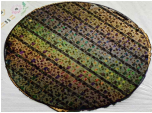




Two other recommended *haggadot*: *The Holistic Haggadah*, Michael Kagan (<https://www.amazon.com/dp/160280298X>) and *The Promise of the Land*, Ellen Bernstein, ז"ל (<https://www.amazon.com/dp/0874419794>). For a Zoom version of this haggadah, go to: neohasid.org/zman/pesach/InnerSeder/

Many suggestions have been made for additions to the seder plate for the hostages still held in Gaza. This Haggadah also suggests adding hyssop/*za'atar* (or a sprig of oregano or thyme if you cannot find hyssop) to your *karpas*, to remember the connection both Jews and Palestinians have to the land of the promise. For Jews, hyssop (*eizov*) was used for purification, and for painting blood on the doorways during the plague of the firstborn. For Palestinians, *za'atar* is a symbol of steadfastness and an essential spice. For more Passover resources, including Omer Counter, go to: neohasid.org/zman/pesach/

 <p>Haggadah of the Inner Seder This haggadah is provided under a collective commons license: use, share, or modify, but please mention the source: R. David Seidenberg, neohasid.org. 2024 edition</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>This <i>haggadah</i> follows the rules for quotes called “logical punctuation”.</p>	<p>This font is used for the steps.</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>>Prayers and comments related to protecting the Earth.</p> <p>>Political commentary related to refugees or to Israel.</p> <p>><u>Questions and reflections related to other contemporary issues: especially the war, the pandemic, and democracy.</u></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>After the search for Chamets the night before Passover, say the following formula. You may also add this Earth prayer from neohasid.org.</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 (hefker) k`afra d`ar`a.</i> (Add the words in brackets in the morning, when you burn the <i>chamets</i>.)</p> <p>>May we remember on this day that just as we do not own this <i>chamets</i>, we do not own this Earth. May we recall that Adam, the human, is made of <i>afar min ha`adamah</i>, 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 (Isaiah 51:1-2). 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, <i>ka`afar ha`arets</i>” (Genesis 13:16) – <i>k`afra d`ar`a</i> – and that, like the soil, we may live to nourish all Life.</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 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 אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-אֲצִבָּאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּו שְׁבֹת מְכַל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. (בראשית א:א-ב:ב)</p>	<p>There is a custom among some <i>Hasidim</i> and neo-<i>Hasidim</i> to add the beginning of Gen. 1:31 (the first line 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 לסברי”, 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 ורוּמְמנוּ מכל-לשון וקדשנו במצותיו. ונתַן לנו ה' אלהינו בְּאַהֲבָה (לשבת: שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, (לשבת: אֵת יוֹם הַשַּׁבָּת הַזֶּה וְ) אֵת יוֹם הַגּוֹמְלוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (לשבת: בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאַוְתָּנוּ קֹדֶשְׁתָּ [מִכָּל הָעַמִּים], (לשבת: וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשְׁךָ (לשבת: בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחַלְתָּנוּ. בְּרוּךְ אַתָּה ה', מִקְדֵּשׁ (לשבת: הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְמַנִּים.	Some emend or leave out the words “from every people” and “from every tongue”. <u>Before Russia’s war on Ukraine, a lot of the world’s <i>Shmurah matsah</i> came from Dniepro. This year the world’s breadbasket has been shut down by the Russia’s war of aggression. When we celebrate, how should we remember ongoing suffering?</u>
<i>Havdalah</i> Add this section on Saturday night (including first seder 2021). There is no blessing for spices, because we are not leaving holy time.	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 and before Shabbat. Since the candles should not be put out, it works best to use shabbat candles held together, rather than a braided <i>havdalah</i> candle.
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, שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְן 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 prepares us to dip the <i>Karpas</i> into the salt water. You can bring a cup of water and bowl to the <i>seder</i> table for everyone to wash.	> <u>The ritual of handwashing elevates already clean hands. At the seder we do an extra handwashing – an even higher elevation. As we learned from the pandemic, we may also intend this for the sake of healing.</u>	

<p>Karpas 1st dipping</p>	<p>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.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פָּרִי הָאֲדָמָה <i>Barukh Atah Adonai Eloheinu melekh Ha`olam borei p`ri ha`adamah</i></p>	<p>Most <i>Ashkenazim</i> use parsley. Syrians use celery; Russians use potato. Some set out a mixture of veggies to snack on.</p>
<p><i>Adding hyssop</i> > Add hyssop, known as <i>eizov</i> in Hebrew and <i>za`atar</i> in Arabic, to your <i>karpas</i> or seder plate, to remember the blood on the lintel that protected the firstborn, and to remember that Palestinian and Israelite culture are rooted in the same land, and to hope for a future where no children are sacrificed to terror or to war. (You can also use a sprig if oregano or thyme if you cannot find hyssop.) The explanation for hyssop found on p.13 (after Rabban Gamliel's three things) can also be recited here.</p>			
<p>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.</p>	<p>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. Then they say in Hebrew or English: מִשָּׂאֲרֵתָם צָרֶת בְּשִׁמְלָתָם עַל שְׂכָמָם בְּנֵי יִשְׂרָאֵל עָשׂוּ כְּדָבָר מִשָּׁה Mish`arotam ts`rurot b`simlotan `al shekhmam. Uv`nei Yisrael `asu kid`var Moshe... "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) →</p>	<p>→The whole table then asks the one holding the <i>afikoman</i>, in Arabic or English: "Minwen Jaiyeh? Where are you coming from?" She or he answers: "Mimitsrayim! From Egypt." All: "Lawen Raiyekh? Where are you going to?" Answer: "Liy`rushalayim! To Jerusalem." All: "Ishu zawatak? What are you bringing?" Answer: "Matsah umaror! Matsah and maror." →</p>	<p>→Afterwards, wave the <i>afikoman</i> around one's head three times and pass it onto the next person. The Syrian <i>Yachats</i> custom is to break the <i>matsah</i> so that the bigger half is like a 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>, for the strong hand that redeemed us.</p>
<p>Magid 1st time we begin to tell the story 1st explanation of <i>matsah</i> Hold up the smaller piece of broken <i>matsah</i>.</p>	<p>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 – 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></p>	<p>הָא לַחְמָא עֲנִיָּא דִּי אֲכָלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבְּאָה בְּנֵי וּבְנוֹת חוֹרִין. <i>This paragraph is in Aramaic. It is a powerful custom to go out to the street at this point and search for anyone in need of a meal.</i></p>	<p><i>This matsah is the matsah of slavery. 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> The Persian custom: each person takes a turn reciting <i>Ha Lachma `Any</i>, one at a time.</p>
<p><i>Fill the second cup</i></p>	<p>Fill the second cup and cover the seder 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.</p>		<p>(If leader pours out the whole cup at the plagues, fill it with juice.)</p>
<p>The Four Questions: <i>In Sefardi custom the question about dipping twice comes first.</i> <i>Return or uncover the seder plate after asking the questions.</i></p>	<p>What makes this night different than all other nights ~ (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 don't dip once, but this night two times? (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></p>	<p>מָה בְּשִׁתְּנָה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת – שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצֵּה הַלֵּילָה הַזֶּה כָּלוּ מִצֵּה? שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלֵּילָה הַזֶּה מְרוֹר? שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּלוּ פַּעַם אַחַת הַלֵּילָה הַזֶּה שְׁמֵי פְּעָמִים? שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין הַלֵּילָה הַזֶּה כָּלְנוּ מְסֻבִּין?</p>	<p><i>When we remove the seder plate, it's as if to say, who can remember what was just in front of you?</i> <i>Two of the things mentioned in the questions are signs of wealth (dipping and reclining), and two are symbols of poverty (matsah and maror). The real question is, why do these contradictory things? Why play at being poor and being rich at the same time?</i></p>

