



# DIVINE CHAOS HAGGADAH

A NIGHT OF DIVINITY,  
TRANSCENDENCE, AND  
TIME TRAVEL



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# AUTHOR'S NOTE

Hi.

It's been a year. It's been a time. It's been. It's.

And now it's Passover. Which was always my favorite holiday, it's so full of gorgeous things: radical empathy, sweeping stories, identification with the oppressed to keep us focused on liberation. Re-up on the mission for the year ahead, and walk out of the Seder dreaming of what's better, using all the tactics we've learned from the Exodus story to manifest the dream of what I knew was a metaphorical Yerushalayim.

Not this one. Not this Jerusalem. For me, gaining this understanding was my milestone of adulthood, not my b\*mitzvah. My bat mitzvah, when I stood on the grounds of Yad Vashem and chanted Torah in front of my parents and grandparents, among the others on the Birthright-but-for-your-kid's-b\*mitzvah bus tour we went on. I never got to ask my grandparents what they were thinking that day. I just wanted to get back to the hotel so that I could read *A Wrinkle in Time*, which had me truly in its clutches.

I was younger than b\*mitzvah age when I started writing songs and poems for Seders with my parents. I wrote my first Haggadah in high school, and have compiled/written Haggadot now for many years. This ritual allows me to stay connected to all that I love so dearly about Judaism – our culture, our flawed texts, our foundational liturgies and traditions, our magic, our grief – while also using the metaphors and morals to encounter the moment.

The Seder ritual has given me a space to approach my work as Jewish person outside of the walls of institutional Judaism, of Zionism and nationalism generally, of binary thinking that is always looking for a hero and a villain. I strive to create Jewish connections that are pluralistic, interfaith, and openly cognizant of our trauma and the trauma that we play out internationally, interpersonally, and everywhere in between. Passover is a night to walk alongside our fears, to access courage, to embrace mystery. Let it be so.

With the Seder's ancient mandate of radical empathy towards liberation, this Haggadah was born from my recent training as a grief coach and death doula. What I have come to understand is that, like Moses, each of us encounters the burning bush – divinity that burns eternally – and the work of the Angel of Death, a sensual but senseless and terrifyingly-reliable aspect of divinity. These divinities transform us, wash through us, and with smoke in the air and stories to tell, we move through them tonight with the aim of divine and ancestral connection. It is also a time to explore the cycles of empire and oppression, to challenge ourselves to not just identify with the “hero,” but seek to find identification with each character. Including the divine.

How does this night make us more divine? How does this night make us more mortal? When we encounter the divine, how do we act?

I hope we can approach each other as ancient treasures – full of strength and delicacy.

With love,  
Ariel

WE HOLD OUR LIVES CLOSE  
TONIGHT, ALONG WITH OUR  
POWERS AND OUR  
CONNECTION TO DIVINE  
MYSTERY - THESE ARE OUR  
CONSTANT COMPANIONS IN  
THE "NARROW PLACES" AND  
IN LIBERATION.



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K A D E S H - קִדְשׁ  
CREATING HOLY SPACE

We are here tonight as specks in the ocean of time, divinity, and knowledge. We are here for mysterious reasons, most of which are beyond our control. We have a text to guide us. We have a 14-step process that allows us the luxury of knowing what it will all look like so that we can be taken. We can transcend this moment, this century, our entire lives, in order to meet this ancient religious mandate.

Given all this, let us hold our mortality close tonight – indeed, we were brought out of Mitzrayim – out of the narrowest of places – for exactly this.

We challenge our lives with imagination, humility, steadfastness, empathy, and the work of making what's to come better. We are not required to complete the work but we must not abandon it either, the Talmud says.

And so we bless the night, the holiday, the occasion to do this work with liturgy that is thousands of years old. In bringing the ancient into the room, we recognize the timelessness that this night requires of us. We must become a part of the Exodus story ourselves, and our ability to time travel in this way removes us from the time and culture in which we live now. How does – how can – this change our daily life? May it transform us towards peace.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

*Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.*

Blessed are You, Yah, our God, Ruler of the Universe, who created the fruit of the vine.



בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן  
לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזְמַנִּים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצְוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,  
מִקְרָא קֹדֶשׁ, זָכָר לִיציאת מצרים  
כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וּמוֹעֲדֵי קִדְּשָׁךְ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ  
בְּרוּךְ אַתָּה, יי, מִקְדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים

*Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.*

Blessed are you, Yah, our God, Ruler of the Universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, God, who sanctifies [Shabbat], Yisrael and the festivals.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה:

*Baruch atah Adonai, Eloheinu Melech haolam, shehecheyanu, v'kiy'manu, v'higianu laz'man hazeh.*

It is such a blessing that we live and are uplifted, that we are sustained by this world, and that we found our way here, for this moment. Amen.

This blessing for studying and filling ourselves with Torah is not generally said at Seder, but I would like to say it here as we get going.

I offer this blessing with adjusted, gender neutral Hebrew from the Nonbinary Hebrew Project.

(Note: With their inspiration, I am adjusting the translations in this Haggadah but not otherwise changing the Hebrew. If you'd like to use this formula for Hebrew blessings instead, please do!)

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוְתָנוּ לְעֶסֶק בְּדִבְרֵי-תוֹרָה

*B'rucheh Ateh Yah, Elot'heinu mal'chey ha'olam, asher kidash'tanu be'mitzvotek'eh ve'tziv'tanu la'asok b'divrei torah*

Blessed are You, Yah, our God, Ruler of the Universe, who made us holy with your mitzvot, and commanded us to occupy ourselves with words of Torah

# URCHATZ - וְרַחֵץ

## CROSSING WATERS



It's powerful that our first act within this holy space is done in silence. We must treat this space with reverence – and make the most of it, since the rest of the night will likely, or hopefully, be pretty loud.

In a writing about funerals – another time traditionally in Judaism when folks wash their hands without a blessing – in his work the Sfat Emet, Jewish Chasidic Rabbi Yehudah Aryeh Leib Alter said that such handwashing is “giving the water to the impure energies” so that they will be satiated.

Presumably this means the water is an offering. It can hold “impure energies” in a way that helps to keep us safe. What energies do we have on us now that the Seder wants us to get rid of in order to start?

I point this out (with thanks to Lucie) because what this water is doing for us is cosmic, and at the same time it's our offering.

In my family tradition, we wash each other's hands. We consider the need for each other in this ritual, this life. We consider each other as caretakers and partners in crime. We consider that in ancient times, the blood of our sacrifices were all put into the same bowl, and the sprinkles from those shared bowls were (somehow) the source of communal healing for our individual and collective sins. We consider the ways we can and cannot control water.

Fill a washing cup with water and place it in a large bowl. We turn to face each other, put the bowl in your lap, and I pour three small pours over each of your hands. You shake your hands – maybe you use a towel, or maybe you let them dry on their own time if you're not keen to let the feeling go. Pass the bowl to the next, and the next.

Cast this water back out into a moving body of water if you please, or find a way to meaningfully dispose of the water which holds our impurities and energies.



## K A R P A S - כַּרְפָּס

### EARTH CONNECTION

We have consecrated this holy space with our intentions and our first cup of wine, we've been quietly blessed and cleansed by water. Now, we invite in the earth.

For those of us raised on Captain Planet, there are barely words for the distress we can feel as creatures who stay connected to the planet at the cost of feeling its pain. Even when our species has found ways to completely disconnect from that which sustains us. Maintaining connections to that which we cannot explain or control helps to put our lives in perspective.

And still there is joy in the planet – joy in the snow days and in the beach days. There are flowers and forests full of ferns and moss. There are the figures we see in the stars and the ways they become our companions. We honor the ancient pagan nature of this ritual by offering up newly-sprouted spring greens.

Whether you eat potato, celery, a whole handful of parsley (help, why), or something else, prep that now, dip it into salt water and praise the spring, praise the planet, praise the humans who collaborate with the planet, and bless the divinity that lives within it all as we say...

