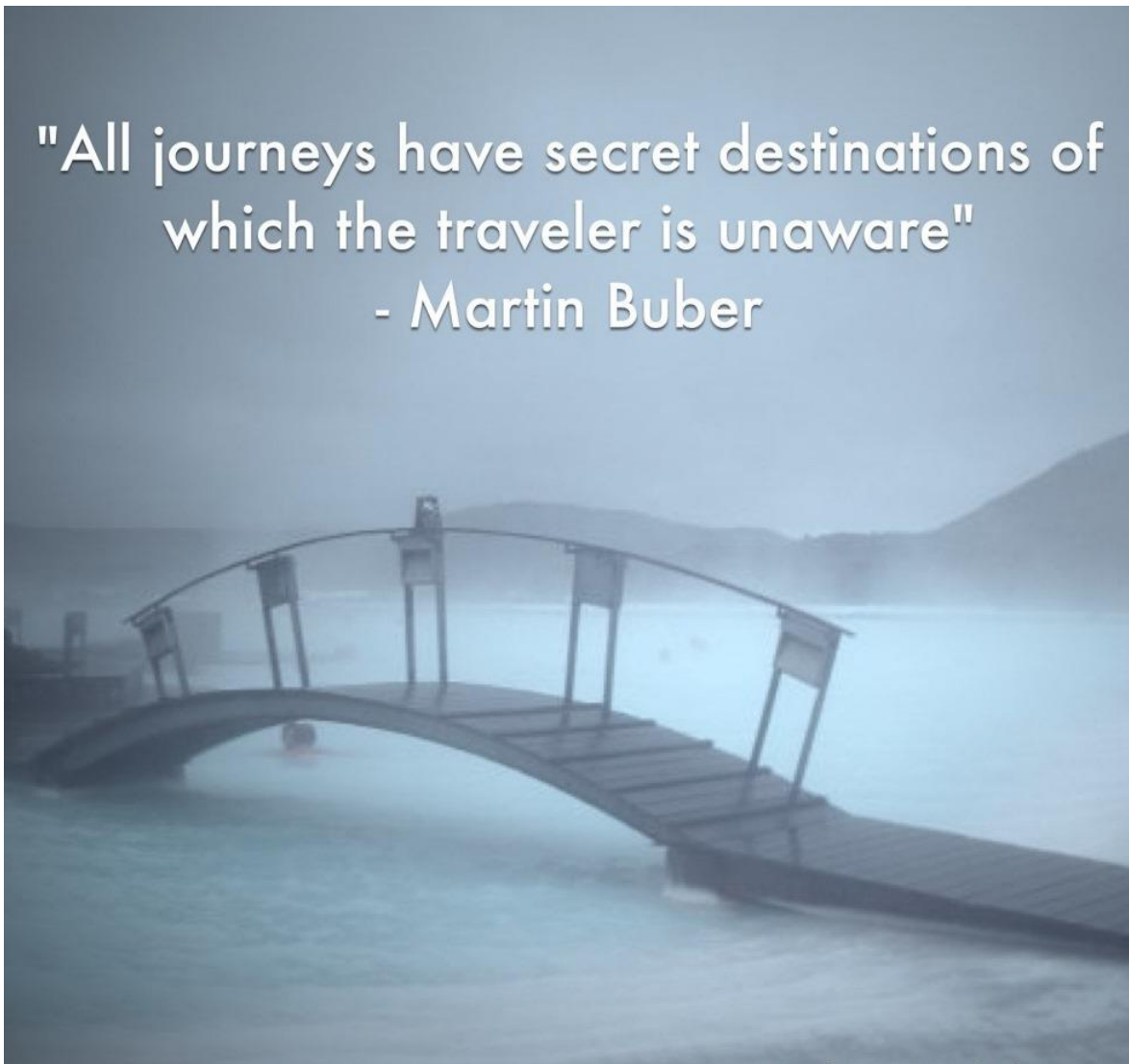


Kramers, April 10, 2017, Los Angeles, California

STATE OF WANDER  
*a Passover haggadah for 2017*

"All journeys have secret destinations of  
which the traveler is unaware"  
- Martin Buber



Life's a trip. Plan accordingly.



# STATE OF WANDER *a Passover haggadah for 2017*

⚖️, 🚶, 🏃, 🏃, standing alone, designates a **Reader**. Change readers each time you see a different symbol.

👥 means **Everyone**.

*The English translations to the prayers may be read silently.*

## **PART ONE: BEFORE THE MEAL**

### **I Wander, Why?**

⚖️ The Passover story is about a journey which each of us must trace and retrace through the generations. We are commanded to gather our family and friends together every year to tell the story of what it feels like to be a slave and what it feels like to go free.



40 years of wandering  
is very extreme vetting

🚶 It's a brilliant story, ours to use and remember. We must never forget our years of slavery in Egypt, never forget that we do not own the lands through which we pass as God's strangers and sojourners.

🏃 Why so? Because to be a Jew is to live with the tension between exile and home, between the universality of the human condition and the particularity of Jewish identity, between the world as it is, and the world as we wish it to be.

👥 **The journey to freedom is not a spectator sport.**

🏃 In this journey, we strive each day to be greater than we were the day before. Passover at its core is about renewal and personal growth.

⚖️ Tonight, we try to discover and share how the Exodus experience affects us now. The freedom that we celebrate on Passover is the ability to break through from that which limits us, and to discover newness in our lives.

🚶 Gaining freedom is a continuous process, a repeating journey. It takes courage, and perhaps some measure of desperation, to break away from whatever still enslaves us, our "Egypt," to win freedom and then to treasure and grow it.

🏃 The Passover *seder* is a de-stuckifying experience. We have optimism and hope baked into our DNA to move, to get going. It is springtime!

👥 **We have to march forward, slowly but defiantly, towards the Promised Land.**

## שהחיינו / SHEHECHEYANU

🕍 The *Shehecheyanu* is a blessing over time. We express our simple thanks for the gift of being alive at this particular point in time.

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech ha-o-lam  
she-he-che-ya-nu, v'ki-ma-nu, v'hi-gi-ya-nu, laz-man ha-zeh.

ברוך אתה יי אלהינו מלך העולם  
שהחיינו וקימנו והיגינו לזמן הזה.

We praise God, Ruler of Everything, who has kept us alive, raised us up and brought us to this moment.

## HADLAKAT HANEIROT / הדלקת הנרות / Candlelighting

🕍 As we welcome the glow of Passover into our homes, we pray that our experience tonight helps light the spark of justice within each of us.

🕍 We pray that we have the strength to carry forth this light into the world, inspiring others to work by our side to pursue freedom and justice for all peoples.

🕍 Taking our cues from the midwives whose courage is so central to the Passover story, we have to remember to breathe and to push.

🕍 May God bring forth light from us as we tell how God brought our people from the dark, final night of Egypt.



*Light candles*

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 yom-tov.

ברוך אתה יי, אלהינו מלך העולם  
אשר קדשנו במצותיו וצונו  
להדליק נר של יום טוב

We praise God, Ruler of Everything, who brings holiness to our lives, and who calls on us to light the holiday candles.