<p>The Answer – 2nd beginning of the story:</p>	<p><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.</p>	<p>”עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצֵאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה” (דברים ו:כא) וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעַבְדֵי הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.</p>	<p>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 save the song til after Dayeinu.</p>
<p>The <i>mitsvah</i> of Pesach:</p>	<p>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.</p>	<p>וְאֶפְּלוּ כָּלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זִקְנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מְשֻׁבָּח.</p>	<p>The word for Passover, Pesach, can be resolved into two words: Peh sach – meaning, “mouth talking”. Some teach that the beginning of liberation is telling one's story.</p>
<p>Stories about telling the story:</p>	<p>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!</p>	<p>מְעֻשָּׂה בְּרַבֵּי אֵלִיעֶזֶר וְרַבֵּי יְהוֹשֻׁעַ וְרַבֵּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבֵּי עֲקִיבָה וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בְרַק; וְהָיוּ מְסַפְּרִין בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיַת שְׁמַע שֶׁל שַׁחֲרִית.</p>	<p>There is a theory that the rabbis were planning a revolt against Rome. Though there isn't a lot of evidence to support this, there is still opportunity to ask, How does the seder prepare you to fight for freedom?</p>
<p>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. What is your earliest memory of a seder? What's your funniest seder story? > <u>When you were social distancing during the pandemic, who did you celebrating Passover with? How did you connect? Who was missing from your table? During the war, what are you doing to make this seder different, to remember the hostages, to remember the loss of life in Gaza and in Israel, or to hope for peace?</u></p>		<p>> <u>The first seder in Egypt was an all night affair where each family was confined to its house. If two families joined together, they had to stay together in one house. During the night of the last plague, to venture out would risk meeting the angel of death. “Take the hyssop and dip it in the blood and daub the lintel and the two doorposts. And you all will not go out, no one, beyond the door of their house until morning. And YHVH will pass through to strike down Egypt, and will see the blood on the lintel...and YHVH will skip over the door and not let the destroyer come in to strike down.” (Exodus 12:22-23)</u> > <u>Imagine you are at that first seder. How do you feel being confined to your home?</u></p>	
<p>Ben Zoma and the sages are giving different interpretations about why the extra word “all” is part of the verse.</p>	<p>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 spoken of in the nights – 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 would just include) the days. <u>All the days of your life</u> – (that includes even) the nights. And the sages say: <i>Days of your life</i> – (that would just include) this world. <u>All the days</u> – to bring in the days of <i>Mashiach</i> (Messiah).</p>	<p>אָמַר לָהֶם רַבֵּי אֶלְעָזָר בֶּן עֲזַרְיָה, הָרִי אָנִי כְּבֹן שְׁבַעִים שָׁנָה, וְלֹא זָכִיתִי שְׁתַּאֲמַר יְצִיאַת מִצְרַיִם בְּלַיְלוֹת, עַד שֶׁדָּרְשָׁה בֶּן זוֹמָא: שְׁנֹאֲמַר “לְמַעַן תִּזְכָּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ” (דברים יז:ט) – “יְמֵי חַיֶּיךָ”, הַיָּמִים; “כָּל יְמֵי חַיֶּיךָ”, הַלַּיְלוֹת. וְחֲכָמִים אוֹמְרִים “יְמֵי חַיֶּיךָ”, הָעוֹלָם הַזֶּה; “כָּל יְמֵי חַיֶּיךָ”, לְהַבִּיא אֶת יְמוֹת הַמְּשִׁיחַ.</p>	<p>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?</p>
<p>Praise – lift the cup</p>	<p>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>Hamakom: Because the Holy One is the place that holds the world, but the world cannot hold the Holy One. Genesis Rabbah 68:9</i></p>	<p>בְּרוּךְ הַמָּקוֹם שֶׁנָּתַן תּוֹרָה לְיִשְׂרָאֵל עִמּוֹ, בְּרוּךְ הוּא. <i>The seder is one of the few contexts where Hamakom is used frequently as a name of God.</i></p>	<p>When praising God, we lift the cup and cover the <i>matsah</i>. When telling the story, we set the cup down and uncover the broken <i>matsah</i>.</p>

<p>The four children:</p>	<p>Concerning four children did the Torah speak: one wise, one wicked, one innocent/whole, and one that doesn't know to ask.</p>	<p>כְּנִגְדֵי אַרְבָּעָה בְּנִים דִּבְרָה תוֹרָה-אֶחָד חָכָם, וְאֶחָד וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדָע לְשָׂאֵל.</p>	<p>There are four verses in the Torah about retelling the story of leaving Egypt. The rabbis turned them into four types of children.</p>
<p><i>Chakham/Wise:</i> <i>In the Torah, the answer to this question is "Avadim Hayinu" – see p. 4.</i></p>	<p>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) 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>.</p>	<p>חָכָם, מָה הוּא אוֹמֵר? "מָה הָעֵדוּת, וְהַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ, אֶתְכֶם?" (דברים ו:כ) אַף אֵתָה אָמַר לוֹ כְּהִלְכֹת כְּהִלְכוֹת הַפֶּסַח, אִין מִפְטִירִין אַחַר הַפֶּסַח אֶפְיִקוֹמָן. <i>The "wise one" receives information, not meaning, not revelation. At least the "wicked one" takes a position.</i></p>	<p>The children go up in levels of purity, presence, openness. The wise one is not having an experience of leaving Egypt. The response to them is similarly disembodied: not "we don't add", but "they don't..."</p>
<p><i>Rasha/Wicked:</i> 1st use of the phrase <i>Ba'avur zeh</i>: <i>In the Torah, the Rasha's question comes just before the tenth plague.</i></p>	<p>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 this one. And just as they have brought themselves out of the whole – they have denied the root. And even you, knock their teeth, and go say to them: "Because of this YHVH acted for me in my going out from Egypt / Ba'avur zeh `asah li Adonai b'tseitit mimitsrayim." (Exod. 13:8) For me and not for them. If they were there, they were not (would not be) redeemed.</p>	<p>רָשָׁע, מָה הוּא אוֹמֵר? "מָה הָעֵבֶדְהָ הַזֹּאת לָכֶם?" (שמות יב:כו) "לָכֶם", וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל וְכָפַר בְּעֵינָיו, אַף אֵתָה הִקְהֵה אֶת שִׁנָּיו וְאָמַר לוֹ: "בְּעֵבוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרָיִם." (שמות יג:ח) – "לִי", וְלֹא לוֹ; אֵלּוּ הָיָה שָׂם, לֹא הָיָה נִגְאָל. <i>The Torah's answer is not this verse, but a verse about God skipping over the houses of the Israelites – see "Pesach", p.13.</i></p>	<p>"Knock his teeth (<i>hak'heh et shinav</i>)" – this is what Adam and Eve experienced when they ate the fruit from the tree of knowing. The Rasha may be irreverent, but is ready to be engaged, knocked off balance. This first time when we mention the verse "Ba'avur zeh", it's used to exclude someone else. The teacher has not learned the lesson.</p>
<p><i>Tam/Simple:</i></p>	<p>An innocent/simple/whole 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)</p>	<p>תָּם, מָה הוּא אוֹמֵר? "מָה-זֹּאת?" (שמות יג:יד) וְאָמַרְתָּ אֵלָיו-בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם, מִבֵּית עֲבָדִים" (שמות יג:יד)</p>	<p>The tam 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.</p>
<p><i>Eino Yode'a /Not Knowing:</i> 2nd <i>Ba'avur zeh</i>:</p>	<p>And one who isn't knowing to ask (<i>she'eino yode'a lish'ol</i>)? You 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 the meaning of excluding others to including oneself.</i></p>	<p>וְשִׂאִינוּ יוֹדָע לְשָׂאֵל, אֵת פֶּתַח לוֹ, שֶׁנֶּאֱמַר "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></p>	<p>"You open." Open what? Open yourself. The word for you, "ah", is the feminine form in Hebrew. So this has also been interpreted to mean, enter the feminine part of oneself.</p>
<p>3rd <i>Ba'avur zeh</i>: When should we tell the story? The 4th <i>Ba'avur zeh</i> appears after Gamliel's "three things" (p.13).</p>	<p><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 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 "this", except at the time (this) <i>matsah</i> and <i>maror</i> are set down in front of you (as they are right now).</p>	<p>"וְהִגַּדְתָּ לְבִנְךָ" ~ יָכוֹל מֵרֹאשׁ הַחֹדֶשׁ? תִּלְמוּד לֹא מֵרֹאשׁ הַחֹדֶשׁ? (שמות יג:ח) ~ אִי "בַּיּוֹם הַהוּא", יָכוֹל מִבְּעוֹד יוֹם? תִּלְמוּד לֹא מֵרֹאשׁ הַחֹדֶשׁ? (שמות יג:ח) ~ לֹא אֶמְרָתִי אֶלָּא בְּשַׁעַת שְׁלִישׁ מִצָּה וּמְרוֹר מְנַחִים לְפָנֶיךָ. <i>The matsah and maror, symbols of the past, here anchor us in the present moment.</i></p>	<p>The third time we mention the verse "Ba'avur zeh", it describes engaging fully with the present: what is facing you? Why at this moment? And therefore: who are you, right now? Where are you coming from; where are you going to?</p>

