

<p><b>Haggadah of the Inner Seder</b>  <i>This haggadah is provided under a collective commons license: use, share, or modify, but please mention the source: R. David Seidenberg, neohasid.org.</i></p>	<p>This <i>haggadah</i> is focused on revealing the inner structure of the <i>seder</i>.</p> <p>The traditional <i>haggadah</i> includes many fours beyond the obvious four cups, four children, and four questions.</p> <p>The most important may be the four times <i>matsah</i> is used. Others include the four verses from Deuteronomy that the <i>haggadah</i> interprets, the four times we explain Exodus 13:8 (<i>Ba'avur zeh</i> – see pp.5 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><b>This font is used for the steps.</b></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>  <i>&gt;This includes prayers related to protecting the Earth.</i></p> <p><i>&gt;Political commentary related to refugees or to Israel looks like this.</i></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><b>Bedikat Chamets</b></p> <p><i>After the search for Chamets the night before Passover, say the following formula. You may also add this earth prayer from neohasid.org.</i></p>	<p>“All the <i>chamets</i> that is in my possession/<i>r'shut</i>, which I (did see or) did not see and which I (did remove or) did not remove, let it be nullified and let it become like the dirt of the earth/<i>afra d'ar'a</i>.”</p> <p><i>Kol chamira v'chami'a d'ika bir'shuti (d'chaziteih u)d'la chaziteih, (d'vi'arteih u)d'la vi'arteih liv'til v'lehevei k'afra d'ar'a.</i>  (Add the words in parentheses in the morning when you burn the <i>chamets</i>.)</p> <p><i>May we remember on this day that just as we do not own this chamets, we do not own this Earth. May we recall that Adam, the human, is made of afar min ha'adamah, soil, dirt from the ground, and that we belong to the soil. May we cherish the soil that comes from millenia of rocks breaking and life growing and decomposing. We too are “hewn from the rock and dug from the mine” of Abraham and Sarah. And so, may it be Your will, Adonai Eloheinu, that we give truth to Your promise to Abraham, that his progeny would become “like the soil of the earth, ka'afar ha'arets” – k'afra d'ar'a – and that, like the soil, we may live to nourish all Life. (based on Gen 13:16 and Isaiah 15:1-2)</i></p>		
<p>The Seder steps are often sung:</p>	<p><i>Kadesh, Urchats, Karpas, Yachats; Magid, Rachtsah, Motsi, Matsah; Maror, Korekh, Shulchan Orekh; Tsafun, Barekh, Hallel, Nirtsah</i></p>		
<p><b>Kadesh</b>  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. 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</p>	<p>וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב  מְאֹד  וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְלוּ הַשָּׁמַיִם  וְהָאָרֶץ וְכָל-צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם  הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם  הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ</p>	<p>There is a custom among some <i>Hasidim</i> and neo-<i>Hasidim</i> to add the beginning of Gen. 1:31 (up to “<i>v'hineh tov m'od</i>, it is very good!”) to Friday night kiddush.</p> <p>There is a modern custom to fill each other’s wine cups instead of filling our own.</p>

	the work which God created to do. (Genesis 1:31-2:2)	אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכֹל-מְלֵאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. (בראשית א:לא-ב:ב)	
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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> (Note: Sefardim say "hagefen".)	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן (הַגָּפֶן). <i>YHVH</i> is traditionally pronounced "Adona". In Renewal Judaism it is often pronounced "Yah".	Many preface the blessing with "Savri   וסברי", meaning "focus her" or "join in my intention". Everyone responds "L'chayim!", "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.	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן וַיְקַדְּשֵׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (לשבת): שָׁבֻתוֹת לְמִנוּחָה (ו)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, (לשבת): אֶת יוֹם הַשְּׁבִת הַזֶּה (ו)אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, (לשבת): בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ [מִכָּל הָעַמִּים], (לשבת): (וְשָׁבַת) וּמוֹעֲדֵי קֹדֶשׁ (לשבת): בְּאַהֲבָה (וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה ה', מְקַדֵּשׁ (לשבת): הַשְּׁבִת (ו)יִשְׂרָאֵל וְהַזְּמַנִּים.	Some emend or leave out the words in brackets, "from all the peoples". While this change often reflects a discomfort with the idea of chosenness, another interpretation is that <i>Shabbat</i> is ultimately something the whole world needs, not just the Jewish people.
<i>Havdalah</i> Add this section on Saturday night  In 2016, the second night of Passover follows after Shabbat, so these blessings are added.	Blessed be You <i>YHVH/Adonai</i> our God ruler of all space-and-time, who creates the shining lights of fire. Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, who makes separation between holy and common, between light and darkness, between Israel and the peoples, between the seventh day and the six days of doing. Between the holiness of Shabbat and the holiness of the holiday You separated, and the seventh day You made holy from the six days of doing, and you separated and made holy Your people Israel with Your	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם הַמְבַדֵּל בֵּין קֹדֶשׁ לְחָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשִּׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשׁ שָׁבַת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת-יוֹם הַשְּׁבִיעִי מִשִּׁשִּׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשׁתָּ.	On Saturday night the candles are traditionally lit from a flame that was burning since the beginning of the holiday. Since the candles should not be put out, it is better to use shabbat candles rather than a braided <i>havdalah</i> candle. There is no blessing for spices, because we are not leaving

	holiness. Blessed be You <i>YHVH</i> , who separates between holy and holy.	הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת-עַמּוּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבָדִיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.	holy time.
On both nights, end Kiddush with <i>shehechyanu</i> :	Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, for you made us live and kept us sustained and let us reach this season!	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ מְלִךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.	<i>Barukh Atah Adonai Eloheinu Melekh Ha'olam shehechyanu v'kiymanu v'higi'anu lazman hazeh.</i>
1 <sup>st</sup> cup – <i>Kiddush</i>	Drink the 1 <sup>st</sup> 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> .			

<b>Urchats</b>	This washing happens without a blessing. It is preparation for dipping the <i>Karpas</i> into the salt water.	You can bring a cup of water and bowl to the <i>seder</i> table to wash.	
<b>Karpas</b> 1 <sup>st</sup> dipping	Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, who creates the fruit of the ground. A taste of spring. Some <i>haggadot</i> include verses from the Song of Songs about spring here.	בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלִךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאָדָמָה <i>Barukh atah Adonai Eloheinu Melekh Ha'olam borei p'ri ha'adamah</i>	Most <i>Ashkenazim</i> use parsley. Syrians use celery; Russians use potato. Some set out a mixture of veggies to snack on.
<b>Yachats</b> Break the middle matsah into unequal halves The bigger half is the <i>afikoman</i> ; the smaller half is the <i>lechem`oni</i> or poverty bread.	The <i>afikoman</i> is wrapped in a cloth. In the Syrian custom, each person takes a turn holding the <i>afikoman</i> in their right hand over their left shoulder. When they do this, they say: <i>Mish'arotam ts'rurot b'simlotan 'al shekhmam. Uv'nei Yisra'el 'asu kid'var Moshe...</i> “Their kneading bowls/ leftover things (were) tied up in their cloaks on their shoulder. And the children of Israel did according to Moshe’s word...” (Exod. 12:34-35)	The whole table then asks the one holding the <i>afikoman</i> (in Arabic or English): “ <i>Minwen Jaiyeh? Where are you coming from?</i> ” She or he answers: “ <i>Mimitsrayim! From Egypt.</i> ” All: “ <i>Lawen Raiyekh? Where are you going to?</i> ” Answer: “ <i>Liy'rushalayim! To Jerusalem.</i> ” All: “ <i>Ishu zawatak? What are you bringing?</i> ” Answer: “ <i>Matsah umaror! Matsah and maror.</i> ”	The Syrian custom is to break the <i>matsah</i> so that the bigger half is shaped like the letter <i>Dalet</i> (ד – kind of like a Pacman), and the smaller half like a <i>Yud</i> (י). The two pieces then spell <i>Yad</i> , hand, standing for the <i>yad chazakah</i> , the strong hand that redeemed us.
<b>Magid</b> 1 <sup>st</sup> time we begin to tell the story  1 <sup>st</sup> explanation of <i>matsah</i> :	This is the bread of poverty, of oppression / <i>Ha lachma 'anya</i> that our ancestors ate in the land of Egypt. Anyone hungry, they should come and eat. Anyone needing, they should come and make <i>Pesach</i> . Now – here. Next year – in the land of Israel. Now, here – slaves. Next year – freed people. <i>Ha lachma 'anya di achalu avhatana b'ar'a d'mitsrayim. Kol dikhfin yeytei v'yekhol. Kol dits'rikh yeytei v'yifsach. Hashata hakha, l'shanah haba'ah b'ar'a d'Yisra'el. Hashata 'avdei, l'shanah haba'ah b'nei (uv'not) chorin.</i>	<i>Hold up the smaller half of the broken matsah and say:</i> הָא לַחְמָא עֲנִיָּא דִּי אָכְלוּ אַבְהַתְנָא בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי וְיִיכֹל, כָּל דְצָרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא הַכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין. <i>It is a powerful custom to go out to the street and search for anyone in need of a meal.</i>	<i>This matsah is the matsah of slavery.</i> <i>Why would anyone want to share this meal of poverty and degradation?</i> <i>The small half represents not having enough. What else can it represent?</i>  In the Persian custom every person individually recites <i>Ha Lachma Anya</i> .

