Man of La Matsa

The Legendary Seder

WELCOME TO OUR SEDER

[All parodies in this Seder are copyright ©2021,2025 Robyn Shoulson, and were written for this Seder]

To sleep, perchance to dream. Or, as Hillel put it, סְעַן יֶא מֶאֲבְהֶם זַשְׁצְךָ Or in translation … (actually, Hillel advised people not to pay attention to dreams. The Hebrew is nonsense.) You're likely thinking of Hertzl. But we get ahead of the story. Tonight, we explore dreams. Tonight, we explore aspirations. Tonight, we explore impossible quests. We explore idealism and the nature of heroism.

We will tell the story of a deluded man, thinking he is leading an attack against fearsome giants. He is consumed by his fantasies on a quest, loyally accompanied by his sidekick. A story that has inspired millions of people. A book of confusing twists that has endured centuries. No, we will tell the story of a reluctant man, thrust into leadership against an impossible foe, loyally accompanied by his sidekick (his own brother). A story that has inspired millions of people. A confusing book of twists that has endured even more centuries.

Before we tell more of tonight's story, we need to imbibe a little wine to fully appreciate the story and help us untangle the twists. Cervantes certainly knew his wines – the Castile-La Mancha region is known for its wines. We sanctify tonight's celebration by reciting the Kiddush.

Kadesh **קַדֵּשׁ**

(On Shabbat, add parentheticals)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן׃

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עָם, וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן אֶת-יוֹם
(הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם) חַג הַמַּצּוֹת הַזֶּה. זְמַן חֵרוּתֵנוּ, (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל-הָעַמִּים. (וְשַׁבָּת) וּמוֹעֲדֵי קָדְשֶׁךָ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה
וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ׃ בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים׃
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

On Saturday nights, Havdalah precedes Shehechianu:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ׃
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל
בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה׃ בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל׃

Separation, distinction, differentiation, division, to separate, to distinguish, to differentiate, to divide. Havdalah means all those things.
Blessed are you, God, our Lord, King of the Universe, Who distinguishes holiness from the everyday; light from dark; Israel from the nations; the 7th day from the six days of work. Blessed are you, God, Who distinguishes sacred from the secular.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

Blessed are You, Lord our God, King of the Universe, who has granted us life and sustenance and permitted us to reach this season. ***Drink the wine reclining to the left.***

Washing the hands **וּרְחַץ**

Let's begin to explore tonight's theme. With the briefest of overviews in the style of Cliff Notes, this is a musical written <u>about</u> Cervantes, a prisoner during the time of the Inquisition. The musical was inspired by the 17th century book <u>by</u> Cervantes the author. Cervantes the prisoner has himself written a story, which he recites to the other prisoners. We have a *matryoshka* musical. This story within a story is about Don Quixote, his impossible quests, fantastical illusions, his loyal squire, tilting at windmills, Sancho Panza, and the rest of it. There are connections between Moses and our Exodus story, and Cervantes and his Don Quixote story.

But the prisoners have been hungry a long time and are eager for whatever meager food they can find. Our own feast starts with rather meager beginnings. Symbols are rarely filling for the physique, as they are intended to be nourishment for the soul.

Karpas כַּרְפַּס

Everyone partakes of parsley, dips it into saltwater, and says:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה׃

Blessed are You, Lord our God, King of the Universe, Creator of the fruits of the earth.

From now on you may partake as often as you like from the table snacks. Hunger shall not be one of the seder plagues.

Break middle matzah יַחַץ

The leader takes the middle Matzah and breaks it in two, leaving one half between the whole ones, and puts the other half in a safe place for the grand Afikomen hunt.

Ha Lachma הָא לַחְמָא

This is the bread of affliction that Cervantes, along with the thieves and robbers, ate in the prison common room while waiting for the Spanish Inquisition. Let all who are needy – and all of us in the prison *are* needy – come and celebrate the story of Don Quixote. At present, we are here, cowering before the authorities; next year, may we all be free to roam wherever our dreams take us.

Let's step back a bit before where the traditional Haggadah starts. While the Haggadah does mention Jacob going to Egypt, it skips over most accounts of Joseph – being thrown in a pit, betrayed by his brothers, serving Potiphar, being released from false imprisonment after winning Pharoah's trust via excellent dream analysis, becoming Vizier, second-in-command of all Egypt, being united with his scheming bros who had done him wrong, and seeing his dear old dad before he passed away.

Using one of the songs in the Don Quixote musical, we sing of Joseph's life.

Joseph's *(Aldonza's)* Song

I was thrown in a pit
By my brothers who left me there,
Stripped of my garment
And left there to die. I
Knew that they hated me
Had to get rid of me,
Sold me to men passing by.

Then of course,
There was Potiphar
Rich and important,
He saw my potential,
But not all my charm.
Threw me in jail, 'cause
His wife needed more than him,
So I again came to harm.

But my faith and charisma
Came through as God showed me the way.
Using dreams and their messages,
People would hear what I say.

So I next got to Pharaoh
Who put me in power to
Save him from famine and
Keep all in health.
Fields and their harvests I
Brought to his treasury,
Greatly increasing his wealth.

When my brothers came begging
To save them from starving I
Sure made them suffer for
All they had done. But
Later I saved them and
Brought them to Egypt to
Flourish here under the sun.

But fame, wealth, and Pharaohs
All rise and recede like a wave.
And a new rule arose, and
Reduced all my people to slaves.

There's a classic joke about a knight coming up to the Queen. In one version, all the others spoke Latin, but this one uttered something in Hebrew. So the Queen said, "Why is this knight …" Ah, we could go on, but Don Quixote knew no Hebrew, and he never met the queen consort *[King Phillip II's wife]*, so we'll stop the joke before it goes too far.

The second cup of wine is poured and the youngest in each family asks The Four Questions:

Ma Nishtana **מַה נִּשְׁתַּנָּה**

Why is this *k*night different from all other *k*nights? *(I couldn't resist; this is our only knight-errant seder)*

On all other nights we eat chametz and matzah; tonight we eat only matzah. On all other nights we eat any kind of herbs; tonight, we only eat bitter herbs. On all other nights we do not dip even once; tonight we dip twice. On all other nights we eat sitting or reclining; tonight we recline.

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת׃
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה׃
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת. הַלַּיְלָה הַזֶּה מָרוֹר׃
שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים׃
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין׃

An unusual new version of the Ma Nishtana: We heard a talk on the Queen Mary 2, given by one of the lead writers for The Simpsons, Mike Reiss. It was about another animated show of his, The Critic. Spoofing *The Lion King*, his episode was called The Cockroach King, voiced by Howard Stern. He hired the same choir as was used for the *Lion King*, the South African Chorus, featuring Carmen Twillie and Lebo M. *[Youtube link in references]*

Night of Amazing Difference (Tune of *Knight of the Woeful Countenance*)

Hail! Night of this awesome difference,
Night of such awesome difference.
We never eat bread, just matzah instead,
As we sit for our meals,
On this night of confusing difference.

The herbs that we eat, are bitter – not sweet,
(But plentiful, that we'll admit)
Then dipping ensues, in dips that we choose:
Salt water, charoses to wit.

Hail! Night of impressive difference,
Night of impressive difference.
All night we'll discuss our grand exodus
As we sit for our meals
On this night of such awesome difference.

And as we all dine, in easy recline
Our seating befitting of kings!
Our story we'll tell of how Egypt fell
And other miraculous things!

Hail! Night of impressive difference,
Night of impressive difference.
All night we'll relate our miraculous fate
As we sit for our meals
On this night of such awesome difference.

Magid **מַגִּיד**

We now tell the story, not just any story.

