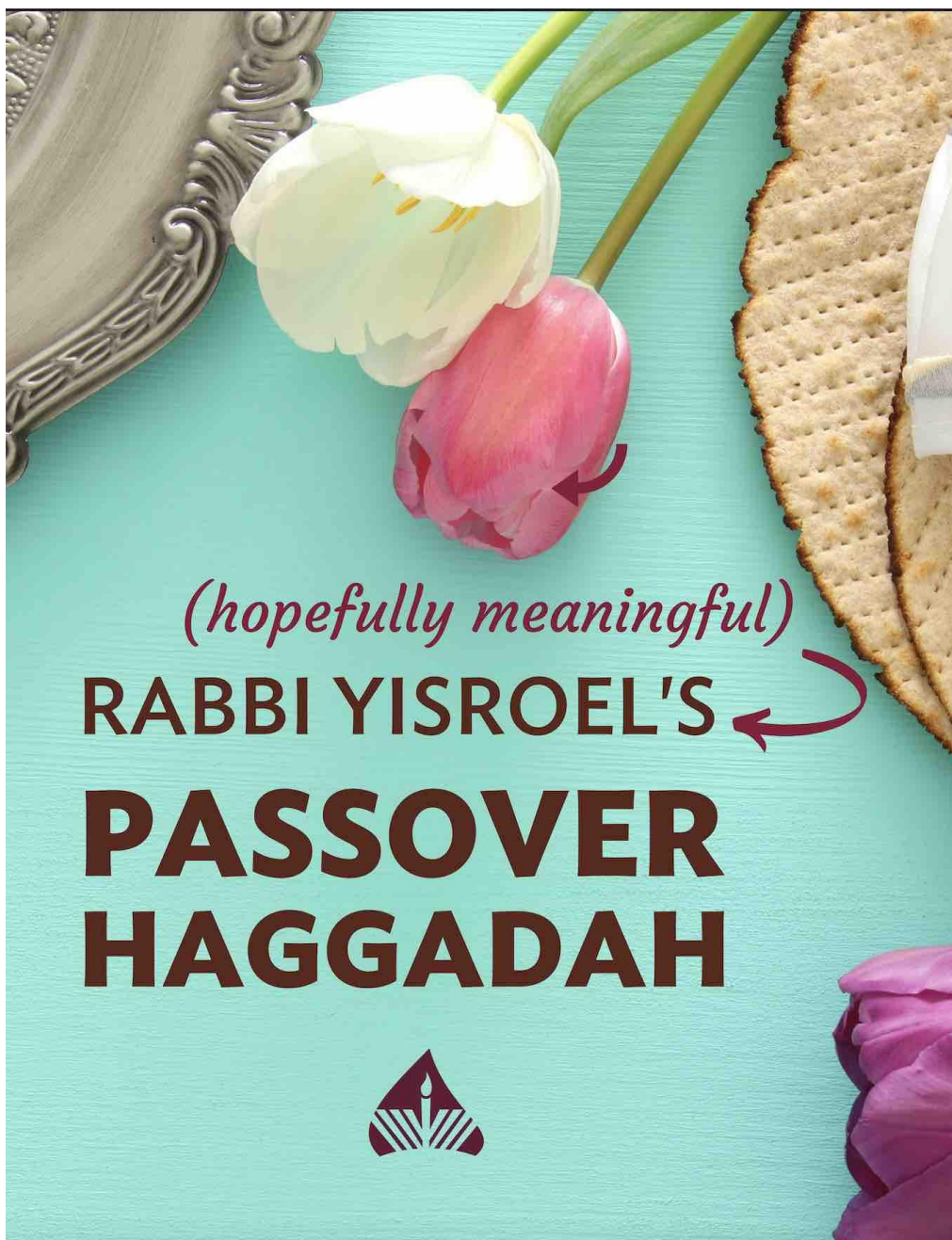


# The Passover Haggadah

## Version 2A

*Compiled by Rabbi Yisroel Bernath*

*Illustrated by David Sokoloff*

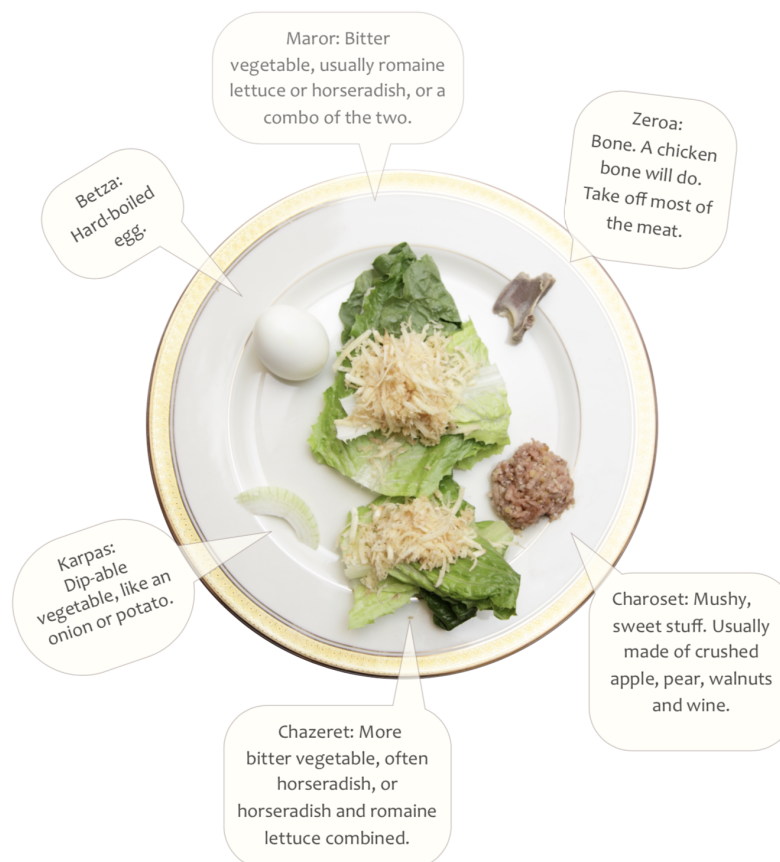


*(hopefully meaningful)*  
**RABBI YISROEL'S**  
**PASSOVER**  
**HAGGADAH**



## PRE-STEP - Prepare for the Seder

1. **Kiddush Cup** - Everyone needs their own Kiddush Cup. We're going to drink four cups of wine or Grape Juice. Some people might want smaller cups, but make sure the cups is at least 3.3 ounces. Make sure to have lots of wine ready. (If they really don't like wine, you can provide grape juice, but try to add a little wine to the mix.)
2. **Matzah** - The star of the show is the matzah. So it's preferable to use the real thing, get round, hand-baked shmurah matzah. Pile them in three layers with a napkin or cloth between each one. Many keep them inside a special covering. Make sure to have enough matzah for everyone to eat. At the very least, half a shmurah matzah per person, or one whole machine-made matzah. Better to double that, or more.
3. **Seder Plate** - Make sure you have enough of everything that's there, so that everyone will have enough to partake. For the bitter herbs, that's at least 2 ounces per person. (see seder plate diagram below.)
4. **Comfort** - There's also a pillow at everyone's chair, since we're celebrating freedom, and free people have a right to be comfortable.
5. **Customs** - For the meal, many have a family custom not to eat roast. And talking about meals, it's a good idea to warn your guests that you won't be starting the meal for a while, that way they won't have to arrive starving and hungry.
6. **Story** - Don't forget about the most important part of the seder. Without one, even if you eat the matzah, drink the wine, tell the story and do everything at the right time in the right order, it's still not a real seder. But that's okay, because if you are making a seder, you've probably got one already. You need one of those people who left Egypt three and a half thousand years ago. You need a Jew!



## **Candle Lighting**

*How? Before starting the seder, all the women & girls bring light into the home with the lighting of the candles. Friday night, do this at least 18 minutes before sunset.*

## **Friday Night Blessing for the lighting of the candles**

1. *Baruch ata Adonai; Eloheinu melech haolam; asher k'deshanu b'mitzvotav vtzivanu, l'hadlik ner shel Shabbat v'Yom Tov.*
2. *Baruch ata Adonai Eloheinu melech haolam, shehechyanu v'kiymanu v'higianu lizman hazeh.*

## **Weekday blessing for the lighting of the candles**

1. *Baruch ata Adonai; Eloheinu melech haolam; asher k'deshanu b'mitzvotav vtzivanu, l'hadlik ner shel Yom Tov.*
2. *Baruch ata Adonai Eloheinu melech haolam, shehechyanu v'kiymanu v'higianu lizman hazeh.*

## **Tonight's Program**

*(Do you know the song?)*

*Kadeish, U'rchatz, Karpas, Yachatz, Maggid, Rachtzah, Motzi, Matzah, Maror, Korech, Shulchan Orech, Tzafun, Bairach, Hallel, Nirtzah.*

## **Rap Version**

Kiddush on wine, wash hands no bracha,  
Eat a vegetable, break a matzah.  
Tell the story, wash the hands with a bracha,  
Blessing on the matzah, blessing on the mitzvah.

Bitter leaves for eating, bitter in a wrapping.  
Now we get to the meal, fit for a great king.  
Eat the afikomen, that G-d for everything.

Praise G-d for his wonders,  
He accepts--despite our blunders.  
For now that all of them.  
Next Year in Jerusalem!

