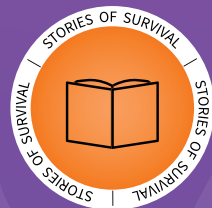


OUR STORY

Interactive

HAGGADAH

The title is framed by white, stylized scrollwork on the left and right sides. Below the title is a white outline of an open book with two pages visible.

בכל דור ודור...

In every generation there are forces of evil
who seek to destroy all that is good.

Pesach, the season of freedom, is a time to recall how often
we have been treated as strangers and suffered cruelty at
the hands of those who choose to subjugate others.

As we sit with our family and friends around the Seder
table and remember our journey from exile to redemption,
it is incumbent upon us to consider those to whom
freedom is being denied today.

Let us commit to playing our part in making
this world a better place for all.

Dedicated by Joyce and Edward Misrahi and family

~~~

**In memory of Henry and Juliet Pfeffer**

~~~

**Dedicated by Joanna Ebner and family,
in memory of Ann and Henry Ebner**

OUR STORY

Interactive

HAGGADAH



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We all love stories! Stories magically draw us into their narrative. Stories seamlessly transport us to another time, another place, another world. Stories invite our imagination to connect with characters from another age. Stories invite us to play our role. Tonight, Our Story Haggadah by Jewish Futures invites each of us to immerse ourselves in the incredible richness of our past, in order to engage with the dynamics of a tumultuous present and to play our own chosen role in forming our collective future.

This Haggadah is not a prescriptive offering. There is a Seder - literally, 'order' to Pesach night and to the Jewish way of living. However there is also an enormous array of choice in our chosen style of interaction. The Our Story Immersive Haggadah is an invitation to choose your own set, the characters with whom you relate, the roles you wish to play. We only have one proviso: step inside the scene, let your imagination flow, the colours dazzle, the tastes titillate, the sights beckon and let's commit together to work as one to build a vibrant Jewish future for all.

Chag sameach,



Natani

Rabbi Naftali Schiff, **Founder & Chief Executive, Jewish Futures**

Welcome to "Our Story" Haggadah!

A night to connect -

To immerse ourselves in our collective past;

To engage in our challenging present;

To play our role in building our shared future!

Perhaps there was a time when a "one size fits all" type of approach worked in education. Not today. Where appropriate, people need to be offered multiple pathways of choice in order to meaningfully and authentically connect to our 3500 year-old traditions.

Seder Night recognises the reality of the diverse family of personalities, opinions and dispositions that sit around every Jewish family table.

Perhaps this is another reason why the narrative of the Seder Night resonates so deeply with us all. It is not a lecture or a class, rather a story with pictures and props; an opportunity for each of us, young and old to connect in a meaningful way. On Seder Night, we literally step into the most epic story of world civilisation - Our Story. To see, feel and touch the degradation and torment of slavery for oneself. To relive the resplendent jubilation of crossing the Red Sea amidst the multitudes of our ancestors singing their way to dry land. And to connect with the millennial yearnings of the Jewish dreams of unity of purpose, rebuilding of Israel and a sense of completeness, of shalom together.

It is a great pleasure to share with you Our Story Haggadah, companion and range of compelling products brought to you by the Family of Jewish Futures. Jewish Futures is a platform of diverse educational organisations, each one offering a different pathway towards meaningful engagement with Jewish life.

בְּדִיקַת חֶמֶץ

On the night before Seder night (or on Thursday night if Seder falls on Saturday night), a search for 'Chametz' (leavened bread etc) is conducted by the light of a candle. Before the search, the following blessing is recited:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
בְּעוֹר חֶמֶץ:

After the search, the following declaration is recited - nullifying any chametz that we may have missed during our search.

כָּל-חֶמֶץ רָא וְחִמְיָא דְאִכָּא בְּרִשׁוֹתַי דְּלֹא חִמַּתְהּ וְדְלֹא בִּעַרְתָּהּ לְבִטּוּל וְלַהּוּי
כְּעַפְרָא דְאַרְעָא



בִּיעוֹר חֶמֶץ

On the morning after the search for Chametz, all Chametz found is burnt. After it is burnt, the following declaration is made.

כָּל-חֶמֶץ רָא וְחִמְיָא דְאִכָּא בְּרִשׁוֹתַי דְּחִמַּתְהּ וְדְלֹא חִמַּתְהּ דְּבִעַרְתָּהּ
וְדְלֹא בִּעַרְתָּהּ לְבִטּוּל וְלַהּוּי כְּעַפְרָא דְאַרְעָא:

בְּדִיקַת חֶמֶץ



בִּיעוֹר חֶמֶץ



SEARCH FOR CHAMETZ



Search for Chametz

On the night before Seder night (or on Thursday night if Seder falls on Saturday night), a search for 'Chametz' (leavened bread etc) is conducted by the light of a candle. Before the search, the following blessing is recited:

Blessed are You, Hashem, our God, Sovereign of the universe, who sanctified us with Your commandments and commanded us regarding the removal of chametz.

After the search, the following declaration is recited - nullifying any chametz that we may have missed during our search.

Let any chametz or leaven in my possession that I have not noticed and have not eliminated be nullified and become as the dust of the earth.



Burning of Chametz

On the morning after the search for Chametz, all Chametz found is burnt. After it is burnt, the following declaration is made.

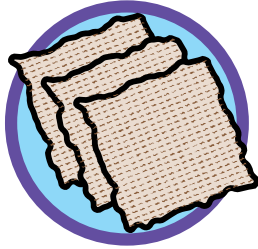
Let any chametz or leaven in my possession, whether or not I have noticed it and whether or not I have eliminated it, be nullified and become as the dust of the earth.

BURNING OF CHAMETZ





Place Setting



3 Matzot



Haggadah



Cup of Elijah



Matzah Cover



Salt Water

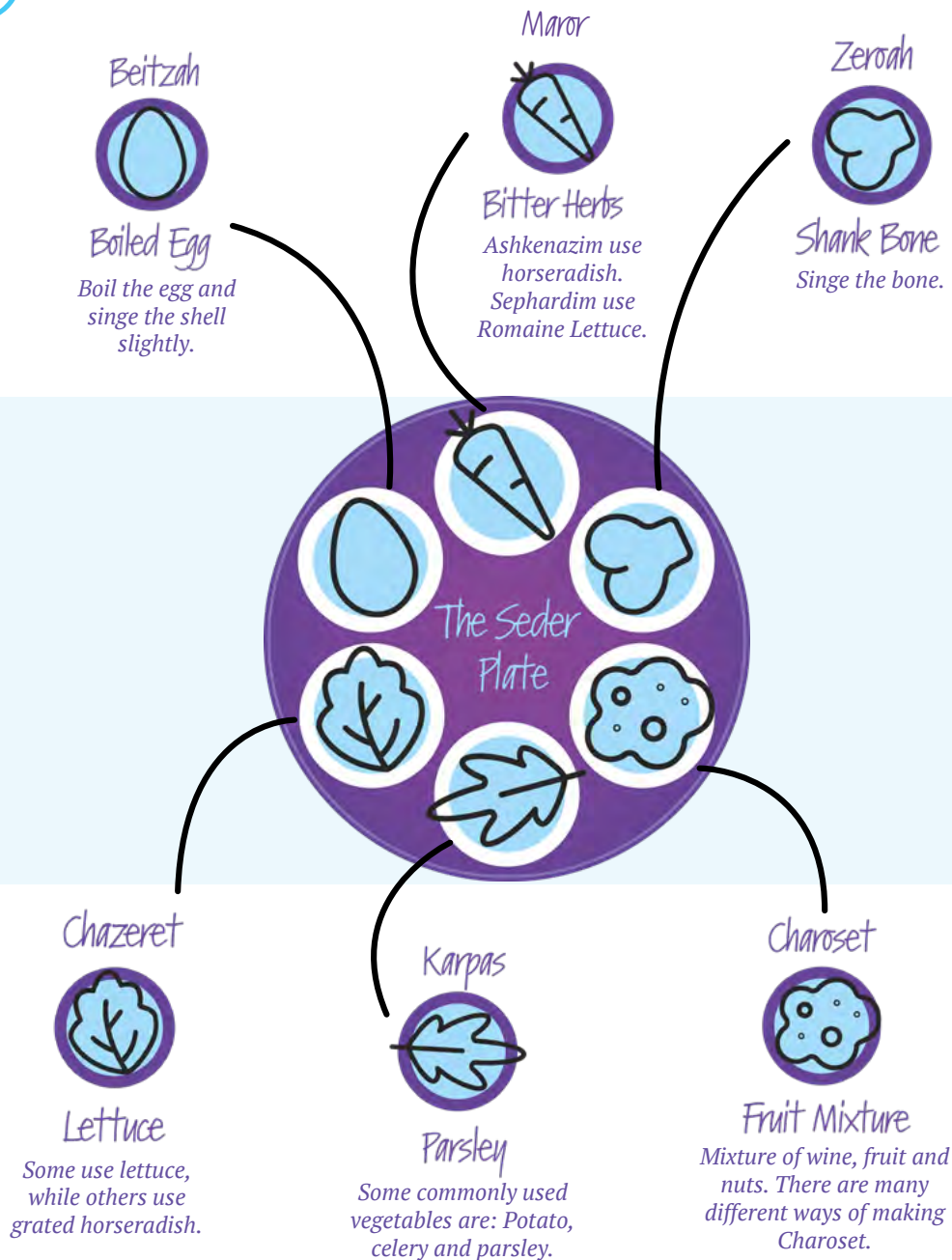


Four Cups of Wine

All shoulder notes and explanations by:



Arranging the Seder Plate:



Candle Lighting

הַדְּלָקַת נֵרוֹת

הַדְּלָקַת

נֵרוֹת

CANDLE
LIGHTING



Before sunset on Seder night, the following blessings are made on lighting the holiday candles.

If Seder night falls on Saturday night, wait until nightfall to light the candles and add the words in parentheses.

How many candles do we light? Some light two, others light one for each member of the family. The candles are lit either on or near the Seder table.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהַדְּלִיק נֵר (שֶׁל שַׁבָּת ו) שֶׁל יוֹם טוֹב

Transliteration:

Baruch Atah Adonai Eloheinu Melech Haolam, Asher Kideshanu B'Mitzvotav V'Tzivanu, L'hadlik Ner (on Shabbat insert – 'Shel Shabbat V') Shel Yom Tov.

Blessed are you, our God, King of the universe, who has sanctified us with His commandments, and has commanded us to light the festival (on Shabbat insert: and Shabbat) **candles**.

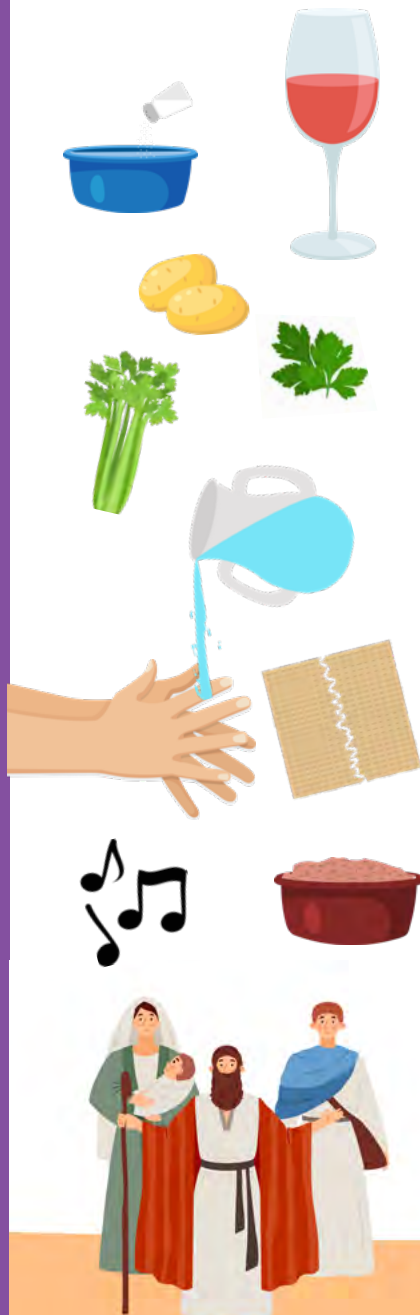
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזִמְנוֹ הַזֶּה

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam, Shehechianu Vkiymanu Vhigianu Lazman Hazeh.

Blessed are you, our God, King of the universe, who has granted us life and sustenance and allowed us to reach this occasion.

Order of the Seder



Kadesh

Recite Kiddush

Urchatz

Wash hands

Karpas

Dip your vegetable in salt water

Yachatz

Break the middle Matzah

Maggid

Telling the story of Exodus

Rachztah

Wash hands

Motzi

Bracha over Matzah

Matzah

Eat Matzah

Maror

Eat Maror dipped in Charoset

Korech

Eating the Hillel sandwich

Shulchan Orech

Eat the festive meal

Tzafun

Eat the Afikoman

Barech

Say Grace After Meals

Hallel

Sing Hallel

Nirtzah

The Seder is complete

קִדְּשׁ

וּרְחַץ

כַּרְפַּס

יַחַץ

מַגִּיד

רַחֲצָה

מוֹצֵיא

מַצָּה

מָרֹר

כוֹרֵךְ

שְׁלַחַן עוֹרֵךְ

צָפוֹן

בָּרַךְ

הַלֵּל

נִרְצָה

THE LINK BETWEEN THE TWO

The Torah talks about the retelling of the Exodus several times. Indeed the discussion of the 'four children' is a Midrash that picks up on the four times the Torah discusses children asking questions (or not asking, in one case). In each case the response begins with some form of retelling the Exodus.

The longest and most elaborate is the response given to the wise child.

"You shall say to your child: 'We were slaves to Pharaoh in Egypt, and Hashem brought us out of Egypt with a strong hand, Hashem performed great and destructive marvels against Pharaoh and all his household. He freed us from there in order to bring us to the land that He had promised to our ancestors. Then Hashem tasked us to observe His laws, to revere Hashem our God, for our lasting good and for our survival.'"

The Midrash that we quote in our Haggadah appears to make a remarkable suggestion: when the wise child asks their question you should respond as the Torah does, but you should do so 'according to the laws of Pesach'. In those days the term 'laws of Pesach' meant the Tractate of Pesachim. The Mishnaic texts to which the discussion refers are those that give us our Haggadah. In other words, what the Midrash is saying is that the wise child gets the full Haggadah. Somehow the Haggadah itself is really the Oral Torah's expansion of the messages packed into the typically terse yet infinitely fertile Torah verses.

Indeed upon closer examination, it turns out that each of the verses used for the wise child becomes a theme at one point of the Seder or another; the verses encapsulate the Haggadah's themes. We begin the retelling itself using the precise words that the Torah verses open with: 'We were slaves to Pharaoh...' Towards the end of the Haggadah, when describing how, in every generation, we have to see ourselves as if we

came out personally, we also quote the verse: 'He freed us from there in order to bring us to the land that He had promised to our ancestors.' Likewise we discuss the need to 'observe His laws...' with particular reference to Pesach, Matzah and Maror.

Like the earlier verse, the themes of the Haggadah are mapped out. But there is one theme that is spelled out in the answer to the wise child that was not explicit before: 'Hashem performed great and destructive marvels against Pharaoh and all his household.' It is this verse that demands of us to talk about the very messages that are expressed so compellingly in the first fruits declaration.

WEAVING THESE THREADS TOGETHER

Haggadah, then, is a tapestry woven out of the fabric of three Torah discussions. One is to a child who does not know how to ask. One is the child who asks the deepest and wisest questions, and the third is the farmer who at the peak of personal glory must remember to acknowledge God.

Together they afford us a glimpse into three essential goals for the Haggadah. The first is to address the aspects within us that may not be asking questions; to transform us into someone who is genuinely asking, seeking and searching. Once there, its purpose shifts to convey the message that the wise child must hear: Israel is formed in the overwhelming power of God over nature. Israel's existence is forever embedded in God and is forever rejecting of, and rejected by the natural power structures of the world as it is. We were created as an act of God's revelation, and it remains our task and indeed the core of our identity, to live forever as citizens of the world of the future - the world as it will be when God's revelation is complete.

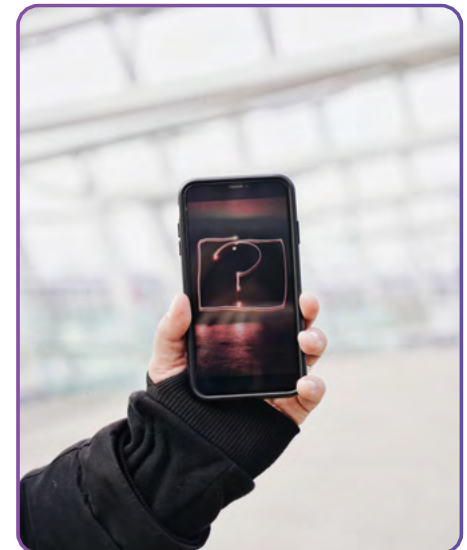
And thirdly, to embrace the recognition of God's hand within nature, down to the annual crops that sustain us, and to define that relationship with the depth of gratitude of the declaration

that forms the core of the Haggadah's discussion.

The Seder night begins by taking the unusual foods we are instructed to eat, in order to relive that last night in Egypt, and uses them to provoke the 'non-asking' apathetic element within each of us. Through turning us into questioners the subsequent discussion transforms the meal itself. And that meal is embedded within the Hallel songs of praise because it is itself a praise of God. The very food we eat provokes the questions. The subsequent discussion transforms the very meal. Together they form an interconnected reliving of the miracle of midnight and the endless possibilities of freedom.

Together they generate possibilities that vastly transcend just words or ideas. They invite us into a journey whose limits are only those that we still hold onto. They invite us to travel to true freedom.

[Adapted from The Passover Haggadah by Rabbi Daniel Rowe, published by Mosaica Press, 2019]



INTRO TO SEDER NIGHT

To understand the journey from slavery in Egypt is to understand the story of man reaching out to God and God reaching out to man. It is to understand what it means to escape the confines of the present and root our existence in the future. It is to understand not merely what freedom is, but why it is so essential. Seder night offers us the chance to envision a world radically different to our own. It is a story that has empowered so many generations, and inspired numerous social and political revolutions, down to modern times.

Every year we are asked not merely to retell it, but to *relive* it. The annual 'Seder night' is the most observed of all Jewish practices. The word 'Seder' means 'order'. Yet at first glance it seems difficult to discern any! The Haggadah appears to meander from theme to theme. Discerning that structure is key to understanding the journey that Seder night invites us to join.

In Torah thought, it is not sufficient that experience of the Exodus forms the basis for Jewish existence. Even as the events were unfolding, God told Moses that a key component of the events themselves is that they will be retold: 'In order that you will tell over in the ears of your child and grandchild, the way that I jostled with Egypt...'

Indeed, every single time that Torah discusses the education of a child, no matter what question the child asks, the answer always begins with a discussion about Egypt.

Seder night, in the eyes of Torah, is the core of all Jewish education. And it is with sensitivity to the terminological structure of the relevant Torah verses that the Haggadah itself derives its form and content.

The word Haggadah appears twice in the Torah in contexts relevant to Seder night. In Exodus 13:8 we are instructed that, 'You shall tell over [lit. 'do haggadah'] to your child on that day saying:"because of this [Pesach, Matzah and Maror] Hashem acted for me when He took me out of Egypt.' This verse is so central to the

Haggadah that it appears explicitly four times, and implicitly at least once more.

It appears twice in the section of the four sons, forming replies to the cynic and to the child who does not ask; it is the verse from which the Haggadah derives the fact that Seder night is the moment to transmit these core messages; and it is used towards the end to demonstrate that each person should feel that they personally left Egypt. A closer analysis of the verse that speaks of this 'telling over' framed as the 'First Haggadah' reveals tremendous depth about the Seder night ideal, as well as Pesach as a festival:

'Vehigadeta' - 'and you shall do Haggadah': implies that the discussion should be in question and answer format. This leads to the early part of the Seder attempting to provoke questions. As soon as those questions have been asked, rather than address them directly, the Haggadah talks about how important the discussion itself is, thus provoking even greater curiosity.

'Levincha' - 'to your child': we then discuss different types of children.

'Bayom Hahu' - 'on that day': we then discuss which day and time it should be.

'Lemor' - 'saying over': we then give over the message via the farmer's first fruit declaration (elaborated below).

'Ba'avur zeh' - 'because of this [Pesach, Matzah, Maror]': we then discuss how Pesach, Matzah and Maror capture those key messages.

'Asa Hashem li' - 'God acted for me': we then read about how every person should feel as if they personally left Egypt.

'Betzeisi Mimitzrayim' - 'when He took me out from Egypt': We then recite the first two chapters of Hallel that celebrate coming out of Egypt.

Of course the element of the verse that least well describes its parallel in the Haggadah is the

term '**Lemor**' - 'saying over'. The verse offers no hint that there is much of a message beyond the discussion linking the meal to the Exodus.

THE 'SECOND HAGGADAH': THE FARMER'S FIRST FRUIT DECLARATION

It was a scene hardly imaginable to us today. By the tens of thousands, farmers ascended to Jerusalem, their oxen laden with baskets of the 'first fruit' of the new harvest. The Mishnah records how the residents of Jerusalem would come out to greet the advancing masses with music and festivities. In an agrarian society with few natural rivers, the farmer-populace spent the winter working and praying, uncertain as to what crop yields they would have. When the first fruit arrived the scene was sheer jubilation. But the Torah insists that the celebration and bounty should not be personal, but *national* - capped with a deep expression of gratitude and recognition of the gifts of God.

In a moment when the year's crops look secure, it is easy to forget the vulnerable anxiety of just a few weeks earlier. In moments of comfort it is easy to forget to be grateful for what we have. And so the Torah insists that the farmers not merely gather in the nation's capital; not merely offer their first fruits as a thanksgiving; but that they *retell the story of our humble beginnings*, as slaves in Egypt, and of our national gratitude to God. The farmer's declaration is prefaced by the word 'higadeti' [lit. 'I am doing Haggadah']. It is the second time that the Torah uses the word 'haggadah'. Its topic is also the Exodus. In Midrashic interpretation, a repeated rare term acts like a hyperlink. If the Torah instructs us to 'do Haggadah' on Seder then offers an elaborate Exodus-themed speech, and it also calls Haggadah in the context of the harvest, then the Seder night Haggadah *must* include the farmer's declaration. Why?

1500 BCE

1450 BCE

1400 BCE

1350 BCE

1300 BCE

1250 BCE



1393 BCE

Oppression intensifies into crushing slave labour. Pharaoh decrees all Israelite newborn boys be thrown into the Nile. Moses born.



1314 BCE

Moses encounters God at the burning bush. God instructs him to return to Egypt and demand of Pharaoh 'Let my People go'.



1313 BCE

Ten plagues, Exodus from Egypt and splitting of the Red Sea.



1313 BCE

National revelation at mount Sinai, Ten Commandments spoken and Torah given. Golden Calf worshipped six weeks later.



1273 BCE

Moses dies. Joshua leads the Israelites into the Promised Land and marks the first Pesach there with a huge national celebration at Gilgal, on the plains of Jericho.



1245 BCE

Joshua dies. Era of the Judges begins, continuing through to the anointing of King Saul in 879 BCE.

PESACH TIMELINE*

1800 BCE



1761 BCE

Terach leaves Ur Casdim (Mesopotamia) with his family and journeys toward Haran (Syria). Abraham, Sarah and Lot accompany him.

1750 BCE



1738 BCE

God instructs Abraham and Sarah to leave Haran and journey onward to Canaan (Israel). Famine strikes the land and they are forced to seek provisions in Egypt.

1700 BCE



1576 BCE

Fleeing the murderous intent of his brother Esau, Jacob settles in Padan Aram (Turkey/Iraq), staying with his uncle Laban, father to Rachel and Leah.

1650 BCE



1523 BCE

Jacob and his family descend to Egypt to escape a crushing famine in Canaan. They are reunited with Joseph and settle in the Nile Delta region of Goshen.

1600 BCE



1429 BCE

Levi son of Jacob dies. He is the last of the 12 sons to die. His death marks the beginning of oppression of the Israelites at the hands of the Egyptian natives.

1550 BCE



Lessons in Leadership

As we go through the Haggadah we will meet characters who played a key role in sculpting the Jewish journey through epochs. From Moses and Miriam in antiquity, to Rabbi Elazar in the Second Temple era and the mysterious, anonymous author of the Haggadah itself. Follow this icon to discover Seder night's lessons in leadership.



Stories of Survival

At the heart of the Exodus epic is a profound message of hope and belief in a better future. The Israelite slaves faced a challenge that became the hallmark of Jewish communities throughout the ages: a bold refusal to abandon hope to despair. Follow this icon to share in stories that encapsulate our shared faith in our ability to transform slavery into freedom.



Discussion Question

The word 'Haggadah' literally means 'telling over'. At the core of the Seder experience is the idea that the entire process should be framed as a dialogue that links generation to generation in one unbroken chain stretching back to the Exodus itself. The Haggadah introduces us to so many thoughts and themes that are as relevant now as they were then. Follow this icon to strike up a lively debate! Perfect for teens!



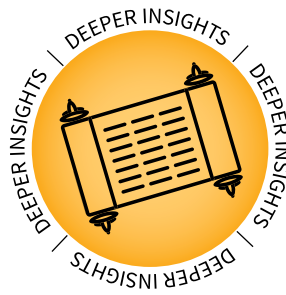
Seder Games

In so many ways, Seder night is a night given over to the younger generation. In fact, many customs that are probably familiar to us were established for no reason other than to get the children involved! Follow this icon to link the Seder experience to fun and interactive games, quizzes and activities! Perfect for kids!



The Jewish Journey Map

Lasting over 4000 years and counting, the Jewish journey has taken in so many places and cultures. The Haggadah traces this journey from Abraham's migration to the Promised Land, all the way through to the Second Temple Era and beyond. Follow this icon to our fold-out map to discover the story behind these locations and trace that journey yourself!



Deeper Insights

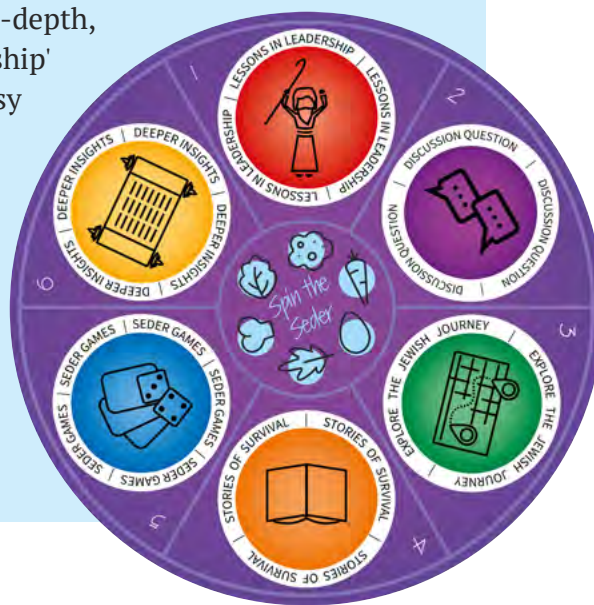
Here's the thing: Seder night is busy. Really busy. The table is overflowing with Matzah, bottles of wine, trays of delicious food - not to mention all the books! And to cap it all off, within moments of starting the Seder we realise that the Haggadah seems to transcend eras and even languages. At times, it can be tricky to connect to its content. Follow this icon to explore some of the central themes in greater detail.

Switch Up Your Seder!

At ten key points in the Haggadah, you will see one of the following icons in the side bar. It gives the opportunity to explore the upcoming segment of the Seder in whichever way you choose! There is no 'one size fits all!' Each of the six 'elements' enable the user to experience the Haggadah in a way that most speaks to them.

Want to delve into the history and geography? Head for the 'Jewish Journey Map.' Fancy more of an in-depth, academic approach? Try 'Lessons in Leadership' or 'Deeper Insights.' Prefer inspirational easy reading? 'Stories of Survival' is the place to go. Eager to get the kids or teens more involved? 'Discussion Questions' or 'Seder Games' are perfect!

Whatever your preference, just follow the descriptions and instructions in the text boxes next to the relevant icons to link the Haggadah to any or all of these fantastic materials.

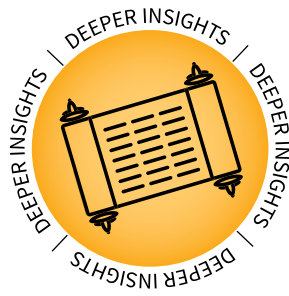


Stories of Survival	162
Deeper Insights	186
Explore the Jewish Journey	208
Lessons in Leadership	228
Seder Games	242



Lessons in Leadership

One of the great mysteries of the Haggadah is that we have no idea who wrote it! This is highly unusual, considering how almost all significant literary contributions to the Jewish library are thoroughly credited and verified. However, through the anonymity we are being invited to co-author the Haggadah. We must use it as a springboard for conversation and discuss the relevance to modern times. **See p.230 for more.**



Deeper Insights

Before we even begin the bulk of the Seder in the Maggid section, customs such as dipping a vegetable in salt water already hint to the uniqueness of this night of miracles. Much of the Seder is designed to pique the curiosity of those present, prompting the child within us to ask questions in youthful fascination and wonder. **Turn to p.189.**



Discussion Question

Seder night is the most widely practised occasion across the entire Jewish world.

Q) Why is this night so special and what does it mean to you?

Go around the table and listen to each other's thoughts.

One idea: Tonight has a power that transcends all rules and order (Seder). It's not just a historical commemoration of what happened back then. Rather, it is an opportunity to tap into that same spiritual energy that existed in Egypt, as it becomes accessible to us every year on Seder night. We can reach amazing heights on this momentous evening.



Stories of Survival

As we prepare to charge our glasses for the Kiddush prayer and drink the first of four toasts to freedom, we **turn to p.165** and join Mr. David Marks, Auschwitz survivor to whom the words 'LChaim - to life!' are more than just a motto - they represent his entire worldview.



Seder Games

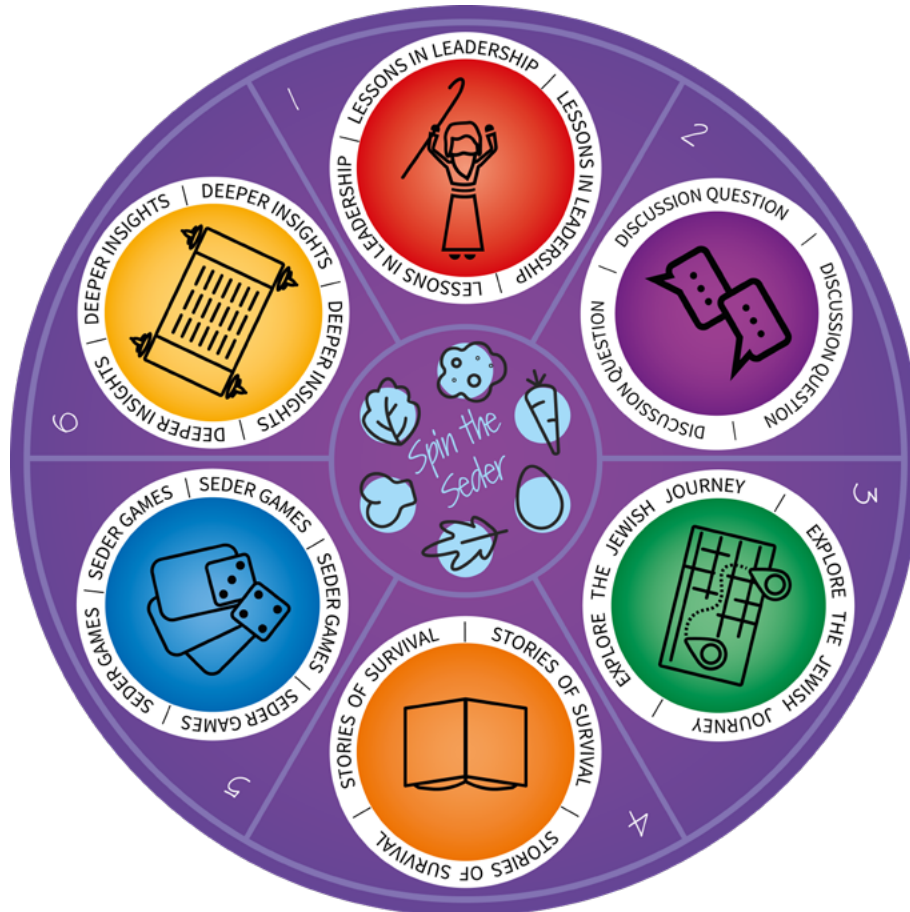
Kiddush is all about taking a seemingly ordinary object (wine) and making it special. **Check out 'The Object Game' on p.245.**

Switch Up Your Seder!

Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
What about a story? Follow the orange icon to 'Stories of Survival'.

Whatever your preference, just follow the descriptions and instructions next to each icon.



We pour the first cup of wine. The matzot are covered.

Kiddush contains two main themes: the Exodus from Egypt and the unique role of the Jewish people.

Kiddush for Sephardim can be found on page 24

Every person in the household should stand up holding their cup of wine/grape juice.

On Friday night, begin here:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

On weekdays, begin here. On Friday night add the words in brackets:

סַבְּרֵי מְרֵנוּ וְרַבְּנוּ וְרַבּוֹתֵי.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam, Boreh Pri Hagafen.



בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן וַקִּדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׂוֹן, (אֶת יוֹם הַשְּׁבֻת הַזֶּה ו) אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (בְּאַהֲבָה) מִקְרָא קִדְּשׁ זִכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשֻׁבַת) וּמוֹעֲדֵי קִדְּשָׁךְ (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחַלְתָּנוּ.

בָּרוּךְ אַתָּה יי מִקְדֵּשׁ (הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

Transliteration:

Baruch Ata Adonai, mekadesh (haShabbat v') Yisrael v'Hazmanim.



Wine can be used for base drunkenness, but it can also be used for joy and elevated consciousness. Like so much in this world, it all depends how we use it. For the Jew, holiness is not withdrawal from the world. Kiddush involves taking the worldly and making it holy. The Hebrew word kadosh means 'holy' in the sense of something set aside, designated or special. The text of the Kiddush prayer articulates the concept of specialness. Each aspect of creation has a unique role. This applies to individuals as well as to nations. As in sports where each individual player expresses their own talent while abiding by the same rules of the game, Judaism provides a framework for spirituality and personal growth designed to enable our unique nature and talents to flourish.



We pour the first cup of wine. The matzot are covered.

Kiddush contains two main themes: the Exodus from Egypt and the unique role of the Jewish people.

Kiddush for Sephardim can be found on page 24

Every person in the household should stand up holding their cup of wine/grape juice.

On Friday night, begin here:

And there was evening and there was morning, the sixth day. And the heaven and the earth were finished, and all the constellations. And on the seventh day God finished His work which He had done; and He rested on the seventh day from all His work which He had done. And God blessed the seventh day, and sanctified it; because He rested on it from all of His work which God created in doing. (Gen. 1:31-2:3)

On weekdays, begin here. On Friday night add the words in brackets:

**Blessed are You, Hashem our God, King of the universe,
who creates the fruit of the vine.**



DON'T DRINK YET!

Blessed are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, Lord our God, (Sabbaths for rest), festivals for happiness, holidays and special times for joy, (this Sabbath day, and) this Festival of Matzot, our season of freedom (in love) a holy calling in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your (holy Sabbath, and) festivals for happiness (with love and affection) and joy.

**Blessed are You, God, who sanctifies (the Sabbath,) Israel,
and the festivals.**



On Saturday night add the following:

On Saturday night raise your fingers to look at them by the light of the Yom Tov candles and say the first blessing. Then say the second blessing.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָלָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבֹת לְקֹדֶשׁת
יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת-יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ. הַבְּדִלְתָּ וְקִדְשָׁתָּ
אֶת-עַמּוּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ. בְּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Add on both nights:

Every person in the household should recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזְמַן הַזֶּה.

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam, shehechyanu, vekimanu, vehigiyanu, lazman hazeh.

Drink the cup of wine/grape juice while seated, reclining to the left side as a sign of freedom.



At the conclusion of Shabbat, we recite 'Havdalah', literally translated as 'separation'. This short ceremony distinguishes days of holiness from regular weekdays. When Seder night coincides with Saturday night, we mark the transition from Sabbath to festival with an adapted version of Havdalah. Despite the fact that both Shabbat and festivals are regarded as holy, our tradition teaches that Shabbat - a statement of testimony and belief in the creation and purpose of the world - is imbued with a deeper level of holiness than the various festivals, even one as important as Pesach. Whereas the festivals are seen as conduits of individual aspects of holiness (Pesach's being the concepts of freedom, God's providence and the unique role of the Jewish people), Shabbat is seen as the all-encompassing weekly occasion that anchors the rest of the Jewish calendar.

KADESH/
KIDDUSH
FOR
ASHKENAZIM



On Saturday night add the following:

On Saturday night raise your fingers to look at them by the light of the Yom Tov candles and say the first blessing. Then say the second blessing.

Blessed are You, our God, King of the universe, who creates the light of the fire. Blessed are You, our God, King of the universe, who distinguishes between the holy and the mundane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. You have distinguished between the holiness of the Sabbath and the holiness of the Festival, and You have sanctified the seventh day above the six working days. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You, God, who distinguishes between the holy and the holy.

Add on both nights:

Every person in the household should recite:

Blessed are You, Hashem our God, King of the universe, who has granted us life and sustenance and allowed us to reach this season.

Drink the cup of wine/grape juice while seated, reclining to the left side as a sign of freedom.



On Friday night start here:

קִדְשׁ
(סְפָרְדִי)



מְזִמּוֹר לְדוֹד יי רְעִי לֹא אֶחָקֵר: בְּנֵאוֹת דְּשֵׁא יִרְבִּיצֵנִי עַל־מִי מִנְחוֹת יְנַהֲלֵנִי: נִפְשֵׁי יִשׁוּבָב יִנְחֵנִי בְּמַעֲגָל־צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי־אֶלֶף בְּגִיא צִלְמֹנוֹת לֹא־אִירָא רַע כִּי־אֶתָּה עַמּוּדֵי שְׁבֻטָּךְ וּמִשְׁעֲנֵתְךָ הֵמָּה יִנְחֵמֵנִי: תַּעֲרֹף לִפְנֵי | שְׁלַחֲן נִגְדַּ צַּרְרֵי דְשִׁנְתָּ בְשִׁמֹן רֹאשֵׁי כּוֹסֵי רוּיָה: אֵף | טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאֶרֶץ יְמִים:

יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

On Weeknights start here:

אֵלֶּה מוֹעֲדֵי יי מִקְרָאֵי קִדְשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם: וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יי אֶל־בְּנֵי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בְּנוּ מִכָּל־עַם וְרוֹמְמָנוּ מִכָּל־לְשׁוֹן. וַקִּדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה. (בשבת: שְׁבֹתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה. חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֵת (בשבת: יוֹם הַשְּׁבֹתָה הַזֶּה וְאֵת) יוֹם חַג הַמִּצּוֹת הַזֶּה. וְאֵת יוֹם טוֹב מִקְרָא קִדְשׁ הַזֶּה. זְמַן חֲרוּתֵנוּ. בְּאַהֲבָה מִקְרָא קִדְשׁ זָכַר לִיצִיאַת מִצְרָיִם. כִּי בְנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְשְׁתָּ מִכָּל־הָעַמִּים. (בשבת: וְשֹׁבֹתוֹת ו) מוֹעֲדֵי קִדְשֶׁךָ (בשבת בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי מִקְדָּשׁ (בשבת: הַשְּׁבֹתָה ו) יִשְׂרָאֵל וְהַזְּמַנִּים

On Saturday night add:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קִדְשׁ לְחָל. וּבֵין אֹר לְחֹשֶׁךְ, וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קִדְשׁ שְׁבֹתָה לְקִדְשׁ יוֹם טוֹב הַבְּדֻלָּת. וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֵׂה הַקִּדְשָׁה וְהַבְּדֻלָּת. וְהַקִּדְשָׁה אֵת עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ. בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין קִדְשׁ לְקִדְשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֲחִינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזְמַן הַזֶּה:

Drink the cup of wine/grape juice while seated,
reclining to the left side as a sign of freedom.

KADESH/ KIDDUSH FOR SEPHARDIM



On Friday night start here:

A psalm of David. The Lord is my shepherd (therefore) I shall not lack (anything). In green pastures He couches me; He leads me beside the still waters. He restores my soul, He leads me in straight paths for His name's sake. Though I walk in the valley of darkness, I will fear no evil, for You are with me. Your rod and your staff— they comfort me. You shall set before me a table in the face of my enemies. You have anointed my head with the oil [of kingship]; my cup runs over [with goodness]. Only good and lovingkindness shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

The sixth day. And the heavens and the earth and all their complements were finished. And G-d finished by the Seventh Day His work which He had done, and He rested on the seventh day from all His work which He had done. And God blessed the seventh day and made it holy, for on it He rested from all His work, which God had created to do.

On Weeknights start here:

These are the festivals of Hashem, callings to holiness, which you shall proclaim in their appointed times. And Moses declared the festivals of Hashem to the children of Israel.

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Blessed are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments. And You have given us, Lord our God, (Sabbaths for rest), festivals for happiness, holidays and special times for joy, (this Sabbath day, and) this Festival of Matzot, our season of freedom (in love) a holy calling in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your (holy Sabbath, and) festivals for happiness (with love and affection) and joy.

On Saturday night add:

Blessed are You Hashem, our God, King of the universe, who creates the lights of the fire.

Blessed are You Hashem, our God, King of the universe, who differentiates between the holy and the mundane, between light and darkness, and between Israel and the nations, between the seventh day and the six days of work. Between the holiness of the Sabbath and the holiness of the festival you have distinguished, and the seventh day from the six days of work you have sanctified and distinguished. And you have sanctified your people, Israel, with Your holiness. Blessed are You Hashem, who distinguishes between holy and holy.

Blessed are You, Hashem our God, King of the universe, who has granted us life and sustenance and allowed us to reach this season.

Drink the cup of wine/grape juice while seated, reclining to the left side as a sign of freedom.

וְרַחֵץ



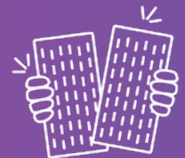
כַּרְפָּס



We dip and eat one solitary vegetable solely in order to pique our curiosity and to begin to engage our minds. The Seder is about questions. In stark contradistinction to those cultures that idealise blind obedience, Judaism has always demanded an active participation of the mind. The Talmud itself takes the form of an extended debate of piercing questions and thought provoking responses. Jewish tradition encourages dialogue and questions, not just 'how?' But 'why?'

Seder night is an evening to break free and to dedicate time to question, to debate and to discuss. The Haggadah has a standard 'four questions' that come as a result of these peculiar practices, but in fact these are just a starting point.

יַחַץ



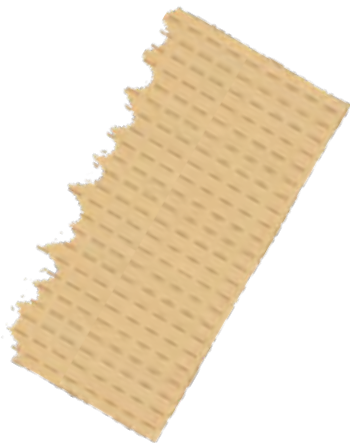
SEPHARDI CUSTOM

Many Sephardi families have the custom of using green vegetables such as celery or parsley to dip as Karpas. Many Sephardim dip the Karpas in vinegar or lemon juice rather than salt water. In modern times when these vegetables/herbs are far easier to come by, many Ashkenazi communities have abandoned the humble potato and have opted for some greenery instead!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam, Boreh Pri Ha'Adama.



The leader of the Seder breaks the middle Matzah in two, then puts the smaller part back between the two whole matzot. The larger piece is hidden as the Afikoman. Customs differ: in some families the youngest member of the Seder hides it, in other the leader of the Seder hides it. In many Sephardi homes, the Afikoman is not hidden at all.

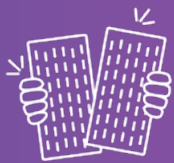
URCHATZ/ WASHING



KARPAS/ VEGETABLE



YACHATZ/ PREPARING THE AFIKOMAN



At this point, we put aside part of the Matzah for later. In a sense we are choosing to invest in the future. Although we live in a world where instant gratification is so readily available and even encouraged, the desire to have something NOW can often be childlike. It can enslave us and lead us to do that which we later regret. A mature person is able to choose to defer the immediate fulfillment of desire for a greater or more long-term good. Our choice to hold back the Matzah both provokes the 'four questions' and simultaneously teaches us an important life lesson. True freedom includes becoming free from the enslaving drives of immediate gratification, allowing investment in the future for ourselves, our families and the world.

There are various customs at this point. Either the head of the Seder or all participants in the Seder wash their hands, but do not say the blessing "on the washing of the hands." Customs also vary in terms of the manner of washing. Some families pour water from a vessel twice on each hand, others pour three times on each hand.

