



From the Fire through the Water to the Air

By Ariel Kates



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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, shlosah 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, shlosah 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, shlosah 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, shlosah 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, shlosah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shlosah asar mi yode'a? Shlosah asar ani yode'a: shlosah 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, shlosah 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 מ' יודע? אחד עשר אב' יודע: אחד עשר כוכב'יא, עשרה זכוכ'יא, תשעה ירחי' ל'זה,
שמונה ימי מיל'ה, שבעה ימי שבט'יא, ששה סך'יא משנה, חמישה חומשי' תורה, ארבע אמות,
שלשה אבות, שני לוחות הברית, אחד אלהינו שבשים ובacz.

שנים עשר מ' יודע? שנים עשר אב' יודע: שנים עשר שבט'יא, אחד עשר כוכב'יא, עשרה זכוכ'יא,
תשעה ירחי' ל'זה, שמונה ימי מיל'ה, שבעה ימי שבט'יא, ששה סך'יא משנה, חמישה חומשי' תורה,
ארבע אמות, שלשה אבות, שני לוחות הברית, אחד אלהינו שבשים ובacz.

שלשה עשר מ' יודע? שלשה עשר אב' יודע: שלשה עשר מדיא, שנים עשר שבט'יא, אחד עשר
כוכב'יא, עשרה זכוכ'יא, תשעה ירחי' ל'זה, שמונה ימי מיל'ה, שבעה ימי שבט'יא, ששה סך'יא משנה,
 חמישה חומשי' תורה, ארבע אמות, שלשה אבות, שני לוחות הברית, אחד אלהינו שבשים
ובacz.

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

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

*Shlosheh mi yode'a? Shlosheh ani yode'a: shlosheh avot, shnai luchot habrit, echad
Eloheinu shebashamayim u'va'aretz.*

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

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

*Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei
Torah, arba imahot, shlosheh avot, shnai luchot habrit, 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, shlosheh avot, shnai luchot habrit, 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.

אָקְד מֵי יָזָע

אָקְד מֵי יָזָע? אָקְד אָבִי יָזָע. אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

שְׁנָים מֵי יָזָע? שְׁנָים אָבִי יָזָע. שְׁנָי לְחוֹתָ פְּבָרִית, אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

שְׁלִשָּׁה מֵי יָזָע? שְׁלִשָּׁה אָבִי יָזָע: שְׁלִשָּׁה אָבּוֹת, שְׁנָי לְחוֹתָ פְּבָרִית, אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

אַרְבָּע מֵי יָזָע? אַרְבָּע אָמְהוֹת, שְׁלִשָּׁה אָבּוֹת, שְׁנָי לְחוֹתָ פְּבָרִית, אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

קְמַשָּׁה מֵי יָזָע? קְמַשָּׁה אָבִי יָזָע: קְמַשָּׁה חֹמֶשִׁי תֹּוֹהָה, אַרְבָּע אָמְהוֹת, שְׁלִשָּׁה אָבּוֹת, שְׁנָי לְחוֹתָ פְּבָרִית.

שְׁשָׁה מֵי יָזָע? שְׁשָׁה אָבִי יָזָע: שְׁשָׁה סְדָרִי מְשֻׁנָּה, קְמַשָּׁה חֹמֶשִׁי תֹּוֹהָה, אַרְבָּע אָמְהוֹת, שְׁלִשָּׁה אָבּוֹת, שְׁנָי לְחוֹתָ פְּבָרִית, אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

שְׁבָעָה מֵי יָזָע? שְׁבָעָה אָבִי יָזָע: שְׁבָעָה יְמִי שְׁבָטָא, שְׁשָׁה סְדָרִי מְשֻׁנָּה, קְמַשָּׁה חֹמֶשִׁי תֹּוֹהָה, אַרְבָּע אָמְהוֹת, שְׁלִשָּׁה אָבּוֹת, שְׁנָי לְחוֹתָ פְּבָרִית, אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

שְׁמֹנוֹה מֵי יָזָע? שְׁמֹנוֹה אָבִי יָזָע: שְׁמֹנוֹה

יְמִי מִילָּה, שְׁבָעָה יְמִי שְׁבָטָא, שְׁשָׁה סְדָרִי מְשֻׁנָּה, קְמַשָּׁה חֹמֶשִׁי תֹּוֹהָה, אַרְבָּע אָמְהוֹת, שְׁלִשָּׁה אָבּוֹת, שְׁנָי לְחוֹתָ פְּבָרִית, אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

תְּשִׁבָּה מֵי יָזָע? תְּשִׁבָּה אָבִי יָזָע: תְּשִׁבָּה יְרֻחִי לְזָה, שְׁמֹנוֹה יְמִי מִילָּה, שְׁבָעָה יְמִי שְׁבָטָא, שְׁשָׁה סְדָרִי מְשֻׁנָּה, קְמַשָּׁה חֹמֶשִׁי תֹּוֹהָה, אַרְבָּע אָמְהוֹת, שְׁלִשָּׁה אָבּוֹת, שְׁנָי לְחוֹתָ פְּבָרִית, אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

עַשְׁבָּה מֵי יָזָע? עַשְׁבָּה אָבִי יָזָע: עַשְׁבָּה דְּבָנִיא, תְּשִׁבָּה יְרֻחִי לְזָה, שְׁמֹנוֹה יְמִי מִילָּה, שְׁבָעָה יְמִי שְׁבָטָא, שְׁשָׁה סְדָרִי מְשֻׁנָּה, קְמַשָּׁה חֹמֶשִׁי תֹּוֹהָה, אַרְבָּע אָמְהוֹת, שְׁלִשָּׁה אָבּוֹת, שְׁנָי לְחוֹתָ פְּבָרִית, אָקְד אֱלֹהִינוּ שְׁבָשָׁמִים וּבָאָרֶץ.

