

THE RED SEA HAGGADAH¹

by Laurance Wieder

Searching for Leaven

On the evening following the thirteenth of Nisan (if the first day of Passover falls on Sunday, on the evening following the twelfth of Nisan), after evening service, the head of the household searches for leaven throughout the house. Customarily, a few pieces of bread are left about on purpose, so that the search for leaven is fruitful. Otherwise, the blessing before the ceremony would be pointless.

Before the ceremony of searching for leaven begins, light a candle and recite the following prayer: Bless you, Lord our God, ruler of the universe, Who gave us meaning, the commandments, And commanded us to remove the leaven. Search for the leaven. Wrap any leaven that is found, and store it away until the next morning. After the leaven has been gathered and wrapped securely, say the following: Any leaven that may still be in the house, Which I have not seen or have not removed, Shall be as if it does not exist, and as the dust of the earth.

On the fourteenth of Nisan (if the first day of Passover falls on Sunday, on the thirteenth of Nisan), about ten o'clock in the morning all the leaven that has remained in the house, together with all that collected during the search the night before, is burned.

At the burning of the leaven, recite: Any leaven that may still be in the house, Which I have or have not seen, which I have or have not removed, Shall be as if it does not exist, and as the dust of the earth.

Mixing of Foods

When Passover falls on a Friday, in order that it may be permissible to cook on that day for Saturday (one is otherwise permitted to cook on a holiday for that day alone), the head of the household must perform the ritual of `Eruv Tavshilin' before the festival. Take some matzoh and some other food, such as fish or meat, put them on a plate, raise it, and recite: Bless you, Lord our God, ruler of the universe, Who gave us meaning, the commandments, and commanded us concerning the eruv. With this eruv we will be permitted to bake, cook, and to keep the food warm, To light the candles, and to prepare all necessary things on the festival for the Sabbath. This will be permitted to us and to all Jews living in this city.

The Preparation of the Table

Three plates are set on the table. In one, put three matzohs; in the second, place a shank bone and a roasted egg, some horseradish (maror, bitter herbs), some celery or parsley sprigs (karpas), and the mixture of nuts, fruit and wine called haroseth; the third plate holds vinegar or brine.

Order of the Passover Seder

1. **Kaddesh** (reciting the Kiddush, the blessing of the wine)
2. **U-rechatz** (washing hands)
3. **Karpas** (dipping greens in brine)
4. **Yachatz** (breaking the middle matzoh and hiding half of it for the Afikoman)
5. **Maggid** (reciting the Passover story)
6. **Rachatz** (washing hands before the meal)
7. **Motzi** (blessing of bread)
8. **Matza** (blessing the matzoh)
9. **Maror** (eating the bitter herb)
10. **Korech** (eating the bitter herb and matzoh together)
11. **Shulchan Orech** (serving the Festival meal)
12. **Tzafoon** (sharing the Afikoman)
13. **Barech** (saying grace after the meal)
14. **Hallel** (reciting the songs of praise)
15. **Nirtzah** (concluding the Seder)

On a Friday night, Sabbath eve, eighteen minutes before sunset, light two candles, and recite the following: Bless you, maker of the universe Who has given us the law, and taught us To light the Sabbath lamps.

1. **Kaddesh**: On a Friday night, Sabbath eve, begin the Seder here.

Fill the first cup of wine, hold it in your right hand, and recite this blessing: And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; And he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: Because that in it he had rested from all his work which God created and made.

Bless you, Lord our God, ruler of the universe, Who created the fruit of the vine. Bless you, Lord our God, ruler of the universe, Who chose us from the throng of people and singled us out among nations By giving us the commandments, knowledge of life and good. You made the Sabbath day for rest, gave festivals for happy times, And appointed holidays and seasons for rejoicing. Such is this Sabbath day and this Day of the Feast of Unleavened Bread, when we gather To remember our going out

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from Egypt, and to taste our freedom. For you chose us among all others to keep the Sabbath and to celebrate Your festivals with joy and fervor, the marks of your love and favor. Bless you, God of Israel, who makes time holy, Sabbath Day and festivals.

Baruch ata adonai eloheinu melech ha'olam asher bachar banu mikol am veromemanu mikol lashon vekidshanu bemitzvotav.

On a weekday, begin the Seder here: Fill the first cup of wine, hold it in your right hand, and recite this blessing: Bless you, Lord our God, ruler of the universe, Who created the fruit of the vine. Bless you, Lord our God, ruler of the universe, Who chose us from the throng of people and singled us out among nations By giving us the commandments, knowledge of life and good. You made festivals for happy times, and appointed holidays and seasons for rejoicing. Such is this Day of the Feast of Unleavened Bread, when we gather To remember our going out from Egypt, and to taste our freedom. For you chose us among all others to celebrate Your holy festivals with joy and fervor, the marks of your love and favor. Bless you, God of Israel, who makes holy festivals.

