

The Aaron Home Supplement to
the Passover Haggadah 2007
תוספת להגדה של פסח דבי אהרן

The Aaron Home Supplement
to the Passover Haggadah
5767 □ 2007
תוספת להגדה של פסח
דבי אהרן

This year the *Aaron Home Supplement to the Passover Haggadah* (new name) is being distributed via the internet using an ftp download site (www.box.net). Friends & Family who download the Supplement have permission to duplicate the document as needed for their private use.

Reproduction of this document or parts thereof for any other purposes without the permission of the author is strictly prohibited.

Unfortunately, the pdf rendering does not preserve the resolution needed to print some of the graphics in a satisfactory manner. We have recently acquired appropriate software for true desktop publishing (InDesign CS2), which means that this will be the last year of needing to print without fully integrated music, graphics, and text. (As for whether we'll master the software in time for next year is yet another matter.)

The "Introduction" should be read as background by Seder leaders; or it can be read and discussed if you have the appropriate demographics. The puzzle pieces scattered around the document relate to this year's Afiqoman Game (see last page). The pdf rendering does not make it possible to see the details of the graphics. In any event, the Hebrew "code" used in the game is only valid for our home, as it identifies the location of our pre-hidden Afiqoman.

If you read the play, you may wish to plan ahead with a few props and costumes.

Questions regarding any aspect of this Supplement to the Passover Haggadah may be directed to the publisher.

Copyright ©David H. Aaron 2007



An Imprint of
AARON HOUSE PUBLISHING
7505 Fair Oaks Drive, Cincinnati, OH 45237
dha@zoomtown.com

INTRODUCTION

2007 Pesach 5767

Part I¹

Much about the order of our Pesach *Seder* is, ironically, *out of order*. Since the texts most commonly used today resulted from an editing process that merged a variety of older written traditions, some of the sequencing ended up less than optimal. Home rituals had long been associated with Passover festivities, but not in anyway we today would recognize as germane to the holiday. The destruction of the Jerusalem Temple by the Romans in 70 C.E. launched a new context for the development of Jewish rituals. Without pilgrimages to the Temple's cult any longer feasible, the household and eventually the synagogue had to become the dominant locus for the celebration of all festivals. How long it took for these "new" customs to emerge is not clear based on the available evidence, but the most important thing for us to understand regarding Passover is that the use of a *Haggadah* itself constitutes a significant religious innovation which was very much at odds with what Jews had been accustomed to celebrating prior to the Roman Era.

Philo of Alexandria (who died in 50 C.E.), wrote descriptions of each Jewish festival. His summary of the holidays on the Jewish calendar will strike contemporary Jews as odd. He wrote in his book, *The Special Laws II*, as follows:

Now there are ten festivals in number, as the law sets them down. The first is that which any one will perhaps be astonished to hear called a festival. This festival is every day. The second festival is the seventh day, which the Hebrews in their native language call the *sabbath*. The third is that which comes after the conjunction, which happens on the day of the *new moon* in each month. The fourth is that of the *Pesach* ("passover") which is called the *Pascha*. The fifth is the first fruits—the sacred sheaf. The sixth is the feast of *unleavened bread*, after which that festival is celebrated, which is really the seventh day of seventh days (*Shavuot*). The eighth is the festival of the sacred moon, or the feast of trumpets (*Rosh Hashbanah, Yom Teru'ah*). The ninth is the fast (*Yom Kippur*). The tenth is the feast of tabernacles (*Sukkot*), which is the last of all the annual festivals, ending so as to make the perfect number of ten. (2, XI, 41)

Notice that "Passover," or *pascha* (Aramaic for *Pesach*), is the *fourth* festival listed, while the festival of "unleavened bread" (Matzot)—the sixth festival—is understood by Philo as separate from Passover. Many passages in the Torah also reflect this division. We will not be concerned here with why and when Pesach and Matzot were fused, but the main point regarding the transformation of both Pesach and the Festival of Unleavened Bread should be clear enough. Moreover, what these *meant* to each generation has also changed. While Philo acknowledges that Passover was a celebrated in "remembrance of, and as giving thanks for, their great migration which [Israel] made from Egypt, with many myriads of people," he preferred a more allegorical understanding in which the story was "figuratively representing the purification of the soul; for they say that the lover of wisdom is never practising anything else except a *passing over* from the body and the passions [toward reason and wisdom]" (*Special Laws II*, 147). If Philo's first century description (here and in

1. The Introduction comes by way of background, but depending upon your audience, you may choose to skip the Introduction altogether during the Seder itself, or begin with Part II. The content here, however, serves as the backdrop for the themes in the Supplement itself. In effect, one should put these ideas in place for the children able to understand them, then perform the Supplement, and then discuss its meaning later on.

other passages) is to be trusted, Passover was dominated by “songs of praise” and a great deal of eating, but he says nothing of story-telling.

The fact that our current texts are themselves reductions of many different versions inherited from antiquity might prompt us to ask on this evening of questions: Why and when did a “standard” text come into being?

☞ Part II

By the eighth century, dominant versions of the Pesach celebration had emerged from the two great rabbinic academies of Persian Babylonia, those of Sura and Pumbedita. For Rabbinic Judaism, the Mishnah (3rd century) and Talmud (Gemara, 5th & 6th centuries), along with some midrashic anthologies, had set parameters for the core ritual and a guide to the story line, the *Haggadah* (“Telling”), whose purpose was to allow people to see themselves as reliving God’s redemption of Israel from Egypt. Despite the dominance of these traditions, much evidence suggests that no two homes followed the identical observance. In fact, a key principle behind the early rabbinic Pesach observance was captured with the epigram: **כל המרבה לספר ביציאת מצרים הרי זה משובח**, paraphrased as: “the more one *elaborates* the story of the exodus from Egypt, the more praiseworthy the evening’s ritual.” Obviously, elaboration is not possible if all you do is read from a printed text. The “original” goal of the evening’s ritual was to *teach a story and its lessons* using a core narrative—the *Haggadah*—as a foundational text, but not as an exclusive document.

If someone today were to ask you, Where can I find the story of Israel’s redemption from Egyptian slavery? you would direct them to the book of Exodus in our Torah. A walk through the first fifteen chapters brings a reader from Moses’s birth through the crossing of the Red Sea. A different, much shorter version can be found in Deuteronomy, but it quite aggressively edited out details from the plot line that the Deuteronomist found ideologically objectionable. You would never think to reply to that same question by referring a reader to the Pesach *Haggadah*. That’s because the “story” told there is highly idiosyncratic and includes all sorts of material that is, well, post-biblical and rather fanciful. Given this fact, we might ask: Why didn’t the rabbis of old simply prescribe the first fifteen chapters of Exodus as the main reading for the first night of Passover? It is that very question, asked by a number of key intellectuals during the eighth and ninth centuries, that contributed to in one of the most virulent fraternal conflicts of Jewish history. For truth be told, the rabbis rather audaciously bypassed the Torah’s version of the story and opted for a montage of biblical passages intermingled with their own embellishments. This enabled them to shape the story according to their own preferences, and to engage its various aspects for their own didactic purposes. But there were darker motivations behind their creativity as well.

What galvanized the standardization of the Haggadah was the vicious ideological battle fought between Karaites and Rabbinates. The fact that most Jews today use a fixed Haggadah should be traced to this ninth century conflict, when every obstacle to standardization was overcome in order to win the ideological war against the Karaites. The Karaites (קראים) “Readers” [of Scripture], might be considered parallel to today’s judicial “originalists”—people who believe that a culture’s foundational texts should only be understood on the basis of their original intent and that any other form of interpretation constitutes an inappropriate interpretive activism (yes, they would have loved Scalia). The Karaites rejected the legitimacy of rabbinic interpretations of Torah and their associated rituals and practices. As far as they were concerned, the Mishnah and Talmud contained arbitrary justifications for rituals and beliefs, which could otherwise not be rooted in the Torah itself. Objectively speaking, they were quite right about rabbinic Judaism’s arbitrariness; but like all originalists, they were also delusional about the role of “original meaning” in the ongoing development of a living culture. Despite all of the historical waters that had passed under the proverbial bridge, Karaites strove to develop Jewish practices from what they believed were the literal meanings of the Torah. Fanciful embellishments, as those typical of the midrash, were assiduously avoided, as were customs and rituals that could find no explicit reference in biblical verses.

The conflict with the Karaites became particularly fierce in Babylonia during the ninth century. The head of the Jewish Academy of Sura at this time, Rav Gaon Natronai,² was an ardent campaigner against the

2. “Gaon” is a title, and he held his post, following his father, from 853-858.

legitimacy of Karaism. Natronai was alarmed by the fact that the Pesach ritual among Rabbinist Jews was not uniform. He saw this lack of standardization within Rabbinism as a vulnerability in the face of Karaite charges of arbitrariness. The Karaite, in contrast, told the story based on the Torah itself without midrashic elaboration. This was in keeping with the Karaite worship practices in general, which drew “prayers” from the Tanakh, primarily Psalms and verses from the prophets. The fact that there could be so much elaboration and inconsistency in the rabbinic custom only worked to prove the Karaite’s perspective true: that rabbinic Judaism was not *real Torah Judaism*. In contrast to the Karaites, rabbinic prayer hardly used any biblical material, and the same would be true of the Passover Haggadah, originally included in 9th century rabbinic prayerbooks. Natronai considered straight readings from the Torah contrary to the spirit and purpose of Pesach, which was to teach the meaning of Judaism according to the scholarly reflections of many generations of rabbis. Think of the irony here. The easiest route to guaranteeing uniformity would have been the Karaite’s focus on Torah. But that was not Rabbinism’s way. Gaon Natronai would write:

[כל מי ש] אינו אומר מדרש כלל, תמה גדול יש בדבר זה, מי שנוהג מנהג זה
 אין צריך לומר שלא יצא אלא כל מי שעושה כן מין הוא וחליק־לב הוא וכופר בדברי
 חכמים ז”ל ובוזה דברי משנה ותלמוד...³

Whoever does not include any *midrash* [i.e., rabbinic elaboration, in his recitation of the *haggadah*], this is simply an astounding thing. As for anyone who follows such a ritual, you don’t even think to classify him as someone who has failed to *fulfill* his religious obligation, but rather you classify him as a heretic, someone confounded in his observance, who rejects the teachings of our Sages..., and who disparages the Mishnah and Talmud’s content...

Imagine what this means! Were we to simply spend the evening reading from the Torah’s book of Exodus—the *original story* of God’s redemption of Israel from Egypt—without including the fanciful (and, we might add, ahistorical) embellishments of the rabbinic sages, we would be considered heretics by the chief Rabbi of the 9th century Sura Academy! Imagine: a Jew who focuses on the Torah for an entire evening, a heretic!?

This is a story about power and control. For the rabbis, anyone who replaced *their* understanding of a holiday with some other understanding—even if it was the Torah’s own story, pure and simple—was undermining the community they sought to create and sustain.

The message in this little historical summary underlies this year’s AARON HOUSE SUPPLEMENT on two discrete levels. It goes without saying that our SUPPLEMENT *displaces* a great deal of content known as the traditional text of the *Pesach Haggadah*. And yet, it *embellishes* various other aspects of the original story very much in the spirit of the audacious break made by the early rabbinic sages, who, in effect, replaced the Torah’s story with their own preferred version. Admittedly, we do this not only because we prefer to emphasize some aspects of the story over others (mostly for didactic purposes), but also to avoid aspects of the ancient story that we find distasteful, and in some cases, unethical. Even so, it is easy enough to frame our endeavor here as being quite in line with the spirit of the original framers of this evening’s festivities: כל המרבה לספר כיציאת מצרים הרי זה משובח, “the more one *elaborates* the story...the more praiseworthy.”

That said, we draw attention the declaration of Rabbi Gaon Natronai that appears shortly after the passage cited above: כל מי שאינו נוהג מנהג שלנו לא יצא ידי חובתו “Whoever does not conduct [the *Seder*] according to *our custom*, does not fulfill his/her religious obligation.” Alas, it is often the case in the history of religion and society at large, that one is “free to interpret” as long as one arrives at the same interpretation as that proposed by the authorities. In today’s world, we see this tension between Reform, Conservative, and Orthodox forms of Judaism, where there are constantly tensions over what constitutes authentic practices and beliefs, or who even has the authority to establish “authenticity” in matters religious and ideological.

