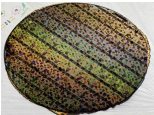


Haggadah of the
INNER SEDER

UNDERSTAND
THE MECHANICS
DEEP STRUCTURE
AND REASONS FOR
EACH PART OF THE SEDER

חסל סדור פסח

 <p>Haggadah of the Inner Seder</p> <p><i>This haggadah is provided under a collective commons license: use, share, or modify, but please mention the source: R. David Seidenberg, neohasid.org.</i></p>	<p>This <i>haggadah</i> is focused on revealing the inner structure of the <i>seder</i>.</p> <p>The traditional <i>haggadah</i> includes many fours beyond the obvious four cups, four children, and four questions.</p> <p>The most important may be the four times <i>matsah</i> is used. Others include the four verses from Deuteronomy that the <i>haggadah</i> interprets, the four times we explain Exodus 13:8 (<i>Ba'avur zeh</i> – see pp.6 and 13), and the four times we begin telling the story. The transformation of the meaning of <i>Ba'avur zeh</i> is particularly stunning.</p>	<p><i>This font is used for the steps.</i></p> <p>This font is used for other headings and for descriptions of how to do the seder and for customs, including explaining why we do things in a certain way.</p> <p>This font is used for the translation of the <i>haggadah</i> text. <i>Italics are used for Scripture and for transliteration.</i></p> <p><i>This font is used for commentary and interpretation.</i></p> <p>> <i>This includes prayers related to protecting the Earth.</i></p> <p>> Political commentary related to refugees or to Israel looks like this.</p>	<p>The <i>seder</i> (which means “order”) is literally an ordering of symbols so that they progress from slavery to freedom. So, for example, <i>matsah</i> can symbolize slavery, leaving Egypt, liberation, and messianic redemption. But on <i>seder</i> night, we first experience it as the bread of slavery (<i>lachma anya</i>), and end up experiencing it as the bread of redemption (<i>afikoman</i>). This transformation is the essence of the <i>seder</i>.</p>
<p>Bedikat Chamets</p> <p><i>After the search for Chamets the night before Passover, say the following formula. You may also add this Earth prayer from neohasid.org.</i></p>	<p>“All the <i>chamets</i> that is in my possession/<i>r'shut</i>, which I (did see or) did not see and which I (did remove or) did not remove, let it be nullified and let it become like the dirt of the earth/<i>afra d'ar'a</i>.”</p> <p><i>Kol chamira v'chami'a d'ika bir'shuti (d'chaziteih u)d'la chaziteih, (d'vi`arteih u)d'la vi`arteih liv'til v'lehevei k`afra d'ar'a.</i> (Add the words in parentheses in the morning when you burn the <i>chamets</i>.)</p> <p>> <i>May we remember on this day that just as we do not own this chamets, we do not own this Earth. May we recall that Adam, the human, is made of afar min ha'adamah, soil, dirt from the ground, and that we belong to the soil. May we cherish the soil that comes from millenia of rocks breaking and life growing and decomposing. We too are “hewn from the rock and dug from the mine” of Abraham and Sarah. And so, may it be Your will, Adonai Eloheinu, that we give truth to Your promise to Abraham, that his progeny would become “like the soil of the earth, ka`afar ha'arets” – k`afra d'ar'a – and that, like the soil, we may live to nourish all Life. (based on Gen 13:16 and Isaiah 15:1-2)</i></p>		
<p>The Seder steps are often sung:</p>	<p><i>Kadesh, Urchats, Karpas, Yachats; Magid, Rachtsah, Motsi, Matsah; Maror, Korekh, Shulchan Orekh; Tsafun, Barekh, Hallel, Nirtsah</i></p>		
<p>Kadesh</p> <p>Pour the first cup</p> <p>Sanctifying time – Start with this paragraph on Friday night for Shabbat:</p>	<p>And God saw everything that God had made and here: it is very good!</p> <p>And it was evening and it was morning, the sixth day.</p> <p>And they were completed, the heavens and the earth and all their host. And God completed in the seventh day the work that the One made, and stopped in the seventh day from all the work which the One made. And God blessed the seventh day and made him holy, for on him the One stopped from all the work which God created to do. (Genesis 1:31-2:2)</p>	<p>וַיֵּרָא אֱלֹהִים אֵת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיִּכְלֹ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֵת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. (בראשית א:א-ב:א)</p>	<p>There is a custom among some <i>Hasidim</i> and neo-<i>Hasidim</i> to add the beginning of Gen. 1:31 (up to “<i>v'hineh tov m'od</i>, it is very good!”) to Friday night kiddush.</p> <p>There is a modern custom to fill each other's wine cups instead of filling our own.</p>

Start here on other nights:	Blessed be You, <i>YHVH/Adonai</i> , our God, ruler of all space-and-time, who creates the fruit of the vine. <i>Barukh Atah Adonai Eloheinu melekh Ha`olam borei p`ri hagafen.</i> (Sefardim say: “ <i>hagefen</i> ”.)	ברוך אתה, יהוה אלהינו, מלך העולם בורא פרי הגפן (הגפן). <i>YHVH</i> is traditionally pronounced “ <i>Adonai</i> ”. In Renewal Judaism it is often pronounced “ <i>Yah</i> ”.	Many preface the blessing with “Savri סברי!”, meaning “join my intention”. One can respond “ <i>L’chayim!</i> ”, “To life!”
The holiday <i>Kiddush</i> (The words in parentheses are said only on Friday night)	Blessed be You <i>YHVH</i> , our God, ruler of all space-and-time, who chose us from every people and exalted us from every tongue, and made us holy through God’s commandments. And You <i>YHVH</i> our God gave us in love (<i>Shabbatot</i> for rest and) celebrations for joy and seasons for rejoicing, (You gave us this Shabbat and) this holy day of <i>matsot</i> , season of our freedom (in love), called holy, a remembrance of going out from Egypt. For us You chose and us You made holy [from all the peoples], (and Shabbat) and the convocations of Your holiness (in love and desire,) in joy and rejoicing, you made us inherit. Blessed be You <i>YHVH</i> , who makes holy (Shabbat and) Israel and the seasons.	ברוך אתה, יהוה אלהינו, מלך העולם אשר בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותיו. ותתן לנו ה' אלהינו באהבה (לשבת: שבתות למנוחה ו)מועדים לשמחה, חגים וזמנים לששון, (לשבת: את יום השבת הזה ו)את יום חג המצות הזה זמן חרותנו, (לשבת: באהבה) מקרא קדש זכר ליציאת מצרים. פי בנו בחרת ואותנו קדשת [מכל העמים], (לשבת: ושבת) ומועדי קדשה (לשבת: באהבה וברצון) בשמחה ובששון הנחלתנו. ברוך אתה ה', מקדש (לשבת: השבת ו)ישראל והזמנים.	Some emend or leave out the words in brackets, “from all the peoples”. While this change often reflects a discomfort with the idea of chosenness, another interpretation is that <i>Shabbat</i> is ultimately something the whole world needs, not just the Jewish people.
<i>Havdalah</i> Add this section on Saturday night In 2016, the second night of Passover follows after Shabbat, so these blessings are added.	Blessed be You <i>YHVH/Adonai</i> our God ruler of all space-and-time, who creates the shining lights of fire. Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, who makes separation between holy and common, between light and darkness, between Israel and the peoples, between the seventh day and the six days of doing. Between the holiness of Shabbat and the holiness of the holiday You separated, and the seventh day You made holy from the six days of doing, and you separated and made holy Your people Israel with Your holiness. Blessed be You <i>YHVH</i> , who separates between holy and holy.	ברוך אתה, יהוה אלהינו, מלך העולם, בורא מאורי האש. ברוך אתה, יהוה אלהינו, מלך העולם המבדיל בין קדש לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת, ואת יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את עמך ישראל בקדשתך. ברוך אתה יהוה, המבדיל בין קדש לקדש.	On Saturday night the candles are traditionally lit from a flame that was burning since the beginning of the holiday. Since the candles should not be put out, it is better to use shabbat candles rather than a braided <i>havdalah</i> candle. There is no blessing for spices, because we are not leaving holy time.
On both nights, end Kiddush with <i>shehechyanu</i> :	Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, for you made us live and kept us sustained and let us reach this season!	ברוך אתה, יהוה אלהינו מלך העולם, שְׁהַחַיְנו וְקַיְמָנו וְהַגַּיעָנוּ לְזִמְנוּ הַזֶּה.	<i>Barukh Atah Adonai Eloheinu melekh Ha`olam shehechyanu v`kiymanu v`higi`anu lazman hazeh.</i>
1 st cup – <i>Kiddush</i>	Drink the 1 st cup, reclining! Each cup corresponds to one major action of the <i>seder</i> : <i>Kiddush</i> , <i>Magid</i> (telling the story), <i>Birkat Hamazon</i> (blessing after the meal), and <i>Hallel</i> (songs of praise).		The second cup is not filled until the four questions.
Candlelighting:	In years when the <i>seder</i> falls on a regular weeknight, some <i>Sefardim</i> light candles and bless them here. Whenever you light, say <i>shehechyanu</i> .		

Urchats	This washing happens without a blessing. It is preparation for dipping the <i>Karpas</i> into the salt water.	You can bring a cup of water and bowl to the <i>seder</i> table to wash.	
Karpas 1 st dipping	Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, who creates the fruit of the ground. A taste of spring. Some <i>haggadot</i> include verses from the Song of Songs about spring here.	בְּרוּךְ אַתָּה יְיָ הַיְיָ אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם בּוֹרֵא פְּרִי הָאָדָמָה <i>Barukh Atah Adonai Eloheinu melekh Ha'olam borei p'ri ha'adamah</i>	Most <i>Ashkenazim</i> use parsley. Syrians use celery; Russians use potato. Some set out a mixture of veggies to snack on.
Yachats Break the middle matsah into unequal halves The bigger half is the <i>afikoman</i> ; the smaller half is the <i>lechem 'oni</i> or poverty bread.	The <i>afikoman</i> is wrapped in a cloth. In the Syrian custom, each person takes a turn holding the <i>afikoman</i> in their right hand over their left shoulder. When they do this, they say: <i>Mish'arotam ts'rurot b'simlotan 'al shekhmam. Uv'nei Yisrael 'asu kid'var Moshe...</i> “Their kneading bowls/ leftover things (were) tied up in their cloaks on their shoulder. And the children of Israel did according to Moshe’s word...” (Exod. 12:34-35)	The whole table then asks the one holding the <i>afikoman</i> (in Arabic or English): “ <i>Minwen Jaiyeh? Where are you coming from?</i> ” She or he answers: “ <i>Mimitsrayim! From Egypt.</i> ” All: “ <i>Lawen Raiyekh? Where are you going to?</i> ” Answer: “ <i>Liy'rushalayim! To Jerusalem.</i> ” All: “ <i>Ishu zawatak? What are you bringing?</i> ” Answer: “ <i>Matsah umaror! Matsah and maror.</i> ”	The Syrian custom is to break the <i>matsah</i> so that the bigger half is shaped like the letter <i>Dalet</i> (ד – kind of like a Pacman), and the smaller half like a <i>Yud</i> (י). The two pieces then spell <i>Yad</i> , hand, standing for the <i>yad chazakah</i> , the strong hand that redeemed us.
Magid 1 st time we begin to tell the story 1 st explanation of <i>matsah</i> : Hold up the smaller half of the broken <i>matsah</i> .	This is the bread of poverty, of oppression / <i>Ha lachma 'anya</i> that our ancestors ate in the land of Egypt. Anyone hungry, they should come and eat. Anyone needing, they should come and make <i>Pesach</i> . Now – here. Next year – in the land of Israel. Now, here – slaves. Next year – freed people. <i>Ha lachma 'anya di achalu avhatana b'ar'a d'mitsrayim. Kol dikhfin yeytei v'yeikhol. Kol dits'rikh yeytei v'yifsach. Hashata hakha, l'shanah haba'ah b'ar'a d'Yisrael. Hashata 'avdei, l'shanah haba'ah b'nei (uv'not) chorin.</i>	<i>This paragraph is in Aramaic.</i> הָא לַחְמָא עֲנִיָא דִּי אָכְלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָא עַבְדֵּי, לְשָׁנָה הַבְּאָה בְּנֵי וּבְנֹת חוֹרִין. <i>It is a powerful custom to go out to the street and search for anyone in need of a meal.</i>	<i>This matsah is the matsah of slavery.</i> <i>Why would anyone want to share this meal of poverty and degradation?</i> <i>The small half represents not having enough. What else can it represent?</i> In the Persian custom every person individually recites <i>Ha Lachma Anya</i> .
Fill the second cup	Fill the second cup and cover the <i>seder</i> plate or remove it from the table before the questions. The story is told “over” the cup, and we drink it when the story is finished.	(If the leader will pour out the cup at the plagues, fill here with juice.)	
The Four Questions: <i>Return or uncover the seder plate after asking the questions.</i>	What makes this night different than all other nights ~ (Why is it) that in all other nights we don’t dip once, but this night two times? (Why is it) that in all other nights we eat <i>chamets</i> or <i>matsah</i> , but this night it’s all <i>matsah</i> ? (Why is it) that in all other nights we eat the rest of the vegetables, but this night <i>maror</i> ? (Why is it) that in all other nights we eat either sitting or reclining, but on this night all of us reclining/ <i>m'subin</i> ? <i>What other questions can you come up with?</i>	מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמִצֵּה הַלַּיְלָה הַזֶּה כָּלוּ מִצֵּה? שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר? שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּסִילוּ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים? שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין?	<i>When we remove the seder plate, it’s as if to say, what can you remember about what was just in front of you?</i> <i>Two things mentioned in the questions are signs of wealth (dipping and reclining), and two are signs of poverty (matsah and maror). The real question is, why do we do these contradictory things? Why do we play at being poor and being rich at the same time?</i>

