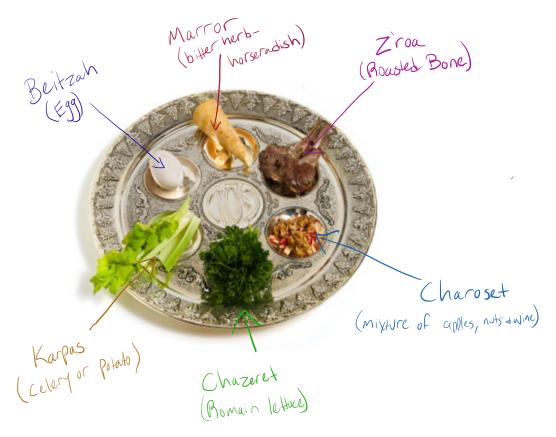


Haggadah Companion

The Seder Table

1. Seder plate



- 2. Haggadahs (I recommend the <u>Katz Haggadah</u>, the <u>Artscroll Family Haggadah</u>, or the <u>Children's Haggadah</u>)
- 3. Matzah cover with 3 matzot (and extra matzah enough for all guests)
- 4. Marror (enough extra marror for all guests)
- 5. Kosher for Passover wine and/or grape juice
- 6. Kiddush cups
- 7. Cup for Elijah
- 8. Saltwater for dipping the karpas and egg
- 9. Pillows for reclining
- 10. Activities, games and treats

THE MITZVOT OF THE SEDER

- 1. Haggadah Telling over the miraculous story of the Exodus.
 - 1. One should use a Haggadah that has a good translation that is engaging.

2. Eating Matzah

- 1. At the Seder, it is a special mitzvah to eat matzah, the Seder's main symbol. The most common reason for eating matzah is that on the morning of the Exodus, the Jews were so rushed in getting out of Egypt that the bread didn't have time to rise.
- 2.Everyone should try to eat 2/3 of a square matzah (or 1/2 of a round matzah) within 4 minutes.
- 3. As an expression of freedom, we lean to the left and back while eating it.
- 4. At the end of the festive meal, the special "dessert" is another piece of matzah, called the Afikoman.
- 3. Eating Marror (bitter herbs)
 - 1. One may use endives, romaine lettuce or grated horseradish.
 - 2. If using endives or romaine the leaves should cover an area of 8"x10"
 - 3. If using horseradish, one should use the volume that would fit in a shot glass
- 4. Drinking 4 Cups of Wine (or grape juice)
 - 1. At the Seder, we drink four cups of wine corresponding to the four expressions of freedom mentioned in the Torah (Exodus 6:6-7).
 - 2. Everyone should have their own cup, which holds minimally 98cc (3.3 oz).
 - 3. Try to drink the entire cup for each of the Four Cups (or at least drink a majority) within 4 minutes.
 - 4. As an expression of freedom, we lean to the left and back while drinking the Four Cups.
- 5. Reciting the Hallel (Psalms)

15 STEPS OF THE SEDER

- 1. KADESH Sanctify We take a full cup of wine and pronounce the blessings on the wine and on the holiday of Passover.
- 2. URCHATZ Wash We pour water over our hands (without reciting the customary blessing).
- 3. KARPAS Spring Vegetable We dip a small amount of vegetable in salt-water and then eat it (with the customary blessing).
- 4. YACHATZ *Break* We break the middle matzah (of the three matzot on the plate) into two pieces, leaving the smaller piece on the plate, and putting the larger piece aside for the afikoman.
- 5. MAGGID Tell We recount the tale of our bondage and exodus from Egypt.
 - 1. Invitation for every and any one to join our Seder
 - 2. Setting the theme for the evening with the Four Questions
 - 3. The history of the Jewish people, the descent down to Egypt
 - 4. The miraculous Exodus from there.
 - 5. The special mitzvot of the Pesach offering, matzah and maror
 - 6. Expressing our thanks to God
 - 7. Concludes with the blessing and drinking the second cup of wine.
- 6. RACHTZAH Wash- We wash our hands in preparation for eating the matzah, this time reciting the customary blessing over the washing.
- 7. MOTZI Blessings We recite the blessings on the matzah.
- 8. MATZAH The matzah is eaten while reclining, indicating the royalty and splendor of the night upon which we emerged from bondage to freedom. Each person should eat at least 2/3 of a square Matzah while leaning to the left
- 9. MAROR Bitter Herbs We eat "bitter herbs" (customarily romaine lettuce or horseradish) to recall the bitterness of the Egyptian exile.



