

THE AARON
SEDER
SUPPLEMENT



תוספת סדר ליל פסח
דבי אהרן תשע"ב

DAVID H. AARON

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A sad truth of our biblical literature is that what started out as intensely allegorical and symbolic stories were literalized and taken to be flat historical narratives. This process did not happen overnight. By the late Second Temple Period (3rd century B.C.E.) the lines between biblical allegory and historiography had been blurred. This gradual transformation required that people suspend critical thinking and permit stories to become history, regardless of how implausible they were as historiography. When you read the biblical stories, they are told from the perspective of an omniscient narrator and include supernatural circumstances, both being strong clues as to their historical implausibility. Given the lack of sources and the surreal events described in the stories themselves, one might have thought that the authors had guarded against the historicization of the figurative.

The most allegorical story in all of biblical literature—Israel’s sojourn in Egypt—is at the center of Passover’s festivities. Its contemporary relevance is only unveiled if we engage it as a figurative narrative whose symbols require decoding. Part of this year’s AARON SEDER SUPPLEMENT treats this issue of how history and story get misconstrued. Each generation should take upon itself the obligation to reestablish the importance and advantages of fictional literature as a modality for exploring our most profound historical truths.

CREDITS

Passages drawn from the following sources are indicated by the symbol ▣. (S #)=SUPPLEMENT page.

The cover image is from the Darmstadt Haggadah, Middle Rhine, ca. 1430.

Every SUPPLEMENT has drawn from the now-classic studies of the Haggadah in Hebrew by Goldschmidt (1962) and Kasher (1967). Recently, two very fine English commentaries have appeared: Joseph Tabory, *The JPS Commentary on the Haggadah* (2008) and Joshua Kulp, with David Golinkin, *The Schechter Haggadah: Art, History and Commentary* (2009).

The characters Rosencrantz & Guildenstern originated with Shakespeare (*Hamlet*), but here (S 5ff.) some of their comments are drawn from Tom Stoppard’s absurdist play, *Rosencrantz & Guildenstern are Dead* (NY: Grove Press, 1967) 21ff.; the Stoppard passages been liberally adapted for the present context.

Washlapski’s soliloquy (S 7), “What a piece of work...,” Shakespeare, *Hamlet*, II, ii, 285-300, following the punctuation of the Second Quarto (1604).

The dialog on questions (S 14) is from Edmond Jabès *The Book of Questions*, R. Waldrop, trns. (Middletown, CT, 1972) 116-117. Ghost 2 (S 13) uses verses from his, *The Book of Margins*, R. Waldrop, trns. (Chicago, 1993) 175; followed by *A Foreigner*, 57. GHOST 3 (S 24) “God’s first reader,” is from *A Foreigner Carrying in the Crook of His Arm a Tiny Book*, R. Waldrop, trns. (Hanover, NH, 1993) 57.

The “good poet” noted by Crapulinski (S 9) is Wallace Stevens, with phrases coming from “Adagia,” in *Opus Posthumous*, M. J. Bates, ed. (NY: Vintage Books, 1989), “There is...” 188; “all history...” 192; “eternal sophomore,” 185. Also, S 25, “The final belief,” 188.

DHA

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Exilic Press, Cincinnati, OH | dhaaron1@live.com



הדלקת נרות Candle Lighting

(Skip candle lighting when Havdalah is performed.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שבת ו) יוֹם טוֹב.

Blessed are You, Adonai, King of the universe, through whose order we are sanctified,
as we commence our celebration through the kindling of these tapers.



הסדר The Order

קִדְּשׁ. וְרַחֵץ. בְּרֶפֶס. יַחַץ. מְגִיד. רְחֵצָה. מוֹצִיא מַצָּה.

מְרֹר. בּוֹרֵךְ. שְׁלַחן עוֹרֵךְ. צָפוּן. בְּרַךְ. הִלֵּל. נִרְצָה.

Sanctification of the Day. Hand washing for ritual.

Greens (Symbolic foods). Breaking Matzah. Story Telling.

Handwashing for meal. Blessing for meal. Bitter herbs.

Sandwich. Feast. Hidden [Afiqoman].

Grace after meal. Praise. Closing.



Leader

In the 3rd century book known as the TOSEFTA (Pesachim 10)—a book preserving some ancient, and some inventive materials—we read the following:

“On the eve of Passover, from just before the afternoon sacrificial offering, a person should not eat, until it gets dark. Even the poorest Israelite should not eat until he reclines [at his table to celebrate the Passover].

יֵין The poor are not to have fewer than four cups of wine, which together amount to a quarter *log* [an ancient measure], whether unmixed or mixed, whether new wine or old....

It is a religious duty for a person to bring joy to his children and those attending [the Seder in] his household on Passover. How does he bring them joy? Surely with wine, since it says, *wine gladdens the heart* (Psalm 104:15). But Rabbi Judah says, “One gives to women what is suitable for them, and to youngsters what is suitable to them.” As such, Rabbi Eleazar said, “Quickly snatch away some matzah for the children so that they won’t fall asleep.” Rabbi Judah said, “Look, even if the kids haven’t eaten more than some lettuce, and have failed to do some of the rituals, snatch away some matzah for the kids so that they don’t sleep.”¹

Reader

The origin of our four cups of wine at the Passover Seder is uncertain. One scholar lists more than 15 different attempts in rabbinic literature to “justify” the four cups. The Tosefta passage we just read determines a quantity of wine, but nowhere else

¹ The exact meaning of the phrase, חוטפין מצה לתנוק, is uncertain. Neusner translates, “They toss [matzah] to the children so they won’t fall asleep.” But the word חוטפין, might hint at the *snatching away* of matzah in the sense that the Afiqoman is hidden.

speaks of the four cups as being associated with specific meanings. On the contrary, as the continuation of the passage makes clear, the whole point was originally that one must experience joy through the celebration of the Passover festival, with a minimum of four cups of wine, but not specifically four. The wine itself served as a medium for achieving that joy. The Mishnah indicates that charity funds could be used to provide the poor with wine.² Eventually, four became the emblematic number, and different purposes were associated with the various cups, starting with sanctifying the day.

Leader In the spirit of this passage in the Tosefta, we emphasize the obligation to teach the story of our redemption in history, a literary redemption, an unfinished, ever-emerging redemption, with joy and laughter, cleverness and intrigue, to sustain interests, to marvel at the intertwining of the expected and the unexpected. For the Jew, nothing could be of greater joy than the experience of sitting with loved ones before the wonder of the written word—the text—which has been our homeland whenever and wherever we have been sojourners, strangers. Amidst the word we find a refuge; in its performance, we draw oxygen for our souls.

Invitation to the Seder

הָא לַחְמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם.
 כָּל דְּכַפִּין יִיתִי וְיִכּוֹל, כָּל דְּצָרִיד יִיתִי וְיִפְסֹח.
 הַשְּׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל.
 הַשְּׁתָא עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

This is the bread of impoverishment, which our ancestors ate in the land of Egypt. Let whoever is hungry come and eat; let all who are in need, come and partake of the Passover celebration. This year we are here; next year may we be in the Land of Israel. Presently there are slaves; next year, may all be free.³

Reader This constitutes our invitation to the Seder. It appears first in the Babylonian Talmud, and except for the song, *Chad Gadya*, it is the only Aramaic passage in the Passover ritual. It also contains another oddity: here Matzah is identified as the bread *our ancestors ate in the land of Egypt*. Based on the story in the Torah, the Jews did not eat Matzah in Egypt; they only started eating unleavened bread at the moment of their redemption from Egypt, when the bread's rising time was curtailed by the hasty exo-

² The phrase in the Mishnah 10, 1 reads, וּאִפִּילוּ מִן הַתְּמָחוּי, “even [taking from] the charity funds.” For the various midrashic justifications of 4 cups, see Menahem Kasher, *Haggadah Shelemah* [Hebrew] (Jerusalem, 1967) 92

³ Following the Babylonian tradition, most traditional Haggadot have this paragraph appear *after* the Qid-dush. Logically speaking, this makes no sense; if your goal is to invite those in need to participate in the festival's rituals—particularly the consumption of 4 cups of wine—why would you only invite them *after* you have sanctified the day with the first cup of wine. Hence our Seder corrects the order. The name of the bread, *lachma 'anya'* can be translated as the bread of “impoverishment” or of “distress.” The ambiguous element leaves it vague whether the bread itself is considered a poor version of bread—and hence emblematic of a poor, downtrodden people; or whether the bread is associated with suffering. Given that the matzah only has a role in the Exodus story at the very end, any interpretation of the words *lachma 'anya'* must be symbolic.

dus brought on by the tenth plague. The author of this passage endeavors to transform the Matzah into a symbol of the anguish experienced by Israel in slavery throughout the Egyptian sojourn.

Leader Each festival begins by sanctifying the day.

