






MIND YOUR STEPS

a purposeful haggadah for 2019



"We do not see things as they are; we see things as we are."
 (ANAIS NIN, attributed to BT Talmud BERACHOT 55b)

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 means **EVERYONE**.    , standing alone, means a different **READER**.


The English translations (in this font) may be read silently


PART ONE: BEFORE THE MEAL


TAKING HEED


 This year's *haggadah* is about mindfulness.


 Think about it.


 We say we are going to welcome the stranger at our *seder* table, but is someone actually waiting outside the front door? If not, who is the invitation for?

 And what about us? Are we *really* here, or are we at some other place or in some other time?


 This concept of “being present” has been part of our consciousness for thousands of years. God told Moses, “Go up to Mt. Sinai, and *be there*.”
(EXODUS 24:12)

 “Be there”? Once Moses went to Mt. Sinai, wasn't he already there?

 Not so. “Being here” requires our thoughts and our hearts to be as present as are our appetites.
(adapted from DAVID SACKS)

 This year, let's really be here at the *seder*. The *haggadah*, our guide for tonight, tell us to see the experience of Egyptian bondage as not only a historical event, but an ongoing possibility. We are not free when we are subject to our habitual reactions, clouded visions, and closed hearts.

 The importance isn't just to *tell* the story; the importance is to *be* the story.

 Tonight, we are asked to pay attention to what we are doing while we are doing it, to transform this *seder* from an unthinking ritual to an opportunity to ourselves depart from Egypt, to be liberated from our narrow places.*
(adapted from RABBI JONATHAN SLATER)


B'CHOL DOR / בכל דור

B'chol dor va-dor cha-yav A-dam lir-ot

בְּכָל דּוֹר וָדוֹר תִּיב אָדָם לִרְאוֹת

k'i-lu hu ya-tza mi-mitz-ra-yim.

אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרָיִם.

 In every generation, each of us must see ourselves as if we personally had come out from Egypt.

*And that's just what the Hebrew word for “Egypt” – *mitzrayim* מִצְרַיִם – means: “narrow places.”

CATCHING OUR BREATHS



Let's start with something simple
that we take for granted:
BREATHING.
Let's first breathe in.



Now, let's breathe out.



In Judaism, God's name is four
Hebrew letters, *yud* (י), *hey* (ה),
vav (ו), *hey* (ה), derived from the
letters for the past, present and future
tense of the verb "to be." If spoken without vowels, these letters YHWH יהוה
come out as just a breath.



In this way we understand that we say God's name whenever we breathe.
Every breath sanctifies God's name.



According to Rabbi Isaac Luria, a 16th century mystic, *Pesach*, פסח ,
the Hebrew word for Passover, can be interpreted to mean *peh sach*, פה סח ,
a mouth that can speak.



The identical two Hebrew letters for *peh* פה, "mouth," also spell *poh* פה,
meaning "here." On *Pesach*, we should be here when we speak.

All take four breaths



Blessed is the Holy One, the Breath of Life, who shapes our breath into words,
and shapes our thoughts so that they aim toward wisdom.

SHEHECHEYANU / שְׁהֵחַיֵּנוּ

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech
ha-o-lam

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

she-he-che-ya-nu, v'ki-ma-nu, v'hi-gi-ya-nu,
laz-man ha-zeh.

שְׁהֵחַיֵּנוּ וְקִיַּמְנוּ וְהִגִּינוּ לְזִמְן הַזֶּה.

We praise God, Source of all blessing, who has breathed life into us, lifted us up,
and brought us to reach this moment.

HADLAKAT HANEIROT / הדלקת הנירות / Candlelighting



What is the story of these candles that we light tonight? What are they trying to
tell us?



They tell us to quiet down, to relax and take notice. Let the light fill our
imagination.

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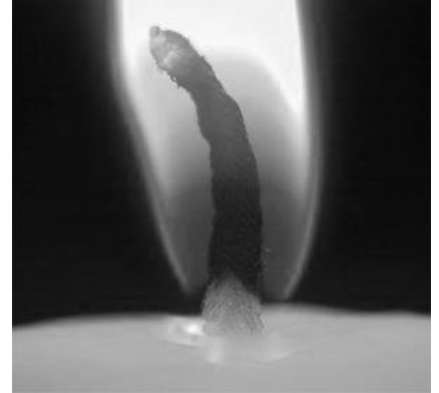
Notice the flame, the wick and the wax of the candles. The flame is the divine presence that reaches upward, the Zohar says, with a white light resting or being enthroned upon a black or blue base. At the peak of the flame, the fire becomes almost invisible. (adapted from RABBI DOVBER PINSON)



When the ancient rabbis explain the meaning of the ninth Passover plague, the plague of darkness, they claim it was so dark that people could not recognize the humanity in each other.



We light the candles tonight to see the divine spark in every human being.



Light candles (on Friday night, add portions in brackets)

Ba-ruch a-ta A-do-nai e-lo-hei-nu
me-lech ha-o-lam a-sheer kid-sha-nu
b'mitz-vo-tav v'tzi-va-nu l'had-lik
ner shel [Sha-bat v'shel] yom-tov.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל נִשְׁכָּת וְשֶׁל יוֹם טוֹב

Blessed are You, God, who is greater than we, who brings holiness to our lives by commanding us to light candles on [the Sabbath and] the holidays.



KAREV YOM* / קָרֵב יוֹם

Ka-rev yom, ka-rev yom,
a-sheer hu lo yom v'lo lai-lah. (2x)
Ram ho-da, ho-da, ho-da
Ki l'cha ha-yom af l'cha ha-lai-la. (2x)

קָרֵב יוֹם קָרֵב יוֹם
אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה. (2x)
רַם הוֹדָע, הוֹדָע, הוֹדָע:
כִּי לְךָ הַיּוֹם אֶף לְךָ הַלַּיְלָה. (2x)

Bring near that day which is neither day nor night. Most High, proclaim that Yours is the day, and Yours also is the night

Shom-rim haf-ked haf-ked l'ir-cha
Kol ha-yom v'chol ha-lai-la. (2x)
Ta-ir, ta-ir ta-ir ta-ir
Ta-ir k'or yom chesh-kat lai-la (2x)

שׁוֹמְרִים הַפְּקֵד, הַפְּקֵד לְעִירְךָ:
כָּל הַיּוֹם וְכָל הַלַּיְלָה. (2x)
תָּאִיר, תָּאִיר תָּאִיר תָּאִיר:
תָּאִיר כְּאוֹר יוֹם חֲשֵׁכֶת לַיְלָה. (2x)


Proclaim that Yours is the day, and Yours is the night. Make bright as the light of the day the darkness of the night.

(YANNAI, prob. 6th or 7th century)

* For a link to Karev Yom by Shuly Natan, see <https://www.youtube.com/watch?v=ISEmpabndKE>

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סדר הסדר Order of the Seder

OPTIONAL: Use hand  signs for each of the steps of the traditional seder.

