

I brought you up
from the land of Egypt
I redeemed you
from the house of bondage

A special edition of the Passover Hagada
with adaptations in the spirit of these times by:
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Passover is our holiday of celebrating the Jewish people's transformation from individuals who were enslaved into a nation that was free. Upon writing this, we, as a nation, find ourselves enslaved once again. On October 7th, 2023, an atrocity, the likes of which we have not seen since the end of the Holocaust, befell our people. And now, our grandfathers, spouses, brothers, sisters, sons and daughters are, shockingly, still being held captive in tormented slavery.

Normally, we ask four questions at the Seder. This year we must shout a fifth: "Why are our loved ones not sitting at the table with us?" This year, more than ever in our lifetimes, when we eat the bread of affliction, taste the bitter herbs, or envision what it feels like to be enslaved, each act will take on a deeper, a more profound, intensity than we have ever experienced. This year, those experiences are real for too many of our brothers and sisters. The Seder is designed to elicit and encourage questions. Now, more than ever, all we have are questions. Where better to hash out our most weighty and painful queries than here, at the Seder table?

When thinking back to last Passover, to our last Seder, it is unfathomable to imagine that we would be where we are now; as a family, as a nation, or as a people. But Hope is Mandatory. That is what it is to be part of the Jewish nation. We are a people who will never give up. We will keep going until we are free, all of us, in body and soul.

May we merit to soon be sitting again with all our loved ones, free and healing...and singing Dayenu, together.

May the Passover aspiration of *לשנה הבאה בני חורין*, next year may we be free people, be truer than ever for all of our loved ones. Amen!

***Jonathan Polin and Rachel Goldberg, parents of Hersh Goldberg-Polin
(taken hostage into Gaza October 7, 2023)***

Rabbi Lau

Everything I need will be fulfilled.

These words focus our attention not only on the hungry, but on all those in need. To understand our story and the story of the Exodus. Let's open our doors not only on this night, but all nights, and provide food and wine, a kind word or a good deed. This is the message of Passover.

Rabbi Rabinovich

Passover mandates we eat as a group. We are instructed to sit at the Seder table and not forget all those who are outside our circle, those less fortunate, a condition we must accept to stay free.

(Recite on Saturday night:)

Blessed are You, Adonai, our God, Sovereign of the universe, creator of the light of fire.

Blessed are You, Adonai, our God, Sovereign of the universe, who separates sacred from profane, light from darkness, Israel from the nations, and the seventh day from the six days of work. You have separated the sanctity of the Sabbath from the sanctity of festivals, and You have sanctified the seventh day from the six days of work. You have separated and sanctified Your people, Israel, with Your sanctity. Blessed are You, Adonai, who separates one sanctum from another.

Blessed are You, Adonai, our God, Sovereign of the universe, who has kept us alive, sustained us, and brought us to this season.

(Drink the first cup of wine while leaning to the left.)

Preliminary Hand Washing

(Wash hands without a blessing.)

Eating a Vegetable

(Dip a vegetable in salt water and recite:)

Blessed are You, Adonai, our God, Sovereign of the universe, creator of the fruit of the earth.

Breaking the Middle Matzah

(Break the middle matzah and set the larger piece aside to hide as an afikoman.)

Discussing the Exodus

(Uncover the matzot, lift the egg and shank bone, and recite:)

This is the bread of poverty that our ancestors ate in the land of Egypt. Let all who are hungry come and eat! Let all who are needy come and partake of the Passover offering! Now, we are here; next year, may we be in the land of Israel. Now, we are slaves; next year, may we be free.

ברוך אתה יי אלהינו מלך
העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם
המבדיל בין קדש לחל, בין אור לחשך,
בין ישראל לעמים, בין יום השביעי
לששת ימי המעשה. בין קדשת שבת
לקדשת יום טוב הברדלת, ואת יום
השביעי מששת ימי המעשה קדשת.
הברדלת וקדשת את עמך ישראל
בקדשתך. ברוך אתה יי המבדיל בין
קדש לקדש.

ברוך אתה יי אלהינו מלך
העולם, שהחיינו וקיימנו והגייענו
לזמן הזה.

ישתו כל המסבים, את כוס היין הראשונה
בהסבת שמאל.

ורחץ

נוטלין את הידים ואין מברכין על נטילת
ידיים.

כרפס

טובלין כרפס פחות מקזית במי מלח,
ומברכין:

ברוך אתה יי אלהינו מלך
העולם, בורא פרי האדמה.

יחץ

בעל הבית יבצע את המצה האמצעית
לשתים ומצפין את החצי הגדול לאפיקומן.

מגיד

מגלה את המצות, מגביה את הקערה
ואומר בקול רם:

הא לחמא עניא די אכלו אבהתנא
בארעא דמצרים. כל דכפין ייתי ויכל,
כל דצריך ייתי ויפסח. השתא הכא,
לשנה הבאה בארעא דישראל. השתא
עבדי, לשנה הבאה בני חורין.

Rabbi Lau

The word “soul” is used here in the singular form, suggesting that the Israelites were united. We learn that one of the conditions for redemption is unity, while internal conflict brings bondage. May we be able to stay united on this Seder night, bringing our hope for redemption one step closer.

Miriam Peretz

With Thy Blood We Live
This year we are a grieving nation; however, I see families fighting to maintain the memory of their fallen children, their sacrifice, and their spirit. This year, we will remember them holding them near to our hearts. Their ultimate sacrifice provides the strength we need to live and carry on.