<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 the leader will pour out most of the cup at the plagues, fill here with juice.)</p>
<p>The Four Questions:  <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 don't dip once, but this night two times? (Why is it) that in all other nights we eat <i>chamets</i> or <i>matsah</i>, but this night it's all <i>matsah</i>? (Why is it) that in all other nights we eat the rest of the vegetables, but this night <i>maror</i>? (Why is it) that in all other nights we eat either sitting or reclining, but on this night all of us reclining/ <i>m'subin</i>? <i>What other questions can you come up with?</i></p>	<p>מה נשתנה הלילה הזה מכל הלילות -- שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה כלו מצה? שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור? שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים? שבכל הלילות אנו אוכלין בין יושבין ובין מסבין הלילה הזה כלנו מסבין?</p>	<p><i>When we remove the seder plate, it's as if to say, what can you remember about what was just in front of you?</i> <i>Two things mentioned in the questions are signs of wealth (dipping and reclining), and two are signs of poverty (matsah and maror). The real question is, why do we do these contradictory things? Why do we play at being poor and being rich at the same time?</i></p>

<p>The Answer – 2<sup>nd</sup> 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, וַיִּצְיָאֵנוּ ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָהּ. (דְּבָרִים ו:כא) וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי 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.</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>וְאֶפִּילוּ כָלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.</p>	<p>The word for Passover, Pesach, can be resolved into two words: Peh sach – meaning, “a mouth conversing”. Some teach that the beginning of liberation is telling one's story.</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 rabbes! The time of reading the <i>Sh'ma</i> of <i>Shacharit</i> (the morning prayer) has arrived!</p>	<p>מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָה וְרַבִּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בְרַק; וְהָיוּ מְסַפְּרִין בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רְבוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיַת שְ�מַע שֶׁל שַׁחֲרִית.</p>	<p>There is a theory that the rabbis were planning the revolt against the Romans. Though there isn't a lot of evidence to support the theory, it's still a great opportunity to ask the question, How does the seder prepare you to fight for freedom?</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. You can even add them directly to the haggadah.</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 said in the night – until Ben Zoma <i>drashed</i> (explained): As it is said: <i>In order that you will remember the day of your going out from the land of Egypt all the days of your life.</i> (Deut. 16:3) <i>Days of your life</i> – (that includes) the days. <i>All the days of your life</i> – (that would include even) the nights. And the sages say: <i>days of your life</i> – this world. <i>All the days</i> – to bring in the days of <i>Mashiach</i> (Messiah).</p>	<p>אָמַר לָהֶם רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, הֲרִי אֲנִי כְּבֹן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֵּאֱמַר יִצִּיאַת מִצְרַיִם בַּלַּיְלוֹת, עַד שֶׁדִּרְשָׁה בֶן זוֹמָא: שֶׁנֶּאֱמַר “לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ” (דְּבָרִים יג:זט) -- “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.</p>	<p>בְּרוּךְ הַמָּקוֹם שֶׁנָּתַן תּוֹרָה לְיִשְׂרָאֵל עַמּוֹ, בְּרוּךְ הוּא.</p>	<p>When praising God, lift the cup and cover the <i>matsah</i>. When telling the story, uncover the broken <i>matsah</i>.</p>

	<i>The seder is one of the few contexts where Hamakom is used frequently as a name of God.</i>	<i>Hamakom: Because the Holy One is the place of the world, and God's world is not God's place. Gen.Rabbah 68:9</i>	
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The four children:	Corresponding to four children the Torah spoke: one wise, one wicked, one innocent, and one that doesn't know to ask.	כַּנְגַד אַרְבַּעַה בְּנִים דִּבְרָה תּוֹרָה--אֶחָד חָכָם, וְאֶחָד וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוּ יוֹדְעֵ לְשָׂאֵל.	<i>There are four verses in the Torah about retelling the story of leaving Egypt. The rabbis turned them into four types of children.</i>
Chakham/Wise	A wise one/ <i>chakham</i> , what does that one say? <i>What are the testimonies and statutes and just laws which YHVH our God commanded you-all?</i> (Deut. 6:20) And even so should you be saying to them, according to the laws of the Pesach offering: they don't add ( <i>maftir</i> ) after the Pesach any <i>afikoman</i> .  <i>In the Torah, the answer to this question is "Avadim Hayinu" – see p. 4.</i>	חָכָם, מָה הוּא אוֹמֵר? "מָה הָעֵדוּת, וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ, אֶתְכֶם?" (דְּבָרִים ו:כ) אַף אַתָּה אָמַר לוֹ כְּהִלְכֹת אֶתְכֶם לְפָנֶיךָ הַפֶּסַח, אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמָן.  <i>The "wise one" receives information, not meaning, not revelation. At least the "wicked one" takes a position.</i>	<i>The children go up in levels of purity, presence, openness. The chakham is not having an experience of leaving Egypt. The response to the chakham is similarly disembodied: not "we don't maftir", but "they don't..."</i>
Rasha/Wicked:  1 <sup>st</sup> use of the phrase <i>Ba'avur zeh</i> :	A wicked one/ <i>rasha</i> , what does that one say? <i>What is this service/servitude to you-all?</i> (Exod. 12:26) To you all and not to them. And just as they have brought themselves out of the whole – they have denied the root. And even you, knock their teeth/ <i>hak'heh et shinav</i> , and be saying to them: <i>Because of this YHVH acted for me in my going out from Egypt / Ba'avur zeh 'asah li YHVH b'tseiti mimitsrayim.</i> (Exod. 13:8) For me and not for them. If they were there, they weren't redeemed.  <i>In the Torah, only the Rasha's question comes before the tenth plague.</i>	רָשָׁע, מָה הוּא אוֹמֵר? "מָה הָעֵבֶדָה הַזֹּאת לְכֶם?" (שְׁמוֹת יב:כו) "לְכֶם", וְלֹא לוֹ. וְלִפִּי שְׁהוֹצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל וְכִפַּר בְּעִיקָר, אַף אַתָּה הִקְהָה אֶת שְׁנָיו וְאָמַר לוֹ: "בְּעֵבֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם" (שְׁמוֹת יג:ח)--"לִי", וְלֹא לוֹ; אֵלוֹ הִיָּה שָׁם, לֹא הִיָּה נִגָּאֵל.  <i>The Torah's answer is about God skipping over the houses of the Israelites – see p.13.</i>	<i>"Knock his teeth" – 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. The first time we mention the verse "Ba'avur zeh", it's used to exclude someone else. The teacher has not learned the lesson.</i>
Tam/Simple:	An innocent one/ <i>tam</i> , what does that one say? <i>What's this?</i> (Exod. 13:14) <i>And you will say unto him: by a strong hand YHVH brought us out from Egypt, from the house of slaves.</i> (Exod. 13:14)	תָּם, מָה הוּא אוֹמֵר? "מָה-זֹּאת?" (שְׁמוֹת יג:יד) "וְאָמַרְתָּ אֵלָיו-בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם, מִבֵּית עֲבָדִים" (שְׁמוֹת יג:יד)	<i>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.</i>
Eino Yode'a /Not Knowing: 2 <sup>nd</sup> <i>Ba'avur zeh</i> :	And one who doesn't know to ask/ <i>she'eino yode'a lish'ol</i> ? You/At open for them, as it is says: <i>And you will tell your child in that day: Because of this YHVH acted for me in my going out from Egypt / Ba'avur zeh...</i> (Exod.	וּשְׂאִינוּ יוֹדְעֵ לְשָׂאֵל, אַתָּה פָּתַח לוֹ--שְׁנֵאָמַר "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעֵבֹר זֶה	<i>"You open." Open what? Open yourself. The word for you, "At", is the feminine form in Hebrew. So this has been interpreted, enter the</i>

	13:8) <i>This is the first step in transforming the verse “Ba’avur zeh” from meaning exclusion of others to inclusion of oneself.</i>	עֲשֵׂה יְהוָה לִי בְצֵאתִי מִמִּצְרַיִם” (שמות יג:ח) <i>The beginning of redemption is including the other.</i>	<i>feminine part of oneself.</i>
3 <sup>rd</sup> Ba’avur zeh: When should we tell the story?	<i>And you will tell your child... Could it be (that you should start telling the story) from the new moon? Learning says: in that day (Exod. 13:8) – (meaning, only in that day when you left Egypt). Could it be from while it is yet day? Learning says: Because of this / Ba’avur zeh (Exod. 13:8) – I wouldn’t say “Because of this”, except at the time (this) matsah and maror are set down in front of you (like now).</i>	”וְהִגַּדְתָּ לְבִנְךָ” יָכוֹל מֵרֵאשִׁית הַחֹדֶשׁ? תִּלְמוּד לֹמֵר ”בַּיּוֹם הַהוּא.” (שמות יג:ח) - אִי ”בַּיּוֹם הַהוּא”, יָכוֹל מִבְּעוֹד יוֹם? תִּלְמוּד לֹמֵר ”בְּעֵבוֹר זֶה” (שמות יג:ח) - לֹא אֶמְרָתִי אֲלֵא בְּשַׁעֲהַ שְׂיֵשׁ מִצָּה וּמְרוֹר מִנְחִים לְפָנֶיךָ.	<i>The third time we mention the verse “Ba’avur zeh”, it describes engaging fully with the present: what is facing you? Why? And therefore: who are you, right now? Where are you coming from; where are you going to?</i>

3 <sup>rd</sup> beginning of the story:	From beginning, our ancestors were servants of alien service/ idolatry, and now the Makom (Place) drew us near to service of the One/ <i>la'avodato</i> , as it is said: <i>And Yehoshua said to all the people, so said YHVH, Israel's God – over beyond the River your ancestors were settled from forever, Terach, father of Avraham and father of Nachor, and they served other Gods, and I took your father, Avraham, over beyond the River, and I made him walk through all the land of K'na'an (Canaan), and I multiplied his seed and I gave Yitshak to him and to Yitshak I gave Yaakov, and Eisav. And to Eisav I gave Mount Se'ir to inherit it, and Yaakov and his children went down Egypt.</i> (Josh. 24:2-4)	מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ; וְעַכְשָׁו קָרְבָנוּ הַמָּקוֹם בְּרוּךְ הוּא לְעֲבוֹדָתוֹ, שְׁנֵאמַר ”וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם, כֹּה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל, בְּעֵבֶר הַנְּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תְּרַח אָבִי אַבְרָהָם וְאַבִי נְחוֹר; וַיַּעֲבְדוּ, אֱלֹהִים אֲחֵרִים. וְאַקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם, מֵעֵבֶר הַנְּהָר, וְאוֹלַךְ אֹתוֹ בְּכָל אֶרֶץ כְּנָעַן; וְאַרְבֶּה אֶת זֶרְעוֹ וְאֶתְּנוּ לוֹ אֶת יִצְחָק. וְאֶתְּנוּ לְיִצְחָק אֶת יַעֲקֹב וְאֶת עֵשָׂו; וְאֶתְּנוּ לְעֵשָׂו אֶת הַר שְׂעִיר לְרִשְׁתּוֹ אוֹתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרַיִם” (יהושוע 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.
Praise – lift the cup, cover the matsah	Blessed be the guardian of the promise to Israel. Blessed be, for the Holy One reckoned the end, to do like the One said to Abraham our father at the covenant of the halves, as it is said: <i>And God said to Avram, knowing you must know that your seed will be a stranger/refugee/ger in a land not for them, and they will serve them and they will harm them / impoverish them four hundred year. And also that nation that they</i>	בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל עִמּוֹ, בְּרוּךְ הוּא: שְׁהִקְדוּשׁ בְּרוּךְ הוּא מִחֲשֵׁב אֶת הַקֶּץ, לַעֲשׂוֹת כְּמָה שְׁאָמַר לְאַבְרָהָם אֲבִינוּ בֵּין הַבְּתָרִים, שְׁנֵאמַר ”וַיֹּאמֶר לְאַבְרָם, יָדַע תְּדַע כִּי גֵר יִהְיֶה זֶרְעֶךָ בְּאֶרֶץ לֹא לָהֶם, וְעַבְדוּם, וְעָנּוּ אֹתָם אַרְבַּע	