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 - קרפס

4) Yachatz - יחץ

5) Maggid - מגיד

6) Rachtzah - רחיצה

7) Motzi - מציא

8) Matza - מצה

9) Maror - מרור

10) Koresh - כריך

11) Shulchan Orech - שליחן ערך

12) Tzafun - צפון

13) Barech - ברכ

14) Hallel - הallel

15) Nirtzah - נרצה

Songs

Traditional - Songs

by Haggadot

אָדִיר הָא

אָדִיר הָא, יְבָנָה בֵּיתָנוּ בְּקָרְובָּ. בְּמַהְכָּה, בְּמַהְכָּה, בְּיִמְינוּ בְּקָרְובָּ. אֶל בְּנָה, אֶל בְּנָה

בְּנָה בְּיִתְבּוּ בְּקָרְובָּ

בְּחוֹר הָא, גָּדוֹל הָא, גָּדוֹל הָא, יְבָנָה בֵּיתָנוּ בְּקָרְובָּ. בְּמַהְכָּה, בְּמַהְכָּה, בְּיִמְינוּ בְּקָרְובָּ. אֶל בְּנָה, אֶל

בְּנָה, בְּנָה בְּיִתְבּוּ בְּקָרְובָּ

בְּדוֹר הָא, יְתִיעָה הָא, יְכָא הָא, פָּסִיד הָא, יְבָנָה בֵּיתָנוּ בְּקָרְובָּ. בְּמַהְכָּה, בְּמַהְכָּה, בְּיִמְינוּ בְּקָרְובָּ. אֶל

בְּנָה, אֶל בְּנָה, בְּנָה בְּיִתְבּוּ בְּקָרְובָּ

טָהֹרָה הָא, יְחִידָה הָא, כְּבִירָה הָא, לְמֹודָה הָא, מְלָךָה הָא, יְבָנָה בֵּיתָנוּ בְּקָרְובָּ. בְּמַהְכָּה, בְּמַהְכָּה, בְּיִמְינוּ

בְּקָרְובָּ. אֶל בְּנָה, אֶל בְּנָה, בְּנָה בְּיִתְבּוּ בְּקָרְובָּ

נוֹכָא הָא, סְגִיבָה הָא, עַזָּזָה הָא, פָּזָה הָא, צְדִיקָה הָא, יְבָנָה בֵּיתָנוּ בְּקָרְובָּ. בְּמַהְכָּה, בְּמַהְכָּה, בְּיִמְינוּ

בְּקָרְובָּ. אֶל בְּנָה, אֶל בְּנָה, בְּנָה בְּיִתְבּוּ בְּקָרְובָּ

קְדוּשָׁה אָה, כְּחֻם הָא, שְׁעִזָּה אָה, טְקִיףָה אָה יְבָנָה בֵּיתָנוּ בְּקָרְובָּ. בְּמַהְכָּה, בְּמַהְכָּה, בְּיִמְינוּ בְּקָרְובָּ.

אֶל בְּנָה, אֶל בְּנָה, בְּנָה בְּיִתְבּוּ בְּקָרְובָּ

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, vatik 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)

וַיְהִי עֶרֶב וַיְהִי בַּקָּר יּוֹם הַשָּׁבָת. וַיְכַל הַשָּׁמְמִים וַיְכַל אָרֶץ וְכֹל אָבָהָם. וַיְכַל אֱלֹקִים בַּיּוֹם הַשָּׁבָת
מְלָאכָתוֹ אֲשֶׁר עָשָׂה וְשָׁבַת בַּיּוֹם הַשָּׁבָת מִכֶּל מְלָאכָתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יּוֹם
הַשָּׁבָת וַיְקָדֵשׁ אֹתוֹ כִּי בַּשָּׁבַת מִכֶּל מְלָאכָתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לְעֶשֶׂת

(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'vereich 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.)

ברוך אתה יי' אלהינו מלך העולם בורא פרי הגפן

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.

ברוך אתה יי' אלהינו מלך העולם, אשר בחר בנו מכל עם ורומנו מכל לשון וקידשנו
במצויינו. ותתן לנו יי' אלהינו באהבה (שבותות למןוה ו) מועדים לשפטה, פגim וזמןפים
לשנון, את יום (השכלה הזה ואות יום) טב המצאות הזה, זמן חרומנו (באהבה), מקרא קדש,
זכור יציאת מצרים. כי בנו בחרת ואומנו קדש מכל הטעמים, (ושפט) ומועד קדש
(באהבה וברצון), בשפטה ובשנון הנמלטנו. **ברוך אתה יי', מקדש (השכלה ו) ישראל**
ונזמים

*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:

**ברוך אתה יי' אליהינו מלך העולם, בורא מאורי הארץ. ברוך אתה יי' אליהינו מלך העולם
המבדיל בין קדש לחול, בין אוור לחשן, בין ישראל לערבים, בין יום השביעי לששון
הממשה. בין קדשות שבת לקדשות יומם טוב הבדלה, ואת יום השביעי מושת ומי המפשעה
קדשות. הבדלה וקדשות את עטך ישראל בקדשךך. ברוך אתה יי' המבדיל בין קדש לkadush**

(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

נרצה

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

**פסל סדור פסח כהילchaton, כל משפטו וחקתו. כאשר זיכינו לסדר אותו. פן נזקה לטשנות. זר שוכן
מעוננה, קומם קפל עדת מי מנה. בקרוב נהל נטעי בנה. פדים לציון ברוחה.**

*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'rinhah.*

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:

לשנה הבא בירושלים

L'shana Haba'ah b'Yrushalayim

Next Year in Jerusalem!

Source: Traditional

u'vtaharah (u'rtzei v'hachalitzenu 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 Shehechiyanu blessing the first Seder night only:

ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהִכְיָנוּ קִמְנָנוּ וְהִגְיָעָנוּ לְזַמְן 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 haolam, 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 " אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרִי הַגָּפָן

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 " אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, על הַגָּפָן וְעַל פָּרִי הַגָּפָן, וְעַל תְּנוּבַת הַשְׂדָה וְעַל אֶרֶץ חַמְדָה
טוֹבָה וּרְקָבֶה שְׁכִינַתְּנוּ וּהְנִמְלָתָם לְאַבּוֹתֵינוּ וּלְשְׁבָעָ מִפְרָחָה בְּחַמְדָה בָּא " אֱלֹהֵינוּ עַל
שְׁכָל עַמְּךָ וְעַל יְרֵשָׁלָם עִירְךָ וְעַל צִיּוֹן מִשְׁפָּךְ בְּבוֹדֵךְ וְעַל מִזְבֵּחַ וְעַל
הַקְדֵּשׁ בְּמִזְבֵּחַ בְּגִימָנָיו וּמְעָלָיו לְתֹזֵחַ וּשְׁמַחַנָּנוּ בְּבִגְנָנָה וּנְאַכֵּל מִפְרָחָה וּנְשַׁבַּע מִטְוֹבָה וּנְבַרְכָּבָן עַל
בְּקָדְשָׁה וּבְקָדְשָׁה (בְּשַׁבָּת: וּרְצָחָה וּמְפַלִּיצָמָן בְּיּוֹם פְּשִׁבְתַּת הַזָּהָר) וּשְׁמַחַנָּנוּ קְיּוּם פָּגָן
אַתָּה " טֹב וּמִטְבֵּב לְכָל וּנוֹזָה לְבָב עַל אֶרֶץ וְעַל פָּרִי הַגָּפָן.