 **KAREV YOM / קרב יום**


Ka-rev yom, ka-rev yom, קרב יום קרב יום  
 a-sher hu lo yom v'lo lai-lah. (2x) אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה. (2x)  
 Ram ho-da, ho-da, ho-da רָם הוֹדַע, הוֹדַע, הוֹדַע:  
 Ki l'cha ha-yom af l'cha ha-lai-la. (2x) 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 שוֹמְרִים הַפְּקֵד, הַפְּקֵד לְעִירְךָ:  
 Kol ha-yom v'chol ha-lai-la. (2x) כָּל הַיּוֹם וְכָל הַלַּיְלָה. (2x)  
 Ta-ir, ta-ir ta-ir ta-ir תָּאִיר, תָּאִיר תָּאִיר תָּאִיר:  
 Ta-ir k'or yom chesh-kat lai-la (2x) תָּאִיר כְּאוֹר יוֹם חֶשֶׁכַת 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)

**סדר הסדר Order of the Seder**





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

- |   |                             |  |
|---|-----------------------------|--|
| 1   | Kadesh קִדֵּשׁ              | SANCTIFY  first cup of wine.       |
| <i>Hand gesture: Right hand holding imaginary Kiddush cup</i>   |                             |  |
| 2   | Urchatz וּרְחַץ             | FIRST WASHING                     |
| <i>Hand gesture: Pretend washing of the hands</i>   |                             |  |
| 3   | Karpas כֶּרֶפֶס             | Bless a GREEN VEGETABLE           |
| <i>Hand gesture: Form left hand into a cuplike position and pretend to dip something using the right hand</i> |                             |  |
| 4   | Yachatz יַחַץ               | BREAK the middle matzah.          |
| <i>Hand gesture: Two hands pretending to break matzah into two pieces</i>                                     |                             |  |
| 5   | Maggid מַגִּיד              | TELL the story of the Exodus.     |
| <i>Hand gesture: Make talking gestures with your hands</i>  |                             |  |
| 6   | Rachtzah רְחַצָּה           | WASH  the hands again.              |
| <i>Hand gesture: Pretend washing of the hands</i>   |                             |  |
| 7   | Motzi Matzah מוֹצִיא מַצָּה | Blessing the MATZAH               |
| <i>Hand gesture: Fingers to mouth as if feeding yourself</i>  |                             |  |
| 8   | Maror מַרּוֹר               | Blessing the BITTER HERBS (ugh!)  |
| <i>Hand gesture: Same as in Step 7, except make a bitter face</i>   |                             |  |
| 9   | Korech כּוֹרֵךְ             | Making the HILLEL Sandwich        |
| <i>Hand gesture: Make sandwich</i>  |                             |  |

10	Shulchan Orech שלחן עורך	We actually EAT!! 
<i>Hand gesture: Pretend you are holding a fork and quickly feeding yourself</i>		
11	Tzafun צפון	The AFIKOMAN is found and shared
<i>Hand gesture: Hand held above the eyes as if you are searching for something</i>		
12	Barech ברך	Recite the GRACE after meals 
<i>Hand gesture: Hands held out in front together, palms down in a gesture of blessing</i>		
13	Hallel הלל	Recite songs of PRAISE 
<i>Hand gesture: Hands raised above the head in Halleluyah motion</i>		
14	Chad Gadya חד גדיא	the Song about the Goat 
<i>Hand gesture: Hold hands out, mouth open, as if singing opera aria</i>		
15	Nirtzah נרצה	The Seder ENDS 
<i>Hand gesture: Arms folded over chest in gesture of complete satisfaction</i>		

**סדר הסדר Order of the Seder**  
**1. Kadesh / קדש / First Cup**

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

-  Our journey tonight towards freedom begins with *kadesh*, the command to make this day holy by blessing the wine. We are not slaves; our time no longer lies in the hands of others. We are in control of our own time and we can sanctify it.
-  A grape has to go through much pain until it becomes wine. ("Everyone steps on me," it says.) But then it is beautiful.
-  So too do we have to go through pain sometimes until we reach the place where we have to be.
-  May this first cup of wine rouse each of us to the injustice that persists in our world today. May we recognize our own capacity to make a difference and commit ourselves to building a better world.



Ba-ruch a-ta A-do-nai, e-lo-hei-nu me-lech  
 ha-o-lam bo-rei p'ri ha-ga-fen.

ברוך אתה יי, אלהינו מלך  
 העולם בורא פרי הגפן.

**We praise God, Ruler of everything, 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



Washing, *rechitza*, in Aramaic, the language of the Talmud, means “trust.” We recall tonight the waters that evoke trust: the water of the Nile that gently rocked the infant Moses in his basket; and the parted waters of the Sea, through which Israel emerged, newborn, into freedom.



We need to travel light. We can take only what we can carry. The dough isn't ready. And we haven't said goodbye to the places where we hid as a child. Or to the friends who aren't interested in the journey.



**But if we wait until we are fully ready, we may never take the leap at all.**



Tonight, let us learn to trust that what we carry will sustain us on our journey. We wash our hands with the waters of trust as we take the first steps out the door.



We do not say a blessing over the first washing because it is our bodies and not our minds that we first must prepare and transform.

*Pass around the bowl & pitcher. Pour a few drops of water onto your own hands, or on your neighbor's hands. There is no blessing.*

## סדר הסדר Order of the Seder

### 3. Karpas / כרפס / The Green Vegetable

*Raise the karpas from the seder plate (we're going to dip it in the charoset, not salt water)*



Passover is the time to celebrate the tastes and smells of spring — the time when our people rose up against Pharaoh, just as the flowers rise up against winter.



The *karpas* is a symbol of the indomitable force of life that works just beneath the surface.



**Spring comes, and with it the potential for change.**



During Passover, we recite passages from the SONG OF SONGS, a Biblical allegory of the Exodus and the wilderness adventures, in which God and Israel reach out to each other, separate and rejoin in a dance of love.



LOVE IS STRONGER THAN DEATH  
SONG OF SONGS 8:6

🚶 The SONG OF SONGS focuses almost entirely on the tastes and smell and songs of earth and on the flow and fluidity of love's story. A woman is the leading figure, and it celebrates joyful equality between women and men.

🌀 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."

*Dip a vegetable (parsley, celery, leeks, etc.) into the charoset (the salt waterdipping comes later)*

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-a-da-ma.                                      הָעוֹלָם בּוֹרֵא פְרִי הָאָדָמָה.

We praise God, Ruler of everything, 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)                      דוּדִי לִי וְאָנִי לוֹ הִרְעָה בְּשׁוֹשַׁנִּים  
*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                      מְקַטְרַת מוֹר, מוֹר וּלְבוֹנָה מוֹר 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                      לְבַבְתִּינִי אַחֲתִי כָלָה, לְבַבְתִּינִי כָלָה.  
u-ri tza-fon u-vo-i tei-man. DODI LI. . .                                      עוֹרִי צָפוֹן וּבוֹאִי תִמָּן.