- 1 Kadesh קדש SANCTIFY  first cup of wine.
Hand gesture: Right hand holding imaginary Kiddush cup
- 2 Urchatz ורחץ FIRST WASHING 
Hand gesture: Pretend washing of the hands
- 3 Karpas כרפס Bless a GREEN VEGETABLE 
Hand gesture: Form left hand into a cuplike position and pretend to dip something using the right hand
- 4 Yachatz יחץ BREAK the middle matzah. 
Hand gesture: Two hands pretending to break matzah into two pieces
- 5 Maggid מגיד TELL the story of the Exodus. 
Hand gesture: Make talking gestures with your hands
- 6 Rachtzah רחצה WASH  the hands again.
Hand gesture: Pretend washing of the hands
- 7 Motzi Matzah מוציא מצה Blessing the MATZAH 
Hand gesture: Fingers to mouth as if feeding yourself
- 8 Maror מרור Blessing the BITTER HERBS (ugh!) 
Hand gesture: Same as in Step 7, except make a bitter face
- 9 Korech כורך Making the HILLEL Sandwich 
Hand gesture: Make sandwich
- 10 Shulchan Orech שלחן עורך We actually EAT!! 
Hand gesture: Pretend you are holding a fork and quickly feeding yourself
- 11 Tzafun צפון The AFIKOMAN is found and shared
Hand gesture: Hand held above the eyes as if you are searching for something
- 12 Barech ברך Recite the GRACE after meals 
Hand gesture: Hands held out in front together, palms down in a gesture of blessing
- 13 Hallel הלל Recite songs of PRAISE  Rejoice!
Hand gesture: Hands raised above the head in Halleluyah motion
- 14 Chad Gadya חד גדיא the Song about the Goat 
Hand gesture: Hold hands out, mouth open, as if singing opera aria
- 15 Nirtzah נרצה The Seder ENDS 
Hand gesture: Arms folded over chest in gesture of complete satisfaction

סדר הסדר Order of the Seder

1. Kadesh / קדש / First Cup

We cover the matzah as we pour the first cup of wine



We drink four cups of wine tonight, not to self-medicate or obliterate reality, but to recognize that a substance can be sacred or it can be harmful, depending upon how and why it is used.



It is we who set apart that which is holy and that which is profane. We do so by our words, our deeds and our intentions. (adapted from RABBI DVORA WEISBERG)



Drinking wine is not automatically holy, but tonight we drink wine in a holy way.

Ba-ruch a-ta A-do-nai, e-lo-hei-nu me-lech

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ

ha-o-lam bo-rei p'ri ha-ga-fen.

הַעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

We praise God, Source of all blessing, who creates the fruits of the vine.

Drink the wine while reclining to the left

סדר הסדר Order of the Seder

2. Urchatz / ורחץ / First Washing



Urchatz, in Aramaic, Hebrew's sister language, means "trust." Let us imagine what could happen in the world by washing away cynicism and despair.



The message of Passover is that we are not stuck, and that healing, repair and transformation of the world is possible.

(RABBI MICHAEL LERNER)



What will we do in the next year to wake us up to our lives, and to engage with the world for the benefit of all beings?

(RABBI JONATHAN P. SLATER)

The leader washes his/her hands, removing all jewelry from the fingers and wrists, and splashing three times each on the right and left hands. There is no blessing.

סדר הסדר Order of the Seder

3. Karpas / כרפס / The Green Vegetable

Raise the karpas from the seder plate



The *karpas* is a symbol of the vegetables that rise up in the spring from below the surface, just as our people rose up against Pharaoh.



We dip and bless the *karpas* before eating it as a protection against taking the earth for granted. We live in a world of unthinking consumption. The blessing over the *karpas* reminds us to pay attention, to see the holiness in everything — even a wilted piece of parsley.

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Spring reminds us that we are again given a chance for renewal, to create peace and goodness in our world.



During Passover, this story is framed in the poetry of the Bible's SONG OF SONGS, where lovers in a springtime garden reach out to one another in a dance of love.

"I will not only stop to smell the flowers, I will help plant them."



It is a custom of Sephardic Jews to dip the *karpas* into the *charoset*, whose recipe is taken from the SONG OF SONGS: "Feed me with apples and with raisin-cakes;" "Your kisses are sweeter than wine;" "The scent of your breath is like apricots;" "Your cheeks are a bed of spices."

Distribute vegetables (parsley, celery, carrots, etc.) and dip them into the charoset. Alternatively, you may dip the karpas into the salt water. Salt is a preservative, reminding us to preserve our history, even the ugly parts.

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ

ha-o-lam, bo-rei p'ri ha-a-da-ma.

הָעוֹלָם בּוֹרֵא פְּרִי הָאֲדָמָה.

We praise God, Source of all blessing, who creates the fruits of the earth.

Eat the karpas while reclining to the left



דודי לי / * DODI LI

Do-di li va-a-ni lo, ha-ro'eh ba-sho-sha-nim (2x) דודי לי ואני לו הִרְעָה בְּשׂוֹשָׁנִים
My beloved is mine, and I am his, grazing his flock among the lilies.

Mi-zot o-la min-ha-mid-bar, mi-zot o-la? מִי זֹאת עֹלָה מִן הַמִּדְבָּר, מִי זֹאת עֹלָה?
Who is this, rising up from the desert? Who is she, rising up?

M'ku-te-ret mor, mor u-l'vo-na, mor u-l'vo-na מְקַטְרֶת מֹר, מֹר וּלְבוֹנָה, מֹר וּלְבוֹנָה
You have captured my heart, my sister, my bride. DODI LI...

Li-bav-ti-ni a-cho-ti ka-la, li-bav-ti-ni ka-la לִבְבָּתִּי אֶחָתִי כָלָה, לִבְבָּתִּי כָלָה.

u-ri tza-fon u-vo-i tei-man. DODI LI. . . עוֹרִי צִפּוֹן וּבוֹאִי תִמָּן.

Rise up, O North Wind, and come, O South Wind! (Source: SONG OF SONGS 2:16)

* For a link to Dodi Li by Theodore Bikel, see <https://www.youtube.com/watch?v=MEkUoYpzE4Q>

סדר הסדר Order of the Seder

4. Yachatz / יחץ / Breaking Bread



The breaking of the *matzah* should be done in silence. Focus on the *matzah*, as it is held high for all to see. Notice its color, its shape and its texture. Listen closely to the sound of the *matzah* breaking. At this moment, we hold the paradox of wholeness and brokenness.

(SARAH CHANDLER)

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The middle matzah is removed from the stack of matzot and broken into two uneven pieces. The larger piece is set aside as the afikoman, while the smaller piece is replaced between the two remaining matzot



We hold up this broken matzah, as we recite, in the original Aramaic, *ha lachma anya* הָא לַחְמָא עֲנִיא, a passage some 2,000 years old.



At the end of the *seder*, we will search for the *afikoman*, the broken piece, and repair what has been shattered. And the *matzah* will be transformed from the bread of affliction to the bread of freedom, of hope, courage, faith and possibility.

(RABBI Yael LEVY)



הָא לַחְמָא עֲנִיא / HA LACHMA ANYA

Hold up the middle matzah on the seder plate for all to see, as we say

Ha lach-ma anya di a-cha-lu

a-va-ta-na b'ar-a d'mitz-ra-yim.

Kol dich-fin yei-tei v'yei-chul. Kol ditz-rich

yei-tei v'yif-sach. Ha-sha-ta ha-cha. L'sha-na

ha-ba'a b'ar-ah d'Yis-ra-el. Ha-sha-ta

av-dei. L'sha-na ha-ba'a b'nei cho-rin.

הָא לַחְמָא עֲנִיא דִּי אַחְלוּ

אַבְהֶתְנָא בְּאַרְעָה דְּמִצְרַיִם.

כָּל דְּכַפֵּין יֵיתִי וְיֵיכֹל, כָּל דְּצָרִיךְ

יֵיתִי וְיִפְסֹחַ. הַשְׁתָּא הָכָה, לְשָׁנָה

הַבָּאָה בְּאַרְעָה דְּיִשְׂרָאֵל. הַשְׁתָּא

אַבְדֵּי: לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.



This is the bread of affliction that our ancestors ate in EGYPT. All who are hungry, let them enter and eat. All who are needy, let them come and celebrate. Now we are here—next year, we shall be in the land of Israel. Now we are slaves—next year, we shall be free.