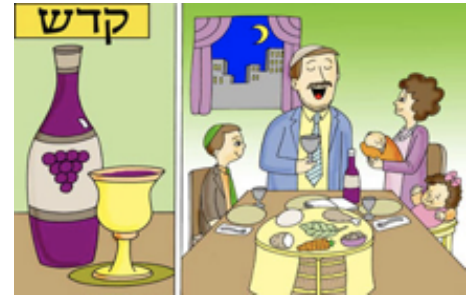


### STEP #1 Kadesh

**How?** Pour cup of Wine or Grape Juice (at least 3.3 ounces). Have someone else pour it for you.

### We make Kiddush - A Toast to Freedom

Just like our ancestors had to first leave Egypt before they could get the Torah, so we first have to leave behind the busy, buzzing, hullabaloo of the world so we can enter a timeless time. (that includes your cell-phone, Ethan)



A space where all of us, our Grandparents, our ancestors that left Egypt and every last Jew that lives, has lived or will live, all live at once, as a single person.

How are we going to enter that space? With a full cup of wine.

Wine is tonight's representative of freedom, so freely fill your cup to the brim. Usually, one person makes kiddush while everyone else listens, but tonight everyone gets their own cup, and we say kiddush together.

**Why?** True liberation is not synonymous with unrestricted indulgence in the material world, nor is it achieved through divorcing oneself from it. True liberation is achieved through sanctifying the world and utilizing its elements as physical expressions of G-d's will.

**SLAVE MENTALITY:** My professional career and personal life compete with my life as a Jew. At best, they are neutral and divorced from it.

**FREEDOM MENTALITY:** How can I express my Jewishness through my profession or occupation?

### Say Bracha Now

*Baruch atah, Adonai Eloheinu melech haolam, borei pri hagafen.*

*Ba-ruch a-tah, A-do-nai, Eloheinu, melech haolam, asher bachar banu mikol am v'romemanu mikol lashon v'kidshanu b'mitzvotav. Vatiten lanu Adonai Eloheinu b'ahava moadim l'simcha chagim uzemanim l'sason, et yom Chag Hamatzot hazeh, zeman cherutenu mikra kodesh zecheh l'yetziat mitzrayim.*

*Ki vanu vacharta v'otanu kidashta mikol hoamim, umoadei kadshecha b'simcha uv'sason hinchaltanu*

*Baruch ata Adonai, mekadesh Yisroel v'hazmanim*

First, glance at the holiday candles, then say this blessing:  
*Boruch Atah Adonai Eloheinu Melech haOlam, Borei Meorei haEish*

*Boruch Atah Adonai Eloheinu Melech haOlam, hamavdil bein kodesh l'chol, bein ohr l'choshech, bein Yisroel l'amim, bein yom ha'shvi'i le'sheshes yamei hamaasei, bein kiddushos shabbes l'kiddushas yom tov, hivdalto ve es yom ha'shvi'i me'sheshes yamei ha'maasei kidashtu, hivdaltu v'kidashtu es am'cha yisroel be'kidushasecha, Boruch Atah Adonai hamavdil bein kodesh l'kodeish.*

Don't say the following blessing if you said it when lighting the Holiday Candles;

*Baruch ata Adonai Eloheinu melech haolam, shehechiyanu v'kiymanu v'higianu lizman hazeh.*

When you're finished, sit down, lean to the left, and drink the WHOLE cup. Well, at least most of it.

### STEP #2 Urchatz: Washing Hands



**How?** We wash our hands as we usually do for bread (either two or three times on each hand) except this time we don't make a Bracha (blessing). Strange! One of the reasons we do this is to cause the kids to ask questions.



**Why?** One aspect of freedom is the ability to elevate ourselves above the common denominator on the street.

We've all felt the sensory assault of billboards, gratuitous talk-radio, and violence on TV. One who is concerned with spiritual and physical health is discriminating about all forms of consumption: which movies to watch, which friends to spend time with, and what standards of business ethics to uphold.. Freedom is the ability to say: "I choose not to partake."



