

JEWISH FAMILY EDUCATION HAGGADAH

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HAGGADAH SHEL PESAH

HINUKH L'MISHPAHA YEHUDIT

The ABCs of A Basic Seder

And Allows Each Family To Personalize Their Own Haggadah

Rabbi Barry Dov Lerner

Editor and Archivist

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The Festival of Passover (Hebrew – “Pesah” or “Pesach”) has a unique place in the Jewish home because of the Seder, the many changes that take place and the special atmosphere in the home during the Passover week. This Passover home atmosphere is something created by the family. One makes "Pesach" at home by the enthusiastic, cheerful observance of the traditional rules and regulations especially pertaining to foods, unique family and ethnic food customs, their preparation and serving.

YOU are encouraged to use this Haggadah in a way that makes sense for you, your family and guests. For myself, I prefer to use a 3-ring notebook, or at least for my Leader's Guide. This format encourages me to easily edit, to add and subtract every year what does or does not make for a meaningful Seder experience for our family and guests.

While Seder means “the Order of the rituals,” it does not mean to create an “**either / or**” choice. I personally believe that it is better to do it your way than not at all. If Hebrew, even in transliteration, is beyond you - use the English. If you need to abbreviate a section to engage participants, especially because of the age of the children, do what must be done. If some of the older children are learning Hebrew, encourage them to prepare - but without pressure - to lead a section with which they will feel comfortable.

This ABCs Haggadah is based upon “The Family Participation Haggadah: A DIFFERENT NIGHT” by Noam Zion and David Dishon, and with their permission. We follow their “Bare Bones Seder” and suggests that items 1-17 occur before the meal, and all in all, you should have approximately a one hour Seder plus the meal. Zion and Dishon also have written a Leader's Guide and then another Supplementary volume that is also enthusiastically commended to you., available by mail order online. Elsewhere on this website you will find a more expanded Haggadah following a more expanded list of “minimum” elements for a Seder. .

“Bare Bones Seder”

1. Signposts of the Seder: **Kadesh Urhatz**
2. First Cup: **Kiddush**
3. Dips: **Karpas**
4. Breaking the Matza: **Yahatz**
5. The Story of the Matza: **Ha Lachma**
6. Four Questions: **Ma Nishtana**
7. Storytelling – “We were slaves”: **Avadeem Hayeenu**
8. Four Children
9. The Promise: **V'hee She-am-da**
10. The Tale of the Wandering Jew
11. Ten Plagues
12. **Dayeinu**
13. Explaining **Pesah, Matza** and **Maror**
14. “In Every generation”
15. Psalm 114: **Hallel**
16. Second Cup of Wine
17. Eating **Matza, Maror** and **Korekh**

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18. *The Meal*
19. **Afikoman**
20. Blessing after eating: **Barekh**
21. Third Cup of Wine
22. Elijah's Cup and opening the door
23. Fourth Cup of Wine
24. Seder Songs traditional and new
25. Next Year in Jerusalem: **La-Shana Haba-a**

This Haggadah contains just the basic ABCs of a “kosher” Seder is intended to assist those who are going to lead and celebrate the Passover Seder as “novices, that is for the first time or ‘for the first time in a while:” (1) for those who may have gone to family or friends where someone else conducted the Seder; (2) those who may not feel familiar with all of the words in English or Hebrew (Aramaic as well); (3) those who aren't sure what elements should or must be said for a “complete” or “kosher” Seder; (4) those who aren't sure about the when/where/why/how of the ritual acts - washing, breaking, covering, drinking etc; (4) or for those who aren't sure even how long a “good” seder should be conducted.

We want you to have a fulfilling Seder experience - that will insure that you return to it for a *Seder* and *Next Year* and for years to come, for you, your family and your friends. Next year or in a couple of years you may want to venture into a more complicated, longer and engaging Seder - and Gd willing - we will have a copy for you free online.

In order to encourage you to create new traditions and customs in your Seder, “white space” has been left throughout these s to provide for your own individual instructions, interpretations, additions or creations. When you download this Haggadah, leave at least one copy for the leader with a blank “facing s” in a three-ring notebook on which to paste, write, etc. notes and suggestions as you prepare for the Seder. Additional copies may be left with blank “facing s” for children and others to illustrate with their own Haggadah original art work, collages, notes from school, alternative subjects for discussion, etc.

In addition to participating in communal Passover projects of tzedakah and caring, to attending synagogue services with your family, potential precious family holiday activities empower you to create and offer your family a beautiful and meaningful Passover heritage. The treasures of childhood memories are immeasurably enriched by the indelible impressions left on the young through sharing in Passover preparations, the Seder meal and the holiday services.

The following instructions have been collected, edited, written and re-written numerous times-literally for decades beginning as a Sisterhood study group for a few women in 1970, Temple Israel of Great Neck and the encouragement of Rabbi Mordecai Waxman zt”l. These notes, comments and emerging Haggadot have been shared in congregational bulletins, faxes and now over the Internet without charge. Wherever possible I have tried to give proper attribution. I hope that as we learn who has written which of these pieces we can give credit properly in the years to come.

Less than 8 years ago, posted materials at JewishFreeware.org had over a million hits and downloads for a number of subsequent years. But, this is a work still in progress. There are a number of revisions and additions this year that I have not “distinguishing” differently because it would have been a “messy” text. I would hope that if you would like to make a contribution of

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materials - readings, new rituals, songs, etc. - that can be used, I would be grateful to incorporate it into this supplement and of course give you credit. Please note that spellings and transliteration will vary and indeed some readings will certainly provoke discussion, both agreement and disagreement which is the intention of the Passover Seder.

Many thanks to colleagues, Rabbis Elaine Schnee and Michael Rascoe who have provided the transliteration for the Birkat HaMazone. This has been an invaluable service for this Haggadah and also provides both a long and short Birkat for use at other times for congregations and colleagues. Many thanks to Naomi Basickes, Jonathan Magen and Reuven Lerner for their computer know-how and helpfulness.

NOTE: This is FREEWARE. Feel free to copy, share, or in any other fashion allow others to use this resource - not quantity limit. Last year more than 75,000 copies were downloaded and then shared. We believe we reached more than several hundred thousand people - and that is our only goal. That's "Jewish FreeWare:" Web distribution of a free product for non-commercial use. This edition would not have been possible without the permission of Davka software and the use of Davkewriter and Davka Haggadah software. We thank the Rosenbloom family and our long personal association with them.

Preparing this Passover Seder Guide and Supplement in various formats - mimeograph, xerox, and now the for our family and our congregations has been a labor of love since 1970. I hope that all of it or parts of it will be helpful to you and your family as well as friends for a sweeter and more meaningful Seder and Pesach Festival. With best wishes from our home to yours for a "zissen Pesach"

Rabbi Barry Dov Lerner

Dedication

To Barbara Mollin Lerner, Wife and Partner

Who has made Pesah and Sedarim truly special annual experiences for Family and Friends

To our children and grandchildren who will celebrate Pesah and this Seder with us this year: May we all celebrate Pesah for many years to come in in health and in a world at peace

Reuven Moshe and Shira Lerner-Friedman

Atara Margalit

Shikma Bruria

Amotz David

Dr. Shulamit Esther Lerner and Dr. Cliff Nerwin

Moshe Samuel

Renana Nerwin

Deena Nerwin

Avi Barak Lerner

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PREPARING FOR PASSOVER

1. *Speak with your Rabbi and rely upon the publication of guidelines from your congregation or denomination regarding preparation - perhaps on-line. There are a variety of phone and email services on which you can rely at this time of year for information and you are encouraged to do so. The preparation for Passover ought to be part of the joy, the simcha shel mitzvah that you impart to all your family, especially your children.*

2. *I personally advise in my materials a traditional approach of removing all hametz of food, drink and ingredients from your habitation possession. Not only do we set these materials aside in sealed containers and cabinets, but we also “sell” all our hametz, generally relying upon the Rabbi of our synagogue in order that we don’t possess it in any way possible.*

3. *Traditionally, on the morning of the 14th of Nisan, there is a special service for the First-Born concluded with a study session known as a Siyyum to obviate the need to fast. Obviously, not only are boys and girls welcomed with their parents, but younger children should be invited to attend to become familiar with the service and to prepare them for when they will attend the Service of the First-Born with their own children.*

SEARCH FOR HAMETZ - uḥg zwiḳa

[Tuesday evening, April 7, 2020, early on the evening of the 13th of Nisan, each family - adults and children of all ages - search for all hametz. It is traditional to recite the following berakhah before the search, to use a feather to sweep up the hametz into a paper bag - others use a wooden spoon with which to sweep - and do the search by light of a candle - some will use a flashlight where there is danger of fire. Put out a known number of pieces of hametz, e.g. 10 pieces of bread on a napkin in order that crumbs not remain behind, one piece in every room. You can play “hot and cold” with the kids - or they with you, until all is found. Don’t forget to count the pieces of bread before you recite the final formula of annulment.]

uḥg xErA I P Epvš ,ei žFvḥA EpWQš xWE ,mI Frd Kḥn epidM j iḥ dY KExA*

Barukh atah Adonai Eloheinu Melekh Ha-Olam, asher kidshanu b’mitzvotav v’tzivanu al bi-ur hametz.

