

THE
PROMISE
OF LIBERTY

A PASSOVER HAGGADA



Stuart Halpern Jacob Kupietzky

THE
PROMISE
OF LIBERTY

A PASSOVER HAGGADA

DESIGN BY
Suri Brand and Tani Bayer

Maggid Books

CONTENTS

Introduction	vii
בדיקת חמץ / Search for Ḥametz	x
עירוב תבשילין / Eruv Tavshilin	x

THE PASSOVER HAGGADA

קדש / Kadesh	2
ורחץ / Urḥatz	8
כרפס / Karpas	8
יחץ / Yaḥatz	8
מגיד / Maggid	8
רחצה / Raḥtza	122
מוציא מצה / Motzi Matza	126
מרור / Maror	126
כורך / Korekh	126
שולחן עורך / Shulḥan Orekh	130
צפון / Tzafun	130
ברך / Barekh	130
הלל / Hallel	146
נרצה / Nirtza	172

The Promise of Liberty: A Passover Haggada

First Edition, 2024

Maggid Books

An imprint of Koren Publishers Jerusalem Ltd.

POB 8531, New Milford, CT 06776-8531, USA
& POB 4044, Jerusalem 9104001, Israel

www.korenpub.com

© Stuart Halpern and Jacob Kupietzky, 2024

The publication of this book was made possible through the generous support of *The Jewish Book Trust*.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, or otherwise, without the prior permission of the publisher, except in the case of brief quotations embedded in critical articles or reviews.

ISBN 978-1-59264-625-8, *hardcover*

Printed and bound in Turkey

INTRODUCTION

In Philadelphia, on New Year's Day, 1808, Absalom Jones knew freedom had not yet been fully achieved. But there was still much to be grateful for.

Born into slavery in 1746, Jones was freed on the cusp of middle age, at age 38. Pursuing a career as a priest, he was the first African American ordained by the Episcopal Church in 1802.

Addressing his congregation on the day in which Congress's law prohibiting the importation of slaves, passed the year prior, finally took effect, Jones recalled another moment in which the promise of liberty began to shine forth. "The history of the world shows us," he thundered, "that the deliverance of the children of Israel from their bondage is not the only instance in which it has pleased God to appear in behalf of oppressed and distressed nations as the deliverer of the innocent and of those who call upon his name." Like in ancient times, "He has seen the anguish which has taken place, when parents have been torn from their children, and children from their parents, and conveyed, with their hands and feet bound in fetters." Jones himself had lived through such horrors. Earlier in his life, his master had sold his mother and siblings, but kept him.

But now was a time, Jones reassured his listeners in this "Thanksgiving Sermon," to recognize that Divine salvation was at hand. Once again, God has "heard the prayers

that have ascended from the hearts of his people; and he has, as in the case of his ancient and chosen people the Jews, come down to deliver our suffering countrymen from the hands of their oppressors." Now was an occasion, he concluded, to "give thanks unto the Lord: let us call upon his name, and make known his deeds among the people. Let us sing psalms unto him and talk of all his wondrous works."

Every year at the Passover Seder, the Jewish story of liberation from Egypt – a tale which inspired Absalom Jones and countless others – is retold. Children, parents, and often grandparents sit together. Psalms of thanksgiving are sung to God in gratitude for His liberation of the oppressed millennia ago and in the hope of the ultimate future deliverance. We read of tyrants defeated, discuss the replacement of enslavement by revelation, and we set our sights on the Promised Land.

In *The Promise of Liberty: A Passover Haggada* you will find, alongside the traditional Haggada text, how American abolitionists and artists, Pilgrims and presidents, rabbis and revolutionaries, jazz critics and generals found inspiration in the Exodus story. From Sojourner Truth to the struggle to free Soviet Jewry, Harriet Tubman to Harry Truman, Mark Twain to Martin Luther King Jr., the Jewish story of redemption has inspired Americans of all backgrounds, from the country's inception to today.