Take less than a mouthful of vegetable; dip it into the salt water and then say the blessing "who creates the fruit of the earth." Have in mind that this blessing will also be for the bitter herbs (Maror) later on. Eat without reclining.

ASHKENAZI CUSTOM

Ashkenazi families tend to dip the Karpas into a salt water mixture, whose bitterness reminds us of the bitter slavery. In 19th century eastern Europe, the custom to use a potato began to develop. This was partly because potatoes were far more readily available to those communities than green vegetables, which struggle to grow in colder climates in time for Pesach. Potatoes, celery and parsley are commonly used.



Blessed are You, Hashem our God, King of the universe, who creates the fruit of the ground.

The leader of the Seder breaks the middle Matzah in two, then puts the smaller part back between the two whole matzot. The larger piece is hidden as the Afikoman. Customs differ: in some families the youngest member of the Seder hides it, in other the leader of the Seder hides it. In many Sephardi homes, the Afikoman is not hidden at all.





Lessons in Leadership

The question and answer format of 'Mah Nishtanah' makes clear that Seder night is constructed with one thing in mind: the transmission of our heritage to the next generation. **Head over to page 232.**



Discuss & Debate

Q) Why is connecting to our past so imperative?

One idea: A major theme of the night is to tell over the story to the next generation. We have a duty to help them better connect: to understand our past and empower them for the future. They need to know who and where they come from and the DNA that runs through their veins.

"Those that fail to learn from history are doomed to repeat it."



The Jewish Journey Map

"This is the bread of affliction that our ancestors ate in the land of Egypt. Our first stop on the Jewish Journey Map is Location #1 - Ancient Egypt itself. **Turn to page 210 to have closer look.**



Stories of Survival

The very first paragraph of Maggid focuses us on a thread that runs through the entire Seder: Appreciation. **Turn to p.167 to read the amazing true story of a South Korean diplomat who became pro-Israel due to a deep sense of appreciation, in 'A Lesson in Thanks'.**



Seder Games

Much of Seder night is about bringing the evening to life for the younger members of the table. **Check out p.244 for a twist on the classic game of charades!**



Deeper Insights

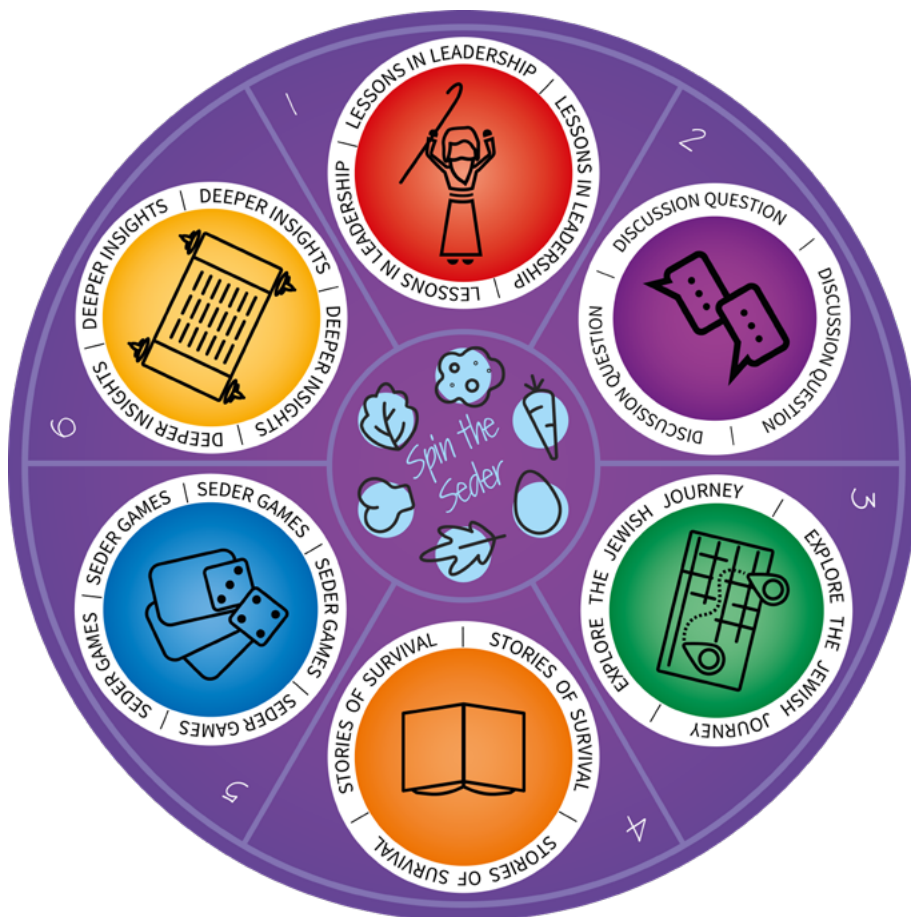
We begin Maggid by inviting anyone who is hungry to come to our Seder. Is that all we're doing? **Go to p.191 to find out.**

Switch Up Your Seder!

Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
What about a story? Follow the orange icon to 'Stories of Survival'.

Whatever your preference, just follow the descriptions and instructions next to each icon.







MAGGID/OUR STORY



Why is this night different?

① הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח. השתא הכא, לשנה הבאה בארעא דישראל. השתא (הכא) עבדי, לשנה הבאה (בארעא דישראל) בני חורין.

The leader removes the Seder plate from the table. We pour a second cup of wine.



At the core of the Seder night experience is the theme of dialogue through questions and answers. The obligation to tell over the story of the Exodus to future generations is repeated on multiple occasions in the Torah; on every occasion, the Torah presents that 'telling over' in question and answer format. Education through probing, searching inquisitiveness has always been a hallmark of Jewish culture and national character. From the parody of a Jewish person 'answering a question with another question' to the formal legal give-and-take of the Talmud, our tradition places great value on seeking knowledge and challenging the answers when given, never resting until we reach the very depth of truth.



Why is this night different?

This is the bread of affliction that our ancestors ate in the land of Egypt. Anyone who is hungry should come and eat, anyone who is in need should come and celebrate Pesach. Now we are here, next year we will be in the Land of Israel; this year we are (here as) slaves, next year we will be free people (in the land of Israel).

The leader removes the Seder plate from the table. We pour a second cup of wine.



Many have the custom for the youngest person present to ask the following:

מה נשתנה הלילה הזה מכל הלילות? ②

Ma nishtana halaylah hazeh mikol haleilot?

שְׁבַּכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה – הַלֵּילָה הַזֶּה
כֵּלּוֹ מִצָּה.

Shebechol haleilot anu ochlin chametz umatzah.

Halaylah hazeh, kulo matzah.

שְׁבַּכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת – הַלֵּילָה
הַזֶּה (כֵּלּוֹ) מְרוֹר.

Shebechol haleilot anu ochlin she'ar yerakot. Halaylah hazeh maror.

שְׁבַּכָּל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוֹ פֶּעַם אַחַת –
הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים.

Shebechol haleilot ein anu matbilin afilu pa'am echat. Halaylah

hazeh, shtei pe'amim.

שְׁבַּכָּל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵינוּ וּבֵין מְסֻבִּין –
הַלֵּילָה הַזֶּה כֵּלְנוּ מְסֻבִּין.

Shebechol haleilot anu ochlin bein yoshvin u'vein mesubin. Haleilah

hazeh, kulanu mesubin.





Mah Nishtanah

Many have the custom for the youngest person present to ask the following:

Why is this night different from all other nights?

On all nights we may eat leavened food and Matzah; but on this night, only Matzah



On all other nights we may eat other vegetables; but tonight we eat bitter herbs.



On all other nights, we don't dip [our food] at all; but tonight [we dip it] twice.



On all other nights, we eat either sitting or reclining; but tonight we all recline.





② מַה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaylah hazeh mikol haleilot?

שְׁבַכָּל-הַלַּיְלוֹת אֵין אֲנַחְנוּ מְטַבְּלִין אֶפִּילוּ פַּעַם אַחַת
– וְהַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.

Shebechol haleilot anachnu matbilin afilu pa'am echat. Ve'halaylah hazeh, shtei pe'amim.

שְׁבַכָּל-הַלַּיְלוֹת אֲנַחְנוּ אוֹכְלִין חֶמֶץ אוּ מִצָּה –
וְהַלַּיְלָה הַזֶּה כֻּלּוֹ מִצָּה.

Shebechol haleilot anachnu ochlin chametz umatzah. Ve'halaylah hazeh, kulo matzah.

שְׁבַכָּל-הַלַּיְלוֹת אֲנַחְנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת –
וְהַלַּיְלָה הַזֶּה מָרֹר.

Shebechol haleilot anachnu ochlin she'ar yerakot. Ve'halaylah hazeh maror.

שְׁבַכָּל-הַלַּיְלוֹת אֲנַחְנוּ אוֹכְלִין וְשׁוֹתִין בֵּין יוֹשְׁבֵין
וּבֵין מְסֻבִּין. וְהַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין:

Shebechol haleilot anachnu ochlin v'shotin bein yoshvin u'vein mesubin. Ve'halaylah hazeh, kulanu mesubin.



Mah Nishtanah

Why is this night different from all other nights?

On all other nights we don't even dip once, and on this night, we dip twice.



On all other nights we eat leavened food and Matzah, and on this night, only Matzah.



On all other nights we eat many vegetables, and on this night, bitter herbs.



On all other nights we eat and drink sitting or reclining, and on this night we all recline.





Lessons in Leadership

Throughout the Maggid section we will encounter individuals who quite literally changed the course of Jewish history. One such leader was Rabbi Elazar ben Azariah, the youthful leader who bore the burden of a 70-year old on his inexperienced shoulders. **Turn to p.235 to read his story.**



Jewish Journey Map

The next section of Maggid transcends space and time as we visit the two most chronologically distant locations in the entire Seder. We first visit Bnei Brak in the post-Second Temple era (**Location #2 and p.212**), before turning the clock back thousands of years to Abraham's birthplace of Ur Casdim (**Location #3 and p.214**).



Discussion Question

Often, we grow the most by battling through the challenges that God places before us. A key part of the Seder experience is facing up to the fact that life isn't always easy.

Q: What challenges have you been through over the past year and what was the outcome?

One idea: To appreciate the gift of freedom we must first feel the pain of slavery. In our lives we all have challenges; some appear insurmountable and yet somehow we find a way. What are we a slave to? Is it money? Power? Some are slaves to their addictions and others don't even realize that they are addicted. We first acknowledge the slavery in order to appreciate our freedom.



Stories of Survival

The Maggid section begins as simply and starkly as could be imagined. 'We were slaves'. Simple as. We were. Now we are not. And the selfsame story of suffering and redemption has been played out over and over, generation to generation. **Turn to p.169 to explore the clandestine Seder night that took place in Auschwitz, 1944.**



Deeper Insights

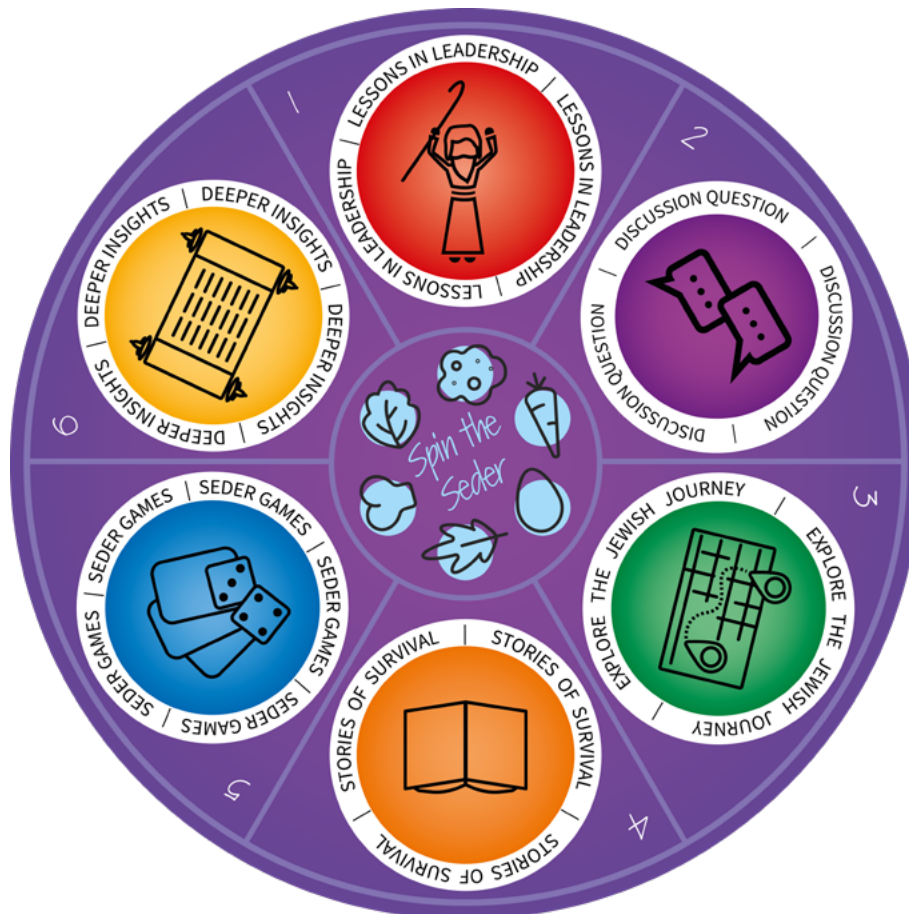
In Egypt, the year of the plagues wasn't isolation for the Jewish people; it was incubation. Tonight is a time to inculcate within ourselves who we are and what is important to us. **For more turn to p.193.**

Switch Up Your Seder!

Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
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We Were Slaves - An Eternal Dialogue

*The leader then puts the plate back on the table.
The Matzot should be uncovered during the saying of the Maggid.*



עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה ③
וּבְזֶרַע נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם, הֲרִי (עֲדִיין) אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ
לְפָרְעָה בְּמִצְרַיִם. וְאֶפִּילוּ כִּלְנוּ חֲכָמִים כִּלְנוּ נְבוֹנִים כִּלְנוּ זְקֵנִים
כִּלְנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל
הַמְרָבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשַׁבַּח.

SEPHARDI CUSTOM

Instead of just singing the passage above, Sephardi families re-enact the Exodus from Egypt! Right before the youngest participant asks 'Why is this night different?', they leave the room, taking with them the broken Matzah wrapped up in a bag carried on their back. Acting like a traveller leaving Egypt, they then knock on the door and the following conversation begins (many recite it in the original Arabic!):

'Minwen Jaiye?' ('Where are you from?')

'Mimetzrayim.' ('From Egypt')

'Lawen Rayech?' ('Where are you going?')

'Li Yerushalayim' ('To Jerusalem')

'Ishu Zawatak?' ('And what are your provisions?')

'Matzah u'Maror!' ('Matzah and bitter herbs!')

Would we still be slaves? Freedom is far more than political emancipation. Even though we might feel free, we can still be trapped by all sorts of forces that prevent us from actualizing our potential and from leading fulfilling lives. We can be enslaved by the social pressure of living like others; by our own animalistic lusts, cravings and drives; by our egos, bad tempers, jealousies, guilt-complexes... any of a host of negative traits, addictions and habits that can hurt us, control us, and prevent us from becoming who we truly want to be.

Many sources point out that the word Egypt in Hebrew - 'Mitzrayim' - is spelled with the precise same letters as the word 'Metzarim' - limitations.



We Were Slaves - An Eternal Dialogue

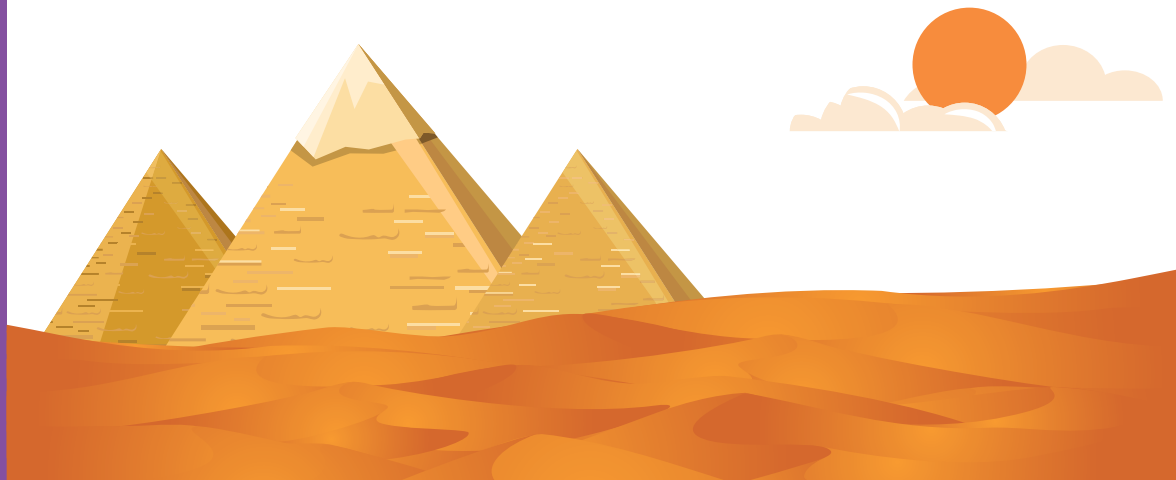
The leader then puts the plate back on the table.

The Matzot should be uncovered during the saying of Maggid.

We were slaves to Pharaoh in the land of Egypt. And Hashem, our God, took us out from there with a strong hand and an outstretched arm. And if the Holy One, Blessed is He, had not taken our ancestors out from Egypt then we and our children and our children's children would [all] **(still)** be slaves to Pharaoh in Egypt. And even if we were all people of wisdom, understanding, experienced and all knowledgeable of the Torah, it is still our responsibility to tell the story of the Exodus from Egypt. The more we elaborate on the discussion of the Exodus, the more we are praiseworthy.

ASHKENAZI CUSTOM

Ashkenazi families tend to sing 'Avadim Hayinu' in an upbeat, joyful tune. However, it has to be said that the Sephardi custom sounds like much more fun! Check it out...



שֶׁבָּדִים הָיִינוּ לְפָרֶעָה בְּמִצְרַיִם



An illustration in a stylized, flat-art style. On the left, a man in a brown robe and head covering kneels on the ground, offering a rectangular brick to a larger figure on the right. The larger figure, representing a Pharaoh, is dressed in a dark, long-sleeved robe with a gold sash and a gold headpiece. He holds a black whip with multiple strands. The background consists of stylized, layered shapes in shades of yellow and orange, suggesting a desert or a grand architectural structure. The overall color palette is warm, dominated by browns, oranges, and yellows.

“ We were slaves to Pharaoh in Egypt... ”

Seder night in ancient Bnei Brak: The Five Rabbis

④ מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק והיו מספרים ביציאת מצרים כל־אותו הלילה, עד שבאו תלמידיהם ואמרו להם רבותינו הגיע זמן קריאת שמע של שחרית.

⑤ אמר רבי אלעזר בן עזריה הרי אני כבן שבעים שנה ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא, שנאמר למען תזכר את יום צאתך מארץ מצרים כל ימי חייך. ימי חייך הימים. כל ימי חייך הלילות. וחכמים אומרים ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח:

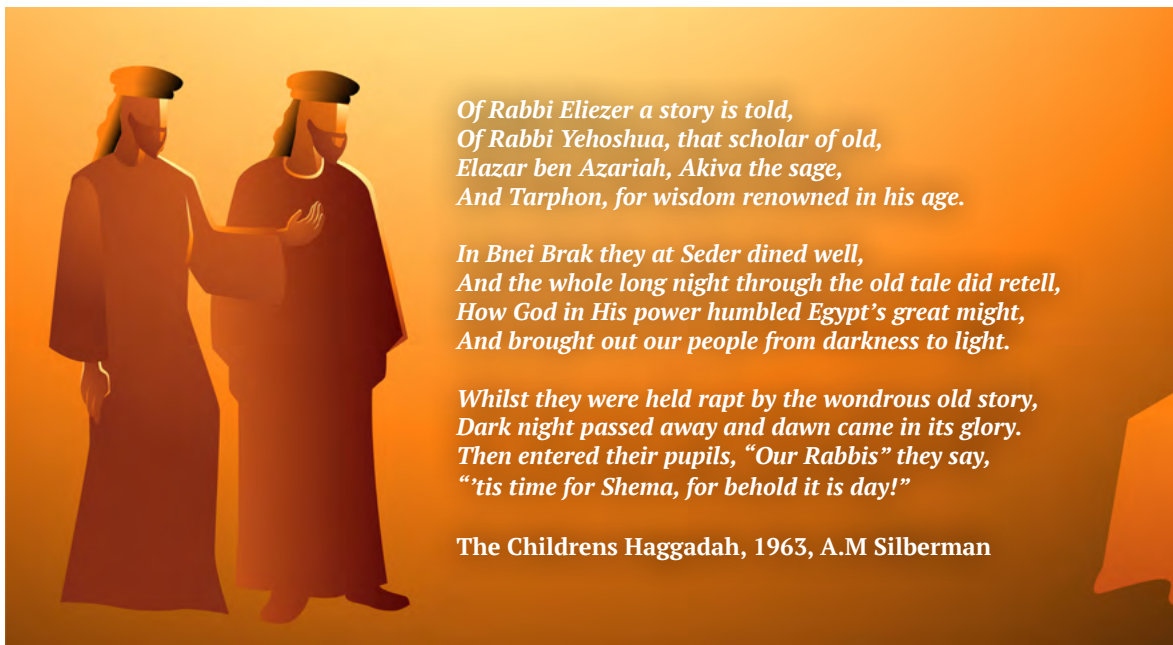




Seder night in ancient Bnei Brak: The Five Rabbis

It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were gathered in Bnei Brak and were telling the story of the Exodus from Egypt throughout the night, until their students came and said to them, "The time of reading the morning Shema prayer has arrived!"

Rabbi Elazar ben Azariah said, "I am like a seventy-year old man, but I could not understand why the Exodus from Egypt can be discussed every night, until Ben Zoma expounded it, as it says (Deut. 16:3), 'In order that you remember the day you left Egypt all the days of your life;' The phrase 'the days of your life' would have indicated only the days; the addition of the word 'all' includes the nights as well. But the Sages say [in disagreement with Ben Zoma], "'the days of your life' would mean only the present world; the addition of 'all' includes the era of the Messiah.



*Of Rabbi Eliezer a story is told,
Of Rabbi Yehoshua, that scholar of old,
Elazar ben Azariah, Akiva the sage,
And Tarphon, for wisdom renowned in his age.*

*In Bnei Brak they at Seder dined well,
And the whole long night through the old tale did retell,
How God in His power humbled Egypt's great might,
And brought out our people from darkness to light.*

*Whilst they were held rapt by the wondrous old story,
Dark night passed away and dawn came in its glory.
Then entered their pupils, "Our Rabbis" they say,
" 'tis time for Shema, for behold it is day!"*

The Childrens Haggadah, 1963, A.M Silberman



⑥ בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֶגֶד אַרְבַּעַה בְּנִים דִּבְרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹ יוֹדֵעַ לְשֵׂאוֹל.

⑦ חָכָם מָה הוּא אוֹמֵר?

מָה הָעֵדוּת וְהַחֲקִים וְהַמְשֻׁפְּטִים אֲשֶׁר צָוָה יי אֱלֹהֵינוּ אֶתְכֶם. וְאִי אֶתָּה אָמֹר לוֹ כְּהִלְכוֹת הַפְּסָח: אִין מִפְּטִירִין אַחַר הַפְּסָח אֶפִיקוּמֵן:

⑦ רָשָׁע מָה הוּא אוֹמֵר?

מָה הָעֵבוּדָה הַזֹּאת לָכֶם. לָכֶם – וְלֹא לוֹ. וְלִפִּי שְׁהוּצִיא אֶת עֲצָמוֹ מִן הַכָּל כֶּפֶר בְּעֵקֶר. וְאִי אֶתָּה הַקְּהָה אֶת שְׁנֵי וְאָמֹר לוֹ: "בְּעִבוּר זֶה עָשָׂה יי לִי בְּצִאתִי מִמִּצְרַיִם". לִי וְלֹא-לוֹ. אֱלוֹ הִיָּה שָׁם, לֹא הִיָּה נִגְאָל:

Even some of the greatest Rabbis in history could find new insights and ideas worth discussing all night. Despite having 'done it all before' there is so much to absorb. Put differently, how much we will get out of the Seder, depends on how we approach it, which leads directly to the four sons - four possible attitudes. **Perhaps we can even find within ourselves elements of each of the four.** At times wise, curious, fascinated and probing; at times cynical. Sometimes we are just simple, and sometimes we don't know how to ask; we have lost curiosity, we are no longer interested. True freedom comes from a genuine openness to learn and discover. If we can just shed that cynical or 'know it all' blockage, we can gain so much tonight. We'll have already attained one giant leap away from slavery, towards freedom.



For all Generations: The Four Children

Blessed be the Almighty; Blessed is He; Blessed be the One who gave the Torah to His people Israel, Blessed is He. The Torah speaks corresponding to four [different] children: one who is wise, one who is corrupt, one who is innocent and one who doesn't know to ask.



What does the wise son say?

"What are these testimonies, statutes and judgments that Hashem our God commanded you?' (Deut. 6:20)" Therefore you should explain to him the laws of the Pesach offering - "We may not eat an Afikoman [a dessert or other foods eaten after the meal] after [we are finished eating] the Pesach offering."

What does the evil son say?

"What is this service to you?' (Ex. 12:26)" He says 'to you' and thereby excludes himself. Since he excluded himself from the community, he denies the basic principle of Jewish faith. Accordingly, you should blunt his teeth and say to him, "It is because of this that Hashem did so for me when I went out of Egypt' (Ex. 13:8)." 'For me' and not 'for him.' If he had been there, he would not have been redeemed.





⑦ תם מה הוא אומר?

מה זאת? ואמרף אליו "בחוזק יד הוציאנו יי ממצרים מבית עבדים".

⑦ ושאינו יודע לשאול -

את פתח לו, שנאמר, "והגדת לבנה ביום ההוא לאמר, בעבור זה עשה יי לי בצאתי ממצרים".





For all Generations: The Four Children



What does the innocent son say? "What is this?" (Ex. 13:14)" And you will say to him, "'With a strong hand did Hashem take us out of Egypt, from the house of slaves' (Ex. 13:14)."

And for the one who doesn't know to ask

- You should open the conversation for him. As it says, "And you will speak to your child on that day saying, it is because of this that God did so for me when I went out of Egypt. (Ex. 13:8)"



**The Ballad of the Four Sons
(to the tune of "Clementine")
written by Ben Aronin in 1948**

Said the father to his children,
"At the Seder you will dine,
You will eat your fill of matzah,
You will drink four cups of wine."

Now this father had no daughters,
But his sons they numbered four.
One was wise and one was wicked,
One was simple and a bore.

And the fourth was sweet and
winsome, he was young and he was
small.
While his brothers asked the
questions he could scarcely speak
at all.

Said the wise one to his father
"Would you please explain the
laws? Of the customs of the Seder

Will you please explain the
cause?"

And the father proudly answered,
"As our fathers ate in speed,
Ate the paschal lamb 'ere midnight
And from slavery were freed."

So we follow their example
And 'ere midnight must complete
All the Seder and we should not
After 12 remain to eat.

Then did sneer the son so wicked
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If you yourself don't consider
As son of Israel,
Then for you this has no meaning
You could be a slave as well."

Then the simple son said simply

"What is this," and quietly
The good father told his offspring
"We were freed from slavery."

But the youngest son was silent
For he could not ask at all.
His bright eyes were bright with
wonder
As his father told him all.

My dear children, heed the lesson
and remember evermore
What the father told his children
Told his sons that numbered four.

Abraham's Journey - Roots of the Exodus



⑧ יכול מראש חֲדָשׁ? תִּלְמוּד לֹמֵר בַּיּוֹם הַהוּא. אִי בַּיּוֹם הַהוּא יְכוּל מִבְּעוֹד יוֹם? תִּלְמוּד לֹמֵר בַּעֲבוּר זֶה – בַּעֲבוּר זֶה לֹא אִמְרָתִי, אֶלֶּא בְּשָׂעָה שְׂשִׁישׁ מִצָּה וּמְרוֹר מִנַּחֲמִים לְפָנֶיךָ.

⑨ מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרְבָנוּ הַמָּקוֹם לְעִבְדָתוֹ, שְׁנֵאָמַר: וַיֹּאמֶר יְהוָה אֶל־כָּל־הָעָם, כֹּה אָמַר יי אֱלֹהֵי יִשְׂרָאֵל: בַּעֲבַר הַנְּהַר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תִּרַח אָבִי אֲבָרָהָם וְאָבִי נַחוֹר, וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים.

וַאֲקַח אֶת־אֲבִיכֶם אֶת־אֲבָרָהָם מֵעֵבֶר הַנְּהַר וְאוֹלָף אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן, וְאַרְבֵּה אֶת־זֶרְעוֹ וְאֶתֶּן לוֹ אֶת־יִצְחָק, וְאֶתֶּן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו. וְאֶתֶּן לְעֵשָׂו אֶת־הַר שֵׁעִיר לְרֵשֶׁת אֹתוֹ, וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם.

Why on earth are we going all the way back to Abraham? Aren't we meant to be discussing Egypt? The Jewish journey began in a pagan world, where infanticide was widespread, where might meant right, and where the masses were kept illiterate. It was a world of biological instinct, a world of tribes and groups cooperating internally and competing viciously against others. Abraham and his family began a revolution. But it was only through the Egypt experience that there finally emerged an entire people committed to bringing an alternative vision to the world: a vision of Godly values, of a universal right to life, of equal justice, of peace as an ideal and of a deep belief in, and commitment to, the dream of bringing Heaven down to Earth. We have the choice to permit ourselves to be enslaved by our animal instincts, or to become something far greater; to let all that is wrong with the world 'just be', or to commit ourselves to making it better.



Abraham's Journey - Roots of the Exodus

One might have thought that the obligation to discuss the Exodus begins from the first day of the month [of Nissan]. However, the Torah says; "on that day." And yet, if it had only stated "on that day," it might be assumed that the discussion can only take place during the day [i.e. Seder night would become Seder morning!]. To correct this assumption, it states: "for the sake of this." The specific 'this' in the verse refers to a moment when Matzah and Maror [bitter herbs] are placed before you; and that moment is the night of the fifteenth of Nissan [i.e. Seder night].

From the beginning, our ancestors were idol worshippers. But now, Hashem has brought us close to His mission, as it says (Joshua 24:2-4), "And Joshua said to the whole people, 'So says Hashem, God of Israel; Your ancestors originated from beyond the Euphrates River; Terach the father of Abraham and the father of Nachor, and they worshipped other gods.

And I took your father, Abraham, from over the river and I led him to the land of Canaan in its entirety and I multiplied his offspring and I gave him Isaac. And to Isaac I gave Jacob and Esau; and I gave Mount Seir to Esau as an inheritance; but Jacob and his sons went down to Egypt."



Lessons in Leadership

The next section of Maggid traces the story of our ancestors in slavery to our forefather Jacob's sojourn with his uncle, Laban. It comes as a shock to learn that Laban was apparently more of a threat to Jewish continuity than Pharaoh himself! **Turn to p.234 to explore Jacob's lesson in leading with purpose.**



The Jewish Journey Map

There are SO many locations mentioned in the upcoming section of Maggid! From the Covenant made with Abraham in Haran (Location #4 p216) to Jacob's sojourn with Laban in Padan Aram (**Location #5, p.218**) and finally the slave-labour cities of Pithom and Rameses (**Location #6, p.220**), explore them all!



Discussion Question

Tracing anti-Semitism through the generations is a difficult and complicated task. True, we have so much to be proud of and grateful for, but wouldn't it have all been so much simpler if history had just left us alone?

Q) What do you think is the secret to Jewish survival?

One idea: In every generation there is a nation that wants to annihilate us. After Egypt there were the Babylonians, the Romans, the Greeks, the Persians, Pogroms, the Spanish Inquisition and the Holocaust. In each situation, no matter how bleak, Hashem has always been there to save us. Mark Twain famously wrote: "The Jew saw them all, survived them all, and is now what he always was. All things are mortal but the Jews; all other forces pass, but he remains. What is the secret of his immortality?"



Stories of Survival

As we prepare to raise our glasses and sing joyously, toasting Jewish survival, we are reminded of those who, incredibly, did exactly the same in far more trying circumstances. **Turn to p.171 to read the true story of a young Jewish prisoner who taught a Nazi guard the song of Jewish survival.**



Deeper Insights

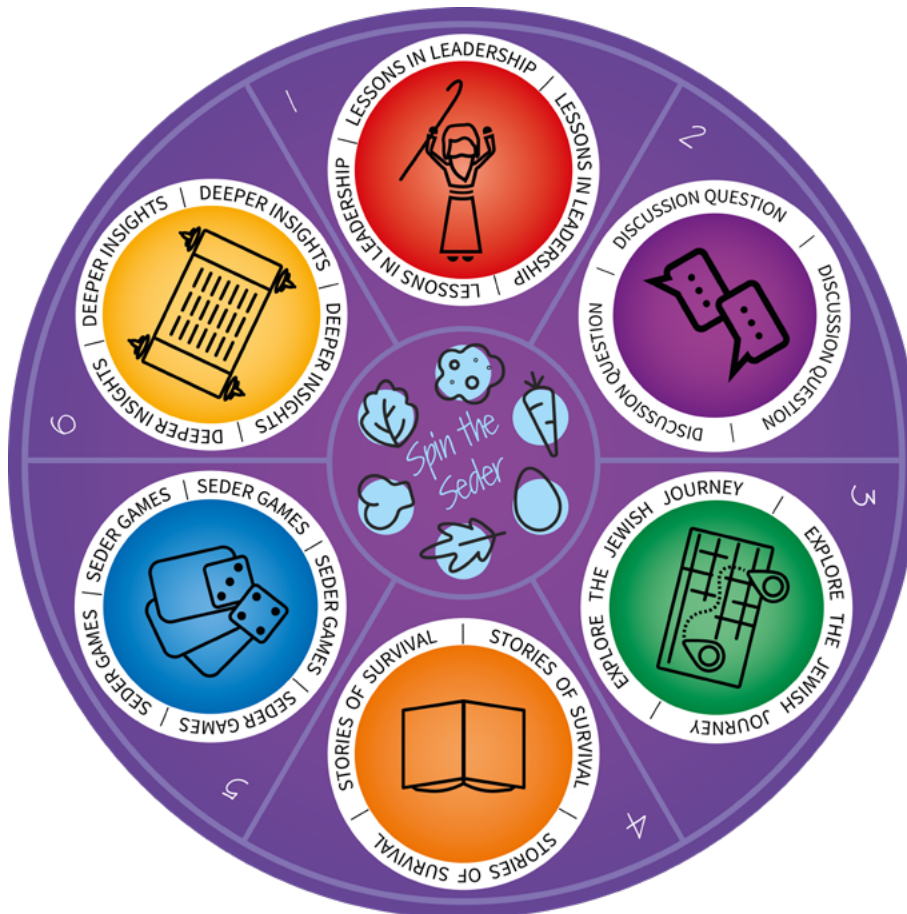
In every generation, the Jewish community faces seemingly overwhelming challenges. And in every generation, we prevail. Not only do we prevail, we rebuild - again and again - without even the slightest hint of bitterness or hatred. **Turn to 'Looking Back to Look Forward' on p.195 to learn more.**

Switch Up Your Seder!

Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
What about a story? Follow the orange icon to 'Stories of Survival'.

Whatever your preference, just follow the descriptions and instructions next to each icon.



The Promise: A Toast to the Triumph of Jewish Survival



Why do we raise our glasses and sing about anti-semitism?

We are celebrating the unshakeable bond between Creator and creation that has allowed for the otherwise inexplicable survival of the Jewish people against all the odds. In the words of Tolstoy: 'The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world - such a nation cannot be destroyed. The Jew is as everlasting as eternity itself'. It is not only about the Jewish people, but about the whole of mankind - if we recognise that God is really with us, then we realise that in the end what is good and right will survive and triumph.

⑩ בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהַקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת־הַקֶּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי־גַר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אָנֹכִי וְאַחֲרֵי־כֵן יֵצְאוּ בְּרַכְשׁ גָּדוֹל.



Cover the Matzot, raise your cup and say:

⑪ וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלֶא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

Put down your cup and uncover the Matzot



The Promise: A Toast to the Triumph of Jewish Survival

Blessed is He, who keeps His promise to Israel, blessed is He, The Holy One, blessed is He, calculated the end of the exile, to fulfil that which He said to Abraham at the Covenant between the Parts, as it says (Gen. 15:13-14), "And He said to Abraham, 'know with certainty that your descendants will be a stranger in a land that is not theirs, and their hosts will oppress them and afflict them for four hundred years. But I will exact justice on the nation that they serve, and afterwards they will go out with great wealth.'"



Cover the Matzot, raise your cup and say:

It is this (Divine protection) that has stood by our ancestors and for us; since it is not only one person or nation that has risen up against us to destroy us, but rather in each generation, our enemies stand against us to destroy us, but the Holy One, Blessed is He, rescues us from their hand.

Put down your cup and uncover the Matzot



**“ And it is this (Divine protection)
that has stood by our ancestors and for us... ”**

וְהָיָא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ



Jacob's Descent to Egypt



- ⑫ יצא ולמד מה בקש לָבֹן הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ: שְׁפָרְעָה לֹא גִזֹר
- ⑬ אָלָא עַל הַזְכָּרִים, וְלָבֹן בִּקֵּשׁ לַעֲקֹר אֶת־הַכֹּל. שְׁנֵאמַר: אֲרָמִי אֲבָד אָבִי,
- ⑭ וַיֵּרֵד מִצְרַיִמָּה וַיִּגֵּר שָׁם בְּמֵתֵי מַעֲט, וַיְהִי שָׁם לְגוֹי גָדוֹל, עָצוּם וְרַב.

וַיֵּרֵד מִצְרַיִמָּה – אָנוּס עַל פִּי הַדְּבֹר.

וַיִּגֵּר שָׁם - מִלְּמַד שְׁלֹא יֵרֵד יַעֲקֹב אָבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם אָלָא לְגוֹר שָׁם, שְׁנֵאמַר: וַיֹּאמְרוּ אֶל־פְּרַעֲה, לָגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אֵין מְרַעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כָבֵד הָרַעֵב בְּאֶרֶץ כְּנַעַן. וְעַתָּה יִשְׁבוּ־נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן.

בְּמֵתֵי מַעֲט - כְּמָה שְׁנֵאמַר: בְּשִׁבְעִים נַפְשׁ יֵרְדוּ אֲבוֹתֶיךָ מִצְרַיִמָּה, וְעַתָּה שְׁמֹךָ יי אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.

וַיְהִי שָׁם לְגוֹי - מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִינִים שָׁם.

גָּדוֹל עָצוּם - כְּמָה שְׁנֵאמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצֻמוּ בְּמֵאֵד מְאֹד, וַתִּמְלֵא הָאֶרֶץ אֹתָם.

וְרַב - כְּמָה שְׁנֵאמַר: רַבְּבָה כְּצֶמַח הַשָּׁדָה נִתְתִּיף, וַתִּרְבִּי וַתִּגְדְּלִי וַתְּבֹאִי בְּעַדֵי עַדִּיִים, שְׂדִים נִכְנּוּ וּשְׁעָרַי צִמַּח, וְאֶת עֵרֶם וְעָרְיָה. וְאֶעְבֵּר עָלֶיךָ וְאֶרְאֶךָ מִתְּבוֹסֶסֶת בְּדַמְיֶךָ, וְאֶמַר לָךְ בְּדַמְיֶךָ חַיִּי, וְאֶמַר לָךְ בְּדַמְיֶךָ חַיִּי.



Jacob's Descent to Egypt

Go and learn what Laban the Aramean attempted to do to our father Jacob. Whereas Pharaoh only decreed the death sentence on the males, Laban sought to uproot the whole people. As it says (Deut. 26:5), **"An Aramean sought to destroy my father; and he [Jacob] went down to Egypt, and he resided initially there with a small number but grew into a nation, great, powerful and numerous."**

"And he went down to Egypt" - compelled by the Divine decree [the covenant in which God told Abraham that his descendants would have to go into exile].

"And he resided there" - this teaches that Jacob didn't intend to settle permanently in Egypt, but rather only to reside there temporarily, as it says (Gen. 47:4), "And they said to Pharaoh, "To reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is severe in the land of Canaan, and now please grant that your servants may dwell in the Land of Goshen."

"As a small number" - as it says (Deut. 10:22), "With seventy people did your ancestors come down to Egypt, and now Hashem your God has made you as numerous as the stars of the sky."

"And there he became a nation" - this teaches that Israel became distinguishable there. "Great, powerful" - as it says (Ex. 1:7), "And the Children of Israel were fruitful, increased greatly, multiplied and became very mighty and the land was filled with them."

"Numerous" - as it says: "I made you as numerous as the plants of the field; you grew and developed, and became charming, beautiful of figure; your hair grown long; but you were without focus or purpose." And I passed over you and saw your bloodstained doorposts and I said about you; "by your blood shall you live!" And I said about you; "by your blood shall you live."

The Suffering of a Slave-Nation



- ⑮ וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.
- וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים - כְּמָה שֶׁנֶּאֱמַר: הִבֵּה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מַלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחַס-בָּנוּ, וְעָלָה מִוְהָאָרֶץ.
- וַיַּעֲנוּנוּ - כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עַנְתּוֹ בְּסִבְלָתָם. וַיִּבֶן עָרֵי מִסְכָּנוֹת לַפְרָעָה. אֶת-פֶּתֶם וְאֶת-דַּרְעֵמֶסֶס.
- וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה - כְּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרֹךְ.
- ⑯ וַנִּצְעַק אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת-קִלְנוֹ, וַיִּרְא אֶת-עֲטָעֵנוּ וְאֶת עֲמַלְנוֹ וְאֶת לַחֲצֵנוּ.
- וַנִּצְעַק אֱלֹהֵי אֲבוֹתֵינוּ - כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְּנֵי-יִשְׂרָאֵל מִוְהָעֲבוּדָה וַיִּזְעָקוּ, וַתַּעַל שׁוֹעַתָם אֶל-הָאֱלֹהִים מִן הָעֲבֹדָה.
- וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ - כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ אֶת-אַבְרָהָם, אֶת-יִצְחָק וְאֶת-יַעֲקֹב.
- וַיִּרְא אֶת-עֲטָעֵנוּ - זוֹ פְרִישוֹת דָּרוֹךְ אָרֶץ, כְּמָה שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי-יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.
- וְאֶת-עֲמַלְנוֹ - אֵלוֹ הַבָּנִים. כְּמָה שֶׁנֶּאֱמַר: כָּל-הַבֶּן הַיְלֹוֹד הַיְאֲרָה תִשְׁלִיכֶהוּ וְכָל-הַבַּת תִּחְיוֹן.
- וְאֶת לַחֲצֵנוּ - זוֹ הַדְּחָק, כְּמָה שֶׁנֶּאֱמַר: וְגַם-רָאִיתִי אֶת-הַלַּחֲץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֹתָם.



The Suffering of a Slave-Nation

"And the Egyptians did evil to us" (Deut. 26:6) - as it says (Ex. 1:10), "Let us deal craftily with them, lest they multiply and, if we happen to be at war, they will join our enemies and fight against us and then leave the country!"

"And they afflicted us" - as it says (Ex. 1:11); "And they placed task-masters over them in order to oppress them with their burdens; and they built the storage cities of Pithom and Rameses."

"And they imposed upon us hard work" - as it says (Ex. 1:11), "And they enslaved the children of Israel with hard labour".

"And we cried out to Hashem, the God of our ancestors, and Hashem heard our cry, saw our affliction, and our burden and our oppression" (Deut. 26:7).

"We cried out to Hashem, the God of our ancestors" - as it says (Ex. 2:23); "It happened in those days that the king of Egypt died and the Children of Israel groaned and cried because of the servitude; and their cry went up to God."

"Hashem heard our cry" - as it says (Ex. 2:24); "God heard their groaning, and God remembered His covenant with Abraham and with Isaac and with Jacob."

"He saw our affliction" - this is the disruption of family life, as it says; (Ex. 2:25); "God saw the Children of Israel and God knew."

"Our burden" - refers to the killing of the sons, as it says (Ex. 1:24); "Every boy that is born, you shall throw him into the Nile and every daughter you shall keep alive."

"Our oppression" - refers to the relentless pressure, as it says (Ex. 3:9); "I have also seen how the Egyptians are oppressing them."



That was a lot of verses!
Are we meant to be getting
something from all of that?

The crux of the Haggadah is
four verses that recount the
predicament of the Jewish
people, and our redemption.