*Praised are You, Adonai, Lord of the Universe, who has made us a sacred People with his commandments and commanded us to remove all hametz.

[After the search, recite the following formula which annuls all hametz crumbs not found and save the bag for burning the morning of April 5, 2004 no later than 10:00 AM or by the time your Rabbi advises.]

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יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

Kol hamira v'hami-ah d'ikah birshuti d'la hamiteih ud'la vi-arteih ud'la yadana leih libateil v'lehevei hef-keir k'afra d'arah

*All the sourdough and hametz in my possession that I have not seen and not eradicated is hereby nullified and made like the dust of the earth.

NULLIFICATION OF THE HAMETZ - umög xErA

[After finding and placing the hametz in the paper bag, it is to be burned before 10:00 AM on the morning of the First Seder, including the feather (or lulav) and wooden spoon. Burning it in an empty garbage can is safe and one should not use any kind of accelerant, e.g. gasoline.]

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

Kol hamira va-hami-ah d'ikah birshuti, d'haziteih ud'la haziteih da-hamiteih ud'la hamiteih d'vi-arteih ud'la vi-arteih, libateil v'lehevei hef-keir k'afra d'arah

*All the sourdough and hametz in my possession whether I have seen it or I have not seen it, whether I have eradicated it or I have not eradicated it, is hereby nullified and made like the dust of the earth.

LIGHT YOM TOV CANDLES

[Before sunset, generally by adults, with perhaps the children participating, usher in the festival by lighting the candles. Invite visitors and guests to join (which means that extra candles and candle-sticks are provided). Consult your Haggadah for the correct appropriate blessings for the correct sequence for lighting Yom Tov and/or Shabbat and then Shehehianu.]

.aeh mei l y xp wil cdl EpEY\$,eiZFvriA EpWQW xWE ,ml'Frö KEn epiöM j iß dY© KEXA*

Barukh Attah Adonai Eloheinu melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel yom tov.

*Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to kindle the lights of the festival.

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MNEMONIC KADDESH-URHATZ -uḡx̄E WḠW

[A mnemonic, a memory aid, provides for remembering complicated liturgical structures when books were not easily available. Most Haggadot had fifteen words printed at the beginning of the Seder service that rhyme in the Hebrew and outline the Seder sequence. According to tradition, our mnemonic is credited to Rabbi Shlomo Yitzḥaki, RaSH"l, a 12 century French commentator.

[It has various melodies and you can chant in once - or more times - depending upon those who are present and have favorite melodies from Religious or Day School and from memories of Sedarim past.]

KADESH URHATZ .uḡx̄E .WḠW

KARPAS YAḤATZ .uḡP̄ .qR̄x̄M

MAGID RAḤTZA .dṽḡx̄ .ciḲn̄

MOTZEE MATZAH .dSn̄ ḥ iyfn

MAROR KOREKH .Kx̄FM .xFx̄n̄

SHULHAN OREKH .Kx̄Fr oḡḲW

TZAFUN BAREKH .Kx̄A .oEt v̄

HALLEL NIRTZAH .dṽx̄Ḳ .l M̄ḡ

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I. KADDESH / Kiddush – WGW

On a normal Seder, weekday evening we recite those portions marked with an asterisk (*) - Hebrew or English. On Friday evening we add portions marked in brackets [] .

:m` äv̄ - I kš ux` dš mj̄r̄x̄d ENK̄š̄, iXX̄d mfi xwb̄ id̄š̄ ax̄r̄ id̄š̄ zayl̄
,ir̄iāX̄d mfiA zAW̄j̄, dÜr̄ xWE FYK̄` P̄š̄ ,ir̄iāX̄d mfiA miq̄M̄ ; I K̄š̄
WGW̄š̄ ,ir̄iāX̄d mfi - z̄x̄ miq̄M̄ ; Kx̄äš̄ :dÜr̄ xWE FYK̄` P̄š̄ - I M̄h̄
[:zFUēP̄ miq̄M̄ ; `x̄A - xWE ,FYK̄` P̄š̄ - I M̄h̄ zāW Fa iM̄ ,Fz̄Ȳ

[“And there was evening and there was morning, the sixth day. And, when the heavens and all their host were completed, when God completed on the seventh day all the work which God had made, God then imbued the seventh day with holiness because He ceased from all the divine creation which He had done.”]

:oṭB̄d̄ iX̄R̄ `x̄FA ,m̄l̄Fr̄d̄ K̄t̄n̄ Ep̄iēM̄ ; ,iṣ̄ d̄Ȳ^o K̄ExA*

**Barukh atah Adonai Eloheinu Melekh Ha-Olam, borei p’ree hagafen.*

***Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.**

Ep̄n̄š̄Fx̄š̄ ,m̄r̄ - I M̄h̄ Ep̄A x̄ḡA xWE ,m̄l̄Fr̄d̄ K̄t̄n̄ Ep̄iēM̄ ; ,iṣ̄ d̄Ȳ^o K̄ExA*
zFzAy] dād̄^oA Ep̄iēM̄ ; iṣ̄ Ep̄l̄ - oȲȲ^e ,eiZ̄Fv̄h̄A Ep̄WQ̄w̄š̄ ,oFWI - I M̄h̄
d̄f̄d̄ zAX̄d̄] mfi - z̄x̄ oFUŪš̄ miP̄r̄š̄E miḅ̄ḡ ,d̄ḡr̄š̄Ūš̄ miç̄F̄Fn [E d̄ḡEp̄r̄š̄
x̄k̄f̄ ,Wēw̄ `x̄v̄h̄ [,dād̄^oA] ,Ep̄Z̄Ex̄ḡ oṝf̄ .d̄f̄d̄ zFv̄Ōd̄ b̄ḡ [mfi - z̄x̄š̄
id̄F̄FnE [zAW̄š̄] .miḥ̄P̄d̄ - I M̄h̄ ȲWC̄w̄ Ep̄Z̄F̄ `š̄ Ȳx̄ḡä Ep̄ä iM̄ .m̄|x̄v̄h̄ z̄^oiȲi
] WGW̄š̄ ,iṣ̄ d̄Ȳ^o K̄ExA :Ep̄Ȳš̄ḡp̄d̄ oFUŪš̄E d̄ḡr̄š̄ŪA [oFv̄X̄š̄E dād̄^oA] LW̄q̄w̄
:m̄iP̄r̄š̄E I Ȳx̄Ū [š̄ zAW̄d̄

Barukh attah Adonai, Eloheinu melekh ha-olam, asher bachar banu mikol am, v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va'titen lanu Adonai Eloheinu b'ahava, mo'adim l'simcha, chagim u-z'manim l'sason. Et yom chag ha-matzot ha-zeh, z'man cheiruteinu, mikra kodesh, zecher litziyat Mitzrayim. Ki vanu vacharta, v'otanu kidashta mikol ha-amim. U'mo'adei kodsheh'cha b'simcha u-v'sason hin'chaltanu. Barukh attah Adonai m'kadesh Yisrael v'ha-z'manim.

