



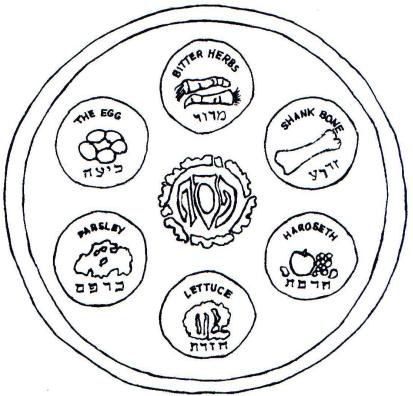
The Official KAHAL Haggadah



What's on your seder plate?

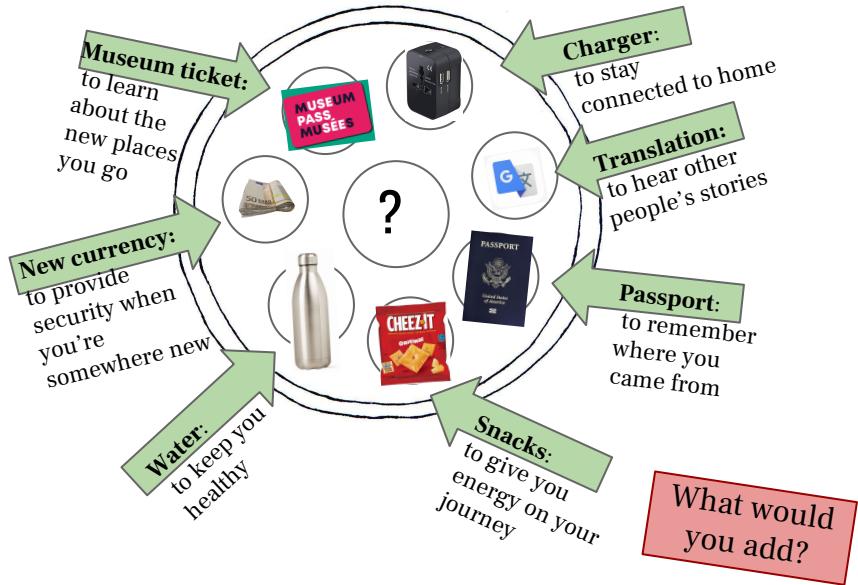
A Traditional Seder Plate

Cut me out!



You might not have these items handy this Passover. Is this your first Passover without them? What does it feel like to be celebrating Passover in a completely different way?

The Traveler's Seder Plate



Three passages in Exodus say that the Israelites received gold and silver from the Egyptians. Because of this, Hungarian Jews had a tradition of putting all of their gold and silver jewelry on the seder table.

Welcome!

Pesach is a time to focus on the value of journeys. The hardships, the beauty, the unknowns, the community, the personal growth, and ultimately, the understanding that we are each a part of a much larger story of the Jewish people. This haggadah is meant to help guide us in understanding and appreciating the story of the Jews leaving Egypt and looking critically at how this story impacts our own lives. As a traveling student, you have a unique perspective on what it means to be on a journey, and what it means to be a part of the global Jewish community. Within the different sections of this haggadah, you will find the traditional texts of the seder, thoughtful questions to help you relate this story to your own life, and different types of customs and observances that Jews have been doing during Pesach from all over the world. We want to reflect the beauty in the fact that Jews interpret and understand Jewish ritual differently, and that there is so much depth and value in learning about Jews from different cultures.



You may be celebrating with a host family, a new community, in an exciting location, with old and new friends, or even leading your own seder this year. In a custom that began in Spain in the fourteenth century, the seder leader walks around the table three times with the seder plate in hand, tapping it on the head of each guest. Many Moroccan, Turkish, and Tunisian Jews adopted this tradition, which is said to bless those whose heads are tapped. This is sometimes connected to the Talmudic custom of "uprooting" the seder plate so that guests might ask questions about the Jews in Egypt. We wish to bless you each with an incredible experience that leads you to ask questions, learn new customs, and find meaning in our timeless holiday.

חג פָּשָׂר וְשִׁמְחָה!
Chag Pesach Sameach!

Kadesh: The First Glass

בָּרוּךְ אֲתָה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פַּרְעַה הַגָּפָן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.
We praise God, Ruler of Everything, who creates the fruit of the vine.