The Talmud says that these
verses should provoke
discussion and analysis. What
follows is a summary of each
verse and some points to
ponder and discuss:

1. How the Jews got stuck in
Egypt in the first place... Are
we truly free? How did we get
to where we are in life?

2. How they gradually became
enslaved... What are the areas
in which we are not free? To
what extent are we 'slaves'
to social pressure? To other
compelling forces?

3. How they finally cried out
to God against the slavery...
Do we just accept those areas
where we lack freedom? What
pains us most in the world?
What would we like to change
about our lives and about
the world around us? What's
stopping us?

4. How the impossible became
a reality and God pulled us
out of slavery... Do we really
believe we can make those
changes? What limiting beliefs
are stopping us?

17 וַיִּוְצֵאֵנוּ יְיָ מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה, וּבְמִזְרָא גָדֹל, וּבְאִתּוֹת וּבְמִפְתָּיִם.

וַיִּוְצֵאֵנוּ יְיָ מִמִּצְרַיִם - לֹא עַל-יְדֵי מִלְּאָךְ, וְלֹא עַל-יְדֵי שָׂרָף, וְלֹא עַל-יְדֵי שְׁלִיחַ, אֲלֵא הַקְּדוּשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבַעֲצָמוֹ. שֶׁנֶּאֱמַר: וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אָנִי יְיָ. וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אָנִי וְלֹא מִלְּאָךְ; וְהִפִּיתִי כָּל בְּכוֹר בְּאֶרֶץ-מִצְרַיִם. אָנִי וְלֹא שָׂרָף; וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אָנִי וְלֹא הַשְּׁלִיחַ; אָנִי יְיָ. אָנִי הוּא וְלֹא אַחֵר.

בְּיַד חֲזָקָה - זוֹ הַדְּבַר, כְּמָה שֶׁנֶּאֱמַר: הִנֵּה יַד-יְיָ הוֹיָה בְּמִקְנֶךָ אֲשֶׁר בְּשׂוּדָה, בַּסּוּסִים, בַּחֲמֹרִים, בַּגְּמִלִים, בַּבָּקָר וּבַצֹּאן, דְּבַר כָּבֵד מְאֹד.

וּבְזֵרַע נְטוּיָה - זוֹ הַחֲרֵב, כְּמָה שֶׁנֶּאֱמַר: וַחֲרַבּוּ שְׁלוֹפָה בְּיָדוֹ, נְטוּיָה עַל-יְרוּשָׁלַיִם.

וּבְמִזְרָא גָדֹל - זוֹ גְלוּי שְׁכִינָה. כְּמָה שֶׁנֶּאֱמַר, אוֹ הַנֶּסֶה אֱלֹהִים לְבוֹא לְקַחַת לוֹ גוֹי מִקְרֵב גוֹי בְּמִסֹּת בָּאִתּוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבְמִזְרָאִים גְּדוֹלִים כְּכֹל אֲשֶׁר-עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיךָ.

וּבְאִתּוֹת - זֶה הַמַּטָּה, כְּמָה שֶׁנֶּאֱמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֵת הָאִתּוֹת.

וּבְמִפְתָּיִם - זֶה הַדָּם, כְּמָה שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים בְּשָׂמִים וּבְאֶרֶץ.



Our Cry for Salvation

"And Hashem took us out of Egypt with a mighty hand and with an outstretched arm; with great awe - with signs and with wonders" (Deut. 26:8).

"And Hashem took us out of Egypt" - not through an angel and not through a divine being and not through a messenger, but directly by God Himself, as it says (Ex. 12:12); "And I will pass through the Land of Egypt on that night and I will slay every firstborn in the Land of Egypt, from man to beast; and upon all the gods of Egypt, I will execute judgments, I am Hashem." "I will pass through the Land of Egypt on that night" - I and not an angel. "And I will slay every firstborn" - I and not a divine being. "And with all the gods of Egypt, I will execute judgments" - I and not a messenger. "I am Hashem" - it is I and no other."

"With a mighty hand" - refers to the pestilence, as it says (Ex. 9:3); "Behold the hand of Hashem shall strike your cattle which are in the field, the horses, the donkeys, the camels, the herd, and the flock - a very severe pestilence."

"With an outstretched arm" - refers to the sword, as it says (I Chron. 21:16); "His sword was drawn in his hand, outstretched over Jerusalem."

"And with great awe" - alludes to the revelation of the Divine Presence, as it says (Deut. 4:34), "Has God ever attempted to take for Himself a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, as all that Hashem, your God, did for you in Egypt, in front of your eyes?"

"With signs" - refers to Moses' staff, as it says (Ex. 4:17); "Take this staff in your hand, that you may perform the miracles with it."

"With wonders" - refers to the blood, as it says (Joel 3:3); "I will place my wonders in the skies and on the earth."



Lessons in Leadership

Facing plague after plague with ever-merciless stubbornness was the tyrant and nemesis at the centre of the Exodus story; Pharaoh himself. **Turn to p.237 to explore how Pharaoh and other antagonists through history have a surprising amount to teach us.**



Stories of Survival

We will shortly recount the ten plagues that struck the Egyptians. **Turn to p173 to discover the incredible true story of the Jews of Prague who were saved from certain death thanks to a last-minute intervention from a most unlikely source.**

Discussion Question

We probably know all the songs and all the actions, but jokes aside: it's probably a good idea to discuss the plagues in greater detail. Why did God choose certain methods rather than others? What was each unique plague meant to accomplish?

Q) Which plague was the worst of them all and why?

One idea: Why did we need ten plagues rather than one? One reason is that Hashem had to show that He is the One True God, who is in control of every element of creation. There is nothing He didn't create and nothing He does not control. We remind ourselves that Hashem is the one chartering our course in life, and no matter the challenge, we can and will prevail with His help.

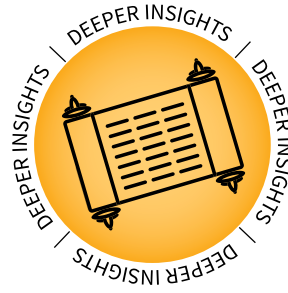


Seder Games

Spark your imaginations by role-playing the Exodus story; pretend that a very disgruntled Egyptian is calling customer services to complain about blood and frogs everywhere! **Check it out on p.247.**

The Jewish Journey Map

A fascinating addendum to the description of the ten plagues are the calculations made by various sages to demonstrate how the miracle of the splitting of the sea was in fact many times greater than the plagues themselves! **Check out location #7 p.223 to pinpoint the Red Sea.**



Deeper Insights

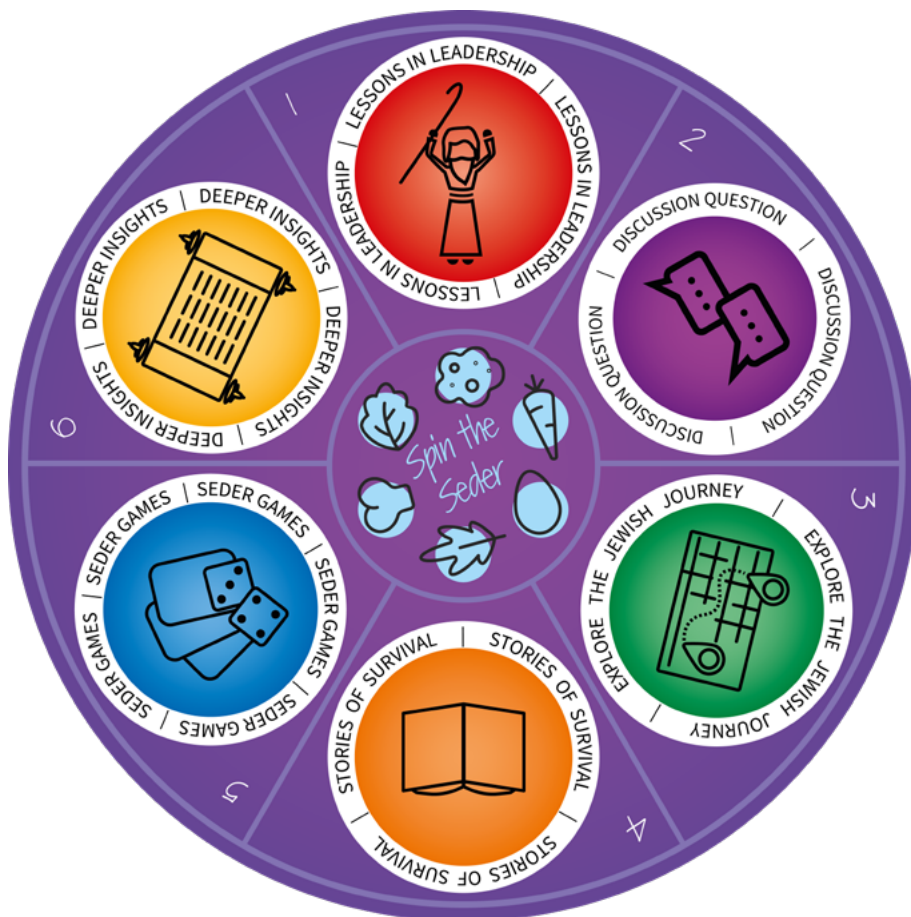
As we recall the afflictions of the ten plagues, there is a custom to remove drops of wine from our cups as a way of recognising that we are not overly jubilant at the Egyptians' downfall. Indeed, revenge isn't much of a Jewish characteristic. And yet, if that is true, why not remove ALL the wine? Why were the plagues necessary at all? The answer must be that the plagues were indeed necessary to teach us, the Egyptians and the world that God is behind all aspects of nature. **For more see p.197.**

Switch Up Your Seder!

Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
What about a story? Follow the orange icon to 'Stories of Survival'.

Whatever your preference, just follow the descriptions and instructions next to each icon.



The Ten Plagues

As we recite each word in the sentence "Blood and fire and pillars of smoke", we remove some wine from our cup. Customs differ as to how this is done:



SEPHARDI CUSTOM

The Sephardi custom prefers to remove wine from the cup indirectly, by pouring some into another cup or bowl (some use an old, chipped one specifically) at each mention of punishment. At the conclusion of the plagues, some have the custom to then cover that cup/bowl with a napkin. This is based on a Kabbalistic idea that the drops of wine - symbolically representing the suffering of the plagues - are a source of evil that should be disposed of extremely carefully and treated with caution - some immediately pour the wine down the drain!

דָּם וָאֵשׁ וְתִמְרוֹת עֶשֶׂן.

דָּבָר אַחֵר: בְּיַד חֲזָקָה שְׂתִים, וּבְזֶרַע נְטוּיָה שְׂתִים, וּבְמָרָא גָדֹל – שְׂתִים,
וּבְאַתּוֹת – שְׂתִים, וּבְמִפְתֵּים – שְׂתִים.

⑱ אֱלוֹ עֶשֶׂר מִכּוֹת שְׁהִבִּיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרִים
בְּמִצְרִים, וְאֵלוֹ הֵן:

*Remove some wine from your cup in the same way as described above,
at the mention of each of the ten plagues (overleaf):*

King David wrote (Psalms 24:17): "Do not gloat when your enemy falls". The notions of rejoicing over someone else's suffering or seeking revenge (not to be confused with seeking justice) are entirely foreign to Jewish thought. Never more clearly is this represented than the esoteric interpretation (Talmud Sanhedrin, 39b) to the events preceding the splitting of the Red Sea. We are taught that the ministering angels gathered together to sing a song of praise to God in light of the awesome miracle about to be performed in saving the Israelites and drowning the Egyptians. Quite unexpectedly, God 'rebuked' the angels, exclaiming: 'My creations drown in the sea, and yet you gather to sing?!'. Although the punishments meted out to the Egyptians were both deserved and overdue, and although it was crucial for justice to be restored to a people ruled over by a tyrant, nonetheless our heartfelt wish is that these purposes be accomplished through peaceful means. We recognise that punitive measures are always a last resort.



The Ten Plagues

As we recite each word in the sentence "Blood and fire and pillars of smoke", we remove some wine from our cup. Customs differ as to how this is done:

ASHKENAZI CUSTOM

All customs agree that the main symbolism at this point of the Seder is to demonstrate a measure of sympathy for the Egyptians' downfall, and regret that they allowed their oppression of the slaves to descend to such a point that only strict justice could atone for their cruelty. The Ashkenazi custom is to remove a drop of wine from the cup at each mention of a punishment (many people prefer to use their pinky!), and place that drop on a side plate.

Blood, fire and pillars of smoke.

Another explanation of the preceding verse; [each phrase represents two plagues,] hence: "mighty hand" - two; "outstretched arm" - two; "great awe" - two; "signs" - two; "wonders" - two.

These are the ten plagues that God brought on the Egyptians in Egypt and they are:

Remove some wine from your cup in the same way as described above, at the mention of each of the ten plagues (overleaf):



דָּם בְּיַם
BLOOD

צְפִירֵי
FROGS

בְּחֵבֶרֶת
LICE

חַיָּוָה
WILD ANIMALS
(THE MIXTURE OF)

דָּבָר
PESTILENCE



Remove some wine from your cup in the same way as described above,
at the mention of each of the ten plagues (overleaf):



מִכַּת
בְּכוֹרוֹת

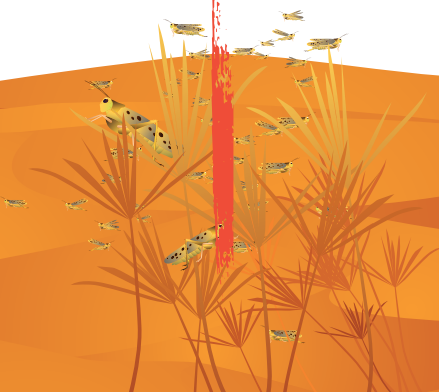
SLAYING OF
THE FIRSTBORN



אַרְבֵּה

LOCUSTS

חֹשֶׁךְ
DARKNESS



שִׁבִיב

BOILS

בָּרָד
HAIL



The Extent of God's Justice

Remove some wine from your cup in the same way as described above,
at the mention of each acronym



רבי יהודה היה נוהג בהם סמנים:

29 דַּע"ךְ עַד"ש בְּאֵח"ב.

30 רבי יוסי הגלילי אומר: מנין אָתָּה אומר שְׁלָקוּ הַמִּצְרִים בְּמִצְרִים עֶשֶׂר מִכּוֹת וְעַל הַיָּם לָקוּ חַמְשִׁים מִכּוֹת? בְּמִצְרִים מָה הוּא אומר? וַיֹּאמְרוּ הַחֲרָטָם אֵל פֶּרְעָה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אומר? וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיִּירָאוּ הָעָם אֶת־יְיָ, וַיֹּאמְרֵנוּ בֵּי יָד וּבְמִשָּׁה עֲבָדוֹ. כִּמָּה לָקוּ בְּאֲצַבַּע? עֶשֶׂר מִכּוֹת. אָמור מֵעַתָּה: בְּמִצְרַיִם לָקוּ עֶשֶׂר מִכּוֹת וְעַל הַיָּם לָקוּ חַמְשִׁים מִכּוֹת.

רבי אליעזר אומר: מנין שְׁכַל־מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שֶׁל אַרְבַּע מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מְלֶאכִי רָעִים. עֲבָרָה – אַחַת, וְזַעַם – שְׁתַּיִם, וְצָרָה – שְׁלֹשׁ, מִשְׁלַחַת מְלֶאכִי רָעִים – אַרְבַּע. אָמור מֵעַתָּה: בְּמִצְרַיִם לָקוּ אַרְבָּעִים מִכּוֹת וְעַל הַיָּם לָקוּ מֵאַתִּים מִכּוֹת.

רבי עקיבא אומר: מנין שְׁכַל־מִכָּה וּמִכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שֶׁל חֲמֵשׁ מִכּוֹת? שֶׁנֶּאֱמַר: יִשְׁלַח־בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מְלֶאכִי רָעִים. חֲרוֹן אַפּוֹ – אַחַת, עֲבָרָה – שְׁתַּיִם, וְזַעַם – שְׁלוֹשׁ, וְצָרָה – אַרְבַּע, מִשְׁלַחַת מְלֶאכִי רָעִים – חֲמֵשׁ. אָמור מֵעַתָּה: בְּמִצְרַיִם לָקוּ חַמְשִׁים מִכּוֹת וְעַל הַיָּם לָקוּ חַמְשִׁים וּמֵאַתִּים מִכּוֹת.

Rabbi Yehudah's mnemonic seems at first to be confusing and even entirely unnecessary. Even the youngest schoolchild knows the ten plagues! Beyond this, why did he divide them into this specific grouping of 3/3/4?

The Maharal of Prague notes that the division follows the intensity of justice shown to Pharaoh and his court.

The first plague of each group (blood, wild animals and hail) were preceded by a warning from Moses, delivered to Pharaoh away from the palace and his ministers at the banks of the Nile.

The second plague of each group (frogs, pestilence and locusts) were also preceded by a warning - albeit this time; in his throne room, in earshot of his retinue.

The third plague of each group (lice, boils and darkness) were not preceded by a warning at all; Pharaoh's stubborn recalcitrance was beyond redemption and not deserving of a prior warning. And yet, at the end of each 'cycle' of plagues, God once more showed mercy to Pharaoh, giving him an opportunity to meet Moses' warnings with humility.



The Extent of God's Justice

Remove some wine from your cup in the same way as described above, at the mention of each acronym

Rabbi Yehudah was accustomed to use a mnemonic with the following acronyms:

Dtza'ch, Ada'sh, Beach'av.

Rabbi Yossi from the Galil says, "From where do we learn that the Egyptians were struck with ten plagues in Egypt and fifty (more) at the splitting of the Sea? In Egypt, the Torah says: 'Then the magicians said to Pharaoh: 'This is the finger of God!' (Ex. 8:15). And at the Sea, the Torah relates; 'Israel saw the great "hand" which God used upon the Egyptians, and the people feared God; and they believed in Hashem, and in Moses, His servant' (Ex. 14:31). How many plagues did they receive with the 'finger'? Ten. It therefore follows that if they suffered ten plagues in Egypt, [where they were struck with a finger], they must have been made to suffer fifty plagues at the Sea [where they were struck with a whole 'hand'.]

Rabbi Eliezer says, "From where do we learn that every plague that the God brought upon the Egyptians contained four measures of punishment? As it says (Psalms 78:49): 'He sent His fierce anger; wrath, fury, and suffering, a band of emissaries of evil. This suggests that each plague consisted of: 1) 'wrath' 2) 'fury' 3) 'suffering' and 4) 'a band of emissaries of evil'. It therefore follows that in Egypt they were struck by forty plagues and at the sea by two hundred.

Rabbi Akiva says, "how does one derive that each plague that God inflicted upon the Egyptians in Egypt was equal to five measures of punishment? As it says (Psalms 78:49): 'He sent upon them His fierce anger, wrath, fury, suffering, and a band of emissaries of evil. Since each plague in Egypt consisted of 1) fierce anger 2) wrath, 3) fury, 4) trouble, and 5) a band of emissaries of evil, it therefore follows that in Egypt they were struck by fifty plagues and at the Sea by two hundred and fifty!"



Lessons in Leadership

So many of the stanzas we sing about in 'Dayeinu' are, to a large extent, creditable to Moses, the man who stood up to Pharaoh's tyranny and led a nation of slaves to freedom. **Turn to p.236 to discover how his leadership style was remarkably different from what we might have expected.**



Discussion Question

The next song, 'Dayeinu', is an age-old classic. And yes, we KNOW everyone knows 'the right way' to sing the tune! At its core, Dayeinu is a story that describes God's leadership. Even though technically each individual step of the Exodus would have been 'enough', a leader sticks to a vision until the very end.

Q) Which leader inspires you and why?

In the fifteen steps of Dayenu, we stop and appreciate how many things Hashem did for us. Here, we focus on appreciating our leader, Moses. He led by example and wasn't interested in power or fame. He was all for the people.

"Great leaders don't set out to be a leader, they set out to make a difference."



The Jewish Journey Map

The Exodus gave us freedom. But what to DO with that newfound freedom was a different challenge entirely. And so, in 'Dayeinu', we sing about our ancestors standing at Mount Sinai to receive the Torah - the blueprint of how to make that freedom make sense. **Check out location #8 on p.225 to discover Mount Sinai!**



Stories of Survival

The Exodus story and beyond that - the Jewish story throughout the ages - is one of surviving and even flourishing despite the odds being overwhelmingly stacked against us. **Turn to p.175 to read an incredible true story that took place in Burma during World War 2, 'Against the Odds'.**



Seder Games

Everyone LOVES singing 'Dayeinu', right? But did you know that the song is actually meant to teach us all about gratitude and saying 'thank you'? **Check out p.249 for a fun twist on the radio classic 'Just a Minute'!**



Deeper Insights

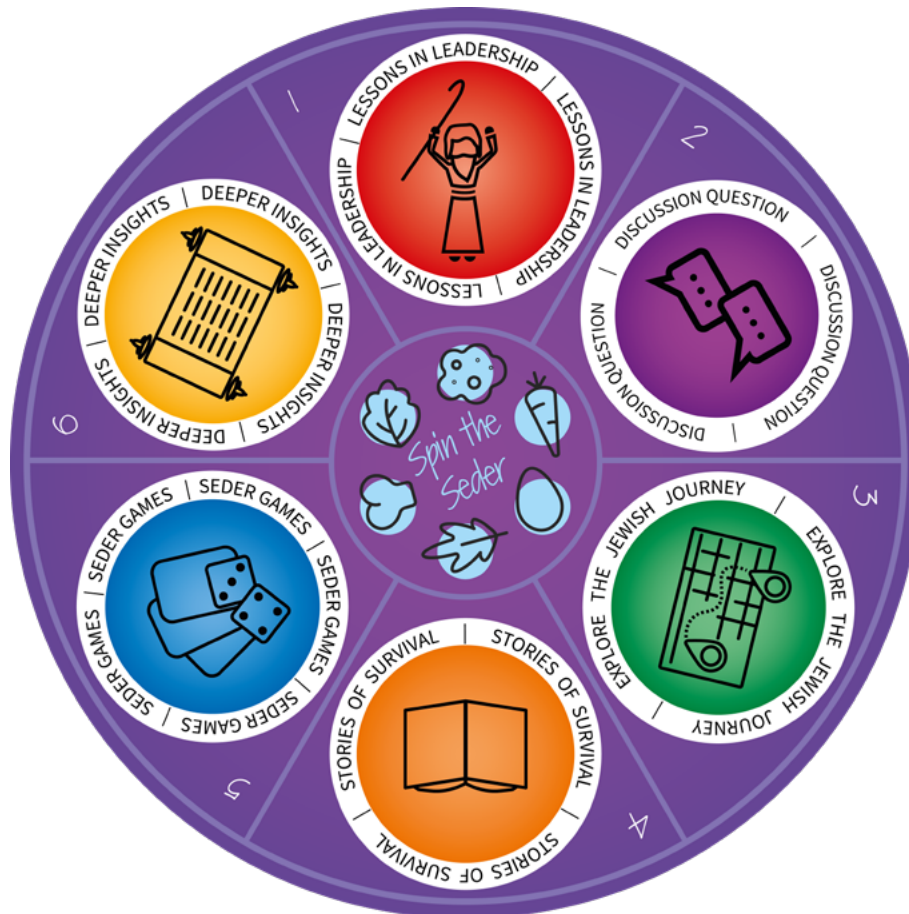
'Dayeinu' is a song whose core is all about one thing: gratitude. But its deeper message is sometimes perplexing; if God had actually ceased the 'Exodus project' halfway through, would that have honestly been 'enough'? **Turn to p.199 for a heartfelt and emotional look at this classic song in 'Gratitude Attitude'.**

Switch Up Your Seder!

Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
What about a story? Follow the orange icon to 'Stories of Survival'.

Whatever your preference, just follow the descriptions and instructions next to each icon.



Dayeinu - Song of Gratitude

*The cups of wine are topped up (or refilled).
The wine removed during the recital
of the Ten Plagues is not re-used.*



בְּמָה מֵעֲלוֹת טוֹבוֹת לְמָקוֹם עֲלִינוּ! 31

אֵלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׂפָטִים, דֵּינֵנוּ.

אֵלֹהֵינוּ עָשָׂה בָּהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאַלְהֵיהֶם, דֵּינֵנוּ.

אֵלֹהֵינוּ עָשָׂה בְּאַלְהֵיהֶם, וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם, דֵּינֵנוּ.

אֵלֹהֵינוּ הָרַג אֶת־בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת־מְמוֹנָם, דֵּינֵנוּ.

Sephardim say:

וּמִנֵּינִי שֶׁנָּתַן לָנוּ אֶת־מְמוֹנָם. שֶׁנֶּאֱמַר וַיִּנְצְלוּ אֶת־מִצְרַיִם. עֲשָׂאוּהָ כְּמִצּוֹלָה שְׂאִין בְּהָ דְגִים. דְּבָר אַחַר עֲשָׂאוּהָ כְּמִצּוֹדָה שְׂאִין בְּהָ דְגָן. לְמָה מַחְבֵּב הַכָּתוּב אֶת בְּזוֹת הַיָּם יוֹתֵר מִבְּזוֹת מִצְרַיִם. אֲלֵא מָה שֶׁהָיָה בְּבִתּוּם נִטְלוּ בְּמִצְרַיִם. וּמָה שֶׁהָיָה בְּבִתּוּ תְּשׁוּרָאוֹת נִטְלוּ עַל הַיָּם. וְכֵן הוּא אוֹמֵר כִּנְפֵי יוֹנָה נִחְפָּה בְּכֶסֶף. זוֹ בְּזוֹת מִצְרַיִם. וְאַבְרֹתָיָה בְּיֶרֶק חֲרוּץ. זוֹ בְּזוֹת הַיָּם. וְתִרְבִּי וְתִגְדְּלִי וְתִבְאִי. זוֹ בְּזוֹת מִצְרַיִם. בְּעַדֵי עַדֵיִים. זוֹ בְּזוֹת הַיָּם. תּוֹרֵי זֶהֱב נַעֲשֶׂה־לָּךְ. זוֹ בְּזוֹת מִצְרַיִם. עִם נִקְדוֹת הַכֶּסֶף. זוֹ בְּזוֹת הַיָּם:

'Dayeinu' means 'it would have been enough' - having recounted the wonders of the miraculous birth of the Jewish people, we respond with gratitude. It is difficult to be truly grateful. Would we trade our eyesight for a million pounds? If not, then we are walking millionaires - we have blessings worth millions to us. What about hearing? A functioning body? Legs that walk? Family? Friends? We have gifts worth billions... but do we wake up each morning realising how lucky we are? If we don't consciously focus on the good that we have, we take it for granted, and end up focusing instead on the little that we are lacking. Dayeinu is an exercise in appreciation. Step by step we focus on each episode of the Egypt saga, realising how privileged we are.



Dayeinu - Song of Gratitude

*The cups are topped up (or refilled).
The wine removed during the recital
of the Ten Plagues is not re-used.*



SEPHARDI CUSTOM

Sephardim of Persian origin (Iran and Afghanistan) have a particularly lively custom, which is to 'whip' each other with leeks or spring onions. throughout 'Dayeinu'! The whipping is meant to remind the guests of the beatings meted out by the Egyptian taskmasters.

Why leeks/spring onions? Some say this hints to the complaints of the Israelites in the desert, who asked to return to Egypt to enjoy the delicious onions they grew there. This custom warns against a desire to return to slavery!

How many degrees of good did the Almighty bestow upon us!

If He had taken us out of Egypt and not brought judgment on them; it would have been enough for us.

If He had brought judgment on them; and had not brought judgment on their gods; it would have been enough for us.

If He had brought judgment on their gods and had not killed their firstborn; it would have been enough for us.

If He had killed their firstborn and had not given us their wealth; it would have been enough for us.

If He had given us their wealth and had not split the Sea for us; it would have been enough for us.

Dayeinu - Song of Gratitude



אלו נתן לנו את־ממונם ולא קרע לנו את־הים, דינו.
 אלו קרע לנו את־הים ולא העֵבִירנו בתוכו בַּחֲרָה, דינו.
 אלו העֵבִירנו בתוכו בַּחֲרָה ולא שקע צָרְנו בתוכו דינו.
 אלו שקע צָרְנו בתוכו ולא סִפַּק צָרְכְנו בַּמִּדְבָּר אַרְבָּעִים שָׁנָה דינו.
 אלו סִפַּק צָרְכְנו בַּמִּדְבָּר אַרְבָּעִים שָׁנָה ולא האֲכִילנו אֶת־הַמֶּן דינו.
 אלו האֲכִילנו אֶת הַמֶּן. ולא נתן לנו אֶת הַשַּׁבָּת דינו:
 אלו נתן לנו אֶת־הַשַּׁבָּת, ולא קִרְבְנו לַפְּנֵי הַר סִינִי, דינו.
 אלו קִרְבְנו לַפְּנֵי הַר סִינִי, ולא נתן לנו אֶת־הַתּוֹרָה. דינו.
 אלו נתן לנו אֶת־הַתּוֹרָה ולא הִכְנִיסנו לְאֶרֶץ יִשְׂרָאֵל, דינו.
 אלו הִכְנִיסנו לְאֶרֶץ יִשְׂרָאֵל ולא בָּנָה לָנו אֶת־בַּיִת הַבְּחִירָה דינו.

על אחת, כִּמָּה וְכִמָּה, טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמָקוֹם עָלֵינוּ: שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָּהֶם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהִרְגָ אֶת־בְּכוֹרֵיהֶם, וְנָתַן לָנו אֶת־מָמוֹנֵם, וְקָרַע לָנו אֶת־הַיָּם, וְהֵעִבִירנוּ בְּתוֹכוֹ בַּחֲרָה, וְשָׁקַע צָרְנוּ בְּתוֹכוֹ, וְסִפַּק צָרְכְנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְהֵאֲכִילנוּ אֶת־הַמֶּן, וְנָתַן לָנו אֶת־הַשַּׁבָּת, וְקִרְבְנוּ לַפְּנֵי הַר סִינִי, וְנָתַן לָנו אֶת־הַתּוֹרָה, וְהִכְנִיסנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנו אֶת־בַּיִת הַבְּחִירָה לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ.



Dayeinu - Song of Gratitude

If He had split the Sea for us and had not taken us through it on dry land; it would have been enough for us.

If He had taken us through it on dry land and had not drowned our enemies in the Sea; it would have been enough for us.

If He had drowned our enemies in the Sea and had not provided our needs in the wilderness for forty years; it would have been enough for us.

If He had provided our needs in the wilderness for forty years and had not fed us the manna; it would have been enough for us.

If He had fed us the manna and had not given us the Sabbath; it would have been enough for us.

If He had given us the Sabbath and had not brought us to Mount Sinai; it would have been enough for us.

If He had brought us to Mount Sinai and had not given us the Torah; it would have been enough for us.

If He had given us the Torah and had not brought us into the land of Israel; it would have been enough for us.

If He had brought us into the land of Israel and had not built the Temple for us; it would have been enough for us.

In light of all this, how much more so should we be grateful to God for all the favours He showered on us; He took us out of Egypt, and brought judgment against them, and against their gods, and killed their firstborn, and gave us their wealth, and split the Sea, and brought us through it on dry land, and drowned our enemies in the sea, and provided our needs in the wilderness for forty years, and fed us the manna, and gave us the Sabbath, and brought us to Mount Sinai, and gave us the Torah, and brought us to the Land of Israel and built us the Temple to atone for us.



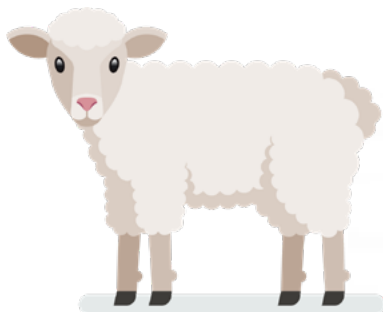
“ If He would have split the Sea, but not taken us through on dry land – it would have been enough! ”

**אֱלוֹ קָרַע לָנוּ אֶת הַיָּם וְלֹא הֶעֱבִירָנוּ
בְּתוֹכוֹ בְּחָרָבָה - דִּיּוּנָו!**





32 רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׁלֹא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ
בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן:



33 פֶּסַח



34 מַצָּה



35 וּמָרֹר



Rabban Gamliel used to say, Anyone who has not said these three things on Pesach has not fulfilled their obligation, namely:

PESACH

THE PASCHAL OFFERING

The Pesach offering on the night before our Exodus from Egypt was a clear rejection of idolatry. The 'lamb' which the Egyptians saw as a deity, we offered up to the One, True, God - Hashem. God leads, guides and engages with us and all aspects of nature.

MATZAH

THE UNLEAVENED BREAD

The only difference between Matzah and Chametz is time. Matzah is made as quickly as possible and takes up hardly any space due to us not allowing it to rise. It is symbolic of the Jewish people who are not bound by the constraints of time and space. We are a timeless people. We, individually and nationally, can and must rise above our natural state and uncover our endless potential.

MAROR

THE BITTER HERBS

We may *speak* about the hardships our ancestors experienced in Egypt, but in order to help us internalise this, the bitter taste takes us from the theoretical to the experiential.

Pesach, Matzah and Maror - The Three Elements

When reciting the paragraph about Matzah, the leader lifts the middle Matzah and holds it up for all to see.

Similarly, the Maror should be held aloft when reciting the paragraph about Maror.



פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקְּדוֹשׁ בְּרוּךְ הוּא עַל בִּתְּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זֶבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בִּתְּי בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בִּתְּיֵנוּ הֲצִיל וַיִּקְדֵּ הָעַם וַיִּשְׁתַּחֲוּ.

מִצָּה זוֹ שֶׁאֲנִי אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצַקֶּם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מִלֶּךְ הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וְגֵאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֵגֶת מִצּוֹת, כִּי לֹא חֲמֵץ, כִּי גִרְשׁוֹ מִמִּצְרַיִם וְלֹא יִכְלוּ לְהִתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

מְרוֹר זֶה שֶׁאֲנִי אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעַבְדָּה קָשָׁה, בְּחֶמֶר וּבִלְבָנִים וּבְכָל־עַבְדָּה בְּשִׂדָּה אֶת כָּל עַבְדָּתָם אֲשֶׁר עָבְדוּ בָּהֶם בְּפָרֶךְ.

Direct descendant of the famed Tannaic sage Hillel, Rabban Gamliel II was the leader (Nasi) of the High Court (Sanhedrin) in the generation after the destruction of the Second Temple (70 CE). The burden on his shoulders was enormous - to navigate Roman hegemony and ensure the survival of Judaism into the post-Temple, Mishnaic era.

The Maggid section of the Seder draws to its conclusion with Rabban Gamliel's teaching concerning the three most crucial elements of the entire evening: the Paschal offering, matzah and Maror.

Numerous commentaries are troubled by the order in which these elements are presented. Chronologically, we would expect: bitterness of slavery (Maror), Paschal offering (Pesach) and finally the bread of freedom (matzah). Why is Maror mentioned last?
continued...



17th century talmudist and halachist Rabbi Shabbetai ben Meir (known as 'Shach') explains that Rabban Gamliel purposefully listed Maror last as a stark warning of the bitter times on the horizon in the post-Temple exile. With no central focal point, independent governance or national identity, he foresaw that the pages of Jewish history would take a turn for the worst.

But despite this dire forewarning, our mention of Maror is followed immediately by a bold and determined declaration of hope and faith: It wasn't just our ancestors who were rescued from the suffering of Egypt; in every generation the Almighty saves us and preserves us.

Pesach, Matzah and Maror - The Three Elements

When reciting the paragraph about Matzah, the leader lifts the middle Matzah and holds it up for all to see.

Similarly, the Maror should be held aloft when reciting the paragraph about Maror.

Pesach- why did our ancestors eat a Pesach offering when the Temple still stood? Because God passed over the homes of our ancestors in Egypt, as it says (Ex. 12:27); "And you shall say: 'It is the Passover offering to God, who passed over the homes of the Children of Israel in Egypt, when He struck the Egyptians, and spared our homes;' And the people bowed their heads and prostrated themselves."

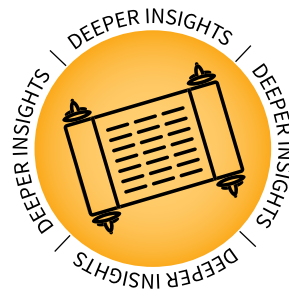
Matzah- why do we eat this unleavened bread? Because the dough did not have time to become leavened before the King of Kings, the Holy One, Blessed is He, revealed Himself to them and redeemed them, as it is written; (Ex. 12:39); "They baked the dough which they brought out of Egypt into unleavened bread, for it had not yet risen, because they were hurried out of Egypt and could not delay, nor had they prepared any provisions for the way.

Maror - Why do we eat this bitter herb? Because the Egyptians embittered the lives of our ancestors in Egypt, as it says (Ex. 1:14); "They embittered their lives with hard labour in the field: whatever service they made them perform was with back-breaking intensity."



Lessons in Leadership

As we prepare to conclude the Maggid section, we finish with songs of praise that speak of the joyous moment when the Israelites marched out of Egypt to freedom. **Turn to p.238 to learn about Miriam, a leader whose courage and determination led to Moses' birth and survival through infancy.**



Deeper Insights

Matzah. Love it or hate it, this iconic non-bread dominates Pesach and the Seder, and for good reason: On the one hand, it is called the 'bread of affliction', but on the other hand, it is also called the 'bread of freedom'. So which one is it? It can't be both! Surely not?! **Turn to p.203 to explore a brilliant answer to this classic question, in 'The Cardboard Contradiction'.**



Discussion Question

A theme that dominates Maggid is how so many people - both individuals and an entire nation - trusted in God and never gave up hope that things would work out. No-one epitomised this hope more than the Jewish women, who joined Miriam in a song of thanks at the splitting of the Sea.

Q) Who are the women in your life that help you trust in God and in yourself?

One idea: Miriam was the epitome of trust in God. She always had a positive outlook and never lost hope. Whether she was watching over her brother Moses in his basket or encouraging the people when they faced the Sea in front of them and the Egyptians pursuing from behind. Miriam knew that salvation was inevitable and she prepared the Jewish women to celebrate. The Talmud tells us that it was in the merit of the righteous women that the Jewish people were redeemed from Egypt!



Stories of Survival

Stories of heroism and bravery from the concentration camps throughout Nazi-occupied Europe are incredibly plentiful. **Turn to p.177 to read the mind-blowing true story of the secret matzah bakery in the Vaihingen concentration camp.**



Seder Games

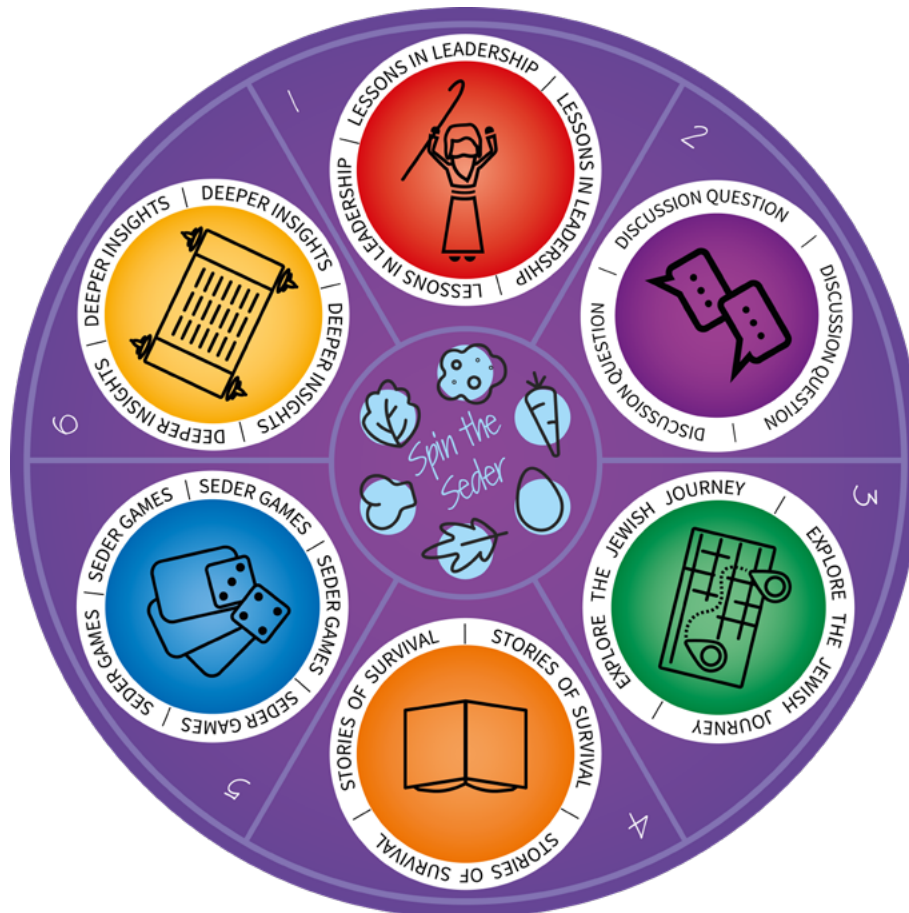
As we conclude this section with songs of gratitude called 'Hallel', we continue building on the theme of saying 'thank you'. **Turn to p.248 to play. Todah!**

Switch Up Your Seder!

Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
What about a story? Follow the orange icon to 'Stories of Survival'.

Whatever your preference, just follow the descriptions and instructions next to each icon.



In Every Generation - A Chain of Praise



36 בְּכַל־דּוֹר וְדוֹר חִיְבֵי אֲדָם (לְרֵאוֹת)/(לְהֵרֵאוֹת) אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבְנֶךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֶבְרַת זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בִלְבָד גָּאֵל הִקְדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אַף אוֹתָנוּ גָּאֵל עִמָּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

The Matzot are covered, raise the cup of wine (until it's drunk on page 88) and say:

37 לְפִיכֹף אֲנַחְנוּ חִיְבִים לְהוֹדוֹת, לְהֵלֵל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדִּיר, לְבָרוּךְ, לְעֹלָה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבְרָהָם וְלָנוּ אֶת־כָּל־הַנְּסִים הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת מִיַּגוֹן לְשִׁמְחָה, וּמֵאֲבָל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבוֹד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

38 הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ, הַלְלוּ אֶת־שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְזֹרַח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם יְיָ. רַם עַל־כָּל־גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֶלְהִינוּ הַמְגִבִּיהִי לְשִׁבְתָּ, הַמְשִׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ? מְקִימֵי מַעֲפָר דָּל, מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי עַם־נְדִיבִים, עַם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבְּנִים שִׁמְחָה. הַלְלוּיָהּ.



In Every Generation - A Chain of Praise

In each and every generation, it is our duty to regard ourselves (to regard)/ (to portray) ourselves as though we personally had gone out of Egypt, as it says (Ex. 13:8); "You shall explain to your child on that day: it was because of this that Hashem did for me when I went out of Egypt." It was not only our ancestors whom God redeemed from slavery; we, too, were redeemed with them, as it says (Deut. 6:23); " He brought 'us' out from there, in order to bring us in, to give us the land which He promised to our fathers."

*The Matzot are covered, raise the cup of wine
(until it's drunk on page 88) and say:*

Therefore we are obligated to thank, praise, laud, glorify, exalt, bless, raise high, and acclaim He who made all these miracles for our ancestors and for us: He brought us out from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, and from servitude to redemption. Let us, therefore, recite a new song before Him, Halleluyah!

Halleluyah! Praise, you servants of Hashem, praise the name of Hashem. May the Name of Hashem be blessed from now and forever. From the rising of the sun to its setting, Hashem's name is praised. High above all nations is Hashem, above the heavens is His glory. Who is like Hashem, our God, Who is enthroned on high; yet lowers Himself to attend to heaven and earth? He raises the destitute out of the dirt; from the refuse, He lifts the needy - to seat them with nobles, with nobles of His people. He transforms the barren into glad parents of children. Halleluyah!

In Every Generation - A Chain of Praise



39 בצאת ישראל ממצרים, בית יעקב מעם לעז, היתה יהודה לקדשו, ישראל ממשלותיו. הים ראה וינס, הירדן יסב לאחור. ההרים רקדו כאילים, גבעות כבני צאן. מה לה הים כי תנוס, הירדן – תסב לאחור, ההרים – תרקדו כאילים, גבעות כבני צאן. מלפני אדון חולי ארץ, מלפני אלוה יעקב. ההפכי הצור אגס-מים, חלמיש למעינו-מים.

40 ברוך אתה יי אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו הלילה הזה לאכל-בו מצה ומרור. כן יי אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים אשר יגיע דמם על קיר מזבחך לרצון, ונודה לה שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה יי, גאל ישראל.



Sephardim drink the cup of wine here whilst reclining and do not recite a blessing.

Ashkenazim continue:

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam, Boreh Pri Hagafen.

Drink the second cup of wine, while reclining to the left.