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IV. YAHATZ / Divide - ugf

[Divide the middle Matzah into two parts, and there is not berakhah. Take larger part, wrap it in napkin and save for the conclusion of the meal as the Afikoman. Try - but don't try too hard -to keep it from being stolen by the children because it must be available for the end of the meal. For the sake of the children – and “a night of watching” – use a special Afikoman cover to identify it throughout the Seder and meal.]

The top matzah and a half is to be used for the “motzee-matzah” blessing recited for bread and the bottom matzah is for “korekh,” the Hillel sandwich.

The Afikoman is generally placed or concealed under a pillow near the master of the house (or the one leading the Seder). One suggestion for its being wrapped separately and removed from the table is to prevent against the possibility of eating the piece designated Afikoman before the proper time.

Another current practice in many homes is for the master of the house to rise from the table at some point during the course of the meal and hide the Afikoman somewhere in the home, and that when it is needed, the children are sent to “find” it, the successful one being rewarded with a prize or “redemption-gift.” Whether the master of the house hides the Afikoman or conceals it near him against theft, the additional purpose is clear today: to keep the attention of children in the Seder as long as possible, especially during late hours when normally they would have been asleep.

One of the first references to stealing the matzah comes from the Mishneh Torah of Maimonides, who states: “One should make some change in procedure on this night of the 15th of Nisan in order that his sons should notice it and ask ‘How is this night different....’ In what way might the procedure be changed? By distributing parched grain or nuts to the children, by having the table removed before the meal would normally begin, by each trying to snatch away the other’s unleavened bread, and so on.” [Seasons “Leavened and Unleavened Bread”]

The best rewards are not money – contrary to many Seder family customs. It is just easier to give children money than to spend some time and effort planning on gifts that will bind them to the memories you have shared with them across the generations at the Seder service: (1) books – especially Haggadot that they can pass on to their children in time; (2) their own special Seder silver cup that can even be inscribed; (3) a piece of Jewish software for their computer; (4) or Seder toys that they can save for their children and grandchildren. Creativity and the age and interests of the child are the cornerstones for an appropriate reward.

V. MAGID / Narrate - .ciβr

1. HA LAHMAH ANYAH - `iβr `ngl `d*

[The traditional invitation for all to join the Seder. Some also open the door at this point in the Seder, similar to when it is opened later in the Seder, as a sign of welcoming guests to the Seder.]

iZiY oitKÇ IM .m|xvnd `rxA `pzdE El kE iÇ `iβr `ngl `d*
`rxA d` Ad dpWß , `kd `YXd .gqf|SiZiY KixvÇ IM ,lFkYÇ
:oixFg iβA d` Ad dpWß ,idE `YXd .l YxU|Ç

**Ha lahma anya d'akhalu avhatana b'ara d'mitzraim*

This is the bread of affliction, which our ancestors ate in the land of Egypt.
Let all who are hungry come and eat.
Let all who are in need, come and celebrate Passover.
Today, we are here. Next year, in the land of Israel.
Today, we are slaves. Next year, we will be free.

Emphasizing the Symbols of Passover.

Some lift up the plate as if it were going to be removed from the table to keep the attention of the children and then point out the symbols of affliction. Some will uncover the matzot during the recitation of the story of the Exodus. Others hold the matzot over the heads of the Seder participants, just as the Angel of Death passed over the homes of the Israelites on the night of the 10th plague.

2. Refill the wine cups

3. MAH NISTANAH - dPYWP dr

“Four Questions.”

The Childrens’ Role on the Night of Passover *Children are assigned a special place of love and honor on Passover eve and that includes asking the “Four Questions.” The Seder is intended to provoke awe, questioning, differences between Passover and year-round meals.*

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?zFI iND I Mh d@d dl' ND dPYWP dR*

Ma Nishtana ha-laila ha-zeh mikol ha-leilot?

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

:dSñ FNM d@d dl' ND .dSñE uñg oi! &F` Ep` zFI iND I KAW 1

Sheb'khol ha-leilot anu okhlim hametz umatzah, halailah hazeh kulo matzah?

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

:xfxñ d@d dl' ND zFwx` x` W oi! &F` Ep` zFI iND I KAW 2

Sheb'khol ha-leilot anu okhlim shear y'arakot, halailah hazeh maror?

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

iYW d@d dl' ND .zg` mPR El itE oi! iAññ Ep` oiY zFI iND I KAW 3
:miñr`

Sheb'khol ha-leilot ein anu matbilim afilu pa'am ehat, halailah hazeh sh'tei f'amim.

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

EpNM d@d dl' ND .oiAqñ oiE oiAWFi oiA oi! &F` Ep` zFI iND I KAW 4
:oiAqñ

Sheb'khol ha-leilot anu okhlim bein yoshvin uvein m'subin, halailah hazeh kuland m'subin.

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

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Epil ; i dEY xWE ,mihRWQd miTgd zcf d dn ?xnf` `Ed dn mkg .1
gqRd xg oixihfr oiY :gqRd zfk d m Fl xñj dY s ?mkz
:onfwitE

1. *Hacham mah hu omeir? Mah ha-eidot v'hachukim v'hamishpatim, asher tzivah Adonai Eloheinu etchem? V'af atah emor lo k'hilchot hapesach. Ein maftirin achar hapesach afikoman.*

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

` iyFdW itE .Fl `Vle mkl' ?mkl' z` d dcafd dn ?xnf` `Ed dn rWx .2
xEafA :Fl xñj e ,eipWiz d dY s .xTfA xEM ,l m oñ FnPiz
:l ` d did `Vl ,mW did ENj .Fl T` V il ,m|xvQñ iz` VA ,il i dUr ,df

2. *Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigal.*

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

m|xvQñ i Ep` iyFd ci wGA :eil Y Y` ?z` d dn ?xnf` `Ed dn mY .3
:micaf zian

3. *Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.*

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

` Edd mFIA ,Lpaf Y d :xñj PW .Fl gZR Y` ,IF` Wl P dFi FpiY W .4
:m|xvQñ iz` VA ,il i dUr df xEafA :xh` Y

4. *V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor. Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.*

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As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)

[There are a variety of different children who have been created to supplement the traditional characters, including the Holocaust Child who is missing, the Child who has chosen to absent himself from the family or the Jewish People, the Child who has chosen another religious path, etc. It's food for thought as well as an opportunity for family recognition of the blessings they do have.

How many children of various qualities, individual and family conditions, living in our community or somewhere in the world can you cite who would benefit to be part of a Seder and its festive meal? How many would benefit for a meal?]

6. V'HEE SHE-AMDAH - דְּכִרְוֹתֵינוּ

[Since the cup of wine represents the "cup of salvation", we lift up a cup of wine as we recite the following and recall God's promise to Abraham, emphasizing His eternal watchfulness.]

אֲנִי וְכָל אֲבוֹתַי וְכָל אֲבוֹתֵיכֶם וְכָל אֲבוֹתֵינוּ וְכָל אֲבוֹתֵיכֶם וְכָל אֲבוֹתֵינוּ
:מְצִיחֵנוּ עִירְוֵנוּ אֶת הַכֶּסֶף וְאֶת הַזָּהָב וְאֶת הַיָּדֵינוּ וְאֶת הַיָּדֵיכֶם וְאֶת הַיָּדֵינוּ

V'hee she-amdah la-avoteinu v'lanu. Shelo ehadbilvad, amd aleinu l'khaloteinu, eleh sheb'khol dor vador, omdim aleinu l'khaloteinu. V'hakadosh Barukh Hu matzileinu miyadam.

***This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Barukh Hu kept saving us from them**

b. Storytelling of Rav - My Ancestor Was A Wandering Jew

אֲנִי וְכָל אֲבוֹתַי וְכָל אֲבוֹתֵיכֶם וְכָל אֲבוֹתֵינוּ וְכָל אֲבוֹתֵיכֶם וְכָל אֲבוֹתֵינוּ
:אֲנִי וְכָל אֲבוֹתַי וְכָל אֲבוֹתֵיכֶם וְכָל אֲבוֹתֵינוּ וְכָל אֲבוֹתֵיכֶם וְכָל אֲבוֹתֵינוּ
:אֲנִי וְכָל אֲבוֹתַי וְכָל אֲבוֹתֵיכֶם וְכָל אֲבוֹתֵינוּ וְכָל אֲבוֹתֵיכֶם וְכָל אֲבוֹתֵינוּ

Go and learn: Note well that Lavan the Aramean intended ultimately to kill our ancestor Jacob, after he trapped him into working for his wives and flocks for 20 years. Even Pharaoh only intended to kill the male children, while Lavan intended to annihilate all of Jacob's family, bringing the Jewish People to an end.