Cervantes the writer: Miguel de Cervantes y Saavedra lived 450 years ago. Cervantes showed great bravery when he was in the Spanish army in his 20s, but was felled by malaria. In spite of his illness, he threw himself into battle, but suffered two wounds to the chest and lost use of his left hand *[trigger warning]* from a musket ball. While on furlough for his injuries, Cervantes was captured by Barbary pirates and enslaved for five years by a rebel Greek living in Algiers. Rescued and returning home, he wrote dozens of plays, though his fame is for Don Quixote, what has been called the first modern novel. Many well-known authors label it as the "best novel of all time" and the "best and most central work in world literature". It's also one of the most-translated books in the world (next to, um, what? :-) and one of the best-selling novels of all time.

Although Don Quixote was a huge success, Cervantes never received any royalties and was perpetually poor. He was imprisoned twice for unpaid back taxes and financial fraud. He may have been tried by the Inquisition under Purity of Blood laws. (Some sources speculate he had Jewish heritage or was in a family of *conversos:* The book Don Quixote relates a story from the Talmud, contains several references to Kabbalah, mentions Jewish traditions and those of Sukkot.) While in prison the second time, he was excommunicated – a harsh punishment (but not as bad as being burned at the stake). Still poor, Cervantes started a sequel, but a competing writer, publishing under a psuedonym, beat him to it. He later wrote his own sequel, incorporating the fake sequel within its plot. Remarkably, to this day the competing writer has never been identified.

Cervantes the prisoner: In the musical, Cervantes sits in a dungeon with many criminals and thieves, awaiting a hearing with the Spanish Inquisition. Most of the evildoers want to attack him, but one criminal suggests they set up a mock trial – so he is accused of being an idealist and a bad poet. Cervantes pleads guilty, but offers a defense in the form of a play, acted out by all the prisoners. He transforms into Alonso Quijano, an old guy driven mad by books on chivalry and social injustice. He becomes Don Quixote de La Mancha, seeking adventures with his squire, Sancho Panza.

Don Quixote the deluded idealist: As Don Quixote, Alonso's journeys include jousting a windmill he thinks is a giant; attacking sheep he thinks are armies; freeing prisoners (who then attack Quixote and Sancho), and suffering elaborate pranks by the nobles. All the while Quixote idealizes a peasant woman, Dulcinea, as a princess. At the story's end, Quixote returns home, recovers his sanity, renouncing his knightly delusions before his death.

Miguel was a slave unto a rebel living in Algiers, but Trinitarian friars ransomed him with a mighty hand (well, plus 500 gold ducats). Our ancestors were slaves to Pharaoh in Egypt, but the Lord took us out with an outstretched arm. Had not God taken our fathers out of Egypt, then we, our children and grandchildren would still be enslaved to Pharaoh in Egypt. Had Alonso stopped carrying his manuscript in his trunk, then we, our children and grandchildren would still be listening to the fantastical stories of Don Quixote's illusory virtue. Even if we all were wise, and perceptive, experienced, and versed in post-golden era Spanish literature, it would still be our duty to tell the stories of our knight's conquests. The more one talks about Don Quixote, the more praise he deserves.

It happened that Rabbis Carrasco, Aldonza, Panzo ben Akiva and Dulcinea were reclining at the seder table in Toledo, within the community of La Mancha. They spent the whole night discussing the musical's staging until their squires came and said to them: "Rabbis, it is time for the morning Rehearsal."

Four Sons אַרְבָּעָה בָנִים

Blessed be God who has given the Torah to His people Israel; blessed be He. The Torah speaks of four individuals: a wise one, a wicked one, a simple one, and who is not able to ask a question.

What says the Wise Writer? Cervantes asks: "What are these stories, quests, and novels with which the Eternal, our God has inspired me?" Then you shall instruct him in the laws of great books, teaching him that if your first novel is successful, you'd better copyright the sequel before dessert is set on the table.

What says the Wicked Four-Armed Giant? He asks: "What have I done to you? Why do you attack me?" By denying responsibility for his actions, it is clear he does not recognize the effect he has on those in delirium, and has withdrawn himself from the community. So tell him bluntly: "This is done, because of what the author has bid me to do when I came out of Iberia." By me and me alone; for this quest makes one worthy to be redeemed.

What says the Simple Sancho? The squire asks: "Why do I follow him?" Remind him he'd said "I really like him, though I don't have a very good reason. Since I've been with him, cuckoo-nuts have been in season."[1] As long as cuckoo-nuts are kosher, it's OK, we won't question you. You will be freed from the house of bondage along with the rest of us.

As for the knight who is Unable to Ask a sensible question, you must begin the narration as it is said: "In a place in La Mancha, the name of which I do not care to remember, there lived one of those gentlemen who keep a lance in the lance-rack, an old leather shield, a skinny horse, and a greyhound for chasing prey." From this beginning, you shall tell your son on that day, follow this man in spirit only, for his endeavors will lead you on fantastical adventures with no good end.

The origin of Don Quixote, the musical, was a (non-musical) teleplay from 1959, starring Lee Cobb and Eli Wallach on a television sound stage. 20 million people watched it. The musical, written 6 years later, opened on Broadway in 1965. It ran for nearly six years, one of the longest running Broadway shows at that time. Only *My Fair Lady, Fiddler,* and *Hello, Dolly* were longer-running musicals. The composer, Mitch Leigh, was the Brooklyn-born son of Jewish immigrants from Ukraine. This was his first major theater experience, but he went on to write the music for several more shows. His score only used brass, woodwinds, percussion, and double bass. The other strings he used weren't traditional orchestral instruments – eg violins, violas – unusually, only flamenco guitars.

---

[1] His actual lyrics

The core innovation of the playwright, Dale Wasserman, was to create a play-within-a-play; to project Don Quixote as the imagined alter-ego of Cervantes, the protagonist. Born of Jewish imigrants from Russia, Wasserman had a difficult childhood: he was orphaned when he was young and self-educated as a hobo, literally riding the rails from the age of 12. (He had no birth certificate and never knew where or exactly when he was born.) He did a heap of reading: while hoboing, he'd "borrow" two books at a time from small-town libraries, returning them to another town's library further down the line, and hooking two more there.

He jumped from hobo to theater pro at the age of 19. Writing was difficult due to an almost total lack of education, but clearly he had native talent. He wrote nearly 50 works for TV (during what he called its "Golden Age"), two dozen stage plays and musicals, and 15 feature films.[2] He wrote the stage adaptation of *One Flew Over the Cuckoo's Nest,* which opened in 1963, two years before Don Quixote.

The play was never intended as a musical version of the novel, nor of Cervantes' life, just inspired by it. It received a Tony for Best Musical (along with 4 other Tonys), and has been one of most enduring works of musical theater. There have been four Broadway revivals, most recently in 2002. It has been translated into (deep breath …): Bengali, Bulgarian, Cantonese, Croatian, Czech, Dutch, Estonian, Finnish, French, German, Gujarati, Hebrew, Hungarian, Irish, Japanese, Korean, Mandarin, Norwegian, Polish, Serbian, Slovenian, Swahili, Swedish, Turkish, Ukrainian, Uzbek, and nine distinct dialects of Spanish. (The most recent foreign production I was able to find was 2018.)

Rex Harrison was intended to be the original star on Broadway, but although Harrison had starred in a musical role in both the stage and film versions of My Fair Lady, the musical demands of Don Quixote were too much for him. Richard Kiley starred in the Broadway production. (A later Quixote was played by Hal Holbrook, most famous for his Mark Twain portrayals.)

Two unexpected artists are associated with the musical's lyrics. The original lyricist was the poet W. H. Auden. But his lyrics were considered too satiric and biting, attacking the bourgeois audience. (Very faithful to the intention of Cervante's original book, however.) Another famous lyricist was involved with the Parisian production: Jacques Brel translated the songs and played the lead. It is the only time he ever adapted songs written by other writers or appeared in a stage musical.