In Every Generation - A Chain of Praise

When Israel went forth from Egypt, Jacob's household from a people of alien tongue, Judah became His sanctuary, Israel His dominion. The Sea saw and fled, the Jordan turned backward. The mountains jumped like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing? O Jordan that you turn backward? O mountains that you jump like rams? O hills like young sheep? Before God's presence; tremble, O Earth, before the presence of the God of Jacob. He who turns the boulder into a pool of water, the stone into a fresh spring. (Psalms 114)

Blessed are You, Hashem our God, King of the universe, who redeemed us and redeemed our ancestors from Egypt, and enabled us on this night to eat Matzah and Maror. So too, Hashem, our God, and God of our ancestors, may You bring us to future holidays and festivals in peace, gladdened in the rebuilding of Your city [Jerusalem] and joyful in Your service. There we shall eat of the offerings and from the Pesach offerings, whose blood will adorn the sides of Your Altar for gracious acceptance. We shall then sing a new song of praise to You for our redemption and for the liberation of our souls. Blessed are you, Hashem, Who has redeemed Israel.



Sephardim drink the cup of wine here whilst reclining and do not recite a blessing.

Ashkenazim continue:

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Drink the second cup of wine, while reclining to the left.

Matzah - A Taste of Freedom

Starting with the right hand, wash each hand twice and recite the following blessing:

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

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam, Asher Kideshanu
B'Mitzvotav Vtzivanu Al Netilat Yadayim.

One should not speak until they recite both blessings and have eaten the Matzah. The leader raises all the Matzot on the Seder plate and recites the following blessings.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam Hamotzi Lechem
Min Ha'aretz

The bottom Matzah is put down and the following blessing is recited while the top (whole) Matzah and the middle (broken) are still raised. Eat while reclining.

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

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam Asher Kideshanu
B'Mitzvotav V'Tzivanu Al Achilat Matzah.



מוֹצִיא

מַצָּה

Matzah is literally free of all additives, externalities and superficialities - it is bread without the figurative hot air. Everything we pursue in life can be divided into necessities and luxuries. To the extent that if a luxury becomes a necessity we lose an element of our freedom by being enslaved to that need. Jewish thought teaches that we should not submit to peer pressure, viewing ourselves as competing with others. It is far better to focus on our 'personal bests' rather than 'world records'; life is an arena in which we do not need others to lose in order for us to win. On Pesach we can focus on the essence and leave the externalities behind.



Matzah - A Taste of Freedom

*Starting with the right hand, wash each hand twice
and recite the following blessing:*



Blessed are You, Hashem our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the washing of the hands.

One should not speak until they recite both blessings and have eaten the Matzah. The leader raises all the Matzot on the Seder plate and recites the following blessings.

Blessed are You, Hashem our God, King of the Universe, who brings forth bread from the ground.



The bottom Matzah is put down and the following blessing is recited while the top (whole) Matzah and the middle (broken) are still raised. Eat while reclining.

Blessed are You, Hashem our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the eating of matzah.

Maror - A Taste of Slavery

מרור

*All present should take an olive size of Maror and dip it into the Charoset.
Make the following blessing and eat without reclining.*



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

Transliteration:

**Baruch Ata Adonai Eloheinu Melech Haolam, Asher Kidshanu
B'Mitzvotav, V'Tzivanu Al Achilat Maror.**



SEPHARDI CUSTOM

Many Sephardi families have the custom of using romaine lettuce as Maror. Indeed, whereas the Ashkenazi Seder plate tends to have two separate sections - one for bitter herbs, the other for lettuce, Sephardi Seder plates tend to present them as one and the same thing.

If it's all about freedom, why focus on pain and enslavement? Freedom and pain are inexorably linked. Our approach to the 'bitter' times is neither to deny nor to seek escape but to face up to the challenges and embrace the opportunity they offer. The key is to recognise that pain and suffering emanate from exactly the same source as joy and pleasure. The self-same God that redeemed us from Egypt was the One who allowed us to be enslaved there in the first place, because, painful though it was, it was necessary for us to go through it as a nation. Without an appreciation of pain and hardship, with all the inherent challenges that life entails, there can be no true sense of joy and fulfillment. Without connecting to the trials and tribulations that are woven into the tapestry of Jewish history, we will be unable to fully appreciate the majesty that forms Jewish destiny.



Maror - A Taste of Slavery

*All present should take an olive size of Maror and dip it into the Charoset.
Make the following blessing and eat without reclining.*

**Blessed are You, Hashem our God, King of the Universe,
who has sanctified us with His commandments and has
commanded us on the eating of Maror.**



ASHKENAZI CUSTOM

Just like potatoes spread throughout Ashkenazi communities due to their high yield in difficult conditions, horseradish became the go-to option for Ashkenazi Maror as it was cheaper and easier to come by than romaine lettuce or the like. More 'sharp' than 'bitter', once it is grated, dried and matured it packs one almighty punch!

Korech - Remembering Temple Times

All present should take a piece of Matzah (the size of approx. half a machine Matzah) with an olive size of Maror, wrap them together and eat them while reclining and without saying a blessing. Before eating it, we say:

Ashkenazim say:

זְכוֹר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנוֹ שְׁבִיטַת הַמִּקְדָּשׁ הָיָה קָיָם
הָיָה כּוּרֵךְ מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל מִצּוֹת
וּמְרוֹרִים יֹאכְלֵהוּ:

Sephardim say:

מִצָּה וּמְרוֹר בְּלֹא בְרָכָה. זְכוֹר לְמִקְדָּשׁ. בְּיָמֵינוּ יִחַדֵּשׁ. כְּהִלֵּל הַזִּקְנוֹ
שֶׁהָיָה כּוּרְכוֹ וְאוֹכְלוֹ בְּבֵית אַחַת. לְקַיֵּם מָה-שֶׁנֶּאֱמַר. עַל-מִצּוֹת
וּמְרוֹרִים יֹאכְלֵהוּ:



שֶׁלְחַן עוֹרֵךְ





Korech - Remembering Temple Times

All present should take a piece of Matzah (the size of approx. half a machine Matzah) with an olive size of Maror, wrap them together and eat them while reclining and without saying a blessing. Before eating it, we say:

Ashkenazim say:

In remembrance of the Temple we do as Hillel did in Temple times; He would combine (the Pesach offering,) Matzah and Maror in a sandwich and eat them together, to fulfil what it says "They shall eat it with Matzot and bitter herbs".

Sephardim say:

Matzah and Maror without a blessing, in remembrance of the Temple - may it be renewed in our days. As did Hillel the Elder, who would wrap them together and eat them as one, in order to fulfil that which is written: "They shall eat it with Matzot and bitter herbs".

ASHKENAZI CUSTOM

It is almost universally agreed that Ashkenazim don't have it easy on Pesach. Their Matzah has the consistency and depth of a thin plywood, and there isn't a grain of rice anywhere to be seen! Well, it wasn't always this way. Some time in the late Middle Ages, Ashkenazi communities adopted a custom of rolling Matzah dough extremely thin and taking extra precautions against it leavening, removing as much moisture as possible from the kneading process. This led to the cardboard imitation we now love and adore. However, one huge advantage of the Ashkenazi method is that the extra-dry Matzot keep for far longer and are much easier to transport, making them cheaper and easier to come by.

*The festive meal now commences - the moment we've all been waiting for!
Following the meal, the Afikoman is eaten and Birkat Hamazon
(Grace after Meals) is recited.*

*Those following the Ashkenazi custom should follow the text from p.84-92.
Those following the Sephardi custom should follow the text from p.94-102.*



Lessons in Leadership

Seder night, and especially the meal, is a time for Jewish people of all ages and backgrounds to come together as one and celebrate this night of all nights. **Turn to p.241 to learn a lesson in leadership from our matriarch Rachel, whose undying hope that one day we will all be together as one, is a dream that never fades.**



Deeper Insights

The wait for the meal seems sooooo long! But on the other hand, we often have that nagging feeling that every single step we've taken until this point has carried so much meaning and significance, that we're glad we didn't rush straight into the banquet! **Turn to p.201 for a hilarious parable first told by Rabbi Nachman of Breslov, 'One Day More'.**



Discussion Question

We know, we know - some of the food tastes a bit TOO much like potato flour and some of it tastes stale as soon as you open the packet. But let's face it, everyone has a favourite Pesach food! Is it matzah brei, macaroons, cinnamon balls, bubelaha, charoset?

Q) What is your favourite Pesach food and why?

One idea: It has been a long and beautiful night and we have already eaten many strange appetizers. As we sit down to eat the meal, we appreciate the delicious food that has been prepared but also that we have so many delicacies available. When leaving Egypt in haste the Jews only had some unbaked bread, but we have so much. We don't even leave the house for a day trip without a suitcase of food! How lucky we truly are.



Stories of Survival

The meal has (finally!) started, we're sitting down, enjoying delicious food, relaxed and satisfied. Pause for a moment to consider how there are many people who perhaps aren't as comfortable as we are. Consider what can be done to help them. **Turn to p.179 to hear the true story of a man who did exactly that, in 'Miracle in Iran'.**



Seder Games

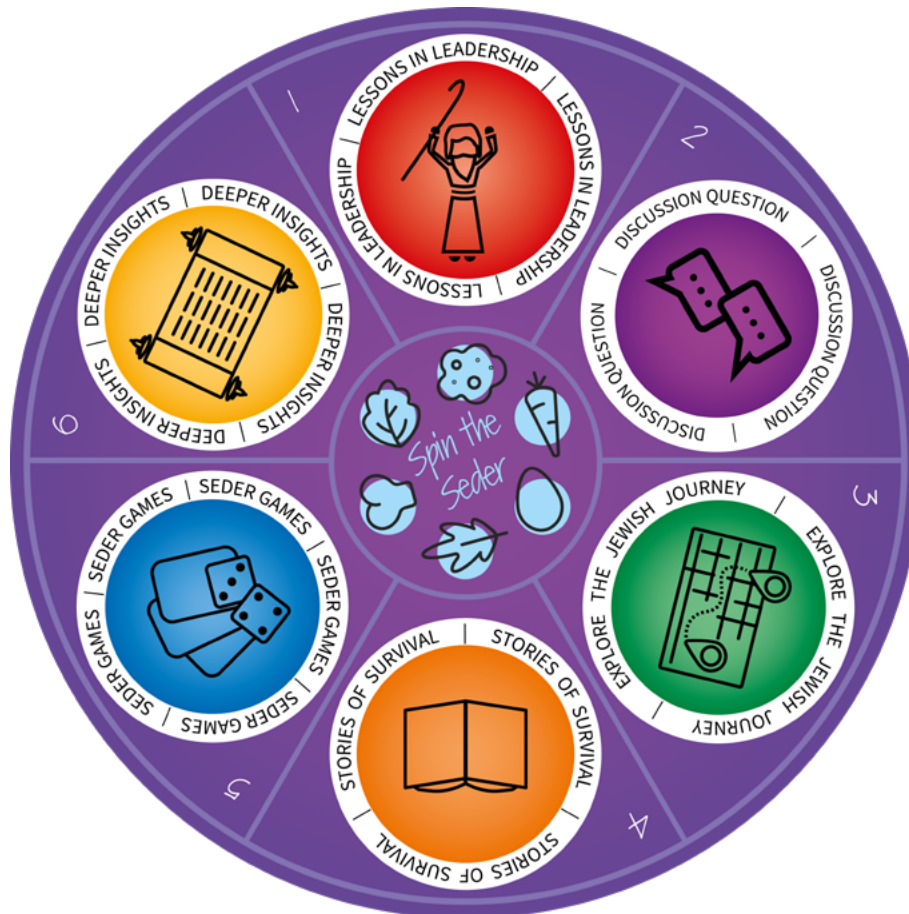
The meal is the PERFECT time for some fun and games! **Check out our hilarious 'Pesach Finder' and Anagrams on p.250.**

Switch Up Your Seder!

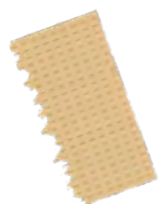
Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
What about a story? Follow the orange icon to 'Stories of Survival'.

Whatever your preference, just follow the descriptions and instructions next to each icon.



The Afikoman - One Final Taste of Freedom



The custom is for a member of the Seder to find the Afikoman at the end of the meal. When it has been found, all present take a piece (approx. half a machine-baked Matzah) from the Afikoman (add other Matzah if necessary), and eat it while reclining.

Sephardim first say:

זָכַר לְקִרְבָּנוּ פֶּסַח הַנֶּאֱכָל עַל הַשֶּׁבַע:



Lessons in Leadership

Immediately after we recite Grace after Meals, there is a custom to open the door to Elijah the Prophet. This custom is a declaration that, as a nation, we will never give up hope for a better future. It was this same hope that led Amram and Yocheved to continue having children despite the suffering of the slavery in Egypt. Their hope brought Moses into the world and the rest, as they say, is history. **Turn to p.240 to learn their lesson in empowerment.**



Stories of Survival

By mentioning Elijah the Prophet, we face the painful reality that things aren't great. There is a terrible amount of pain and suffering in the world. **Turn to p.181 to read David Hatuel's empowering story 'Confronting Grief'.**



Discuss & Debate

This section of the Seder is called 'Tzafun', which literally means 'hidden'. It is here that we recall that, sometimes we can't always see or know how things will work out.

Q) Why do you think that God made it that so many people doubt the existence of the next world and that it needs to be so concealed?

One idea: The word Tzafun means hidden. We break the Matzah and hide it away for later. That half is symbolic of the next world - the hidden world to come. Here the Haggadah is letting us know that not all is revealed to us in this lifetime. There will be good times and bad times but ultimately, there is a larger picture which will only be revealed to us at the right time.



Deeper Insights

The final section of the Seder is a dominated by songs. Song and music are step deeper than conversation. It helps connect us to our souls and bring us closer to our final goal, hopes and dreams. **For more turn to p.205.**

We invested by putting aside something for later and now we can enjoy the dividends. The Afikoman is designed to be the dessert of the meal, to end the evening with the taste of Matzah - the symbol of freedom. The word tzafun means 'hidden' as we are now eating the Matzah that was hidden away. The Hebrew word for universe is 'olam', which comes from the word ne'elam, meaning 'concealment'. The world, so to speak, conceals its true meaning. It takes time to start to see beyond the superficial, to cease to accept things at face value, to discover the Source of this complex world. And we traditionally hide the Afikoman and have the children search for it because we know that our collective future lies in our ability to transfer our Jewish values to a generation that is searching.



The Afikoman - One Final Taste of Freedom

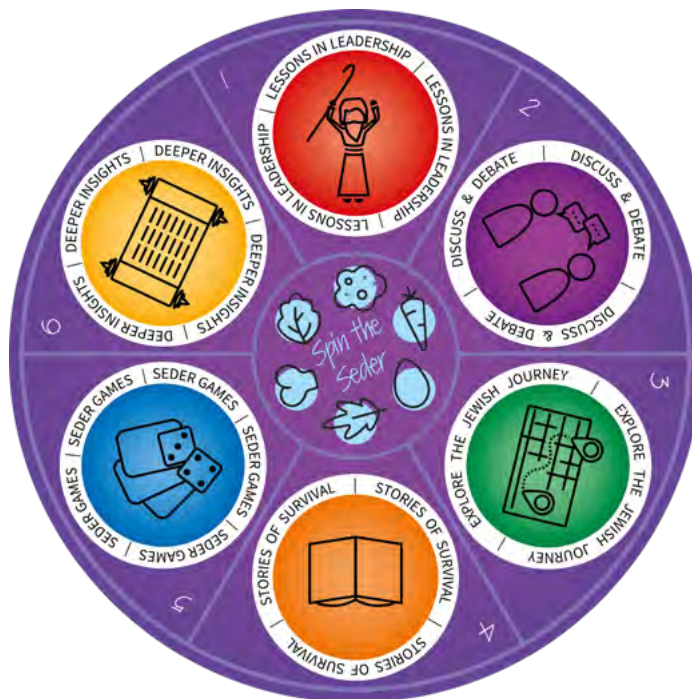
The custom is for a member of the Seder to find the Afikoman at the end of the meal. When it has been found, all present take a piece (approx. half a machine-baked Matzah) from the Afikoman (add other Matzah if necessary), and eat it while reclining.



Sephardim first say:

In remembrance of the Pesach offering which was eaten to satiate.

Switch Up Your Seder!



Dreaming of Zion

בְּרַךְ
(אֲשֶׁכֶּנְזִי)



*Birkat Hamazon for Sephardim
can be found on p.110*

The third cup of wine is poured

שִׁיר הַמַּעֲלוֹת, בְּשׁוֹב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים. אֲזַי יִמְלֹא
שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזַי יֵאמְרוּ בְּגוֹיִם: הַגְּדִיל יְיָ לַעֲשׂוֹת עִם
אֱלֹהֵי. הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוֹבָה יְיָ אֶת שְׁבִיתָנוּ
כְּאֶפִיקִים בְּנֶגֶב. הַזְרְעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּחֶף יִלָּךְ וּבָכָה
נִשְׂאָ מִשֶּׁף הַזֶּרַע, בֵּא יָבֵא בְרִנָּה נִשְׂאָ אֲלֻמוֹתָיו.

*When three or more men say Grace together, or when three or more women
say Grace with no men, add the following. If ten participants over Bar
Mitzvah are present, include the additions in brackets:*

The leader begins:

רְבוֹתֵי נְבָרָךְ:

The guests respond:

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

The leader continues:

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מְרָנְךָ וּרְבִנְךָ וּרְבוֹתֵי, נְבָרָךְ
[אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלֹךְ.

The guests respond:

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלֹךְ וּבִטְוֹבוֹ חֵיֵינוּ.

The leader concludes:

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלֹךְ וּבִטְוֹבוֹ חֵיֵינוּ.

All continue in unison overleaf:



Dreaming of Zion

*Birkat Hamazon for Sephardim
can be found on p.110*

The third cup of wine is poured



A Song of Ascents; When Hashem will bring back the captivity of Zion, we will be like dreamers. Then our mouth will be full of laughter and our tongue joyful melody; then they will say among the nations; "Hashem has done greatly with these." Hashem has done great things with us; and we rejoiced. Hashem, return our captivity like streams in the dry land. Those that sow with tears will reap in joy. Though the farmer bears the measure of seed to the field in tears, he shall come home with joy, bearing his harvest.(Psalms 126)

When three or more men say Grace together, or when three or more women say Grace with no men, add the following. If ten participants over Bar Mitzvah are present, include the additions in brackets:

The leader begins:

My esteemed guests, let us bless!

The guests respond:

May His Name be blessed from now and forever.

The leader continues:

May His Name be blessed from now and forever. With the permission of my esteemed guests and superiors, let us bless [our God] in that we have eaten from his sustenance.

The guests respond:

Blessed is [our God] the one from whose sustenance we have eaten.

The leader concludes:

Blessed is [our God] the one from whose sustenance we have eaten.

All continue in unison overleaf:

Source of Nourishment and Mercy

בְּרִיָּה
(אֲשֶׁכְּנֹזִי)



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כְּלוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכֹל בְּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֹּון לְעוֹלָם וָעַד. בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמְפָרֵס לְכֹל וּמְטִיב לְכֹל, וּמְכִין מִזֹּון לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הַזֶּן אֶת הַכֹּל.

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֹמֶד טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבַּיִת עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנְנָתָנוּ, וְעַל אֲכִילַת מִזֹּון שֶׁאַתָּה זֶן וּמְפָרֵס אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה:

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יְתַבְּרֶךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעַד. כְּכַתּוּב: וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ הַטוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל הַמִּזֹּון:

רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מְלָכוֹת בַּיִת דָּוִד מְשִׁיחֶךָ וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ, רַעֲנוּ זִמְנֵנוּ פְּרַנְסֵנוּ וּכְלַפְלָנוּ וְהַרְוִיחֵנוּ, וְהַרְוֵנוּ לָנוּ יְיָ אֱלֹהֵינוּ מִהֶרָה מְכֹל צְרוּתֵינוּ. וְנָא אֵל תְּצַרִּיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לִיּוֹדֵי מִתְּנַת בְּשָׂר וָדָם וְלֹא לִיּוֹדֵי הַלְוָאָתָם, כִּי אִם לִיּוֹדֵי הַמְּלָאָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרַחֲבָה, שְׁלֵא גְבוּשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעַד.



Source of Nourishment and Mercy

Blessed are You, Hashem our God, King of the Universe, who nourishes the entire world in His goodness, with grace, with kindness and with mercy; He gives bread to all creatures since His kindness is forever. And in His great goodness, we have never lacked, and may we not lack nourishment forever and always, because of His great name. Since He is the Source that feeds and provides for all and does good to all and prepares nourishment for all of His creatures that He created. Blessed are You, Hashem, who nourishes all.

We thank You, Hashem our God, that You have given as an inheritance to our ancestors a lovely, good and spacious land, and that You took us out, Hashem our God, from the land of Egypt and that You redeemed us from a house of slaves, and for Your covenant which You have sealed in our flesh, and for Your Torah that You have taught us, and for Your laws which You have made known to us, and for life, grace and kindness that You have granted us and for the nourishment that You feed and provide for us always, on all days, and at all times and in every hour.

And for everything, Hashem our God, we thank You and bless You; may Your name be blessed by the mouth of all living creatures, continuously forever and always, as it is written (Deut. 8:10); "And you shall eat and you shall be satiated and you shall bless Hashem your God for the good land that He has given you." Blessed are You, Hashem, for the land and for the food.

Please have mercy, Hashem our God, upon Israel, Your people; and upon your city Jerusalem, upon Zion, the dwelling place of Your Glory, on the monarchy of the House of David, Your appointed one, and upon the great and holy house that Your name is called. God, our Father, tend us, sustain us, provide for us, relieve us; Hashem our God grant us speedy relief from all of our troubles. Please, Hashem our God, make us not needful of the gifts of human hands nor of their loans, but only of Your Hand that is full, open, holy and generous, so that we not be embarrassed and we not be ashamed forever and ever.



On Sabbath add the following paragraph:

רְצֵה וְהַחְלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשַׁבֵּת בּוֹ וּלְנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ. וּבְרְצוֹנָךְ הִנִּיחַ לָנוּ יי אֱלֹהֵינוּ שְׁלָא תְהֵא צָרָה וְיִגוֹן וְאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדוֹשְׁךָ כִּי אַתָּה הוּא בַעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשְׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה זְכוּרֵנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָנוּ בּוֹ לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוֹס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מְלַכְנוּ אֲדִירָנוּ בּוֹרְאָנוּ גּוֹאֲלָנוּ יּוֹצְרָנוּ קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב לְכָל שִׁבְכָל יוֹם וְיוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יִיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לָעַד, לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ הַצְּלָה וְהַצְּלָחָה, בְּרָכָה וְיְשׁוּעָה נְחֻמָּה פְּרִנְסָה וְכִלְכִּלָּה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם וְכָל טוֹב, וּמְכָל טוֹב לְעוֹלָם עַל יְחֻסָּרָנוּ.



Jerusalem Rebuilt

On Sabbath add the following paragraph:

May it please You to strengthen us, Hashem our God, through your commandments and in the command of the seventh day, this great and holy Shabbat. For this day is great and holy before You, to rest on it and be content on it in love, as ordained by Your will. May it be Your will to allow us, Hashem our God, that we should not have distress, nor grief or mourning on our day of rest. And show us, Hashem our God, the comfort of Zion, Your city, and the rebuilding of Jerusalem, Your holy city; since You are the Master of salvations and the Provider of comfort.

Our God and God of our ancestors, may there rise, reach, be noted, be acceptable, be heard, be recalled and be remembered - before You - the remembrance and consideration of ourselves; the remembrance of our fathers; the remembrance of the anointed son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel. For survival, for well-being, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matzot. Remember us on it, Hashem our God, for goodness; consider us on it for blessing; and help us on it for life. In the matter of salvation and mercy, have pity, show grace, and be Compassionate upon us and help us for our eyes are turned to You; for You are the Almighty King, the gracious and compassionate.

May You rebuild Jerusalem, the holy city, quickly in our days. Blessed are You, Hashem, who builds Jerusalem in His mercy. Amen.

Blessed are You, Hashem our God, King of the Universe, the Almighty, our Father, our King, our Sovereign, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the good King. For every single day He did good, does good, and will do good to us. He has granted us, He grants us, He will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.

Source of Compassion

בְּרָךְ
(אֲשֶׁכְּנִיד)



הַרְחֵמֶן הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחֵמֶן הוּא יִתְבָּרַךְ בְּשֵׁמִים וּבְאָרֶץ.
הַרְחֵמֶן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים, וְיִתְהַדָּר
בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחֵמֶן הוּא יִפְרֹסֵנוּ בְּכַבּוּד. הַרְחֵמֶן הוּא יִשְׁבּוֹר
עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ
בְּרָכָה מְרַבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֲכָלְנוּ עָלָיו. הַרְחֵמֶן הוּא יִשְׁלַח לָנוּ
אֶת אֱלֹהֵי הַנְּבִיא זְכוֹר לְטוֹב, וְיִבְשֹׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

Those eating at their parents' table should add the words in brackets.

הַרְחֵמֶן הוּא יְבָרַךְ אֶת [אָבִי מוֹרִי] בְּעַל הַבַּיִת הַזֶּה. וְאֶת [אִמִּי מוֹרְתִי]
בְּעֵלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ
וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב בְּכָל מְכַל
כָּל, כִּן יְבָרַךְ אוֹתָנוּ כָּלְנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר, אָמֵן.

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרָכָה
מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חוֹן וְשִׁכְל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.



Source of Compassion

May the Compassionate One reign over us forever and always. May the Compassionate One be blessed in the heavens and in the earth. May the Compassionate One be praised for all generations, and exalted among us forever and ever, and glorified through us forever, and be honoured through us everlasting. May the Compassionate One sustain us honourably. May the Compassionate One break the yoke of oppression from our necks and guide us upright to our land. May the Compassionate One send abundant blessing to this home and upon this table upon which we have eaten. May the Compassionate One send us Elijah the prophet - may he be mentioned for good - and he shall announce to us tidings of good, of salvation and of consolation.

Those eating at their parents' table should add the words in brackets.

May the Compassionate One bless [my father, my teacher,] the host of this home and [my mother, my teacher,] the hostess of this home, they and their home and their offspring and everything that is theirs. Us and all that is ours; as were blessed Abraham, Isaac and Jacob, in all things. So too should He bless us, all of us together, with a complete blessing and we shall say, Amen.

On high, may merit be pleaded upon them and upon us, from a safeguard of peace. May we receive a blessing from God and just kindness from the God of our salvation, and find favour and understanding in the eyes of God and people.

The Messianic Era

בְּרֵךְ
(אֲשֶׁכְנֹד)



On Sabbath, add the following sentence in brackets:

[הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.]

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא. מְגִדוֹל יְשׁוּעוֹת מְלִכּוֹ
וְעֵשָׂה חֶסֶד לַמְּשִׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם. עֵשָׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֶמְרוּ, אָמֵן.

יִרְאוּ אֶת יְיָ קִדְשָׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדֹרְשֵׁי יְיָ לֹא
יַחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יְדָךְ, וּמִשְׁבִּיעַ
לְכָל חַי רִצּוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי, וְהָיָה יְיָ מִבְּטָחוֹ. נַעַר הָיִיתִי גַם
זְקֵנָתִי, וְלֹא רָאִיתִי צְדִיק נֶעְזֵב, וְזֶרְעוֹ מִבְּקֶשׁ לָחֵם. יְיָ עַז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ
אֶת עַמּוֹ בְּשְׁלוֹם.

Continue on p.120 with the third cup



The Messianic Era

On Sabbath, add the following sentence in brackets:

[May the Compassionate One give us to inherit the day that will be completely Shabbat and rest in everlasting life.]

May the Compassionate One give us to inherit the day that will be all good.

May the Compassionate One make us worthy of the days of the messiah and for life in the World to Come. He who is a tower of salvation to His king and shows loving kindness for His anointed, to David and his descendants forever. (II Samuel 22:51). The One who makes peace above, may He make peace upon us and upon all of Israel; and say, Amen.

Fear Hashem, His holy ones, for those who fear Him feel no want. Even mighty lions may feel want and hunger, but those that seek Hashem will not lack any good thing (Psalms 34:10-11). Thank Hashem, since He is good, since His kindness is forever (Psalms 118:1). You open Your hand and satisfy the desire of all living things (Psalms 146:16). Blessed is the man that trusts in Hashem and Hashem is his security (Jeremiah 17:7). I was a youth and I have also aged and I have not seen a righteous man forsaken and his children begging for bread (Psalms 37:25). Hashem will give courage to His people. Hashem will bless His people with peace (Psalms 29:11)

Continue on p.120 with the third Cup

Dreaming of Zion

בְּרַךְ
(סְפָרְדִי)



The third cup of wine is poured



אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת תְּמִיד תְּהִלָּתוֹ בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמַע אֶת־הָאֱלֹהִים יִרְא
וְאֶת־מִצּוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם: תְּהִלַּת יְיָ יִדְבַּר־פִּי וַיְבָרֵךְ כָּל־בָּשָׂר שִׁם קֹדֶשׁוֹ
לְעוֹלָם וָעֶד: וְאֲנַחְנוּ | נְבָרֵךְ יְהִי מִעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ: וַיְדַבֵּר אֵלַי זֶה הַשְּׁלֶחַן אֲשֶׁר
לִפְנֵי יְיָ:

When three or more men say Grace together, or when three or more women say Grace with no men, add the following. If ten participants over Bar Mitzvah are present, include the additions in brackets:

The leader begins:

הַב לָנוּ וְנִבְרַךְ לְמַלְכָא עֲלָאָה קְדִישָׁא:

The guests respond:

שְׁמַיִם:

The leader continues:

בְּרִשׁוֹת מַלְכָא עֲלָאָה קְדִישָׁא. (וּבְרִשׁוֹת שְׁבַת מְלַבְתָּא.)
וּבְרִשׁוֹת יוֹמָא טָבָא אוֹשְׁפִיזָא קְדִישָׁא.
וּבְרִשׁוֹתְכֶם. נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ:

The guests respond:

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטּוּבוֹ הַגָּדוֹל חַיֵּינוּ:

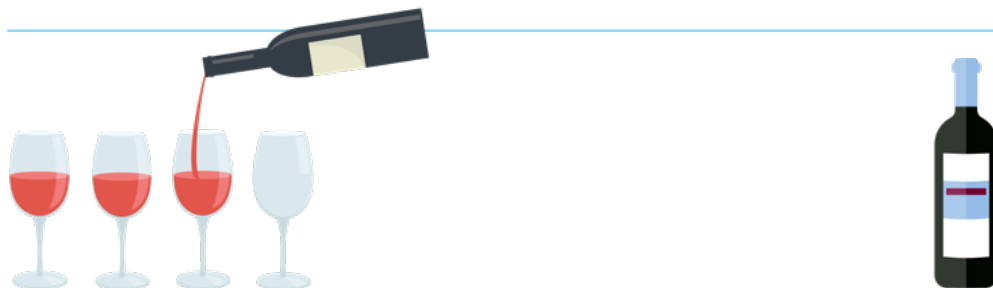
The leader concludes:

בְּרוּךְ [אֱלֹהֵינוּ] שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטּוּבוֹ הַגָּדוֹל חַיֵּינוּ:

All continue in unison overleaf:



Dreaming of Zion



I will bless Hashem every moment - His praise will always fill my mouth. All things considered, every deed is noted - so fear God and observe His commandments, for that is the measure of man. May my lips speak God's praise, and may all creatures bless His holy Name forever. And as for us, let us praise God from now and forever. For it was spoken to me: this is the table that sits before God.

When three or more men say Grace together, or when three or more women say Grace with no men, add the following. If ten participants over Bar Mitzvah are present, include the additions in brackets:

The leader begins:

Come, let us bless the lofty, holy King!

The guests respond:

In heaven!

The leader continues:

With the permission of the lofty, holy King (On Sabbath: And with the permission of the Sabbath queen), and with permission of this festival and with permission from you holy guests - let us bless [our God] from whose sustenance we have eaten.

The guests respond:

Blessed is [our God] the one from whose sustenance we have eaten.

The leader concludes:

Blessed is [our God] the one from whose sustenance we have eaten.

All continue in unison overleaf:



ברוך אתה יי. אלהינו מלך העולם. האל הזן אותנו ואת-העולם כלו בטובו. בָּחַן בְּחֶסֶד בְּרִיּוּחַ וּבְרַחֲמִים רַבִּים. נָתַן לָחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ. וְאֵל יַחְסֵר לָנוּ מִזֶּן תָּמִיד לְעוֹלָם וָעֵד. כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל. וְשִׁלְחָנוּ עֲרוּךְ לְכָל. וְהִתְקִין מַחְיָה וּמִזֶּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרַחֲמָיו וּבְרֹב חֶסְדָּיו. כְּאֲמֹרָה. פּוֹתַח אֶת-יָדָךְ וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן. בְּרוּךְ אַתָּה יי. הזן את-הכל:

נוֹדָה לָךְ יי אלהינו על שהנחלת לאבותינו. ארץ חמדה טובה ורחבה. ברית ותורה חיים ומזון. על שהוצאתנו מארץ מצרים. ופדיתנו מבית עבדים. ועל בריתך שחתמת בבשרנו. ועל תורתך שלמדתנו. ועל חקי רצונך שהודעתנו. ועל חיים ומזון שאתה זן ומפרנס אותנו:

על הכל יהיה אלהינו אנחנו מודים לך. ומברכים את-שמו. כְּאֲמֹרָה. וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת-יי אֱלֹהֶיךָ עַל-הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַתְּ לָךְ. בְּרוּךְ אַתָּה יי. על הארץ ועל המזון:

רחם יי אלהינו עלינו ועל ישראל עמו. ועל ירושלים עירך. ועל הר ציון משכן כבודך. ועל היכלך. ועל מעונך. ועל דבירך. ועל הבית הגדול והקדוש שנקרא שמו עלינו. אבינו. רענו. זוננו. פרנסנו. כלכלנו. הרויחנו הרוח-לנו מהרה מכל-צרותינו. ונא. אל תצריכנו יי אלהינו. לידי מתנות בשר ודם. ולא לידי הלואתם. אלא לידיך המלאה והרחבה. העשירה והפתוחה. יהי רצון שלא נבוש בעולם הזה. ולא נפלים לעולם הבא. ומלכות בית דוד משיחך תחזירנה למקומה במהרה בימינו:



Source of Nourishment

Blessed are You, Hashem, our God, King of the universe. God who feeds us and the entire world, with His Goodness, with Grace, with Kindness, with Abundance and with great Mercy. He Provides bread to all flesh – forever is His kindness. (Psalms 136, 25) And with His great goodness, we continually never lack. And May You never let us lack food forever and ever. For He is God, Who feeds and provides livelihood to everyone. And His table is set for all. For He prepares sustenance and food for all His creations that He created with His mercy and great kindness. As it says "You open Your hand, and You satiate all the living with its wants." (Psalms 145, 16). Blessed are You, Hashem, our God, King of the universe Who feeds all.

We thank You, Hashem, our God, that You bequeathed to our Forefathers a desirable, good and spacious land, a Covenant and Torah, life and food. And that You took us out from the land of Egypt and that You redeemed us from the house of bondage. And upon Your Covenant that you stamped upon our flesh. And for Your Torah that You taught us. And for the laws of Your Will that You taught us. And for life, and food that you feed and sustain us.

And upon all, Hashem, our God, we thank You and bless Your Name. As it says "And you shall eat and be satiated and you shall bless Hashem, our God for the good land that He gave you." Blessed are You, Hashem, for the land and the food.

Have mercy Hashem, our God upon us and upon Israel Your people and upon Jerusalem, Your city. And upon Mount Tzion – the Tabernacle of Your glory and upon Your sanctuary. And upon Your abode and upon Your inner chamber. And upon the great and holy abode upon which Your Name is called (the Temple). Our father, our shepherd, our sustainer, our provider. our deliverer. Deliver us speedily from all our sufferings. And please, let us not need, Hashem, our God, from the hands of others, gifts from flesh and blood. And not from their hands – their loans – rather from Your hand – full and plentiful, rich and open. May it be Your Will that we will not be embarrassed in this world and we will not be denigrated in the next world. And upon the Kingship of the house of David Your Messiah - restore it in place speedily in our days.



On Sabbath add the following paragraph:

[רְצָה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשַּׁבָּעִי. הַשַּׁבָּת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה. כִּי יוֹם גָּדוֹל וְקְדוֹשׁ הוּא מִלְּפָנֶיךָ. נִשְׁבּוֹת בּוֹ וְנִנּוּחַ בּוֹ וְנִתְעַנֵּג בּוֹ כְּמִצְוֹת חֻקֵי רְצוֹנְךָ. וְאֵל תְּהִי צָרָה וַיְגוֹן בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ בְּנִחְמַת צִיּוֹן בְּמַהֲרָה בְּיָמֵינוּ. כִּי אַתָּה הוּא בַּעַל הַנִּחְמוֹת. וְהַגֵּם שְׂאֵכְלָנוּ וְשִׁתֵּינוּ חֲרַבֵּן בֵּיתְךָ הַגָּדוֹל וְהַקְדוֹשׁ לֹא שָׁכַחְנוּ. אֵל תִּשְׁכַּחְנוּ לְנֹצֵחַ וְאֵל תִּזְנַחְנוּ לְעַד כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה:]

אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיְבֵא וַיַּגִּיעַ וַיִּרְאֶה וַיִּרְצָה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ. וַיִּזְכְּרוּ אֲבוֹתֵינוּ. זְכוּרוֹן יְרוּשָׁלַיִם עִירְךָ. וַיִּזְכְּרוּ מְשִׁיחַ בֶּן-דָּוִד עַבְדְּךָ. וַיִּזְכְּרוּ כָּל-עַמֶּה בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפַלְטָה לְטוֹבָה. לְחֵן לְחֶסֶד וּלְרַחֲמִים. לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. בְּיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה. לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ. זְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ בּוֹ לְבָרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. בְּדַבַּר יְשׁוּעָה וְרַחֲמִים. חוּס וְחַנּוּן וְחַמּוּל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וּתְבַנֶּה יְרוּשָׁלַיִם עִירְךָ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם, אָמֵן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל אָבִינוּ. מְלִכְנוּ. אֲדִירְנוּ. בּוֹרְאֵנוּ. גּוֹאֲלֵנוּ. קְדוֹשְׁנוּ. קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמְּלִיךְ הַטוֹב. וְהַמְּטִיב לְכָל שֶׁבְכָל-יוֹם וַיּוֹם הוּא הַטֵּיב לָנוּ. הוּא מְטִיב לָנוּ. הוּא יִטֵּיב לָנוּ. הוּא גִמְלָנוּ. הוּא גּוֹמְלָנוּ. הוּא יְגַמְלָנוּ לְעַד חֵן וְחֶסֶד וְרַחֲמִים וְרִיחַ וְהַצְלָה וְכָל-טוֹב:



Source of Mercy

On Sabbath add the following paragraph:

[May it please You, Hashem our God, to give us rest, our God according to your commandments and from the commandments of the Seventh day, this Great and Holy Shabbat day, for this day is a great and holy day before you. Let us rest on it and let us have serenity and have pleasure from your commandments – the decrees of Your will. And do not let there be pain and suffering on the day of our rest. And let us see the consolation of Zion speedily in our days. For you are the one that is the master of rest. And even though we ate and drank, we did not forget the destruction of the of your great and holy temple. Do not forget us forever and do not abandon us forever, for you are Hashem, a Great and Holy King.]

Our God and God of our ancestors, may there rise, reach, be noted, be acceptable, be heard, be recalled and be remembered - before You - the remembrance and consideration of ourselves; the remembrance of our fathers; the remembrance of the anointed son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel. For survival, for well-being, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matzot. Remember us on it, Hashem our God, for goodness; consider us on it for blessing; and help us on it for life. In the matter of salvation and mercy, have pity, show grace, and be Compassionate upon us and help us for our eyes are turned to You; for You are the Almighty King, the gracious and compassionate.

And build Jerusalem, Your city, speedily in our days. Blessed are You, God, Who builds Jerusalem. (Say quietly -) Amen.

Blessed are You, Hashem, our God, King of the universe, God, our Father, our King, our Glorious One, our Creator, our Redeemer, our Holiness. The Holiness of Jacob, our Shepherd, Shepherd of Yisrael. The Good King that does good to all. Every single day He does Good, He causes good, and will do good to us. He bestowed, bestows and will bestow forever grace, kindness, mercy, bounty, salvation and all good.

Source of Compassion

בְּרֵךְ
(סְפָרְדִי)



הַרְחֵמֵן הוּא יִשְׁתַּבַּח עַל כֹּסֵא כְבוֹדוֹ: הַרְחֵמֵן הוּא יִשְׁתַּבַּח בְּשָׁמַיִם וּבְאָרֶץ:
הַרְחֵמֵן הוּא יִשְׁתַּבַּח בְּנוֹ לְדוֹר דּוֹרִים: הַרְחֵמֵן הוּא קָרַן לְעַמּוֹ יִרְיָם: הַרְחֵמֵן
הוּא יִתְפָּאֵר בְּנוֹ לְנִצְחַ נְצָחִים: הַרְחֵמֵן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד וְלֹא בְּבוּזֵי בְּהֵתֵר
וְלֹא בְּאֶסוּר בְּנַחַת וְלֹא בְּצַעַר: הַרְחֵמֵן הוּא יִתֵּן שְׁלוֹם בֵּינֵינוּ: הַרְחֵמֵן הוּא
יִשְׁלַח בְּרָכָה רְוָחָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵינוּ: הַרְחֵמֵן הוּא יַצְלִיחַ אֶת-דַּרְכֵינוּ:
הַרְחֵמֵן הוּא יִשְׁבּוֹר עַל גְּלוֹת מְהֵרָה מֵעַל צוּאֲרָנוּ: הַרְחֵמֵן הוּא יוֹלִיכֵנוּ מִהֶרָה
קוֹמְמִיּוֹת לְאֲרָצֵנוּ: הַרְחֵמֵן הוּא יִרְפָּאֵנוּ רְפוּאָה שְׁלֵמָה. רְפוּאֵת הַנֶּפֶשׁ וּרְפוּאֵת
הַגּוּף: הַרְחֵמֵן הוּא יִפְתַּח לָנוּ אֶת-יְדוֹ הַרְחֵבָה: הַרְחֵמֵן הוּא יְבָרֵךְ כָּל-אֶחָד
וְאֶחָד מִמֶּנּוּ בְּשֵׁמוֹ הַגָּדוֹל כְּמוֹ שֶׁנִּתְבָּרַכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב. בְּכָל
מִכַּל כָּל. כֵּן יְבָרֵךְ אוֹתֵנוּ יַחַד בְּרָכָה שְׁלֵמָה. וְכֵן יִהְיֶה רָצוֹן וְנֹאמַר אָמֵן: הַרְחֵמֵן
הוּא יִפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמוֹ:

On Sabbath, add the following sentence in brackets:

[הַרְחֵמֵן הוּא יִנְחִילֵנוּ עוֹלָם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:]

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב:

הַרְחֵמֵן הוּא יִטַע תּוֹרָתוֹ וְאֶהְבֵּתוֹ בְּלִבֵּנוּ וְתִהְיֶה יְרָאתוֹ עַל פְּנֵינוּ לְבַלְתִּי נַחֲטָא.
וְיִהְיֶה כָּל-מַעֲשֵׂינוּ לְשֵׁם שְׁמַיִם:



Source of Compassion

The Merciful One, He will Be Praised upon His Throne of Glory! The Merciful One, He will be praised in Heaven and on the Earth. The Merciful One, He will Be Praised by us each and every generation. The Merciful One, He will raise the horn of His people. The Merciful One, He will Be Glorified by us eternally. The Merciful One, He will give us sustenance with honour and not denigration; with permission and not prohibitions; with tranquility and not with suffering. The Merciful One, He will provide peace among us. The Merciful One, He will send blessing and abundance and success in all our handiwork. The Merciful One, He will provide success in our paths. The Merciful One, He will break the yoke of the exile, speedily, from our necks The Merciful One, He will guide us speedily to independence in our land The Merciful One, He will heal us – a complete healing – healing of the soul and healing of the body. The Merciful One, He will open for us His Hand of plenty. The Merciful One, He will bless each and every one of us with his Great Name – as were blessed our forefathers - Abraham, Isaac and Jacob – with all things. Thus may You bless us together – with a complete blessing. And so may it be Your Will. And let us say Amen. The Merciful One, He will spread upon us the shelter of His peace.

On Sabbath, add the following sentence in brackets:

[The Merciful One, He will bequeath to us a world that is complete rest and serenity for eternity]

The Merciful One, He will bequeath upon us a day that is completely good.

The Merciful One, He will plant His Torah and His love into our hearts. And His awe should be on our faces – without any sin. And all our deeds should be for the sake of heaven.



הַרְחֵמֵנוּ הוּא יַחֲיֵנוּ וַיִּזְכְּנוּ וַיְקַרְבְּנוּ לַיָּמֹת הַמְּשִׁיחַ וּלְבָנֵינוּ בֵּית הַמִּקְדָּשׁ וּלְחַיֵּי
הָעוֹלָם הַבָּא.