*A wandering Aramean was my father, who went down to Egypt and sojourned there, few in number. And there we multiplied becoming a great people, strong and numerous. But the Egyptians dealt with us and afflicted us, setting us to hard labour. Finally, when we cried out to Adonai, the God of our ancestors, Adonai heard our voice, saw our affliction, saw our toil and our oppression. Then Adonai brought us out from Egypt with a strong hand and an outstretched arm; with great awe, marvelous signs and with wonders. (The biblical verses (Deuteronomy 26: 5-8) are elaborated upon, phrase by phrase.)

8. ESER MAKOT - ז'מִצְוֹת אֲשֶׁר

The Ten Plagues

[Since our "cup of salvation" cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague.]

.KWg .dAx© .cxA .oiqW .xa@ .afxr .miPM .PQxty .mC
:zfxfkA zMg

Dam,
Tzfardeah,
Kinim,
Arov,
Dever,
Sh'hin,
Barad,
Arbeh,
Hoshekh,
Makat B'khorot

Blood,
Frogs,
Lice,
Beasts,
Cattle Plague
Boils
Hail
Locusts
Darkness
Slaying of First Born

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[Similarly we remove a drop as we recite the three-word acronym of Rabbi Yehudah:]

:mipOq melA oZfp did dcEdf iAx©

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

:a"9©A W"cf K"vQ

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

[Moses Isserles teaches that because we are speaking of the "finger of God" one should use one's forefinger to spill out the wine from your cup, and not the little finger that some suggest. Isaac Luria recommends that we should not use any finger at all but spill out wine from the cup onto the saucer. All agree that we should not lick our fingers when we have completed the ritual.]

9. DAYENU - :EpI©

"It Would Have Been Sufficient"

(Let all present join in singing.)

[According to the Vilna Gaon, just as there are 15 verses to Dayenu there are 15 benefits of God's deliverance with a number of meanings attached to "15": (1) the 15 Psalms known as Shir HaMa'a lot; (2) the 15 generations from Abraham to Solomon; (3) the 15 praises in Emet V'yatziv following the Shema; (4) the 15 blessings in the Birkot Hashaḥar. Why is there such a concern with the number "15"? Consider gematria and letters with numerical values.]

:EpI©	,mipOq Epā iyFd EN;
	,mih tW melä dUr `Vl §
:EpI©	,mih tW melä dUr EN;
	,melidil `ä dUr `Vl §
:EpI©	,melidil `ä dUr EN;
	,melixfkAÎZ ð bXd `Vl §
:EpI©	,melixfkAÎZ ð bXd EN;
	,mpFnñÎZ ð Epl oZp `Vl §

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:Epl© ,mḥfnñîz ḥ Epl oḥp EN ;
,miḥîz ḥ Epl rxw `vl §

:Epl© ,miḥîz ḥ Epl rxw EN ;
däxga FkFz§ Epxiḥrd `vl §

:Epl© ,däxga FkFz§ Epxiḥrd EN ;
,FkFzA Epiḥv rḥw `vl §

:Epl© ,FkFzA Epiḥv rḥw EN ;
,dḥw miḥAxḥ© xAḥḥA EpMḥv wRḥ `vl §

:Epl© ,dḥw miḥAxḥ© xAḥḥA EpMḥv wRḥ EN ;
,oḥîz ḥ Epl ikj d `vl §

:Epl© ,oḥîz ḥ Epl ikj d EN ;
,zAxḥîz ḥ Epl oḥp `vl §

:Epl© ,zAxḥîz ḥ Epl oḥp EN ;
,iḥiḥ xḥ iḥḥ! Epäxw `vl §

:Epl© ,iḥiḥ xḥ iḥḥ! Epäxw EN ;
,dxFYḥîz ḥ EpN oḥp `vl §

:Epl© ,dxFYḥîz ḥ Epl oḥp EN ;
,l ḥ xḥl uxḥ § Epḥiḥḥḥ `vl §

:Epl© ,l ḥ xḥl uxḥ § Epḥiḥḥḥ EN ;
,dxigAḥ ziAîz ḥ Epl dḥä `vl §

Eelu hotzee- hotzee-anu
Hotzee-anu mee-mitzrayim
Hotzee-anu mee-mitzrayim
Dayeinu

Eelu natan natan lanu
Natan lanu et ha-Torah
Natan lanu et ha-Torah
Dayeinu

Eelu natan natan lanu
Natan lanu et ha-Shabbat
Natan lanu et ha-Shabbat
Dayeinu

10. RABBAN GAMLIEL - I YI L SHB OAX

[Rabban Gamliel taught that before we proceed further that we must understand the three principal symbols of the Seder meal:]

vi il ,gqRA ENY mixaq dyll W xn` `NW IM :xnf` did I YI L SHB OAX
:xFxnE dSn .gqR :oW ENY \$,Fzäfg idf

Rabban Gamliel hayah omeir: kol shelo amar sh'losha d'vareem eilu ba-pesah lo yatza y'dei hovato, v'eilu hein: Pesah, Matzah, Maror

***Rabban Gamliel would teach that all those who had not spoken of threewords on Passover had not fulfilled their obligation to tell the story, and these three words are: Pesah, Matzah and Maror / Paschal Lamb, Matzah and Bitter Herb.**

Pesach - gqR

[Everyone's attention is now drawn to the shankbone on the Seder Plate, but it is not touched or raised:]

I P ?dn mEW I P ,miW did WCWQD ziAW onfA ,mi L SF` EpiZFaE EiDW gqR*
mYXfE :xnj PW ,mIXvA EpiZFaE iYA I P ,`Ed KExA WfCTD gqRW mEW
FRSpA ,mIXvA I YXU| ipa iYA I P gqR xWE ,iP `Ed gqR gaf
.EgYWI mrd cT|e ,I iSq EpiYAIZ p \$ mIXvAIZ p

*The Pesah which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the Holy One, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians. . . .’”

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Matzah - dSñ

[The plate of Matzah is raised.]

EpiZFaE I W mwVA wiRQd `NW mEW I P ?dn mEW I P ,miI kF` Ep` W Ff dSñ
,mi `SE , `Ed KExA WfCTd ,mikl Qd iKñ KEn mdiE dI SPW cP ,uirgds
iM :umg `V iM ,zFSñ zbr ,mixvQñ E` ivFd xWE ,wVAgIz` Et `V :xñj PW
.mdl EUR `V dcV mS ,DndriZdS EI kI `V S ,mixvQñ EWxS

***Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the Holy One, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out of Egypt into matzah - cakes of unleavened bread - which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves.”**

Maror - xfxñ

[The Maror is raised.]

igIz` mixvQd ExxvW mEW I P ?dn mEW I P ,miI kF` Ep` W df xfxñ
,mipabE xngA ,dWw dcaFA mdiGIZ` ExxñE :xñj PW ,mixvñA EpiZFaE
.KxTA mdä Ecår xWE ,mZcafTlM zY :dcVA dcafTl kSE

***Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”**

11. B’KHOL DOR VADOR - xFcE xFCI kA

“In Every Generation”

[Can we ever really identify and empathize with a generation of our ancestors who lived over 3000 years ago? Rabbi Jeffrey Cohen brings an illustration: “Shortly after the discover in Cornwall, England, in 1994, the body of a man preserved in ice for over 5000 years. A DNA search revealed that a young Cornish lady shared a direct genetic relationship. In an interview she stated: “One normally thinks only of one’s parents and grandparents as members of one’s family. I now feel that sense of identity with someone two hundred generations back!”

Note that while she identified through DNA, the Jewish People have identified with their historical ancestors in a constant literary tradition of names, activities, Talmud and codes, and the rich spiritual heritage of laws, customs, ceremonies and symbols that is constantly evolving and growing in meaning and depth.]

