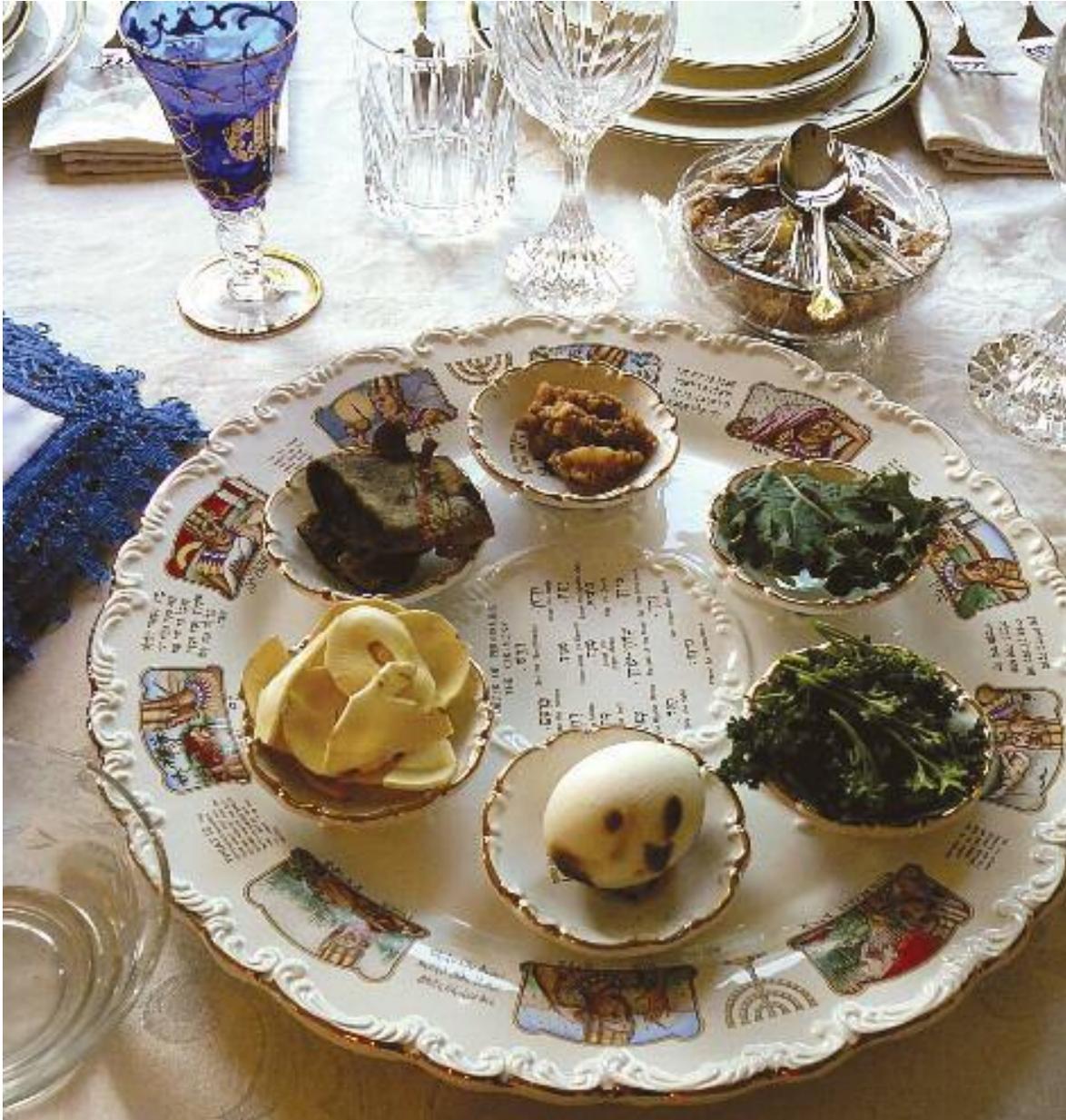


✡ **PASSOVER HAGGADAH** ✡

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# About Passover

## Why we celebrate Passover

- We celebrate Passover to commemorate the Exodus of Israelites from Egypt that took place approximately 3500 years ago. Taken from slavery into freedom by G-d himself, with incredible miracles. We celebrate the amazing birth of the Jewish nation.
- **Celebration of Passover is an eternal commandment given to us by G-d!**
- The story of Exodus is told in the second book of the Torah, the book of Shemot (in English: the book of Exodus).
- The name Passover (Pesakh) means "skipping" or passing over, when G-d killed firstborns of the Egyptians but "skipped over" the Jews and did not kill their firstborns



## When we celebrate Passover

- Passover starts in the evening on the 14<sup>th</sup> day of the month of Nissan. This usually corresponds to an April date on the Gregorian calendar. Look outside – you will see a full moon.
- Passover lasts for a whole week.
- In Israel, Passover is observed for 7 days. Outside of Israel, Passover is observed for 8 days and the Seder is held twice, on the first and second nights of Passover. **The length of the Holiday depends on whether one observes Yom Tov Sheni or not** – see later in the document.



## How we celebrate Passover

- G-d commands us to celebrate the festival of Passover for 7 days, eat unleavened cakes and eat no leaven on these days, discuss Exodus with our children, and do no work on the 1<sup>st</sup> day and 7<sup>th</sup> day.
- Following an ancient rabbinical tradition we hold a special ritual feast, called the Passover Seder (Seder means 'order'). We use a special book called Haggadah to tell the story of how G-d has freed us from being slaves in Egypt (Haggadah means 'to tell'). Seder customs include drinking of four cups of wine, eating matza and partaking of symbolic foods placed on the Passover Seder Plate
- It for the Exodus, the Jewish people would still be slaves in Egypt. Therefore the Seder is an occasion for praise and thanksgiving. The Seder Often goes on until late at night, with the participants reading the Haggadah, studying the meaning of various passages, and singing Passover songs. Seder is a family ritual, although communal Seders are also organized by synagogues, schools and community centers. It is customary to invite guests, especially strangers and the needy.

**Each Passover, in every corner of the world, Jewish people join at the Seder table to recall the story of Exodus and to reaffirm their Judaism & their love of freedom**

The exodus was not simply an event that happened to us. It is an event that we became. It is who we are. It is the life of each one of us, occurring again and again, in our wrestling match with the world, in our struggle with our own selves. We embody freedom in a constant mode of escape. Perhaps that is why Jews have always been the rebels of society, the ones who think out of the box. The experience of leaving Egypt left such an indelible mark on our souls, we never stopped doing it. A Jew who has stopped exiting Egypt has ceased to allow his soul to breathe.

# Torah Commandments for Passover

## It is an everlasting statute to celebrate the festival of Passover

- ✧ **And this day shall be for you as a memorial, and you shall celebrate it as a festival for the Lord; throughout your generations, you shall celebrate it as an everlasting statute.**
- ✧ And on this night, they shall eat the flesh, roasted over the fire, and unleavened cakes; with bitter herbs they shall eat it. You shall not eat it rare or boiled in water, except roasted over the fire its head with its legs and with its innards. [*Shemot – how the children of Israel ate the Passover sacrifice*]
- ✧ In the first month, on the 14th of the month, in the afternoon, [you shall sacrifice] the Passover offering to the Lord.
- ✧ **And you shall tell your son on that day, saying, "Because of this, the Lord did [this] for me when I went out of Egypt."**



## Clear away chametz and eat unleavened bread for 7 days

- ✧ The Festival of Unleavened Cakes you shall keep; seven days you shall eat unleavened cakes which I have commanded you, at the appointed meeting time of the month of spring, for in the month of spring you went out of Egypt.
- ✧ You shall not slaughter [or sprinkle] the blood of My sacrifice with leaven, and the offering of the Passover feast shall not remain overnight until the morning.
- ✧ For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses
- ✧ **Whoever eats leaven from the first day until the seventh day that soul shall be cut off from Israel**
- ✧ And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute.
- ✧ In the first [month], on the 14<sup>th</sup> day of the month in the evening, you shall eat unleavened cakes, until the 21<sup>st</sup> day of the month in the evening. For seven days, leavening shall not be found in your houses, **for whoever eats leavening that soul shall be cut off from the community of Israel, both among the strangers and the native born of the land.** You shall not eat any leavening; throughout all your dwellings you shall eat unleavened cakes."
- ✧ On the 15th day of that month is the Festival of Unleavened Cakes to the Lord; you shall eat unleavened cakes for a seven day period.



"No leaven shall be eaten... For seven days you shall eat unleavened bread... and no leaven shall be seen of yours [in your possession]."

## Do not perform any work on the 1<sup>st</sup> day and on the 7<sup>th</sup> day

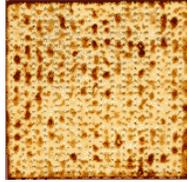
- ✧ **On the first day**, there shall be a holy occasion for you; **you shall not perform any work of labor.**
- ✧ You shall bring a fire offering to the Lord for a seven day period.
- ✧ **On the seventh day**, there shall be a holy occasion; **you shall not perform any work of labor.**
- ✧ **On the first day there shall be a holy convocation, and on the seventh day you shall have a holy convocation;** no work may be performed on them, but what is eaten by any soul that alone may be performed for you.



# The week before Passover

## Passover Shopping

- ✧ Regular Matzah
- ✧ Schmurah Matzah
- ✧ Kosher Wine
- ✧ Grape Juice (for kids)
- ✧ Lamb Shankbone  
with most of the meat removed.  
(a chicken neck or a chicken wing can be used instead)
- ✧ Eggs
- ✧ Parsley (or potato, or onion)
- ✧ Romaine Lettuce
- ✧ Horseradish
- ✧ Apples
- ✧ Walnuts
- ✧ Cinnamon
- ✧ Small cups to hold charoset, etc...
- ✧ Food for the festive meal (ideas: gefilte fish, matzah ball soup, chicken, turkey, beef brisket)



Not sure which food is Kosher? Check out this online guide from the Orthodox Union:  
<http://www.oukosher.org/index.php/passover>



## Getting Rid of Chametz

**On Pesach we are getting rid of chametz and the egotism and spiritual coarseness it represents.**

It is forbidden to **eat** Chametz from the morning of Passover eve until the conclusion of the festival

It is forbidden to **own** chametz

It is forbidden to **derive benefit** from chametz in any way

It is forbidden to have chametz physically present **in our domain** during this time



The prohibition to derive any benefit from chametz which remained in one's possession during Passover is a penalty which the Sages levied, so that people would not leave chametz in their possession for use after Passover.

---

### What is Chametz

*Chametz* is "leaven" -- any food that's made of grain (**wheat, spelt, oats, barley, rye**) and water that have been allowed to ferment and "rise." **Bread, cereal, cake, cookies, pizza, pasta, and beer** are blatant examples of chametz; but any food that contains grain or grain derivatives can be, and often is, chametz. Practically speaking, any processed food that is not certified "Kosher for Passover" may potentially include chametz ingredients.

The Sages established that the time necessary for the fermentation process to take place is eighteen minutes after water has been added to the flour and nothing else was done to the mixture. By kneading the dough or otherwise working with it, the fermentation process is delayed.