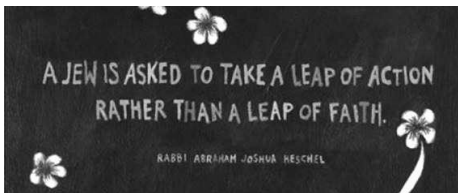
*Rise up, O North Wind, and come, O South Wind!* (SOURCE: SONG OF SONGS 2:16)

## סדר הסדר Order of the Seder

### 4. Yachatz / יחץ / Breaking Bread

*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 start the seder with brokenness. We are never really ready to begin our journey. It's risky to venture into the unknown without assurances that everything will work out.



🚶 Despite the good reasons for staying put, we go on our way. At every stage in our lives we can choose between remaining stuck and risk moving ahead.

🚶 We wrap and hide the larger piece of *matzah* as the *afikoman*. The *afikoman* remains out of sight and out of reach for now, and there's always a possibility we may never find it.

👤 We hold up this broken *matzah*, as we recite, in the original Aramaic, *ha lachma anya* **הָא לַחְמָא עֲנִיא**, a passage which is some 2,000 years old, dating back to the first or second century.

❗ If you believe breaking is possible, Reb Nachman said, believe that fixing is possible.

## HA LACHMA ANYA / הָא לַחְמָא עֲנִיא

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

Ha lach-ma anya di a-cha-lu	הָא לַחְמָא עֲנִיא דִּי אַכְלוּ
a-va-ta-na b'ar-a d'mitz-ra-yim.	אֲבָהֶתְנָא בְּאַרְעָה דְּמִצְרַיִם.
Kol dich-fin yei-tei v'yei-chul. Kol ditz-rich	כָּל דִּכְפִּין יֵיתִי וַיְכַל, כָּל דִּצְרִיךְ
yei-tei v'yif-sach. Ha-sha-ta ha-cha. L'sha-na	יֵיתִי וַיִּפְסַח. הַשְׁתָּא הָכָה, לְשָׁנָה
ha-ba'a b'ar-ah d'Yis-ra-el. Ha-sha-ta	הַבָּאָה בְּאַרְעָה דִּישְׂרָאֵל. הַשְׁתָּא
av-dei. L'sha-na ha-ba'a b'nei cho-rin.	אַבְדֵּי: לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*We Say*

❗ 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.

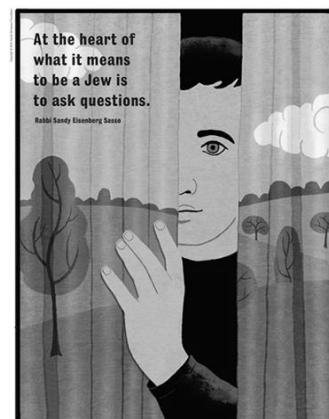
## FOUR QUESTIONS ? / אַרְבַּע קִשְׁיוֹת

🚶 Tonight it is not just we who ask questions at this *seder*. It is God who asks questions of us. Why do we allow evil to prosper? Why are we passive in the face of suffering?

🚶 God and humankind are partners in the work of redemption. Every step on the way begins with a willingness to question why we are as we are.

❗ Everything with us a question. **Why?**

(MARK ROSENBLUM)





**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 we 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 שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין  
cha-metz u-ma-tza ha-lai-la ha-ze ku-lo ma-tza חֻמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

② She-b'chol ha-lei-lot a-nu och-lin שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין  
sh'ar ye-ra-kot. Ha lai-la ha-ze, maror. שָׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מָרוֹר.

③ She-b'chol ha-lei-lot ein a-nu שֶׁבְּכֹל הַלַּיְלוֹת אֵין אָנוּ  
mat-bi-lin a-fi-lu pa'am e-chat. Ha lai-la מִטְּבִילִין אֶפְלוּ פַּעַם אַחַת, הַלַּיְלָה  
ha-ze, sh'tei fe-a-mim. הַזֶּה שְׁתֵּי פְעָמִים.

④ She-b'chol ha-lei-lot a-nu och-lin שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין  
bein yosh-vin וּבֵין מְסֻבִין, הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִין.  
u-vein m'su-bin, Ha lai-la ha-ze, ku-la-nu  
me-su-bin.

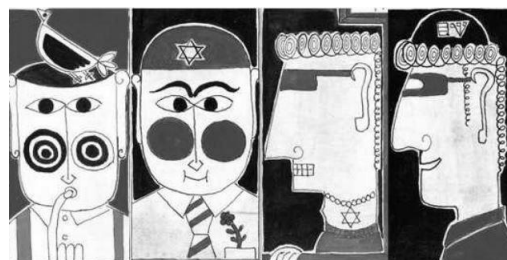
## FOUR CHILDREN / ארבע בנים

*The seder presents four approaches to learning through four children. The questions are more important than the answers; indeed, the haggadah “types” the children by the quality and the music — of their questions.*

### 🎵 THE BALLAD OF THE FOUR CHILDREN

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

1. 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.”



2. Now their children were quite different. Each one had a separate bent.  
One was smart and one was wicked. One was simple, one silent.
3. Said the **WISE CHILD** to her parents: “Would you please elucidate, the antecedents of this ritual, that ethnic Jews do celebrate.”

4. Came the answer, "It's not a custom that some people blindly read, We engage in the commotion of *ourselves* being freed."
5. 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:
6. "If yourself you don't consider, a child of Jewry. Then for you there was no purpose, being freed from slavery."
7. Then the **SIMPLE CHILD** said simply, "What is this?" and quietly, the good parents simply told him: "God leaned down and made us free."
8. But the youngest child was **SILENT**. She could not but raise a hand. But her eyes contained the questions, and she grew to understand.
9. And from this we learn a lesson, a truth not so profound: when one feels, one reveals, that true freedom can be found.

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



We start our journey by telling the story. We talk about what happened in the past so we can understand what we must do in the present. We make choices and then the choices make us, shaping us and those around us.



**Others have history; we have memory.**

(ALEXANDRA BENJAMIN)



Why worry? History suggests it's advisable.

(DINAH FINKELSTEIN)



We begin the story with one critical detail: We were slaves. And then we were redeemed. If the Passover story could only be told in two sentences, it would be these.



And the Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us.  
 (DEUTERONOMY 26:6.)



We cried out to the God of our ancestors, and the Holy One heard our voice. God saw our affliction, our strain and our oppression.  
 (EXODUS 26:7.)



**AVADIM HAYINU / עבדים היינו / We Were Slaves**

A-va-dim ha-yi-nu, ha-yi-nu. A-ta b'nei cho-rin  
 b'nei cho-rin. A-va-dim ha-yi-nu,  
 a-ta a-ta b'nei cho-rin, b'nei cho-rin.

עבדים היינו, היינו אתא בְּנֵי חוֹרִין  
 בְּנֵי חוֹרִין: עבדים היינו,  
 אתא אתא בְּנֵי חוֹרִין בְּנֵי חוֹרִין.

*Once we were slaves; now we are free*

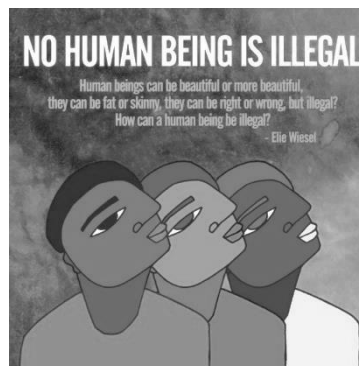
## We Were Strangers



The great declaration of the story of the Exodus is the recognition of the dignity of humans everywhere, and the concern for the stranger and the weak.



