְּכֹכָה וּישׁוּעָה נְחֵמָה פְּרֻבָּסָה וְכִלְכֵּלָה וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב לַעוֹלָם אֵל יַחְסְרָנוּ

*Baruch atah Adonai, Eloheinu melech ha'olam, ha'Eil Avinu Malkeinu Adireinu Bor'einu Go'aleinu Yotz'reinu K'dosheinu k'dosh Ya'akov ro'einu ro'ei Yisrael Hamelech hatov v'hameitiv lakol sheb'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu hu gomleinu hu yig'm'leinu la'ad, l'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha, b'racha vi'shua nechama parnasa v'chalkala v'rachamim v'chayim*

abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace. Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

*(On Shabbat:*

רצה והסליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. וברצונך הננים לנו יי אלהינו שלא תהא צרה ונגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך ובבגת ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

*R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotcha, uv'mitvat yom hash'vi' haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lishbat bo v'lanuach bo b'ahavah k'mitzvat r'tzonecha. U'birtzoncha hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki atah hu ba'al ha'y'shuot u'va'al hanechamot.*

Favor us and strengthen us, Lord our God, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויכאף ויכצה וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישכאל לפניך, לפלטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וסגנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה

If you turn your head to look one way and then you turn and look the other way, there's an infinite number of ways in between those two ways to step into. There have been maybe a few moments in my life when the in between ways suddenly became clear. When each measure of sky is a portal to a reality where you made a different choice. Not everyone sees all those realities and chooses murder. My father-in-law told me: "Some have to murder and some have to save. More murder than save. Getting to do both makes a murderer lucky because nothing else can heal it." At least in my experience saving does help, if not heal, the murder. Because I also know that when you kill, you die.

So, that me died. I saw every reality before me and I jumped off the cliff. Suddenly everything my creator said made sense, and in a moment I felt claimed - I felt that I couldn't have what I wanted and so I had to make a new world. I was claimed by the desire to be a traitor to the life I was living and anything about it that had brought about the kind of suffering I witnessed there. The cruelty was the point; I was scared, but I wanted a better point.

I jumped off the cliff and there was water below me - as before - and also there was fire. Every element goes into the creation of a human body and what utter magic that is. I have known every day since I murdered him that the man deserved it, that he was just a speck of dust in addition to being a whole world, and that to me he was a symbol, even if he was something else to those who knew him. I don't think he thought about that when he thought about the lives he took from my oppressed people. As I watched the other deaths caused by my work unfold around me I thought back each time to this cruel person, and to what we started together when he turned to me, laughing in a way that bared every one of his teeth, dripping a kind of cruelty that I saw crackling behind his eyes with dangerous mirth. His nails were clean and soft and oiled, I noticed, when he reached out to me in shock.

I never saw my mother again, not even when I went back to the palace years later as a parent myself. I still wonder what she thinks of my children, my choices. If she



defended me around court after I'd fled. Yocheved my creator, though, became my mother. She was the water, and Miriam, who I finally met, carried that forward powerfully.

When I arrived with Aaron, Yocheved met us in the street, took me into her arms, and said child, let's go home. I'd never been to her house - she said it was my house too since I was born there. I didn't realize I had been born for a long time, but by then I understood. There was a feast, quietly, with emissaries from various places around the city and the whole family, Aaron and Miriam's children running around buzzing about a family member they'd never met before. I went to breathe the air and see the sky after a while. A quiet-eyed Miriam came out the kitchen door, and when she looked at me I felt a kind of flush at the recognition of her beauty and stillness. Somehow I thought she was younger than me, then, but I think it was because she was confident, a bit in love with her dreams, I suppose, in a childish way.

"Finally," she muttered. As she looked at me I felt the back of my neck prickle, and from then on we always kept our word to each other. Even when Yocheved was gone and we had jumped off at least a handful of cliffs together. As it turned out our dreams were similar - and they took us to this desert we've taken to calling "the desert of insufficiency and hope."

The thing I remember most about our first days in the desert is that the clouds were small and moved fast, in clusters. The moon was visible -- full and bright. We lost all sense of time under that deadpan, steadfast moon, sometimes sharp, sometimes hidden, but never without a halo burning the clouds when they covered it. I would watch it for a dreamlike amount of time, thinking of all that had rained down from the sky; all the hope we had, all the things that people would call me now before they'd call me a murderer.

Source: Ariel Kates

We thank you, Adonai, Lord our God, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

ועל הכל יי אלהינו אנהנו מודים לך ומברכים אותך יתברך שמך בפי כל חי תמיד לעולם ועד.  
כפתוב, ואכלת ושבעת ובככת את יי אלהיב על הארץ הטבה אשר נתן לך. ברור אתה יי על  
הארץ ועל המזון

כחם נא יי אלהינו על ישכאל עמב ועל ירושלים עירב ועל ציון משכן כבודך ועל מלכות בית דוד  
משיחב ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו אבינו רענו זוננו פרנסנו וכלכלנו  
והרויחנו והרוח לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו לא לידי מתנת בשר  
ודם ולא לידי הלואתם, כי אם לך המלאה הפתוחה הקדושה והרבה, שלא גבוש ולא נכלם  
לעולם ועד

*V'al hakol Adonai Eloheinu anachnu modim lach um'varchim otach, yitbarach shimcha  
b'fi kol chai tamid l'olam va'ed. Kakatuv, v'achalta v'savata uveirachta et Adonai  
Elohecha al ha'aretz hatova asher natan lach. Baruch atah Adonai al ha-aretz v'al  
hamazon.*

Racheim na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion  
mishkan k'vodecha v'al malchut beit David m'shichecha v'al habayit hagadol  
v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parn'seinu  
v'chalk'lenu v'harvicheinu v'harvach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu.  
V'na al tatz'richeinu Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei  
hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh  
v'lo nikaleim l'olam va'ed.