The prevailing custom in Ashkenazi communities is that on Passover **we also do not eat kitniyot: rice, millet, corn, mustard, legumes (beans, etc.), or food made from any of these, although this is not commanded by the Torah.**



## Clean away Chametz & Set up the Passover Kitchen

- Any space that you own must be cleaned: home, office, car, basement, garage, etc...
- Vacuum the carpets and floors, wipe clean the cupboards and bookshelves. Make sure you get into all those hard-to-reach places: under the sofa cushions, under the furniture, the spaces between the floorboards, etc... Special care should be taken with items you will be using, or rooms you will be accessing, during Passover. Don't forget to vacuum your car
- Give the kitchen an extra careful cleaning (clean the toaster crumbs, etc...), refrigerator, freezer, cupboards, closets, tables, and counters. Thoroughly clean and scrub everything to remove any crumbs and residue. Remember to clean chametz that burned onto the cooking utensils
- Pots, dishes and other utensils which were used all year round may not be used on Passover because of the chametz which they have absorbed. This absorbed chametz will be emitted if they are used on Passover. Even though the amount of chametz which is emitted is minute, even the smallest quantity of chametz is forbidden.



## Sell Your Chametz [MECHIRAT CHAMETZ]

Let's say that you just bought a three-month supply of breakfast cereal. Is there some way of avoiding the ownership of chametz on Passover without getting rid of your chametz forever?

There is. Since the commandment to rid one's domain of chametz is binding only on a Jew, you can sell your chametz to a non-Jew, and then buy it back from him after Passover. The area where the chametz is held is leased to the non-Jew for the duration of the festival. It is important to realize that the sale is not symbolic, but a 100% legally binding transaction.

Designate the areas where you'll be placing the chametz you're selling. These can be cupboards, closets, rooms, or an entire house. Remember that you will not be able to use or enter these areas for the duration of the festival. Your local rabbi can transact the sale for you, after obtaining power-of-attorney from you to sell your chametz. You can also sell your chametz online via our website



# The night before Passover night

## Fast of the Firstborn

### It is an ancient and widespread custom for the firstborn to fast on the day before Passover

This commemorates the miracle which spared the firstborn Jewish sons from the plague which struck down the firstborn sons of the Egyptians. The firstborn of Israel humbled themselves on that day and accepted the yoke of G-d's sovereignty. Abstention from food and drink is a sign of a heart subdued before G-d.

If the fourteenth of Nissan falls on a Shabbat, the fast is observed on the previous Thursday [the twelfth of Nissan], for if a fast is suspended because of Shabbat, it is not held on a Friday. However if the fourteenth of Nissan falls on a Friday, the fast is held on that day. There are some who are lenient, however, and maintain that in this case one does not fast. There are those who hold that the firstborn sons who are fasting should not fast for the entire day, in order not to enter the Festival suffering, and thus should eat a small amount before the Festival begins.

### Skipping the fast for a mitzvah meal

This fast is treated leniently. Thus, if there is a festive meal held that is connected with a mitzvah, for example, the celebration of a circumcision or of a siyum (the completion of a tractate of the Talmud) the firstborn son participates in the meal rather than fasting. It is therefore customary to arrange for a siyum to take place in the synagogue after morning prayers on the fourteenth of Nissan. The firstborn sons who are present participate in this festive meal and, having broken their fast, may continue to eat for the rest of the day.



**12<sup>th</sup> of Nissan**  
**if the 14<sup>th</sup>**  
**falls on Shabbat**  
**or**  
**14<sup>th</sup> of Nissan**

## Candlelight search for Chametz [*BEDIKAT CHAMETZ*]

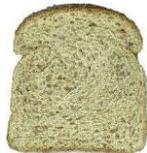
*If Passover falls on Shabbat – the search and burning of the chametz are moved ahead by 24 hours*

*If the day preceding Passover falls on Shabbat – the search is undertaken on the night of the thirteenth of Nissan, i.e., on the previous Thursday evening, and sufficient chametz food is set aside for the Shabbat meals.*

On the evening before Passover, we conduct a solemn candle-lit search for any remaining or forgotten chametz

Prepare this:

- Candle
- Feather
- Wooden spoon
- Paper bag
- Ten carefully wrapped pieces of bread



1. Hide 10 pieces of bread throughout the house. The house is already clean for Passover at this point, so this will be the chametz that the kids can find.
2. Before starting the search, recite the following blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל בְּעוֹר חֲמֵץ.

**Baruch ata Adonay, Eloheinu Melech Ha'Olam Borei Pri Haadamah Asher Kidshanu Bemitzvotav Vetzivanu Al Biyur Chametz**

**Blessed are You, Lord, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the removal of chametz.**

3. Carefully search the entire house for any chametz that may have been missed in the cleaning, and collect the ten hidden pieces. Use the candle to illuminate hard-to-reach places, the feather to sweep up the small crumbs and the wooden spoon to hold the chametz and facilitate its burning
4. After the search, put the chametz, the feather, the wooden spoon and the remains of the candle in the paper bag, tie securely, and store in a safe place for burning tomorrow morning.

## Nullification of Chametz [*BITUL CHAMETZ*]

5. Now nullify the chametz that you may have overlooked and say:

**Kol chamira vachamiah d'ika virshuti d'la chamiteih ud'la viarteih ud'la y'dana leih libateil v'lehevei hefkeir k'afra d'ara.**

**All chametz that is in my possession, which I have not seen or disposed of, or which I am not aware of, shall be considered nullified and ownerless like the dust of the earth.**

The sages decreed that the search for chametz should take place on the night of the 14<sup>th</sup> of Nissan. This time was chosen because people are usually at home in the evening, and because one cannot search effectively in the corners by daylight. It is necessary to use a candle for this, and since candlelight has little effect during the day, it was decreed that the search be done in the evening. The correct time for the search is when the stars appear. Although it is common practice to perform a mitzvah at the earliest possible time, this mitzvah should not be performed before the appearance of the stars. The search should be started immediately when the stars appear, while there is still a bit of daylight.

# The morning before Passover

*If Passover falls on Shabbat – the search and burning of the chametz are moved ahead by 24 hours*

## Chametz-Eating Deadline

The absolute deadline for eating chametz is after the fourth “seasonal hour” on the morning before Passover (two “seasonal hours” before midday). Past this time, it is forbidden to eat chametz until the close of the festival in eight days. You still have one more hour (the fifth hour) in which you can use chametz for non-eating purposes, and handle the chametz in order to sell it or destroy it.



When we refer to the fifth hour, we are not referring to 5:00 A.M. The clock according to which all laws are performed is based on the premise that every day has twelve hours and every night has twelve hours. These hours are referred to as seasonal hours and are not based on an hour of sixty, fixed minutes. Rather, the day is divided by twelve and, depending upon the season, the halachic hour will have either more than sixty minutes or less. Twelve of these hours make up the day.

Since the length of the hours of the day and night change constantly, one should consult a calendar rather than relying on one's own calculations. [Click here](#) to obtain the precise time for your location.

*It is forbidden to eat chametz from midday on the 14<sup>th</sup> of Nissan. Deuteronomy 16:3: You shall not eat chametz with it [the Paschal sacrifice]. The traditional explanation for this verse is that the prohibition of eating chametz starts from the time when the Passover sacrifice could be offered after midday of the 14<sup>th</sup> of Nissan.*

*The Sages, in order to prevent people from transgressing the prohibition inadvertently, decreed that the prohibition of eating and deriving benefit from chametz starts at the beginning of the sixth hour. Thus, during the sixth hour, the prohibition is Rabbinic; afterwards the prohibition is from the Torah.*

## Burning Chametz [BI'UR CHAMETZ]

Before the fifth hour of the day (calculated from sunrise), make a special fire, burn the chametz and nullify it.

For the nullification of the chametz say:

**All chametz which is in my possession, which I have seen and which I have not seen, which I have disposed of and which I have not disposed of, shall be nullified and ownerless like the dust of the earth.**

The nullification statement recited last night did not include chametz set aside to be sold or eaten in the morning. Today's statement covers all chametz

The ten pieces are to be burnt, and the following is said during the burning of the chametz:

**May it be Your will, Lord, our G-d and G-d of our fathers, that just as I remove the chametz from my house and from my possession, so shall You remove all the extraneous forces.**

**Remove the spirit of impurity from the earth, remove our evil inclination from us, and grant us a heart of flesh to serve You in truth.**

**Make all the sitra achara, all the kelipot, and all wickedness be consumed in smoke, and remove the dominion of evil from the earth. Remove with a spirit of destruction and a spirit of judgment all that distress the Shechina, just as You destroyed Egypt and its idols in those days, at this time. Amen, Selah.**

As you watch the chametz go up in smoke, think also about our personal chametz -- the self-inflating pride and egotism and about how you're eradicating it, too, from your heart.



# The afternoon before Passover

## Prepare for the Seder

- ❖ Roast the Shankbone
- ❖ Boil the Egg (to be hardboiled) then roast it slightly
- ❖ Wash the Parsley (or onion, or cook the potato)
- ❖ Prepare Charoset (a paste of apples, cinnamon, walnuts & wine)  
[see recipes at the end of the document]
- ❖ Prepare the Bitter Herbs (Peeled and grated raw horseradish and/or Romaine lettuce)
- ❖ Prepare a dish with Salt Water (one dish or one dish per person)
- ❖ Prepare the table with a festive tablecloth, pillows on chairs, wine, wine glasses and matzah



## Arrange the Seder Plate (Ke'arah)

### ❖ Zeroa [Shankbone]

- A Roasted lamb shankbone with most of the meat removed
- During Seder it will not be eaten
- It reminds us of G-d's boundless love for us in "passing over" our homes when the Egyptian first born died on the night of the Exodus. Our G-d given power to overleap and transcend our limitations. It also reminds us of the "*Korban Pesach*" - Passover lamb that was offered to G-d in the Holy Temple in Jerusalem. The shankbone was chosen as the symbol of the "outstretched arm" G-d used to deliver the Children of Israel from Egypt.



### ❖ Karpas [Greens]

- Parsley (potato or onion can also be used)
- During Seder it is dipped in saltwater and eaten at the beginning of the Seder meal (step #3)
- It reminds us of the luxury of freedom and the tears of suffering in Egyptian enslavement

### ❖ Maror [Bitter Herbs]

- Romaine lettuce or ground horseradish
- During Seder it is dipped in Charoset and eaten (step #9)
- It reminds us of the bitterness of slavery in Egypt, the bitterness of Galut (Exile), the bitterness and discontent that drives us to constantly grow and improve our world

### ❖ Charoset [Concoction]

- A paste made of apples, walnuts, cinnamon and wine
- During Seder the maror and chazeret are dipped in it before they are eaten (steps #9 & #10)
- It reminds us of the bricks and mortar of our Egyptian enslavement

### ❖ Beitza [Egg]

- A hardboiled egg (customarily, the hardboiled egg is also roasted to be slightly brown)
- During Seder it is dipped in saltwater and eaten at the beginning of the Seder meal (step #11)
- It reminds us of the *Korban Chagigah* - "Festival Offering" whose meat was roasted and eaten as the main course in the Seder meal. Represents the joy of festivals, our mourning over the destruction of the Holy Temple and our hope for its rebuilding.