Baruch ata adonai eloheinu melech ha'olam asher bachar banu mikol am veromemanu mikol lashon vekidshanu bemitzvotav.

On a Saturday night, add the following: Bless you, Lord our God, ruler of the universe, creator of light and fire. Bless you, Lord our God, ruler of the universe, Who separates the sacred from the ordinary, light from darkness, Israel from other nations, the day of rest from the days of labor. You have distinguished the sanctity of the Sabbath from the sanctity of festivals, As the seventh day is separated from the six days of work. You have taught your people Israel to know the difference, which makes them different. Bless you, God, who singles out the holy from the holy.

Otherwise, continue from here: Bless you, Lord our God, ruler of the universe, Who has kept us living and let us celebrate this happy season.

Baruch ata adonai eloheinu melech ha'olam shehecheyanu ve'kymanu ve'higianu lazeman ha'ze.

Drink the first cup of wine.

2. **Urechatz:** All at table wash their hands without reciting a blessing.

3. **Karpas:** The Leader of the Seder dips the Karpas (parsley, celery, or other leafy greens) in brine or vinegar, and distributes it in pieces among the celebrants. They recite the blessing, then eat the Karpas.

Bless you, Lord our God, ruler of the universe, Who makes the earth fruitful.

Baruch ata adonai eloheinu melech ha'olam bore peri ha'adama

4. **Yachatz:** The Leader of the Seder breaks the middle matzoh in half, leaving one part between the two whole matzohs, and sets aside the other half as the Afikoman.

5. **Maggid:** Here we begin retelling the story of the Exodus from Egypt.

Fill the second cup of wine. The Leader uncovers the matzohs and, raising the plate for all to see, recites: This is the bread of affliction, which our parents ate in Egypt. Let all who hunger come and eat. Let all who need come and celebrate the Passover. Now we are here; next year may we be Israel. Now we are slaves; next year may we be free.

Put down the plate, and cover the matzoh.

The youngest person present at table asks the four questions: What makes this night different from all other nights?

1. On any other night we eat both leavened and unleavened bread; Why on this night do we eat only unleavened bread?
2. On any other night we eat herbs of all kinds; Why on this night do we eat only bitter herbs?
3. On any other night we do not dip our herbs even once; Why on this night do we dip them twice?
4. On any other night we eat our meals either sitting upright, or reclining; Why on this night do we all recline?

The Leader of the Seder uncovers the matzoh, and begins the reply: We were slaves of Pharaoh in Egypt, and the Lord our God brought us out from there with a mighty hand and an outstretched arm. Now, if God had not brought our forbears out from Egypt, then even we, our children, and our children's children might still be enslaved to Pharaoh in Egypt. Therefore, even if we were all wise, all old, all steady, all learned in the ways of God, it would still be our duty to tell the story of the departure from Egypt. And the more one dwells upon the features of the Exodus, the more one should be praised.

Once Rabbi Eliezer, Rabbi Joshua, Rabbi Eleazar ben Azariah and Rabbi Tarfon met together in Bene Barak and sat up all night talking about the departure from Egypt, until their disciples came and said to them: Masters, it is time to recite the morning Sh'ma.

Rabbi Eleazar ben Azariah said: I have lived to be a man of threescore years and ten, yet I did not understand why the story of the Exodus should be told at night until Ben Zoma explained it to me. He said: It is said, ``That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." ``The days of your life" would have meant the days only, but ``all the days of your life" includes the nights also.

The Sages of Israel explain it further: ``The days of your life" refers to this world, while ``All the days of your life" includes the time of the Messiah. Blessed is the Holy One, Blessed be He, who gave the Torah to his people Israel.

Bless the Lord: The Torah speaks of four kinds of children: The wise child, the wicked, the simple one, the one too young to know to ask.

- The wise child asks: "What mean the testimonies, and the statutes, and the judgments, which he Lord our God hath commanded you?" To that one, you explain all the laws of Passover, down to the very last detail about the Afikoman.
- The wicked child asks: "What mean you by this service?" By saying "you," and not "we" or "me," he excludes himself from the group, and denies God. Answer that child plainly: "This is done because of that which the Lord did for me when I came out of Egypt." For me, not for you: had you been there in Egypt, you would not have been redeemed."
- The simple child asks: "What is this?" Answer that one: "By strength of hand the Lord brought us out from Egypt, from the house of bondage."
- Of the child too young to ask, it is written: "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt."

One might think that the Seder should be performed on the first day of Nisan. But the Torah states: "in that day," on Passover. If the celebration is to be "in that day," one might think that the Seder should be conducted in the daylight. But the text states "because of that," referring to the time when unleavened bread and bitter herbs are served, on Passover night.

Once people only worshipped idols, but now we have learned of the one, creator of the universe, and worship even as it is told: "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt."