For everything, Adonai, our God, we thank and praise You. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the

Blessed be (our God) whose food we have eaten.

All together:

ברוך הוא וברוך שמו

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

ברוך אתה יי אלהינו מלך העולם, הן את העולם כלו בטובו בהן בהסד ובחממים הוא נותן לחם לכל בשר, כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול כי הוא אל הן ומפרנס לכל ומטיב לכל ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי הן את הכל.

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

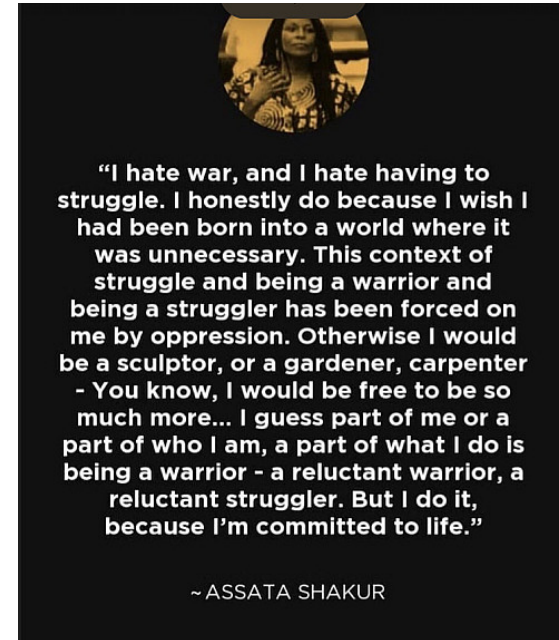
נודה לב יי אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי אלהינו מארץ מצרים ופדיתנו מבית עבדים, ועל בריתך שחתמת בבשרנו, ועל תורתך שלמדנו, ועל חקיקת שהודעתנו, ועל חיים הן וחסד שחוננתנו, ועל אכילת מזון שאתה הן ומפרנס אותנו תמיד בכל יום ובכל עת ובכל שעה

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.*

## -- Exodus Story

### committed to life

by Ariel Kates



Source: Assata Shakur

-- Ten Plagues

# Traditional - Ten Plagues

by Haggadot

**אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן**

*Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:*

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

**דָּם וְאֵשׁ וְתִמְרוֹת עָשָׁן**

*Dam V'eish V'tim'ro ashan*

“Blood, and fire and pillars of smoke...”

“Before the great and terrible day of the Lord comes, I will set wonders in the sky and on the earth... blood, fire and pillars of smoke: The sun shall turn to darkness and the moon into blood.” Joel 3:3

**דָּבַר אַחַר: בְּיַד חֲזָקָה - שְׂתִימ, וּבְזֶרַע נְטִיָּה - שְׂתִימ, וּבְמַרְא גְדֹל - שְׂתִימ, וּבְאֵתוֹת - שְׂתִימ, וּבְמִפְתִּימ - שְׂתִימ**

*Davar acheir. B'yad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uv'mora gadol sh'tayim. Uv'otot sh'tayim. Uv'mof'tim sh'tayim.*

*(Another interpretation of Deuteronomy 26:8 is: “strong hand” indicates two plagues; “out-stretched arm” indicates two more plagues; “great awe” indicates two plagues; “signs” indicates two more plagues because it is plural; and “wonders” two more plagues because it is in the plural. This then is a total of Ten Plagues.)*

**אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם, וְאֵלוֹ הֵן:**

*Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:*

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

*Include parentheses when there is a minayn present.*

Leader:

רַבּוֹתַי וְבָרַךְ

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יי מְבָרַךְ מְעַתָּה וְעַד עוֹלָם

Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Praised be the name of the Lord now and forever.

Leader:

יְהִי שֵׁם יי מְבָרַךְ מְעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מְרַנֵּן וּבְבִגְדֵי וּבְבוֹתַי וְבָרַךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanan v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.

Praised be the name of the Lord now and forever. With your permission, let us now bless (our God) whose food we have eaten.

Participants:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

Leader:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Bareich

Traditional - Bareich

by Haggadot

Bareich בָּרַךְ

Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).

שִׁיר הַמַּעֲלוֹת

בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים. אֲזַי מִלֵּא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזַי אִמְרוּ בְּגוֹיִם, הַגְדִּיל יי לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ, הַיִּינוּ שְׂמֵחִים. שׁוּבָה יי אֶת שְׁבִיתֵנוּ, כְּאֶפִיקִים בְּנִגְב. הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּךְ יִלֵּךְ וּבִכָּה נִשְׂא מִשֶּׁךְ הַזָּבַע, בֹּא יְבֹא בְּרִנָּה נִשְׂא אֶלְמִתִּיו תְּהִלַּת יי יִדְבֹר פִּי, וַיְבָרֵךְ כָּל בֶּשֶׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד. וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּהָ. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ. מִי יִמְלַל גְּבוּרוֹת יי וְיִשְׁמִיעַ כָּל תְּהִלָּתוֹ

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei s'chok pee-nu u'l-sho-nei-nu reena, az yo-m'ru va-goyim, heeg-deel Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah b'reena yeek-tzoru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

T'hilat Adonai y'daber pi, vivareich kol basar shem kod'sho l'olam va'ed. Va-anachnu n'varech ya, mei-ata v'ad olam, hal'luya. Hodu la-Adonai ki tov, ki l'olam chasdo. Mi y'maleil g'vurot Adonai, yashmi'a kol t'hilato.