◀ In his

ESSAYS

White House Seders Show That American Jews Belong <i>Dr. Tevi Troy</i>	201
Learning from Our Pain on Passover <i>Laura E. Adkins</i>	203
"Next Year We Will Be Free": We Have a Dream <i>Joseph I. Lieberman with Rabbi Menachem Genack</i>	204
When Lincoln Died on Passover <i>Rabbi Dr. Meir Y. Soloveichik</i>	209
From Slavery to Freedom: An American Passover Story <i>Rabbi Isaiah Rothstein</i>	215
The Bad Old Times <i>Rabbi Avi Shafran</i>	217
The American Seder and Its Enemies <i>Adam Kirsch</i>	218
"And They Vilified Us": Negotiating Multiple Loyalties <i>Dr. Elana Stein Hain</i>	223
An American Moses ... and Joshua <i>Kylie Unell</i>	224
Is It Really Enough? <i>Rabbi David Wolpe</i>	229
Letting the Destroyer Loose: A Political Lesson from the First Passover <i>Rabbi Mark Gottlieb</i>	230
On the Power of Imagination <i>Avital Chizhik-Goldschmidt</i>	235
"Pour Out Your Wrath" and the Power of Storytelling <i>Dr. Erica Brown</i>	237
America's Favorite Prophet <i>Rabbi Dr. Stuart Halpern</i>	239
Next Year in Jerusalem <i>Dr. Jonathan D. Sarna</i>	243
For Further Reading	244
Image Credits	247
Acknowledgments	249

suggests that history is in the shape of an upward spiral.”

The Promise of Liberty seeks to inspire Jewish Americans, and all who might find themselves at a Passover Seder, by demonstrating how the ancient Israelites’ songs of thanksgiving sung upon their Exodus from Egypt have long provided America with its own moral lyrics of liberty.

Following the text of the Haggada, leading contemporary Jewish American thinkers provide short reflections on the text within the Passover story that most resonates with

them as American Jews. We invite you to consider your own favorite part of the Seder, as a Jew and as an American.

Thank you to research assistant Baruch-Lev Kelman and the team at Maggid Books for their incredible efforts in producing this book. Particularly enthusiastic gratitude is expressed to Matthew Miller, Reuven Ziegler, Caryn Meltz, Suri Brand, Aryeh Grossman, Tani Bayer, Atara Suna, and Rachel Miskin.

Wishing you a redemptive Passover!

Stuart Halpern and Jacob Kupietzky

In his journal entry dated December 17, 1773, the day after the Boston Tea Party, John Adams wrote in his diary that if the colonists were to resign themselves to taxation without representation, they would be “subjecting ourselves and our Posterity forever to Egyptian Taskmasters.” Even the British press lamented King George III’s mistreatment of his subjects across the pond, with one paper warning that if England did not make peace with the colonists, she would face the wrath of the “God of Battles” who “overthrew Pharaoh and his host in the Red Sea.”

Amidst the harshness of the Revolutionary War, the physician and educator Benjamin Rush wrote to his friend the attorney Patrick Henry in 1778 lamenting that while they had successfully passed through the Red Sea, “A dreary wilderness is still before us, and unless a Moses or a Joshua are raised up in our behalf, we perish before we reach the promised land.”

Of course, America found its Moses and Joshua in the form of General George Washington.

Washington himself reflected the impact of not only Jewish ideas, but of Jews themselves, on the American project. As president, he wrote to the Hebrew Congregation in Savannah, Georgia, with the invocation, “May the same wonder-working Deity, who long since delivering the Hebrews from their Egyptian Oppressors planted them in the promised land – whose providential agency has lately been conspicuous in establishing these United States as an independent nation – still continue to water them with the dews of Heaven and to

make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people. . . .”

Through the subsequent development of America, the Passover story has always been present. The abolitionist poet Elizabeth Margaret Chandler wondered, “Are slavery and oppression aught more just/ Than in the days of Moses?” One of Martin Luther King Jr.’s final wishes was to “take a mental flight by Egypt” and watch a fractious group of slaves transform into a unified nation. George W. Bush spoke of “the truths of Sinai” that sustain our national life. To Barack Obama, the “story of perseverance amidst persecution, and faith in God and the Torah” has inspired generations of people forced to “weather poverty and persecution, while holding on to the hope that a better day was on the horizon.”