*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'veni 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*

לְפָנֶיךָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהִזְדֹּת לְפָנֶיךָ לְשָׁבֵט, לְפָאָר לְרוּם לְפָדֵר לְבָרָה, לְעַלְהָ וּלְקַלְסָ

עַל כָּל דְּבָרֵינוּ שִׁירֹת וּתְשִׁבחֹת זֶה דָּנָה וְשִׁיעָרָב, מְשִׁיחָב
וּשְׁתִּבחָ שְׁמָךְ לְעֵד מַלְכֵנוּ, כָּל פָּטָלָה הַגָּדוֹל וּמַקְדוֹשָׁ בְּשָׁמִים וּבָאָרֶץ, כִּי לְבָנָה, " אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, שִׁיר אֲשֶׁרֶת, פָּלָל וְזָמָרָה, עַז וְמַמְשָׁלָה, גָּדָלָה וְגַבּוּרָה, תְּהִלָּה וְתִפְאָרָת, קָדְשָׁה
וּמְלָכוֹת, בְּרִכּוֹת וּהֹזְקָאות מִעֵתָה וְעַד עַזְלָם

*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, laiysharim
nava t'hilah.*

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

*Uv'makalot riv'ot amcha beit Yisrael b'rinh 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
shirot 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'verah, 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."

הַל בְּמִעֵדָות עָזָב, הַגָּדוֹל בְּכָבוֹד שָׁמֶן, הַגָּבוֹר לְגַנְחָ וּפְנוֹא בְּנוֹרָא וְתִיבָּ, הַמֶּלֶךְ הַיֹּשֵׁב עַל כֶּפֶא
כִּם וּנְשָׁא

שָׁזְכִּין עַד מְרוּם וְקָדוֹש שָׁמוֹן. וְכַתּוֹב: כְּבָנו צְדִיקִים בָּי, " לִישְׁרִים נָאָה תְּהִלָּה
בְּפִי יְשָׁרִים תִּתְהִלֵּל, וּבְדָבָרִ צְדִיקִים תִּתְבְּנֵה, וּבְלֶשׁן סְפִידִים תִּתְרֹאֵם, וּבְקָרְבָּ קָדוֹשִׁים תִּתְקֹדֵש
וּבְמִקְדָּשָׁתָ רְבָבָות עַמּוֹב בֵּית! שְׁכָל בְּרָגָה וְתִפְאָר שָׁמֶן, מַלְכָנו, בְּכָל דָּוָר, שְׁכָן חֹבֶת כָּל
פִּיצּוּרִים

*ham'naheg olamo b'chesed u'v'riyotav b'rachamim. V'Adonai lo yanum v'lo yiyysh -
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'eerot 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'imana, 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 viyarchu 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 yiyyra'oocha, v'chol kerev u'chlayot y'zamru lishmecha,
kadavar shekatuv, kol atzmotai toemarna: Adonai, mi chamocha 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 הארץ

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

בשחתת כל חי תברך את שמך, יי' אלהינו, ורומם כל בשר תפאר ותרומם זכרה, מלכנו, פסיד. מן בעולם ועד בעולם אתה אל, ומבלעדיך אין לנו מלך גואל ומושיע, פוזה ומצליל ומפרנסנו וממנחם בכל עת צבאה וצוקה. אין לנו מלך אלא אתה. אלמי ברא אשונים ובאפרוניים, אלוה בבריות, אדון כל תולדות, מהקהל ברב התשבחות, מהמנג עולם בקסד ובקרימוי ברקמים. לי לא ינום ולא יישן - במעוור ושנים וסמקץ גנדיים, ובספלים אלמים ובסופר אסורים ובסופר נופלים ובזוקף כפופים. לב לבדך אנחנו מודים

אלנו פינו מלא שכחהatism, ולשונו רעה בפmono גליו, ושפתוינו שכח במקותינו כקיע, ועינינו מאירות בשטמש כבירה, פנינו פראשות כבשבי' שמים, ובגלוינו כלות כאיילות - אין אנחנו מספיקים להודות לך, יי' אלהינו ואלהי אבותינו, ולברך, את שמך על אתה, מאלך, אלפי אלפים ורבי רבבות פעמים, בטובות שעשיהם עם אבותינו ועפנו. ממצאים גאלנו, יי' אלהינו, ומבויות עצדים פדיםנו, ב痼 נינה זתנו וצבע כלכלתנו, מחרב הצלתנו ומדרב מלטתנו, ומפללים כעס ואגנים דילגנו. עד הנה עזרונות בשמי ולא עצבונו ספיק, ואל תפשנו, יי' אלהינו, לך. על כן אברים שפוגת בנו ורומז וקשות שגפחת באפינו ולשון אשר שמת בפיו - הן הם ידו זיהרכו וישבחו יפסארו וירוממו עשרינו ויהדישו נימליך את שמך מלכנו, כי כל מה לך יזכה, וכל לשון לך תפשב, וכל ברך לך תCKER, וכל קומה לפיק משתקה, וכל לגבות יכ庵, וכל קרבן וכללות יזמרו לשמה, פזבר שחתוב, כל עצמותינו תאמורה: יי' צמונך מזיל עמי מזיק ממנה ועדי ואבוי מגלן. מי יקח לך ומי ישווה לך ומיתרך שם קדשך, כאמור: לוז, ברכי נפשי את יי' וכל קרבבי את שם קדשו

Nishmat kol chai t'vareich et shimcha, Adonai Eloheinu, v'r'uch kol basar t'fa'er u'tromem zicharcha, malkeinu, 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, Eloahah 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 carion – 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 highest your thoughts.
As soon as the generals and the politicos
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 באץ על פהים, כי לעולם מסדו