THE VALUE OF QUESTIONING



Isidore Rabi once told how he became a scientist. (He went on to win the Nobel prize in physics.) He explained, “All the other kids’ mothers would ask, ‘What did you learn in school today?’ But my mother was different. ‘Izzy,’ she used to say, ‘did you ask a good question?’”



The *seder* can’t really begin until someone at the table (preferably a child) asks a question. It should be the first of many. Intelligence is God’s greatest gift to humanity, and study is even higher than prayer. To ask is to grow.



There are some questions to which the response is not an answer, but an act.

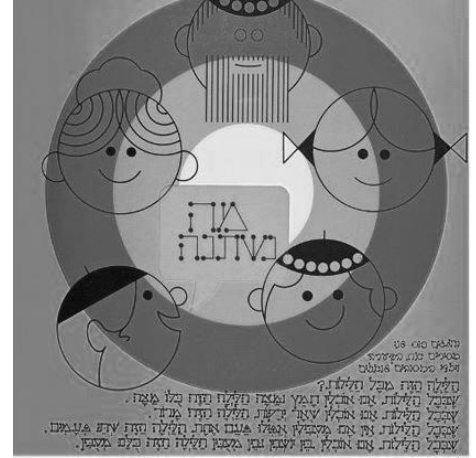


We ask not because we doubt, but because we believe. (RABBI JONATHAN SACKS)

מה נשתנה? / MA NISHTANAH?

WHY is this night different from all other nights?

1. On all other nights we don't dip our food, **WHY** on this night do we dip twice?
2. On all other nights we eat all kinds of bread, **WHY** on this night do eat only *matzah*?
3. On all other nights we eat different vegetables, **WHY** on this night do we eat bitter herbs?
4. On other nights, we eat sitting up, **WHY** on this night do we recline?



מה נשתנה הלילה הזה מכל הלילות? Ma nish-ta-na ha lai-la ha-ze mi-kol ha-lei-lot?

- | | |
|--|--|
| ① She-b'chol ha-lei-lot a-nu och-lin
cha-metz u-ma-tza ha-lai-la ha-ze ku-lo ma-tza | ① שְׁבָכָל הַלֵּילוֹת אָנוּ אוֹכְלִין
חֻמֶץ וּמַצָּה, הַלֵּילָה הַזֶּה כָּלוּ מַצָּה. |
| ② She-b'chol ha-lei-lot a-nu och-lin
sh'ar ye-ra-kot. Ha lai-la ha-ze, maror. | ② שְׁבָכָל הַלֵּילוֹת אָנוּ אוֹכְלִין
שָׂאֵר יִרְקוֹת, הַלֵּילָה הַזֶּה מָרוֹר. |
| ③ She-b'chol ha-lei-lot ein a-nu
mat-bi-lin a-fi-lu pa'am e-chat. Ha lai-la
ha-ze, sh'tei fe-a-mim. | ③ שְׁבָכָל הַלֵּילוֹת אֵין אָנוּ
מִטְבִּילִין אֶפְלוּ פַּעַם אַחַת, הַלֵּילָה
הַזֶּה שְׁתֵּי פְעָמִים. |
| ④ She-b'chol ha-lei-lot a-nu och-lin
bein yosh-vin
u-vein m'su-bin, Ha lai-la ha-ze, ku-la-nu
m'su-bin. | ④ שְׁבָכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין
וּבֵין מְסֻבִּין, הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין. |

FOUR CHILDREN / ארבע בנים



The *haggadah* gives as examples four types of questioning children. The wise child asks for knowledge, and for the ways of our tradition. The wicked child asks, not out of a desire to understand, but as a prelude to walking away.



The simple child just asks “Why?” Why do we do this? Why is it important to us? How is it supposed to change us? Sometimes, the simplest questions are the most complex.

(JONATHAN ZASLOFF)



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As for the silent child “who does not know how to ask”, we must begin to teach her how. In Judaism, to be without questions is not a sign of faith, but of a lack of depth.

(adapted from RABBI JONATHAN SACKS)



THE BALLAD OF THE FOUR CHILDREN

(May be sung to any tune in 4/4 time, like “Clementine” or “Ode to Joy”)

Said the parents to their children:

“At the *seder* you will dine,
You will eat your fill of *matzah*,
You will drink four cups of wine.”

Now their children were quite different.
Each one had a separate bent.

One was **SMART** and one was **WICKED**

One was **SIMPLE**, one **SILENT**.



Said the **WISE CHILD** to her parents: “Would you please elucidate, the antecedents of this ritual, that ethnic Jews do celebrate.”

Came the answer, “It’s not a custom that some people blindly read,
We engage in the commotion of *ourselves* being freed.”



Then did sneer the **WICKED CHILD**: “What does all this mean to *you*?”
And the parents’ words were blameful, as their grief and dismay grew:

“If yourself you don’t consider, a child of Jewry.
Then for you there was no purpose, being freed from slavery. ”

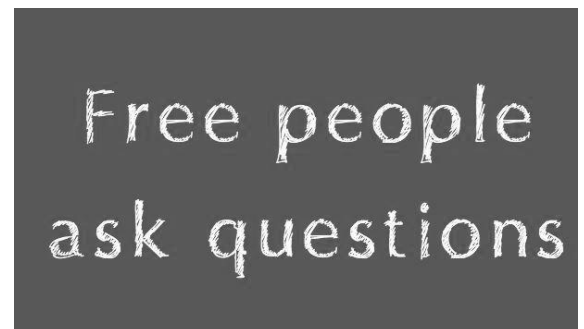


Then the **SIMPLE CHILD** said simply, “What is this?” and quietly, the good parents simply told him: “God leaned down and made us free.”



But the youngest child was **SILENT**.
She could not but raise a hand.
But her eyes contained the questions,
and she grew to understand.

And from this we learn a lesson,
a truth not so profound:
when one feels, one reveals,
that true freedom can be found.



(adapted and revised from BEN ARONIN)

סדר הסדר Order of the Seder 5 Maggid / מגיד / We Tell the Story

Va-y'da-beir Moshe kein el b'nei Yis-ra-el
v'lo sham-u el Mo-she mi-ko-tzer ru-ach
u-mei-a-vo-da ka-sha.

וַיִּדְבֹּר מֹשֶׁה בֵּן אֶל-בְּנֵי יִשְׂרָאֵל
וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מִקֹּצֶר רוּחַ
וּמֵעֲבֹדָה קָשָׁה.



“But when Moses told this to the Israelites [that God would free them from slavery], they couldn’t hear Moses because of their *kotzer ruach* — shortness of spirit and the cruelty of their bondage.” (EXODUS 6:9)



Not only were we physically enslaved in Egypt, but, even worse, our consciousness, was also enslaved. Our breathing was constricted, and our hope was constricted. We got hammered down, like bent nails.



In order to thrive, freedom must be brought into awareness, and actively cultivated -- and to take action towards the world of our hopes instead of the world of our fears.

(adapted from RABBI SARAH BASSIN and JO ELLEN GREEN KAISER)



AVADIM HAYINU* / עבדים היינו / We Were Slaves

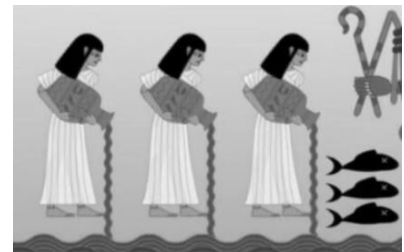
A-va-dim ha-yi-nu, ha-yi-nu. A-ta b'nei cho-rin עֲבָדִים הָיִינוּ, הָיִינוּ אַתָּא בְּנֵי חוֹרִין
b'nei cho-rin. A-va-dim ha-yi-nu, בְּנֵי חוֹרִין: עֲבָדִים הָיִינוּ,
a-ta a-ta b'nei cho-rin, b'nei cho-rin. אַתָּא אַתָּא בְּנֵי חוֹרִין בְּנֵי חוֹרִין.