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The Lord has done great things for them." The Lord did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Blood | Dom | דָּם

Frogs | Tzfardeyah | צְפַרְדְּעַ

Lice | Kinim | כְּנִים

Beasts | Arov | עֲרוֹב

Cattle Plague | Dever | דָּבַר

Boils | Sh'chin | שְׁחִין

Hail | Barad | בָּרָד

Locusts | Arbeh | אֲרָבָה

Darkness | Choshech | חֹשֶׁךְ

Slaying of First Born | Makat Bechorot | מַכַּת בְּכוֹרוֹת

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Jehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

רַבִּי יְהוּדָה הֵיךְ נֹתֵן בָּהֶם סְמִימִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דָּבָר עַד שְׁבַע בְּ

D'D'Z"KH A-Da"SH B'AH"V

רַבִּי יוֹסִי הַגְּלִילִי אָמַר: מִפִּי אֵתָה אֹמֵר שְׁלֵקוּ הַמְצָרִים בְּמִצְרַיִם עֲשֵׂר מִכּוֹת וְעַל הַיָּם לָקוּ הַמַּשִּׁים מִכּוֹת? בְּמִצְרַיִם מָה הוּא אֹמֵר? וַיֹּאמְרוּ הַחֲרָטְמִים אֶל פְּרַעֲה: אֲצַבֵּעַ אֶלְהִים הוּא, וְעַל הַיָּם מָה הוּא אֹמֵר? וַיֵּרָא וַיִּשְׂכַּח אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיֵּרָאוּ הָעַם אֶת יי, וַיִּאֱמִינוּ בִּי וּבַמַּשָּׁה עַבְדּוֹ. כִּמָּה לָקוּ בְּאֲצַבְעֵי עֲשֵׂר מִכּוֹת. אֲמֹר מֵעַתָּה: בְּמִצְרַיִם לָקוּ עֲשֵׂר מִכּוֹת וְעַל הַיָּם

לקו המשים מכות

כבי אַליעזר אומר: מנין שְׁכַל מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הַיְתֵה שֶׁל אַרְבַּע מִכּוֹת? שְׁנֵאָמַר: וְשִׁלַּח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מִלְאָכֵי כַעֲסִים. עֲבָרָה - אַחַת, וְזַעַם - שְׁתֵּים, וְצָרָה - שְׁלֹשׁ, מִשְׁלַחַת מִלְאָכֵי כַעֲסִים - אַרְבַּע. אָמַר מֵעַתָּה: בְּמִצְרַיִם לָקוּ אַרְבַּעִים מִכּוֹת וְעַל הַיָּם לָקוּ מֵאֲתֵימִם מִכּוֹת

כבי עקיבא אומר: מנין שְׁכַל מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הַיְתֵה שֶׁל חֲמֵשׁ מִכּוֹת? שְׁנֵאָמַר: וְשִׁלַּח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מִלְאָכֵי כַעֲסִים. חֲרוֹן אַפּוֹ-אַחַת, עֲבָרָה - שְׁתֵּים, וְזַעַם - שְׁלֹשׁ, וְצָרָה - אַרְבַּע, מִשְׁלַחַת מִלְאָכֵי כַעֲסִים - חֲמֵשׁ. אָמַר מֵעַתָּה: בְּמִצְרַיִם לָקוּ חֲמֵשִׁים מִכּוֹת וְעַל הַיָּם לָקוּ חֲמֵשִׁים וּמֵאֲתֵימִם מִכּוֹת

*Rabi Yosei hagalili omer: minayin atah omer shelaku hamitzrim bimitzrayim eser makot v'al hayam laku chamishim makot? Bamitzrayim ma hu omer? Vayomru hachartumim el paroh: etzba Elohim he, v'al hayam ma hu omer? Vayar Yisrael et hayad hagdolah asher asa Adonai bimitzrayim, vayiyru ha'am et Adonai, vaya'aminu b'Adonai uvMoshe avdo. Kamah laku b'etzba? Eser makot. Emor ma'atah: b'mitzrayim laku eser makot v'al hayam laku chamishim makot.*

*Rabi Eliezer omar: minayin shekol makah u'makah shehaivi hakadosh baruch hu ai hamitzrim b'mitzrayim hayta shel arba'a makot? Shene'emar: yishlach bom charon apo, evrah vaza'am v'tzarah, mishlachat malachei ra'im. Evrah - echat, vaza'am - shtayim, v'tzarah - shalosh, mishlachat malachei ra'im - arba'a. Emor ma'atah: b'mitzrayim laku arba'im makot v'al hayam laku matayim makot.*

*Rabi akivah omer: minayin shekol makah u'makah shehaivi hakadosh baruch hu ai hamitzrim b'mitzrayim hayta shel chamesh makot? Shene'emar: yishlach bom charon apo, evrah vaza'am v'tzarah, mishlachat malachei ra'im. Charon apo - echat, evrah - shtayim, vaza'am - shalosh, v'tzarah - arba'a, mishlachat malachei ra'im - chamesh. Emor ma'atah: b'mitzrayim laku chamishim makot v'al hayam laku chamishim u'matayim makot*

Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that "the magicians said to Pharaoh, it is the finger of God."