But the notion that a community’s leaders seek acquiescence to their version of a particular story is not limited to religious contexts. Our country is mired in an unjustifiable and disastrous military expedition in

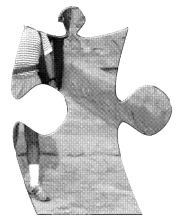
3. The passage is drawn from E. D Goldschmidt, *The Passover Haggadah: Its Sources and History* [Hebrew] (Jerusalem: Mosad Bialik, 1977) 73.

Iraq, for which the government has engaged almost as many deceptive euphemisms as it has lies to justify its actions. People who tell the story differently from the government's official line are vituperatively shouted down as lacking loyalty, as unpatriotic, as anti-American, and worst of all, as failing to support our military troops who are in harm's way. Imagine, someone who wishes to *withdraw* military personnel from the dangers of war is judged less supportive of those troops than someone willing to leave them in harms way on the basis of some vague story about why this military engagement remains necessary. Here we see how stories play with real lives. Here we see how stories can diminish the value of the individual human being, in the name of notions as fictional as the "nation," the "economy," or even "democracy." The lesson emerges rather starkly: whoever controls the dominant narrative of a community has tremendous power over that community's sense of events past and present, even to the extent of ignoring the sanctity of real lives.

Every society's sense of "self" is the result of a narrative. Indeed, a society may best be defined not on the basis of its institutions, its borders, its buildings, or its form of politics, but on the basis of how its members tell their collective story and how freely narratives are fashioned. *Our goal is teach our children the importance of resisting all narratives until their value and verity can be scrutinized.* The development of those skills instrumental in evaluating a society's story is a first step toward liberation from misinformation and propaganda. Acquiescence to such narratives guarantees a life of servitude. The Bible's "Egypt" is still very much with us. Just as the people then failed to imagine a different narrative, too many people today lack imagination. We have to tell the story differently, and it must be a story of liberation.

Acquiring the courage to question and the ability to reframe every narrative is what we hope our children will develop. In the meantime, we start them on their way with this declaration: Rabbi Natronai was quite wrong. We will fulfill our "religious obligation" this evening not through conformity or acquiescence, but by continuing our search for creative approaches to life's most important questions. The moment we allow that search process to be regulated by some outside authority—religious or governmental—we will have become slaves in a "free" country.

This "lesson" does not only pertain to large social structures, but also to an individual's own life. To at least some extent, we have choices about how we represent ourselves through the stories we choose to recite when we establish new friendships or enter new learning or professional contexts. What we choose to emphasize in the narrative of our lives—even in our own minds for ourselves—establishes how we feel about life, and how others feel about us. The process is reflexive. With time, we come to believe the stories we ourselves tell as the *exclusive* narratives of our lives. And yet, a narrative's claims to exclusiveness are illusory. We can tell our story differently, as individuals *and* as a people. We can emphasize our joys over our fears; we can highlight our hopes over potential obstacles; we can look toward redemptions rather than ruminate on failings. We are our stories, and our stories become us.



Candle Lighting

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצוותיו וצוננו להדליק נר של יום טוב:

Praised are you, Lord our God, King of the Universe, who has sanctified us
through obligations, of which we are mindful as we kindle this tapers.

What brings us together this evening?

עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם, ביד חזקה ובזרוע
נטויה, ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו
ובנינו ובני בנינו, משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים,
כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר
ביציאת מצרים.

זכר המרבה לספר ביציאת מצרים, הרי זה משבח:

Our tradition teaches: "We were Pharaoh's slaves in Egypt, and the Lord our God brought us forth from there with a mighty hand and an outstretched arm. And if the Holy One, blessed be he, had not brought our ancestors forth from Egypt, then we, our children, and our children's children would still be Pharaoh's slaves in Egypt.

Even were all of us wise, all of us full of understanding, all of us elders, all of us knowledgeable of Torah, we would still obligated to tell the story of the departure from Egypt, to explain what it means to move from servitude to freedom, from captivity to redemption. And the more one elaborates the story of the departure from Egypt, the more praiseworthy the celebration.

AVADIM HAYINU

S. Postolsky

A - va - dim ha - yi - nu, ha - yi - nu a - tah b' - nei ho - rin, — b' -
nei ho - rin. A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ho - rin. —
A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ho - rin, b' - nei ho - rin.

 The Order 

קִידֻשׁ. וְרַחֵץ. כַּרְפָּס. יַחַץ. מַגִּיד. רְחֵץ. מוֹצֵיא מַצָּה. מְרֹר. כּוֹרֵךְ.
שְׁלֵחַן עוֹרֵךְ. צָפוֹן. בָּרֵךְ. הַלֵּל. נִרְצָה.

Qiddush. Wash. Karpas. Break Middle Matzah. Tell the Story. Wash. Matzah.
Bitter Herbs. Sandwich. Banquet. Hidden Surprise. Birkat Hamazon. Hallel. Conclusion.

Leader So this is the order we are to follow this evening. And as that is the case, we will head straight for the first cup of wine. Would everyone please fill their wine glasses as needed.

(Just as all wine glasses are filled there is an abrupt knock at the room's door.)

Leader Now who could that possibly be?

(Leader asks the youngest children able to open the door to see who is there. A guest enters.)

Leader And who might you be?

(Without saying a word, the guest hands the leader a letter and he reads.)

Leader “Als Gregor Samsa eines Morgens aus unruhigen Träumen erwachte...”

(The Guest, flustered, hastens to turn the piece of paper over.)

Kafka Oh, sorry...I'm new at this.

Leader Oh, that's better. This appears to be an official letter from the Office of Heavenly Security. It reads:

Dear Seder Leader: There has been a schedule conflict this year and Elijah the Prophet will be unable to visit family Passover gatherings as has been customary for the past 2,347 years. In lieu of Elijah's visit, there will be dispatched a formally dead but significant personage to your home to assist with those standard holiday rituals which would otherwise require Elijah's presence. We regret any inconvenience and hope that our surrogate offering will provide for a most kosher and illuminating Pesach ritual.

Kindly yours, Dionysus G. Metatron, MMMDLXXVIIIth,

Undersecretary of Heavenly Affairs, Temple, South Jersey, www.4every1soonerorlater.org.

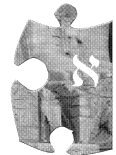
Part 1 This has to be some kind of joke. I thought I was coming here to experience an authentic Seder, and the first thing that's taken place is that Elijah get's the boot. What's going on?

Kafka Life is absurd, isn't it.

Part 1 Who are you?

Kafka I'm Franz Kafka.

- Part 1 Now really.
- Kafka There is no “really,” there is only *Entworfenheit*, or *thrown-ness*. Life is a series of moments into which you are simply thrown...and there you find yourself. And so here I am. I was, just moments ago, soundly asleep with the most delightful nightmare in heaven, at which point there was a knock at my door and a man whom I’d never seen before entered my lodgings. He was slender yet solidly built. “Who are you?” I asked. But the man ignored the question, as if his presence would simply have to be accepted.
- Part 1 Okay, so we are asking you the very same thing. We’ve been informed you are a stand-in for Elijah the Prophet, but we’d like to know who you *really* are and exactly what you are going to do here? Are you from the NSA?
- Kafka Well, I’m trying to get to that. You see, I asked that man the same thing and he told me that I was going to have to go on a trip this evening. I asked him to provide me with some official declaration so that I would at least have some reason to trust his authority, but he refused, saying that I just had to accept my situation as it was. He snatched a piece of paper from my writing desk and scribbled on its blank side what your Seder Leader just read. Then I was off. It dawned upon me that I had lived through something like this once before, and as I remembered it, all attempts at resistance were futile. So I thought to myself, I’ll just go along for the ride and maybe I’ll get a good story out of this. I am, indeed, Franz Kafka.
- Part 2 You mean *the* Franz Kafka of *Metamorphosis*, *The Trial*, *The Castle*, *America*, and dozens of longer and shorter zany stories, not to mention a series of parables written in quasi-midrashic modes, modes that you learned when you, yourself, turned to the study of Judaism in your twenties.
- Kafka Yes, you seem to know me.
- Part 3 I think this is the third or fourth Seder I’ve been to in this house and every year it gets weirder. Can’t you ever just do a regular normal kind of thing.
- Leader This year we were going to, but...
(There is another knock at the door.)
- Leader Now who could that be?
(Leader asks the youngest children to open the door: two guests appear.)
- Part 4 Now who are you?
- Crapulinski I’m Crapulinski.
- Waschlapski And I’m Waschlapski.
- Part 4 Craplapski and Waschlinski?
- Crapulinski No sir. That’ll be *Cra-pu-linski*. My mother tells me it’s French, by way of Poland.
- Waschlapski And I’m Waschlapski, pronounced, *Vash-lap-skee*. My friends call me “Wasch” for short.
- Crapulinski Right, and my friends call me... *Crapulinski*, for short.
- Leader Well, with all do respect, I have some vague sense that I’ve heard your names someplace, but they are not exactly household terms of endearment.



- Waschlapski Oh, *Crap...you...linski*, You forgot to serve the man our papers.
(Crapulinski hands the leader his papers.)
- Leader “Dear Seder Leader. There has been a schedule conflict this year and Elijah the Prophet will be unable to visit family Passover gatherings as has been customary for the past 2,147 years. In lieu of Elijah’s visit...” Wait a minute. We just got this very same announcement from that guy over there, and he claims to be Franz Kafka. What is going on? Who are you guys really?
- Waschlapski We are two royal knights from Poland.
- Part 4 Poland had “royal knights?”
- Crapulinski Well, as fictional characters, anyway. Like, we don’t really exist, except in some guy’s poem.
- Waschlapski Speak for yourself. The poem to which he refers was penned by none other than Heinrich Heine.
- Crapulinski Ah, the Great Heinrich Heine, who died in 1856, 100 years after Mozart was born; 106 years after Irv Blumenthal was born; 217 years and three days after Shmulik Shapiro’s mother was....
- Waschlapski Would you stop! Please excuse him, my fair ladies and gentleman, sometimes he loses control, as is rather typical of fictional characters. We are, indeed, the protagonists of Heine’s satirical verse, *Two Knights*.
- Crapulinski That’s right, *Two Nights*.
- Waschlapski Wait, wait, did you say, *Two Nights*?
- Crapulinski I said just what you heard, *Two Nights*.
- Waschlapski You meant to say, *Two Knights*, not *Two Nights*.
- Crapulinski What are you talking about? This is a poem about two royal nights in Poland. One was, I think, a Tuesday, and the other...I can’t remember.
- Waschlapski No, no, we are royal *knights*. Warriors of the king and queen.
- Crapulinski Oh, I think I now vaguely remember. We went off to war gallantly to destroy those weapons of mass destruction.
- Waschlapski Well, no, not exactly. There were no such things.
- Crapulinski Oh that’s right; now I remember. Didn’t we attack some far off country because it was full of terrorists.
- Waschlapski No, no, they actually had nothing to do with terrorism.
- Crapulinski So you see, we really were *royal nights*. Your notion of what we are and what took place in history are simply the results of a terrible spelling mistake. A letter here, a letter there; it can change destiny. In this case, it’s a K. I once heard of a people living long ago, in a primitive culture, who thought that if you just added a W to *b-u-s-h*, you’d get something other than a shrub. Boy were they mistaken!
- Kafka “It was late in the evening when K. arrived. The village was deep in snow. The Castle hill was hidden, veiled in mist and darkness, nor was there even a glimmer of

light to show that a castle was there.”⁴

Crapulinski K? Arrived? Look at that: a whole novel with a letter as a character. As I was saying. I’m satirical, not Waschlapski, just me. Karl Marx used me when referring satirically to Louis Bonaparte—you know, the little dictator’s blood relative. But truth be told, I never really got the jokes, either that of Heine or Marx. As a fictional character it’s rather hard to think on one’s own.

(There’s a very urgent knock at the door. The youngest children go to see who is there; the guest enters frantically.)

Pucellina Oh my goodness, my goodness, my goodness...I’m too late, I’m too late. I’m so sorry, so sorry. It’s already botched up...the order, the order. Who is in charge here? Who is in charge? We’ve got to restore order.

Leader Well, I’m the Seder leader.

Pucellina I’m so terribly sorry, so sorry. It seems there was a software glitch, software glitch. I knew they shouldn’t have switched to *Vista* right away. Somehow your address got run off, well, apparently twice, or is it three times? This provided for two dispatches of Elijah-stand-ins. This is just so embarrassing. Things like this aren’t supposed to happen in the afterworld. Let me see who we have here. Who are you?