Once we were slaves; now we are free

* For a link to Debbie Friedman's Avadim Hayinu, see <https://www.youtube.com/watch?v=09jmwmHJZgI>



In the Talmud, Rabbi Avira teaches that the Israelites were redeemed from Egypt because of the “righteous women that were in that generation.” While the men were broken from oppressive labor, the women would go to the river, come away with pots filled with water and fish, and engage in loving actions, giving birth under the apple trees.



According to this *midrashic* interpretation, these women were incredibly powerful actors in the stories that define the potentialities of our existence.



We are the stories we tell about ourselves.

(RABBI AVI STRAUSBERG; BT SOTAH 11b; EXODUS RABBAH 1:1)

עשר מכות / The Ten Plagues



Liberation did not come smoothly. There were agonizing plagues along the way, and ordinary Egyptians suffered from them. The plagues continued to happen because the Egyptians kept coming up with excuses rather than changing their behavior.



Could we be making the same mistakes?

THE FROG SONG*

One morning when Pharoah woke up in his bed
There were frogs in his bed,
and frogs on his head.
Frogs on his nose, and frogs on his toes
Frogs here, Frogs there
Frogs jump jumping everywhere!
(even in his underwear)



* For a link to the Frog Song, see <https://www.youtube.com/watch?v=OrhhVSVYV5E>



We read the Ten Plagues and reduce the wine in our cups by one drop for each plague. The suffering of others diminishes us all.

DAM דָּם

There was **blood** in all the waters of Egypt.
The Egyptians could not bathe, drink or water their crops.

TZ'FARDEYA
צַפְרֵדִיָּע

Frogs hopped and croaked everywhere.
No one could sleep, walk or play.

KINIM כְּנִים

Lice bit every part of their body.

AROV עֲרֹב

Wild beasts galloped, slithered, snorted, growled,
roared and clawed all over Egypt.

DEVER דֶּבֶר

There were **diseases** that made everyone miserable.

SH'CHIN שַׁחִין

Boils burst from their skin. They could not even get dressed without screaming from the pain.

BARAD בָּרָד

Hail rained down as dangerous balls of ice. It broke everything they owned.

MIND YOUR STEPS *a purposeful haggadah for 2019*

ARBEH אֲרֵבָה

Locusts swarmed over the trees and devoured their food. Only dust remained on the ground.

CHOSHECH חֹשֶׁךְ

Darkness blotted out the sun. They were always cold. Every day was pitch black.

MAKAT BECHOROT
מַכַּת בְּכוֹרוֹת

The first-born son in every Egyptian family died.

(RABBI HOWARD BOGOT; RABBI ROBERT ORKAND)



Freedom can bring smugness and forgetfulness. Once free, we can easily forget what it is like to be unfree.



We must never become pyramid builders, obsessed with our own power, unable to heed the cries and whispers of suffering of the people living among us. (EVA ILLOUZ)



We must rescue others and ourselves. We must liberate and thus be liberated.

We must cry out to the pharaoh within us.
(DANIEL BAR-TAL)

The opposite of love is not hate, **it's indifference.**

The opposite of beauty is not ugliness, **it's indifference.**

The opposite of sacred is not profane, **it's indifference.**

The opposite of life is not death, **it's indifference.**

—Elie Wiesel

LET MY PEOPLE GO: A SPIRITUAL

When Israel was in Egypt's Land; LET MY PEOPLE GO!
Oppressed so hard they could not stand. LET MY PEOPLE GO!
Go down Moses, way down in Egypt's land.
Tell old Pharaoh, LET MY PEOPLE GO!

Kos Sheni / כוס שני / Second Cup

Cover the matzah, fill glasses and raise cups



We say a lot of blessings during the *seder*, including the same blessing for the wine four times. Each blessing is intended to make us stop for a moment before we press the <ENTER> key. We remain in the present to fully experience every drop of wine we drink, every bite of food we chew.

(adapted from RABBI DIANE OFFENBERG-ROSE)

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech

ha-o-lam, bo-rei p'ri ha-ga-fen.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

We praise God, Source of all blessing, who creates the fruits of the vine.

Drink the wine while reclining to the left

סדר הסדר Order of the Seder

6. Rachtzah / רחצה / We Wash Again



Before eating, we wash our hands, thanking God for this opportunity for mindfulness. Hands are the instruments with which we work in the world. It is our hands which write, caress and create — and also our hands which strike and poison and smash. As we relax our hands, we invite gestures of generosity and compassion.

(RABBIS RACHEL BARENBLAT & RONALD AIGEN)



Is this how you eat?
No time together for questions and answers
no time to recline, dip twice and savor.



In haste to move on
eyes on the cell phone, awaiting the call
the master controls, the slave is not free.

(ELIZABETH TOPPER)



Pass around the bowl & pitcher. Pour a few drops of water onto your own hands, or on your neighbor's hands, as together we say:

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech
ha-o-lam, a-sheer kid-sha-nu b'mitz-vo-tav
v'tzi-va-nu al n'ti-lat ya-da-yim.

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

We praise God, Source of all blessing, who brings holiness to our lives, with the commandment for the washing of hands.

סדר הסדר Order of the Seder

7. Matzah / מצה

Uncover and raise the three matzah. Don't eat the matzah until we bless it.



Think about all that went into the production of this *matzah*. The *matzah* depends upon wheat, which depends upon rain, which depends upon clouds.

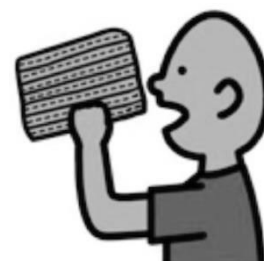


How many people, the farmers growing the grain, the bakers, the truck drivers, the person who bought it at the store and brought it to this table? Know that everything we hold, everything we see, is part of a web of life.



Think about the people all those years ago, one Egyptian night, rushing to freedom so fast they didn't have time to wait for the bread to rise.

(JAY MICHAELSON)



MIND YOUR STEPS *a purposeful haggadah for 2019*



The *matzah* tells us: bless what you eat but never forget that once you were hungry. The contradiction between the bread of freedom and the bread of affliction is solved by our attitude.

(RABBI ELYSE GOLDSTEIN)

Distribute and break the matzah, and say

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech
ha-o-lam ha-mo-tzi le-chem min ha-aretz.

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech
ha-o-lam a-sheer kid-sha-nu b'mitz-vo-tav

v'tzi-va-nu al a-chi-lat ma-tza.

ברוך אתה יי, אלהינו מלך
העולם המוציא לחם מן הארץ.

ברוך אתה יי, אלהינו מלך
העולם אשר קדשנו במצותיו

וצונו על אכילת מצה.

We praise God, Source of all blessing, who brings forth bread from the earth and calls on us to eat unleavened bread.

Eat the matzah while reclining to the left

סדר הסדר Order of the Seder

8. Maror / מרור / Bitter Herbs

9. Korech / כורכך / “Hillel” Sandwich

Place bitter herbs on a piece of matzah with the charoset and distribute.

Don't eat the “Hillel” sandwich until we bless it.



Maror represents the pain of our slavery in Egypt. It represents the harm of our actions today.



The *maror* may not be simply swallowed. We must chew and taste it for the bitterness.



