



הגדה של פסח

Telling the Passover Story

The Order of the Seder

Kadeish | קדש | Dedications

Urḥatz | ורחץ | Wash

Karpas | כרפס | Green

Yahatz | יחץ | Break

Magid | מגיד | Tell

Rohtza | רחצה | Wash again

Motzi Matzah | מוציא מצה | Enter Matzah

Maror | מרור | Bitter

Koreikh | כורך | Bundle

Shulḥan Oreikh | שולחן אורך | The Meal

Tzafun | צפון | Reveal

Barekh | ברך | Bless

Hallel | הלל | Praise

Nirtzah | נרצה | Finish

Yom Tov Candle | נר של יום טוב | Let There Be Light

We light the holiday candles and say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

*Barukh atah Adonai Eloheinu melekh ha'olam, asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik neur shel yom tov.*

Blessed are You, Creator of the Universe, for connecting us to You in holiness
as we light the festival candle.

Kadeish | קדש | Dedications

Fill up your first cup of wine (or grape juice)! Before you take a sip, say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן
Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

Blessed are You, Life Force of the Universe,
whose presence is made manifest in this fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לְשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים
לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ, מִקְרָא קִדְּשׁ, יִזְכָּר לִיציאת מִצְרָיִם. כִּי
בָנוּ בְּחֵרָת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וּמוֹעֲדֵי קִדְּשֶׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ.
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים

*Barukh atah Adonai, Eloheinu melekh ha'olam, asher baḥar banu mikol'am,
v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu
b'ahavah mo'adim l'simḥah, ḥagim uz'manim l'sason et-yom ḥag hamatzot
hazeh. Z'man ḥeiruteinu, mikra kodesh, zeikher litziat mitzrayim. Ki vanu
vaḥarta v'otanu kidashta mikol ha'amim, umo'adei kod'shekha, b'simḥah
uv'sason hinḥaltanu. Barukh atah Adonai, m'kadeish Yisrael v'hazmanim.*

Blessed are you, Soul of the universe, Who has – among all people and languages – connected with us and made us holy through Your mitzvot. In love you gave us festivals and moments for joy, and special times for celebration, this Passover, a sacred gathering to celebrate our Exodus from Egypt.

We pause to take a deep breath in acknowledgement of the circumstances that brought us together, welcoming all who join this ritual, honoring all who are remembered, and celebrating the privilege of being alive.

Take a sip and enjoy.

Havdalah | הַבְּדֵלָה | Transitions

On Saturday evening, we add the following blessings to help us transition from the rest of Shabbat to the remembrance of Passover. The first blessing is said over the holiday candles, already lit.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

Barukh atah Adonai, Eloheinu melekh ha'olam, borei m'orei ha'eish.

Blessed are You, Source of Illumination, creator of the fire's light.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם
טוֹב הַבְּדֵלָתְךָ, וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁתְּךָ. הַבְּדֵלָתְךָ וְקֹדֶשׁתְּךָ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתְּךָ. בְּרוּךְ אַתָּה ה', הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

*Barukh atah Adonai, Eloheinu melekh ha'olam, hamavdil bein kodesh l'hol, bein
or l'hoshekh, bein Yisrael la'amim, bein yom hashvi'i l'sheishet y'mei
hama'aseh. Bein k'dushat Shabbat lik'dushat Yom Tov hiv'dalta, v'et Yom
hashvi'i m'sheshet y'mei ha'ma'aseh kidashta. Hivdalta v'kidashta et amkha
Yisrael bikdushatekha. Barukh atah Adonai, hamavdil bein kodesh l'kodesh.*

Blessed are You, who separates between the holy and the everyday; between the light and dark; between the people Israel and the other nations; between the seventh day and the six days of the week. You've distinguished between the holiness of Shabbat and the holiness of this holiday. You've sanctified both Shabbat and the other days of the week for their particular purpose. You've given us, Your people, both distinctiveness and holiness. Blessed are You, Holy One, who separates the holy from the holy.

Sheheḥyanu | שהחינו | Arriving at this Moment

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

שֶׁהֵחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה

Barukh ata Adonai Eloheinu melekh ha'olam

sheheḥyanu v'kiyemanu v'higianu la'zman hazeh.

Amen.

Blessed are You, Lifeforce of the Universe,
for sustaining us, for giving us strength, and enabling us to reach this time.

Urḥatz | ורחץ | Wash

We wash our hands without saying a blessing.

Karpas | כרפס | Spring Tears

Take a piece of karpas and before you eat it, say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Barukh atah Adonai, Eloheinu melekh ha'olam,

borei p'ri ha-adamah.