The “quiet heroes” of the Passover story are two midwives, Shifra and Puah who, in the first recorded act of civil disobedience, refused Pharaoh’s orders to take the lives of the firstborn male Hebrew children and “let the boys live.” (Exodus 1:17.)



Our legacy as the descendants of slaves creates in us a different kind of responsibility — we must protect the stranger because we were strangers in the land of Egypt.



Tonight, as we embrace the experience of our ancestors, we lift up the experiences of courageous people around the world today who make similar journeys in search of safety and freedom.



As Jews, we remember that we became aliens in another land. Just as we were strangers in a strange land, God forbid that we should make others strangers in their own land.

(STEVEN M. COHEN)

## The Ten Plagues / עשר מכות



The plagues speak the language of the Egyptians, selected to defeat and humiliate the things and symbols they worshipped as gods. The attack begins with the lifeline of Egypt, the Nile River, which was turned to blood, crippling all agriculture and commerce which depended on the river, and defeating the Hapi and Osiris, the guardian-gods of the Nile.

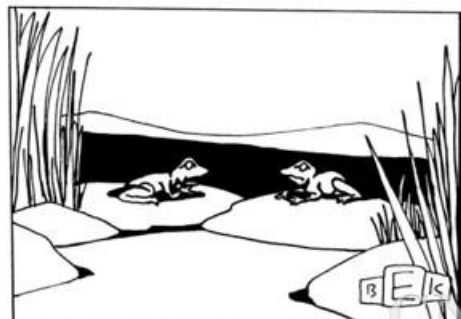


The second plague, frogs, does not seem to be particularly frightening or disastrous. But Heket, the Egyptian goddess of childbirth and fertility was depicted as a frog, or a woman with the head of a frog.



### THE FROG SONG

One morning when Pharaoh 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!



*"I miss that sense of fulfillment that I had when I was part of a plague."*

STATE OF WANDER *a Passover haggadah for 2017*



As the plagues gather momentum, Pharaoh's obstinacy rises to tragic proportions. By repeatedly refusing to let the Israelites go, by ignoring objective reality and relying on fake news, he brings disaster on himself and his country. Pharaoh could never bring himself to admit he was wrong.



Although God is spoken as having "hardened" Pharaoh's heart, the reality is that Pharaoh has become a prisoner of his own narcissism. He became a slave to his moral blindness.



As we recite each of the Ten Plagues, we spill a drop of wine with our fingers, in accordance with the verse in PROVERBS: "Do not rejoice when your enemy falls."

*We Say*

DAM דָּם

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

TZ'FARDEYA צְפַרְדֵּי

**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 דְּבַר

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

SH'CIN שְׁחִין

**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.

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.


## B'chol Dor / בכל־דור / In Every Generation


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

בְּכֹל דּוֹר וָדוֹר תֵּיב אָדָם לְרֹאוֹת

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

אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם.

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

 To remember the immense gift God gave the Israelites is to remember that we must never become pyramid-builders, obsessed with our own power, unable to heed the cries and whispers of suffering of people living in our midst.



### LET MY PEOPLE GO: A SPIRITUAL

1. When Israel was in Egypt's Land; **LET MY PEOPLE GO!**

Oppressed so hard they could not stand. **LET MY PEOPLE GO!**

**REFRAIN: Go down Moses, way down in Egypt's land. Tell old Pharaoh, let my People go!**

2. As Israel stood by the water-side.

**LET MY PEOPLE GO!**

At God's command it did divide.

**LET MY PEOPLE GO! REFRAIN**




3. When they had reached the other shore. **LET MY PEOPLE GO!**


They sang the song of freedom o'er. **LET MY PEOPLE GO! REFRAIN**


*"Your people will remember you for the money you saved them by not building a pyramid."*

### Telling About Our Journeys

 People become the stories they hear and the stories they tell.


(ELIE WIESEL)

 But this collective story of the journey from slavery to freedom is not the entirety of the tale. Each of us bears our own stories which relate to our journeys, our paths to freedom.

 To journey is to prepare, to leave, to arrive, to accustom, to question, to change, to remain as we were, yet touched by the journey.

(LISA S. GREENE)



 As we answer, we continue *maggid*. We tell our stories.

In one great sentence, what is your family story? Where did you start?  
What has been your most important moment?

Can you tell a story (which should have the virtue of being true) illuminating the following:

How do you prepare for a long journey, literal or metaphoric, chosen or imposed, and where the destination is either known or perhaps unknown?

What has helped or guided along the way?

What, if anything, made all the difference for you?



### Steps on the Way

🚶 The Israelites of Moses' day were unprepared for liberty, and the *Torah* faithfully records their quarrels and disorders. But they did what they had to do, making a beginning, and passing the baton on to a new generation to cross the Jordan and enter the Promised Land.

🕊 As the Rabbi of Kotzk put it, "It took one day to get the Israelites out of Egypt. But it took 40 years to get Egypt out of the Israelites."

### UP, WANDERERS IN THE WILD! / קומו תעי מדבר

CHAIM NACHMAN BIALEK

Od ha-de-rech rav, od ra-ba ha-mil-cha-ma  
rav la-chem la-nu-a, la-nud ba-a-ra-va.

עוד הדרך רב, עוד רבה המלחמה  
רב לכם לנוע, לנוד בערבה

🚶 Long is the journey yet, and long the fray  
Enough of roving now in desert places,  
there lies a great, wide road before your faces.

🕊 Rise, wanderers, in the wilderness come out!  
With step assured, yet neither cry nor shout.  
And lest the sands with all their sleepers start,  
Let each of our footsteps sound but in our hearts  
Let each of us in our hearts hear God's voice say  
'A new land's border shall thou cross today!'



Ish bil-va-vo yish-ma kol E-lo-ha do-veir  
leich ha-yom el e-retz cha-da-sha a-ta o-veir

איש בלבבו ישמע קול אלה דבר  
לך היום אל ארץ חדשה אתה עבר

## Kos Shenit / כוס שני / Second Cup

*Cover the matzah, fill glasses and raise cups*



Take one step into the labyrinth  
Leave Egypt behind.  
Let your cup run over  
Compassion spilling like an endless fountain  
Trust the kindness of strangers  
Open the tent of your heart.

(RABBI RACHEL BARENBLAT)

*We Say*

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 יְיָ, אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

We praise God, Ruler of everything, 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

*Lift the shankbone from the seder plate and hold it high*



Just as nature evolves gradually, so does human nature. Passover originally was a pilgrimage festival, when Jews traveled to Jerusalem to renounce their ownership of an animal (here a lamb) to acknowledge that human beings were but stewards of the earth's bounty, which belonged to God.



But sacrifices were not ends in themselves. With the destruction of the Temple, they were democratized time into prayer, which, unlike sacrifices, could be offered by anyone, at any time. At the *seder*, we preserve our memories of two ancient sacrificial customs: the Paschal lamb, which appears on the *seder* plate, and the ritual washing by the priests at the Temple.

*The leader washes his/her hands as 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, Ruler of everything, 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*



Two weeks from Egypt, were our ancestors footsore?

