

Haggadah for the days of isolation

הגדה

ליל

בידוד

הגדה לימי בידוד

A Seder for isolated celebrants

The traditional Haggadah talks of five ancient rabbis whose seder lasted all night.

However sometimes it feels right to have a much shorter seder, covering the essential parts, bringing Pesach into your home, even if you are on your own or celebrating with just a couple of other people. This Haggadah is designed for just such an emergency.

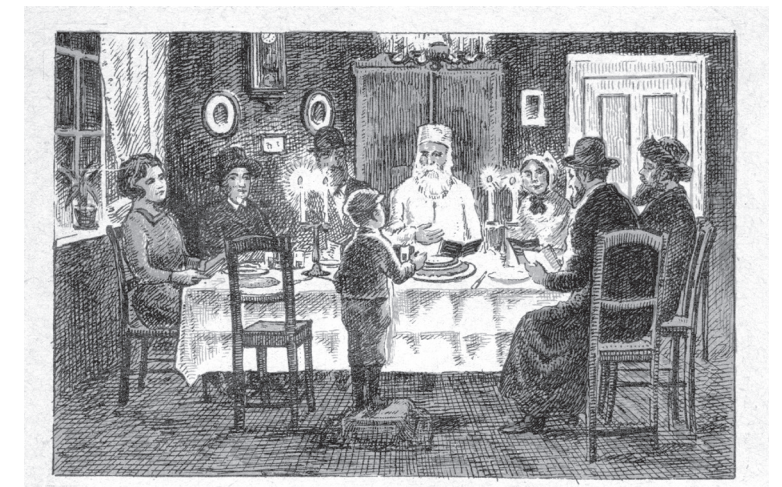
As a minimum you will need to get ready : some wine (any wine will do), two candles, a few sheets of matzah, bitter herbs (if no horseradish an onion will do), some green herbs or vegetables, saltwater, Charoset (any mixture of sweet paste), , and if no lamb bone comes to hand maybe a burnt egg can cover for both symbols...or, if especially if you are a vegan – be creative!

Or, of course, you can get out the whole collection, matzah plate, matzah cover etc. If you have them why not give them an airing...it might make you feel as if its “Pesach as usual” even if the usual number of family or friends are missing.

This Haggadah is based on Liberal Judaism’s “Haggadah B’chol Dor Va-Dor”.



Miriam The Prophet at the Red Sea, Marc Chagall



Berlin, 1927

Lighting the candles

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments and enjoin us to kindle the (Sabbath and) festival lights.

Baruch atah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitzvotav v'tzivvanu l'hadlik neir shel (shabbat v'shel) yom tov.



Shabbat Candles – Marc Chagall

Sharing Seder with Family or friends whether it be in person or online

A prayer to be adapted according to your circumstances

We thank You, O God, for our family and for what we mean and bring to one another. We are grateful for the bonds of loyalty and affection which sustain us and which keep us close to one another no matter how far apart we may be.

We thank You for implanting within us the capacity to love and to care.

Help us to be modest in our demands of one another, but generous in our giving to each other. May we never measure how much love or encouragement we offer; or count the number of times we forgive. Rather, may we always be grateful that we have one another and that we are able to express our love in acts of kindness.

Bless our family with health, happiness, and contentment. Above all, grant us the wisdom to build a joyous and peaceful home in which Your spirit will always abide.

The first glass כוס של קדוש

The glasses are filled

We raise our glasses in acknowledgement of the first of God's promises:

Say to the Israelite people: 'I am the Eternal One and **I will release you** from Egyptian oppression.' (Exodus 6:6)

אָמַר לְבְנֵי-יִשְׂרָאֵל: "אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם מִצָּרִים."

We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

With uncertainties and turmoil in the world outside, let us thank God that we are alive and that our Jewish tradition teaches us that we have survived many a trial in the past and that life will come back to normal."

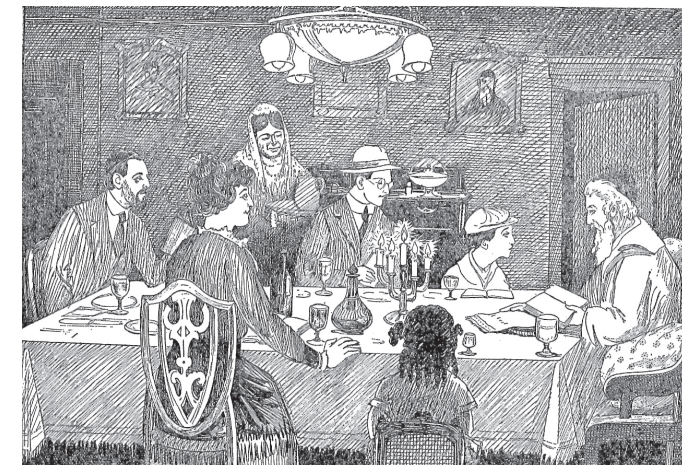
We thank God for enabling us to share Seder by reciting together:

We praise You, Eternal God, Sovereign of the universe, that You have kept us alive, sustained us, and enabled us to reach this season.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch atah Adonai eloheinu melech ha-olam she-hecheyanu v'kiyy'manu v'higgiy'anu la-z'man ha-zeh.