Yet we mix the *maror* with the sweet *charoset*. Our memory cannot only be immersed in darkness and despair. As we chew the “*Hillel*” sandwich, let us think too of realistic ways that we can address bitterness — wherever it may be, around the world or within ourselves.

(adapted from RABBI DAVID JAFFE)

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech
ha-o-lam a-sheer kid-sha-nu b'mitz-vo-tav

v'tzi-va-nu al a-chi-lat ma-ror.

ברוך אתה יי, אלהינו מלך
העולם אשר קדשנו במצותיו

וצונו על אכילת מרור.

We praise God, Source of all blessing, who brings forth bread from the earth and calls on us to eat bitter herbs.

Eat the “Hillel” sandwich while reclining to the left

MIND YOUR STEPS *a purposeful haggadah for 2019*

AN ATTITUDE OF GRATITUDE



People of our time are losing the power of celebration. Instead of celebrating, we seek to be amused or entertained.



Celebration is an active state, an act of expressing reverence or appreciation. To be entertained is a passive state.



Celebration is a confrontation, giving attention to the transcendent meaning of our actions. That is what every *seder* is about. Celebration of freedom, expressing appreciation and confronting who we are and what we have become.

(RABBI ABRAHAM JOSHUA HESCHEL, ARI MOSS)



In *Dayenu*, we stop at each possible opportunity to give thanks even for small, incremental accomplishments. When we divide an enormous event into smaller moments, we are able to magnify it even more.



Let us respect the small details that go into producing large-scale results and value them.

(DENA WEISS)

🕒 DAYENU* / דינו

I

I-lu ho-tzi ho-tzi ya-nu, ho-tzi a-nu mi
Mitz-ra-yim, ho-tzi a-nu mi Mitz-ra-yim.
DAYENU!

אלו הוציא הוציאנו הוציאנו
ממצרים, הוציאנו ממצרים: דינו

II

I-lu na-tan, na-tan la-nu, na-tan la-nu et
ha Torah, na-tan la-nu et ha-Torah, DAYENU!

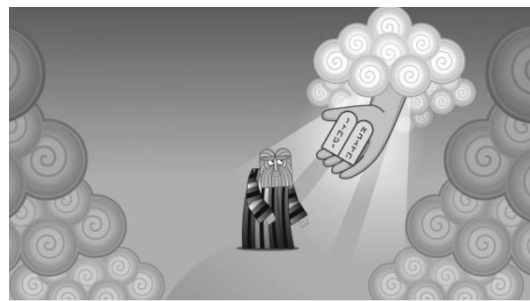
אלו נתן נתן לנו נתן לנו את
התורה, נתן לנו את התורה: דינו

III

I-lu na-tan, na-tan la-nu, na-tan la-nu et
ha Shabbat, na-tan la-nu et ha-Shabbat,
DAYENU!

אלו נתן נתן לנו נתן לנו את
השבת, נתן לנו את השבת: דינו

*If God had brought us from Egypt, but not given us the Torah, or the Sabbath,
or brought us into Israel: It would be enough!*



*For a link to Dayenu by the Maccabeats, see <https://www.youtube.com/watch?v=CZgDNPGZ9Sg>

סדר הסדר Order of the Seder
10. Shulchan Orech / שלחן עורך / The Meal!



Too often in our daily lives, we don't stop and prepare ourselves for what we are about to do. Take a moment now to look at the faces of those around you at this table. Be present to their presence.

(MICHAEL FEUER)



In the midst of the cooking, cleaning, engaging, hosting and being hosted, may we all find a few moments to focus on what the word *we* means in "Next year, *we* will be free."



I have new appreciation this year for the *Haggadah's* sober recognition of some disturbing facts of life in the world, then and now—the way minorities are often treated, and power abused; the enslavement of body and spirit; the grinding down of hope—and for the way it seeks to move us, seated around a table with family and friends, not to dwell upon victimhood but rather to work for redemption.

(CHANCELLOR ARNOLD EISEN)

BEITZAH / ביצה / The Egg (second dipping)

Hold up the roasted egg



For our second dipping, we dip a hard-boiled egg into salt water. Salt reminds us that Sodom and Gomorrah were turned into salt lands because the people there behaved badly towards strangers.



Thirty-six times the Torah reminds us of the ethics of treating the stranger. We were slaves in Egypt – and so we have to be concerned with the rights of the strangers, the refugees, the homeless and the impoverished. We experienced oppression – and so we must understand more than anyone else the pain of the oppressed.

(RABBI BENJAMIN BLECH)



As American Jews sitting down to a *seder*, in terms of power, we are the Egyptians. The question is not the morality of having power but the morality of how we use it. Let us act like Israelites.

(RABBI DAVID WOLPE)



The round (or oblong) egg has no beginning and no ending. The same can be said for us, and our story, which is really about the future, not the past. We are fully redeemed and we are still waiting to be redeemed.

(adapted from MICHAEL FEUER and SARAH CHANDLER)

Dip the egg in salt water, and eat it while reclining to the left

WE EAT (!)



PART TWO: AFTER THE MEAL

סדר הסדר Order of the Seder

11. Afikoman / צפון / Dessert (?)

The afikoman is ransomed; make sure the middle pieces match



There always is a large, hidden piece of ourselves that we refuse to acknowledge. We hide it so that it won't be crushed by the harsh realities of the world we live in, even though it might lead us to make changes were we to see our lives in new and creative ways.



This piece is the *afikomen*. Tradition tells us to close the *seder* with this piece, the broken-off piece that was absent for most of the evening.



This is the real dessert — our willingness to face what has been split off — the pieces that broke, the ones that never were — that begins the healing of our loneliness and disappointment. It becomes the “bread of freedom.”



When we can love ourselves back into wholeness, we enact the real liberation that Passover is meant to re-create every year. We are not supposed to eat anything after the afikomen so that we sleep with the taste of redemption in our mouths.

(RABBI AMY BERNSTEIN)

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech
ha-o-lam a-sheer kid-sha-nu b'mitz-vo-tav
v'tzi-va-nu al a-chi-lat a-fi-ko-man.

ברוך אתה יי, אלהינו מלך
העולם אשר קדשנו במצותיו
וצונו על אכילת אפיקומן.

We praise God, Source of all Blessing, who brings holiness to our lives and who calls on us to eat the afikoman.



MIND YOUR STEPS *a purposeful haggadah for 2019*

AFIKOMAN

(to the tune of “Oklahoma”)

Afikoman — near the last tradition of our meal
From the middle slice of the *matzah* thrice.

There’s a hidden slice we won’t reveal.



Afikoman — on this night we have a little fun
When we all have dined, someone must find
Afikoman, and let it be me!

On *Pesach*, it’s our little treat,
When you find it, our seder is complete

And when we say, “Oy!”
We really mean, “Oy, veh!” (Oy!)
We’re only saying, “You’re such a deal,
Afikoman,”
Afikoman, Okay! A-F-I-K-O-M-A-N, Okay!

AFIKOMAN ROUND THE MOUNTAIN

(to the tune of “Comin’ Round the Mountain”)

1. *Afikoman* round the mountain when they come. (2x)
Afikoman round the mountain, all those plagues we’ll
be a-countin’. *Afikoman* round the mountain when they
come.

2. We’ll be reading our *haggadahs*
when they come. (2x)
We’ll be reading our *haggadahs*, with
our muddas and our faddas.
We’ll be reading our *haggadahs* when
they come.

3. We’ll be eating lotsa *matzah* when they come. (2x)
We’ll be eating lotsa *matzah*, maybe even one whole boxa.
We’ll be eating lotsa *matzah* when they come.

4. After dinner, we will hold a *matzah* search. (2x)
Through the house we’ll go a-roamin’, til we find that *afikoman*.
Since without it, we’d be left out in the lurch.