## Tzafun

### Tzafun

by Julie R

Tzafun

צפון

*After the meal, take the Afikoman and divide it among all the guests at the Seder table.*

*It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.*

Source: Traditional

\*\*\*

"When I say "God is Change", I am simultaneously denying the claim that God is unchanging and affirming that this world of contingency is all there is. When I say that God can be shaped by us, I am simultaneously denying the claim that God is transcendent and affirming that we have only ourselves to look to for a better future. "God is change – Shape God" is a challenge to see, to learn, and to work to shape our reality, just as we are shaped by it. "

~ John Halsted

What are we waiting for? What change do we know is coming, and what change has already happened that we might still be acclimating to? What are we doing about it? What are we shaping? What is change to you?

Source: Parable of the Sower by Octavia E. Butler

However, at the Sea, the Torah relates that "Israel saw the great hand which the Lord laid upon the Egyptians, and the people revered the Lord and they believed in the Lord and in His servant Moses." It reasons that if they suffered ten plagues in Egypt, they must have been made to suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

Source: Traditional

-- Ten Plagues

## **Go to the Limits of Your Longing**

by Ariel Kates

God speaks to each of us as he makes us,  
then walks with us silently out of the night.

These are the words we dimly hear:

You, sent out beyond your recall,  
go to the limits of your longing.  
Embody me.

Flare up like a flame  
and make big shadows I can move in.

Let everything happen to you: beauty and terror.  
Just keep going. No feeling is final.  
Don't let yourself lose me.

Nearby is the country they call life.  
You will know it by its seriousness.

Give me your hand.

Source: Rainer Maria Rilke, translated by Joanna Macy

Shulchan Oreich

## **From Octavia E. Butler's Parable of the Sower**

by Ariel Kates

I realize I don't know very much. None of us knows very much. But we can all learn more. Then we can teach one another. We can stop denying reality or hoping it will go away by magic.

Freedom is dangerous, Cory, but it's precious, too. You can't just throw it away or let it slip away. You can't sell it for bread and pottage.

"Your God doesn't care about you at all," Travis said.

"All the more reason to care about myself and others."

"From what I've read," I said to him, "the world goes crazy every three or four decades. The trick is to survive until it goes sane again."

*All that you touch  
You Change.  
All that you Change  
Changes you.  
The only lasting truth  
Is Change.  
God  
Is Change.*

Shulchan Oreich

## What if

by Ariel Kates



**Shira Erlichman**

@sheer\_awe

“What if people are the only holy  
land?”

Naomi Shihab Nye

-- Ten Plagues

## Through the Water and Into the Fire - as told by Aaron's unnamed daughter

by Ariel Kates

Through The Water And Into The Fire - As Told By Aaron's Unnamed Daughter

I was young enough at the time that I felt the danger in growing up, but I didn't have to go through the worst of it, really. Still, the way things were working, the way we all felt like we were on the edge of something catastrophic without any comfort, or the way the adults would talk in circles, night after night, with nothing solid to grasp onto. That's what it was like when it all changed.

We could run around noisily at night in our enclave, but we still had to be careful. Our breathy not-laughter disappeared into the night sky. All us children of Aaron were running around under a bright full moon when my father, who had been off meeting his brother – how he knew to meet him I'll never know – made an introductory speech to the courtyard. I didn't even know he had a brother, and somehow I've never asked why no one told me sooner. Maybe I don't want to know.

Moshe-who-had-been-a-secret looked like his own full moon that night, silvery and like he could see our lives from up in the sky, like he was a floating ember on its way to or from the moon. We didn't have much, but we loved each other. Looking at him, I picked at the loose threads at the hem of my smock and suddenly wanted things to be different. He smiled at me and I could see all the members of my family in his face, his eyes, his nose, Miriam's sharp jaw, the smile that still looks exactly like my grandmother's did.

When I remember that the story was already unfolding that night, rather than just beginning, I feel baffled. I heard them whispering through the doorway “we can't do this” before each and every thing they did, and somehow it kept going.

Now, looking back, I'm struck by how long it all is - the whole process of liberation,



and how no one told me it would be forever. If I had known, would I have felt as much hope? Would I have encouraged and fed and connected and held the people around me as I did, or would I have thrown up my hands and said you're all fucking insane, I'm going to crawl into a cranny in this half-built city you're all making and the rest of you can go wherever you want?

But they weren't insane. Being in a state of hope is where I want to be. I'm grateful to be in this place, to be a wanderer, I suppose. From that night when I met my uncle I knew something better would be ahead. I knew it because I heard everything.

"My sweet" my mother would say, "if eavesdropping were a divine act you would unseat your father and uncle both."

That divinity apparently meant that they were never around to be with us. It didn't matter though - even before Moshe appeared out of nowhere I had Miriam, Anat, and Aya to listen to. Miriam had always lived here, but the others moved in when the cruel ones figured out they were breaking laws and came after them. It was originally meant to be short term, keeping a low profile, but everyone was so obsessed with them they wanted them to stay. Miriam was obsessed with them in a different way; I heard her explaining the life bond and its power, even if its origin remained a mystery. A love story with no beginning, they were. Anat and Aya taught Miriam their customs and rituals and she joined with them because the language spoke to her, too. Then they taught me. They said it was more productive than eavesdropping.