Bless God, who kept the promise to Israel--Blessed be He. For the Holy One, Blessed be He, saw the end of our bondage, and told it to Abraham at the Covenant of the Sacrifice: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

Raise the cup of wine and say: This promise, that God made to Abraham and his children God also made to us, in every generation. More than once, in every generation, they have risen up against us, to destroy us. But the Holy One, blessed be He, delivers us from the destroyers' hands.

Hear what Laban the Aramaean tried to do against our father Jacob. While Pharaoh only condemned the male children, Laban sought to destroy our whole people. For it is written: "A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous."

"And he went down into Egypt," in obedience to God's word, "and sojourned there." This teaches that Jacob did not mean to settle in Egypt. As it is written: "They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

"Few in number," as it is said: "Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude."

"And there they became a nation," teaching us that they could be told apart from the Egyptians.

"Great and mighty," as it is written: "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." "And populous," as it is said: "I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare."

"And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage."

"And the Egyptians evil entreated us," as it is told: "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." "And afflicted us," as it is told: "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." "And laid upon us hard bondage," as it is said: "And the Egyptians made the children of Israel to serve with rigour."

"And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression."

"And when we cried unto the Lord God of our fathers," as it is recorded: "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

"The Lord heard our voice," as it is said: "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

"And looked on our affliction," meaning the husbands and wives slept apart, to prevent the to-be-conceived from knowing Pharaoh's persecution, as it is told: "And God looked upon the children of Israel, and God had respect unto them."

"And our labour," referring to the drowning of the male children, as it is written: "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

"And our oppression," as it is recorded: "Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them."

"And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders."

“And the Lord brought us forth out of Egypt,” not by the hand of an angel, not by the hand of a seraph, not by the hand of a messenger, but the Holy One, Blessed be He, of his own self brought us out, as is said: “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.”

“For I will pass through the land of Egypt this night:” I, and not an angel. “And will smite all the firstborn in the land of Egypt:” I, and not a seraph. “And against all the gods of Egypt I will execute judgment:” I, and not a messenger. “I am the Lord:” I am that I am and no other.

“With a mighty hand,” meaning the pestilence, as it is told: “Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.”

“And with an outstretched arm,” the sword, of which it is written: “A drawn sword in his hand stretched out over Jerusalem.”

“And with great terribleness,” meaning the Revelation of the Divine Presence, as it is written: “Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?”

“And with signs,” the rod of Moses, as has been told: “And thou shalt take this rod in thine hand, wherewith thou shalt do signs.”

“And with wonders,” the water made blood, as it is written: “And I will show wonders in the heavens and in the earth,

Spill a drop of wine for each of these three:

Blood,
and Fire,
and Pillars of Smoke.”

Others say, “With a mighty hand” stands for two plagues; “and with an outstretched arm” --stands for two; “and with great terribleness” --two; “and with signs” --two; “and with wonders” --two. These make the ten plagues which the Holy One, Blessed be He, brought upon the Egyptians in Egypt:

Spill one drop of wine for each of the ten plagues:

Blood	Dam	Boils	Shchin
Frogs	Tzfardea	Hail	Barad
Lice	Kinim	Locusts	Arbe
Beasts	Arov	Darkness	Choshech
Pestilence	Dever	Slaying of the First-born	Makat Bechoroth

Rabbi Judah called the plagues by this mnemonic:

Spill three drops of wine, one for each watchword: 1. DeTZaKh 2. AdaSH 3. BeACHaB.

Rabbi Jose the Galilean said: How do we know that the Egyptians were smitten with ten plagues in Egypt, and with fifty plagues by the Red Sea?

With regards to Egypt, it is written: “Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.” With respect to the Red Sea, it is written: “And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.” One finger for each plague on land: ten plagues. But at the Red Sea, the whole hand of God, five fingers ten times: fifty plagues.

Rabbi Eliezer said: How can we show that each and every plague the Holy One, Blessed be He, visited upon the Egyptians had the force of four plagues?

It is told: “He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.” “Wrath” makes one; “indignation”, two; “trouble” three; “sending evil angels” makes it fourfold. Thus, we can say that the Egyptians were smitten with forty plagues in Egypt, and with two hundred plagues by the Red Sea shore.

Rabbi Akiva said: “Where do we learn that each and every plague the Holy One, Blessed be He, visited upon the Egyptians was equal to five plagues?”

It is written: “He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.” “The fierceness of his anger” makes one; “wrath”, two; “indignation” three; “trouble” four; “sending evil angels” makes five times. Thus, we have ten times five, fifty plagues in Egypt, and five times fifty, two-hundred fifty plagues at the Red Sea.