Blessed are You, Maker of All,
whose presence is made manifest in this fruit of the earth.

Dip the karpas into salt water and eat it.

הַזֹּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ

Ha-zorim b'dima b'rina yik'tzoru.

Those who sow in tears will reap in joy.

Psalm 126

Yahatz | yn' | Split

The Mishnah teaches: **“We start our story in degradation, but we end it in elation.”**

The Passover story begins in slavery and oppression, and the matzah we are about to break embodies that foundational brokenness. This brokenness is not only something that happened a long time ago in a far away land.

Mitzrayim is any place, person, situation, or mental state that traps us in patterns of unhealthy behavior and negative thinking, telling us we don't have what it takes to reach the promised land.

But as Leonard Cohen says, “There is a crack in everything – that's how the light gets in.”

Hold up and then break the matzah in the middle of your stack. Replace the smaller piece in the middle of the stack.

Place the larger portion in a napkin and hide it. At the end of seder we'll piece it back together, gesturing at the wholeness and healing we yearn for.

Magid | מגיד | The Telling

Ha Lahma Anya | הא לחמא עניא | The Bread of Poverty

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכַפִּין יֵיתִי וְיֵיכֹל, כָּל דְּצָרִיךְ יֵיתִי וְיִפְסֹח.
הַשְׁתָּא הַכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל.
הַשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין

*Ha laḥma anya di akhalu avhatana
b'ara d'mitzrayim.*

*Kol dikhfin yeitei v'yeikhol,
kol ditzrikh yeitei v'yifsaḥ.*

*Hashata hakha, l'shanah haba-ah b'ara d'Yisrael.
Hashata avdei, l'shanah ha'ba-ah b'nei ḥorin!*

This is the bread of affliction –
may all who are hungry come and eat!

This year we are here. Next year, in the Land of Israel.
This year we are slaves. Next year, may we be free people.
This year we are here. Next year, may we be a step closer to
the promised land.

The Second Cup | Telling Our Story

Refill your cup of wine or grape juice. Before taking a sip, say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן
Barukh atah Adonai, Eloheinu melekh ha'olam borei p'ri hagafen.

Blessed are You, Life Force of the Universe,
whose presence is made manifest in this fruit of the vine.

Arbah She'elot | מה נשתנה | Four Questions

מה נשתנה הלילה הזו מכל הלילות?

Ma nishtanah halailah hazeh mikol haleilot?

What is different about this night from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה

הלילה הזו כלו מצה

Sheb'khol haleilot anu okhlin hameitz u-matzah.

Halailah hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah.

Tonight we only eat matzah.

שבכל הלילות אנו אוכלין שאר ירקות

הלילה הזו מרור

Sheb'khol haleilot anu okhlin she'ar y'rakot.

Halailah hazeh maror.

On all other nights we eat all kinds of vegetables.

Tonight we eat bitter herbs.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת

הלילה הזו שתי פעמים

Sheb'khol haleilot ein anu matbilin afilu pa-am ehat.

Halailah hazeh sh'tei f'amim.

On all other nights we aren't expected to dip our vegetables even once.

Tonight we do it twice.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין

הלילה הזו כלנו מסבין

Sheb'khol haleilot anu okhlin bein yoshvin uvein m'subin.

Halailah hazeh kulanu m'subin.

On all other nights we eat either sitting upright or relaxing.

Tonight we relax.

עבדים היינו | We Were Slaves, Now We Are Free

עבדים היינו עתה בני חורין

Avadim hayinu (x2) | Atah b'nai horin (x2)

עבדים היינו לפרעה במצרים, ויוציאנו יי אלהינו משם ביד חזקה ובזרוע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח

We were slaves to Pharaoh in Egypt, and the Lord our G!d took us out from there with a strong, outstretched arm. If the Holy One hadn't brought our ancestors out from Egypt, then we, our children, and our children's children would still be slaves to Pharaoh in Egypt. And even if we were all wise, all learned, all well-versed in Torah, it would be incumbent upon us to tell the story of the Exodus from Egypt. And anyone who adds to the telling of the Exodus is praiseworthy.

What will you add to our remembrance of moving from slavery to freedom? More details to our Exodus story? Other stories?

ברוך המקום, ברוך הוא, ברוך שנתן תורה לעמו ישראל.
Barukh ha'Makom, barukh hu, barukh sh'natan Torah l'amo Yisrael.

Blessed is the Place, Blessed is G!d,
Blessed is the One who gave the Torah to Her people Israel.