My uncle was family but he was also royalty, they said. Anat and Aya said that he was a traitor like they were - the ripples went through everywhere when the son of the royal princess absconded on the moral grounds that our oppression wasn't an acceptable trade for his power. I heard him articulate that one day and something shifted in me. It felt so good to be loved like that. I hadn't yet seen the miracles - I hadn't felt the awe yet of watching the planet unleash its power at the bidding of my own family. But listening at the curtain then, the patch I was meant to be sewing into my tunic resting haphazardly on my lap, I heard about visions and miracles that I could only have dreamed of. A wavering fire moving through the unaffected leaves of a low desert tree, sending off embers into the sky to spell out a mandate, a

**Shulchan Oreich**

## **Traditional - Shulchan Orech**

by Haggadot

Shulchan Orech שלחן עורך

*Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.*

Source: Traditional

Koreich

## **New Rituals**

by Ariel Kates

זָכַר לַמִּקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הִיָּה קִיָּים: הִיָּה כּוֹרֵךְ מִצֵּה וּמְרוֹר וְאוֹכֵל  
בֵּימֵד, לְקִיָּים מֵה שְׁנֵאָמַר: עַל מִצּוֹת וּמְרָרִים יֹאכְלֵהוּ

Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law “You shall eat it (the Pesach sacrifice) on matzah and maror.”

We eat this to remember the almost-completely different sandwich that was eaten during the Temple period. It seems strange to eat this paltry sandwich, compared to the (very artisanal sounding) smoked meat and horseradish sandwich that was a product of the sacrificial rites.

And yet, this is an adaptation to a "new" ritual, with a nod to an "old" ritual, which can show us a little bit more how rituals can be created for our contemporary needs, how we can nod to our past in creating those rituals, and how this can still connect us with our ancestors. As we move forward and lay the groundwork for our futures, how are we creating rituals and patterns that pay homage to certain traditions of our past - whether they're culinary or otherwise? Certainly, food is a way to connect us to our ancestors, most of us remember our grandmother's specialties - those memories are the fruits that they planted, which now we enjoy.

As we eat this odd sandwich, which gives way to our proper meal, let's give thanks for the nurturing, sustaining legacies that can become our new rituals.

Source: Ariel Kates

direction into an unknown of our own. Something about that vision wouldn't leave any of us.

In the dark days of the plagues, we'd sit with our dried-leaf tea blends and hold hands and cry together, murmuring incantations for comfort. We re-created the incantations with each plague, and again later when we watched a sea give and simultaneously take so dramatically. Many were cheering, so I was glad that Anat and Aya's tradition explained that it also felt so terrible, even though the people were technically our enemies.

The last plague, especially, was... well. People were wailing all over the place. My parents held Nadav close and he complained about it. To be those without blood on their doorways was worse. We still carry those times, I can't deny it. And what we had to go through to get out of the thing once the plagues had finished.

“How can anyone live unscathed?” is a question Miriam started asking everyone: pilgrims and visitors, even her brothers, who were so excited to become powerful on the other side of leaving that they barely answered. I admire her for that, and for her criticism of those with leadership, across the board. She always encouraged us to consider what we'd been through and what we need - but no one could say she didn't care because of the well. She gave us water. Sang of it, provided it, made it her own friend. Even as the legacy of water was attributed to Moshe.

We'd figured out eating and drinking in the desert. Then, the news came. I didn't know what to think. My uncle and father sat me down together, which should have warned me. Then they told me that I wouldn't be making it to the milk and the honey. That being born oppressed means one will always feel oppressed, and so I would be kept from the promised land. As though I were some wicked child. As though my whole generation were wicked children. My uncle's eyes shifted to the floor. My father said “Ah, yes, my children the last generation” and he laughed but in a way like he wasn't sure if it was funny. Complete lack of control does sometimes inspire laughter, I suppose.

My head was swimming; the whole dream had been the promised land, and suddenly it's not for me? What even was the point of wandering? Right then I got word that

The Three, as I came to call them - Miriam, Anat, and Aya - summoned me. My stomach rumbled as I walked to their home, crunching over the well-worn ground from which all sustenance had already been gathered that morning while I was with Moses and my father. I felt so tired and worried about why I'd been summoned that I barely noticed the fourth set of eyes in the room. They were hazel, watery in their depth; something shimmered and took flight.

Miriam nodded across the table toward the owner of the eyes and said simply, "We found you someone."

"Anipe," said the mouth that grinned timidly below the eyes. "My family is Egyptian but we were so happy to get out of that narrow place. We were feeding some of your people and they told us how to survive, but even so sometimes it feels like people don't know what to do with us."

"Well uh, I don't know what to do with anything, but I'd try, shit." I found myself saying. "Don't have a destination, but there's time to get... somewhere, I guess..." drawing in a breath I watched that grin open in laughter to reveal a bit of tongue within it, and then five mouths were open in laughter together.

They never told me how they found her amongst the throngs but we came to wander together and I started calling The Three instead The Font of Love. They added "matchmakers" to their list of skills, and we five learned each other's customs and incantations. We wrote songs and plays and stories together to spark conversation over the long days and months and years. We gave some to the children, hoping they'll grow and remember and keep our work in mind since they never experienced anything but anticipation for a destination they know they'll attain - imagine!

We sang litanies of the miracles, we sat in awe of all it takes to achieve freedom - each moment of darkness, every single hailstone, the exercise of transformative magic, each drop of blood and water. We told stories. We learned to make our own milk and honey.