מַגְדוֹל יִשׁוּעוֹת מְלָכוֹ וְעֲשֵׂה-חֶסֶד לְמִשְׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד-עוֹלָם:

כְּפִירִים רָשׁוּ וְרַעֲבוּ וְדָרְשׁוּ יְיָ לֹא-יִחְסְרוּ כָּל-טוֹב: נָעַר | הֵייתִי גַם-זִקְנָתִי וְלֹא-
רָאִיתִי צָדִיק נֶעְזֵב וְזָרְעוֹ מִבְּקֵשׁ-לֶחֶם: כָּל-הַיּוֹם חוֹנֵן וּמְלוֹה וְזָרְעוֹ לְבִרְכָה:
מֵה-שֶׁאֲכַלְנוּ יִהְיֶה לְשִׁבְעָה. וּמֵה-שֶׁשִּׁתִּינוּ יִהְיֶה לְרִפּוּאָה. וּמֵה-שֶׁהוֹתַרְנוּ יִהְיֶה
לְבִרְכָה. כְּדַכְתִּיב. וַיִּתֵּן לְפָנֵיהֶם וַיֵּאכְלוּ וַיּוֹתְרוּ כְּדָבָר יְיָ: בְּרוּכִים אַתֶּם לַיְיָ עֲשֵׂה
שָׁמַיִם וָאָרֶץ: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בֵּי וְהָיָה יְיָ מִבְּטָחוֹ: יְיָ עַז לְעַמּוֹ יִתֵּן יְיָ |
יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם: עוֹשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ.
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְאָמְרוּ אָמֵן:



The Messianic Era

The Merciful One, He will give us life and merit and approach us to the days of the Messiah and the building of the Holy Temple and life of the World to Come.

He is a tower of Salvation for His anointed King. And does kindness to his anointed one – to David and his descendants forever. Even mighty lions became needy and starved. But, those that seek God did not lack any good. (Psalms 34:11) I was a youth and I also became older, and I did not see a righteous person abandoned and his children seeking bread. (Psalms 37:25) All day He is graceful and gives, and his children are blessed (Psalms 37, 26). That which we ate, may it be to satiate. And that which we drank, may it be for healing. And that we left over, may it be for blessing. As it is written: "and he gave it [the food] before them and when they had eaten, they had some left over as per the word of God. (II Kings 4:44) Blessed are you to God – Who makes the Heaven and Earth. Blessed is the man that will place trust in God, and Hashem is his trust. (Jeremiah 17:7) Hashem gives strength to His People. Hashem will bless his people with peace. (Psalms 29:11) May He Who creates peace in His high places, may He with His mercy, make peace upon us and all His people Israel, and say Amen.

Elijah the Prophet - Opening the Door to Hope

בְּרֵךְ
(סְפָרְדִי)



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Transliteration:

Baruch Ata Adonai
Eloheinu Melech
Haolam, Boreh Pri
Hagafen.



*The third cup is drunk while reclining to the left. This concludes Grace After Meals.
The fourth cup is now poured.*



The cup of Elijah the Prophet is now poured. Choose someone to pour wine into a cup. There is a custom to open the front door of the house in order to 'welcome' Elijah to our Seder table. The cup is left until the end of the Seder. Some have the custom to leave it until the morning.

שִׁפְךָ חֲמַתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל־מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ
לֹא קָרְאוּ. כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נֹוֹהוּ הַשָּׁמוּ. שִׁפְךָ־עֲלֵיהֶם זַעֲמֶךָ
וַחֲרוֹן אַפֶּךָ יִשְׁיִגֵם. תִּרְדֹּף בְּאֵף וְתִשְׁמִידִם מִתַּחַת שְׁמֵי יְיָ.

The front door is closed.



Elijah the Prophet - Opening the Door to Hope

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.



The third cup is drunk while reclining to the left. This concludes Grace After Meals. The fourth cup is now poured.



The cup of Elijah the Prophet is now poured. Choose someone to pour wine into a cup. There is a custom to open the front door of the house in order to 'welcome' Elijah to our Seder table. The cup is left until the end of the Seder. Some have the custom to leave it until the morning.

Pour your wrath upon the nations that do not recognise You and upon the kingdoms that did not call upon Your Name! Since they have consumed Jacob and destroyed His habitation (Psalms 79:6-7). Pour out Your fury upon them and the fierceness of Your anger shall reach them (Psalms 69:25)! You shall pursue them with anger and eradicate them from under the skies of Hashem (Lamentations 3:66).

The front door is closed.



לא לנו, יי, לא לנו, כי לשמך תן כבוד, על חסדך על אמתך. למה לאמרו הגוים איה נא אלהיהם. ואלהינו בשמים, כל אשר חפץ עשה. עצביהם כסף וזהב מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא יריחו. ידיהם ולא ימישון, רגליהם ולא יהלכו, לא יהגו בגרונם. כמוהם יהיו עשיהם, כל אשר בטח בהם. ישראל בטח ביי, עזרם ומגנם הוא. בית אהרן בטחו ביי, עזרם ומגנם הוא. יראי יי בטחו ביי, עזרם ומגנם הוא.

יי זכרנו יברך. יברך את בית ישראל, יברך את בית אהרן, יברך יראי יי, הקטנים עם הגדלים. יסוף יי עליכם, ועל בניכם. ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי והארץ נתן לבני אדם. לא המתים יהללו יה ולא כל ירדי דומה. ואנחנו נברך יה מעתה ועד עולם. הללויה.

אהבתי כי ישמע יי את קולי תחנוני. כי הטה אזנו לי ובכימי אקרא. אפפוני חבלי מות ומצרי שאול מצאוני, צרה ויגון אמצא. ובשם יי אקרא: אנא יי מלטה נפשי. חנון יי וצדיק, ואלהינו מרחם. שמר פתאים יי, דלותי ולי יהושיע. שובי נפשי למנוחיי, כי יי גמל עלי. כי חלצת נפשי ממות, את עיני מן דמעה, את רגלי מדחי. אתהלך לפני יי בארצות החיים. האמנתי כי אדבר, אני עניתי מאד. אני אמרתי בחפזי כל האדם כזב.

Does God really need our praises and blessings?

As an Infinite Being, God lacks nothing, and most certainly does not need our blessings. When we make a blessing we are becoming greater ourselves. Instead of taking all of our blessings for granted, we are recognising them for what they are - a gift. Judaism views God as a loving parent, one who wishes to shower all of life's blessings upon us. In making a blessing we are developing the art of appreciation and gratitude, thereby deepening our relationship with God. The Hallel that follows is comprised of some of the most joyous passages from the books of Psalms. A dominant theme is love of life. Not as an end in itself, but a meaningful life - a life of making a positive difference to self, family and society.



The Chosen Nation

Not for our sake, God, not for our sake, but for Your Name's sake give glory, for the sake of Your kindness and Your truth! Why should the nations say, "Where is their God?" Surely God is in the heavens, all that He wants, He does! Their idols are silver and gold, the work of men's hands. They have a mouth but do not speak; they have eyes but do not see. They have ears but do not hear; they have a nose but do not smell. Hands, but they do not feel; feet, but do not walk; they do not make a sound from their throat. Those who make them should become like them, whoever trusts in them. Israel, trust in Hashem! He is their help and their shield! House of Aharon! Trust in Hashem; He is their help and their shield! You who fear Hashem - trust in Hashem, He is their help and their shield.

Hashem who remembers us, will bless; He will bless the House of Israel; He will bless the House of Aharon. He will bless those that fear Hashem, great and small. May Hashem increase you and your children. Blessed are you to Hashem, the maker of the heavens and the earth. As for the heaven - the heaven is God's, but the earth He has given to mankind. Neither the dead can praise Hashem, and not those that go down to silence. But we will bless Hashem from now and forever. Halleluyah! (Psalms 115)

I love [Him], for He hears my voice, my supplications. Since He inclined His ear to me - whenever I will call upon Him. The fear of death has encircled me; the confines of the grave have found me; trouble and sorrow I have found. Then in the name of Hashem I called, "Please Hashem, spare my soul." Gracious is Hashem and righteous, and our God acts compassionately. Hashem watches over the lowly; I was brought low but He saved me. Return, to your rest, my soul, for Hashem has been kind to you. You delivered my soul from death, my eyes from tears, my feet from stumbling. I will walk before Hashem in the lands of the living. I have kept faith although I say: "I suffer exceedingly." I said in my haste: All mankind is hypocritical. (Psalms 116:1-11)



מה אָשׁיב לִי כֹל תַּגְּמוּלוֹהִי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם יְיָ אֶקְרָא. נִדְרֵי לִי
אֲשַׁלֵּם נִגְדָה נָא לְכֹל עַמּוֹ. יִקָּר בְּעֵינַי יְיָ הַמּוֹתֶה לְחִסְדָּיו. אָנָּה יְיָ כִּי אֲנִי עֲבָדְךָ,
אֲנִי עֲבָדְךָ בְּוָאֲמֶתְךָ, פִּתְחַת לְמוֹסְרֵי. לְךָ אֲזַבַּח זֶבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא. נִדְרֵי
לִי אֲשַׁלֵּם נִגְדָה נָא לְכֹל עַמּוֹ. בְּחִצְרוֹת בַּיִת יְיָ, בְּתוֹכְכִי יְרוּשָׁלַיִם. הַלְלוּיָהּ.

הַלְלוּ אֶת יְיָ כָּל גּוֹיִם, שְׁבַחְוָהוּ כָּל הָאֲמִיּוֹת. כִּי גִבֹר עָלֵינוּ חֶסֶדְךָ, וְאַמֶּת יְיָ לְעוֹלָם.
הַלְלוּיָהּ.

הוֹדוּ לִי כִּי טוֹב כִּי לְעוֹלָם חֶסֶדְךָ.
יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶדְךָ.
יֹאמְרוּ נָא בַּיִת אֲהָרֹן כִּי לְעוֹלָם חֶסֶדְךָ.
יֹאמְרוּ נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חֶסֶדְךָ.

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחֵב יָהּ. יְיָ לִי, לֹא אִירָא – מַה יַּעֲשֶׂה לִּי אָדָם,
יְיָ לִי בְּעֵזְרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי. טוֹב לְחַסוֹת בְּיַי מִבְּטַח בְּאָדָם. טוֹב לְחַסוֹת
בְּיַי מִבְּטַח בְּנִדְיָבִים. כָּל גּוֹיִם סִבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם. סִבּוּנִי גַם סִבְבוּנִי,
בְּשֵׁם יְיָ כִּי אֲמִילֵם. סִבּוּנִי כְּדַבְרֵיִם, דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילֵם. דָּחָה
דְּחִיתַנִּי לְנִפְל, וַיִּי עֲזָרְנִי. עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי
צְדִיקִים: יְמִין יְיָ עֲשֶׂה חֵיל, יְמִין יְיָ רֹמְמָה, יְמִין יְיָ עֲשֶׂה חֵיל. לֹא אָמוֹת כִּי אַחֲיָה,
וְאַסְפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנִנִי. פִּתְחוּ לִי שַׁעֲרֵי צְדָק, אָבֹא
בָם, אוֹדָה יְהוָה. זֶה הַשֶּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ.



Our Gratitude to God

How can I repay Hashem for all the kindness to me? I will raise the cup of salvation and call out the Name of God. My vows to Hashem I will pay, in front of His entire people. Precious in the eyes of Hashem are those who die still righteous. Please Hashem, for I am Your servant, the son of Your maidservant; You have released my chains. To You will I offer a thanksgiving offering and I will call out in the name of Hashem. My vows to Hashem I will pay, in front of His entire people. In the courtyards of the house of Hashem, in your midst, Jerusalem. Halleluyah! (Psalms 116:12-19)

Praise Hashem, all you nations; praise Him all you peoples! For His kindness has overwhelmed us and the truth of Hashem is forever. Halleluyah!

Thank Hashem, since He is good, since His kindness is forever. Let Israel now say, "since His kindness is forever." Let the House of Aharon now say, "since His kindness is forever." Let those that fear Hashem now say, "since His kindness is forever." (Psalms 117-118:4)

From the strait I have called, Hashem; He answered me with expansiveness. Hashem is with me, I will not fear, how can man affect me? Hashem is for me with my helpers, therefore I can face my foes. It is better to take refuge with God than to trust in man. It is better to take refuge with Hashem than to rely on princes. All the nations surrounded me; but in the Name of Hashem I cut them down. They surrounded me, they also encircled me; but in the name of Hashem, I cut them down!. They surrounded me like bees, but they were extinguished as a fire does thorns; in the name of Hashem I cut them down. You have surely pushed me hard that I might fall, but Hashem helped me. My strength and song is God, He became my salvation. The sound of happy song and salvation is in the tents of the righteous, the right hand of Hashem acts powerfully. I will not die! I shall live and tell over the acts of Hashem. Hashem has chastised me, but He did not let me die. Open up for me the gates of righteousness; I will enter them and thank Hashem. This is the gate of Hashem, the righteous will enter it.



אוֹדֹךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אוֹדֹךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה. אָבֶן מֵאֲסוּ
הַבּוֹנִים הָיְתָה לְרֹאשׁ פְּנֵה. אָבֶן מֵאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פְּנֵה. מֵאֵת יְיָ הָיְתָה
זֹאת הִיא נִפְלְאת בְּעֵינֵינוּ. מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאת בְּעֵינֵינוּ. זֶה הַיּוֹם
עָשָׂה יְיָ. נִגִּילָה וְנִשְׁמְחָה בּוֹ. זֶה הַיּוֹם עָשָׂה יְיָ. נִגִּילָה וְנִשְׁמְחָה בּוֹ.

אָנָּה יְיָ, הוֹשִׁיעָה נָּא. אָנָּה יְיָ, הוֹשִׁיעָה נָּא.

אָנָּה יְיָ, הַצְּלִיחָה נָּא. אָנָּה יְיָ, הַצְּלִיחָה נָּא.

בְּרוּךְ הַבָּא בְּשֵׁם יְיָ, בְּרֻכְנוֹכֶם מִבֵּית יְיָ. בְּרוּךְ הַבָּא בְּשֵׁם יְיָ, בְּרֻכְנוֹכֶם מִבֵּית יְיָ.
אֵל יְיָ וַיָּאָר לָנוּ. אֵסְרוּ חַג בְּעֵבְתַיִם עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵל יְיָ וַיָּאָר לָנוּ. אֵסְרוּ
חַג בְּעֵבְתַיִם עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵלֵי אַתָּה וְאוֹדֹךָ, אֱלֹהֵי – אֲרוֹמְמֶךָ. אֵלֵי אַתָּה
וְאוֹדֹךָ, אֱלֹהֵי – אֲרוֹמְמֶךָ. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד. הוֹדוּ לַיְיָ כִּי טוֹב,
כִּי לְעוֹלָם חֶסֶד.

Ashkenazim say:

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחִסְדֵיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עֲמָךְ בֵּית
יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרַמְּמוּ וַיַּעֲרִיצוּ, וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ
אֶת שְׁמֶךָ, מִלְּכֻנּוּ. כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָאֶה לְזַמְּרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם
אַתָּה אֵל.



A Cry for Salvation

I thank You, since You answered me and You became my salvation. The stone that was rejected by the builders has become the main cornerstone. This has emanated from Hashem; it is wondrous in our eyes. This is the day of Hashem, let us exult and rejoice upon it. (Psalms 118:21-24)

Please, Hashem, save us now;
Please, Hashem, give us success now!

Blessed be the one who comes in the name of Hashem, we have blessed you from the house of Hashem. Hashem is God, and He has illuminated us; tie up the festival offering with ropes to the corners of the altar. You are my Power and I will thank You; my God and I will exalt You. Gives thanks to God, for He is good; His kindness is forever.

Ashkenazim say:

They shall praise you, Hashem our God, for all Your works, along with your pious ones, the righteous ones who do Your will; and all of Your people, the House of Israel will thank and bless in joyful song: bless, glorify, exalt, acclaim, sanctify and coronate Your name, our King. For to You it is fitting to give thanks, and unto Your name it is proper to sing, since from eternity to eternity You are God.



הודו ליי כי טוב פי לעולם חסדו.
הודו לאלהי האלהים פי לעולם חסדו.
הודו לאדני האדנים פי לעולם חסדו.
לעשה נפלאות גדלות לבדו פי לעולם חסדו.
לעשה השמים בתבונה פי לעולם חסדו.
לרוקע הארץ על המים פי לעולם חסדו.
לעשה אורים גדלים פי לעולם חסדו.
את השמש לממשלת ביום פי לעולם חסדו.
את הירח וכוכבים לממשלות בלילה פי לעולם חסדו.
למכה מצרים בבכוריהם פי לעולם חסדו.
ויוצא ישראל מתוכם פי לעולם חסדו.
ביד חזקה ובזרוע נטויה פי לעולם חסדו.
לגזר ים סוף לגזרים פי לעולם חסדו.
והעביר ישראל בתוכו פי לעולם חסדו.
ונער פרעה וחילו בים סוף פי לעולם חסדו.
למוליד עמו במדבר פי לעולם חסדו.
למכה מלכים גדלים פי לעולם חסדו.
ויהרג מלכים אדירים פי לעולם חסדו.
לסיחון מלך האמרי פי לעולם חסדו.
ולעוג מלך הבשן פי לעולם חסדו.
ונתן ארצם לנחלה פי לעולם חסדו.
נחלה לישראל עבדו פי לעולם חסדו.
שבשפלנו זכר לנו פי לעולם חסדו.
ויפרקנו מצרינו פי לעולם חסדו.
ניתן לחם לכל בשר פי לעולם חסדו.
הודו לאל השמים פי לעולם חסדו.



A Song of History

Thank Hashem, since He is good, since His kindness is forever.

Thank the Power of powers since His kindness is forever.

To the Master of masters, since His kindness is forever.

To the One who alone does wondrously great deeds, since His kindness is forever.

To the one who made the Heavens with discernment, since His kindness is forever.

To the One who spread the earth over the waters, since His kindness is forever.

To the One who made great lights, since His kindness is forever.

The sun to rule in the day, since His kindness is forever.

The moon and the stars to rule in the night, since His kindness is forever.

To the One that smote Egypt through their firstborn, since His kindness is forever.

And He took Israel out from among them, since His kindness is forever.

With a strong hand and an outstretched arm, since His kindness is forever.

To the One who cut up the Reed Sea into strips, since His kindness is forever.

He made Israel to pass through it, since His kindness is forever.

He jolted Pharaoh and his troop in the Reed Sea, since His kindness is forever.

To the One who led his people in the wilderness, since His kindness is forever.

To the One who smote great kings, since His kindness is forever.

He killed mighty kings, since His kindness is forever.

Sichon, king of the Amorite, since His kindness is forever.

And Og, king of the Bashan, since His kindness is forever.

And He gave their land as an inheritance, since His kindness is forever.

An inheritance for Israel, His servant, since His kindness is forever.

That in our lowliness, He remembered us, since His kindness is forever.

And He delivered us from our adversaries, since His kindness is forever.

He gives bread to all flesh, since His kindness is forever.

Thank the God of the heavens, since His kindness is forever! (Psalms 136)



The Wonder of Creation

Sephardim continue on page 134. Ashkenazim continue below.

נִשְׁמַת כָּל חַי תִּבְרָךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל בֶּשֶׂר תִּפְאֵר וּתְרוֹמֶם זְכוּרָה, מִלְכָּנוּ, תְּמִיד. מִן הָעוֹלָם וְעַד הָעוֹלָם אֶתְּהָ אֵל, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפָרֵס וּמְרַחֵם בְּכָל יְעַת צָרָה וְצוּקָה. אֵין לָנוּ מִלֶּךְ אֶלָּא אֶתְּהָ. אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אָדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן – הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים, וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ גּוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לֶךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

אֵלוֹ פִּינוּ מְלֵא שִׁירָה כִּים, וּלְשׁוֹנֵנוּ רְנָה בְּהַמּוֹן גְּלִיו, וּשְׁפֹתוֹתֵינוּ שְׂבַח כְּמִרְחָבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וּכְיָרֵחַ, וַיְדִינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת כְּאֵילוֹת – אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לֶךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרְךָ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֵשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מְמַצְרִים גְּאֻלְתָּנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרַעַב זִנְתָּנוּ וּבְשֶׁבַע כִּלְכַלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְטָתָנוּ, וּמִחֲלָים רָעִים וּנְאֻמָּנִים דְּלִיתָנוּ.

עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֶסֶדֶיךָ, וְאֵל תִּשְׁשָׁנוּ, יְיָ אֱלֹהֵינוּ, לְנֹצַח. עַל כֵּן אֲבָרִים שְׁפַלְגַת בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שִׁמַּת בְּפִינוּ – הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְכָּנוּ. כִּי כָּל פֶּה לֶךָ יוֹדֶה, וְכָל לָשׁוֹן לֶךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לֶךָ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירְאוּךָ, וְכָל קֶרֶב וּכְלָיוֹת יִזְמְרוּ לְשִׁמְךָ. כִּדְבַר שְׁפָתוֹב, כָּל עֲצַמּוֹתֵי תְּאֵמְרָנָה, יְיָ מִי כְמוֹךָ מַצִּיל עֲנִי מִחֻזַּק מִמָּנוּ וְעֲנִי וְאֲבִיוֹן מִגְּזִלוֹ.



The Wonder of Creation

Sephardim continue on page 134. Ashkenazim continue below.

The soul of every living being shall bless Your Name, Hashem our God; the spirit of all flesh shall glorify and exalt Your remembrance always, our King. From eternity to eternity, You are God, and other than You we have no king, redeemer, or saviour, restorer, rescuer, provider, and Compassionate One in every time of distress and anguish; we have no king, besides You! God of the first and the last, God of all creatures, Master of all Generations, Who is praised through a multitude of praises, Who guides His world with kindness and His creatures with mercy. Hashem neither slumbers nor sleeps. He who rouses the sleepers and awakens the dozers; He who makes the mute speak, and frees the captives, and supports the falling, and straightens the bent. We thank You alone.

Were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as sparkling as the sun and the moon, and our hands as outspread as the eagles of the sky and our feet as swift as deers - we still could not thank You sufficiently, Hashem our God and God of our ancestors, and to bless Your Name for even one of the thousands upon thousands, and myriads upon myriads of favours, miracles, and wonders, that You performed for our ancestors and for us. From Egypt, Hashem our God, did you redeem us and from the house of slaves you restored us. In famine You nourished us, and in plenty You sustained us. From the sword You saved us, and from plague You spared us; and from severe and enduring diseases You delivered us.

Until now Your mercy has helped us, and Your kindness has not forsaken us; do not abandon us, Hashem our God, forever.

Therefore, the limbs that You set within us and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth, they shall thank and bless, praise and glorify, exalt and revere, sanctify and coronate Your name, our King. For every mouth shall offer thanks to You; and every tongue shall vow allegiance to You; every knee shall bend to You; all who stand upright shall prostrate himself before You; all hearts shall fear You; and all innermost feelings and thoughts shall sing praises to Your name, as the matter is written (Psalms 35:10), "All my bones shall say, 'Hashem, who is like You? You save the poor man from one who is stronger than he, the poor and destitute from the one who would rob him.'



מי ידמה לך ומי ישווה לך ומי יערך לך האל הגדול, הגבור והנורא, אל עליון, קנה שמים וארץ. נהללך ונשבחך ונפאריך ונברך את שם קדשך, כאמור: לדוד, ברכי נפשי את יי וכל קרבי את שם קדשו.
האל בתעצמות עזו, הגדול בכבוד שמו, הגבור לנצח והנורא בנוראותיו, המלך היושב על כסא רם ונשא.

שוכן עד מרום וקדוש שמו. וכתוב: רננו צדיקים ביי, לישרים נאנה תהלה. בפי ישרים תתהלל, ובדברי צדיקים תתברך, ובלשון חסידים תתרום, ובקרב קדושים תתקדש.

ובמקהלות רבבות עמך בית ישראל ברנה יתפאר שמו, מלכנו, בכל דור ודור, שכן חובת כל היצורים לפניך, יי אלהינו ואלהי אבותינו, להודות להלל לשבח, לפאר לרומם להדר לברך, לעלה ולקלס על כל דברי שירות ותשבחות דוד בן ישי עבדך משיחך.

ישתבח שמו לעד מלכנו, האל המלך הגדול והקדוש בשמים ובארץ, כי לך נאנה, יי אלהינו ואלהי אבותינו, שיר ושבחה, הלל וזמרה, עז וממשלה, נצח, גדלה וגבורה, תהלה ותפארת, קדשה ומלכות, ברכות והודאות מעתה ועד עולם. ברוך אתה יי, אל מלך גדול בתשבחות, אל ההודאות, אדון הנפלאות, הבוחר בשירי זמרה, מלך אל חי העולמים.

*The Ashkenazi order for the Hallel section concludes here.
The Ashkenazi custom continues with the fourth cup of wine, p.138*



Glory of God Manifest

"Who is similar to You ? Who is equal to You? Who can be compared to You? Great, strong and awesome God, supreme God, creator of the heavens and the earth. We shall praise, extol, glorify and bless Your holy name, as it says (Psalms 103:1), " A Psalm of David. Bless Hashem, my soul; and let my whole inner being bless His holy name."

God, in the omnipotence of Your strength, great in the honour of Your Name, powerful forever and awesome through Your awesome deeds, king enthroned upon a high and lofty throne. He who abides forever, exalted and holy is His Name. And as it is written (Psalms 33:10), "Sing joyfully to Hashem, righteous ones, praise is beautiful from the upright." By the mouth of the upright You shall be praised; By the lips of the righteous You shall be blessed; By the tongue of the devout You shall be exalted; And among the holy You shall be sanctified.

And in the assemblies of the myriads of Your people, the House of Israel, in joyous song will Your name be glorified, our King, in each and every generation; as it is the duty of all creatures, before You, Hashem our God, and God of our ancestors, to thank, to praise, to extol, to glorify, to exalt, to lavish, to bless, to raise high and to acclaim - beyond the words of the songs and praises of David, the son of Jesse, Your servant, Your anointed.

May Your name be praised forever, our King, the Power, the Great and holy King - in the heavens and in the earth. For to you, Hashem our God and God of our ancestors, it is fitting to render song and praise, hallel and hymns, power and dominion, victory, greatness and strength, praise and glory, holiness and kingship, blessings and thanksgivings, from now and forever. Blessed are You Hashem, God, King great in praises, God of thanksgivings, Master of wonders, Who favors songs of praise - King, God, Life-source of all worlds.

***The Ashkenazi order for the Hallel section concludes here.
The Ashkenazi custom continues with the fourth cup of wine, p.138.***



The Wonder of Creation

Sephardim continue:

נְשַׁמֵּת כָּל-חַי תִּבְרָךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ וְרוּחַ כָּל-בְּשָׂר תִּפְאָר וּתְרוֹמַם זְכָרְךָ
מִלְכֵנוּ תְּמִיד. מִן-הָעוֹלָם וְעַד-הָעוֹלָם אַתָּה אֵל. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ (מְלֶכֶךָ) גּוֹאֵל
וּמוֹשִׁיעַ. פּוֹדָה וּמַצִּיל. וְעוֹנָה וּמְרַחֵם. בְּכָל-עֵת צָרָה וְצוֹקָה. אֵין לָנוּ מֶלֶךְ עוֹזֵר
וְסוֹמֵךְ אֶלָּא אַתָּה:

אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹוֶה כָּל בְּרִיּוֹת. אֲדוֹן כָּל-תּוֹלְדוֹת. הַמְהַלֵּל בְּכָל-
הַתְּשַׁבְּחוֹת. הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד. וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְהוָה אֱלֹהִים אֲמַת לֹא
יְנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים. מְחַיֶּה מֵתִים. וְרוֹפֵא חוֹלִים.
פוֹקֵחַ עֲוִרִים. וְזוֹקֵף כְּפוּפִים. הַמְשִׁיחַ אֱלָמִים. וְהַמְפַעֵנֵחַ נַעֲלָמִים. וְלֶךְ לְבַדְךָ
אֲנַחְנוּ מוֹדִים:

וְאֵלוֹ פִּינוּ מְלֵא שִׁירָה כִּים. וְלִשׁוֹנֵנוּ רִנָּה כְּהַמוֹן גְּלִיו. וְשִׁפְתוֹתֵינוּ שִׁבַּח כְּמַרְחֲבֵי
רְקִיעַ. וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרֵחַ. וַיְדִינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם. וְרַגְלֵינוּ
קְלוֹת כְּאַיִלוֹת. אֵין אֲנַחְנוּ מְסַפִּיקִין לְהוֹדוֹת לְךָ יְהוָה אֱלֹהֵינוּ. וּלְבָרְךָ אֶת-שְׁמֶךָ
מִלְכֵנוּ. עַל-אֶחָת מְאֹלָף אֶלְפֵי אֶלְפִים וְרוֹב רַבֵּי רַבּוֹת פְּעָמִים. הַטּוֹבוֹת נְסִים
וְנִפְלְאוֹת שְׁעָשִׂיתָ עִמָּנוּ וְעַם אֲבוֹתֵינוּ. מִלְּפָנִים מִמְצָרִים גְּאֻלָּתָנוּ יְהוָה אֱלֹהֵינוּ.
מִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרַעַב זָנַתָּנוּ. וּבְשִׁבְעַת כֶּלֶפֶלֶתָנוּ. מִחֶרֶב הִצַּלְתָּנוּ. מִדְּבַר
מִלְטָתָנוּ. וּמִחֻלָּאִים רָעִים וְרַבִּים דָּלִיתָנוּ.

עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ וְלֹא עֲזָבוֹנוּ חֶסְדֶיךָ. עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ. וְרוּחַ
וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ. וְלִשׁוֹן אֲשֶׁר שִׁמְתָּ בְּפִינוּ. הֵן הֵם. יוֹדוּ וַיְבָרְכוּ. וַיִּשְׁבְּחוּ.
וַיִּפְאָרוּ. וַיִּשְׁוֹרוּ. אֶת-שְׁמֶךָ מִלְכֵנוּ תְּמִיד. כִּי כָל-פֶּה לְךָ יוֹדָה. וְכָל-לִשׁוֹן לְךָ
תִּשְׁבַּח. וְכָל-עֵין לְךָ תִּצְפֶּה. וְכָל-בֶּרֶךְ לְךָ תִּכְרַע. וְכָל-קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה.
וְהַלְבָּבוֹת יִירְאוּךָ. וְהַקָּרֵב וְהַכְּלִיּוֹת יִזְמְרוּ לְשִׁמְךָ.



The Wonder of Creation

Sephardim continue:

The soul of every living being shall bless Your Name, Hashem our God; the spirit of all flesh shall glorify and exalt Your remembrance always, our King. From eternity to eternity, You are God, and other than You we have no king, redeemer, or saviour, restorer, rescuer, provider, and Compassionate One in every time of distress and anguish; we have no king, helper or support besides You!

God of the first and the last, God of all creatures, Master of all Generations, Who is praised through all praises, Who guides His world with kindness and His creatures with mercy. Hashem, our God is the Ultimate Reality, neither slumbers nor sleeps. He who rouses the sleepers and awakens the dozers; revives the dead, heals the sick, opens the eyes of the blind, straightens the bent, He who makes the mute speak, Who uncovers the concealed. We thank You alone.

And were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as sparkling as the sun and the moon, and our hands as outspread as the eagles of the sky and our feet as swift as deer - we still could not thank You sufficiently, Hashem our God and God of our ancestors, and to bless Your Name, our King, for even one of the thousands upon thousands, and myriads upon myriads of favours, miracles and wonders, that You performed for us and for our ancestors. From the past, from Egypt, Hashem our God, did you redeem us and from the house of slaves you restored us. In famine You nourished us, and in plenty You sustained us. From the sword You saved us, and from plague You spared us; and from severe and enduring diseases You delivered us.

Until now, Your mercy has helped us, and Your kindness has not forsaken us. Therefore, the limbs you have apportioned us, and the spirit and soul that you blew into our nostrils, and the tongue which you placed in our mouths, they themselves will always thank, bless, glorify and sing your name, God. For every mouth will thank you, and every tongue to you shall praise, and every eye shall look expectantly to you, and every knee shall bow to you, and all who stand upright shall prostrate themselves to you, and the hearts will revere you, and the innermost feelings and thoughts shall sing to your name.



כְּדַבֵּר שְׁנֵאָמַר. כָּל עֲצֻמוֹתַי | תִּאֲמַרְנָה יְהוָה מִי כָמוֹךָ מִצִּיל עָנִי מִחֶזֶק מִמּוֹנוֹ
וְעָנִי וְאָבִיוֹן מִגִּזְלוֹ.

שׁוֹעֵת עֲנִיִּים אַתָּה תִּשְׁמַע. צַעֲקַת הַדָּל תִּקְשִׁיב וְתוֹשִׁיעַ. וְכָתוּב. רַנְּנוּ צְדִיקִים
בִּיהוָה לִישְׂרָיִם נְאוּה תִּהְלֶה:

בְּפִי יִשְׂרָיִם תִּתְרוֹמֵם:
וּבְשִׁפְתַי צְדִיקִים תִּתְבָּרַךְ:
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ:
וּבְקִרְבַּ קְדוֹשִׁים תִּתְהַלֵּל:

בְּמִקְהֵלוֹת רַבּוֹת עִמָּךָ בַּיִת יִשְׂרָאֵל. שְׁכֵן חוֹבֵת כָּל-הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ. לְהוֹדוֹת. לְהַלֵּל. לְשַׁבַּח. לְפָאֵר. לְרוֹמֵם. לְהַדָּר. וּלְנַצַּח. עַל-כָּל-
דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן-יִשִׁי עַבְדְּךָ מְשִׁיחְךָ:

וּבְכֵן יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ. הָאֵל. הַמְּלִיךְ הַגָּדוֹל. וְהַקְּדוֹשׁ. בְּשָׂמִים
וּבְאַרְצֵי. כִּי לָךְ נָאָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, שִׁיר וְשִׁבְחָה, הַלֵּל
וְזִמְרָה, עֵז וּמְמִשְׁלָה, נֶצַח גְּדֻלָּה גְבוּרָה, תְּהִלָּה וְתִפְאַרֶת קְדוּשָׁה וּמְלָכוֹת
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ וּמַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל:

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל-מַעֲשֵׂיךָ. וְחֲסִידֶיךָ וְצְדִיקִים עוֹשֵׂי רְצוֹנְךָ. וְעִמָּךָ בַּיִת יִשְׂרָאֵל.
כָּל־מִי יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ אֶת-שִׁם כְּבוֹדְךָ. כִּי לָךְ טוֹב לְהוֹדוֹת
וּלְשַׁמְךָ נְעִים לְזַמֵּר וּמַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בְּרוּךְ אַתָּה יְיָ מְלִיךְ מְהֻלָּל
בְּתִשְׁבָּחוֹת. אָמֵן:



Glory of God Manifest

As the matter is written (Psalms 35:10), "All my bones shall say 'Hashem, who is like you? You save the poor from the one who is stronger than he, and the poor and destitute from the one who would rob him."

You hear the cry of the impoverished; you attend to the prayer of the lowly - and save! And as it is written (Psalms 33:10): "Sing joyfully to Hashem, righteous ones, praise is beautiful from the upright."

By the mouth of the upright You shall be praised;
By the lips of the righteous You shall be blessed;
By the tongue of the devout You shall be exalted;
And among the holy You shall be sanctified.

And in the assemblies of the myriads of Your people, the House of Israel, in joyous song will Your name be glorified, our King, in each and every generation. It is the duty of all creatures, before You, Hashem our God, and God of our ancestors, to thank, to praise, to extol, to glorify, to exalt, to lavish, to bless, to raise high and to acclaim - beyond the words of the songs and praises of David, the son of Yishai, Your servant, Your anointed.

And so, may Your name be praised forever, our King, the Power, the Great and holy King - in the heavens and in the earth. For to You, Hashem our God and God of our ancestors, it is fitting to render song and praise, hallel and hymns, power and dominion, victory, greatness and strength, praise and glory, holiness and kingship, blessings and thanksgivings to Your great and holy Name, from now and forever You are God.

They shall praise You, Hashem our God, for all Your works, along with Your pious ones, the righteous ones who do Your will; and Your people, the House of Israel will all thank and bless in joyful song Your honoured Name: For to You it is fitting to give thanks, and unto Your name it is proper to sing, since from eternity to eternity You are God. Blessed are You Hashem, God, King extolled in praises. Amen.

The Fourth and Final Cup

The following blessing is only recited according to the Ashkenazi custom. Those following the Sephardi custom drink the FOURTH cup without a blessing.

All customs recite the longer after-blessing in the second paragraph.



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Transliteration:

Baruch Ata Adonai Eloheinu Melech Haolam, Boreh Pri Hagafen.

The fourth cup of wine is drunk whilst reclining.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן, עַל תְּנוּבַת הַשְּׂדֵה וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה שְׂרָצִיתָ וְהַנְחַלְתָּ לְאַבוֹתֵינוּ לְאֹכֹל מִפְּרִיָּהּ וּלְשַׁבַּע מִטּוֹבָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמּוֹךְ וְעַל יְרוּשָׁלַיִם עִירֶךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהְרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ וְנִשְׁבַּע מִטּוֹבָהּ וְנִבְרַכְךָ עָלֶיךָ בְּקִדְשָׁהּ וּבְטַהֲרָה [בשבת: וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה] וְשִׁמְחֵנוּ בְּיוֹם חַג הַמִּצּוֹת הַזֶּה, (בְּיוֹם טוֹב מְקֻרָּא קֹדֶשׁ הַזֶּה) כִּי אַתָּה יְיָ טוֹב וּמְטִיב לְכָל, וְנוֹדֵה לְךָ עַל הָאָרֶץ וְעַל פְּרֵי הַגָּפֶן

בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל פְּרֵי הַגָּפֶן.



The Fourth and Final Cup

*The following blessing is only recited according to the Ashkenazi custom.
Those following the Sephardi custom drink the FOURTH cup without a blessing.*

All customs recite the longer after-blessing in the second paragraph.

**Blessed are You, Lord our God, King of the universe,
who creates the fruit of the vine.**

The fourth cup of wine is drunk whilst reclining.



Blessed are You, Hashem our God, King of the universe, for the vine and for the fruit of the vine; and for the bounty of the field; and for a desirable, good and broad land, which You wanted to give to our fathers, to eat from its fruit and to be satisfied with its goodness. Please have mercy, Hashem our God upon Israel Your people; and upon Jerusalem, Your city: and upon Zion, the dwelling place of Your glory; on Your altar; and on Your temple. Rebuild Jerusalem Your holy city quickly in our days, and bring us up into it and gladden us in its building; and we shall eat from its fruit, and be satisfied from its goodness, and bless you in holiness and purity. **[On Shabbat: And may you be pleased to embolden us on this Shabbat day]** and grant us happiness on this Festival of Matzot (on this holy appointed time); for you, Hashem, are good and do good to all, we thank You for the land (Israel) and for the fruit of the vine.

Blessed are You, Hashem, for the land and for the fruit of the vine.



Discussion Question

The conclusion of the Seder paints a picture of a bright new future for all of humanity; one without suffering or hate, where peace and prosperity rule the world.

Q) What do you think Pesach will be like when all Jews are living in Israel in the Messianic era?

One idea: The final step to a complete Seder is to sing to Hashem. We all sing different songs and tunes but the most well known is perhaps 'Next year in Jerusalem.' We are happy, healthy, have friends and family who love us. Hashem is so good to us. We are not being persecuted or attacked but there is still a void. We don't have a revealed connection with Hashem. We yearn, pray and sing that next year we will be in Jerusalem celebrating peace at the temple with all past generations.

'One doesn't go to Jerusalem, they return to it. That is one of its mysteries.'



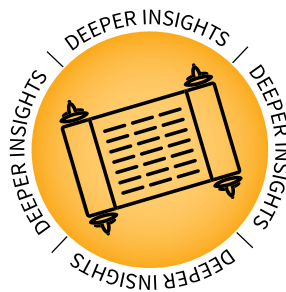
The Jewish Journey Map

'Next year in Jerusalem!' is a song that accompanies so many joyous occasions in Judaism. **Take a look at location #9 then head to p.227 to discover the magic of Jerusalem!**



Stories of Survival

We are about to declare our heartfelt desire to return to Jerusalem rebuilt in peace. **Turn to p.183 to read the incredible true story of Esther Cailingold, a brave young Brit who defended the ramparts of Jerusalem during the War of Independence in 1948.**



Deeper Insights

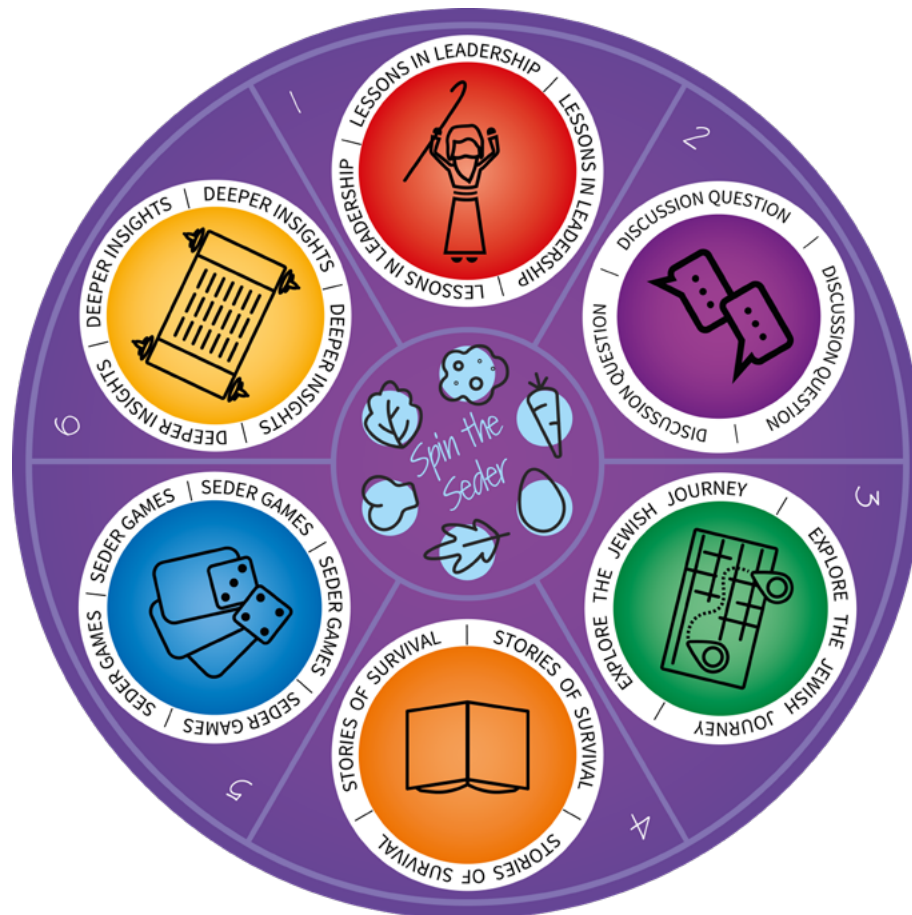
As we enter the final sections of the Haggadah, it is important to remember that we aren't too far away from everyone's favourite Pesach song - Chad Gadya! **Turn to p.207 to explore the deeper metaphorical meaning of this mad caper in 'The G.O.A.T'!**

Switch Up Your Seder!

Explore the upcoming Seder segment in whichever way you choose!

How about a great discussion? Check out 'Discussion Question.'
Let's get the kids more involved with Seder Games in the blue icon!
Want to delve into History and Geography? Head for the Jewish Journey Map.
Something more in depth? Go for 'Deeper Insights' or 'Lessons in Leadership.'
What about a story? Follow the orange icon to 'Stories of Survival'.

Whatever your preference, just follow the descriptions and instructions next to each icon.



Conclusion of the Seder: Next Year in Jerusalem!

Customs concerning the conclusion of the Haggadah differ greatly.

For ease-of-use, we present an abridged version of 'Nirtzah' which contains the main songs featured in both Ashkenazi and Sephardi custom.

חֲסֵל סְדוּר פִּסַּח בְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר
אוֹתוֹ כֵּן נִזְכָּה לַעֲשׂוֹתוֹ. זָךְ שׂוֹכֵן מְעוֹנָה, קוֹמֵם קְהַל עֲדַת מִי מְנָה.
בְּקִרְוֵב נִהַל נִטְעֵי כִנָּה פְּדוּיִם לְצִיּוֹן בְּרַנָּה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!



Is anyone still awake?!
The finale of the Haggadah is a series of songs that subtly allude to the end of history. The Jewish nation has always had deep faith in history, and that if we do the right thing, in the end good will triumph. Nirthzah expresses that profound statement of thought. Tonight we have done what we can, we have played our part. The journey may be short or long, it may be easy or hard, but things are moving towards an end too magnificent to be grasped by us yet. The symphony of creation is an ongoing composition, orchestrated by the Master Conductor but played out by man on Earth. We long for the grand finale when these dreams will be realised.