לעשה אורים גדלים, כי לעולם מסדו

את השם למלחת ביום, כי לעולם מסדו

את פיהם וכוכבים למלחות בללה, כי לעולם מסדו

למכה מאים בכוכיהם, כי לעולם מסדו

ויזא ושכאל מתוכם, כי לעולם מסדו

ביד סקעה וברוע נטעה, כי לעולם מסדו

לגורם סוף לגרים, כי לעולם מסדו

וઆיר ישכאל בתוכן, כי לעולם מסדו

ונער פרעה וחילו בים סוף, כי לעולם מסדו

למוליך עמו במקבר, כי לעולם מסדו

למכה מלכים גדלים, כי לעולם מסדו

וברוג מלכים אדרים, כי לעולם מסדו

לסיכון מלון באמרי, כי לעולם מסדו

ולעוג מלון פבשו, כי לעולם מסדו

ונמן ארץם לנחלתה, כי לעולם מסדו

ונחלת לישראל עבדו, כי לעולם מסדו

שבשפלנו זכר לנו, כי לעולם מסדו

ונפרקנו מארינו, כי לעולם מסדו

נתן לחם לכל בשר, כי לעולם מסדו

חודה לאל השמי, כי לעולם מסדו

אל"י פָאָר לְנוּ, אָסְרוּ מֵגֶגֶבְתִּים עַד קְרֻנוֹת הַמְזָבֵחַ
 אלֵי אַפְתָּה וְאַזְכָּבָ, אֱלֹהֵי אַרְומָמָבָ
 אלֵי אַפְתָּה וְאַזְכָּבָ, אֱלֹהֵי אַרְומָמָבָ
 הַזְׂדָוְ לְיַיְ פִּי טּוֹבָ, פִּי לְעוֹלָם חַסְדָוְ
 הַזְׂדָוְ לְיַיְ פִּי טּוֹבָ, פִּי לְעוֹלָם חַסְדָוְ

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.

הַזְׂדָוְ לְיַיְ פִּי טּוֹבָ, פִּי לְעוֹלָם חַסְדָוְ
 הַזְׂדָוְ לְאֱלֹהֵי סְאָלָהִים, פִּי לְעוֹלָם חַסְדָוְ
 הַזְׂדָוְ לְאָדָןִ בְּאָדָןִים, פִּי לְעוֹלָם חַסְדָוְ
 לְעַשְׂה נְפָלָאֹת גְּדָלָות לְבָדָן, פִּי לְעוֹלָם חַסְדָוְ
 לְעַשְׂה פְּשָׁמִים בְּתִבְונָה, פִּי לְעוֹלָם חַסְדָוְ

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.

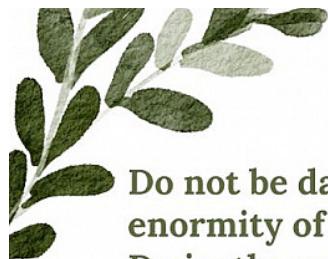
The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech”

Source: Traditional

Yachatz

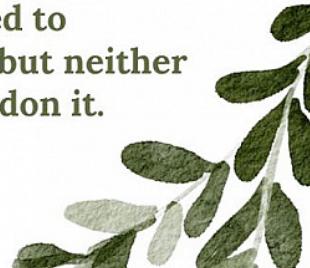
Do not be daunted

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.

אָנָא יי', הוֹשִׁיעָה נָא

אָנָא יי', הוֹשִׁיעָה נָא

אָנָא יי', בָּצְלִיכָה נָא

אָנָא יי', בָּצְלִיכָה נָא

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!

בָּרוּךְ פָּבָא בָּשָׁם יי', בָּרוּךְם מֶלֶךְתָּה "

בָּרוּךְ פָּבָא בָּשָׁם יי', בָּרוּךְם מֶלֶךְתָּה "

אֶל יי' תַּאֲרֵלֵנוּ, אָסְרוּ חַג בָּעֲבוּתִים עַד קָרְנוֹת 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.

אָזְכָּב כִּי עֲנִיטָנִי וְתָהִי לִי לִישׁוֹעָה.

אָזְכָּב כִּי עֲנִיטָנִי וְתָהִי לִי לִישׁוֹעָה.

אָבִן מָאָסָו הַבּוֹנִים קִמְתָּה לְרָאשׁ פְּנָה

אָבִן מָאָסָו הַבּוֹנִים קִמְתָּה לְרָאשׁ פְּנָה

מִיאָת " קִמְתָּה זֹאת הֵיא נִפְלָאות בְּעִינֵינוּ

מִיאָת " קִמְתָּה זֹאת הֵיא נִפְלָאות בְּעִינֵינוּ

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:

פֶּא לְחֶמֶא עֲנָתָא דֵי אַכְלָו אַבְהָתָנוּ בָּאָרֶץ אֶתְמָצָבִים. כָּל דְּקָפִיּוֹן יַיְצֵא, כָּל דְּצָרִיר יַיְמֵי וִיפָּסֶח. פְּשָׁפָא פְּכָא, לְשָׁנָה הַבָּא בָּאָרֶץ דְּשִׁנָּאָל. פְּשָׁפָא עֲקָדִי, לְשָׁנָה הַבָּא בְּנֵי חָרוּן.

Ha lachma anya dee ahalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, 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 fear the Lord say 'His kindness endures forever.'

מן הפתץך קכאתיה, עבני במרכביה. לי לא איבא, - מה יעשה לי אadam. לי בעזבי, לאפי אראה
בשענאי. טוב לחשות ב', מבקטן גאadam. טוב לחשות ב', מבקטן בנדיבים. כל גוים סבבוני, בשם כי
AMILIM. Sabuni gam s'vavuni, בשם כי AMILIM. Sabuni kedvorim, ד'עכו קאש קוזים, בשם כי AMILIM.
דוחה קהיתני לטעל, עמי עזבני. עד זומכתה יהה לי לישועה. Kol rinah vishuah באךלי צדיקים ימין
עשה פיל. ימין רוממה, ימין עישה פיל. לא אמות כי
אחיה, נאספר מעשייה. יסור פכבייה, ולמת לא נמנני. פתחו לי שער איזק, אבא בם, אוזה יהה. זה
בשער כי, צדיקים יבואו בו.

*Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aaseh 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'vavuni, b'sheim Adonai ki
amilam. Sabuni gam s'vavuni, 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 hasha-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."

מֶה אֲשִׁיב לֵי, כָּל תָּגְמֻלּוּנִי עַלְיָ. כָּס אֲשֻׁוּת אֲשָׁא, וְבָשָׁם " אֲקָרָא. נְדִרִי לֵי אֲשָׁלָם, נְדִרָה נָא לְכָל עַמּוֹ. זָקָר בְּעִינִי הַמְוֹתָה לְקָסִידָיו. אַתָּא " כִּי אֲנִי עֲבָדָךְ, אֲנִי עֲבָדָךְ בְּנֵי אֲמִתָּה פָּתָחָת לְמָסִיכָי. לְבָנָה אֲזַבְּחָתָה וְבָשָׁם " אֲקָרָא. נְדִרִי לֵי אֲשָׁלָם נְדִרָה נָא לְכָל עַמּוֹ. בְּמִצְרָות בֵּית " בְּתֻכָּי יְרוּשָׁלָם, הַלְלָיָה

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-servant; 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.