First, the jubilation of skipping town without even a sourdough starter

Second, sandal-blisters, manna and fear.



Then again, neither does God — options are infinite.

Can we trust our guides to find us water in the desert, wisdom from the living well?



The pillar of cloud lifts.

Strike camp. Take heart. Trust the unseen,  
You're already different from when you began.

(RABBI RACHEL BARENBLAT)



*Matzah* starts as the bread of slavery but ends up being the bread of freedom - the dough that didn't have time to rise as God was redeeming the Jewish people. The process of reframing an experience, of placing a negative moment into a larger context, is essential to our becoming unstuck.

*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.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

We praise God, Ruler of everything, who brings forth bread from the earth and who makes us holy through Your obligations, commanding us to eat unleavened bread.

*Eat the matzah while reclining to the left*

To be liberated from oppression is the beginning of freedom, not its end or aim. True freedom is abundance of opportunity, not absence of obligation. Standing in a developed society with a thousand obligations but also a million possibilities, that is freedom.

--Rabbi David Wolpe



## סדר הסדר Order of the Seder

### 8. Maror / מרור / Bitter Herbs

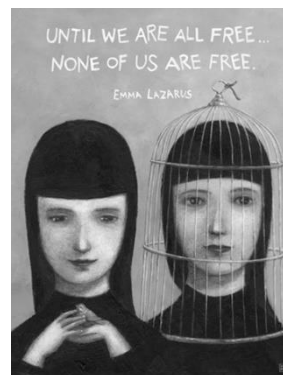
### 9. Korech / כורכך / “Hillel” Sandwich

*Place (white) bitter herbs on a piece of matzah with the charoset and distribute*

- ☞ We ask: Why on this night do we eat bitter herbs? *Maror* represents the pain of our slavery in Egypt. It represents the harm of our actions today.

**Looking back, what was a bitter experience that ended up being important for your personal journey?**

- ☞ “The opposite of good is not evil; the opposite of good is indifference. In a free society where terrible wrongs exist, some are guilty, but all are responsible.”  
(RABBI ABRAHAM JOSHUA HESCHEL)



- ☞ When eating the *maror*, the bitter herbs, let us commit to help those whose lives are embittered by discrimination, persecution and hate.

- ☞ Eating the *maror* together with the *charoset* shows the tension between the bitter and the sweet. In blessing them both at the *seder*, we hope to move from a bitterness that holds us back to a bitterness that can lead to growth and change.

*Before eating the matzah, maror & charoset together, we say*

Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech	בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
ha-o-lam a-sheer kid-sha-nu b'mitz-vo-tav	הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
v'tzi-va-nu al a-chi-lat ma-ror.	וַיְצַוֵּנוּ עַל אֲכִילַת מָרוֹר.

**We praise God, Ruler of everything, who brings holiness to our lives and who calls on us to eat bitter herbs.**

*Eat the matzah, maror & charoset while reclining to the left*

## A Sense of Enoughness

- ☞ As we sing the traditional *Dayeinu* at the Passover Seder, we express appreciation even for incomplete blessings. We are reminded that, in the face of uncertainty, we can cultivate gratitude for life's small miracles and we can find abundance amidst brokenness.

Every journey has moments of gratitude. What are specific moments in your journey worth singing about?

🕍 Even as we give thanks for these incomplete blessings in the world as it is, we know that this is not enough. We dream of the world as it could be.



🕍 We long for a world in which safe passage and meager possessions blossom into lives rebuilt with enough food on the table, adequate housing, and sustainable jobs. We fight for the right of all people fleeing violence and persecution to be warmly welcomed into the lands in which they seek safety, their strength honored and their vulnerability protected.

🕍 When these dreams become a reality, *Dayeinu*: It will have been enough.

### 🕍 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!

I  
 אלו הוצי 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!

II  
 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!

III  
 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!*



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

**BEITZAH / ביצה / The Egg**

🚶 We begin our meal by dipping an egg, symbol of spring's fertility, into salt water, symbolizing the tears and sweat of slavery.

🚶 Salt also reminds us that Sodom and Gomorrah were turned into salt lands because the people there behaved badly towards strangers.



Eat, Love, Pray;  
Eat, Love;  
Eat.

(FRED SCHERLINDER DOBB)


**WE EAT (!)**





**PART TWO: AFTER THE MEAL**


**סדר הסדר Order of the Seder**


**11. Afikoman / צפון / Dessert (?)**

 The story of the Exodus from Egypt, as written in the Torah, stops at the banks of the Jordan River while the Jewish people are still in the Wilderness.


 This has left a deep imprint on Jewish culture: the journey itself, we learn is almost the entire destination.

 This *seder* does not conclude in the Promised Land. While we manage to escape from Egypt, we end still a year away from Jerusalem. The *seder* reflects the struggle in Judaism between anticipation and fulfillment.

 The *afikoman*, the last food we are supposed to eat this evening, represents brokenness in the world. But it carries within it a message of hope.

 Although our journey carries us into a wilderness of uncertainty, it is our children who bring back the broken pieces that are necessary to make the world whole.

 **There is a partnership between the generations.**

 Rabbi Tarfon teaches: Do not be arrogant; do not think that you alone can finish the job. It is not your responsibility to finish the work of perfecting the world, but you are not free to desist from it either. (PIRKEI AVOT 2:21.)

*The afikoman is ransomed; make sure the middle piece matches. Together, we say:*

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

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ

ha-o-lam a-she- kid-sha-nu b'mitz-vo-tav

הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

v'tzi-va-nu al a-chi-lat a-fi-ko-man.

וְצִוָּנוּ עַל אֲכִילַת אֶפִיקוֹמָן.

We praise God, Ruler of everything, who brings holiness to our lives and who calls on us to eat the afikoman.

**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 just might be behind that door!



**סדר הסדר Order of the Seder**

**12. Barech / בָּרַךְ / Grace After Meals**

❗ Let us praise God, of whose bounty we have partaken, and by whose  
goodness we live. We will work to bring about that day when all who  
hunger will eat and be filled. We bless You, God, who feeds all.

(continue with the Hebrew version, if desired)

Ra-bo-tai n'va-reich

Y'hi sheim A-do-nai m'vo-rach mei-a-ta  
v'ad o-lam.

Y'hi sheim A-do-nai m'vo-rach mei-a-ta  
v'ad o-lam.

רבותי וְבָרַךְ  
יְהי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

יְהי שֵׁם יי מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

STATE OF WANDER *a Passover haggadah for 2017*

Bir-shut ra-bo-tai, n'va-reich  
e-lo-hei-nu she-a-chal-nu mi-she-lo  
Ba-ruch e-lo-hei-nu she-a-chal-nu  
mi-she-lo uv-tu-vo cha-yi-nu.

בְּרִשׁוּת רַבּוֹתַי, נְבָרַךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלֹ  
בָרוּךְ אֱלֹהֵנוּ שֶׁאֲכַלְנוּ מִשְׁלֹ וּבְטוּבו חַיֵּינוּ.