	<i>serve I will judge, and after that they will go out with great substance. (Gen. 15:13-14)</i>	מאות שנה. וגם את הגוי אשר יעבדו דן אנכי; ואחרי כן יצאו ברכש גדול" (בראשית טו:יג,יד)	
<i>V'hi she`amdah</i>	And she (the promise) is what stood up for our ancestors and for us, for it wasn't one alone who stood over us to finish us, but in each and every generation they stand over us to finish us. And the Holy One rescues us from their hand.	והיא שעמדה לאבותינו, ולנו, שלא אחד בלבד עמד עלינו לכולתנו, אלא שבכל דור ודור עומדים עלינו לכולתנו; והקדוש ברוך הוא, מצילנו מידם.	<i>Some people have interpreted "she" to refer to God/Shekhinah or other aspects/characters of the story.</i>
The next two blocks are not part of the traditional haggadah but will help you understand the haggadah's structure. The form of most of the the <i>haggadah</i> from here until the plagues is simple: quote a phrase from Deut. 26:5-8, then quote a verse from somewhere else in Torah that explains that phrase.			
These verses are the basis of the <i>Haggadah</i> . In Temple times, they were recited on Shavuot by farmers when they brought first-fruit offerings to the priest.	<i>An Aramean who wanders (was) my father, and he went down Egyptward, and he sojourned there in few numbers, and he became there a nation, great, mighty and many. And they did evil to us / made us out to be evil, and they oppressed us, and they put 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 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. (Deut. 26:5-10)</i>	ה ארמי אבד אבי, וירד מצרימה, ויגר שם במתי מעט; ויהי שם לגוי גדול עצום ורב. וירעו אתנו המצרים ויענונו; ויתנו עלינו עבדה קשה. ז ונצעק אל יהוה אלהי אבותינו; וישמע יהוה את קלנו, וירא את ענינו ואת עמלנו ואת לחצנו. ח ויצאנו יהוה ממצרים, ביד חזקה ובזרע נטויה, ובמרא 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 narrative of the Exodus story in the Torah. The traditional <i>haggadah</i> does not make use of the last two verses, because describe coming into the land and reaping her produce.
1 <sup>st</sup> verse: Deut. 26:5	<b><i>An Aramean who wanders (was) my father, and he went down Egyptward, and he sojourned/ dwelled-as-a-stranger there in few numbers, and he became there a nation, great, mighty and many.</i></b>	ארמי אבד אבי, וירד מצרימה, ויגר שם במתי מעט; ויהי שם, לגוי גדול עצום ורב.	<i>Now we go line by line and phrase by phrase, explaining the four verses of Deut. 26:5-8.</i>
4 <sup>th</sup> beginning of the story: Storytime – Put down the cup and uncover the <i>matsah</i>	<i>Go out and learn what Lavan the Aramean sought to do to Yaakov our father. For Pharaoh did not decree except against the males, and Lavan sought to uproot all, as it is said: Arami `oved avi/ An Aramean destroying my father / An Aramean who wanders (was) my father... The fourth beginning is obscured by this drash, which patently ignores the contextual meaning of the verse.</i>	צא ולמד, מה בקש לבן הארמי לעשות ליעקב אבינו, שפרעה הרשע לא גזר אלא על הזכרים; ולבן בקש לעקר את הכל, שנאמר "ארמי אבד אבי" <i>Why then is the haggadah so cagey about finally beginning the story?</i>	<i>The Aramean who wandered is understood here to be Jacob, who wandered into Padan-Aram to get his wives, his children, and his wealth from Lavan, and then, after sojourning in Israel, wandered down into Egypt.</i>
2.	<i>and he went down Egyptward – forced according to the Word / by mouth of the Word.</i>	וירד מצרימה ~ אנוס על פי הדבור	<i>Forced by the prophecy given to Abraham discussed above.</i>
3.	<i>and he sojourned/ dwelled-as-a-stranger/ vayagar there – teaching that (Jacob) didn't go down to become</i>	ויגר שם ~ מלמד שלא ירד להשתקע אלא	<i>&gt;When a stranger/refugee/ ger sojourns with you in your land, you</i>



	sunk/drowned in Egypt, only to dwell-as-a-stranger there (temporarily), as it's said: <i>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.</i> (Gen. 47:4)	לָגוּר שָׁם, שְׁנֵאמָר "וַיֹּאמְרוּ אֶל פְּרֹעֶה לָגוּר בְּאֶרֶץ כְּנָעַן, כִּי אֵין מְרֻעָה לְצֹאן אֲשֶׁר לְעַבְדֶיךָ, כִּי כִבֵּד הָרַעֲב בְּאֶרֶץ כְּנָעַן; וְעַתָּה יֵשְׁבוּ נָא עַבְדֶיךָ, בְּאֶרֶץ גֹּשֶׁן" (בראשית מ:ד)	shall not mistreat/ <i>tonu</i> him. The stranger who sojourns with you shall be for you like a native from among you, and you shall love him as yourself/ <i>kamokha</i> ; for you were strangers in the land of Egypt. I am YHVH, your God. (Lev. 19:33-34)
4.	<i>in few numbers</i> – like what is said: <i>With seventy soul your ancestors went down Egyptward, and now YHVH your God has set you like stars of the sky for multitude.</i> (Deut. 10:22)	בְּמִתֵּי מְעוֹט ~ כְּמוֹ שְׁנֵאמָר "בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִם; וְעַתָּה שְׂמֹךְ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם, לְרַב" (דברים י:כב)	
5.	<i>and he became there a nation</i> – teaching that Israel were distinguished/distinct/ <i>m'tsuyanim</i> there.	וַיְהִי שָׁם לְגוֹי ~ מְלֻמֵּד שֶׁהָיוּ יִשְׂרָאֵל מְצִינֵין שָׁם.	"Distinct" – they didn't (completely) assimilate.
6.	<i>great, mighty</i> – as it is said: <i>And Israel's children bore fruit and multiplied/ v'yirbu and grew mighty, very very so, and the land filled with them.</i> (Exod. 1:7)	גָּדוֹל וְעֲצוּם ~ כְּמוֹ שְׁנֵאמָר "וַיִּבְנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד; וַתִּמְלֵא הָאֶרֶץ אֹתָם" (שמות א:ז)	
7. (Many liberal haggadot leave out the second part of this section or avoid translating it.)	<i>and many/ rav</i> – like what is said: <i>Swelling/ r'vavah, like the growth of the field, so did I make you, and you increased/ tarbi and grew great and came into such charms – your breasts grew firm and your hair grew, and you were naked and bare. And I passed over you and I saw you squatting in your bloods, and I said to you, in your bloods live! and I said to you, in your bloods live!</i> (Ezek. 16:7, 16:6)	וְרַב ~ כְּמוֹ שְׁנֵאמָר "רִבְבָה כְּצִמַח הַשָּׂדֶה נִתְתִּיךָ, וַתִּרְבִּי וַתִּגְדְּלִי, וַתְּבֹאֵי בְּעֵדֵי עַדְיִים: שְׂדִים נִכְנוּ וּשְׁעָרַי צִמַּח וְאֵת עָרְם וְעָרְיָה: וְאָעֵבַר עָלֶיךָ, וְאָרְאֵךְ מִתְּבוֹסֶסֶת בְּדַמֶיךָ, וְאָמַר לְךָ בְּדַמֶיךָ חַיִּי, וְאָמַר לְךָ בְּדַמֶיךָ חַיִּי" (חזקאל טז: ז, ח)	"Your hair grew" means the beginning of puberty. "Squatting in your bloods" means the first menstruation. But midrash says that "bloods" means two: the blood of circumcision, and the blood of the lamb on the doorposts.
<i>In Ezekiel 16, God is speaking to Israel. But these verses appear in reverse order in the original text, where "in your bloods live" refers to the blood on a newborn baby before it is cleaned. By changing the order of the verses, the meaning of "bloods" shifts from birth to puberty and menstruation.</i>			

2 <sup>nd</sup> verse: Deut. 26:6	<b><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></b>	וַיִּרְעוּ אֹתָנוּ הַמְּצָרִים, וַיַּעֲנוּנוּ; וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה.	
1.	<i>And they eviled us/ v'yarei'u</i> – as it is said: <i>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.</i> (Exod. 1:10)	וַיִּרְעוּ אֹתָנוּ הַמְּצָרִים ~ כְּמוֹ שְׁנֵאמָר "הִבֵּה נִתְחַכְמָה לוֹ, פֶּן יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם הוּא עַל שְׁנֵאֵינוּ וְנִלְחַם בָּנוּ, וְעָלָה מִן הָאֶרֶץ" (שמות א:י)	"They eviled us" – they saw us as evil. >Do we do this to enemies?