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 Yits'hak to him and to Yits'hak 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, פה 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 beginning, "We were slaves", and this one, "Our ancestors were ioldaters").
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/immigrant (ger) in a land not for them, and they will serve them and they will harm them / impoverish them four hundred years. And also that nation that they serve I will judge, and after that they will go out with great wealth.</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, ונענו אתם ארבע מאות שנה. וגם את הגוי אשר יעבדו דן אנכי; ואחרי כן יצאו ברכש גדול" (בראשית טו:יג, יד)	>For all the Torah verses about protecting the stranger, see: neohasid.org/torah/lovingthestranger/ >"They will go out with great wealth" ~ means reparations for slavery. What should this teach us about our own time?
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. <i>Some people interpret "she" to refer to God/Shekhinah.</i>	והיא שעמדה לאבותינו, ולנו, שלא אחד בלבד עמד עלינו לכלותנו, אלא שבכל דור נדור עומדים עלינו לכלותנו; והקדוש ברוך הוא, מצילנו מידם.	Who "they" are who want to finish us has become very tangible since October 7th. How does this passage speak to you this year?
The next two blocks are not part of the traditional haggadah but will help you understand the haggadah's structure.			
These verses are the basis of the Haggadah. In Temple times, they were recited on Shavuot by farmers when they brought their 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 on us 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 YHVH brought us out from Egypt with a strong hand and arm outstretched, with great fear and with signs and with wonders. And brought us unto 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. ו יזרעו אתנו המצרים ויענונו; ויתנו עלינו עבדה קשה. ז ונצצעק אל יהוה אלהי אבותינו; וישמע יהוה את קולנו, וירא את ענינו ואת עמלנו ואת לחצנו. ח ויוצאנו יהוה ממצרים, ביד חזקה ובזרע נטויה, ובמר א גדל ובאתות 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 narration of the Exodus story in the Torah. The traditional haggadah does not make use of the last two verses, because they describe coming into the land and reaping her produce.
1 st verse: Deut. 26:5	<i>An Aramean wandering lost (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:</p> <p>Storytime – Put down the cup and uncover the matsah</p>	<p><i>Go out and learn what Lavan the Aramean sought to do to Ya`akov 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 (was) destroying my father / driving my father to become lost...</i></p> <p><i>The fourth beginning is obscured by this midrash, which patently ignores the contextual meaning of the verse: "My father was an Aramean wandering lost..."</i></p>	<p>צא ולמד, מה בקש לָבוּן הָאֲרָמִי לַעֲשׂוֹת לַיַּעֲקֹב אֲבִינוּ, שְׁפָרְעָה הָרָשָׁע לֹא גָזַר אֶלָּא עַל הַזְּכָרִים; וְלָבוּן בִּקְשָׁה לַעֲקֹר אֶת הַכֹּל, שְׁנֵאמָר "אֲרָמִי אֲבֹד אָבִי"</p> <p><i>Why is the haggadah so cagey about finally beginning the story?</i></p>	<p><i>Jacob escaped from Esau to Padan-Aram where he acquired his wives, children, and wealth from Lavan, then he escaped Lavan, sojourning in Canaan before he was forced down to Egypt by famine.</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>וַיֵּרֵד מִצְרַיִמָּה ~ אָנוּס עַל פִּי הַדְּבָר.</p>	<p><i>Forced by the prophecy given to Abraham that was 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>וַיֵּגֵר שָׂם ~ מִלְמַד שְׁלֵא יֵרֵד לְהִשְׁתַּקַּע אֶלָּא לְגוּר שָׂם, שְׁנֵאמָר "וַיֵּאמְרוּ אֵל פַּרְעֹה לְגוּר בְּאֶרֶץ כְּנָעַן, כִּי אֵין מְרֻעָה לְצֹאֵן אֲשֶׁר לְעַבְדֶּיךָ, כִּי כְבֹד הָרֶעִב בְּאֶרֶץ כְּנָעַן; וְעַתָּה יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן" (בראשית מז:ד)</p> <p>>Do not despise an Egyptian, for you were a stranger/ ger in his land. (Deut. 23:7)</p>	<p>> "When a stranger/refugee/ ger sojourns with you in your land you shall not mistreat him. The stranger who sojourns with you shall be for you like a native among you, and you shall love them as yourself; 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 מְעַט ~ כְּמוֹ שְׁנֵאמָר "בְּשִׁבְעֵים נַפְשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִמָּה; וְעַתָּה שְׂמֶךָ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם, לְרֹב" (דברים י:כב)</p>	<p>>The Hebrew tribes in Egypt grew exponentially from 70 to 600,000. We live in a world where the human population can no longer grow like that.</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 שָׂם לְגוֹי ~ מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצֻיָּנִין שָׂם.</p>	<p>"Distinct" – meaning they didn't (completely) assimilate.</p>
<p>6.</p>	<p><i>great, mighty – as it is said: And Israel's children bore fruit and swarmed and multiplied (v'yirbu) and grew mighty, very very so, and the land filled of them. (Exod. 1:7)</i></p>	<p>גְּדוֹל וְעֲצוּם ~ כְּמוֹ שְׁנֵאמָר "וַיִּבְגּוּ יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֵאד מְאֹד; וַתִּמְלֵא הָאֶרֶץ אֹתָם" (שמות א:ז)</p>	<p><i>Before that time, Joseph enslaved the Egyptians, while protecting his family. blogs.timesofisrael.com/learning-from-josephs-mistakes/</i></p>
<p>7. (Many liberal haggadot either leave out the second part of this section or don't translate it.)</p>	<p><i>and many (rav) – like what is said: Swelling (r'avah), 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>וַרְב ~ כְּמוֹ שְׁנֵאמָר "וַרְבָּה בְּצִמְחַת הַשָּׂדֶה נְתַתִּיךָ, וַתִּרְבִּי וַתִּגְדְּלִי, וַתִּבְאֵי בְעֵדֵי עֵדָיִים: שְׂדֵים נִכְנָו וּשְׁעָרָה צִמְחָה וְאַתָּה עָרֵם וְעָרְיָה; וְאֶעְבֵּר עָלֶיךָ וְאֶרְאֶה מְתַבֹּסֶסֶת בְּדַמְךָ, וְאֹמַר לְךָ בְּדַמְיָה חַיִּי, וְאֹמַר לְךָ בְּדַמְיָה חַיִּי" (יחזקאל טז:ז, טז:ו)</p>	<p>"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.</p>
<p><i>In Ezekiel 16, God is speaking to Israel. But these verses appear in reverse order in the original text, and "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>			

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>	וַיִּרְעוּ 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>	וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים ~ כְּמוֹ שֶׁנֶּאֱמַר "הִבֵּה נִתְחַפְּמָה לוֹ, פֶּן יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ וְגַלְחָם בָּנוּ, וְעָלָה מִן הָאָרֶץ" (שְׁמוֹת א:י)	"They eviled us" – can mean they did evil to us, or, they saw us as evil. >Do we do this to enemies? Has Israel done this to African asylum seekers? Bedouin? All Gazans?
2.	<i>and impoverished/oppressed/humiliated us (v'ya`anunu) – like what is said: and they put over him (the people of 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 "וַיִּשְׂמוּ עָלָיו שָׂרֵי מַסִּים, לְמַעַן עֲזוֹתוֹ בְּסִבְלָתָם; וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעֹה, אֵת פִּתּוֹם וְאֵת רַעַמְסֵס" (שְׁמוֹת א:יא)	>You shall not detain/deliver a slave to his lord/master whom he has escaped... With you he will dwell, in your midst, in the place he chooses...where it is good for him. (Deut. 23:16-17)
3.	<i>and they put on us heavy service – as it is said: And Egypt made Israel serve b'farekh, with force. (Exod. 1:13)</i> <i>"B'farekh" – Hasidic midrash reads this "b'feh rakh", "with a soft mouth" – deceiving with gentleness.</i>	וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה ~ כְּמוֹ שֶׁנֶּאֱמַר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ" (שְׁמוֹת א:יג)	The Torah assumes that anyone fleeing their overlord is being oppressed and must be given both asylum and freedom of movement.
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>	וּנְצַעַק, אֵל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ; וַיִּשְׁמַע יְהוָה אֶת קִלְנוֹ, וַיִּרְא אֶת עֲנִיָנוּ וְאֶת עֲמַלְנוּ וְאֶת לַחְצָנוּ	>You shall not mistreat or oppress/squeeze/t'lacbeits a stranger/ refugee, for you were strangers in the land of Egypt... If you afflict him, and when he does cry out to Me, I will surely hear his cry. (Exod. 22:20, 22)
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>	וּנְצַעַק, אֵל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ ~ כְּמוֹ שֶׁנֶּאֱמַר "וַיְהִי בַיָּמִים הָרַבִּים הֵהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיִּאָּחֲזוּ בְנֵי-יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעָקוּ, וַתַּעַל שׁוֹעֲתָם אֶל-הָאֱלֹהִים מִן הָעֲבֹדָה" (שְׁמוֹת ב:כג)	If we "squeeze" the other peoples in the land, we violate this solemn covenant.
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 Yits'hak, 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)	
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> <i>"Separation" means sexual abstinence; "way of the land" means sexuality.</i>	וַיִּרְא אֶת עֲנִיָנוּ ~ זֶה פְּרִישׁוֹת דָּרָךְ אָרֶץ, כְּמוֹ שֶׁנֶּאֱמַר "וַיִּרְא אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל; וַיִּדַע אֱלֹהִים" (שְׁמוֹת ב:כה)	<i>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.</i>
4.	<i>and our laboring (amaleinu) – these are the sons (that the women labored to give birth to), like what is said: Any son born, you will throw him Nile-ward, and any daughter you will keep living. (Exod. 1:22)</i>	וְאֶת עֲמַלְנוּ ~ אֵלּוּ הַבָּנִים, כְּמוֹ שֶׁנֶּאֱמַר "כֹּל-הַבֶּן הַיֵּלֹד הַיָּאֲרָה תִשְׁלַיְכֶהוּ, וְכֹל-הַבַּת תַּחֲיִיוֹן" (שְׁמוֹת א:כב)	<i>Midwives Shifrah and Puah defied Pharaoh by saving the boys. Pharaoh responded by commanding the Egyptians to throw boys into the Nile.</i>
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>	וְאֶת לַחְצָנוּ ~ זֶה הַדְּחָק, כְּמוֹ שֶׁנֶּאֱמַר "וַיִּגַּם רְאִיתִי אֶת הַלְחָץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם" (שְׁמוֹת ג:ט)	>Zoning has been used in East Jerusalem and in unrecognized Bedouin villages to "squeeze" their inhabitants.