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,m|xvQh `vi `Ed EN, FNvPz zF` xli mc` aig xfcē xFCÎI kA*
iz` VA ,il iſ dUr df xEafA :xh` l `Edo mFIA Lſaſ Yoſdſ :xri j PW
EpZF` s` `Nā , `Ed KExA WfCTo I B ,cāſA EpiZFaE Îz` `Vl .m|xvQh
Epl zzi ,EpZl ` iad oPſſ ,mWth ` iyfd EpZF` ſ :xri j PW ,mOſ I B
.EpiZbE P rAWp xWE uxē dÎz`

*Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate
and raise our voices for joy to the Holy One, Blessed be He, Who performed all these miracles
for our ancestors and therefore for us!

You brought us from human servitude to freedom,
from sorrow to joy,
for a time of mourning to a festive day,
from deep darkness to great light
and from slavery to redemption!
In Your presence we renew our singing as in ancient days:
Hallel-lu-yah
Sing Hallel to God.

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[The cup is again lifted in joy, thankful for God's deliverance, ready to praise Him with words of
praise from Hallel. The Hallel Psalms are divided perhaps because during the period of the
second Temple, Hallel was recited during the afternoon slaughtering of the Paschal lamb and
then again at night during its eating.]

:fHl mPm aWfPziA ,m|xvQh I YxUl z` VA*
:eiZFl Wſſ I YxUl .FWſwſ dcEdſ dzſd
:xfg` ſ aQl oGſP ,qple`d` x mlO
:o` VÎpſM zFräſ .mil iYſ EcwX mixde
:xfg` ſ aQY oGſP .qEpZ iM mlO LſÎdr
:o` VÎpſM zFräſ .mil iYſ ecwXY mixde
:aWfPſFk j ipſNth .ux` il Eg ofc` ipſNth
.m|nÎPſſſſ WihNg .m|nÎmſE xESo ikſbd

*When Israel went out of Egypt,
When the household of Jacob left a people with a strange tongue,
Judah became the place from which God's holiness went fort,

that we may eat matzo and marror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices (On Saturday night read: of the Passover sacrifices and offerings) which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Adonai, who has redeemed Israel.

:otbD ixR ` xFA ,ml'FrD KFn EpiDl j ,iD dY© KExA

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

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

,mixvQh EpiZFaE IZ a I bD Ept ` B xWE ,ml'FrD KFn EpiDl j ,iD dY© KExA
,EpiZFaE iDl ` EpiDl j iD ,oM .xFxNE dSn FAI I k j E ,dD dI NPP EpridD
ofpA migmU .mFI W D EpZ ` xWl mi A ,mixGE mi bX D miqfFn D EpridP
zay i` vena) migqRD othE migadD oth mW I R ` bD ,LzcfafA miUUs ,Lxir
,ofvx D LGAf h xiW I P ,mNC PibP xWE ,(migadD othE migqRD oth mixne`
:I Y xU I b ,iD dY© KExa:EpWfP zEcR I P D ,EpZN a B I P WcG xiW LN dcfpD

:otbD ixR ` xFA ,ml'FrD KFn EpiDl j ,iD dY© KExA*

**Barukh atah Adonai Eloheinu Melekh Ha-Olam, borei p'ree hagafen.*

**Praised are You, Adonai, Lord of the Universe, who has created the fruit of the vine.*

VI. RAHTZAH- .dvGx

Lave/Washing

[Ready to eat, the hands are washed before the meal, as is required at any meal similar to the previous hand-washing. We wash because (1) we are a "kingdom of priests" and whenever we wash before eating, we are reminded of that special role, and (2) the ritual washing recalls the priestly eating of their tithes in purity. Now, though, all wash with the usual benediction as the hands are dried.]

zPihD I P EpEvD ,eiZfynA EpWQW xWE ,ml'FrD KFn EpiDl j iD dY© KExA*
:m|ci

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***Barukh atah Adonai Eloheinu Melekh Ha-Olam, asher kidshanu b'mitzvotav v'tzeevanu al n'tilat yadayim.**

***Praised are You, Adonai, Lord of the Universe, Who sanctified us with His commandment to wash our hands.**

VII - VIII. MOTZI - MATZAH - .dSñ ` iyfn

[The first food at the meal is, as usual, bread (naturally, however, this bread - the matzah - is unleavened bread). The usual berakha - the motzi - is recited. However, before eating the matzah, a second berakha, thanking God for the requirement to eat matzah, is recited.

Since there is a debate whether one and a half matzot fulfill the custom of "lehem mishnah," the two loaves reminiscent of the double portion of manna in the desert for Shabbat and Festivals, we raise all three pieces to recite Ha-Motzee.]

:ux` d orh mgk ` iyFO` ,ml Frd KFn EpiM j ,if dY` KExA*

***Barukh atah Adonai Eloheinu Melekh Ha-Olam, ha-motzeelehem min ha-aretz.**

***Praised are You, Adonai, Lord of the Universe, Who brings forth sustenance from the earth.**

[We now put the bottom matzah back in its place and continue, reciting the matzah berakha holding the top and middle matzah.]

zPiKE I P Epye eiZFyA EpWQw xWE ,ml Frd KFn EpiM j ,if dY` KExA*
:dSñ

***Barukh atah Adonai Eloheinu Melekh Ha-Olam, asher kidshanu b'mitzvotav v'tzeevanu al akhilat matzah.**

***Praised are You, Adonai, Lord of the Universe, Who sanctified us with His commandment to eat matzah.**

[We now break up the top and middle matzot into pieces and distribute them for all to eat while reclining. There is a custom not to salt the matzah as we might have salted hallah on Shabbat or Festivals.]

IX. MAROR / Bitter Herbs - מרור

[Small pieces of horse-radish are dipped into the charoset (symbolic of mortar) to indicate that over emphasis on material things results in bitterness. Before eating it, a berakha thanking God for this requirement is recited. Some people mix the ground horse-radish with charoset. We generally do not recline while eating maror as it is a symbol of slavery.]

ברוך אתה יהוה אלהינו יהוה אחד, מלך עולם, אשר קדשנו במצוותיו וציוונו לאכול מרור.
:מרור

***Barukh atah Adonai Eloheinu Melekh Ha-Olam, asher kidshanu b'mitzvotav v'tzevanu al akhilat maror.**

***Praised are You, Adonai, Lord of the Universe, Who sanctified us with His commandment to eat the bitter herb.**

X. KOREKH / Hillel Sandwich - כורקח

[In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. Now that we do not have the Paschal lamb, we eat just the matzah and horse-radish in a "Hillel sandwich". No special berakha is said, but we do read the words recalling Hillel's practice.]

כורקח מרור ופסחא יחד, כפי שהיה עושה חילל, מלך עולם, אשר קדשנו במצוותיו וציוונו לאכול מרור.
:כורקח

Zekher l'mikdash k'Hillel. Kein asah Hillel beezman she-beit ha-mikdash haya kayam; hayah korekh matzah umaror v'okheil b'yahad l'kayeim mah shene'emar "al matzot umor'reem yokhluhu."

***This way of eating matzah, maror and haroset reminds us of how Hillel would do so when the Second Temple still existed, making a sandwich of the Paschal lamb, matzah and maror, fulfilling the Torah injunction: "with matzot and maror they shall eat the Paschal lamb."**

XI. SHULHAN OREKH / Meal - שולחן אורקח

[The joyous feasting gives us the feeling of human fellowship in harmony with God. The meal traditionally begins with a hard-boiled egg, dipped in the salt water. The Roman banquet, in the Latin phrase, was "from an egg to an apple." BDL]

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KOS SHEL ELIYAHU - עֲדִילִי יָּ קִפּוּ

[At this point in the Seder, we fill the Cup of Elijah on the table. We rise, and we generally send the youngest child(ren) still awake to open the door for Elijah, who by tradition is the forerunner of the Messiah, the harbinger of hope. Sing "Eliyahu Ha-Navi" and then close the door.]