### ❖ Chazeret [Horseradish]

- Romaine lettuce or ground horseradish
- During Seder it is used as maror to make the matzah-maror sandwich (step #10)
- It reminds us of Talmudic sage Hillel's practice to eat the matzah, maror and meat of the Passover Offering wrapped together

## Set the Seder Table

Seder table is traditionally set with the finest place settings and silverware, and family members come to the table dressed in their holiday best. Traditionally the person leading the Seder wears a white robe called a kittel.

- ✧ Give each participant a plate setting and a wine glass
- ✧ Place the **Seder Plate** at the head of the table
- ✧ On top of a large plate, tray or cloth place **three whole matzot**, one on top of the other. Its best to use round hand-baked shmurah matzah. Cover the matzot with a cloth.
- ✧ Nearby place a dish of **salt water** for dipping and the Kiddush cup
- ✧ Provide each participant with a copy of the **Haggadah**
- ✧ Place **Candles** on the table
- ✧ Place Kosher **Wine** on the table
- ✧ Place a separate **Cup of Elijah** on the table
- ✧ Place **Pillows** on the chairs - At several points during the Seder, participants lean to the left - when drinking the four cups of wine, eating the Afikoman, and so on.



Each participant receives a copy of the Haggadah, which is often a traditional version: an ancient text that contains the complete Seder service. Men and women are equally obligated and eligible to participate in the Seder. In many homes, each participant at the Seder table will recite at least critical parts of the Haggadah in the original Hebrew and Aramaic. [Halakhah](#) requires that certain parts be said in language the participants can understand, and critical parts are often said in both Hebrew and the native language. The leader will often interrupt the reading to discuss different points with his or her children, or to offer a Torah insight into the meaning or interpretation of the words.



# Passover Night



## Light the Passover Candles

*Light the Candles 18-20 minutes before sunset*

*If Passover falls on Shabbat – light the candles after nightfall, using an existing flame*

Recite the following blessing:

בָּרוּךְ אַתָּה אֲדוֹ-נַי אֱלֹ-הֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

**BA-RUCH A-TAH ADO-NAI E-LO-HE-NU ME-LECH HA-OLAM ASHER KID-E-SHA-NU BE-MITZ-VO-TAV VETZI-VA-NU LE-HAD-LIK NER SHEL [SHABBAT VE] YOM TOV.**

**Blessed are You, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the [Shabbat and] Yom Tov light.**

Благословен Ты Бог Всемогущий наш, Властелин вселенной, освятивший нас своими заповедями и повелевший нам зажигать свечу в честь [Субботы и] праздника!



# Passover Seder



1. <b>Kadesh</b>	<b>Sanctify</b>	Recital of the Kiddush
2. <b>Urchatz</b>	<b>Cleanse</b>	Washing the Hands
3. <b>Karpas</b>	<b>Appetizer</b>	Eating of the Karpas
4. <b>Yachatz</b>	<b>Break</b>	Breaking the Middle Matzah
5. <b>Maggid</b>	<b>Tell</b>	Recital of Haggadah
6. <b>Rachtzah</b>	<b>Wash</b>	Washing the Hands [for the Matzah]
7. <b>Motzi Matzah</b>	<b>Bread Matzah</b>	Blessing over, and eating of, Matzah
8. <b>Maror</b>	<b>Bitter</b>	Blessing over, and eating of, Maror
9. <b>Korech</b>	<b>Wrap</b>	Eating a combination of Matzah and Maror
10. <b>Shulchan Orech</b>	<b>Set the Table</b>	Set the table - [Festive meal]
11. <b>Tzafun</b>	<b>Hidden</b>	Eating the Hidden Afikoman
12. <b>Beirach</b>	<b>Bless</b>	Birkat Hamazon [Blessing after Meal]
13. <b>Hallel</b>	<b>Praise</b>	Recital of Psalms of Praise
14. <b>Nirtzah</b>	<b>Accepted</b>	The Seder is accepted favorably

## Summary of the Seder

1.	<b>Kadesh</b>	<b>Sanctify</b>	Recline and recite Kiddush over a cup of wine [ <b>the first of the four cups</b> ].
2.	<b>Urchatz</b>	<b>Cleanse</b>	Wash hands in the usual, ritually-prescribed manner before a meal, but without the customary blessing.
3.	<b>Karpas</b>	<b>Appetizer</b>	Recite the blessing over vegetables, dip a small piece of onion or boiled potato into salt water and eat it. Salt water represents tears of our ancestors in Egypt.
4.	<b>Yachatz</b>	<b>Break</b>	Break the middle Matzah on the Seder plate in two. Hide (or set aside) the larger part for later use as the Afikoman. Return the smaller part to the Seder plate. This broken middle Matzah symbolizes humility and will be eaten later as the "bread of poverty."
5.	<b>Maggid</b>	<b>Tell</b>	Pour the second cup of wine. Children ask the 4 questions [Mah nish-tah-na]. <b>Read the Haggadah, telling the story of the Exodus from Egypt.</b>
6.	<b>Rachtzah</b>	<b>Wash</b>	Recline and drink the <b>second cup of wine</b> . Wash the hands and say the customary blessings, as is usually done before eating bread.
7.	<b>Motzi Matzah</b>	<b>Matzah</b>	Take the three Matzot (with the broken one in between the other two), recite the customary blessing before bread. Put the bottom Matzah back onto the plate, hold the top whole Matzah with the broken middle one, and recite the special blessing "Al achilat <b>Matzah</b> ." Break at least one ounce from each Matzah and eat the two pieces together, while reclining.
8.	<b>Maror</b>	<b>Bitter</b>	Take at least 1 ounce of the bitter herbs. Dip it in the <b>charoset</b> , then shake the latter off and make the blessing "Al achilat <b>Maror</b> ." Eat without reclining.
9.	<b>Korech</b>	<b>Wrap</b>	[in keeping with the custom instituted by Hillel, the great Talmudic Rabbi] Break off two pieces of the bottom Matzah, which together should be at least one ounce. Again, take at least 1 ounce of bitter herbs and dip them in the charoset. Place this between the two pieces of Matzah, say "Kein asah Hillel..." and eat the sandwich while reclining.
10.	<b>Shulchan Orech</b>	<b>The Feast</b>	The holiday meal is now served. Begin the meal with a <b>hardboiled egg dipped into salt water</b> . A Rabbi was once asked why Jews eat eggs on Passover. "Because eggs symbolize the Jew," the Rabbi answered. "The more an egg is burned or boiled, the harder it gets." <u>Note</u> : Zeroa is not eaten at the Seder.
11.	<b>Tzafun</b>	<b>Hidden</b>	After the meal, find the half Matzah which had been "hidden," for Afikoman (dessert) and eat it. It symbolizes the Pesach lamb, which was eaten at the end of the meal. <b>After eating the Afikoman, we do not eat or drink anything except for the two remaining cups of wine.</b>
12.	<b>Beirach</b>	<b>Bless</b>	Fill the <b>third cup of wine</b> and recite Grace. Then recite the blessing over wine and drink the third cup while reclining. Now <b>fill the cup of Elijah</b> and our own cups with wine. Open the door and recite the passage which symbolizes an invitation to the Prophet Elijah, the harbinger of the coming of Moshiach, our righteous Messiah.
13.	<b>Hallel</b>	<b>Praise</b>	Sing praises to G-d as Lord of the entire universe. After reciting the Hallel, recite the blessing over wine and <b>drink the fourth cup</b> , while reclining.
14.	<b>Nirtzah</b>	<b>Acceptance</b>	Having carried out the Seder service properly, we are sure that it has been well received by the Al-mighty. We now say "Leshanah haba'ah bee-rushalayim -- Next year in Jerusalem."

# 1. Kadesh [Sanctify]

## ☆ Fill a cup with wine (this is the first cup)

Have someone else fill your cup. Return them the favor. This way, we are all like nobility, whose cups are filled by someone else. Make sure your cup holds at least 86 ml

## ☆ Everyone stands and recites the Kiddush together

The rest of the year one person says Kiddush for everyone else. Tonight, each man, woman and child recites every word together.



When the festival occurs on Shabbat, begin here:

**Prepare** the meal of the supernal King. This is the meal of the Holy One, blessed be He, and His Shechinah.

**The sixth day.** And the heavens and the earth and all their hosts were completed. And on the 7<sup>th</sup> day G-d finished His work which He had made, and He rested on the seventh day from all His work which He had made. And G-d blessed the 7<sup>th</sup> day and made it holy, for on it He rested from all His work which G-d created to make.

When the festival begins on a weekday begin here:

בְּרוּךְ אַתָּה אֲדֹנָי-יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

BARUCH ATAH ADONAI ELOHEINU MELECH HAOLAM BOREI P'RI HAGAFEN

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the vine.

Благословен Ты, Господь, Бог наш, Владыка вселенной, сотворивший плод виноградной лозы!

**bold text** is read only on Shabbat

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׂבֻחוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְחֲמִנִים לְשִׁשׁוֹן, אֶת יוֹם (הַשְּׁבֵת הַזֶּה וְאֵת יוֹם) חַג הַמַּצּוֹת הַזֶּה, זְמַן חֲרוּתְנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכְרֵ לִיציאת מצרים. כִּי בָנוּ בָחַרְתָּ וְאוֹתְנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשֵׁבֵת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרַצוֹן), בְּשִׂמְחָה וּבְשִׁשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבֵת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

Barukh atah Adonai eloheinu melekh ha-olam, asher bachar banu mikol am veromemanu mikol lashon, v'kideshanu b'mitzvotav. Vatiten lanu Adonai eloheinu b'ahavah mo'adim l'simchah, chaggim uzemanim l'sason, et yom chag hamatzot hazeh, z'man cheruteinu, mikra kodesh, zikher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim, umod'adei kodshekha b'simchah uvesason hinchaltanu. Barukh atah Adonai, m'kadesh Yisrael v'hazemanim.

Blessed are You, Lord our G-d, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, Lord our G-d, have given us in love **Shabbaths for rest and** festivals for happiness, feasts and festive seasons for rejoicing **this Shabbat-day and** the day of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom **in love**, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy **Shabbat and Festivals in love and favor**, in happiness and joy. Blessed are You, G-d, who sanctifies **the Shabbat and** Israel and the festive seasons.

Благословен Ты, Господь, Бог наш, Владыка вселенной, избравший нас из всех народов, и возвысивший нас над всеми племенами и освятивший нас Своими заповедями! И даровал Ты нам, Господь, Бог наш, с любовью **Субботние дни для покоя и** установленные дни для радости, праздники и времена веселья; **этот Субботний день и** этот день праздника мацот, этот святой праздничный день, день нашей свободы **по любви своей дал Ты** святой праздник, - в память о выходе из Египта. Ибо нас избрал Ты и освятил среди всех народов, и **Субботу, и** святые праздники Твои **в любви и благоволении**, с радостью и ликованием дал Ты нам в наследие благословен Ты, Господь, освящающий **Субботу и** Израиль, и дни праздников!

This text is read only on Saturday night

Blessed are You, Lord our G-d, King of the universe, who creates the lights of fire.

Благословен Ты, Господь, Бог наш, Владыка вселенной, создавший свет пламени!