קדוש Qiddush

First Cup, Sanctification of the Day

הַנְּגִי מוֹכֵן וּמְזוּמָן לְקַיֵּם מִצְוֹת כּוֹס רֵאשׁוֹנָה מֵאַרְבַּע כּוֹסוֹת. סְבְרֵי מְרַנֵּן וְרַבְּנֵן וְרַבּוֹתֵי: [לחיים!]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן: בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתְנוּ, מִקְרָא קֹדֶשׁ, זְכֹר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֲרַת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וּמוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ: בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים:

Blessed are You, Adonai our God, King of the universe, who creates the fruit of the vine. Blessed art Thou, Lord our God, King of the universe, who has chosen and exalted us above all nations and has sanctified us with Thy commandments. And Thou, Lord our God, has lovingly bestowed upon us appointed times for happiness, holidays and seasons for joy, this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus from Egypt. Thou did choose and sanctify us above all peoples. In Thy gracious love, Thou did grant us Thy appointed times for happiness and joy. Blessed are You, O Lord, who sanctifies Israel, and the appointed times.

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

(When the Seder happens on the close of Shabbat, Havdalah is recited.)

Havdalah

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחַל בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאַתָּה-יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֶׂה קִדְּשָׁתָּ. הַבְּדִלְתָּ וְקִדְּשָׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּ. בְּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזְמַן הַזֶּה:

Blessed are You, Adonai our God, King of the universe, creator of the lights of the fire.

Blessed are You, Adonai our God, King of the universe, who distinguishes holy from profane, between light and darkness, between Israel and the nations, between the seventh day of the week and the six days of activi-

ty. You have distinguished between the sanctity of Shabbat and the sanctity of the festival and you have sanctified the seventh day of the week over the six days of activity. You have separated your people, Israel, from the nations and have sanctified them with Your sanctity.

Blessed are You, Adonai, who distinguishes between the holiness (of Shabbat) and the holiness (of the Passover holiday).

(Together)

We are grateful for the lives that have been given us, for the fortune of having reached this day, for the presence of loved ones, for the sanctity of shared moments.

Reader The evolution of our Passover Seder entails the merging of diverse motifs and social customs. Jews of each era drew from cultural components known to them from living in the midst of a larger, non-Jewish culture. Even the banquet itself is modeled after the practices of the Roman aristocracy, which reclined and ate their elaborate meals in stages. But the notion of devising a home ritual as extensive as this one constitutes a revolutionary move in the history of religion. Far away from the synagogue, with autonomy in the privacy of one's home, the common person symbolically takes on the role of Temple Priest, Scholar, the free reign of an aristocrat, and the champion of social causes as fundamental as the struggle for freedom.

Leader We begin our "new order" by emulating the standard ritual of an evening meal, only each of its components now takes on new meanings.



רחץ Ritual Washing of the Hands

כרפס Eating of Greens, Dipped in Salt Water

ברוך אתה יי, אלהינו מלך העולם, בורא פרי האדמה:

Praised is the Lord, ruler of the universe, who creates the fruit of the vine.

יחץ Breaking the Middle Matzah, Afiqoman

Leader We break the middle Matzah, commonly called the Afiqoman, and we set it aside in a cloth bag or napkin. Mention of the Afiqoman goes back to the early Rabbinic Era, but it was not the name for the piece of matzah we will now set aside. As the passage concerning the FOUR SONS makes clear, the Afiqoman was a kind of dessert in Greco-Roman contexts. We are specifically prohibited from having an *afiqoman* after we have concluded our evening's festivities. Eventually, most people related to this broken piece of the middle matzah as the Afiqoman itself—the last thing we will eat this evening. The tradition of placing the Afiqoman in a cloth enclosure is first mentioned in a guide to ritual of 13th century France (*Machzor Vitry*). Some scholars have suggested that the placing of the Afiqoman in a cloth is suggestive of the Israelites carrying out of Egypt unleavened dough in their cloaks (as noted in Exodus 12:34). This is just the beginning of the "unusual rituals" that will comprise our evening's feast. Each

act that is at odds with a normal evening's "order" is supposed to prompt among the curious a question.

מגיד Telling the Story

Crapulinski Ah, it is another Passover festival. The guests are gathered, the heirs of this most honored tradition sit, waiting, as the air is filled with the sweet scents of the banquet about to be set before us. I, and my outstanding comrade in arms, soon to arrive, have been sent as muses of good sense, not by chance, but to corral the voices of the guests to form a most mellifluous chorale for Passover's chants; and to offer amidst this most esteemed council, counsel as it might be befitting intellects akin to our kind. To speak of the old and the new, and what we knew to be told, once, but now anew, know yet again, like no one, or someone who knows this as well as the nose between his eyes; aye, I sigh sighs the size of all our ancestors combined, bound to the not-so-sweet misery of histories, presented this eve within a suite of stories, to whose presence our essence is tied like the ebb and flow of the ocean's tide. He who knows not for naught, but to teach and be taught; not to incite but insight offer—yea, awe for wisdom in abundance we proffer this night, not as lone minds alone, but to gather together to speak of times passed, like wise-souls in the past spoke. We shall mine the best minds as the miner who seeks the finest ore, especially for the minors among us; *or* perhaps I should say at this early hour, how our principal principle could bring us profit, as we the prophet's voice heed, as we read of the man who split the sea of Reeds, his actual name left in our story unapparent. For a parent and a child alike will raise voices and spirits tonight—with a little help from libationary spirits—to recite of those in each generation who sought to raze our fragile homes. History we can't right, nor recant through this rite, those who sought to rout us from routes we might have chosen with less travail to travel. We Jews are but wayfarers, forever baited by unfair fares, which weighed and seldom abated by our adversaries, we paid with our blood through whatever history threw our way. 'Tis Pesach now. Spring's fragrance grants license to our hearts, to seek in the unfamiliar and the seasoned alike, rebirth by bearing willingly upon our shoulders, the task of telling for the generations of all times, the story through which humanity first learned the meanings of freedom and rhyme.

[*Guildenstern enters*]

Crapulinski I don't believe we've met. I'm Crapulinski. . . and you sir?

Guildenstern A man, breaking his journey between one place and another at a third place of no name, character, population or significance, sees a unicorn cross his path and disappear. ❧

Crapulinski A unicorn?

Guildenstern That in itself is startling, but there are precedents for mystical encounters of various kinds—

Crapulinski Indeed, I myself have been prone to remarkable visions, such as the time I—

Guildenstern "My God," says a second man, "I must be dreaming, I thought I saw *a unicorn*."

- Crapulinski I myself have been known to dream and see the most—
- Guildestern At which point, a dimension is added that makes the experience as alarming as it will ever be. A third witness, you understand, adds no further dimension but only spreads it thinner, and a fourth thinner still, and the more witnesses there are the thinner it gets and the more reasonable it becomes *until it is as thin as reality*, the name we give to the *common experience*—
- Crapulinski Four people, even more, saw a unicorn, and yet you are telling me reality is—
- Guildestern “Look, look!” recites the crowd. “A horse with an arrow in its forehead! It must have been mistaken for a deer.”
- Crapulinski [*Pauses quizzically, then gets it*] Ah, I see, you were playing with me, a riddle of sorts, was it not? How marvelous, a horse with an arrow in its head. Oooh, must have hurt. You had me going there for a moment. Now, just who might you be? I’ve grown curiouser!
- Guildestern I am Guildestern, a philosopher courtier to King Claudius of Denmark, Hamlet’s uncle, intent on protecting the throne from would-be usurpers with my comrade in arms, Rosencrantz.
- Crapulinski Goodness be! Mr. Guildensoon, we have much in common. I, too, am intent on protecting something, but I am not sure what. And I too have an outstanding accomplice in my task.
- Guildestern Where is he, then?
- Crapulinski He’s out, standing, somewhere, or other. Washlapski too is something of a philosopher, prone to deep thoughts. Not me, mind you; don’t you worry. [*Washlapski enters.*] Look here: my words leave my lips, like leaves dropping from a bough in autumn winds, and there he now stands. May I present, with a royal bow, Count Washlapski. Wash, meet here Mr. Guildenstar.
- Guildestern That would be, *Guildestern*.
- Washlapski Pleased to meet you Mr. Goudastern. I am Count Washlapski; friends call me Wash for short. Perhaps you have already learned, we are two mighty Polish knights, creatures of the most honorable pen of Heinrich Heine.
- Crapulinski Ah yes, the great Heinrich Heine, who died in 1856, one hundred years after Mozart was born; 106 years after Irv Blumenthal was born; 217 years and 3 days....
- Washlapski Yes yes yes yes, let’s move on. And you, Mr. Guildenbloom, from whose pen dost thine soul flow?
- Guildestern *Guildestern*. Pen? Flow? I come from no pen. Has a literary character hands, organs, dimensions, senses, affections, passions. If you prick *me*, I *will* bleed. I am flesh and blood, vowed to protect King Claudius from misguided lunatics and sycophants alike, particularly Prince Hamlet and his clandestine brew of ex-Soviet KGB spies. For the moment, as questionable as your characters might be, I’m glad to have met two fellows in arms. Perhaps you could be of service; we seem to have lost our way. [*Rosencrantz enters*] Ah, Rosencrantz, not a moment too soon. These characters, Craplap-

ski and Washlinski, particularly the latter, have insulted our honor by denying our existence. But putting that aside, they could be useful.