### STEP #3 Karpas: The Appetizer

**How?** We dip a raw vegetable (potato, onion, celery or parsley) into salt water. The vegetable should be less than two ounces, don't get carried away there.

This vegetable is called Karpas - which contains the word - "perech" - crushing and purposeless labour. The salt water represents the tears of our ancestors.

**Why?** Now, you may ask, why did we do that? We did that so that someone would ask why we did that. To which the answer is: So that someone will ask why we did that. Because, tonight, people are supposed to ask questions. Especially children. And, even if we don't have answers

to all the questions (like that one), we can tell the story as an answer to a lot of questions. Because when a story answers a question, it's a story that's remembered.

Were you really satisfied with that answer? Our sages explain that the backbreaking labor consisted of forcing the men to do the job of women and forcing the women to do the job of men. Reversing their natural roles was especially intolerable for them. One achieves freedom by expressing one's own particular role; not by swapping it for another.

**SLAVE MENTALITY:** That guy has a glamorous job. How did I ever get stuck with the job that I have?

**FREEDOM MENTALITY:** What is the most that I can accomplish through my life, capabilities, talents and resources. What is my unique contribution?

**Bracha:** Baruch Atah Adonai, Eloheinu Melech HaOlam, borei pri ha'adamah (*have in mind the maror-bitter herbs*)

#### #4 Yachatz: Break the Matzah



1. Take out the middle matzah.
2. Break it in half.
3. Ask everyone to vote on which piece is bigger and which is smaller.
4. Put the smaller piece back in between the two other matzahs. This is called "lechem oni" or poor man's bread.
5. The larger piece is called the Afikoman (which basically means "dessert"). Break the afikoman into five pieces. With these pieces, you have several options: Hide it somewhere. Later, when the kids are restless, you can offer them a reward for finding
6. An ancient custom of many middle eastern Jews: Wrap the pieces in napkins, then in a scarf. Then wrap the scarf over the shoulders of the children, so that the matzah is under their arms. Tell them that they are the Children of Israel, carrying the matzah out of Egypt. Just keep it somewhere safe. You'll need it at the end of the meal.



**Why?** True freedom comes from realizing & appreciating the "small" things in life. By reciting the Haggadah over the smaller half, we declare that whatever humble resources we have, we can achieve self-liberation. We only need to try.

**SLAVE MENTALITY:** I would love to be happy and free but realistically I lack so much.

**FREEDOM MENTALITY:** I may not have much, but I'll give it my best.



*Now is time to formally introduce the centerpiece of our celebrations tonight, the humble matzah. So we **uncover the matzah a little** for all to see, and then we all say or sing:*

*Ha lachma anya Di achalu avhatana b'ara d'mitzrayim. Koyl dichfin yeitei v'yeichol, Koyl ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-eil. Hashata avdin, l'shanah haba-ah b'nei chorin.*

This is the bread of affliction which our forefathers ate in the land of Egypt. All who are hungry - let them come and eat. All who are needy - let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free.

*Now **cover the matzah** for a minute, while everyone refills their cup. This is the cup over which we tell the Exodus story.*



#### #5 Maggid: Retelling the Story

**How?** Magid is the "heart" of the seder -- it's the storytelling part, and it's also the longest.

We start off by inviting all those who don't have a place for the seder to join us. Then we pour the second cup of wine, and the children ask the "Mah Nishtana"- the four questions.



**Why?** "Saying it in your own words". Each one of us has something precious to say. We all add something unique to the general message of the Jewish People and that of humanity in general. Each of us has our inner child, which is always curious and takes nothing for granted. We must safeguard that sensitivity within us and allow it to ask and express its pure and sincere perspective.

**SLAVE MENTALITY:** I'm too old and set in my ways to ask questions.

**FREEDOM MENTALITY:** We are all G-d's children. Don't be afraid to ask questions and enlighten yourself at any age.

#### Ma Nishtana

*There is a custom that the youngest child at the seder asks the four questions, but anyone and everyone can ask them.*

Mah nish'tanah ha'ailah hazeh mikol  
ha'leylot?

Why is this night different from  
other nights?

Shebechol haleylot anu ochlim  
chametz umatzoh,

On other nights we eat leavened  
matzoh. bread or matzah,  
On this night we eat matzah.

Halaylah hazeh kulo matzoh

That on other nights we eat other  
greens, on this night we maror.

Shebechol haleylot anu ochlim she'or  
yirakot,  
Halaylah hazeh maror

That on other nights we do not dip  
even once, on this night we dip  
twice.

Shebechol haleylot ein anu matbilin  
afilu pa'am echot,  
Halailah hazeh shetei peomim  
Shebechol haleylot anu ochlim bein  
yoshvin uvein misubin,  
Halailah hazeh kulonu mesubin.

That on other nights we eat sitting  
or reclining, on this night we all  
recline

### **Rabbi's (Dr. Seuss Version) Ma Nishtana**

Why is it only on Passover night  
we never know how to do anything right?  
We don't eat our meals in the regular ways,  
the ways that we do on all other days.

`Cause on all other nights we may eat  
all kinds of wonderful good bready treats,  
like big purple pizza that tastes like a pickle,  
crumbly crackers and pink pumpernickel,  
sassafras sandwich and tiger on rye,  
fifty falafels in pita, fresh-fried,  
with peanut-butter and tangerine sauce  
spread onto each side up-and-down, then across,  
and toasted whole-wheat bread with liver and ducks,  
and crumpets and dumplings, and bagels and lox,  
and doughnuts with one hole and doughnuts with four,  
and cake with six layers and windows and doors.  
Yes-- on all other nights we eat all kinds of bread,  
but tonight of all nights we munch matzah instead.

And on all other nights we devour  
vegetables, green things, and bushes and flowers,



lettuce that's leafy and candy-striped spinach,  
 fresh silly celery (Have more when you're finished!)  
 cabbage that's flown from the jungles of Glome  
 by a polka-dot bird who can't find his way home,  
 daisies and roses and inside-out grass  
 and artichoke hearts that are simply first class!  
 Sixty asparagus tips served in glasses  
 with anchovy sauce and some sticky molasses--  
 But on Passover night you would never consider  
 eating an herb that wasn't all bitter.

And on all other nights you would probably flip  
 if anyone asked you how often you dip.  
 On some days I only dip one Bup-Bup egg  
 in a teaspoon of vinegar mixed with nutmeg,  
 but sometimes we take more than ten thousand tails  
 of the Yakkity-birds that are hunted in Wales,  
 and dip them in vats full of Mumbegum juice.  
 Then we feed them to Harold, our six-legged moose.  
 Or we don't dip at all! We don't ask your advice.  
 So why on this night do we have to dip twice?