Eliyahu Ha-Navee
Eliyahu Ha-Tish-bee
Eliyahu, Eliyahu
Eliyahu Ha-Giladee

Bim Heira VB'yameinu
Yavo Eileinu
Eem Mashiah ben David
Eem Mashiah ben David

עֲדִילִי יָּ
יָּ אֲפִי יָּ
יָּ אֲפִי יָּ
יָּ אֲפִי יָּ
דָּ אֲפִי יָּ
אֲפִי יָּ אֲפִי יָּ
אֲפִי יָּ אֲפִי יָּ
אֲפִי יָּ אֲפִי יָּ

*God has taught all men to love their neighbors as themselves. Yet, in almost every age, some have not obeyed His command. Our people have suffered frequently at the hands of such men. In God's own way and in His own time, the wicked pay the price of their wickedness. For God is a God of justice. As we open our doors and our hearts to Elijah, we pray that there soon will be an end to all evil deeds in the world. God has shown us the paths to peace. Amen.

KOS SHEL MIRIAM - מיִּסְתֵּחַ קוֹפֵּי מִרְיָם

[At this point in the Seder, we fill another parallel Cup of Miriam, with water from a pitcher or from the water glasses of each participant. Most then stand as for Elijah's Cup.]

The Passover haggadah is one of the most widely dispersed and read of all Jewish texts. The story leading up to the exodus from Egypt contains one of the most female-rich narratives in the entire Bible yet as told in the haggadah, it is totally devoid of female personalities. Neither Jocheved, nor Miriam, Shifra, Puah or Pharaoh's daughter appears.

To provide women with a place in the Passover ritual, many families place a Kos Miryam, Miriam's cup, on the seder table beside the cup of Elijah. The very portable cup hearkens back to the midrashic tale of Miriam's well, a miraculous source of water for the Israelites as they wandered in the desert. As a symbol of women's presence at the exodus, the kos Miryam reflects the contemporary desire for inclusion of all Jews at the seder table.

The legend of Miriam's well is told in a number of midrashic stories. The rabbis juxtaposed the story of Miriam's death in Numbers 20:1 with the account of the waters of Meribah that follows immediately after. Because the stories are consecutive, the rabbis surmise that Miriam's death resulted in the dearth of water, and they credit her with the well that provided the Israelites with their drinking water.]

An objection was raised: R. Jose the son of R. Judah says: Three good leaders had arisen for Israel, namely: Moses, Aaron and Miriam and for their sake three good things were conferred upon Israel, namely the well, the pillar of cloud and the manna. The well, for the merit of Miriam; the pillar of cloud for the merit of Aaron; the manna for the merit of Moses. When Miriam died the well disappeared, as it is said: And Miriam died there (Numbers 22:1) and immediately follows the verse: And there was no water for the congregation. (BT Ta'anit 9a)

There is no set blessing over Miriam's Cup but you might want to use the following declaration:

מיִּסְתֵּחַ זֶיְכֵר לְיִצְיַת מִצְרַיִם, מיִּסְתֵּחַ קוֹפֵּי מִרְיָם זֶיְכֵר לְיִצְיַת מִצְרַיִם.

“Zot Kos Miryam, kos mayim hayim. Zeikher l'yitziat Mitzrayim.

This is the Cup of Miriam, the cup of living waters. Let us remember the Exodus from Egypt. These are the living waters, God's gift to Miriam, which gave new life to Israel as we struggled with ourselves in the wilderness. Blessed are You God, Who brings us from the narrows into the wilderness, sustains us with endless possibilities, and enables us to reach a new place.”

[Drink and be seated if standing.]

From: The women's League for Conservative Judaism Hiddur Mitzvah Project, A Fresh

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 Rabbi Barry Dov Lerner, President <http://JewishFreeware.org>

Additional Seder Supplementary Resources

1. XIII. BAREKH / Birkat HaMazone - .KXA

[There are two - or more - forms of of the Birkat HaMazone, Longer and Shorter, including thankfulness for the Passover holiday and/or Shabbat. Fill the cup before this 'grace after the meal' and drink the third cup at its conclusion, with the usual "bore p'ri hagafen." Turn to p.35 for the complete, Longer Birkat HaMazone.]

Shorter Birkat HaMazone .KXA

[The complete Birkat HaMazone is found after the Shorter Birkat HaMazone.]

dPx EppFWISE EpiR wFgU `FOI f~ :mirhSgM Epiid ofly zaiW z` iS aEWA zFI fOQ xiW
iS daEW :migM U Epiid EpOr zFUEP iS I iCSd :dN# m# zFUEP iS I iCSd mIFB# ExrS `V f~
KWm `U# dkäE KIF KFI d :ExWij dPXA drsCA mirX# :aPA miwitE M EpziqW z`
:eiZOP E `U# dPxS `bi `A rXGQ

Shir ha-ma'alot b'shuv Adonai et sheevat Tziyon hayinu keh_olmim. As y'malel sehok pinu ul'shonenu rina. As yomru vagoyim higdil Adonai la-asot im eileh, higdil Adonai la-asot imanu hayinu semeihim. Shuva Adonai et sheviteinu ka-afikim baNegev. Hazorim bedimah berinah yiktzoru. Halokh yelexh uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatav.

!KXas izFAx: onfnd

LEADER: Rabotai n'varekh.

.ml Fr cP\$ dYPh KxhS iS mW idS :oiaeqnd

EVERYONE: Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.

ml Fr cP\$ dYPh KxhS iS mW idS :onfnd

LEADER: Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.

.FNXh EpSR~ W (Epidl i) KXas ,izFAxS opAxS opXn ZEUXA

LEADER: Birshut maran v'raban v'rabotai n'vareikh (Eloheinu) she-akhalnu mee-shelo.

.Epiqg FaEhSE FNXh EpSR~ W (Epidl i) KEXA :oiaeqnd

EVERYONE: Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.

.Epiqg FaEhSE FNXh EpSR~ W (Epidl i) KEXA :onfnd

LEADER: Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.

:fnW KEXäE `Ed KEXA

JEWISH FAMILY EDUCATION HAGGADAH

Harachaman hu yan-chileinu l'yom she-kulo tov.

.` Ad ml'Frd i'gSE giWOO zFni! EpMfS` Ed ,on'gd

Harachaman hu y'zakeinu limot hamashiach ul-chayei ha-olam haba.

,ein'FxSA mFI W dUr :ml'Fr cP FrxSE c'cS FgiWn! c'q dUrS ,FMfS zFrEWf IFCn
:om` ExrS ,S, I Y'xU| IM I P'SEpi'r ,mFI W dUrP` Ed

Migdol y'shu-ot malko v'oseh chesed lim-shicho l'David ul-zar-o ad olam. Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol Yisrael, v'imru amein.

I k ExggP`Vl iS iWxfcs ,EarxSEWx mixitM :ei` xil xFqgn oi Y iM ,ei'bcw iS z` E` xS
xabd KEXA :ofvx ig I kS PiAU'NE ,Lei z` gZFR :FCgg ml'FrS iM ,afh iM ii'P EcFd :afh
FrXfS ,afp wiQv iziz x`Vl S iY'pof mB iziid xP'P :Fghn iS didS ,iA gha| xWE
:mFI Xa FOP z` Kxas iS ,oY| FOPf fr iS :mgt WwaS

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

3. XIII. BAREKH / Birkat HaMazone - .KXA

[There are two - or more - forms of of the Birkat HaMazone, Longer and Shorter, including thankfulness for the Passover holiday. Fill the cup before this grace and drink the third cup at its conclusion, with the usual "bore p'ri hagafen."]

dPx EppFWISE EpiR wFgU `VOI f~ :mirhSgM Epiid ofly zaiW z` iS aEWA zFI f00 xiW
iS daEW :migM U Epiid EpOr zFUEP iS I iCSd :dN4 mF zFUEP iS I iCSd mIFB8 ExrS `V f~
KWn `Uj dkaE KIF KFI d :ExWij dPXA drsCA mirX8 :aPA miwitE M EpziqW z`
:eiZDFE `Uj dPxS `bi `A rX8

Shir ha-ma'alot b'shuv Adonai et shevat Tziyon hayinu keholmim. As y'malel sehok pinu ul'shonenu rina. As yomru vagoyim higidil Adonai la-asot im eileh, higidil Adonai la-asot imanu hayinu semeihim. Shuva Adonai et sheviteinu ka-afikim baNegev. Hazorim bedimah berinah yiktzoru. Halokh yelech uvakho, nosei meshekh hazarah, bo yavo v'rinah nosei alumatav.

KXas iZFAX: onfnd

LEADER: Rabotai n'varekh.