In the 1972 film, which was called Man of La Mancha, the lead was played by Peter O'Toole, and Sophia Loren was the prostitute/fantasy princess Aldonza. Loren received a lot of praise for bringing warmth to a role critics felt was usually thankless. Some critics felt the film was off the mark: rather than venerating dreaming "the impossible dream," it focused on tilting at windmills, pursuing unrealistic goals. A subtle point, but an important distinction for the many nearly-impossible dreams of our own ancestors.

The central part of the Seder, the *Magid*, means "the telling." Beginning with the words *Avadim Hayinu* – "We were slaves ... ", it extends to the meal. Its purpose is to retell the story of the Exodus and to encourage discussion of its implications for our lives. The traditional Haggadah reviews the Exodus by presenting a series of Rabbinic commentaries on Deuteronomy 26:5-8. For untrained readers, the traditional text of the *Magid* is confusing. We present Rabbi Mark Greenspan's simple summary instead.

Read responsively

Come and hear the story of our people, the story we relive on Seder night.

How our ancestors went forth from the straights of *Mitzrayim*, to the open places of rejoicing and faith.

This story belongs to you and me. An age-old story, it becomes our own as we tell it on Seder night.

"A wandering Aramean was my father. He went down to *Mitzrayim* few in number. There he become a great nation, mighty and numerous."

In Egypt we discovered our distinctiveness. Few in number, we learned that greatness is more than numbers.

[2] Wasserman never attended any of his professional award ceremonies. He did speak at the University of Madison to receive his Honorary Doctorate, because it was a quarter-mile from where he hopped his first freight train. In his biography, Wasserman said "Irony should not be wasted."

"The Egyptians treated us harshly and oppressed us. They imposed hard labor on us."

Their harshness wounded us with false accusations, with venom and hate and distrust.

"We cried out to Adonai, the God of our ancestors. God heard our voice and saw our affliction, our toil and our oppression."

What did Adonai see in *Mitzrayim*? He saw families torn asunder, and children made to suffer. God saw the cruelty of Egypt and the helplessness of Israel.

"So Adonai brought us out of Egypt, with a mighty hand, with an outstretched arm, with awe and signs and wonders."

Egypt and Israel felt God's presence in every corner of the land. His signs filled the earth and sky; His wonders could be seen by every living thing. "I will show wonders in the heavens and in the earth — blood and fire and pillars of smoke."

With a mighty hand He demanded justice for the oppressed. With plagues and wonders He taught the Egyptians the lesson of his power.

So may God's signs be present today: to teach us of Your justice and Your mighty acts.

And in the same style:

Come listen to the story of Alonso's countrymen, the story he animatedly tells in the dungeon.

How his ancestors wrote of chivalry, in the Land of the Setting Sun ('Εσπερια/"Hesperia"), where there were always open places of rejoicing and faith.

This story belongs to you and me. An age-old story, retold many times on the world's stages, in languages that become our own, as we hear it told on Seder night.

Just as the world has an enduring focus on Egypt's slavery of our ancestors, so is Quijano always looking out for the Inquisition.

The actual conditions of the Inquisition's prisoners were far worse than depicted in any stage musical:

> Caves of darkness, in which all communication was forbidden. The overlords knew all writing, contact with family, and speaking to other prisoners, would lead to speading their heresies.
>
> The accused were kept in chains, with their hands constantly chained beneath their chins.
>
> They were fed meager amounts of nutrition to barely keep them alive.

Miguel was imprisoned twice and taken as a slave in Algiers for five years.

Trinitarian friars[3], direct Seraphim of Adonai, brought him out of Algiers, with awe and signs and wonders.

Quixote demanded justice for the oppressed, poor and neglected. With a pen mightier than the sword, he taught the oppressors the lesson of his power.

We are about to recall the ten plagues. Moses and Aaron argue their case to Pharaoh, depicting the awesome power of God if Pharaoh didn't comply. Let's see how they presented this, as a song-and-dance duo. It's how it was actually presented: we found the middle-Egyptian score :)

---

[3] Named after the Trinity, the Order of the Most Holy Trinity was founded **in *1198*.** The Trinitarians are still around. Their mission is to ransom Christian captives, and to support the persecuted and marginalized (originally) in Muslim territories.

Moses, Man of La Matsa (tune of *I, Don Quixote*)

Moses: Hear me now, oh thou cruel
and unbearable king,
Thou art base and debauched as can be.
And our God saw His people recoil from your sting,
And brings you a message, through me!

I am I! Is His name, He's the Lord
Of His people,
My destiny calls me to speak!
And the taskmasters' whippings will
Soon be forgotten
Oh, Pharaoh, your future looks bleak!

Though you may think we are weak,
Pharaoh, your future looks bleak!

Aaron: I'm Aaron, yes, I'm Aaron,
I follow my brother, he's my guide.
I'll act just as Moses bids me,
I'm his spokesman – by his side.

Moses: Hear me Pharaoh, magicians, you doers of sin,
All your dastardly doings are past.
For the Hebrews' redemption's about to begin
And virtue will triumph at last!

Let them go! Cruel King Pharaoh,
Your brave days are over
Your destiny lies in the dust!
And to know all the wonders
And plagues that will smite all
Your people – just read Exodus!

Wondering why all the fuss?
Details are in Exodus!

As one spills three drops of wine, relate the wonders of the heavens and the earth:

"Blood, fire, and columns of smoke."

Ten Plagues **עֶשֶׂר מַכּוֹת**

Remove a drop of wine while reciting each plague.

These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt:

1. Blood 2. Frogs 3. Vermin 4. Wild ANiMalS 5. Cattle Disease
6. Boils 7. Hail 8. Locusts 9. **Darkness** 10. **Death of the Firstborn**

דָּם. צְפַרְדֵּעַ. כִּנִּים. עָרוֹב. דֶּבֶר. שְׁחִין. בָּרָד. אַרְבֶּה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת׃

Dahm · Tz'fardeyah · Kinim · Arov · Dever · Sh'chin · Barad · Arbeh · Choshech · Makat Bechorot

Rabbi Judah formed the initials thus:
D'tzach, Adash, B'achab

From the Maxwell House Haggadah

How many abundant favors has God performed for us!

Dayenu **דַּיֵּנוּ** ***Sing traditional Dayenu***

אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָהֶם שְׁפָטִים, דַּיֵּנוּ׃
אִלּוּ עָשָׂה בָהֶם שְׁפָטִים, וְלֹא עָשָׂה בֵאלֹהֵיהֶם, דַּיֵּנוּ׃
אִלּוּ עָשָׂה בֵאלֹהֵיהֶם, וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם, דַּיֵּנוּ׃
אִלּוּ הָרַג אֶת־בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מָמוֹנָם, דַּיֵּנוּ׃
אִלּוּ נָתַן לָנוּ אֶת־מָמוֹנָם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דַּיֵּנוּ׃
אִלּוּ קָרַע לָנוּ אֶת־הַיָּם, וְלֹא הֶעֱבִירָנוּ בְתוֹכוֹ בֶּחָרָבָה, דַּיֵּנוּ׃
אִלּוּ הֶעֱבִירָנוּ בְתוֹכוֹ בֶּחָרָבָה, וְלֹא שִׁקַּע צָרֵינוּ בְּתוֹכוֹ, דַּיֵּנוּ׃
אִלּוּ שִׁקַּע צָרֵינוּ בְּתוֹכוֹ, וְלֹא סִפֵּק צָרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיֵּנוּ׃
אִלּוּ סִפֵּק צָרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְלֹא הֶאֱכִילָנוּ אֶת־הַמָּן, דַּיֵּנוּ׃
אִלּוּ הֶאֱכִילָנוּ אֶת־הַמָּן, וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיֵּנוּ׃
אִלּוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, וְלֹא קֵרְבָנוּ לִפְנֵי הַר סִינַי, דַּיֵּנוּ׃
אִלּוּ קֵרְבָנוּ לִפְנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּנוּ׃
אִלּוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיֵּנוּ׃
אִלּוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה, דַּיֵּנוּ׃

אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּנוּ׃
Ilu hotzi-hotzianu,
Hotzianu mi-Mitzrayim,
Hotzianu mi-Mitzrayim, Dayenu.
(no chorus)
אִלּוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיֵּנוּ׃
Ilu natan, natan lanu,
Natan lanu et ha-Shabat,
Natan lanu et ha-Shabat, Dayenu.
(chorus)
אִלּוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּנוּ׃
Ilu natan, natan lanu,
Natan lanu et ha-Torah,
Natan lanu et ha-Torah, Dayenu.
(chorus)

Dayenu Madness ***Read as fast as possible***

Had He brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough—Dayenu!

