

Passover In The Time of A Plague: A TBESOC Virtual Seder

By Rabbi Kvod Wieder



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INTRODUCTION

Order of the Seder

Contributed by [Toby Lausin](#)

Source:

Order of the Seder




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Our Passover meal is called a seder, which means “order” in Hebrew, because we go through specific steps as we retell the story of our ancestors’ liberation from slavery. Some people like to begin their seder by reciting or singing the names of the 14 steps—this will help you keep track of how far away the meal is!

Traditional - Kadesh

Contributed by [Haggadot](#)

Source: Traditional Haggadah Text

The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot.)

("And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day God finished His work of creation which He had made. And God blessed the seventh day and made it holy, for on that day God rested from His work and ceased creating.)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבִתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׁמְחָה, חֲגִים וְזִמְנִים לְשִׁשׁוֹן, אֶת יוֹם (הַשְּׁבִת הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשִׁבַּת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרָצוֹן), בְּשִׁמְחָה וּבְשִׁשׁוֹן הַנְּחַלְתָּנוּ. בָּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבִת ו) יִשְׂרָאֵל וְהַזְּמִנִּים

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, ין אור לחשך, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁת שַׁבַּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדֻלָּת, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁת. הַבְּדֻלָּת וְקֹדֶשׁת אֵת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשְׁתְּךָ. בְּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a

distinction between the holy and profane, light and darkness, Israel and the nations, Shabbat and the six workdays. You have made a distinction between the holiness of Shabbat and the holiness of the festival, and You have sanctified Shabbat above the six work-days. You have set apart and made holy Your people Israel with your holiness. Praised are you, Adonai, who distinguishes between degrees of sanctity.)

Say this Shehechyanu blessing the first Seder night only:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְנֵנוּ הַזֶּה

*Baruch atah Adonai, Eloheinu melech ha-olam,
she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who has sustained us, maintained us and enabled us to reach this moment in life.

URCHATZ

Traditional - Urchatz

Contributed by [Haggadot](#)

Source: Traditional

Ritually wash hands without reciting the blessing. The need for hand washing before eating vegetables is no longer a ritual requirement, however, it is included here in the traditional Seder.

KARPAS

Traditional - Karpas

Contributed by [Haggadot](#)

Source: Traditional

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.

KARPAS

Karpas Meditation

Contributed by [The Seder Creators](#)

Source:

By Ronnie M. Horn

Long before the struggle upward begins, there is tremor in the seed. Self-protection cracks, Roots reach down and grab hold. The seed swells, and tender shoots push up toward light. This is karpas: spring awakening growth. A force so tough it can break stone.

And why do we dip karpas into salt water?

To remember the sweat and tears of our ancestors in bondage.

To taste the bitter tears of our earth, unable to fully renew itself this spring because of our waste, neglect and greed.

To feel the sting of society's refusal to celebrate the blossoming of women's bodies and the full range of our capacity for love.

And why should salt water be touched by karpas?

To remind us that tears stop. Spring comes. And with it the potential for change.

YACHATZ

Traditional - Yachatz

Contributed by [Haggadot](#)

Source: Traditional

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech”

Telling the Story

Contributed by [VBS](#)

Source: VBS Haggadah

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 Weisel 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.

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Ha lachma anya d’achaloo avhatana b’ara d’meezrayeem. Kol dichfeen yay-tay vi’yachool, kol deetzreech yay-tay viyeesfsach. Hashata hach. Li’shana ha-ba-aa bi’arah di’yeesrael. Hashata av’day, li’shana ha-ba a bi’nay choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and celebrate Passover. Today, we are here. Next year, in the land of Israel. Today, we are slaves. Next year, we will be free.

Written in Aramaic, this statement begins the narration of the Seder by inviting the hungry to our table. Aramaic, Jewish legend has it, is the one language which the angels do not understand. Why then is Ha Lachma spoken in Aramaic? To teach us that where there is hunger, no one should rely upon the angels, no one should pray to the heavens for help. We know the language of the poor, for we were poor in the land of Egypt. We know that we are called to feed the poor and to call them to join our celebration of freedom.

Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Four Questions

מהנשתנה

מה נשתנה הלילה הזה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

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

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה כלנו מס

*Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah
hazeh kulanu m'subeen.*

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא
כִּנְגַד אַרְבַּעַה בְּנִים דִּבְרַה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדְעַ
לְשַׂאוֹל

*Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch
hu.*

*K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad
tam, v'echad she-eino yodei-a lishol*

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

חָכָם מָה הוּא אוֹמֵר? מָה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם? וְאִי
אַתָּה אָמַר לוֹ כִּהְלַכְוֹת הַפֶּסַח: אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמָן

*Chacham mah hu omeir? Mah ha-eidot v'hachukim v'hamishpatim, asher
tzivah Adonai Eloheinu etchem? V'af atah emor lo k'hilchot hapesach. Ein
maftirin achar hapesach afikoman.*

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

רָשָׁע מָה הוּא אוֹמֵר? מָה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וְלִפִּי שְׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכֹּלל כִּפָּר בְּעֵקֶר
וְאִי אַתָּה הַקְהֵה אֶת שְׁנָיו וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצִאתִי מִמִּצְרָיִם. לִי - וְלֹא לוֹ..
אִילוֹ הִיָּה שֵׁם, לֹא הִיָּה נִגְאָל

*Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi
shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-
emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah
sham, lo hayah nigal.*

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By

using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם, מִבֵּית עֲבָדִים

Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

וּשְׁאַיִנוּ יוֹדְעַ לְשֹׂאֹל - אֶת פְּתַח לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor.

Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'"

(Exodus 13:8)

Maggid with Discussion Questions

Contributed by [Rabbi Kvod Wieder](#)

Source:

Maggid – Exodus Story

עבָדִים הַיִּינוּ

Avadim Hayinu: Rav Shmuel's Story

עבָדִים הַיִּינוּ לַפְרָעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הַיִּינוּ לַפְרָעָה בְּמִצְרַיִם

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim.

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the holy one liberated our people from Egypt, then we, our children and our children's children would still be enslaved.

Seder of our Sages : Telling of the Story

(1)

Rav Pesach's Story: From Serving Spiritual Idols to Spiritual Liberation

מִתְחִלָּה עוֹבְדֵי עַבֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קָרַבְנוּ הַמָּקוֹם לְעַבְדוֹתוֹ, שְׁנֵאמַר: וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם, כֹּה אָמַר יי אֱלֹהֵי יִשְׂרָאֵל: בְּעֵבֶר הַנְּהַר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תָּרַח אָבִי אַבְרָהָם וְאָבִי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים. וְאָקַח אֶת אֲבִיכֶם אֶת אַבְרָהָם מֵעֵבֶר הַנְּהַר וְאוֹלָךְ אוֹתוֹ בְּכָל אֶרֶץ כְּנָעַן, וְאַרְבֶּה אֶת זֵרְעוֹ וְאֶתָּן לוֹ אֶת יִצְחָק, וְאֶתָּן לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו. וְאֶתָּן לְעֵשָׂו אֶת הַר שְׁעִיר לְרִשְׁתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרַיִם

Mit'chilah ov'dei avodah zarah hayu avoteinu. V'achshav keir'vanu hamakom la-avodato. Shene-emar: Vayomer Y'hoshua el kol ha-am. Koh amar Adonai

Elohei yisra-eil, b'eiver hanahar yash'vu avoteichem mei-olam, Terach avi avraham va-avi nachor. Vaya-avdu Elohim acheirim. Va-ekach et avichem et avraham mei-eiver ha-nahar, va-oleich oto b'chol eretz k'na-an. Va-arbeh et zaro, va-eten lo et Yitzchak. Va-etein l'yitzchak et Ya-akov v'et Eisav. Va-etein l'eisav et har sei-ir, lareshet oto. V'ya-akov uva-nav yar'du mitzrayim.

At first our forefathers worshiped idols, but then the Omnipresent brought us near to divine service, as it is written: "Joshua said to all the people: so says the Lord God of Israel—your fathers have always lived beyond the Euphrates River, Terach the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

Discussion:

1. One might say that modern day idol worship is prioritizing external pursuits over living values of love and justice. In what ways does this culture prioritize self centered pursuits over actualizing love and justice? In what ways are your priorities not exactly what you'd like them to be?
2. How can a change of perspective help shift an "imprisoning" or "stifling" experience.