The collective, under the leadership of our family members, is also creating new rituals - some of them really quite bloody - to make sense of what we did, what

## Maror

### Maror Growing Wild

by Ariel Kates

Scholars inform us that bitter herbs were eaten at the Spring festival in ancient times. The sharpness of the taste awakened the senses and made the people feel at one with nature's revival.

What role does bitterness play in our lives? What is important about experiencing the sharpness of Maror? As we prepare to dip the maror into the sweet charoset, what does it look like for us to temper our bitterness with sweetness?

## Maror

### Traditional – Maror

by Haggadot

מרור Maror

*Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):*

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

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Source: Traditional

happened to us. Even if we got caught up in the tantalizing dream of being each our own direct conduits to the divine, ultimately we all agreed that it was especially nice to receive the collective mandate to not kill. Aside, of course, from sacrifices.

Miriam refused to participate in the ritual slaughter – not her metaphor, she said. Anat, Aya, and Anipe didn't do that kind of thing. They talked about the animals they'd grown up with, naming and loving them, each one had a distinct society of creature neighbors to make their days beautiful. I could have participated in the slaughter myself, but what for? The Font of Love would toss their quick loaves over the coals when we had access to the ingredients, and the smoke of the singed edges was an offering, too.

When Miriam got sick, me and Anipe were the only ones there; we'd already been sitting together for the 30 days of mourning. Anat and Aya had gone within an hour of each other. We brought her some teas, whatever we had, but she barely noticed. She's lost so many parts of herself, it makes sense for that to manifest physically. So much loss, even as the wildflowers bloom and the herbs dry hanging from the ceiling, sending their fragrance of contentment.

She looked at us and held our hands in her hands. We took care of her. Went for walks – going through the doorway sideways so that she – grumbling all the way – could keep our arms linked through each of hers as we emerged into the quiet outskirts of our camp. We talked to all sorts of people engaged in survival and enjoyment with each other.

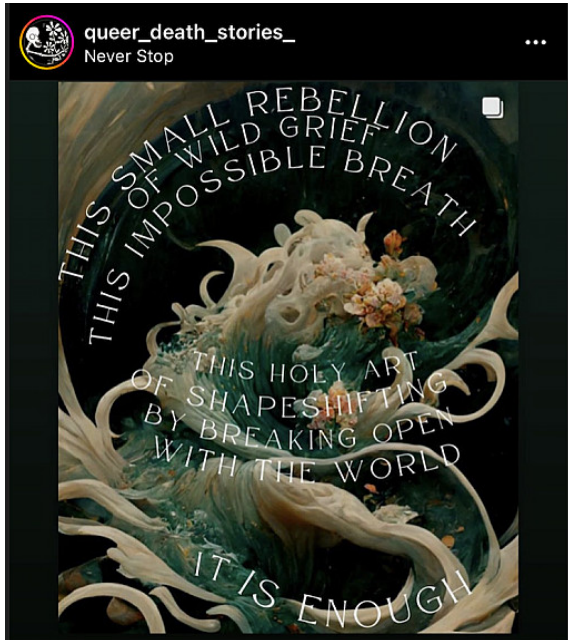
Now we are the three – Anipe and I, with our matchmaker who we'd catch looking at us dreamily when she thought we weren't paying attention. We talk every night about how we're dreaming of freedom, of milk and honey, and we find new definitions for that every day. We remind each other that a pillar of cloud and a pillar of fire could appear out of nothing. We sit under a sky full of stars and imagine being an eternal fire in the wilderness, a fire full of stars that might someday fly away up into the sky, like embers.

Source: Ariel Kates

-- Ten Plagues

## enough

by Ariel Kates



Motzi-Matzah

## Don't Hesitate by Mary Oliver

by Ariel Kates

If you suddenly and unexpectedly feel joy, don't hesitate. Give in to it. There are plenty of lives and whole towns destroyed or about to be. We are not wise, and not very often kind. And much can never be redeemed. Still, life has some possibility left. Perhaps this is its way of fighting back, that sometimes something happens better than all the riches or power in the world. It could be anything, but very likely you notice it in the instant when love begins. Anyway, that's often the case. Anyway, whatever it is, don't be afraid of its plenty. Joy is not made to be a crumb.

Source: Mary Oliver

## Motzi-Matzah

### Traditional - Motzi-Matzah

by Haggadot

מוציא מצה Motzi-Matzah

*Take the three matzot - the broken piece between the two whole ones - and hold them in your hand and recite the following blessing:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

*Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

*Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.*

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

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

*Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.*

Source: Traditional

## -- Cup #2 & Dayenu

### Emily Dickinson - I dwell in possibility

by Ariel Kates

I dwell in Possibility -

A fairer House than Prose -

More numerous of Windows -

Superior - for Doors -

Of Chambers as the Cedars -

Impregnable of eye -

And for an everlasting Roof

The Gambrels of the Sky -

Of Visitors - the fairest -

For Occupation - This -

The spreading wide my narrow Hands

To gather Paradise -

## -- Cup #2 & Dayenu

### **Dayeinu**

by Ariel Kates

"Dayeinu" means "it would have been enough for us." This is the moment where we express gratitude and humility for the miracles of the Exodus story.

The full list of things for which we are grateful is a list of milestones, a list of achievements in themselves on the way to something bigger. How do we do this in our lives, and when it is helpful to break things down into smaller parts? In thinking about the stories we tell ourselves about ourselves and our journeys, what does this list highlight?