Arba'ah Banim | ארבעה בנים | The Four Children

כְּנֶגֶד אַרְבָּעָה בָּנִים דִּבְרָה תוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שֹׁאֵינוֹ יוֹדֵעַ לִשְׁאֹל.

The Torah speaks about four children: one who is deemed wise, one who is deemed rebellious, one who is deemed innocent, and one who doesn't know how to ask.

חָכָם מָה הוּא אוֹמֵר
Hakham mah hu omeir?

The wise one, what do they say?

“What are these testimonies, statutes, and laws that G!d commanded you?”
And you will explain a detail of the Seder to them, such as: “We may not enjoy an *afikoman* (aka dessert) after eating the Passover sacrifice”
(*Mishnah Pesachim 10*).

רָשָׁע מָה הוּא אוֹמֵר
Rashah mah hu omeir?

The rebellious one, what do they say?

“What does this worship mean to you?” “To you” and not “to me.” And since they exclude themselves from our community, you will blunt their teeth by saying, “It is for *this* that G!d brought me out of Egypt” (*Exodus 13:8*). “For me” and not “for you.” If they had been there, they may not have been saved.

תָּם מָה הוּא אוֹמֵר
Tam mah hu omeir?

The innocent one, what do they say?

“What is this?” And you will say to them, “With a mighty hand, G!d brought us out of Egypt, out of the house of bondage” (*Exodus 13:14*).

וְשֵׂאִינוּ יוֹדְעַ לְשֹׂאֹל – אֶת פְּתַח לוֹ
V'she'eino yodea lish'ol at p'tah lo

And for the one who doesn't know to ask, you will open their curiosity by telling our story. As it says in the Torah: "And you will speak to your child on that day saying, it is for *this* that G!d brought me out of Egypt" (Exodus 13:8).

Perhaps more than static archetypes, the children represent different parts of ourselves. How do you feel wise, rebellious, innocent, or lacking the right questions today?

Telling the Exodus Story

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם לְעִבְדוֹתוֹ

In the beginning, our ancestors worshiped idols, yet now, we are brought close to the Holy One in G!d's service. As it is written: Terah, the father of Avraham, father of Nahor, worshipped other gods (Joshua 24:2-4).

אֲרַמִּי אֲבִד אָבִי, וַיֵּרֶד מִצְרַיִם וַיִּגְר שָׁם בְּמִתֵּי מֵעֵט, וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוּם וָרַב. וַיִּרְעוּ אֶתְנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. וַנִּצְעַק אֶל־ה' אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֶת־קִלְנוֹ, וַיִּרָא אֶת־עַנְיֵנוּ וְאֶת עֲמָלְנוּ וְאֶת לַחֲצֵנוּ. וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֶרַע נְטוּיָה, וּבְמַרָא גָּדֹל, וּבְאִתּוֹת וּבְמִפְתֵּיִם.

An Aramean tried to destroy my father. He went down to Egypt and lingered there as a small group. It was there that we transformed into a great nation, massive and many. The Egyptians did evil to us, they tortured us and saddled us with punishing work. We cried out to the One, the G!d of our Ancestors, and G!d heard our voices, and saw our torture and our toil, and the great pressure upon us. **G!d lifted us out of Egypt with a mighty hand and an outstretched arm**, with awesome spectacle, with signs and undeniable wonders (Deuteronomy 26:5-8).

Jacob and his children had arrived in Egypt to be close to Joseph; he was second in command to Pharaoh and with his ingenuity had saved everyone who lived there from death by famine. As long as Joseph was alive, we were accorded honor and respect – but after his death, “there arose a new king in Egypt who did not know Joseph” (some commentaries say: chose not to know Joseph). And this king said to his people, “Behold the Israelites are more and mightier than we. Come, let us deal shrewdly with them; lest they multiply and fight alongside our enemy in the event of war” (Exodus 1:8-10).

So we were enslaved. We were forced into backbreaking labor. But still, we continued to grow. To put a stop to this, Pharaoh summons two of our midwives, Shifra and Puah, and commands them to kill all Jewish newborn males. This, he is certain, will put an end to us. When the midwives defy his order, he commands his people to drown all the newborn males in the Nile.

Yocheved gives birth to a son. Unable to hide him, she places him in a wicker basket and sets it on the bank of the Nile. Her daughter, Miriam, waits to see what will happen.

When Pharaoh's daughter comes to bathe in the river, she sees the floating cradle. Although she realizes that the child inside it is Jewish, her compassion moves her to take the baby as her own. She names him Moses: "he who was drawn from the water."