(2)

Keeping the Promise

**בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא חָשַׁב אֶת הַקֶּץ,
לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם,
יָדַע יָדַע כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה.
וְגַם אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּן אֲנִי וְאַחֵרֵי כֵן יֵצְאוּ בְּרַכָּשׁ גָּדוֹל**

Baruch shomeir havtachato l'yisra-eil. Baruch hu. Shehakadosh Baruch hu chishav et hakeitz, la-asot k'mah she-amar l'avraham avinu bivrit bein hab'tarim. Shene-amar: vayomer l'avram yadoa teida, ki geir yihyeh zaracha, b'eretz lo lahem, va-avadum v'inu otam arba meiot shanah. V'gam et hagoy

asher ya-avodu dan anochi. V'acharei chein yeitz'u, birchush gadol.

Praised be He who keeps His promise to Israel; praised be He. The holy one, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

Discussion:

This passage suggests that the entire experience of slavery in Egypt, and then the subsequent redemption was something that was part of God's plan and promise to Abraham. This idea suggests that everything in our lives and history is intentional and purposeful on the part of God. Even our pain or bondage exists so that we will have the opportunity for growth and liberation.

1. What do you think of this idea? What are its consequences?
2. If you find truth in the idea, then why suffering at all.

V'hi She'amdah

We lift up our cup wine and cover the matzah, as we recite the following and recall God's promise to Abraham, emphasizing eternal divine watchfulness.

**וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ, שְׁלֹא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכָל
דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקָּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם**

V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Barukh Hu kept saving us from them.

We lower the wine cup and continue with the recitation of the traditional

Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah, beginning first with the threat to Israel from Lavan and then the threat from Pharaoh.

(3)

Israelites Grow In Numbers

**צא ולמד, מה בקש לבן הארמי לעשות ליעקב אבינו—שפרעה הרשע, לא גזר
אלא על הזכרים; ולבן בקש לעקר את**

**הכל, שנאמר "ארמי אבד אבי, וירד מצרימה, ויגר שם" (דברים כו,ה). מלמד שלא
(ירד להשתקע אלא לגור שם**

**ויהי שם, לגוי—מלמד שהיו ישראל מצנין שם. גדול ועצום—כמו שנאמר "ובני
(ישראל, פרו וישרצו וירבו ויעצמו—במאד מאד; ותמלא הארץ, אתם") (שמות א,ז**

**ורב—כמו שנאמר "רבה, כצמח השדה נתתיך, ותרבי ותגדלי, ותבאי בעדי עדיים:
(שדיים נכנו וישעריך צמת, ואת ערם ועריה") (יחזקאל טז,ז**

Go out and learn what Lavan the Aramean sought to do to Jacob our father! Pharaoh the evil only decreed against the males, but Lavan sought to uproot everything, as it is written "A wandering Aramean was my father and he went down into Egypt, and sojourned there" (Deuteronomy 26,5). This teaches that he did not descend to live there permanently, but rather temporarily,

And he became there a nation—this teaches that Israel were distinguishable from others there. Great, powerful—"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1,7).

Discussion:

This section describes the Israelites growing numerous and powerful. Wealth and power is seductive. Control creates a false sense of security. The Talmud says: "The greater the person, the greater the "yetzer." This means that it is very easy for the ego to use success and power to imprison the spirit. Just as the Israelite nation is at the height of their success, the oppression begins.

How do you understand the relationship between success and pride? How does pride imprison the spirit? Do you have any examples from your own life? Is it possible to stay humble without shying away from power and success? How?

(4)

Ancient Egyptian Oppression

וַיַּרְעוּ אֲתָנוּ הַמִּצְרַיִם—כָּמוֹ שֶׁנֶּאֱמַר "הֲבֵה נִתְחַכְמָה, לוֹ: פֶּן-יִרְבֶּה, וְהָיָה כִּי-תִקְרָאנָה (מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שִׁנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ" (שמות א, י

וַיַּעֲנוּנוּ—כָּמוֹ שֶׁנֶּאֱמַר "וַיִּשְׂימוּ עָלֵינוּ שָׂרֵי מִסִּים, לְמַעַן עַנּוּנוּ בְּסִבְלָתָם; וַיִּבְנוּ עָרֵי (מִסְכְּנוֹת, לְפָרְעָה—אֶת-פְּתֹם, וְאֶת-רַעַמְסֵס" (שמות א, יא

וַיִּתְנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה—כָּמוֹ שֶׁנֶּאֱמַר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפָרוֹךְ" (שמות א, יג

And the Egyptians were evil with us—as it is written "come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land" (Exodus 1,10).

And afflicted us—as it is written "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses" (Exodus 1,11)

And laid upon us hard bondage—as it is written "And the Egyptians made the children of Israel to serve with rigour" (Exodus 1,13).