**If we'd been brought us out from Egypt** , it would have sufficed us!

**If judgements had been carried out against them** , it would have sufficed us!

**If their idols had been destroyed** , it would have sufficed us!

**If their first-borns had been smitten** , it would have sufficed us!

**If we'd been given their wealth** , it would have sufficed us!

**If the sea had split for us** , it would have sufficed us!

**If we'd gone through the sea on dry land** , it would have sufficed us!

**If our oppressors had drowned in it** , it would have sufficed us!

**If our needs were met in the desert for forty years** , it would have sufficed us!

**If we'd been fed the manna** , it would have sufficed us!

**If we'd been given Shabbat** , it would have sufficed us!

**If we'd been brought before Mount Sinai** , it would have sufficed us!

## Motzi-Matzah

### **Matzah Paradox**

by Ariel Kates

The Matza is our bread of paradox: It's a poverty staple and our first taste of freedom, our worst memories and wildest hopes—all in one bite. As we raise this Matza, let's consider: Where do we feel the paradox of constriction and liberation in our realities right now? How are we making due with what we can manage, even if it isn't perfect? And, what does it mean to have a ritual which elevates that?

Source: Ariel Kates

Rachtzah

## **Rachtzah**

by Julie R

רחצה

Rachtzah

*Wash hands while reciting the traditional blessing for washing the hands:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Source: Traditional

If we'd been given the Torah , it would have sufficed us!

If we'd been brought into the promised land , it would have sufficed us!

Source: Ariel Kates



-- Cup #2 & Dayenu

**Dayenu**

by Ariel Kates

דיינו

!כמה מעלות טובות למקום עלינו

.אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דיינו

.אלו עשה בהם שפטים, ולא עשה באלהיהם, דיינו

.אלו עשה באלהיהם, ולא הרג את בכוריהם, דיינו

.אלו הרג את בכוריהם, ולא נתן לנו את ממונם, דיינו

.אלו נתן לנו את ממונם, ולא קרע לנו את היס, דיינו

.אלו קרע לנו את היס, ולא העביכנו בתוכו בחרבה, דיינו

.אלו העביכנו בתוכו בחרבה, ולא שקע צרנו בתוכו, דיינו

.אלו שקע צרנו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דיינו

.אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את המן, דיינו

.אלו האכילנו את המן, ולא נתן לנו את השבת, דיינו

.אלו נתן לנו את השבת, ולא קרבנו לפני הר סיני, דיינו

.אלו קרבנו לפני הר סיני, ולא נתן לנו את התורה, דיינו

.אלו נתן לנו את התורה, ולא הכניסנו לארץ ישכאל, דיינו

.אלו הכניסנו לארץ ישכאל, ולא בנה לנו את בית הבחירה, דיינו

*Kama ma'a lot tovot lamakom aleinu.*

*llu hotzi'anu mimitzrayim, v'lo asah bahem shfatim, dayenu.*

*scattering white doves.*

*A miracle, for what else could you call it:  
today the sun rose at three-fourteen  
and will set at eight-o-one.*

*A miracle, less surprising than it should be:  
even though the hand has fewer than six fingers,  
it still has more than four.*

*A miracle, just take a look around:  
the world is everywhere.*

*An additional miracle, as everything is additional:  
the unthinkable  
is thinkable.*

Source: Poem by Wislawa Szymborska, translated by Stanislaw Baranczak & Clare Cavanagh

## -- Cup #2 & Dayenu

### **Miracle Fair**

by Ariel Kates

*Commonplace miracle:*

*that so many commonplace miracles happen.*

*An ordinary miracle:*

*in the dead of night*

*the barking of invisible dogs.*

*One miracle out of many:*

*a small, airy cloud*

*yet it can block a large and heavy moon.*

*Several miracles in one:*

*an alder tree reflected in the water,*

*and that it's backwards left to right*

*and that it grows there, crown down*

*and never reaches the bottom,*

*even though the water is shallow.*

*An everyday miracle:*

*winds weak to moderate*

*turning gusty in storms.*

*First among equal miracles:*

*cows are cows.*

*Second to none:*

*just this orchard*

*from just that seed.*

*A miracle without a cape and top hat:*

*Illo asah bahem shfatim, v'lo asah vailoheihem, dayenu.*

*Illo asah vailoheihem, v'lo harag et bichoraihem, dayenu.*

*Illo harag et bichoraihem, v'lo natan lanu mamonom, dayenu.*

*Illo natan lanu mamonom, v'lo karah lanu et hayam, dayenu.*

*Illo karah lanu et hayam, v'lo he'evairanu bitocho becheravah, dayenu.*

*Illo he'evairanu bitocho becheravah, v'lo shikah tzareinu b'tocho, dayenu.*

*Illo shikah tzareinu b'tocho, v'lo sifek tzarchainu bamidbar arba'im shana, dayenu.*

*Illo sifek tzarchainu bamidbar arba'im shana, v'lo he'echilanu et haman, dayenu.*

*Illo he'echilanu et haman, v'lo natan lanu et hashabbat, dayenu.*

*Illo natan lanu et hashabbat, v'lo karvanu lifnei har Sinai, dayenu.*

*Illo karvanu lifnei har Sinai, v'lo natan lanu et hatorah, dayenu.*

*Illo natan lanu et hatorah, v'lo hichnisanu l'eretz Yisrael, dayenu.*

*Illo hichnisanu l'eretz Yisrael, v'lo vana lanu et bait habchirah, dayenu.*

God has bestowed many favors upon us.