The Answer – 2 nd beginning of the story:	<i>Slaves we were to Pharaoh in Egypt, and YHVH our God brought us out from there with a strong hand and a stretched out arm.</i> (Deut. 6:21) And were it not for the Holy One bringing our ancestors out from Egypt, still would we and our children and our children's children be enslaved to Pharaoh in Egypt.	עבדים היינו לפרעה במצרים, ויציאנו ה' אלהינו משם ביד חזקה ובזרע נטויה. (דברים ו:כא) ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו מלשעבדים היינו לפרעה במצרים.	People often sing "Avadim Hayinu, Hayinu; 'Atah B'nei Chorin, B'nei Chorin" here, meaning "We were slaves, now we are free", but in fact we are not yet free at this point in the seder. I prefer to save the song til the end.
The <i>mitsvah</i> of Pesach:	And even if all of us are wise, all of us understanding, all of us knowing the Torah, it would be a <i>mitsvah</i> for us to be telling about going out from Egypt. And all who increase telling about going out from Egypt – behold this is praised.	ואפילו כלנו חכמים כלנו נבונים כלנו זקנים כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.	The word for Passover, Pesach, can be resolved into two words: Peh sach – meaning, "a mouth conversing". Some teach that the beginning of liberation is telling one's story.
Stories about telling the story:	A story about Rebbe Eliezer and Rebbe Yehoshua and Rebbe El'azar ben Azaryah and Rebbe Akiva and Rebbe Tarfon – they were all reclining (<i>m'subin</i>) in Bnei Brak. And they were telling about going out from Egypt all that night – until their students came and said to them: Our rebbes! The time of reading the <i>Sh'ma</i> of <i>Shacharit</i> (the morning prayer) has arrived!	מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבה ורבי טרפון, שהיו מסבין בבני ברק; והיו מספרין ביציאת מצרים כל אותו הלילה, עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע של שחרית.	There is a theory that the rabbis were planning the revolt against the Romans. Though there isn't a lot of evidence to support the theory, it's still a great opportunity to ask the question, How does the seder prepare you to fight for freedom?
What stories do you have about seders you've been part of? You can share them here along with these rabbinic stories, or in place of them. You can even add them directly to the haggadah.			
Ben Zoma and the sages are giving different interpretations about why the extra word "all" is part of the verse.	Said Elazar ben Azaryah: Here, I am like a seventy-year old, and yet I never merited (to understand why) the going out from Egypt should be said in the night – until Ben Zoma <i>drashed</i> (explained): As it is said: <i>In order that you will remember the day of your going out from the land of Egypt all the days of your life.</i> (Deut. 16:3) <i>Days of your life</i> – (that includes) the days. <u>All the days of your life</u> – (that would include even) the nights. And the sages say: <i>days of your life</i> – this world. <u>All the days</u> – to bring in the days of <i>Mashiach</i> (Messiah).	אמר להם רבי אלעזר בן עזריה, הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות, עד שדרשה בן זומא: שנאמר "למען תזכור את יום צאתך מארץ מצרים כל ימי חייך" (דברים טז:א) "ימי חייך", הימים; "כל ימי חייך", הלילות. וחקמים אומרים "ימי חייך", העולם הזה; "כל ימי חייך", להביא את ימות המשיח.	Elazar ben Azaryah is not talking about the seder but about why we mention leaving Egypt in every evening service. Every night... What is the connection between nighttime and the Messiah?
Praise – lift the cup	Blessed be the <i>Makom</i> , the Place. Blessed be. Blessed be the One who gave Torah to God's people Israel. Blessed be. <i>The seder is one of the few contexts where Hamakom is used frequently as a name of God.</i>	ברוך המקום שנתן תורה לישראל עמו, ברוך הוא. <i>Hamakom: Because the Holy One is the place of the world, and God's world is not God's place. Gen. Rabbah 68:9</i>	When praising God, lift the cup and cover the <i>matsah</i> . When telling the story, uncover the broken <i>matsah</i> .

The four children:	Corresponding to four children the Torah spoke: one wise, one wicked, one innocent, and one that doesn't know to ask.	כְּנִגְדֵי אַרְבַּעַה בְּנִים דִּבְרָה תוֹרָה אֶחָד חָכָם, וְאֶחָד וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדְעֵי לְשֹׂאֵל.	There are four verses in the Torah about retelling the story of leaving Egypt. The rabbis turned them into four types of children.
Chakham/Wise	A wise one / <i>chakham</i> , what does that one say? What are the testimonies and statutes and just laws which YHVH our God commanded you-all? (Deut. 6:20) And even so should you be saying to them, according to the laws of the <i>Pesach</i> offering: they don't add (<i>maftir</i>) after the <i>Pesach</i> any <i>afikoman</i> . <i>In the Torah, the answer to this question is "Avadim Hayinu" – see p.4.</i>	חָכָם, מָה הוּא אוֹמֵר? "מָה הָעֵדוּת, וְהַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ, אֲתָכֶם?" (דברים ו:כ) אַף אַתָּה אָמַר לוֹ כְּהִלְכֹת כְּהִלְכוֹת הַפֶּסַח, אִין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן. <i>The "wise one" receives information, not meaning, not revelation. At least the "wicked one" takes a position.</i>	The children go up in levels of purity, presence, openness. The <i>chakham</i> is not having an experience of leaving Egypt. The response to the <i>chakham</i> is similarly disembodied: not "we don't <i>maftir</i> ", but "they don't..."
Rasha/Wicked: 1 st use of the phrase <i>Ba'avur zeh</i> :	A wicked one / <i>rasha</i> , what does that one say? <i>What is this service/servitude to you-all?</i> (Exod. 12:26) To you all and not to them. And just as they have brought themselves out of the whole – they have denied the root. And even you, knock their teeth/ <i>hak'heh et shinav</i> , and be saying to them: <i>Because of this YHVH acted for me in my going out from Egypt / Ba'avur zeh 'asah li YHVH b'tseiti mimitsrayim.</i> (Exod. 13:8) For me and not for them. If they were there, they weren't redeemed. <i>In the Torah, only the Rasha's question comes before the tenth plague.</i>	רָשָׁע, מָה הוּא אוֹמֵר? "מָה הָעֵבֶדְהָ הַזֹּאת לָכֶם?" (שמות יב:כו) "לָכֶם", וְלֹא לוֹ. וּלְפִי שְׁהוֹצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל וְכִפַּר בְּעֵיקָר, אַף אַתָּה הִקְהֵה אֶת שָׁנָיו וְאָמַר לוֹ: "בְּעֵבוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם". (שמות יג:ח) "לִי", וְלֹא לוֹ; אֱלוֹ הִנֵּה שָׁם, לֹא הִנֵּה נִגְזָל. <i>The Torah's answer is about God skipping over the houses of the Israelites – see p. 13.</i>	"Knock his teeth" – this is what Adam and Eve experienced when they ate the fruit from the tree of knowing. The <i>Rasha</i> may be irreverent, but is ready to be engaged, knocked off balance. The first time we mention the verse "Ba'avur zeh", it's used to exclude someone else. The teacher has not learned the lesson.
Tam/Simple:	An innocent one / <i>tam</i> , what does that one say? <i>What's this?</i> (Exod. 13:14) <i>And you will say unto him: by a strong hand YHVH brought us out from Egypt, from the house of slaves.</i> (Exod. 13:14)	תָּם, מָה הוּא אוֹמֵר? "מָה זֹאת?" (שמות יג:יד) "וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם, מִבֵּית עֲבָדִים" (שמות יג:יד)	The <i>tam</i> is present and open, but the one who doesn't know to ask is the one who is ready for the deepest opening and transformation.
<i>Eino Yode'a</i> /Not Knowing: 2 nd <i>Ba'avur zeh</i> :	And one who doesn't know to ask / <i>she'eino yode'a lish'ol?</i> You/At open for them, as it is says: <i>And you will tell your child in that day: Because of this YHVH acted for me in my going out from Egypt / Ba'avur zeh...</i> (Exod. 13:8) <i>This is the first step in transforming the verse "Ba'avur zeh" from meaning exclusion of others to inclusion of oneself.</i>	וְשֹׂאִינוּ יוֹדְעֵי לְשֹׂאֵל, אַתָּה פֶּתַח לוֹ שְׁנֹאֲמָר "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעֵבוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם" (שמות יג:ח) <i>The beginning of redemption is including the other.</i>	"You open." Open what? Open yourself. The word for you, "At", is the feminine form in Hebrew. So this has been interpreted, enter the feminine part of oneself.
3 rd <i>Ba'avur zeh</i> : When should we tell the story?	<i>And you will tell your child...</i> Could it be (that you should start telling the story) from the new moon? Learning says: <i>in that day</i> (Exod. 13:8) – (meaning, only in that day when you left Egypt). Could it be from while it is yet day? Learning says: <i>Because of this / Ba'avur zeh</i> (Exod. 13:8) – I wouldn't say "Because of this", except at the time (this) <i>matsah</i> and <i>maror</i> are set down in front of you (like now).	"וְהִגַּדְתָּ לְבִנְךָ" יְכוּל מֵרֵאשִׁי הַחֲדָשׁ? תִּלְמֹד לֹאמֵר "בַּיּוֹם הַהוּא". (שמות יג:ח) אִי "בַּיּוֹם הַהוּא", יְכוּל מִבְּעוֹד יוֹם? תִּלְמֹד לֹאמֵר "בְּעֵבוֹר זֶה" (שמות יג:ח) ~ לֹא אֲמַרְתִּי אֶלָּא בְּשַׁעַת שֵׁשׁ מִצָּה וּמְרוֹר מִנְחִים לְפָנֶיךָ.	The third time we mention the verse "Ba'avur zeh", it describes engaging fully with the present: what is facing you? Why? And therefore: who are you, right now? Where are you coming from; where are you going to?