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>	וַיֹּצֵאנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמִרְאָה גְדֹלָה, וּבְאֹתוֹת וּבְמִפְתָּיִם.	The next block below continues explaining “our oppression”:
1. 1 st description of the plagues:	<i>And the One brought us out from Egypt – not by means of a messenger angel nor by means of a burning angel, nor by means 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>	וַיֹּצֵאנוּ יְהוָה מִמִּצְרַיִם ~ לֹא עַל יְדֵי מַלְאָךְ, לֹא עַל יְדֵי שָׂרָף, לֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְדוֹשׁ בְּרוּךְ הוּא בְּכַבְדּוֹ: כְּמוֹ שֶׁנֶּאֱמַר “וְעִבַרְתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה; וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְהוָה” (שמות יב:יב) וְעִבַרְתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה. אֲנִי וְלֹא מַלְאָךְ וְהִפֵּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. אֲנִי וְלֹא שָׂרָף וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי ה' אֲנִי הוּא וְלֹא אֲחֵר.	>You shall not oppress a hired worker who is poor and needy from your brothers or from your stranger that is in your land... You shall not distort the justice due a stranger... You shall remember that you were a slave in Egypt, and that YHVH your God redeemed you from there. (Deut. 24:14, 17, 18) >We honor the God who liberates slaves every time we care for the stranger or the poor.
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>	בְּיַד חֲזָקָה ~ זֶה הַדְּבָר, כְּמוֹ שֶׁנֶּאֱמַר “הִנֵּה יָד יְהוָה הוֹיָה, בְּמִקְנֶה אֲשֶׁר בַּשָּׂדֶה, בַּסּוֹסִים בַּחֲמֹרִים בַּגְּמִלִים בַּבָּקָר וּבַצֹּאן, דְּבָר כָּבֵד מְאֹד” (שמות ט:ג)	> <i>The oppression committed by humans against each other always comes to harm the other creatures as well.</i> > <u>War strikes down everyone, innocent and guilty, and destroys the land.</u>
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>	וּבְזֵרַע נְטוּיָה ~ זֶה הַחֶרֶב, כְּמוֹ שֶׁנֶּאֱמַר “וַיַּחְרֹב וְשָׁלוֹפָה בְּיָדוֹ נְטוּיָה עַל יְרוּשָׁלַם” (דברי הימים א כא:טז)	<i>This verse in context describes the plague that strikes Israel after David “sins” by counting the people.</i>
4. We are living in a time of great fear. Taking time during your seder to explore those feelings can enable people with different politics to hear each other.	<i>and with great fearsomeness – this is the revelation of the Shekhinah/God’s presence, like what is said: Or did Elohim strive/try (make a 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 great fearsomeness, according to all that YHVH your God did for you in Egypt, before your eyes? (Deut. 4:34)</i>	וּבְמִרְאָה גְדֹלָה ~ זֶה גְלוּי שְׁכִינָה, כְּמוֹ שֶׁנֶּאֱמַר “אוּ הִנֵּסָה אֱלֹהִים לְבוֹא לְקַחַת לוֹ גוֹי מִקְרִיב גוֹי בְּמִסַּת בְּאֹתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה, וּבְיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים: כָּכָל אֲשֶׁר עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיכֶם” (דברים ד:לד)	<i>The revelation of Shekhinah, the feminine aspect of God, is described here, while below (p. 13) the haggadah describes 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>	וּבְאֹתוֹת ~ זֶה הַמַּטֵּה, שֶׁנֶּאֱמַר “וְאֵת-הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֵת-הָאֹתוֹת” (שמות ד:יז)	<i>“You will take” refers to Moshe. This is the only reference to Moshe in the traditional haggadah.</i>
6.	<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>	וּבְמִפְתָּיִם ~ זֶה הַדָּם, כְּמוֹ שֶׁנֶּאֱמַר “וַיִּנְתַּתִּי מוֹפְתִים בַּשָּׁמַיִם וּבָאָרֶץ: דָּם וְאֵשׁ וְתִמְרוֹת עָשָׂן” (יואל ג:ג)	<i>This verse is actually about the “end of days”, even though it is reminiscent of the plagues.</i>

<p>7. 3rd description of the plagues:</p> <p>4th description of the plagues:</p> <p>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 fearsomeness</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:</p> <p>Blood – <i>Dam</i>, Frog – <i>Ts'fardei`a</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 the Firstborn – <i>Makat B`khorot</i>.</p> <p>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 ~ שְׁפִתַּי, וּבְזֵרַע נְטוּיָה ~ שְׁפִתַּי, וּבְמִרְאָה גָּדֹל ~ שְׁפִתַּי, וּבְכַתּוּבֹת ~ שְׁפִתַּי, וּבְמִפְתָּי ~ שְׁפִתַּי. אֵלּוּ עָשָׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמַּצְרִיִּים בְּמִצְרַיִם וְאֵלּוּ הֵן דָּם, צְפַרְדֵּעַ, כְּנִיָּם, עָרֹב, דָּבָר, שְׁחִין, בָּרָד, אֲרָבָה, חֲשֵׁךְ, מַכַּת בְּכוֹרוֹת. רַבִּי יְהוּדָה הֵיזָה נוֹתֵן בְּהֵם סִמָּן: דְּצַ"ךְ עַד"שׁ בְּאַח"ב</p> <p><i>`Arov has been interpreted as swarms of flies and as a "mixture" of wild beasts. Since the word `arov is only used in relation to this plague, its original meaning is uncertain.</i></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>.</p> <p>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 יוֹסֵי הַגָּלִילִי אוֹמֵר: מִנֵּיִן אַתָּה אוֹמֵר שֶׁלְקוֹ הַמַּצְרִיִּים בְּמִצְרַיִם עָשָׂר מַכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מַכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַסֹּרְטָמִם אֶל פְּרַעֲוִה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֵּרָא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיִּירָאוּ הָעָם אֶת-ה', וַיֵּאֱמִינוּ בֵּי יְהוָה וּבְמֹשֶׁה עַבְדּוֹ. כַּמָּה לְקוֹ בְּאֲצַבֵּעַ? עָשָׂר מַכּוֹת. אֲמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ עָשָׂר מַכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מַכּוֹת.</p>	<p>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><i>According to R' Yochanan, after Israel crossed the sea and it closed 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 chant a song?" Therefore, "this one did not come near to that one" (Exod. 14:20), hints that God would not let the angels join together to sing. (Talmud Megilah 10b)</i></p>
<p>Re-multiplying the plagues:</p> <p><i>Why do the rabbis perform these mathematical tricks with the plagues? Are they trying to outdo each other? Convince themselves of God's power?</i></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.</p> <p>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. 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: מִנֵּיִן שְׁפַל-מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמַּצְרִיִּים בְּמִצְרַיִם הִיָּתָה שֵׁל אַרְבַּע מַכּוֹת? שְׁנֵאָמַר: יִשְׁלַח-בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מְלֹאכֵי רָעִים. (תהילים עח:מט) עֲבָרָה ~ אַחַת, וְזַעַם ~ שְׁתַּיִם, וְצָרָה ~ שְׁלֹשׁ, מִשְׁלַחַת מְלֹאכֵי רָעִים ~ אַרְבַּע. אֲמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ אַרְבַּעִים מַכּוֹת וְעַל הַיָּם לְקוֹ מְאַתִּים מַכּוֹת.</p> <p>רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּיִן שְׁפַל-מַכָּה וּמַכָּה שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמַּצְרִיִּים בְּמִצְרַיִם הִיָּתָה שֵׁל חֲמִשׁ מַכּוֹת? שְׁנֵאָמַר: יִשְׁלַח-בָּם חֲרוֹן אַפּוֹ, עֲבָרָה וְזַעַם וְצָרָה, מִשְׁלַחַת מְלֹאכֵי רָעִים. חֲרוֹן אַפּוֹ-אַחַת, עֲבָרָה ~ שְׁתַּיִם, וְזַעַם ~ שְׁלֹשׁ, וְצָרָה ~ אַרְבַּע, מִשְׁלַחַת מְלֹאכֵי רָעִים ~ חֲמִשׁ. אֲמֹר מֵעַתָּה: בְּמִצְרַיִם לְקוֹ חֲמִשִּׁים מַכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים וּמְאַתִּים מַכּוֹת.</p>	<p><i>R' Yochanan's midrash takes Exod. 14:20 out of context. In the story, "this one did not come near to that one" means Israel and Egypt did not come near each other the whole night.</i></p>