Had He executed judgments against the Egyptians, and not their gods — Dayenu!

Had He executed judgments against their gods and not put to death their firstborn — Dayenu!

Had He put to death their firstborn, and not given us their riches — Dayenu!

Had He given us their riches, and not split the Sea for us — Dayenu!

Had He split the Sea for us, and not led us through it on dry land, — Dayenu!

Had He led us through it on dry land, and not sunk our foes in it — Dayenu!

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years — Dayenu!

Had He satisfied our needs in the desert for forty years, and not fed us the manna — Dayenu!

Had He fed us the manna, and not given us the Sabbath — Dayenu!

Had He given us the Sabbath, and not brought us to Mount Sinai — Dayenu!

Had He brought us to Mount Sinai, and not given us the Torah, — Dayenu!

Had He given us the Torah, and not brought us into Israel — Dayenu!

Had He brought us into Israel, and not built the Temple for us — Dayenu!

How much more so, then, should we be grateful to God for the numerous favors that He bestowed upon us: He brought us out of Egypt, and punished the Egyptians; He smote their gods, and slew their firstborn; He gave us their wealth and split the Sea for us; He led us through it on dry land, and sunk our foes in it; God sustained us in the desert for forty years, and fed us with the manna; God gave us the Sabbath, and brought us to Mount Sinai; God gave us the Torah, and brought us to Israel; He built the Temple for us, to atone for all our sins.

Rabbi Gamliel used to say that whoever does not mention these three things on Passover has not fulfilled his duty: the sacrifice of Pesach, the unleavened bread, and the bitter herbs.

פֶּסַח The Paschal Lamb, which our intrepid Don hunted during the times of classic chivalry – for what reason was it eaten? Because the Omnipresent, blessed be He, passed over the cells of our prisoners in Iberia, as it is said: "You shall say, it is a sacrifice of Passover, who passed over the dungeons of the children of Israel, when God smote the Inquisition officials and hid our people, and the people bowed themselves and worshipped."

מַצָּה זוֹ ***Show the unleavened bread and say:*** This Unleavened Bread, which we now eat, what does it mean? It is because the King of Kings, the Holy one, revealed Himself to Quixote in a dream and redeemed him before his dough had time to bake, as it is written: "They baked the dough which they had brought out of the Bastille into unleavened pieces; for he was driven out of the Inn and could not delay, nor had he prepared any provision for his journey."

מָרוֹר זֶה ***Show the bitter herbs and say:*** This bitter herb, which we eat, what does it mean? It is eaten because it reminds us that a dream of grandeur becomes slightly pathetic when reality hits the fan. As it is written: "They enslaved their minds with hard bondage, and in all manner of labor in the fields. All their labor was imposed upon them with rigor."

בְּכָל־דּוֹר וָדוֹר In every generation each individual is compelled to regard himself as though he personally had come out of Egypt, as it is said: "You shall tell your son on that day: This is on account of what the Eternal 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, as it is said: "He took us out from there in order to bring us in, that He might give us the land which He had sworn to our ancestors."

Raise the cup of wine and say:

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. God 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!

Lower cup temporarily while singing:

I'm Only Thinking of Him

Such thanks we're giving to Him!
Great thanks we're giving to Him!
Whenever we review His deeds,
We know how much we owe Him!
For His goodness is well known,
And He chose us for His own.
We'll always glorify, sing our praises to Him!

As He led us out of Egypt
Killed their first-born – we left town!
Then He split the sea and brought us through,
But Pharaoh's host was drowned!

As we wandered through the desert,
Through a land we saw was cursed,
He gave Manna when we hungered,
Brought forth springs to slake our thirst.

And so we say
In our own way
This Dayenu is gratitude to Him!

Dreams חֲלוֹמוֹת

The most famous song from the musical is The Impossible Dream. (We'll soon sing our Passover version of it.) Don Quixote was consumed by the need to correct wrongs, battle all evils and restore chivalry. His quest took him to ridiculous situations – he mistakes a windmill for a giant with four arms, and tries to kill the windmill with a javelin. He undertakes an all-night vigil over his armor, requesting the Innkeeper (thinking him a powerful knight) grant him knighthood the following morning. He wears the barber's shaving basin, calling it the Golden Helmet of Mambrino. He asks for a token of esteem from Aldonza, a prostitute who he thinks is a princess, and accepts her dishrag. The Enchanter is Quixote's mortal enemy, and is blinded by that knight's mirrored shields. In spite of his failures, his passion for justice is never subdued.

Windmill in St. Maarten

Dreams also play an important part in the books of Genesis and Exodus. *Joseph* interprets his own dream to his own family of 11 brothers, and predicts the sun, the moon, and 11 stars will bow down to him. Joseph soon learns this is not way to make friends and influence people. (His later interpretation of the cupbearer and the baker's dreams, while in prison, becomes his get-out-of-jail card.) *Jacob* dreams of angels going up and down a ladder connecting heaven and earth, with God promising to protect him and make his descendents a great nation. For *King Solomon*, God grants him the gift of wisdom in a dream. This is the perfect example of what the Bible felt was the purpose of dreams: they are portrayed as communicating messages from God and are the source of truth about the world. Dreams were divine revelations.

Later on, the Talmud granted a lower status to dreams. Dreams were regarded as 1/60th prophecy; the remainder is nonsense or useless chatter *(Devarim B'teilim).*[4] In Rabbinic literature, famous teachers discuss dreams and doctrines regarding them. But, they say, a person could not or should not interpret their own dream; hence the need for dream interpreters. There were twenty-four interpreters in Jerusalem, each one of

[4] 1/60th is often used to denote "tiny, but not insignificant." When we visit the sick, we remove 1/60th of their suffering; if a non-kosher item falls into a kosher mixture, it's normally still kosher if the non-kosher component is less than 1/60th; and so on.

whom would, of course, interpret a dream differently from the others. (And supposedly, reveal a different truth.)

In Jewish folklore, the general principle was dreams go by contraries. If you dream of death, it is a sign that you will live. But not all dreams follow the rule of contraries. To Russians, a dream that a dog attempts to bite a person is regarded as a sign his enemies wish to harm him. (No wonder you needed a professional dream interpreter!)

Of course, in our (grand)parents' lifetimes, a famous Austrian Jew became the founder of psychoanalysis, and wrote the influential book *The Interpretation of Dreams*. He wrote that a dream's surface story was a royal road to its hidden, latent content – the unconscious, fulfilling hidden wishes, fears, and conflicts through symbolic imagery.

Eastern Europeans had a special dream book to help them interpret dreams. One edition was still printed as late as 1902. It classifies dreams according to subjects: animals, plants, angels, the dead; milk, cheese, butter, etc. Some examples: if an ox gores you, you will live long; if you see demons, you will earn a great deal of money; if you drink milk, you will fall ill; if you bit the cat that ate the goat, then the seder is over.