3 rd beginning of the story:	From beginning, our ancestors were servants of alien service/ idolatry, and now the <i>Makom</i> (Place) drew us near to service of the One/ <i>la'avodato</i> , as it is said: <i>And Yehoshua said to all the people, so said YHVH, Israel's God – over beyond the River your ancestors were settled from forever, Terach, father of Avraham and father of Nachor, and they served other Gods, and I took your father, Avraham, over beyond the River, and I made him walk through all the land of K'na'an (Canaan), and I multiplied his seed and I gave Yitshak to him and to Yitshak I gave Yaakov, and Eisav. And to Eisav I gave Mount Se'ir to inherit it, and Yaakov and his children went down Egypt.</i> (Josh. 24:2-4)	מתחלה עובדי עבודה זרה היו אבותינו; ועכשו קרבנו המקום ברוך הוא לעבודתו, שנאמר "ויאמר יהושע אל כל העם, כה אמר יהוה אלהי ישראל, בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור; ויעבדו, אלהים אחרים. ואקח את אביכם את אברהם, מעבר הנהר, ואולף אתו בכל ארץ כנען; וארבה את זרעו ואמן לו את יצחק. ואמן ליצחק את יעקב ואת עשו; ואמן לעשו את הר שעיר לרשת אותו, ויעקב ובניו ירדו מצרים" (יהושע כד:ב-ד)	According to the Talmud, we should start the story from degradation and end it with praise, from <i>g'nut</i> to <i>shevach</i> . But there is a debate about whether degradation means slavery or idol worship. The haggadah includes both beginnings (the 2 nd one and this one).
Praise – lift the cup, cover the matsah	Blessed be the guardian of the promise to Israel. Blessed be, for the Holy One reckoned the end, to do like the One said to Abraham our father at the covenant of the halves, as it is said: <i>And God said to Avram, knowing you must know that your seed will be a stranger/refugee/ger in a land not for them, and they will serve them and they will harm them / impoverish them four hundred year. And also that nation that they serve I will judge, and after that they will go out with great substance.</i> (Gen. 15:13-14)	ברוך שומר הבטחתו לישראל עמו, ברוך הוא: שהקדוש ברוך הוא מחשב את הקץ, לעשות כמה שאמר לאברהם אבינו בין הבתרים, שנאמר "ויאמר לאברהם, ידע תדע כי גר יהיה זרעך בארץ לא להם, ועבדום, וענו אתם ארבע מאות שנה. וגם את הגוי אשר יעבדו דן אנכי; ואחרי כן יצאו ברכש גדול" (בראשית טו:יג-יד)	
V'hi she`amdah	And she (the promise) is what stood up for our ancestors and for us, for it wasn't one alone who stood over us to finish us, but in each and every generation they stand over us to finish us. And the Holy One rescues us from their hand.	והיא שעמדה לאבותינו, ולנו, שלא אחד בלבד עמד עלינו לכלותנו, אלא שבכל דור ודור עומדים עלינו לכלותנו; והקדוש ברוך הוא, מצילנו מידם.	Some people have interpreted "she" to refer to God/ Shekhinah or other aspects/ characters of the story.
The next two blocks are not part of the traditional haggadah but will help you understand the haggadah's structure. The form of most of the the <i>haggadah</i> from here until the plagues is simple: quote a phrase from Deut. 26:5-8, then quote a verse from somewhere else in Torah that explains that phrase.			
These verses are the basis of the Haggadah. In Temple times, they were recited on Shavuot by farmers when they brought first-fruit offerings to the priest.	<i>An Aramean who wanders (was) my father, and he went down Egyptward, and he sojourned there in few numbers, and he became there a nation, great, mighty and many. And they did evil to us / made us out to be evil, and they oppressed us, and they put us in heavy service. And we cried out unto YHVH God of our ancestors, and YHVH heard our voice and saw our oppression/humiliation, and our laboring, and our being squeezed. And brought us into this place, and gave to us this land, a land dripping milk and honey. And now, here, I have brought the first of the fruit of the earth that YHVH gave to me.</i> (Deut. 26:5-10)	ה ארמי אבד אבי, וירד מצרימה, ויגר שם במתי מעט; ויהי שם לגוי גדול עצום ורב. וירעו אתנו המצרים ויענונו; ויתנו עלינו עבדה קשה. ז ונצעק אל יהוה אלהי אבותינו; וישמע יהוה את קולנו, וירא את ענינו ואת עמלנו ואת לחצנו. ח ויוצאנו יהוה ממצרים, ביד חזקה ובזרע נטויה, ובמרא גדל ובאותות ובמפתים. ט ויבאנו אל המקום הזה; ויתן לנו את הארץ הזאת ארץ זבת חלב ודבש. י ועתה, הנה הבאתי את ראשית פרי האדמה אשר נתתה לי יהוה. (דברים כו:ה-י)	This is the most compact narrative of the Exodus story in the Torah. The traditional <i>haggadah</i> does not make use of the last two verses, because describe coming into the land and reaping her produce.
1 st verse: Deut. 26:5	<i>An Aramean who wanders (was) my father, and he went down Egyptward, and he sojourned/ dwelled-as-a-stranger there in few numbers, and he became there a nation, great, mighty and many.</i>	ארמי אבד אבי, וירד מצרימה, ויגר שם במתי מעט; ויהי שם, לגוי גדול עצום ורב.	Now we go line by line and phrase by phrase, explaining the four verses of Deut. 26:5-8.

<p>4th beginning of the story: Storytime – Put down the cup and uncover the matsah</p>	<p><i>Go out and learn what Lavan the Aramean sought to do to Yaakov our father. For Pharaoh did not decree except against the males, and Lavan sought to uproot all, as it is said: Arami `oved avi/ An Aramean destroying my father / An Aramean who wanders (was) my father...</i></p> <p><i>The fourth beginning is obscured by this drash, which patently ignores the contextual meaning of the verse.</i></p>	<p>צא ולמד, מה בקש לָבֹן הָאֲרָמִי לַעֲשׂוֹת לַיַּעֲקֹב אָבִינוּ, שְׁפָרְעָה הִרְשָׁע לֹא גָזַר אֱלֹא עַל הַזְּכָרִים; וְלָבֹן בִּקֵּשׁ לַעְקֹר אֶת הַכֹּל, שְׁנֹאמֶר "אֲרָמִי אָבִי" אָבִי" Why then is the haggadah so cagey about finally beginning the story?</p>	<p><i>The Aramean who wandered is understood here to be Jacob, who wandered into Padan-Aram to get his wives, his children, and his wealth from Lavan, and then, after sojourning in Israel, wandered down into Egypt.</i></p>
<p>2.</p>	<p><i>and he went down Egyptward – forced according to the Word / by mouth of the Word.</i></p>	<p>וַיֵּרַד מִצְרַיִמָּה ~ אָנוּס עַל פִּי הַדְּבָר</p>	<p><i>Forced by the prophecy given to Abraham discussed above.</i></p>
<p>3.</p>	<p><i>and he sojourned/ dwelled-as-a-stranger/ vayagar there – teaching that (Jacob) didn't go down to become sunk/ drowned in Egypt, only to dwell-as-a-stranger there (temporarily), as it's said: And they said unto Pharaoh, to dwell-as-a-stranger/ lagur in the land have we come, for there is no pasture for the sheep which belong to your servants, for the famine is heavy in the land of K'na'an (Canaan). And now may your servants settle please in the land of Goshen. (Gen. 47:4)</i></p>	<p>וַיָּגֵר נָשָׂם ~ מִלְמַד שְׁלֹא יֵרַד לְהַשְׁתַּקֵּעַ אֱלֹא לְגוּר נָשָׂם, שְׁנֹאמֶר "וַיֵּאמְרוּ אֵל פֶּרְעֹה לְגוּר בְּאֶרֶץ כְּנָעַן, כִּי אֵין מְרֻעָה לְצֹאֵן אֲשֶׁר לְעַבְדֶּיךָ, כִּי כִבֵּד הָרַעַב בְּאֶרֶץ כְּנָעַן; וְעַתָּה יָשְׁבוּ נָא עַבְדֶּיךָ, בְּאֶרֶץ גִּזְוֹן" (בראשית 47:12) >Do not despise an Egyptian, for you were a strangers in his land. (Deut. 23:7)</p>	<p>>When a stranger/refugee/ ger sojourns with you in your land, you shall not mistreat/ tonu him. The stranger who sojourns with you shall be for you like a native from among you, and you shall love her as yourself/ kamokba; for you were strangers in the land of Egypt. I am YHVH, your God. (Lev. 19:33-34)</p>
<p>4.</p>	<p><i>in few numbers – like what is said: With seventy soul your ancestors went down to Egypt, and now YHVH your God has set you like stars of the sky for multitude. (Deut. 10:22)</i></p>	<p>בְּמִתֵּי מַעֲט ~ כְּמוֹ שְׁנֹאמֶר "בְּשִׁבְעִים נַפְשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִמָּה; וְעַתָּה שְׂמֹךְ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם, לְרַב" (דברים 10:22)</p>	
<p>5.</p>	<p><i>and he became there a nation – teaching that Israel were distinguished/distinct/m'tsuyanim there.</i></p>	<p>וַיְהִי נָשָׂם לְגוֹי ~ מִלְמַד שְׁהָיוּ יִשְׂרָאֵל מְצִינֵינוּ שָׂם.</p>	<p><i>"Distinct" – they didn't (completely) assimilate.</i></p>
<p>6.</p>	<p><i>great, mighty – as it is said: And Israel's children bore fruit and multiplied/ v'yirbu and grew mighty, very very so, and the land filled with them. (Exod. 1:7)</i></p>	<p>גָּדוֹל וְעֶצוּם ~ כְּמוֹ שְׁנֹאמֶר "וַיִּבְנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֵאד מְאֹד; וַתִּמְלֵא הָאֶרֶץ אֹתָם" (שמות 1:7)</p>	
<p>7. (Many liberal haggadot leave out the second part of this section or avoid translating it.)</p>	<p><i>and many/ rav – like what is said: Swelling/ r'vavah, like the growth of the field, so did I make you, and you increased/ tarbi and grew great and came into such charms – your breasts grew firm and your hair grew, and you were naked and bare. And I passed over you and I saw you squatting in your bloods, and I said to you, in your bloods live! and I said to you, in your bloods live! (Ezek. 16:7, 16:6)</i></p> <p><i>In Ezekiel 16, God is speaking to Israel. But these verses appear in reverse order in the original text, where "in your bloods live" refers to the blood on a newborn baby before it is cleaned. By changing the order of the verses, the meaning of "bloods" shifts from birth to puberty and menstruation.</i></p>	<p>וַרְב ~ כְּמוֹ שְׁנֹאמֶר "וַרְבָּה כְּצִמְחַת הַשָּׂדֶה נִתְמַיְתָה; וַתִּרְבִּי וַתִּגְדְּלִי, וַתִּבְאֵי בַעֲדֵי עַדְיִים: שְׂדֵים נִכְנּוּ וּשְׁעָרָה צִמְחָה וְאִתָּה עֵרָם וְעָרְיָה; וְאָעֵבֶר עֲלֶיךָ וְאִרְאֶה מִתְבּוֹסֶסֶת בְּדַמֶּיךָ, וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי, וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי" (יחזקאל 16:7, 16:6)</p>	<p><i>"Your hair grew" means the beginning of puberty. "Squatting in your bloods" means the first menstruation. But midrash says that "bloods" means two: the blood of circumcision, and the blood of the lamb on the doorposts.</i></p>

2 nd verse: Deut. 26:6	<i>And they eviled us / did evil to us / made us out to be evil and they oppressed/humiliated us, and they put on us heavy service.</i>	וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים, וַיַּעֲנוּנוּ; וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה.	
1.	<i>And they eviled us/ v'yarei`u – as it is said: Come, we will be wise with him lest he will increase, and it will be, when war meets, and he will be added on top of our haters, and he will go up from the land. (Exod. 1:10)</i>	וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים ~ כְּמוֹ שֶׁנֶּאֱמַר "הִבֵּה נִתְחַכְּמָה לוֹ, פֶּן יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם הוּא עַל שְׂאֵינֵנוּ וְנִלְחַם בָּנוּ, וְעָלָה מִן הָאָרֶץ" (שְׁמוֹת א:י)	"They eviled us" – they saw us as evil. >Do we do this to our enemies?
2.	<i>and impoverished/oppressed/humiliated us/ v'ya`anunu – like what is said: and they put over him (Israel) officers of the burdens, in order to oppress him/^anoto with their burdens, and he built store cities for Pharaoh, Pitom and Ra`amses. (Exod. 1:11)</i>	וַיַּעֲנוּנוּ ~ כְּמוֹ שֶׁנֶּאֱמַר "וַיִּשְׂיֵמוּ עָלָיו שָׂרֵי מַסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם; וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעֹה, אֵת פִּתּוֹם וְאֵת רַעַמְסֵס" (שְׁמוֹת א:יא)	
3.	<i>and they put on us heavy service – as it is said: And Egypt made Israel serve b'farekh/ with force. (Exod. 1:12)</i>	וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה ~ כְּמוֹ שֶׁנֶּאֱמַר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ" (שְׁמוֹת א:יג)	"B'farekh" – Hasidic midrash reads this "b'feh rakh", "with a soft mouth" – deceiving with gentleness.
3 rd verse: Deut. 26:7	<i>And we cried out unto YHVH God of our ancestors, and YHVH heard our voice and saw our oppression, and our laboring, and our being squeezed.</i>	וַנִּצְעַק, אֵל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ; וַיִּשְׁמַע יְהוָה אֶת קִלְנוֹ, וַיִּרְא אֶת עֲנִינֵנוּ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצֵנוּ	
1.	<i>And we cried out unto YHVH God of our ancestors – like what is said: And it was in those many days, and the king of Egypt died, and Israel's children were tortured from the servitude/service/^avodah, and they screamed, and their pleading rose up unto Elohim (God) from (because of) the service/slavery. (Exod. 2:23)</i>	וַנִּצְעַק, אֵל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ ~ כְּמוֹ שֶׁנֶּאֱמַר "וַיְהִי בַיָּמִים הָרַבִּים הֵהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיִּאֲנָחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעָקוּ, וַתַּעַל שׁוֹעֲתָם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה" (שְׁמוֹת ב:כג)	>You shall not mistreat or oppress/squeeze a stranger/refugee, for you were strangers in the land of Egypt... (Exod. 22:21)
2.	<i>and YHVH heard our voice – like what is said: And Elohim heard their anguish, and Elohim remembered God's covenant with Avraham, with Yitshak, and with Yaakov. (Exod. 2:24)</i>	וַיִּשְׁמַע יְהוָה אֶת קִלְנוֹ ~ כְּמוֹ שֶׁנֶּאֱמַר "וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ, אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב" (שְׁמוֹת ב:כד)	>If you afflict him, and when he does cry out to Me, I will surely hear his cry. (Exod. 22:23)
3.	<i>and saw our oppression/humiliation/ `onyeinu – this is separation of "the way of the land", like what is said: And Elohim saw Israel's children, and Elohim knew. (Exod. 2:25)</i> "Separation" means sexual abstinence; "way of the land" means sexuality.	וַיִּרְא אֶת עֲנִינֵנוּ ~ זֶה פְּרִישׁוֹת דְּרָךְ אָרֶץ, כְּמוֹ שֶׁנֶּאֱמַר "וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל; וַיַּדַּע אֱלֹהִים" (שְׁמוֹת ב:כה)	The men said, why should we make love when our sons will be killed. But the women seduced them, saying, if you act thus, you kill them all.
4.	<i>and our laboring/ `amaleinu – these are the sons (that the women were in labor to give birth to), like what is said: Any son born, you will throw him Nileward, and any daughter you will keep living. (Exod. 1:22)</i>	וְאֵת עֲמָלָנוּ ~ אֵלֹו הַבָּנִים, כְּמוֹ שֶׁנֶּאֱמַר "כָּל הַבֶּן הַיְלֹוֹד הַיָּאֵרָה תִּשְׁלִיכֶהוּ, וְכָל הַבַּת תִּחְיֶינָה" (שְׁמוֹת א:כב)	It was only after Shifrah and Puah, the midwives of the Hebrews, defied Pharaoh and saved the boys, that he commanded the Egyptians to throw them into the Nile.
5.	<i>and our being squeezed/ lachatseinu – this is the pressure/had`chak, like what is said: And also I saw the pressure/halachats with which Egypt is oppressing them. (Exod. 3:9)</i> "Squeezed" – not allowed to expand their dwellings when families grew.	וְאֵת לַחֲצֵנוּ ~ זֶה הַדְּחָק, כְּמוֹ שֶׁנֶּאֱמַר "וְגַם רָאִיתִי אֶת הַלְחָץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם" (שְׁמוֹת ג:ט)	>If you see what sometimes happens in East Jerusalem, or to the Bedouin in unrecognized villages, you will understand how this applies today.