5. After dinner there’s a fifth cup that we pour. (2x)
For the prophet who’ll restore us, Elijah will come for us.
And some day he might be just behind that door!

**I HAVE SPENT A LOT
OF TIME SEARCHING
THROUGH THE BIBLE
FOR LOOPHOLES.**

W. C. Fields

סדר הסדר Order of the Seder 12. Barech / בָּרַךְ / Grace After Meals



Every one of us enjoys many gifts in our lives – therefore, we all have gifts to share. When we leave this seder table, we will do our best to repay the gift of freedom. We bless You, God, who feeds all.

(adapted from CHANCELLOR ARNOLD EISEN)

U-mei-tiv la-kol u-mei-chin ma-zon

וּמְטִיב לְכָל וּמַכִּין מֶזֶן

l'chol b'ri-yo-tav a-sheer ba-ra.

לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא:

Ba-ruch a-ta A-do-nai ha-zan et ha-kol.

בָּרוּךְ אַתָּה יְיָ הַזֶּן אֶת הַכֹּל.

Kos Shelishi / כוס שלישי / Third Cup

Fill glasses and raise cups as we say

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ

ha-o-lam, bo-rei p'ri ha-ga-fen.

הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

We praise God, Source of all blessing, who creates the fruits of the vine.

Drink the wine while reclining to the left

ANU NITGABER / אָנוּ נִתְגַּבֵּר / We Shall Overcome

On Feb. 26, 1965, Nobel Prize winner Dr. Martin Luther King, Jr. spoke to over 1,400 people at Temple Israel of Hollywood at a Shabbat evening service. In his sermon, he spoke of Pharaoh's hardened heart, and of the difficult, trying wilderness ahead for the Israelites before they could reach the Promised Land. King joined with the congregation in singing "We Shall Overcome" because "no lie can live forever."

A-nu nit-ga-ber, a-nu nit-ga-ber, a-nu nit-ga-ber

אָנוּ נִתְגַּבֵּר, אָנוּ נִתְגַּבֵּר, אָנוּ נִתְגַּבֵּר

b'vo ha-yom. A-ni ma-a-min, b'e-mu-na

בְּבוֹא הַיּוֹם. אֲנִי מֵאֲמִין בְּאֱמוּנָה

sh'leima. She-a-nu nit-ga-beir ha-yom.

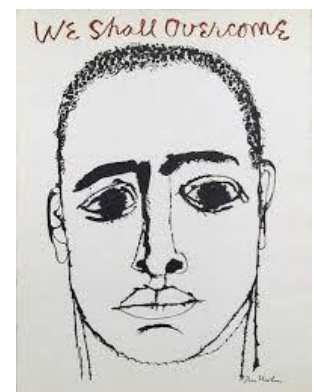
שְׁלֵמָה שְׂאָנוּ נִתְגַּבֵּר הַיּוֹם.

1. We shall overcome. We shall overcome. We shall overcome
some day.

Oh, deep in my heart, I do believe. We shall overcome some day.

2 We shall all be free. We shall all be free. We shall all be free
some day.

Oh, deep in my heart, I do believe. We shall all be free some day.



כוס של אליהו / Elijah's Cup כוס של מרים / Miriam's Cup

Open the door as the fourth cup is filled. Each person pours a little wine into Elijah's cup, and a little water into Miriam's cup, the two prophets who herald Passover's promise of ultimate redemption. Elijah is the extraordinary; Miriam brings the daily wonders.



There is a marvelous story of a man who once stood before God, his heart breaking from the pain and injustice in the world. "Dear God," he cried out, "look at all the suffering, the anguish and distress in your world. Why don't you send help?"



God responded, "I did send help. I sent you."

(RABBI DAVID WOLPE)



We are the ones we have been waiting for. We are the ones that God charges with healing the world. (RABBI SHMULY YANKLOVITZ)

אליהו הנביא / ELIJAH THE PROPHET

Ei-li-ya-hu ha-na-vi, E-li-ya-hu ha-tish-bi,	אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי
Ei-li-ya-hu, Ei-li-ya-hu, ei-li-ya-hu ha-gi-la-di.	אֱלִיָּהוּ אֱלִיָּהוּ אֱלִיָּהוּ הַגִּלְעָדִי.
Bim-hei-ra v'ya-mei-nu ya-vo ei-lei-nu; im	בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ עִם
ma-shi-ach ben Da-vid, im ma-shi-ach ben Da-vid.	מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

Elijah the prophet, Elijah the Tishbite, Elijah of Gilead. May he come speedily to us in our days, with the Messiah, of the House of David.

מרים הנביאה* / MIRIAM THE PROPHET*

Mir-i-yam ha-ne-vi-a oz v'zim-ra b'ya-da	מִרְיָם הַנָּבִיאָה עִז וְזִמְרָה בְּיָדָהּ
Mir-i-yam tir-kod i-ta-nu l'hag-dil zim-rat o-lam	מִרְיָם תִּרְקֹד אֶתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
Mir-i-yam tir-kod i-ta-nu l'ta-kein et-ha-o-lam	מִרְיָם תִּרְקֹד אֶתָּנוּ לְתַקֵּן אֶת־הָעוֹלָם
Bim-hei-ra v'ya-mei-nu, hi t'vi-ei-nu	בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
el mei ha-y'shu-a, el mei ha-y'shu-a.	אֵל מֵי הַיְשׁוּעָה, אֵל מֵי הַיְשׁוּעָה:

Miriam the prophet, will dance with us. Together we will repair the world. In joy, she will lead us to the waters of redemption.

(RABBI LEILA GAL BERNER)

* For a link to Miriam Hanevia, see <https://www.youtube.com/watch?v=PFDfByeSan4>

The door is closed

Kos Revi'i / כוס רביעי / Fourth Cup



A cup of blessing to our friends and to our children, to the creativity of humanity and our common effort. To life and its abundance!

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech

ברוך אתה יי, אלהינו מלך

Ha-o-lam, bo-rei p'ri ha-ga-fen.

העולם בורא פרי הגפן.

We praise God, Source of all blessing, who creates the fruits of the vine.

Drink the wine while reclining to the left

סדר הסדר Order of the Seder

13. Hallel / הלל / Praise & Redemption



Prayer as praise is important. It says: don't look in; look out. Don't look down; look up. The world is full of light, said the Jewish mystics, if we only know how to open our eyes.



The more we celebrate the good, the more good we discover that is worthy of celebration.

(RABBI JONATHAN SACKS)

אדיר הוא / ADIR HU*

The Adir Hu was composed as early as the 15th century. An alphabetical acrostic, it shows that God should be praised with every letter of the alphabet, from beginning to end.

Awesome One, **A**wesome One, soon may **Y**ou redeem us.

A-dir hu, a-dir hu, yiv-ne bei-to b'ka-rov יבנה ביתו בקרוב

REFRAIN

Bim-hei-ra, bim-hei-ra b'ya-mei-nu b'ka-rov במהרה, במהרה בימינו בקרוב

El b'nei, el b'nei, be-nei veit-cha b'ka-rov. אל בנה, אל בנה, בנה ביתך בקרוב

Speedily, speedily. Soon within our lifetime.

Save, O God, Save O God, Save Your people speedily.

Blessed One, **C**aring One, **D**evoted One, soon may **Y**ou redeem us. REFRAIN

Ba-chur hu, ga-dol hu, da-gul hu, yiv-ne בָּחוּר הוא, גָּדוֹל הוא, דָּגוּל הוא, יבנה

vei-to b'ka-rov ביתו בקרוב. REFRAIN

Endless One, **F**aithful One, **G**racious One, **H**oly One, soon may **Y**ou redeem us.