Moses grows up in the palace among Egyptian royalty, yet knows he is an Israelite. As a young man, Moses leaves the palace and discovers the hardship of his brethren. He sees an Egyptian beating a Hebrew and kills the Egyptian. Afraid of what might happen to him, Moses flees to Midian. There he rescues Jethro's daughters, marries one of them – Tzipporah – and becomes a shepherd. In the meantime, our plight in Egypt worsens, "and our cry rose up to G!d" (Exodus 2:23).

As Moses is shepherding his flock, he comes upon a bush aflame, yet not consumed by the fire. G!d appears to him and instructs him to go to Pharaoh and demand: "Let my people go so that they may serve Me!" Moses objects, saying he has trouble speaking, and his brother, Aaron, is appointed as his partner and spokesperson. Back in Egypt, Moses and Aaron repeatedly come before Pharaoh to demand our release. Pharaoh repeatedly refuses. Moses warns him that G!d will smite Egypt, yet Pharaoh remains impervious. And so G!d begins to send a series of plagues upon the Egyptians. In the throes of each plague, Pharaoh promises to let us go; but he reneges the moment the affliction is removed.

The Ten Plagues | עשר מכות | Exercising Empathy

The plagues put pressure on Pharaoh to free the Israelites. We acknowledge that freedom often comes along with the pain and loss of our oppressors, who we also recognize as human beings. *We spill a bit of wine for each plague.*

דָּם | Blood | *Dam*

צַפְרֵדִיעַ | Frogs | *Tzfardea*

כִּנִּים | Lice | *Kinim*

עֲרוֹב | Beasts | *Arov*

דֶּבֶר | Cattle disease | *Dever*

חֵיַן | Boils | *Sh'hin*

בָּרָד | Hail | *Barad*

אַרְבֶּה | Locusts | *Arbeh*

חֹשֶׁךְ | Darkness | *Hoshekh*

מַכַּת בְּכוֹרוֹת | Death of the Firstborn | *Makat B'khorot*

Who are the people that will experience suffering in our effort to secure safety, or end unjust systems of oppression and power?

What does practicing empathy for them mean?

Dayeinu | דינו | Gratitude with Attitude

Every step of the way on our journey from darkness toward the light would have been enough. And also, as long as we live, the story continues, and we're still never really finished.

For what are you feeling profoundly grateful?

כְּמָה מִעֲלוֹת טוֹבוֹת לְמָקוֹם עֲלֵינוּ
Kama ma'alot tovot la'Makom aleinu!

How many levels of extraordinary goodness did the Holy One do for us?

אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָהֶם שְׂפָטִים, דִּינֵנוּ
*Ilu hot'zianu mi'Mitzrayim | v'lo asah bahem sh'fatim – **dayeinu!***

If only You'd taken us out of Egypt, but not exacted judgements upon them –
it would have been enough.

אֱלֹהֵי עָשָׂה בָהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דִּינֵנוּ
*Ilu asah bahem sh'fatim | v'lo asah beiloheihem – **dayeinu!***

If only You'd meted out justice to them, but not their gods –
it would have been enough.

אֱלֹהֵי עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת-בְּכוֹרֵיהֶם, דִּינֵנוּ
*Ilu asah beiloheihem | v'lo harag et k'khoreihen – **dayeinu!***

If You'd meted out justice on their gods, but not killed their first born –
it would have been enough.

אֱלֹהֵי הָרַג אֶת-בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת-מָמוֹנָם, דִּינֵנוּ
*Ilu harag et b'khoreihen | v'lo natan lanu et mamonam – **dayeinu!***

If You'd slaughtered their first born, but not led us out with reparations –
it would have been enough!

אלו נתן לנו את־ממונם ולא קרע לנו את־הים, דינו

*Ilu natan lanu et mamonan | v'lo kara lanu et hayam – **dayeinu!***

If You'd led us out with reparations, but had not split the sea for us –
it would have been enough!

אלו קרע לנו את־הים ולא העבירנו בתוכו בחרבה, דינו

*Ilu kara lanu et hayam | v'lo he'eviranu b'tokho beharabah – **dayeinu!***

If You'd split the sea for us, but not taken us through on dry land –
it would have been enough!

אלו העבירנו בתוכו בחרבה ולא שקע צרנו בתוכו דינו

*Ilu he'eviranu b'tokho beharabah | v'lo shika tzareinu b'tokho – **dayeinu!***

If You'd taken us through on dry land, but not drowned our pursuers –
it would have been enough!