How many blessings God has given Israel. Had God brought us out from Egypt And not visited them with judgment It would have been Enough Dayenu Had God visited them with judgment And not cast down their idols Dayenu Enough Had God destroyed their idols And not slain their firstborn Dayenu Enough Had God but slain their firstborn And not given us their substance Dayenu	Enough Had God just given us their substance And not parted the Red Sea for us Dayenu Enough Had God parted the Red Sea for us And not let us walk upon the dry sea bed Dayenu Enough Had God led us across the dry sea bed And not drowned our pursuers in its waters Dayenu Enough Had God drowned our pursuers in its waters And not kept us forty years in the wilderness Dayenu Enough Had God but kept us forty years in the wilderness
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<p>And not fed us with manna Dayenu Enough Had God just fed us with manna And not given us the Sabbath rest Dayenu Enough Had God given us the Sabbath rest And not led us to the foot of Sinai Dayenu Enough Had God brought us to the foot of Sinai And not taught us the Torah Dayenu Enough Had God taught us the Torah And not brought us into Israel Dayenu Enough Had God brought us into Israel</p>	<p>And not built the Temple there It would have been Enough Dayenu God has showered blessings on us, More than we can count: God brought us out of Egypt, And visited judgment upon the Egyptians, Cast down their idols, And slew their first born, Gave us their substance, And parted the seas for us, Let us walk the dry sea bed, And drowned our pursuers, Kept us live forty years in the wilderness, And fed us with manna, Gave us the Sabbath rest, And led us to the foot of Mount Sinai, And there taught us Torah, And brought us into Israel, And there built the Temple Where we might atone for our sins.</p>
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Rabbi Gamaliel used to say: Whoever fails to mention these three things on the Passover has not satisfied his obligation: The Passover Offering, the unleavened bread, the bitter herbs. Why did our fathers eat of the Paschal lamb during the days when the Temple still stood in Jerusalem?

Because the Holy One, Blessed be He, passed over the houses of our fathers in Egypt. As it is written: "That ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped."

The leader of the Seder lifts up the matzoh and shows it to the celebrants: This matzoh, why do we eat it?

Because the dough had not yet risen when the King of all Kings, the Holy One Blessed be He, revealed himself to our parents in Egypt, and redeemed them. As it is said: "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual."

The leader of the Seder lifts up the bitter herbs and shows it to the celebrants: These bitter herbs, why do we eat them?

Because the Egyptians embittered the lives of our forefathers. As it is told: "And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour."

The leader of the Seder covers the matzoh, and continues: In every generation, every person must learn and understand how "I, personally, have come forth out of Egypt." For it is known: "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt."

For the Holy One, Blessed be He, redeemed not only our forefathers, but our selves as well, all at once, over time. It is told: "And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers."

All lift up your wine cups and say: Therefore we say our thanks in prayer And song and thought and deed and blessing
Look at all the wonders made for all Who came before, and for us.

For us the slaves made free, for us The crying stopped, and mourning took a holiday,
For us the light from darkness, let us Say a new song, naming being praise:

Replace the wine cups on the table.

One recites: The work is never done. Sunset, sunrise, sky A high chair spilling Light crumbs on the floor.

As before, we sweep them Into heaps, find families

Where once the barren Wasted time like water And a mother bears.

When Israel went up from Egypt, A house in a house of no law with strange language,

The land filled its promise to Jacob. The sea saw the children on foot and drew back.

Jordan turned aside. Boulders skipped down mountainsides like rams

Jump, like spring lambs.

What quailed the sea so it fled?

What shunted Jordan?

Skipped the mountainside? The presence, God, which makes land pitch

Made rock melt into standing pools,

Cliffs spout fountains.

All raise their cup of wine and say: Bless you Lord our God, Maker of the Universe, Who redeemed our forefathers from Egypt, and have brought us to this night When we eat unleavened bread and bitter herbs. Thus may you, Lord our God, God of our Fathers, Bring us to future times and festivals in peace. Bring us to God's city, to rebuild Jerusalem, Where we may serve you and celebrate anew the acceptable offering. Then we will sing you a new song of thanks for the deliverance of our nation, and our souls.

Bless you, Lord our God, who delivers Israel. Bless you, Lord our God, ruler of the universe, Who created the fruit of the vine.

Baruch ata adonay eloheinu melech ha'olam, bore peri ha'gafen.

Drink the second cup of wine while leaning to the left.

6. **Rachza: All wash hands, and say:** Bless you, Lord our God, ruler of the universe, Who made us holy with your commandments, and bade us wash our hands.

Baruch ata adonay eloheinu melech ha'olam asher kidshanu bemitzvotav ve-tzivanu al netilat yadayim.

7. **Motzi: Holding all three matzoh, the leader of the Seder says:** Bless you, Lord our God, ruler of the universe, Who brings forth bread from the earth.

Baruch ata adonay eloheinu melech ha'olam ha'motzi lechem min ha'aretz.

8. **Matza:** The leader of the Seder breaks pieces from the upper and middle matzoh, and distributes the pieces around the table. Holding only the top and broken middle matzoh, **the leader of the Seder says:** Bless you, Lord our God, ruler of the universe, Who made us holy with your commandments, and bade us eat unleavened bread.