Discussion:

The section opens with "And the Egyptians were evil with us." This verse can also be read as "The Egyptians brought out the evil in us." When we are mistreated on a family, work, community, or societal level, it is easy to act in ways that are not our best selves. When we act out of places of greed, selfishness, jealousy, anger, or any other negative quality, we can find ourselves in bondage to painful ways of being. We can end up feeling hopeless and degraded.

What are the situations in your life that “bring out the evil” in you? How does that create an experience of bondage? How might you resist the urge to act out in these situations?

(5)

Resignation to Resistance

וּנְצַעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יי אֶת קִלְנוּ, וַיֵּרָא אֶת עֲנִינוּ וְאֶת עֲמִלְנוּ וְאֶת לְחִצְנוּ

וּנְצַעַק אֶל יי אֱלֹהֵי אֲבוֹתֵינוּ - כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הַרְבֵּיִם הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָחֲזוּ בְּנֵי יִשְׂרָאֵל מִן הָעֲבוֹדָה וַיִּזְעְקוּ, וַתַּעַל שׁוֹעֲתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה

וַיִּשְׁמַע יי אֶת קִלְנוּ - כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יַצְחָק וְאֶת יַעֲקֹב

“We cried to the Lord, the God of our fathers; the Lord heard our cry and saw our affliction, our toil, and our oppression.” (Dt. 26:6)

We cried to the Lord, the God of our fathers – as it is written: “It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God.”

The Lord heard our cry – as it is written: “God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob.”

Discussion:

It is the “crying out” to Adonai that allows God to hear our voice. Whether we are discussing bondage from the body or the mind, how does “crying out” begin the process of freedom? How does keeping silent keep one in bondage? Do you have any personal experiences of this?

(6)

God Brings Us Out

וַיּוֹצֵאֵנוּ יי מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֶרַע נְטוּיָה, וּבְמַרְא גָדֹל, וּבְאֹתוֹת וּבְמִפְתֵּיִם

וַיּוֹצֵאנוּ יי מִמִּצְרַיִם - לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שָׂרָף, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא
הַקָּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֲצָמוֹ, שְׁנֵאֵמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלַיְלָה הַזֶּה,
וְהִפֵּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים. אָנִי יי

*Vayotzi'einu Adonai mimitzrayim, b'yad chazakah, Uvizro'a n'tuyah, uv'mora
gadol, uv'otot uv'moftim. Vayotzieinu Adonai mimitzrayim – lo al ydei
malach, v'lo al y'dei saraf, v'lo al y'dei shaliach, ela hakadosh baruch hu
bichvodo uv'atzmo, shene'emar: v'avarti v'eretz mitzrayim balaylah hazeh,
v'hikeiti kol b'chor b'eretz mitzrayim meiadam v'ad b'heimah, uv'chol elohei
mitzrayim e'eseh shifatim. Ani Adonai.*

“The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders.” (Dt. 26:8)

The Lord brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: “I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord.”

Discussion:

In this passage, the rabbis want us to know that it is only the Divine Source of the Universe who is responsible for the redemption. There is a midrash that says: “When you are My witnesses, I am God, but when you are not My witnesses, I am not God.” Acknowledgement of God as the sole source of our freedom is actually essential to the experience of freedom. This is similar to the 1st step in 12 step addiction programs that acknowledges that there is a power greater than ourselves.

Why is acknowledging a higher power essential to our experience of freedom? How does that acknowledgement, or resistance to that acknowledgment operate in your life?

-- TEN PLAGUES

Ten Plagues - Traditional

Contributed by [Rabbi Kvod Wieder](#)

Source:

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים, ואלו הן:

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

Blood | Dom | דם

Frogs | Tzfardeyah | צפרדע

Lice | Kinim | קנים

Beasts | Arov | ערוב

Cattle Plague | Dever | דבר

Boils | Sh'chin | שחין

Hail | Barad | ברד

Locusts | Arbeh | ארבה

Darkness | Choshech | חשך

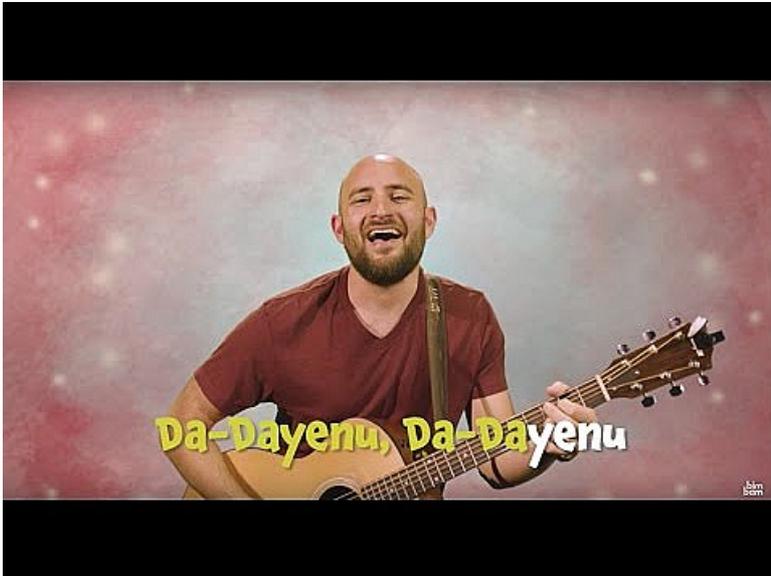
Slaying of First Born | Makat Bechorot | מכת בכורות

-- CUP #2 & DAYENU

Dayenu: Learn the words to the Passover Seder song

Contributed by [BimBam](#)

Source: BimBam



<https://www.youtube.com/embed/8p1pabOX3fc>

Day dayenu day dayenu! It's the best loved song from the Passover Seder and now you and your friends and family can learn the tune and a few verses with Jason Mesches. Practice up with this karaoke video and have a great Pesach!

End of Magid

Contributed by [Rabbi Kvod Wieder](#)

Source:

Obligations of the Holiday

רָבֵן גַּמְלִיאֵל הֵיָה אוֹמֵר: כָּל שְׂלָא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בְּפֶסַח, לֹא יֵצֵא יְדֵי
חֻבָּתוֹ, וְאֵלּוּ הֵן

פֶּסַח, מַצָּה, וּמְרוֹר

Rabban Gamliel hayah omeir: kol shelo amar sh'loshah d'varim eilu bapesach, lo yatza y'dei chovato, v'eilu hein: Pesach, Matzah, Umaror.

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:

Point to the shank bone.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנָן שְׁבִית הַמִּקְדָּשׁ הֵיָה קָיָם, עַל שׁוּם מָה? עַל שׁוּם
שֶׁפֶסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זִבַּח פֶּסַח
הוּא לִי, אֲשֶׁר פֶּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֶת בֵּיתֵינוּ
הִצִּיל? וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

The Pesah which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the holy one, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians.

Discussion:

Pesach Lamb: The Israelites sacrificed the Egyptian object of worship and ate it in service of God. What draws your attention away from what is most important in your life and how might you sacrifice it to what is most important?

Point to the matza.

מַצָּה זוֹ שֵׂאנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֵא הִסְפִּיק בְּצִקָּם שֶׁל אַבוֹתֵינוּ לְהִסְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם, שְׁנֵאמֶר: וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְתֵּי מִצּוֹת, כִּי לֹא חִמַּץ, כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֵה, וְגַם צָדָה לֹא עָשׂוּ לָהֶם

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: "And they baked the dough which they brought forth out of Egypt into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves."

Discussion:

Matzah: A symbol of simple and quick action that is not focused on the self. What kind of consciousness do you need to live your values even if your ego may be hurt?

Point to the maror.

מָרֹר זֶה שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁמַרְרוּ הַמִּצְרַיִם אֶת חַיֵּי אַבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאמֶר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּחֹמֶר וּבִלְבָנִים וּבְכָל עִבְדָּה בְּשָׂדֵה אֶת כָּל עִבְדֹתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ

Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: "And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment."

Discussion:

Maror: Bitterness of bondage. Sometimes the only way through the bondage is to fully experience the pain. How does denial or suppression of what is painful keep yourself in bondage?

בְּכָל דּוֹר וָדוֹר חֲבֵב אָדָם לִרְאוֹת אֶת עֲצֻמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמֶר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא יֵאמֶר, בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אַבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אֶף אוֹתֵנוּ גָּאֵל עִמָּהֶם, שְׁנֵאמֶר:

ואותנו הוציא משם , למען הביא אתנו, לתת לנו את הארץ אשר נשבע לאבותנו.

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to God.