The Promise of Liberty presents the Passover Seder’s themes, images, ideas and ideals as the wellspring of the American founding and first 250 years and a source of wisdom for envisioning its brighter future.

As *The New York Times*’s David Brooks has written, the story can continue to serve as an organizing national tale, particularly amidst our currently fractious times. “It welcomes in each new group and gives it a template for how it fits into the common move from oppression to dignity. The book of Exodus is full of social justice – care for the vulnerable, the equality of all souls. It emphasizes that the moral and material journeys are intertwined and that for a nation to succeed materially, there has to be an invisible moral constitution and a fervent effort toward character education. It

◀ suggests that

בדיקת חמץ

On the night before Pesah (Thursday night if פסח falls on שבת מוצאי שבת), a search for חמץ is made in the house, customarily by candlelight. Before beginning the search, make the following blessing:

ברוך אתה יהוה אלהינו מלך העולם
אשר קדשנו במצותיו וצונו על בעור חמץ.

After the search, say:

כל חמירא וחמיעא דאכא ברשותי, דלא חמתה
ודלא בערתה, לבטיל ולהוי הפקר, בעפרא דארעא.

On the following morning, after burning the *hametz*, say:

כל חמירא וחמיעא דאכא ברשותי, דחמתה ודלא
חמתה, דבערתה ודלא בערתה, לבטיל ולהוי
הפקר, בעפרא דארעא.



SEARCH FOR ḤAMETZ

On the night before Pesah (Thursday night if Pesah falls on Saturday night), a search for *hametz* is made in the house, customarily by candlelight. Before beginning the search, make the following blessing:

Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the removal of leaven.

After the search, say:

May all *hametz* or leaven that is in my possession which I have not seen or removed, be annulled and deemed like the dust of the earth.

On the following morning, after burning the *hametz*, say:

May all *hametz* or leaven that is in my possession, whether I have seen it or not, whether I have removed it or not, be annulled and deemed like the dust of the earth.



עירוב תבשילין

It is not permitted to cook for שבת when a יום טוב falls on Thursday or Friday unless an עירוב תבשילין has been made prior to the יום טוב. This is done by taking a piece of מצה together with a boiled egg or some cooked food to be used on שבת. While holding them, say the following:

ברוך אתה יהוה אלהינו מלך העולם
אשר קדשנו במצותיו וצונו על מצות עירוב.

בדן עירובא יהא שרא לנא למיפא ולבשלא,
ולאטמנא ולאדלקא שרגא ולמעבד כל צרפנא,
מיומא טבא לשבתא, לנו ולכל ישראל הדרים
בעיר הזאת.



ERUV TAVSHILIN

It is not permitted to cook for Shabbat when a Yom Tov falls on Thursday or Friday unless an *Eruv Tavshilin* has been made prior to the Yom Tov. This is done by taking a piece of matza together with a boiled egg or some cooked food to be used on Shabbat. While holding them, say the following:

Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us about the mitzva of Eruv.

By this Eruv may we be permitted to bake, cook, insulate food, light a flame and do everything necessary on the festival for the sake of the Sabbath, for us and for all Jews living in this city.



הגדה של פסח
THE PASSOVER HAGGADA





The first cup of wine is poured. Lift the cup with the right hand and say the following:

On שבת add:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יּוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים, לַעֲשׂוֹת:

On other evenings קידוש starts here:

When saying קידוש for others, add:

סְבִרֵי מְרַנֵּן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

On שבת, add the words in parentheses.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוּמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן אֶת יוֹם הַשְּׁבֹת הַזֶּה וְאֶת יוֹם חֲגֵי הַמִּצְוֹת הַזֶּה, זְמַן חֲרוּתָנוּ)



The first cup of wine is poured. Lift the cup with the right hand and say the following:

On Shabbat add:

And it was evening, and it was morning –

The sixth day. Then the heavens and the earth were completed, and all their array. With the seventh day, God completed the work He had done. He ceased on the seventh day from all the work He had done. God blessed the seventh day and declared it holy, because on it He ceased from all His work He had created to do.