And on all other nights we can sit as we please,  
 on our heads, on our elbows, our backs or our knees,  
 or hang by our toes from the tail of a Glump,  
 or on top of a camel with one or two humps,  
 with our foot on the table, our nose on the floor,  
 with one ear in the window and one out the door,  
 doing somersaults over the greasy k'nishes  
 or dancing a jig without breaking the dishes.  
 Yes-- on all other nights you sit nicely when dining--  
 So why on this night must it all be reclining?

**Sing: Avadim'hayeenu,'hayeenu!' L'Pharaoh'b'mitzrayim,'b'mitzrayim!**

**Avadim,'hayeenu! L'Pharaoh'b'mitzrayim,'b'mitzrayim!**

**Avadim,'hayeenu! L'Pharaoh'b'mitzrayim,'b'mitzrayim!**

**Sing:** Baruch Ha'Makom: Baruch hamakom, baruch Hu. Baruch shenatan torah l'amo Yisrael,  
 baruch Hu. K'neged arba'ah vanim dibrah torah. Echad  
 chacham, v'echad rasha,  
 v'echad tam, v'echad she'eino yodeia lishol.



Praised is G-d, Who gave the Torah to His people Israel. Praised is He. The Torah speaks about four sons: one who is wise and one who is contrary; one who is simple and one who does not even know how to ask a question.

## The Haggadah in Plain Simple English



We have so much to be proud of coming from such humble beginnings: We started off as slaves. Slaves to the Pharaoh of Egypt. In fact, we would still be slaves today if it weren't for the fact that the Holy One (blessed be He) liberated us from there with a strong fist and an outstretched arm. We would be slaves, our children would be slaves, our grandchildren would be slaves. Nobody would even have thought of the whole idea of freedom.

That's why we're telling this story tonight. Even if we would all be wise and understanding, even if we all knew everything that's written in the Torah and all the holy books, we would still be telling this story tonight. And the more you tell the better.

Just to give an example, there was a case where five of the greatest rabbis were sitting around in B'nei Brak the whole night telling the story of the liberation from Egypt. There was Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon. They didn't stop until their students arrived and said, "Our teachers! It's already time to say the morning prayers!"



What do you think they were discussing? Well, Rabbi Elazar ben Azariah mentioned that he had been attempting for many years—interjecting that he was about seventy years old—to convince the other sages that there is a mitzvah to mention the Exodus every night.

"It says, 'the days of your life'!" he exclaimed, waving his thumb in the air. "Nowhere does it say anything about the nighttime!"

So then Rabbi Elazar went on to praise a young sage who doesn't even get called by his own name. Bright guy, though. "Zoma's son," they called him. (That's Ben Zoma in Hebrew.)

Ben Zoma explained that there's an extra word here: It says every day of your life. Well, that could also be read as the whole day of every day of your life—depends on how you translate it. "If it just said remember the exodus on the days of your life," Ben Zoma went on to

explain, "I would know that every day I had to mention the exodus in the daytime. But since it says the whole day, I know that I have to do the same at night as well."

Blessed is the One Who Contains All Space & Time, blessed be He. Blessed is the One who gave Torah to His people, blessed be He. The Torah tells four different ways to tell four different kinds of kids this story. One is wise, one is bad, one is simple, and one just doesn't know how to ask questions, nebuch.

So what does the wise one say?

"Explain to me all the symbolism, the rituals and the rules that Hashem our G-d commanded you?"

So you have to tell him all the rules of Passovers, all the way to the last rule that you don't eat anything after the Afikoman.

As for the bad one, what does he say? "Why do you guys do all this?"

He says you guys, excluding himself. So you blunt his teeth. Quote the verse, "It's because of this that G-d did all these things for me when I left Egypt." If he's excluding himself already, so he's excluding himself from leaving Egypt. If he had been there, he would never have been redeemed.

What about the simple son? Well, he just says, "What's this?"

So you tell him about all the miracles, saying, "With a mighty hand, G-d took us out of Egypt, where we were slaves."

And the one who doesn't know how to ask? Well, you'll have to open the conversation. Tell him, "G-d did all these things for me in Egypt so that I would do all this. Like this trying to get you to ask questions."

Suddenly, the kid who never asks questions comes up with a question: "Hold on, maybe we should be doing this seder on Rosh Chodesh!" "Why then?"

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"Because that's when G-d told Moses about the mitzvah of Pesach." "Nope, it says on that day."

"Okay, so then we should be doing it during the day. Now it's night already." "Nope."  
"Why not?"

“Because it says, for the sake of this stuff. Meaning this matzah and bitter herbs that we eat on the night of Pesach. So we have to wait until we’re supposed to eat that stuff—and that’s tonight.”

Now, it’s an embarrassing and shameful fact, but we’re going to have to admit it: Originally, our forefathers were idolaters. But now, G-d has brought us into a great deal, working for Him. That’s what Joshua said to all the people, “So says Hashem, the G-d of Israel, “Your fathers lived on the other side of the river for a long time. There was Terach, the father of Abraham and Nahor. And they served other gods.”

“So I took your father, Abraham from the other side of the river and I walked him through the whole land of Canaan. I gave him lots of descendants. I gave him Isaac. To Isaac I gave Jacob and Esau. To Esau, I gave Mount Seir to take over. Jacob and his children went down to Egypt.”

Blessed is the One who keeps His promise to Israel, blessed be He! Because G-d set a limit to how long we would be in exile as He promised to Abraham in the Deal Between the Parts. That’s what He said to Abraham, “Know that your children will be strangers in a land that is not theirs for 400 years. They will be enslaved and oppressed. Also know that I will judge the nation that they serve. Then I will take them out with great wealth.”

**Sing:** *Vehi She’amda La’avotainu Velanu. Shelo Echad Bilvad, Amad Aleinu Lechaloteinu, Ela Sheb’chol Dor VaDor Omdim Aleinu Lechaloteinu V’HaKadosh Baruch Hu Matzilenu Miyadam.*

It’s this promise that has stood strong for our ancestors and us. Because not just one nation alone has arisen against us to wipe us out. In every generation, they stand against us to wipe us out. And each time, G-d saves us from their hand.