REFRAIN

Ha-dur hu, va-tik hu, za-kai hu, cha-sid קדור הוא, וְתִיק הוא, זָכַאי הוא, חָסִיד

hu, yiv-ne vei-to-b'ka-rov. REFRAIN הוא, יבנה ביתו בקרוב.

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Infinite One, **J**oying One, **K**nowing One, **L**oving One, **M**ighty One, soon may You redeem us. REFRAIN

Ta-hor hu, ya-chid hu, ka-bid hu, la-mud טָהוֹר הוּא, יָחִיד הוּא, כְּבִיד הוּא, לָמוּד
hu, me-lech hu, yiv-ne vei-to b'ka-rov. הוּא, מֶלֶךְ הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב.

REFRAIN

Noble One, **O**nly One, **P**erfect One, **Q**uesting One, **R**ighteous One, **S**aving One,
Teaching One, **U**nique One, **V**aliant One, **W**isest One, soon may You redeem us.

REFRAIN

No-ra hu, sa-giv hu, i-zuz hu, po-de נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה
hu, tza-dik hu, ka-dosh hu, ra-chum hu הוּא, צַדִּיק הוּא, קָדוֹשׁ הוּא, רַחוּם הוּא,
sha-dai hu, ta-kif hu, yiv-ne vei-to b'ka-rov שַׁדַּי הוּא, תַּקִּיף הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב

* For a link to Adir Hu, see <https://www.youtube.com/watch?v=AP1yfkZ3d8o>

סדר סדר הסדר Order of the Seder 14. CHAD GADYA / חַד גַּדְיָא / The Song About the Goat

The real meaning of Chad Gadya may be that, in Jewish history, all creatures, all beings, all events are connected. The goat and the cat, the fire and the water, the butcher and the redeemer are all part of the story

(ELIE WIESEL)



1. CHAD GADYA / חַד גַּדְיָא / The Goat

1. Chad gad-ya, chad gad-ya. D'za-bin a-ba חַד גַּדְיָא חַד גַּדְיָא. דְּזַבֵּן אָבָא
bit-rei zu-zei. Chad Gadya! Chad Gadya! בִּתְרֵי זֻזֵּי. חַד גַּדְיָא! חַד גַּדְיָא!
Chad gadya, chad gadya. My father bought for two zuzim – chad gadya, chad gadya.

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2. SHUNRA / שונרא / The Cat

V'a-ta shun-ra. V'ach-la l'gad-ya. D'za-bin וְאַתָּא שׁוּנְרָא. וְאַכְלָה לְגַדְיָא. דְּזַבֵּן
a-ba bit-rei zu-zei. Chad Gadya! Chad Gadya! אָבָא בִּתְרֵי זִוְזִי. חַד גַּדְיָא חַד גַּדְיָא:
Then came THE CAT and ate the kid. My father bought for two zuzim – *chad gadya, chad gadya.*

3. CHALBA / כלבא / The Dog

V'a-ta chal-ba. V'na-shach l'shun-ra. D'ach-la וְאַתָּא כָּלְבָא. וְנִשְׁחַד לְשׁוּנְרָא. דְּאַכְלָה
l'gad-ya. D'za-bin a-ba bit-rei zu-zei. לְגַדְיָא. דְּזַבֵּן אָבָא בִּתְרֵי זִוְזִי.
Chad Gadya! Chad Gadya! חַד גַּדְיָא חַד גַּדְיָא:
Then came THE DOG and bit the cat that ate the kid. My father bought for two zuzim – *chad gadya, chad gadya.*

4. CHUTRA / חוטרָא / The Stick

V'a-ta chut-ra. V'hi-ka le-chal-ba. D'na-shach וְאַתָּא חוּטְרָא: וְהִכָּה לְכָלְבָא. דְּנִשְׁחַד
l'shun-ra. D'ach-la l'gad-ya. D'za-bin a-ba לְשׁוּנְרָא. דְּאַכְלָה לְגַדְיָא. דְּזַבֵּן אָבָא
bit-rei zu-zei. Chad Gadya! Chad Gadya! בִּתְרֵי זִוְזִי. חַד גַּדְיָא חַד גַּדְיָא:
Then came THE STICK and beat the dog that bit the cat that ate the kid. My father bought for two zuzim – *chad gadya, chad gadya.*

5. NURA / נורָא / The Fire

V'a-ta nu-ra. V'sa-raf l'chut-ra. D'hi-ka וְאַתָּא נוּרָא. וְשָׂרַף לְחוּטְרָא: דְּהִכָּה
l'chal-ba. D'na-shach l'shun-ra. D'ach-la לְכָלְבָא. דְּנִשְׁחַד לְשׁוּנְרָא. דְּאַכְלָה
l'gad-ya. D'za-bin a-ba bit-rei zu-zei. לְגַדְיָא. דְּזַבֵּן אָבָא בִּתְרֵי זִוְזִי.
Chad Gadya! Chad Gadya! חַד גַּדְיָא חַד גַּדְיָא:
Then came THE FIRE and burned the stick that beat the dog that bit the cat that ate the kid. My father bought for two zuzim – *chad gadya, chad gadya.*

6. MAYA / מֵיָא / The Water

V'a-ta ma-ya. V'cha-ba l'nu-ra. D'sa-raf וְאַתָּא מֵיָא. וְכָבָה לְנוּרָא. דְּשָׂרַף
l'chut-ra. D'hi-ka l'chal-ba. D'na-shach לְחוּטְרָא: דְּהִכָּה לְכָלְבָא. דְּנִשְׁחַד
l'shun-ra. D'ach-la l'gad-ya. D'za-bin לְשׁוּנְרָא. דְּאַכְלָה לְגַדְיָא. דְּזַבֵּן

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a-ba bit-rei zu-zei. Chad Gadya!
Chad Gadya!

אבא בתרי זוּי. חד גדיא חד גדיא:

Then came THE WATER and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid. My father bought for two zuzim – *chad gadya, chad gadya*.



7. TORA / תּוֹרָא / The Ox

V'a-ta to-ra. D'sha-ta l'ma-ya.

ואתא תּוֹרָא. וְשַׁתָּא לְמַיָּא. דְּכַבָּה

D'cha-ba l'nu-ra. D'sa-raf l'chut-ra. D'hi-ka

לְנוּרָא. דְּשַׁרְף לְחוּטְרָא: דְּהִכָּה

l'chal-ba. D'na-shach l'shun-ra. D'ach-la

לְכַלְבָּא. דְּנִשֵּׁךְ לְשׁוּנְרָא. דְּאֶכְלָה

l'gad-ya. D'za-bin a-ba bit-rei zu-zei.

לְגַדְיָא. דְּזַבֵּן אבא בתרי זוּי.

Chad Gadya! Chad Gadya!

חד גדיא חד גדיא:

Then came THE OX and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid. My father bought for two zuzim – *chad gadya, chad gadya*.



8. HA-SHOCHET / הַשּׁוֹחֵט / The Butcher

V'a-ta ha-sho-cheit. V'sha-chat l'to-ra. D'sha-ta

ואתא השּׁוֹחֵט. וְשַׁחַט לְתוֹרָא. דְּשַׁתָּא

l'ma-ya. D'cha-ba l'nu-ra. D'sa-raf l'chut-ra.

לְמַיָּא. דְּכַבָּה לְנוּרָא. דְּשַׁרְף לְחוּטְרָא:

D'hi-ka l'chal-ba. D'na-shach l'shun-ra.

דְּהִכָּה לְכַלְבָּא. דְּנִשֵּׁךְ לְשׁוּנְרָא.