Rabbi Scolnic Shares (of Hamden, CT) discusses a Jewish perspective on hopes, dreams, and the pursuit of justice. The following is taken from a High Holy Day sermon he gave in 2008:

> We moderns live in the real world of Judaism, not the world of imagination that Don Quixote lived – where you hope and pray and work and suffer, and you get *some* of what you hoped and prayed and worked and suffered for. Still, it is our dreams that form and *inform* our life.
>
> The whole idea of dreaming, as Don Quixote taught us, is to imagine how things can be. Our dreams are arrows pointing in the direction of hope. We Jews have always been on the outside. We wanted to be insiders but the world kept throwing us out and, ironically, our outsidedness made us who we are.
>
> Moses could imagine freedom; the Israelite slaves could not. Moses brought the Israelites an impossible dream: escape to freedom. But Moses was never really one of them. They didn't like him, though he led them out of Egypt and was the agent of miracle after miracle. They liked Aaron, who directed them to build a golden calf. They liked priests but they hated prophets.
>
> Supreme Court Justice Frankfurter was an Aaron, a priest; Louis Brandeis was a Moses, a prophet.
>
> Like Brandeis, we cannot bear it if anyone is an outsider; we can't stand discrimination or persecution. And we must enable all human beings to attain their rights as human beings. It's one of the messages that the seder has been used to project. The role of the Jewish people is to advocate for the poor and the disadvantaged.
>
> So these are our three choices:
>
> We can be DON QUIXOTE, seeing a different world but chasing impossible dreams;
>
> We can be FELIX FRANKFURTER, the person who seeks to be part of the establishment and move people to the good from the inside, an Aaron who says, We'll be practical and do the popular thing; build a golden calf while we're waiting for Moses to come down the mountain;
>
> Or we can be LOUIS BRANDEIS, the Moses, not striving to be inside or popular but using our difference to literally change the world.
>
> Like Moses, like Brandeis, we need to work on possible dreams. That's the Jewish way.

Second Cup **כּוֹס שֵׁנִי** ***Over the second cup of wine, recite:***

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן׃

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine. ***Drink the second cup.***

Rachzah **רָחְצָה** ***Wash the hands for the meal***

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדָיִם׃

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the washing of the hands.

Take the two whole matzahs and the broken one and say the following blessing:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ׃

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה׃

Blessed are You, Lord our God, King of the Universe, who brings forth bread from the earth.

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of unleavened bread.

Take some bitter herbs, dip them in charoset and say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר׃

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of the bitter herbs.

Hillel's Sandwich זֵכֶר לְמִקְדָּשׁ כְּהִלֵּל ***Break the undermost matzah and distribute with some bitter herbs and charoset, and say:***

Thus did Hillel during the existence of the Holy Temple: he took matzah and bitter herbs, and ate them together, in order to perform the Law: "With unleavened bread and bitter herbs shall they eat it."

And now we come to the fifth question, When do we eat?

Impossible Dinner (tune of *The Impossible Dream*)

To read – the Haggadah's long tale,
To sing – when we'd much rather eat!
To ask – those insipid four questions,
Just Karpas is served for our treat.

To learn – about four silly sons!
To list – ways of our gratitude!
To count – the ten plagues and drip wine out,
When all we can smell is the food!!!

This is our Quest!
We're here for the food!
We're tired of waiting!
We know it seems rude.

While our stomachs do growl
And our mouths all adrool,
Serve us dinner right now!
To deny us is cruel!

And we know as we rush to partake,
in this luscious repast,
That our hearts will be grateful and full,
By our breaking our fast!

And the world will be better for this,
As we belch our thanks to our host,
We've loved having this Seder with you!
We know, you[5] are truly THE MOST!

Some phrases have been part of our language and culture for so long we don't recognize their origin. Don Quixote gave us "tilting at windmills," which is variously described as attacking imaginary enemies or pursuing your passions and persisting, even in the face of significant headwinds. (Tilting means 'jousting with lances') And some of you didn't realize to act quixotically came from Mr Quixotic himself. Now we're ready to eat.

The Festive Meal שֻׁלְחָן עוֹרֵךְ

Shulchan Orech

Tzafon צָפוּן

Find the Afikomen. Eat the Afikomen.

[5] Though the lyric appears to be self-congratulatory – it isn't, as it was written by Robyn Shoulson. In fact it's how we feel about you, our seder guests.

Barech **בָּרֵךְ** Grace after meals [Shorter version]

Pour the third cup and recite Shir Hama'alot and Birkat Hamazon.

בִּרְכַּת הַמָּזוֹן

*[Exclude * paragraphs for shorter prayer]* *(Read rightmost column first)*

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֵלֶּה: הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב: הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ: הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ הַזָּרַע בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:

Leader: רַבּוֹתַי נְבָרֵךְ:

Group: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: בִּרְשׁוּת חֲבֵרָה, נְבָרֵךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

Group: בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

Leader: בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

Group: בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל, וּמֵכִין מָזוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הַזָּן אֶת הַכֹּל:

Melody נוֹדֶה לְךָ וּנְבָרֵךְ אֶת שְׁמֶךָ, כַּדָּבָר הַכָּתוּב: וְאָכַלְתָּ וְשָׂבָעְתָּ, וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן.

רַחֲמָן, הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

רַחֲמָן, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.

רַחֲמָן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה, וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו.

רַחֲמָן, הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב, וִיבַשֶּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת.

* For communal meals: רַחֲמָן, הוּא יְבָרֵךְ אֶת־כָּל־הַמְסוּבִּין כָּאן, אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב: בַּכֹּל מִכֹּל כֹּל. כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד. בִּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן:

בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם, וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ, וְנִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

Shabbat: רַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

Festivals: רַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב:

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

* יְרְאוּ אֶת יְיָ קְדֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו: כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָל טוֹב: הוֹדוּ לַיָי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: פּוֹתֵחַ אֶת יָדֶךָ, וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיְיָ, וְהָיָה יְיָ מִבְטַחוֹ: נַעַר הָיִיתִי גַם זָקַנְתִּי וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב, וְזַרְעוֹ מְבַקֵּשׁ לָחֶם:

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם:

Barech **בָּרֵךְ** ***Grace after meals [Shorter version with English]***

Pour the third cup and recite Shir Hama'alot and Birkat Hamazon.

בִּרְכַּת הַמָּזוֹן

[Exclude * paragraphs for shorter prayer] ***(Read rightmost column first)***

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֵלֶּה: הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב: הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ: הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ הַזָּרַע בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:

[Psalm 126]

Leader: רַבּוֹתַי נְבָרֵךְ׃

Let us praise God!

Group: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Praised be the name of God, now and forever.

Leader: בִּרְשׁוּת הַחֲבֵרָה, נְבָרֵךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

Praised be our God, of whose abundance we have eaten.

Group: בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

Leader: בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

Praised be our God, of whose abundance we have eaten,
and by whose goodness we live.

Group: בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ׃

Praised be the Eternal God.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃ וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל, וּמֵכִין מָזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הַזָּן אֶת הַכֹּל׃

God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

כַּכָּתוּב: וְאָכַלְתָּ וְשָׂבָעְתָּ, וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן׃

As it is written: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise You, O God, for the earth and for its sustenance.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ׃
בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן.

Let Jerusalem, the holy city, be renewed in our time. We praise You, *Adonai*, in compassion You rebuild Jerusalem. Amen.

הָרַחֲמָן, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
הָרַחֲמָן, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.
הָרַחֲמָן, הוּא יִשְׁתַּבַּח לָנוּ בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה,
וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו.
הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב,
וִיבַשֶּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת.

Merciful One, be our God forever. Merciful One, heaven and earth alike are blessed by Your presence. Merciful One, bless this house, this table at which we have eaten. Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation.

For communal meals: * הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־כָּל־הַמְסוּבִּין כַּאן, אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב: בַּכֹּל מִכֹּל כֹּל.
כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד. בִּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן׃

May God bless all who are gathered here and all their families, as well as all dear to us. Even as our forefathers, Abraham, Isaac and Jacob were blessed in every way; so may He bless all of us together with a perfect blessing, and let us say, Amen.

בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם, וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ, וְנִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם׃

May our merit and the merit of our fathers secure enduring peace for all of us. May we receive a blessing from the Lord, and justice from the God of our salvation. May we find grace and favor in the sight of God and man.

Shabbat: הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים׃

Merciful One, help us see the coming of when all time is Shabbat.

Festivals: הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב׃

May God grant us the day that will be entirely good.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן׃

May the Source of peace grant peace to us, to all Israel, and to all the world. Amen. May the Eternal grant strength to our people. May the Eternal bless our people with peace.

* יְראוּ אֶת יְיָ קְדֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו׃
כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָל טוֹב׃
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ׃ פּוֹתֵחַ אֶת יָדֶךָ,
וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן׃ בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיְיָ,
וְהָיָה יְיָ מִבְטַחוֹ׃ נַעַר הָיִיתִי גַם זָקַנְתִּי וְלֹא רָאִיתִי
צַדִּיק נֶעֱזָב, וְזַרְעוֹ מְבַקֵּשׁ לָחֶם׃

Revere the Lord, you are His holy ones For those who revere Him suffer no want. Those who deny Him may famish and starve, but they who seek the Lord shall not lack anything that is good. Give thanks to the Lord, for He is good; His mercy endures forever. He opens His hand and satisfies every living thing with favor. Blessed is the man who trusts in God; for the Lord will be his protection. I have been young, and I have grown older, but I have not seen the righteous man forsaken; nor his children begging for bread.

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃

The Lord will give strength to His people; the Lord will bless His people with peace.

Barech **בָּרֵךְ** ***Grace after meals [Traditional version]***

Pour the third cup and recite Shir Hama'alot and Birkat Hamazon.

בִּרְכַּת הַמָּזוֹן

[Exclude * paragraphs for shorter prayer] ***(Read rightmost column first)***

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֵלֶּה: הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כַּאֲפִיקִים בַּנֶּגֶב: הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ: הָלוֹךְ יֵלֵךְ וּבָכֹה נֹשֵׂא מֶשֶׁךְ הַזָּרַע בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו:

Leader: רַבּוֹתַי נְבָרֵךְ!

Group: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader: בִּרְשׁוּת מָרָנָן וְרַבָּנָן וְרַבּוֹתַי, נְבָרֵךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ.

Group: בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

Leader: בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ.

Group: בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל וּמֵטִיב לַכֹּל, וּמֵכִין מָזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ, הַזָּן אֶת הַכֹּל:

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ, אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה, בְּרִית וְתוֹרָה, חַיִּים וּמָזוֹן. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כַּכָּתוּב: וְאָכַלְתָּ וְשָׂבָעְתָּ, וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן:

*רַחֵם נָא יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רָעֵנוּ, זוּנֵנוּ, פַּרְנְסֵנוּ, וְכַלְכְּלֵנוּ, וְהַרְוִיחֵנוּ, וְהַרְוַח לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל צָרוֹתֵינוּ, וְנָא, אַל תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם, וְלֹא לִידֵי הַלְוָאָתָם. כִּי אִם לְיָדְךָ הַמְּלֵאָה, הַפְּתוּחָה, הַקְּדוֹשָׁה וְהָרְחָבָה, שֶׁלֹּא נֵבוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד:

[If on Shabbat, extra paragraph goes here]

Festivals:

* אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיֵרָאֶה, וְיֵרָצֶה, וְיִשָּׁמַע, וְיִפָּקֵד, וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בּוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ.

בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם. אָמֵן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ, מַלְכֵּנוּ, אַדִּירֵנוּ בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב, וְהַמֵּטִיב לַכֹּל, שֶׁבְּכָל יוֹם וְיוֹם הוּא הֵטִיב, הוּא מֵטִיב, הוּא יֵיטִיב לָנוּ. הוּא גְמָלָנוּ, הוּא גּוֹמְלֵנוּ, הוּא יִגְמְלֵנוּ לָעַד לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, וּלְרֶוַח הַצָּלָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה, נֶחָמָה, פַּרְנָסָה וְכַלְכָּלָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל טוּב, וּמִכָּל טוּב לְעוֹלָם אַל יְחַסְּרֵנוּ:

הָרַחֲמָן, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הָרַחֲמָן, הוּא יִתְבָּרַךְ בַּשָּׁמַיִם וּבָאָרֶץ.

הָרַחֲמָן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאַר בָּנוּ לָעַד וּלְנֵצַח נְצָחִים, וְיִתְהַדַּר בָּנוּ לָעַד וּלְעוֹלְמֵי עוֹלָמִים.

* הָרַחֲמָן, הוּא יְפַרְנְסֵנוּ בְּכָבוֹד.

* הָרַחֲמָן, הוּא יִשְׁבּוֹר עֻלֵּנוּ מֵעַל צַוָּארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ.

* הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה, וְעַל שֻׁלְחָן זֶה שֶׁאָכַלְנוּ עָלָיו.

* הָרַחֲמָן, הוּא יִשְׁלַח לָנוּ אֶת אֵלִיָּהוּ הַנָּבִיא זָכוּר לַטּוֹב, וִיבַשֶּׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנֶחָמוֹת.

At communal meals: הָרַחֲמָן, הוּא יְבָרֵךְ אֶת־כָּל־הַמְּסוּבִּין כַּאן, אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב: בַּכֹּל מִכֹּל כֹּל. כֵּן יְבָרֵךְ אוֹתָנוּ כֻּלָּנוּ יַחַד. בִּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן:

* בַּמָּרוֹם יְלַמְּדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שָׁלוֹם, וְנִשָּׂא בְרָכָה מֵאֵת יְיָ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעֵנוּ, וְנִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

Fest: הָרַחֲמָן, הוּא יַנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב:

* הָרַחֲמָן, הוּא יְבָרֵךְ, אֶת־מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ:

* הָרַחֲמָן, הוּא יְבָרֵךְ, אֶת־אַחֵינוּ בְּנֵי יִשְׂרָאֵל הַנְּתוּנִים בְּצָרָה, וְיוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה:

* הָרַחֲמָן, הוּא יְזַכֵּנוּ לִימוֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא.

* מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ, וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ, לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם:

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

* יְרָאוּ אֶת יְיָ קְדֹשָׁיו, כִּי אֵין מַחְסוֹר לִירֵאָיו: כְּפִירִים רָשׁוּ וְרָעֵבוּ, וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ כָל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: פּוֹתֵחַ אֶת יָדֶךָ, וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיְיָ, וְהָיָה יְיָ מִבְטַחוֹ: נַעַר הָיִיתִי גַּם זָקַנְתִּי וְלֹא רָאִיתִי צַדִּיק נֶעֱזָב, וְזַרְעוֹ מְבַקֶּשׁ לָחֶם:

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם:

Third Cup **כּוֹס שְׁלִישִׁית** ***Over the third cup of wine, say:***

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן׃

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine. ***Drink the third cup.***

With tonight's seder, there are many echos between Cervantes' story and our own history:

We start with the dream sequence of Cervantes, about Don Quixote, that is told to the prisoners.
This parallels the story that Moses tells the Hebrews, that they will slay Israel's foes with God's help,
and of Canaan and Jerusalem, the shining city on the hill, to inspire the slaves through their 40 year "quest."

Cervantes wins back his precious manuscript (the story of Quixote) by inspiring his fellow prisoners by the play that he and his manservant perform. Moses inspires the Israelites, holding onto his copy of the precious "Dios-a-script," the Ten Commandments. [*man*-u-script, get it?]

The book ends with Cervantes, lying on his deathbed, attempting to rise up and set out for another adventure; but he is unable to go. Moses will lie on his deathbed (well, the top of Mt Nebo), relaying the final blessings to the tribes of Israel, as he cannot enter the Promised Land.

And most obvious of all, the writer Cervantes himself was enslaved, captured by pirates and sold into five years of slavery to a rebel Greek.