Blessed be the One who keeps His promise to Israel, blessed be He. For the blessed Holy One premeditated the end [of Israel's enslavement], and fulfilled that which He foretold to our ancestor Abraham in the covenant between the pieces, as scripture relates: “And He said to Abraham: ‘Know with certainty that your descendents will be strangers in a land not their own, and they shall serve its inhabitants, who will afflict them for four hundred years. But I will also judge the nation that they serve, and afterward they will leave with great wealth.’”[10]

(Cover the matzot, raise the cup and recite:)

That which stood for our ancestors applies to us as well. For it was not only one individual who stood up against us to destroy us. Rather, in every generation they stand up against us to destroy us. But the blessed Holy One redeems us from their hands.

(Put down the cup, uncover the matsot, and continue.)

Go forth and learn what Lavan the Aramean sought to do to Jacob, our ancestor. While Pharaoh only decreed [death] for the males, Lavan sought to uproot everything, **as scripture relates:** “An Aramean [Laban] sought to destroy my father [Jacob]. He [Jacob] went down to Egypt and sojourned there, few in number, and there he became a great, mighty, and populous nation.”[11]

“**He went down to Egypt:**” He was compelled by the word [of God]. “**And he sojourned there:**” This teaches that Yaakov did not go down to settle in Egypt, but rather to sojourn there, as scripture relates: “They said to Pharaoh, ‘We have come to sojourn in the land, for there is no pasture for the flocks of your servants, for the famine is severe in the land of Canaan. Now, therefore, let your servants dwell in the land of Goshen.’”[12]

וְאָקַח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר וְהָנִיחַ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבָּה אֶת זְרַעוֹ וְאָתַן לוֹ אֶת יִצְחָק, וְאָתַן לְיִצְחָק אֶת יַעֲקֹב וְאֵת עֵשָׂו. וְאָתַן לְעֵשָׂו אֶת הַר שְׁעִיר לְרִשְׁתּוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם.

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ, לְעֲשׂוֹת כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם, יָדַע תְּדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרָי כֵּן יֵצְאוּ בְּרַכְשׁ גָּדוֹל.

מַכְסָּה אֶת הַמִּצּוֹת וּמַגְבִּיחַ אֶת הַכּוֹס.

וְהִיא שֶׁעֲמֵדָה לְאַבּוֹתֵינוּ וְלָנוּ, שֶׁלֹּא אֶחָד בְּלִבָּד עֲמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

יִנַּח הַכּוֹס מִיָּדוֹ וַיְגַלֶּה אֶת הַמִּצּוֹת.

צֹא וְלִמַּד מָה בִּקֵּשׁ לָבֵן הָאַרְמִי לְעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שֶׁפָּרַעַה לֹא גָזַר אֲלֵא עַל הַזְּכָרִים וְלָבֵן בִּקֵּשׁ לְעַקֹּר אֶת הַכֹּל, שֶׁנֶּאֱמַר: אַרְמִי אֲבַד אָבִי, וַיֵּרַד מִצְרַיִמָּה וַיְגַר שָׁם בְּמִתֵּי מַעֲט, וַיְהִי שָׁם לְגוֹי גָּדוֹל, עֲצוּם וְרַב.

וַיֵּרַד מִצְרַיִמָּה - אָנּוּס עַל פִּי הַדְּבוּר.

וַיְגַר שָׁם - מִלִּמַּד שֶׁלֹּא יָרַד יַעֲקֹב אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם אֲלֵא לְגוֹר שָׁם, שֶׁנֶּאֱמַר: וַיֹּאמְרוּ אֵל פְּרַעֲה, לְגוֹר בְּאֶרֶץ בְּאֵנוּ, כִּי אִין מִרְעָה לְעֹצֵן אֲשֶׁר לְעַבְדֶּיךָ, כִּי כְבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה יֵשְׁבוּ נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן.

He is mighty.

May He rebuild His temple soon!

Speedily,

speedily,

in our days, soon!

God, build!

God, build!

Rebuild Your temple soon!

He is select.

He is great.

He is lofty.

He is glorious.

He is just.

He is blameless.

He is righteous.

He is pure.

He is singular.

He is powerful.

He is learned.

He is Sovereign.

He is radiant.

He is strong.

He is valorous.

He is salvific.

He is just.

He is holy.

He is merciful.

He is God.

He is commanding.

אֲדִיר הוּא יִבְנֶה בֵּיתוֹ בְּקִרְוֹב

בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה, אֵל
בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

בְּחֹזֶר הוּא,

גְּדוֹל הוּא,

דָּגוּל הוּא

יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

הַדוֹר הוּא,

וְתִיק הוּא,

זְכָאִי הוּא,

חֲסִיד הוּא

יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

טְהוֹר הוּא,

יְחִיד הוּא,

כְּבִיר הוּא,

לְמוֹד הוּא,

מֶלֶךְ הוּא

יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

נוֹרָא הוּא,

סְגִיב הוּא,

עֲזוּז הוּא,

פוֹדֵה הוּא,

צָדִיק הוּא

יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

קְדוֹשׁ הוּא,

רְחוּם הוּא,

שְׁדֵי הוּא,

תְּקִיף הוּא

יִבְנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקִרְוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.