- Rosencrantz I want to go home. Which way did we come in? I've lost my sense of direction.
- Washlapski What a piece of work is a man, how noble in reason, how infinite in faculties, in form and moving, how express and admirable in action, how like an angel in apprehension, how like a god! ▀ But you, sir, are no man, you are a piece of literature, pure and simple. Have you not heard of Shakespeare? He's written all over your face.
- Rosencrantz Shakespeare? I've heard of Stoppard, but not Shakespeare. And what do you mean by, "a piece of literature?"
- Washlapski I mean that you are characters in a play; we are all such characters, written for a purpose.
- Rosencrantz How could you possibly assert such a thing. Look at us! Solid bearded men! [*looks at Guildenstern*]. Okay then, solid men! [*looks again*]. Solid!
- Washlapski Really? Then tell us about your mother.
- Guildenstern Now you are going to insult our mothers! You scoundrel, you reprobate, you anti-hero, you miscreant.
- Crapulinski See, you even talk about bad guys in a literary fashion. You can't help yourselves.
- Rosencrantz Come to think of it, I don't really remember my mother.
- Washlapski Who did you sit next to in 9th Grade Honors Biology class? Come on, tell us, who was she?
- Guildenstern Rosencrantz make honors?!? I said he's real, but I didn't say he's smart!
- Rosencrantz Actually, I don't remember having been in 9th grade.
- Washlapski And your father?
- Rosencrantz Father?
- Washlapski Your first girlfriend? Was she a red-head or a brunette?
- Rosencrantz Girlfriend?
- Washlapski You garnish your loins with a saber; who was your fencing teacher?
- Rosencrantz I've always known how to.... [*panic*] May the gods spare me, I am in fact hollow! I have no past. Guildenblick, I'm feeling sick.
- Guildenstern "Guildenblick?" Now you don't know my name? Pull yourself together, Crantzie; they are getting the better of you.
- Rosencrantz The better of me? I don't think there *is* a me. I'm feeling faint.
- Crapulinski Of course you're feeling faint. That's what happens when you first come down with *Allegoriasis*.

[*Pulling out a physician's bag, Crapulinski and Washlapski begin examining Rosencrantz with stethoscope, taking his pulse, blood pressure, etc.]*

- Rosencrantz "Al-le-gor-i-a-sis?" What's that?
- Crapulinski Allegoriosis is a serious condition denoting advanced stage allegoremia. It all starts when a character senses a weakening of his or her powers of allegorical meaning. Very serious indeed, and highly contagious.
- Washlapski When's the last time you had a checkup?
- Crapulinski Rosencrantz, say "Ahhhh."
- Washlapski Let's not jump to conclusions, Crappy. It could be *Parablectasis*, which causes the thwarting of a parable's healthy dissemination. His eyes look bloodshot, his breathing seems shallow, his pulse elevated. I think that's what it is: Parablectasis. Are you experiencing any shortness of breath?
- Rosencrantz Short of breath? "Par-a-bl-ec-tasis?"
- Crapulinski But look at his complexion, Wash; he's all washed out. He has all the classic indicators of *Figurativitis*.
- Rosencrantz [*becoming ever more desperate*] "Fig-ur-a-ti-vi-tis?"
- Washlapski I hadn't thought of that, and there's been a lot of that going around. But you know, Figurativitis and Symboliplegia often manifest the same symptoms; although, due to certain genetic proclivities, one is more common among Hellenists, the other among Hebrews. In the end, it all means the same thing: this character is being rendered meaningless by literalization. I think we should do a blood test.
- Rosencrantz "Sym-bol-i-ple-gia?" Blood test?
- Crapulinski My Great Aunt Gretchen suffered from the somewhat less severe Symboliparesis.
- Washlapski You never told me that. How did they cure her?
- Crapulinski Some doctor prescribed Otto Neurath's book on *Isotypes*, and within days, her symbolic metabolic rate was virtually restored. If only they had known earlier.
- Rosencrantz Allegoriosis? Parablectasis? Symboliplegia? Figurativitis? How long have I got?
- Washlapski How long? My friend, it's not a matter of how long; it's a matter of how long meaningless. If you have contracted any of these conditions, with a little rehabilitation, you can be confident of a very long and fruitful life. But you need to be liberated from these pernicious literalisms.
- Rosencrantz Rehabilitation? Long and fruitful life?
- Crapulinski *Ad infinitum* even! Forever and ever. Longer even. Really. Long.
- Rosencrantz How did I catch these things?
- Washlapski Lack of critical thinking. It's a typical condition of Western Civilization.
- Guildestern Rosencrantz! Where is your honor? Clearly these are agents of the enemy, sent here to destabilize your universe with propaganda. Get a grip. We are moving on?
- Washlapski Moving on? Where to?

- Rosencrantz I can't remember.... I can't remember my mommy, or my daddy, or my fencing teacher, or much of anything. All that I thought existed, all that I assumed was real, isn't there when I try to bring it to mind. It's as if it has all vanished. Maybe *I am* nothing but a piece of literature. Maybe I have no past beyond what the writers provide and what the readers interpret.
- Crapulinski Oh, don't feel bad. Nothing vanished. It was never there. As the good poet said, "There is nothing in life except what one thinks of it." ❏
- Rosencrantz Don't feel bad? This is a catastrophe. I am a person without a history.
- Washlapski No, you are a literary character who *represents a history*.
- Crapulinski And as the good poet said, "all history is modern history." ❏
- Rosencrantz How could this be? My mother should have told me about this...but then, I don't have a mother. Woe is me!
- Washlapski Cheer up Rosenkugel. People have used stories with fascinating fictive characters for centuries to describe the human condition in a most insightful manner. The problem occurs when stories get converted mistakenly into factual *history*. When that happens, they are neutralized of their original allegorical or symbolic imagery.
- Crapulinski Like my dad used to say, "Man is an eternal sophomore!" Or maybe he said, "Son, you are an eternal sophomore." ❏ Not sure at the moment.
- Washlapski Look, it happens to be Passover Eve. Come join us in this evening's festivities. Tonight we will rehearse a most remarkable *allegorical story*. It too underwent a forced parablectomy, which removed its symbolic valences and had people thinking of it as actual history for centuries. But the story can be brought back to life. These maladies are all reversible. Come Rosenknisch; we'll make you into a literary character yet again.
- Crapulinski Yes, as I myself was saying earlier, we will tell the story through which humanity first learned the meanings of freedom and rhyme.
- Washlapski Yes, that's right; the very first time a people was created *not* on the basis of kings or queens, or drawn together due to the accident of proximity, or the crushing forces of armies. This is a story of a people created in a place that is not their own; it is about taking the lowly slaves of a distant kingdom and leading them toward freedom and governance through law. It appears to be about people in Egypt—but Egypt is a symbol for any place distant, foreign, and oppressive. It appears to be about a specific servitude—but human trafficking is an ongoing sin of humanity against which we all must be vigilant, even today. It appears to be about an actual moment in time—but it is about aspiring for redemption for all people throughout time. Tonight we will recite verses written centuries ago, poems of a people delivered from adversity to tranquility—but it is an adversity endemic to the human condition, and it is an ephemeral tranquility that we must constantly struggle to reintroduce into our lives. The Haggadah is composed of verse because poetry is, tonight, a means of redemption.
- Crapulinski There, now, Mr. Rosenquatsch, are you feeling better?

- Guildenstern Are you out of your minds? You think you can destabilize our entire universe just like that? Well, I'll have nothing of it. You can take your allegory and anesthetize it. Rosencrantz, we're out of here.
- Crapulinski You're going to miss the food, and did I mention the four cups of wine for everyone?
- Rosencrantz [*suddenly a bit revived*] Four?
- Crapulinski ...for everyone?
- Rosencrantz [*as if whispering to Guildenstern*] Guildy, maybe we've uncovered a historical plot. Don't you think at least one of us should investigate? I volunteer.
- Guildenstern You volunteer? One moment you are crying over your vanished past, now you're ready to join the party?
- Rosencrantz It's all in the interest of protecting the king. And besides, I'm famished.
- Guildenstern Vanished yet famished? How does that work?
- Washlapski Mr. Guildenrock, you too are invited. There's room for everyone—flesh and blood and literary types alike.
- Guildenstern Hmm. First I would like to interrogate you a bit, if you don't mind. If you can answer these questions adequately, then maybe, just maybe I'll be able to get to the bottom of this.
- Crapulinski Oh, Mr. Guildenbonk, tonight is a night filled with questions. Ask whatever you might wish.
- Guildenstern That's *Guild-en-stern*. Okay, let me start with these, with the assistance of a young'n.

