

# HAGGADAH

2020 | 5780



הַמַּגֵּדָה

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### **Moses and the Burning Bush**

The Golden Haggadah (detail), ca. 1320/5080,  
Catalonia, Spain, *The British Museum, London*

Second edition, 2020/5780, fully revised and updated.

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With few brief exceptions, the blessing translations are those  
of the Union for Reform Judaism, which was also the reference point  
for Hebrew spellings and diacritical marks.

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**The Ten Plagues** — The Rothschild Haggadah, ca. 1450/5210, Northern Italy  
*The National Library of Israel*

# 1 Yom Tov Candles

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
 קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל  
 [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

*Light the  
candles.*

*Include red  
text on Friday  
evenings.*

*Baruch atah Adonai e'loheinu melech ha'olam,  
 a'sher kid'shanu b'mitzvotav v'tzivanu l'had'lik  
 neir shel [shabat v'shel] yom tov.*

Blessed are You, Adonai our God, Ruler of the universe, Who makes us holy with Mitzvot and commands us to kindle the [Shabbat and] Yom Tov candles.

# 2 Sheheche'yanu

It has been a long time since we last celebrated Passover together. We thank God that we are here again with one another.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 שֶׁהַחַיֵּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.

*Baruch atah Adonai e'loheinu melech ha'olam,  
 sheheche'yanu v'ki'manu v'higiyanu lazman hazeh.*

Blessed are You, Adonai our God, Ruler of the universe, Who has given us life, sustained us and brought us to this season.

### 3 **First Cup of Wine**

*Pour the first cup of wine.* Throughout the evening, we will enjoy four cups of wine. We bless the first cup:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגָּפֶן.

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

*Drink the first cup of wine.* Blessed are You, Adonai our God, Ruler of the universe, Who creates the fruit of the vine.

### 4 **First Handwashing**

*Wash your hands.* If you would like, take this time to wash your hands. This is not the ritual handwashing, so no blessing is needed.

## 5 The Green Vegetable

The green vegetable (*kar'pas*) represents the freshness and rebirth of spring. We bless it:

*Take the green vegetable from the Seder Plate.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרִי הָאֲדָמָה.

*Baruch atah Adonai e'loheinu melech ha'olam,  
borei p'ri ha'adamah.*

Blessed are You, Adonai our God, Ruler of the universe, Who creates the fruit of the Earth.

We dip the vegetable in saltwater to symbolize our ancestors' tears of suffering in Egypt and tears of joy upon reaching freedom in Israel.

*Dip the green vegetable in saltwater and eat it.*

### ANOTHER INTERPRETATION: *KAR'PAS*

The word *kar'pas* to mean green vegetable came through Persian from Greek long after the Torah was written. *Kar'pas* appears only once in the Tanakh, in the Megillah, to describe a fine linen (Esther 1:6). Rashi connects this *kar'pas* to the similarly rooted words *k'tonet pasim* used to describe Joseph's fine coat of many colors (Genesis 37:3), and it was around Rashi's time that the ritual became established. In this interpretation, the karpas symbolizes Joseph's tunic, and dipping it in saltwater recalls when his eleven jealous brothers doused the coat in ram's blood to fake Joseph's death. In fact, he had been sold into slavery in Egypt, which set in motion the events that led to the Exodus.

— Adapted from “Why does the Seder begin with karpas?” (Jewish Bible Quarterly, vol. 27, no. 2, 1999), Gilad Gevanyahu and Michael Wise, Ph.D.



## 6 The Middle Matzah

*Break and set aside the middle matzah.*

Under our matzah cover, there are at least three pieces of matzah. We remove the middle piece and break it in half, then set the larger half aside as the afikomen for later.

## 7 The Passover Story

*Lift up the matzah.*

***Ha Lach'ma An'ya: Invitation to the Seder***

This is matzah, the bread of affliction that our ancestors ate in the land of Egypt. All those who are hungry, let them come and eat. All who are in need, let them celebrate Passover with us. Now we are here, next year in the land of Israel. This year, we are enslaved, next year we will be free.