Baruch ata adonay eloheinu melech ha'olam asher kidshanu bemitzvotav ve'tzivanu al achilat matza.

Eat the matzoh.

9. **Maror: The leader of the Seder dips the bitter herbs in haroseth, and says:** Bless you, Lord our God, ruler of the universe, Who made us holy with your commandments, and bade us eat the bitter herb.

Baruch ata adonay eloheinu melech ha'olam asher kidshanu bemitzvotav ve'tzivanu al achilat maror.

Share out and eat the bitter herb.

10. **Korech: The leader of the Seder makes a sandwich of bitter herbs between two pieces of the bottom matzoh. Before eating it, he says:** We remember from the time of Hillel, when the Temple still stood in Jerusalem, that that sage used to put the bitter herb between the matzoh, and eat them together, to fulfill the words: "They shall . . . eat it with unleavened bread and bitter herbs."

11. **Shulchan Orech:** Remove the Seder plate, and eat the Passover meal. Customarily, the first course is a hard-cooked egg. Following the meal, return the Seder plate to the table.

12. **Tzafoon:** Share out the matzoh which has been set aside for the Afikoman among the company.

13. **Barech: All recite:** When we returned from far away Our home looked as it looks in dreams: The sun shines, gates swing Open of themselves, and someone Sings a song we had forgotten As we now remember laughter. Then strangers said, Great things Were done for them.

The Lord Did great things for us then. A good. But you must do great things again, Because we live with heaviness And twist and scatter like a river Delta bogged in marsh and reeds. We started sadly so we'd end up Smiling, for anyone begins, sows Seed with tears to reap his own, The happy harvest, no?

Fill the third cup of wine. If three or more adults attend the Seder, introduce Grace with the following: [Should a minyan (ten or more) be present, the bracketed words are also included]:

The leader of the Seder says: Let us say Grace.

The adults respond: May the Name of the Lord be blessed now and ever.

The leader of the Seder says: Let us bless the One [our God] Whose food we have eaten.

The adults respond: Let us bless the One [our God] Whose food we have eaten and through whose goodness we live. Otherwise, begin the blessing here.

The leader says: Bless the Lord, blessed be his name.

All respond: Bless you, Lord our God, master of the universe Who feeds the world from goodness, feeds all That lives with purpose and feeling, With bread for being, with food for all the creatures He has made, and makes, and kept, and touched, and fed And has, and will, forever.

Thank you for the place, the land you gave to those who went Before us, and to us; Thanks for bringing us up from Egypt, out of slavery, And teaching us to sign The contract with our bodies, giving us your book, The wisdom and the law By which we know life, and good >From death and evil.

For these gifts, and for our food Which never fails us We thank you, and we bless your name, As it is written: "When thou hast eaten and art full,

Then thou shalt bless the Lord thy God

For the good land which he hath given thee." Bless you, o Lord, for the land and for the food.

Remember kindly, Lord our God, Israel, your chosen nation And Jerusalem, your city, Look on Zion, mount of glory, and the kingdom Of the House of David, your anointed And regard the Temple Where your holy name is called

And hear us, father, lead us, guard us, keep us, teach us, Carry us away from all our troubles, God, and quickly, in our day
So we do not need the gifts or loans that flesh and blood extend us But only let us take the needful, God, >From your hand
only, always open, full, without shame or disgrace.

On the Sabbath, add the following passage: Strengthen us, God, because it pleases you We keep your commandments,
and the Sabbath day. On the seventh day you rested and we rest to work your will. So you will give us rest, God, on this Sabbath:
Rest from tears and sadness, sighs and grief. And let us live to see you build your home again, Jerusalem.

Otherwise, continue here: Our God, our fathers' fathers' God Hear and remember us, our fathers And Jerusalem, the
Messiah Son of David and all Israel, Let all return to you, and you Return us to ourselves. And may we all be saved By our
remembering This Festival of the Unleavened Bread.

Remember us, o God, for good. We look to you, and may we live To see you build Jerusalem, and quickly. Bless you, Lord,
the builder of Jerusalem. Amen.

Bless you, Lord our God, master of the universe, Father, leader, ruler, maker, teacher, God of Jacob, shepherd of Israel, King
and doer of the good, Of favor, feeling, knowing, teaching Kindness, grace and ease, From the side of mercy Save us as you have
and will.

Out of mercy-- may God always rule. Out of mercy-- bless the heavens and the earth. Out of mercy-- praise the maker. Out of
mercy-- may the Lord sustain us. Out of mercy-- may our yoke be broken and the people lead into the land. Out of mercy-- may
God bless this house and table where unleavened bread was broken. Out of mercy-- may God send Elijah (ever remembered for
good) to us, to bring us news of comfort and redemption. Out of mercy-- may God bless us here assembled, and all that is ours,
even as our fathers Abraham, Isaac and Jacob were blessed with the blessing, and let us say, Amen.