2.	<i>and impoverished/oppressed/humiliated us/ v'ya'anunu – like what is said: and they put over him (Israel) officers of the burdens, in order to oppress him/anoto with their burdens, and he built store cities for Pharaoh, Pitom and Ra'amses. (Exod. 1:11)</i>	וַיַּעֲנוּנוּ ~ כְּמוֹ שֶׁנֶּאֱמָר "וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם; וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעֹה, אֵת פִּתּוֹם וְאֵת רַעַמְסֵס" (שְׁמוֹת א:יא)	
3.	<i>and they put on us heavy service – as it is said: And Egypt made Israel serve b'farekh/ with force. (Exod. 1:12)</i>	וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה ~ כְּמוֹ שֶׁנֶּאֱמָר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ" (שְׁמוֹת א:יג)	"B'farekh" – Hasidic midrash reads this "b'feh rakh", "with a soft mouth" – deceiving with gentleness.
3 <sup>rd</sup> verse: Deut. 26:7	<b>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.</b>	וּנְצַעַק, אֵל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ; וַיִּשְׁמַע יְהוָה אֶת קִלְנוֹ, וַיִּרְא אֶת עֲנִינּוֹ וְאֶת עֲמָלְנוֹ וְאֶת לְחֻצְנוֹ	
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 שֶׁנֶּאֱמָר "וַיְהִי בַיָּמִים הָרַבִּים הֵהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיִּאֲנָחוּ בְנֵי-יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעֻקוּ, וַתַּעַל שׁוֹעַתָם אֶל-הָאֱלֹהִים מִן הָעֲבֹדָה" (שְׁמוֹת ב:כג)	>You shall not mistreat or oppress/squeeze a stranger/ refugee, for you were strangers in the land of Egypt... (Exod. 22:21)
2.	<i>and YHVH heard our voice – like what is said: And Elohim heard their anguish, and Elohim remembered God's coven-ant with Avraham, with Yitshak, and with Yaakov. (Exod. 2:24)</i>	וַיִּשְׁמַע יְהוָה אֶת קִלְנוֹ ~ כְּמוֹ שֶׁנֶּאֱמָר "וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ, אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב" (שְׁמוֹת ב:כד)	>If you afflict him, and when he does cry out to Me, I will surely hear his cry. (Exod. 22:23)
3.	<i>and saw our oppression/humiliation/ 'onyeinu – this is the separation from "Earth's way", like what is said: And Elohim saw Israel's children, and Elohim knew. (Exod. 2:25)</i> "Separation" means sexual abstinence.	וַיִּרְא אֶת עֲנִינּוֹ ~ זֶה פְּרִישׁוֹת דְּרָךְ אָרֶץ, כְּמוֹ שֶׁנֶּאֱמָר "וַיִּרְא אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל; וַיַּדַּע 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 were in labor to give birth to), like what is said: Any son born, you will throw him Nileward, and any daughter you will keep living. (Exod. 1:22)</i>	וְאֶת עֲמָלְנוֹ ~ אֵלּוֹ הַבָּנִים, כְּמוֹ שֶׁנֶּאֱמָר "כָּל-הַבֵּן הַיֹּלֵד הַיָּאֵרָה תִּשְׁלִיכֶהוּ, וְכָל-הַבַּת תְּחַיִּינָהּ" (שְׁמוֹת א:כב)	<i>After Shifrah and Puah, the midwives of the Hebrews, defied Pharaoh and saved the boys, he commanded the Egyptians to throw them 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> "Squeezed" –not allowed to expand their dwellings when families grew.	וְאֶת לְחֻצְנוֹ ~ זֶה הַדְּחָק, כְּמוֹ שֶׁנֶּאֱמָר "וְגַם רָאִיתִי אֶת הַלְחָץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם" (שְׁמוֹת ג:ט)	>If you see what is happening to the Bedouin in unrecognized villages, you will understand how this applies today.

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

	<i>the signs.</i> (Exod. 4:17)	תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה-בּוֹ אֶת-הָאֹתוֹת (שמות ד:יז)	<i>Moshe in the haggadah.</i>
6. 3 <sup>rd</sup> description of the plagues:	<i>and with wonders – this is the blood, like what is said: And I will put my wonders in the skies and in the land, blood, and fire, and pillars of smoke.</i> (Joel 3:3)	וּבַמִּפְתִּיּים ~ זֶה הַדָּם, כְּמוֹ שֶׁנֶּאֱמָר "וְנִתְּתִי מוֹפְתִיּים בַּשָּׁמַיִם וּבָאָרֶץ: דָּם וָאֵשׁ וְתִמְרוֹת עָשָׁן" (יואל ג:ג)	<i>This verse is actually about the "end of days" even though it is reminiscent of the plagues.</i>
4 <sup>th</sup> description of the plagues: We count them and list them: Spill a drop of wine for each plague.	Another word: <i>and with a strong hand – two, and with an arm stretched-out – two, and with great fearsomeness – two, and with signs – two, and with wonders – two.</i> These are the ten blows (plagues) that the Holy One brought on the Egyptians in Egypt, and they were: Blood – <i>Dam</i> , Frog – <i>Ts'fardeya</i> , Lice – <i>Kinim</i> , Swarm – <i>Arov</i> , Pestilence – <i>Dever</i> , Boils – <i>Sh'chin</i> , Hail – <i>Barad</i> , Locust – <i>Arbeh</i> , Darkness – <i>Choshekh</i> , Striking-down Firstborns – <i>Makat B'khorot</i> . R' Yehudah would make a word-sign/ <i>siman</i> (acronym) out of them: <i>Datsakh, Adash, B'achav</i> .	דָּבַר אַחֵר: בְּיַד חֲזָקָה ~ שְׂתִיּים, וּבְזֵרַע נְטוּיָה ~ שְׂתִיּים, וּבַמִּרְא גְדֹל ~ שְׂתִיּים, וּבְאֹתוֹת ~ שְׂתִיּים, וּבַמִּפְתִּיּים ~ שְׂתִיּים. אֱלוֹ עֲשֶׂר מִכּוֹת שֶׁהֵבִיא הַקְּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם וְאֵלוֹ הֵן דָּם, צְפָרְדַּע, כְּנִים, עָרוֹב, דָּבַר, שְׁחִין, בָּרָד, אֲרֵבָה, חֹשֶׁךְ, מַכַּת בְּכוֹרוֹת. רַבֵּי יְהוּדָה הֵיךְ נוֹתֵן בָּהֶם סִימָן: דְּצ"ף עַד"ש בְּאֶחָב	The leader in a Syrian <i>seder</i> will pour out some wine for each plague into a bowl. Almost the whole rest of the cup is poured out at the intonation of <i>Makat b'khorot</i> .  Traditionally this bowl of plagues was rushed to the toilet and flushed away. I save it and pour it out at <i>Sh'fokh Chamat'kha</i> below.
Multiplying the plagues:	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.	רַבֵּי יוֹסִי הַגַּלִּילִי אוֹמֵר: מֵנֵן אַתָּה אוֹמֵר שֶׁלְקוֹ הַמִּצְרַיִם בְּמִצְרַיִם עֲשֶׂר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מִכּוֹת? בְּמִצְרַיִם מָה הוּא אוֹמֵר? וַיֹּאמְרוּ הַחֹרְטֻמִּים אֵל פִּרְעֹה: אֲצַבֵּעַ אֱלֹהִים הוּא, וְעַל הַיָּם מָה הוּא אוֹמֵר? וַיֹּרֵא יִשְׂרָאֵל אֶת-הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם, וַיִּירָאוּ הָעַם אֶת-ה', וַיֹּאמִינוּ בֵּי וּבַמֹּשֶׁה עַבְדּוֹ. כַּמָּה לְקוֹ בְּאֲצַבַּע? עֲשֶׂר מִכּוֹת. אָמור מֵעַתָּה: בְּמִצְרַיִם לְקוֹ עֲשֶׂר מִכּוֹת וְעַל הַיָּם לְקוֹ חֲמִשִּׁים מִכּוֹת.	<i>Why do the rabbis do these mathematical tricks with the plagues? Are they trying to outdo each other? Convince themselves of God's power?</i>  These sections are not found in the Rambam's version of the <i>haggadah</i> . Many <i>seders</i> skip these two sections, from "R' Yosi the Galilean" through "two hundred and fifty blows".

<p>More multiplying of the plagues</p>	<p>R Eli'ezer says: From where would you say (interpret) that for every blow which the Holy One brought on the Egyptians in Egypt there were four blows? For it is said: <i>Against them were sent God's burning anger, passion and fury and trouble, from the emissaries/angels of evils.</i> (Psalms 78:49) <i>God's burning anger – one, Passion – two, and fury – three, and trouble – four.</i> 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 – one, passion – two, and fury – three, and trouble – four, from the emissaries of evils – five.</i> 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>רבי אליעזר אומר: מנין שכל-מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות? שנאמר: ישלח-בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. (תהילים עח:ט) עברה ~ אחת, וזעם ~ שתיים, וצרה ~ שלש, משלחת מלאכי רעים ~ ארבע. אמור מעתה: במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות.</p> <p>רבי עקיבא אומר: מנין שכל-מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות? שנאמר: ישלח-בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. חרון אפו- אחת, עברה ~ שתיים, וזעם ~ שלוש, וצרה ~ ארבע, משלחת מלאכי רעים ~ חמש. אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות.</p>	
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>Dayeinu!</b></p>	<p>How many goodly elevations by the <i>Makom</i> (Place) (came) upon us!</p> <p>If the One brought us out from Egypt, and did not do judgments with them - it is enough for us! <i>Dayeinu!</i></p> <p>If the One did judgments with them, and did not do so with their gods – <i>Dayeinu!</i></p> <p>If the One did so with their gods, and did not kill their firstborn – <i>Dayeinu!</i></p> <p>If the One killed their firstborn, and did not give us their wealth/<i>mamon</i> – <i>Dayeinu!</i></p> <p>If the One gave us their wealth, and did not split the sea for us – <i>Dayeinu!</i></p> <p>If the One split the sea for us, and did not make us pass through on dry land – <i>Dayeinu!</i></p> <p>If the One made us pass through on dry land, and did not drown our oppressors in its midst – <i>Dayeinu!</i></p> <p>If the One drowned our oppressors in its midst, and did not stop</p>	<p>ועלינו למקום טובות מעלות כמה 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 צרכנו במדבר ארבעים שנה דינו. אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את-המן 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><i>There is a Persian and Iraqi custom for everyone to grab scallions and hit each other on the head during Dayeinu. There are also communities that do this playlet with scallions</i></p>