Kafka I’m Franz Kafka.

Pucellina And who are you?

Waschlapski I’m *Waschlapski*.

Crapulinski I’m *Crapulinski*. It’s French, by way of Poland.

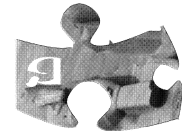
Leader And who are you?

Pucellina I’m Pucellina of Blois.

Part 4 *The* Pucellina of Blois? The famous Pucellina who was framed by one of Count Tibault’s underlords and his jealous wife, Alice, and burned at the stake with 32 other Jews?

Pucellina Oh...I see you’ve heard of me! How nice.

(Once again, an abrupt knock at the door. After the guest enters, you continue)



Part 1 This is becoming ridiculous.

Freud How long have you felt that way?

Part 1 Who are you?

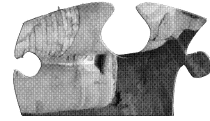
Freud I would be Sigmund Freud. I’m filling in this evening for Elijah.

Part 1 Good thing you are here. The script writer is most definitely in need of some serious psychoanalysis.

Pucellina *Vey iz mir*. You’re not supposed to be here! You’re supposed to be at 7505 Fair Oaks Drive in *West Chester*.

Freud Madame, I sense hostility; pent up feelings of aggression. You have unleashed your *id*. I’d like you to think, for a moment, of taking an imaginary walk with me. Is

4. The opening of *The Castle* (1926).



- there a sofa around?
- Pucellina A walk? sofa?
- Freud Yes, we need to try to establish the cause for your hostilities. We should endeavor to liberate you from your burdens, from your personal history.
- Pucellina Cause? You're the cause. You are not supposed to be here. These people have already gone through pages of their Haggadah and they've been interrupted by Kafka, Craplapski and Waschulinski.
- Crapulinski That'll be *Cra-pu-linski*. . .
- Waschlapski and *Wasch-lapski*.
- Pucellina ...and now you, Sigmund Freud. That's the cause for the unleashing of my Id. Odd how everything has gone wrong. This is supposed to be about history, nice ordered history; not nightmares.
- Freud Ah, but dreams are about history, they always take from the past. In waking life the suppressed material in the mind is prevented from finding expression and is cut off from internal perception.... But during the night this suppressed material finds methods and means of forcing its way into consciousness in the form of dreams. You, my dear, would appear to be living a nightmare, which suggests to me that what is only supposed to emerge for you during sleep, is actually now present during your waking hours.
- Kafka Yes, dreams. That is what I was doing before I received that visitor, and that is what I feel as if I am doing now. In fact, most of life is dream-like. Most of life breaks through into one's sacred space, unannounced, and then just lingers there, as if inevitable. Oddly enough, we are captive in our dreams. We cannot escape, except by awakening. There is no redemption in our dreams. But then, the dream does not exist until you speak about it. For it is at best ephemeral, like a shadow dispersed by morning light...that is, until it is *told*—not unlike life itself.
- Freud Most would say that the images that are accidentally swept into the mind in sleep are as disconnected and as unmeaning as the pieces of paper which the street cleaners sweep. Surely we should not think of taking all those papers, piece them together, and make a marvelous book of them, prophetic of the future and pregnant with the past. We should not do so, although every rag of printed paper swept from the gutter would have some connection with the past day's events. How odd, then, that in history writing, we draw scraps of texts from the dustbins of times past, and then enthusiastically patch them together to create a narrative, one that we embrace as reality. How is this activity different from narrating our dreams? To the latter we ascribe so little significance, and yet the narrative that we call history, we treat as profound.⁵
- Kafka A wise man once said, "We have to *learn to think differently*—in order at last, perhaps very late on, to attain even more: *to feel differently*."⁶
- Leader I am beginning to *feel* quite differently. I think it is time to get things a little bit under control. I suppose that you will all join us as guests this evening as we endeavor to

5. I have actually twisted D. H. Lawrence's words here; he was writing *against* Freud's notion that dreams are meaningful. Drawn from D. H. Lawrence, *Fantasia of the Unconscious* (1922); cited in J. J. Spector, *The Aesthetics of Freud* ((NY: McGraw-Hill, 1972) 170.

6. F.N. *Daybreak* §103.

turn this travesty into an ordered observance of Pesach. After we've had something to eat, we'll sort out what has happened. So if you don't mind, I'd like to get back to the ritual of this evening's Pesach observance.

- Kafka Yes, Pesach. That is why I was sent here. Now I remember. I was told to help establish the story.
- Crapulinski And I thought I *was* the story.
- Freud And I was sent to shed light on your obsession with order, its implications, its hidden meanings, its causes, and to make you understand that the narrative never means what its surface suggests.
- Pucellina And I was sent to provide you with one clear story, one clear order, and one clear ritual. And look what you've got here. Mishmash. You have a Seder made up of all different personalities, and all different frames of mind.
- Leader So in some sense, it is just perfect. For that is what the Seder is. Rather than calling it *seeder* or *order*, a better name might have been *fusion*. So now that we have guests—Kafka, Crapulinski & Waschlapski, Freud, and Pucellina herself—we can think of our telling of Israel's exodus from Egypt as emerging out of different traditions of storytelling. So if we may, we'll turn to Qiddush, the first order of business.
- Pucellina Qiddush, the first order of business! Oh, dear, didn't you hear. It makes no sense to do Qiddush *before* opening your door to the needy, at least symbolically. For if you do Qiddush first, and then draw attention to those who need a place for Pesach, your guests will only end up drinking three rather than four cups of wine.
- Leader How right you are. And so we will rectify the mistaken order by starting with the recitation of a very old Aramaic passage, literally inviting those who might need a place for a Seder, but symbolically drawing our attention to those who are in need throughout the world. We raise the plate holding our three symbolic pieces of matzah, and say:



הָא לְחֵמָא עֲנִיָא דִּי אֲכָלוּ אֲבֹהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין
 יִיתִי וְיִכּוֹל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסֹחַ. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה
 בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין:

This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free men.

- Leader Now then, having set the order for this ancient ritual correct, we can continue with *Q'ddushat HaYom*.

Qiddush

קידוש

הַנְּגִי מוֹכֵן וּמוֹמָן לְקִיּוֹם מְצֻנֵת פֹּסֵס רְאִשׁוֹנָה מְאַרְבַּע פּוֹסוֹת לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתָּיה עַל יְדֵי הַהוּא טְמִיר וְנֶעְלָם בְּשֵׁם כָּל-יִשְׂרָאֵל. סְבָרֵי מְרַנֵּן וְרַבָּנָן וְרַבּוּתֵי:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (לשבת שבתות למנוחה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם (לשבת השבת הנה ואת-יום) חַג הַמִּצּוֹת הַזֶּה, זְמַן חַרוּתְנוּ, (לשבת באהבה) מִקְרָא קִדְּשׁ, זִכָּר לְיִצְיָאֵת מִצְרַיִם. כִּי בְנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (לשבת ושבת) וּמוֹעֲדֵי קִדְּשֶׁךָ (לשבת באהבה וברצון) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחֻלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ (לשבת השבת ו) יִשְׂרָאֵל וְהַזְמַנִּים:

(כשחל יו"ט במוצאי שבת מוסיפים כאן ברכות הברלה.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ: בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדֵּל בֵּין קִדְּשׁ לְחַלּ בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְּשָׁת שַׁבַּת לְקִדְּשַׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאֶת-יוֹם הַשְּׂבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קִדְּשָׁתָּ. הַבְּדִלְתָּ וְקִדְּשָׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקִדְּשָׁתְךָ. בְּרוּךְ אַתָּה יְיָ, הַמְּבַדֵּל בֵּין קִדְּשׁ לְקִדְּשׁ:



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזִמַּן הַזֶּה:

Praised are you, Lord our God, King of the Universe,
who has granted life, sustained us, and brought us to this day.

Leader Given the unusual character of our Seder's beginning, I think we should continue with the more ancient option of having something to eat at this time. The next four elements on the list are מְגִיד. יַחַץ. כֶּרֶפֶס. יַחַץ. We "wash" the hands (*without a blessing*) before consuming the *karpas*. Then we make sure everyone has some greens dipped in salt water.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Blessed art Thou, Lord our God, King of the universe, who creates the fruit of the earth.
Afiqoman: explain (see last page of Supplement).

Part 5 Why did we just eat those greens?

Part 6 Those greens are actually a remnant of a very different ritual. Today we talk about the green "representing" spring time, and the salt water signifying the tears of the slaves. But actually, the eating of the greens is what is left over of a much more elaborate meal. And it is that meal that the third of the four questions concerns.

Pucellina Wait! Did you say, *third of the four questions*? There aren't *four* questions. Well, I had vaguely heard that some people had adopted that Babylonian tradition, but *my* ancestors, who came from Jerusalem to Italy and then settled in the Loire Valley, we kept a pure Jerusalemite tradition, and that included only *three* questions.

Leader Well, Pucellina, it's sure great to have a medieval personage at our table—and to think, you don't look a day over....

Pucellina *Watch it!*

Leader Why don't we do the *four* questions which now appear in what became the standard *Haggadah*, and then we'll turn to the oldest version preserved in the Mishnah. Oh, but first, the breaking of the AFIQOMAN (see last page of Supplement):

מה נשתנה הלילה הזה מכל הלילות?
 שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כלו מצה:
 שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור:
 שבכל הלילות אין אנו מטבילין פעם אחת. הלילה הזה שתי פעמים:
 שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין:

Why is this night different from all other nights?

1. On all other nights we eat leavened and unleavened foods; tonight, only matzah.
2. On all other nights we eat any kind of herbs. Tonight, we eat the bitter herbs.
3. On all other nights we do not dip even once. Tonight, we dip twice.
4. On all other nights we eat sitting or reclining. Tonight, we all recline.

Leader The Mishnah preserves the following three questions:

מה נשתנה הלילה הזה מכל הלילות?
 שבכל הלילות אנו מטבילין פעם אחת. הלילה הזה שתי פעמים:
 שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כלו מצה:
 שבכל הלילות אנו אוכלין בשר צלי שוק ומבושל. הלילה הזה כלו צלי:

On all other nights we dip only once; this night we dip twice.

On all other nights we eat leavened & unleavened foods; this night only matzah.

On all other nights we eat meat either roasted, boiled or otherwise prepared; this night, roasted.



Part 9 In ancient times, the way to get the children to ask questions about the holiday's meaning was to do all sorts of unusual things. This tradition goes back to the Torah itself, where we read: "This is how you should eat the Pesach meal: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly" (Exodus 12:11). In post biblical times, besides dressing up in costumes, you served two meals. All meals involved dipping various foods into sauces. Apparently, cognizance of that tradition was lost, so the third question of today's *Four Questions* starts out incorrectly with: "On all other nights we do not dip even once." But originally it would have read as it does in the Mishnah: "On all other

nights, we dip only once,” meaning—*we have just one meal*. But on this night, we actually “dip” twice. That is, you were actually served *two different meals*: the regular evening’s meal, and then the Pesach feast. The point would be that after finishing dinner, instead of dessert, another full meal would be brought out...and that would be worthy of some wonderment. As for the other symbols:

- Part 10 The bitter herbs remind us of the suffering in Egypt.
- Part 11 The unleavened bread reminds us that the Israelites did not have time to let their bread rise when they were departing from Egypt.
- Part 12 That we recline has everything to do with symbolizing our freedom, for only the free person in antiquity would actually be seated at a table, partaking of a feast; those who could not “recline” were not free.

בְּכָל־דּוֹר וְדוֹר תִּיב אָדָם לְרֵאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאִמַּר:
וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יי לִי, בְּיֵצְאֹתִי מִמִּצְרַיִם. לֹא
אֶת־אֲבוֹתַיִנּוּ בַלְבָּד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֱלֹהֵי אֲבוֹתֵינוּ גָּאֵל עַמָּהּם. . . .



In every generation each of us is required to regard ourselves as if we personally had come out of Egypt, as it is written: "You shall tell your child on that day: This is on account of what the Lord did for me when I came out of Egypt." It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them. . . .