Kiddush sanctifies the day and proclaims it as significant, holy, and meaningful. This connects uniquely with one of the main themes of Passover - freedom. By claiming the day as a potent moment to connect with God, the places and people around us, and tradition, we are in control and crafting our time.

How do we remind ourselves that the freedom of travel and the ability to control what we do with our time is something not to take for granted?

What do we deem as worthy of our time? While exploring a new community, what are things that you wouldn't leave without appreciating?

It's possible that this is your first experience being legally allowed to drink wine. Wine drinking is a symbol for joy, as we are grateful to God for providing us for giving us joyful holidays. A practical function of wine is to increase that joy even more. Feel free to appreciate this new freedom to drink wine, as it is custom! (responsibly ☺)



What other freedoms does your new environment give you?

Urchatz: Hand Washing



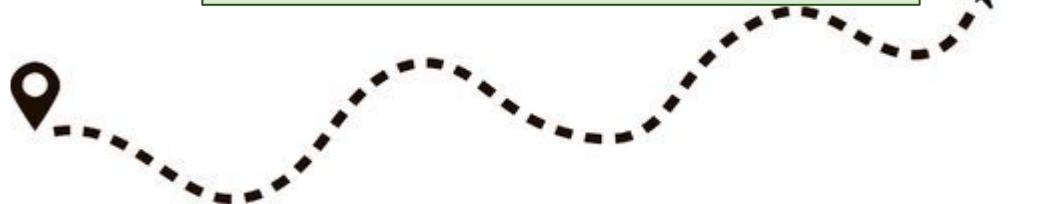
For Urchatz, we wash our hands without a blessing. Water, in this context, is a symbol for purification. Handwashing is used as a preparation for the rituals to come in the seder.



Perhaps you crossed a body of water to get from home to where you are today...

In what ways does leaving home cleanse the body?

In what ways does leaving home prepare us for what's to come?



Karpas: The Spring Greens

Like many holidays in Jewish traditions, Passover combines the celebration of an event with a recognition of cycles of nature. As we remember the liberation from Egypt, we also recognize the beginning of spring and rebirth around us. New beginnings offer us opportunities to reflect on the past and make decisions about the future.

Perhaps you have been traveling away from home for the past few months. What have the first few months of your travels taught you? What have you learned that has or will affect how you continue on in your exploration of this and other new communities?



Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי הָאָדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei p'ree ha-adama.

We praise God, Ruler of Everything, who creates the fruits of the earth.

Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time.

Yarchatz: Breaking the Middle Matzah

It is customary to have three pieces of Matzah stacked on the table. Two are traditional for Shabbat and festivals (when we usually use two *challahs*), as a reminder of the double portion of manna (food from heaven) the Israelites gathered before every day of rest in the desert. We have the third on Passover to break at the beginning of the [seder] service and to have just another marking of how tonight is different than all other nights..

In the Syrian community, this can sometimes take on Kabbalistic meaning. Matzah broken into the shape of the Hebrew letters "daled" and "vav" correspond to numbers, which in turn add up to 10, representing the 10 holy emanations of God. Jews from North Africa, including from Algeria, Tunisia, Morocco, and Libya, break the matzah into the shape of the Hebrew letter "hey," which corresponds to the number five.



At the beginning of the Seder we break the matzah and hide a piece away for the afikoman at the end of the Seder. We start the Seder with brokenness, with a piece missing. We are never really ready to begin our journey. There is always some brokenness; there is always a piece missing. It is risky to venture into the unknown without assurances that everything will work out. There are good reasons to stay put.

And yet, we take the journey.

What was a risk you took in the past year (or years) on your journey? What was the missing piece you found for last year's journey? What is risky about the next step on your journey?



Maggid: The Story

Pour your second glass of wine.
But don't drink it yet!

Now, we begin the Passover story.

You know the one...

Think:

Moses & Pharaoh, Hail, the Sea Parting!



The Four Questions

מה נשתנה הלילה הזה מכל הלילות

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שבד כל הלילות אנו אוכלים חמץ ומצה הלילה זהה כלו מצה

Shebibol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah. Tonight we only eat matzah.

שבד כל הלילות אנו אוכלים שארירקוט הלילה זהה מרור

Shebibol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.