.mlFr cP\$ dYPh KXas iS mW idS :oiaeqnd

EVERYONE: Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.

mlFr cP\$ dYPh KXas iS mW idS :onfnd

LEADER: Y'hi sheim Adonai m'vorakh mei-ata v'ad olam.

.FNXh EpSR~ W (Epidil i) KXas ,iZFAX8 opAX8 opXn ZEUXA

LEADER: Birshut maran v'raban v'rabotai n'vareikh (Eloheinu) she-akhalnu mee-shelo.

.Epiqg FaEhSE FNXh EpSR~ W (Epidil i) KExA :oiaeqnd

EVERYONE: Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.

.Epiqg FaEhSE FNXh EpSR~ W (Epidil i) KExA :onfnd

LEADER: Barukh (Eloheinu) she-akhalnu mee-shelo uv'tuvo hayeenu.

:fnW KExaE `Ed KExA

LEADER: Barukh hu uvarukh sh'mo.

JEWISH FAMILY EDUCATION HAGGADAH

Ed minh g'v'ed c'g'g' o'g'g' FaEh' FNM ml Frd z' o'g' ,ml Frd j' Epi' ; ,i' dY' KExA
Epi' x'g'g' I' ,Epi' x'g'g' `V' cin'Y I FcB' FaEh' .FC'g'g' ml Fr' iM' xU'ä I k' m'g' o'z'Ep
off'n oik' ,I'P' aih' I'P' q'p'x' of I' `Ed iM' ,I FcB' FnW' xEa'f' .cre ml Fr' off'n
:I' M' z' o'g' ,i' dY' KExA .` xA xWE' ei'z'f'x' I k'

Barukh ata Adonai Eloheinu melekh haolam, hazal et haolam kulo b'tuvo b'hein b'hesed
uv'rah'amim, hu notein lehem l'khol vasar kee l'olam hasdo. uv'tuvo hagadol, tamid lo hasar
lanu, v'al yehsar lanu mazol l'olam vaed. Ba'avur sh'mo hagadol, kee hu eilzanum'farnei lakol
umei-tiv lakol, umeikhin mazon k'khol b'riyotav asher bara, Barukh atah Adonai, hazan et
hakol.

i' Ep'z' `v'fdW I' ,d'g'x' d'f'h dC'g'g' ux' ,Epi'z'Fa' P' Y'g'g'g' W I' Epi' ; i' L'N' d'ef'p
I' ,Ep'x'U'g' Y'g'g'g' L'z'x' I' ,mi'ç'af' zi'An' ,Ep'z'ic'f' ,mi'x'v' ux' Epi' ;
off'n z'Pi'k' I' ,Ep'v'p'f'g' c'g'g' o'g' mi'g' I' Ep'v'f'f' W Li'f'g' I' ,Ep'v'g'ONW' L'z'x'f'Y'
:d'r'W I k'z' z'f' I k'z' m'fi I k' ,cin'Y Ep'z'f' `q'p'x' of dY' W

Nodeh l'kha Adonai Eloheinu al she-hinhalta la-avoteinu, eretz hemdah tovah u-r'havah,
v'al she-hotzetanu Adonai Eloheinu me-eretz Mitzrayim, u-f'ditanu mi-beit avadim, v'al
b'rit'kha she-hatamta bi-v'sarenu, v'al Torat'kha she-limadtanu, v'al hu'kekha
she-hoda-tanu, v'al hayim hen va-hesed she-honantanu, v'al akhilat mazon she-atah
zan u-m'farnes otanu tamid, b'khol yom u-v'khol et u-v'khol sha-ah.

cin'Y i'g' IM' it' L'v'W' Kx'Az' ,Kz'f' `mi'k'x' ,Kl' mi'ç'fn Ep'g'g' Epi' ; i' I' M' I' P'
o'z' xWE' d'ä'H' ux' d' I' Li' ; i' z' Y'x' ,Y'f'ä'U' Y'k' ` ,aEz'MM' .cre ml Fr'
:off'Od I' ux' d' I' ,i' dY' KExA .Kl'

V'al ha-kol Adonai Eloheinu, anahnu modim lakh u-m'varkhim otakh, yitbarakh shim'kha
b'fi khol hai tamid l'olam va-ed. Ka-katuv v'akhalta v'sava-ta, u-verakhta et Adonai
Elohe'kha al ha-aretz ha-tovah asher natan lakh. Barukh atah Adonai, al ha-aretz v'al
ha-mazon.

I' ,L'f'AM' o'v'v'v' of'ly I' ,L'x'it' mi'p'w'Ex' I' ,L'p' I' x'U' I' ,Epi' ; i' `p' m'g'x'
,Epi' ,Epi' ; .eil' r' L'v'W' `x'v'p'w' W'f'c't'g' I FcB' z'f'ä' I' ,L'g'iv'v' c'ç' zi'ä z'Ek'v'
, `p' ,Epi'z'f'x'v' I M'v' d'x'v' Epi' ; i' Epi' g'x' ,Ep'g'x' ,Ep'v'v'v' ,Ep'v'v'v' ,Ep'v'v' ,Ep'v'v'
L'v'v' m' ; iM' .m'z' `v'v' id'it' `v' ,m'ç' x'U'ä z'v'v' id'it' `v' ,Epi' ; i' Ep'k'ix'v' I'
:cre ml Fr' m'v'v' `v' v'f'ap' `v'v' ,d'g'x' d'w'f'c't'g' ,d'g'z'v' ,d' `v'v'

Rahem Adonai Eloheinu, al Yisra-el amekha, v'al Y'rushalayim irekha, v'al Tziyon
mishkan k'vodekha, v'al malkhut beit David m'shihekha, v'al ha-bayit ha-gadol
v'ha-kadosh she-nikra shim'kha alav. Eloheinu, avinu, r'enu, zunenu, parn'senu,
v'khalk'lenu, v'harvihenu, v'harvah lanu, Adonai Eloheinu m'herah mi-kol tzaroteinu, v'na

JEWISH FAMILY EDUCATION HAGGADAH

Ha-rahaman, hu yishlah lanu et Eliyahu ha-navi, zakhur la-tov, vivaser lanu b'sorot tovot, y'shu-ot v'nehamot.

.d'ed z'lad z'pfa (iz'fn iq') z'ed ,d'ed z'lad l'pa (iz'fn ia') z'ed K'as' Ed ,on'gd
(at the home of one's parents:)

Ha-rahaman, hu y'varekh et (avi mori) ba-al ha-bayit ha-zeh, v'et (imi morati) ba-alat ha-bayit ha-zeh

(il' xw' IM z'ed iz'fn iyw') (iq' ia') iz'f' K'as' Ed ,on'gd

(at a gathering of one's family:)

Ha-rahaman, hu y'varekh oti (v'avi v'imee) (v' ishti v'et zar-i v'et kol asher li)

.d'ed z'lad z'pfa fyw' z'ed ,d'ed z'lad l'pa z'ed K'as' Ed ,on'gd

(at a another's home:)

Ha-rahaman, hu y'varekh et ba-al ha-bayit ha-zeh, v'et ba-alat ha-bayit ha-zeh

Ek'as' p'w' fn' ,epi' xw' IM z'ed ep'z'f' mel' xw' IM z'ed m'x'p' z'ed m'zi'a z'ed m'z'f' d'k'as' .c'g' ep'nm' ep'z'f' K'as' om' .IM ,IMh' ,IMA' :aw'f' w'g'v' m'd'x' ,epi'z'fa' :om' x'p' b'ed ,dn'w'

otam v'et beitam v'et zar-am v'et kol asher lahem, otanu v'et kol asher lanu, k'mo she-nitbarkhu avoteinu, Avraham, Yitzhak, v'Ya-akov: ba-kol, mi-kol, kol. Ken y'varekh otanu kulanu yahad bi-v'rakhah sh'lemah, v'nomar: Amen.

d'w'v' e'is z'v' m' d'k'as' v'p' ,m'f' w' z'x'w' h' b' y'w' ,z'ek' epi' r'ed mel' f' ec'p' m'f'x'oa' :m'c' m'ic' h' i' p'ifa' af' h' k'us' og' v'rs'p' ,ep'w' i' d' h' m'

Ba-marom y'lamdu aleihem v'aleinu z'khut, she-t'hi l'mishmeret shalom, v'nisa v'rakhah me-et Adonai, u-tz'dakah me-Elohei yish-enu, v'nimtza hen v'sekhel tov b'einei Elohim v'adam.