(Traditionally, the youngest person able to recite asks the following questions.)

מַה נְשִׂיתְנָה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלַּיְלָה הַזֶּה כֵּלּוּ מָצָה:

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר:

שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלוֹ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֵּלְנוּ מְסֻבִּין:

What is different tonight from all other nights?

On all other nights we eat [food with] leavened bread as well as matzah; tonight, just matzah?

On all other nights we eat any kind of herbs; tonight, just bitter herbs?

On all other nights we do not dip even once; tonight, we dip the greens twice?

On all other nights we eat sitting or reclining; tonight, we all recline?

- Leader The text we just recited is what we find in the now-standard Haggadot for Passover. While it has become tradition for a child to ask the questions, the origins were most

likely quite different. Note that one of the FOUR SONS (in the passage we will recite next) is a child who does not even know to ask. The *Ma Nishtanah* questions are actually what a parent should bring to the attention of someone learning about the Seder; in other words, these are the questions a parent should ask for a child who does not ask. Maimonides (12th century) stipulates these questions are for a parent, not a child.

Reader The earliest texts of *Ma Nishtanah* only have three questions, paralleling Rabban Gamaliel's teaching—which we will read in a moment—that we are obliged to elucidate three parts of the Seder: *pesach*, *matzah*, and *marror* (bitter herbs). record of “four questions” is found in the Mishnah; they are different from those that appear in most Passover Haggadah texts published today; in fact, they make more sense. The Mishnah version (c.220 c.e.) reads as follows:

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

[2] שְׂבֻכָּל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:

[3] שְׂבֻכָּל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֶּשָׂר צְלִי שְׁלוֹק וּמִבְּשָׁל הַלַּיְלָה הַזֶּה כָּלוּ צְלִי.

[1] שְׂבֻכָּל הַלַּיְלוֹת אָנוּ מִטְּבִילִין פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

What is different tonight from all other nights?

On all other nights we eat foods that contain leavening and matzah; tonight just matzah?

On all other nights we roasted and boiled meats; tonight only roasted meats?

On all other nights we “dip” just once, tonight we “dip” twice?

Leader The very last question to be introduced into the tradition regards eating-while-reclining. This question could not have derived from the earliest practices since eating-while-reclining was not “unusual” during late Roman and Byzantine times. It was only much later, perhaps under the influence of Persian practices in the east, and Christian practices in the west, that meal-time ritual shifted so as to make leisurely reclining unusual.

Reader To set the stage for our story, the sages drew upon the parable of the FOUR SONS, which was recorded in the *Talmud Yerushalmi* and a midrashic text on the book of Exodus known as the *Mekhilta of Rabbi Yishmael*. These versions differ from what became standard in the Haggadah. This year, we will include only the Yerushalmi version, as well as an alternate reading. But first, the sages establish that who we are matters very little this evening; everyone is to focus on the transition from slavery to freedom.

Reader The story is told that we were slaves to a Pharaoh in Egypt. The tradition maintains that had the Holy One, Blessed be He, not taken our ancestors out of Egypt, we and our descendants would still be enslaved to Pharaoh.

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וַיֹּצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזִרְעָה

נְטוּיָה, וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ

וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.

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.

וְאֵפִילוּ כָּלְנוּ חֲכָמִים,
כָּלְנוּ נְבוֹנִים, כָּלְנוּ
זְקֵנִים, כָּלְנוּ יוֹדְעִים אֶת
הַתּוֹרָה, מִצֹּוֹה עָלֵינוּ
לְסַפֵּר בִּיצִיאַת מִצְרָיִם.

וְכֹל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרָיִם, הֵרִי זֶה מִשְׁבַּח:

Together Even if we were all wise and knowledgeable, even if we were esteemed elders, knowing all of Torah, it would still be incumbent upon us to tell the story of our exodus from Egypt. Indeed, the more we speak of the exodus from Egypt, the more praiseworthy our evening's ritual.

Leader As it is taught of the greatest scholars of the Hadrianic Era:

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר, וְרַבִּי יְהוֹשֻׁעַ, וְרַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה, וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן, שֶׁהָיוּ
מְסֻבִּין בְּבִנְיַבְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרָיִם, כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם
וְאָמְרוּ לָהֶם: רְבוּתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית:

Reader It is told of the following sages, Rabbi Eliezer, Rabbi Joshua, Rabbi Eleazar ben Azariah, Rabbi Aqiva, and Rabbi Tarfon, that around the year 125 C.E., they were reclining at a Seder in B'nei Brak, discussing the Exodus from Egypt the whole-night long, until their disciples came and said to them: "Masters, it is time to recite the morning *Shema*."

Reader According to the sages, the Torah was written with four mentalities in mind—that of the wise child, an evil child, a simple child, and a child who does not even know how to ask a question. There are three ancient versions of this text. Here is the version recorded in the Talmud Yerushalmi (10:4, 37d). [*Alternate reading, "About Questions," below.*]

תַּנִּי ר' חִייה כִּנְגֵד אַרְבַּעַה בְּנִים דְּבִרְהַ תּוֹרָה. בֵּן חֲכָם, בֵּן רִשָּׁע, בֵּן טַפְשׁ, בֵּן שְׂאִינוּ יוֹדֵעַ
לְשֹׂאֵל:

בֵּן חֲכָם מַה הוּא אוֹמֵר? מַה הָעֵדוּת וְהַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אוֹתָנוּ? וְאִם
אֵתָּה אֶמְרֵלּוּ בְּחֻזֵּק יָד הוֹצִיאָנוּ יי מִמִּצְרָיִם מִבֵּית עֲבָדִים:

בֵּן רִשָּׁע מַה הוּא אוֹמֵר? מַה הָעֲבֻדָּה הַזֹּאת לָכֶם? מַה הַטּוֹרַח הַזֶּה שְׂאתֶם מִטְרִיחִין עָלֵינוּ
בְּכָל שָׁנָה וְשָׁנָה? מַכִּיּוֹן שֶׁהוֹצִיא אֶת־עַמּוֹ מִן הַכְּלָל אִם אֵתָּה אֶמְרֵלּוּ: בְּעֵבוֹר זֶה עָשָׂה יי
לִי, לִי עָשָׂה לְאוֹתוֹ הַאִישׁ לֹא עָשָׂה: אֱלוֹ הִיא אוֹתוֹ הַאִישׁ בְּמִצְרָיִם לֹא הִיא רְאוּי לְהִיגָאֵל
מִשָּׁם לְעוֹלָם:

טיפש מה הוא אומר? מה זאת? אף את למדו הילכות הפסח אין מפטירין אחר הפסח
אפיקומן שלא יהא עומד מחבורה זו ויכנס לחבורה אחרת:

בן שאינו יודע לשאול, את פתח תחילה:

Rabbi Hiyyah taught: The Torah addresses [the mentalities] of four sons; a wise one, a wicked one, a simple one, and who is not able to ask a question.

What does the wise one ask? What are the testimonies, statutes, and laws the Lord our God commanded us?" You should explain to him starting from the verse, "It was with a mighty hand that the Lord brought us out of Egypt from the house of bondage" (Exodus 13:14)—[in other words, the wise son can derive the meaning of the festival directly from Torah itself].

What does the wicked son asks: What is this troublesome thing that you bother us with every single year? And you realize that had a person with this mentality actually have been in Egypt, he would not have been worthy of redemption from there, even till this day.

The simple son asks: "What is this all about?" Tell him, "With a strong hand the Lord brought us out of Egypt from the house of slavery."

As for the son who is unable to ask a question, you must open up the subject to him, as it is written: "You shall tell your son on that day: This is on account of what the Lord did for me when I came out of Egypt."

Leader The Talmud Yerushalmi's version contains the most authentic framing save for a corruption introduced in the evil-child passage by a scribe who attempted to harmonize it with the other versions that were part of the cultural repertoire.⁴ The English rendering offered here suggests a reconstruction of how the original version *might* have read.⁵ In the Hebrew, the phrase that he "excluded himself" does not belong in the Yerushalmi. It is associated with heresy in the Haggadah's standard text. The Yerushalmi is very clear about the *mentalities* of the four sons: the wise one is curious and is able to handle the Torah text itself. The so-called "stupid child" cannot be trusted to understand key issues; therefore the Yerushalmi has you teach that child the details of the *halakhab* (ritual law) verbatim on the basis of the Mishnah, without showing how they are derived from the storyline. For the child who cannot even ask, the leader of the Seder asks. "Evil" here is defined as the child who relates to the whole ritual as a terrible bother. That child's failure to participate and gain insight, therefore, would render him *unredeemed*.