### **BEHIND THE TEXT: HA LACH'MA AN'YA**

One of the Torah's many names for matzah is "*lechem oni*," translated as "bread of distress," "affliction," "miserliness" or "poverty" (Deuteronomy 16:3). The Talmud advises that we break the middle matzah because, "Just as it is the manner of a poor person to eat a piece of bread, for lack of a whole loaf, so too here he should use a piece of matzah" (Pesachim 116a). The analogy continues, likening the unleavened bread the Israelites ate "since they had been driven out of Egypt and could not delay" (Exodus 12:39) to "the manner of a poor person ... that ... heats the oven and his wife bakes quickly, before the small amount of wood they have is used up" (Pesachim 116a). The Talmud also offers another angle on the word "*oni*," connecting it to the Hebrew root *onim* for "to answer." In this way, the Talmud says, matzah is the bread over which we answer "many matters" (Pesachim 115b).

— *Adapted from "Minchat Ani on the Passover Haggadah ..." (1874) by Rabbi Jacob Ettlinger, translated by Rabbi Mark Greenspan*

***Mah Nish'tanah: The Four Questions***

Passover is a special time of year. In an attempt to find out why, we ask the Four Questions.

מַה נִּשְׁתַּנָּה, הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

*Mah nish'tanah, halai'lah hazeh mikol haleilot?*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חָמֵץ וּמֵצָה  
הַלַּיְלָה הַזֶּה, כָּלוּ מֵצָה.

*Sheb'chol haleilot anu och'lin chameitz umatzah  
halai'lah hazeh, kulo matzah.*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת  
הַלַּיְלָה הַזֶּה, מָרוֹר.

*Sheb'chol haleilot anu och'lin sh'ar y'rakot  
halai'lah hazeh, maror.*

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְילוּ  
פַּעַם אַחַת הַלַּיְלָה הַזֶּה, שְׁתֵּי פְּעָמִים.

*Sheb'chol haleilot ein anu mat'bilin a'filu paam  
echat halai'lah hazeh, sh'tei p'amim.*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין  
וּבֵין מְסֻבִּין הַלַּיְלָה הַזֶּה, כָּלָנוּ מְסֻבִּין.

*Sheb'chol haleilot anu och'lin bein yosh'vin uvein  
m'subin halai'lah hazeh, kulanu m'subin.*

How is this night different from all other nights?

On all other nights, we eat bread, leavened or otherwise. On this night, we eat only matzah.

On all other nights, we eat all sorts of vegetables. On this night, we eat only bitter herbs.

On all other nights, we do not dip our vegetables even once. On this night, we dip them twice.

On all other nights, we eat our meals sitting however we like. On this night, we only sit comfortably.

We begin to answer: Because, on this night, “the Lord freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and wonders. He brought us to this place and gave us the land of Israel, a land flowing with milk and honey.”  
(Deuteronomy 26:9-10)



**ALTERNATIVE TEXT: ‘A WANDERING ARAMEAN’**

In this Haggadah, the Passover Story is presented in a series of vignettes using passages from the Book of Exodus. The traditional, personal text for beginning to tell the Passover Story is recorded as a commandment that includes this recitation:

“You shall then recite as follows before the Lord your God: ‘My father was a wandering Aramean. He went down to Egypt with meager numbers and sojourned there, but there he became a great and very populous nation. <sup>7</sup> The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us. <sup>8</sup> We cried to the Lord, the God of our fathers, and the Lord heard our plea and saw our plight, our misery and our oppression. <sup>9</sup> The Lord freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and wonders. <sup>10</sup> He brought us to this place and gave us this land, a land flowing with milk and honey.’” (Deuteronomy 26:6-10)

## The Four Children

As we retell the Passover story, we think about how we might teach it to four illustrative children and how they might react to the Seder.

The wise child might ask: “What is the meaning of all the Passover laws that God has given us?” To them we explain in great detail the story, customs and laws of Passover.

The wicked child might ask: “What does all this mean to *you!*?” We answer: “We celebrate because of what God did for *us*. Had you been there, you would not have been freed from bondage.”

The simple child might ask: “What is all this?” We answer simply: “With a mighty hand, God took us out of Egypt, out of the house of bondage.”

But what of the child who is too young to ask a question? To them we explain: “It is because of what God did for us when we left Egypt.”