## **The Ten Plagues**

**How?** *As we say each one we pour out a little bit of wine from our glass. This wine spilling ceremony is very precise. You hold up your cup of wine in your right hand. You spill just a little wine, one spill as you say each word, into a broken bowl (if you can).*

**Why?** You don’t want to drink wine that’s associated with plagues, so, to ensure that its not, you should have the following in mind: The cup is acting as what the Kabbalists refer to as Malchut. That’s the last and ultimate of the ten modalities by which G-d creates and directs the world. You’re pouring wine that’s acting as what Kabbalists refer to as “anger and wrath” out of that cup. You’re doing this with the power of Understanding. That’s the second of the ten divine modalities. You’re pouring it into a broken container, which is the secret of kelipah, which is called “cursed.” Kelipah means a shell, or a husk. It’s the way G-d’s light is obstructed, so that things appear separate from Him. That’s how evil emerges. Wine that

remains in the cup once we're done is called "wine that brings happiness." The wine that we spilled out is called "cursed wine" and needs to be discarded. That is your Kabbalah lesson of the day.

*Ok. and now for the pouring... pour a little bit as you say each plague.*

*Dam Vaesh V'timrot Ashan*

*Dam, Tzfardea, Kinim, Arov, Dever, Shchin, Barad, Arbeh, Choshech, Makat Bechorot.*

*Detz"ach Ada"sh be'ach"ab*

### **Plague #1: Blood!**

The first plague that G-d brought upon the Egyptians was blood. Aharon stood by the Nile River and stretched his stick over the water. All the water in Egypt, except in Goshen where the Jews lived, turned to blood. The Nile became smelly and disgusting as the fish died; there was no water to drink or to bathe in. The Egyptians tried to take water from the Jews, but when they did, it, too, turned to blood. Only when the Egyptians paid the Jews for the water did it remain clear and pure.



### **Plague #2: Frogs**



Aharon again stretched his stick over the Nile and a gigantic frog, bigger than anyone had ever seen, hopped out of the water. The Egyptians tried to kill it with their stick, but every time they hit it, little frogs jumped out of its mouth. The frogs jumped everywhere and also made a loud, very annoying croaking sound that kept the Egyptians awake at night and prevented them from hearing each other speak.

### **Plague #3: Lice**

Aharon struck the dust of the earth with his stick, and the dust turned to lice. Little biting insects began swarming everywhere, and soon all of the Egyptians and their animals were itchy and scratching.



### **Plague #4: Wild Animals**



Out of the desert came a whole assortment of wild animals: lions, tigers, bears, snakes, scorpions and other dangerous creatures. They were all over Egypt, except in Goshen.

### Plague #5: Animal Disease

The field animals, like horses, donkeys, camels, cows and sheep died of disease, but the Jews' animals stayed healthy.



### Plague #6: Blisters

G-d told Moshe and Aharon to take fistfuls of ashes from the coal used in furnaces and to throw it with great force up to the sky. The ashes spread all over Egypt, and, when it landed on people or animals, caused their skin to develop a rash of large blisters.

### Plague #7: Hail

Moshe raised his hand to the sky, and a dangerous storm began. There was thunder and lightning, and then hailstones that were even bigger than basketballs began to fall. The hailstones also contained fire, but, miraculously, the fire did not melt the ice. Any person or animal that was outside during the storm was killed, and the trees and plants were damaged. The Jews in Goshen were safe from the storm - no hail fell there.



### #8: Locusts

G-d brought a strong wind from the east, and it blew locusts into Egypt. There were millions of them everywhere except in Goshen. There were so many that the Egyptians could not see the sky when they looked up or the ground when they looked down. The locusts ate up their crops and even the food in their houses.

### Plague #9: Darkness

Moshe stretched out his hand toward the sky, and darkness covered all of Egypt. For three days the Egyptians could not see anything at all. Then there were an additional three days of thicker darkness when they couldn't even move. In Goshen, though, there was light!



### Plague #10: Death of the First Born Males



The Jews were commanded to stay in their homes and paint their doorposts with the blood of the Pesach lamb they had slaughtered. At midnight of the 14th of Nisan, G-d killed every Egyptian firstborn male. Paraoah, who was a firstborn, panicked, and finally told Moshe to take all the Jews and their animals and to leave Egypt.

### **Splitting of the Sea**

Regretting having let the Jews go free, Paraoah decided to chase after them with an army of 600 chariots. They quickly caught up with the Jews who were encamped by the Red Sea. The Jews panicked, as they were sandwiched between a raging sea and a huge army. G-d assured the Jews, through Moshe, to go forward into the sea, and He would save them.



Following the lead of the head of the tribe of Yehuda, the Jews began jumping into the water. Moshe stretched his stick over the sea, and G-d caused it to split and rise up into 12 walls of ice, allowing each tribe to cross separately on dry land.

The Egyptians continued chasing the Jews, but when they stepped into the sea, the ground that had been dry for the Jews was sticky and muddy for the Egyptians. The horses and chariots got stuck in the muck. As the last Jews stepped out safely on the far side of the sea, the walls of ice melted and came crashing in around the Egyptians, drowning them all.

The Jews understood that G-d had saved them with amazing miracles. They began to sing "Az Yashir", a song of thanks to G-d. Moshe led the men in singing, and Miriam, his sister, led the women who also danced and played the tambourines that they had brought with them from Egypt.

**Sing: DAYENU**

*Ilu Hotzi-hotzi-anu, Hotzi-anu Mi-mitzrayim. Dayeinu.*

*Da-dayienu, Da-dayeinu*

*Da-da-yienu, Dayeinu Dayeinu (Dayeinu)*

*Da-dayienu, Da-dayeinu*

*Ilu natan natan lanu Natan lanu et haShabbat (2x)*

*Da-dayienu, Da-dayeinu*

*Da-da-yienu, Dayeinu Dayeinu (Dayeinu)*

*Da-dayienu, Da-dayeinu*

Illo natan natan lanu Natan lanu et haTorah (2x)

*Da-dayienu, Da-dayeinu*

*Da-da-yienu, Dayeinu Dayeinu (Dayeinu)*

*Da-dayienu, Da-dayeinu*

## The Three Symbols

*"If you don't say them, the Seder never happened." -Rabban Gamliel*

### Pesach



Leader: (Show the Shankbone as Exhibit A, make sure we can all see it.)

We include a roasted shank bone on the seder plate to remind us of the sacrificial lamb, the Korban Pesach, that was brought when the Jews left Egypt and in the time of the Temple. Our Sages teach that Pesach is one of the three essential symbols of

the seder, and that everyone must understand what they're about.

### Matzah

Leader: (Show the Middle Matzah, yeah the little guy, as Exhibit B, make sure we can all see it.)

Matzah is the second of the three essential symbols at the seder. These foods are the three "mementos" of the exodus experience that we are required to recall every year at the seder. They are like a souvenir of our personal past that we keep always, and pass down to our children.



### Maror

Leader: (Show the Maror as Exhibit C, make sure we can all see it.)