⁴ Contra Kulp, *Schechter Haggadah*, 205-210, who believes the Yerushalmi least authentic.

⁵ Here is the Yerushalmi text, with what I take as the harmonizing corruption in italics and the original in bold (using Kulp's translation, 207): "**What does the wicked child say:** '*What is this service to you*' (Ex 12:26)? **What is the bother that you bother us with every year?** *And since he excludes himself from the community, you should say to him, "This is done on account of what the Lord did for me when I came out of Egypt (Ex 13:8) Had that one been there, he would not have been worthy to have been redeemed."* What commentators fail to note is that the child who is ostensibly "excluding himself" is portrayed as reciting a verse directly from Torah, which implies that the recitation of a Torah verse entails that very mentality. The goal was to link each child to a verse, but that is artificial in this context. "Torah" is not the *Pentateuch* literary—but "study" generally, which is why the stupid son is taught the laws of the Mishnah, from the beginning to the end regarding Afiqoman.

About Questions

A passage on questioning and knowledge, conveying four mentalities regarding questions and answers, from Edmond Jabès, *THE BOOK OF QUESTIONS*.

- Reb Mendel “Our hope is for knowledge,” said Reb Mendel. But not all his disciples were of this opinion.
- Disciple 1 “We first have to agree on the sense you give to the word ‘knowledge,’” said the oldest of them.
- Reb Mendel “Knowledge means questioning,” answer Reb Mendel.
- Disciple 2 “What will we get out of these questions? What will we get out of all the answers which only lead to more questions, since questions are born of unsatisfactory answers?” asked the second disciple.
- Reb Mendel “The promise of a new question,” replied Reb Mendel.
- Disciple 1 “There will be a moment,” the oldest disciple continued, “when we have to stop interrogating. Either because there will be no answer possible, or because we will not be able to formulate any further questions. So why should we begin?”
- Reb Mendel “You see,” said Reb Mendel: “at the end of an argument, there is always a decisive question unsettled.”
- Disciple 2 “Questioning means taking the road to despair,” continued the second disciple. “We will never know what we are trying to learn. True knowledge is daily awareness that, in the end, one learns nothing. The Nothing is also knowledge, being the reverse of the All, as the air is the reverse of the wing.”
- Reb Mendel “Our hope is wings of despair. For how would we progress otherwise?” replied Reb Mendel.
- Disciple 3 “Intelligence,” said the third disciple, “is more dangerous than the heart, which relies only on its own beat. Who among us can assert that he is right?”
- Reb Mendel “Only the hope to be right is real. Truth is the void,” replied Reb Mendel.
- Disciple 1 “If the truth which is in man is void,” continued the oldest disciple, “we are nothing in a body of flesh and skin. Therefore God, who is our truth, is also nothing?”
- Reb Mendel “God is a question,” replied Reb Mendel. “A question which leads us to Him who is Light through and for us, who are nothing.”

ברוך שומר הבטחתו לישראל. ברוך הוא. שהקדוש ברוך הוא חשב את־הקץ, לעשות כמה שאמר לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לאברהם ידע תדע, כי־גר יהיה זרעך, בארץ לא להם, ועבדום וענו אתם ארבע מאות שנה: וגם את־הגוי אשר יעבדו דן אנכי. ואחרי כן יצאו, ברכש גדול:

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

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four hundred years. But I will also judge the nation that they shall serve, and afterwards they shall leave with great wealth.

(cover *matzot*, raise the wine glass)

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ.
 שְׁלֹא אֶחָד בְּלֶבֶד, עָמַד עָלֵינוּ
 לְכַלּוֹתֵנוּ. אֲלֵא שְׁבָכֵל דּוֹר
 וְדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.
 וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ
 מִיָּדָם:

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.

Decoding the Allegory

- Reader The story seems so very simple: a small cluster of tribes known as *Israel*, migrated away from its land to escape an oppressive natural disaster: famine. On foreign soil, the people increased its ranks. At various points in time, the community enjoyed the benefits of having successfully assimilated into the dominant culture. Their status, however, would vary greatly, depending upon the ruling class's attitude toward people forever classified as "foreigners." A group's "otherness" is not something that it can shed. For one's Otherness is not an intrinsic characteristic of a group or individual; rather, Otherness dwells in the mind of the xenophobe, the racist, the paranoid; or it resides in the arsenal of those who know how to use differentness as a weapon for manipulating public opinion.
- Reader The slave, then, cannot alter the way she is seen by the person who thinks he is a master. Racism, or more broadly, fear and hatred of "the Other," manifests itself as the problem of the victim, but it is the illness of the perpetrator. Nothing intrinsic to victims ever justifies the inhumanity of their persecutors—nothing.
- Reader Like all allegories, its details parallel something in real life. When our story was written, Egypt was a monarchy whose glory days had passed. The political focal point of the Levant had moved eastward to Babylon and then Persia. During the 6th century's Babylonian conquest, Jewish intelligentsia were forcibly exiled to Mesopotamia as a strategy for undermining the Jewish State's autonomy. Take away the literate class

and you cripple a community's powers of self-governance. Within 150 years of that event, the Jewish Diaspora had begun to rival the population of the Land of Israel in both numbers and wealth. By the Hellenistic Period (300 B.C.E.) it is likely that more Jews dwelled in non-Hebrew speaking lands than in Israel proper. By the end of the Roman period—when our Passover Haggadah was first developed—the population of the Diaspora communities outnumbered the Jewish population in the Land of Israel.

Reader The allegory, then, is about the possibility of sustaining life in a Diaspora, without a land, without a king, without an autonomous state. It is also about the ideal *ingathering* of the Israelites via a dream-like redemption. The entire Torah is about the Jew's survival in exile. The Torah ends with Moses, the Prophet-Law Giver—Israel's idealized stand-in for a king—dying in the wilderness. Our story, then, affirms the notion of peoplehood on the basis of a literature, on the basis of study, on the basis of ritualized performance that is innovative, even as it links the present to earlier generations.

Reader The allegory is about affirming that no exilic sojourn should be tolerated that subordinates and prevents one's spirit from achieving dignity and autonomy. We rehearse our ritual every year to reinforce in ourselves, and particularly in the rising generations, that we must always think of ourselves as slaves in an allegorical Egypt. For either we ourselves, or someone else on this globe, is suffering the injustices of economic and social exploitation. Against all such injustices, we are commanded to speak out.

Leader The Torah teaches that the Israelite exodus from Egypt involved a battle of gods: the Egyptian gods of nature were defeated by the Israelite God of history. The ten plagues are episodes that show the Israelite God's power over the forces of nature, each of which had its corresponding Egyptian deity. Thus it says in the book of Exodus, "*against all the gods of Egypt, I will execute judgment*" (Exod 12:12). Plagues, then, represent disorder in a world that gods were supposed to render orderly.

There is a tradition ascribed to Rabbi Elazar of Worms (12th century) that would have us remove 16 drops corresponding to the ten plagues recorded in the Exodus story, the three plagues mentioned in Joel and three others noted in Jeremiah. The more common tradition of ten drops, one for each plague against Pharaoh, was justified on the basis of Proverbs 24:17: *If your enemy falls, do not exult; if he trips, let your heart not rejoice, lest Adonai see it and be displeased, and avert His wrath from [your enemy]*. As we recite the names of the plagues, we diminish our cups of wine by ten drops, conveying the notion that our joy should be diminished over the suffering of others, even when the "others" are our adversaries.

דָּם. צְפַרְדֵּי. כְּנִיָּם. עָרוּב. דְּבַר. שְׁחִין.

בָּרַד. אֲרָבָה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת:

Blood. Frogs. Lice. Wild Animals. Pestilence. Boils. Hail.

Locusts. Darkness. Slaying of the Firstborn.

Dayenu

The list of redemptions first appears in the 10th century Haggadah of Rav Saadia Gaon.

- | | |
|---|--|
| 8 אלו שקע צרינו בתוכו,
ולא ספק צרכנו במדבר ארבעים שנה, דינו: | 1 אלו הוציאנו ממצרים,
ולא עשה בהם שפטים, דינו: |
| 9 אלו ספק צרכנו במדבר ארבעים שנה,
ולא האכילנו אתהמן, דינו: | 2 אלו עשה בהם שפטים,
ולא עשה באלהיהם, דינו: |
| 10 אלו האכילנו אתהמן,
ולא נתן לנו אתהשבת, דינו: | 3 אלו עשה באלהיהם,
ולא הרג אתבכוריהם, דינו: |
| 11 אלו נתן לנו אתהשבת,
ולא קרבנו לפני הר סיני, דינו: | 4 אלו הרג אתבכוריהם,
ולא נתן לנו אתממונם, דינו: |
| 12 אלו קרבנו לפני הר סיני,
ולא נתן לנו אתהתורה, דינו: | 5 אלו נתן לנו אתממונם,
ולא קרע לנו אתהים, דינו: |
| 13 אלו נתן לנו אתהתורה,
ולא הכניסנו לארץ ישראל, דינו: | 6 אלו קרע לנו אתהים,
ולא העבירנו בתוכו בחרבה, דינו: |
| 14 אלו הכניסנו לארץ ישראל,
ולא בנה לנו אתבית הבחירה דינו: | 7 אלו העבירנו בתוכו בחרבה,
ולא שקע צרינו בתוכו, דינו: |



Three Symbols שלשה דברים אלו

רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן: פסח. מצה ומרור:

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

פסח Explanation of Pesach

פסח שהיו אבותינו אוכלים, בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא, על בתי אבותינו במצרים, שנאמר: ושמרתם זבח פסח הוא ליי, אשר פסח על בתי בני ישראל במצרים, בנגפו אתמצרים ואתבתינו הציל, ויקד העם וישתחוו.