	<p>our needing in the desert forty years – <i>Dayeinu!</i>          If the One stopped our needing in the wilderness/desert forty years, and did not feed us manna – <i>Dayeinu!</i>          If the One fed us manna, and did not give us Shabbat – <i>Dayeinu!</i>          If the One gave us Shabbat, and did not bring us near before Mt. Sinai – <i>Dayeinu!</i>          If the One brought us near before Mt. Sinai, and did not give us the Torah – <i>Dayeinu!</i>          If the One gave us the Torah, and did not make us enter the land of Israel – <i>Dayeinu!</i>          If the One made us enter the land of Israel, and did not build for us the chosen House (Temple) – <i>Dayeinu!</i></p>	<p>אלו הֵאָכִילֵנו אֶת-הַמָּן וְלֹא נָתַן לָנו אֶת-הַשַּׁבָּת, דַּיְנוּ.          אלו נתן לנו את-הַשַּׁבָּת, וְלֹא קָרְבָנוּ לִפְנֵי הַר סִינַי, דַּיְנוּ.          אלו קָרְבָנוּ לִפְנֵי הַר סִינַי, וְלֹא נָתַן לָנו אֶת-הַתּוֹרָה. דַּיְנוּ.          אלו נָתַן לָנו אֶת-הַתּוֹרָה וְלֹא הִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיְנוּ.          אלו הִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנו אֶת-בַּיִת הַבְּחִירָה דַּיְנוּ.</p>	<p><i>earlier in the seder.</i></p>
	<p>Beyond each one, so much more so all of them – goodness doubled and redoubled by the <i>Makom</i> (Place) for us...          For the One brought us out from Egypt, and did judgments with them and did with their gods, and killed their firstborn and gave us their wealth, and split the sea for us and made us pass through on dry land, and drowned our oppressors in its midst, and stopped our needing in the wilderness/desert forty years and fed us manna, and gave us Shabbat, and brought us near before Mt. Sinai and gave us the Torah, and made us enter the land of Israel and built for us the chosen House (Temple) to atone for our sins.</p>	<p>עַל אַחַת כַּמָּה וּכַמָּה, טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמָקוֹם עָלֵינוּ:          שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָהֶם שְׁפָטִים, וְעָשָׂה בְּאַלֹהֵיהֶם, וְהָרַג אֶת-בְּכוֹרֵיהֶם, וְנָתַן לָנו אֶת-מָוֹנָם, וְקָרַע לָנו אֶת-הַיָּם, וְהַעֲבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה, וְשָׁקַע צָרְנוֹ בְּתוֹכוֹ, וְסָפַק צָרְכָנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה, וְהֵאָכִילֵנוּ אֶת-הַמָּן, וְנָתַן לָנו אֶת-הַשַּׁבָּת, וְקָרְבָנוּ לִפְנֵי הַר סִינַי, וְנָתַן לָנו אֶת-הַתּוֹרָה, וְהִכְנִיסֵנוּ לְאֶרֶץ יִשְׂרָאֵל, וּבָנָה לָנו אֶת-בַּיִת הַבְּחִירָה לְכַפֵּר עַל-כָּל-עֲוֹנוֹתֵינוּ.</p>	

<p>The three things that must be explained:</p>	<p>Rabban Gamliel would say: Anyone who did not say these three things on Pesach has not gone out from the hand/grip of their obligation, and these are: <i>Pesach</i>, <i>Matsah</i>, and <i>Maror</i>/bitters.</p>	<p>רַבֵּן גַּמְלִיאֵל אוֹמֵר, כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ:--פֶּסַח, מַצָּה, וּמָרֹר.</p>	<p><i>Pointing out these three things is enough to fulfill the mitzvah of the seder according to Rabban Gamliel.</i></p>
<p>1) <i>Pesach</i></p>	<p><i>Pesach</i> that our ancestors ate in the time when the House of the Sanctuary (Temple) was standing, because of what? Because the Holy One skipped over the houses of our ancestors in Egypt, as it is said: <i>And you all will say: a sacrifice of Pesach it is for YHVH, who skipped/pasach-ed over the houses of the children of Israel in</i></p>	<p>פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִין בְּזְמַן שְׁבִיטַת הַמִּקְדָּשׁ קָיָם, עַל שֵׁם מֶה--עַל שֵׁם שֶׁפָּסַח הַמָּקוֹם עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר "וְאָמַרְתֶּם זִבַּח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל</p>	<p><i>The verse "And you all will say" comes before any of the plagues, when the people first learn that God is going to redeem them. They are still, as it were, innocent of the plagues and terror that they</i></p>

	<i>Egypt in God's plaguing Egypt, and our houses the One rescued. And the people revered and bowed down.</i> (Exod. 12:27)	בְּמִצְרַיִם, בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֵת בְּתִינוּ הַצִּיל; וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ" (שמות יב:כז)	<i>will soon witness.</i>
2) <i>Matsah</i> : 2 <sup>nd</sup> explanation of <i>matsah</i> Point to the broken <i>matsah</i>	This <i>matsah</i> that we are eating, because of what? Because their dough did not stop to rise/become <i>chamets</i> before/until there was revealed over them the King of the king of kings, the Holy One, blessed be, who redeemed them, as it is said: <i>And they baked the dough which they brought out from Egypt, cakes of matsot, for it didn't rise/ become chamets, for they were driven from Egypt, and they couldn't linger/hesitate, and also provisions/hunt they didn't make for themselves.</i> (Exod. 12:39)	מִצָּה זוֹ שְׂאֲנַחְנוּ אוֹכְלִין, עַל שֵׁם מָה--עַל שֵׁם שְׁלֹא הִסְפִּיק בְּצַקְם שְׁלֹאבוֹתֵינוּ לְהַחְמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא וְגֵאֲלָם מִיָּד: שְׁנֵאמַר "וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְת מִצּוֹת כִּי לֹא חָמֵץ: כִּי גָרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה, וְגַם-צִדָּה לֹא-עָשׂוּ לָהֶם" (שמות יב:לט)	<i>This is the matsah of leaving Egypt. It is the first transformation of matsah from symbol of slavery to a symbol of freedom.</i>  "The Holy One was revealed" - above it says "the Shekhinah was revealed". In Kabbalah, the Holy One is masculine and Shekhinah feminine. The two dimensions must come together to bring liberation.
3) <i>Maror</i> : Lift up the <i>maror</i>	This <i>maror</i> that we are eating, because of what? Because the Egyptians made bitter the lives of our ancestors in Egypt, as it is said: <i>And they made bitter their lives with stiff/hard servitude/service/'avodah, with mortar and bricks and with all 'avodah in the field, all their 'avodah with which they served them b'farekh/ with force.</i> (Exod. 1:14)	מְרוֹר זֶה שְׂאֲנַחְנוּ אוֹכְלִין, עַל שֵׁם מָה--עַל שֵׁם שְׁמֵרוֹ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שְׁנֵאמַר "וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה, בַּחֹמֶר וּבִלְבָנִים וּבְכָל-עִבְדָּה בְּשֹׂדֶה, אֵת כָּל עִבְדֹתָם, אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ" (שמות א,ד)	<i>Why is the charoset never explained in the haggadah? Some say it represents the mortar, but see other explanations below under Maror.</i>
4 <sup>th</sup> <i>Ba'avur zeh</i> : The climax of the seder! This is the completion of the transformation of <i>Ba'avur zeh</i>	In each and every generation, a person is obligated to see (to show) themselves as if they went out from Egypt, as it is said: <i>And you will tell to your child in that day, Because of this YHVH acted for me in my going out from Egypt / Ba'avur zeh 'asah li YHVH b'tseiti mimitsrayim.</i> (Exod. 12:26) For not only our ancestors alone did the Holy One redeem, blessed be. Rather, even us the One redeemed with them, as it is said: <i>And us God brought from there, in order to bring us, to give to us the land that was sworn to our ancestors.</i> (Deut. 6:23)	וּבְכָל דוֹר וָדוֹר, חַיֵּב אָדָם לְרֹאוֹת (לְהִרְאוֹת) אֶת עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמַר "וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעַבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם" (שמות יג:ח), שְׁלֹא אֶת אֲבוֹתֵינוּ בְּלֶכֶד גָּאֵל, אֲלֵא אַף אוֹתָנוּ גָּאֵל--שְׁנֵאמַר "וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן, הֵבִיא אֶתָנוּ לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם" (דברים ו:כג)	<i>Hopefully when we get to this point of the seder we have understood the lesson: We cannot include ourselves by excluding others. Excluding others can only happen when we are telling a story about the past. Here, we become fully present, a part of the story, like the child, witnessing, experiencing.</i>
Lift the cup!	Therefore are we obligated to give thanks, to praise, to extol, to beautify, to exalt, to adorn, to bless, to raise up, and to be jubilant to the One who did for our ancestors and for us all these miracles, who brought us out from slavery/ 'avdut to freedom/ cherut, from agony to joy,	לְפִיכָף אָנוּ חַיִּבִים לְהוֹדוֹת לְהִלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְגַדֵּל וּלְהַדָּר וּלְנַצַּח וּלְבָרֵךְ לְמִי שֶׁעָשָׂה לָנוּ וּלְאַבְרָהָם אֵת כָּל הַנְּסִיִּם הָאֵלֶּה, וְהוֹצִיאָנוּ	<i>And only at this point can we know truly what our obligation is, what it means to give thanks.</i>

	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, <i>Hal'luyah! Praise Yah!</i>	מעבדות לחרות, ומשעבוד לגאֵלה, ומיגון לשמחה, ומאבל ליום טוב, ומאפלה לאור גדול; ונאמר לפניו, הללויה!	
Here we say the first two Psalms of Hallel to conclude the telling:  Psalm 113	<i>Hal'luyah! Hal'lu 'avdei YHVH/Adonai, hal'lu et sheim Adonai.</i> <i>Y'hi sheim Adonai m'vorakh mei'atah v'ad 'olam.</i> <i>Mimizrach shemesh 'ad m'vo'o</i> <i>m'hulal sheim Adonai.</i> <i>Ram 'al kol goyim Adonai, 'al hashamayim k'vodo.</i> <i>Mi kadonai Eloheynu hamagbihi lashevet.</i> <i>Hamashpili lir'ot bashamayim uva'arets?</i> <i>M'kimi mei'afar dal, mei'ashpot yari evyon,</i> <i>P'hoshivi 'im n'divim, 'im n'divei 'amo.</i> <i>Moshivi 'akeret habayit, eim habanim s'meikhah.</i> <i>Hal'luyah!</i>  <i>God's majesty is found equally in God's own exaltedness and in God's exaltation of those who have been brought low.</i>	הללויה הללו עבדי יהוה, הללו את-שם יהוה. יהי שם ה' מברך מעתה ועד עולם. ממזרח שמש עד מבואו מהלל שם יהוה. רם על-כל-גוים יהוה, על השמים כבודו. מי כפי אלהינו המגביהי לשבת, המשפילי לראות בשמים ובארץ? מקימי מעפר דל, מאשפת ירים אביון, להושיבי עם-נדבכים, עם נדבכי עמו. מושיבי עקרת הבית, אם הבנים שמחה. הללויה.	<i>Praise Yah! Praise, servants of YHVH, praise the name YHVH. May the name YHVH be blessed form now and for all-time. From the shining of the sun until it's coming own, may the name YHVH be praised. High over all the nations is YHVH, God's glory is over the heavens. Who is like YHVH our God, the One who is on high (even when) sitting? the One who bends low to see (even) the heavens and the earth? The One who raises up from the dirt the poor, from the trash-heap who will raise up the impoverished, to make him sit with the nobles, with the nobles of his people; The One who makes sit/ be set the barren of the house (to become) a mother of children, joyful. Praise Yah!</i>
Psalm 114	<i>All Nature responds to redemption!</i> <i>B'tseit Yisrael mimistrayim, beit Yaakov mei'am lo'ez</i> <i>Haytah Y'hudah l'kodsho, Yisra'el mamsh'lotav</i> <i>Hayam ra'ah v'yanos, hayarden yisov l'achor</i> <i>Heharim rak'du k'eilim, g'va'ot kiv'nei tson</i>  <i>Mah l'kha hayam ki tanus, hayarden tisov l'achor</i> <i>Heharim tirk'du k'eilim, g'va'ot kiv'nei tson</i> <i>Milifnei Adon chuli arets, milifnei Elo'ah Yaakov</i> <i>Hahofkhi hatsur agam mayim,</i> <i>chalamish l'ma'yno mayim</i>	בצאת ישראל ממצרים, בית יעקב מעם לעז, היתה יהודה לקדשו, ישראל ממשלותיו. הים ראה וינס, הירדן יסב לאחור. ההרים רקדו כאילים, גבעות כבני צאן. מה לך הים כי תנוס, הירדן תסב לאחור, ההרים תרקדו כאילים, גבעות כבני-צאן. מלפני אדון חולי ארץ, מלפני אלוה יעקב. ההפכי הצור-אגם-מים, חלמיש למעינו-מים.	<i>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.</i>