הַלְלוּ אֶת "י, כָּל גּוֹיִם, שְׁבַחוּהוּ כָּל הָאֲמִים. כִּי גָּבָר עַלְיָנוּ מָסִדָו, וְאֶתְמָתָה " לְעוֹלָם, הַלְלָיָה

Hal'luy et Adonai, kol goyim, shab'chu-hu, kol ha-umeem. Ki gavar aleinu chasdo, ve-emet 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.

הָזֶה לֵי כִּי טוֹב, כִּי לְעוֹלָם מָסִדָו

וְאָמָר נָא וְשָׁכָל, כִּי לְעוֹלָם מָסִדָו

וְאָמָר נָא בֵּית אָסָרָן, כִּי לְעוֹלָם מָסִדָו

וְאָמָר נָא וְרָאַי "י, כִּי לְעוֹלָם מָסִדָו

-- 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 נשותה

מה נשותה פלילה זהה מכל הילות?

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?

שבדל הילות אנו אוכלים חמץ ומצה, פלילה זהה - כולם 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?

שבדל הילות אנו אוכלים שאר ברכות, - פלילה זהה מරור

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. 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?

שבדל הילות אין אנו מטבילים אפילו פעם אסת, - פלילה זהה שטוי פטעמים

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?

שבדל הילות אנו אוכלים בין יושבין ובין מסבין, - פלילה זהה קלנו 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 shamayeeem va-aretz. Hashamayeeem shamayeeem 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'uyah.

The Lord is mindfull 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.

אמבטי כי ישבע את קולי, פָּנָנִי. כי הטה אצנו ל' בְּטִימִי אֶקְבָּא. אֲפָפּוֹן חֲבֵל מִوت, וּמְצֵרִי שָׁאוֹל מִצְוָנוֹן, צְבָה שְׁגֹן אַמְצָא. וּבְשָׁם "אֶקְבָּא: אֶבָּא" מְלָטָה נְפָשִׁי מַנְנָה וְצִדְיק, וְאֶלְהִינוּ מְרַחְםָם. שְׁמַר פְּתָאִים וְדָלִת וְלִיהוּשָׁע. שׂוֹבֵבָשִׁי לְמַנוֹּתִיכִי, כִּי י' גָּמַל עַלְכִּי. כי חֲלַצְתִּי נְפָשִׁי מִפְּטוּחָה, אֲתִ עַמְּנִי מִאָז. אֲנִי דָמָשָׁה, אֲתִ בְּגָלִי מִדְמָתִי. אֲתִ הַלְּבָרְדָה לְפָנֵי, בְּאַרְכּוֹת הַפְּנִים. הָאַמְנָתִי פִי אֶזְבָּר, אֲנִי שְׁבִיטִי מִאָז. אֲנִי אָמְרָתִי בְּמִפְּנֵי כָּל הָאָדָם כִּיּוֹבֵד.

Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afafuni chevlei mavet, um'tzarei 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-latza 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: "C 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.

Hallel

Traditional - Hallel

by Haggadot

Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lallah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

הallel Hallel

Source: Traditional

לא לנו, יי', לא לנו, כי לשםך תן בבוד, על מסדך, על אמתך. לך יאמרו בגויים, איה נא אליהם.
ואלהינו בשמי, כל אשר ספץ עשה. עצבייהם כסוף וזיהב מושחה נדי אדים. פה לךם ולא יונברו,
שימים לךם ולא יראו. אקדים לךם ולא ישמעו, אף לךם ולא יריחו. ידיהם ולא ימישו, בגדיהם ולא
וילכו, לא יגעו בגדיהם. כמוהם והוא עשיהם, כל אשר בטעם בטעם. ישראאל בטעם בפי, עזם ומגנם
הוא. בית אפרן בטעם בפי, עזם ומגנם הוא. יראי יי' בטעם בפי, עזם ומגנם הוא.

Lo-lanu, Adonai, lo-lanu, ki l'shimcha tein kavod, al chasd'cha al amee-techa. Lamah yomru hagoyeem, ayeih na Eloheihem. Veiloheinu vashamayim, kol asher chafeitz asah. Atzabeihem kesef v'zahav, ma-aseih y'dei adam. Peh lahem v'lo y'dabeiru, einayeem lahem v'lo yiru. Oz'nayeem lahem v'lo yishma-u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu, lo yehgu bigronam. K'mohem yihyu oseihem, kol asher botei-ach bahem. Yisra-el b'tach b'Adonai, ezram u-maginam hu. Beit aharon bitchu v'Adonai, ezram umageenam hu. Yirei Adonai bitchu v'Adonai, ezram u-mageenam hu.

Not for us, Lord, not for us, but for your name bring glory, for the sake of your kindness and your faithfulness. Let the nations say: "Where is their God?" Our God is in the heavens; all that He wills, He accomplishes. Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; they can utter no sound with their throats. Those who fashions them, whoever trusts them, shall become like them. Israel, trust in the Lord! God is your help and shield.

" זכני יברך. יברך את בית ישכאל, יברך את בית אפרן. יברך יראי יי', בקטנים עם גדלים. יסף יי'
עליכם, עליכם ועל בנייכם. ברוחים אטם לוי, עשה שמות ארכץ. בשמי שמות לוי, ופארץ גתנו לבני
אדים. לא מחתים יפללויה, ולא כל יורדי דורה. אנחנו נברך יי', מעתה ועד עולם, פללויה

-- 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 יְהוָה has enjoined upon you?" ... you shall say to your children, "We were slaves to Pharaoh in Egypt and יְהוָה freed us from Egypt with a mighty hand. יְהוָה 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 יְהוָה commanded us to observe all these laws, to revere our God יְהוָה, for our lasting good and for our survival, as is now the case. It will be therefore to our merit before our God יְהוָה 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

שִׁפְךְ קָמַתְכָּךְ אֶל הָגּוֹם אֲשֶׁר לֹא יִזְעַזֵּב וְעַל מַמְלָכֹת אֲשֶׁר בְּשָׁמֶן לֹא קָבָא. כִּי אָכַל אֶת יַעֲקֹב וְאֶת
בָּנָיו הָשָׁמוֹן. שִׁפְךְ עַלְיכֶם יְעַמֵּךְ וְעַדְךָ אֶפְכָּנִים. תִּנְדַּךְ בָּאָרֶץ וְתִשְׂמִיךְ מִתְמַתְּשִׁיבִי "

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'aaf 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'rū et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'rā'eivu, v'dorshei Adonai lo yach'sru 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'i ti 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 descendants 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.