Why are we so enamored with Don Quixote?[6] He's a madman, refusing to see life for what it really is. Yet at the end of Man of La Mancha, the other characters are grateful to Don Quixote, so they can see an example of pure idealism, unselfishness and generosity.

We, too, are grateful for people who have idealism. Don Quixote imagines not only how bad the world can be, but also how good it can be.

Read together:

As we go about our daily lives, too often we suffer failures of imagination:
We fail to imagine how bad evil can be.
We fail to imagine how much better life can be.
We fail to believe that we can overcome opposition.
Sometimes we dream insufficient dreams, unnecessary dreams, frivolous things that are not worthy of us.
We should measure people by their dreams. Often, what is wanting in us is not what we accomplish, but what we were hoping for in the first place.

Jews always have been in the forefront of civil rights and social justice marches. It's fine to have dreams, but actions achieve a goal. A group of religious Jews in the Soviet Republic of Georgia in the 1960s publicly proclaimed to the U.N. they wanted to emigrate to Israel: It's not just the 18 of us that pray for Israel. It's not the 12 million alive today. You must include nearly 100 million of us who did not live to this day. They march with us, in the same column, unvanquished and immortal, transmiting our traditions of struggle and faith.[7,8] *(This letter is seen as the beginning of the Refuseniks movement.)*

In many ways, we are always accompanied by our ancestors and each other. They are marching with us.

We pay tribute to those who marched towards noble goals, leaders that we honor. David Ben-Gurion, Golda Meir, Theodore Herzl, Miriam, Moses, Abraham. Just 6 weeks ago Jesse Jackson died; and before him, 58 years ago (almost to the day), Martin Luther King, Jr.[9] Leaders and marchers, actions guided by dreams.

Everyone pours a little of their wine into the cup honoring the Prophet Elijah. As they do, everyone expresses a wish to be fulfilled in the coming year.

The door is opened and Hallel continues:

With longstanding tradition, Jews have hoped and dreamed for Moshiach, the Messiah. In this second half of the seder, we ask God to destroy all godlessness and to punish the wicked and evildoers, thereby making the world ready for the Messiah:

---

[6] What follows is also from Rabbi Shares.
[7] Sarah Hurwitz, *As a Jew,* p291 ff.
[8] www.tabletmag.com/sections/news/articles/the-letters-of-the-eighteen
[9] Jackson died 2/17/2026; MLK on 4/4/1968

Direct Your wrath, O God, upon evil and persecution. Protect Your people, Israel, from those who would destroy them. May the spirit of Elijah, who enters our home at this hour, enter the hearts of all men. May he inspire them to love You, and may he fill them with the desire to build a good world, one in which justice and freedom shall be the inheritance of all.

We now sing Eliyahu Hanavi:

Eliyahu Hanavi, Eliyahu ha-Tishbi;
Eliyahu, Eliyahu, Eliyahu ha-Giladi.
Beem-hei-rah, V'yamaynu,
Yavo ei-leinu.
/ Eem moshiach, ben David **/**

Hallel הַלֵּל ***Pour the fourth cup and recite Hallel.***

לֹא לָנוּ יְיָ לֹא לָנוּ כִּי לִשְׁמְךָ תֵּן כָּבוֹד, עַל חַסְדְּךָ עַל אֲמִתֶּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אַיֵּה נָא אֱלֹהֵיהֶם. וֵאלֹהֵינוּ בַּשָּׁמָיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצַבֵּיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יְדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף לָהֶם וְלֹא יְרִיחוּן. יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ, לֹא יֶהְגּוּ בִּגְרוֹנָם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בֹּטֵחַ בָּהֶם: יִשְׂרָאֵל בְּטַח בַּיְיָ, עֶזְרָם וּמָגִנָּם הוּא. בֵּית אַהֲרֹן בִּטְחוּ בַיְיָ, עֶזְרָם וּמָגִנָּם הוּא. יִרְאֵי יְיָ בִּטְחוּ בַיְיָ, עֶזְרָם וּמָגִנָּם הוּא:

All say:
Nor for our sake, O Lord, not for our sake, but for Your name's sake give glory,
because of Your kindness and Your truth.

יְיָ זְכָרָנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית אַהֲרֹן. יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטַנִּים עִם הַגְּדֹלִים. יֹסֵף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם. לֹא הַמֵּתִים יְהַלְלוּ יָהּ, וְלֹא כָּל יֹרְדֵי דוּמָה. וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

The Lord who has remembered us will bless; God will bless the house of Israel ... Halleluyah!
How can I repay the Lord for all His kind acts toward me? I will raise the cup of salvation, and call upon the name of the Lord .... Halleluyah!

Give thanks to the Lord, all you nations; praise Him, all you peoples!

Give thanks to the Lord, for God is good;

His kindness endures forever. ..... כִּי לְעוֹלָם חַסְדּוֹ׃
Give thanks to the God above gods, ... כִּי לְעוֹלָם חַסְדּוֹ
Give thanks to the Lord of lords, ... כִּי לְעוֹלָם חַסְדּוֹ׃
To God who alone does great wonders,
כִּי לְעוֹלָם חַסְדּוֹ׃
To God who made the heavens with understanding,
כִּי לְעוֹלָם חַסְדּוֹ׃
To God who stretched the earth over the waters,
כִּי לְעוֹלָם חַסְדּוֹ׃
To God who made the great lights, כִּי לְעוֹלָם חַסְדּוֹ׃
The sun to reign by day, כִּי לְעוֹלָם חַסְדּוֹ׃
The moon and the stars to reign by night,
כִּי לְעוֹלָם חַסְדּוֹ׃
To God who smote Egypt in their firstborn,
כִּי לְעוֹלָם חַסְדּוֹ׃
And took Israel out from among them, כִּי לְעוֹלָם חַסְדּוֹ׃
With a strong hand and an outstretched arm,
כִּי לְעוֹלָם חַסְדּוֹ׃
To God who parted the Red Sea, כִּי לְעוֹלָם חַסְדּוֹ׃
And caused Israel to pass through it, כִּי לְעוֹלָם חַסְדּוֹ׃
And threw Pharaoh and his host in the Red Sea,
כִּי לְעוֹלָם חַסְדּוֹ׃
To God who led His people through the wilderness,
כִּי לְעוֹלָם חַסְדּוֹ׃
To God who smote great kings, כִּי לְעוֹלָם חַסְדּוֹ׃
And slew mighty kings, כִּי לְעוֹלָם חַסְדּוֹ׃
Sihon, king of the Amorites, כִּי לְעוֹלָם חַסְדּוֹ׃
And Og, king of Bashan, כִּי לְעוֹלָם חַסְדּוֹ׃
And gave their land as an inheritance, כִּי לְעוֹלָם חַסְדּוֹ
An inheritance to Israel His servant, כִּי לְעוֹלָם חַסְדּוֹ׃
Who remembered us in our low state, כִּי לְעוֹלָם חַסְדּוֹ׃
And released us from our foes, כִּי לְעוֹלָם חַסְדּוֹ׃
Who gives food to all creatures, כִּי לְעוֹלָם חַסְדּוֹ׃

Halleluyah (tune of *Golden Helmet of Mambrino*)

We praise you, God, with all our voices,
We praise you, God, with harp and drum,
We praise you, God, with horn and timbrel,
To You, from whom all blessings come.

Halleluyah, Halleluyah,
We sing to Yah, songs of praise,
We sing for You, we adore You,
We will thank You all our days!

In assembling this seder, especially working on the music, I was struck by how majestic are many of Mitch Leigh's songs. Two of the songs, with their slow-slow-quick-quick-quick 12/8 rhythm, have an unusual and powerful pattern. If ever we imagined music to accompany the miracles of the plagues, perhaps Mitch would've been a good choice to score it. The revelation at Mt Sinai (Ex. 19:16) was accompanied by "thunder and lightening … and a very loud trumpet blast." Let's imagine more inspiring impacts using majestic music!