Blessed are You, Lord our G-d, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. You have made a distinction between the holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six work-days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, G-d, who makes a distinction between holy and holy.

Благословен Ты, Господь, Бог наш, Владыка вселенной, отделивший святое от будничного, свет от тьмы, Израиль от (других) народов, седьмой день от шести рабочих дней. Между святостью субботы и святостью йом това сделал Ты различие и седьмой день от шести рабочих дней отличил Ты святостью. Выделил и отличил Ты народ свой Израиль святостью Своею. Благословен Ты, Господь, отделивший святое от святого!

This text is read on all days

בָּרוּךְ אַתָּה אֲדֹנָי-נִי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחַיֵנוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזִמְנוּ הַזֶּה

BARUCH ATAH ADONAI ELOHEINU MELECH HAOLAM SHEHECHEYANU VEKIYEMANU VEHIGIANU LIZMAN HAZEH

Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Благословен Ты, Господь, Бог наш, Владыка вселенной, который даровал нам жизнь, поддерживал ее в нас, и дал нам дожить до этого времени!

☆ **Drink the cup of wine** while seated, reclining on the left side as a sign of freedom

Why we do Kiddush

The beginning of all journeys is separation. You've got to leave to go somewhere else. You ignore the voice of Pharaoh inside that mocks you, saying, "Who are you to begin such a journey?" You just get up and walk out. This is the first meaning of the word, "Kadesh" -- to *transcend* the mundane world. Then comes the second meaning: Once you've set yourself free from your material worries, you can return and *sanctify* them. That is when true spiritual freedom begins, when you introduce a higher purpose into all those things you do.

## 2. Urchatz [Cleanse]

☆ **Fill a cup with water. Pour the water to cover your right hand. Repeat. Repeat again.**

☆ **Do the same for your left hand**

*That's how the kohanim ("priests") did it when they entered the Holy Temple in Jerusalem.*

☆ **Dry hands.**

*Usually, we would recite a blessing at this point. When we wash the second time before eating the matzah, we'll say it then. But not now.*



### 3. Karpas [Appetizer]

- ✧ Take a small piece of karpas (potato, onion, etc.)
- ✧ Dip it into salt water
- ✧ Say the blessing for vegetables

בְּרוּךְ אַתָּה אֲדֹנָי-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

**Baruch ata Adonay, Eloheinu Melech Ha'Olam Borei Pri Haadamah**

**We praise You, Eternal G-d, Sovereign of the universe, Creator of the fruit of the soil**

Благословен Ты, Г-сподь Б-г наш, Властелин вселенной, сотворивший плод земли.



- ✧ Eat the karpas

*Munch good. You're not going to get much more for a while*

#### Why we eat Karpas

Karpas is the Hebrew word for "greens" and "vegetable"

We're engaging in a display of expansiveness and sovereignty, mimicking the custom of nobility to precede their meals with a bite of appetizer dipped in a dip.

We dip it in saltwater to remember the tears that our people shed when they were slaves.

We need to re-taste the breaking labor of Egypt to liberate ourselves from it once again. It was this labor that prepared us for freedom. It was this labor that gave us a humble spirit to accept wisdom.

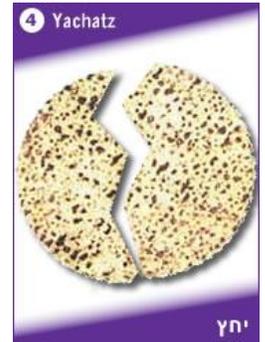
Today, as well, you can choose to achieve this humble spirit by enduring the battle to survive the rat race. There will be plenty of futile, hamster-wheel tasks to bring you to your knees.

Or you could choose another path: achieving true humility with the realization of just how small we earthly creatures are. That will free you from the need to experience materialistic futility.

Choose your battle. It's up to you.

## 4. Yachatz [Break]

- ✧ **Take the middle of the three matzahs on your Seder Plate.**  
*We need the top matzah to remain whole. We'll be making a blessing on it later on. Blessings are said on whole things.*
- ✧ **Break it in two. Leave the smaller half between the two complete matzos.**  
*The piece that remains on the Seder Plate is the "poor man's bread" over which the tale of our slavery is said. Poor people only eat a small part of their bread -- they need to save the rest in case tomorrow there is none.*
- ✧ **Break the remaining (larger) piece into five pieces and wrap them in a cloth.**
- ✧ **Hide the package until the end of the Seder when it will be eaten as the Afikoman, or dessert**



*In many houses, the children hide the afikoman and the adults have to find it at the end of the meal. In others, the adults hide it and the children find it. Either way, it keeps the kids up and in suspense until the end of the meal.*

Why is there so much broken in this world? Why did the Cosmic Designer make a world where hearts break, lives shatter, beauty crumbles?

A whole vessel can contain its measure, but a broken one can hold the Infinite.

Matzah is called the poor man's bread. He is low and broken. And it is this brokenness that allows him to open his soul and escape his Egypt.

As long as we feel whole, there is no room left for us to grow. It is when we realize we are but a fragment, that we need the others around us, that so much of us is missing -- that is when miracles begin.

## 5. Maggid [Tell]

*Here we begin retelling the story of the Exodus from Egypt.*

- ✧ Fill the second cup of wine (do not drink it yet)
- ✧ Uncover the matzot, raise the plate for all to see and recite:

This is the bread of affliction, which our forefathers ate in the land of Egypt.  
Let all who hunger come and eat.  
Let all who are in need, come and celebrate Passover.  
Now we are here; next year may we be in Israel.  
Now we are slaves; next year may we be free.



- ✧ Put down the plate, and cover the matzot.

*The youngest person present at table asks the four questions (Mah Nishtana?):*

### What makes this night different from all other nights?

- |   |  |
|---|--|
| 1. <b>Why is it that on all nights</b> we eat chametz or matzah, but on this night only matzah?               | Ma nishtana ha-laila ha-zeh mi-kol ha-lelot?   |
| 2. <b>Why is it that on all nights</b> we eat any kind of vegetables, but on this night maror?                | She-be-chol ha-lelot anu ochlin chametz u-matza, ha-laila ha-zeh kulo matza?                 |
| 3. <b>Why is it that on all nights</b> we do not dip even once, but on this night we dip twice?               | She-be-chol ha-lelot anu ochlin she-ar yetajit, ha-laila ha-zeh moror?                       |
| 4. <b>Why is it that on all nights</b> we do not dip even once, but on this night we dip twice?               | She-be-chol ha-lelot en anu matbilin afilu pa'am echat, ha-laila ha-zeh shetay fe'amim?      |
| 5. <b>Why is it that on all nights</b> we eat sitting upright or reclining, but on this night we all recline? | She-be-chol ha-lelot en anu matbilin afilu pa'am echat, ha-laila ha-zeh shetay fe'amim?      |
| 6. <b>Why is it that on all nights</b> we eat sitting upright or reclining, but on this night we all recline? | She-be-chol ha-lelot anu ochlin bayn yoshvin u-vayn mseubin, ha-laila ha-zeh kelanu mesubin? |

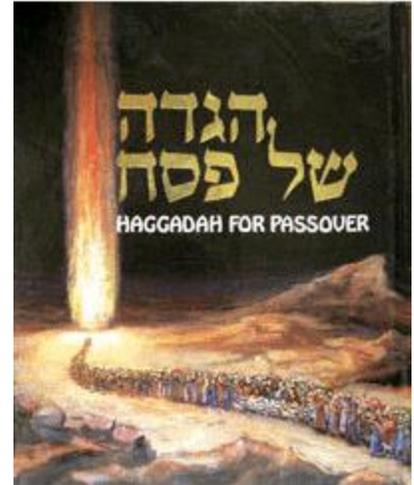
Отец, я хочу задать тебе четыре вопроса о том, чем ночь Песаха отличается от всех других ночей года. Первый вопрос: почему во все другие ночи мы ни разу не должны обмакивать нашу еду, в эту же ночь обмакивают дважды – один раз карпас в соленую воду, второй раз марор в харосет? Второй вопрос: почему во все другие ночи мы едим хамец или мацу, в эту же ночь – только мацу? Третий вопрос: почему во все другие ночи мы едим всякую зелень, в эту же ночь горькую зелень? Четвертый вопрос: почему во все другие ночи мы едим сидя или облокотившись, в эту же ночь мы все едим облокотившись?

### The Mah Nishtana Song:

- kids ask: Ma nishtana ha-laila ha-zeh mi-kol ha-lelot?  
 kids ask: She-be-chol ha-lelot anu ochlin chametz u-matza, chametz u-matza?  
 adults reply: **Halayla hazé, halayla hazé, kulo matza... Halayla hazé, halayla hazé, kulo matza...**  
 kids ask: She-be-chol ha-lelot anu ochlin she-ar yerakot?  
 adults reply: **Halayla hazé, halayla hazé, kulo maror... Halayla hazé, halayla hazé, kulo maror...**  
 kids ask: She-be-chol ha-lelot en anu matbilin afilu pa'am echat?  
 adults reply: **Halayla hazé, halayla hazé, shtei pe'amim... Halayla hazé, halayla hazé, shtei pe'amim...**  
 kids ask: She-be-chol ha-lelot anu ochlin bayn yoshvin u-vayn mseubin, ben yushvin uben mseubin  
 adults reply: **Halayla hazé, halayla hazé, kulanu mesubin... Halayla hazé, halayla hazé, kulanu mesubin...**

**Uncover the matzot, and begin the reply:**

*Get the children involved! Tell it in first person, in the now. Don't say, "Long ago, the ancient Hebrews..." Say, "When we were slaves in Egypt..." Follow the Haggadah's lead by asking your own questions at various points in the Haggadah and offering prizes such as candies or points for correct answers.*



We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

Рабами мы были у фараона в Египте, и Г-сподь, Б-г наш, вывел нас от туда дланью могучею и рукою простертой. И если бы Пресвятой, благословен Он, не вывел наших предков из Египта, то мы, дети наши и дети детей наших, оставались бы рабами у фараона в Египте. И даже если мы все мудрые, разумные, знатоки Торы, тем не менее, заповедано нам рассказывать об исходе из Египта. И всякий, кто умножает повествование об исходе из Египта, достоин похвалы.

**Explaining Passover to the four types of children:**

**Blessed is the Omnipresent One, blessed be He!** Blessed is He who gave the Torah to His people Israel, blessed be He! The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.

**The wise child asks:** "What are the testimonies, the statutes and the laws which the L-rd, our G-d, has commanded you?" To that one, you explain all the laws of Passover, down to the very last detail about the *Afikoman*.

**The wicked child asks:** "What is this service to you?!" He says `to you,' but not to him! By excluding himself from the community he has denied that which is fundamental. Answer to that child plainly: "This is done because of that which the Lord did for me when I left Egypt" (Exodus 13:8) For me, not for you: had you been there in Egypt, you would not have been redeemed.

**The simple child asks:** "What is this?" Answer him: "With a strong hand the L-rd brought us out from Egypt, from the house of bondage." (Exodus 13:14)

**As for the child too young to ask, it is written:** "And you shall tell your child on that day, This is done because of that which the Lord did for me when I came forth out of Egypt." (Exodus 13:8)

## Before Egypt

**In the beginning our fathers served idols;** but now the Omnipresent One has brought us close to His service, as it is said: "Joshua said to all the people: Thus said the L-rd, the G-d of Israel, `Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other G-ds."