ברוך אתה "אליהינו מלך העולם בורא פרי הארץ".

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 יְהוָה, 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 יְהוָה brought us out from Egypt, the house of bondage. When Pharaoh stubbornly refused to let us go, יְהוָה slew every first-born in the land of Egypt, the first-born of both human and beast. Therefore I sacrifice to יְהוָה 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 יְהוָה 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?

ברכטמן הוא יזכיר את מדינת ישראל, ואת פיניק, וכן עליום

ברכטמן הוא ישאלו שלום בין בני ישראל ובני ישעיאל

ברכטמן הוא יזכיר לימות המשיח ולתמי הארץ

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'venei Yishma'ayl.

Harachaman hu y'zakeinu limot Hamashiach ul'chayein 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.

מגדל ישועות מלכנו ועשה סדר למשיחו לזרע ולזרעו עד עולם. עשה שלום במרומיו הוא יעשה
שלום עלינו ועל כל ישראל, ואמרנו אמן

יראו את צדקהו כי אין מיחסור ליראיו. כפרים כשו זרעו זדרשו לא ייחסו כל טוב. הוזו ליבר
טוב כי לעולם מסדו. פותח את דבר ומשביע לכל תי>Create. ברור גבור אשר יבטח בתי ותמי
מבעתו. נער כייתי גם יקנתי ולא נאייתי צדיק תטיב זרעו מבקש לךם. עז לעמו יתן צדקה את
עמו בשלום

Migdol y'shu'ot Malko v'oseh chesed limshicho l'David u'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 **יוֹהוָה. 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 **yoheh** 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

אומנו ואות כל אשר לנו, כמו שנתברכו אבותינו אברם יצחק ויעקב בכל מפל כל, כן יברך אותנו.
כלנו ימד בברכה שלמה, ונאמר אמן

*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 bivracha 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.

בפרום ולמדו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאתך וצקה מלאני
ונשענו. ונמצא חן וشكل טוב ביעני אלהים ואדם

*Bamarom y'llamdu 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:

(ברוך הוא ית乎ילנו يوم שבלו שבת ומנוחה לפניו בעולמים

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:

ברוך הוא ית乎ילנו يوم שבלו טוב

ברוך הוא יברך את מדינת ישראל

ברוך הוא יברך את פiley צבאה בוגנה לישראל, ונין עליהם

-- 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:

אבי מורי (בעל הבית זה) ואת אמי מורת (בעל הבית זה), אומם ואת ביהם ואת זרעם ואת כל
אנשך לךם,

*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:

אותי (את אשתי/בעל/זרען את) כל אנשך לי,

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:

בעל הבית זה ואת בעל הבית זה, אומם ואת ביהם ואת זרעם ואת כל אנשך לךם
*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:

ואת כל הmansbin כאן

v'et kol ham'subim kan,

and all who are seated here,

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

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.

ברקמן הוא מלך עליינו לעולם צעד. ברקמן הוא ותברג בשמיים ובאצץ. ברקמן הוא ישתבח לדור דונים ויתפּאָר בנו ליעד ולנצח נצחים ותפּאָר בנו ליעד ולעולם עולם. ברקמן הוא אפרנסנו בקבוד. ברקמן הוא ושבר עליינו מועל צארכנו והוא יוליכנו קוממיות לארכאננו. ברקמן הוא ישלח לנו ברכחה מרבבה ברכחה ועל שלתן זה שאכלנו עלי. ברקמן הוא ישלח לנו את אלהו בקביא צcursor. ליטוב ויבשך לנו בשורות טובות ישועות וונחות.

Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach bashamayim u've'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.

ברקמן הוא יברג את

-- 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'Elohei 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'zikhron 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 במקומה בימינו. ברוך אתה יי' בונה בכם ירושלים. אמן

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.

ברוך אתה יי' אלהינו מלך העולם, אבל אבינו מלכנו אדוננו בוראנו גאלנו יוצרנו קדושנו קדוש
יעקב, רוענו רועה ישראל מלך טוב ומטיב לכל שבלילום זיון הוא הטיב הוא יטיב
לנו. הוא גומלנו הוא גומלנו לעד למן ולפסד ולכנים ולקיים הצלחה והצלחה בכם
ישועה גבורה פרנצה וככללה וככפירים ומימים וימים ושלום וכל טוב, ומכל טוב לעולם אל יסגרנו

*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'mleinu la'ad, l'chein ul'chesed ul'rachamim ul'revach hatzala
v'hatzlacha, b'racha vi'shuah 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:

רצתה וopheili'atznu ע"א אלהינו במצוותיך וגמץות יום השבעין השבת הגדול ומקדוש הזה. פ' יום זה גודל
וקדוש הוא לפניו לשבת בו ולבוט בז' באבבה גמץות רצונך. וברצונך קנים לנו ע"א אלהינו שלא
תמהא אצבה געון ואנעה בז' בימים קמנונתנו. ומקדשנו ע"א אלהינו בתקומת ציון עינך וביבטן רושלים עיר
קדשך כי אתה הוא בעל פישועות ובעל פגימות

*R'tzei v'hachalitzenu Adonai Eloheinu b'mitzvoteka, 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'miztvat 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 זאלהי אבונינו, ישלחה יבאה ויגיע ויבאה ויראה וישמע ויפקד זיכר זכרוננו ופקדוננו, זיכרנו
אבונינו, זיכרנו מישים בז' ז'וד עזקע, זיכרנו ירושלים עיר קדש, זיכרנו כל עטב בית ישנא לפגיב,
לפלטה לטבה לתוכן ולפקד ולברחים, למים ולשלומים בז' פג המצות הזה. זיכרנו ע"א אלהינו בו
לטובה ופקדנו בו לברכה והושענו בו לחים. ובברך ישועה ורकמים חוס וחוננו ורholm עליינו
והושענו, כי אליך עינינו, כי אל מלך חנון ורchrom 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 אナンנו מודים לך ומברכים אותך יתבכך שמח בפי כל פין תמיד לעולם יעד.
כפתוב, ואכלת ושבעת וברכת את יי' אלהיך על הארץ בטבה אשר נתן לך. ברוך אתה יי' על
ברוך וועל המזון.