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 בבנין עירך וששים בעבודתך, [ונאכל שם מן הזבחים ומן הפסחים שגיע דמם על קיר מזבחך 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 instead leave out the bracketed words.
2 <sup>nd</sup> cup – <i>Magid</i>	Drink the 2 <sup>nd</sup> cup; don't forget to recline!	ברוך אתה, יהוה אלהינו, מלך העולם בורא פרי הגפן.	<i>Ashkenazim</i> say another blessing over wine here. <i>Sefardim</i> do not.
<b><i>Rachtsah</i></b>	<i>Barukh atah YHVH/Adonai Eloheynu melekh ha'olam asher kid'shanu b'mitsvotav v'tsivanu 'al n'tilat yadayim.</i> Blessed be You...who made us holy through commandments, and commanded us about uplifting hands.	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 are: 1) Hold all three <i>matsot</i> together to make the <i>hamotsi</i> blessing. 2) Drop the bottom <i>matsah</i> . 3) Make the blessing “ <i>al akhilat matsah</i> ” on the top and middle (broken) <i>matsah</i> .  After the blessings, everyone should get some of the broken piece of <i>matsah</i> – the bread of slavery, and some of the top piece – the bread of leaving Egypt. It is a custom to chew the first <i>matsah</i> in silence, to meditate on the taste and the experience. One is traditionally required to eat a substantial amount of <i>matsah</i> , so the pieces of <i>matsah</i> from the top and middle <i>matsot</i> are usually supplemented with extra <i>matsah</i> .		
<b><i>Motsi</i></b>	<i>Barukh atah Adonai Eloheynu 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 להם מן הארץ.	It is customary not to talk between washing, blessing for the bread ( <i>motsi</i> ), and eating the first <i>matsah</i> , in order to unite all three as one act. Many people chew the first <i>matsah</i> in meditative silence.
<b><i>Matsah</i></b> Recline while eating	<i>Barukh atah Adonai Eloheynu melekh ha'olam asher kid'shanu b'mitsvotav v'tsivanu 'al akhilat matsah.</i> Blessed be You...who commanded us about eating <i>matsah</i> .	ברוך אתה, יהוה אלהינו, מלך העולם, אשר קדשנו במצוותיו, וצונו על אכילת מצה.	
<b><i>Maror</i></b> 2 <sup>nd</sup> dipping: Dip	<i>Barukh atah Adonai Eloheynu melekh ha'olam asher kid'shanu b'mitsvotav v'tsivanu 'al akhilat maror</i>	ברוך אתה, יהוה אלהינו, מלך העולם, אשר קדשנו במצוותיו, וצונו על אכילת מרור.	<i>Don't recline – it's the taste of slavery!</i>

the <i>maror</i> in the charoset	Blessed be You...who commanded us about eating <i>maror</i> . There are many different plants one can use for <i>maror</i> : horseradish, romaine lettuce, chickory. I like to use dandelion greens.	<i>The charoset is used to lessen the bitterness or burning, or, to remember the apple (tapuach), where the Israelite women seduced the men and where they gave birth, or to remember the mud used to make bricks, or to remember the blood. Charoset may also represent all the parts of our lives that don't fit into a neat progression from slavery to freedom. See: <a href="http://neohasid.org/torah/mystery_of_charoset/">neohasid.org/torah/mystery_of_charoset/</a></i>
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<b>Korekh</b> 3 <sup>rd</sup> explanation of matsah	A remembrance of the <i>Mikdash</i> / Holy Place/Sanctuary, according to Hillel. So did Hillel in the time that the House of the Sanctuary/ <i>Beit Hamikdash</i> (Temple) was standing. He would sandwich <i>matsah</i> and <i>maror</i> together (with the <i>Pesach</i> lamb) to make stand what is said: <i>On matsot and bitters you will eat it.</i> (Exod. 12:8) Everyone should get some of the bottom <i>matsah</i> for the sandwich.	זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הֵלֵל בְּזִמְנוֹ שְׂבִית הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵף מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיֵּם מַה שְּׁנֵאָמַר: עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ (שְׁמוֹת יב, ח). The verse Hillel quotes describes the first Pesach in Egypt, before the Israelites were redeemed.	<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>
<b>Shulkhan Orekh</b>	<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 are we still enslaved?</i>  >We live in a time very different from when the haggadah was written. Most importantly, Jews once again have sovereignty in the land of Israel. The haggadah pointedly leaves out the verse: <i>And God brought us unto this place, and gave to us this land, a land of flowing milk and honey.</i> Should we be adding this verse now? If not, why not?	>Can we really be free when we (the Jews) are ruling over another people (the Palestinians)?  <i>What freedom, and what slavery, might arise when we imagine the land as God's gift solely to us?</i>	
<b>Tsafun</b> - the hidden one Eat the afikoman 4 <sup>th</sup> explanation/ use of matsah	This time we eat matsah either without words ( <i>Ashkenazim</i> ), or we say ( <i>Sefardim</i> ): "Zekher l'korban Pesach, hane'ekhal 'al hasova'. A remembrance of the Pesach sacrifice, eaten (after) fullness."  זָכַר לְקִרְבָּנוֹ פֶּסַח הַנֵּאֱכָל עַל הַשּׂוֹבֵעַ.	<i>The afikoman is the fourth matsah, the hidden one, the missing half, the bigger half that completes what is broken. It is the matsah of redemption, and just as "we don't know what we will serve Hashem with until we come there" – so do we have no words to explain it. It is a taste of the matsah that we will eat in the days and nights of Mashiach (Messiah) – which we let ourselves eat and savor even now.</i>	The <i>afikoman</i> can be supplemented with more <i>matsah</i> , but everyone should get a piece of the actual <i>afikoman</i> . If someone needs to leave early, send them home with a piece.

<p><b>Barekh</b> Birkat Hamazon</p> <p>Invitation to bless:</p>	<p>Pour the third cup. Please consult your other <i>haggadot</i> for the blessings that come after the meal.</p>	<p>Ashkenazi: <i>Chaverai umorai v'rabotai n'vareikh (Yiddish: Rabosai mir velen bentschen!)</i>  <i>Response: Y'hi shem Adonai m'vorakh mei'atah ve'ad 'olam! May the name be blessed!</i>  <i>Leader repeats "Y'hi shem..." and continues:</i>  <i>Birshutkhen uvirshutkhem (on Shabbat: uv'rshut shabbat hamalkah)! With your permssion:</i></p>	<p>Sefardi:  <i>Call: Hav lan v'nivrikh! Response: Shamayim!</i>  <i>Call: Birshutkhen uvirshutkhem (on Shabbat: uv'rshut shabbat hamalkah)! With your permission:</i>  <i>Response: Birshut shamayim! With the permission of heaven.</i></p>
<p>First paragraph of Birkat Hamazon: God feeds all creatures</p> <p>Sefardi additions in (parentheses); Ashkenazi additions in [brackets]</p>	<p>Add "Eloheinu/our God" when there is a minyan</p>	<p><i>Call: N'vareikh (Eloheinu) she'achalmu mishelo! Response: Barukh she'achalnu mishelo uv'tuvo chayinu!</i>  <i>Let us bless (our God) from whose we have eaten! Blessed be the One from whose we have eaten and whose good is our life.</i></p>	<p>Blessed be You Adonai 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>Barukh ata Adonai, Eloheinu melekh ha'olam, hazan et ha'olam kulo b'tuvo b'chein b'chesed uv'rachamim hu noten lechem l'khol basar, ki l'olam chasdo. Uv'tuvo ha gadoi tamid lo chasar lanu v'al yechar lanu mazon (tamid) l'olam va'ed. [Ba'avur sh'mo ha gadol] ki hu El zan um'farneis lakoi (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 ata Adonai, hazan et hakol.</i></p>			