The last of the three "mementos" is the maror, the bitter herbs. To remind us of how the Egyptians made our lives bitter, we eat horseradish and romaine lettuce at the seder.

*We now drink the second cup of wine and we say the appropriate bracha before it:*

**Bracha:** Baruch Atah Adonai, Eloheinu Melech Ha'Olam, borei pri ha'gefen

-----End of the Long Part-----



### STEP #6 Rachtzah: Washing Hands

**How?** We wash our hands in the ritual way for bread. This is not for physical cleanliness - it is for spiritual cleanliness. Eating, for a Jew, must be more than just a physical pleasure. Washing our hands sets the tone.



**Why?** An important aspect of freedom is to elevate ourselves above "street behavior." There's more to life than meets the eye. The streets are filled with many options. We must make sure to let our minds and souls lead our decision making.

**Bracha:** Baruch Atah Adonai, Eloheinu Melech Ha'Olam asher kidishanu b'mitzvotav v'tzivanu al netilat yadayim.



### STEP #7 Motzi/Matzah: Thank G-d for Matza and eat it!

**How?** We hold the Matzas carefully and make the applicable brachot. We treat the Matza with respect since it is our connection to our ancestors.

**Why?** When we eat Matza - a symbol of humility - we are rejecting Chametz - a symbol of arrogance. Only through humility can we make the same brave choices as our ancestors in Egypt

**Bracha #1:** Baruch Atah Adonai, Eloheinu Melech HaOlam ha'motzi lechem min ha'aretz

**Bracha #2:** Baruch Atah Adonai, Eloheinu Melech ha'Olam asher kidishanu b'mitzvotav v'tzivanu al achilat matzah

*Lean to the left as you munch your matzah.*



### STEP #8 Maror: Maror - Bitter Herbs

**How?** We take at least 3/4 oz. of bitter herbs (yikes!) dip it in Charoset and eat it.



**Why?** Bitterness or struggle is an integral and positive component of self-growth. It is a sign of sensitivity. It is not to be confused with the great destroyers - depression and sadness. Struggle is a prime motivator; depression is a killer. Struggle is about what has to be done. Depression is about what one thinks that he ought to be doing or ought to have or have not done. True freedom contains a healthy measure of serious self-criticism and aspiration.

**SLAVE MENTALITY:** Don't worry; be happy.

**FREEDOM MENTALITY:** If you want to be really happy, you had better learn the benefits of worry.

**Bracha:** Baruch Atah Adonai, Eloheinu Melech Ha'Olam asher kidishanu b'mitzvotav v'tzivanu al achilat maror

*Eat the Maror without leaning.*



#### STEP #9: Korech - Sandwich

**How?** In keeping with the custom of Rabbi Hillel, we eat a sandwich which consists of two pieces of Matzah, Maror and Charoset in the middle.



**Why?** This tradition goes back to the period when the 2nd Temple was still in operation in Jerusalem. So they were still eating the Passover lamb chops. A wise elder named Hillel figured that the Passover meat, the Matzah and the Maror were all supposed to be eaten together, as a sandwich. This is actually the first sandwich in recorded history.

The Jews have had a difficult history. We have been charged with a mission to spread G-d's word to those around us. Many nations have hated us for this and have tried to annihilate us. But we know that G-d is with us - in times of difficulty (slavery) and in times of freedom. He will never forsake us. Am Yisrael Chai!!!

Say this as you eat it.

This is what Hillel did in the time when the Temple was standing. He would wrap Pesach, Matzah and Maror and eat them together, just like it says, "On matzah and bitter herbs they will eat it."

*Now lean to your left and eat it all down.*

*Some have a tradition to eat the hard boiled egg from the seder plate now.*



#### **STEP #10: Shulachan Orech - Festive Meal**

**How?** Here comes the good part! Fish, Salads, Meat - the works!!

**Why?** Some people think that being religious means not enjoying life. That's not true. Judaism wants us to enjoy the world that Hashem gave us. Hashem wants us to have pleasure - so long as what we do is dignified and human.



*Here's a little Dvar Torah for the meal.*

Our Sages state that in every generation and on every single day a person is obliged to regard himself as if he himself left Egypt. How are we to understand this? Chassidut explains that we can compare the Egyptian exile to the way the animal soul restricts the Godly soul to the point that the latter appears diminished and obscured. In this context, the daily “exodus” refers to the Divine soul breaking out of the limitations imposed on it by the body, and aligning itself and its surroundings- including the animal soul itself- with Godliness. This is accomplished by engaging in Torah and mitzvot, particularly when reciting the prayer of Shema, which reflects the acceptance of the yoke of Heaven.

A lesson can also be learned from the matzah eaten on Pesach. As the Torah recounts, when the Jewish nation left Egypt they ate matzah, a simple mix of wheat and water. The simplicity of matzah reflects the pure, essential faith deeply ingrained in every Jewish soul, as opposed to chometz, which is “puffed up”, representing arrogance. It was this simple faith that allowed the Jewish people to follow Moses into the formidable desert. In this light, matzah is both food of faith and food of healing, fortifying the Jewish soul while nourishing the body.

According to Kabbalah, the eighth and final day of Pesach is a time when all spiritual revelations of Pesach are revealed and incorporated into the soul. This is closely parallel to the era of Moshiach when spiritual emanations generated through Torah learning and performance of mitzvot during our long and dark exile is revealed to the world. In this context, the Baal Shem Tov named the final meal of the last day of Pesach, “Moshiach’s Seuda” (the meal of Moshiach). At this meal in particular, we reinforce our belief in the coming of the Moshiach.



## STEP #11: Tzafun - Out of Hiding

**How?** We eat the hidden piece of Matzah.

**Why?** By eating the Afikoman after we are totally satiated, we're reminding ourselves that there is more to life than satisfying physical needs.

**SLAVE MENTALITY:** No thanks, I'm full. My schedule has no real time for spirituality. I do more than enough for the Jewish community already.

**FREEDOM MENTALITY:** I've got all that I need, but my heart and soul yearn for more spirituality & community support. Can I ever really do enough?



## STEP #12: Beirach - Grace after the Meal

**How?** We fill the third cup of wine, recite the Grace after Meals and after reciting the blessing over the wine; we drink it reclining on our left side.

**Why?** Appreciation is an art that needs to be developed. If we truly appreciate all the we have we'll appreciate life in its totality.



At this stage of the Seder, we pour a special cup open the door for Elijah. Our sages teach us that G-d mirrors the actions of his people, The Jewish Nation. While we down here on earth open the doors for Elijah, G-d too above in Heaven opens up all the gates above for our prayers at this time. It is an auspicious time to pray for redemption and true Peace in Israel and throughout the world.