Parable of the Four Children

Commentary

Our standard *Haggadah* teaches that the language of Torah could accommodate four different mentalities. They are represented in the parable of the four sons, who are: the wise (or intelligent), the evil, the simple, and the one who doesn't know to ask (or alternatively, who does not know *how* to ask). Now, the text preserved in the traditional *Haggadah* is fundamentally unintelligible. Not only does it misconstrue biblical verses and use the same passages for two different mentalities, but it also fails to explain how biblical words can mean different things to different people in a way that might enlighten its readers. Textual critics have suggested that the original literary form had three rather than four sons: intelligent, average, stupid. In this form, the parable would have treated the array of intellectual abilities one might come across in life. Torah, the book written for everyone, could be understood by each of these kinds of people; and the same needed to be said of the Passover ritual.⁷

Speculation regarding the inclusion of the “wicked son” is quite varied. The simplest explanation is often overlooked so as to avoid ascribing a highly polemical character to this passages. “Wickedness” is not an intellectual characterization at all, but a judgment about one’s moral character. The inclusion of the wicked son involved the villainization of those “Jews” who *excluded themselves* from rabbinic practice—not in some abstract sense, but in a very concrete sense—by *rejecting* the prescribed rabbinic ritual for Pesah. The intended target, then, would be the Karaites, who considered the rabbinic ritual as a distortion of God’s word. Thus, the standard *Haggadah* speaks of the “wicked son” not in terms of some general moral turpitude, but specifically with regard to religious heresy (כְּפָר בְּעֵקֶר) (יִאֵף אֶתְּהָה חִקְהָה אֶת־שִׁנְיִי). As such, this is no generic “bad guy” at all, but someone whom the rabbis sought to ostracized (יִאֵף אֶתְּהָה חִקְהָה אֶת־שִׁנְיִי).

We will print here the “traditional” text and along with it what is probably the oldest, but certainly the “best” version, luckily preserved in the Talmud Yerushalmi (Tractate Pesachim). The wicked son was eventually included in both the

7. Moving from *three* to *four* in the parable of the sons would parallel the move from three to four cups of wine. As this numeric move is the subject of another SUPPLEMENT we won’t pursue it further here.

Yerushalmi and the Mekhilta (regularly attributed to the 3rd century—a date that’s hardly credible), but with different content.

| Standard Haggadah | Talmud Yerushalmi Pesachim |
|--|---|
| <p>כְּנֵגַד אַרְבַּעַה בְּנִים דְּבִרָה תוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם, וְאֶחָד שְׂאִינוּ יוֹדָע לְשֹׂאֵל:</p> <p>Torah speaks for four kinds of sons: a wise (intelligent) son, a wicked son, a simple son, a son that does not know to ask:</p> | <p>תני ר חייא כנגד ארבעה בניס דיברה תורה בן חכם בן רשע בן טיפש בן שאינו יודע לשאל.</p> <p>Rabbi Hiyya taught: Torah speaks for four kinds of sons: a wise son, a wicked son, a stupid son, a son that does not know to ask:</p> |
| <p>חָכָם מָה הוּא אוֹמֵר? מָה הַעֲדוֹת וְהַחֲקִים וְהַמְשֻׁפָּטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֲתָּכֶם? וְאַף אֲתָּה אֶמְרֵ לּוֹ כְּהַלְכוֹת הַפֶּסַח: אִין מִפְטִירִין אַחַר הַפֶּסַח אֶפְיָקוּמָן:</p> <p>The intelligent one, what does he say? “What mean the testimonies and statutes, and the ordinances which the Lord our God has commanded <i>you</i>?” [quoting Deuteronomy 6:20]. And you instruct him regarding the rules of Pesach observance [implied: from the beginning of the Mishnah, through till the end, where we read]: “There is no further entertainment after the Afiqoman [dessert/revelry {meaning uncertain}].”</p> | <p>בן חכם מהו אומר? מה העדות והחקים והמשפטים אשר צוה ה' אלהינו אותנו. אף אתה אמור לו: בחזק יד הוציאנו ה' ממצרים מבית עבדים.</p> <p>The intelligent son, what does he say? “What is the meaning of the testimonies, statutes, and ordinances which the Lord our God has commanded <i>us</i>?” [quoting a version of Deuteronomy 6:20 with the first person plural object, preserved in old Greek versions, etc.]. You instruct him [by reviewing the Torah’s laws as they appear in the book of Exodus 13, from]: “By a strong hand God took us out of Egypt, a house of bondage” (Ex 13:14).</p> |
| <p>רָשָׁע מָה הוּא אוֹמֵר? מָה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם וְלֹא לוֹ. וְלָפִי שְׁהוֹצִיא אֶת־עַצְמוֹ מִן הַכֶּלֶל, כְּפֶר בְּעֶקֶר. וְאַף אֲתָּה הַקָּהָה אֶת־שִׁנְיָו, וְאֶמְרֵ לּוֹ: בְּעִבּוֹר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם, לִי וְלֹא־לוֹ. אֱלוֹ הִיָּה שֵׁם, לֹא הִיָּה נִגְאָל:</p> <p>The wicked one, what does he say? “What is this service <i>to you</i>?” “To you” and not “to him.” Since he excludes himself from the group, he commits a heresy. You must set his teeth on edge! [i.e., exclude him] and answer, “It is because of that which the Lord did for me when I came forth from Egypt” (Exod 13:8). “For me,” not for him. Had he been there, he would not have been redeemed.</p> | <p>בן רשע מהו אומר? מה העבודה הזאת לכם? מה הטורח הזה שאתם מטריחים עלינו בכל שנה ושנה. מכיון שהוציא את עצמו מן הכלל אף אתה אמור לו: בעבור זה עשה ה' לי, לי עשה לאותו האיש במצרים לא היה ראוי להיגאל משם לעולם.</p> <p>The evil son, what does he say? What is this service to you? Why do you impose such a bother upon us each and every year? Having excluded himself from the group, you say to him: [The verse] “It is because of that which the Lord did for me.” This means, “for me,” [one who is part of the group], but for that kind of person, had he been in Egypt, he would never have deserved redemption.</p> |
| <p>טָם מָה הוּא אוֹמֵר? מָה זֹאת? וְאֶמְרָתְ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:</p> <p>The simple one, what does he say? “What is all this?” And you recite for him from the verse, “By a strong hand God took us out of Egypt, a house of bondage” (Exod 13:14).</p> | <p>בן טיפש מהו אומר? מה זאת? אף את למדו [למדו] הילכות הפסח שאין מפטירין אחר הפסח אפיקומן. שלא יהא עומד מחבורה זו ויכנס לחבורה אחרת:</p> <p>The stupid son, what does he say? “What’s this? So you teach him the rules of Pesach observance, [implied: from the beginning of the Mishnah, through till the end, where we read]: “There is no further entertainment after the Afiqoman [dessert/revelry],” so that he won’t thing to leave this group to go [party] with some other group. {Meaning of Hebrew uncertain. }</p> |

| | |
|--|---|
| <p>וְשֵׂאֵינוּ יוֹדֵעַ לְשֹׂאוֹל, אֶת פֶּתַח לוֹ. שְׂנַאֲמֹר: וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעֶבְרַת זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:</p> <p>And the one who does not know to ask, you must begin [the explanation] for him [without a question]: [We do this because] Scripture says: “You shall tell your son on that day: ‘It is because of that which the Lord did for me when I came forth from Egypt’” (Exodus 13:8).</p> | <p>בן שאינו יודע לשאל את פתחו לו תחילה:</p> <p>For the son who does not know to ask, you begin [the explanation] for him from the beginning.</p> <p>{Some explain the word “beginning” as a reference to the upcoming phrase of the Haggadah itself, which reads מִתְחִלָּה עוֹבְדֵי עֲבוֹדַת זֶה הָיוּ אֲבוֹתֵינוּ, but this is unlikely for a variety of reasons having to do with the origins of the discrete passages.}</p> |
|--|---|

Depicting History

בְּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא. שֶׁהִקְדוּשׁ בְּרוּךְ הוּא חָשַׁב אֶת-הַקֶּץ, לְעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שְׂנַאֲמֹר: וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע, כִּי-גַר יִהְיֶה זְרָעְךָ, בְּאֶרֶץ לֹא לָהֶם, וְעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי. וְאַחֲרֵי כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל: (מִכַּסִּים אֶת הַמַּצּוֹת וּמְגַבְּיִים אֶת הַכּוֹס)

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתָנוּ. אֲלֵא שֶׁבְּכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ. וְהִקְדוּשׁ בְּרוּךְ הוּא מִצִּילָנוּ מִיָּדָם:

Blessed is he who keeps his promise to Israel, blessed is He. For the Holy One planned the end [of their bondage] in order to fulfill what he had said to our ancestors, Abraham, at the Covenant between the pieces (Gen. 15). As is written: “You shall know for certain that your descendants shall be strangers in a land that is not their own; and they will enslave them, and shall treat them harshly, for four hundred years. But I will also judge the nation that they shall serve, and afterwards they shall leave with great wealth. (Cover the Matzot and raise the wine glass.)

This [promise of redemption relates not just to Abraham, but] has stood by our ancestors and us since antiquity. For not only one enemy has risen against us to destroy us; but rather in each generation, there rises against us an adversary to destroy us. But the Holy One, blessed be he, saves us from their hands.

Part 10 This is how we tell history.

Part 11 But must it be *this* way, with these emphases?

Freud Some have said that our desire to harness history with specific meanings, and to repeatedly depict it the same way stems from three things: (1) our being confounded by the excess of meaning each word, each sentence, each event contains; (2) our being overwhelmed by the powers of nature, which we cannot control—as a result, we seek to constrain what is decidedly human, history itself; and (3) the shortcomings of civilization are painfully felt by us all day-in and day-out, and hence we look for the redemptive aspects of the past as ways to foster hope for the future. The trial we undergo is driven by a desperate desire for meaning, especially a meaning that gives us a sense of solidarity with our family, a community, an

institution. The search becomes identical with everyday life.⁸

Kafka And that is quite a trial. I once wrote a brief description of the various Prometheus legends. In Greek mythology, it was Prometheus who created humankind, against Zeus’s wishes; and to make matters worse, it was Prometheus who offered them fire and civilization, evoking Zeus’s great ire.

“There are four legends concerning Prometheus: According to the first he was clamped to a rock in the Caucasus for betraying the secrets of the gods to men, and the gods sent eagles to feed on his liver, which was perpetually renewed. According to the second, Prometheus, goaded by the pain of the tearing beaks, pressed himself deeper and deeper into the rock until he became one with it. According to the third his treachery was forgotten in the course of thousands of years, forgotten by the gods, the eagles, forgotten by himself. According to the fourth everyone grew weary of the meaningless affair. The gods grew weary, the eagles grew weary, the wound closed wearily....”⁹

Part 6 But what of our Haggadah? Surely it’s not like these legends of Prometheus, which imply we get to pick and choose which ending of the story we prefer. What is it driven by?

Part 7 Our Haggadah constitutes an aggressive rewrite of the exodus story. Not only does it ignore the base narrative of the book of Exodus, it manages to tell “the whole” story without so much as mentioning the human protagonists, Moses and Aaron.

Part 8 The motivation for this “silence” may be attributed to a desire to avoid associating Israel’s redemption with a human redeemer. In this way, the rabbis would graphically differentiate their sense of history from that of Christianity. By leaving Moses out of the story, God becomes the sole redeemer.

Part 9 But there were other motivations. We note that the only individuals with names in the Haggadah are the Patriarchs, those depicted as villains (such as Pharaoh and Laban), and the rabbinic sages, whose behaviors and legends link together the various parts of the story. This teaches that Torah, or “Learning” comes from Rabbis; Moses, to whom tradition ascribes the writing of the Torah, is not so much as mentioned.

Crapulinski Waschlapski.

Waschlapski Yes?

Crapulinski You awake?

Waschlapski Most certainly.

Crapulinski Me too, but I’m getting hungry. I think that talk of the liver and eagle pushed me over the edge.

Waschlapski You’re impossible.

Crapulinski Have you noticed the tendency of these people to philosophize.

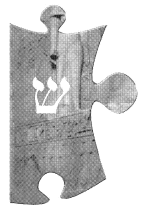
Waschlapski Isn’t it glorious?



8. These ideas are drawn from Freud’s, *The Future of an Illusion* (NY: Norton, 1961) ch.4.; and E. L. Santer, *On the Psychotheology of Everyday Life: Reflections on Freud and Rosenzweig* (University of Chicago, 2001) ch.4.