שבד כל הלילות אין אנו מטבחין אףלו פעם אחת הלילה זהה שתי פעמים

Shebibol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

On all other nights we aren't expected to dip our vegetables one time. Tonight we do it twice.

שבד כל הלילות אנו אוכלים בין ישובין ובין מסבין. הלילה זהה כלנו מסבין

Shebibol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

On all other nights we eat either sitting normally or reclining. Tonight we recline.

Why do we ask the four questions every year?

There is a mitzvah of telling the story of the Exodus to someone else during the seder, and setting up the four questions as a way to explain what we do is the perfect way to keep everyone (especially kids!) involved throughout the seder.

What do we learn from the Passover seder?



THE WISE CHILD

What does this story even mean to you? Why do we have to do this?



THE WICKED CHILD

The Four Children

Perhaps the Haggadah deliberately provides caricatures of four types of children to teach us something about the care we must take when we answer questions. Each person at our seder is coming from a different place. This one is older and more experienced. That one has never been to seder before. That other one was sick and did not expect to make it to seder, but is there. That one never learned to read Hebrew, but is an expert in other topics.

By telling us the story of the four children, each with a distinct question and each with a distinct answer, the Haggadah is telling us to accept each person where they are and to begin from there. The questions that are asked must be addressed, and the questions that are not asked must be addressed.



THE SIMPLE CHILD



THE CHILD WHO DOESN'T KNOW HOW TO ASK

What is this?
What are we doing?

Telling Our Story

Raise the glass of wine and say:

וְהִיא שָׁעַמְדָה לְאֶבֶוֹתֵינוּ וְלָנוּ
V'hi she-amda l'avoteinu
v'lanu.

This promise has sustained our ancestors and us.

The glass of wine is put down.

In the past when Ethiopian Jews had no Haggadahs, they read about Exodus directly from the Bible. Matzahs were homemade, often from chickpea flour, and on the morning of the seder, a lamb would be slaughtered.

The central imperative of the Seder is to tell the story. The Bible instructs: " You shall tell your child on that day, saying: 'This is because of what Adonai did for me when I came out of Egypt.' " (Exodus 13:8) We relate the story of our ancestors to regain the memories as our own. Elie Wiesel writes: God created man because

He loves stories. We each have a story to tell — a story of enslavement, struggle, liberation. Be sure to tell your story at the Seder table, for the Passover is offered not as a one-time event, but as a model for human experience in all generations.

Jews living in Afghanistan developed the tradition of using scallions or leeks to stand for the Egyptian slave drivers' whips, using them to lightly "whip" each others' backs. The largest group of Afghan Jews in the world today is comprised of 200 families in Queens, New York.

The Ten Plagues

As we rejoice at our deliverance from slavery, we regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings. We pour out a drop of wine for each of the plagues as we recite them.
Dip a finger or a spoon into your wine glass for a drop for each plague.

Blood | dam | דם

Frogs | tzfardeiya | צְפַרְדֵּעַ

Lice | kinim | קָנִים

Beasts | arov | עֲרוֹב

Cattle disease | dever | דֶּבֶר

Boils | sh'chin | שְׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אַרְבָּה