אלו שקע צרנו בתוכו ולא ספק צרכנו במדבר ארבעים שנה דינו

*Ilu shika tzareinu b'tokho | v'lo sipeik tzorkeinu bamidbar arba'im – **dayeinu!***

If You'd drowned our pursuers, but not sustained us in the wilderness
for forty years –
it would have been enough!

אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את־המן דינו

*Ilu sipeik tzorkeinu bamidbar arba'im | v'lo he'ekhilanu et haman – **dayeinu!***

If You'd sustained us in the wilderness for forty years, but not fed us
with manna –
it would have been enough!

אלו האכילנו את־המן ולא נתן לנו את־השבת, דינו

*Ilu he'ekhilanu et haman | v'lo natan lanu et haShabbat – **dayeinu!***

If you'd fed us with manna, but not given us Shabbat –
it would have been enough!

אלו נתן לנו את־השַׁבָּת, וְלֹא קִרְבָּנוּ לְפָנֵי הַר סִינַי, דַּיֵּינוּ
*Ilu natan lanu et haShabbat | v'lo keirvanu lif'nei har Sinai – **dayeinu!***
If You'd only given us Shabbat, but not brought us to Mt. Sinai –
it would have been enough!

אלו קִרְבָּנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה. דַּיֵּינוּ
*Ilu keirvanu lif'nei har Sinai | v'lo natan lanu et haTorah – **dayeinu!***
If You'd brought us up to Mt. Sinai, but not given us Torah –
it would have been enough!

אלו נתן לנו את־הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיֵּינוּ
*Ilu natan lanu et haTorah | v'lo hikh'nisanu l'eretz Yisrael – **dayeinu!***
If You'd given us the Torah, but not led us into the land of Israel –
it would have been enough!

אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה דַּיֵּינוּ
*Ilu hikh'nisanu l'eretz Yisra'el | v'lo bana lanu et beit ha'behirah – **dayeinu!***
If You'd led us into the Land of Israel, but not built the Holy Temple for us –
it would have been enough!

Ilu hotzi'anu mi'Mitzrayim
אלו הוֹצִיאָנוּ מִמִּצְרַיִם
Ilu natan lanu et haShabbat
אלו נתן לנו את־הַשַּׁבָּת
Ilu natan lanu et haTorah
אלו נתן לנו את־הַתּוֹרָה
Dayeinu!

If only You'd taken us out of Egypt...
Or given us the holy Shabbos...
Or given us Torah...
It would have been enough!

What is the enough that you have – that is still not enough?

Pesah Matzah Maror | פסח מצה מרור | Components of a Seder

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמְרֹר.

Rabban Gamliel said: “Anyone who has not explained the significance of **these three things** during the Seder hasn’t really done a Seder: The *pesah* (aka the paschal lamb), *matzah*, and *maror*.”

Pesah | פסח

פֶּסַח שֶׁהָיָה אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוּם מָה?
Pesah... al shum ma?

What’s up with this lamb shank?

To remind ourselves that the Holy Blessed One passed over our houses during the final plague, the death of the firstborn.

Matzah | מצה

מַצָּה זֹאת שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה?
Matzah zo sh’anu okhlin, al shum ma?

What’s up with this matzah?

To remind ourselves that even before the dough of our ancestors had time to rise, our people recognized the urgency of the moment and were prepared to do whatever needed to be done to save lives.

Maror | מרור

מָרֹר זֶה שְׂאֲנוּ אֹכְלִים, עַל שׁוּם מָה?
Maror sh'anu okhlin al shum ma?

What's up with the bitter herb?

To remind ourselves that the Egyptians made our lives bitter, with harsh physical labor and spiritual and emotional abuse.

Other Seder Plate Items

תַּפּוּז, עַל שׁוּם מָה?
Tapuz al shum ma?

What's the story with this orange?

The orange began as a symbol to raise awareness for the full inclusion LGBTQ+ people in Jewish community and has come to represent more expansive welcome, drawing attention to all people on the margins who want to be fully present and empowered in our community, including women, Jews of color, non-Jewish partners, families that are a little different. The orange represents creative thinking and adapting to the times to expand our sense of who belongs.

What is something that symbolizes Jewish AND for you?

בְּכָל־דּוֹר וְדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר "בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם." לֹא אֶת־אֲבוֹתֵינוּ בְּלִבָּד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתְנוּ גָאֵל עִמָּהֶם, שְׁנֵאמַר: וְאוֹתְנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתְנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

In every generation, every person is obligated to see themselves as if they personally left Egypt. Just as it says in the Torah, "Tell your child on that very day: It is for *this* that G'd brought me out of Egypt!"