9. Kafka, *The Complete Stories*, edited by Nahum Glatzer (NY: Schocken Books, 1971) 432.

- Crapulinski Glorious? Philosophy is a complete and utter waste of time, especially for royal nights like this one. Not even rabbinic schools should teach such vacuous subjects. All of this philosophy stuff just makes me hungry.
- Waschlapski I like the philosophy. It makes me think.
- Crapulinski Makes you think? You can't think, you are a fictional character.
- Waschlapski No, I can think just fine. In fact, I've come to realize that these real life people yearn for something we have that they don't. They think about meanings and struggle to find them, but we are made of meanings and don't have to struggle at all.
- Crapulinski What are you talking about? We are just ink blots on a page! Lines and dots and dashes that come together to make words, not real flesh and blood.
- Waschlapski We who have nothing but words for souls have a potential for eternity our creators envy. There are among flesh-and-blood people those who would have their words become rocks; who would take meanings from ages past and etch them in stones. This, they figure, will make their meanings permanent. How mistaken they are.
- Pucellina History, then, need not be depicted this way or that. It is not something that just happened; rather it is something that grows with time, with insight, with reflection...
- Waschlapski So, it is best to keep stories out of stones.
- Pucellina One can have facts in hand, but no truth.
- Part 10 But surely there are facts. You can't just tell the story of real people any way you want.
- Pucellina Oh, of course not. We are not mixing up real life with utter fantasy. There is no confusion there. But no set of facts has one story, and some ways of describing the facts are better than others. Until you believe that, you misunderstand the meaning of truth. Consider this: how many women are mentioned in your traditional Passover Haggadah? (Zero!) How many women left Egypt? (At least as many men!) How many women were included in the "covenant" of which we just sang? The entire traditional Haggadah manages to tell the story of our people without so much as mentioning fifty-one percent of those who must have been present at the events described—whether they are real or imaginary. When I was burned at the stake in 1171, the earliest reports indicated that about half of those killed were women and children. When versions of the story emerged in various chronicles twenty and fifty years later, the women and the children went unmentioned. Eventually, the legend of the Blois massacre was about 33 "men," because the plural word for "men and women" in Hebrew is always in the masculine (אנשים). Did a massacre at Blois take place? Yes it did. But over time, truth, through the telling of the story, conformed to stereotypical renderings—essentially what people *expected* to hear—and not to what *I* saw happen. I cannot tell you what other eyes saw, but I can tell you what my eyes saw. And so I ask: does it matter whether 9 children were slaughtered there? Is it untrue to speak of 33 people as opposed to "9 children and 24 adults, men *and* women?" How do those phrases affect you? We need to understand that a narrative, when it has integrity, can, at best, capture something of truth, but rarely, so very rarely, if ever, *all* of truth.
- Leader In a sense, that is what our song *Dayenu* reinforces. We can reflect upon history and emphasize one event over another; or we can look at many events and resist



prioritizing. And despite this terribly postmodern approach, this might now become, for the time being, our best understanding of *Dayenu*.

וַיּוֹצֵאֵנוּ יי מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֶרַע נְטוּיָה, וּבְמַרְא גְדוֹל וּבְאִתּוֹת וּבְמוֹפְתִים:
וַיּוֹצֵאֵנוּ יי מִמִּצְרַיִם. לֹא עַל־יְדֵי מַלְאָךְ, וְלֹא עַל־יְדֵי שָׂרָף. וְלֹא עַל־יְדֵי שְׁלִיחַ. אֲלֵא הַקְּדוֹשׁ
בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמָר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהַכִּיתִי
כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יי:

The Passover Haggadah teaches: God brought us out of Egypt with a mighty hand and an outstretched arm, with fearsomeness, with signs and with wonders (Deuteronomy 26:8). God brought us out of Egypt not through an angel, not through a serpent, and not through an emissary. Rather, it was the Holy One, Blessed is He, alone and in his glory. As it is written: On that night I will pass through the land of Egypt and I will slay every first born in the land of Egypt, from man to beast, and all the gods of Egypt I will judge, for I am God. (Exodus 12:12)

Leader Notice how that one paragraph merged verses that are not side by side in the original text. Even from old words new images can be formed. Behind these verses are the plagues. Exodus tells the story, but Deuteronomy left them out.

דָּם. צְפַרְדֵּי. כְּנִים. עָרוֹב. דְּבַר. שְׁחִין. בָּרָד.
אַרְבֶּה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת:

Blood. Frogs. Lice. Wild Animals. Pestilence. Boils. Hail. Locusts. Darkness. Slaying of the Firstborn.

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:
אֱלֹהֵי הַצִּיָּאֵנוּ מִמִּצְרַיִם,
דִּינֵנוּ: וְלֹא עָשָׂה בָּהֶם שְׁפָטִים,
אֱלֹהֵי עֲשָׂה בָּהֶם שְׁפָטִים,
דִּינֵנוּ: וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם,
אֱלֹהֵי עָשָׂה בְּאֱלֹהֵיהֶם,
דִּינֵנוּ: וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם,
אֱלֹהֵי הָרַג אֶת־בְּכוֹרֵיהֶם,
דִּינֵנוּ: וְלֹא נָתַן לָנוּ אֶת־מִמוֹנָם,
אֱלֹהֵי נָתַן לָנוּ אֶת־מִמוֹנָם,
דִּינֵנוּ: וְלֹא קָרַע לָנוּ אֶת־הַיָּם,
אֱלֹהֵי קָרַע לָנוּ אֶת־הַיָּם,
דִּינֵנוּ: וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּהַרְבֵּה,
עֲבִירָנוּ בְּתוֹכוֹ בְּהַרְבֵּה,
דִּינֵנוּ: וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
אֱלֹהֵי שָׁקַע צָרֵינוּ בְּתוֹכוֹ,

וְלֹא סִפַּק צָרְכֵנוּ בַּמְדַּבֵּר אַרְבַּעִים שָׁנָה, דִּינֵנו:
 אֱלֹהֵי סִפַּק צָרְכֵנוּ בַּמְדַּבֵּר אַרְבַּעִים שָׁנָה,
 וְלֹא הֶאֱכִילֵנוּ אֶת־הַמֶּן, דִּינֵנו:
 אֱלֹהֵי הֶאֱכִילֵנוּ אֶת־הַמֶּן,
 וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינֵנו:
 אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת,
 וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי, דִּינֵנו:
 אֱלֹהֵי קָרַבְנוּ לְפָנֵי הַר סִינַי,
 וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דִּינֵנו:
 אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה,
 וְלֹא הִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל, דִּינֵנו:
 אֱלֹהֵי הִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל,
 וְלֹא בָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה, דִּינֵנו:
 אֱלֹהֵי בָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה,

🔱 Explanation of Pesach 🔱

רַבֵּן גַּמְלִיאֵל הִיָּה אֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלֹהֵי בַּפֶּסַח, לֹא יֵצֵא יָדָיו חֹבְתוֹ, וְאֵלֹהֵי הֵן: פֶּסַח. מַצָּה וּמְרֹר:

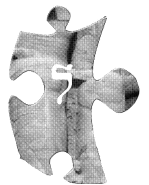
Rabbi Gamliel taught: Whoever does not elaborate on three particular objects on Pesach does not fulfill his religious obligation: Pesach, Matzah, Maror.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶסַח הַקְדוּשׁ בְּרוּךְ הוּא, עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרָתָם זָבַח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינוּ הַצִּיל, וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ.

Part 12 Pesach, what does this mean? Gamaliel says that when the Temple was standing, this is what people ate on this holiday. But, in fact, the tradition long predates the Temple. Its link with Passover is clear. The last plague involved the use of blood as a sign against the Destroyer.

Crapulinski The Destroyer?

Freud Yes, this was an *apotropaic* ritual; that is, a ritual designed to ward off evil, or demons, or disease. The word *Pesach* in this context literally means “to protect” (and *not* “passover,” which is a more common meaning later in history). The blood was meant as a signal to Israel’s God Yahweh, that he should *protect* the entrance to the Israelite homes so that the Destroyer (הַמְשֻׁדֵּרִית) could not enter. However, in the original ritual, as it was independent of the Pesach story, used blood to trick demons into believing that a particular house had already been visited, and that death was already there, so to speak.



Part 7 The Israelite legend demythologizes the standard practice and recontextualizes it by

integrating the blood-rite into the story of the tenth plague. What must have been an annual “slaughter” ritual for painting a home’s entry to protect against illness, now became associated with a single historical event.

Crapulinski This is becoming ever more complicated. When do we eat?

Waschlapski Crapulinski, you just don’t understand, do you? Clearly what Freud is trying to say is that the very core of what we think of as our individuality, our characteristic way of assuming our place amid the socio-symbolic relations of exchange that constitute our shared world, can be understood as the *pulse* of these fantasmagoric efforts. The deep sense of psychic rigidity or “stuckness” that is of interest to psychoanalysis is, nothing but a persistence of this pulse of meaningless yet valid behaviors that constitutes our unconscious attachment to defend against our sense of alienation from the natural world, of which we are part. This is our secret or enigma.¹⁰ Oh, Crapulinski, these ideas, these ideas make me float, they instill within me a sense of transcendence, a spirituality I had never before experienced. Crapulinski, I think....I think, I am becoming an *intellectual*.

How much more so, then should we be grateful for the remarkable history we have endured. We were slaves in Egypt, but we achieved liberation; we traveled through the wildernesses of time, but survived; we fostered a vibrant culture, and today live with its spiritual riches; we have faced many evil foes, but have transcended and lived on; we have preserved the Sabbath, Pesah, and our other festivals and holidays, and in each generation we are renewed; we have Torah, and with each reading we are reinvented; we have institutions and literatures, and for all this we are grateful. Dayenu.



Crapulinski Now this is what happens when a solid fictional character *goes bad*. Would someone please pour this character the next cup of wine!

Leader No, not yet; first we need a piece of matzah.

☞ מצה Matzah

מצָה זוֹ שְׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֵא הִסְפִּיק בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת מִצּוֹת, כִּי לֹא חָמֵץ: כִּי גֵרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

☞ Maror מרור

מְרוֹר זֶה שְׂאֲנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בַּחֲמֹר וּבִלְבָנִים, וּבְכָל־עֲבֹדָה בְּשִׂדָּה: אֵת כָּל־עֲבֹדָתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.

10. This, and other similar nonsense, can be found in Eric L. Santner, *On the Psychotheology of Everyday Life* (2001) ch.4.

בְּכַל־דֹּר וְדֹר חֵיב אָדָם לְרֹאוֹת אֶת־עַצְמוֹ, כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹד זֶה עָשִׂה יי לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלֶבֶד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתֵנוּ גָאֵל עִמָּהֶם, שְׁנֵאמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֹתֵנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

📖 Songs of Praise-Hallel 📖

יגביה הכוס, יכסה המצות ויאמר

(raising the cup)

לְפִיכֶךָ אֲנַחְנוּ חֵיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֶּה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנְּסִים הָאֵלֹהִים. הוֹצִיאֵנוּ מֵעֲבֹדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעֵבֹד לְגֵאֲלָה. וְנֵאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

מניחים את הכוס ומגלים את המצות
(return cup without drinking)

הַלְלוּיָהּ. הִלְלוּ עִבְדֵי יי. הִלְלוּ אֶת־שֵׁם יי. יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:
מִמְזֹרֶחַ שְׁמֵשׁ עַד מְבוֹאוֹ. מְהִלֵּל שֵׁם יי. רֵם עַל־כָּל־גּוֹיִם יי. עַל הַשָּׁמַיִם
כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ. הַמְגַבִּיהִי לְשִׁבְתָּ: הַמְשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ:
מְקִימֵי מַעְפָּר דָּל. מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי עַם־נְדִיבִים. עַם נְדִיבֵי עַמּוֹ:
מוֹשִׁיבֵי עַקְרַת הַבַּיִת אִם הַבָּנִים שִׂמְחָה. הַלְלוּיָהּ:



בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיַּת יַעֲקֹב מֵעַם לְעֹז: הִיְתָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל
מִמְשָׁלוֹתָיו: הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יִסַּב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים.
גְּבָעוֹת כְּבָנֵי־צֹאן: מֵהַלֵּךְ הָיָם כִּי תִנּוּס. הַיַּרְדֵּן תִּסַּב לְאַחֹר: הַהָרִים תִּרְקְדוּ
כְּאֵילִים. גְּבָעוֹת כְּבָנֵי־צֹאן: מִלְפָּנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב:
הַהֶפְכִי הַצּוֹר אֲגַם־מַיִם. חֲלָמִישׁ לְמַעֲיָנו־מַיִם.