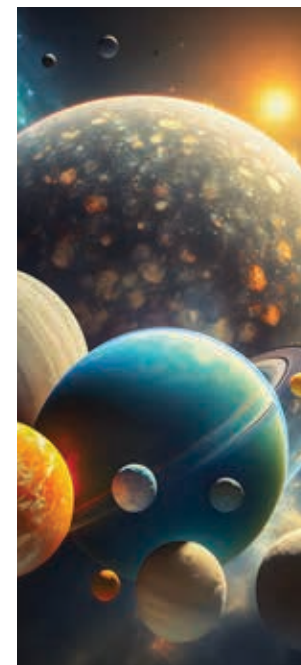
On other evenings Kiddush starts here:

When saying Kiddush for others, add:
Please pay attention, my masters.

**Blessed are You, LORD our God,
King of the Universe, who creates
the fruit of the vine.**

On Shabbat, add the words in parentheses.

Blessed are You, LORD our God, King of the Universe, who has chosen us from among all peoples, raised us above all tongues, and made us holy through His commandments. You have given us, LORD our God, in love (Sabbaths for rest), festivals for rejoicing, holy days and seasons for joy, (this Sabbath day and) this day of the festival of matzot, the time of our freedom (with love), a holy assembly



(בְּאַהֲבָה) מְקַרְא קֹדֶשׁ, זְכוֹר לִיציאת מִצְרַיִם. כִּי בְנוּ
בְּחַרְתָּ וְאוֹתָנוּ קֹדֶשֶׁת מִכָּל הָעַמִּים, (וְשַׁבָּת) וּמוֹעֲדֵי
קֹדֶשׁךָ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחַלְתָּנוּ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַיּוֹמִים.

On Saturday night, the following Havdala is added:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל
בֵּין קֹדֶשׁ לְחָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשַּׁבָּת לְשִׁשַּׁת יָמֵי הַמַּעֲשֵׂה, בֵּין קֹדֶשֶׁת
שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאַתָּה יוֹם הַשַּׁבָּת
מְשִׁשַּׁת יָמֵי הַמַּעֲשֵׂה קֹדֶשֶׁת, הַבְּדִלְתָּ וְקֹדֶשֶׁת אֶת
עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יְהוָה הַמְבַדֵּיל
בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנָהּ הַזֶּה.

Drink while reclining to the left.



Kiddush is recited on the first cup of wine

in memory of the Exodus from Egypt. For You have chosen us and sanctified us above all peoples, and given us as our heritage (Your holy Sabbath in love and favor and) Your holy festivals for joy and gladness. Blessed are you, LORD, who sanctifies (the Sabbath,) Israel and the festivals.

On Saturday night, the following Havdala is added:

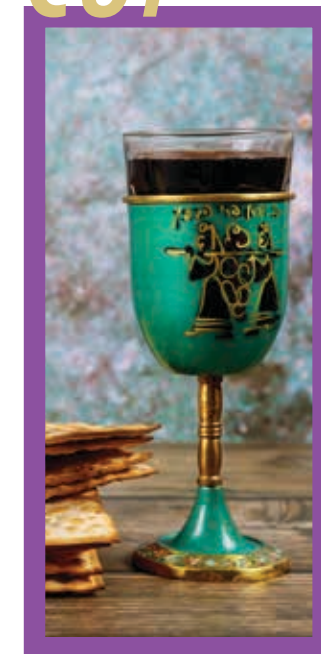
Blessed are You, LORD our God King of the Universe, who creates the lights of fire.

Blessed are You, LORD our God, King of the Universe, who distinguishes between sacred and secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. You have made a distinction between the holiness of the Sabbath and the holiness of festivals, and have sanctified the seventh day above the six days of work. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You, LORD, who distinguishes between sacred and sacred.

Blessed are You, LORD our God, King of the Universe, who has given us life, sustained us, and brought us to this time.

Drink while reclining to the left.