Reader

In ancient times, the painting of door posts with blood was apparently a common, home-based *apotropaic* ritual—that is, a ritual thought to ward off evil spirits. The ancient Israelites took this ritual and transformed it into a yearly celebration of redemption. Thus, what was originally a private ceremony to stave off demons from one's

house, became a national celebration of an ancient redemption from suffering. At the core of Pesach is the transformation of an ancient (generic) ritual into an ethnically centered commitment to freedom.

מצה Explanation of Matzah 🕎

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ, עד שנגלה עליהם מלך המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: ויאפו את הבצק, אשר הוציאו ממצרים, עגת מצות, כי לא חמץ: כי גרשו ממצרים, ולא יכלו להתמהמה, וגם צדה לא עשו להם.

Reader Matzah is the symbol of impoverishment and the suffering associated with it. The biblical story tells us that the Israelites left Egypt in haste, making it impossible to prepare bread appropriately. But this was a late (and not altogether successful) attempt to integrate this “bread of affliction” into the actual Exodus Story. The core of the story entails plenty of warning regarding the timing of the Exodus. Moreover, the Israelites could not have left during the night in haste; they could not leave the safety of their painted doorways. Whatever its origins, Matzah symbolizes (and tastes like) the food of the downtrodden person. For an entire week we will eat no foods that have leavening—foods that are considered luxurious in nature. We forego leavened foods to gain an appreciation of those who only available a “bread of affliction” as their daily bread. And through this experience, we remind ourselves of the obligation to serve the needs of others.

רחצה Ritual Hand Washing 🕎

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על נטילת ידים:

מוציא מצה Thanksgiving for Food 🕎

ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הארץ: ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה:

מרור Explanation of Bitter Herbs 🕎

מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את־חיי אבותינו במצרים, שנאמר: ומררו את־חייכם בעבדה קשה, בחמר ובלבנים, ובכל־עבדה בשדה: את כל־עבדתם, אשר עבדו בהם בפרך.

Reader Our eating of the bitter herbs is also designed to heighten our awareness of those whose lives are oppressed. As we experience the bitterness of the Maror, we are supposed to imagine lives dominated by bitterness. Like the Pesach and the Matzah, each symbol is used to teach the next generation that empathy for those in-need is a principal value of our religion.

בכל־דור ודור חייב אדם לראות את־עצמו, כאלו הוא יצא ממצרים, שנאמר: והגדת לבנך ביום ההוא לאמר: בעבור זה עשה יי לי, בצאתי ממצרים. לא את־אבותינו בלבד, גאל הקדוש ברוך הוא, אלא אף

אוֹתָנוּ גָּאֵל עַמָּהֶם, שְׁנַאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֹתָנוּ, לְתַתּ לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

Reader In every generation we are required to think of ourselves as those who were actually redeemed from Egyptian slavery. Tradition teaches that the redemption was meant to impress upon each and every generation that society must be built upon a very basic principle: if the condition of those least fortunate in your midst are allowed to live a kind of existence that you would not tolerate for yourself, then you must act on behalf of those in need. Otherwise, the society loses its humanity.

אכילת מרור Eating Bitter Herbs

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור:

כורך The Sandwich of Matzah, Maror, Charoset

זכר למקדש כהלל: בן עשה הלל בזמן שבית המקדש היה קיים. היה כורך פסח מצה ומרור ואוכל בייחד. לקיים מה שנאמר: על-מצות ומרורים יאכלהו:

Reader There is a tradition that Hillel, the sage of the first century, during the time that the Jerusalem Temple still existed, would create a sandwich which included Matzah and bitter herbs together. This, he thought, fulfilled the verse in Exodus 12, "Eat the pascal lamb with Matzah and bitter herbs." Today, we create this sandwich with Matzah, bitter herbs, and charoset, to remind us of our ancestors' labors.

(Raising the wine cup, covering the matzah.)

לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה ולקלס, למי שעשה לאבותינו ולנו את-כל-הנסים האלו. הוציאנו מעבדות לחרות, מיגון לשמחה, ומאבל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו שירה חדשה. הללויה:

[Literal] Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

(Return wine, uncover matzah.)

הלל Songs of Praise

הללויה. הללו עבדי יי. הללו את-שם יי. יהי שם יי מברך מעתה ועד עולם: ממזרח שמש עד מבואו. מהלל שם יי. רם על-כל-גוים יי. על השמים כבודו: מי כפי אלהינו. המגביהי לשבת: המשפילי לראות בשמים ובארץ: מקימי מעפר דל. מאשפת ירים אביון: להושיבי עם-נדיבים. עם נדיבי עמו: מושיבי עקרת הבית אם הבנים שמחה. הללויה:

Psalm 113 [Literal] Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֹז: הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְשָׁלוֹתָיו: הֵי אֵם רָאָה וַיִּגַּס, הִירְדֵן יֹסֵב לְאַחֲזֹר: הַהָרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבְנֵי־צֹאן: מֵה־לְדָךְ הֵי אֵם כִּי תִגּוֹס. הִירְדֵן תִּסָּב לְאַחֲזֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת כְּבְנֵי־צֹאן: מִלְפָּנֵי אֲדוֹן חוֹלֵי אֶרֶץ. מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוֹר אֲגַם־מַיִם. חֲלֹמֵשׁ לְמַעַיְנו־מַיִם.

Psalm 114 [Literal] When Israel went out of Egypt, Jacob's household from a people of strange speech; Judah became God's sanctuary, Israel His kingdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? O earth, tremble at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain.

Second Cup שנייה

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעֵנוּ לְלֵילָה הַזֶּה, לְאַכְלֵבוֹ מַצָּה וּמְרֹרֶה. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יְגִיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם.

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

[literal rendering] Blessed art Thou, Lord our God, King of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat Matzah and Maror. So Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace.



Banquet & Afiqoman שלחן עורך וצפון

Giving Thanks ברכת המזון

שִׁיר הַמַּעֲלוֹת בְּשׁוֹב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים: אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה:
אִזּוּ יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוֹבָה יְיָ אֶת שְׁבִיתָנוּ
כְּאִפְיָקִים בְּנִגְבִּי: הַזְרָעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּדֶז יִלְדֵּךְ וּבִכְהָ נִשְׂא מִשְׁךְ הַזְרָע בֵּא יָבֵא
בְּרִנָּה נִשְׂא אֶלְמָתָיו:
רְבוּתֵי נְבָרְךָ!

יהי שם יי מברך מעתה ועד עולם.

יהי שם יי מברך מעתה ועד עולם.

ברשות מרגן ורבגן ורבותי, נברך (אלהינו) שאכלנו משלו.

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

ברוך הוא וברוך שמו:

ברוך אתה יי, אלהינו מלך העולם, הזן את העולם כלו בטובו בחן וברחמים הוא גותן לחם לכל בשר

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 אלהינו מארץ

מצרים, ופדיתנו, מבית עבדים, ועל בריתך שחתמת בבשרנו, ועל תורתך שלמדתנו, ועל חקיך שהודעתנו

ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל

שעה:

ועל הכל יי אלהינו אנחנו מודים לך, ומברכים אותך, ותברך שמך בפי כל חי תמיד לעולם ועד. ככתוב,

ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטבה אשר נתן לך. ברוך אתה יי, על הארץ ועל המזון:

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך,

ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו, וכלכלנו, והרויחנו, והרוח

לנו יי אלהינו מהרה מכל צרותינו, ונא, אל תצרכנו יי אלהינו, לא לידי מתנת בשר ודם, ולא לידי

הלוואתם. כי אם לידי המלאה, הפתוחה, הקדושה והרחבה, שלא גבוש ולא נכלם לעולם ועד:

[לשבת] רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול

וקדוש הוא לפניך, לשבת בו ולנוח בו באהבה כמצות רצונך וברצונך הניח לנו יי אלהינו, שלא תהא צרה

ויגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחת ציון עירך, ובבגן ירושלים עיר קדשך, כי אתה הוא

בעל הישועות ובעל הנחמות:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון

אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה

לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו

לברכה. והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחננו, ורחם עלינו והושיענו, כי אליך עינינו, כי

אל מלך חנון ורחום אתה:

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי, בונה ברחמי ירושלים. אמן

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו בוראנו, גואלנו, יוצרנו, קדושו קדוש יעקב,

רוענו רועה ישראל. המלך הטוב, והמטיב לכל, שבכל יום ויום הוא הטיב, הוא מטיב, הוא ייטיב לנו. הוא

גמלנו, הוא גומלנו, הוא יגמלנו לעד לחן ולחסד ולרחמים ולרוח הצלה והצלחה ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים, וחיים ושלוש, וכל טוב, ומכל טוב לעולם אל יחסרנו:

הרחמן, הוא ימלוך עלינו לעולם ועד. הרחמן, הוא יתברך בשמים ובארץ. הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים. הרחמן, הוא יפרנסנו בכבוד. הרחמן, הוא ישבור עלנו מעל צוארנו והוא יוליכנו קוממיות לארצנו. הרחמן, הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו. הרחמן, הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות ונחמות.