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Dayeinu!</p>	<p>How many good steps by the <i>Makom</i> (Place) raised us up! If the One brought us out from Egypt, and did not do judgments with them - that's 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 (the Temple) – <i>Dayeinu!</i></p> <p>> <i>What things do you need to ask for in this tormenting year? To which of those could you say "Dayeinu"?</i></p>	<p>כמה מעלות טובות למקום עלינו! אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו. אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו. אלו עשה באלהיהם, ולא הרג את-בכוריהם, דינו. אלו הרג את-בכוריהם ולא נתן לנו את-ממונם, דינו. אלו נתן לנו את-ממונם ולא קרע לנו את-הים, דינו. אלו קרע לנו את-הים ולא העבירנו בתוכו בחרבה, דינו. אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו דינו. אלו שקע צרנו בתוכו ולא ספק צרפנו במדבר ארבעים שנה די' אלו ספק צרפנו במדבר ארבעים שנה ולא האכילנו את-המן די' אלו האכילנו את-המן ולא נתן לנו את-השבת, דינו. אלו נתן לנו את-השבת, ולא קרבנו לפני הר סיני, דינו. אלו קרבנו לפני הר סיני, ולא נתן לנו את-התורה. דינו. אלו נתן לנו את-התורה ולא הכניסנו לארץ ישראל, דינו. אלו הכניסנו לארץ ישראל ולא בנה לנו את-בית הבחירה דינו.</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>It is a Persian and Iraqi custom to grab scallions and hit each other on the head during <i>Dayeinu</i>. Some communities do a similar playlet with scallions at <i>Avadim Hayyinu</i> or <i>Avodah Kashah</i>.</p> <p>Now is the right time to sing "<i>Avadim hayyinu, atah B'nai Chorin</i>" – <i>We were slaves, now we are freed people.</i></p> <p><u>Is it enough that protests only paused reforms to undo Israel's independent judiciary? That they have not yet forced the government to reach a ceasefire-hostage deal? No! But it is enough to encourage people to keep on fighting, as we must.</u> May the fight grow to include human rights for all people in the land.</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 (the Temple) to atone for our sins.</p>	<p>על אחת כמה וכמה, טובה כפולה ומכפלת למקום עלינו: שהוציאנו ממצרים, ועשה בהם שפטים, ועשה באלהיהם, והרג את-בכוריהם, ונתן לנו את-ממונם, וקרע לנו את-הים, והעבירנו בתוכו בחרבה, ושקע צרנו בתוכו, וספק צרפנו במדבר ארבעים שנה, והאכילנו את-המן, ונתן לנו את-השבת, וקרבנו לפני הר סיני, ונתן לנו את-התורה, והכניסנו לארץ ישראל, ובנה לנו את-בית הבחירה לכפר על-כל-עוונותינו.</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 grip of their obligation: <i>Pesach, Matsah, and Maror/bitters.</i>	רַבֵּן גַּמְלִיאֵל אוֹמֵר, כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְבָרִים אֵלוּ בְּפֶסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ: פֶּסַח, מַצָּה, וּמְרֹר.	Pointing out these three things is enough to fulfill the mitzvah of the seder according to Rabban Gamliel.
1) <i>Pesach</i>	<i>Pesach</i> that our ancestors were eating in the time when the House of the Sanctuary (Temple) was standing, is 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: it is a sacrifice of Pesach 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 bowed and prostrated.</i> (Exod. 12:27)	פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִין בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ קִיָּם, עַל שׁוֹם מָה?–עַל שׁוֹם שֶׁפֶּסַח הַמִּקְדָּשׁ עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר "וַאֲמַרְתֶּם זִבַּח פֶּסַח הוּא לַיהוָה אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֶת בְּתֵינוּ הִצִּיל; וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ" (שְׁמוֹת י"ב:כז)	The verse "And you all will say" comes before the last plague, though some say it came when the people first learned God was going to redeem them. If so, they were still innocent about the plagues and terror they would 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, is because of what? Because their dough did not stop to rise/become <i>chamets</i> before there was revealed over them the Ruler over the kings of kings, the Holy One blessed be, and then redeemed them immediately, as it's 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 provision/hunt they didn't make for themselves.</i> (Exod. 12:39)	מַצָּה זוֹ שֶׁאֲנַחְנוּ אוֹכְלִין, עַל שׁוֹם מָה?–עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצֻקֵם שְׁלֹאֲבוֹתֵינוּ לְהִחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מְלָכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וּגְאָלָם מִיַּד, שֶׁנֶּאֱמַר "וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת כִּי לֹא חִמְץ: כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמָה, וְגַם-צִדָּה לֹא-עָשׂוּ לָהֶם" (שְׁמוֹת י"ב:לט)	This is the <i>matsah</i> of leaving Egypt. It is the first transformation of <i>matsah</i> from symbol of slavery to freedom. "The Holy One was revealed" – earlier the <i>haggadah</i> points to "the revelation of the Shekhinah". 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, is 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 kashah), 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)	מְרֹר זֶה שֶׁאֲנַחְנוּ אוֹכְלִין, עַל שׁוֹם מָה?–עַל שׁוֹם שֶׁמְרָרוּ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר "וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בְּחֹמֶר וּבִלְבָנִים וּבְכָל-עִבְדָּה בְּשָׂדֵה, אֶת כָּל עִבְדָּתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ" (שְׁמוֹת א':יד)	Some say <i>charoset</i> represents the mortar or the mud for the bricks, but see other explanations below under Maror (after Motsi). The symbolism of the <i>charoset</i> is never explained in the text of the <i>haggadah</i> . Why might that be?
Explain other symbols on your seder plate	For hyssop: <i>Eizov zo al shum mah?</i> This is because of the blood on the doorpost that saved the Israelites in Egypt from the the plague of the firstborn, and because we share this symbol with the Palestinian people, for whom it represents being steadfast. We imagine a time when none of our children will die because of terror or war, and the whole land will be filled with peace and justice.		For the hostages, many symbols have been suggested: flowers, pomegranate, mirror, yellow ribbon, an empty chair.
4 th <i>Ba'avur zeh</i> : The climax of the seder! This section completes the transformation of the verse " <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, 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, חַיֵּיב אֲדָם לְרִאוֹת (לְהִרְאוֹת) אֶת עַצְמוֹ כְּאֵלוּ הוּא יֵצֵא מִמִּצְרַיִם, שֶׁנֶּאֱמַר "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: "בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם" (שְׁמוֹת י"ג:ח), שֶׁלֹּא אֶת אֲבוֹתֵינוּ בְּלִבְדָּ גְאָל, אֲלֵא אַף אוֹתָנוּ גְאָל, שֶׁנֶּאֱמַר "וַיֹּאדְמוּנוּ הוֹצִיא מִשָּׁם לְמַעַן הִבִּיא אֶתְנוּ לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַע לְאַבְתֵּינוּ" (דְּבָרִים ו':כג)	Hopefully when we get to this point of the seder we have understood the lesson: We cannot include ourselves in the story by excluding anyone. Excluding others can only happen when we are telling a story about others, about the past. Here, we are called to be fully present, inviting the child to become part of our story.