כףם יא יי' אלהינו על ישכאל עמך ועל רושלים עירך ועל ציון משכנך בבורך ועל מלכות בית דוד
משיחך ועל בית קדול ומקדוש שנתקבאה שמח עליו. אלהינו אבינו רענו זוגנו פרטנסנו ולבך לם
ופקיעינו ופקיע לנו יי' אלהינו ממנה מפל צרונותינו. ונא אל מצריכנו יי' אלהינו לא לידי מוקנת בשר
גום ולא לידי הלאם, כי אם לדבך סמלאה ספטומה פקדושה וברכתה, שלא במוש ולא נבלם
לעולם יעד.

*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 Yrushalayim 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 re'inu zuneinu parn'seinu
v'chalk'lenu v'havicheinu v'havach'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 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ אַתָּה קָדוֹם בְּחַסְדֶּךָ וּבְכְתַפְתָּמָים הָוֶא נָתָן לְךָ
לְכָל בָּשָׂר, כִּי לְעוֹלָם חָסָדְךָ. וּבְטוּבָךְ הַגָּדוֹל תָּמִיד לֹא סָפֶר לְנוּ וְאֶל חָסָר לְנוּ מִזְוֹן לְעוֹלָם יָםְדָךָ.
בְּעַבוּר שָׁמוֹ בְּגָדוֹל כִּי הָוֶא אֶל זֶן וּמְפַרְנָס לְכָל וּמִכָּן מִזְוֹן לְכָל בְּרִיאָתָיו אֲשֶׁר בָּא. בָּרוּךְ
אֱתָּה אָתָּה בְּרוּךְ אַת בְּכָל

*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 yechsar 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.

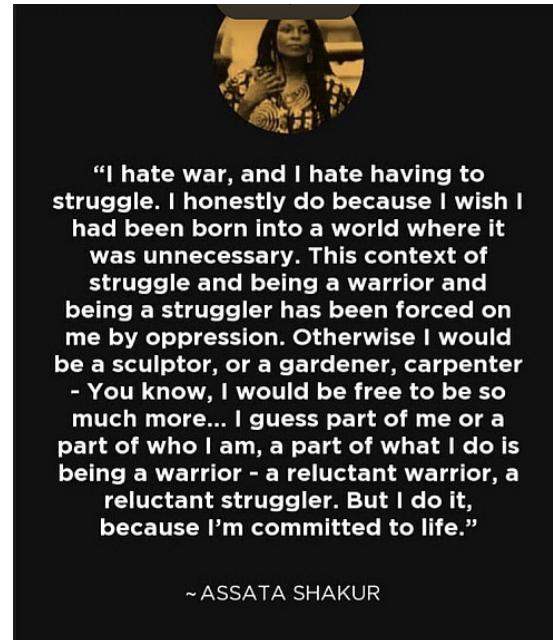
נוֹזָה לְבָבֵינוּ עַל שְׁהָנְמָלֵת לְאַבּוֹתֵינוּ אֶקְצָחָתָה טוֹבָה וּרְקָבָה, וְעַל שְׁהָזָאתֵינוּ אֶלְלָהֵינוּ
מְאֶרֶץ מִצְרָיִם וּפְדִיתֵנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתֵבּ שְׁמָמָת בְּבָשָׁרֵנוּ, וְעַל תְּוֹרַתּ בְּשָׁלְמָדָתֵנוּ, וְעַל
סְקִיבָּה שְׁהָדָעָתֵנוּ, וְעַל פִּים חָן תְּחִסָּד שְׁחָנוּנָתֵנוּ, וְעַל אֲכִילַת מִזְוֹן שְׁאָתָה זֶן וּמְפַרְנָס אֲוֹתָנוּ תָּמִיד בְּכָל
יּוֹם וּבְכָל עַת וּבְכָל שְׁעָה

*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 yechsar 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



"I hate war, and I hate having to struggle. I honestly do because I wish I had been born into a world where it was unnecessary. This context of struggle and being a warrior and being a struggler has been forced on me by oppression. Otherwise I would be a sculptor, or a gardener, carpenter - You know, I would be free to be so much more... I guess part of me or a part of who I am, a part of what I do is being a warrior - a reluctant warrior, a reluctant struggler. But I do it, because I'm committed to life."

~ ASSATA SHAKUR

Source: Assata Shakur

-- Ten Plagues

Traditional - Ten Plagues

by Haggadot

Include parentheses when there is a minayn present.

Leader:

כבודנו נברך

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יהי שם יי' מברך מעתה ועד עולם

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

Praised be the name of the Lord now and forever.

Leader:

יהי שם יי' מברך מעתה ועד עולם. ברשות מכם ורבנן ובבומי נברך (אליהינו) שאכלנו משלו

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:

ברוך (אליהינו) שאכלנו משלו ובטובו פיננו

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

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

Leader:

ברוך (אליהינו) שאכלנו משלו ובטובו פיננו

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

אלו עשר מכות שהביא הקדוש ברוך הוא על המצריים במצרים, ואלו הן:

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.

דם נאש ותימרות עשן

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

זבר אחר: ביד קזקה - שיטים, ובזרע נטעה - שיטים, ובמרא גדי - שיטים, ובאותות - שיטים,
ובמפתנים - שיטים

*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.)

אלו עשר מכות שהביא הקדוש ברוך הוא על המצריים במצרים, ואלו הן:

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.

Bareich

Traditional - Barech

by Haggadot

ברך | Barech

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

שיר הפעלות | Shir HaPsalot

בשוב יהוה אֶת-שִׁבְתְּךָ יְהוָה קָרְבָּנוּ כְּחַלְמִים. אֶז יְמַלֵּא שְׁחוֹק פִּינוּ וְלִשְׁוִינוּ רְבָה, אֶז יְאַמְּרוּ בְּגָנְום,
הַגְּדִילִי לְעֵשּׂוֹת עַם אֱלֹהָה. הַגְּדִילִי לְעֵשּׂוֹת עַמְּנוּ, קָרְבָּנוּ שְׁמָחִים. שְׁוֹבָה אֶת-שִׁבְתְּנוּ, פְּאַפִּיקִים
בְּגַם. פְּאַפִּיקִים בְּדִקְמָשָׁה בְּרָבָה יְקַצְּרוּ. קָלוּ וְלֹרְגָן וְכֵה נִשְׁאָר מִשְׁרָה פְּגָנָע, בָּא בָּא בְּרָבָה נִשְׁאָר אַלְמָטָן
תְּהַלְתִּי יְזִכְּרָה פִּי, וְיִכְּרָרָה כָּל בְּשָׁר שְׁמָ קְדָשָׁו לְעוֹלָם וְעַד. תְּאַנְחַנוּ גְּבָרָה יְהָה מִעְתָּה וְעַד עוֹלָם פְּלִילָה.
הַזְּדוֹ לְיִי פִּי טֹב כִּי לְעוֹלָם פְּסָדוֹ. מִימְלָל גְּבוֹרוֹת יְהָה שְׁמִיעָה כָּל תְּהַלְתָּן

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'r u 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 yekk-tzo-
ru. 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'verech 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.