הרחמן, הוא יברך אותי (ואבי ואמי ואשתי וזרעי ואת כל אשר לי) וכל המסובין כאן [הרחמן, הוא יברך את בעל הבית הזה, ואת אשתו בעלת הבית הזה. אותם ואת ביתם ואת זרעם ואת כל אשר להם אותנו ואת כל אשר לנו], כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל, מכל, כל. כן יברך אותנו כלנו יחד. בברכה שלמה, ונאמר אמן: (Additional expressions of personal thanks.)

במרום ילמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי וצדקה מאליהי ישענו, ונמצא חן ושכל טוב בעיני אלהים ואדם:

[לשבת] הרחמן, הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים. הרחמן, הוא ינחילנו יום שכלו טוב. הרחמן, הוא יזכנו לימות המשיח ולחיי העולם הבא.

מגדול ישועות מלכו, ועשה חסד למשיחו לדוד ולזרעו עד עולם: עשה שלום במרומו, הוא יעשה שלום, עלינו ועל כל ישראל, ואמרו אמן:

יראו את יי קדשיו, כי אין מחסור ליראיו: כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב: הודו ליי כי טוב, כי לעולם חסדו: פותח את ידו, ומשביע לכל חי רצון: ברוך הגבר אשר יבטח ביי, והיה יי מבטחו: גער הייתי גם זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש לחם: יי עז לעמו יתן, יי יברך את עמו בשלום:

Third Cup כוס שלישית

הנני מוכן ומזמן לקיים מצות כוס שלישית מארבע כוסות לשם יחוד קודשא בריך הוא ושכינתיה על-ידי ההוא טמיר ונעלם בשם כל-ישראל.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:

ברוך הבא בשם יי, ברכנוכם מבית יי. ברוך הבא בשם יי, ברכנוכם מבית יי. אל יי ויאר לנו, אסרו חג בעבתים עד קרנות המזבח. אל יי ויאר לנו, אסרו חג בעבתים, עד קרנות המזבח. אלי אתה ואודך אלהי ארוממך. אלי אתה ואודך אלהי ארוממך: הודו ליי כי טוב, כי לעולם חסדו.

Crapulinski Rosencrantz, how did you enjoy your first Seder, the food, the song, the wine?

- Rosencrantz Oh, I enjoyed it very much. Most of all, I enjoyed sitting with that rabbi over there. He explained to me the significance of what I believe he called *textuality*; the notion that words can come alive with meaning through our interpretive engagement as a community. That made me feel much better about being a literary character. In fact, I think my Figurativitis is already reversing itself.
- Crapulinski Ah, yes, every once in a while there is a truly wise rabbi to be found.
- Washlapski And you, Mr. Guildenhonk, how are you feeling about the evening?
- Guildenstern Miserable.
- Washlapski Did you not have the three cups of wine we've consumed as part of the Seder thus far?
- Guildenstern I did.
- Washlapski And yet you are still unhappy.
- Guildenstern Wretched.
- Washlapski Well, maybe the last cup of wine will bring your spirits around. Better yet, Mr. Guildengluck, why don't you gather together all of the pre-Bar and Bat Mitzvah children to open the door for Elijah. Maybe that will cheer you up. After all, Elijah is the mythological character most responsible for bringing good tidings.
- Guildenstern Okay, might as well try something different; everyone else seems so happy.
- [*The door is opened, and three ghosts appear.*]
- Guildenstern Things were bad, but now they've gotten worse. Three ghosts!?!
- Ghost 1 Relax, we are just three parts of the same spirit of Elijah; one ghost in three parts.
- Guildenstern Why three?
- Ghost 2 We are three parts of one being.
- Guildenstern How so?
- Ghost 3 Truth be told, we suspect the playwright required more parts, so instead of inventing additional characters, he simply trifurcated poor Elijah's spirit into three parts.
- Ghost 2 This is the common plight of imaginary beings—we are easily manipulated.
- Guildenstern Tell me about it.
- Ghost 1 You are being ridiculous. We are three segments of a single personality, the remarkable prophet, Elijah. We represent different aspects of his inner being: his Jewishness, his struggle to navigate the secular world, and his obligation to announce the arrival of the Messianic Age.
- Ghost 3 Yea, yea, but I'll also let you in on a little secret: this method of character representation—you know, splitting one being into three—was inspired by the experience of a friend who is presently training to be a psychotherapist. Part of the process entails undergoing talk therapy for about a year, meeting four times a week for an hour. After a few weeks, it became clear that the process was increasingly confusing due to the various voices in his head that wanted to be heard. So he determined to permit

'Segment A' of his personality to speak on Mondays, 'Segment B' on Tuesdays, and 'Segment C' on Wednesdays. This promoted clear thinking.

Guildestern And what about Thursdays?

Ghost 2 Group session.

Guildestern Was that successful?

Ghost 3 Matters which one of us you ask.

Guildestern What brings you here on Passover night?

Ghost 1 We are investigating the state of the world.

Guildestern To what ends?

Ghost 2 To establish whether the time is right.

Guildestern Right for what?

Ghost 3 For the final redemption.

Guildestern Just what will the sign be?

Ghost 3 We cannot answer that for sure, but we'll know it when we see it.

Guildestern What makes you investigate if you don't even know what you are looking for?

Ghost 1 It's an obligation. Critical thinking is a religious obligation. Besides, Jewish existence is not about answers, it's about questions.

Ghost 2 The Egyptian, Jewish poet, Edmond Jabès, put it this way: "Answers mean sleep, death. Waking means questioning. In privileging the latter I have, not without effort, preserved *openness*. There has never been a place for me which was not also an opening out from the place. *Thus I have lived the book*. I have wanted to push as far as possible, which for me means to the boundary of the sayable, the gradual adjustment of the Jew I am and the book I carry in me. But which Jew am I talking about and which book? Perhaps about neither, but about being faithful to a word from the from the desert, which the Jew made his own because it had come out of all our crumbled words, and about being faithful to an absolute, mythical book, which every book tries in vain to reproduce."

Ghost 3 "God's first reader, the Jew, is a wanderer, oriented in his night by love of the Book.... Displacement is in his very sentences. Word by word, our roads are translated. In our timid steps, we read ourselves." ▮

Guildestern "In our timid steps, we read ourselves." I guess we are all, in some sense, literary creations; beings that come to life through the narratives we tell of our ancestors, of our children, of ourselves. It's harder to discern you and me from all of them, sitting at the table as flesh and blood, than I might have thought. For what are they but their words, their thoughts translated, step by step, from one person to the next.

Ghost 1 Another great poet wrote: "The final belief is to believe in a fiction, which you know to be a fiction, there being nothing else. The exquisite truth is to know that it is a fiction and that you believe in it willingly." ▮

Washlapski Guildenstern, it's late. Time for the last cup of wine.

Guildenstern I'm feeling much better. That was the nicest bunch of ghosts I'd ever met.