🍷 Second Cup of Wine

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ לְלֵילָה הַזֶּה, לְאֶכְלֹכֵנוּ מִצֶּה וּמִרֹד. כֵּן, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יִגִּיעָנוּ לְמוֹעֲדִים וְלְרַגְלִים אַחֲרִים, הַבָּאִים לְקִרְאוֹתֵנוּ לְשִׁלּוֹם. שְׂמֵחִים בְּבִגְדֵי עֵרֶךְ, וְשִׂשִׁים בְּעִבּוֹדְדֶךָ, וְנֹאכַל שֵׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים (בְּמוֹצָאֵי שַׁבַּת אוֹמְרִים מִן הַפְּסָחִים וּמִן הַזְּבָחִים), אֲשֶׁר יִגִּיעַ דָּמָם, עַל קִיר מְזַבְחֶךָ לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל

גִּאֲלָתֵנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל:
כּוֹס שְׁנִי

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקִיּוֹם מִצּוֹת כּוֹס שְׁנִי מֵאַרְבַּע כּוֹסוֹת

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

☞ Ritual HandWashing רְחִיצָה

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

☞ Matzah מוֹצֵיא. מִצָּה

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לָחֶם מִן הָאָרֶץ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מִצָּה:

☞ Bitter Herb מְרוֹר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מְרוֹר:

☞ Hillel's Sandwich כּוֹרֵךְ

פּוֹרַס כּוֹזֵית מִהַמִּצָּה הַשְּׁלִישִׁית וְכוֹזֵית מְרוֹר, טוֹבֵלוּ בַחְרוֹסֶת, כּוֹרְכִים יַחַד וְאוֹכְלִים בַּהֲסִיבָה וְאוֹמְרִים
זָכֵר לְמִקְדָּשׁ כְּהִלֵּל: כֵּן עָשָׂה הַלֵּל בְּזַמַּן שְׁבִיט הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמְרוֹר
וְאוֹכֵל בְּיַחַד. לְקִיּוֹם מַה שֶּׁנֶּאֱמַר: עַל־מִצּוֹת וּמְרוֹרִים יֵאכְלֶהוּ:



☞ The Feast שְׁלֶחַן עוֹרֵךְ

אפיקומן □ AFIQOMAN

ברכת המזון

שיר המעלות בשוב יי את שיבת ציון היינו כחלמים: אז ימלא שחוק פינו ולשוננו רנה:

Shir Hamaalot II

1. Shir ha-maalot be-shuf A-do-nai et shivat tsi-yon ha-
2. Az Yom-ru ba go-yim Hig-dil A-do-nai la-

1. Yi-nu K'chol-mim. Az y'-ma-lei s' chok pi-nu
2. zot im ei-leh. Hig-dil A-do-nai taz-zot im-ma-nu

1. Ul-she-nei nu si ri mei na.
2. Ha yi nu si mei chin.
Shir Hamaalot may also be sung to the tune of Hatikvah.

אז לאמרו בגוים
הגדיל יי לעשות עם
אלה: הגדיל יי
לעשות עמנו היינו
שימחים:

שובה יי את שביטנו
כאפיקים בנגב:
הזרעים בדמעה
ברנה יקצרו:

הלוף ילף ובכה נשא
משך הזרע בא יבא
ברנה נשא אלמתי:

המזמן: רבותי נברך!

המסובין: יהי שם יי מברך מעתה ועד עולם.

המזמן: יהי שם יי מברך מעתה ועד עולם. ברשות מרנן ורבנן ורבותי, נברך (אלהינו)
שאכלנו משלו.

המסובין: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

המזמן: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

ברוך הוא וברוך שמו:

ברוך אתה יי, אלהינו מלך העולם, הזן את העולם כלו בטובו בחן בחסד וברחמים הוא
נותן לחם לכל בשור כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו
מזון לעולם ועד. בעבור שמו הגדול, כי הוא אל זן ומפרנס לכל ומטיב לכל, ומכין מזון
לכל בריותיו אשר ברא. ברוך אתה יי, הזן את הכל:

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי

אֱלֹהֵינוּ מֵאָרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שְׁחַתַּמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שְׁלַמְדַתָּנוּ, וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מַזוֹן שֶׁאַתָּה זָן וּמְפָרֵס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב, וְאֲכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַתְּ אֶת יי אֱלֹהֶיךָ עַל הָאָרֶץ הַטְּבָה אֲשֶׁר נָתַן לְךָ. בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמָּזוֹן:

רַחֵם נָא יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ, וְעַל מְלָכוֹת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זִוְנֵנוּ, פְּרַנְסֵנוּ, וְכַלְכַּלְנוּ, וְהַרְוִיחֵנוּ, וְהַרְרוּחַ לָנוּ יי אֱלֹהֵינוּ מִהֲרָה מְכַל צְרוּתֵינוּ, וְנָא, אַל תִּצְרִיכֵנוּ יי אֱלֹהֵינוּ, לֹא לִיְדֵי מִתְנַת בְּשׂוּר וָדָם, וְלֹא לִיְדֵי הַלְוָאָתָם. כִּי אִם לִיְדֵי הַמְּלָאָה, הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֵבָה, שֶׁלֹּא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

[לשבת] רצה והחליצנו יי אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ וּבְמִצּוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבַת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גְּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשַׁבַּת בּוֹ וְלַנּוֹחַ בּוֹ בְּאַהֲבָה כְּמִצּוֹת רְצוֹנְךָ וּבְרַצוֹנְךָ הִנִּיחַ לָנוּ יי אֱלֹהֵינוּ, שֶׁלֹּא תֵּהָא צָרָה וְיִגּוֹן וְאֲנַחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנַחֲמַת צִיּוֹן עִירְךָ, וּבְכַנִּיז יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, כִּי אַתָּה הוּא בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנְּחֻמוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֵּא וְיִגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֵד, וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפַלִּיטָה לְטוֹבָה לְחַן וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים וְלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זָכְרָנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אַל מְלַךְ חַנוּן וְרַחוּם אַתָּה:

וּבִנְה יְרוּשָׁלַיִם עִיר הַקְּדֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלַךְ הָעוֹלָם, הָאֵל אָבִינוּ, מְלַכְנוּ, אֲדִירָנוּ בּוֹרְאָנוּ, גּוֹאֲלָנוּ, יוֹצְרָנוּ, קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמְּלַךְ הַטּוֹב, וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וְיוֹם הוּא הַטִּיב, הוּא מְטִיב, הוּא יי טִיב לָנוּ. הוּא גְּמָלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלָרוּחַ הַצְּלָה וְהַצְּלָחָה בְּרַכָּה וְיְשׁוּעָה, נַחֲמָה, פְּרַנְסָה וְכַלְפָּלָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אַל יִחְסַרְנוּ:

הַרְחַמֵן, הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחַמֵן, הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.

הַרְחַמֵן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בְּנוֹ לְעַד וּלְנֶצַח נְצָחִים, וְיִתְהַדַּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

הַרְחַמֵן, הוּא יְפָרֵסנוּ בְּכָבוֹד.

הַרְחַמֵּן, הוּא יִשְׁבֹּר עֲלֵנוּ מֵעַל צוּאֲרָנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
הַרְחַמֵּן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֵבָה בְּבֵית הַזֶּה, וְעַל שְׁלֶחַן זֶה שְׂאֻכְלָנוּ עָלֵינוּ.
הַרְחַמֵּן, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב, וְיִבְשֶׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת
וְנַחֲמוֹת.

הַרְחַמֵּן, הוּא יְבַרֵךְ אוֹתִי (וְאֶבִי וְאִמִּי וְאֶשְׁתִּי וְזַרְעִי וְאֶת כָּל אֲשֶׁר לִי)

הַרְחַמֵּן, הוּא יְבַרֵךְ אֶת בַּעַל הַבַּיִת הַזֶּה, וְאֶת אֶשְׁתּוֹ בַּעֲלַת הַבַּיִת הַזֶּה.

אוֹתָם וְאֶת בֵּיתָם וְאֶת זַרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,

כְּמוֹ שֶׁנִּתְבָּרַכוּ אֲבוֹתֵינוּ, אֲבָרְהָם יִצְחָק וְיַעֲקֹב: בְּכָל, מְכָל, כָּל. כֵּן יְבַרֵךְ אוֹתָנוּ כָּלנוּ יַחַד.
בְּבָרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עָלֵינוּ וְעָלֵינוּ זְכוֹת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרָכָה מֵאֵת יְיָ וְצַדִּיקָה
מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

[לשבת] הַרְחַמֵּן, הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

הַרְחַמֵּן, הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ טוֹב.

הַרְחַמֵּן, הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.

מְגִדוֹל יְשׁוּעוֹת מְלָכוֹ, וְעֵשֶׂה חֶסֶד לְמִשִּׁיחוֹ לְדוֹד וּלְזַרְעוֹ עַד עוֹלָם: עֵשֶׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

יִרְאוּ אֶת יְיָ קֹדֶשׁוֹ, כִּי אֵינְךָ מְחֻסָּר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל
טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד: פּוֹתַח אֶת יְדֶךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ הַגִּבּוֹר
אֲשֶׁר יִבְטַח בְּיָי, וְהָיָה יְיָ מְבֹטָחוֹ: נַעַר הָיִיתִי גַם זְקֵנִתִי וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב, וְזַרְעוֹ
מְבַקֵּשׁ לָחֵם: יְיָ עַז לְעַמּוֹ יִתֵּן, יְיָ יְבַרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם:

- Waschlapski Hey, Crapulinski, wake up. It's your favorite part...another glass of wine.
- Crapulinski Ah, all that music, how sweet the muse in the moonlight. Waschlapski, my friend, I could just do with music and wine, and my soul would be quite content.
- Waschlapski Not me. I like the words.
- Crapulinski Oh, sooner or later they will run out of words. But melodies can go on forever.
- Waschlapski Run out of words?!? Heaven forbid! We are but words, you and I.
- Leader Now we have the part of the Seder where we are to open the door for Elijah. But this very moment is what resulted in all of the commotion at the beginning of our Seder. Pucellina, what do we do?
- Pucellina It is time for us to go. You have said all you can this year. There will be next year, which will bring new thoughts and new characters.

- Leader But there is so much more to say tonight. We sit, wondering, have we fulfilled our obligation? Have we told the story as it should be told?
- Pucellina The door will be opened but Elijah will not appear. His substitutes have been with you all along this evening, just like those solutions to life problems that are readily in reach, but have not yet been engaged to their potential. By turning your gaze away from Elijah, your attention was drawn to other potentials. True, they too were of the past, but a different past from the one you are used to. Each generation must create anew. The past offers resources for our understanding, but we must still *create* rather than just repeat. Redemption is something of the future. It is postponed when you wait as if it will come from the past. So Elijah sent his substitutes to make you think differently about your ritual. The lesson needs to be carried into every day life. Your problems today have solutions readily at hand, if only you would engage them. Sources of energy, sources of charity, sources of discovery—cling too strongly to what *was* and you will fail to envision and bring about what can be.
- Waschlapski “The story goes that in those far-off times when every sort of thing was taking place—things real, imaginary, dubious things—a man thought up a plan that would embrace the universe entire in just one book.
- Crapulinski “Relentlessly spurred on by this vast notion, he brought off the ambitious manuscript, polishing the final verse with deep emotion.
- Freud “All set to offer thanks to his good fortune, he happened to look up and, none too soon, beheld a glowing disk in the upper air, the one thing he’d left out—the moon.
- Kafka “The story I have told, although made up, could very well symbolize the plight of those of us who cultivate the craft of turning our lives into the words we write.
- The essential thing is what we always miss.”¹

כוס שלישית THIRD GLASS

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מְצוֹת כּוֹס שְׁלִישִׁית מְאַרְבֵּעַ כּוֹסוֹת לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא
וְשִׁכְנִיתִיהָ עַל-יְדֵי הַהוּא טְמִיר וְנֶעְלַם בְּשֵׁם כָּל-יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

{מְזוּגִים כּוֹס מִיּוֹחֶדֶת לְאֵלֵיהוּ הַנְּבִיא, וּפּוֹתְחִים אֶת הַדֶּלֶת וְאוֹמְרִים / *Elijah's cup is filled and the door is opened*}

1. Jorge Luis Borges, *Selected Poems*, edited by Alexander Coleman (Penguin Books, 2000) the first four stanzas of the poem, “The Moon.”