Cover the matza and raise the cup of wine until it is drunk at the end of Maggid.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם , בֵּית יַעֲקֹב מֵעַם לֵעַז, הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל
מִמְשָׁלוֹתָיו. הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גְּבֻעוֹת - כְּבָנֵי
צֹאן. מַה לָּךְ הַיָּם כִּי תִנּוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהָרִים - תִּרְקְדוּ כְּאֵילִים, גְּבֻעוֹת -
כְּבָנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהִפְכִי הַצּוּר אֲגַם מַיִם,
חֲלָמִישׁ - לִמְעִינֵנוּ מַיִם

B'tzeit Yisrael mimitzrayim, beit Ya'akov mei'am lo'eiz, haytah yihudah
likodsho, Yisrael mamshilotav. Hayam ra'ah vayanos, hayardein yisov l'achor.
Heharim rakedu che'eilim, giva'ot – kivnei tzon. Mah l'cha hayam ki tanus,
hayardein – tisov l'achor, heharim tirkedu che'eilim, givaot – kivnei tzon.
Milifnei adon chuli aretz, milifnei eloha Ya'akov. Hahofchi hatzur agam
mayim, chalamish – lemayno mayim.

When Israel went out of Egypt, When the household of Jacob left a people
with a strange tongue, Judah became the place from which God's holiness
went forth, Israel became the seat from which the world would know of Gods
rule. The sea looked and fled, The Jordan reversed its curse. Mountains
skipped like rams and the hills jumped about like young lambs. What is
happening that you turn back, O sea, Jordan, why do you reverse your
course? Mountains, why do you skip like rams And hills why do you jump like
lambs? You are beholding the face of your Creator, Before God, before the
God of Jacob, Turning rocks into swirling waters and stone into a flowing
spring.

KOS SHEINEE

The Second Cup of Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעַנוּ לַלַּיְלָה הַזֶּה לְאֲכֹל בּוֹ מַצָּה וּמָרֹר. כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יְגִיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרַיִם הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירְךָ וְשָׂשִׁים בְּעִבּוֹדְתְךָ. וְנֹאכֵל שָׂם מִן הַזְּבָחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבֵּחְךָ לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גָּאֵלְתֵנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror. Kein Adonai Eloheinu v'Eilohei avoteinu yagi'einu l'mo'adim v'lirgalim acheirim haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim ba'avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.

Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.

Praised are you, Adonai, our God, sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and marror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Adonai, who has redeemed Israel.

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.

RACHTZAH

Rachtzah

Contributed by [Julie R](#)

Source: Traditional

רחצה

Rachtzah

Wash hands while reciting the traditional blessing for washing the hands:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

מוציא Matzi-Matzah

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

MAROR

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

מרור Maror

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Traditional - Korech

Contributed by [Haggadot](#)

Source: Traditional

כּוֹרֵךְ Korech

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיִים: הָיָה כּוֹרֵךְ מִצָּה וּמָרוֹר
וְאוֹכֵל בְּיַחַד, לְקָיִים מֵה שְׁנֵאֵמַר: עַל מִצּוֹת וּמְרִירִים יֹאכְלֵהוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah
kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim
mah shene-emar. "Al matzot um'rorim yochlu-hu."*

Eating matzah, maror and haroset this way reminds us of how, in the days of
the Temple, Hillel would do so, making a sandwich of the Pashal lamb,
matzah and maror, in order to observe the law "You shall eat it (the Pesach
sacrifice) on matzah and maror."

SHULCHAN OREICH

Traditional - Shulchan Orech

Contributed by [Haggadot](#)

Source: Traditional

Shulchan Orech שלחן עורכ

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

TZAFUN

Tzafun

Contributed by [Julie R](#)