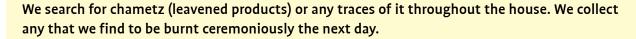
- 10. KORECH Sandwich We eat a "sandwich" of matzah and bitter herbs.
- 11. SHULCHAN ORECH Eat! A festive meal is served in celebration of the night.
- 12. TZAFUN After Seder Mints The half matzah hidden at the beginning of the Seder is the last food to be eaten in the night.
- 13. BARECH Bless- We recite the Bircat HaMazon, Grace after Meals.



- 14. HALLEL *Praise* We sing the Hallel, giving our thanks and praise to God for all the goodness He has performed for us.
- 15. NIRTZAH *Conclude* We conclude with songs and prayers that we will celebrate next year in Jerusalem!

BEDIKAS CHOMETZ







Jewish thought teaches that our actions in the physical world have the power to affect spiritual realms because our physical world mirrors the metaphysical one. Through our actions in this finite world, we have the ability to make infinite transformations.



After we physically search for the chametz (anything that was prepared with rising agents) we have the opportunity to search through the recesses of our hearts to remove the "hot air" i.e. whatever may be fueling our ego or holding us back from growth. As we physically remove chametz from our homes, we must also remove the arrogance, judgment, selfishness, insecurities, external validation etc. from our hearts. We have to examine our own motivations and beliefs to make sure our intentions are honest and true instead of being motivated by our ego or other negative character traits.

We utter a prayer, in the hopes that our external actions of search and removal are mimicked by our spiritual actions

THE PRAYER

"May it be your will, Hashem our God, and the God of our forefathers, that we merit to search and find the wounds we carry in the house of our soul, as we have stumbled. May we merit to return to our point of origin (pure, infinite and powerful) completely, and just like we eradicated the physical chametz from our homes, so too may we merit to eradicate all negative energy that dwell within us. May we merit to return before you, the Almighty, and in your infinite kindness, show us compassion and help and support us, for the sake of Your honor (as we human beings, created in God's image, are His ambassadors here on earth). May we merit to connect to you, and your Torah, and may we always feel and know your eternal unconditional love for us, our children and the generations that are to come, may it be Your will AMEN."

What is the extra "hot air" in your life or self (negative character traits) that prevents you from accessing the most essential elements of a joyful, wholehearted life?





KADESH

The Talmud tells us "Just as no two faces are perfectly the same, in the history of mankind, no two people are the same inside."

The foundation of self-growth is to recognize that we are unique and therefore intrinsically valuable. Kadesh moves us to "set ourselves apart" – to realize we're unique and worthy of investing effort in our personal growth. This is the first of the Four Cups of wine that we will drink at the Seder.

Our patriarchs and matriarchs chose a life of morality and ethical values despite being raised in a home and world completely devoid of them. They chose God and so He in turn charged them and their descendants with the responsibility to be an example of how to live a life dedicated to Godliness and morality.

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URCHATZ



In this step, we pour water over hands. Hands represent actions and the way we interact with the physical world. Pouring water over them is an expression of our power as human beings to transform and uplift our behavior, reactions, and interactions.



Why water? Water is liquid in its purest form. Liquid has a fluid state. While a solid represents permanence, fluid represents change because it takes the form of whatever container it is in. Water has the power to change things you believe unchangeable.

What are some ways you have convinced yourself that you cannot change? What are some
steps you can take to make those changes happen?







KARPAS

Jewish wisdom teaches that we don't hide from the broken parts of ourselves or the pain and struggles we experience in our lives. We embrace them wholly and fully.