**Blessing after Meal:** Baruch Atah Adonai Eloheinu Melech Ha'Olam hazan et ha'olam kulo b'tuvo b'chen b'chesed uvrachamim, hou noten lechem l'chol basar ki l'olam chasdo, uvtuvo hagadol tamid lo chasar lanu v'al yechar lanu mazon l'olam vaed.

Ba'avur shemo hagadol ki hou el zan um'farnes l'kol, umetiv lakol umechin mazon l'chol b'riotav asher bara.

Baruch Atah Adonai Eloheinu Melech Ha'Olam hazan et hakol.

*We now drink the third cup of wine, saying the appropriate blessing beforehand*

**Bracha:** Baruch Atah Adonai Eloheinu Melech Ha'Olam borei pri hagafen

**Eliyahu HaNavi (Elijah the Prophet)**



At the end of Barech, the seder starts to focus on the hope for future redemption. We pour a large cup of wine in honor of Elijah the prophet who symbolizes the redemption, and we open the door expectantly for him to come into our homes bearing good news. We welcome him in with a prayer.



*Now we say some pretty heavy stuff, designed to deal with those who continue to persecute us:*

Traditionally we say this at the door.

*Pour out Your wrath upon the nations that do not acknowledge You,  
And upon the kingdoms that have never called Your Name.  
For they have devoured Jacob and laid waste to his home.*

Pour out Your wrath upon them, and let the wrath of Your anger overtake them.  
Pursue them with anger, and destroy them from beneath the heavens of G-d.



### STEP #13: Hallel - Songs of Praise

**How?** We sing the Hallel - songs of praise to Hashem.



**Why?** When we praise somebody it benefits us, too. When we praise Hashem it makes us focus on His goodness and encourages us to follow in His ways. We must not forget to praise and thank G-d for giving us the opportunity and the wherewithal to accomplish all that we do in life. We give praise to G-d For not only giving us his bountiful blessings, rather more importantly for giving us the tools and knowledge (his holy Torah) in how to use these blessings to their fullest potential.

*We now drink the fourth cup of wine, saying the appropriate blessing beforehand*  
Bracha: Baruch Atah Adonai, Eloheinu Melech Ha'Olam borei pri ha'gafen



### STEP #14: Nirtzah

Having carried out the Seder properly, we conclude by declaring:



## Lshana Habaa BeYerushalim - Next Year in Jersualem!

Upon concluding the Seder and our personal quests for liberation, we humbly turn to G-d and implore Him: Dear G-d, please accept our efforts and grant us your ultimate blessing - the ultimate Redemption with Mashiach.

# NEXT YEAR TOGETHER IN JERUSALEM!

### Chad Gadya

Chad gadya (2x)  
My father bought for two zuzim  
Chad gadya (2x).

Then came the cat  
And ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the dog  
And bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the stick  
And beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the water  
That quenched the fire  
That burned the stick

That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the butcher  
That slew the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim.  
Chad gadya (2x).

Then came the Angel of Death  
And killed the butcher  
That slew the ox  
That drank the water  
That quenched the fire  
That burned the stick  
That beat the dog

That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Then came the Holy One  
Blessed be G-d  
And destroyed the Angel of Death  
That killed the butcher

**Echad Mi Yodeah**  
Ehad mi yodeah?  
Ehad ani yodeah.  
Ehad Elohaynu One G-d  
Eloyhaynu (3x)  
Sheh bah shamayim  
Oov'aretz.  
(repeat last two lines)

Sh'nayim mi yodeah?  
Sh'nayim ani yodeah.  
Sh'nei luchot habrit  
Ehad Elohaynu  
Eloyhaynu (3x)  
Sheh bah shamayim  
Oov'aretz.  
(repeat last two lines)

Sh'losa mi yodeah?  
Sh'losa ani yodeah.  
Sh'losa avot  
Sh'nei luchot habrit  
Ehad Elohaynu  
Eloyhaynu (3x)  
Sheh bah shamayim  
Oov'aretz.

Ar'bah mi yodeah?  
Ar'bah ani yodeah.  
Arbah imahot

**Who Knows One?**  
Who knows one?  
I know one.

That slew the ox  
That drank the water  
That quenched the fire  
That burned the sticks  
That beat the dog  
That bit the cat  
That ate the kid  
My father bought for two zuzim  
Chad gadya (2x).

Chamisha mi yodeah?  
Chamisha ani yodeah.  
Chamisha chumshei

Shi-sha mi yodeah?  
Shi-sha ani yodeah.  
Shi-sha sid-rei Mishnah  
Shi-va mi yodeah?  
Shi-va ani yodeah/  
Shi-va y'mei shabta  
Sh'monah mi yodeah?  
Sh'monah ani yodeah.  
Sh'monah y'mei milah  
Ti'sha mi yodeah?  
Ti'sha ani yodeah.  
Tisha yar-chei leidah

Asarah, mi yodeah?  
Asarah ani yodeah.  
Asarah dib'ra-yah  
Achad asar mi yodeah  
Achad asar ani yodeah.  
Acad asar kovayah.

Sh'neim asar mi yodeah  
Sh'neim asar ani yodeah  
Sh'neim asar shiv-ta-yah

Sh'losa asar mi yodeah  
Sh'losa asar ani yodeah  
Sh'losa asar mi-da-yah

One is HaShem (3x)  
In the heavens and the earth.

Who know two?  
I know two.  
Two are the luchot that Moshe brought  
And one is HaShem (3x)  
In the heavens and the earth.

Who knows three?  
I know three.  
Three are the fathers  
And two...

Who knows four?  
I know four.  
Four are the mothers  
And...

Who knows five?  
I know five.  
Five are the books of the Torah  
And...

Who knows six?  
I know six.  
Six are the books of Mishnah  
And...

Who knows seven?  
I know seven.  
Seven are the days of the week  
And...

Who knows eight?  
I know eight.  
Eight are the days 'til the bris  
And...

Who knows nine?  
I know nine.  
Nine are the months until a baby's born  
And...

Who knows ten?  
I know ten.  
Ten are the asarah dibrayah  
And...

Who knows eleven?  
I know eleven.  
Eleven are the stars in Joseph's dream  
And...

Who knows twelve?  
I know twelve.  
Twelve are tribes of Yisrael  
And..

Who knows thirteen?  
I know thirteen  
Thirteen are the attributes of G-d  
And...

### **Vihee She'omdo**

Ve'hee she'omdo lavoteinu  
vilanu. Shelo echod bilvad  
omad oleinu lichaloteinu.  
Eloh shebichol dor vodor  
omdim oleinu  
li  
chaloteinu. Vehakodosh  
Boruch Hu matzileinu  
miyodom.