Conclusion of the Seder: Next Year in Jerusalem!

Customs concerning the conclusion of the Haggadah differ greatly.

For ease-of-use, we present an abridged version of 'Nirtzah' which contains the main songs featured in both Ashkenazi and Sephardi custom.

The Seder is now completed according to its law, according to all its ordinances and statutes. Just as we have merited to arrange it, so too, may we merit to perform it. Pure One who dwells on high, raise up your countless congregation soon, and guide the offshoots of Your plants, redeemed to Zion with glad song!

NEXT YEAR IN THE REBUILT JERUSALEM!





לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!

“ Next year in the rebuilt Jerusalem! ”



Jerusalem and the Temple Restored



אָדיר הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

בחור הוא, גדול הוא, דגול הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

הדור הוא, ותיק הוא, זכאי הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

חסיד הוא, טהור הוא, יחיד הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

כביר הוא, למוד הוא, מלך הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

נורא הוא, סגיב הוא, עוזז הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

פודה הוא, צדיק הוא, קדוש הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.

רחום הוא, שדי הוא, תקיף הוא יבנה ביתו בקרוב. במהרה, במהרה, בימינו בקרוב. אל בנה, אל בנה, בנה ביתך בקרוב.



Jerusalem and the Temple Restored

Mighty is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Chosen is He, great is He, noted is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Splendid is He, distinguished is He, meritorious is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Pious is He, pure is He, unique is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Powerful is He, wise is He, A king is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Awesome is He, exalted is He, heroic is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

A restorer is He, righteous is He, holy is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!

Merciful is He, the Omnipotent is He, dynamic is He, may He build His temple soon. Quickly, quickly, in our days, soon. God build, please build, build Your temple soon!



כִּי לֹא נָאָה, כִּי לֹא יָאָה.

אֲדִיר בְּמְלוּכָה, בְּחֹר פְּהֶלְכָה, גְּדוּדָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נָאָה, כִּי לֹא יָאָה.

דָּגוּל בְּמְלוּכָה, הַדּוּר פְּהֶלְכָה, וְתִיקּוּ יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נָאָה, כִּי לֹא יָאָה.

זַכָּאי בְּמְלוּכָה, חָסִין פְּהֶלְכָה טַפְסָרְיוֹ יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נָאָה, כִּי לֹא יָאָה.

יָחִיד בְּמְלוּכָה, כְּבִיר פְּהֶלְכָה לְמוֹדָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נָאָה, כִּי לֹא יָאָה.

מוֹשֵׁל בְּמְלוּכָה, נוֹרָא פְּהֶלְכָה סְבִיבָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נָאָה, כִּי לֹא יָאָה.

עָנִיו בְּמְלוּכָה, פּוֹדֶה פְּהֶלְכָה, צַדִּיקָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נָאָה, כִּי לֹא יָאָה.

קְדוֹשׁ בְּמְלוּכָה, רַחוּם פְּהֶלְכָה שְׁנֵאֲנָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נָאָה, כִּי לֹא יָאָה.

תִּקְיָף בְּמְלוּכָה, תּוֹמֵךְ פְּהֶלְכָה תְּמִימָיו יֹאמְרוּ לוֹ: לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אֶף לֵךְ,
לֵךְ ה' הַמְּמַלְכָה, כִּי לֹא נָאָה, כִּי לֹא יָאָה.



King of the World

Since for Him it is pleasant, for Him it is fitting.

Mighty in rulership, properly chosen, his followers shall say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Noted in rulership, properly splendid, His distinguished ones will say to him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Meritorious in rulership, properly robust, His scribes shall say to him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Unique in rulership, properly powerful, His wise ones say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Reigning in rulership, properly awesome, those around Him say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Humble in rulership, properly restoring, His righteous ones say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Holy in rulership, properly merciful, His angels say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Dynamic in rulership, properly supportive, His innocent ones say to Him, "Yours that is Yours, Yours since it is Yours, Yours and even Yours, Yours, Lord is the kingdom; since for Him it is pleasant, for Him it is fitting."

Who Knows One?



אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ: אָחַד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם לַחֹת הַבְּרִית. אָחַד אֱלֹהֵינוּ שְׂבַשְׁמִים
וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת
הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ
סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לַחֹת
הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׂבַשְׁמִים וּבְאָרֶץ.



Who Knows One?



Who knows one? I know one: One is our God in the heavens and the earth.



Who knows two? I know two: two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows three? I know three: three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



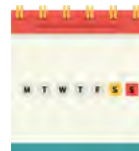
Who knows four? I know four: four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows five? I know five: five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows six? I know six: six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows seven? I know seven: seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows eight? I know eight: eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



תשעה מי יודע? תשעה אני יודע: תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

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

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

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

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



Who Knows One?



Who knows nine? I know nine: nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows ten? I know ten: ten are the Ten Commandments, nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows eleven? I know eleven: eleven are the stars (in Joseph's dream), ten are the Ten Commandments, nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows twelve? I know twelve: twelve are the tribes, eleven are the stars (in Joseph's dream), ten are the Ten Commandments, nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



Who knows thirteen? I know thirteen: thirteen are the characteristics of Godliness, twelve are the tribes, eleven are the stars (in Joseph's dream), ten are the Ten Commandments, nine are the months of pregnancy, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tabLet's of the covenant, One is our God in the heavens and the earth.



חַד גְּדִיָּא, חַד גְּדִיָּא דְזַבִּין אַבָּא בְתַרֵּי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.
וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְתַרֵּי זַוְיָי. חַד גְּדִיָּא, חַד
גְּדִיָּא.

וְאַתָּא כְּלָבָא וְנִשְׁפֵּי לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְתַרֵּי זַוְיָי.
חַד גְּדִיָּא, חַד גְּדִיָּא.

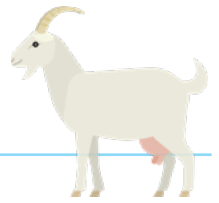


וְאַתָּא חוּטְרָא וְהִפָּה לְכְלָבָא, דְנִשְׁפֵּי לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין
אַבָּא בְתַרֵּי זַוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוּרָא וְשָׂרְפֵי לְחוּטְרָא, דְהִפָּה לְכְלָבָא, דְנִשְׁפֵּי לְשׁוֹנְרָא, דְאַכְלָה
לְגְדִיָּא, דְזַבִּין אַבָּא בְתַרֵּי זַוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מִיָּא וְכָבָה לְנוּרָא, דְשָׂרְפֵי לְחוּטְרָא, דְהִפָּה לְכְלָבָא, דְנִשְׁפֵּי
לְשׁוֹנְרָא, דְאַכְלָה לְגְדִיָּא, דְזַבִּין אַבָּא בְתַרֵּי זַוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא.

One Small Goat



One kid, one kid that my father bought for two zuz, one kid, one kid.

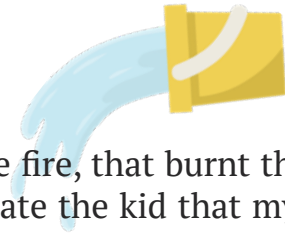
Then came a cat and ate the kid that my father bought for two zuz, one kid, one kid.

Then came a dog and bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came a stick and hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.



Then came fire and burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.



Then came water and extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.



וְאֵתָא תּוֹרָא וְשִׁתָּה לְמֵיא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשֵּׁף לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵי זַוְיָ. חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא הַשׁוּחַט וְשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמֵיא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁף לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵי זַוְיָ. חַד
גְּדִיא, חַד גְּדִיא.

וְאֵתָא מְלֵאךְ הַמּוֹת וְשִׁחַט לְשׁוּחַט, דְּשִׁחַט לְתוֹרָא, דְּשִׁתָּה לְמֵיא, דְּכַבָּה
לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁף לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרֵי זַוְיָ. חַד גְּדִיא, חַד גְּדִיא.

וְאֵתָא הַקְדוּשׁ בְּרוּךְ הוּא וְשִׁחַט לְמְלֵאךְ הַמּוֹת, דְּשִׁחַט לְשׁוּחַט, דְּשִׁחַט
לְתוֹרָא, דְּשִׁתָּה לְמֵיא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁף
לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵי זַוְיָ. חַד גְּדִיא, חַד גְּדִיא.

Counting of the Omer

Counting of the Omer on Second night Seder:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
סְפִירַת הָעֹמֶר.

הַיּוֹם יוֹם אֶחָד בְּעֹמֶר.



One Small Goat

Then came a bull and drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.



Then came the slaughterer and slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came the angel of death and killed the slaughterer, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.



Then came the Holy One, blessed be He and slaughtered the angel of death, who killed the slaughterer, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Counting of the Omer

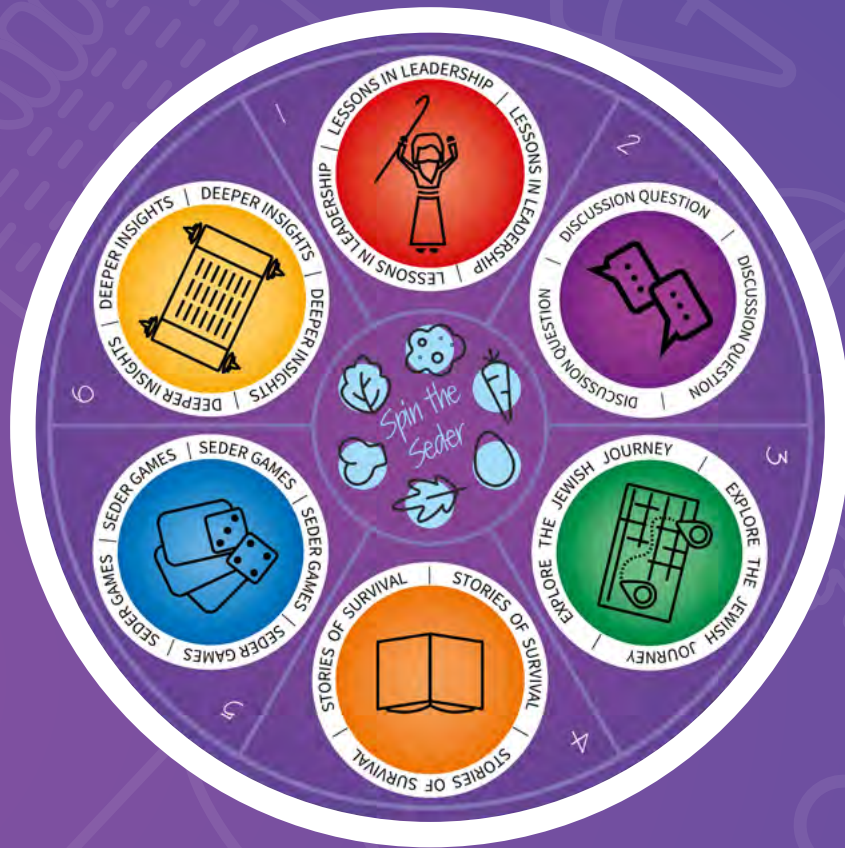
Counting of the Omer on second night Seder:

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us on the counting of the Omer.

Today is the first day of the Omer.

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Switch Up Your Seder



Outlined below is a synopsis of each organization's mission:



Aish UK

Sharing the wisdom, depth and beauty of Judaism with young Jews, empowering them to make a brighter Jewish future



GIFT

Inspiring the next generation to become givers through dynamic education, impactful volunteering and helping others



HaLev

HaLev is a groundbreaking enterprise, creating and delivering informal, interactive, immersive and innovative initiatives to inspire Jewish values in the lives of Jews around the globe.



Forum for Jewish Leadership

Identifying, educating and training a new generation of young leadership for the Jewish community and beyond



Chazon

Empowering Chareidi youth, parents and teachers via foundational discussions, classes and travel experiences



Ta'am

Inviting Jews to savour their Jewish story via culinary traditions, customs, memories and connections



JRoots

Facilitating inspiring educational Jewish journeys for all ages and backgrounds to international destinations of Jewish interest



Legacy Live

Bringing the enduring lessons of inspiring Jewish personalities in cutting edge digital form to future generations



Time4Torah

Building a compelling online digital forum for Jewish textual studies



Shelanu

Jewish connection for Israelis in the Diaspora

About THE JEWISH FUTURES FAMILY

Jewish Futures exists in order to ensure a vibrant Jewish future for young Jews irrespective of background and affiliation. It is a platform upon which sit a number of dynamic educational charities. Each of these provide a different set of opportunities for engagement with Jewish life. The broad offering represented by the family of Jewish Futures organizations reflects the diverse range of people and personalities that make up the Jewish community today. Together they combine to offer a compelling range of educational and experiential touch points.

The various organisations harness many different approaches offering a plethora of ways for people to connect and interact with their Jewish identity. These include compelling speakers and personalities, discussion circles, contemporary culture and issues, journeys to locations that carry the story of the Jewish People, immersive experiences of Jewish living, social responsibility, textual study, lecture series, lifecycle events, leadership courses, social events, volunteering opportunities and much more.

The family of Jewish Futures organisations appeals to Jews from the entire spectrum of the Jewish community from ultra-orthodox to secular: Ashkenazim, Sephardim, young and old. Jewish Futures has always been forward-thinking in its contemporary approach whilst maintaining unswerving commitment to authentic Torah values.

Jewish Futures organisations are all driven by the same set of core values which revolve around Jewish life, family, Torah, being a mensch, living with integrity and passion, tolerance of others, relevance of our 3,500 year-old story to contemporary life, authenticity, love of fellow Jews irrespective of differences, unity, sense of responsibility and readiness to stand up and be counted.

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SEDER STORIES: 'STORIES OF SURVIVAL'

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(Switch Up Your Seder 5)



table. All this took place in eager anticipation, days in advance of the auspicious family gathering for Pesach. My mother's father, who escaped from Berlin via Amsterdam to London in the mid 1930s, also had a wooden three-tier Seder plate made for his home. When I became Bar Mitzvah, I asked my parents for my gift from them to be a Black and Decker workmate and tools, so that I too could build a three-tier Seder plate for our family. The one I made was out of white formica and awaits our family's return to hold Seder once again in our home in Jerusalem. Last year, I made friends on a JRoots trip in Krakow with a master craftsman, 92 year old Auschwitz Survivor Reb Eliezer Duvid ben Yishayahu Markovits, formerly of Simleul, Romania, now David Marks of Sherman Connecticut. As a young boy, David fell in love with all things wood and was fortunate enough to be taken under the wing of a master craftsman named Pop Ynchi in his home town in the early 40s. Ynchi had originally been a poor shepherd boy who, sitting in the field one day playing at carving out wood from logs, was spotted by a passing Jewish merchant and given the chance to properly learn the craft. He repaid his debt to the Jewish merchant decades later by giving refuge from the Nazis to our friend Duvid. Young Duvid removed his peyos and headcovering and became 'Tiobr', a non-Jewish labourer in the workshop. Duvid survived Auschwitz, served in the IDF and eventually built a family and a successful furniture business in New York. Last month, we received an incredible gift delivered to London - the fourth generation in our family of three-tiered Seder dishes. This one is made of maple, cherry and birch by the hands of 92 year young David Marks. He perhaps epitomises the Seder table itself - not its wooden facade, rather the depth of its emotion and the generations of trial and travail it took us to sit as we do today. David is a man in love with all. Love is complicated, as is life. David breaks down in tears easily when remembering a family and a world gone by, and lifts a glass to drink a "lechayim - to life" readily. He remarried in January and is besotted as if a man half his age. He loves listening to traditional Jewish tunes, singing along with many he recalls from the "heim". My hunch is that he may be the old carpenter of folklore fame and has his own chair of love ready for Elijah the Prophet to unite us all once again in Jerusalem.



L'Chaim - To Life!

Rabbi Naftali Schiff

There's a gorgeous little song/story that has become part of Israeli folklore. It's about a reclusive, elderly carpenter who sits alone all day in his solitary hut. No-one ever comes to buy or to visit. However, this old man carries one dream in his heart. His well-kept secret is that he dreams that he personally shall craft the chair for Elijah the Prophet. When the Messiah comes he will personally bring his handiwork to greet him. This vision keeps the old carpenter living in hope year after year.

When I was a little boy, I vividly recall how my hard-working father would prepare the Seder table at least a week before Seder Night. He would lovingly unwrap and polish the silver wine decanter and candelabra inherited from his grandparents from Antwerp, remove the tissue paper from the carefully preserved matzah covers from ancestors originating from Tarnow and Bialistock and place the three tier wooden structure he had made himself for the matzot in the middle of the resplendent and sparkling festive





that plague (no pun intended) online media outlets.

The previous summer, his daughter had been an intern at Sol's business in New York. She had been blown away by some of the special practices that she had witnessed.

She had seen many people come and seclude themselves in the conference room during the day - 'very calmly and quietly', even from other offices! There was always a long line of people collecting charity and all were welcomed in a warm and caring manner.

Every Friday afternoon, the office closed early - the entire staff were given the time off yet they still received a full day's wage and on a personal note, this outsider - a young girl from South Korea - was treated extremely well, with real concern for her advancing her studies and ensuring that she learnt valuable lessons and gain practical experience.

The diplomat's first request was to try to reimburse Sol for his daughter's entire internship! Sol would hear nothing of it - insisting she had worked well and deserved her wages. What came next though truly epitomises the essence of recognising the good.

The diplomat then said, "As you know, I have voting privileges at the United Nations, As I have a renewed respect and appreciation for the Jewish people, I convinced my government to abstain from voting on resolutions against Israel on three occasions. At one resolution, I was the 9th vote needed to pass the motion and because I did not vote in favour, the motion did not pass!"

This is an incredible demonstration of recognising the good someone had done to his family - and then doing something to 'reciprocate' or even more so, to honour that goodness.

May we all be able to recognise all the incredible goodness constantly done for us, and may we take the lessons of the Seder and implement them as best we can.



A Lesson in Thanks

Rabbi Sandor Milun

The concept of Hakarat hatov - 'recognising the good' - is one that has its roots in the Torah, where Moses is prevented from performing the first three plagues because he was saved by the Nile (which was struck in the plagues of blood and frogs) and by the ground (struck in the plague of lice) which had covered the Egyptian taskmaster who he had slain to protect an Israelite slave.

This is truly quite remarkable – and nearly illogical. If Moses has appreciation for water and sand, how much more so should we recognise and appreciate the good done by our fellow human beings?

Allow me to share two different stories with you.

There was an old man who saw his grandchildren chasing a rat with a broom. The grandfather got up and called after them, asking them to stop trying to hurt the rat. The kids stood perplexed, “But Grandpa, aren’t rats vermin?”

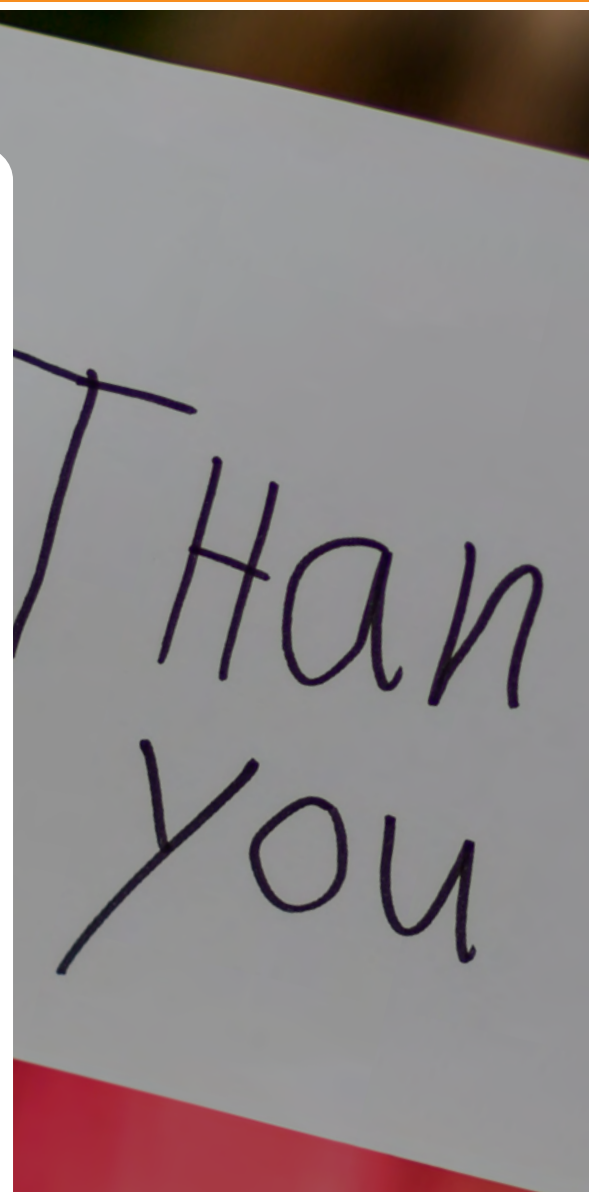
The grandfather calmly replied, “My dear children, many years ago Grandpa was in a very horrible place. We were forced to sleep next to each other and we had only a small, thin blanket between five of us.

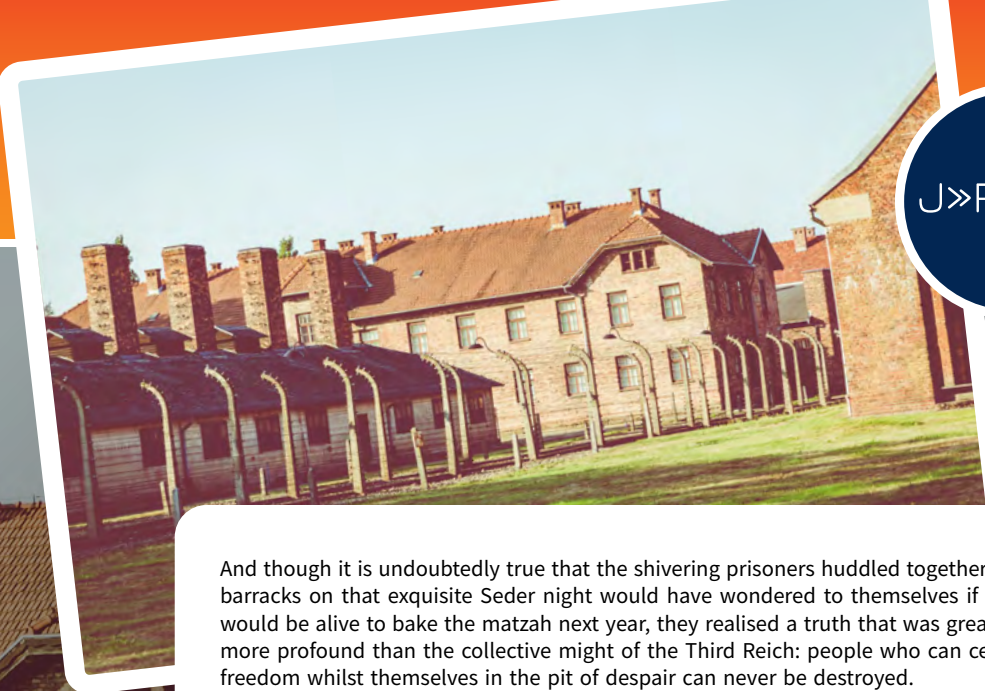
The blanket covered the middle three. This meant the man on either side was very cold. We would rotate so each day you moved to the left. This meant that for two days in a row, you were very cold. Just like we were cold, so were the rats. They would come snuggle up next to us, using our body heat to keep themselves warm. At first this was extremely unpleasant, but because we were so cold, we quickly got used to them. If it wasn’t for those rats, I probably would have frozen to death. So please, don’t hurt the rat.”

A couple of years ago I was privileged to meet a New York businessman, Sol Werdiger. He is a wonderful man with many lively and interesting stories. When he gets excited his enthusiasm is contagious. He was a huge hit with our students.

Two years after we met, word got out of a story that is absolutely incredible – and epitomises the idea of Hakarat hatov – recognising the good.

A South Korean diplomat had requested to meet Sol as he had something ‘important’ to discuss. During the meeting, the diplomat explained that he had previously thought very little of the Jewish people having believed the negative stereotypes





And though it is undoubtedly true that the shivering prisoners huddled together in that barracks on that exquisite Seder night would have wondered to themselves if anyone would be alive to bake the matzah next year, they realised a truth that was greater and more profound than the collective might of the Third Reich: people who can celebrate freedom whilst themselves in the pit of despair can never be destroyed.

Pesach is emphatically and perhaps uniquely forward-looking. It comes from the very command which we receive in order to make the Seder happen; “and you shall tell it to your children”. The freedom of Pesach is thus seen as inextricably bound to the transmission of its lessons to the next generation. Without that next link in the chain, our own chains were never truly broken. We remain shackled to legends and tales of past glories that fail to shine on our future.

Imparting our values to our children and to the next generation around the Seder table is at the very same time the freedom and also the recipe for freedom. Education, and the ability to not only hope for a better future but to actively strive for it, is the essence of Pesach and the secret of the Jewish people.

As we battle to tell the story of the Holocaust to the next generation we keep one eye on Pesach to learn how to keep a story alive and how to make its voice echo proudly into the future. It is worth noting that we always talk about ‘the Exodus from Egypt’, rather than ‘the slavery in Egypt’; the redemption itself takes centre stage rather than the slavery. Seeing Leslie tell his story, it is clear that his greatest lessons are the story of his Exodus, how he survived, how he rebuilt himself afterwards. Being able to talk about what we did rather than what was done to us gives us the strength and determination to continue building a Jewish future.

We must be tuned in to the disaster in order to understand what happened but we must also listen carefully to how the Jewish people has striven to revive itself regardless of the tragedy. Pesach lifts us out of the hopelessness of the past and forces us to look beyond the horizons of our inglorious past to deservedly greet a bold new future. If we can sit around our Seder table and inspire ourselves and the next generation, then we can maybe, for just one moment, transcend above time and space, and become a link in the chain of an eternal people bringing God’s eternal message of freedom, not just to the Jewish people, but to the world in its entirety.



Pesach in Auschwitz

Zak Jeffay

In a cold Krakow synagogue sits a beacon of warmth and light. Leslie Kleinman, a Holocaust survivor who has accompanied thousands of young Jews back to Poland and Auschwitz on JRoots journeys to recount his story of survival and faith, sits on the wooden pews. He is called to make the blessings over the portion of the Torah which read as follows:

And they [Egyptians] embittered their lives with hard labour, with clay and with bricks and with all kinds of labour in the fields, all their work that they worked with them with back breaking labour. [...] And he said, “When you deliver the Hebrew women, and you see on the birthstool, if it is a son, you shall put him to death, but if it is a daughter, she may live.”

For Jews, the slavery and redemption in Egypt serve as the ultimate model for the rest of Jewish history. In the midst of the destruction, whilst teaching in Budapest in 1944, Rabbi Aharon Rokeach of the Belz Chassidic sect told his followers, “the exile of Egypt encompasses all the exiles and the redemption from Egypt encompassed all the future redemptions”. The move from slavery to freedom is one of the lenses with which Jews view the world and this optimism has sustained us even at the darkest of times.

During the course of the Holocaust, despite the constant encounters with death and destruction, there were many who battled to hold on to those aspects of their identity which they still could control. In Auschwitz in 1944, Rabbi Leib Langfus managed to bribe his way to acquiring flour, and secretly baked matzah to be eaten at a Seder recounted entirely from memory. The risks were enormous and being discovered would have meant immediate execution. Nevertheless, the Seder took place.

The question surely is why? Why given the risks would a group of people who are themselves slaves sit around and recount a story of freedom? Where did their ability to be able to speak about freedom even in the depths of hell come from?

The freedom we celebrate on Pesach is not simply about no longer being in Egypt, or no longer enduring the physical labour. Our vision of freedom is also one of self-determination and shaping our own destiny. In a place of slavery, freedom was created in the small areas which people defined for themselves. The block in which Leib Langfus and his friends ate their matzah managed to momentarily remove itself from the hell of Auschwitz and, in a sense, floated above time. For those precious few moments, they were no longer victims or prisoners: they redefined themselves as free men. Partaking in the Seder was a connection to a family that spread far beyond the barbed wire fences.







A Song in Nazi Germany

Tzvi Sperber

Rains had extinguished the flames of the barn in Gardelegen, Germany, where the 1,016 trapped slave labourers perished. When the rains stopped, the survivors from the burning barn, other inmates and POW were loaded onto trucks guarded by Germans and gendarmes and driven to the woods to be shot. The woods were a few kilometres from the camp. The air smelled fresh and clean. A young boy and his cousin were on one of the trucks.

"I am bored," said one of the guards. "Hey you, Jew boy, sing for me one of your temple songs and hymns!" The cousin, a young Hasid, had a very beautiful voice.

It was April 15, 1945, only five days after the holiday of Passover. The young lad started to sing a song from the Passover Haggadah, "Ve hi she amdah la-avoteinu". The melody was a beautiful one. Soon the other slave labourers of various nationalities and the guards joined in the singing. The gentle spring wind carried the song to the other trucks in the death convoy and they, too, hummed the melody.

As they approached the forest, the German guard stopped the singing. "Tell me the meaning of your song; translate it for me."

The Hasidic lad translated: "It is this that has stood by our ancestors and us. For it was not only one alone who rose against us to annihilate us, but in every generation, there are those who rise against us to annihilate us. But the Holy One, blessed be He, rescues us from their hand."

When the boy concluded the translation, the German burst into a wild, mocking laughter. "Let's see how your God will save you from my hands."

"I am still alive, but I am not afraid to die," replied the lad. They reached a clearing in the forest. In groups of six, they were taken to a ravine in the forest and shot. The two cousins were among the last group. On the face of the German guard was an expression of triumph as the young lads were led to their death.

Suddenly, a motorcycle arrived with two high-ranking German officials. They ordered all remaining prisoners to be taken back to camp. Gardelegen had just surrendered to the American Army.

"Call it fate, call it a miracle, call it anything you want," said Mrs Glatt as she concluded the story about her brother and cousin. "But one thing is clear. We, the Jewish people, with our abundance of faith, will somehow manage to survive forever."

“They know that on the night when Passover ends, the Jews buy leavened bread from non-Jewish bakers since all Jewish bakeries are still closed. They have plotted to put poison in the bread and in this way kill all the Jews in one night.

“I have told you this to repay you for the kindness you showed me. You must think up some way to save your people, but I beg of you to let no-one know that it was I who told you.”

Rabbi Landau shuddered at the terrible plot against his community and felt the weight of the world on his frail shoulders. He thanked the young man and sat deep in thought, formulating a plan that would both save the Jews and bring the culprits to justice. Time was of the essence.

On the eighth and last day of Passover, Rabbi Landau ordered all the synagogues to be closed and announced that he would address the entire Jewish community in the main synagogue on an important issue.

As the confused community gathered to hear the words of this great sage, Rabbi Landau rose to his feet and said, “As the generations pass, the Torah becomes more and more forgotten. The rabbis and leaders become less worthy and mistakes become more frequent. I must confess to you that the Beit Din (Rabbinical Court) of Prague has made an error in calculation of this year’s calendar, and in doing so, we have almost brought the congregation to eat chametz (leavened bread) on Passover.

“We mistakenly proclaimed Passover one day earlier, and so today is not the eighth day, but the seventh day. It is therefore forbidden to eat chametz tomorrow night.”

Unsurprisingly, the people were shocked, but how could they argue with the Rabbi?

The following morning, police surrounded the homes of the bakers and discovered the poisoned bread, and those who conspired were brought to justice. The Jews of Prague now understood the wisdom of their leader, although they never knew how he had known of the plot in the first place.

As promised, Rabbi Landau had kept the young man’s secret, and only before his death did he reveal the story to his son, saying “It was not through my wisdom that the Jews of Prague were saved, but through an act of kindness from an old man to a little boy.”



A Miracle in Prague

Rabbi Ari Kayser

The great Rabbi Yechezkel Landau (1713 – 1793), born in Opatow, Poland was appointed a Dayan (rabbinic judge) and moved to become rabbi of the great Jewish city of Prague. Known by many as the Nodah B'Yehudah (“Known in Judah”) after his most famous scholarly work in Jewish law, he was regarded as one of the greatest scholars of his time, to whom rabbis and laymen from all over Europe turned in times of need.

One night, Rabbi Landau was returning home from synagogue following the evening prayers when he saw a young gentile boy, dressed in rags with tears streaming down his face, wandering the streets carrying empty baskets.

“Tell me, little boy, what are you doing walking about the streets of the Jewish quarter and why are you crying?”

The boy explained, “My mother died last year and my father, who is a baker, has remarried. My stepmother is a heartless woman who loads me with baskets of bread every morning and commands me to sell every single one. If I should fail to sell each one, she beats me and makes me go to bed without food. Now I am afraid to go home.”

Moved by the plight of this young boy, Rabbi Landau asked, “You appear to have sold all your bread. Why should you be afraid to go home?”

The boy replied, “Today, I was able to sell all my bread, but as I began my journey home I noticed all the money was gone. I have been wandering the streets cold and afraid that she will beat me.”

The Rabbi brought the boy to his house and gave him something to eat. He took out 30 gold coins and gave them to the boy. The boy was very thankful and ran all the way home.

The years passed, and one Passover, on the eve of the seventh day, Rabbi Landau was learning Torah late at night. There was a soft knock on the door, and as the door opened, a young gentile walked in. Rabbi Landau was curious about his unknown guest.

“I am sure that you do not remember me for it has been many years since I was last here. I am the little boy you once helped when I had lost 30 gold coins and was hungry and frightened. I never forgot the kindness you showed me and I resolved to pay you back if I could. That time has come.

“The Jews of Prague are in great danger. Last night, the bakers of Prague gathered in my father’s home and, at the instigation of my wicked stepmother, they made plans to kill the Jews of Prague.

The moment passed in agonising slow motion. Incredibly, the toddler landed safely, albeit terrified, into his mother's arms. She embraced him lovingly, overcome with emotion of what might have been if only a few moments more would have passed.

It's at times like this that it's better not to think of what might have been but instead be grateful for what is. The young family went on to temporarily make Calcutta, India their new home, before returning to Myanmar a few years later to rebuild their lives in the new world after the war. That little boy is my uncle, Dayan Abraham David.





Against the Odds

Rabbi Gitsy David

The year was 1942 and Myanmar (Burma) had just been invaded by the Japanese army. Myanmar had been home to numerous Jewish residents since the mid-nineteenth century, primarily hailing from Iraq.

It was a frightening time and with foresight of what was to come, leaving Myanmar was everyone's priority. For many, the only option was the dangerously long journey by foot across Asia. It's a story rarely told, despite being one of the most difficult, desperate mass evacuations in human history. Astonishingly, some 220,000 refugees survived the harrowing journey of up to 300 miles. Sadly, over 4000 are recorded to have died en route from sickness, exhaustion, malnutrition, starvation or drowning – although the true death toll will never be known. Before long, the opportunity arose to travel by boat. Some of the Jewish community managed to secure places on these boats.

One such family boarded a ship, bound for India. The moment that was meant to be one of salvation, turned into a tragedy. Imagine the panic - thousands running to make it onto the ship, air raid sirens wailing, children crying, some caring for the sick and elderly while others frantically calming their toddlers. In the middle of this chaos, one young mother hurried her four children onto the boat while her husband accompanied his elderly parents. Convinced they had all made it safely aboard, she breathed a sigh of relief. She held her newborn tight and turned to gather her other three children. And that was when her heart sank like lead. Her three-year-old son was nowhere to be seen! The ship's horn sounded and it began to move away from the dock.

She desperately looked around panicking, her mind racing and heart pounding. Was he somewhere on the ship in the teeming crowd of desperate people, or could it be that he was still at the port? She shouted his name again and again, terrified to think that he'd been left behind, a small child lost in a country in the midst of a terrifying war.

Suddenly, she spotted a worker from the port standing with a child on his shoulders. The worker was calling out to help try and reunite the child with his mother, but in all the commotion, it was barely possible to hear him. She ran to the side of the ship to get as close as possible and cried out to her child. Their eyes locked and the child started crying for his mother.

The worker saw the terror in the mother's eyes, heard the child crying out, and put two and two together. But he barely had time to think. By now, the boat had turned and was nearly clear of the dock. Not knowing what else to do, the worker threw the child with all his might towards the mother!



The conditions in the Vaihingen Concentration Camp were horrific, especially during the dreadful winter of 1944-1945. The Jews imprisoned in this Nazi concentration camp were brought from the Radom Ghetto in Poland in order to engage in slave labour for 12-hour shifts, without a break. They built armaments, dug tunnels for bomb shelters, and performed many other highly physical tasks for the Nazis, who sought to bring their armaments manufacturing underground due to intense Allied bombing. The subhuman conditions and treatment of prisoners caused Vaihingen Concentration Camp to have one of the highest mortality rates of all of the Nazi concentration camps. As the war dragged on, French and even German prisoners were sent to join the Jews there. Towards the end of the war, the Vaihingen Concentration Camp was where sick and dying people were sent.

However, despite all of the afflictions that the Jews of the Vaihingen Concentration Camp suffered, they still managed to celebrate the Passover Seder. They were determined to preserve the traditions of their ancestors, despite the fact that doing so was a risky business in a Nazi concentration camp. One camp prisoner, Moshe Perl, whose testimony is preserved in the book 'Inferno and Vengeance', recounts: "The people in the camp were already used to their miserable situation. They saw death before their eyes. But they were not willing to eat chametz on Passover." "However", he asked, "Where could we get flour and potatoes and bake matzah, right under the noses of the guards?!"

Moshe recalls thinking of an innovative idea: "Shortly before Passover, one of the SS men in the camp entered my workshop, where I painted signs. He asked me to make dummy targets for target practice. Just then, an idea flashed through my mind; I could suggest making big targets with wooden frames and covering them with paper bags, which were available in abundance in the camp storehouse. I claimed that I would need flour, lots of flour, to paste the pictures of soldiers on the targets. He asked me how much flour I would need. I asked for five kilograms. He liked my suggestion and immediately gave me the appropriate referral."

The Jews of the Vaihingen Concentration Camp went to work baking the matzah in secret, even though they knew that they would die if they were caught. Moshe continues, "Throughout the camp, we organised wooden beams. We found a wheel among my work tools with which to prepare the matzah and our matzah-baking operation shifted up a gear. We collected glass bottles, washed them well, cleaned an upside down table with the fragments and kneaded the dough. We baked the matzah in the oven in my workroom, keeping the door and windows hermetically sealed. Our problem was how to hide the matzah we managed to bake at such great risk. We found a solution to the problem. We hid it under the shingles of our workshop roof!"

When the night of the Seder came, twenty Jews in the Vaihingen Concentration Camp managed to pull off a Seder, where aside from the matzah they ate potatoes and drank homemade wine which consisted of water and sugar. They even managed to recite the Haggadah!

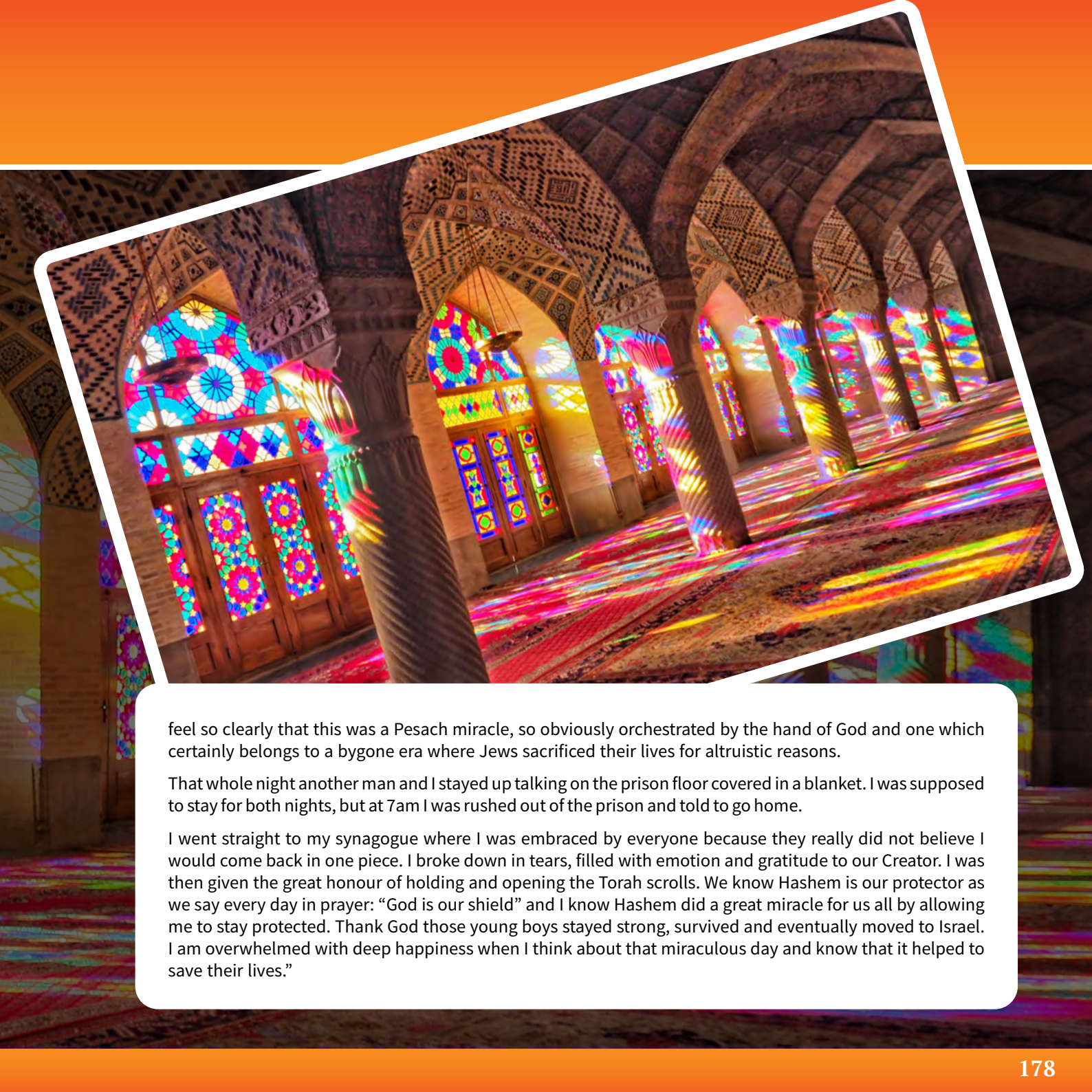
Pesach and the story of the Exodus have become synonymous with acts of brave defiance. Its energy inspired the Warsaw Ghetto uprising, which started in earnest on April 19th, 1943 - Passover eve. That same energy inspired the clandestine Seder in Vaihingen. And that same energy inspires us to this day.



Pesach in the Camps

Tzvi Sperber





feel so clearly that this was a Pesach miracle, so obviously orchestrated by the hand of God and one which certainly belongs to a bygone era where Jews sacrificed their lives for altruistic reasons.

That whole night another man and I stayed up talking on the prison floor covered in a blanket. I was supposed to stay for both nights, but at 7am I was rushed out of the prison and told to go home.

I went straight to my synagogue where I was embraced by everyone because they really did not believe I would come back in one piece. I broke down in tears, filled with emotion and gratitude to our Creator. I was then given the great honour of holding and opening the Torah scrolls. We know Hashem is our protector as we say every day in prayer: "God is our shield" and I know Hashem did a great miracle for us all by allowing me to stay protected. Thank God those young boys stayed strong, survived and eventually moved to Israel. I am overwhelmed with deep happiness when I think about that miraculous day and know that it helped to save their lives."



Miracle in Iran

Rabbi Moshe Levy

The owner of Daniel's Bakery in Finchley, Mr Daniel Hakimian, recalls his very own Pesach miracle in Iran over 50 years ago:

"My brother-in-law was imprisoned in Iran for two-and-a-half years for involvement with the Israeli government during Golda Meir's term in office. After his release, he told us that there were two boys still stuck in prison who were so distraught they wanted to give up and end their lives. Pesach was imminently on the horizon and he told us that the inmates were desperate to have someone come and make some sort of a Seder for them. I volunteered, much to the horror of my loved ones, who knew all too well how dangerous a task that was to undertake. But to me, the thought of two Jewish boys having nothing for Pesach was too much to bear so I felt I needed to do whatever I could to help their situation.