On the Sabbath add the following passage: Out of mercy-- may God grant us a day of rest after this life. Out of mercy--
let that day be altogether good. Out of mercy-- let us live to see the world to come, the promise made to David and his seed
fulfilled, the peace and music of the stars be known in Israel, and let us say, Amen.

Otherwise, continue here: "He is the tower of salvation for his king: And showeth mercy to his anointed, Unto David, and
to his seed for evermore." The maker of peace in high places Shall make peace for us, and all Israel, So say, Amen.

O fear the Lord, ye his saints:

For there is no want to them that fear him. The young lions do lack, and suffer hunger:

But they that seek the Lord shall not want any good thing. O give thanks unto the Lord; for he is good:

Because his mercy endureth for ever. Thou openest thine hand,

And satisfiest the desire of every living thing. Blessed is the man that trusteth in the Lord,

And whose hope the Lord is. I have been young, and now am old; Yet have I not seen the righteous forsaken,

Nor his seed begging bread. The Lord will give strength unto his people;

The Lord will bless his people with peace.

Lift your cups of wine and say: Bless you, Lord our God, ruler of the universe, Who created the fruit of the vine.

Baruch ata adonay eloheinu melech ha'olam, bore peri ha'gafen.

Drink the third cup of wine while reclining.

One rises from the table and, opening the door, recites the following verses:

Pour out thy wrath upon the heathen that have not known thee,

And upon the kingdoms that have not called upon thy name. For they have devoured Jacob,

And laid waste his dwellingplace. Pour out thine indignation upon them,

And let thy wrathful anger take hold of them. Persecute and destroy them in anger

From under the heavens of the Lord.

Close the door, and return to the table

Fill the fourth cup, and finish reciting:

14. **Hallel**

Not for our sake, but so strangers will not say

Where is god? In the sky? does he listen? then polish

Their bumpers and crystal, And go right on braying, and looking not seeing:

These hummers with tin ears, they Wrinkle their noses, grope hard under covers,

And stumble, and cry out: They are what they worship, and fashion, and trust.

Admit what you can't know,

And can't see, and grow up To fear it. Grow rich and old, less Than the maker of earth and sky,

Gifts to the living. Give Life. For what good do the dead do?

Can they worship, sing praises?

For as long as you can, live

And praise, live and praise.

For once when I cried out somebody listened: The Lord took my complaint for a song Belted at the top of my lungs In a shower of troubles, good Even if off key. Surrounded by death Loving liars, by fires banked inside My nature, I stumbled over simple things: A shoe untied, the pillow never smooth, A night cough, hum of strangers' tires.

The gift has been given. So, low but alive, I said what I believed: that greed succeeds Where grace can not, that one idea can kill A world of simple pleasures, cup and spoon. Stir them. Don't speak quickly, savor The hot cider, candied ginger on the tongue, Heavy cloud shrugged off my shoulders. I promise to be more than one of those (What, still alive? He lived? He died?) who never Show their heart or read the lips of mumblers In the public record: I call upon the Lord, Am called upon, to praise in easy words: A truth should come out plain and make good sense, So truth will find a friendly audience.

Lord, All living Utter praises: Dead ones don't.

Or:
 Heaven covers Yesterday with Morning, always: Now praise.
 Thank goodness just one god always returning. Let children learn to say, "Always returning." Let those who lead thought say, "Always returning." Let those who've seen fear say, "Always returning."
 I called from my narrow self:
 The great expanse answered, Said: If God is for you, what matter Who hates you. Far better to trust
 Found disorder than tugs
 Of war, others: give up
 To the sky, not mean men.
 Surrounded, I cut off Their shouts in mid-sentence, shaved Fringes off whatever small point They boasted: bee swarms and smoke
 Crackling fired thorns, pinky rings, Squid-sucker foreskins in heaps on the floor.
 A hip-slapper. Winners' tents pitch, but the fortunate Dancer chose pebbles, more killing Than coping stones dropped from a temple wall.
 Shelter's how things fall out;
 Hope is tomorrow's door.
 Happy for good from the name I can't say aloud, Blue hazes wind through the horns of the altar. Praise for the ornament, heart plays the instrument: Thank goodness just one god always returning.

Thank the Lord, there is good in life Always returning Thank the Lord there is just one god Always returning Thank the Lord there are many ways Always returning One who makes wondering Always returning One who knows sky as mind Always returning Set gem land in ocean rings Always returning Who mounted the living lights Always returning The sun to show daytime Always returning Moon and stars steering nights Always returning Who smote Egypt's first-born Always returning Led Israel's children out Always returning Played strong hand at arms' length Always returning Who parted the Red Sea reeds Always returning A causeway for Israel	Always returning But swallowed up following Pharaoh & chariots Always returning Whose pillar lead people through desert waste Always returning Who toppled old kingdoms Always returning Who killed famous rulers, Always returning Crushed Sihon of Heshbon, Always returning Erased Og of Bashan, Always returning Gave their lands to our fathers, Always returning His children of Israel Always returning Who remembered us, sunken hulks Always returning And floated us, salvaged and Always returning Who finds food for all living things Always returning Thank the Lord there is one God, good Always returning
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All that lives, by breathing makes a blessing of your name, Lord, and the spirit makes its praise when it remembers How it was from the beginning to the end that without God There is no way to save ourselves, no freedom, no providing Against the time of trouble, no good feeling. Only one Who made the universe and sees time in one glance Deserves our songs, our praise. No nod, no blink, no dream But God in the material jolts us, wakes us, gives us speech That breaks our bondage, steadies wavers, sets us straight.