Fourth Cup **כּוֹס רְבִיעִי** ***The blessing over wine is said and the final cup is drunk while reclining:***

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן׃

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine. ***(Don't drink it yet!)***

וְעַל תְּנוּבַת הַשָּׂדֶה, וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה, שֶׁרָצִיתָ וְהִנְחַלְתָּ
לַאֲבוֹתֵינוּ, לֶאֱכוֹל מִפִּרְיָהּ וְלִשְׂבּוֹעַ מִטּוּבָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ עַל
יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,
וְעַל מִזְבְּחֶךָ וְעַל הֵיכָלֶךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ,
וְהַעֲלֵנוּ לְתוֹכָהּ, וְשַׂמְּחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפִּרְיָהּ וְנִשְׂבַּע מִטּוּבָהּ,
וּנְבָרֶכְךָ עָלֶיהָ בִּקְדֻשָּׁה וּבְטָהֳרָה
וְשַׂמְּחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. כִּי אַתָּה יְיָ טוֹב וּמֵטִיב לַכֹּל,
וְנוֹדֶה לְךָ עַל הָאָרֶץ וְעַל פְּרִי הַגָּפֶן.

Blessed are You, Lord our God, King of the Universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which You gave to our fathers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Lord our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on your altar and your Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless You for it in holiness and purity; and grant us happiness on this Feast of Matzot; For Thou, O Lord, are good and beneficent to all; we thank You for the land and the fruit of the vine. ***(OK, now the fourth cup is drunk.)***

Nirtzah **נִרְצָה**

The Seder now concludes according to Halacha, complete in all laws and ordinances. Just as we were privileged to celebrate it tonight, so may we be granted to perform it again. Oh Lord, who dwells in the heights above, establish us as a countless people once again, speedily guide Israel as a redeemed people, to the land of Zion with song.

NEXT YEAR IN JERUSALEM!

This year we are here, next year in the Promised Land.
Sing: L'Shana Haba'a, B'Yerushalayim ... Habnuya!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם׃

Everyone read together:

Our God and God of our Fathers, help us to live by our faith.

Where there is hatred, may we bring love,
Where there is pain, may we bring healing,
Where there is darkness, may we bring light,
Where there is despair, may we bring hope,
Where there is discord, may we bring peace.
Make this a better world, and begin with us.
- Al Stoloff

And You Shall Say: ***Say on first night:*** It Came to Pass at Midnight / ***Second night:*** It is the Pesach Sacrifice.
A list of events that happened during Passover usually follows this, the text of which you can find in a traditional Haggadah.

Ki Lo Naeh **כִּי לוֹ נָאֶה**

Powerful in kingship, truly chosen, His troops sing to Him: Thine only Thine, O Lord, is the Majestic Kingdom. Beautiful praises are His due. Famous in kingship, truly glorious, God's faithful sing to Him: Thine only Thine, O Lord, is the Majestic Kingdom. Beautiful praises are His due.

אַדִּיר בִּמְלוּכָה, בָּחוּר כַּהֲלָכָה, גְּדוּדָיו יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

דָּגוּל בִּמְלוּכָה, הָדוּר כַּהֲלָכָה, וְתִיקָיו יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ, לְךָ יְיָ הַמַּמְלָכָה.
כִּי לוֹ נָאֶה, כִּי לוֹ יָאֶה.

Say on second night:

This is the first day of the Omer **הַיּוֹם יוֹם אֶחָד לָעֹמֶר**

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר׃
יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵנוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃

May it be your will, O Eternal, our God, and the God of our ancestors, speedily rebuild your temple in our days, and grant us our share in your Law.

Ending songs! (A traditional order is Adir Hu, Echad Mi Yodea, Chad Gadya)

Chad Gadya **חַד גַּדְיָא, חַד גַּדְיָא**

חַד גַּדְיָא, חַד גַּדְיָא
דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

Leader and chorus version

One little goat	"Ma Ma"
That my Abba bought	"Thanks Dad"

With two Gold coins, Chad Gadya, Chad Gadya.

And then there came a cat	"Meow"
That ate the little goat	"Ma Ma"
That my Abba bought	"Thanks Dad"

With two Gold coins, Chad Gadya, Chad Gadya.

And then there came a dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came some water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came an ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came a shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then came the Angel of Death ("BOO"); Who slaughtered the shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

And then there came our God ("Yay!"); Who killed Angel of Death ("BOO"); Who slaughtered the shochet ("Chop"); Who slaughtered the ox ("Moo"); That drank up all the water ("Whoosh"); That put out the fire ("Ouch"); That burned the stick ("Whack"); That hit the little dog ("Ruff Ruff"); That bit the little cat ("Meow"); That ate the little goat ("Ma Ma"); That my Abba bought ("Thanks Dad"); with two Gold coins, Chad Gadya, Chad Gadya.

חַד גַּדְיָא, חַד גַּדְיָא.
דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאָתָא שׁוּנְרָא, וְאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאָתָא כַלְבָּא, וְנָשַׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאָתָא חוּטְרָא, וְהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאָתָא נוּרָא, וְשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאָתָא מַיָּא, וְכָבָה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא.[2]
וְאָתָא תּוֹרָא, וְשָׁתָא לְמַיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בִּתְרֵי זוּזֵי, חַד גַּדְיָא[2] !!

Echad Mi Yodea was written as a polemic against the Christian world. You Christians say there are three gods? No, there's just one! You say there is one father? Nope, there were three! And even: You say conception happens immaculately? Nope, it takes nine months! Although originally written with 12 verses, a thirteenth was later added to serve as further polemic – in Christianity, thirteen may be an unlucky number (consider the number of attendants at the last supper) but in Judaism, thirteen is especially lucky (bar mitzvah, the attributes of God, etc).

Echad Mi Yodea **אֶחָד מִי יוֹדֵעַ?**

(Find words in traditional Haggadah)

Adir Hu **אַדִּיר הוּא**

אַדִּיר הוּא, יִבְנֶה בֵיתוֹ בְּקָרוֹב, בִּמְהֵרָה בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב.
בָּחוּר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵיתוֹ בְּקָרוֹב, בִּמְהֵרָה
בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב.
הָדוּר הוּא, וָתִיק הוּא, זַכַּאי הוּא, חָסִיד הוּא, יִבְנֶה בֵיתוֹ בְּקָרוֹב,
בִּמְהֵרָה בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב.
טָהוֹר הוּא, יָחִיד הוּא, כַּבִּיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא, נוֹרָא הוּא,
סַגִּיב הוּא, עִזּוּז הוּא, פּוֹדֶה הוּא, צַדִּיק הוּא, יִבְנֶה בֵיתוֹ בְּקָרוֹב,
בִּמְהֵרָה בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב.
קָדוֹשׁ הוּא, רַחוּם הוּא, שַׁדַּי הוּא, תַּקִּיף הוּא, יִבְנֶה בֵיתוֹ בְּקָרוֹב,
בִּמְהֵרָה בִּמְהֵרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב.

Passover ritual includes the tangible reenactment of the story, through use of symbolic foods, actions and other means, to allow us to experience the degradations of slavery and the exhilaration of freedom. Only those who have experienced oppression can truly appreciate the value of liberty. A message that bears repeating in our own country, as many of us no longer appreciate how precious freedom is.

- Uncle Eli's Haggadah

References: חֲפְנִיּוֹת

wikipedia.org

https://www.myjewishlearning.com/article/dreams-dream-interpretation

https://www.jewishencyclopedia.com/articles/5311-dreams

tbshamden.com/rabbis-corner/to-dream-the-possible-dream-don-quixote-and-the-jewish-people

https://www.tabletmag.com/sections/news/articles/the-letters-of-the-eighteen

youtu.be/ANzV7gpkahE

Sarah Hurwitz, *As a Jew*, HarperCollins, 2025