Darkness | choshech | חֹשֶׁךְ

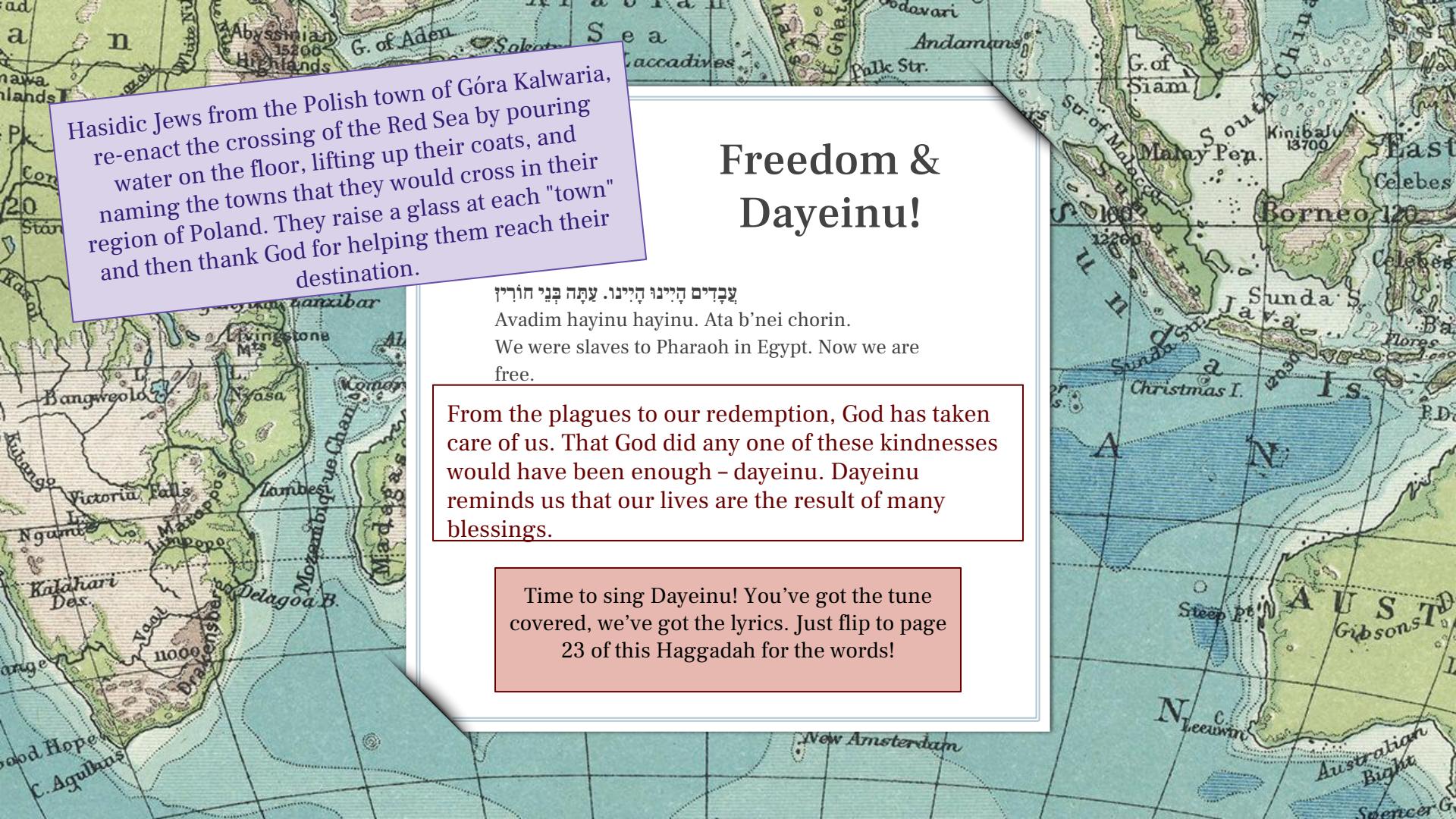
Death of the Firstborn | makat b'chorot | מַפְתַּח בְּכֹרֹות



The Ten Plagues of Travel

1. Bed bugs
2. Unsupportive shoes
3. Bags without zippers ...watch out!
4. Phone left on roaming
5. The same black suitcase as everyone else
6. ATMs with foreign transaction fees
7. Confusing tipping rules
8. Unsafe tap water and street food
9. Delayed flights
10. Getting lost without service

The plagues were necessary because the Egyptians came up with excuses for their behavior. We've created our own 'Plagues' of traveling. What are the plagues in our world today? What behaviors do we need to change to fix them?



Hasidic Jews from the Polish town of Góra Kalwaria, re-enact the crossing of the Red Sea by pouring water on the floor, lifting up their coats, and naming the towns that they would cross in their region of Poland. They raise a glass at each "town" and then thank God for helping them reach their destination.

Freedom & Dayeinu!

עֲבָדִים הָי֒ינוּ הָי֒ינוּ. עַתָּה בְּנֵי חֹרִין

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Egypt. Now we are free.

From the plagues to our redemption, God has taken care of us. That God did any one of these kindnesses would have been enough - dayeinu. Dayeinu reminds us that our lives are the result of many blessings.

Time to sing Dayeinu! You've got the tune covered, we've got the lyrics. Just flip to page 23 of this Haggadah for the words!

Generations

בכל דור ודור חיב אדם לראות את עצמו, פאלו הוא יציא ממצרים

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.
In every generation, everyone is obligated to see themselves as though they personally left Egypt.