We take a vegetable that represents growth and renewal and dip in salt water to remind us of the salty tears we wept during slavery. We celebrate not just the redemption but the suffering as well.

As Jews, we are not an either/or kind of people. We are a both/and sort of nation. We marry pain and joy, grief and redemption. We know how to live in a world steeped in pain and at the same time hold onto hope.

Seder night is all about this duality. On one hand we remember the pain and the tears and on the other hand we celebrate and appreciate our freedom.

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YACHATZ



The matzah that the tale of Egypt is recounted over must be broken, symbolizing the bondage that broke the body and spirit of our ancestors. Our breaking of the middle matzah at yachatz and placing it aside is another unusual action that should pique the children's curiosity and keep them awake in anticipation of finding out what will be done with this matzah that we hide away. Eventually that half will be used for the



There were two pairs of tablets/Luchot the Jewish people received in the desert. The original ones were broken by Moses when he saw the sin of the golden calf committed by the Jewish people. The second pair, which remained intact, were delivered with a promise of forgiveness. The broken tablets represented betrayal, pain and disconnect; why not dispose of them? Not only were they kept, but their place of honor was inside the Ark right next to the whole second set. The Jewish people collected and saved the broken pieces because they knew Plan B only came about because of the initial breaking. They wanted to continuously learn from the broken parts, to use their challenges as a springboard for growth and transformation.



"Our painful experiences aren't a liability—they're a gift.

They give us perspective and meaning, an opportunity to find our unique purpose and our strength."

- Edith Eger, The Choice: Embrace the Possible



The Tablets, both broken and whole, were placed in the Holy Ark at the center of the Mishkan (Tablernacle). This Ark was a square box made of wood. The Torah explains (Exodus 25:11): "You shall cover the wood with pure gold from the inside and from the outside." Why were they commended to put gold on the inside if no one could see it?

Both the messy parts of our lives and the most beautiful parts are golden. It's the integration of the broken pieces that propels us into living life with Plan B.







MAGGID

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HA LACHMA ANYA

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ָּהָא לַחְמָא עַנְיָא דִּי אֲכָלוּ אַבְהָתָנָא בְאַרְעָא דְמִצְרָיִם. כָּל דִּכְפִין יֵיתֵי וְיֵיכֹל, כָּל דִצְרִיךֵ יֵיתֵי וְיִפְסַח. הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הָשַׁתָּא עַבְדֵי, לִשָּׁנָה הַבָּאָה בִּנִי חוֹרִין.

This is the bread of affliction that our ancestors ate in the land of Egypt. Anyone who is hungry should come and eat, anyone who is in need should come and celebrate Passover. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

4 QUESTIONS

(Page 24 & 26)



מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת? שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצְה, הַלַּיְלָה הַלֶּיְלָה הַלֶּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת - הַלַּיְלָה הַזֶּה הַלֵּיְלֹה הַלָּה הַלָּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת - הַלַּיְלָה הַזֶּה (כֵּלוֹ) מָרוֹר. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְקֻבִּין - הַלַּיְלָה הַזֶּה שְׁתִּים. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְקֻבִּין - הַלַּיְלָה הַזֶּה בֵּלֶה מִקֻבִּין

What differentiates this night from all [other] nights? On all [other] nights we eat chametz and matzoh; this night, only matzoh? On all [other] nights we eat other vegetables; tonight (only) marror. On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice. On [all] other nights, we eat either sitting or reclining; tonight we all recline....

What questions can you ask yourself that may challenge the status quo in your personal life, at work, with your kids, in your relationships, or in the world at large?

AVADIM HAYINU

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עְבָדִים הָיִינוּ לְפַּרְעֹה בְּמִצְרָיִם, וַיּוֹצִיאֵנוּ ה' אֱלֹהֵינוּ מִשְׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה. וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךֵ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרָיִם, הְבֵי אָנוּ וּבְנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם. וַאֲפִילוּ כֻּלָּנוּ חֲכָמִים כֵּלָנוּ נְבוֹנִים כֵּלָנוּ זְקֵנִים כֵּלָנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם. וְכָל הַמַּרְבֵּה לִסַפֵּר בִּיצִיאַת מִצְרַיִם הָרֵי זֶה מִשְׁבָּח.