THE FIRST CUP



וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

“And it was evening and it was morning – the sixth day. Then the heavens and the earth were completed, and all their array. With the seventh day, God completed the work He had done.”

Throughout the rich history of the United States, the Hebrew Bible has articulated the moral language of not only ideologues and political philosophers, but of pioneers and explorers. In December 1968, the crew of Apollo 8 – three such explorers, Jim Lovell (future mission commander of Apollo 13), Frank Borman, and Bill Anders – became the first human beings to reach the moon. While in orbit, they read aloud the first ten verses of the Book of Genesis, detailing the creation of the world. The reading was broadcast around the globe; it is estimated that one in four people – approximately one billion people in sixty-four countries – listened to the broadcast.



Left to right: Lovell, Anders, Borman

“We are now approaching lunar sunrise, and for all the people back on Earth, the crew of Apollo 8 has a message that we would like to send to you:

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness...”



Apollo 8 liftoff

WHEN ASTRONAUTS CITED GENESIS TO INSPIRE THE WORLD

Photo taken by Apollo 8 while in orbit around the moon





ורחץ

Water is brought to the leader.
The participants wash their hands
but do not say a blessing.



כרפס

A small quantity of radish, greens, or roots
of parsley is dipped in salt water.
Say the following over the כרפס,
with the intent to include the מרור in the blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הָאֲדָמָה.

Eat without reclining.



יחץ

The middle מצה is broken in two. The bigger
portion is then hidden away to serve as the
מצה אפיקומן with which the meal is later concluded. The
smaller portion is placed between the two whole מצות.



מגיד

During the recital of this paragraph the
מצה קערה is held up and the middle מצה
is displayed to the company.

הָאֵל לַחֲמַא עֲנִיָּא דִּי אָכְלוּ אַבְהֵתְנָא בְּאַרְעָא
דְּמִצְרַיִם, כָּל דְּכַפִּין יִיתִי וְיִכֹּל, כָּל דְּצָרִיךְ יִיתִי
וְיַפְסֹת, הַשְּׁתָא הָכָא לְשָׁנָה הַבְּאָה בְּאַרְעָא
דִּישְׂרָאֵל, הַשְּׁתָא עַבְדֵי לְשָׁנָה הַבְּאָה בְּנֵי
חוּרִין.



URHATZ

Water is brought to the leader.
The participants wash their hands
but do not say a blessing.



KARPAS

A small quantity of radish, greens, or roots
of parsley is dipped in salt water.
Say the following over the karpas,
with the intent to include the maror in the blessing:

**Blessed are You, LORD our God, King of the
Universe, who creates the fruit of the ground.**

Eat without reclining.



YAHATZ

The middle matza is broken in two. The bigger
portion is then hidden away to serve as the
afikoman with which the meal is later concluded. The
smaller portion is placed between the two whole matzot.



MAGGID

During the recital of this paragraph the
Seder plate is held up and the middle matza
is displayed to the company.

This is the bread of oppression our
fathers ate in the land of Egypt. Let all
who are hungry come in and eat; let all
who are in need come and join us for the
Pesah. Now we are here; next year in the
Land of Israel. Now – slaves; next year we
shall be free.



הָא לַחֲמַא עֲנִיא דִּי אַכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם, כּל דְּכַפִּין
 יִיתִי וְיִכֹּל, כּל דְּצָרִיךְ יִיתִי וְיִפְסַח.

“This is the bread of oppression our fathers ate in the land of Egypt. Let all who are hungry come in and eat; let all who are in need come and join us for the Pesah.”



In the forest during the Civil War

In the April 1866 issue of *The Jewish Messenger*, Private Joseph A. Joel of the 23rd Ohio Volunteer Regiment poignantly recounts a Seder held in 1862, the first Passover during the Civil War, in Fayette, West Virginia, when he was 19.