4 th verse: Deut. 26:8	<i>And the One brought us out from Egypt with a strong hand and with arm stretched-out, and with great fearsomeness and with signs and with wonders.</i>	ויוצאנו יהוה ממצרים ביד חזקה ובזרע נטויה, ובמרא גדל, ובאתות ובמפתים.	
1. 1 st description of the plagues:	<i>And the One brought us out from Egypt – not by the hand of a messenger angel and not by the hand of a burning angel, and not by the hand of an emissary, but the Holy One blessed be in glory, as it says: And I will pass over through the land of Egypt in this night, and I will strike down all first-born in the land of Egypt, from human to beast, and I will make judgments against all Egypt's gods – I am YHVH. (Exod. 12:12)</i> <i>And I will pass over through the land of Egypt in this night – I and not a messenger/angel.</i> <i>and I will strike down all first-born in the land of Egypt – I and not a burning angel.</i> <i>and I will make judgments against all the Egypt's gods – I and not an emissary.</i> <i>I am YHVH – I am the One, and no other.</i>	ויוצאנו יהוה ממצרים ~ לא על ידי מלאך, לא על ידי שרף, לא על ידי שליח, אלא הקדוש ברוך הוא בכבודו: כמו שנאמר "ועברתי בארץ מצרים בלילה הזה, והפיתי כל בכור בארץ מצרים מאדם ועד בהמה; ובכל אלהי מצרים אעשה שפטים, אני יהוה" (שמות יב:יב) ועברתי בארץ מצרים בלילה הזה. אני ולא מלאך והפיתי כל בכור בארץ מצרים. אני ולא שרף ובכל אלהי מצרים אעשה שפטים. אני ולא השליח אני ה'. אני הוא ולא אחר.	
2. 2 nd description of the plagues:	<i>with a strong hand – this is the pestilence/dever, like what is said: Here, the hand of YHVH is-coming-to-be/hoyah/HVYH upon your herd in the field, on the horses, on the donkeys, on the camels, on the cattle and on the flocks, a very heavy pestilence. (Exod. 9:3)</i>	ביד חזקה ~ זה הדבר, כמו שנאמר "הנה יד יהוה הויה, במקנה אשר בשדה, בסוסים בחמורים בגמלים בבקר ובצאן, דבר כבד מאד" (שמות ט:ג)	
3.	<i>and with arm stretched-out – this is the sword, like what is said: And the sword drawn in God's hand stretched out over Jerusalem. (1Chr. 21:16)</i>	ובזרע נטויה ~ זו החרב, כמו שנאמר "וחרבו שלופה בידו נטויה על ירושלים" (דברי הימים א כא:טז)	<i>This verse describes the plague that strikes Israel after David "sins" by counting the people.</i>
4.	<i>and with great fearsomeness – this is the revelation of the Shekhinah/God's presence, like what is said: Or did Elohim strive/try (miracle), to come to take a nation from within a nation, with trials and with signs and with wonders, and with a strong hand and arm stretched-out, and with such great fearsome deeds, according to all that YHVH your God did for you in Egypt, before your eyes? (Deut. 4:34)</i>	ובמרא גדל ~ זה גלוי שכינה, כמו שנאמר "או הנסה אלהים לבוא לקחת לו גוי מקרב גוי במסת באתת ובמופתים ובמלתמה, וביד חזקה ובזרוע נטויה, ובמוראים גדלים: ככל אשר עשה לכם יהוה אלהיכם במצרים לעיניך" (דברים ד:לד)	<i>The revelation of Shekhinah, the feminine aspect of God, is described here, while below it's the revelation of the Holy One. How are these different?</i>
5.	<i>and with signs – this is the staff, as it is said: And this staff you will take in your hand, that you will do with it the signs. (Exod. 4:17)</i>	ובאתות ~ זה המטה, שנאמר "ואת המטה הזה תקח בידך אשר תעשה בו את האתת" (שמות ד:יז)	<i>"You will take" refers to Moshe. This is the only reference to Moshe in the traditional haggadah.</i>
6. 3 rd description of the plagues:	<i>and with wonders – this is the blood, like what is said: And I will put my wonders in the skies and in the land, blood, and fire, and pillars of smoke. (Joel 3:3)</i>	ובמפתים ~ זה הדם, כמו שנאמר "ונתתי מופתים בשמים ובארץ: דם ואש ותימרות עשן" (יואל ג:ג)	<i>This verse is actually about the "end of days" even though it is reminiscent of the plagues.</i>

<p>7. 4th description of the plagues: We count them and list them: Spill a drop of wine for each plague.</p>	<p>Another word: <i>and with a strong hand</i> – two, <i>and with an arm stretched-out</i> – two, <i>and with great fearsome-ness</i> – two, <i>and with signs</i> – two, <i>and with wonders</i> – two. These are the ten blows (plagues) that the Holy One brought on the Egyptians in Egypt, and they were: Blood – <i>Dam</i>, Frog – <i>Ts 'fardeya</i>, Lice – <i>Kinim</i>, Swarm – <i>'Arov</i>, Pestilence – <i>Dever</i>, Boils – <i>Sh 'chin</i>, Hail – <i>Barad</i>, Locust – <i>Arbeh</i>, Darkness – <i>Choshekh</i>, Striking-down Firstborns – <i>Makat B 'khorot</i>. R' Yehudah would make a word-sign/ <i>siman</i> (acronym) out of them: <i>Datsakh, Adash, B 'achav</i>.</p>	<p>דָּבַר אַחַר: בְּיַד חֲזָקָה ~ שְׂתִים, וּבְרֵעַ נְטוּיָה ~ שְׂתִים, וּבְמַרְא גְדֹל ~ שְׂתִים, וּבְמִאֲתוֹת ~ שְׂתִים, וּבְמִפְתִּים ~ שְׂתִים. אֵלוּ עֲשָׂר מִכּוֹת שֶׁהִבִּיא הַקְדוּשׁ בְּרוּךְ הוּא עַל הַמְצָרִים וְאֵלוּ הֵן דָּם, צְפַרְדֵּעַ, כְּנִים, עָרוֹב, דָּבָר, שָׁחִין, בָּרָד, אֲרֵבָה, חֹשֶׁךְ, מִפַּת בְּכוֹרוֹת. רַבִּי יְהוּדָה הֵנִיחַ נוֹתֵן בָּהֶם סִימָן: דָּצ"ךְ עַד"ש בְּאַח"ב 'Arov has been interpreted as swarms of flies and as a "mixture" of wild beasts. Since the word 'arav is only used in relation to this plague, it's meaning cannot be finally determined.</p>	<p>The leader in a Syrian <i>seder</i> will pour out some wine for each plague into a bowl. Almost the whole rest of the cup is poured out at the intonation of <i>Makat b'khorot</i>. Traditionally this bowl of plagues was rushed to the toilet and flushed away. I save it and pour it out on the earth at <i>Sh'fokh Chamat'kha</i> below.</p>
<p>Multiplying the plagues:</p>	<p>R' Yosi the Galilean says: From where would you say (interpret) that the Egyptians in Egypt were struck with ten blows/strikes/plagues, and on the sea they were struck with fifty blows? In Egypt what does it say? <i>And the sorcerers said unto Pharaoh: It is the finger of God</i>. And on the sea what does it say? <i>And Israel saw the great hand which YHVH acted with (against) Egypt, and the people feared YHVH, and they believed in YHVH and in Moshe God's servant</i>. (Exod. 14:11) How many strikes with a finger? Ten strikes. From now say: In Egypt they were struck with ten blows, and on the sea they were struck with fifty blows.</p>	<p>רַבִּי יוֹסִי הַגַּלִּילִי אוֹמֵר: מִנֵּן אַתָּה אוֹמֵר שֶׁלְקוֹ הַמְצָרִים בְּמִצְרַיִם עֲשָׂר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מִכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֲרֻטָּמִם אֶל פָּרְעֹה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֹּרֵא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיִּירָאוּ הָעָם אֶת ה', וַיֵּאֱמִינוּ בֵּי וּבַמִּשָּׁה עֲבָדוּ. כַּמָּה לְקוֹ בְּאַצְבָּעוֹ? עֲשָׂר מִכּוֹת. אָמור מֵעַתָּה: בְּמִצְרַיִם לְקוֹ עֲשָׂר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מִכּוֹת.</p>	<p><i>Why do the rabbis do these mathematical tricks with the plagues? Are they trying to outdo each other? Convince themselves of God's power?</i> These sections are not found in the Rambam's version of the <i>haggadah</i>. Many <i>seders</i> skip these two sections, from "R' Yosi the Galilean" through "two hundred and fifty blows".</p>
<p>re multiplying of the plagues</p>	<p>R Eli' ezer says: From where would you say (interpret) that for every blow which the Holy One brought on the Egyptians in Egypt there were four blows? For it is said: <i>Against them were sent God's burning anger, passion and fury and trouble, from the emissaries/angels of evils</i>. (Psalms 78:49) <i>God's burning anger</i> – one, <i>Passion</i> – two, <i>and fury</i> – three, <i>and trouble</i> – four. From now say: In Egypt they were struck with forty blows, and on the sea they were struck with two hundred blows. R' Akiva says: From where would you say that for every blow which the Holy One brought on the Egyptians in Egypt there were five blows? For it is said: <i>And against them were sent God's burning anger, and passion and fury and trouble, from the emissaries of evils</i>. <i>God's burning anger</i> – one, <i>passion</i> – two, <i>and fury</i> – three, <i>and trouble</i> – four, <i>from the emissaries of evils</i> – five. From now say: In Egypt they were struck with fifty blows, and on the sea they were struck with two hundred and fifty blows.</p>	<p>רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנֵּן שֶׁכָּל מִכָּה וּמִכָּה שֶׁהִבִּיא הַקְדוּשׁ בְּרוּךְ הוּא עַל הַמְצָרִים בְּמִצְרַיִם הִיָּתָה שֶׁל אַרְבַּע מִכּוֹת? שְׁנֵאמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מִלְּאֲכֵי רָעִים. (תהילים עח:מט) עֲבָרָה ~ אַחַת, וְזַעַם ~ שְׂתִים, וְצָרָה ~ שְׁלוֹשׁ, מִשְׁלַחַת מִלְּאֲכֵי רָעִים ~ אַרְבַּע. אָמור מֵעַתָּה: בְּמִצְרַיִם לְקוֹ אַרְבָּעִים מִכּוֹת וְעַל הַיָּם לְקוֹ מֵאָתִים מִכּוֹת. רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּן שֶׁכָּל מִכָּה וּמִכָּה שֶׁהִבִּיא הַקְדוּשׁ בְּרוּךְ הוּא עַל הַמְצָרִים בְּמִצְרַיִם הִיָּתָה שֶׁל חֲמִשׁ מִכּוֹת? שְׁנֵאמַר: יִשְׁלַח בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מִלְּאֲכֵי רָעִים. חֲרוֹן אַפּוֹ אַחַת, עֲבָרָה ~ שְׂתִים, וְזַעַם ~ שְׁלוֹשׁ, וְצָרָה ~ אַרְבַּע, מִשְׁלַחַת מִלְּאֲכֵי רָעִים ~ חֲמִשׁ. אָמור מֵעַתָּה: בְּמִצְרַיִם לְקוֹ חֲמִשִּׁים מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים וּמֵאָתִים מִכּוֹת.</p>	<p><i>According to R' Yochanan, after Israel crossed the sea and the sea closed up on the Egyptians and their horses, "the ministering angels sought to chant a song. Said the Holy One: The work of My hands – they are drowning in the sea! And you are chanting a song?" Therefore, "this one did not come near to that one" (Exod. 14:20) – meaning that God would not let the angels join together to sing. (Megilah 10b) (R' Yochanan takes the verse out of context. In the story, it means that Israel and Egypt did not come near each other.)</i></p>