<p>Lift the cup!</p>	<p>Therefore we owe/ are compelled 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!</p>	<p>לְפִיכֶם אָנוּ חַיִּבִּים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְגַדֵּל וּלְהַדְרָה וּלְנַצַּח וּלְבָרֵךְ לְמִי שֶׁעָשָׂה לָנוּ וּלְאַבוֹתֵינוּ אֵת כָּל הַנְּסִים הָאֵלֶּה, וְהוֹצִיאָנוּ מֵעַבְדוֹת לְחֵירוֹת, וּמִשְׁעַבּוּד לְגָאֻלָּה, וּמִגְיוֹן לְשִׁמְחָה, וּמֵאֲבָל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל; וְנֹאמֵר לְפָנָיו, הַלְלוּיָהּ!</p>	<p>Now that we have made ourselves part of the story, we can know truly what our obligation is, and what it means to give thanks.</p>
<p>Here we recite the first two Psalms of Hallel to conclude the telling: Psalm 113</p>	<p>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 yarim 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 who have been brought low.</p>	<p>הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה, הַלְלוּ אֶת-שֵׁם יְהוָה. יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ מְהֻלָּל שֵׁם יְהוָה. רַם עַל-כָּל-גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִי אֵלֵהֵינוּ הַמַּגְבִּיחַ לְשַׁבַּח, הַמְשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ? מִקִּימֵי מַעְפָּר דָּל, מֵאַשְׁפּוֹת יָרִים אֲבוֹנוּ, לְהוֹשִׁיבֵי עִם-נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבְּנִים שְׂמִיחָה. הַלְלוּיָהּ.</p>	<p>Praise Yah! Praise, servants of YHVH, praise the name YHVH. May the name YHVH be blessed from 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 the impoverished from the dirt, who from the trash-heap will raise up the poor, 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!</p>
<p>Psalm 114</p>	<p>B'tseit Yisra'el mimistrayim, beit Ya `akov mei `am lo `eiz Haytah Y`hudah l`kodsho, Yisra'el 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 realms of Nature respond joyfully to redemption!</p>	<p>בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָז, הֵיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשֻׁלוֹתָיו. הֵיָם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי צֹאן. מַה לָּךְ הֵיָם כִּי תָנוּס, הַיַּרְדֵּן תָּסַב לְאַחֹר, הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי-צֹאן. מִלְפְּנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב. הַהֹפְכֵי הַצּוּר-אֲגָם-מַיִם, חֲלָמִישׁ לְמַעַיְנו-מַיִם.</p>	<p>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.</p>