Lean to the left and drink the first glass of wine



Karpas

כַּרְפָּס

Green Herbs

When earth is freed from winter's yoke,
when lambs are born and trees turn green, then we recall our liberation
from Egypt's bondage one such springtime, long ago.
For us too may this be a season of renewal of life and growth, of hope and love.
(John D Rayner)

We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the earth.

Baruch atah Adonai eloheinu |
melech ha-olam borei p'ri ha-adamah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הָאָדָמָה.

The Karpas is dipped in salt water and eaten

Lachma

לַחְמָא

Bread of Affliction

At this point it is traditional to break a piece of matzah in two and hide one half away. Some say this reminds us that the poor and hungry never know where the next meal is coming from. At this time of emergency let us think of those who this night are in isolation and worrying about food for the next few days before life returns to normal

This is the bread of affliction our ancestors
ate in the land of Egypt.

הָא לַחְמָא עֲנִיָּא דִּי אָבִלּוּ
אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם.

Let all who are hungry come and eat; Let all
who are in need come and share our
Passover.

כָּל-דִּכְפִּין יִיְיָ וְיִכֹּל,
כָּל-דִּצְרִין יִיְיָ וְיִפְסַח.

This year here, next year in the land of Israel;

הַשָּׁתָּה הַכָּא,
לְשָׁתָה דְּאַתֵּיָּא בְּאַרְעָא דִּישְׂרָאֵל.

This year oppressed, next year free.

הַשָּׁתָּה עֲבָדִי,
לְשָׁתָה דְּאַתֵּיָּא בְּנֵי חוֹרִין.

Ha lachma anya di achalu avhatana b'ar'a d'mitzrayim.
Kol dichfin yeitei v'yeichul Kol ditzrich yeitei v'yif'sach. Ha-shata hacha – l'shata d'atya
b'ar'a d'yisra'el. Ha-shata avdei – l'shata d'atya b'nei chorin.

Arba'ah

אַרְבָּעָה

The four questions

Every year we ask "Why is this night different from all other nights?". This year we know it is different... next year may we celebrate in more normal circumstances.

How different is this night from all
other nights!

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלֹת!

On all other nights we eat either
leavened or unleavened bread; why
only unleavened bread tonight?

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה,
הַלַּיְלָה הַזֶּה כָּלּוּ מַצָּה?

On all other nights we eat different
types of herbs and vegetables; why
bitter herbs tonight?

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת,
הַלַּיְלָה הַזֶּה מָרֹר?

On all other nights we do not
even dip once; why do we dip
twice tonight?

שֶׁבְּכָל הַלַּיְלֹת אֵין אָנוּ מְטְבִילִין אֶפִּילוּ
פַּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פַעֲמִים?

On all other nights we eat either
sitting or leaning; why do we all
lean tonight?

שֶׁבְּכָל הַלַּיְלֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין
וּבֵין מְסֻבִּין, הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין?

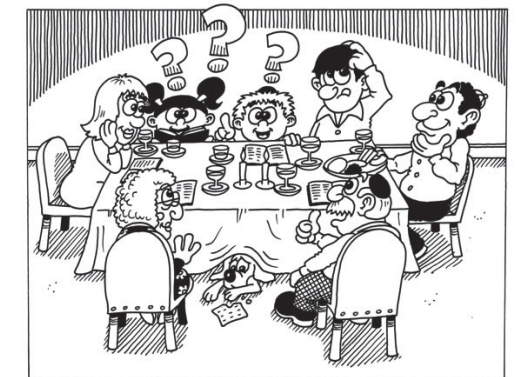
Mah nishtanah ha-lailah ha-zeh mi-kol ha-leilot!

She-b'chol ha-leilot anu ochlin chameitz u-matzah,
ha-lailah ha-zeh kullo matzah?

She-b'chol ha-leilot anu ochlin sh'ar y'rakot,
ha-lailah ha-zeh maror?

She-b'chol ha-leilot ein anu matbilin
afilu pa'am echad, ha-lailah ha-zeh sh'tei f'amim?