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Dayeinu!</p>	<p>How many goodly elevations by the <i>Makom</i> (Place) (came) upon us! If the One brought us out from Egypt, and did not do judgments with them - it is enough for us! <i>Dayeinu!</i> If the One did judgments with them, and did not do so with their gods – <i>Dayeinu!</i> If the One did so with their gods, and did not kill their firstborn – <i>Dayeinu!</i> If the One killed their firstborn, and did not give us their wealth/<i>mamon</i> – <i>Dayeinu!</i> If the One gave us their wealth, and did not split the sea for us – <i>Dayeinu!</i> If the One split the sea for us, and did not make us pass through on dry land – <i>Dayeinu!</i> If the One made us pass through on dry land, and did not drown our oppressors in its midst – <i>Dayeinu!</i> If the One drowned our oppressors in its midst, and did not stop our needing in the desert forty years – <i>Dayeinu!</i> If the One stopped our needing in the wilderness/desert forty years, and did not feed us manna – <i>Dayeinu!</i> If the One fed us manna, and did not give us Shabbat – <i>Dayeinu!</i> If the One gave us Shabbat, and did not bring us near before Mt. Sinai – <i>Dayeinu!</i> If the One brought us near before Mt. Sinai, and did not give us the Torah – <i>Dayeinu!</i> If the One gave us the Torah, and did not make us enter the land of Israel – <i>Dayeinu!</i> If the One made us enter the land of Israel, and did not build for us the chosen House (Temple) – <i>Dayeinu!</i></p>	<p>מַעֲלוֹת כַּמָּה טוֹבוֹת לְמָקוֹם עָלֵינוּ! אֵלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דַּיֵּינוּ. אֵלֹהֵינוּ עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיֵּינוּ. אֵלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דַּיֵּינוּ. אֵלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם, דַּיֵּינוּ. אֵלֹהֵינוּ נָתַן לָנוּ אֶת מְמוֹנָם וְלֹא קָרַע לָנוּ אֶת הַיָּם, דַּיֵּינוּ. אֵלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּהּ, דַּיֵּינוּ. אֵלֹהֵינוּ הִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּהּ וְלֹא שָׁקַע צָרְנוֹ בְּתוֹכוֹ דַּיֵּינוּ. אֵלֹהֵינוּ שָׁקַע צָרְנוֹ בְּתוֹכוֹ וְלֹא סִפַּק צָרְפָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה דַּיֵּינוּ. אֵלֹהֵינוּ סִפַּק צָרְפָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הֵאָכִילָנוּ אֶת הַמָּן דַּיֵּינוּ. אֵלֹהֵינוּ הֵאָכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיֵּינוּ. אֵלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי, דַּיֵּינוּ. אֵלֹהֵינוּ קָרְבָנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה. דַּיֵּינוּ. אֵלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיֵּינוּ. אֵלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת בַּיִת הַבְּחִירָה דַּיֵּינוּ.</p>	<p><i>Would any of these really be enough? Would we say, having come to the sea but not being able to cross, at least we witnessed the revelation of God's power? Or is it that we should recognize the miracle at each step?</i></p> <p><i>There is a Persian and Iraqi custom for everyone to grab scallions and hit each other on the head during Dayeinu. There are also communities that do this playlet with scallions earlier in the seder.</i></p>
	<p>Beyond each one, so much more so all of them – goodness doubled and redoubled by the <i>Makom</i> (Place) for us... For the One brought us out from Egypt, and did judgments with them and did with their gods, and killed their firstborn and gave us their wealth, and split the sea for us and made us pass through on dry land, and drowned our oppressors in its midst, and stopped our needing in the wilderness/desert forty years and fed us manna, and gave us Shabbat, and brought us near before Mt. Sinai and gave us the Torah, and made us enter the land of Israel and built for us the chosen House (Temple) to atone for our sins.</p>	<p>עַל אַחַת כַּמָּה וּכְפֹלָה טוֹבָה כְּפֹלָה וּמְכַפֶּלֶת לְמָקוֹם עָלֵינוּ: שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָּהֶם שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת מְמוֹנָם, וְקָרַע לָנוּ אֶת הַיָּם, וְהִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּהּ, וְשָׁקַע צָרְנוֹ בְּתוֹכוֹ, וְסִפַּק צָרְפָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, וְהֵאָכִילָנוּ אֶת הַמָּן, וְנָתַן לָנוּ אֶת הַשַּׁבָּת, וְקָרְבָנוּ לְפָנֵי הַר סִינַי, וְנָתַן לָנוּ אֶת הַתּוֹרָה, וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת בַּיִת הַבְּחִירָה לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.</p>	

The three things that must be explained:	Rabban Gamliel would say: Anyone who did not say these three things on Pesach has not gone out from the hand/grip of their obligation, and these are: <i>Pesach</i> , <i>Matsah</i> , and <i>Maror</i> /bitters.	רַבֵּן גַּמְלִיאֵל אוֹמֵר, כֹּל שֶׁלֹּא אָמַר שְׁלוֹשֵׁה דְּבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ: פֶּסַח, מַצָּה, וּמְרוֹר.	Pointing out these three things is enough to fulfill the mitsvah of the seder according to Rabban Gamliel.
1) <i>Pesach</i>	<i>Pesach</i> that our ancestors ate in the time when the House of the Sanctuary (Temple) was standing, because of what? Because the Holy One skipped over the houses of our ancestors in Egypt, as it is said: <i>And you all will say: a sacrifice of Pesach it is for YHVH, who skipped/ pasach-ed over the houses of the children of Israel in Egypt in God's plaguing Egypt, and our houses the One rescued. And the people revered and bowed down.</i> (Exod. 12:27)	פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִין בְּזְמַן שְׁבִית הַמִּקְדָּשׁ קָיָם, עַל שֵׁם מָה עַל שֵׁם שֶׁפֶּסַח הַמָּקוֹם עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר "וְאִמְרַתֶּם זָבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֵת בְּתֵינוּ הִצִּיל; וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ" (שְׁמוֹת יב:כז)	The verse "And you all will say" comes before any of the plagues, when the people first learn that God is going to redeem them. They are still, as it were, innocent of the plagues and terror that they will soon witness.
2) <i>Matsah</i> : 2 nd explanation of <i>matsah</i> Point to the broken <i>matsah</i>	This <i>matsah</i> that we are eating, because of what? Because their dough did not stop to rise/become <i>chamets</i> before/until there was revealed over them the King of the king of kings, the Holy One, blessed be, who redeemed them, as it is said: <i>And they baked the dough which they brought out from Egypt, cakes of matsot, for it didn't rise/ become chamets, for they were driven from Egypt, and they couldn't linger/hesitate, and also provisions/hunt they didn't make for themselves.</i> (Exod. 12:39)	מַצָּה זוֹ שֶׁאֲנַחְנוּ אוֹכְלִין, עַל שֵׁם מָה עַל שֵׁם שֶׁלֹּא הִסְפִּיק בְּצִקָּם שְׁלֹאֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וְגֵאֲלֵם מִיָּד: שֶׁנֶּאֱמַר "וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְת מִצּוֹת כִּי לֹא חֲמֵץ: כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֲמַה, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם" (שְׁמוֹת יב:לט)	This is the <i>matsah</i> of leaving Egypt. It is the first trans-formation of <i>matsah</i> from symbol of slavery to a symbol of freedom. "The Holy One was revealed" - above it says "the Shekhinah was revealed". In Kabbalah, the Holy One is masculine and Shekhinah feminine. The two dimensions must come together to bring liberation.
3) <i>Maror</i> : Lift up the <i>maror</i>	This <i>maror</i> that we are eating, because of what? Because the Egyptians made bitter the lives of our ancestors in Egypt, as it is said: <i>And they made bitter their lives with stiff/hard servitude/service/`avodah, with mortar and bricks and with all `avodah in the field, all their `avodah with which they served them b'farekh/ with force.</i> (Exod. 1:14)	מְרוֹר זֶה שֶׁאֲנַחְנוּ אוֹכְלִין, עַל שֵׁם מָה עַל שֵׁם שֶׁמְרוֹרוֹ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר "וַיִּמְרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה, בַּחֲמֹר וּבִלְבָנִים וּבְכָל עֲבֹדָה בְּשֹׂדֶה, אֶת כָּל עֲבֹדָתָם, אֲשֶׁר עָבְדוּ בְּהֶם בְּפֶרֶךְ" (שְׁמוֹת א,יד)	Why is the charoset never explained in the haggadah? Some say it represents the mortar, but see other explanations below under <i>Maror</i> .
4 th <i>Ba'avur zeh</i> : The climax of the seder! This is the completion of the transformation of <i>Ba'avur zeh</i>	In each and every generation, a person is obligated to see (to show) themselves as if they went out from Egypt, as it is said: <i>And you will tell to your child in that day, Because of this YHVH acted for me in my going out from Egypt / Ba'avur zeh `asah li YHVH b'tseiti mimitsrayim.</i> (Exod. 12:26) For not only our ancestors alone did the Holy One redeem, blessed be. Rather, even us the One redeemed with them, as it is said: <i>And us God brought from there, in order to bring us, to give to us the land that was sworn to our ancestors.</i> (Deut. 6:23)	וּבְכָל דּוֹר וָדוֹר, חַיֵּב אָדָם לְרֹאוֹת (לְהִרְאוֹת) אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם" (שְׁמוֹת יג:ח), שֶׁלֹּא אֶת אֲבוֹתֵינוּ בְּלֶבֶד גֵּאֵל, אֲלֵא אַף אוֹתְנוּ גֵּאֵל שֶׁנֶּאֱמַר "וְאוֹתְנוּ הוֹצִיא מִשָּׁם לְמַעַן, הִבִּיא אֹתְנוּ לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְתֵּינוּ" (דְּבָרִים ו:כג)	Hopefully when we get to this point of the seder we have understood the lesson: We cannot include ourselves by excluding others. Excluding others can only happen when we are telling a story about the past. Here, we become fully present, a part of the story, like the child, witnessing, experiencing.

Lift the cup!	Therefore are we obligated to give thanks, to praise, to extol, to beautify, to exalt, to adorn, to bless, to raise up, and to be jubilant to the One who did for our ancestors and for us all these miracles, who brought us out from slavery/ `avdut to freedom/ cherut, from agony to joy, from mourning to holiday, from thick darkness to great light, from servitude to redemption. And (so) we will day before the One a new song, Hal'luyah! Praise Yah!	לְפִיכֶם אָנוּ חַיִּיבִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְגַדֵּל וּלְהַדָּר וּלְנַצַּח וּלְבָרֵךְ לְמִי שֶׁעָשָׂה לָנוּ וּלְאֲבוֹתֵינוּ אֵת כָּל הַנְּסִים הָאֵלֶּה, וְהוֹצִיאָנוּ מֵעַבְדוֹת לְחֵירוֹת, וּמִשְׁעַבּוּד לְגָאֻלָּה, וּמִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל; וְנֹאמֵר לְפָנָיו הַלְלוּיָהּ!	And only at this point can we know truly what our obligation is, what it means to give thanks.
Here we say the first two Psalms of Hallel to conclude the telling: Psalm 113	Hal'luyah! Hal'lu `avdei YHVH/Adonai, hal'lu et sheim Adonai. Y'hi sheim Adonai m'vorakh mei`atah v`ad `olam. Mimizrach shemesh `ad m'vo'o m'hulal sheim Adonai. Ram `al kol goyim Adonai, `al hashamayim k`vodo. Mi kadonai Eloheinu hamagbihi lashevet. Hamashpili lir`ot bashamayim uva`arets? M`kimi mei`afar dal, mei`ashpot yari evyon, l'hoshivi `im n`divim, `im n`divei `amo. Moshivi `akeret habayit, eim habanim s`meikhah. Hal'luyah! God's majesty is found equally in God's own exaltedness and in God's exaltation of those we have been brought low.	הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה, הַלְלוּ אֵת שֵׁם יְהוָה. יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ מְהַלֵּל שֵׁם יְהוָה. רָם עַל כָּל גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֶלֶּהֵינוּ הַמַּגְבִּיחֵי לְשִׁבְתָּ, הַמְשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ? מִקִּימֵי מַעַפָּר דָּל, מֵאֲשַׁפֹּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עָמוֹ. מוֹשִׁיבֵי עֲקֻרַת הַבַּיִת, אִם הַבָּנִים שִׁמְחָה. הַלְלוּיָהּ.	Praise Yah! Praise, servants of YHVH, praise the name YHVH. May the name YHVH be blessed form now and for all-time. From the shining of the sun until it's coming own, may the name YHVH be praised. High over all the nations is YHVH, God's glory is over the heavens. Who is like YHVH our God, the One who is on high (even when) sitting? the One who bends low to see (even) the heavens and the earth? The One who raises up from the dirt the poor, from the trash-heap who will raise up the impoverished, to make him sit with the nobles, with the nobles of his people; The One who makes sit/ be set the barren of the house (to become) a mother of children, joyful. Praise Yah!
Psalm 114	B'tseit Yisrael mimistrayim, beit Ya`akov mei`am lo`ez Haytah Y'hudah l'kodsho, Yisrael mamsh`lotav Hayam ra`ah v`yanos, hayarden yisov l`achor Heharim rak`du k`eilim, g`va`ot kiv`nei tson Mah l`kha hayam ki tanus, hayarden tisov l`achor Heharim tirk`du k`eilim, g`va`ot kiv`nei tson Milifnei Adon chuli arets, milifnei Elo`ah Ya`akov Hahofkhi hatsur agam mayim, chalamish l`ma`yno mayim All Nature responds to redemption!	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז, הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשֻׁלוֹתָיו. הָיִם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי צֹאן. מָה לָּךְ הָיִם כִּי תִנּוּס, הַיַּרְדֵּן תִּסָּב לְאַחֹר, הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי צֹאן. מִלְפְּנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב. הַהֹפְכֵי הַצּוּר אֶגְמֵי מַיִם, חֲלָמִישׁ לְמַעַיְנוֹ מַיִם.	In Israel's going forth from Egypt, Jacob's house from a foreign people, Judah was God's holiness, Israel God's dominion. The sea saw and fled, the Jordan River turned round backwards. The mountains danced like rams, the hills like lambs of the flock. What's with you, sea, that you fled, the Jordan, turning backwards? Mountains will dance like rams, hills like lambs of the flock. Before the Lord the land dances/ writhes/ goes into labor, before Jacob's God, who transforms the rock into a pool of water, and flint into a spring of water.