It wasn't only our ancestors alone who were liberated from Egypt, rather **we were redeemed with them**. As it is written, "Our people were brought out of there to come to this land that was promised to our ancestors."

The rabbis who created the seder saw the Land of Israel as being the orienting point toward which our freedom led. What are other options for orienting our freedom?

Rohtzah | רחצה | Wash

Go wash your hands with the intention to purify your body and elevate your consciousness before the holy act of sharing a meal with others.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Barukh atah Adonai Eloheinu melekh ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

We bless You, Life Force of the Universe, who brings holiness into our lives through your commandments, instructing us to wash our hands.

Motzi Matzah | מוציא מצה | Enter Matzah

Take the three matzot – the broken piece between the two whole ones – and hold them all in your hand.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Barukh atah Adonai, Eloheinu melekh ha'olam, hamotzi lechem min ha'aretz.

We bless You, Creator of the universe, who brings forth bread from the earth.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Barukh atah Adonai, Eloheinu melekh ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al akhilat matzah.

Blessed are you, Creator of the universe, who brings holiness into our lives through your commandments, instructing us to eat matzah.

EAT MATZAH!

Maror | מרור | Bitter

Take some maror on a piece of matzah, enough that you will feel its bitterness viscerally – to the point of shedding a tear.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר

Barukh atah Adonai Eloheinu melekh ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al akhilat maror.

Blessed are You, Mystery pervading the universe, who brings holiness into our lives through your commandments, instructing us to eat the bitter herb.

Koreikh | כורֵךְ | Bundle

Judaism is about holding dialogical tensions, knowing that reality is an ever-changing mixture of the tastes of opposite experiences and multiple truths. Every sweet moment contains the possibility of pain. Every bitter experience has within it seeds of sweetness hidden inside.

We mingle the maror and ḥaroset – the bitter and the sweet – between two pieces of matzah, as we bite into our “Hillel sandwich.”

What do you taste in it this year?

The Third Cup | Mindful Embodied Practice

Refill your cup of wine or grape juice. Before you take a sip, say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן
Barukh atah Adonai, Eloheinu melek ha'olam, borei p'ri hagafen.

Blessed are You, Mystery pervading the universe, whose presence is made manifest in this fruit of the vine.

Shulḥan Orekh | שולחן אורח | The Meal

It's time for dinner!

Tzafun | צפון | Reveal

After dinner, find and enjoy the afikomen – your last bite of matzah. It's traditional to save this piece so that it is the final thing you eat this evening.

Barekh | בָּרַךְ | Bless

We're partial to this Aramaic one-liner that the rabbis of the Talmud said was a fitting replacement for the entirety of the traditional *birkat ha'mazon* (blessing after eating).

ברוך רחמנא מלכא דעלמא מרי דהאי פיתא
Brikh raḥamana malka d'alma ma'arei d'hai pita.

You are the Source of Life for all that is, and your blessing flows through me.
Translation by Rabbi Shefa Gold

Kos Eliyahu u'Miriam | כוס אליהו ומרים | Cup of Elijah & Miriam

Fill up a cup of wine for Elijah the Prophet, harbinger of better days, and open the front door – letting in fresh air and letting out some of our holy aspirations and song-filled sounds of this night. We also fill a glass of water, invoking Miriam the Prophetess, whose well and song nourished the Israelites throughout the wilderness.

אֱלֹהֵי הַנְּבִיא, אֱלֹהֵי הַתְּשֻׁבִי
אֱלֹהֵי הַגִּלְעָדִי בְּמַהְרָה יָבוֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד
מִרְיָם הַנְּבִיאָה עַז וְזִמְרָה בְיָדָהּ
מִרְיָם תִּרְקֹד אֵיתָנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
מִרְיָם תִּרְקֹד אֵיתָנוּ לְתַקֵּן אֶת הָעוֹלָם
בְּמַהְרָה בְיָמֵנוּ הִיא תְּבִיאֵנוּ אֶל מֵי הַיְּשׁוּעָה

*Eliyahu haNavi, Eliyahu haTishbi, Eliyahu haGiladi,
Bimheirah b'yameinu yavo eileinu im mashiah ben David.
Miriam haNivi'ah, oz v'zimrah b'yadah
Miriam tirkod itanu l'hagdil zimrat olam
Miriam tirkod itanu l'takein et ha'olam
Bimheirah b'yameinu hi tiv'enu el mei ha'yeshuah.
Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite.*

Come to us, with the Messiah, the son of David.
Miriam the Prophet, strength and song in her hand.
Miriam, dance with us, and increase song throughout the world.
Miriam, dance with us, heal the world.
Bring the waters of redemption.