*At this stage, the cups for Elijah and Miriam can be inserted. See pages 27 through 29.*

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### BEHIND THE TEXT: THE FOUR CHILDREN

The wise child’s question and our answer is found at Deuteronomy 6:20-23 as part of a lengthy sermon by Moses in the desert. Exodus 12:26-27 teaches us about the wicked child during the events of Passover, shortly after instructing the Israelites to place blood on the doorposts of their houses. The simple child’s question appears at Exodus 13:14, explaining the basis of the new covenant between God and the Israelites. At Exodus 13:8 lies the origin of the final child, which is rooted in parents’ obligation to teach their children about God’s commandments. This obligation is reiterated in the V’ahavta prayer in Chapter 6 of Deuteronomy.

— Adapted from an article by Rabbi Menachem Posner



## Slavery in Egypt

In the Torah, we are commanded to retell the Passover story that follows our people from Israel's descent into Egypt through to our eventual liberation.



*Harsh labor*

A new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelites are too numerous." So they set taskmasters over them. Ruthlessly, they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field. Then Pharaoh charged all his people, saying: "Every boy that is born you shall throw into the Nile, but let every girl live."

— *Adapted from Exodus 1:8-9; 1:11; 1:14; 1:22*



*'I drew him out of the water'*

A Levite woman bore a son, and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket, put the child into it and placed it among the reeds by the bank of the Nile. And his sister watched from a distance to learn what would befall him. The daughter of Pharaoh came down to bathe in the Nile, and spied the basket among the reeds. When she opened it, she saw that it was a boy, crying. She took pity on him and named him Moses, explaining, "I drew him out of the water."

— *Adapted from Exodus 2:1-6; 2:10*



*He sought to kill Moses*

When Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew. He struck down the Egyptian and hid him in the sand. When Pharaoh learned of the matter, he sought to kill Moses, but Moses fled to the land of Midian. The priest of Midian had seven daughters, and he gave Moses his daughter Zipporah to be his wife. She bore a son, whom he named Gershom, for he said, "I have been a stranger in a foreign land."

— *Adapted from Exodus 2:11-12; 2:15-16; 2:21-22*

The Israelites were groaning under their bondage and cried out, and God remembered the covenant with Abraham and Isaac and Jacob. God looked upon the Israelites, and took notice of them. Now Moses, tending the flock, came to Horeb, the mountain of God. An angel of the Lord appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. God called out to him out of the bush: "Moses! Moses!" He answered, "Here I am." And God said: "Remove your sandals from your feet, for the place on which you stand is holy ground. I am the God of your father, the God of Abraham, Isaac and Jacob. I have marked well the plight of My people, and have heeded their outcry. I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey. Come, therefore: I will send you to Pharaoh, and you shall free My people Israel from Egypt." Moses said, "When I come to the Israelites and they ask me, 'Who has sent you?' what shall I say to them?" And God said, "I Am that I Am. Thus shall you say to the Israelites, 'I Am has sent me'"

— *Adapted from Exodus 2:23-25; 3:1-2; 3:4-8; 3:10; 3:13-14*

So Moses took his wife and sons and went back to the land of Egypt. The Lord said to Moses, "When you return to Egypt, see that you perform before the Pharaoh all the signs and wonders that I have put within your power. I, however, will stiffen his heart so that he will not let the people go." Afterward, Moses and Aaron went and said to Pharaoh, "Thus says the Lord, the God of Israel: 'Let My people go!'" But Pharaoh said, "Who is the Lord that I should pay heed and let Israel go? I do not know the Lord, nor shall I let Israel go." The Lord said to Moses, "You shall soon see what I shall do Pharaoh. He shall let them go because of a greater might; indeed, because of a greater might, he shall drive them from his land."

— *Adapted from Exodus 4:20-21; 5:1-2; 6:1*



*'I have marked  
well the plight of  
My people'*



*'Let My people go!'*

**The Ten Plagues**

*Pour the second  
cup of wine.*

God did as promised and wrought Ten Plagues upon Egypt, but each time hardened Pharaoh's heart, and Pharaoh would not let the Israelites go. Only after the tenth plague, when God struck down the first-born of all Egyptians, did Pharaoh relent and set free the Israelites. But as Rabbi Yochanan wrote in the Talmud: "When the Egyptians were drowning in the sea, the angels wanted to sing songs of praise before God. But God silenced them, saying, "That is My creation drowning in the sea, and you would sing to Me?" (Sanhedrin 39b). In that spirit, we remove a drop of wine from our glass to remember the destruction caused to set us free.