This blessing completes the telling:	Blessed be You, <i>YHVH</i> our God, Ruler of all space-and-time, who redeemed us and redeemed our ancestors from Egypt, and who made us reach this night in which to eat <i>matsah</i> and <i>maror</i> . So may <i>YHVH</i> our God make us reach other celebrations and festivals coming to meet us, in peace, joyous in the building of Your city and rejoicing in Your service, [and there we will eat from the sacrifices and from the Pesach offerings, whose blood will reach up to the wall of Your altar according to (Your) desire,] and we will give thanks to You (with) a new song for our redemption and for the rescue of our souls. Blessed be You who redeems Israel.	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֶכֶּה הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ לְלֵילָה הַזֶּה לֶאֱכֹל בּוֹ מַצָּה וּמְרוֹרִים. כֵּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יְגִיעֵנוּ לְמוֹעֲדִים וְלְרִגְלִים אַחֲרֵים הַבָּאִים לְקִרְאָתָנוּ לְשֵׁלוֹם, שְׂמֵחִים בְּבִגְנֵי עִירָךְ וְשׂוֹשִׂים בְּעִבּוֹדְתֶךָ, [וְנֹאכֵל שָׁם מִן הַזִּבְחִים וּמִן הַפְּסָחִים שְׂיִגִיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן], וְנוֹדָה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתָנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.	This blessing includes a bloody image of sacrifice. Some people instead leave out the bracketed words.
2 nd cup – <i>Magid</i>	Drink the 2 nd cup; don't forget to recline!	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֶכֶּה הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.	<i>Ashkenazim</i> say another blessing over wine here. <i>Sefardim</i> do not.
<i>Rachtsah</i>	<i>Barukh Atah YHVH/Adonai Eloheynu melekh ha`olam asher kid'shanu b'mitsvotav v'tsivanu `al n'tilat yadayim.</i> Blessed be You...who made us holy through commandments, and commanded us about uplifting hands.	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֶכֶּה הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.	> <i>A kavannah: In thanks for this water we use to uplift our hands, may we use our hands to keep the waters pure.</i>
Stage directions for <i>Motsi-Matsah</i>	Here are the mechanics of the blessing are: 1) Hold all three <i>matsot</i> together to make the <i>hamotsi</i> blessing. 2) Drop the bottom <i>matsah</i> . 3) Make the blessing “ <i>al akhilat matsah</i> ” on the top and middle (broken) <i>matsah</i> . After the blessings, everyone should get some of the broken piece of <i>matsah</i> – the bread of slavery, and some of the top piece – the bread of leaving Egypt. It is a custom to chew the first <i>matsah</i> in silence, to meditate on the taste and the experience. One is traditionally required to eat a substantial amount of <i>matsah</i> , “an egg’s volume”, so the pieces of <i>matsah</i> from the top two <i>matsot</i> are usually supplemented with extra <i>matsah</i> .		
<i>Motsi</i>	<i>Barukh Atah Adonai Eloheynu melekh ha`olam hamotsi lechem min ha'arets</i> Blessed be You...who brings out bread from the land.	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֶכֶּה הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.	It is customary not to talk between washing, blessing for the bread (<i>motsi</i>), and eating the first <i>matsah</i> , in order to unite all three as one act. Many people chew the first <i>matsah</i> in meditative silence.
<i>Matsah</i> Recline while eating	<i>Barukh Atah Adonai Eloheynu melekh ha`olam asher kid'shanu b'mitsvotav v'tsivanu `al akhilat matsah.</i> Blessed be You...who commanded us about eating <i>matsah</i> .	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֶכֶּה הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.	
<i>Maror</i> 2 nd dipping: Dip the <i>maror</i> in the charoset	<i>Barukh Atah Adonai Eloheynu melekh ha`olam asher kid'shanu b'mitsvotav v'tsivanu `al akhilat maror</i> Blessed be You...who commanded us about eating <i>maror</i> . There are many different plants one can use for <i>maror</i> : horseradish (most <i>Ashkenazim</i>), romaine lettuce (many <i>Sefardim</i>), chickory. One is required to eat an “olive’s worth” in volume, though many in Europe had the custom to eat a smaller amount of horseradish. I like to use dandelion greens.	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֶכֶּה הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מְרוֹר. <i>The charoset is used to lessen the bitterness or burning, or, to remember the apple (tapuach), where the Israelite women seduced the men and where they gave birth, or to remember the mud used to make bricks, or to remember the blood. On the eros of charoset, see Rabbi Arthur Waskow, http://opensiddur.org/haggadot/passover-seder/the-seders-innermost-secret Charoset may also represent all the unresolved parts of our lives that don't fit into the seder's orderly progression from slavery to freedom. See: neohasid.org/torah/mystery_of_charoset/</i>	<i>Don't recline – it's the taste of slavery!</i>

<p>Korekh 3rd explanation of <i>matsah</i>: Everyone should get some of the bottom <i>matsah</i> for their sandwich.</p>	<p>A remembrance of the <i>Mikdash</i>/ Holy Place/Sanctuary, according to Hillel. So did Hillel in the time that the House of the Sanctuary/ <i>Beit Hamikdash</i> (Temple) was standing. He would sandwich <i>matsah</i> and <i>maror</i> together (with the <i>Pesach</i> lamb) to make stand what is said: <i>On matsot and bitters you will eat it.</i> (Exod. 12:8)</p>		<p>זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הֵלֵל בְּזִמְנוֹ שְׂבִית הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵף מִצָּה וּמְרוֹר וְאוֹכֵל בֵּיחַד, לְקַיֵּם מֵהַשְּׁנַאָמֵר: עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ (שְׁמוֹת יב,ה) The verse Hillel quotes describes the first <i>Pesach</i> in Egypt, before the Israelites were redeemed.</p>	<p><i>Korekh is the matsah of the Temple, the redemption of the past, which didn't last. It is sweet and bitter, and so we eat it with maror, and with charoset.</i> Everyone should get some of the bottom <i>matsah</i> for the sandwich.</p>
<p>Shulkhan `Orekh</p>	<p><i>Enjoy the meal, sing, discuss, make it a symposium on freedom – freedom then and freedom now. How can we bring freedom into this world? How can we release people who are enslaved? How can we protect refugees? How are we still enslaved?</i> >The One does justice for the orphan and the widow, and loves the stranger by giving one bread and clothing/ <i>lechem v'simlab</i>. 19 So you will love the stranger, for you were strangers in the land of Egypt. (Deut. 10:18-19) >We live in a time very different from when the haggadah was written. Most importantly, Jews once again have sovereignty in the land of Israel. The haggadah pointedly leaves out the verse: <i>And God brought us unto this place, and gave to us this land, a land of flowing milk and honey.</i> Should we be adding this verse now? If not, why not?</p>			<p>> Can we really be free when we (the Jews) are ruling over another people (the Palestinians)? > What freedom, or slavery, might arise when we imagine the land as God's gift solely to us?</p>
<p>Tsafun - the hidden one Eat the afikoman 4th explanation/ use of <i>matsah</i>:</p>	<p>This time we eat <i>matsah</i> without words. (<i>Ashkenazim</i>) (<i>Sefardim</i> say:) <i>Zekher l'korban Pesach hane'ekhal `al hasova`</i>. A remembrance of the <i>Pesach</i> sacrifice, the one eaten on fullness. זָכַר לְקִרְבָּנוֹ פֶּסַח הַנֶּאֱכָל עַל הַשּׂוֹבֵעַ.</p>	<p><i>The afikoman is the fourth matsah, the hidden one, the missing half that completes what is broken. It is the matsah of redemption. Just as "we don't know what we will serve Hashem with until we come there" – the meaning of this matsah is concealed. It is a taste of the matsah we will eat in the days and nights of Mashiach (Messiah) – which we let ourselves eat and savor even now, before we experience the fullness of redemption.</i></p>	<p>Everyone should get a piece of the actual <i>afikoman</i>. If someone needs to leave early, send them home with a piece.</p>	
<p>Barekh <i>Birkat Hamazon</i> Invitation to bless: <i>Shir Hama`alot</i> is traditionally sung by <i>Ashkenazim</i> before blessing.</p>	<p>Pour the third cup. Please consult other <i>haggadot</i> for the complete blessings, <i>Shir Hama`alot</i>, etc.</p>	<p><i>Ashkenazi: Call: Chaveirai umorai v'rabotai n'vareikh! (Yiddish: Rabosai mir velen bentschen!) Let's bless!</i> <i>Response: Y'hi sheim Adonai m'vorakh mei'atah ve'ad `olam! May the name be blessed!</i> <i>Leader repeats: "Y'hi sheim..." and continues: Birshutkhen uvirshutkhem (on Shabbat: uv'rshut shabbat hamalkah) – With your permission:</i></p>	<p><i>Sefardi: Call: Hav lan v'nivrikh! Response: Shamayim! Call: Birshut malka `ila'a kadisha (on Shabbat: uv'rshut shabbat malk'ta) uvirshut chaveirai umorai v'rabotai – With the permission of the Holy Ruler (and the Sabbath Queen) and of my friends and my teachers: (Some add this response: Birshut shamayim! With the permission of heaven!)</i></p>	
<p>First blessing: God feeds all creatures. Sefardi additions in (parentheses) Ashkenazi additions in [brackets]</p>	<p><i>Barukh Atah Adonai, Eloheinu melekh ha`olam, hazan et ha`olam kulo b'tuvo b'chein b'chesed uv'rachamim hu noten lechem l'khol basar, ki l'olam chasdo. Uv'tuvo ha gadol tamid lo chasar lanu v'al yechsar lanu mazon (tamid) l'olam va'ed. [Ba'avur sh'mo ha gadol] ki hu El zan un y'farneis lakol (v'shulchano arukh lakol v'hitkin mich'yeh umazon) [umeitiv lakol umeichin mazon] l'khol b'riyotav asher bara (uv'rov chasadav), ka'amur: Potei'ach et yadekha umasbi'a l'khol chai ratson). Baruch Atah Adonai, hazan et hakol.</i></p>	<p>Blessed be You <i>YHVH</i> our God ruler of all space-and-time, who feeds the entire world with goodness and grace and compassion, who gives bread to all flesh, for God's kindness is forever, and in whose great goodness food has never been lacking for us and never will lack for us forever and beyond. [For the sake of the great name,] for this is the One, God, feeding and providing for all, (who sets a table of food and nourishment for all,) [who does good for all, preparing food] for all God's creatures that the One created, (through great kindness,) as it says "Your hand You open and satisfy every life. Blessed be the One who feeds all.</p>		