**"And I took your father Abraham from beyond the river,** and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt."

**Blessed is He who keeps His promise to Israel, blessed be He!** For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Abraham at the "Covenant between the Portions," as it is said: "And He said to Abraham, `You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth."



- *According to the instructions of Rabbi Isaac Luria, the wine cup is now raised and the Matzot are covered.*

**This is what has stood by our fathers and us!** For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

- *Put down the wine cup and uncover the Matzah.*

**Go forth and learn** what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

**"And he went down to Egypt"** forced by Divine decree. "And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

**"Few in number"** as it is said: "Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven."

**"And he became there a nation"** this teaches that Israel was distinctive there.

**"Great, mighty,"** as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

**"And numerous,"** as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you `By your blood you shall live,' and I said to you `By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

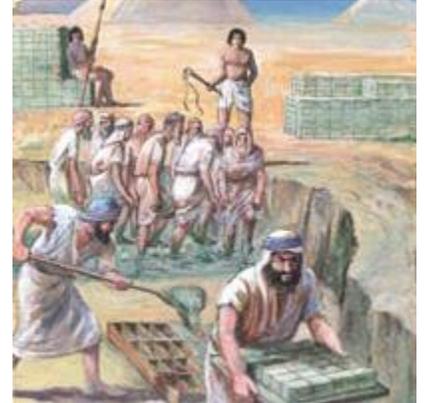
## In Egypt

"**The Egyptians treated us badly** and they made us suffer, and they put hard work upon us."

"**The Egyptians treated us badly**," as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."

"**And they made us suffer**," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses."

"**And they put hard work upon us**," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor." And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression.



"**And we cried out to the L-rd, the G-d of our fathers**," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

"**And the L-rd heard our voice**" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob."

"**And he saw our suffering**," this refers to the separation of husband and wife, as it is said: "G-d saw the children of Israel and G-d took note."

"**Our labor**," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."

"**And our oppression**," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."

## Rescued by G-d

"**The L-rd took us out of Egypt** with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders."

"**The L-rd took us out of Egypt**," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!

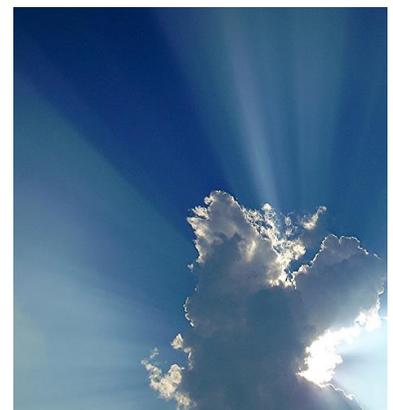
**Thus it is said:** "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the G-ds of Egypt, I the L-rd."

"**I will pass through the land of Egypt**," I and not an angel;

"**And I will smite every first-born in the land of Egypt**," I and not a seraph;

"**And I will carry out judgments against all the G-ds of Egypt**," I and not a messenger;

"**I- the L-rd**," it is I, and none other!



**"With a strong hand,"** this refers to the dever (pestilence) as it is said: "Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."

**"And with an outstretched arm,"** this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

**"And with a great manifestation,"** this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!"

**"And with signs,"** this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

**"And wonders,"** this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth."

➤ **When saying the following words "blood, and fire, and pillars of smoke," spill three times from the wine in the cup.**

*Do not remove wine by dipping a finger, but by spilling from the cup itself, and do so into a broken/chipped dish. (Have in mind that the cup symbolizes the aspect of malchut which contains an aspect of "anger and indignation." By means of our faculty of binah (understanding) we pour out [that aspect of "anger and indignation" - by spilling from the wine in the cup into a broken dish which represents kelipah, i.e., that which is called accursed [the principle of evil]].*

**Blood, and fire, and pillars of smoke**

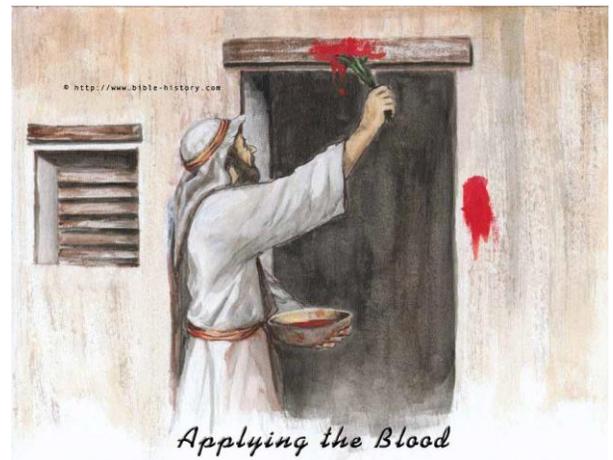
## The 10 Plagues

These are the **Ten Plagues** which the Holy One, blessed be He, brought upon the Egyptians, namely as follows:

➤ **When saying the ten plagues, spill from the cup itself ten times, as stated above**

*The wine remaining in the cup (will have become 'wine that causes joy,' thus) is not to be spilled, but other wine is added to it [to refill the cup].*

<b>Dam</b>	<b>Blood</b>
<b>Tzfardeyah</b>	<b>Frogs</b>
<b>Kinim</b>	<b>Lice</b>
<b>Arov</b>	<b>Wild Beasts</b>
<b>Dever</b>	<b>Pestilence</b>
<b>Sh'chin</b>	<b>Boils</b>
<b>Barad</b>	<b>Hail</b>
<b>Arbeh</b>	<b>Locust</b>
<b>Chosheh</b>	<b>Darkness</b>
<b>Makkat Bechorot</b>	<b>Slaying of the First-born</b>



## Favors that G-d has bestowed upon us

- *At this part in the Seder, we sing songs of praise, including the song “Dayeinu”, which proclaims that had G-d performed any single one of the many deeds performed for the Jewish people, it would have been enough to obligate us to give thanks to Him.*

**How many levels of favors** has the Omnipresent One bestowed upon us:

**If He had brought us out from Egypt**, and had not carried out judgments against them Dayenu, it would have sufficed us!

**If He had carried out judgments against them**, and not against their idols Dayenu, it would have sufficed us!

**If He had destroyed their idols**, and had not smitten their first-born Dayenu, it would have sufficed us!

**If He had smitten their first-born**, and had not given us their wealth Dayenu, it would have sufficed us!

**If He had given us their wealth**, and had not split the sea for us Dayenu, it would have sufficed us!

**If He had split the sea for us**, and had not taken us through it on dry land Dayenu, it would have sufficed us!

**If He had taken us through the sea on dry land**, and had not drowned our oppressors in it Dayenu, it would have sufficed us!

**If He had drowned our oppressors in it**, and had not supplied our needs in the desert for forty years Dayenu, it would have sufficed us!

**If He had supplied our needs in the desert for forty years**, and had not fed us the manna Dayenu, it would have sufficed us!

**If He had fed us the manna**, and had not given us the Shabbat Dayenu, it would have sufficed us!

**If He had given us the Shabbat**, and had not brought us before Mount Sinai Dayenu, it would have sufficed us!

**If He had brought us before Mount Sinai**, and had not given us the Torah Dayenu, it would have sufficed us!

**If He had given us the Torah**, and had not brought us into the land of Israel Dayenu, it would have sufficed us!

**If He had brought us into the land of Israel**, and had not built for us the Beit Hachochim (Chosen House; the Beit Hamikdash) Dayenu, it would have sufficed us!

**Thus how much more so should we be grateful to the Omnipresent One** for the doubled and redoubled goodness that He has bestowed upon us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Beit Hachochim to atone for all our sins.



## Significance of the Passover lamb, Matzah and Maror

**Rabban Gamliel used to say:** Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely:

- **Passover** (the Passover-sacrifice),
- **Matzah** (the unleavened bread) and
- **Maror** (the bitter herbs).

**Passover** - the Passover-lamb that our fathers ate during the time of the **Beit Hamikdash** - for what reason [did they do so]?

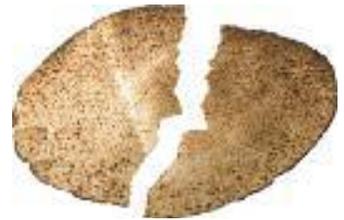
**Because the Omnipresent** passed over our fathers' houses in Egypt, as it is said:

"**You shall say**, It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."

➤ **Take the broken Matzah into your hand and say:**

**This Matzah that we eat for what reason?** Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.

**Thus it is said:** "They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."



➤ **Take the maror into your hand and say:**

**This maror that we eat for what reason?** Because the Egyptians embittered our fathers' lives in Egypt, as it is said:

"**They made their lives bitter with hard service**, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

**In every generation a person is obligated** to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt."

**The Holy One, blessed be He**, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: "It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."



## Blessing the One Who Has Redeemed Us

- *Cover the Matzah and raise the cup. The cup is to be held in the hand until the completion of the blessing, "Who Has Redeemed Us..."*

**Thus it is our duty to thank**, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise G-d!

**Halleluyah** - Praise G-d! Offer praise, you servants of the L-rd; praise the Name of the L-rd. May the L-rd's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the L-rd's Name is praised. The L-rd is high above all nations, His glory is over the heavens. Who is like the L-rd, our G-d, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise G-d.

**When Israel went out of Egypt**, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; hills, like a pool of water, the flint-stone into a spring of water.

**Blessed are You, G-d, our G-d**, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service [in the Bet Hamikdash]. Then we shall eat

*if the festival is on any day except Saturday night say:*  
of the sacrifices and of the Passover-offerings;

*if the Seder is on Saturday Night say:*  
of the Passover-offerings and of the sacrifices

whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

- *Recite the following blessing, and drink the second cup of wine, in the reclining position:*

בָּרוּךְ אַתָּה אֲדֹנָי-יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגָּפֶן.

**BARUCH ATAH ADONAI ELOHEINU MELECH HAOLAM BOREI P'RI HAGAFEN**

**Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.**

Благословен Ты, Господь, Бог наш, Владыка вселенной, сотворивший плод виноградной лозы!

## 6. Rachtzah [Wash]

- ✧ Fill a cup with water. Pour the water to cover your right hand. Repeat. Repeat again.
- ✧ Do the same for your left hand
- ✧ Recite the following blessing, as is usually done before eating bread



בְּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹ-הֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
עַל נְטִילַת יָדַיִם.

**Baruch Atah Adonai Eloheinu Melech Haolam Asher Kidshanu Bemitzvotav Ve-  
tzivanu Al Netilat Yadayim**  
**Blessed be You, L-rd our G-d, King of the World, Who has sanctified us with  
His commandments, and commanded us concerning the washing of the hands.**  
 БЛАГОСЛОВЕН ТЫ, ГОСПОДЬ, БОГ НАШ, ВЛАДЫКА ВСЕЛЕННОЙ, ОСВЯТИВШИЙ  
 НАС СВОИМИ ЗАПОВЕДЯМИ И ДАВШИЙ НАМ ПОВЕЛЕНИЕ ОБ ОМОВЕНИИ РУК!