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.	ברוך אתה, יהוה אלהינו, מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים, והגיענו ללילה הזה לאכל בו מצה ומרורים. כן יהוה אלהינו ואלהי אבותינו, יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבינו עירך וששים בעבודתך, [ונאכל שם מן הזבחים ומן הפסחים שיגיע דמם על קיר מזבחתך לרצון], ונודה לך שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה יהוה, גואל ישראל.	This blessing includes a bloody image of sacrifice. Some people leave out those bracketed words. Israel here means the people. How should we pray for redemption of Israel the state and the land? Get a prayer here: neohasid.org/resources/Prayer-state/
2 nd cup – <i>Magid</i>	Drink the 2 nd cup; don't forget to recline! <i>Ashkenazim</i> say another blessing over wine here. <i>Sefardim</i> do not.	ברוך אתה, יהוה אלהינו, מלך העולם בורא פרי הגפן.	
<i>Rachtsah</i>	<i>Barukh Atah YHVH/Adonai Eloheinu 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 the uplifting of hands.	ברוך אתה, יהוה אלהינו, מלך העולם, אשר קדשנו במצוותיו, וצונו על נטילת ידים.	> <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: 1) Hold all three <i>matsot</i> together to make the <i>hamotsi</i> blessing for bread. 2) Drop the bottom whole <i>matsah</i> . 3) Make the blessing “ <i>al akhilat matsah</i> ” on the top whole <i>matzah</i> and the 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 customary 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 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 Eloheinu melekh Ha'olam hamotsi lechem min ha'arets.</i> Blessed be You...who brings out bread from the land.	ברוך אתה, יהוה אלהינו, מלך העולם, המוציא לחם מן הארץ.	It is a custom to not talk between washing, the blessings for <i>motsi</i> and for <i>matsah</i> , and the first taste of <i>matsah</i> , in order to unite all three as one act.
<i>Matsah</i> Recline while eating	<i>Barukh Atah Adonai Eloheinu 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> .	ברוך אתה, יהוה אלהינו, מלך העולם, אשר קדשנו במצוותיו, וצונו על אכילת מצה.	
<i>Maror</i> 2 nd dipping: Dip the <i>maror</i> in the charoset	<i>Barukh Atah Adonai Eloheinu 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.	ברוך אתה, יהוה אלהינו, מלך העולם, אשר קדשנו במצוותיו, וצונו על אכילת מרור. <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, which used to make bricks, or to remember the blood. On the eros of charoset, see Rabbi Arthur Waskow, opensiddur.org/haggadot/passover-seder/the-seders-innermost-secret</i> <i>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 to uphold what is said: <i>On matsot and bitters you will eat it</i> (the <i>Pesach</i> lamb). (Exod. 12:8)</p>	<p>זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כִּן עָשָׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הַזֶּה קַיָּם. הָיָה כּוֹרֵף מִצָּה וּמְרוֹר וְאוֹכֵל בֵּיתָד, לְקַיָּם מֵהַ שְׁנַאָמֵר: "עַל מִצּוֹת וּמְרוֹרִים יֵאָכְלֵהוּ" (שְׁמוֹת יב:ח) Hillel quotes the verse describing the first <i>Pesach</i> in <i>Egypt</i>, as the <i>Israelites</i> were being 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 a piece of the bottom <i>matsah</i> for <i>Korekh</i>.</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 them bread and clothing (<i>lechem v'simlab</i>). So you will love the stranger, for you were strangers in the land of <i>Egypt</i>. (Deut. 10:18-19) >We live in a time very different from when the <i>haggadah</i> was written. Most importantly, <i>Jews</i> once again have sovereignty in the land of <i>Israel</i>. The <i>haggadah</i> pointedly leaves out the verse: "And God brought us unto this place, and gave to us this land, a land of flowing milk and honey." Should we be adding this verse now? If not, why not?</p>		<p>> Can we really be free when we (the <i>Jews</i>) are ruling over another people (the <i>Palestinians</i>)? > What freedom or slavery arises when we imagine the land as given solely to us?</p>
<p>Tsafun - the hidden one Eat the <i>afikoman</i> 4th explanation/ use of <i>matsah</i>:</p>	<p>This time we eat the <i>matsah</i> without any 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 upon fullness.</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" – 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.</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> <i>Zimun</i>–Invitation to bless: <i>Shir Hama`alot</i> is traditionally sung by <i>Ashkenazim</i> before <i>zimun</i>.</p>	<p>Pour the third cup. This is an abridged but halakhic version of <i>Birkat Hamazon</i>. Please consult other <i>haggadot</i> for the complete blessings, <i>Shir Hama`alot</i>, etc. Add "Eloheinu/our God" when there is a <i>minyán</i></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: uvir'shut shabbat hamalkah) – With your permission:</i> <i>All: Leader calls: N'vareikh (in a minyan: Eloheinu) she'achalnu mishelo! Let us bless (our God) from whose we have eaten!</i> <i>Response: Barukh (in a minyan: Eloheinu) she'achalnu mishelo uv'tuvo chayyinu! Blessed be the One (our God) from whose we have eaten and whose good is our life. Leader repeats: "Barukh (in a minyan: Eloheinu) she'achalnu..." and all continue:</i></p>	<p><i>Sefardi: Call: Hav lan v'nivrikh! Response: Shamayim! Call: Birshut malka `ila'a kadisha (on Shabbat: uvir'shut shabbat malk'ta) uvirshut chaveirai umorai v'rabotai – With the permission of the exalted 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>1) First blessing: God feeds and sustains all creatures. Sefardi additions in (parentheses); Ashkenazi additions in [brackets].</p>	<p>1) <i>Barukh Atah Adonai, Eloheinu melekh ha`olam, hazan et ha`olam kulo b'tuvo b'chein b'chesed uv'rachamim hu notein 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 um'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>1) 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>2) Thanksgiving</p> <p>3) Asking for compassion and mercy, with additions for Passover</p> <p>> The third blessing is modified to include petitions for all creatures and the earth. It ends with building Jerusalem “through peace”.</p> <p>4) Recognizing God as the source of all good.</p> <p>Sefardi nusach was used as the foundation for the third and fourth blessings.</p>	<p>2) <i>Nodeh l'kha Adonai Eloheinu `al shehinchalta la'avoteinu ul'imoteinu erets chemdah tovah ur'chavah, v'al shehotseitenu Adonai Eloheinu mei'erets Mitsrayim uf'ditanu mibeit `avadim, v'al brit'kha, v'al Toratekha, v'al chayyim umazon shechonantanu – v'al hakol Adonai Eloheinu anachnu modim lakh um'varkhim otakh, kakatuv: “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>3) <i>Racheim na Adonai Eloheinu `al Yisrael (`amakh) [`amekha] v'al Y'rushalayim (`irakh) [`irekha] v'al har tsiyon, she-y'hei mishkan (k`vodakh) [k`vodekha], v'racheim `al kol `olamakh, r'fa'einu parn'seinu v'kalkaleinu, v'hagein `al kol b'riyotekha yuchaseinu viy'farn'seim v'harvach l'khulanu. Chadeish na p'nei ha'adamah v'hatsmi'ach ar'tsekha b'shalom v'mal'khutekha b'mishpat, bim'heirah v'yameinu.</i></p> <p>(on Shabbat:) <i>R'tsei v'chalitseinu b'yom hashabat hazeh v'har'einu Adonai Eloheinu b'nechemat Tsiyon irekha, ki atah hu ba'al hay'shu'ot uva'al hanechamot. (for the holiday:) Eloheinu v'Eilohai horeinu, ya'aleh v'yavo v'yagi'a v'yeira'eh v'yeiratsch v'yishama` v'yipakeid vizakheir zikhroneinu ufik'doneinu v'zikhron horeinu v'zikhron kol `amkha l'fanekha l'chayyim tovim ul'shalom b'yom chag hamatsot hazeh l'racheim bo ul'hoshi'einu.</i></p> <p><i>Barukh Atah Adonai boneh b'shalom Y'rushalayim.</i></p> <p>4) <i>Barukh Atah Adonai Eloheinu melekh ha'olam ha'El avinu imeinu om'neinu bor'einu go'aleinu k'dosheinu, k'dosh Ya'akov, ro'einu, ro'eh Yisrael, hamelekh hatov v'hameitiv lakol, sheb'khol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu, hu yig'm'leinu chen v'chesed revach v'rachamim v'hatsalah v'khol tuv.</i></p>	<p>2) 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 the life and food you have granted us – and for all, <i>YHVH</i> our God we thank You and bless 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>3) Have compassion/mercy please <i>YHVH</i> our God on Israel Your people and on Jerusalem Your city and on Mt. Zion, that may it become the dwelling place of Your glory, and have compassion on all Your world, our healer, our provider and our sustainer, and protect all Your creatures, our relations, and sustain them, make abundance for all of us. Renew the face of the earth, please, and make Your land bloom with peace and Your reign with justice – soon and in our days.</p> <p>(add on Shabbat:) Accept and strengthen us on this Sabbath day and allow us to see, <i>YHVH</i> our God, the comforting of Zion Your city, for You are the master of saving and comforting. (for the holiday:) 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>4) Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, our Father, our Mother, who nourishes us, who creates us, who redeems us, our Holy One, Jacob's Holy One, our shepherd, Israel's shepherd, the good ruler who does good to all – in every day the One did good, does good, will do good for us, the One will return to us blessings of grace and love, abundance and mercy and rescue, and all goodness.</p>	
<p>These petitions are a compendium of Harachaman prayers. Here and above “our fathers” is replaced with either “our fathers and our mothers” or “our parents”.</p>	<p><i>Harachaman hu yimlokh `aleinu viyshitach banu viy'farn'seinu b'khavod v'yishlach b'rakhah m'rubah b'khol ma'aseh yadeinu. Harachaman hu yirpa'einu viy'tein shalom beineinu v'yishbor `oleinu viyta` torato b'libeinu v'yolikheinu kom'miyut l'ar'tseinu. Harachaman hu yivaser lanu b'sorot tovot y'shu'ot v'nechamot. 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'no'mar Amen. * Harachaman hu yanchileinu (on shabbat: yom shekulo shabbat), yom shekulo tov, viychayyeinu limot hamashiach ul'chayyei ha'olam haba. `Oseh shalom bimromav hu ya'aseh shalom `aleinu v'al kol Yisrael v'al kol yosh'vei teivel v'imru, Amen! Adonai `oz l'amo yitein, Adonai y'vareikh et `amo vashalom</i></p>	<p>May the compassionate One rule over us and be praised through us and provide for us with honor and send abundant blessing through all the work of our hands. May the merciful One heal us and make peace between us and break our yoke and plant the Torah in our hearts and lead us in uprightness to our land. May the merciful One bring us good news of salvation and comfort. 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 (on shabbat: a day that is all shabbat,) a day that is all good, and bring us alive to the Messianic days and the coming world. The One who makes peace in the heights will make peace for us and for all Israel and for all who inhabit the world and say, Amen! <i>YHVH</i> will give the people strength; <i>YHVH</i> will bless the people with peace.</p>	
<p>> For Shmitah year (next one is in 2029):</p>	<p>* <i>May the merciful One turn our hearts toward the land, so that we may dwell together with her in her sabbath-rest during the whole Shmitah year.</i></p>	<p>הַרְחֵמֵנוּ הוּא יְשִׁיב לְבִינֵנוּ אֶל הָאָרֶץ לְמַעַן נִשְׁבַּח יְיָ עֲמָהּ בְּשָׁבְתָהּ כָּל שְׁנַת הַשְּׁמִיטָה</p>	<p>Learn a nigun/melody for this prayer: neohasid.org/resources/shmita-harachaman/</p>
<p>3rd cup</p>	<p>Drink the 3rd cup at the end of the blessings!</p> <p><i>Sefardim and Ashkenazim both bless over the 3rd cup.</i></p>	<p>בְּרוּךְ אַתָּה, יְיָהוָה אֱלֹהֵינוּ, מְלֶכֶּה הַעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן. <i>Don't forget to recline!</i></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>Shfokh Chamatkha</i>, “Pour Your fierce anger”.</p> <p>The fourth cup may be filled before or after <i>Shfokh Chamatkha</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.</i> (Psalms 79:6-7) <i>Pour on them Your fury and make You burning anger grip them.</i> (Psalms 69:25) <i>Pursue in anger and destroy them from under YHVH’s heavens.</i> (Lament. 3:66)</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> (intention/consciousness) that the earth has the power to heal plagues, and that even our worst feelings can be turned into something fertile and life-giving.</p>	<p>שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי אָכַל אֶת יַעֲקֹב וְאֶת נְוֵהוּ הַשָּׁמַיִם. (תהילים עט:ו-ז) שִׁפְךָ עֲלֵיהֶם וְעַמְּךָ וְנִסְרוֹן אַפְּךָ שְׂשִׁיגֶם (תהילים פט:כד) תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִ הַיְהוָה (איכה ג:סו)</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 realms 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, including October 7. Should we act it out as a desire for vengeance? The haggadah instead asks God to take our anger from us and find its right use. This works if we make the moment cathartic and not a hardening of anger or fear.</p>
<p>Elijah’s cup The fifth cup can also represent bringing home the hostages.</p>	<p>Pour a fifth cup “for Elijah”.</p> <p><i>We can only welcome Elijah after we have placed our anger in God’s custodianship and 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>The fun <i>seder</i> songs, like <i>Adir Hu</i>, <i>Echad Mi Yode’a</i>, and <i>Chad Gadya</i> can go here or after <i>Nirtsah</i>. Consult other <i>haggadot</i> for those songs and for translations of Hallel.</p>	
<p>Psalm 115, part 1 <i>Not for us, YHVH, not for us – but for Your Name, give glory...</i></p> <p>Psalm 115, part 2 <i>YHVH remember us! Bless the house of Israel...Halleluyah!</i></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></p> <p>Psalm 117 Praise YHVH, all nations!</p>	<p><i>Lo lanu, Adonai, lo lanu, ki l’shimkha tein kavod, `al chasd’kha `al amitekha. Lamah yomru hagoyim, ayeh na Eloheihem vEiloheinu 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 bAdonai, `ezram umaginam hu. Beit Aharon bit’chu vAdonai, `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 lAdonai, `oseh shamayim va’arets. Hashamayim shamayim lAdonai, v’ha’arets natan livnei adam. Lo hameitim y’hal’lu yah, v’lo kol yor’dai 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 emtsa. Uv’sheim Adonai ekra: Anah Adonai maltah nafshi! Chanun Adonai v’tsadik, vEiloheinu m’racheim. Shomer p’ta’im Adonai, daloti v’li y’hoshi `a. Shuvi nafshi lim’nuchaikhi, ki Adonai gamal `alaikhi. Ki chilats’ta nafshi mimavet, et eini min dim`ah, et ragli midechi. Et’haleikh lifnei Adonai, b’ar’tsot hachayyim. He`emanti ki adabeir, ani `aniti m’od. Ani amarti v’chof’zi, kol ha’adam kozev.</i></p> <p><i>Mah ashiv lAdonai, kol tagmulohi `alai. Kos y’shu`ot esa, uv’sheim Adonai ekra. N’darai lAdonai 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 lAdonai ashaleim negdah na l’chol `amo. B’chats’rot beit Adonai, b’tokheikhi Yerushalayim, hal’luyah.</i></p> <p><i>Hal’lu et Adonai, kol goyim, shab’chuhu, kol ha’umim. Ki gavar `aleinu chasdo, ve’emet Adonai l’olam, hal’luyah.</i></p>		
<p>Psalm 118 Give thanks...for God’s love is forever.</p>	<p><i>Hodu lAdonai ki tov, ki l’olam chasdo. Yo`mar na Yisrael ki l’olam chasdo. Yo`mru na veit Aharon ki l’olam chasdo. Yo`mru na yir’ei Adonai, ki l’olam chasdo.</i></p>		