<p><i>A brief version of the next three blessings of Birkat Hamazon:</i></p> <p>1) Thanksgiving</p> <p>2) Asking for compassion and mercy, with additions for Passover</p> <p>3) Recognizing God as the source of all good.</p> <p>Changes were made to the second blessing to include petitions for all creatures and all the earth. It also ends with building Jerusalem through peace.</p>	<p>1) <i>Nodeh l'kha Adonai Eloheinu `al shehinchalta lavoteinu ul'imoteinu erets chemdah tovah ur'chavah, v'al shehosteitanu Adonai Eloheinu mei'erets Mitsrayim uf'ditanu mibeit `avadim, v'al brit'kha v'al Toratekha, v'al chayim umazon, va'al hakol Adonai Eloheinu anachnu modim lakh, ka'amur: "V'achalta v'sava'ta uveirachta et Adonai Elohekha `al ha'arets hatovah asher natan lakh". Barukh Atah Adonai `al ha'arets v'al hamazon.</i></p> <p>2) <i>Racheim na Adonai Eloheinu `al Yisrael [`amekha] (`amakh) v'al Y'rushalayim [`irekha] (`irakh) v'al har tsiyon shey'hei mishkan k'vodekha v'racheim `al kol `olamakh parn'seinu v'kalkaleinu v'hagein `al kol minei b'riyotekha v'harvach l'khulanu v'chadeish na p'nei ha'adamah v'hatsmi'ach artsekha b'shalom v'mal'khut'kha b'mishpat sheyavo' bim'heirah v'yameinu.</i></p> <p><i>Eloheinu v'Eilohei horeinu, ya'aleh v'yavo v'yagi'a v'yeira'eh v'yeiraseh v'yishama` v'yipakeid vizakheir zikhorneinu v'zikhron horeinu v'zikhron kol amkha l'fanekha l'chayim tovim ul'shalom b'yom chag hamstot hazeh l'racheim bo ul'hoshi'einu.</i></p> <p><i>Barukh Atah Adonai boneh b'shalom Y'rushalayim.</i></p> <p>3) <i>Barukh Atah Adonai Eloheinu melekh ha'olam ha'El avinu imeinu om'neinu bor'einu go'aleinu k'dosheinu ro'einu ro'eh Yisrael, hamelekh hatov v'hameitiv lakol, sheb'khol yom vayom hu hetiv hu meitiv hu yeitiv lanu hu yig'meleinu chen chesed rachamim v'revach v'khol tuv</i></p>	<p>We give thanks to You <i>YHVH</i> our God for giving our ancestors a good wide land, and for bringing us out of Egypt and redeeming us from a domain of slaves, and for Your covenant and Your Torah, and for life and food – and for all, <i>YHVH</i> our God we thank You, as it says, “You will eat and be full/satisfied and bless <i>YHVH</i> Your God for the good land that the One gave to you”. Blessed be You <i>YHVH</i> for the land and for the food.</p> <p>Have compassion/mercy please <i>YHVH</i> our God on Israel Your people and on Jerusalem Your city and on Mt. Zion so that it should become the dwelling place of Your glory, and have compassion on all Your world, our provider and our sustainer, and protect all the species of Your creatures and make abundance for us all, and renew the face of the earth, please, and make Your land blossom with peace and Your reign bloom with justice – may it come soon and in our days.</p> <p>Our God and God of our ancestors, may our remembrance arise and come and reach and be seen and desired and be heard and recalled and remembered, and the remembrance of our ancestors and of all Your people, before You for good life and peace, on this holy day of <i>matsot</i>, to fill it with compassion and to save us.</p> <p>Blessed be You <i>YHVH</i>, who builds Jerusalem through peace.</p> <p>Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, who nourishes us, who creates us and redeems us and makes us holy, our shepherd, Israel's shepherd, the good ruler who does good to all – in every day the One has done good, is doing good and will do good for us, and return to us blessings of grace and love and mercy and abundance and all goodness.</p>	
<p>These petitions are a compendia of Harachaman's.</p> <p>Here and above “our fathers” is replaced with either “our fathers and our mothers” or “our parents”.</p>	<p><i>Harachaman hu yimlokh aleinu viyshtabach banu viy'farn'seinu b'khavod viy'tein shalom beineinu v'yishlach b'rakhah m'rubah b'khol ma'aseh yadeinu. Harachaman hu yirpa'einu v'yishbor `oleinu viyta`torato b'libeinu v'yolikheinu kom'miyut l'artseinu. Harachaman hu y'vareikh kol echad v'echad mimenu k'mo shenit'barkhu avoteinu v'imoteinu, ken y'vareikh otanu kulanu yachad biv'rakhah sh'leimah v'nomar Amein.* Harachaman hu yanchileinu (yom shekulo shabbat), yom shekulo tov, viychayeinu limot hamashiach ul'chayei ha'olam haba. Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol yosh'vei teivel v'imru, Amein!</i></p>	<p>May the compassionate One rule over us and be praised through us and provide for us with honor and make peace between us and send abundant blessing through all the work of our hands. May the merciful One heal us and break our yoke and plant the Torah in our hearts and lead us in uprightness to our land. May the compassionate One bless every one among us as the One blessed our ancestors – so may the One bless us together as one with a whole complete blessing, and let us say, Amen! May the merciful one let us inherit (a day that is all shabbat,) a day that is all good and bring us alive to the Messianic days and the coming world. One who makes peace in the heights, may that One make peace for us and for all Israel and for all who inhabit the world and say, Amen!</p>	
<p>Add this line in a Shmitah year (next is in 2022)</p>	<p>* May the merciful One turn our hearts toward the land, so that we may dwell together with her in her sabbath-rest the whole year of Shmita.</p>	<p>הַרְחֵמֵנוּ הוּא יְשִׁיב לְבִינֵנוּ אֶל הָאָרֶץ לְמַעַן נִשְׁבַּח יְיָ עֲמָהּ בְּשַׁבְּתָהּ כָּל שְׁנַת הַשְּׁמִיטָה</p>	<p>Learn a nigun for this prayer: neohasid.org/resources/shmita-harachaman/</p>
<p>3rd cup</p>	<p>Drink the 3rd cup at the end of the blessings! <i>Sefardim and Ashkenazim both bless over the 3rd cup of wine. Don't forget to recline!</i></p>	<p>בְּרוּךְ אַתָּה, יְיָהוָה אֱלֹהֵינוּ, מְלֶכֶּה הַעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.</p>	<p><i>Barukh Atah Adonai Eloheinu melekh ha'olam borei' p'ri hagafen (hagefen).</i></p>

<p><i>Open the door for Elijah</i> Here people traditionally recite <i>Sh'fokh Chamat'kha</i></p>	<p><i>Pour Your fierce anger onto the nations that did not know You and on the governments that did not call in Your name. For it has eaten Jacob and made his habitat desolate. (Psalms 79:6-7) Pour on them Your fury and make You burning anger grip them. (Psalms 69:25) Pursue in anger and destroy them from under YHVH's heavens. (Lam. 3:66)</i></p> <p>> My custom is to go outside when the door is opened, recite <i>Sh'fokh Chamat'kha</i> aloud, and pour out the bowl of plagues from earlier in the <i>seder</i> onto the ground, with the <i>kavanah</i> (intent) that the earth has the power to heal plagues, and that even our worst feelings be turned into something fertile and life-giving.</p>	<p>שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי אֶכֶל אֶת יַעֲקֹב וְאֶת נְוֵהוּ הַשָּׁמַיִם. (תהילים עט:ו-ז) וְאֶת נְוֵהוּ הַשָּׁמַיִם וְעַל יָהּ וְעַל מְמַלְכֵי אֶרֶץ יִשְׂרָאֵל וְעַל כָּל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי אֶכֶל אֶת יַעֲקֹב וְעַל נְוֵהוּ הַשָּׁמַיִם. (תהילים עט:ו-ז) וְאֶת נְוֵהוּ הַשָּׁמַיִם וְעַל יָהּ וְעַל מְמַלְכֵי אֶרֶץ יִשְׂרָאֵל וְעַל כָּל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי אֶכֶל אֶת יַעֲקֹב וְעַל נְוֵהוּ הַשָּׁמַיִם. (תהילים עט:ו-ז)</p> <p>An alternative to this paragraph popularized by A <i>Different Night</i> reads, “Pour out your love on the nations who have known you and on the kingdoms who call upon your name. For they show love to the seed of Jacob and they defend your people Israel from those who would devour them alive.”</p>	<p>Many liberal haggadot leave out this paragraph, which calls on God to destroy the nations. But we need to do something with the anger we rightly feel when thinking about Jewish history. Should we repress or deny that anger? Act it out in a desire for vengeance? The haggadah instead asks God to take over our anger from us and find its right use. This only works if the moment is cathartic and not a hardening of anger or fear.</p>
<p>Elijah's cup</p>	<p>Pour a fifth cup “for Elijah”.</p> <p><i>We can only welcome Elijah after we have given our anger over to God's custodianship and truly let it go. Only then can we come into “the land” in a manner that is redemptive, as it says, “I will bring you into the land”.</i></p>	<p>The Talmud debates whether there should be four or five cups, corresponding to the steps of redemption mentioned in Exodus 6:6-8: “I will take you out”, “I will rescue you”, “I will redeem you”, “I will take you for Myself”, and “I will bring you into the land”. We haven't merited the fifth stage yet, hence the debate. Since all such debates will be settled by Elijah the prophet when he returns to announce the Messiah, the fifth cup became “Elijah's cup”.</p>	
<p>Hallel Transliteration only</p>	<p>The <i>Hallel</i> psalms and other songs can be found in most <i>haggadot</i>. <i>Hallel</i> is recited over the 4th cup.</p>	<p>In a future edition, this <i>haggadah</i> will include translations of Hallel.</p>	<p>All the fun <i>seder</i> songs can go here or after <i>Nirtsah</i>.</p>
<p><i>Not for us, YHVH, not for us – give glory to Your name...</i> Psalm 115, part 1</p> <p>Psalm 115, part 2</p> <p>Psalm 116, part 1 <i>Return, my soul, to your place of rest, for YHVH bestows grace over you.</i></p> <p>Psalm 116, part 2 <i>Answer YHVH! – for I am Your servant...</i> Psalm 117</p> <p>Psalm 118</p>	<p><i>Lo lanu, Adonai, lo lanu, ki l'shimkha tein kavod, `al chasd'kha `al amitekha. Lamah yomru hagoyim, ayeh na Eloheihem v'Eiloheinu vashamayim, kol asher chafeits `asah. Atsabeihem kesef v'zahav, ma`aseh y'dei adam. Peh lahem v'lo y'dabeiru, einayim lahem v'lo yiru. Oznayim lahem v'lo yishma`u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleikhu, lo yehgu bigronam. K'mohem yihyu `oseihem, kol asher botei`ach bahem. Yisrael b'tach b'Adonai, `ezram umaginam hu. Beit Aharon bit'chu v'Adonai, `ezram umaginam hu. Yir'ei Adonai bit'chu v'Adonai, `ezram umaginam hu.</i></p> <p><i>Adonai z'kharanu y'vareikh, y'vareikh et beit Yisrael, y'vareikh et beit Aharon. Y'vareikh yir'ei Adonai, hak'tanim `im hag'dolim. Yoseif Adonai `aleikhem, `aleikhem v'al b'neikhem. B'rukhim atem l'Adonai, `oseh shamayim va'arets. Hashamayim shamayim l'Adonai, v'ha'arets natan livnei adam. Lo hameitim y'hal'lu yah, v'lo kol yor'dei dumah. Va'anachnu n'vareikh yah, mei'atah v'ad `olam. Hal'luyah.</i></p> <p><i>Ahavti ki yishma` Adonai, et koli tachanunai. Ki hitah ozno li, uv'yamai ekra. Afafuni chevlei mavet, um'tsarei sh'ol m'tsa`uni, tsarah v'yagon emta. Uv'sheim Adonai ekra: Anah Adonai maltah nafshi! Chanun Adonai v'tsadik, v'Eiloheinu m'racheim. Shomer p'ta'im Adonai, daloti v'li y'hoshi`a. Shuvi nafshi lim'nuchaykhi, ki Adonai gamal `alaykhi. Ki chilatsta nafshi mimavet, et eini min dim`ah, et ragli midechi. Ethaleikh lifnei Adonai, b'artsot hachayim. He'emanti ki adabeir, ani aniti m'od. Ani amarti v'chof'zi, kol ha`adam kozev.</i></p> <p><i>Mah ashiv l'Adonai, kol tagmulohi alay. Kos y'shu`ot esa, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'khol `amo. Yakar b'einei Adonai, hamavtah lachasidav. Anah Adonai ki ani `avdekha, ani `avd'kha ben amatekha, pitachta l'moseirai. L'kha ezbach zevach todah uv'sheim Adonai ekra. N'darai l'Adonai ashaleim negdah na l'chol `amo. B'chats`rot beit Adonai, b'tokheikhi Yerushalayim, halleluyah.</i></p> <p><i>Hal'lu et Adonai, kol goyim, shab'chuhu, kol ha'umim. Ki gavar aleinu chasdo, ve'emet Adonai l'olam, halleluyah.</i></p> <p><i>Hodu l'Adonai ki tov, ki l'olam chasdo. Yomar na Yisrael ki l'olam chasdo. Yomru na veit Aharon ki l'olam chasdo. Yomru na yir'ei Adonai, ki l'olam chasdo.</i></p>		