In our exodus, we were granted eternal freedom. Not because we were released from slavery. But because we were given the power to perpetually transcend.

That's the order of the Seder tonight: Kadesh/Urchatz, Transcend and Purify. Over and over. Rise higher, then draw that into deeds. Rise higher again, then draw that down even more. Never stop rising higher. Never stop applying.

## 7. Motzei Matzah [Bread - Matzah]

- ✧ Pick up all three matzahs—the top one, the broken middle one and the bottom one
- ✧ Recite the following blessing, as is usually done before eating bread



בְּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹ-הֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

**Baruch Ata Adonay Eloheinu Melech Ha'olam Ha'motzi Lechem Min Ha'aretz**  
**Blessed be You, L-rd our G-d, King of the World, Who brings bread out of the  
earth**  
 Благословен Ты, Г-сподь, Б-г наш, Властелин Вселенной,  
 вырастивший хлеб из земли!

- ✧ Carefully release the bottom matzah
- ✧ Recite the blessing on the remaining whole matzah and the broken matzah:

בְּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹ-הֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת  
מַצָּה

**Baruch Ata Adonay Eloheinu Melech Ha'olam Asher Kidshanu Bemitzvotav  
Ve'tzivanu Al Achilat Matza**  
**Blessed be You, L-rd our G-d, King of the World, Who has sanctified us with His  
commandments, and commanded us concerning eating matzah**  
 Благословен Ты, Г-сподь, Б-г наш, Властелин вселенной, освятивший  
 нас Своими заповедями и повелевший нам есть мацу!

- ✧ Break off a piece from each of the two matzos for yourself and for each of those sitting at your table. Pass them around and eat them, while reclining. Supplement the two pieces of matzah from the Seder Plate with more matzah, so that everybody gets at least 2 oz. of matzah altogether (about two thirds of a large schmurah matzah.)

## 8. Maror [Bitter]

- ✧ Take some of the romaine lettuce (horseradish, romaine lettuce or both is ok)
- ✧ Dip it in the charoset. Shake off any excess.
- ✧ Recite the following blessing:

בְּיַדְךָ אֱתָהּ אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִנְּנוּ עַל אֲכִילַת מַרֹּר

**Baruch Ata Adonay Eloheinu Melech Ha'olam Asher Kidshanu Bemitzvotav Ve'tzivanu Al Achilat Maror.**

**Blessed be You, L-rd our G-d, King of the World, Who has sanctified us with His commandments, and commanded us concerning eating bitter herbs.**

Благословен Ты, Г-сподь, Б-г наш, Властелин вселенной, освятивший нас Своими заповедями и повелевший нам есть горькую зелень!



- ✧ Eat maror.

Our bitterness in Egypt was the key to our redemption. We never got used to Egypt. We never felt we belonged there. We never said, "They are the masters and we are the slaves and that's the way it is." It always remained something we felt bitter about, something that was unjust and needed to change.

Everyone has his Egypt. You've got to know who you are and what are your limitations. But heaven forbid to make peace with them. The soul within you knows no limits.

This is the sweetness we apply to the bitter herb: Bitterness alone, without any direction, is self-destructive. Inject some life and optimism into it, and it becomes the springboard to freedom.

## 9. Korech [Wrap]

- ✧ Break off two pieces from the bottom matzah.
- ✧ Take an olive-size volume of horseradish and place it in between those two pieces (some mix together the horseradish and lettuce)
- Now you know what the second bitter herb on the seder plate is for
- ✧ Dip it in the charoset. Shake off any excess.
- ✧ Say the following words:

**This is what Hillel did, at the time that the Temple stood. He wrapped up some Pesach lamb, some matzah and some bitter herbs and ate them together**

Hillel read the words of the Torah about the Pesach lamb, "on matzah and bitter herbs you shall eat it," and he took it literally.



## 10. Shulchan-Orech [Set the Table]

- ✧ **Take the hard-boiled egg from your Seder Plate (commemorating the festival offering)**
- ✧ **Dip it in salt water and eat it**  
A boiled egg is a sign of mourning. On every festive occasion, we remember to mourn for the destruction of the Temple and Jerusalem.
- ✧ **Eat the festive holiday meal**  
Be sure to eat enough, because in the remaining steps you will only eat the afikoman and drink 2 cups of wine



This step, along with Korech before it, marks the re-entry we mentioned at the beginning. We've escaped Egypt and reached a higher vision. And then we start the process again -- on a higher level.

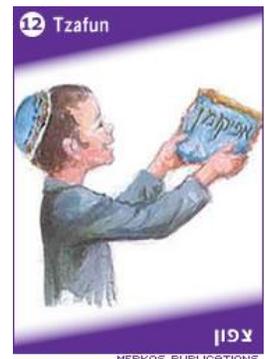
Freedom is more than just an escape. Complete freedom is when you can turn around and liberate all the elements of your world from their pure material state, and make them transcendent as well.

That's what we do when we eat every day—we take foods which grow from the earth, say a blessing over them and bring them into our journey as human beings. And when it's Shabbat or another Jewish holiday, we elevate them further, into the realm of pure spirituality. As for tonight, this meal is going to be truly Divine.

## 11. Tzafun [Hidden]

- ✧ **Retrieve the hidden matzah (Afikoman)**
- ✧ **Eat it. While reclining**  
With the first matzah, we fulfilled our obligation to eat matzah. This one is in place of the Pesach lamb (which can only be brought in the Holy Temple in Jerusalem) that is meant to be eaten on a full stomach.

*After the consumption of the afikoman, traditionally, no other food may be eaten for the rest of the night. Additionally, no intoxicating beverages may be consumed, with the exception of the remaining two cups of wine.*



## 12. Beirach [Bless]

☆ **Pour the third cup of wine. All the way to the tip, just like the other ones.**

☆ **Recite the “Birkat Hamazon”(Grace After Meals) prayer**

The scriptural source for the requirement to say *Birkat Hamazon* is Deuteronomy 8:10  
"When you have eaten and are satisfied, you shall bless the Lord your G-d for the good land which he gave you".

**[This is the short version. Long version is provided later in the document]**

Blessed are You, Lord our G-d, King of the Universe, who sustains the entire world with goodness, grace, loving kindness, and compassion. He gives bread to all, for His grace is everlasting. And in His great goodness we have never lacked anything and we will never be deprived of food for the sake of His great name. For He is G-d who provides for all and does good for all and prepares food for all His creatures that He created. Blessed are You, Lord, who provides for all. G-d and G-d of our ancestors, may You remember us on this day of Passover to bless us with kindness and mercy for a life of peace and happiness. We pray that He who establishes peace in the heavens grant peace for us, for all Israel, and all of mankind, and let us say, Amen.

☆ **Say a blessing on the wine and drink it down, reclining on your left side.**



בָּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

**BARUCH ATAH ADONAI ELOHEINU MELECH HAOLAM BOREI P'RI HAGAFEN**

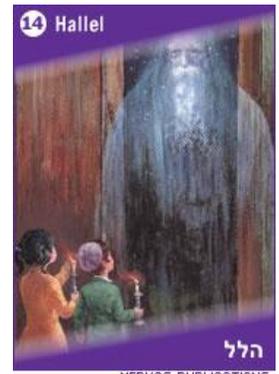
**Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.**

Благословен Ты, Господь, Бог наш, Владыка вселенной, сотворивший плод виноградной лозы!

Those who didn't believe in miracles saw only plagues. To see a miracle, you need an open heart and mind, open enough to receive the Infinite. That is the opening we make when we thank G-d for the miracle of our food.

## 13. Hallel [Praise]

- ☆ **Pour the fourth cup of wine. All the way to the tip, just like the other ones.**
- ☆ **Now pour another cup and set it in the middle of the table. This is the Cup of Elijah. You won't drink this wine—it's for *Eliyahu Hanavi* - Elijah the Prophet.**  
There is a story that Elijah, a great teacher who lived many years ago, visits every Seder to wish everyone a year of peace & freedom.
- ☆ **Send some kids to open the door.**
- ☆ **Sing a song welcoming Elijah (see reference below)**
- ☆ **Watch Elijah the Prophet enter. Can't see him? That's precisely why you need another cup of wine.**
- ☆ **Recite the lines, "Pour out your wrath..."**



**Pour out Your fury on the nations that do not know you, and upon the kingdoms that do not invoke Your name, for they have devoured Jacob [the Jews] and destroyed his home. Pour out Your wrath on them; may Your blazing anger overtake them. Pursue them in wrath and destroy them from under the heavens of the Lord.**

This passage is a combination of three verses from the Bible (Psalm 79:6-7, Psalm 69:25 and Lamentations 3:66). It was compiled and added to the Haggadah during the Middle Ages as a response to the massacres of the Crusades (beginning in 1096), and to the persecution of the Jews during the time of Easter (which usually coincides with Passover).

- ☆ **Now we finish the Hallel, the "Psalms of Praise" (the first half was said at the end of step #5). [the text is provided later in the document] Sing whatever you have a song to.**

The entire order of Hallel which is usually recited in the synagogue on Jewish holidays is also recited at the Seder table, albeit sitting down. In addition, the *Nishmat*, a portion of the morning service for Shabbat and festivals, is traditionally recited.

- ☆ **Say a blessing and drink the wine, while reclining.**

בָּרוּךְ אַתָּה אֲדוֹ-יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

**BARUCH ATAH ADONAI ELOHEINU MELECH HAOLAM BOREI P'RI HAGAFEN**

**Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.**

Благословен Ты, Господь, Бог наш, Владыка вселенной, сотворивший плод виноградной лозы!

We drink 4 cups of wine corresponding to the 4 expressions of freedom mentioned in the Torah (Exodus 6: 6-7):

1. **V'hotzaiti** -- "and I removed you"
2. **V'hitzalti** -- "and I rescued you"
3. **V'go'alti** -- "and I redeemed you"
4. **V'lakachti** -- "and I took you"

## 14. Nirtzah [Accepted]

- ✧ The Seder concludes with a prayer that the night's service be accepted.
- ✧ We say: "L'shanah haba'ah b'Yerushalayim! - Next year in Jerusalem!"



לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם



# During the Passover Week

## Second Day of Passover

This is the 1<sup>st</sup> day of counting the Omer. We count 49 days and then celebrate **Shavuot** on the 50<sup>th</sup> day.

Counting of the Omer is named for the Omer offering of new crops, brought in the Temple on the second day of Passover. We count 49 days in anticipation from Passover until Shavuot, when we received the Torah at Mount Sinai.

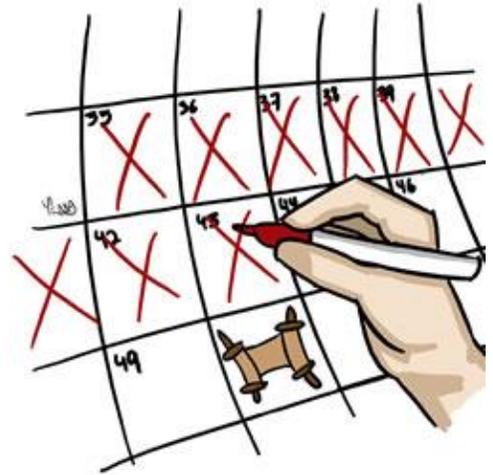
- ☆ **We eat Zeroah (Lamb Shank).** Zeroah represents the “Korban Pesach”, which was eaten on seder night. But since we no longer have the Temple in Jerusalem, we don't eat Zeroah on Seder night, but only the next morning

If you do not observe Yom Tov Sheni [see later in the document]

- ☆ This day is **Chol Hamoed** - you can work, go out...do whatever...except **you must eat matzah and can't eat any chametz**

If you observe Yom Tov Sheni [see later in the document]

- ☆ Outside of Israel, it is customary to hold a **second Seder**. It is customary to eat Zeroah at the Second Seder.