She-b'chol ha-leilot anu ochlin
bein yoshvin u-vein m'subin,
ha-lailah ha-zeh kullanu m'subin?



Paul Solomons, 2010

The glasses are filled

A short response to the questions

We were slaves to Pharaoh in Egypt, and the Eternal One our God led us out from there with a mighty hand and an outstretched arm. If the Holy One, ever to be praised, had not led our ancestors out of Egypt, we and our children and children's children would have remained slaves to Pharaoh in Egypt. Therefore, even if we were all wise and discerning, all scholars and experts in Torah, it would still be our duty to retell the story of the Exodus; and those who linger over the telling are worthy of praise.

♪ The ballad of the four children

Said the parents to the children:
'At the *Seder* you will dine;
You will eat your fill of *Matzah*,
You will drink four cups of wine.'

Now these parents had two daughters
With two sons they numbered four;
One was wise and one was wicked,
One was simple, filled with awe.

And the fourth was sweet and winsome,
He was young and he was small,
While the others asked the questions,
He could scarcely speak at all.

Said the wise one to the parents
'Would you please explain the laws
Of the customs of the *Seder*
Will you please explain the cause?'

And the parents proudly answered:
'Our ancestors ate in speed,
Ate the Paschal lamb 'ere midnight
And from slavery were freed.

'So we follow their example,
And by midnight must complete
All the *Seder*, and we should not
After twelve remain to eat.'

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

Then did sneer the one so wicked:
'What does all this mean to you?'
And the parents' voice was bitter
As their grief and anger grew.

'If yourself you don't consider
As a child of Israel
Then for you this has no meaning
You could be a slave as well.'

Then the simple one said simply,
'What is this?' and quietly,
The good parents told their offspring,
'We were freed from slavery.'

But the youngest one was silent
For he could not ask at all,
And his eyes were bright with wonder
As his parents told him all.

Now dear children, heed the lesson
And remember evermore,
What the parents told their children:
Sons and daughters numbered four.



Telling the story

ארמי אבד אבי וירד מצרימה ויגר
שם במתי מעט ויהי שם לגוי גדול
עצום ורב. וירעו אתנו המצרים
ויענונו ויתנו עלינו עבדה קשה.
ונצעק אל-יהוה אלהי אבותינו
וישמע יהוה את-קלנו וירא
את-ענינו ואת-עמלנו ואת-לחצנו.
ויצאנו יהוה ממצרים ביד חזקה
ובזרוע נטויה ובמרא גדל ובאותות
ובמפתים.



Young Israel, Cincinnati, 1925

My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great nation, powerful and numerous. But the Egyptians mistreated us and made us suffer, putting us to hard labour. Then we cried out to the Eternal One, the God of our ancestors, and the Eternal One heard our voice and saw our misery, our toil and oppression. So the Eternal One brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders. (Deuteronomy 26:5-8)

The plagues

At a time when the whole world is suffering from a dreadful plague, we recall the plagues of old that remind us that this period did end with the liberation of our people, even if it meant that some must suffer before the plague are over. Our tradition asks us to remember those who have and are suffering and so we spill one drop of wine as we recall the ten ancient plagues.



Blood	דָּם	Dam
Frogs	צְפַרְדֵּי	Tz'farde'a
Lice	כְּנִים	Kinnim
Flies	עֲרוֹב	Arov
Cattle disease	דֶּבֶר	Dever
Boils	שָׁחִין	Sh'chin
Hail	בָּרָד	Barad
Locusts	אֲרֵבָה	Arbeh
Darkness	חוֹשֶׁךְ	Choshech
Death of the firstborn	מַכַּת בְּכוֹרוֹת	Makkat b'chorot



Haggdah l'leil shimmurim, Frankfurt am Main 1926

Can you think of another plague to add in at this point?

It would have been enough

How many benefits the Eternal One has granted us!

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם
עָלֵינוּ!

Had God brought us out of Egypt and not supported us in the wilderness –
It would have been enough – Dayyeinu!

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא סָפַק
צָרָנוּ בַּמִּדְבָּר – דַּיָּינוּ!

Had God supported us in the wilderness and not given us Shabbat – *Dayyeinu!*

אֱלֹהֵינוּ סָפַק צָרָנוּ בַּמִּדְבָּר וְלֹא
נָתַן לָנוּ אֶת־הַשַּׁבָּת – דַּיָּינוּ!

Had God given us Shabbat and not given us the Torah – *Dayyeinu!*

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת וְלֹא
נָתַן לָנוּ אֶת־הַתּוֹרָה – דַּיָּינוּ!