*Remove a drop  
of wine from  
your cup as each  
plague is recited.*

<b>Blood</b>	<i>Dam</i>	דָּם
<b>Frogs</b>	<i>Tz'far'deia</i>	צְפַרְדֵּי
<b>Lice</b>	<i>Kinim</i>	כִּנִּים
<b>Beasts</b>	<i>Arov</i>	עֲרוֹב
<b>Cattle disease</b>	<i>Dever</i>	דָּבַר
<b>Boils</b>	<i>Sh'chin</i>	שַׁחִין
<b>Hail</b>	<i>Barad</i>	בָּרָד
<b>Locusts</b>	<i>Ar'beh</i>	אַרְבֵּה
<b>Darkness</b>	<i>Choshech</i>	חוֹשֶׁךְ

**Death of the first-born**

*Makat b'chorot*

מַכַּת בְּכוֹרוֹת

## Flight to Freedom

The Lord said to Moses and Aaron: “This day shall be to you one of remembrance: You shall observe the Feast of Unleavened Bread, for on this very day I brought your ranks out of Egypt. You shall observe this day as an institution for all time. And when your children ask you, ‘What do you mean by this rite?’ you shall say, ‘It is the Passover sacrifice to the Lord, because God passed over the houses of the Israelites in Egypt when smiting the Egyptians and saved our homes.’” In the middle of the night, the Lord struck down all the first-born in the land of Egypt, from the first-born of the Pharaoh who sat on the throne to the first-born of the captive who was in the dungeon. There was a loud cry in Egypt.

— *Adapted from Exodus 12:1; 12:14; 12:17; 12:26-27; 12:29-30*

Pharaoh summoned Moses and Aaron in the night and said, “Up! Depart from among my people, you and the Israelites with you!” So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders. That very day, the Lord freed the Israelites from Egypt. The Lord went before them in a pillar of cloud by day to guide them and in a pillar of fire by night.

— *Adapted from Exodus 12:31; 12:34; 12:51; 13:21*

Pharaoh had a change of heart about the people and said, “What is this we have done, releasing Israel from our service?” He ordered his chariot and took his men with him. As Pharaoh drew near, the Israelites cried out to the Lord. Then Moses held out his arm over the sea and the Lord drove back the sea. The waters were split, and the Israelites went through on dry ground. The Egyptians came in pursuit after them, and at daybreak, the sea returned to its normal state, and the Lord hurled the Egyptians into the sea. And when Israel saw the wondrous power which the Lord had wielded against the Egyptians, the people feared the Lord. They had faith in God, and God’s servant, Moses.

— *Adapted from Exodus 14:5-6; 14:10; 14:21-23; 14:27; 14:31*



*A loud cry in Egypt*



*‘Up! Depart!’*



*The waters were split*

*The Seder continues on Page 18.*

# The Seder Plate

*The Seder continues*

## ***Beitzah, The Egg***

The Mishnah requires two cooked foods on our Seder Plate, corresponding to two types of sacrifice. The Egg is one, symbolizing the offerings our ancestors used to celebrate Jewish festivals, including Passover. There are many explanations for choosing an Egg, involving connections with an Aramaic word for prayer or even a rejection of Paganism. Several ideas revolve around the Circle of Life an Egg can represent, including mourning for the destruction of the Temple, and reveling in the rebirth that accompanies Spring, like the rebirth of our ancestors into newfound freedom.

(Adapted from an article  
by Rabbi Yehuda Shurpin)

## ***Kar'pas, The Green Vegetable***

For more about *Kar'pas*, see the blessing over it and “Another Interpretation: *Kar'pas*,” which appears on Page 7.

## ***Maror, The First Bitter Herb***

We eat bitter herbs to remember the bitterness of slavery in Egypt. Furthermore, we are commanded to eat matzah and bitter herbs as part of the Passover celebration (Numbers 9:11). A variety of actual plants are used by Jewish communities throughout the world. The Mishnah lists five that are acceptable: *cha'zeret*, *ulashin*, *tam'cha*, *char'cha'vinah* and *maror* (Mishnah Pesachim 2:6), with various disagreeing Talmudic translations identifying lettuce, chicory, chervil, eryngo, endive and others (Pesachim 39a). Today, horseradish is the plant most commonly used among Ashkenazic Jewish communities.