Being apprised of the approaching Feast of Passover, twenty of my comrades and co-religionists belonging to the Regiment, united in a request

to our commanding officer for relief from duty, in order that we might keep the holydays, which he readily acceded to.... We were anxiously awaiting to receive our matzos and about the middle of the morning of ערב פסח [Eve of Passover] a supply train arrived in camp, and to our delight seven barrels of Matzos. On opening them, we were surprised and pleased to find that our thoughtful sutler had enclosed two Hagedahs and prayer-books...

There, in the wild woods of West Virginia, away from home and friends, we consecrated and offered up to the ever-loving God of Israel our prayers and sacrifice. I doubt whether the spirits of our forefathers, had they been looking down on us, standing there with our arms by our side ready for an attack, faithful to our God and our cause, would have imagined themselves amongst mortals, enacting this commemoration of the scene that transpired in Egypt.

CELEBRATING ISRAEL'S FREEDOM AMIDST CIVIL WAR

כל
 דְּצָרִיךְ
 יִיתִי
 וְיִפְסַח

Wife of a soldier waving a flag during the Civil War



“We consecrated and offered up to the ever-loving God of Israel our prayers.”

הַשְׁתָּא הֵכָּא לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל.

“Now we are here; next year in the Land of Israel.”



**JOHN ADAMS
WISHES FOR
THE JEWISH
RETURN
TO ISRAEL**

Founding Father and former president John Adams had a cordial correspondence with the American Jewish diplomat and journalist Mordecai Manuel Noah (1785–1851). In an 1819 letter to Noah, Adams expressed his wish that Jews would one day return to inhabit the Land of Israel, led by Noah, who long dreamed of a Jewish national restoration. Adams wrote:



Mordecai Manuel Noah



The Old City of Jerusalem

I wish you had continued your travels into Syria Judea & Jerusalem. I should attend more to your [interesting] remarks upon those interesting countries than to those of any traveler I have yet read – If I were to let my imagination loose...I could find it in my heart to wish that you had been at the head of a hundred thousand Israelites indeed as well disciplin'd as a French army – & marching with them into Judea & making a conquest of that country & restoring your nation to the dominion of it – For I really wish the Jews again in Judea an independent nation.



Grated horseradish, a bitter herb

The קערה and the מצות are now covered and the second cup of wine is poured. The youngest child asks the following questions:

מה נשתנה הלילה הזה מכל הלילות?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה פלו מצה.

שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה מרור.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה – פלגנו מסבין.



The Seder plate and the matzot are now covered and the second cup of wine is poured. The youngest child asks the following questions:

What makes this night unlike all other nights?

So that every other night we eat either bread or matza, but tonight there is only matza.

And that every other night we eat many different greens, but tonight we will eat bitter herbs.

And that every other night we do not dip [our food] at all, but tonight we will dip it twice.

And that every other night some sit to eat and some recline, but tonight we are all reclining.



UNLIKE ALL OTHER NIGHTS





The קערה and the מצות are uncovered.

עֲבָדִים הָיינוּ לְפַרְעֹה בְּמִצְרַיִם וַיּוֹצֵאֵנוּ יְהוָה
אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְרֹוּעַ נְטוּיָה. וְאֵלֹו
לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בָנֵינוּ מִשְׁעַבְדִּים
הָיינוּ לְפַרְעֹה בְּמִצְרַיִם. וְאִפְלוּ בָלְנוּ חֲכָמִים,
בָּלְנוּ נְבוֹנִים, בָּלְנוּ זְקֵנִים, בָּלְנוּ יוֹדְעִים אֶת
הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם,
וְכָל הַמְרֻבָּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה
מִשְׁבַּח.

The Sphinx in Egypt



The Seder plate and the matzot are uncovered.

We were slaves to Pharaoh in Egypt, and the LORD our God brought us out of there with a strong hand and an outstretched arm. And if the Holy One, blessed be He, had not brought our fathers out of Egypt – then we, and our children, and the children of our children, would still be enslaved to Pharaoh in Egypt. And even were we all wise, all intelligent, all aged and all knowledgeable in the Torah, still the command would be upon us to tell of the coming out of Egypt; and the more one tells of the coming out of Egypt, the more admirable it is.

**WE
WERE
SLAVES**