שירים Songs

אָחד מי יודע? אָחד אָני יודע: אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרָץ.
 שְׁנַיִם מי יודע? שְׁנַיִם אָני יודע: שְׁנַיִם לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרָץ.
 שְׁלֹשָׁה מי יודע? שְׁלֹשָׁה אָני יודע: שְׁלֹשָׁה אַבֹּת, שְׁנַיִם לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרָץ.
 אַרְבַּע מי יודע? אַרְבַּע אָני יודע: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנַיִם לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרָץ.
 חֲמִשָּׁה מי יודע? חֲמִשָּׁה אָני יודע: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנַיִם לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרָץ.
 שֵׁשׁ מי יודע? שֵׁשׁ אָני יודע: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבֹּת, שְׁנַיִם לַחֹת הַבְּרִית, אָחד אַלֵּהינוּ שְׁבַשְׁמִים וּבְאָרָץ.
 שְׁבַע מי יודע? שְׁבַע אָני יודע: שְׁבַע יָמֵי שַׁבָּת, ,,,,
 שְׁמוֹנֶה מי יודע? שְׁמוֹנֶה אָני יודע: שְׁמוֹנֶה יָמֵי מִלָּה, ,,,,
 תְּשַׁע מי יודע? תְּשַׁע אָני יודע: תְּשַׁע יָרְחֵי לְדָה, ,,,,
 עֶשְׂרֵה מי יודע? עֶשְׂרֵה אָני יודע: עֶשְׂרֵה דְבָרֵי, ,,,,
 אֶחָד עֶשְׂרֵה מי יודע? אֶחָד עֶשְׂרֵה אָני יודע: אֶחָד עֶשְׂרֵה כּוֹכְבֵי, ,,,,
 שְׁנַיִם עֶשְׂרֵה מי יודע? שְׁנַיִם עֶשְׂרֵה אָני יודע: שְׁנַיִם עֶשְׂרֵה שְׁבָטֵי, ,,,,
 שְׁלֹשָׁה עֶשְׂרֵה מי יודע? שְׁלֹשָׁה עֶשְׂרֵה אָני יודע: שְׁלֹשָׁה עֶשְׂרֵה מְדֵי, ,,,,

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...

הודו לַיּי כּי טוֹב, כּי לְעוֹלָם חֲסֵדוֹ: יֹאמֵר נָא יִשְׂרָאֵל, כּי לְעוֹלָם חֲסֵדוֹ: יֹאמְרוּ נָא בֵּית אֱהָרֹן, כּי לְעוֹלָם חֲסֵדוֹ: יֹאמְרוּ נָא יִרְאִי יְיָ, כּי לְעוֹלָם חֲסֵדוֹ:
הודו לַיּי כּי טוֹב, כּי לְעוֹלָם חֲסֵדוֹ: הודו לַאֱלֹהֵי הַאֱלֹהִים, 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 יֵאָה.

אֲדִיר בְּמְלוּכָה, בְּחֹר בְּהִלְכָה, גְּדוּדָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֵאָה.
דְּגוּל בְּמְלוּכָה, הַדּוּר בְּהִלְכָה, וְתִיקֵיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָה. כּי לוֹ נֶאֱמָה, כּי לוֹ יֵאָה.
זְכָאֵי בְּמְלוּכָה, חֲסִין בְּהִלְכָה, טַפְסָרְיוֹ יֹאמְרוּ לוֹ,
יְחִיד בְּמְלוּכָה, כְּבִיר בְּהִלְכָה, לְמוּדָיו יֹאמְרוּ לוֹ,
מוֹשֵׁל בְּמְלוּכָה, נוֹרָא בְּהִלְכָה, סְבִיבָיו יֹאמְרוּ לוֹ,
עָנּוּ בְּמְלוּכָה, פּוֹדֵה בְּהִלְכָה, צְדִיקָיו יֹאמְרוּ לוֹ:
קְדוֹשׁ בְּמְלוּכָה, רְחוּם בְּהִלְכָה, שְׁנֵאֲנָיו יֹאמְרוּ לוֹ,
תְּקִיף בְּמְלוּכָה, תּוֹמֵד בְּהִלְכָה, תְּמִימָיו יֹאמְרוּ לוֹ,

אֲדִיר הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנָה, בְּנָה בֵּיתָךְ בְּקָרוֹב.
בְּחֹר הוּא, גְּדוּל הוּא, דְּגוּל הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה בֵּיתָךְ בְּקָרוֹב.
הַדּוּר הוּא, וְתִיק הוּא, זְכָאֵי הוּא, חֲסִיד הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב,
טְהוֹר הוּא, יְחִיד הוּא, כְּבִיר הוּא, לְמוּד הוּא, מְלָךְ הוּא, נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צְדִיק הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב,
קְדוֹשׁ הוּא, רְחוּם הוּא, שְׁדֵי הוּא, תְּקִיף הוּא, יְבִנָּה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה,

Fourth Cup כּוֹס רְבִיעִית

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

History is insensitive to our interpretive charity.
She turns her face away, unmoved
by what we present her,
by what we want her to take.
She feels no shame at rejecting our offerings;
our precious sacrifices.
She is without needs.

The needy are among us.
 We are about to conclude another Seder,
 one whose order has been readily disrupted,
 as we struggle with what is expected of us,
 forever in tension with what we desire—

Ordered, or not, the Seder must be concluded.
 The Jew's task is written into history as Zeno's dichotomy,
 he who told us that our trip is forever at its beginning
 never at its end—all motion is illusory.

The Jew knows intuitively what it means to *halve reality*—
 a definition of wandering.

Each year, more awake to the paradoxes of our narratives.
 Some will demand new songs,
 and with them, a new order. . .one that by definition
 is unstable
 a Zeno-like theme with variations in cut-time.

Others will continue to repeat age-old words,
 asking for little, and getting even less in return.
 Let them be.
 They will find happiness or extinction.
 Or one through the other.
 They say, What did Zeno really know?

In the meantime,
 amidst the meanings of time,
 we have rehearsed ancient words in search of new worlds,
 taking cues from ancestors
 some of whom understood
 the incompleteness of redemption—
 the commandment against passivity.

Keep redeeming,
 with your hands, your heart, your mind.
 Insist on an order where none is possible.
 That would be our eternal exilic task—to *become redeemers*.

נרצה Conclusion

חֲסֵל סְדוֹר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.

כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בֵּין גְּזֵכָה לְעִשׂוֹתוֹ.

זָד שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהֵל עֵדֶת מִי מָנָה.

בְּקָרוֹב נִהְלֵ גִטְעֵי כְנֵה, פְּדוּיִם לְצִיּוֹן בְּרָנָה.

The Order of the Pesach ritual has been completed according to its rules; 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.

לְשֵׁנָה הַבְּאָה בִּירוּשָׁלַיִם

Chasal Siddur Pesach

Quite slowly H. Ch. Adler

Cha-sal sid-dur Pesach K'-hil-che to K'

chol mish-pa-to v'-chu-ka to

Ka-a-sheer za-chi nu l'-se-deir ot-to

Kein niz-keh la-a-so to.

PESAH TIME / EḤAD MI YODEAH

English words: Mrs. Leo H. Honor

Yemenite

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

Pe - sah time is here. With its ma - tzot and its wine -
ni yo - dei - ah. E - ḥad 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.

Shir Hamazlot II

1. Shir ha-mazlot 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'la-lei s' chok pi-nu
2. zot im ei-leh. hig-dil A-do-nai taz-zot im-ma-nu

1. Ul-sho-nei-nu ri-na.
2. Ha-yi-nu s't mei-chin.

Shir Hamazlot may also be sung to the tune of Hatikvah.

Who Knows One

Quite fast

Who Knows one, ho, Echad mi yo-de-ah, 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-ah, 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-ah, 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-ah, 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 →

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

E♭ Fm E♭

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

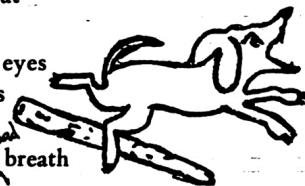
Had gadya.....

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.....



N. Hirsh

BASHANA HABA'A

E. Manor

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 coming we will sit on the porch and we'll count wandering birds
 בְּשָׁנָה הַבָּאָה נֵשֵׁב עַל הַמַּרְפֵּסָה וְנִסְפַּר עֲפֻרִים נוֹדְדוֹת

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 coming we will stretch the palms of our hands against the pouring white light
 בְּשָׁנָה הַבָּאָה נִפְרֵשׁ נְפֹת יָדֵינוּ מוֹל הַאֵוֹר הַנֹּגֵר הַלָּבָן

1 Y' - LA - DIM B' - CHUF - SHA Y' - SA - CHA - KU TO - FE - SET BEIN HA - BA - YIT L' - VEIN HA - SA - DOT
 Children in leisure will play between the house and the fields
 יְלָדִים בְּהַפְשָׁה יִשְׁתַּקְּדוּ בֵּין הַבַּיִת לְבֵין הַשָּׂדוֹת

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 will spread in the daylight and the sun will shine through them
 אֲנָפָה לְבָנָה תִפְרֹשׁ בְּאוֹר הַיּוֹמָם וְהַשֶּׁמֶשׁ תִּזְרַח בְּתוֹכָן

Refrain
 OD TIR - E OD TIR - E KA - MA TOV YI - H' - YE BA - SHA - NA BA - SHA - NA HA - BA - A - NA HA - BA - A
 Again and again you will see how good it will be
 עוֹד תִּרְאֶה עוֹד תִּרְאֶה כַּמּוֹה טוֹב יִהְיֶה

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הנה זה