הַלֵּל

הודו לַיּי כּי טוֹב, כּי לְעוֹלָם חֲסֵדוֹ: יֹאמְרוּ נָא יִשְׂרָאֵל, כּי לְעוֹלָם חֲסֵדוֹ: יֹאמְרוּ נָא בֵּית אֶהְרֹן, כּי לְעוֹלָם חֲסֵדוֹ: יֹאמְרוּ נָא יִרְאֵי יְיָ, כּי לְעוֹלָם חֲסֵדוֹ:

• כּי לְעוֹלָם חֲסֵדוֹ

הודו לַיּי כּי טוֹב, כּי לְעוֹלָם חֲסֵדוֹ: הודו לַאלֹהֵי הָאֱלֹהִים, כּי לְעוֹלָם חֲסֵדוֹ: הודו לַאֲדֹנָי הָאֲדֹנִים, כּי לְעוֹלָם חֲסֵדוֹ:

אָנָּה יְיָ הוֹשִׁיעָה נָּא: אָנָּה יְיָ הוֹשִׁיעָה נָּא: אָנָּה יְיָ הוֹשִׁיעָה נָּא: אָנָּה יְיָ הוֹשִׁיעָה נָּא:

כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה.

- ◆ אֲדִיר בְּמַלּוּכָה, בַּחֹר פְּהֻלְכָה, גְּדוּדָיו יֹאמְרוּ לוֹ:
לָךְ וּלְךָ, לָךְ כּי לָךְ, לָךְ אֶף לָךְ, לָךְ יְיָ הַמְּמַלְכָה.
- ◆ כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה. דְּגוּל בְּמַלּוּכָה, הַדּוּר פְּהֻלְכָה, וְתִיקוּ יֹאמְרוּ לוֹ:
לָךְ וּלְךָ, לָךְ כּי לָךְ, לָךְ אֶף לָךְ, לָךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה.
- ◆ זַכָּאי בְּמַלּוּכָה, חֲסִין פְּהֻלְכָה, טַפְסָרְיוֹ יֹאמְרוּ לוֹ:
לָךְ וּלְךָ, לָךְ כּי לָךְ, לָךְ אֶף לָךְ, לָךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה.
- ◆ יַחִיד בְּמַלּוּכָה, כְּבִיר פְּהֻלְכָה, לַמּוֹדָיו יֹאמְרוּ לוֹ:
לָךְ וּלְךָ, לָךְ כּי לָךְ, לָךְ אֶף לָךְ, לָךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה.
- ◆ מוֹשֵׁל בְּמַלּוּכָה, נוֹרָא פְּהֻלְכָה, סְבִיבָיו יֹאמְרוּ לוֹ:
לָךְ וּלְךָ, לָךְ כּי לָךְ, לָךְ אֶף לָךְ, לָךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה.
- ◆ עֲנֹו בְּמַלּוּכָה, פּוֹדֵה פְּהֻלְכָה, צַדִּיקוֹ יֹאמְרוּ לוֹ:
לָךְ וּלְךָ, לָךְ כּי לָךְ, לָךְ אֶף לָךְ, לָךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה.
- ◆ קְדוֹשׁ בְּמַלּוּכָה, רַחוּם פְּהֻלְכָה, שְׂנֵאָנָיו יֹאמְרוּ לוֹ:
לָךְ וּלְךָ, לָךְ כּי לָךְ, לָךְ אֶף לָךְ, לָךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה.
- ◆ תִּקְוִי בְּמַלּוּכָה, תּוֹמֵד פְּהֻלְכָה, תְּמִימִיו יֹאמְרוּ לוֹ:
לָךְ וּלְךָ, לָךְ כּי לָךְ, לָךְ אֶף לָךְ, לָךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֶאֱמָה.

אֲדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַתְרָה בְּמַתְרָה, בְּיַמֵּינוֹ בְּקָרוֹב. אֵל בְּנָה, בְּנָה בֵּיתָךְ בְּקָרוֹב.

- ◆ בַּחֹר הוּא, גְּדוּל הוּא, דְּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַתְרָה בְּמַתְרָה, בְּיַמֵּינוֹ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה בֵּיתָךְ בְּקָרוֹב.
- ◆ הַדּוּר הוּא, וְתִיק הוּא, זַכָּאי הוּא, חֲסִיד הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַתְרָה בְּמַתְרָה, בְּיַמֵּינוֹ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה בֵּיתָךְ בְּקָרוֹב.
- ◆ טְהוֹר הוּא, יַחִיד הוּא, כְּבִיר הוּא, לַמּוֹד הוּא, מְלֻךְ הוּא, נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַתְרָה בְּמַתְרָה, בְּיַמֵּינוֹ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה בֵּיתָךְ בְּקָרוֹב.
- ◆ קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תִּקְוִי הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַתְרָה בְּמַתְרָה, בְּיַמֵּינוֹ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה בֵּיתָךְ בְּקָרוֹב.

אֶחָד מִי יוֹדֵעַ?

אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

- שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שְׁבֻעַת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שְׁבֻעַת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שְׁבֻעַת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- עֶשְׂרִים מִי יוֹדֵעַ? עֶשְׂרִים אֲנִי יוֹדֵעַ: עֶשְׂרִים דְּבָרָי, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שְׁבֻעַת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- אֶחָד עֶשְׂרִים מִי יוֹדֵעַ? אֶחָד עֶשְׂרִים אֲנִי יוֹדֵעַ: אֶחָד עֶשְׂרִים כּוֹכְבֵינָא, עֶשְׂרִים דְּבָרָי, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שְׁבֻעַת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- שְׁנַיִם עֶשְׂרִים מִי יוֹדֵעַ? שְׁנַיִם עֶשְׂרִים אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשְׂרִים שְׁבֻעַת, אֶחָד עֶשְׂרִים כּוֹכְבֵינָא, עֶשְׂרִים דְּבָרָי, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שְׁבֻעַת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
- שְׁלֹשָׁה עֶשְׂרִים מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשְׂרִים אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשְׂרִים מְדִינָא, שְׁנַיִם עֶשְׂרִים שְׁבֻעַת, אֶחָד עֶשְׂרִים כּוֹכְבֵינָא, עֶשְׂרִים דְּבָרָי, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלְחָה, שִׁבְעָה יְמֵי שְׁבֻעַת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Who knows one, ho! *echad mi yodea'*. I know one, ho!

One is God and one alone and never more shall be so.

Who knows two, ho! *shnayim mi yodea'*. I know two, ho!

Two are the tablets of the covenant, one is God and one alone and never more shall be so.

Who knows three, ho! *sheloshah mi yodea'*. I know three, ho!

Three are the patriarchs, two are the tablets of the covenant.....

Who knows four, ho! *'arba'ah mi yodea'*. I know four, ho!

Four are the matriarchs, three are the patriarchs, two.....

Who knows five, ho! *'chamisha mi yodea'*....Five are the books of Moses, four...

Who knows six, ho! *shisha mi yodea'*. Six are the orders of Mishnah, five....

Who knows seven, ho! *shiva' mi yodea'*. Seven are the days of the week, six....

Who knows eight, ho! *shemonah mi yodea'*. Eight are the days of Brit Milah, seven...

Who knows nine, ho! *tish'ah mi yodea'*. Nine are the months till birth, eight...

Who knows ten, ho! *'asarah mi yodea'*. Ten are the number of commandments, nine....

Who knows eleven, ho! *'ahad asar mi yodea'*. Eleven are the stars of Joseph's dream, ten...

Who knows twelve, ho! *shnem asar mi yodea'*. Twelve are the tribes of Israel, eleven...

Who knows thirteen, ho! *sheloshah asar mi yodea'*. Thirteen are the attributes of God, twelve...

Sanctuary

[1] We have not told all,
But words can show more than they tell
If they are used strongly.

[2] In friendship we sang our songs of joy
Even as we knew all along that so many
Dream of liberation, of rebirth, of freedom;

[3] Only dream. . . even as we sit amidst plenty,
With dreams but a figure of speech,
Their *figure* rather than their reality.

[4] Like them, but unlike them, we are overcome
By the immensity of our waiting,
Which is what we are, after all

[5] A waiting species
All too patient
All too willing to suffer the indignation. . . of others.

[6] If only we would be less ready to wait;
If only we would be less tolerant of postponed justice;
That thing which inspires hope

[7] Which we expect, as the prophet proclaims
To someday emerge from the earth like torrents,
Able to quench all kinds of thirst.

[8] Would that we were Sons of Aaron
Both prophet and priest,
At once audacious and meticulous

[9] Ready to offer hope, without blemish
Upon the altar of a final sacrifice,
A last homage to patient history.

[10] Would that the scent might rise
Above to celestial Jerusalem
Where an altar still stands, they say.

[11] Alas, the Temple, the Temple, the Temple
Lies in ruins, here and there, with violence
In her courtyards, as in the days of Jeremiah.

[12] The only edifice left standing
Will be the text,
Our eternal Holy Sanctuary.

[13] The *telling* with which we embrace
One another, past, present, and future,
As only true lovers can.

[14] To speak, to sing—therein is our refuge
Songs of Remembrance
Of the Eternal Sabbath awaiting us.

נִרְצָה

חֶסֶל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקּוֹתָיו. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, כֵּן נִזְכָּה לְעִשׂוֹתוֹ.
זֶד שׁוֹכֵן מְעוֹנָה, קוֹמֵם קֹהֵל עֵדֶת מִי מְנָה. בְּקֶרֶב נִהַל נְטִיעֵי כֶּנֶה, פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

The Seder now concludes according to Halacha,
Complete in all laws and ordinances.
Just as we were privileged to arrange it tonight,
So may we be granted to perform it again.
O Pure One who dwells in the heights above,
Establish us as a countless people,
Speedily guide the offshoot of your stock,
Redeemed, to Zion in song.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

Chasal Siddur Pesach H. Ch. Adler

Quite slowly

Cha-sol sid-dur Pesach K'-hil-cho to K'
chol mish-pa-to v'-chu-ka to
Ka-a-sheh za-chi nu l'-sa-deir ot-to
Kein niz-keh la-a-so-to

Vhi Sehamdah
p.16

V'hi Sh'anda

v' - hi sh' - am - da v' - hi sh' - anda laa - vo - tei - nu v'
 la - nu la - nu sh' - lo e - chad bil - vad - a
 mad a - lei - nu l' - cha - lo - tei - nu, sh' - lo e - chad bil - vad - a
 mad a - lei - nu l' - cha - lo - tei - nu E - lo sheb' - chol dor va - dor om -
 dim a - lei - nu l' - cha - lo - tei - nu V' - ha - Ka - dash ba - ruch hu
 ma - tsi - lei - nu mi - ya - dam, V' - ha - Ka - dash ba - ruch hu
 rit - - - - -
 ma - tsi - lei - nu mi - ya - dam

D.C. al Fine

B'TZEIT YISRAEL

Psalm 114

Hasidic

B'Tzeit Yisrael
page 22

B' - tzeit yis - ra - eil - - - mi - mitz - ra - yim beit ya - a - kov - - -
 mei - am lo - eiz. B' - tzeit yis - ra - eil - - - mi - mitz - ra - yim beit ya - a - kov - - -
 mei - am lo - eiz. Ha y' - tah Ha y' - tah - y' - hu - dah l' - kod - sho - - -
 yis - ra - eil - - mam - sh' - lo - tav. Ha - yam ha - yam ra -
 ah - - va - ya - nos - - ha - yar - dein yi - sov - l' - a - hor.