.mi' h' l' fr' d' i' g' d' g' ep' z'aw' fn' w' m'fi ep' i' g' p' Ed ,on'gd zayl

(On Shabbat add:) Ha-rahaman, hu yanhilenu yom she-kulo Shabbat u-m'nuhah, l'hayei ha-olamim.

.af' h' fn' w' m'fi ep' i' g' p' Ed ,on'gd

Ha-rahaman, hu yanhilenu yom she-kulo tov.

. Ad' m' l' fr' d' i' g' g' i' w' od' z'f' ni' l' ep' m' p' Ed ,on'gd

JEWISH FAMILY EDUCATION HAGGADAH

Ha-rah^haman, hu y'zakenu limot ha-mashi-ah u-l'hayei ha-olam ha-ba.

:ml Fr cP FrxPSE cCfF FgiWnI cag dUkS, FMIS zFrEWI I FCSt
:oH~ ExrS, I YxU I M I PSE EpiR, mFI W dUFP` Ed ,einfxSA mFI W dUf

Migdol y'shu-ot malko, v'oseh hesed li-m'shiho, l'David u-l'zar-o ad olam. Oseh shalom bi-m'romav, hu ya-aseh shalom aleinu v'al kol Yisra-el, v'imru: Amen.

I k ExGgP` V iS iWxfC, EarxS EWx mixi i tM :ei~ xil xFqG oi Y iM ,eiycw iS z` E` xS
xabd KEXA :ofvx ig I kS PIAUHE ,Lei z` gZFR :FCG ml FrS iM ,afh iM iiP EcFd :afh
FrxfS ,afpp wiCv izi z x` V iS YPWF mS izid xP :FghSn iS didS ,iS ghS i xWE
:mFI Xd FOP z` KxS iS ,oYI FOP fR iS :mgt WwS

Y'ru et Adonai k'doshav, ki ein mahsor lire-av. K'firim rashu v'ra-evu, v'dorshei Adonai lo yahs'ru khol tov. Hodu l'Adonai ki tov, ki l'olam hasdo. Pote-ah et yadekha, u-masbi-a l'khol hai ratzon. Barukh ha-gever asher yivtah badonai, v'hayah Adonai mivtaho. Na-ar hayiti gam zakanti, v'lo ra-iti tzadik ne-ezav, v'zar-o m'vakesh lahem. Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

2. *[The following is but one of a variety of alternative readings, songs, discussion topics, illustrative materials that can be found on www.jewishfreeware.org in the fuller version of the "5780 Passover Guide and Seder Supplement" that are borrowed from many different sources. They make the Seder a much richer, positive and memorable experience for young and old alike. While I have selected some, there are additional such materials at each of these author's sites and you are encouraged to not only take advantage of their generosity but perhaps to drop them a note and thank them for making our Jewish People and our celebrations a truly "shared" experience. BDL]*

The Dr. Seuss version of the 4 questions

(Professor Eliezer Segal, <http://www.acs.ucalgary.ca/~elsegal/>)

**Why is it on Passover night
we never know how to do anything right?
We don't eat our meals in the regular ways,
the ways that we do on all other days.**

**'Cause on all other nights we may eat all kinds of wonderful good bready treats,
like big purple pizza that tastes like a pickle,
crumbly crackers and pink pumpernickel,
sassafras sandwich and tiger on rye,
fifty falafels in pita, fresh-fried,
with peanut-butter and tangerine sauce**

JEWISH FAMILY EDUCATION HAGGADAH

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spread onto each side up-and-down, then across,
and toasted whole-wheat bread with liver and ducks,
and crumpets and dumplings, and bagels and lox,
and doughnuts with one hole and doughnuts with four,
and cake with six layers and windows and doors.
Yes--on all other nights we eat all kinds of bread,
but tonight of all nights, we munch matzah instead.

And on all other nights we devour vegetables, green things, and bushes and flowers,
lettuce that's leafy and candy-striped spinach,
fresh silly celery (have more when you're finished!)

cabbage that's flown from the jungles of Glome
by a polka-dot bird who can't find his way home,
daisies and roses and inside-out grass and artichoke hearts that are simply first class!
Sixty asparagus tips served in glasses with anchovy sauce and some sticky molasses--
But on Passover night you would never consider eating an herb that wasn't bitter.

And on all other nights you would probably flip
if anyone asked you how often you dip.

On some days I only dip one bup-Bup egg in a teaspoon of vinegar mixed with nutmeg,
but sometimes we take more than ten thousand tails of the Yakkity-birds that are hunted in
Wales,
and dip then in vats full of Mumbegum juice.
Then we feed them to Harold, our six-legged moose.
Or we don't dip at all!
We don't ask your advice.
So why on this night do we have to dip twice?

And on all other nights we can sit as we please,
on our heads, on our elbows, our backs or our knees,
or hang by our toes from the tail of a Glump,
or on top of a camel with one or two humps,
with our foot on the table, our nose on the floor,
with one ear in the window and one out the door,
doing somersaults over the greasy knishes
or dancing a jig without breaking the dishes.
Yes--on all other nights you sit nicely when dining--
so why on this night must it all be reclining?

<https://people.ucalgary.ca/~elsegal/>

DAYENU - "IT WOULD HAVE BEEN ENOUGH"

[The following verses were written in 1988 by CLAL to continue the tradition of adding to the story of the Exodus, of making that ancient story a modern extension of our dream for a time when all of God's children will live together in peace and harmony.]

Had God upheld us throughout two thousand year of Dispersion	
But not preserved our hope for return	Dayenu
Had God preserved our hope for return	
But not sent us leaders to make the dream a reality	Dayenu
Had God sent us leaders to make the dream a reality,	
But not given us success in the U.N. vote	Dayenu
Had God given us success in the U.N. vote,	
But not defeated our attackers in 1948	Dayenu
Had God defeated our attackers in 1948,	
But not unified Jerusalem	Dayenu
Had God unified Jerusalem,	
But not led us toward peace with Egypt	Dayenu
Had God returned us to the Land of our ancestors,	
But not filled it with our children	Dayenu
Had God willed it with our children,	
But not caused the desert to bloom	Dayenu
Had God caused the desert to bloom,	
But not built for us cities and towns	Dayenu
Had God rescued our remnants from the Holocaust's flames,	
But not brought our brothers from Arab lands	Dayenu
Had God brought our brothers from Arab lands,	
But not opened the gates for Russia's Jews	Dayenu
Had God opened the gate for Russia's Jews,	
But not redeemed our people from Ethiopia	Dayenu
Had God redeemed our people from Ethiopia,	
But not planted in our hearts a covenant of One People	Dayenu
Had God planted in our hearts a covenant of One People,	
But not sustained in our souls a vision of a perfected world	<i>Dayenu!</i>

3. Collected Seder Songs have multiplied and with the advent of the Internet shared world-wide. See the "World's Largest

SEDER SONGS OLD AND NEW

(These songs have been gathered from far and near, for decades, and they should be enjoyed and sung during and/or at the end of the Seder. Feel free to insert them at a place that you and your Seder participants will enjoy and find meaningful. I have made every attempt every year to give credit to authors and to all sources. If an error has occurred of omission or commission please bring it to my attention – bdlerner1@gmail.com in time for the next version.)

1. There's No Seder Like our Seder

(By Rabbi Dan Liben, sung to the tune of "There's no Business like Show business")

There's no Seder like our Seder,
There's no Seder I know.
Everything about it is halachic
Nothing that the Torah won't allow.
Listen how we read the whole Haggadah
It's all in Hebrew
'Cause we know how.

There's no Seder like our Seder,
We tell a tale that is swell:
Moses took the people out into the heat
They baked the matzah
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!

2. Take Us Out of Egypt

(By Ron Wolfson, sung to the tune of "Take me out to the ball game")

Take us out of Egypt
Free us from slavery
Bake us some matzah in a haste
Don't worry 'bout flavor--
Give no thought to taste.
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues,
Down and you're out
At the Pesach history game.