Praise only one. If our mouths held sounds like oceans water And our tongues rippled standing waves, our lips stretched wide As the horizon, our eyes both sun and moon, our hands spread Wings like eagles on the updraft, our feet light, It were not enough to thank you, praise you, say your name Which can't be said, for all done for our fathers and for us.

You brought us out of Egypt and the house of bondage, Fed us in famine, let us prosper amid plenty, Saved us from the sword, the plague, from evil and disease. As you have helped us until now, may you always Keep us, God, upon the side of mercy. And so we raise our arms, and dance, and sing, and speak (Your gifts) inspired by the need to name, Each mouth a thanks, each tongue an oath, each knee Bent, thumping on the hollow earth as we remember

The song says: "My bones shout 'Public Defender No tongue for hire, he parries the spoilers' " (Like what? same as who? how compares is to all?) Along with the singer, I answer: "My soul remembers but does not Know how to say the name."

Powerful namelessness, doer of awe; Most high, the ruler, the fullness Where time comes from, David has written: "Rejoice in the Lord, O ye righteous: For praise is comely for the upright." In the mouth of the upright find praise; In the words of the just hear your blessing; The speech of believers exalt you; In the middle of meaning, all's holy.

Wherever the children of Israel assemble In every generation we remember, and we sing Your songs of praise. For all that's made Is made your praise and we, remembering Our duty offer more than all the words and praises Sung by David, your anointed, Israel's sweet singer.

Praise God, heaven and earth, now and forever, We do, as did our fathers' fathers, offer fitting praise.

Bless you, Lord our God, cause of thanksgiving and master of wonders, Who hears songs and psalms, God, the life of the world.

All lift up their cups and say: Bless you, Lord our God, ruler of the universe, Who created the fruit of the vine.
Baruch ata adonay eloheinu melech ha'olam, bore peri ha'gafen.

Drink the fourth cup while reclining. Recite the final blessing, [add the words in brackets on the Sabbath: Bless you, Lord our God, ruler of the universe, For the vine and its fruit, for the fields' harvest, And bless you for the wide and pleasant land You gave our fathers and to us, to eat The fruit, and be fulfilled, and know good.

O God, remember Israel your chosen people, and Jerusalem, your city, Mount Zion, where your name lives, your altar and your home. And build Jerusalem your holy city quickly, in our day And bring us there, together, to enjoy it. We will bless you for it. [Give us strength this Sabbath day.] Let us rejoice on this Festival of Unleavened Bread For God is good and blesses all.

Thank you for the land, and for the fruit of the vine. Bless you, Lord our God, for the land and for the fruit of the vine.
Baruch ata adonay al ha `aretz ve `al peri ha'gafen.

15. **Nirtzah:** The Passover Seder is done According to law and custom. As we have lived to celebrate it here So may we celebrate it in the years to come. O pure and higher than our thought Return the children, Israel, your love. Lead your people quickly up To Zion, singing.

Next year in Jerusalem!

Leshana habaa bi'rushalayim ha'benuya. The Hymns

On the first night of Passover, recite: And it came to pass, at midnight You made miracles, at night When watchers blink to see through night. Abraham conquered four kings by night,

And it came to pass, at midnight You blighted Gerar in a dream by night, You warned Laban on the night Before. Israel wrestled with an angel all night.

And it came to pass, at midnight You crushed Egypt's first-born seed. The night- Mare of a loaf of bread doomed Midian one night. You cut down Sisera's armies under starry night.

And it came to pass, at midnight You turned the taunter's army into a corpses' camp. Overnight The dragon Bel fell from his pedestal, while in the night Daniel dreamed mysteries of coming night.

And it came to pass, at midnight Belshazzar perished in God's cups that night. Daniel, reader of the words, stayed with lions for a night. Haman the hater wrote his letters late at night.

And it came to pass, at midnight You toppled Haman during Ahasuerus' sleepless night. You tread the winepress; asked, "What of the night?" You answer, "The day cometh, and also the night,"

And it came to pass, at midnight Bring quickly, Lord, the day which is not day or night. The day is yours, God, and so is the night. Set guards about your city day and night, Give us vision clear by day by night,

And it came to pass, at midnight

On the second night of Passover, recite:

And you shall say: "It is the sacrifice of the Lord's Passover."