*With the permission of the gentlepersons around the table, let us praise our God from whose bounty we have eaten. Praised be God, by whose goodness we live.*

Ba-ruch hu u-va-ruch she-mo. בָרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

*Praised be God, and praised be God's name.*

Ba-ruch A-ta A-do-nai, e-lo-hei-nu  
me-lech ha-o-lam.  
ha-zan et ha-o-lam ku-lo  
b'tu-vo, b'chein b'che-sed  
uv-ra-cha-mim.

בָרוּךְ אַתָּה יי אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם,

הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוּ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.

Hu no-tein le-chem l'chol  
ba-sar ki l'o-lam chas-do  
uv-tu-vo ha-ga-dol ta-mid lo cha-  
sar la-nu v'al yech-sar la-nu  
ma-zon l'o-lam va-ed, ba-a-vur  
sh'mo ha-ga-dol. Ki hu eil  
zan um-far-nei la-kol. U-me-i-tiv  
la-kol u-me-i-chin ma-zon l'chol  
b'ri-yo-tav a-she-r ba-ra. Ba-ruch  
a-ta A-do-nai ha-zan et ha-kol.

הוּא נוֹתֵן לֶחֶם לְכָל בֶּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ

וּבְטוּבוּ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסַר לָנוּ

מִזֶּזֶן לְעוֹלָם וְעַד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל

זֶן וּמְפָרֵס לְכָל וּמְטִיב לְכָל וּמְכִין מִזֶּזֶן לְכָל

בְּרִיּוֹתָיו אֲשֶׁר בָּרָא: בָרוּךְ אַתָּה יי הַזֵּן אֶת הַכֹּל:

*We praise God, Ruler of Everything, who in goodness with grace, kindness and mercy, feeds the entire world. You provide bread for all creatures, for Your kindness is never-ending. For Your great name, because You are God, who feeds and provides for all of Your creatures whom You created. Praised are You, God, who feeds all.*

**Kos Shelishi / כוס שלישי / Third Cup**

*Fill glasses and raise cups as we say*



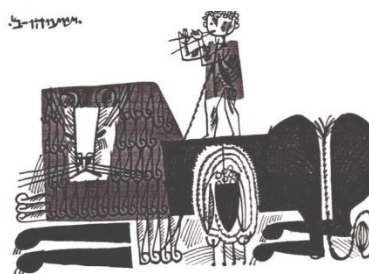
Every night, as we close our eyes, we are out of Egypt, lead by Moses into the Promised Land.



In the realm of dreams, the lamb sits next to the lion, the land is plentiful, the air is clean, and the water fresh.



And then our eyes reopen. (ILAN STAVANS)



Ba-ruch a-ta A-do-nai e-lo-hei-nu me-lech  
ha-o-lam, bo-rei p'ri ha-ga-fen.

בָרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

We praise God, Ruler of everything, who creates the fruits of the vine.

*Drink the wine while reclining to the left*

## ANU NITGABER / אָנוּ נִתְגַבֵּר / We Shall Overcome

*After dinner we all went into the auditorium, and when Dr. King came in the room, everybody stood up, linked arms, and sang 'We Shall Overcome' in Hebrew. Dr. King said that he had heard 'We Shall Overcome' all over the world, in many languages, but this was the first time he had heard it in Hebrew.*" (Susannah Heschel, *MARTIN LUTHER KING COMES TO DINNER*)

A-nu nit-ga-ber, a-nu nit-ga-ber, a-nu nit-ga-ber      אָנוּ נִתְגַבֵּר, אָנוּ נִתְגַבֵּר, אָנוּ נִתְגַבֵּר  
b'vo ha-yom. A-ni ma-a-min, b'e-mu-na                      בְּבוֹא הַיּוֹם. אֲנִי מְאֲמִין בְּאֲמוּנָה  
sh'leima. She-a-nu nit-ga-beir ha-yom.                      שְׁלֵמָה שְׂאָנוּ נִתְגַבֵּר הַיּוֹם.

When I marched with Martin Luther King in Selma, I felt my legs were praying.

Abraham Joshua Heschel

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 overcome some day.

## Elijah's Cup / כּוֹס שֶׁל אֵלִיהוּ Miriam's Cup / כּוֹס שֶׁל מִרְיָם

*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.*



We fill a cup of wine for Elijah, the prophet who announces that redemption is on its way.



We also add a cup of water for the prophet Miriam, who sustained the Israelites during their years in the desert by calling forth a flowing well to quench their thirst.



As we work to perfect our world in pursuit of the redemption promised by Elijah, we turn to Miriam's well for the sustenance to do this work.



When we were children, we believed Elijah might walk in the door. But he never did. And we grew disillusioned. Is Elijah as much a childhood fantasy as Santa Claus, the tooth fairy or the Easter bunny?



**Elijah isn't here – so we have to be.**



In Elijah's absence, we are responsible to lift up those who have fallen, to feed those who are hungry, and to comfort those who are bereaved. Redemption is of this world, and the burden and the privilege of helping is ours.

(RABBI DAVID WOLPE)



## ELIJAH THE PROPHET / אליהו הנביא

Ei-li-ya-hu ha-na-vi, E-li-ya-hu ha-tish-bi, אליהו הנביא, אליהו התשבי  
Ei-li-ya-hu, Ei-li-ya-hu, ei-li-ya-hu ha-gi-la-di. אליהו אליהו הנגלעדי.  
Bim-hei-ra v'ya-mei-nu ya-vo ei-lei-nu; im במהרה בימינו יבא אלינו עם  
ma-shi-ach ben Da-vid, im ma-shi-ach ben Da-vid. משיח בן דוד, עם משיח בן דוד  
*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.*

## MIRIAM THE PROPHET / מרים הנביאה

Mir-i-yam ha-ne-vi-a oz v'zim-ra b'ya-da מרים הנביאה עוז וזמרה בידה  
Mir-i-yam tir-kod i-ta-nu l'hag-dil zim-rat עולם מרים תרקד אתנו להגדיל זמרת עולם  
o-lam  
Mir-i-yam tir-kod i-ta-nu l'ta-kein et-ha-o-lam מרים תרקד אתנו לתקן את העולם  
Bim-hei-ra v'ya-mei-nu, hi t'vi-ei-nu במהרה בימינו היא תביאנו  
el mei ha-y'shu-a, el mei ha-y'shu-a. אל מי הישועה, אל מי הישועה:  
*Miriam the prophet, strength and song in her hand, will dance with us. Together we will repair the world. In joy, she will lead us to the waters of redemption.*

*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, Ruler of everything, 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**

 **ADIR HU / אדיר הוא**

*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.*

 **wesome One, Awesome One, soon may You redeem us.**

A-dir hu, a-dir hu, yiv-ne bei-to b'ka-rov      אָדיר הוּא, אַדיר הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב

REFRAIN

Bim-hei-ra, bim-hei-ra b'ya-mei-nu b'ka-rov      בְּמַהֲרָה, בְּמַהֲרָה בְּיַמֵּינוּ בְּקָרוֹב

El b'nei, el b'nei, be-nei veit-cha b'ka-rov.      אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב

*Speedily, speedily. Soon within our lifetime.*

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

 **lessed One,  aring One,  evoted One, soon may You redeem us. REFRAIN**

Ba-chur hu, ga-dol hu, da-gul hu, yiv-ne      בָּחוּר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֶה






vei-to b'ka-rov REFRAIN      בֵּיתוֹ בְּקָרוֹב.