We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched arm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would have remained enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

STORY OF THE 5 RABBIS

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מַעשֶׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֵׁע וְרַבִּי אֶלְעָזֶר בֶּן־עָזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בִּבְנֵי־בְרַק וְהָיוּ מְסַבְּרִים בִּיצִיאַת מִצְרַיִם כָּל־אוֹתוֹ הַלַּיְלָה, עד שֵׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיע זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחְרִית.

It happened once [on Pesach] that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon were reclining in Bnei Brak and were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of [reciting] the morning Shema has arrived."

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THE 4 SONS

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<mark>בָּרוּךְ</mark> הַמָּקוֹם, בָּרוּךְ הוּא, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, <mark>בָּרוּךְ</mark> הוּא. כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תִּם, וְאֶחָד שֶׁאִינוֹ יוֹדֵעַ לִשָּׁאוֹל.

Blessed is the Omnipresent, Blessed is He; Blessed is the One who Gave the Torah to His people Israel, Blessed is He. Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask.

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OUR PAST

(Page 30)



מִתְּחִלֶּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ, וְעַכְשָׁיו קֵרְבָנוּ הַמָּקוֹם לַעְבדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוֹשֻע אֶל־כָּל־הָעָם, כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל: בְּעֵבֶר הַנָּהָר יָשִׁבוּ אֲבוֹתֵיכֶם מֵעוֹלֶם, תַּרַח אֲבִי אַבְרָהָם וַאֲבִי נַחוֹר, וַיַּעַבְדוּ אֵלֹהִים אַחֵרִים.

Originally, our ancestors were idol worshipers, but now the Omnipresent has brought us close to His service, as it is stated (Joshua 24:2-4), "Yehoshua said to the whole people, so said the Lord, God of Israel, 'over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods."

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בָּרוּךָ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל, בָּרוּךָ הוּא. שֶׁהַקְּדוֹשׁ בָּרוּךָ הוּא חָשַׁב אֶת־הַקּץ, לַעֲשׁוֹת כְּמוֹ שֶׁאָמֵר לְאַבְרָהָם אָבִינוּ בִּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמֵר: וַיּאֹמֶר לְאַבְרָם, יָדֹעַ תַּדַע כִּי־גֵר יִהְיֶה זַרְעֲךָ בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם וְעִנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם אֵת־הַגּוֹי אֲשֵׁר יַעַבֹדוּ דָּן אָנֹכִי וְאַחַרֵי־כֵן יֵצְאוּ בִּרְכֵשׁ גָּדוֹל.

Blessed is the One who keeps his promise to Israel, blessed be He; since the Holy One, blessed be He, calculated the end [of the exile,] to do as He said to Avraham, our father, in the Covenant between the Pieces, as it is stated (Genesis 15:13-14), "And He said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them four hundred years. And also that nation for which they shall toil will I judge, and afterwards they will will go out with much property."

16	

V'HI SH'AMDAH

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ְוְהִיא שֶׁעֲמְדָה לַאֲבוֹתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בִּלְבָד עְמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלֶּא שִׁבְּכָל דּוֹר וָדוֹר עוֹמִדִים עָלֵינוּ לִכַלוֹתֵנוּ, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם.

And it is this that has stood for our ancestors and for us, since it is not [only] one [person or nation] that has stood [against] us to destroy us, but rather in each generation, they stand [against] us to destroy us, but the Holy One, blessed be He, rescues us from their hand.