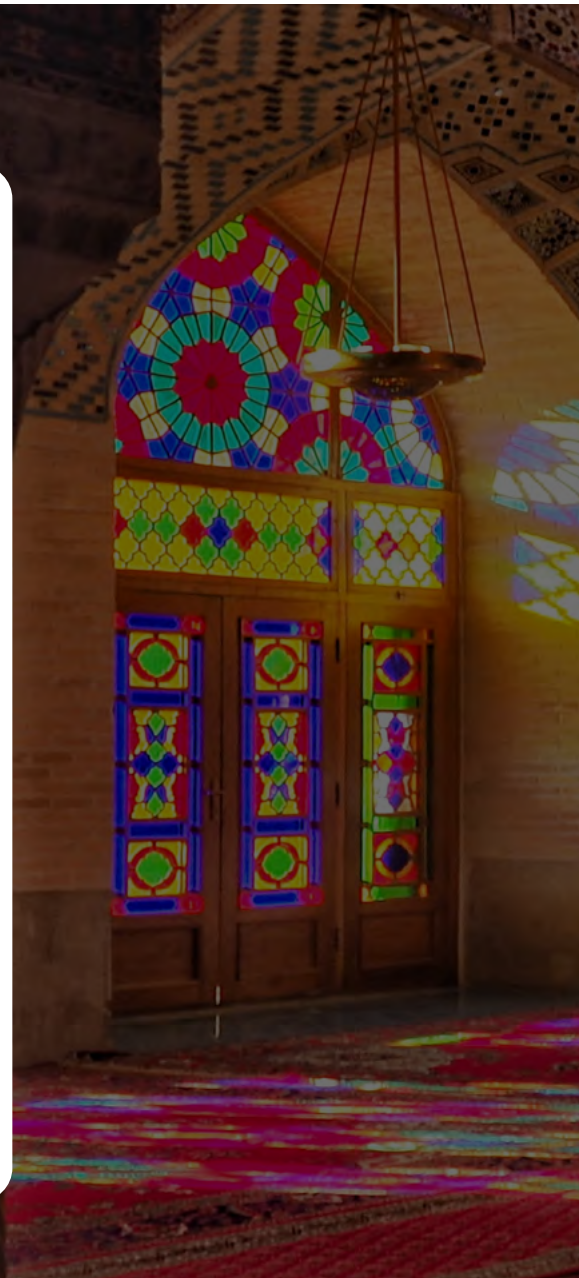
I took with me enough matzah, Maror and eggs for twelve inmates as well as a chicken bone. The Iranian guard was not aware of the reason for our having this special meal and he came up to me during our Seder to interrogate me as to why I was conducting this and started to question me.

With a smirk on his face, he asked, "Why are you using the chicken bone, egg and green leaves?"

Until this very day I'm not sure how the words found the way to my lips but I gave him answers which satisfied him. I somehow made up lots of creative 'reasons' for a lot of the items. I told him that the Maror correlated to the green belt worn by a renowned Islamic Imam. I also added that the egg was meant to be a prevention against sin and that the chicken bone represents the Islamic equivalent of Moses!

He enjoyed my answers and left us alone which was a miracle in and of itself.

Whenever I tell over this story I am transported to a different world where I





choose life and continue. He compares himself to a tree that has been stripped down to the bare stump. All the leaves and branches have gone. But new leaves can still grow. New life can once again blossom from the barren tree.

David not only questioned how best to rebuild and continue, but if it was at all possible to continue. Was the attempt futile from the onset?

He ascribes his ability to move forward to five 'rules' he stuck to:

1. Faith in God. David quickly learned that asking 'why?' does not help. It doesn't let you rest. It is a question with no answers and nothing productive can ever come out of it. David understood that there are some questions we can't understand. Asking why won't help him remember or rebuild. So instead of asking, "Why did this happen?", he switched to asking, "For what purpose? What am I meant to do now?"
2. Community. David says that his every need was taken care of in the first couple of months after the tragedy. He was accompanied to work and back. His meals were arranged. He was never allowed to feel alone.
3. Routine. His decision to go straight back to work was crucial to his healing process.
4. Hope. David needed to look forward. He needed to find a new life for himself. Comparing himself to an olive branch, which can bring new life even after it has been cut from the tree, David pledged to start over again. He met his new wife Limor two years after the tragedy. They are now blessed with six children. The names he has given his children all testify to his hope and optimism. For example, Tchiya – Life; Amichai – my people are alive; Bneya – to build. He has not forgotten his old family, but rather sees his new family as a continuation of them.
5. Remembrance. It was important for David to find ways to keep the memory of Tali alive and to do something in her and the children's memory. He started a charity that helps families undergoing fertility treatments. David wanted to create new life in response to the lives which were ended. By using the initials of his daughters' names, David created the Tali Byad Ramah charity which has helped hundreds of families bring new life into the world.



Confronting Grief

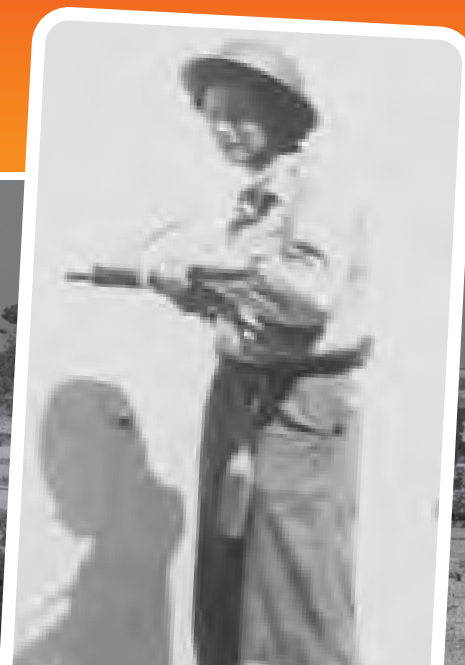
Hannah Cohn

David felt very content and thanked God daily for his blessings. He was happily married, had four beautiful daughters and his wife Tali, a social worker who specialised in helping families of terrorist attacks, was eight months pregnant with their first son. He was a headmaster of a primary school. He lived in a picturesque community in Gush Katif.

One fateful day in 2004 while David was at work in Ashkelon, he heard news reports of a terrorist attack on the Gush Katif road. There had been a drive-by shooting. His first thought was: 'Tali and the kids were due to meet him in Ashkelon later that day, and they would have been travelling on that same road!' David tried to call Tali to ask what they could do to help the family of those injured. But no-one answered the call. He called her a few more times. David started to get worried. Other members of her family had also tried in vain to get in touch with her. Finally, David made his way to the site of the incident. Upon arrival he was informed that Tali and all four daughters were killed in the attack. David's whole world collapsed in front of him. He had nothing.

Before he had time to digest what had happened, David had to make urgent and heart wrenching decisions – where to bury his family, in what order to lay them to rest? The shiva mourning period was attended by hundreds of people; family, friends, government leaders, rabbinic figures from throughout Israel. Many survivors of previous terror attacks came and offered comfort. They were testimony to the power of time. Life continues. However, it was a comment from Rabbi Yakov Ariel which stuck with him as the shiva ended. Rabbi Ariel commented that never before had a whole family been wiped out in a terror attack. With tears in his eyes, the Rabbi continued: this was a personal holocaust. For whatever reason, this comment stuck with David and helped him start to rebuild his life months later, as he went to speak to Holocaust survivors and took inspiration from them as to how they were able to rebuild and start new lives and families.

After the shiva, David was enveloped in the warmth and care of his and Tali's family. He was advised to take time off and not go straight back to work, giving himself time to grieve. Despite this, the first decision he made was to go straight back to work. He needed routine. He needed to be busy and feel productive. David admitted that there were times when he felt that he had no chance of emerging 'normal' from such a huge tragedy. He often says that he had two possibilities – one was to crumble and give up, the other to choose life and continue. David made a decision to



wounded and lay on a stretcher in agony in a makeshift hospital in the bombed out Old City of Jerusalem as the sun set on Friday afternoon. Then still just a young Yeshiva student, Rabbi HaCohen, who was smuggled in by the Hagganah to give strength and spiritual inspiration to the valiant citizens of Jerusalem, related the scene of those final minutes of sundown Friday 28th May 1948. One of the Arab Legionnaires, feeling sorry for the brave young girl, lit a cigarette and held it to her lips as a way of possibly distracting her from her pain. Indicating that Shabbat was entering, Esther instead requested that a prayer book be brought to her. She was propped up, the prayer book opened to the opening prayer of the Friday night service. Her strength fading together with the sun's rays, she pointed to the opening words-“ Lechu Neranena Lashem- 'לכנו נרננה לה' Come let us sing songs to HaShem"! Singing this song was Esther's final act in this world.

This story was first related to me by Rav Yeshayahu Hadari z"l, the Rosh Yeshiva of Yeshivat Hakotel. Like Esther, at the time I was a British Jew serving in the Israeli Defence Forces. I shall never forget the Rabbi then turning to us 20 year olds some 40 years later and bellowing with his signature flourish "עלינו להמשיך את הלכנו נרננה שלה!" - it is incumbent upon each of us to continue her song! Seder night is about relating the long and arduous journey of our people. But we don't view it as a journey per se. We talk of a 'story', one spanning 3500 years and counting. As we share our story and invite each person at our table to play their role, somehow, as a family that is part of an incredible people, our story transforms into a tumultuous song. Perhaps that song is sung in Esther's tune. Perhaps it harmoniously bridges the score of history to form the crescendo of the symphony that awaits you and I so soon.



Pesach in 1948

Rabbi Naftali Schiff

Just two years after the end of World War Two, with the devastating extent of the destruction of European Jewry through the Holocaust only just becoming palpable, the Jewish people were thrust into a battle for survival in the only place they had ever aspired to call home; the Land of Israel. In 1946, a young British girl by the name of Esther Cailingold, a graduate of North London Collegiate School, decided to leave her family in London, England in order to play her role as a teacher in the formation of the eternal dream of finally building a home for her people in Israel. Esther became a schoolteacher in Jerusalem. However, soon after this she enlisted in the Hagganah, the fledgling Israel Defence Forces, which at that time intermittently engaged in skirmishes with the army of the British mandatory forces, the Arab irregular fighters and subsequently the Jordanian Arab Legion. By Pesach 1948, the few hundred remaining beleaguered Jewish citizens of the Old City of Jerusalem were desperate. Under harsh conditions, with sparse supplies of basic provisions including food and medicine, they found themselves reciting the haggadah story inside the besieged city. There were only 80-100 defenders of the Jewish enclave inside the Old City, and they were totally surrounded by enemy forces. Two millennia of almost uninterrupted Jewish habitation of Jerusalem was under threat. But the few hundred residents were determined to hold on, boosted in morale by the arrival of a fresh small group of Hagganah reinforcements numbering about 20 who had recently arrived, Esther and Rabbi Shear Yashuv HaCohen (later Chief Rabbi of Haifa) amongst them. Guns in one hand, haggadah in the other, the story of the Exodus from Egypt was recounted, at best in groups of two or three, each defender simultaneously manning their guard post. The Israelites' journey through the desert, the eventual arrival in Canaan, the growth then demise of the Jewish settlement, destruction of two Temples, dispersion of the Jewish people and the ever-evolving, ever-wandering story of 2000 years of exile culminating in the loss of 6 million and the current battle for Jewish independence. To say the poignancy of the experience was overwhelmingly powerful would be an understatement.

Just three weeks later, this young British teacher from London was fatally



possible they needed easily transportable, non-perishable foods. Matzah was the perfect staple, something the Jews fleeing Egypt knew all about.

Manischewitz was soon producing 75,000 pounds of matzah daily with a majority of it being sold to pioneers heading West. No wonder it can still be found in virtually every supermarket in the USA, to this day!

Where do you find your own grit? What is the driver for your perseverance?

Mine is inspirational stories of pragmatism and survival. The Haggadah is filled with incredible stories of survival, perseverance and pragmatism. If you are inspired by stories, then Maggid is the place to go! Read the story of our people, in the pages to come, from our foundational narrative to our hopes for the future, immerse yourself in them and make them your own.





Manischewitz

Rebbetzen Ilana Epstein

Pesach for me is all about Manischewitz. Manischewitz for a Jewish kid growing up in the 70s and 80s in America was as ubiquitous to Pesach as Matzah is. Truly, a Pesach Seder wasn't complete unless Elijah's cup was overflowing with Manischewitz wine and a selection of cakes - baked with Manischewitz-boxed cake-mix were served for dessert. And of course, Manischewitz matzahs were hiding under the matzah cover.

The Jews leaving Egypt were, if nothing else, pragmatic. Not enough time to let the bread rise? No problem! Toss it in the oven (or on the hotplate?? - Ovens in the desert?) and unleavened bread is just fine - considering we are running for our lives! I believe that some of the most Jewish traits out there are pragmatism, perseverance, and grit. From our days as slaves in Egypt to modern times. Without them, how do you explain thousands of years of history trying to knock us down and relentlessly getting back up again!

History is filled with stories of Gritty Jews. Based on his pragmatism alone Rabbi Dov Ber Manischewitz enters the Hall of Fame of 'Gritty Jews!'

And here is why:

Born to the last name Abramson in the Lithuanian town of Salant, he purchased the passport of a dead man in order to avoid conscription to the Tsarist army. The name on the passport? Dov Ber Manischewitz.

Arriving in America with his wife Nesha in 1888, he made his home in Cincinnati, Ohio, and worked as a Rabbi and a Shochet (traditional Jewish butcher). He soon found that in his new hometown, matzahs were hard to come by, so he started producing them in his basement for friends and family. Demand soon grew, and he had to move into a bakery. By 1900, the demand was so high that he was able to open a massive factory.

The demand came from an unexpected quarter.

At the turn of the century, Cincinnati was the starting point for many pioneers heading West in their caravans, and to make the long and arduous journey



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Dayeinu isn't just a chart-topper, it's the secret to the Jewish people's happiness.
(Switch Up Your Seder 6)

p.203 **One Day More**

A classic Hassidic tale to liven up the long-anticipated festive meal!
(Switch Up Your Seder 8)

p.203 **The Cardboard Contradiction**

Matzah, that most beloved of foods. But does it represent suffering, or freedom?
(Switch Up Your Seder 7)

p.205 **A Night of Song**

We are the music. Seder night is a time to go beyond...
(Switch Up Your Seder 9)

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Discover how a cute poem about a little goat is actually a soaring metaphor of humanity.
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DEEPER INSIGHTS

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Question Time

Exploring the essence of 'Maggid' - the Exodus story - through inquisitive eyes.
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Ha Lachma Anya

Giving to others beyond the physical.
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Look Inside

What do we do when there is chaos all around?
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Looking Back to Look Forward

The superhuman reaction of the Israelites to their newfound freedom.
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Revenge Is Sweet

A deeper analysis of the function of the ten plagues.
(Switch Up Your Seder 5)

Rabbi Shauly & Rebbetzin Adina Strom

Aish Manchester & Northern Campuses



and seek answers to the Jewish narrative, to gain a true and deep understanding of our history and destiny. By encouraging this, we are compelled to nurture and create an environment where children and adults are able to share in this experience.

The renowned 20th-century thinker and author Rabbi Shlomo Wolbe states that the Mishna which teaches “Who is wise? He who learns from everyone.” (Ethics of the Fathers, 4:1) doesn’t necessarily mean that each person can learn something from everyone they meet; such a notion is demonstrably and practically impossible! Rather, he explains that ‘one can learn from everyone’ insofar as the very encounter itself gives rise to opportunities to reflect upon our behaviour. There is an innate lesson in analysing our viewpoints and behaviour in each interaction and reflecting upon their shortcomings to learn how to act better in the future. Through this reflective process, we gain experience and build cognitive muscles. By adopting this process, we will succeed in turning all of our interactions into learning experiences. In a sense, we will preserve the childish sense of wonder in all its beauty.



QUESTION TIME

“I have learned more from my students than from my teachers.” (Talmud, Taanit 7a)

There are many ways that one may learn things from their children. What the Talmud is referring to is not that the student or child in question has an increased level of knowledge or awareness in a particular field. It is

smother this potent force, but instead meet each question with the same level of energy and wonder with which they are asked.

Rabbi Lord Sacks a'h makes a timeless observation: Education means teaching a child to be curious, to wonder, to reflect, to enquire. The child who asks becomes a partner in the learning

- is formalised by enacting and re-enacting this reflective process. This is the very essence of ‘Maggid’, which literally translates as ‘telling over’. He contrasts this phenomenon with that of the value of questioning in other religions and cultures.

Most cultures traditionally see it as the task of a parent or teacher to instruct,

"ONE CAN LEARN FROM EVERYONE INsofar AS THE VERY ENCOUNTER ITSELF GIVES BIRTH TO OPPORTUNITIES TO REFLECT UPON OUR BEHAVIOUR."

precisely through the mechanism of a student to teacher relationship that the teacher learns the most about education, the student and possibly even themselves.

Naturally, children and students are more skilled at practising various aspects of this process than adults. I remember reading a study that, on average, a child asks seventy-five per cent more questions than an adult. I recall (and wasn't entirely surprised to read!) that a curious child asks as many as 73 questions every day! We often joke that our three-year old has a knack of asking us questions at the most inconvenient of times. An earnest challenge faced by every parent is to not

process, an active recipient. To ask is to grow. In his commentary on the Haggadah, he also remarks that the entire process is one of reflection, encouraging children or participants to question. The verse commands “vehigadata levincha” - one should reply to one's child, indicating that the manner of retelling the Passover story should be done through question and answer format.

In another essay, (Sacks, The Necessity of Asking Questions, 2017) Rabbi Sacks stresses the centrality of reflection within Jewish pedagogy, noting how Passover's central purpose - of inculcating family, friends and students in the shared story of the Jewish people

guide or command. The task of the child is to obey. “Children should be seen, not heard,” goes the old English proverb. “Children, be obedient to your parents in all things, for this is well-pleasing to the Lord,” says a famous Christian text. Socrates, who spent his life teaching people to ask questions, was condemned by the citizens of Athens for corrupting the young. In Judaism, the opposite is the case. It is a religious duty to teach our children to ask questions. That is how they grow.

Rabbi Sacks is alluding to the practice that the Haggadah suggests, that we should place peculiar items on the table during our Seder for the purpose of encouraging those present to question

Shira Jospel

High Schools and Student Volunteer Manager



food with a stranger have already shown themselves capable of fellowship and faith, the two things from which hope is born. That is why we begin the Seder by inviting others to join us. That is how we turn affliction into freedom.

An essential component of freedom is the ability to choose. To choose to invite strangers into your home, to choose to give someone a meal, to choose to call someone who is lonely. It is through these acts of kindness that we will merit the ultimate redemption. As it says at the end of Ha Lachma Anya: "Next year we will be free."



HA LACHMA ANYA

We begin by talking about the Bread of affliction/Matzah and then we issue an invitation to all those around us:

“Let all who are hungry enter and eat, and all who are needy come and celebrate the Passover.”

What is the need for this double

recent survey, over 3.5 million adults in the UK said that they felt lonely often or always. Since the pandemic, at GIFT we have seen a dramatic rise in elderly people requesting telephone or in-person befrienders to help alleviate their loneliness.

smiled and engaged with them. They were after connection.

The Talmud tells the story of a Rabbi in the Marketplace who meets Elijah the Prophet. He asked Elijah if anyone in that market merited to reach the world to come and Elijah pointed at two

“I’VE LEARNED THAT PEOPLE WILL FORGET WHAT YOU SAID, PEOPLE WILL FORGET WHAT YOU DID, BUT PEOPLE WILL NEVER FORGET HOW YOU MADE THEM FEEL.”

phrasing. Isn’t the first statement enough? If anyone is hungry please come and eat with us.

Our Rabbi’s explain that there are two ways to support a person. ‘All those who are hungry’ refers to offering people food to eat - giving them their physical sustenance.

‘All who are needy’ refers to those who are lonely or isolated and are in need of company - giving them emotional support.

Often when it comes to supporting others, to be able to help people with their physical needs is incredible and extremely necessary. However, there is an additional level of support that is needed and that is to provide for them emotionally. This is an idea that is important now more than ever. In a

Maya Angelou in her famous quote put it best: “I’ve learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel.”

Recently GIFT started an initiative to provide care packages for the homeless. In order to give the rough sleepers exactly what they needed, we did some market research and took to the streets to ask people exactly what they would appreciate most in the packages. Whilst the top answer was ‘socks’, I was pretty surprised and shocked to hear that the second most common answer was not a tangible product. The majority of people we asked said that all they wanted was to feel like a human being and to receive the packages from someone who

seemingly ordinary guys. The Rabbi was perplexed and asked them what special things they do. They replied “We are comedians and we cheer up people who are depressed.” The gift of being able to cheer up and help others through connection should not be taken lightly and can have a serious impact on those you are interacting with.

There is one further idea of freedom found in this passage of Ha Lachma Anya.

In the words of Lord Jonathan Sacks:

Sharing food is the first act through which slaves become free human beings. One who fears tomorrow does not offer their bread to others. But those who are willing to divide their

Rabbi Ari Kayser

Director of Aish Media & Online Content



our preparation for freedom. Our freedom was preceded by a time to re-evaluate our values and decide what we stood for. It was a period not of isolation but of incubation. It was a time to inculcate within ourselves who we are, what is important to us, and to know that the strength to actualise our potential comes from within.

Perhaps we have been reliving this process over the past couple years. Perhaps we have been afforded the opportunity to reset. To rethink. To reassess what is important to us. As the world outside descended into the unknown, we were tasked with resetting ourselves inside. As we collectively turned inward, and the dust and fumes of our human footprint begin to settle, the fish returned to the seas, the birds sang once more, and the smog hovering above our concrete jungles began to dissipate. As this happened outside, it happened within us too.

We may have been isolated, but we were also insulated. We may have been confined, but we were also redefining our lives. We were suffocating, but we were also incubating. We were separated, but we were also reminding ourselves that we are integrated with the global human family.

How do we navigate the loneliness and make this night 'different'? We can begin by changing our focus from the

outside to inside. The great sage, Ben Zoma, described happiness as not a pursuit of that which you lack, but an expression of that which you already have. Our ability to access our state of happiness and joy and meaning will come not from looking outside at the things we haven't been able to access for so long, but from peering inside into the world that our consciousness inhabits. Indeed, happiness doesn't come to you, it comes from you.



LOOK INSIDE

Despite the unparalleled level of connectivity we live with nowadays, people have never felt more lonely and isolated from one another. How are we meant to navigate the loneliness, uncertainty and isolation without falling into the abyss of paranoia that has overridden our news outlets and radio stations?

As slaves in Egypt, the Children of Israel had to contend with many unbearable circumstances. According to the sages, the onset of the first of the ten plagues, the plague of blood, actually signified the end of more than two centuries of slavery. Those plagues then continued

more or less uninterrupted for a whole year. As frogs emerged from the depths of the Nile, locusts swarmed Egyptian airspace, and mega-hailstones of ice and fire rained down from the heavens; the Jewish people stayed indoors. The double miracle was that the Jewish people not only witnessed the destruction of their oppressors, but also that the plagues did not affect them. They sat by their windows and looked out at the destruction of the world as they knew it. The reset button had been pressed and they were witnessing the destruction before the rebuilding.

This came to a crescendo at the last of the plagues, the killing of the firstborn, when the Jews were instructed to stay indoors, and paint their doorposts with the blood of the Egyptian deity, the sheep; “And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt” (Exodus 12:13).

The name Passover itself is a reference to the fact that God did not destroy us in a plague. In the current global climate this takes on a whole new meaning. Rashi, the famous 11th century commentator asks: Why does the verse say, ‘when I see the blood’? Surely God sees everything? Rather, what it means to say is that God will be paying close attention to the fact that you are engaged in the performance of His commands — then, and only then, will ‘I pass over you’.

When the world is self-destructing outside, God is looking to see what we are doing inside.

For the duration of the year of the plagues, the Jewish people had to learn how to undo the psychological constrictions that slavery had embedded in their consciousness, and how to conduct themselves whilst figuratively stuck indoors. As the world was recreating itself outside, we were recreating ourselves inside. This was



Rabbi Zvi & Rebbetzen Miriam Gefen

Aish Manchester



instinctive reactions to the behaviour of others. Freedom is the ability to decide we won't let others define us and we won't let others 'own' how we feel.

The Jews in Egypt were entitled to be filled with anger and the desire for revenge. It would have been understandable had they been consumed by a negative fury directed at the Egyptians. But rather than focus on toxic emotions that would weigh them down, fill them with hate and hold them back – in a sense, 'enslaving' them still – they instead chose to focus on their newfound freedom in a different way. Instead of swarming the streets of Egypt screaming for revenge, they retreated to their homes, gathered with their families, ate the Paschal offering and sang songs of praise to God.

In short, their reaction was remarkable.

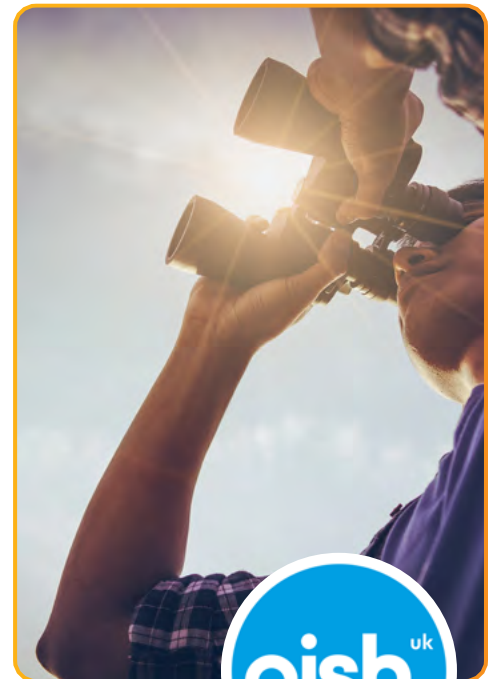
As Rabbi Sacks observes: "This is what makes us Homo-sapiens - in any given situation we can look back or we can look forward. We can ask: "Why did this happen?" That involves looking back for some cause in the past. Or we can ask, "What then shall I do?" This involves looking forward, trying to work out some future destination given that this is our starting point.

Both are legitimate ways of thinking,

but one leads to resentment, bitterness, rage and a desire for revenge. The other leads to challenge, courage, strength of will and self- control. That for me is what the Jewish people represent: the triumph of choice over fate.

It is this with this strength, hope and courage that we journey forward as a people – from Egypt, from Rome, from Spain, from Auschwitz – the path in front of us paved with a preparedness and a willingness to continue to build, create and welcome in a bright future.

[Adapted from the works of Rabbi Sacks (On not being a Victim, Re'eh 5778), Rabbi Joseph B. Soloveitchik (Festival of Freedom page 34) and Rav Efreim Goldberg (Freedom in Prison, Pesach 5780)]



LOOKING BACK TO LOOK FORWARD

We raise our glasses and celebrate the Jewish people's survival against the odds. Not only that, the Haggadah emphasises: "Go out and learn"- look around and see. We are a people that many of the major world powers have sought to destroy. Yet we have emerged stronger. Eighty years have passed since Jews came limping out of Europe - so many bereaved and mourning close family. Yet they marched on. We

Germany and the bloody Cossack uprising in Ukraine.

After generations of suffering, persecution and servitude, after centuries of back-breaking labour, murder of Jewish baby boys and more, how did our ancestors respond to being set free? One can only imagine how they felt that night. For the first time in generations, not only were they not

hate, revenge, or violence. Put in that position, what would we have done with our newfound freedom, our licence to act without repercussion?

Rabbi Joseph B. Soloveitchik highlighted that this response is unique in the history of revolutions. He writes; would we blame the Jews if they had engaged in a few acts of vandalism and even murder on the night of the

"BY DEFEATING THEMSELVES, THEY ALSO WON THE GREATEST OF ALL VICTORIES: THEY BECAME FREE"

saw survivors with almost superhuman courage, looked forward, building a new life for themselves and for the future.

In antiquity, rebellion by slaves meant total destruction to satisfy an understandable but at the same time bloodthirsty urge for revenge and desire to uproot the 'established order'. History records many violent and ruthless insurrections of slaves against their masters. Ancient Rome saw multiple confrontations with slaves who had declared themselves free. European history witnessed the Peasants' Rebellion in medieval

oppressed, downtrodden or tortured, they had suddenly assumed the role of masters, while the Egyptians became their subordinates.

What did they do with that freedom? Did they seize children out of the embrace of their mothers and cast them in the Nile just as had been done to them? Did they assault the taskmasters who just a few days earlier had tortured them mercilessly? Did their youth smash the windows of the offices from which was administered the hatred and persecution of the Jews? No. Not one person was hurt, not one house destroyed, not one act of vandalism,

fifteenth of Nissan, killing a few of the taskmasters who had thrown their newborns into the Nile?

But the Jews did nothing of the sort. They defied their instincts and refused to gratify a basic need of the human being - the need for revenge. But when we act on these feelings, we may find ourselves in a prison of our own making. And so, by defeating themselves, they also won the greatest of all victories: they became truly free. This is exactly what we commemorate and celebrate on the night of the Seder. Freedom is self-determination, the capacity to rise above our innate emotions or our

Rabbi Ozer & Rebbetzin Leah Moszkowski

Aish on Campus - Leeds



manner, at that precise stage in history, and they *had* to witness the plagues while the Egyptians experienced them, not so that they could gloat over their enemy's downfall - that is antithetical to the very nature of a Jew, and is the classic reason given for our removal of drops of wine from our cups at the mention of every plague. We do not toast a nation's downfall, no matter how much justifiable hatred we might harbour toward them. As King David wrote (Psalms 24:17): "When your enemy falls, do not rejoice".

Rather, there was a vital lesson and revelation achieved with each plague. This was a lesson for the Israelites, the Egyptians, and the world at large. Each plague re-established in undeniable terms God's dominion over all aspects of nature and reintroduced the ten original utterances and energies with which the entire universe shines.



REVENGE IS SWEET

When we think of God, it probably isn't a positive thing to imagine a terrifying presence, suspended over the universe, waiting for us puny humans to mess up so He can deliver upon us eternal justice and pain. That certainly isn't the Jewish view. Hashem is the all-encompassing, infinite, unquantifiable source of

a better view. Our sages teach (Ethics of the Fathers 5:1) that when God created the world, He did so with ten utterances. These utterances introduced energies into the creation through which the world would subsequently operate. But, the sages continued, these energies were trampled on and ignored by

This was in direct contradiction to the utterance in the creation narrative: 'Behold I have given you all the grasses...and all the trees with fruit.'

God gives us the ability to be self-sufficient, but not to make the mistake of believing that we are the ultimate source of our own

"WE DO NOT TOAST A NATION'S DOWNFALL,
NO MATTER HOW MUCH JUSTIFIABLE HATRED WE MIGHT
HARBOUR TOWARD THEM."

Mercy. In fact, the ineffable Name of God that we pronounce 'Adonai' – the same Name with which God 'introduced' Himself to Moses at the burning bush, is a name that means 'just as I loved you before your sin, so too will I love you afterwards'.

With this in mind, one could ask, why did God treat the Egyptians to a nightmarish year of blood and boils and boulder-sized flaming hailstones? How does this fit with our understanding of God being the ultimate source of mercy?

Let's dissect the very first plague for

generations of people and therefore had to be reintroduced at a later date in history. The Exodus was that date. The ten plagues vividly reintroduced those vital energies into the consciousness of the Israelites, the Egyptians and the rest of the world. Let's see how.

God demonstrating complete control over the Nile was not simply hijacking a nation's primary source of drinking water. The Nile was far more than just the physical lifeblood of the people; to them it symbolised the negation of dependence on 'God as Provider'.

sustenance. It is only through His mercy that trees bear fruit and soil brings forth wheat.

By laying to ruin the source and national symbol of self-sufficiency, God unequivocally reintroduced the notion to all peoples that He is the sole provider of sustenance - a show of daily mercy and love.

The plagues were not delivered out of spite, revenge, or to needlessly humiliate the Egyptians. For God's sublime master-plan, the Israelite nation *had* to be delivered from the hands of the Egyptians in that precise

Rabbi Gideon Goldwater

Director, Aish on Campus



the audience after opening his speech with a short Torah thought. But then he shifted gears.

He said, "Every year we sing a family favourite at the Seder table: Dayeinu. But as I approach my wedding day I have adapted this song to form one of my own....

"Dayeinu - it would have been enough had I survived the surgery. It would have been enough to have been born

fact that I have now found someone to marry...no words can express how thankful I am!" The audience, by now wiping the tears away, sensed that this young groom had to stop there simply due to his own emotions. His point was made. Powerfully.

When we take stock and consider each step of our journey and articulate our gratitude, we stun ourselves and those around us. Incremental savings, when partnered with compound interest

Connect to that story and you have just accrued the greatest amount of compound interest imaginable that you can now add to your gratitude account for all time.

Some speeches leave a mark and wake us up, and sometimes a little song can do that too.

"DAYEINU IS NOT JUST A GREAT TUNE. IT'S THE SECRET TO JEWISH HAPPINESS."

with loving parents who looked out for me the whole way through and gave me every opportunity imaginable... It would have been enough to reach my Bar Mitzvah to watch my family's Rabbi who supported us through it all, stand with tears in his eyes and say the blessing "Shehechyanu - who brought us in life to this day... It would have been enough to see how I succeeded at school and further studies...

He continued, whilst the audience's eyes grew wet, before he concluded: "It would have been enough, but the

stacks up in an exponential way. Imagine when we consider ourselves not just the product of our personal journey, but within the context of Jewish history. We are the product, the survivors, the torch-bearers of the greatest story ever told. Every step on that story could have been otherwise. But it wasn't. We are obligated to see ourselves in that chain. Links are still being added to it. We are the ones who forge them.

Dayeinu is not just a great tune. It's the secret to Jewish happiness.



THE GRATITUDE ATTITUDE!



There seems to be an unwritten code about Jewish events that requires a “boring speech”. So ubiquitous are these, that we have come to expect and even tolerate them. But every once in a while, something in one of those speeches catches our ear and perhaps even leaves an impression. There was one such speech I heard that left the room stunned. No one zoned out. No-one switched on their

“tolerating boring speech” façade, no-one sneakily scrolled through their news feed under the table. Instead hearts were awoken and inspired. The audience walked out of this occasion changed somehow.

The event was a luncheon celebrating the soon-to-be-wed young groom, and the speaker was the groom himself. He was, as some

in the audience were learning for the first time, a fortunate survivor of an innovative neonatal cardiovascular open-heart surgery when he was a newborn, who had gone on to leave doctors in awe of how he had thrived as he grew. Every year his practitioners would marvel at how he had developed against all odds. On this occasion he stood, confidently making eye contact with

Rabbi Shmuel Kott

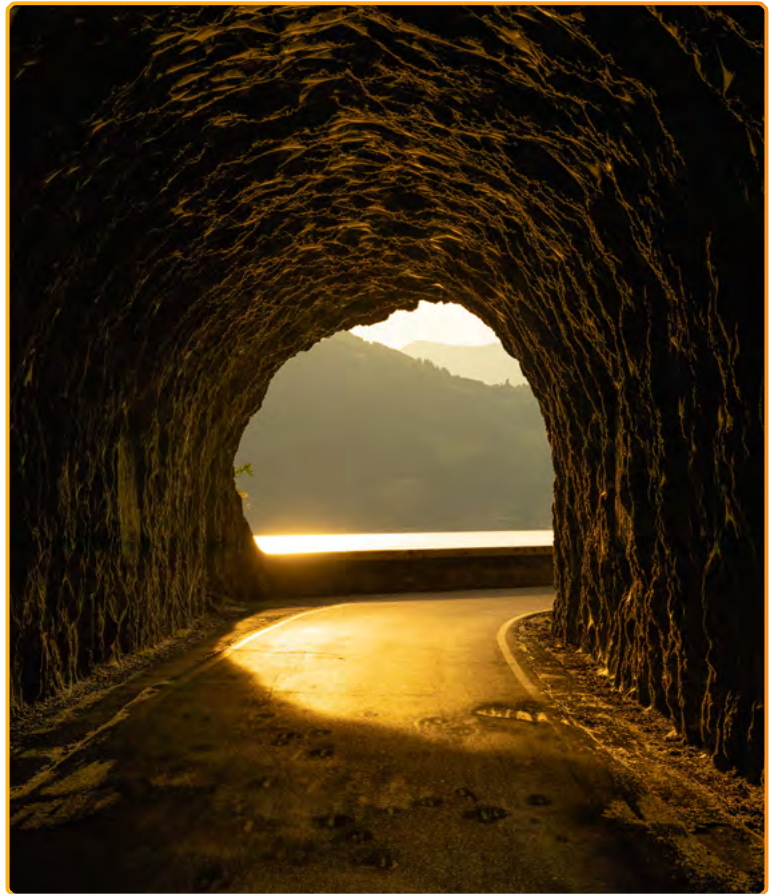
Programme Director – Aish Young Professionals



that it's just at those moments that we need to gather all of our strength and find the courage to hold on just a little bit longer.

The story of the Exodus is one of hope. In the history of Egypt, no slave ever escaped. How could an entire nation ever walk free? And yet after centuries of enslavement, God miraculously redeemed us just when it seemed things were at their worst. It is following the darkest points in the struggles of life that the dawn of salvation breaks.

During these past couple of years the world has been waiting patiently. The world has been starving for connection and security. We've had our fair share of bitter things. And yet there is light at the end of this long tunnel. There is hope for better days ahead. The bitter taste of Maror might still linger on our tongues but I hope we can all take a moment and smell the aroma of that incredible feast wafting in from the kitchen. Good times are coming! The great feast is just around the corner - if we can only hold on for just a few more minutes.



ONE DAY MORE

Bob and Joe were a pair of homeless beggars living together in the back alleys of London, close friends and partners in grime. Joe was Jewish and Bob was not. After many days without a proper meal, Joe told Bob with boundless joy that tonight was Passover. "The Jews hold a gigantic feast and everyone is invited! If we just stand outside synagogue we'll certainly be invited for Seder night. Trust me, you've never seen anything like it!"

happened. Instead, everyone washed their hands and nibbled on radish heads. "Strange", thought Bob, "I'm sure they'll bring out the main course now". But no. Instead the guests all broke plain square crackers in half and began to talk, and talk, and talk, and talk some more! This went on for hours; no food, not even more wine was forthcoming. Nothing! Growing a bit antsy, Bob took a deep breath and resolved to remain a bit longer in the hope that the food would

all, waiting so patiently). Instantly, his smile disappeared. The shooting sensation of intense heat that erupted in his throat, spreading up his nose and burning his eyes was unlike he had ever experienced before. Furious, and with tears streaming down his red and swollen face, Bob spat out the vile substance, jumped from his seat, and ran out of the house in a fit of anger! A few hours later, he was woken suddenly by a kick in the leg. He looked up to see

"THE WORLD HAS BEEN STARVING FOR CONNECTION AND SECURITY. WE'VE HAD OUR FAIR SHARE OF BITTER THINGS. AND YET THERE IS LIGHT AT THE END OF THIS LONG TUNNEL."

Bob was ecstatic and excitedly hurried along with Joe to the synagogue. Sure enough, they both got invited to the home of one of the wealthiest Jews in the city! The table was set beautifully with the finest dishes and cutlery fit for royalty. Bob's mouth began to water. He couldn't believe his tremendous luck! After a few songs, a glass of wine was poured for all of the guests and an incantation intoned. Bob waited until the blessing was completed and drank thirstily, his heart bursting with excitement, sure that they were about to bring out all the delicacies he could ever dream of.

Unfortunately for Bob, this isn't what

be brought out soon. Finally, everyone began silently and rapidly chewing mouthfuls upon mouthfuls of the dry, cardboard-like crackers. While it wasn't the succulent chicken he was waiting for, Bob partook with gusto. At least it was something to satisfy his terrible hunger! With hopeful eyes, he noticed that things seemed to be moving a bit more quickly now. Perhaps the meal was finally beginning?

A moment later a white shredded substance was brought out. He couldn't exactly make out what it was, but he was sure it was something delicious! Bob made sure to take an extra big bite (he deserved it, after

his friend Joe standing over him and smiling from ear to ear. "What are you so happy about?" he grumbled. "You Jews are crazy! That was no feast, that was torture!" "You fool!" Joe cried. "If you would have waited just a few minutes more, you would have experienced the most incredible meal of your life! Just a few more minutes of patience and perseverance and you could have had everything you ever dreamed of!"

Rabbi Nachman of Breslov (d.1810, Uman, Ukraine) would say that so often when life is difficult and the challenges seem never-ending, we reach a point where we feel as if we simply can't go on. The story of the two beggars teaches us



granted. The reality is that it takes losing something to appreciate it and it can take slavery to value freedom. The bread of freedom can only be fully appreciated if it is first understood in the context of the bread of affliction that came before it. The matzah is both what our forefathers ate while enslaved in Egypt and what they ate when they marched to freedom because freedom only finds true meaning when it is juxtaposed to slavery.

The Torah writes in no less than twenty-four places the prohibition to oppress a stranger. There are many potential reasons for this but surprisingly the reason actually given is “because you were slaves in the land of Egypt”. The irony here should not be lost on us. Of all nations, the Jewish people know best the bitter taste of slavery and the harsh reality of exile and living in a strange land - and, as a result of that experience, we are now obligated to identify with others facing the same predicament. Only because we were there can we identify with it fully and that creates the responsibility.

The matzah is bread of slavery and simultaneously bread of freedom. This is not a paradox, just as there is no paradox between a decaying seed and a flourishing shoot. Matzah takes on both identities by urgent necessity. Without understanding our history, it is impossible to grasp our future and the message of the matzah is clear - don't take freedom for granted.



THE CARDBOARD CONTRADICTION

Like it or hate it, delicious or inedible, the matzah occupies centre stage at the Seder. As the story begins, we raise the matzah and invite all to join us as we prepare to embark on the annual journey through the Haggadah. We declare 'this matzah is "lachma anya" - the bread of slavery and suffering; we hold it up to remind us of the torture and pain our ancestors experienced in Egypt and beyond throughout our tear-soaked history.

The rest of the night follows this

Why in fact, do we eat matzah tonight?

The Haggadah quotes Rabban Gamliel, one of the greatest Jewish teachers who ever lived, the halachic authority and leader of the Supreme Court in the Land of Israel some two thousand years ago. He famously answers that the Jewish people eat matzah, unleavened bread, to remind us of the unleavened bread our ancestors ate as they left Egypt. They did not have time to wait for their dough to rise as they rushed out of their Egyptian prisons

to celebrate the new-found freedom of our present? The matzah seems to pose the ultimate contradiction, difficult to digest both literally and symbolically!

Human beings, by their very nature, take life for granted. This is true in a general sense but even more so when we look at life in the context of miracles. Whether the miracle we see is a human eye, a newborn child or a rover landing on a far-off planet. Objectively, a granule of grain rotting in the ground, dying and decaying, is the epitome

"THE REALITY IS THAT IT TAKES LOSING SOMETHING TO APPRECIATE IT AND IT CAN TAKE SLAVERY TO VALUE FREEDOM."

framework, as the story is told from the beginning through the lens of the matzah. Starting with Abraham the first Jew, through the Ten Plagues, the Splitting of the Sea and forty years in the desert, the story picks up speed and then winds down as we smell the aroma of chicken soup and brisket. But as we turn the final corner, the Haggadah pauses for a moment and asks the question we have all been wondering since we picked up the matzah and said 'ha lachma anya' all those hours ago.

and into freedom and we, in turn, eat this unleavened bread to remind us of that. Matzah, says Rabban Gamliel, is the bread of freedom and we eat it to remind us of that newfound gift we received thousands of years ago.

Now that's confusing at best, even paradoxical. The identity taken on by matzah at the outset of Maggid is very different to the one it takes on as we prepare to conclude this central section. Which is it? The bread of 'slavery' or the bread of 'freedom'? Do we eat it to remind us of the slavery of our past or

of death and lost opportunity. When a new sprout bursts forth from that degeneration it should be no less of a miracle than a corpse coming back to life, but since this happens every time a seed is dropped into a ploughed field, it has been rebranded as nature. Like the human eye and a newborn child, perhaps another way to view nature is a miracle that happens very often.

Born into freedom, we expect it to continue. Because we have never lived in slavery or under a tyrannical regime, we take liberty and opportunity for

Rebbetzen Shalvie Friedman
Senior Educator



A NIGHT OF SONG

I will never forget the time that I was taking the tube late one evening. The Northern line was relatively quiet and I was intrigued to notice that the gentleman sitting a few seats away from me was reading something in a foreign-looking script. I tried to subtly lean forward and was startled to notice that he was reading sheet music! As his eyes skimmed the lines, his toes tapped to the rhythm and I could only wonder what harmony

end of “Maggid”, right before the meal, and we continue Hallel after ‘bensching.’ (In fact, in the land of Israel, Hallel is not just sung at the actual Seder, it is also sung that night in shul, before the Seder begins.)

It is so intuitively correct that the Seder night is a night of song. On Pesach, we aren’t merely commemorating an Exodus that happened to our ancestors

But the music is so much more than just part of the experience. It is a profound opportunity to do something so much deeper. On this auspicious night, as we sing, we look beyond the details and rituals of Judaism. As the man tapping on the tube, we don’t see notes on a page - we feel the rhythm of Jewish living and Jewish destiny in our very bones. We look at our Jewish lives and we don’t see the notes, the bars, scales and octaves. We

"THE REALITY IS THAT IT TAKES LOSING SOMETHING TO APPRECIATE IT AND IT CAN TAKE SLAVERY TO VALUE FREEDOM."

was being heard in his head. I felt jealous. If only I could see sheet music and hear the melody! The Seder night is one that is filled with music. From the familiar family tunes to our hope that we will one day sing a new song - שירה חדשה. We sing the four questions, we sing about being slaves, being free, the ten plagues, praise to God and of course – one little goat.