Shfokh Hamat'kha | שפוך חמתך | Anger as Lifeforce

שִׁפְךָ חֲמַתְךָ אֶל־הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל־מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אֶכְלָ
אֶת־יַעֲקֹב וְאֶת־נְוֹהוּ הַשָּׁמוּ. שִׁפְךָ־עַל־יָהֵם זַעֲמָךְ וְחָרוֹן אַפְּךָ יִשְׁיִגְם. תִּרְדֹּף בְּאֶף
וְתִשְׁמִידִם מִתַּחַת שָׁמַי ה'

Pour your wrath upon the nations that did not know You and upon the kingdoms that did not call upon Your Name, for they devoured Jacob! Pour out Your fury upon them and the fierceness of Your anger shall reach them (*Psalms 69:25*)! Pursue them with anger and eradicate them from under the skies of the Lord (*Lamentations 3:66*).

Shfokh Ahavateikha | שפוך אהבתך | Love as Response

שִׁפּוֹךְ אֲהַבְתְּךָ עַל הַגּוֹיִם אֲשֶׁר יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ קוֹרְאִים בְּגִלְלֵ
חֲסָדִים שֶׁהֵם עוֹשִׂים עִם זֶרַע יַעֲקֹב וּמְגִינִים עַל עַמְּךָ יִשְׂרָאֵל מִפְּנֵי אוֹכְלֵיהֶם, יִזְכּוּ
לְרֵאוֹת בְּטוֹבַת בְּחִירֶיךָ וְלִשְׂמוֹחַ בְּשִׂמְחַת גּוֹיְךָ

Pour out your love on the nations who have known you and on the kingdoms who call upon your name, for they show loving-kindness to Jacob and they shield your people Israel from those who would devour them. May they see the good of your chosen ones and rejoice in the gladness of your nation (*Psalms 106:5*).

By R'Mosheh Hayyim Bloch

*How do these emotions activate and sustain
the building of a better world? What else might we need?*

Hallel | הלל | Praise

Psalm 115

יִזְכְּרוּנוּ יְבָרֵךְ: Adonai z'kharanu y'vareikh
יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל Y'vareikh et beit Yisrael
יְבָרֵךְ אֶת בֵּית אַהֲרֹן Y'vareikh et beit Aharon
יְבָרֵךְ יְרֵאֵי ה', הַקְטָנִים עִם הַגְּדֹלִים. יוֹסֵף ה' Y'vareikh yirei Adonai
עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לִי, ha'katanim im ha'g'dolim
עוֹשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שְׁמַיִם לִי Yoseif Adonai aleikhem,
וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. aleikhem v'al b'neikhem
לֹא הַמֵּתִים יְהַלְלוּ יְהוָה B'rukhim atem l'Adonai
וְלֹא כָל יֹרְדֵי דוּמָה. oseih shamayim va'aretz
וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ. Ha'shamayim shamayim l'Adonai
v'ha'aretz natan liv'nei adam
Lo ha'meitim y'halelu Yah
v'lo kol yordei dumah
V'anaḥnu n'vareikh Yah
mei'atah v'ad olam. Haleluyah!

Let G!d bless and remember us, bless the House of Israel, bless the House of Aaron, bless all those who revere Her, both the small and the mighty. Heap goodness upon them and their children, You, creator of heaven and earth. The heavens belong to G!d, but the earth belongs to the children of Adam. The dead cannot give praise, nor can the silent. So we will praise Yah, from not until forever. Haleluyah!

Psalm 118

הוֹדוּ לִי כִּי טוֹב כִּי לְעוֹלָם חֲסָדוֹ. Hodu l'Adonai ki tov ki l'olam ḥasdo.
יֹאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסָדוֹ. Yomar na Yisrael ki l'olam ḥasdo.
יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חֲסָדוֹ. Yomru na veit A'haron ki l'olam ḥasdo.
יֹאמְרוּ נָא יְרֵאֵי ה' כִּי לְעוֹלָם חֲסָדוֹ. Yomru na Yirei Adonai ki l'olam ḥasdo.

מִן הַמֵּיִצָר קָרָאתִי יְהוָה, Min ha'meitzar karati Yah,
עָנְנִי בַמֶּרְחָב יְהוָה, anani va'merḥav Yah.
עֲזֵי וְזִמְרַת יְהוָה יְהִי לִי לִישׁוּעָה Ozi V'zimrat Yah va'yehi li'lishu'ah

We offer gratitude for all that is good. Say it, Israel: things are good!

