

# צפון

Tzafun

By moving one little dot, *Tzafun* becomes *Tzafon*, North. What North Star will guide your work to bring about the world you want to see?

צפון ← צפון

It's no accident that one of the leading national anti-trafficking organizations is named Polaris, after the North Star.

*Tzafun*, which literally means “hidden,” is the part of the seder where we seek what is not obvious, when we look for something other than what is in front of our faces. It is also when we return to that which was broken earlier in the evening and try to make it whole again. In this way, *Tzafun* serves as the organizing principle of the second half of our seder, where we ask ourselves what world we want to see. Then we commit ourselves to making it real.

# נשׁלחן עורר

Shulchan Orech

As we enjoy our Pesach meal, we thank all of the people who labored to bring this food to our table, from the workers who planted our food to the people who served it.

1. How many different roles can you think of in this chain of food production?
2. Over dinner, turn to someone near you and ask each other how your values affect your buying choices.

CIW member Gerardo Reyes Chavez reflects, “Why do I spend every day harvesting food for the rest of America and then have to wait in line at a food pantry on Thanksgiving for a plate of food?” How would you respond? How can we change this reality?

There are three movies that have affected me so deeply that I couldn't move afterwards, their impact so deep that a new journey opened up. One was “The Dark Side of Chocolate,” which I saw in Fall 2010. It documents the role of trafficked child labor in the cocoa fields in the Ivory Coast, where half our chocolate comes from. I was stunned to learn that this most delicious and heavenly food was being produced by slave labor! Two things were immediately obvious: the connection to a contemporary Pesach story and the fact that there was no chocolate we could eat on Passover that wasn't probably tainted by child labor. Sitting there after the movie, I decided to launch “The Bean of Affliction Campaign” through Fair Trade Judaica. After two years, a rabbinic ruling identified the first fair trade and Kosher for Passover chocolate product, which is now widely available through the Jewish Fair Trade Partnership with T'ruah and Equal Exchange.

The Conservative Movement recognizes many varieties of Equal Exchange dark chocolate as kosher for Passover if purchased before the start of the holiday. For more information: <http://shop.equalexchange.coop/pesach>

- Ilana Schatz, Founder,  
Fair Trade Judaica

In the third paragraph of *Birkat haMazon* (*Rachem...*), we appeal to God for our most basic needs—sustenance and shelter. We pray,

נָא אֶל-תַּצְרִיכֵנוּ ה'  
אֲלֵהֵינוּ לֹא לַיְדֵי מִתְנַת  
בְּשָׂר וָדָם וְלֹא לַיְדֵי  
הַלְוָאָתָם.

*Please do not make us depend, Adonai our God, on the gifts of flesh and blood or their loans.*

While in context this means gifts or loans from other people, it could also be understood more literally as actual “loans” of flesh and blood, such as take place in prostitution and forced labor. This reading cuts to the core of *Rachem*’s concluding plea, “שֶׁלֹּא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד” “that we should never suffer embarrassment nor humiliation.” This is, at base, what we all desire: a life of dignity. Unfortunately, the threat of becoming a gift of flesh and blood looms as largely today all over the world as it did for our ancestors.

- Raysh Weiss, PhD,  
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class of 2016;  
T'ruah board member and  
summer fellowship alumna;  
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1. Why might a shepherd be inclined to say a simpler, shorter form of this blessing?

2. Later authorities added the phrase “Sovereign of the World” to Benjamin’s original prayer. In the context of slavery and freedom, why does it matter that every blessing remind us that God is the ultimate Sovereign? How does our sense of the sacred or the Divine inspire our actions to build a world of *chesed*, lovingkindness?

### Bless and drink the third cup.

בִּרְכָה  
Barech

**Pour the third cup.** (Those wishing to say the full *birkat hamazon* can find its text easily in whatever siddur or bencher is handy.)

*Brich rachamana malka  
d'alma marei d'hai pita.*

ברוך רחמנא מלכא דעלמא  
מריה דהאי פיתא

**Blessed is the Merciful One,  
Sovereign of the world,  
Master of this bread.**

This one-line Aramaic blessing can be used as a shorthand form of *birkat hamazon* under less-than-ideal circumstances (*b'di avad*). It has its origins in this Talmudic discussion about the shortest text that fulfills one’s obligation to say a blessing after eating (Brachot 40b):

*Benjamin the shepherd made a sandwich and said, “Blessed is the Master of this bread.” Rav said he fulfilled his obligation. [Really?] But hasn’t Rav said, “Any blessing which does not mention the divine name is not a blessing”? Rather, [Benjamin] said, “Blessed is the Merciful One, Master of this bread.”*

בנימין רעיא כרך ריפתא  
ואמר בריך מריה דהאי  
פיתא אמר רב יצא  
והאמר רב כל ברכה  
שאין בה הזכרת השם אינה  
ברכה דאמר בריך  
רחמנא מריה דהאי פיתא