<p>A brief version of the next three blessings:</p> <p>1) Thanksgiving</p> <p>2) Asking for compassion and mercy, with additions for Passover</p> <p>3) Recognizing God as the source of all good.</p> <p>Changes were made to the second blessing to include petitions for all creatures and all the earth. It also ends with building Jerusalem through peace.</p>	<p>1) <i>Nodeh l'kha Adonai Eloheinu 'al shehinchalta lavoteinu ul'imoteinu erets chemdah tovah ur'chavah, v'al shehosteitanu Adonai Eloheinu mei'erets Mitsrayim uf'ditanu mibeit 'avadim, v'al brit'kha v'al Toratekha, v'al chayim umazon, va'al hakol Adonai Eloheinu anachnu modim lakh, ka'amur: "V'achalta v'sava 'ta uveirachta et Adonai Elohekha 'al ha'arets hatovah asher natan lakh". Barukh atah Adonai 'al ha'arets v'al hamazon.</i></p> <p>2) <i>Racheim na Adonai Eloheinu 'al Yisrael [amekha] (amakh) v'al Yrushalayim [irekha] (irakh) v'al har tsiyon shey'hei mishkan k'vodekha v'racheim 'al kol 'olamakh v'hagein 'al kol minei b'riyotekha v'chadeish na p'nei ha'adamah v'hatsmei'ach artsekha b'shalom v'mal'khut'kha b'mishpat sheyavo bim'heirah v'yameinu.</i></p> <p><i>Eloheinu veilohei horeinu, ya'aleh v'yavo v'yagi'a v'yeira'eh v'yeiratseh v'yishama' v'yipakeid vizakheir zikhorneinu v'zikhron horeinu v'zikhron kol amkha l'fanekha l'chayim tovim ul'shalom b'yom chag hamstot hazeh l'racheim bo ul'hoshi'einu.</i></p> <p><i>Barukh atah Adonai boneh b'shalom Yrushalayim.</i></p> <p>3) <i>Barukh atah Adonai Eloheinu melekh ha'olam ha'eil avinu imeinu om'neinu bor'einu go'aleinu k'dosheinu ro'einu ro'eh Yisrael, hamelekh hatov v'hameitiv lakol, sheb'khol yom vayom hu hetiv hu meitiv hu yeitiv lanu hu yig'meleinu chen chesed rachamim v'revach v'khol tuv</i></p>	<p>We give thanks to You <i>YHVH</i> our God for giving our ancestors a good wide land, and for bringing us out of Egypt and redeeming us from a somain of slaves, and for Your covenant and Your Torah, and for life and food – and for all, <i>YHVH</i> our God we thank You, as it says, “You will eat and be satisfied and bless <i>YHVH</i> Your God for the good land that the One gave to you”. Blessed be You <i>YHVH</i> for the land and for the food.</p> <p>Have compassion/mercy please <i>YHVH</i> our God on Israel Your people and on Jerusalem Your city and on Mt. Zion so that it should become the dwelling place of Your glory, and have compassion on all Your world and on all the species of Your creatures, and may You renew the face of the earth, and make Your land blossom with peace and Your reign bloom with justice – may it come soon and in our days.</p> <p>Our God and God of our ancestors, may our remembrance arise and come and reach and be seen and desired and be heard and recalled and remembered, and the remembrance of our ancestors and of all Your people, before You for good life and peace, on this holy day of <i>matsot</i>, to fill it with compassion and to save us.</p> <p>Blessed be You <i>YHVH</i>, who builds Jerusalem through peace.</p> <p>Blessed be You <i>YHVH</i> our God, ruler of all space-and-time, who nourishes us, who creates us and redeems us and makes us holy, our shepherd, Israel's shepherd, the good ruler who does good to all – in every day the One has done good, is doing good and will do good for us, and return to us blessings of grace and love and mercy and abundance and all goodness.</p>	
<p>These petitions are a compendia of Harachaman's.</p> <p>Here and above “our fathers” is replaced with either “our fathers and our mothers” or “our parents”.</p>	<p><i>Harachaman hu yimlokh aleinu viyshatabach banu viy'farn'seinu b'khavod viy'tein shalom beineinu v'yishlach b'rakhah m'rubah b'khol ma'aseh yadeinu. Harachaman hu yirpa'einu v'yishbor 'oleinu viyta' torato b'libeinu v'yolikheinu kom'miyut l'artseinu. Harachaman hu y'vareikh kol echad v'echad mimenu k'mo shenit'barkhu avoteinu v'imoteinu, ken y'vareikh otanu kulanu yachad biv'rakhah sh'leimah v'nomar Amein. * Harachaman hu yanchileinu (yom shekulo shabbat), yom shekulo tov, viychayeinu limot hamashiach ul'chayei ha'olam haba. Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol yosh'vei teivel v'imru, Amein!</i></p>	<p>May the compassionate One rule over us and be praised through us and provide for us with honor and make peace between us and send abundant blessing through all the work of our hands. May the merciful One heal us and break our yoke and plant the Torah in our hearts and lead us in uprightness to our land. May the compassionate One bless every one among us as the One blessed our ancestors – so may the One bless us together as one with a whole complete blessing, and let us say, Amen! May the merciful one let us inherit (a day that is all shabbat,) a day that is all good and bring us alive to the Messianic days and the coming world. One who makes peace in the heights, may that One make peace fo us and for all Israel and for all who inhabit the world and say, Amen!</p>	
<p>* Add this line in a Shmitah year (next is in 2022)</p>	<p><i>May the merciful One turn our hearts toward the land, so that we may dwell together with her in her sabbath-rest the whole year of Shmita.</i></p>	<p>הַרְחֵם הוּא יְשִׁיב לְבֵינוּ אֶל הָאָרֶץ לְמַעַן נִשְׁבַּח יְיָ עִמָּהּ בְּשַׁבְּתָהּ כָּל שְׁנַת הַשְּׁמִיטָה</p>	<p>Learn a nigun for this prayer: <a href="http://neohasid.org/resources/shmita-harachaman/">neohasid.org/resources/shmita-harachaman/</a></p>

3 <sup>rd</sup> cup	Drink the 3 <sup>rd</sup> cup at the end of the blessings! <i>Sefardim and Ashkenazim both bless over the 3<sup>rd</sup> cup of wine. Don't forget to recline!</i>	בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.
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<p><i>Open the door for Elijah</i> Here people traditionally recite <i>Sh'fokh Chamat'kha</i></p>	<p><i>Pour Your fierce anger onto the nations that did not know You and on the governments that did not call in Your name. For it has eaten Jacob and made his habitat desolate. (Psalms 79:6-7) Pour on them Your fury and make You burning anger grip them. (Psalms 69:25) Pursue in anger and destroy them from under YHVH's heavens. (Lam. 3:66)</i></p> <p>My custom is to go outside when the door is opened, recite <i>Sh'fokh Chamat'kha</i> aloud, and then pour out the bowl of plagues from earlier in the <i>seder</i> onto the ground, with the <i>kavanah</i> (intent) that the earth has the power to heal plagues, and the prayer that even our worst feelings be turned into something fertile and life-giving.</p>	<p>שָׁפֵךְ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי אֶכֶל אֶת יַעֲקֹב וְאֶת נְהוֹ הַשָּׁמוֹ. (תהילים עט:ו,ז) שָׁפֵךְ עֲלֵיהֶם זַעֲמֶךָ וְחָרוֹן אַפֶּךָ יִשְׁיִגֵם (תהילים פט:כה) תִּרְדֹּף בְּאֵף וְתִשְׁמַדֵם מִתַּחַת שָׁמַי יְהוָה (איכה ג:טו)</p> <p>An alternative to this paragraph popularized by <i>A Different Night</i> reads, “Pour out your love on the nations who have known you and on the kingdoms who call upon your name. For they show love to the seed of Jacob and they defend your people Israel from those who would devour them alive.”</p>	<p><i>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 may rightly feel when thinking about Jewish history. Should we repress or deny that anger? Act it out in a desire for vengeance? The haggadah instead asks God to take over our anger from us and find its right use.</i></p>
Elijah's cup	<p>Pour a fifth cup “for Elijah”.</p> <p><i>We can only welcome Elijah after we have given our anger over to God's custodianship and truly let it go. Only then can we come into “the land” in a manner that is redemptive, as it says, “I will bring you into the land”.</i></p>	<p>The Talmud debates whether there should be four or five cups, corresponding to the steps of redemption mentioned in Exodus 6:6-8: “I will take you out”, “I will rescue you”, “I will redeem you”, “I will take you for Myself”, and “I will bring you into the land”. We haven't merited the fifth stage yet, hence the debate.</p> <p>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>	

<b>Hallel</b> Transliteration only	The <i>Hallel</i> psalms and other songs can be found in most <i>haggadot</i> . <i>Hallel</i> is recited over the 4 <sup>th</sup> cup.	In a future edition, this <i>haggadah</i> will include translations of Hallel.	All the fun <i>seder</i> songs can go here or after <i>Nirtsah</i> .
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Psalms 115, part 1	<i>Lo lanu, Adonai, lo lanu, ki l'shimkha tein kavod, al chasd'kha al amitekha. Lamah yomru hagoyim, ayeh na Eloheihem v'Eiloheinu vashamayim, kol asher chafeits asah. Atsabeihem kesef v'zahav, maaseh y'dei adam. Peh lahem v'lo y'dabeiru, einayim lahem v'lo yiru. Oznayim lahem v'lo yishma'u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleikhu, lo yehgu bigronam. K'mohem yihyu 'oseihem, kol asher botei'ach bahem. Yisrael b'tach b'Adonai, ezram umaginam hu. Beit Aharon bit'chu v'Adonai, ezram umaginam hu. Yir'ei Adonai bit'chu v'Adonai, ezram umaginam hu.</i>
Psalms 115, part 2	<i>Adonai z'kharanu y'vareikh, y'vareikh et beit Yisrael, y'vareikh et beit Aharon. Y'vareikh yir'ei Adonai, hak'tanim im hag'dolim. Yoseif Adonai aleikhem, aleikhem v'al b'neikhem. B'rukhim atem l'Adonai, 'oseh shamayim va'arets. Hashamayim shamayim l'Adonai, v'haarets natan livnei adam. Lo hameitim y'hal'lu yah, v'lo kol yor'dei dumah. Va'anachnu n'vareikh yah, mei'atah v'ad 'olam. Hal'luyah.</i>
Psalms 116, part 1	<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'tsodik, veiloheinu m'racheim. Shomer p'ta'im Adonai, daloti v'li</i>