 **ndless One,  aithful One,  racious One,  oly One, soon may You redeem us.**

REFRAIN

Ha-dur hu, va-tik hu, za-kai hu, cha-sid      קְדוֹר הוּא, וְתִיק הוּא, זָכַאי הוּא, חָסִיד

hu, yiv-ne vei-to-b'ka-rov. REFRAIN      הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב.

 **nfinite One,  oying One,  nowing One,  oving One,  ighty One, soon may You**





redeem us. REFRAIN

Ta-hor hu, ya-chid hu, ka-bid hu, la-mud      טָהוֹר הוּא, יַחִיד הוּא, כַּבִּיד הוּא, לָמוּד

hu, me-lech hu, yiv-ne vei-to b'ka-rov.      הוּא, מֶלֶךְ הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב.

REFRAIN

 **oble One,  nly One,  erfect One,  uesting One,  ighteous One,  aving One,**

 **eaching One,  nique One,  aliant One,  isest One, soon may You redeem us.**

REFRAIN

No-ra hu, sa-giv hu, i-zuz hu, po-de      נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה

hu, tza-dik hu, ka-dosh hu, ra-chum hu      הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא, רַחוּם הוּא,

sha-dai hu, ta-kif hu, yiv-ne vei-to b'ka-rov      שַׂדֵּי הוּא, תַּקִּיף הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב

סדר הסדר **Order of the Seder**  
**14. CHAD GADYA / חד גדיה /**  
**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 / חד גדיה / The Goat**

1. Chad gad-ya, chad gad-ya. D'za-bin a-ba אבא דזבן אבא  
bit-rei zu-zei. Chad Gadya! Chad Gadya! בתרי זוזי. חד גדיה חד גדיה:  
Chad gadya. Chad gadya. That my father bought for two zuzim. Chad gadya. Chad gadya.

2.  **SHUNRA / שונרא / The Cat**

V'a-ta shun-ra. V'ach-la l'gad-ya. D'za-bin ואתא שונרא. ואכלה לגדיה. דזבן  
a-ba bit-rei zu-zei. Chad Gadya! Chad Gadya! אבא בתרי זוזי. חד גדיה חד גדיה:  
Then came **the cat** and ate the kid that 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 ואתא כלבא. ונשך לשונרא. דאכלה  
l'gad-ya. D'za-bin a-ba bit-rei zu-zei. לגדיה. דזבן אבא בתרי זוזי.  
Chad Gadya! Chad Gadya! חד גדיה חד גדיה:  
Then came **the dog** and bit the cat that ate the kid that my father bought for two zuzim. Chad gadya. Chad gadya.

4.  **CHUTRA / חוטרא / The Stick**

V'a-ta chut-ra. V'hi-ka le-chal-ba. D'na-shach ואתא חוטרא: והכה לכלבא. דנשך  
l'shun-ra. D'ach-la l'gad-ya. D'za-bin a-ba לשונרא. דאכלה לגדיה. דזבן אבא  
bit-rei zu-zei. Chad Gadya! Chad Gadya! בתרי זוזי. חד גדיה חד גדיה:  
Then came **the stick** and beat the dog that bit the cat that ate the kid that my father bought for two zuzim. Chad gadya. Chad gadya.

5. **NURA / נורא / The Fire**

V'a-ta nu-ra. V'sa-raf l'chut-ra. D'hi-ka  
l'chal-ba. D'na-shach l'shun-ra. D'ach-la  
l'gad-ya. D'za-bin a-ba bit-rei zu-zei.  
Chad Gadya! Chad Gadya!

וְאַתָּא נּוֹרָא. וְשָׂרַף לְחוּטְרָא: דְּהִכָּה  
לְכַלְבָּא. דְּנִשְׁךְ לְשׁוֹנְרָא. דְּאָכְלָה  
לְגַדְיָא. דְּזַבֵּן אָבָא בִּתְרֵי זׁוּזִי.  
חַד גְּדַיָּא חַד גְּדַיָּא:

Then came **the fire** and burned the stick that beat the dog that bit the cat that ate the kid that my father bought for two zuzim. *Chad gadya. Chad gadya.*

6. **MAYA / מַיָּא / The Water**

V'a-ta ma-ya. V'cha-ba l'nu-ra. D'sa-raf  
l'chut-ra. D'hi-ka l'chal-ba. D'na-shach  
l'shun-ra. D'ach-la l'gad-ya. D'za-bin  
a-ba bit-rei zu-zei. Chad Gadya!  
Chad Gadya!

וְאַתָּא מַיָּא. וְכָבַה לְנוֹרָא. דְּשָׂרַף  
לְחוּטְרָא: דְּהִכָּה לְכַלְבָּא. דְּנִשְׁךְ  
לְשׁוֹנְרָא. דְּאָכְלָה לְגַדְיָא. דְּזַבֵּן  
אָבָא בִּתְרֵי זׁוּזִי. חַד גְּדַיָּא חַד גְּדַיָּא:

Then came **the water** and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that 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.  
D'cha-ba l'nu-ra. D'sa-raf l'chut-ra. D'hi-ka  
l'chal-ba. D'na-shach l'shun-ra. D'ach-la  
l'gad-ya. D'za-bin a-ba bit-rei zu-zei.  
Chad Gadya! Chad Gadya!

וְאַתָּא תּוֹרָא. וְשָׁתָא לְמַיָּא. דְּכָבַה  
לְנוֹרָא. דְּשָׂרַף לְחוּטְרָא: דְּהִכָּה  
לְכַלְבָּא. דְּנִשְׁךְ לְשׁוֹנְרָא. דְּאָכְלָה  
לְגַדְיָא. דְּזַבֵּן אָבָא בִּתְרֵי זׁוּזִי.  
חַד גְּדַיָּא חַד גְּדַיָּא:

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

וְאַתָּא הַשּׁוֹחֵט. וְשָׁחַט לְתוֹרָא. דְּשָׁתָא  
לְמַיָּא. דְּכָבַה לְנוֹרָא. דְּשָׂרַף לְחוּטְרָא:

D'hi-ka l'chal-ba. D'na-shach l'shun-ra. דְּהִכָּה לְכַלְבָּא. דְּנִשְׁךְ לְשׁוֹנְרָא.  
 D'ach-la l'gad-ya. D'za-bin a-ba bit-rei דְּאָכְלָה לְגַדְיָא. דְּזַבֵּן אָבָא בִּתְרִי  
 zu-zei. Chad Gadya! Chad Gadya! זוּזִי. חַד גַּדְיָא חַד גַּדְיָא:

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 that my father bought for two zuzim. *Chad gadya. Chad gadya.*



9. **MALACH HA-MAVET / מלאך המוות / Angel of Death**

V'a-ta ha-mal-ach ha-ma-vet. D'sha-ta וְאַתָּא מַלְאָךְ הַמָּוֹת. דְּשַׁחַט לְשׁוֹחַת.  
 l'sho-cheit. דְּשַׁחַט לְתוֹרָא. דְּשֵׁתָא לְמֵיָא. דְּכַבָּה  
 D'sha-chat l'to-ra. D'sha-ta l'ma-ya. לְנוֹרָא. דְּשַׁרְף לְחוּטְרָא: דְּהִכָּה  
 D'cha-ba דְּשַׁרְף לְשׁוֹנְרָא. דְּאָכְלָה  
 l'nu-ra. D'sa-raf l'chut-ra. D'hi-ka לְגַדְיָא. דְּזַבֵּן אָבָא בִּתְרִי זוּזִי. חַד  
 l'chal-ba. D'na-shach l'shun-ra. D'ach-la גַּדְיָא חַד גַּדְיָא:  
 l'gad-ya. D'za-bin a-ba bit-rei zu-zei. חַד גַּדְיָא חַד גַּדְיָא!  
 Chad Gadya! Chad Gadya!