TZEI U'LIMAD

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צֵא וּלְמַד מַה בָּקָשׁ לָבָן הָאֲרַמִּי לַעֲשׂוֹת לְיַעְקֹב אָבִינוּ: שֶׁפַּרְעֹה לֹא גָזַר אֶלָּא עַל הַזְּכָרִים, וְלָבָן בִּקּשׁ לַעֲקֹר אֶת־הַכּּל. שֶׁנֶּאֱמַר: אֲרַמִּי אֹבֵד אָבִי, וַיֵּיֶד מִצְרַיְמָה וּיָבְרִים, וְלָבָן בִּקּשׁ לַעְקֹר אֶת־הַכּּל. שֶׁנֶּאֱמַר: אֲרַמִּי אֹבֵד אָבִי, וַיֵּיֶד מִצְרַיְמָה – אָנוּס עַל וַיָּבְר שָׁם בְּמְתֵי מְעָל, וַיְהִי שָׁם לְגוֹי נְּדוֹל, עֲצוּם וְרָב וַיֵּיֶד מִצְרַיְמָה – אָנוּס עַל פִּי הַדָּבּוּר. וַיִּגְר שָׁם. מְלַמֵּד שֶׁלֹא יָרַד יַעְקֹב אָבִינוּ לְהִשְׁתַּקע בְּמִצְרִים אֶלָּא לָגוּר שָׁבֶּרֶץ בָּאֶרֶץ בָּאָרֶץ בָּאָבֶץ בִּאָבֶץ בִּאָרָץ בִּאְרֵע. וְעַבְּה יִשְׁבוּ־נָא עַבְדֵיךְ בְּאֵרֵץ גּשֵׁן ...לַעַבְדֵיךְ בְּאֵרֶץ גַּשֶׁן ...לַעַבְדִיךְ בָּאֵרֶץ גַּשֶּׁן

Go out and learn what what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people]. As it is stated (Deuteronomy 26:5), "An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous." "And he went down to Egypt" - helpless on account of the word [in which God told Avraham that his descendants would have to go into exile]. "And he resided there" - [this] teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather [only] to reside there, as it is stated (Genesis 47:4), "And they said to Pharaoh, to reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the land of Goshen."

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10 PLAGUES

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דָם וָאֵשׁ וְתִימְרוֹת עְשָׁן. Blood and fire and pillars of smoke.

These are [the] ten plagues that the Holy One, blessed be He, brought on the Egyptians in Egypt and they are:

₽	בּנִּים	דֶּבֶּר	בָּרד	חשֶׁךְ
Blood	Lice	Pestilence	Hail	Darkness
אְפַּרְדֵּע Frogs	עָרוֹב Wild Animals	שְׁחִין Boils	אַרְבֶּּה Locusts	מַכַּת בְּכוֹרוֹת Death of Firstborn

ַרַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים: דְּצַ"ךְ עַדַ"שׁ בְּאַחַ"ב.

Rabbi Yehuda was accustomed to giving [the plagues] mnemonics: Detsakh Adash Beachav.

What signs are there in your life pushing you to change that you are ignoring?
DAYEINU (Page 40) !בַּמָה מַעְלוֹת טוֹבוֹת לַמָּקוֹם עְלֵינוּ ! How many degrees of good did the Place [of all bestow] upon us! . אָלוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עֲשָׂה בָהֶם שְׁפְּטִים, דַּיֵּנוּ Had He taken us out of Egypt and not made judgements on them; [it would have been] enough for us
What are you most grateful for? How can you show/express that gratitude?





3 MOST IMPORTANT THINGS

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ַרַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לא יָצָא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמָרוֹר. בָּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה? עַל בּיִים בּיִים בַּיִּים בַּיִּים

פֶּסַח שֶהָיוּ אֲבותֵינוּ אוּכְלִים בָּזְמַן שֶבֵּית הַמִּקְדָּש הָיָה קַיָּם, עַל שוּם מָה? עַל שׁוּם שֶׁפָּסַח הַקָּדוֹשׁ בָּרוּךֵ הוּא עַל בָּתֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶאֱמֵר: וַאְמַרְתֶּם זֶבַח פֶּסַח הוּא לַיי, אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ אֶת־מִצְרַיִם, וָאָת־בַּתֵּינוּ הָצִיל וַיִּקֹד הַעָם וַיִּשִׁתַּחווּ.