Had God given us the Torah and not brought us to the land of Israel.

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה וְלֹא
הֵכֵינֵנוּ לְאֶרֶץ־יִשְׂרָאֵל

Many have been the dark and difficult times in our history, but deliverance did come so we could again praise God. Soon and in our days!

From Psalm 113

Halleluyah! Give praise, O servants of the
Eternal One;
praise the name of the Eternal One.
Let God's name be praised, both now and
for ever.

*From the rising of the sun to its setting
let God be praised.*

Exalted above the nations is Israel's God
whose glory is above the heavens.
Who can be compared to our God, who is
enthroned on high,

*And yet looks down on heaven and
the earth?*

Who raises the poor from the dust
and lifts the needy from the mire,
To give them a place among the great,
Among the leaders of the people.
Halleluyah!

הַלְלוּיָהּ! הַלְלוּ עַבְדֵי יְהוָה
הַלְלוּ אֶת־שֵׁם יְהוָה.
יְהִי שֵׁם יְהוָה מְבָרָךְ
מֵעַתָּה וְעַד־עוֹלָם.
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ
מְהֵלָל שֵׁם יְהוָה.
רַם עַל־כָּל־גּוֹיִם יְהוָה
עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כִיהוָה אֱלֹהֵינוּ
הַמְגִבִּיהִי לְשַׁבָּת.
הַמְשִׁפִּילִי לְרֹאשׁוֹת
בַּשָּׁמַיִם וּבָאָרֶץ.
מְקִימֵי מַעַפָּר דָּל
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן.
לְהוֹשִׁיבֵי עַם־נְדִיבִים
עִם נְדִיבֵי עַמּוֹ. הַלְלוּיָהּ!

Michel Kichka, King David
and the Levite Band

Michel Kichka ©

The second glass

כוס שני

We raise our glasses in remembrance of the second promise of redemption, as it is said:
I will deliver you from serving them. **”והצילתי אתכם מעבדתם.”**

We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine. **ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.**

Baruch atah Adonai eloheinu melech ha-olam borei p’ri ha-gafen.

Lean to the left and drink the second glass of wine



Pesach

פסח

The Paschal Lamb

The leader holds up the Bone

Rabban Gamliel used to say: ‘If, on the Passover, you do not explain these three things, you have not fulfilled your obligation: *Pesach*, *Matzah* and *Maror*.’

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

Why, in the days when the Temple still stood, did our ancestors eat at this time a ‘Passover’ lamb? Because the Holy One, ever to be blessed, passed over the houses of our ancestors in Egypt, as it is said: ‘It is a Passover offering to God, who passed over the houses of the Israelites in Egypt, striking the Egyptians but sparing our houses.’

פסח שהיו אבותינו אוכלים בזמן שבית המקדש קיים, על שום מה? על שום שפסח המקום על בתי אבותינו במצרים. שנאמר: “ואמרתם זבח-פסח הוא ליהוה אשר פסח על-בתי בני-ישראל במצרים בנגפו את-מצרים ואת-בתינו הציל.”

Matzah

מצה

Unleavened Bread

The leader holds up the *Matzah*

Why do we eat this unleavened bread? Because our ancestors did not have time to let their dough ferment before the true Ruler, the Holy One, ever to be blessed, was revealed to them and redeemed them, as it is said: ‘They baked the dough they had brought out of Egypt into cakes of unleavened bread, for they were driven out of Egypt so that they could not delay to prepare food for themselves.’

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

We praise You, Eternal God, Sovereign of the universe: You cause the earth to bring forth bread.

ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הארץ.

Baruch atah Adonai eloheinu melech ha-olam ha-motzi lechem min ha-aretz.

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments and enjoin us to eat unleavened bread.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו, וצונו על אכילת מצה.

Baruch atah Adonai eloheinu melech ha-olam asher kidd’shanu b’mitzvotav v’tzivvanu al achilat matzah.

All take a piece of *Matzah* and, leaning to the left, eat it



מרור Maror

Bitter Herbs

The leader holds up the Maror

Why do we eat these bitter herbs?
Because the Egyptians embittered the life of our ancestors in Egypt, as it is said: 'They made their life bitter through hard labour with clay and bricks, and all kinds of work in the fields; for they were ruthless in the slave-labour they imposed on them.'

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments and enjoin us to eat bitter herbs.

Baruch atah Adonai eloheinu melech ha-olam asher kidd'shanu b'mitzvotav v'tzivvanu al achilat maror.