<p>Psalm 118 cont'd From the narrow strait I called Yah, and the One answered me from Yah's expanse. 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 bAdonai, mib'to`ach ba`adam. Tov lachasot bAdonai, 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, vAdonai `azarani. `Ozi v`zimrat yah, vay'hi li lishu`ah. Kol rinah vishu`ah b`ohalei 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>Pitchu li sha`arei tsedek, avo vam odeh yah. Zeh hasha`ar lAdonai tsadikim yavo`u vo. (All the following lines are repeated:) Od`kha ki `anitani, vat`hi li lishu`ah. Even ma`asu habonim, haytah l`rosh pinah. Mei`et Adonai haytah zot, hi nifla`t 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 r`tsonekha, v`khol `amkha beit Yisrael b`rinah yodu viyvarkhu viy`shabchu viy`fa`aru, viyrom`mu v`ya`aritsu v`yakdishu v`yamlikhu et shimkha, malkeinu. Ki l`kha tov l`hodot ul`shimkha na`eh l`zamer, ki mei`olam Atah El.</i></p>
<p>Psalm 136 Give thanks to YHVH, for the One is good, for God's love is forever... 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... Who strikes down great kings, for God's love is forever...</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>[Giving thanks for natural wonders:] L`oseh nifla`ot g`dolat 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 balailah, ki l`olam chasdo.</p> <p>[For redemption from slavery:] L`makeh Mits`rayim 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.</p> <p>[Other victories]: 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.</p> <p>[For divine love and care:] Sheb`shifleinu zakhar lanu, ki l`olam chasdo. Vayif`r`keinu mitsareinu, ki l`olam chasdo. Notein lechem l`khol basar, ki l`olam chasdo. Hodu l`El hashamayim, ki l`olam chasdo.</p> <p><i>Who in our lowliness remembers us, who breaks us free from our straits, who gives bread to all flesh... Give thanks to the God of the heavens, for God's love is forever.</i></p>
<p>Blessing that ends Shabbat morning's P'sukei D'zimra is said here. The breath of every life will bless Your name... Were our mouth song-filled like the sea, our tongue, glad-song, like the multitude of its waves...we could not finish thanking You... 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`eil umoshi`a, podeh umatsil um`farnes um`rachem b`khol `eit tsarah v`tsukah. Ein lanu melekh ela atah. Elohei harishonim v`ha`achronim, Elo`ah kol briy`ot, Adon kol toldot, ham`hulal b`rov hatishbachot, ham`naheg `olamo b`chesed uv`riyotav b`rachamim. VAdonai lo yanum v`lo yiyshan – ham`orer y`sheinim v`hameikits nirdamim, v`hameisi`ach ilmim v`hamatir `asurim v`hasomeikh 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`toteinu shevach k`merkhavei raki`a, v`eineinu me`i`rot kashemesh v`khayarei`ach, v`yadeinu f`rusot k`nisrei shamayim, v`ragleinu kalot ka`ayalot – ein anachnu maspikim l`hodot lakh, Adonai Eloheinu vEilohei 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`lashon asher samta b`finu – hein heim yodu viyvarkhu viyshab`chu viyfa`aru viyrom`mu v`ya`aritsu v`yak`dishu 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 yira`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>Who is like You, who can compare to You, Great, Mighty, Awesome One, who possesses heavens and the Earth. We praise and extol and beautify and bless Your holy Name...</i></p> <p><i>Blessed be You, YHVH, God Ruler made great through praises... who is the life of all the worlds.</i></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, lay`sharim na`vah t`hilah. B`fi y`sharim tit`romam, uv`divrei tsadikim tit`barakh, uvilshon chasidim tit`kadash, uvkerev k`doshim tit`halal. <i>Uv`mak`halot riv`vot `amkha beit Yisrael b`rinah yitpa`er shimkha, malkeinu, b`khol dor vador. Shekein chovat kol hay`tsurim l`fanekha, Adonai Eloheinu v`Elohei avoteinu v`imoteinu, l`hodot l`hallel l`shabei`ach l`fa`er l`romeim l`hader l`vareikh, l`alei ul`kaleis `al kol divrei shirot v`tishb`chot David ben Yishai avd`kha, mishichekha.</i></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 v`imoteinu, shir ushvachah, 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>		
<p>4th cup – Hallel</p>	<p><i>Drink the 4th cup at the end of singing Hallel. Traditionally one also says the blessing that comes after drinking wine or grape juice here.</i></p>	<p>בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.</p>	<p><i>Drink reclining! Sefardim traditionally don't say a blessing over the fourth cup.</i></p>
<p>Nirtsah</p>	<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 mi manah. B`karov nahel nit`ei khanah p`duyim l`tsiyon b`rinah.</i></p> <p>L`shanah haba`ah biy`rushalayim hab`nuyah!</p> <p>Next year in Jerusalem, built (anew)!</p>	<p>חֶסֶל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כְּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ פֶּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָכָן מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת מִי מְנַה. בְּקָרוֹב נִהַל נְטָעֵי כִנֶּה *פְּדוּיִם לְצִיּוֹן בְּרִנָּה.</p> <p>לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה</p> <p><i>* from Psalm 80:16 (15). וכנה אשר נטעה ימיןך.</i></p>	<p>The <i>Pesach</i> order has been unfolded according to its law, justice and statute. As we merited to (tell in) order (the story of leaving Egypt), so may we merit to do (the sacrifice). Pure One dwelling (in the) exalted place, sustain the community of the congregation (who can count them?) Soon lead those plantings of the stock, redeemed, to Zion with glad song.</p>
<p>Count the Omer at the second seder</p> <p>→ For the Omer Counter app and more omer resources, go to: neohasid.org/resources/omer/</p>	<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 on neohasid.org.</p>	<p>בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר</p> <p>הַיּוֹם יוֹם אֶחָד בְּעוֹמֶר לְעוֹמֶר</p> <p><i>Hayom yom echad ba`omer la`omer</i></p> <p>חֶסֶד שֶׁבְּחֶסֶד <i>Chesed sheb`chesed</i></p> <p><i>Sefardim and Hasidim say ba`omer. Most other Ashkenazim say la`omer.</i></p>	<p>Use neohasid.org's Omer counter app for Android or iOS 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>><u>As we count the days of blessing the wheat crop, we are still counting the days of captivity for the hostages, and the days til this war and all such war and conflict ends.</u></p>
<p>Haggadah of the Inner Seder</p>	<p>><i>May we be blessed with liberation, freedom from fear and want, the freedom to act and create, and the power and wisdom to live in harmony and love, with honor towards all Creation and our fellow creatures.</i></p> <p>><u>Prayer for democracy: neohasid.org/resources/democracy/</u></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 creator of neohasid.org.</p> <p>Download this haggadah from: http://neohasid.org/zman/pesach/InnerSeder/ Please send feedback to rebduvid86@gmail.com. Go to neohasid.org to make a donation for this Haggadah and other resources!</p>	

OMER COUNTER APP, with quotes for each day – go to <https://www.neohasid.org/omer/apps/> for iOS and Android. Download Earth prayers for Earth Day from neohasid.org, including Hebrew of Pope Francis's ecumenical prayer and much more – go to: <https://neohasid.org/resources/earthprayers/>. More omer content at <https://neohasid.org/zman/omer/>.