Halleluya
page 22

SOLO

mf

1. Ha - l' - lu av - dei - A-do - nai, ha - l' - lu et sheim A - do - nay:—
2. Mi-miz-rach she-mesh ad m'vo - o m'hu-lal sheim A - do - nai:—
3. Mi ka-do-nai e - lo - hei - nu ha-mag-bi - hi la - sha - vet:—
4. M' - ki - mi mei-a - far dal, mei-ash pot ya - rim ev-yon:—

p

CHORUS

f

1. Y'hi sheim A-do-nai m' - vo - rach mei - a - tah v' - ad o - lam.
2. Ram al kol go-yim A - do - nai, al ha-sha-ma-yim k' - vo - do.
3. Ha-mash - pi - li li - r' - ot basha-ma-yim u - va - a - retz.
4. L'ho-shi - vi im n' - di - vim, im n' - di - vei a - mo.

ff

SOLO
recitando

mf

Mo - shi-vi a-ke-ret ha - ba - yit eim ha-ba-nim s' - mei-chah:

CHORUS *Allegro Moderato*

f

Ha - l' - lu - yah. Ha - l' - lu - et A-do-nai kol go - yim, shab - chu -

ff

18. HODU LADONAI and ANA ADONAI

For Pesach (Passover)

Gates of Prayer, page 487, 528

Hodu
p.28

SOLO

mf Ho - du la - do - nai ki - tov
A - na A - do - nai

pp

CHORUS

ki l' - o - lam chas - do: Yo - mar - na Yis - ra - eil, ki l' - o - lam
ho - shi - a - na: A - na A - do - nai ho - shi -

SOLO

mf chas - do. Yom - ru - na veit A - ha - ron, ki l' - o - lam chas - do:
a - na. A - na A - do - nai hatz - li - chah - na.

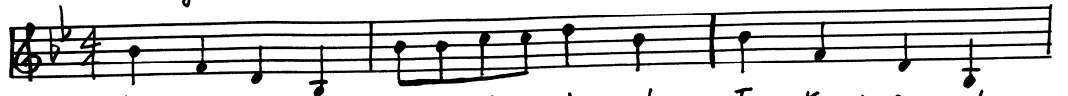
pp

CHORUS

Yom - ru - na yir - ei A - do - nai, ki l' - o - lam chas - do.
A - na A - do - nai hatz - li - chah - na.

Who Knows One

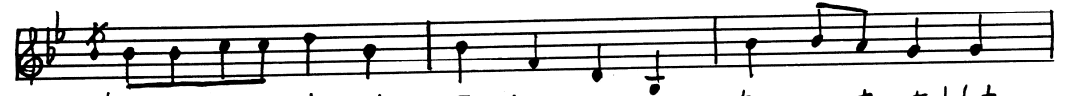
Quite fast



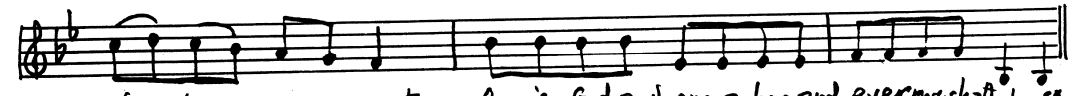
Who Knows One, ho, Echad mi yo-de-zh, I know one, ho,



One is God and one a-lone and e-vermore shall be so. Who Knows two, ho,



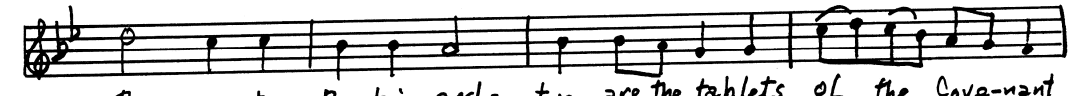
Sh'-na-yim mi yo-de-zh, I know two, ho, two are the tablets



of - the - cove - nant, One is God and one a-lone and evermore shall be so.



Who Knows three, ho, Sh'-lo-sha mi yo-de-zh, I know three ho



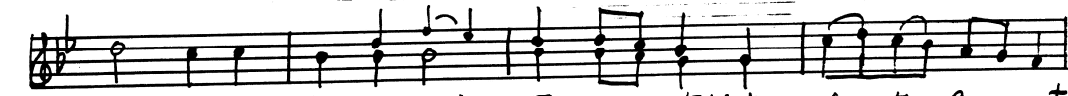
Three are the Pa-tri-archs, two are the tablets of the Cove-nant



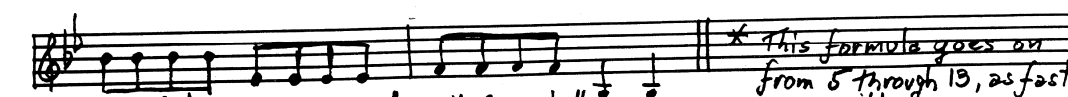
One is God and one a-lone and evermore shall be so. Who Knows Four, ho,



Arbah mi yo-de-zh, I know four, ho, Four are the Mothers of Is-ra-el



Three are the Pa-tri-archs, Two are the tablets of - the Cove-nant



One is God and One alone and evermore shall be so.

* This formula goes on from 5 through 13, as fast as possible →

PESAH TIME / EHAD MI YODEAH

English words: Mrs. Leo H. Honor

Yemenite

1. Pe - sah, Pe - sah time is here. Pe - sah,
E - had mi yo - dei - ah? E - had a -

Pe - sah time is here. With its ma - tzot and its wine
ni yo - dei - ah. E - had e - lo - hei - nu, e -

we will feast and we will dine. With its ma - tzot and its wine -
lo - hei - nu, e - lo - hei - nu, e - lo - hei - nu, e - lo - hei - nu, e -

we will feast and we will dine. Pe - sah,
lo - hei - nu she - ba - sha - ma - yim

Pe - sah time is here. Pe - sah, Pe - sah time is here.
u - va - a - retz, she - ba - sha - ma - yim u - va - a - retz.

Addir Bimlucha

Happily
Ad-dir bim-lu-cha, ba-chur Ka-la-cha g'-du-dov yamru lo, l'
cha u-l'-cha, l'-cha Ki l'-cha, l'-cha af l'-cha, l'-
cha A-do-nai ha-mam-la-cha. Ki lo na-eh Ki
lo na-eh.

HAD GADYA

Cm Fm Cm

O grand-pa went to mar-ket ~~and~~ to see what he could buy he

Cm G7 Cm

bought a snow white kid be-cause it caught and held his eye the

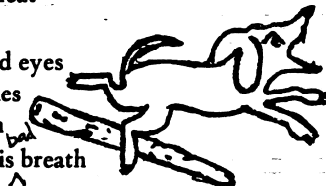
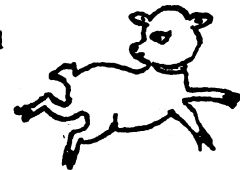
Eb Fm Eb

cru-el cat the greed-y cat with-in a val-ley hid and

rit - - - - -

then jumped out with wick-ed claws, he slew the lit-tle kid.

Chad gad-ya — Chad gad-ya — Chad gad-ya — Chad gad-yah.



The dog was angry with the cat for doing such a deed
 He leaped upon the frightened cat, he slew him with great speed
 The stick was angry with the dog and leaped up from his place
 He beat the dog upon the head and even on the face
 Had gadya.....

The fire gave an angry roar and leaped to the attack
 It burned the stick and left it there like ashes crisp and black
 The water came and saw the fire it flowed all 'round and 'bout
 It covered every single spark and put the fire out
 Had gadya.....

The thirsty ox from pasture came and saw the water there
 He drank up every single drop not one drop did he spare
 The butcher came and saw the ox he firmly bound his feet
 Then with his knife he slew the ox because he needed meat
 Had gadya.....

Then came the angel dark as death with his ten thousand eyes
 He merely looked, the butcher fell a heap of bones he lies
 Then God an angel sent to strike the messenger of death
 The angel bright gave just one puff and slew him with his breath
 Had gadya.....

E. Manor

BASHANA HABAVA

N. Hirsh

Em C D G Am B7 Em

1 BA-SHA-NA HA-BA-A NEI-SHEIV AL HA-MIR-PE-SET V'-NIS-POR TSI-PO-RIM NO-D'-DOT

| | | | | | | |
|---------------------|----------------|--------------------|----------|--------------------|--------------------------|----------------------------------|
| In the year בשנה | coming הבאה | we will sit נשב | on על | the porch המזקת | and we'll count ונקטר | wandering birds עופרים נודדים |
|---------------------|----------------|--------------------|----------|--------------------|--------------------------|----------------------------------|

2 BA-SHA-NA HA-BA-A NIF-ROS KA-POT YA-DA-YIM MUL HA-OR HA-NI-GAR HA-LA-VAN

| | | | | | |
|---------------------|----------------|-------------------------|--------------------------------------|----------------|--|
| In the year בשנה | coming הבאה | we will stretch נפרש | the palms of our hands כפות הידים | against מול | the pouring white light האור הנוגר הלבן |
|---------------------|----------------|-------------------------|--------------------------------------|----------------|--|

C Am D7 G G C D E7

1 Y'-LA-DIM B'-CHUF-SHA Y'-SA-CHA-KU TO-FE-SET BEIN HA-BA-YIT L'-VEIN HA-SA-DOT

| | | | | | | |
|-------------------|----------------------|--------------------|---------------|----------------|----------------------------|---------------------|
| Children ילדים | in leisure בהקפשה | will play ישחקו | "tag" תופת | between בין | the house and הבית לבין | the fields השדות |
|-------------------|----------------------|--------------------|---------------|----------------|----------------------------|---------------------|

2 A-NA-FA L'-VA-NA TIF-ROS B'-OR K'NA-FA-YIM V'-HA-SHE-MESH TIZ-RACH B'-TO-CHAN

| | | | | | | |
|-----------------------------|---------------------|-------------------------|---------------------|----------------------|--------------------|-----------------------|
| A white heron אנקפה לבנה | will spread תפרש | in the daylight באור | its wings כנפיהם | and the sun והשמש | will shine תזרח | through them בתוכם |
|-----------------------------|---------------------|-------------------------|---------------------|----------------------|--------------------|-----------------------|

Refrain: Am D7 G Em(C) Am 1. B7 Em E7 2. B7 Em

OD TIR-E OD TIR-E KA-MA TOV YI-HI-YE BA-SHA-NA BA-SHA-NA HA-BA-A -NA HA-BA-A

| | | | |
|---|------------|-------------|--------------------|
| Again and again you will see עוד תראה עוד תראה | how כמה | good טוב | it will be יהיה |
|---|------------|-------------|--------------------|

Afiqoman Game 2007

THE RULES—READ THE FINE PRINT!

These rules govern all Afiqoman related activities during this Seder. Failure to follow these rules will result in significant Afiqoman fines, to be exacted by the Powers that Be. Should you have any questions regarding the nature of these rules, ask before it's too late.

Rule #1: Participants must be pre-Bar/Bat Mitzvah age.

Rule #2: Participants may seek the assistance of any other Seder Participants who was born before April 2, 1937.

Rule #3: Anyone who illegally assists a pre-Bar/Bat Mitzvah in the solving of this puzzle will be fined \$15 for every 10 seconds of assistance provided. Based on those figures, one minute of assistance will result in a \$90 fine. All fines are payable in cash or (70% Cacao bars) to the Seder Leader for distribution to pre-Bar/Bat Mitzvah participants (after processing fees).

DO NOT BREAK THESE RULES: YOUR COOPERATION IS APPRECIATED

The Afiqoman was confiscated by the infamous Seder raiding bandit, Fred Ashurbanipal. Rats! Ashurbanipal hid the Afiqoman so that (1) no one could hand it in before the completion of the Seder's Feast, and (2) he would be able to claim the entire reward for himself. Ashurbanipal is one mean guy.

So as not to forget where he put it (after all, Ashurbanipal is about 2,668 years old, and his memory isn't what it used to be), Ashurbanipal created an encoded map which he embedded in the image of an ancient Egyptian relief of Nefertari's Temple, otherwise known as Abu Simbel. He stored his coded message in a computer file which he then uploaded to his space ship (it just happened to be orbiting earth). Our undercover surveillance agents were able to intercept the WiFi transmission. However, Ashurbanipal is no dummy: he had encrypted his encoded message. Making matters worse, he split his map into some sixteen segments producing sixteen files (you can bet this was time consuming), and to each segment he ascribed a GRAPHEME (sometimes called a letter, but only by less cool people).

We have now decoded his message to the best of our ability, but he also created electronic barriers which would not allow us to merge the encrypted files together. This must be done using the grey matter stored between your ears (or wherever you happen to keep it). Succeed in getting the right order for the graphemes and you'll know where he hid the Afiqoman. Oh, and I forgot to mention: the graphemes are in *Hebrew* but using the Aramaic alphabet, which was Ashurbanial's favorite. (He could never get the hang of that chisel and hammer stuff required for cuneiform.)

So as to assist you with this reconstruction and decoding process, we have managed to access an ancient picture of Abu Simbel (on our Haggadah cover). We have superimposed what we believe to be the puzzle segments Ashurbanipal used to split his file into sixteen parts. If you figure out the order of the pieces, you will also have the order of the letters, and that will give you a message in Hebrew that describes where the Afiqoman has been hidden.