Say it: House of Aaron, things are good! Say it: all who are in awe of the majesty of the universe: things are really good!

I called out to you from a narrow place
You answered me with expansiveness.
My strength and G!d's song will be deliverance for me.

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| פְּתַחוּ לִי שַׁעֲרֵי צְדָק אָבֵא בָּם אוֹדֶה יְהוָה: | <i>Pithu li sha'arei tzedek, avo vam odeh Yah</i> |
| זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ: | <i>Zeh ha-sha'ar l'Adonai tzadikim yavo'u vo</i> |
| אוֹדֶךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה: | <i>Od'kha ki anitani vat'hi li lishuah</i> |
| אָבֵן מֵאֶסוּס הַבּוֹנִים הֵיטָה לְרֹאשׁ פְּנֵה: | <i>Even ma'asu ha'bonim hayta l'rosh pina</i> |
| מֵאֵת יְהוָה הֵיטָה זֹאת | <i>Me'eit Adonai hayta zot hi niflat b'eineinu</i> |
| הֵיא נִפְלְאֵת בְּעֵינֵינוּ: | <i>Zeh hayom asah Adonai</i> |
| זֶה הַיּוֹם עָשָׂה יְהוָה נִגְלָה וְנִשְׁמְחָה בוֹ: | <i>nagilah v'nismeha vo</i> |

Open for me the gates of righteousness, I will enter them and give thanks to Yah. This is the gate to Adonai, the righteous will enter through it. I will thank You, since You answered me and You have become my salvation. The stone that was rejected by the builders has become the cornerstone. Adonai created all of this, it is wondrous in our eyes. This is the day that G!d has made, we will celebrate and be joyous in it.

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| בָּרוּךְ הֵבֵא בְּשֵׁם יְהוָה. | <i>Barukh haba b'sheim Adonai</i> |
| בִּרְכֹנֹכֶם מִבֵּית יְהוָה: | <i>beirakh'nukhem mibeit Adonai.</i> |
| אֵל יְהוָה וַיָּאֵר לָנוּ. | <i>Eil Adonai va'yaer lanu</i> |
| אֶסְרוּ חַג בְּעִבּוֹתַיִם. עַד קָרְנוֹת הַמִּזְבֵּחַ: | <i>isru hag ba'avotim ad karnot ha'mizbeah.</i> |
| אֵלֵי אֶתָּה וְאוֹדֶךָ. אֱלֹהֵי אֲרוֹמְמֶךָ: | <i>Eili atah v'odeka elohai arom'mekha.</i> |
| הוֹדוּ לַיהוָה כִּי טוֹב. כִּי לְעוֹלָם חֲסָדוֹ: | <i>Hodu l'Adonai ki tov ki l'olam hasdo.</i> |

Blessed is the one who comes in the name of the G!d,

We bless you from this house: where the sacred dwells.
Illuminate our hearts and minds as we celebrate this holiday
as we have for generations.

You are my G!d, I offer gratitude and praise.

We offer gratitude for all that is good.

The Fourth Cup | Ending on a High Note

Refill that cup, one more time, and say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Barukh atah Adonai, Eloheinu melekh ha'olam, borei p'ri hagafen.

Blessed are You, Soul of the Universe,
whose presence is made manifest in this fruit of the vine.

Counting the Omer | Counting Toward The Promised Land

On the second night of Passover, we begin to count the Omer – a reminder to notice and celebrate each step on our journey toward the promised land.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר. הַיּוֹם יוֹם
אֶחָד בְּעֹמֶר.

Barukh atah Adonai Eloheinu melekh ha'olam asher kid'shanu

b'mitzvotav v'tzivanu al sefirat ha'Omer.

HaYom yom ehad ba'Omer!

Blessed are You, Source of all things, who brings holiness into our lives
through Your commandments, instructing us to count the Omer.

Today is day one of the Omer!

Nirtzah | נרצה | Finish

חֲסֵל סֵדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.

כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ יֵן נִזְכֶּה לַעֲשׂוֹתוֹ.

Hasal sidur pesah k'hilkhato k'khol mishpato v'hukato.

Ka'asher zakhinu l'sadeir oto kein nizkeh la'asoto.

This Seder is complete, according to its law and customs.
As we were privileged to participate tonight, may we celebrate again:
free, happy, and healthy.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shanah ha'ba'ah b'Yerushalayim!

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