Source: Traditional

Tzafun

תפילין

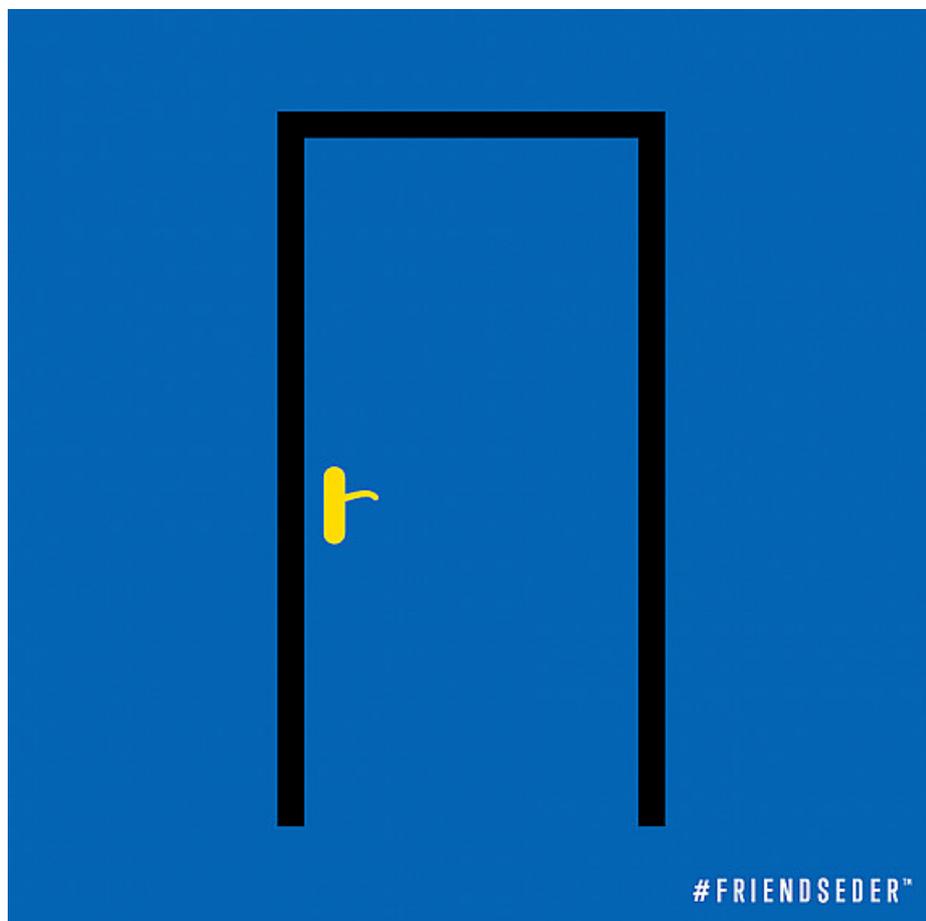
After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Gratitude

Contributed by [#Friendseder](#)

Source: www.friendseder.com



Go around the table and share your gratitude statements. Breathe.

Reflect on Elijah the prophet. He was worried we wouldn't keep Jewish traditions. He'd be surprised – but proud.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּן אֶת הַכֹּל

Baruch Atah Adonai Eloheinu Melech Ha'olam Hazan Et Hakol.

We acknowledge the Unity of All and express gratitude for there being food for each of us this evening.

Discussion topic: Who are the prophets of our time? (RBG obvs!) Toast to them over Cup #3 of wine/juice.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei Pri HaGafen.

We acknowledge the Unity of All, and express gratitude for the fruit of the
vine.

Drink Cup #3.

Kavanah For Opening The Door For Elijah

Contributed by [HIAS](#)

Source: HIAS Haggadah 2019

Have a participant open the door for Elijah. Make sure that all participants have an extra wine glass that has not been used for the previous three cups of wine and will not be used for the fourth cup of wine. Pour a cup of wine into the additional wine glass. Raising the additional cup of wine and read as a group:

Gathered around the Seder table, we ultimately pour four cups, remembering the gift of freedom that our ancestors received centuries ago. We delight in our liberation from Pharaoh's oppression.

We drink four cups for four promises fulfilled.

The first cup as God said, "I will free you from the labors of the Egyptians."

The second as God said, "And I will deliver you from their bondage."

The third as God said, "I will redeem you with an outstretched arm and with great judgments."

The fourth because God said, "I will take you to be My People."

We know, though, that all are not yet free. As we welcome Elijah the Prophet into our homes, we offer an additional cup, a cup not yet consumed.

An additional cup for the more than 68 million refugees and displaced people around the world still waiting to be free – from the refugee camps in Chad to the cities and towns of Ukraine, for the Syrian refugees still waiting to be delivered from the hands of tyrants, for the thousands of asylum seekers in the United States still waiting in detention for redemption to come, for all those who yearn to be taken in not as strangers but as fellow human beings.

This Passover, let us walk in the footsteps of the One who delivered us from bondage. When we rise from our Seder tables, may we be emboldened to take action on behalf of the world's refugees, hastening Elijah's arrival as we

Speak out on behalf of those who are not yet free.

Place this additional cup of wine down untasted.