## During the Passover Week

If you do not observe Yom Tov Sheni [see later in the document]

- ☆ The next 5 days are Chol Hamoed

If you observe Yom Tov Sheni [see later in the document]

- ☆ The next 4 days are Chol Hamoed

## Final day(s) of Passover

**“On the seventh day, there shall be a holy occasion; you shall not perform any work of labor”**

If you do not observe Yom Tov Sheni [see later in the document]

- ☆ The last day of Passover is again a holiday. **You are prohibited to work.** It is customary to hold another feast.

If you observe Yom Tov Sheni [see later in the document]

- ☆ The last 2 days of Passover are celebrated as holiday, **with a prohibition on work.**

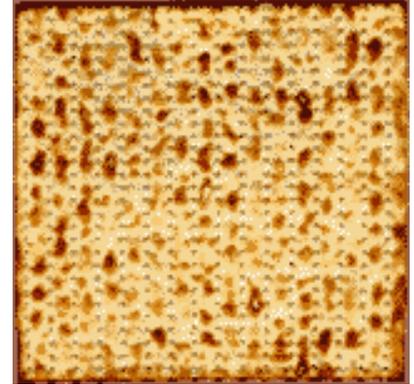


# Types of Matzah

## Matzah

**Unleavened bread prepared from the flour of grains (wheat, barley, oats, rye or spelt) that have not been washed or tempered, and have been milled under supervision, completely protected from any contact with water.**

Matzah may be prepared only with water that has been stored overnight. It is kneaded into dough either by hand or machine, but only in a cool room, since heat may cause instant leavening. The dough may not be left idle for a period longer than 18 minutes. It is rolled into thin sheets and then baked. All equipment used in the preparation of matzah must be constantly cleaned of dough crumbs, and the oven in which matzah is baked must be set at the proper baking temperature. Insufficiently heated ovens cause leavening to occur. Once matzah has been baked properly, leavening can no longer occur, and the product can no longer become chametz. Therefore, matzah products such as ground matzah meal, flour and farfel may be cooked in hot water, baked or blended with any variety of Passover ingredients.



## Schmurah Matzah *[GUARDED MATZAH]*

**Matzah used for the Seder.**

All Jews must fulfill the mitzvah of achilat matzah, the eating of matzah. This matzah is eaten at the Seder just before the meal, at which time the blessings of Hamotzi and Al Achilat Matzah are pronounced. Such matzah must be prepared with the express purpose of the mitzvah of matzah, Le'shem Matzot Mitzvah. It is traditional that the flour from which this matzah is prepared should be specially supervised from the time the wheat is cut—shmurah misha'at ketzirah. When this special supervision has been instituted only from the time of milling—techinah—matzot prepared from such flour may be used for matzot mitzvah only when the traditional shmurah misha'at ketzirah matzah is not available.



## Egg Matzah *[MATZAH ASHIRAH]*

**Matzah made from flour kneaded with fruit juice or eggs.**

**This matzah may not be used for the mitzvah** regardless of which flour is used. This type of matzah is commonly referred to as egg or grape matzah. Water may not be used in the baking of this matzah since adding water to the dough would create instant leavening. According to Ashkenazic practice, such matzah may be consumed on Passover only by the elderly, sick or young children who cannot digest regular matzah. Sephardim should consult their Rabbi.

# Birkat Hamazon (Grace after Meals)

**A Song of Ascents.** When the L-rd brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: “the L-rd has done great things for them.” Truly the L-rd has done great things for us, and we rejoiced. Bring us from exile, L-rd, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.

**Let my mouth offer praise** of the L-rd, and let all beings offer blessing of G-d’s holy name forever (Ps. 145:21). We will bless the L-rd from now on and forever more: Praise G-d! (Ps. 115:18). Give thanks to G-d who is good; whose kindness is enduring (Ps. 118:1). Who can tell the mightiness of the L-rd, or announce all of G-d’s praise (Ps. 106:2)?

**Let us thank G-d.** Blessed is the name of G-d now and forever. With your permission, let us thank G-d whose food we have eaten. Blessed is G-d whose food we have eaten and through whose goodness we live. Blessed is G-d and blessed is G-d’s name.

**Blessed is the L-rd our G-d,** Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. G-d gives food to all creatures, for G-d’s mercy is everlasting. Through G-d’s abundant goodness we have not lacked sustenance, and may we not lack sustenance forever, for the sake of G-d’s great name. G-d sustains all, does good to all, and provides food for all the creatures whom G-d has created. Blessed is the L-rd, who provides food for all.

**We thank the L-rd** our G-d for having given a lovely and spacious land to our fathers and mothers; for having liberated us from the land of Egypt and freed us from the house of bondage; for the covenant which G-d has sealed in our flesh, for the Torah which G-d has taught us; for the laws which G-d has made known to us; for the life, grace and loving kindness which G-d has bestowed upon us, and for the sustenance with which G-d nourishes and maintains us continually, in every season, every day, even every hour.

**For all these blessings** we thank the L-rd our G-d with praise. May G-d’s name be praised by every living being forever, as it is written: “When you have eaten your fill, give thanks to -rd your G-d for the good land which G-d has given you (Dt.8:10).” Blessed is the L-rd for the land and its produce.

**May the L-rd our G-d** have mercy on G-d’s people Israel, G-d’s city Jerusalem, Zion the abode of G-d’s glory, the royal house of David, G-d’s anointed one, and the great and holy Temple that bears G-d’s name. May our G-d, our Parent, tend and nourish us, sustain and maintain us, and speedily grant us relief from all our troubles. May the L-rd make us dependent not on the alms or loans of others, but rather on G-d’s full, open and generous hand, so that we may never be humiliated or put to shame.

**May it be G-d’s will** to strengthen us in G-d’s commandments, especially regarding the seventh day, this great and holy Sabbath, for today is great and holy before G-d--a day on which to rest and repose in love, according to G-d’s command. May it be G-d’s will to grant us relief from all care, sorrow and grief on our day of rest, and may G-d enable us to see Zion comforted, and Jerusalem, the holy city, rebuilt. For it is G-d who is the Master of salvation and comfort.

## ON ROSH CHODESH (New Moon) / FESTIVALS:

**Our G-d and G-d of our ancestors,** may our existence and impact be elevated, come up, arrive, be seen, be willed, be heard, be visited and be remembered, along with the memory of our ancestors, of the Messiah, son of David Your servant, the memory of Jerusalem, Your holy city, the memory of all Your people Israel before you; for goodness, grace, kindness and compassion, for life and for peace on this New Moon / Sukkot / Sh’mini Atzeret / Passover / Shavuot. Remember us today, O L-rd our G-d, for well-being. Visit us on this day with blessing. Save us on this day with life. For our eyes are upon You, as You, O Ruler, are a gracious and compassionate G-d.

**May G-d rebuild Jerusalem,** the holy city, speedily in our lifetime. Blessed is the L-rd, who restores Jerusalem with mercy. Amen.

**Blessed is the L-rd our G-d,** Sovereign of the universe, who is our G-d, our Parent, our Sovereign, our Mighty One, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the good Sovereign who does good to all. May G-d who continually shows us kindness continue offering goodness to us. As G-d has ever bestowed favors upon us, may G-d continue to bless us with grace, loving kindness, compassion, deliverance, prosperity, redemption, consolation, sustenance, and mercy; a life of peace and all goodness. May G-d never withhold goodness from us.

**May the Merciful One** reign over us forever and ever. May the Merciful One be extolled in heaven and on earth. May the Merciful One be praised in all generations, be glorified through us to all eternity, and be honored among us forever. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke of our oppression and lead us in dignity to our ancient homeland. May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. **May the Merciful One send Elijah the Prophet to us, and may he bear good tidings of salvation and comfort.**

**May the Merciful One bless** all who are gathered here and all their families, as well as all dear to us, **just as our ancestors:** Abraham, Isaac, and Jacob were blessed in every way; and Sarah, Rebecca, Rachel, and Leah, were described as “good”; so may G-d bless all of us together with a complete blessing, and we say: Amen. May our merit and the merit of our ancestors secure enduring peace for all of us. May we receive a blessing from the L-rd, and justice from the G-d of our salvation. May we find grace and favor in the sight of G-d and humankind.

**May the Merciful One bless** all of the children of Israel who are now oppressed and bring them from darkness into light. May the Merciful One bless the State of Israel, the beginning of the flowering of our redemption. May the Merciful One create a caring bond between the children of Sarah and the children of Hagar.

**May the Merciful One grant** us a world that shall be entirely Shabbat and eternal rest. May the Merciful One renew this new month upon us for good and for blessing. May the Merciful One grant us a day that is entirely good. On Sukkot: May the Merciful One restore the Sukkah of David which is falling for us.

**May the Merciful One enable** us to live in the Messianic age and in the world to come.

**G-d grants deliverance** (on Shabbat and Rosh Chodesh: G-d is a tower of deliverance) to G-d’s chosen sovereign, and shows kindness to G-d’s anointed one, to David, and his descendents forever.

**May the One** who makes peace in the heavens let peace descend on all us and all of Israel, and let us say: Amen.

**Fear the L-rd,** you who are consecrated; those who fear the L-rd will be sustained. Those who deny G-d are lacking and hungry. Those who seek the L-rd shall not lack anything that is good. Give thanks to the L-rd, for G-d is good; G-d’s mercy endures forever. G-d opens G-d’s hand and satisfies every living thing with favor. Blessed is the one who trusts in the L-rd, for the L-rd will be their protection. I have been young, and I have been old, but I have not seen a righteous person abandoned or that person’s seed destitute. May the L-rd give strength to our people; may the L-rd bless our people with peace.

# Hallel (six Psalms said on joyous occasions)

## Psalm 113

"1 Halleluyah! Praise, you servants of the Lord, praise the name of the Lord. 2 Blessed be the name of the Lord, from this time forth and forevermore. 3 From the rising of the sun to the going down of the same, The Lord's name is to be praised. 4 The Lord is high above all nations, his glory above the heavens. 5 Who is like the Lord, our G-d, who has his seat on high, 6 Who stoops down to see in heaven and in the earth? 7 He raises up the poor out of the dust. Lifts up the needy from the ash heap; 8 that he may set him with princes, even with the princes of his people. 9 He settles the barren woman in her home, as a joyful mother of children. Halleluyah!"