(This entry and *Chazeret* adapted  
in small part from an article by Eli Landes)

## **Copper Seder Plate**

ca. 1950/5710, Israel,  
*Yeshiva University Museum*



# e and its Symbols

continues on Page 18.

## **Chazeret, The Second Bitter Herb**

The use of a second bitter herb, which also symbolizes the bitterness of slavery in Egypt, is not universal, but is derived from the plural form used in commanding us to eat it: “They shall eat [the Passover offering] with unleavened bread and bitter herbs.” (Numbers 9:11). Chazeret, the first acceptable bitter herb listed in the Mishnah, is generally understood to mean lettuce, endive or escarole.

Therefore, some Jewish communities use one of these greens, often Romaine Lettuce, which some contend mirrors with its changing taste the gradual enslavement of the Israelites.

## **Z’roa, The Roasted Bone**

The Mishnah requires two cooked foods on our Seder Plate, corresponding to two types of sacrifice. The Roasted Bone is one, symbolizing the Paschal Lamb our ancestors were commanded to offer as a burnt offering each Passover in memory of the lamb’s blood used to safeguard Jewish homes from the Plague of the First Born. (Pesachim 114b and adapted from an article by Rabbi Yehuda Shurpin)

## **Charoset**

The paste of apples, nuts, spices and wine is meant to recall the mortar that our ancestors used to build the works of Egypt, Rabbi Yochanan writes in the Talmud. Yochanan also teaches that Charoset’s spices symbolize the straw used to bind mortar, of which our ancestors were deprived by Pharaoh as punishment. But Rabbi Levi adds that the apple itself is crucial, as a reference to a verse in the Song of Songs that uses a person awoken beneath an apple tree to allude to God’s notice of the Israelites in bondage. The Song of Songs (also known as Song of Solomon or Canticles) is read on the Shabbat that falls during Passover. Thus, the Talmud says, Charoset must be tart (for the apple) and thick (for the mortar) to fulfill its Mitzvah. (Pesachim 116a)



**Dayeinu**

At many points in the Exodus, God provided for the Jewish People. We reflect on some of those gifts, refraining: “It would have been enough!”

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּינוּ!  
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיֵּינוּ!  
 אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיֵּינוּ!

*Ilu hotzi- hotzianu, hotzianu mimitz'rayim,  
 hotzianu mimitz'rayim, dayeinu!*

Chorus: *Dai-dai-einu, dai-dai-einu,  
 dai-dai-einu, dayeinu, dayeinu!*

*Ilu natan, natan lanu, natan lanu et hashabat,  
 natan lanu et hashabat, dayeinu!*

*Ilu natan, natan lanu, natan lanu et hatorah,  
 natan lanu et hatorah, dayeinu!*

If God had only freed us from Egypt,  
 it would have been enough!

If God had only given us Shabbat,  
 it would have been enough!

If God had only given us the Torah,  
 it would have been enough!

*Drink the  
 second cup  
 of wine.*

**The Second Cup of Wine**

## 8 Second Handwashing

If you would like, take this time for the ritual handwashing. The blessing is as follows:

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

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

Blessed are You, Adonai our God, Ruler of the  
universe, Who makes us holy with Mitzvot and  
commands us to wash our hands.

*Wash your  
hands.*

## 9 Motzi

Although we eat only unleavened bread  
tonight, we thank God for bread and grain  
with the following blessing.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch atah Adonai e'loheinu melech ha'olam,  
hamotzi lechem min haaretz.*

Blessed are You, Adonai our God, Ruler of the  
universe, Who brings forth bread from the Earth.

# מצה

## 10 Matzah

Matzah has its roots in the speed with which the Israelites fled Egypt. It was also one of the foods God commanded the Israelites to eat before the Angel of Death passed over their houses, and commands us to eat each year in memory. We bless it:

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

*Baruch atah Adonai é'loheinu melech há'olam, ásher  
kid'shanu b'mitz'votav v'tzivanu al áchilat matzah.*

*Eat a piece of  
matzah.*

Blessed are You, Adonai our God, Ruler of the universe, Who makes us holy with Mitzvot and commands us to eat matzah.

# מרור

## 11 The Bitter Herb

Just as the Egyptians ruthlessly made our ancestors' lives "bitter ... with harsh labor at mortar and bricks and with all sorts of tasks in the field," so too do we add bitterness to our Seder with Maror, the bitter herb. We bless it:

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

*Baruch atah Adonai e'loheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al a'chilat maror.*

Blessed are you, Adonai our God, ruler of the universe, who makes us holy with Mitzvot and commands us to eat maror.