דם | Dom | 血

אפרידע | Tzfardeyah | 蚤

כנים | Kinim | 虫

ערוב | Arov | 虫

דבר | Dever | 瘟疫

שחין | Sh'chein | 霜

ברד | Barad | 雷

ארבה | Arbeh | 蝗蟲

חשן | Choshech | 黑暗

טבח בכורות | Makat Bechorot | 剪除长子

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Judah 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.

כבי יהודקה קְרָה נוֹתֵן בְּהָם סְמִינִים:

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דצ"ג עד"ש באת"ב

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

כבי יוסי הַגְּלִילִי אָוֹרֶה: מִנְן אַפְּה אָוֹרֶה שְׁלַקְוּ סְמִינִים בְּמִצְנִים שְׁלַקְוּ מִכּוֹת וְעַל הַיּוֹם לְקֹדְםָם סְמִינִים
מִכּוֹת? בְּמִצְנִים מָה הָא אָוֹרֶה? וַיֹּאמְרוּ הַמְּתָרְקִים אֶל פְּרָעָה: אַצְבָּע אֶלְהִים הָא, וְעַל הַיּוֹם מָה
הָא אָוֹרֶה? יָרָא וַיְשַׁבֵּל אֶת פַּדְעָה אֲשֶׁר עָשָׂה " בְּמִצְנִים, וַיָּרָא הַעַם אֶת יְהוָה, וַיָּאִמְנֵו בָּי"
וּבְמִשְׁחָה עֲבָדוּ. פָּמָה לְקֹדְםָם בְּאַצְבָּע? עָשָׂר מִכּוֹת. אָמָר מִכּוֹת: בְּמִצְנִים לְקֹדְםָם שְׁלַקְוּ מִכּוֹת וְעַל הַיּוֹם

לquo תומשים מכוון

כבי אילישער אומר: מניין שбел מפה ומפה שהביא בקדוש ברוך הוא על המזרים במצרים ביתה של ארבע מכות? שגא אמר: ישלח בם פרון אפו, עבירה צעם ואכיה, משלחת מלאכי כעums. עבירה - אמת, צעם - שטמים, ואכיה - שלש, משלחת מלאכי כעums - ארבע. אמרו מעתה: במצרים לquo ארבעים מכות וועל פ"ם לquo מאטים מכות

כבי עקיבא אומר: מניין שбел מפה ומפה שהביא בקדוש ברוך הוא על המזרים במצרים ביתה של שמיש מכות? שגא אמר: ישלח בם פרון אפו, עבירה צעם ואכיה, משלחת מלאכי כעums - אמת, צעם - ואכיה - ארבע, משלחת מלאכי כעums - שמיש. אמרו מעתה: במצרים לquo תומשים מכוון וועל הים לquo תומשים ומאטים מכוון

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'amar: 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'amar: 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

אפיקו

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

שְׁלַקְנָן עַוְרָךְ Shulchan Orech

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

זכור למקודש כהילל. כן עשוה הילל בזמנן שבית המקודש היה קיים: קייח פורע מצה וממרור ואוכל ביחיד, רק ימים מה שונאים: על מצות וומרות יאכלו.

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 artisinal 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):

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרוֹר.

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 מזח

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

ברוך אתה יי' אלוהינו מלך העולם במאזיא לחתם מן הארץ

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.

ברוך אתה יי' אלוהינו מלך העולם, אשר קדשנו במצוותיו וצונו על אכילת מצה

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

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

רחצה

Rachtzah

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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתֶיךָ וְצִדְקוֹנוּ עַל נְטוּלַת יָדִים.

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

-- Cup #2 & Dayenu

Dayeinu

by Ariel Kates

ה'יינו
!במה מועלות טובות לפקוד עליינו
אלו הוציאנו ממע臣ים, ולא עשה ביהם שפטים, ה'יינו
אלו עשה ביהם שפטים, ולא עשה באלהיהם, ה'יינו
אלו עשה באלהיהם, ולא ברג את בכוּריהם, ה'יינו
אלו ברג את בכוּריהם, ולא נטן לנו את מומנותם, ה'יינו
אלו נטן לנו את מומנותם, ולא קבע לנו את פיהם, ה'יינו
אלו קבע לנו את פיהם, ולא העיבינו בתוכו ברכבה, ה'יינו
אלו העיבינו בתוכו ברכבה, ולא שקע ארכנו בתוכו, ה'יינו
אלו שקע ארכנו בתוכו, ולא ספק ארכנו במקבר ארבעים שטה, ה'יינו
אלו ספק ארכנו במקבר ארבעים שטה, ולא האיכילנו את פטן, ה'יינו
אלו האיכילנו את פטן, ולא נטן לנו את השבת, ה'יינו
אלו נטן לנו את השבת, ולא קרבנו לפניו פר סיני, ה'יינו
אלו קרבנו לפניו פר סיני, ולא נטן לנו את התובה, ה'יינו
אלו נטן לנו את התובה, ולא הכנסנו לארכן ישכאל, ה'יינו
אלו הכנסנו לארכן ישכאל, ולא בנה לנו את בית הבקיצה, ה'יינו

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

Kama ma'a lot tovot lamakom aleinu.

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

-- 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:

Ilu asah bahem shfatim, v'lo asah vailoheihem, dayenu.

Ilu asah vailoheihem, v'lo harag et bichoraihem, dayenu.

Ilu harag et bichoraihem, v'lo natan lanu mamonam, dayenu.

Ilu natan lanu mamonam, v'lo karah lanu et hayam, dayenu.

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

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

Ilu shikah tzareinu b'tocho, v'lo sifek tzarchainu bamidbar arba'im shana, dayneu.

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

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

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

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

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

Ilu 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

כִּי גַּמְלִיאֵל פָּנָה אָמַר: כִּי שֶׁלֹּא אָמַר שֶׁלֹּשָׁה דָּבָרִים אֲלֹו בַּפָּסָח, לֹא יֵצֵא יְדֵי חֹבֶתָן, וְאֲלֹו הַ

פָּסָח, מַצָּה, וּמַרְורָה

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 Maror.

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.