The Second Cup of Wine

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי הַגָּתָן

Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei p'ree hagafen.
We praise God, Ruler of Everything, who creates
the fruit of the vine.

Drink the second glass of wine!

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

Rachtzah

Again, we wash our hands to prepare for the rest of the seder. Rachtzah prepares us for our celebratory meal, as Urchatz prepared us for prayer. In Judaism, a good meal with friends and family is a sacred act and so we must prepare for it. This time, we say a blessing when we wash our hands



Blessed are You, Adonai our God, Sovereign of the universe, who has sanctified us with Your commandments, and commanded us concerning the washing of the hands.

Take a moment to appreciate the people around you, may they be new friends or old. Reflect on your journey so far: Have you made any new friends? What have you been through together? How did they make your trip more meaningful?



1838: the year Frenchman Isaac Singer invented the first matzah dough-rolling machine. Rabbis weren't all that keen on this innovation, but the idea was eventually accepted.

Motzi-Matzah

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לְחֵם מִן הָאָרֶץ:
Baruch Atah Adonai, Eloheinu Melech ha-olam,
hamotzi lechem min ha-aretz.

We praise God, Ruler of Everything, who brings bread from the land.

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו:
Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

We bless the meal and matzah.
Eat the top and middle matzah!

Maror

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו:
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

As we dip the bitter herb in sweet charoset, we acknowledge the Jewish people's bitter history of slavery and turn the story into a sweet celebration.

What have been some of the hardships of leaving home? Looking back, what was a bitter experience that ended up being important for your personal journey and growth?

Koreich

Charoset is a sweet paste that can be made with fruits like dates, figs, and apples. The result is meant to remind sedergoers of the mortar in the bricks that Jewish slaves in Egypt used in their labor. This is the piece of the seder where we mix bitter and sweet. Take a piece from the third whole matzah with a piece of maror and some charoset, wrap them together and eat them while reclining and without saying a blessing.

In the British territory of Gibraltar, a tiny peninsula off Spain where Jews have lived for about 650 years, there's a special recipe for charoset: the dust of real bricks, ground up and mixed in.

Shulchan Oreich - Eating The Meal!

Eating the meal! In some Jewish traditions, people make a point to eat the hard boiled egg that was on the seder plate before diving into the rest of the meal. ...In all traditions, Jews love chowing down on some good food - so it's time to dig in! Fun fact: In a Pew Research study, findings showed that roughly twice as many Jews say that having a good sense of humor is essential to what being Jewish means to them as say that observing Jewish law is essential to what being Jewish means to them. So whether you have an egg on your plate or not, eat and crack some yolks!



"The Israelites were told to take silver and gold with them from Egypt. So, we go around and each person shares their 'Gold and Silver', we all share something in our lives that started out looking dreadful but has turned out to be the greatest gift. And because silver in Hebrew is Kesef – from the same root as the word Kissufim, yearnings, we also share our greatest yearnings for ourselves and our loved ones for the year to come." - Tel Aviv

You give it a try! Go around the table and share your 'Gold' - something in your life that didn't look promising but took a turn for the better - and your 'Silver' - your yearnings, or hopes and dreams.

Tzafun: Finding & Eating the Afikomen

After the meal, all those present take a piece from the matzah that was hidden for the afikoman and eat from it while reclining.

As you stop and reflect on this year's Seder, what piece did you find? What are your thoughts about this year's seder? What gave you hope?

Whether you're sipping on Bordeaux in Bordeaux, France or on Port in Porto, Portugal, fill up your wine glass again!



Bareich: The Third Glass

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone.

This is our thank you to God.
Is there anything you'd like to add?

ברוך אתה ייִהוּ אֱלֹהינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרֵי הַגָּתֶן
Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Take a sip!



Hallel

This is the time set aside for singing! Some people might sing traditional prayers from the Book of Psalms. Others sing their favorites like Chad Gadya and Who Knows One. You can even sing songs to celebrate the different themes of Passover - like journey!

What are some songs that have been common refrains or favorites in your journey? What music do people listen to in this new community?
Why do you think there is time set aside in the Passover seder for music? What meaning does music have for you?



One kid, just one kid.
My father bought for two zuzim,
Chad gadya, chad gadya.