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 that my father bought for two zuzim. *Chad gadya. Chad gadya.*

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

V'a-ta ha-ka-dosh ba-ruch hu. V'sha-chat וְאַתָּא הַקְּדוֹשׁ בְּרוּךְ הוּא. וְשַׁחַט  
 l'mal-ach ha-ma-vet. D'sha-chat l'sho-cheit. לְמַלְאָךְ הַמָּוֹת. דְּשַׁחַט לְשׁוֹחַת. דְּשַׁחַט  
 D'sha-chat לְתוֹרָא. דְּשֵׁתָא לְמֵיָא. דְּכַבָּה לְנוֹרָא.  
 l'to-ra. D'sha-ta l'ma-ya. D'cha-ba l'nu-ra. דְּשַׁרְף לְחוּטְרָא: דְּהִכָּה לְכַלְבָּא.  
 D'sa-raf l'chut-ra. D'hi-ka l'chal-ba. דְּנִשְׁךְ לְשׁוֹנְרָא. דְּאָכְלָה לְגַדְיָא. דְּזַבֵּן  
 D'na-shach l'shun-ra. D'ach-la l'gad-ya. אָבָא בִּתְרִי זוּזִי. חַד גַּדְיָא חַד גַּדְיָא:  
 D'za-bin אָבָא בִּתְרִי זוּזִי. חַד גַּדְיָא חַד גַּדְיָא!  
 A-ba bit-rei zu-zei. Chad Gadya!  
 Chad Gadya!

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 that my father bought for two zuzim. *Chad gadya. Chad gadya.*

סדר הסדר **Order of the Seder**  
**15. NIRTZAH / נרצה / Acceptance**

א We have spent the night recounting  
Far-off events full of wonder,  
And because of all of the wine  
The mountains skipped like rams.

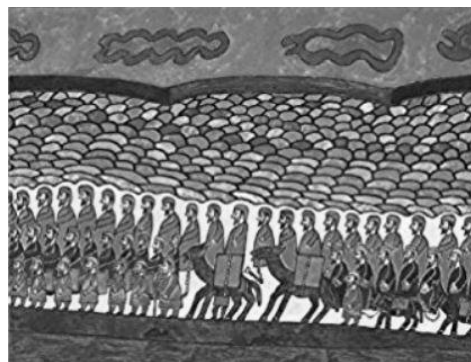
א Tonight, time reverses its course,  
Today flowing back into yesterday,  
Like a river enclosed at its mouth.

א Each of us has been a slave in Egypt,  
Soaked straw and clay with sweat,  
And crossed the sea dry-footed.

א You too, stranger.  
This year in fear and shame.  
Next year in virtue and justice. (PRIMO LEVI)

א A wandering Jew never says goodbye.

(RICHARD DAVIS)



Next year in  
**JERUSALEM!**

לשנה הבאה בירושלים

🕒 **OSEH SHALOM / עשה שלום / 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.

*May the One who brings peace in the heavens, bring peace to us and all Israel.*

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

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
שְׁלוֹם עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל  
וְאָמְרוּ, אָמְרוּ אָמֵן.

יַעֲשֶׂה שְׁלוֹם, יַעֲשֶׂה שְׁלוֹם,  
שְׁלוֹם עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל  
וְעַל-יוֹשְׁבֵי תֵּבֵל:

## Acknowledgments

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, and inspired by a theme and questions posed by Robin Kramer. Nothing here is original, except perhaps the juxtaposition of the readings and the artwork.

Why the yearly revise? Perhaps Marge Piercy said it best (as she often says most things best): "What you are doing for most of the people at your *seder* is mixing the familiar with what should be somewhat different, for this night should be different from other nights, and your *seder* should be at least a little different from all other *seders*. 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."

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In addition to Rabbi Sacks' *haggadah* (see Jonathan Sacks, *RABBI JONATHAN SACKS' HAGGADAH* (Continuum Publishing, 2007)) the following sources have been used for commentaries, translations and other inspirations: (1) Rabbi Ronald Aigen, *WELLSPRINGS OF FREEDOM, THE RENEW OUR DAYS HAGGADAH*, 2012; (2) American Jewish World Service, *NEXT YEAR IN A JUST WORLD: A GLOBAL JUSTICE HAGGADAH* (2d ed. 2017); (3) Rachel Barenblat, *VELVETEEN RABBI'S HAGGADAH FOR PESACH*, 2015, version 8.0; (4) Aryeh Ben David, *THE AYEKA HAGGADAH: HEARING YOUR OWN VOICE*, 2017; (5) Howard Bogot et al., *A CHILDREN'S HAGGADAH* (CCAR Press, 1994); (6) Erica Brown, *SEDER TALK: THE CONVERSATIONAL HAGGADAH* (Maggid Books, 2015); (7) Rabbi Aaron Goldscheider, *THE NIGHT THAT UNITES: PASSOVER HAGGADAH* (Urim Publications, 2015); (8) *HIAS 2017 PASSOVER SUPPLEMENT*; (9) Rabbi Nathan Laufer, *LEADING THE PASSOVER JOURNEY* (Jewish Lights Publishing, 2005); (10) David Levy, ed., *THE WANDERING IS OVER HAGGADAH: A SEDER FOR EVERYONE* (JewishBoston.com, 2011); (11) Tomer Persico, *THE JUBILEE HAGGADAH (SISO: Israel-Diaspora Partnership to Save Israel & Stop the Occupation*, 2017); (12) Larry Smith, ed., *SIX WORD MEMOIRS ON JEWISH LIFE*, 2d ed. (Smith Magazine, 2012); (13) Ilan Stavans, *THE NEW WORLD HAGGADAH* (Gaon Books, 2016); (13) Dov Varai, ed., *PESACH HAGGADA* (HaKibbutz Haartzi Hashomer Hatzair); (14) *VOICES & VISIONS-FRAMES OF MIND SERIES* (Harold Greenspoon Foundation 2017); (15) Rabbi Arthur Waskow & Rabbi Phyllis Berman, *FREEDOM JOURNEYS* (Jewish Lights Publishing, 2011); (16) Elie Wiesel, *A PASSOVER HAGGADAH* (Simon & Schuster, 1993); (17) Zion & Dishon, *A DIFFERENT NIGHT: THE FAMILY PARTICIPATION HAGGADAH* (Shalom Hartman Institute, Jerusalem, Israel, 1997).