Had He brought us out of Egypt, and not executed judgments against the Egyptians,  
It would have been enough – Dayyenu

Had He executed judgments against the Egyptians, and not their gods, It would have  
been enough – Dayyenu

Had He executed judgments against their gods and not put to death their firstborn, It  
would have been enough – Dayyenu

Had He put to death their firstborn, and not given us their riches, It would have been  
enough – Dayyenu

Had He given us their riches, and not split the Sea for us, It would have been enough – Dayyenu

Had He split the Sea for us, and not led us through it on dry land, It would have been enough – Dayyenu

Had He led us through it on dry land, and not sunk our foes in it, It would have been enough – Dayyenu

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years, It would have been enough – Dayyenu

Had He satisfied our needs in the desert for forty years, and not fed us the manna, It would have been enough – Dayyenu

Had He fed us the manna, and not given us the Sabbath, It would have been enough – Dayyenu

Had He given us the Sabbath, and not brought us to Mount Sinai, It would have been enough – Dayyenu

Had He brought us to Mount Sinai, and not given us the Torah, It would have been enough – Dayyenu

Had He given us the Torah, and not brought us into Israel, It would have been enough – Dayyenu

Had He brought us into Israel, and not built the Temple for us, It would have been enough – Dayyenu

the sweetness of what we have.

### *The Orange and the Olive:*

These two items remind us that there are nations within our nation. Our liberations are intersectional, bound up with a much broader kind of personhood. Our communities and dreams for the future must hold these communities and other marginalized communities as unique, enriching elements of our celebrations and plans.

### *The Orange:*

During a visit to Oberlin College in the early 1980s, Susannah Heschel read a feminist Haggadah that called for placing a piece of bread on the seder plate as a symbol of the need to include LGBTQ folks in Jewish life. Heschel liked the idea of putting something new on the seder plate to represent this, but she was uncomfortable with using *chametz*, which she felt would invalidate the very ritual it was meant to enhance. She chose instead to add the orange, full of color, compliant with Passover's dietary restrictions, and completely new.

### *The Olive:*

The olive branch is a universal symbol of peace, associated with the dove in the story of Noah's Ark and the Flood. Olive trees mature slowly, so only when there was an extended time of peace, with agriculture left undisturbed, could the olive tree produce its fruit. In 2008, Jewish Voice for Peace promoted putting an olive on the seder plate to support Palestinians' livelihoods, generational peace, connection to their land, and to honor their struggles for liberation generally.

*Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'eitz.*

Blessed are you, Adonai, who gives us the fruit of the tree.

Source: Ariel Kates

## Other items deserving mention:

### *Egg:*

A strong reminder of how pagan many of our holidays are -- especially this as a biblical pilgrimage holiday. The egg is one of the first religious symbols - representing fertility and eternity -- and typically it carries purely positive associations. Renewal, spring, a new annual cycle that begins with our liberation. This symbol is ubiquitous and in that way relatively unspecific here in the Haggadah. It doesn't get a step or designated moment in the Seder like Carpas and some of the others, so we eat it now, quietly and delightedly, and wish for all that it represents in whatever form is most meaningful for us.

### *Carpas:*

Like the egg, Carpas comes to represent a holy spring growth. Whether we're from the old country and the only thing growing at this time of spring is a potato, or whether we're in warmer places putting a full leafy green on here, we give honor to the planet, which gives us everything we have and everything we are. We commit to ensuring that the generations for whom we will be ancestors will enjoy the same ritual of growth.

### *Charoset:*

Given that tonight we celebrate liberation with balance and tempering, Charoset is made of sweetness and wine, spice and nuts. The balanced flavors of spring that sweeten our horseradish later. Still, the story of Charoset also has a tempering force: it is said to represent the mortar that was used by the enslaved in the cruelty-toil of their construction, Charoset is a reminder of the gritty nature of the labor, the mundanity of the hardships that are endured by the enslaved, so that we may never forget -- so that we may taste the grit in the teeth of slavery forever, for our whole lives and in every generation (explain Charoset to anyone in Amerikkka who thinks we should "just move on already" from slavery). We gather in our memories of hardship

## -- Cup #2 & Dayenu

### What Requires Mention

by Ariel Kates

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׂלֵא אָמַר שְׁלֵשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן :

פֶּסַח, מַצָּה, וּמַרּוֹר

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are: Pesach, Matzah, and Marror.

#### **Pesach - Shankbone**

This reminds us to wear who we are on our sleeves, in public if we can, or at least within our communities, in order to be seen and unseen in the ways that reinforce our differences, our individuality, our pride even, in our vulnerabilities, as the enslaved families painted their homes with the blood of the lambs they sacrificed. How is it powerful to show our vulnerability?

#### **Matzah**

We can't always (ever?) be prepared for what's coming. We have to move into the future we want with what we have, even if our bread doesn't fully rise, because of our rushing. How many things are we putting off for "the right time," or when "everything is ready?"

#### **Maror - Bitter Herbs**

This reminds us that bitterness has a place in our cuisine - and our lives - truly, that bitterness can be digested along with the sweetness of charoset. That no feeling is unmentionable or unmanageable (as Mr. Rogers said in his senate testimony). This bitterness, like salt, even as it can at times be overpowering, also can enhance the taste of what's around it, and is always better in collaboration with other flavors, as we'll experience soon in our Hillel sandwich.