## Psalm 114

"1 When Israel went forth out of Egypt, the house of Jacob from a people of foreign language; 2 Judah became his sanctuary, Israel his dominion. 3 The sea saw it, and fled. The Jordan was driven back. 4 The mountains skipped like rams, the little hills like lambs. 5 What was it, you sea, that you fled? You Jordan, that you turned back? 6 You mountains, that you skipped like rams; you little hills, like lambs? 7 Tremble, you earth, at the presence of the Lord, at the presence of the G-d of Jacob, 8 who turned the rock into a pool of water, the flint into a spring of waters."

## Psalm 115

"1 Not to us, the Lord, not to us, but to your name give glory, for your loving kindness, and for your truth's sake. 2 Why should the nations say, 'Where is their G-d, now?' 3 But our G-d is in the heavens. He does whatever he pleases. 4 Their idols are silver and gold, the work of men's hands. 5 They have mouths, but they don't speak. They have eyes, but they don't see. 6 They have ears, but they don't hear. They have noses, but they don't smell. 7 They have hands, but they don't feel. They have feet, but they don't walk, neither do they speak through their throat. 8 Those who make them will be like them; yes, everyone who trusts in them. 9 Israel, trust in the Lord! He is their help and their shield. 10 House of Aaron, trust in the Lord! He is their help and their shield. 11 You who fear the Lord, trust in the Lord! He is their help and their shield. 12 The Lord remembers us. He will bless us. He will bless the house of Israel. He will bless the house of Aaron. 13 He will bless those who fear the Lord, both small and great. 14 May the Lord increase you more and more, you and your children. 15 Blessed are you by the Lord, who made heaven and earth. 16 The heavens are the heavens of the Lord; but the earth has he given to the children of men. 17 The dead don't praise G-d, neither any who go down into silence; 18 But we will bless G-d, from this time forth and forevermore. Halleluyah!"

## Psalm 116

"1 I love the Lord, because he listens to my voice, and my cries for mercy. 2 Because he has turned his ear to me, therefore I will call on him as long as I live. 3 The cords of death surrounded me, the pains of Sheol got a hold of me. I found trouble and sorrow. 4 Then I called on the name of the Lord: 'Lord, I beg you, deliver my soul.' 5 the Lord is Gracious and righteous. Yes, our G-d is merciful. 6 The Lord preserves the simple. I was brought low, and he saved me. 7 Return to your rest, my soul, for the Lord has dealt bountifully with you. 8 For you have delivered my soul from death, my eyes from tears, and my feet from falling. 9 I will walk before the Lord in the land of the living. 10 I believed, therefore I said, 'I was greatly afflicted.' 11 I said in my haste, 'All men are liars.' 12 What will I give to the Lord for all his benefits toward me? 13 I will take the cup of salvation, and call on the name of the Lord. 14 I will pay my vows to the Lord, yes, in the presence of all his people. 15 Precious in the sight of the Lord is the death of his saints. 16 the Lord, truly I am your servant. I am your servant, the son of your handmaid. You have freed me from my chains. 17 I will offer to you the sacrifice of thanksgiving, and will call on the name of the Lord. 18 I will pay my vows to the Lord, yes, in the presence of all his people, 19 in the courts of the Lord's house, in the midst of you, Jerusalem. Halleluyah!"

## Psalm 117

"1 Praise the Lord, all you nations! Extol him, all you peoples! 2 For his loving kindness is great toward us. the Lord's faithfulness endures forever. Halleluyah!"

## Psalm 118

"1 Give thanks to the Lord, for he is good, for his loving kindness endures forever. 2 Let Israel now say that his loving kindness endures forever. 3 Let the house of Aaron now say that his loving kindness endures forever. 4 Now let those who fear the Lord say that his loving kindness endures forever. 5 Out of my distress, I called on G-d. G-d answered me with freedom. 6 The Lord is on my side. I will not be afraid. What can man do to me? 7 The Lord is on my side among those who help me. Therefore I will look in triumph at those who hate me. 8 It is better to take refuge in the Lord, than to put confidence in man. 9 It is better to take refuge in the Lord, than to put confidence in princes. 10 All the nations surrounded me, but in the name of the Lord, I cut them off. 11 They surrounded me, yes, they surrounded me. In the name of the Lord I indeed cut them off. 12 They surrounded me like bees. They are quenched like the burning thorns. In the name of the Lord I cut them off. You pushed me back hard, to make me fall, but the Lord helped me. 14 G-d is my strength and song. He has become my salvation. 15 The voice of rejoicing and salvation is in the tents of the righteous.

'The right hand of the Lord does valiantly. 16 The right hand of G-d is exalted! The right hand of the Lord does valiantly!  
17 I will not die, but live, and declare G-d's works. 18 G-d has punished me severely, but he has not given me over to death. 19 Open to me the gates of righteousness. I will enter into them. I will give thanks to G-d. 20 This is the gate of the Lord; the righteous will enter into it. 21 I will give thanks to you, for you have answered me, and have become my salvation. 22 The stone which the builders rejected has become the head of the corner. 23 This is the Lord's doing. It is marvelous in our eyes. 24 This is the day that the Lord has made. We will rejoice and be glad in it! 25 Save us now, we beg you, Lord! Lord, we beg you, send prosperity now. 26 Blessed is he who comes in the name of the Lord! We have blessed you out of the house of the Lord. 27 the Lord is G-d, and he has given us light. Bind the sacrifice with cords, even to the horns of the altar. 28 You are my G-d, and I will give thanks to you. You are my G-d, I will exalt you. 29 Oh give thanks to the Lord, for he is good, for his loving kindness endures forever."

# Passover Songs

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## Dayenu

I-LU HO-TZI HOTZI-A-NU,  
HO-TZI-A-NU-MITZ-RA-YIM,  
HO-TZI-A-NU MITZ-RA-YIM  
DAYENU

CHORUS:  
DAY-DAY-A-NU, DAY-DAY-A-NU, DAY-DAY-A-NU,  
DAY-A-NU, DAY-A-NU

I-LU-NATAN, NA-TAN LA-NU,  
NA-TAN LA-NU ET HA-SHA-BAT,  
NA-TAN LA-NU ET HA-SHA-BAT  
DAYENU (CHORUS)

I-LU NA-TAN, NA-TAN LA-NU,  
NA-TAN LA-NU ET HA-TO-RAH  
NA-TAN LA-NU ET HA-TO-RAH  
DAYENU (CHORUS)

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## Elijah

ELIYAHU HANAVI,  
ELIYAHU HATISHBI,  
ELIYAHU ELIYAHU,  
ELIYAHU HAGILADI,

BIMHERA BIYAMENU  
YAVO ALEINU  
IM MASHIACH BEN DAVID  
IM MASHIACH BEN DAVID

Translation: Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite,  
may he come speedily to us in our days along with Messiah the son of David.

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## Jerusalem

LE-SHA-NAH HA-BA-AH (3x)  
BI-YE-RU-SHA-LA-YIM!

# Yom Tov Sheni (the second festival day)

Traditionally, outside of Israel the Biblical Festivals [the Festivals instituted in the Torah] are celebrated on the proper day, but then celebrated again on the following day.

Yom Tov Sheni came about long ago in the time of the Second Temple. To understand why, one must first understand how the calendar was calculated at that time. The Hebrew calendar is lunar; one month ends and another begins when the moon is new. The lunar cycle is 29 and 1/4 days; each Hebrew month has either 29 or 30 days. At the time of the Second Temple, the religious authorities in Jerusalem determined when a new month should begin by observing the moon. They announced on the day after the 29th of each month whether it was the 30th or the 1st. Lacking telephones, **Jews living far outside Israel had difficulty determining the correct Hebrew date after the 29th.**

**The dates for the Festivals are considered to have been set by G-d. Therefore celebrating them on the proper date is taken *extremely* seriously.**

Suppose an outlying community had not heard completely trustworthy information about what the authorities in Jerusalem had decided 15 days after Adar 29th. They would not have known if the correct date was Nisan 14 or Nisan 15. If it was the 15th, Passover should start. Just to be safe, they would celebrate it on that day, but also on the next day which was either Nisan 15 or Nisan 16. Thus the tradition of celebrating the Festivals twice outside of Israel came about.

Eventually, the calendar was *fixed* by Hillel II in the 4th century C.E. Using Hillel's calendar, any Jew anywhere knows the proper day to celebrate a Festival. Even so, Jews outside Israel continued to repeat Festival celebrations on the day following the proper one. (This was in fact advocated by Hillel II.) The Reform movement, citing the fact that the original motivation for this custom is long obsolete, abandoned the second day.

Traditionally, a second festival day is added to the first day of Passover, the last (seventh) day of Passover, Shavuot, the first day of Sukkot, and to Shemini Atzeret. Following this tradition causes Passover to effectively become eight days long.

The tradition does not add a second day to Yom Kippur, since obviously a 48-hour fast would be difficult.

Rosh Hashana is celebrated for two days, but unlike the other Festivals, this is also the practice in Israel. According to Halacha [Jewish religious law, literally ``the way to go"], the two days of Rosh Hashana are treated as a single ``long day." Even so, most Reform congregations only observe a single day of Rosh Hashana.

The second day of Shemini Atzeret evolved into what is today known as Simchat Torah. Most Reform temples celebrate Simchat Torah on the first day of Shemini Atzeret itself.

# Charoset Recipes

## Ashkenazi Charoset

2 cups chopped apples  
 2 cups chopped walnuts  
 2 teaspoons cinnamon  
 2 tablespoons sweet red wine

Combine and refrigerate.



## California Charoset

1/2 cup dates, chopped  
 1 orange  
 1 avocado  
 3 bananas  
 1/2 cup grated coconut  
 juice of 1/2 lemon  
 1/4 cup pine nuts  
 1/2 cup raisins  
 2 Tbs matzoh meal

Peel the fruits, place in blender. Add the almonds, raisins and matzah meal. Cover and refrigerate.

## Yemenite Charoset

1/2 cup dried apricots, chopped  
 1/2 cup dates, chopped  
 3 tb dry wine  
 juice of 1/2 lime  
 2 tb honey  
 1 tsp. ground ginger  
 1/4 tsp. black pepper  
 1/4 tsp. Cumin  
 1/4 tsp. Cloves  
 pinch of coriander  
 1 small red chili pepper, seeded and minced

The recipe also calls for 3 tb of toasted sesame seeds. Sephardim who eat *kitniyot* on Pesach may add this ingredient; Ashkenazim should not.

Combine and refrigerate.

# More Info

## Passover Info

[http://www.chabad.org/holidays/passover/default\\_cdo/jewish/Passover.htm](http://www.chabad.org/holidays/passover/default_cdo/jewish/Passover.htm)  
<http://www.oukosher.org/index.php/passover>  
<http://www.neveh.org/pesach/pesblm6.html>  
<http://www.sichosinenglish.org/cgi-bin/calendar?holiday=pesach11101>  
[http://www.aish.com/passthought/passthoughtdefault/The\\_Seder\\_A\\_Spiritual\\_Journey.asp](http://www.aish.com/passthought/passthoughtdefault/The_Seder_A_Spiritual_Journey.asp)  
<http://www.akhlah.com/holidays/pesach/traditions.php>  
<http://www.theholidayspot.com/passover/index.htm>  
<http://www.jewishfreeware.org/>

## Haggadah

<http://www.judaism.com/display.asp?cdo=chabad.org&etn=DEBCB>