*Eat a piece of matzah with maror.*

## 12 The Hillel Sandwich

In the days of the Holy Temple, the great Rabbi Hillel observed the Mitzvah of eating the Paschal Lamb with bitter herbs and matzah as one. Now that the Temple does not stand and we no longer sacrifice animals, we substitute charoset, which reminds us of the mortar our ancestors used to build the works of Egypt.

*Make and eat a sandwich of bitter herbs and charoset on matzah.*

שְׂכַלְחָן עוֹרֵךְ

THE FESTIVE MEAL

בְּאַרְבַּע אֲדָרֵי יִשְׂרָאֵל הִשְׁתַּאֲ עֲכָרִי  
לִישְׁנָה הַבָּאָה כִּנִּי חוֹרֵיץ



נִשְׁתַּנָּה הַלֵּיל הַזֶּה מִכָּל הַלֵּילוֹת  
שֶׁבְּכָל הַלֵּילוֹת אֲנִי אוֹכֵלִין חֶמֶץ  
אוֹ מֵצָה הַלֵּיל הַזֶּה כִּלּוֹ מֵצָה  
שֶׁבְּכָל הַלֵּילוֹת אֲנִי אוֹכֵלִין יֵשָׁר

The Four Questions — The Sarajevo Haggadah, ca. 1350/5110, Barcelona, Spain  
*The National Museum of Bosnia and Herzegovina*

## 13 The Afikomen

Before the meal, we broke the middle piece of matzah in half. The larger half was saved as the afikomen. During the meal, it was hidden, and now it is time for the children at the Seder to find the afikomen and eat it as the “dessert matzah.” The afikomen takes the places of the Paschal Lamb, which was the last food our ancestors ate on Passover.

*Find and eat the afikomen.*

## 14 Giving Thanks

### ***Birkat Hamazon: Grace After Meals***

After the meal, we thank God for the food we have just enjoyed and bless the third and penultimate cup of wine of our Seder.

*Pour the third cup of wine.*

LEADER

*Cháveirai n'vareich!*

חֲבֵירַי נְבָרֵךְ!

GROUP

יְהִי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

*Y'hi sheim Adonai m'vorach meiatah v'ad olam.*

LEADER

יְהִי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

בְּרָשׁוֹת חֲבֵירַי

נְבָרֵךְ אֱלֹהֵינוּ שְׂאֵכְלָנוּ מִשְׁלוֹ.

*Y'hi sheim Adonai m'vorach meiatah v'ad olam.  
Bir'shut ch'veirai n'vareich e'loheinu she'achal'nu  
mishelo.*

GROUP

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ  
חַיֵּינוּ.

*Baruch e'loheinu sheachal'nu mishelo u'tuvo chayinu.*

LEADER

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ  
חַיֵּינוּ. בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

*Baruch e'loheinu sheachal'nu mishelo u'tuvo  
chayinu. Baruch hu uvaruch sh'mo.*

TOGETHER

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַיּוֹם  
אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכֹל בֶּשֶׂר כִּי  
לְעוֹלָם חֶסֶדּוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא  
חָסַר לָנוּ, וְאֵל יַחְסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד.

*Baruch atah Adonai e'loheinu melech ha'olam  
hazan et ha'olam kulo b'tuvo b'chein b'chesed  
uvrach'amim hu notein lechem l'chol basar ki  
l'olam chas'do. U'tuvo hagadol tamid lo chasar  
lanu, v'al yech'sar lanu mazon l'olam vaed.*

בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן  
 וּמִפְרִינֵם לְכֹל וּמִטֵּיב לְכֹל, וּמְכִין מְזוֹן  
 לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי  
 הַזֵּן אֶת הַכֹּל:

*Ba'avur shmo hagadol, ki hu el zan um'far'neis  
 lakol umeitiv lakol umeichin mazon l'chol b'riyotav  
 a'sher bara. Baruch atah Adonai, hazan et hakol.*

כְּכַתוּב: וְאָכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַתְּ אֶת יי  
 אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.  
 בָּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמְּזוֹן.