<p>From the narrow strait I called Yah, and the One answered me from Yah's expanse. Psalm 118 cont'd</p> <p>Open to me the gates of righteousness – I will come in thanking Yah!..Please YHVH save us! Please YHVH rescue us! Give thanks...for God's love is forever.</p>	<p>Min hameitsar karati yah, `anani vamerchav yah. Adonai li lo ira, mah ya `aseh li adam? Adonai li b`ozrai, va `ani ereh b`son `ai. Tov lachasot b`Adonai, mib`to `ach ba`adam. Tov lachasot b`Adonai, mib`to `ach bin`divim. Kol goyim s`vavuni, b`sheim Adonai ki amilam. Sabuni gam s`vavuni, b`sheim Adonai ki amilam. Sabuni khid`vorim do `achu k`eish kotsim, b`sheim Adonai ki amilam. Dachoh d`chitani linpol, v`Adonai `azarani. `Ozi v`zimrat yah, vay`hi li lishu`ah. Kol rinah vishu`ah b`aholei tsadikim, y`min Adonai `osah chayil. Y`min Adonai romeimah, y`min Adonai `osah chayil. Lo amut ki echyeh, va `asapeir ma `asei yah. Yasor yis`rani yah, v`lamavet lo n`tanani.</p> <p>(All the following lines are repeated:) Pitchu li sha`arei tsedek, avo vam odeh yah. Zeh hasha`ar lAdonai tsadikim yavo`u vo. Od`kha ki anitani, vat`hi li lishu`ah. Even ma`asu habonim, haytah l`rosh pinah. Mei`et Adonai haytah zot, hi niflat b`eineinu. Zeh hayom `asah Adonai, nagilah v`nism`chah vo.</p> <p>Ana Adonai hoshi`ah na. Ana Adonai hats`lichah na.</p> <p>Barukh haba b`sheim Adonai, beirakhnukhem mibeit Adonai. El Adonai vaya`er lanu, isru chag ba`avotim ad karnot hamizbei`ach. Eli atah v`odeka, Elohai arom`meka. Hodu lAdonai ki tov, ki l`olam chasdo. (up til here)</p>
<p>Blessing from the end of Hallel</p>	<p><i>Y`hal`lukha Adonai Eloheinu kol ma `asekha, v`chasidekha tsadikim `osei ritsonekha, v`khol amkha beit Yisrael b`rinah yodu viyvarkhu viy`shabchu viy`fa`aru, viyrom`mu v`ya`aritsu v`yakhdishu v`yamlikhu et shimkha, malkeinu. Ki l`kha tov l`hodot ul`shimkha na`eh l`zamer, ki mei`olam Atah Eil.</i></p>
<p>Give thanks to YHVH, for the One is good, for God's love is forever. Psalm 136</p> <p>Who does great wonders, making the heavens, hammering out the firmament, making the great lights. Who strikes Egypt's firstborn, and brings Israel out from their midst...</p>	<p>Hodu lAdonai ki tov, ki l`olam chasdo. Hodu lEilohei ha`elohim, ki l`olam chasdo. Hodu lAdonei ha`adonim, ki l`olam chasdo.</p> <p><i>L`oseh nifla`ot g`dolot l`vado, ki l`olam chasdo. L`oseh hashamayim bit`vunah, ki l`olam chasdo. L`roka` ha`arets `al hamayim, ki l`olam chasdo. L`oseh orim g`dolim, ki l`olam chasdo. Et hashemesh l`memshelet bayom, ki l`olam chasdo. Et hayareich v`kochavim l`memsh`lot balaylah, ki l`olam chasdo.</i></p> <p><i>L`makeh Mitsrayim bivchoreihem, ki l`olam chasdo. Vayotsei` Yisrael mitokham, ki l`olam chasdo. B`yad chazakah uvizro`a n`tuyah, ki l`olam chasdo. L`gozer yam suf lig`zarim, ki l`olam chasdo. V`he`evir Yisrael b`tokho, ki l`olam chasdo. V`ni`er par`oh v`cheilo b`yam suf, ki l`olam chasdo. L`molikh `amo bamidbar, ki l`olam chasdo.</i></p> <p><i>L`makeh m`lakhim g`dolim, ki l`olam chasdo. Vayaharog m`lakhim adirim, ki l`olam chasdo. L`sichon melekh ha`emori, ki l`olam chasdo. Ul`og melekh habashan, ki l`olam chasdo. Vanatan ar`tsam l`nachalah, ki l`olam chasdo. Nachalah l`Yisrael `avdo, ki l`olam chasdo. Sheb`shifleinu zakhar lanu, ki l`olam chasdo. Vayif`rikeinu mitsareinu, ki l`olam chasdo. Noten lechem l`khol basar, ki l`olam chasdo. Hodu l`El hashamayim, ki l`olam chasdo.</i></p>
<p>The breath of every life will bless Your name. Blessing from the end of P`sukei D`zimra</p> <p>Were our mouth song-filled like the sea, our tongue, glad-song, like the multitude of its waves...we could not finish thanking You...</p> <p>From Egypt You redeemed us... You rescue the poor and impoverished...</p>	<p>Nishmat kol chai t`vareikh et shimkha, Adonai Eloheinu, v`ru`ach kol basar t`fa`er ut`romem zikhrekha, malkeinu, tamid. Min ha`olam v`ad ha`olam atah El, umibaladekha ein lanu melekh go`al umoshi`a, podedh umatsil um`farnes um`rachim b`khol `eit tsarah v`tsukah. Ein lanu melekh ela atah. Elohei harishonim v`ha`achronim, Elohai kol briy`ot, Adon kol toldot, ham`hulal b`rov hatishbachot, ham`naheg olamo b`chesed uv`riyotav b`rachamim. Va`Adonai lo yanum v`lo yiyshan – ham`orer y`sheinim v`hameikits nirdamim, v`hameisi`ach ilmin v`hamatir `asurim v`hasomekh noflim v`hazokef k`fufim. L`kha l`vadkha anachnu modim.</p> <p>Ilu finu malei shirah kayam, ul`shoneinu rinah kahamon galav, v`sif`toeinu shevach k`merkhavi raki`a, v`eineinu me`i`rot kashemesh v`khararei`ach, v`yadeinu f`rusot k`nisrei shamayim, v`rageinu kalot ka`ayalot – ein anachnu maspikim l`hodot lakh, Adonai Eloheinu v`Elohei avoteinu, ul`vareikh et shimkha `al achat mei`elef alfei alafim v`ribei r`vavot p`amim hatovot she`asita `im imeinu v`avoteinu, v`imanu.</p> <p>Mimitsrayim g`altanu, Adonai Eloheinu, umibeit avadim p`ditanu, b`ra`av zantanu uv`sava` kil`kaltanu, meicherev hitsal`tanu umidever milat`tanu, umeichalayim ra`im v`ne`emanim dilitanu. `Ad heina `azarunu rachamekha v`lo `azavunu chasadekha, v`al tit`sheinu, Adonai Eloheinu, lanetsach. Al kein eivarim shepilagta banu v`ru`ach unishamah shenafachta b`apeinu v`lashedon asher samta b`finu – hein heim yodu viyvarkhu viyshab`chu viyfa`aru viyrom`mu v`ya`aritsu v`yakhdishu v`yamlikhu et shimkha malkeinu. Ki khol peh l`kha yodeh, v`khol lashon l`kha tishava`, v`khol berekh l`kha tikhra`, v`khol komah l`fanekha tishtachaveh, v`khol l`vavot yiyra`ukha, v`khol kerev ukh`layot y`zamru lishmekha, kadavar shekatuv, kol `atsmotai to`marna: Adonai, mi khamokha, matsil `ani meichazak mimenu v`ani v`evyon migozlo.</p>

	<p><i>Mi yidmeh lakh umi yishveh lakh umi ya`arokh lakh ha`El hagadol, hagibor v`hanora`, El `elyon, konei shamayim va`arets. N`halel`kha un`shabeichakha un`fa`erkha un`vareikh et sheim kodshekha, k`amur: l`David, barkhi nafshi et Adonai v`khol krovai et sheim kodsho. Ha`El b`ta`atsumot `uzekha, hagadol bikh`vod sh`mekha, hagibor lanetsach v`hanora b`norotekha, hamelekh hayoshev al kisei ram v`nisa`.</i></p> <p>Shokhein `ad marom v`kadosh sh`mo. V`katuv: ran`n`nu tsadikim b`Adonai, layisharim nava t`hilah. B`fi y`sharim tit`romam, uv`divrei tsadikim tit`barakh, uvilshon chasidim tit`kadash, uvkerev k`doshim tit`halal. Uv`makalot riv`vot `amkha beit Yisrael b`rinah yiipa`er shimkha, malkeinu, b`khol dor vador. Shekein chovat kol hay`tsurim l`fanekha, Adonai Eloheinu v`Elohei avoteinu, l`hodot l`hallel l`shabei`ach l`fa`er l`romem l`hader l`vareikh, l`alei ul`kaleis `al kol divrei shirot v`tishb`chot David ben Yishai avd`kha, mishichekha.</p> <p><i>Yishtabach shimkha la`ad malkeinu, Ha`El hamelekh hagadol v`hakadosh bashamayim uva`arets, ki l`kha na`eh, Adonai Eloheinu v`Elohei avoteinu, shir ush`vachah, haleil v`zimrah, `oz umemshalah, netsach, g`dulah ug`vurah, t`hilah v`tiferet, k`dushah umalkhut, brakhot v`hoda`ot mei`atah v`ad `olam. Barukh Atah Adonai, El melekh gadol batishbachot, El hahoda`ot, adon hanifla`ot, Habocher b`shirei zimrah, Melekh El chei ha`olamim.</i></p>		
4th cup – Hallel	<p><i>Drink the 4th cup at the end of singing Hallel. Traditionally one also says the blessing after drinking wine or grape juice, here or before the end of the seder.</i></p>	<p>בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ מְלֶכֶּה הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.</p>	<p><i>Drink reclining! Sefardim traditionally don't say a blessing over the fourth cup</i></p>
Nirtsah	<p><i>Chasal sidur Pesach k`hilkhato, k`khol mishpato v`chukato. Ka`asher zachinu l`sader oto, ken nizkeh la`asoto. Zakh shokhen m`onah, komem k`hal `adat my manah. B`karov nahel nit`ei khanah p`duyim l`tsiyon b`rinah.</i></p> <p><i>L`shanah haba`ah biy`rushalayim hab`nuyah!</i></p> <p>Next year in Jerusalem, built (anew)!</p>	<p>חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקּוֹ. כְּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָכוּן מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת מִי מְנָה. בְּקָרוֹב נַהֵל נִטְעֵי כִנֶּה פְדוּיִם לְצִיּוֹן בְּרִנָּה.</p> <p>לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה</p> <p><i>See Psalm 80:16.</i></p>	<p>The <i>Pesach</i> order has been unfolded according to its law, its justice and its statute. As we merited to order/arrange (the story of leaving Egypt), so may we merit to do it. Pure One dwelling (in the exalted) place, sustain the community of the congregation (who can count them?) Soon lead those planted [from] the stock, redeemed, to Zion with glad song.</p>
Count the Omer – second night	<p><i>Blessed be You, YHVH our God, ruler of all space-and-time, who made us holy through commandments and commanded us about counting the Omer.</i></p> <p><i>Tonight is the first night of the Omer, Love within Love.</i></p> <p>Counting the <i>Omer</i> can happen anytime during the <i>seder</i>. Do it earlier if that's when people will be there to participate. Learn a Hasidic dance nigun for counting the first night of the Omer on neohasid.org →</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶה הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר</p> <p>הַיּוֹם יוֹם אֶחָד בְּעוֹמֵר לְעוֹמֵר</p> <p><i>Hayom yom echad ba`omer la`omer</i></p> <p>חֶסֶד שֶׁב־חֶסֶד <i>Chesed sheb`chesed</i></p> <p>Sefardim and Hasidim say <i>ba`omer</i>. Most other Ashkenazim say <i>la`omer</i>.</p>	<p>Use neohasid.org's Omer counter app to count your way to Shavuot! You'll find English, transliteration and Hebrew for each day of counting, and quotes connecting to each day and its Kabbalistic symbolism.</p> <p>→ Go to: neohasid.org/resources/omer/</p>
Haggadah of the Inner Seder	<p><i>> May we be blessed with liberation, freedom from fear and want, freedom to act and create, power and wisdom to live in harmony and love, with honor towards all Creation and our fellow creatures.</i></p>	<p>Rabbi David Seidenberg is the author of <i>Kabbalah and Ecology: God's Image in the More-Than-Human World</i> (Cambridge University Press, 2015) and the director of neohasid.org. Download this haggadah from http://neohasid.org/zman/pesach/InnerSeder/. Please send feedback to rebduvid86@gmail.com. Go to neohasid.org if you'd like to make a donation.</p>	

Earth Day, April 22, 2017, is on Shabbat this year, and the following Shabbat is the DC climate march – two opportunities to focus on the Earth in your community's Shabbat prayers. You can download Earth prayers from neohasid.org, one based on Pope Francis's ecumenical prayer and one based on the kabbalistic prayer of *P'ri Eitz Hadar*, for this year and every year. Links to both prayers and more can be found on this page: <http://neohasid.org/resources/earthprayers/>