Then came a cat and ate the kid
that my father bought for two zuzim,
Chad gadya, chad gadya.

Then came a dog and bit the cat, that ate the kid,
that my father bought for two zuzim,
Chad gadya, chad gadya.

Then came a stick and beat the dog,
that bit the cat, that ate the kid,
that my father bought for two zuzim,
Chad gadya, chad gadya.

Then came a fire and burnt the stick,
that beat the dog, that bit the cat, that ate the kid,
that my father bought for two zuzim,
Chad gadya, chad gadya.

Then came water and quenched the fire, that burnt
the stick, that beat the dog, that bit the cat, that ate
the kid, that my father bought for two zuzim,
Chad gadya, chad gadya.

Then came an ox and drank the water,
that quenched the fire, that burnt the stick,
that beat the dog, that bit the cat, that ate the kid,
that my father bought for two zuzim,
Chad gadya, chad gadya.

Then came a shochet and slaughtered the ox,
that drank the water, that quenched the fire, that
burnt the stick, that beat the dog, that bit the cat,
that ate the kid, that my father bought for two
zuzim, *Chad gadya, chad gadya.*

Then came the angel of death, who killed the
shochet, who slaughtered the ox, that drank the
water, that quenched the fire, that burnt the stick,
that beat the dog, that bit the cat, that ate the kid,
that my father bought for two zuzim,
Chad gadya, chad gadya.

Then came the Holy One, who is to be praised, and
destroyed the angel of death, who killed the
shochet, who slaughtered the ox, that drank the
water, that quenched the fire, that burnt the stick,
that beat the dog, that bit the cat, that ate the kid,
that my father bought for two zuzim,
Chad gadya, chad gadya.

The Fourth Glass

ברוך אתה יי' אֱלֹהינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי הַגָּפָן:
Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei p'ree hagafen.
We praise God, Ruler of Everything, who creates
the fruit of the vine.

As we come to the end of the seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

Elijah and Miriam's Cups

There are many different customs for welcoming the prophet Elijah, who is said to visit every seder. While Ashkenazi Jews commonly leave a goblet of wine for the prophet, in Casablanca, Morocco, Jews would set up an empty elaborate chair with cushions and ornaments for Elijah's arrival. In Marrakesh, dishes are prepared using the wine from Elijah's cup. Ashkenazi Jews often open the door to allow Elijah in, a tradition that wasn't historically a part of the Sephardic practice.



As a new ritual, some people have begun adding a 'Miriam's Cup' next to Elijah's, filling it with water. It serves as a symbol of Miriam's well. Miriam's Cup reminds us of all that sustains us through our own journeys as her well was a source of water for the Israelites in the desert.
What has sustained you through your journey?



Nirtzah



Traditionally, we say L'shana haba-ah biy'rushalayim.

NEXT YEAR IN JERUSALEM!

לָשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם

But who knows?

...Where will you be next Passover?!

If He had brought us through it on dry land,
but had not drowned our oppressors within it,
it would have been enough for us!

If He had drowned our oppressors within it,
but had not satisfied our needs in the wilderness
for forty years,
it would have been enough for us!

If He had satisfied our needs in the wilderness
for forty years,
but had not fed us the manna,
it would have been enough for us!

If He had fed us the manna,
but had not given us the Sabbath,
it would have been enough for us!

If He had given us the Sabbath,
but had not brought us before Mount Sinai,
it would have been enough for us!

If He had brought us before Mount Sinai,
but had not given us the Torah,
it would have been enough for us!

If He had given us the Torah,
but had not brought us into the land of Israel,
it would have been enough for us!

If He had brought us into the land of Israel,
but had not built the temple for us,
it would have been enough for us!
www.hebrew-language.com



Dayanu



What other songs do you know
about freedom?
What kind of music do you like to
listen to that makes you feel free?



אלו הוציאני ממצרים.
לא עשה לך שפטים, זיין.
לא עשה לך שפטים, זיין.
לא עשה באליהו, זיין.

אלוי הרוג את בכוריים, זיין.
ולא רצית לטע את קמינו, זיין.
אלוי רצית לטע את קמינו, זיין.
ולא רצית לטע את קמינו, זיין.

לא קרע לנו את חמי, זיין.
אלוי קרע לנו את חמי, זיין.
לא קרע לנו את חמי, זיין.