ּמַצָּה זוֹ שֶׁאָנוֹ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצוּת, כִּי לֹא חָמֵץ, כִּי גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהָ. וְגַם צֵדָה לֹא עֲשׂוּ לָהֶם.

מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מַה? עַל שׁוּם שֶׁמֵּרְרוּ הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיְמָרְרוּ אֶת חַיֵּיהם בַּעֲבֹדָה קָשָה, בְּחֹמֶר וּבִלְבֵנִים וּבִכָּל־עַבֹדָה בַּשָּׁדֵה אֵת כָּל עַבֹדָתָם אֲשֵׁר עָבִדוּ כָהֵם בִּפָּרֵךְ.



Rabban Gamliel was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the Pesach sacrifice, matsa and marror.

The Pesach [passover] sacrifice that our ancestors were accustomed to eating when the Temple existed, for the sake of what [was it]? For the sake [to commemorate] that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27); "And you shall say: 'It is the passover sacrifice to the Lord, for that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed the head and bowed."

This matsa that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed [Himself] to them and redeemed them, as it is stated (Exodus 12:39); "And they baked the dough which they brought out of Egypt into matsa cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."

This marror [bitter greens] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); "And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."





IN EVERY GENERATION...

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בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמֵר: וְהָגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעְבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בִּלְבָד גָּאַל הַקָּדוֹשׁ בָּרוּךֵ הוּא, אֶלֶּא אַף אוֹתָנוּ גָּאַל עִמְּהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אוֹתָנוּ, לָתֶת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר גִּשֶׁבַּע לַאֲבֹתֵינוּ

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Exodus 13:8); "For the sake of this, did the Lord do [this] for me in my going out of Egypt." Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did he redeem, as it is stated (Deuteronomy 6:23); "And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."

What are you currently enslaved to and how can you break free from its shackles?



RACHTZAH/MOTZI MATZAH



We wash our hands in preparation for eating the matzah, this time reciting the customary blessing over the washing. We recite the blessings on the matzah and then he matzah is eaten while reclining, indicating the royalty and splendor of the night upon which we emerged from bondage to freedom.



In America we tend to define freedom as that which I am allowed to do. I am free to speak. I am free to vote. I am free to bear arms.

Judaism emphasizes a more powerful aspect of freedom: Freedom from. It is the ability to become free from that which is holding me back from greatness. Redemption means to leave the state of being controlled by others (people or thoughts or habit) to become independent of any external attachments.

I am free from social pressure. I am free from my own preconceived notions of the way the world ought to be. I am free from my immediate impulses and quick thoughtless responses. I am free from fear of failure and feelings of inadequacy.

Matzah, which is free from any leaven, represents this ultimate freedom.

What is something that is cu	rrently holding you back from greatness and what can you do
break free?	









MAROR

We eat bitter herbs to recall the bitterness of the Egyptian exile.

Has there been a moment that seemed bitter at the time but turned out sweet in the	end?
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KORECH

We eat a "sandwich" of matzah and bitter herbs. The combination of the two is symbolic of the duality of the night, which recalls the bondage of Egypt together with the glorious salvation that followed.



Symbolically, we are taught that pain, in the form of intensive toil and labor, can be an integral part of personal and national growth. Moreover, this combination teaches that God is present during our periods of freedom (symbolized by the matzah) as well as during our bitter periods of exile (the maror.) He will never forsake us.



SHULCHAN ORECH



It is not enough to celebrate with words and thoughts. The celebration must reach the most physical level of our being, for our freedom was experienced at all levels, and with all our senses. Moreover, the festive meal teaches us that true freedom is the ability to sanctify the physical world.

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TSAFON/BARECH



The last thing eaten at the seder meal is the lost piece we broke off earlier (the afikomen) and now found. This step represents the time when we will understand why everything happened the way it did. After eating the afikomen we say the Birkat Hamazon, the Grace After Meals.



HALLEL/NIRTZA



We conclude our seder with the recitation for Hallel, praises to Hashem and songs anticipating our celebration next year in Jerusalem with the rebuilding of the Third Temple.