We sing Hallel, which begins at the

many thousands of years ago. We notice how the Exodus story was orchestrated by a Conductor who has continued to create the melody of our people ever since. As we sing each song, we hear the echoes of the past generations, the lows of the minor chords and the highs of the major chords. Though we have been through exile after exile - still we stand up strong and we sing out proud.

don’t see the laws, rules and motions. For one night only, we allow ourselves to be part of the symphony of Jewish past, present and future. Our feet begin to tap, and we are music.

This is not the night of doing - this is the night of singing. And WE are the song.

Rabbi Elieser & Rebbetzin Mirah Amiach
Aish on Campus – Birmingham



THE G.O.A.T

We have reached the culmination of a beautiful Seder, feeling inspired and with a tangible connection to God himself. Yet, there is a nagging voice at the back of our head which we just can't ignore; 'Yes, *now* we feel inspired and uplifted, but how do we make it last? Will we continue to have faith, even when all odds are against us, or will we allow everything to fall apart and surrender to whatever challenge is round the corner?'

The song of "Chad Gadya" tells us the tale of a father who buys a kid goat for two "Zuz" to add to his herd. However, the goat grows up and starts to form a persona of its own. Curiosity kicks in - which eventually leads to it rebelling against its master, until finally

a little flame, slowly engulfing wood that was dry enough to sting the dog. Before we know it, the stick is lost in an inferno of fire. The fire, brutal and ferocious, consumes all in its way, only to be met with crushing failure as it heads into the river bed. Water, as powerful and destructive as much as it sustains life, is the very definition of limitless and defiant of all boundaries. However, it too cannot escape the parched ox. Yet the ox too has its limitations - the human slaughterer. And yet he too cannot escape the angel of death, ever.

By the time we get to the penultimate stanza, we have totally forgotten that this whole mad caper began with a simple stray goat.

Unfortunately, as the tale shows, as time passes we explore different paths and impulses, causing us to spend a lot of time and effort searching for ways to find fulfilment. In turn we become blind to our true purpose and forget what our mission is in the world. As eras and civilisations wax and wane, we sometimes find ourselves cornered by a vicious 'cat', which we may or may not overcome. But then we put our trust in a 'dog' whose salvation simply doesn't last. As life continues and we fall into a monotonous dance called "living", we don't seize the opportunity to stop and think about our real purpose. We lose focus and get blindsided by the sticks, fires and waters of this world. Some we perceive

"BY THE TIME WE GET TO THE PENULTIMATE STANZA, WE HAVE TOTALLY FORGOTTEN THAT THIS WHOLE MAD CAPER BEGAN WITH A SIMPLE STRAY GOAT."

- the goat runs away. And thus begins one of the most popular songs - and metaphors - in all of Jewish liturgy.

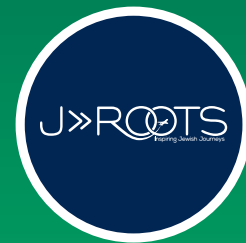
After wandering around for a bit, a cat comes and attacks the little goat. Failing to escape the cat's claws, the goat is left with no choice but to give itself up to the cat's hunger. Suddenly, out of nowhere a dog comes to the rescue and scares the vicious cat away. Feeling eternally grateful to the dog for saving his life, the goat seeks to thank it. But then a big wooden stick appears, and beats the dog away. The stick feels unbeatable, he is the hero that beat the hero, and in his pride and ego, he is oblivious to the tiny spark which ignites

The goat, plucked from the jaws of death and now standing by witnessing the chain reaction unfold before it, a chain reaction its rebelliousness caused in the first place, suddenly feels very lost and alone. All it yearns for now is its master, its father, who bought it for two "Zuz".

The story of "Chad Gadya" is a direct parallel to the Jewish nation who were bequeathed to God as we stood at Mount Sinai and declared 'we will do, and we will listen'. We are that young goat, acquired for two precious tabLet's (the ones with the Ten Commandments, not Apple) just as the goat was purchased for two 'Zuz'.

as posing a threat. Some we perceive as providing a solution. Yet ultimately, none of them prevail. And so we specifically end the entire Seder with the song of 'Chad Gadya'. To remind us that we can be our own script writers and direct a different tale. A tale that will hopefully be an inspiration and source of encouragement for when we feel a loss of confidence and faith in God's eternal love and commitment to us. A tale that will proclaim - we are God's beloved children. And our story is the Greatest of All Time.

EXPLORE THE JEWISH JOURNEY



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Padan Aram - Jacob and Laban

(Switch Up Your Seder 4)



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Pithom & Rameses - Slave cities

(Switch Up Your Seder 4)



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The Red Sea - Miraculous crossing

(Switch Up Your Seder 5)



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Mount Sinai - Giving of the Torah

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Jerusalem - the Holy City

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Ancient Egypt - the Exodus

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Bnei Brak - the Five sages

(Switch Up Your Seder 3)



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Ur Casdim - Abraham's birthplace

(Switch Up Your Seder 3)



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Haran - Abraham's new home

(Switch Up Your Seder 4)

1



ancient civilisations in all of human history, the story of Egypt and that of the Israelites is closely intertwined throughout Scripture. From Abraham and Sarah's first descent to escape famine in Canaan, to Joseph being sold into slavery - eventually leading to Jacob and his entire tribe moving there and settling in the north Nile Delta in a fertile region called 'Goshen'.

But our shared histories don't end there. Throughout the Book of Kings, and especially in the prelude to the destruction of the First Temple, the Egyptian Empire's role as a regional power broker is crucial to the unique way in which Israelite society develops.



In the Torah itself, the world of the pharaohs represents the consequences of unchecked power. The pharaohs of antiquity were self-styled gods, ruling supreme over the lives of millions. Many of the pharaohs, most notably Rameses II, were renowned builders, overseeing the construction of statues and temples that boggle even modern architects.

It is against the backdrop of a vast construction project that the idea of a limitless pool of slave labour begins to take shape...

IAN
SULA



Ancient Egypt



EGYPT



2



The 'Bnei Brak' mentioned in the Haggadah is not to be confused with the modern-day town of the same name. Rather, the town that would have hosted the five Rabbis' Seder was closer to modern-day Hiria, a small town roughly 10km south of Bnei Brak and - crucially - close to the port city of Jaffa.



Some commentaries place this narrative within the historical context of the Bar Kochba Revolt of 132-136 BCE. Four of the Sages were returning from just receiving word that the Romans were sworn to destroy the Jewish people. They knew the only person that could lift their spirits was Rabbi Akiva, the spiritual leader of the revolt and an outspoken supporter of Bar Kochba himself.

The cryptic message passed to them by their students ("the time for the morning prayers has arrived") is interpreted by some as a coded signal to re-inspire the people in their uprising.

Seen in this context, the 'Seder in Bnei Brak' forms a link in the same chain as the clandestine Seder nights in the Warsaw Ghetto and Inquisition Spain.



Bnei Brak



Euphrates

IRAQ

IRAN

Persian Gulf





Ur Casdim

Abraham's resistance to Nimrod's cult of idolatry is seen as one of the origins for the term 'Hebrew', meaning 'from the other side'. Either taken literally to mean 'from the other side of the river (Euphrates)', this term has been interpreted metaphorically to mean 'he who stood on the opposite side in his beliefs to the rest of society'.



RIA

ISRAEL



Ur Casdim or 'Ur of the Chaldees' is mentioned in the Torah and identified by the sages as Abraham's birthplace. Located in the south of modern-day Iraq, tradition teaches that it was the site of a great theological showdown between Abraham and Nimrod, a tyrant king who ruled over the lands of ancient Akkad (Babylon).

Tiring of Abraham's monotheistic teachings, Nimrod had his nemesis cast into a fiery furnace (linked phonetically to the word 'Ur', which means 'fire'), but Abraham emerged miraculously unscathed.



SYRIA

IRAN

Tigris
Euphrates

DAN

IRAQ



Haran

Abraham's journey to Canaan, which would become the Land of Israel, was a seminal moment, coinciding with the 'Covenant Between the Parts'. This covenant, sealed when Abraham was 70 years old, was the moment that God established him and his descendants as the chosen people. God also forewarned Abraham of the coming exile and slavery in Egypt.



The Torah recounts how in the wake of the story of the Tower of Babel, Terach made the decision to relocate his entire family from Ur Casdim (see previous page) to a city called Haran (now Syria).

With him were Abraham, Sarah and their nephew, Lot. It would be many years until Abraham received God's fateful call to leave his father's home and travel southwest into Canaan.







Padan Aram

Padan Aram is also known as 'Aram Naharayim', meaning 'Aram between the two rivers'. The origin of this name is due to its location between the region's two great rivers, the Tigris and the Euphrates.

In the Haggadah, the 'Ha Lachma Anya' section is written in Aramaic, a language that was spoken by Jews during the years of exile, after the destruction of the first Temple. There are still Jewish communities today that use Aramaic!



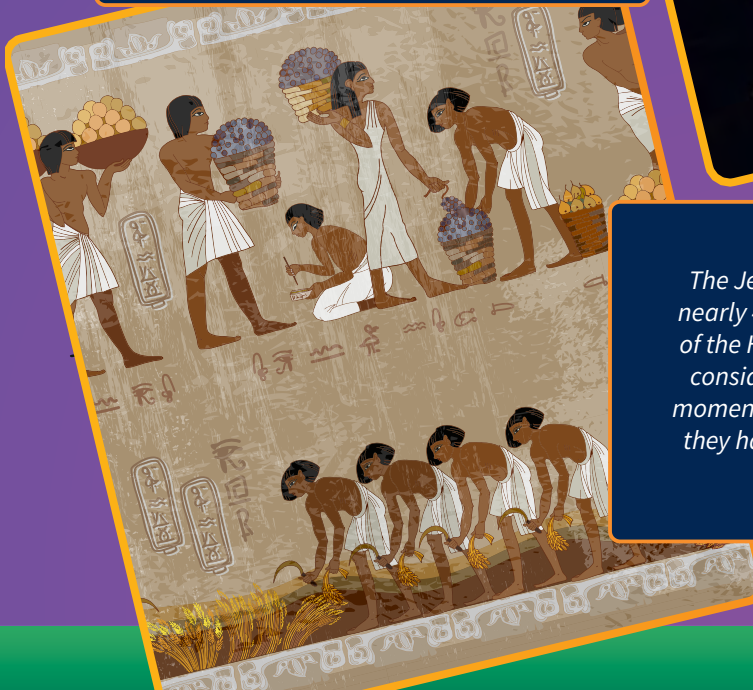
Padan Aram was the city in which Jacob lived for more than 20 years of his life, having fled Canaan to escape Esau's murderous intent. Here he married Leah and Rachel and established the twelve tribes of Israel.

Jacob's years in Laban's house set the stage for future exiles of Jews to foreign cultures and lands. As in the story of Jacob, Jews who maintained a strong connection to their heritage and past were able to thrive and continue the Jewish story.



Pithom and Rameses are the two cities in Egypt that the Torah describes as the sites where the Jewish people were enslaved, and charged with the construction of huge, fortified storage cities.

Opinions differ as to the exact location of these construction sites. Rabbi Saadyah Gaon (10th century) cites the town of Fayum, which is 60 miles southwest of Cairo and therefore quite a distance from Goshen. Modern egyptologists suggest that the cities were located near the northeastern border of Egypt, close to the Nile Delta.



The Jews were enslaved in Egypt nearly 4000 years ago. This section of the Haggadah encourages us to consider the difficult and painful moments of Jewish history and how they have shaped our people over thousands of years.



Pithom & Rameses



7



The Torah presents the splitting of the Red Sea as the climax of the Exodus. It is described as the moment when God exacted a final judgment on Pharaoh and his pursuing army. Beyond this, the Israelites were so thankful to finally be free not just in name but in act, that they joined together in a joyous song called the 'Song at the Sea'.

The miracle was so great that it inspired the Israelites to have faith in God and Moses, striking awe into the hearts and minds of the entire nation.



It is worth noting that just 12 weeks after the splitting of the Sea, the sin of the Golden Calf occurred. This raises the question: in Jewish thought, what is the role of miracles and is there a reason their effects sometimes appear to be short-lived?

IRA
SAUL
ARAB

n Gulf



The Red Sea





Mount Sinai was the location where God transmitted the Ten Commandments and the Torah to Moshe. The precise location may remain unknown, but the events that unfolded there have been part of an ongoing, unbroken narrative for thousands of years.

The Mount Sinai experience was highlighted by the revelation of God to the Jewish people. While at the splitting of the Sea God performed an open miracle, at Mount Sinai, God communicated with each individual in the nation of Israel.



Judaism is the only known religion that claims a 'national revelation'. Namely, that God spoke directly to a group of hundreds of thousands (if not millions) of individuals at the same time. The Revelation at Sinai is therefore seen as the cornerstone of Jewish belief.

Why do you think the Torah was given in the middle of nowhere, in a desert?



Mount Sinai

ORIENTAL

LEBANON

ISRAEL

JORDAN

SINAI
PENINSULA

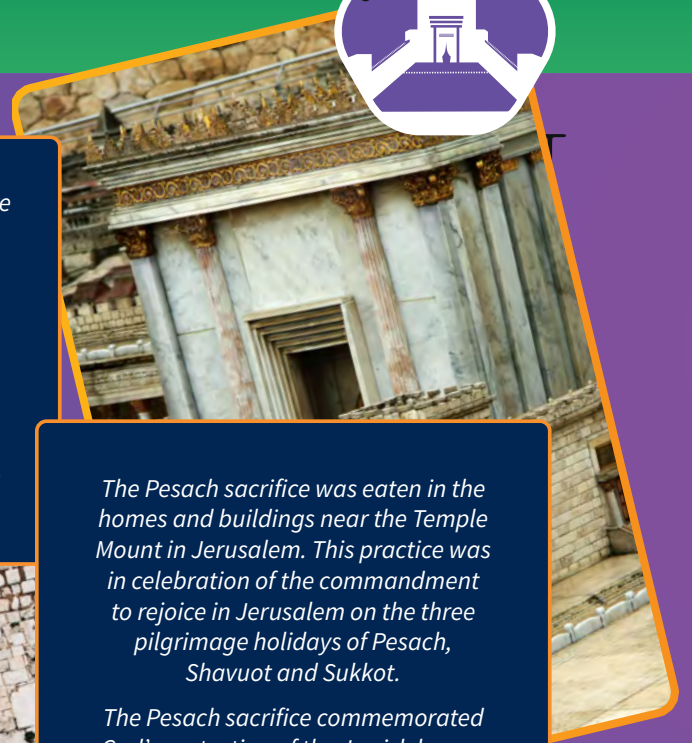
8

Nile



Euphrates

Jerusalem has been the epicentre of Jewish geography since the very beginning. The location of the Binding of Isaac, the site of the the ladder in Jacob's dream, the capital established by King David and the city that hosted King Solomon's Temple. Jerusalem is the beating heart of the nation, then, now and for eternity.



The Pesach sacrifice was eaten in the homes and buildings near the Temple Mount in Jerusalem. This practice was in celebration of the commandment to rejoice in Jerusalem on the three pilgrimage holidays of Pesach, Shavuot and Sukkot.

The Pesach sacrifice commemorated God's protection of the Jewish homes on the night of the final plague of the firstborn in Egypt. It was eaten with a group, usually family members, and in proximity to the sanctity of the Temple Mount.

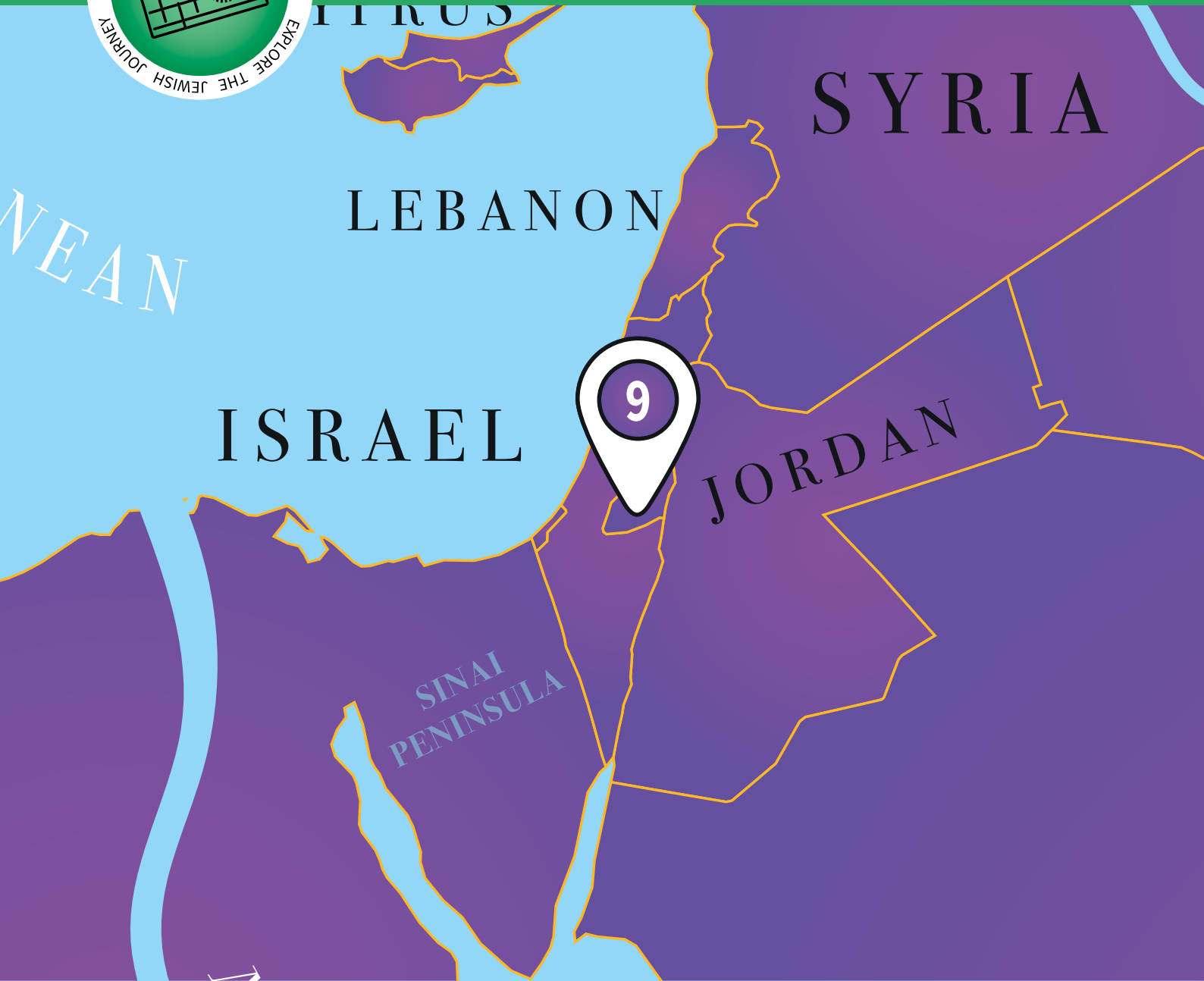
Also mentioned in the Haggadah is the 'First Fruits' ceremony celebrated on Shavuot when the Jewish people would gather to celebrate in Jerusalem. This offering was a selection of the seven species which bless the agriculture of the Land of Israel: wheat, barley, grapes, figs, pomegranates, olives and dates. The ceremony incorporated a thanksgiving offering to God for the produce that had grown in the previous year.



Gulf



Jerusalem



LESSONS IN LEADERSHIP



p.237 **Pharaoh**

Leading with Irony (Switch Up Your Seder 5)

p.238 **Miriam**

Leading with Faith (Switch Up Your Seder 7)

p.240 **Amram & Yocheved**

Leading with Empowerment (Switch Up Your Seder 9)

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p.230 **Author of the Haggadah**
Leading with Creativity (Switch Up Your Seder 1)

p.232 **For the Children**
Leading with Curiosity (Switch Up Your Seder 2)

p.234 **Jacob**
Leading with Purpose (Switch Up Your Seder 4)

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Leading with Flexibility (Switch Up Your Seder 3)

p.236 **Moses**
Leading with Humility (Switch Up Your Seder 6)

Author of the Haggadah

LEADING WITH CREATIVITY

“The idea of mesorah [tradition] is often mistaken as a mere historical record of Jewish practice. That misunderstanding, combined with both the absence of historical uniformity of normative practice, and the gradual evolution of halakhah [Jewish law], can be misconstrued as compromising the authenticity of mesorah. Authentic mesorah is rather an appreciation for, and application of, tradition as the guide by which new ideas, challenges and circumstances are navigated. Our precious mesorah has thereby been the cornerstone of not only the preservation, but also the development of our religious and spiritual heritage. Mesorah is the bridge between our past and our future.” — Responsum of Orthodox Union panel.

Our beloved Pesach Haggadah is a book that prompts many questions. Our first and primary question might be, “Where did the Haggadah come from?” It is one of the few enduring Jewish texts whose author is entirely unknown, and that has tended to bother Jews over the millennia. We are used to being very aware of who our contributors are, as the legitimacy of a Torah interpretation depends as much upon the piety of its author, as it does upon the insightfulness of the idea itself.

It is true that much of the Haggadah

is lifted straight from the legal requirements of the Seder night as set forth by the Torah and Talmud. The asking of the four questions and the need to expound the answer; the arrangement of the four cups of wine through the Seder; the explanation of the symbolism behind matzah, maror and the Paschal offering — these are all direct imperatives from earlier sources.

Nonetheless, there are amazing, and at times puzzling, additions to the text, which can only be described as an original contribution from the mind of the author. This “creativity” begins with the very first lines of the Maggid section inviting all to join the Seder, written in vernacular Aramaic instead of Hebrew, for which there is no prior source. It continues through the memorable parable of the four sons, the immortal song “Dayeinu,” and includes dozens of other additions.

Rest assured, our sages in every generation have extolled the brilliance of the Haggadah — indeed, more commentaries have been written on it than any other text in Jewish literature. Furthermore, those in the generations closest to its time of writing assumed that it would never have gained widespread acceptance in its time had its author not been someone of immaculate standing.

But there is something perfectly fitting about the anonymity of the Haggadah’s author. Perhaps the most ingenious feat of this text is its ability to balance the past with the future. It adheres to the necessary legal structure required for a “kosher” Seder, while simultaneously presenting new and exciting interpretations to the story. And most importantly, it offers every family in history who has ever used a Haggadah with the ability to “stick to the script,” while providing endless opportunities to digress, meander onto tangents, and make applications to modern circumstances. In short, the author of the Haggadah has allowed us to partake in its ongoing authorship.

Precisely because we do not know who wrote the Haggadah, we are invited to enter the role as its co-authors. In doing so, we perpetuate an accurate sense of what Jewish mesorah, or “tradition,” actually means: not merely a recitation of what was, but a transmission of the spirit of our history into the future. While remaining true to the framework of the evening, we are not just given permission to engage in the conversation — it is demanded of us.



For the Children

LEADING WITH CURIOSITY

“Let there be no old folks in your house to give you wise counsel, and no young people to heed their advice.” — Abkhasian curse.

21st century Western society stands at a crossroads with regards to deciding how to “empower” its youth. At the beginning of the 20th century they were often treated as exploited expendables with no rights, a form of cheap labour in the best of circumstances. Thankfully the post-WWII human rights movement saw to it that our most cherished and vulnerable members of society were given a voice and protection under the law. But by the 1990s we had gone to the other extreme, over-protecting our children from any hardship and afraid that too much discipline may cause them not to “like us.”

We have been bearing the fruits of those actions in the last decade, with the rise of safe spaces, trigger warnings, and student-led campus mobs determining university policies. Perhaps now more than ever, it is the young who feel they deserve to lecture the old, sometimes even correctly, on historical injustices carried out by previous generations. But this empowerment has its dark side. Youth may carry with it the polish of passion and idealism, but it lacks the meat and potatoes of wisdom and experience. We now turn to a

17-year-old well-intentioned girl for our cues on the technical details of the phenomenally complex field of environmental science.

Reason may dictate that we should not hand the reins over so quickly to our youth. Any parent giving the car keys to their 17-year-old for the first time knows that. And yet, the prior model of “do not speak unless spoken to” seems to be a bad dream of a bygone era. What could serve as a model for healthy empowerment that would give younger people a sense of their own potential while grounding them in the humility of their obvious lack of experience? The answer, of course, is the Pesach Seder.

The Seder experience is unquestionably presided over by the elders of the family. They tell the stories and orchestrate the careful dance of removing Seder plates and apportioning out bitter herbs. But if you look carefully, the night is led by the children. It is the children who set the pace and tone of the evening with their questions. It is their attention that we are ultimately trying to captivate. This dynamic is the paradigm of validating the dignity of the child without having to upend the rightful pecking order of the adults.

If we allow children to lead with their

questions, then we implicitly send two messages: first, that their curiosities are important, that their quest for knowledge is worthwhile. And second, that in order to get answers they should ask the wiser and more experienced people in the room. There is no need to pretend that children have all the answers, and children naturally want someone to look up to. But they also want to feel like someone is paying attention.

The 16th century scholar known as the Maharal of Prague asked, why do we call the wise son “wise”? Surely wisdom is something that can only be acquired through life experience, so how is it possible for any child to be wise? He answers that by the nature of the child’s question, we can tell that one day he will *become* wise. The wise son does not merely ask what is obvious to ask, like the simple son who questions only the strange customs being performed in front of him. Rather, his questions touch on the abstract nature of all the commandments. From such a healthy desire to seek knowledge, he is guaranteed to achieve wisdom.

Our children do not need, nor are expected, to have the answers. We must give them the dignity of leading with questions. Let us hope we can respond wisely.



Jacob

LEADING WITH PURPOSE



World history is a rollercoaster of ups and downs and Jewish history is no different. The Haggadah does not begin with the Exodus but rather takes us back to where it all began. Context is key, and anyone who has been involved in Jewish study will have heard of our Patriarchs and Matriarchs, our founding fathers and mothers. Life was not easy for them by any means. They broke new ground, they challenged everything they knew and everyone around them.

Focusing in on Jacob, the final of the three Patriarchs, we find that he had a lifetime of struggles.

Jacob dreamt of a ladder connecting heaven and earth with angels passing between these two worlds. The occurrence of this rather unusual dream took place after he had left home and was on the way to live with the treacherous Laban. Many things have been written about what this dream can teach us, but a consistent theme is the joining of our world with what the heavens represent. Jewish texts have always emphasised the value in living 'before God' in every part of our lives. As Jacob was going to live alongside his idolatrous relatives and busy himself shepherding, this dream was directing him to take God, spirituality and Torah values with him. Godliness can be present in everything, and core to our mission is elevating all aspects of our lives.

Jacob was given an additional name – Yisrael/Israel, representing his triumphant battles with negative forces present in the world. Our world is by its very nature a fractured and imperfect place, but that is exactly how God chose for it to be. We are 'Bnei Yisrael', **the children of this quality of 'Israel'**, grappling with our challenges, just like Jacob did, and seeing the Divine significance in all that we do and are.

What challenges have you had to face in your life, and did you change because of them?



Rabbi Elazar ben Azariah

LEADING WITH FLEXIBILITY



Rabbi Elazar ben Azariah's cameo appearance is one of the more perplexing entries into the Haggadah patchwork. Originally appearing in the Babylonian Talmud, this discussion about whether the Exodus should be mentioned at night seems to have no connection at all to Pesach. Obviously, on the night of the Seder we are obligated to speak about the Exodus; the dispute mentioned here is referring to whether we must also recount the Exodus every other night of the year. So why bring it in the Haggadah?

Even more puzzling is that Rabbi Elazar's praise for Ben Zoma's Biblical insight is for naught. In Talmudic procedure, we always follow the majority, which means that legally we do not even rule according to Ben Zomah's insight. Not only is it irrelevant to the Seder, it's also incorrect. What on earth is it doing here?

The solution to this riddle may be hidden within the story of Rabbi Elazar ben Azariah himself. At the tender age of 17, he was already recognised as one of the leading scholars of the Jewish people. Amidst a crisis of leadership he was appointed as the successor to Rabban Gamliel to be the head of the Jewish High Court. Although his lineage bolstered his prestige (he was a direct descendent of Ezra the Scribe), his youth and inexperience cast significant doubt on his leadership abilities. However, upon accepting the position his beard miraculously turned grey so that he would be regarded as someone befitting his knowledge and position.

Rabbi Elazar's leadership style was

one of respectful progressivism. As a scholar and member of a distinguished family he admired the greatness of past leaders. But his youth allowed him the innovation and flexibility to embrace new ideas. Under his direction, rather than confine legal proceedings only to the small group of rabbinic experts, he literally flung open the doors of the study hall, and judged everyone's opinion based on the merit of their arguments.

Hence Rabbi Elazar ben Azariah describes himself as "like a man of 70," venerated in wisdom and tradition. Nevertheless he possessed the open-mindedness to give credence to the lone opinion of Ben Zomah, who urged his contemporaries to fill their mouths with stories of the Exodus both day and night.

Ostensibly Rabbi Elazar ben Azariah's statement in support of Ben Zomah's opinion has been brought to emphasise the importance of speaking about the Exodus from Egypt. As in the previous paragraph of the five rabbis sitting in Bnei Brak, the affection for this origin story should grip us so fully that we are no longer aware of the difference between night and day.

But with the additional context of Rabbi Elazar's history, we can also perceive subtle points being drawn from this paragraph. It is teaching us that in the course of the quest for truth, even a minority opinion can illuminate a new perspective. Even an "elder" can defer to such an opinion. And in the dialogue of minds that we recreate with every Seder, if we exclude even one voice from the conversation, then we may perhaps have missed a gem.



Points to ponder:

- Moses argued with God about his suitability for the role as leader.
- Moses is referred to in the Torah as the most humble of men.

The Dayeinu text is thought-provoking and powerful. We are asked to recognise and appreciate the good fortune in each step of the journey from Egypt to Israel. This recognition is directed towards God and, despite Moses being present significantly in the Torah, in the Haggadah he is basically absent. Given his almost total centrality to the Exodus story, this is somewhat surprising. Where did Moses go?!

Moses knew about his abilities and unique connection to God but he didn't become arrogant. He was not self-righteous. Humility in the eyes of the Torah does not mean the denial of who we are or what our strengths may be, but rather the recognition that those gifts come from God. On that basis, no one is any more special than anyone else. Moses was not better than everyone just because he had profound prophecy and spirituality.

Moses was hesitant to lead as he wanted to ensure he was the best option for the Jewish people. The sages point out that his conversation with God at the burning bush dragged on for an entire week - so hesitant was he to accept the mantle of leadership! He always made space for others and for God. Indeed, on one of the few occasions his leadership was challenged, his response was typical: 'If only the entire nation were prophets [like me]!'

The Seder is a night to experience the forging of the Jewish people, each of us as individuals and together as a nation. Other occasions will require highlighting special personalities, but at our core, the Jewish people has a direct covenant with God and this is our focus on Seder night. This incredible connection with the Creator, this gift we have, can only be properly recognised and understood when we take a step back from our busy lives and reflect and dwell upon it. Humility is an essential step to creating the space to bring God into our lives.

What do you think Moses would say about his absence from the Haggadah?



Pharaoh

LEADING WITH IRONY



Jewish history is replete with irony. One of these ironies is that the truest enemies of the Jewish people were among the greatest teachers of the keys to our people's survival. Haman of the Purim story taught that when poisonous, indiscriminate hatred of a group of people leads a person to plot and carry out the complete annihilation of that group, if this hatred was replaced with passionate, indiscriminate love for others, 'oh what a world it would be!'

Another enemy of the Jewish people was Bala'am the prophet. Bala'am set out to curse the Jewish people, but instead of curses, he expressed words of blessing. What is incredible about the Bala'am narrative is that what unfolds in the episode is only known to us, the readers of the story in the Torah. The episode was not reported to the Jewish people until after it occurred. The Israelites were completely unaware that God was intervening and befuddling Bala'am's genocidal plan.

Bala'am praised the Jewish people's humility, modesty, and other wonderful traits. Internally, the Jews often saw themselves as weak, incapable, and promoted a lacklustre spirit filled with complaints and frustration, yet here was Bala'am reminding the Jewish people of their greatness and of their special qualities. Perhaps it is not coincidental that our sages identify Bala'am as one of Pharaoh's key advisors - one who argued most strongly for a coordinated campaign of mass enslavement against the Israelites.

Pharaoh too played a role in teaching the Jewish people about our unique traits. He criticised and rebuked the Jewish people for being stubborn and refusing to adhere to his decrees whose purpose was to control the rapidly growing Jewish population in Egypt. The trait of stubbornness or the better known title of the Jewish people being a "stiff-necked people" has proven to be a core factor in Jewish survival and refusal to give in, give up, and lose hope.

Pharaoh also enabled the Jewish people to gain experience for future exiles in how to maintain our national identity as a minority population in a foreign land. The pressures, seduction, and schemes Pharaoh and his citizens instituted, to draw the Jewish people toward assimilation and integration into Egyptian society, largely failed and the Jewish people adhered to their faith, heritage, and identity. For the rest of history, we have been able to thrive and maintain our values and world view no matter the context.

At the Seder we speak about the empires and dictators of each period in our people's history who threatened to annihilate and assimilate us, but with God's assistance we continued to survive and, in many cases, thrive. Our enemies have ironically taught us numerous lessons and reminders about our most salient traits as a people: those aspects of the Jewish people which have illuminated the world for thousands of years!

What aspect of the Jewish people do you appreciate and identify with the most?

Miriam

LEADING WITH FAITH

After recounting the bulk of the Exodus experience, we turn to song. The Hallel prayer is a fixture of Jewish festivals and it represents our wonder and excitement for what God has done for us. It is often said that music is the voice of the soul, and here too on Seder night we break forth into song to help express the re-enactment of this incredible and wonderful event.

The Torah tells us that the Jews sang at the shores of the Red Sea, as they finally felt free from their Egyptian oppressors. We are told that the women initiated this, led by Miriam. Not only did they use their voices, but they had been mindful

and hopeful enough to bring with them musical instruments as they *expected* to reach this point of redemption and joy.

Miriam casts an interesting figure throughout the Exodus story. She insists her parents continue to have children, despite the decree from Pharaoh to kill all Jewish newborn males. From this courageous insistence, Moses is born. She boldly approaches Batya, the daughter of Pharaoh, to ensure Moses is raised properly. As noted she was clearly a leader amongst the Jewish people and in her merit the Jews had a constant supply of water in the desert.

POINTS FOR THE TABLE TO PONDER:

- What were the Jews thinking and feeling when they crossed the Red Sea and saw the Egyptians drown?
- Is there a time when its appropriate to take things for granted?
- When we stop daily to appreciate all the good that we have, however small, we start to look at the world differently. We see joy and happiness as opposed to sorrow and discontent.
- If we choose to be grateful to others for what they do, even if it is part of their job, we both strengthen our relationships and find working with them more enjoyable.

We start off as babies seeing the world revolving purely around us. As we grow up it can sometimes be difficult to admit the roles that others play for us, and even harder to say thank you. Often, we don't like to feel dependent on others or vulnerable to having needs. This can cause us to de-emphasise recognising small acts of goodness.

Jewish texts discuss the fundamental significance of being grateful for everything we have. Living with this mindset, as opposed to just paying lip service to it, has the capacity to change us as people. If we can shift perspective, drop any sense of entitlement or taking things for granted, we open

up a whole world of opportunity to feel great and blessed about every little thing that comes our way.

It is understandable to see vulnerability or reliance on others as a weakness, but this feeling can be harnessed to help us grow. When we accept and embrace our deficiencies, we actually increase our potential to thrive as we recognise how much we gain when we partner with others and with God. From this vantage point we are then able to embrace God in a deep and powerful way as the source of all that goodness in the world.



Amram & Yocheved

LEADING WITH EMPOWERMENT

Amram and Yocheved were the parents of three incredible Jewish leaders: Miriam, Aaron, and Moses. Despite winning the 'child' lottery, they did not enjoy a rosy family life. By all accounts, Yocheved gave birth to the children at an advanced age, Amram balanced a life of public service, and, to boot, the harsh enslavement of the Jewish people had only just begun. In the aftermath of Pharaoh's decree to slaughter the Jewish first born males, Amram and Yocheved decided not to bring any more children into the world. Despite the implications of the decision, the fear was real, and perhaps more than anything, Amram and Yocheved were trying to be the best parents they could be to Miriam and Aaron by shielding them from the pains and difficulties of the time.

For Amram and Yocheved, there was no guidebook for successful parenting in the midst of an oppressive enslavement, yet, we see how each of their children flourished and accomplished incredible achievements in their lives. One characteristic that links all three of their children is the trait of caring for others. Miriam, from the youngest age, ran after the basket of her baby brother to keep a close eye on where he would end up. This concern does not end there, as we see her play a role in assisting other Jewish women through the process of delivering babies under stressful and dangerous circumstances. Aaron served as the kohen gadol, the head priest, who wore a breastplate bearing the symbols of the unified twelve tribes of Israel, a sign that the nation's hopes and desires were on his mind and heart at all times. And finally, Moses - the paradigm of concern for the safety and security of others; striking the Egyptian who had been beating a Jewish slave; dispersing the crowds harassing Tzipora at the well in Midian; and standing up to Pharaoh to pave the path of rescuing the Jewish people from Egypt.

Yocheved and Amram did a great job as parents, but there is something more for us to gain from this narrative. What makes the parent-child relationship paradigm of Amram and Yocheved and their three children unique is that it incorporated more than just a top-down model of parenting. There were open lines of communication where humility ruled the conversation, and children respectfully challenging their parents' position or actions was welcomed. One moment in particular was when Miriam challenged her father's decision to separate from Yocheved and not bring any more children into a cruel world. On an objective level, Amram was right, but he was open to listening to his child. As a result, what happened next put the wheels in motion to enter the next state of Jewish history.





Rachel

LEADING WITH HOPE

Rachel is known in the mystical sources as the ‘mother of Israel’. This notion draws on the tradition, based on a prophecy in the book of Jeremiah, describing the eternal cry of Rachel - the wife of Jacob and mother of Joseph and Benjamin. Rachel’s cry is over her “sons”, a metaphor for the entire Jewish people who were sent into multiple exiles out of the Land of Israel. Rachel’s cry is a prayer and hope that all of her children will return to their “borders”, the home of the Jewish people. Until that day comes and her hopes are realised, Jeremiah explained, she refuses to be comforted.

The backstory to this prayer of Rachel traces the narrative of Jacob’s return from his stay with Laban, the father of Rachel and Leah, his two wives. Rachel faced infertility for years before Joseph was born, in contrast to her sister Leah who was the mother of six out of the twelve sons of Jacob. Finally, Rachel gave birth to her second son Benjamin, but tragically passed away in childbirth. As fate would have it, Rachel was not buried in the Cave of the Patriarchs in Hebron, but in a gravesite of her own near the city of Bethlehem. Today, Rachel’s burial place is known simply as ‘Rachel’s Tomb’ and thousands of people flock to this site every year to pray and connect.

The prophecy of Jeremiah is unique for another reason and herein lies the powerful message of the night of Pesach. Jeremiah would become known as the “prophet of doom”. He was a prophet during the years leading up to the destruction of the first Temple and the subsequent Babylonian exile. Yet, hidden within the gloomy chapters of Jeremiah’s prophecies, the passage containing Rachel’s eternal cry of hope and optimism heralds a message of redemption despite the darkness of exile.

The Pesach experience requires us to rewind the clock of history to the darkest moments of our collective memory. How did our ancestors hang on and find the strength to have hope when all else seemed lost? Rachel is the paradigm of Jewish history for never giving up on the children of Israel and their final redemption. Pesach beckons us to embrace optimism even when the current realities couldn’t be further away.

How do you stay positive and hopeful in the face of uncertainty and instability?



SEDER GAMES & ACTIVITIES!



p.249 **Just a Minute...of Thanks!**
(Switch Up Your Seder 6)

p.250 **Pesach Finder**
(Switch Up Your Seder 8)

p.251 **Anagrams**
(Switch Up Your Seder 8)



p.244 **Seder Charades**
(Switch Up Your Seder 2)

p.245 **The Object Game**
(Switch Up Your Seder 1)

p.247 **Customer Services**
(Switch Up Your Seder 5)

p.248 **Thank You/Gracias/Todah**
(Switch Up Your Seder 7)

SEDER CHARADES

(Maggid)

How to Play:

- Ask participants to mime a scene from the Seder (e.g. putting blood on door posts)
- Other participants have fun guessing what scenes are being acted out.





THE OBJECT GAME

(Kadesh)

Wine can be used to degrade or elevate. As Jews, our job is to engage with physicality, while imbuing it with holiness.

How to Play:

- Each person around the table picks a random object from the house e.g. a box of tissues
- Choose which person's object to start with.
- The person to their left has to suggest how it could be used in a positive way.
- The next person to their left has to suggest how it can be used in a negative way.
- Keep on switching (positive / negative) until the ideas run out or everyone has had a go.
- Now pick the next object and repeat.

Examples:

- *A knife* – to cut and prepare food for others / to inflict pain.
- *A box of tissues* – to stop a bleeding finger / to stuff in someone's mouth to shut them up.

'Any tool can be used for good or bad. It's really the ethics of the artist using it'
– John Knoll



e.g. The plague of Blood:

CUST SERVICE REP: *Customer Services, How can I help you?*

CLIENT: *I want my money back*

CUST SERVICE REP: *Er, for what, sir?*

CLIENT: *My washing machine, obviously. It's not working.*

CUST SERVICE REP: *What seems to be the problem?*

CLIENT: *My clothes are coming out dirtier than when I put them in.*

CUST SERVICE REP: *What do they look like after the wash?*

CLIENT: *Red, all red!*



CUSTOMER SERVICES: HOW CAN I HELP YOU?

(Maggid)

How to Play:

- One person picks up an imaginary phone (spoon) and states: 'Customer Services – how can I help you?'
- Another participant has to imagine himself in a certain Pesach-themed problem scenario, requesting help.
- The Customer Service rep has to guess what the problem is.
- The Client should be elusive.

Examples:

e.g. *Splitting of the Red Sea*

CUST SERVICE REP: *Customer Services, How can I help you?*

CLIENT: *There must be a leak, I'm all wet.*

CUST SERVICE REP: *Where do you think the leak is coming from?*

CLIENT: *I don't know, it's everywhere! There's water all around me!*

CUST SERVICE REP: *How deep is it?*

CLIENT: *It's up to my nose, I don't think I can take any more of this... Oh, wait, one minute! It's all gone!*

THANK YOU/ GRACIAS/ תודה

(Lefichach - Hallel)

This paragraph of 'lefishach' includes many words of thanks and praise.

Hebrew is replete with different words to describe the wonderful things in the world.

How to Play:

- Each person is challenged to find a different way to express their thanks.
- Think out of the box how you could do this: try and use different English synonyms in English for 'thanks', but also try to include different languages, acting or mime.





JUST A MINUTE... OF THANKS!

(Dayeinu)

Instead of thanking God for the whole 'shebang'; we break down all that He has done for us and show gratitude for each and every step.

How to Play:

- Choose a participant to list as many things that they are grateful for. But...
- No deviations, repetitions or hesitations allowed.
- Another participant counts how many they managed to list in one minute.
- The next participant is challenged to beat their score.



PESACH FINDER



CAN YOU FIND THE FOLLOWING SEDER ELEMENTS AMONG THE PLAGUES OF EGYPT?

- | | |
|--|--|
|  4 CUPS OF WINE |  1 KARPAS |
|  3 MATZAHS |  1 BOWL OF CHAROSET |
|  1 AFIKOMAN |  1 MARROR |
|  1 HAGGADAH |  1 SEDER PLATE |
|  1 EGG |  4 SONS |

HAPPY PESACH



ANAGRAMS

(Shulchan
Orech)

Have some
fun whilst
the meal is
served and
eaten.

Answers:

1. Seder Plate.
2. Red Wine.
3. Ten Plagues.
4. Seder Night.
5. Charoseh.
6. Let My People Go.
7. Elyahhu Hanavi.
8. Four Questions.
9. Paschal Lamb.
10. Pestilence.

CAN YOU UNSCRAMBLE THESE PESACH-RELATED WORDS AND PHRASES?:

1. **LEADER STEP**
2. **NEW RIDE**
3. **PEANUT LEGS**
4. **GREED THINS**
5. **RACE SHOT**
6. **PEEL TEMPLE GOO**
7. **ALIYAH NAIVE UH**
8. **FOUR QUIET SONS**
9. **A BALL CHAMPS**
10. **ECLIPSE NET**

חג שמח



Wishing you a very happy Pesach from the whole Jewish Futures family!

Thank You

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Last but certainly not least, to the phenomenal team of educators at Jewish Futures whose content throughout the Haggadah and 'Sedernight.org' website will truly bring Seder night to life.

Wishing you and yours a happy, healthy and joyous Pesach.

**Rabbi Jonny Roodyn, Director of Education, Jewish Futures
Project Director**

Pesach 2022/5782



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