Miriam's Cup by Miriam Jerris

Contributed by [Society for Humanistic Judaism](#)

Source: Rabbi Miriam Jerris

The legends of our Rabbinic sages teach us that a miraculous well of healing waters accompanied the children of Israel throughout their journey in the desert, providing them with water. This well was given to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. According to the legend, both Miriam and her well provided comfort and gave our forbearers the faith and confidence to overcome the hardships of the Exodus. We fill Miriam's cup with water to honor her contribution to the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. Women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our children may continue to draw from the strength and wisdom of our heritage.

We place Miriam's cup on our Seder table to honor the important and often unrecognized role of Jewish women in our tradition and history, to tell their stories that have been too sparingly told.

HALLEL

That's High Praise

Contributed by [#Friendseder](#)

Source: www.friendseder.com



Reflect & Share

Have each person offer a single word of praise about the world, nature, humanity, food, etc.

Cup #4:

Take a moment to raise a glass and share your favorite toasts!

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai Eloheinu Melech Ha'olam Borei Pri HaGafen.

We acknowledge the Unity of All, and express gratitude for the fruit of the vine.

Drink Cup #4.

Closing Prayer

Contributed by [Bob Frankle](#)

Source: Bob Frankle

In a moment, our Seder will be complete. However, we remember that working against oppression in the world is our never-ending responsibility. We recommit ourselves to the vision of a world filled with peace and justice for all. We work for a world where "nation shall not lift-up sword against nation nor study war anymore." We work for a world where people are not treated differently because of their race, their religion, their gender, their age, their marital status, their skin color, the people they love, their profession or their politics. We work for a world that affirms the inherent worth and dignity of every person on our planet and assures basic human rights for everyone, everywhere. Like Nachshon standing at the shore of the Red Sea, we are not waiting for a miracle but rather proceeding with faith that G-d will support us and give us the strength and resolve to work together to heal the world.

We close our Seder by saying, "L'Shanah Haba'ah B'Yerushalyim", which means "Next Year in Jerusalem." For centuries, this declaration expressed the Jewish people's goal to return to our homeland. Even after the founding of the State of Israel in 1948, these words still resonate with us. We all have our own personal aspirations and dreams that we are striving for. As we conclude our Seder, may we have the strength and the will to continue working toward our personal Jerusalem and toward a world where all people will live in shalom -- peace, safety and freedom.

Traditional - Nirtzah

Contributed by [Haggadot](#)

Source: Traditional

נרצה Nirtzah

After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded .

חֲסֵל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ. כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמִים קֹהֵל עֲדַת מִי מָנָה. בְּקֶרֶב נֵהַל נְטֻעֵי כֶּנֶה. פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

At the conclusion of the Seder, everyone joins in singing:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדיר הוא

אָדיר הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בַּחֹר הוא, גָּדוֹל הוא, דָּגוּל הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדוּר הוא, וְתִיק הוא, זַכַּאי הוא, חֲסִיד הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טַהוּר הוא, יַחִיד הוא, כַּבִּיר הוא, לָמוּד הוא, מֶלֶךְ הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נוֹכָא הוא, סָגִיב הוא, עֲזוּז הוא, פּוֹדֵה הוא, צַדִּיק הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוֹשׁ הוא, רַחוּם הוא, שְׂדֵי הוא, תַּקִּיף הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai,
El b'nai, b'nai baitcha b'karov.*

*Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah,
b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Hadur hu, vatic hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah,
bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Tahor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov.
Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha
b'karov.*

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah,

bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Kadosh hu, rachum hu, shadai hu, takif hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

אָחַד מִי יוֹדֵעַ

אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ. אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ. שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאֲרָץ

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אֲנִי יוֹדֵעַ: שְׁמוֹנֶה

יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרָחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרַיָא, תְּשַׁעָה יְרָחֵי לְדָה, שְׁמוֹנֶה יְמֵי מִילָה,
שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אֲנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבָרַיָא, תְּשַׁעָה יְרָחֵי
לְדָה, שְׁמוֹנֶה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע

אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׁבַטַיָא, אֶחָד עָשָׂר כּוֹכְבַיָא, עֲשָׂרָה דְּבְרַיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדַיָא, שְׁנַיִם עָשָׂר שְׁבַטַיָא, אֶחָד עָשָׂר כּוֹכְבַיָא, עֲשָׂרָה דְּבְרַיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמְהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba

imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