Take a piece of Maror, dip it in Charoset, and eat it

מרור זה שאנו אוכלים על שום מה?
על שום שמררו המצרים את חיי אבותינו במצרים. שנאמר: "וימררו את-חיייהם בעבדה קשה בחמר ובלבנים ובכל-עבדה בשדה את כל-עבדתם אשר-עבדו בהם בפרה".

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

The Hillel sandwich

This is what Hillel used to do when the Temple still stood: he would combine the paschal lamb with unleavened bread and bitter herbs and eat them together to fulfil the verse: 'with unleavened bread and bitter herbs shall they eat it.'

The Hillel sandwich – Maror and Charoset between two pieces of Matzah – is eaten



Thanksgiving for the Meal

We have eaten and been satisfied. Help us to be responsive to the needs of others and to listen to their cry for food. Open our eyes and our hearts, so that we may share Your gifts, and help to remove hunger and want from our world.

Eternal God, grant strength to Your people. Eternal God, bless Your people with peace.

יי עז לעמו יתן.
יי יברך את עמו בשלום.

Adonai oz l'ammo yitein Adonai y'vareich et ammo va-shalom.

בוס של ברכה The third glass

We raise our glasses in acknowledgement of the third of God's promises:

I will redeem you with an outstretched arm and with great acts of judgement.

"וְגַאֲלֹתִי אֶתְכֶם בְּזִרְעוֹ
נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים."

We praise You, Eternal One our God, Sovereign of the universe, Creator of the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם,
בורא פרי הגפן.

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen.

Lean to the left and drink the third glass of wine

From Psalm 118

In my distress I called out to God
Who answered me and set me free.
God is with me, I am not afraid
What can mere mortals do to me?
With God as my helper
I can face any foe.
It is better to take refuge in God than
to rely on human beings.
It is better to take refuge in God than
to rely on those in power.
God is my strength and my shield
and has become my salvation.
Hear! Glad songs of triumph in the tents
of the righteous!
The Eternal One does mighty deeds
I shall not die but live
to tell of God's deeds.

מִן-הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי בְּמַרְחָב יְהוָה.
יְהוָה לִי לֹא אֵירָא מִה־יַּעֲשֶׂה לִי אָדָם.
יְהוָה לִי בְּעֹזִי וְאֲנִי אֶרְאֶה בְּשִׁנְאִי.
טוֹב לְחַסּוֹת בִּיהוָה מִבֶּטֶחַ בְּאָדָם.
טוֹב לְחַסּוֹת בִּיהוָה מִבֶּטֶחַ בַּגְּדִיבִים.
עֲזִי וְזִמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים
יִמִּין יְהוָה עֲשֶׂה חֵיל.
יִמִּין יְהוָה רֹמְמָה
יִמִּין יְהוָה עֲשֶׂה חֵיל.
לֹא אֲמוֹת כִּי־אֲחִיָּה
וְאֲסַפֵּר מַעֲשֵׂי יְהוָה.

Elijah's cup

The door is opened

As we open the door to welcome Elijah, we seek to understand the message of our past, and our duty to the present. We too can play our part in sustaining and nurturing our faith and our hope, as it is said: Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Eternal One.

He will turn the hearts of parents to their children, and the hearts of children to their parents.

And then it shall come to pass that your sons and daughters shall prophesy,

The old shall dream dreams, and the young shall see visions.

They shall beat their swords into ploughshares and their spears into pruning hooks.

Nation shall not lift up sword against nation, and never again shall they learn to make war.

Then everyone shall sit under their vines and under their fig trees, and none shall make them afraid.

*Bim'heirah v'yameinu. Amen.
Speedily, in our days. Amen.*

בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן.

The door is closed

The fourth glass כּוֹס רְבִיעִי

We raise our glasses in acknowledgement of the fourth of God's promises:

I will take you to be My people and I will be your God.

”וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים.”

Praised are You, Eternal One our God, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch atah Adonai eloheinu melech ha-olam borei p'ri ha-gafen.

Lean to the left and drink the fourth glass of wine

Nirtzah

נִרְצָה

Conclusion

חֲסֵל סְדוּר פֶּסַח כְּהִלְכָתוֹ
בְּכָל-מִשְׁפָּטוֹ וְחֻקָּתוֹ
כְּאִשֶּׁר זָכִינוּ לְסִידֵר אוֹתוֹ
בֵּין נִזְכָּה לְפֶסַח לְעֵתִיד לָבוֹא

Our Seder is now completed: this year has been different, let us pray for the Passover of the future, when we can celebrate in health and life and when healing is brought to the world.

Next year in Jerusalem!

Next year in a world where
all are free and healthy!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

לְשָׁנָה הַבָּאָה כָּל-חַי נָגֵאֵל!