You showed your power on Passover

As our first festival you made the Passover

You visited with Abraham on Passover And you shall say:

"It is the sacrifice of the Lord's Passover."

You rapped upon his tent flap in the heat of day, on Passover

He served your messengers unleavened bread on Passover

And sacrificed a tender calf for Passover And you shall say:

"It is the sacrifice of the Lord's Passover."

Sodom was consumed by fire on Passover

But Lot, spared, baked unleavened bread for Passover

You desolated Egypt on the Passover And you shall say: "It is the sacrifice of the Lord's Passover."

Egypt's firstborn you destroyed that Passover

Death passed us over, passed our doors, that Passover

On both days recite, or sing:

Adir Hu

God is strong, God will build the Temple soon: Quickly, while we're living, soon, Build the Temple soon.

God alone, stark and strong, God will build the Temple soon: Quickly, while we're living, soon, Build the Temple soon.

God of light, out of time, God will build the Temple soon: Quickly, while we're living, soon, Build the Temple soon.

God's own grace on this place, God will build the Temple soon: Quickly, while we're living, soon, Build the Temple soon.

God, the wisdom and the legend, God will build the Temple soon: Quickly, while we're living, soon, Build the Temple soon.

God who made the universe, God will build the Temple soon: Quickly, while we're living, soon, Build the Temple soon.

God makes meaning, law, redemption, God will build the Temple soon: Quickly, while we're living, soon, Build the Temple soon.

God keep us on the side of mercy, God will build the Temple soon: Quickly, while we're living, soon, Build the Temple soon.

On the second night of Passover, say:

Bless you, Lord our God, ruler of the universe Who gave us the Ten Commandments, and commanded us To begin counting the Omer.

Today is the first day of the Omer. O Lord our God, God of our fathers, Rebuild your holy Temple swiftly, in our days And give us a portion of your wisdom.

On both days recite, or sing:

Who Knows One?

Who knows one? I know one: One is God of heaven and earth.

Who knows two? I know two. Two stone tablets of the Law; One is God of heaven and earth.

Who knows three? I know three: Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows four? I know four: Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows five? I know five: Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows six? I know six: Six sections of Mishnah; Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows seven? I know seven: Seven days of the week; Six sections of Mishnah; Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows eight? I know eight: Eight days before the foreskin's cut; Seven days of the week; Six sections of Mishnah; Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows nine? I know nine: Nine months to make a human child; Eight days before the foreskin's cut; Seven days of the week; Six sections of Mishnah; Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows ten? I know ten: Ten, the Ten Commandments; Nine months to make a human child; Eight days before the foreskin's cut; Seven days of the week; Six sections of Mishnah; Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows eleven? I know eleven: Eleven stars in Joseph's dream; Ten, the Ten Commandments; Nine months to make a human child; Eight days before the foreskin's cut; Seven days of the week; Six sections of Mishnah; Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows twelve? I know twelve: Twelve tribes of Israel; Eleven stars in Joseph's dream; Ten, the Ten Commandments; Nine months to make a human child; Eight days before the foreskin's cut; Seven days of the week; Six sections of Mishnah; Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Who knows thirteen? I know thirteen: Thirteen attributes of God; Twelve tribes of Israel; Eleven stars in Joseph's dream; Ten, the Ten Commandments; Nine months to make a human child; Eight days before the foreskin's cut; Seven days of the week; Six sections of Mishnah; Five the Books of Moses; Four fruitful Matriarchs; Three believing Patriarchs; Two stone tablets of the Law; One is God of heaven and earth.

Had Gadya

One kid,

One little kid My father bought for two zuzim.

A cat passed by and ate the kid,

One little kid My father bought for two zuzim.

A dog arrived and bit the cat that ate the kid,

One little kid My father bought for two zuzim.

A heavy stick then beat the dog that bit the cat That ate the kid,

One little kid My father bought for two zuzim.

A fire burned the heavy stick that beat the dog

that bit the cat That ate the kid,

One little kid My father bought for two zuzim.

Water put the fire out that burned the stick
that beat the dog that bit the cat That ate the kid,

One little kid My father bought for two zuzim.

An ox drank all that water up that doused the fire
that burned the stick that beat the dog that bit the cat That ate
the kid,

One little kid My father bought for two zuzim.

A butcher slaughtered the same ox that drank the water
that doused the fire that burned the stick that beat the dog
that bit

the cat That ate the kid,

One little kid My father bought for two zuzim.

The Angel of Death took off butcher who slaughtered the ox
that drank the water that doused the fire that burned the stick
that beat the dog that bit the cat That ate the kid,

One little kid My father bought for two zuzim.

Then the Holy One Blessed be He killed the Angel of Death
who took off the butcher who slaughtered the ox that drank
the water

that doused the fire that burned the stick that beat the dog
that bit

the cat That ate the kid,

One little kid My father bought for two zuzim.