D'ach-la l'gad-ya. D'za-bin a-ba bit-rei

דְּאֶכְלָה לְגַדְיָא. דְּזַבֵּן אבא בתרי

zu-zei. Chad Gadya! Chad Gadya!

זוּי. חד גדיא חד גדיא:

Then came THE BUTCHER and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid. My father bought for two zuzim – *chad gadya, chad gadya*.



9. MALACH HA-MAVET / מַלְאֲךְ הַמּוֹת / Angel of Death

V'a-ta ha-mal-ach ha-ma-vet. D'sha-ta
l'sho-cheit.

ואתא מַלְאֲךְ הַמּוֹת. דְּשַׁחַט לְשׁוֹחֵט.

D'sha-chat l'to-ra. D'sha-ta l'ma-ya.
D'cha-ba

דְּשַׁחַט לְתוֹרָא. דְּשַׁתָּא לְמַיָּא. דְּכַבָּה

l'nu-ra. D'sa-raf l'chut-ra. D'hi-ka

לְנוּרָא. דְּשַׁרְף לְחוּטְרָא: דְּהִכָּה

l'chal-ba. D'na-shach l'shun-ra. D'ach-la

לְכַלְבָּא. דְּנִשֵּׁךְ לְשׁוּנְרָא. דְּאֶכְלָה

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l'gad-ya. D'za-bin a-ba bit-rei zu-zei.

לְגַדְיָא. דְּזַבֵּן אָבָא בִּתְרֵי זִוְזִי. חַד

Chad Gadya! Chad Gadya!

גַּדְיָא חַד גַּדְיָא:

Then came THE ANGEL OF DEATH and slew the butcher that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid. My father bought for two zuzim – chad gadya, chad gadya.

10. HA KADOSH BARUCH HU / הקדוש ברוך הוא / The Holy One

V'a-ta ha-ka-dosh ba-ruch hu. V'sha-chat

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא. וְשָׁחַט

l'mal-ach ha-ma-vet. D'sha-chat l'sho-cheit.
D'sha-chat

לְמַלְאָךְ הַמָּוֶת. דְּשָׁחַט לְשׁוֹחֵת. דְּשָׁחַט

l'to-ra. D'sha-ta l'ma-ya. D'cha-ba l'nu-ra.

לְתוֹרָא. דְּשָׁתָא לְמַיָּא. דְּכַבָּה לְנוּרָא.

D'sa-raf l'chut-ra. D'hi-ka l'chal-ba.

דְּשָׂרַף לְחוּטְרָא: דְּהִכָּה לְכָלְבָּא.

D'na-shach l'shun-ra. D'ach-la l'gad-ya.
D'za-bin

דְּנָשַׁךְ לְשׁוּנְרָא. דְּאַכְלָה לְגַדְיָא. דְּזַבֵּן

a-ba bit-rei zu-zei. Chad Gadya!
Chad Gadya!

אָבָא בִּתְרֵי זִוְזִי. חַד גַּדְיָא חַד גַּדְיָא:

Then came THE HOLY ONE, BLESSED BE GOD'S NAME! and destroyed the Angel of Death – that slew the butcher that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid. My father bought for two zuzim – chad gadya, chad gadya.

* For a link to Chad Gadya, see <https://www.youtube.com/watch?v=kKwOOpJCgFU>

סדר הסדר Order of the Seder

15. NIRTZAH / נרצה / Acceptance



We are where our thoughts are. Let us make sure that our thoughts are where we want to be.

(RABBI NACHMAN OF BRATSLAV)



Our lifelong task is to find the match between our gifts and the world's needs, and to help others do the same.

(RABBI JOHN ROSOVE)



Freedom is within our grasp and Passover reminds us that we need to reach.

(RABBI BRADLEY SHAVIT ARTSON)



Next year in
JERUSALEM!

לשנה הבאה בירושלים

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🕊 OSEH SHALOM* / עֲשֵׂה שָׁלוֹם / Bring Peace

O-se sha-lom bim-rom-mav, hu ya-a-se
sha-lom a-lei-nu v'al kol Yis-ra-el
v'im-ru, im-ru amen.

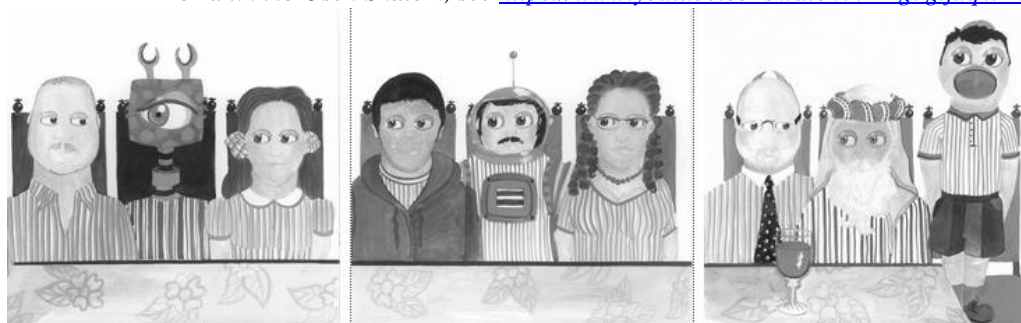
עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְאָמְרוּ, אָמֵן.

Ya-a-se sha-lom, ya-a-se sha-lom,
sha-lom a-lei-nu, v'al kol Yis-ra-el
v'al yosh-vei tei-vel

יַעֲשֶׂה שָׁלוֹם, יַעֲשֶׂה שָׁלוֹם,
שָׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
וְעַל־יוֹשְׁבֵי תֵבֵל:

Bring peace to us, peace to us, to all Israel, and to all inhabitants of the planet.

*For a link to Oseh Shalom, see <https://www.youtube.com/watch?v=Yg3gijuqWYo>



Sources

This *haggadah* originated in the 1970's, and has been dramatically revised and expanded (and also shortened) since then. The intellectual content has been assembled by Bob Wolfe from a variety of sources and publications. Nothing here is original, except perhaps the juxtaposition of the readings and the artwork.

Why the yearly revise? Perhaps Marge Piercy said it best: "If we don't shake things up a bit, we become stuck in our habits, enslaved by rituals we no longer experience as more than routine. It is vitally important to alter a few passages or activities each year to fulfill the commandment to feel as if each one of us personally was a slave in Egypt and then liberated."

The MIND YOUR STEPS HAGGADAH primarily draws upon the insightful Torah commentaries on *parashat Va'era* and *parashat Bo* by Rabbi Jonathan Sacks, Rabbi Avital Hochstein, Rabbi Shai Held, Rabbi Jeff Goldwasser, Elizabeth Topper in PARASHA POEMS, Michael David Lucas in SLATE MAGAZINE, the website *Haggadot.com* and Rabbi Jonathan P. Slater's MINDFUL JEWISH LIVING.

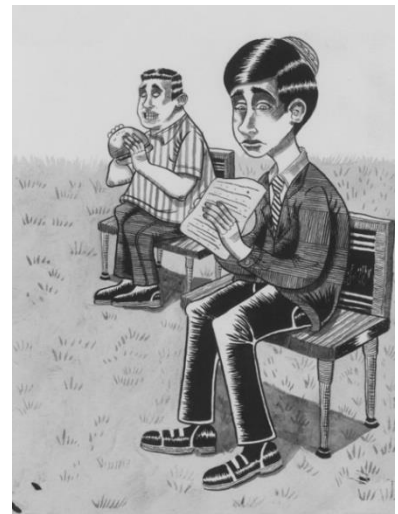
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MIND YOUR STEPS *a purposeful haggadah for 2019*



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