And God stood up for our fathers and for us.  
Not only one rose against us to  
destroy us. In every generation many rose  
against us to destroy us. And the  
Holy One, Blessed is He, saved us from their  
hand.

### **Questions for Discussion**

*If you see \*\*\* it's meant to be an open question for conversation.*

**1. Why did the Jewish people begin as slaves?**

The only way to appreciate freedom is to start off as slaves.

**2. Why did Martin Luther King Jr. Quote the Passover Story in his “I Had a Dream” Speech?**

The Passover Story was the first time a nation ever enslaved another nation. We proved to the world that you can be enslaved and freed in a single generation. Every person who has been enslaved throughout history has looked at us as their inspiration for freedom.

**3. Why is Passover 8 Days?**

There are only 8 days outside of Israel.

**4. Who jumped in the sea first?**

Nachshon ben Aminadav. (Aaron’s Brother-in-law)

**5. How many times is Moses mentioned in the Haggadah?**

1 time

**6. \*\*\*Are we more free than our grandparents were two generations back?**

**7. Why ten plagues why not just the 10th?**

**8. Why four cups?**

The Torah talks about freedom using four different words. Four different types of freedom. We drink to each one.

**9. \*\*\*Why did the Hebrews not stand up to Pharaoh?**

**10. \*\*\*Why should you celebrate an event that happened 3333 years ago?**

**11. Which of the four sons (or daughters or non-binary) are you closest to?**

**12. \*\*\*When breaking the middle matzah and hiding it for later: What is a “hidden” aspiration that you have, i.e. something that you have postponed for later in life but you plan/aspire to one day get to?**

**13. \*\*\*When speaking about God’s promise to Abraham: Why did Abraham merit to be the father of the Jewish people? What does it mean to be the child of Avraham? Are we living up to it?**

**14. \*\*\*What contributions have the Jewish people made to humanity over history?**

**15. \*\*\*When speaking about how the Jewish people were sent down to Egypt: How have the hardships in our life helped us become better people?**

**16. \*\*\*During Vehi She’Amdah: Why has there always been so much anti-Semitism in the world? Do you think anti-Semitism is on the rise today?**

**17. \*\*\*When speaking about the beginnings of Jewish life in Egypt: How does the Jewish people’s assimilation into Egyptian culture resemble Jewish assimilation throughout history?**

**18. \*\*\*When speaking about Jewish identity in Egypt: What does Jewish identity mean in Exile?**

**19. \*\*\*When speaking about the harsh slavery: In our day-to-day lives, do we really love what we do or are we more like slaves to our work?**

**20. \*\*\*The word Mitzrayim (Egypt) resembles the Hebrew word for constriction. What is your personal Mitzrayim? What is holding you back the most?**

21. \*\*\*When speaking about the plagues: Are there signs in our life pushing us to change that we are just refusing to see?
22. \*\*\*Are there signs around us that God exists? What are they?
23. \*\*\*Pharaoh Vs. Moses: What are the ingredients to be a great leader?
24. \*\*\*When speaking about the various miracles: Does the existence of the Jewish people defy the natural order of the world? Are we a miracle?
25. \*\*\*If you knew for certain that God would help you succeed, even through miracles, what new endeavor would you take on?
26. \*\*\*When speaking about jumping in the Red Sea: What have you done recently to step out of your comfort zone?
27. \*\*\*When singing Dayneu: What are the gifts in our life that make it all worth it?
28. \*\*\*What Mitzvot/Jewish gifts are you most appreciative of? Israel? Shabbat? Torah? Something else?
29. \*\*\*When reciting Hallel: If you could fully express gratitude to someone in your past who really made a difference in your life, who would it be?
30. \*\*\*When eating matzah: If you could eradicate laziness from your life and live with complete discipline, what could you accomplish?
31. \*\*\*How did we become slaves in the first place?
32. \*\*\*Why didn't they prepare bread if they knew in advance?
33. \*\*\**When dipping the Karpas into salt water*: Has anything ever happened to you which seemed bitter at the time but later turned out to be sweet?
34. \*\*\*What is a greater miracle- creation or exodus?
35. \*\*\*What is more important: Passover or Yom Kippur?
36. \*\*\*Why do you think so many Jews celebrate Passover more than any holiday?
37. \*\*\*The Word Seder means order-how does that capture the theme of the night?
38. \*\*\*Why didn't the Jews make an uprising then (in Egypt) like the Warsaw ghetto?
39. \*\*\*What was the daughter of Pharaoh named? Why?
40. \*\*\*Which other cultures emulated the great exodus?
41. \*\*\*What have you learned and what's gonna change once it's all over?



## חד גדיא, חד גדיא

דזבין אבא בתרי זמי, חד גדיא, חד גדיא.  
אתא שונרא ואכלה לגדיא, דזבין אבא בתרי זמי,  
חד גדיא, חד גדיא.  
אתא כלבא ונשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זמי,  
חד גדיא, חד גדיא.  
ואתא חוטרא והכה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא  
בתרי זמי, חד גדיא, חד גדיא..  
ואתא נורא ושרף לחוטרא, דהכה לכלבא, דנשך לשונרא, דאכלה  
לגדיא, דזבין אבא בתרי זמי, חד גדיא, חד גדיא.  
ואתא מיא וכבה לנורא, דשרף לחוטרא, דהכה לכלבא, דנשך לשונרא,  
דאכלה לגדיא, דזבין אבא בתרי זמי, חד גדיא, חד גדיא.  
ואתא תורא ושתה למי, דכבה לנורא, דשרף לחוטרא, דהכה לכלבא,  
דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זמי, חד גדיא, חד גדיא.  
ואתא השוחט ושחט לתורא, דשתה למי, דכבה לנורא, דשרף  
לחוטרא, דהכה לכלבא, דנשך לשונרא, דאכלה לגדיא, דזבין אבא  
בתרי זמי, חד גדיא, חד גדיא.  
ואתא מלאך המות ושחט לשוחט, דשחט לתורא, דשתה למי, דכבה  
לנורא, דשרף לחוטרא, דהכה לכלבא, דנשך לשונרא, דאכלה לגדיא,  
דזבין אבא בתרי זמי, חד גדיא, חד גדיא.  
ואתא הקדוש ברוך הוא ושחט למלאך המות, דשחט לשוחט, דשחט  
לתורא, דשתה למי, דכבה לנורא, דשרף לחוטרא, דהכה לכלבא,  
דנשך לשונרא, דאכלה לגדיא, דזבין אבא בתרי זמי, חד גדיא, חד גדיא.