<p>Psalm 116, part 2</p> <p>Psalm 117</p> <p>Psalm 118</p>	<p><i>y'hoshi`a. Shuvi nafshi lim'nuchaykhi, ki Adonai gamal alaykhi. Ki chilatsta nafshi mimavet, et eini min dim`ah, et ragli midechi. Ethaleikh lifnei Adonai, b'artsot hachayim. He'emanti ki adabeir, ani aniti m'od. Ani amarti v'chofzi, kol ha'adam kozev.</i></p> <p><i>Mah ashiv lAdonai, kol tagmulohi alay. 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'moseiray. L'kha ezbach zevach todah uv'sheim Adonai ekra. N'darai lAdonai ashaleim negdah na l'chol `amo. B'chatzrot beit Adonai, b'tokheikhi Yerushalayim, halleluyah.</i></p> <p><i>Hal'lu et Adonai, kol goyim, shab'chuhu, kol ha'umim. Ki gavar aleinu chasdo, ve'emet Adonai l'olam, halleluyah.</i></p> <p><i>Hodu lAdonai ki tov, ki l'olam chasdo. Yomar na Yisrael ki l'olam chasdo. Yomru na veit Aharon ki l'olam chasdo. Yomru na yir'ei Adonai, ki l'olam chasdo.</i></p>
<p>Psalm 118 cont'd</p> <p>Translit. based on <a href="https://www.haggadot.com/clip/tradition-al-hallel-transliteration">https://www.haggadot.com/clip/tradition-al-hallel-transliteration</a></p>	<p><i>Min hameitzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya'aseh li adam? Adonai li b'ozrai, va'ani ereh b'son'ai. Tov lachasot b'Adonai, mib'to'ach ba'adam. Tov lachasot b'Adonai, mib'to'ach bin'divim. Kol goyim s'vavuni, b'sheim Adonai ki amilam. Sabuni gam s'vavuni, b'sheim Adonai ki amilam. Sabuni khid'vorim do'achu k'eish kotsim, b'sheim Adonai ki amilam. Dachoh d'chitani linpol, v'Adonai `azarani. `Ozi v'zimrat yah, vay'hi li lishu`ah. Kol rinah vishu`ah b'aholei tsadikim, y'min Adonai `osah chayil. Y'min Adonai romeimah, y'min Adonai `osah chayil. Lo amut ki echyeh, va'asapeir ma'asei yah. Yasor yis'rani yah, v'lamavet lo n'tanani.</i></p> <p><i>(The following lines are repeated:)</i></p> <p><i>Pitchu li sha`arei tzedek, avo vam odeh yah. Zeh hasha`ar lAdonai tzadikim yavo'u vo. Od'kha ki anitani, vat'hi li lishu`ah. Even ma`asu habonim, haytah l'rosh pinah. Mei`et Adonai haytah zot, hi niflat b'eineinu. Zeh hayom asah Adonai, nagilah v'nism'chah vo.</i></p> <p><i>Ana Adonai hoshi`ah na. Ana Adonai hats'lichah na.</i></p> <p><i>Barukh haba b'sheim Adonai, beirakhnu khem mibeit Adonai. Eil Adonai vaya'er lanu, isru chag ba'avotim ad karnot hamizbei'ach. Eili atah v'odeka, elohai arom'meka. Hodu lAdonai ki tov, ki l'olam chasdo. (up to here)</i></p>
<p>Blessing from the end of Hallel</p>	<p><i>Yehallelukha Adonai Eloheinu kol ma'asekha, v'chasidekha tsadikim osei ritsonekha, v'khol amkha beit Yisrael b'rina yodu v'yvarkhu, viyshabchu v'yiparu, viyrom'mu v'ya'aritsu, v'yakdishu v'yamlikhu et shimkha, malkenu. Ki l'kha tov l'hodot u'l'shimkha na'eh l'zamer, ki mei`olam Atah Eil.</i></p>
<p>Psalm 136</p>	<p><i>Hodu lAdonai ki tov, ki l'olam chasdo. Hodu leilohei ha'Elohim, ki l'olam chasdo. Hodu ladonei ha'adonim, ki l'olam chasdo.</i></p> <p><i>L'oseh nila'ot g'dolot l'vado, ki l'olam chasdo. L'oseh hashamayim bit'vunah, ki l'olam chasdo. L'roka` ha'aretz `al hamayim, ki l'olam chasdo. L'oseh orim g'dolim, ki l'olam chasdo. Et hashemesh l'memshelet bayom, ki l'olam chasdo. Et hayareich v'kochavim l'memsh'lot balaylah, ki l'olam chasdo.</i></p> <p><i>L'makeh mitzrayim bivchoraihem, ki l'olam chasdo. Vayotsei Yisrael mitokham, ki l'olam chasdo. B'yad chazakah u'vizro`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.</i></p> <p><i>L'molikh amo bamidbar, ki l'olam chasdo. 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 artsam l'nachalah, ki l'olam chasdo. Nachalah l'Yisrael `avdo, ki l'olam chasdo. Sheb'shifleinu zakhar lanu, ki l'olam chasdo. Vayifrikainu mitsareinu, ki l'olam chasdo. Noten lechem l'khol basar, ki l'olam chasdo. Hodu l'El hashamayim, ki l'olam chasdo.</i></p>

<p>Blessing from the end of P'sukei D'zimra</p>	<p><i>Nishmat kol chai t'vareikh et shimkha, Adonai Eloheinu, v'ru'ach kol basar t'fa'er ut'romem zikhrekha, malkeinu, tamid. Min ha'olam v'ad ha'olam atah El, umibaladekha ein lanu melekh go'al umoshi'a, podeh umatsil um'farnes um'rachem b'khol eit tsarah v'tsukah. Ein lanu melekh ela atah. Elohei harishonim v'ha'achronim, Elohah 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'sheininim v'hameikits nirdamim, v'hameisi'ach ilmim v'hamatir 'asurim v'hasomekh noflim v'hazokef k'fufim. L'kha l'vadkha anachnu modim.</i></p> <p><i>Eilu finu malei shirah kayam, u'l'shoneinu rinah kahamon galav, v'siftoteinu shevach k'merkhavai raki'a, v'eineinu me'irok kashemesh v'kha-yarei'ach, v'yadeinu frusot k'nisrei shamayim, v'agleinu kalot ka'ayalot – ein anachnu maspikim l'hodot lakh, Adonai Eloheinu v'Elohei avoteinu, u'l'vareikh, et shimkha al achat, mei'elef alfei alafim v'ribei r'vavot p'amim, hatovot she'asita im imeinu v'avoteinu, v'imanu.</i></p> <p><i>Mimitzrayim g'altanu, Adonai Eloheinu, u'mibeit avadim p'ditanu, b'ra'av zantanu u'v'sava kil'kaltanu, maicherev hitsaltanu umidever mi-lat'tanu, u'maichalim ra'im v'ne'emanim dilitanu. 'Ad heina 'azarunu rachamekha v'lo 'azavunu chasadekha, v'al tit'sheinu, Adonai Eloheinu, lanetzach. Al kein eivarim shepilagta banu v'ru'ach u'nishamah shenafachta b'apeinu v'lashon asher samta b'finu – hein haim yodu viyvarkhu viyshab'chu viyfa'aru viyrom'mu v'ya'aristu 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 yiyra'ukha, v'khol kerev u'kh'layot y'zamru lishmekha, kadavar shekatuv, kol 'atsmotai tomarna: Adonai, mi khamokha, matsil ani meichazak mimenu v'ani v'evyon migozlo. Mi yidmeh lakh umi yishveh lakh umi ya'arokh lakh ha'El hagadol, hagibor v'hanora, El elyon, konei shamayim va'aretz. N'hallekha un'shabaichakha un'fa'erkha u'n'vareikh et shem kodshekha, k'amur: l'David, barkhi nafshi et Adonai v'khol kravai et shem kodsho. Ha'El b'ta'atsumot 'uzekha, hagadol bikh'vod sh'mekha, hagibor lanetzach v'hanora b'norotekha, hamelekh hayoshev al kisei ram v'nisa. Shokhein 'ad marom v'kadosh sh'mo. V'katuv: ran'n'nu tsadikim b'Adonai, layisharim nava t'hilah.</i></p> <p><i>B'fi y'sharim tit'hallal, u'v'divrei tsadikim tit'barakh, u'vilshon chasidim tit'romam, u'vkerev k'doshim tit'kadash. Uv'makalot 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, l'hodot l'hallel l'shabei'ach l'fa'er l'romem l'hader l'vareikh, l'alei ul'kaleis 'al kol divrei shirot v'tishb'chot David ben Yishai avd'kha, mishichekha.</i></p> <p><i>Yishtabach shimkha la'ad malkeinu, Ha'El hamelekh hagadol v'hakadosh bashamayim u'va'aretz, ki l'kha na'eh, Adonai Eloheinu v'Elohei avoteinu, shir u'shvachah, hallel v'zimrah, oaz u'memshalah, netzach, g'dulah u'g'vurah, t'hilah v'tiferet, k'dushah u'malkhut, brakhot v'hoda'ot mei'atah v'ad 'olam. Barukh Atah Adonai, El melekh gadol batishbachot, El hahoda'ot, adon hanifla'ot, Habocher b'shrei zimrah, Melekh El chei ha'olamim.</i></p>		
<p>4th cup – Hallel</p>	<p>Drink the 4<sup>th</sup> cup at the end of singing Hallel. Traditionally one also says the blessing after drinking wine or grape juice here, before the end of the seder.</p>	<p>בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ מְלֶכֶּךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.</p>	<p>Drink reclining! Sefardim traditionally don't say a blessing over the fourth cup</p>
<p><b>Nirtsah</b></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 my manah. B'karov nahel nit'ei khanah fduyim l'tsiyon b'rinah.</i></p> <p><i>L'shanah haba'ah biy'rushalayim hab'nuyah!</i></p> <p>Next year in Jerusalem, built (anew)!</p>	<p>חֲסֵל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ כֵּן נִזְכֶּה לְעֲשׂוֹתוֹ. זָכָה מְעוֹנָה, קוֹמֵם קְהֵל עַדְת מִי מִנָּה. בְּקָרוֹב נִהַל נְטֵעֵי כִנֶּה פְדוּיִם לְצִיּוֹן בְּרִנָּה.</p> <p>לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה!</p>	<p>The Pesach order has been unfolded according to its law, its justice and its statute. As we merited to order/arrange (the story of leaving Egypt), so may we merit to do it. Pure One dwelling (in) the exalted place, hold up the community of the congregation (who can count them?) Soon lead the ones</p>

			planted like a reed, redeemed, to Zion with glad song.
<b>Count the Omer – second night</b>	<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.</p>	<p>בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלֶּךְ 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>Sefardim and Hasidim say <i>ba`omer</i>. Most other Ashkenazim say <i>la`omer</i>.</p>	<p>Use neohasid.org's Omer counter app to count your way to Shavuot! You'll find English, transliteration and Hebrew for the counting, and quotes that connect to each day and its Kabbalistic symbolism. Go to: <a href="http://neohasid.org/resources/omer/">neohasid.org/resources/omer/</a> ~ for the app, for an Omer dance <i>nigun</i>, and more.</p>
<b>Haggadah of the Inner Seder</b>	<p><i>May we be blessed with liberation, freedom from fear and want, freedom to act and create, power and wisdom to live in harmony and love, with honor towards all Creation and our fellow creatures.</i></p>	<p>Rabbi David Seidenberg is the author of <i>Kabbalah and Ecology: God's Image in the More-Than-Human World</i> (Cambridge University Press, 2015) and the director of neohasid.org. Download this haggadah from <a href="http://neohasid.org/zman/pesach/InnerSeder/">http://neohasid.org/zman/pesach/InnerSeder/</a> . Please send feedback to <a href="mailto:rebduvid86@gmail.com">rebduvid86@gmail.com</a>. Go to <a href="http://neohasid.org">neohasid.org</a> if you'd like to make a donation.</p>	