*Kakatuw: V'achal'ta vsava'ta, uveirach'ta et Adonai  
 e'lohecha al ha'aretz hatovah a'sher natan lach.  
 Baruch atah Adonai, al haaretz v'al hamazon.*

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְּיָמֵינוּ.  
 בָּרוּךְ אַתָּה יי, בּוֹנֵה בְרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן

*Uv'neih Y'rushalayim ir hakodesh bim'heirah  
 v'yameinu. Baruch atah Adonai, boneih  
 b'rach'amav Y'rushalayim. Amen.*

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם  
 עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh shalom bim'romav, hu ya'aseh shalom aleinu  
 v'al kol Yisra'el, v'im'ru amen.*

**LEADER**

My friends, let us bless!

**GROUP**

Praised be the Name of God, now and forever.

**LEADER**

Praised be the Name of God, now and forever.  
Praised be our God, of Whose abundance we  
have eaten.

**GROUP**

Praised be our God, of Whose abundance we  
have eaten, and by Whose goodness we live.

**LEADER**

Praised be our God, of Whose abundance we  
have eaten, and by Whose goodness we live.  
Praised be the Eternal God.

**TOGETHER**

Blessed are You, Adonai our God, Ruler of the  
universe, Whose goodness sustains the world.  
You are the God of grace, love and compassion,  
the Source of bread for all who live, for Your  
love is everlasting. In Your great goodness we  
need never lack for food. You provide enough  
for all. Blessed are You, Adonai, the Source of  
food for all who live.

As it is written: When you have eaten and are  
satisfied, give praise to your God, Who has  
given you this good Earth. Blessed are You,  
Adonai, for the Earth and for its sustenance.  
Let Jerusalem, the Holy City, be renewed in

our time. Blessed are You, Adonai, for in Your compassion You rebuild Jerusalem. Amen.

May the Source of peace grant peace to us, to all Israel and to all the world. Amen.

*Drink the third cup of wine.*

### **Elijah's Cup**

Beyond the four cups of wine that we will have drunk by the end of our Seder, we add a fifth at this stage. The four cups symbolize four of the promises God made to Moses in two verses of Exodus: "I will **(1) free you** from the labors of the Egyptians and **(2) deliver you** from their bondage. I will **(3) redeem you** with an outstretched arm and through extraordinary chastisements. And I will **(4) take you** to be My people, and I will be your God." (Exodus 6:6-7; emphasis added)

The fifth cup concerns the promise of the following verse: "I will **(5) bring you** into the land that I swore to give to Isaac and Jacob, and I will give it to you for a possession, I the Lord." (Exodus 6:8; emphasis added)

*Pour Elijah's cup and open a door for him.*

The sages left the fifth cup unconsumed until such time as Elijah the Prophet, heralding the Messiah, returns to resurrect the Land of Israel as it had been in the days of the Holy Temple. We open the door to him, pour his glass of wine and sing in hope of his arrival.

*If you are reading this portion after the festive meal, pour the fourth cup of wine.*

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,  
 אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.  
 בְּמַהְרָה בְּיָמֵינוּ יָבֹוא אֱלֵינוּ  
 עִם מָשִׁיחַ בֶּן דָּוִד.

*Eliyahu haNavi, Eliyahu haTish'bi, Eliyahu,  
 Eliyahu, Eliyahu haGil'adi. Bim'heirah  
 v'yameinu yavo eileinu im Mashiach Ben David.*

Elijah the Prophet, Elijah the Tishbite, Elijah  
 the Giladite. May he soon come to us, with the  
 Messiah, Son of David.



#### ANOTHER INTERPRETATION: FOUR CUPS OF WINE

Another Talmudic interpretation for why we drink four cups of wine at our Seder reconnects with the story of Joseph, whose actions began Israel's descent into Egypt and set the stage for the Passover Story (see also "Behind the Text: *Karpas*," page 7). When Joseph is locked away in Potiphar's jail, he interprets the dreams of Pharaoh's imprisoned baker and cupbearer. By this interpretation, the four glasses of wine reflect the three references to Pharaoh's cup in the cupbearer's dream, and the fourth in Joseph's response:

"... 'In my dream, there was a vine in front of me. <sup>10</sup> On the vine there were three branches. It had barely budded, when out came its blossoms and its clusters ripened into grapes. <sup>11</sup> Pharaoh's **cup (1)** was in my hand, and I took the grapes, pressed them into Pharaoh's **cup (2)** and placed the **cup (3)** in Pharaoh's hand.' <sup>12</sup> Joseph said to him, "This is its interpretation: The three branches are three days. <sup>13</sup> In three days, Pharaoh will pardon you and restore you to your post; you will place Pharaoh's **cup (4)** in his hand. . . . <sup>14</sup> But think of me when all is well with you again, and do me the kindness of mentioning me to Pharaoh, so as to free me from this place.'" (Genesis 40:9-13)

Joseph's interpretation comes to pass; the cupbearer is restored and the baker impaled. But the chapter ends bleakly. "Yet the chief cupbearer did not think of Joseph; he forgot him." (Genesis 40:23) Only two years later, after Pharaoh is agitated by his dreams, does the cupbearer remember Joseph, who interprets Pharaoh's dream and becomes a vizier, setting in motion the events of Exodus.

## Miriam's Cup

In 1980, Stephanie Loo filled a cup with *mayim hayim* for a guided meditation ceremony with her Boston Rosh Hodesh group. A Passover tradition was born.<sup>1</sup>

*Fill  
Miriam's  
Cup with  
water.*

Five years prior, “around a tablecloth spread on the floor in an Upper West Side apartment,” the first “Feminist Seder” was celebrated by several leading figures of Second-Wave Feminism. New York-based organization Ma'yan helped spread the tradition, and incorporated Miriam's Cup. A feminist Haggadah eventually followed.<sup>2</sup>

Miriam's connections to water are clear: It was she who placed Moses in the River Nile and followed him. She led the Israelite women in song and dance at the banks of the Red Sea. Most critically, it was “in the merit of Miriam” that the Israelites were given a miraculous well in the desert, which dried up after she died. (Talmud Ta'anit 9a)

We commemorate Miriam with this cup of water, and with her the myriad women of the Torah — and of Jewish and world history — who have unjustly been left unnamed or overlooked.

*If you read  
this portion  
before the  
festive meal,  
return to  
Page 12.*

— Adapted from “Why Miriam's Cup? Because Without Miriam, Jewish Life Would Not Exist,” by Letty Cottin Pogrebin, April 3, 2015, *The Jewish News of Northern California* (1); and “Feminist Seders Reach the Promised Land,” by Debra Nussbaum Cohen, April 16, 2005, *The New York Times* (2).



## 15 Psalms

This section of the Seder is reserved for the singing of Psalms 115-118, Psalm 136 — which is known as “The Great Hallel” — and other liturgical songs not included in this Haggadah.

*Drink the  
fourth cup of  
wine.*

At this stage, we also drink the fourth and final cup of wine.



## 16 Conclusion

Our journey through the steps of the Seder has taken us to these concluding thoughts and songs, but the messages we have reaffirmed about building a better world will follow us throughout the year to come. We pray:

**לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם!**

*L'shanah habaah b'Y'rushalayim!*

Next year in Jerusalem!

## Chad Gadya

The final song of our Seder is a whimsical  
Aramaic refrain with a resonant message:  
Above everything is God.

A little goat, a little goat, my father bought for two zuzim ...

*Chad gadya, chad gadya!*

Then came the cat and ate the goat ...

*Chad gadya, chad gadya!*

Then came the dog and bit the cat ...

*Chad gadya, chad gadya!*

Then came the stick and beat the dog ...

*Chad gadya, chad gadya!*

Then came the fire and burned the stick ...

*Chad gadya, chad gadya!*

Then came the water and quenched the fire ...

*Chad gadya, chad gadya!*

Then came the ox and drank the water ...

*Chad gadya, chad gadya!*

Then came the butcher and killed the ox ...

*Chad gadya, chad gadya!*

Then came the Angel of Death and slew the butcher ...

*Chad gadya, chad gadya!*

Then came the Holy One, Blessed is God,

and smote the Angel of Death,

who slew the butcher,

who killed the ox,

that drank the water,

that quenched the fire,

that burned the stick,

that beat the dog,

that bit the cat,

that ate the goat, the little goat,

my father bought for two zuzim ...

חַד גַּדְיָא חַד גַּדְיָא!



Egypt Pursuing Israel into the Sea (upper register)  
 Miriam and the Israelite Women Dancing (lower register)  
 — The Sister Haggadah, ca. 1300-1350/5060-5110, Barcelona, Spain, *The British Library*