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה

*Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.*

Blessed are You, Yah, our God, Ruler of the Universe,  
who creates the fruit of the earth.

## GO TO THE LIMITS OF YOUR LONGING

Written by Rainer Maria Rilke

Translated and read by Joanna Macy

God speaks to each of us as he makes us,  
then walks with us silently out of the night.

These are the words we dimly hear:

You, sent out beyond your recall,  
go to the limits of your longing.  
Embody me.

Flare up like a flame  
and make big shadows I can move in.

Let everything happen to you: beauty and terror.  
Just keep going. No feeling is final.  
Don't let yourself lose me.

Nearby is the country they call life.  
You will know it by its seriousness.  
Give me your hand.

Book of Hours, I 59

# Y A C H A T Z - י ח ז

## BREAKING OPEN VISUALIZATION

This is the first of four guided visualizations in this Haggadah. It is meant to open up space within us as we also perform literal breaking.

I was skeptical about the power of visualizations, but have found them to be meaningful and grounding spaces for transcendence and time travel. Because the Seder requires time travel, radical empathy, and connection as we study and talk and strategize into the night. The wine is meant to be a part of this at the Seder, but some of us don't drink and others of us need a bit more to accompany the wine.

Let's meditate on the middle of our three stacked ritual pieces of Matzah. We break in half and read what's below. And, if someone would rather hide the afikoman than sit through this visualization, let it be so.

Space should be made following visualizations to breathe, stretch, take a bio break, and discuss anything we saw, anything that came up, etc. A chime could be used, or something that marks the closing of the visualization.

And what is a holy space without brokenness? There are hardships to come, we know, and they start now.

Close your eyes. Breathe.

Like the matzah, we are full of seams. Visualize yourself, full of seams. Find one that looks good.

Run your finger along it. Test it.

Break yourself open along that seam.

Leave yourself behind, and walk through the now-open gate.

Leave today behind.

Leave your house, your things. Leave any trappings that make you you.

And walk through the space you opened.

Breathe into the space. Recognize yourself. Recognize preparing for a journey.

What does it look like there? What does it smell like?

Turn in a full circle.

Walk through and find yourself back here, exactly where you are.

Where do you feel it in your body, when you're walking through?

Breathe. Open your eyes slowly.

Breathe. We have many stories to tell.

# MAGGID - מגיד

## SOME LIVES IN REVIEW



Maggid is a big heart of the Seder. It takes us through a full lifecycle arc of experience – intention setting, confusion, childhood, telling, learning, traveling, reflecting, and re-telling the story in context after it happens.

We will live about 500 years during Maggid, and finally after it's over we will really enjoy that second cup of wine. Until then though, we're really in it.

### Ha Lachma - Generosity

Maggid requires its own intentional space-making and intention-setting, and *Ha Lachma* is it. We are eating the decidedly un-lush bread of our ancestors. We are opening our space. We are agreeing that we do know where we are – we're here. We're slaves. And in all these states of being that are so neatly contrasted by the poem's classic biblical parallelism – the way it repeats and refines from one sentence to the next while employing the same sentence structure. And what it's saying is that we have what to share, and what to dream.

Raise the tray with the matzot and say:

הָא לַחֲמָא עֲנִיָא דִּי אָכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכִפִּין יִיתִי וְיִיכַל, כָּל דְּצָרֵיהּ יִיתִי וְיִפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוּרֵין.

*Ha lachma anya dee achalu avhatana b'ara d'metzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.*

This is the bread of affliction, which our ancestors ate in the land of Mitzrayim.

All who are hungry – come and eat.

All who are in need – come and Pesach with us.

This year, we are here; next year, in the land of Yisrael.

This year, we are slaves; next year, in freedom.

Refill the wine cups, but don't drink yet.



## FOUR QUESTIONS

The four questions are kind of like... priming the pump. The Rabbis picked these four basic questions not with no intention of answering them, rather with the intention of reminding us to check in about what we're doing as we're doing it. To ask ourselves why. It's a good life skill and especially encouraged throughout the Seder as we play with time – we ground here in the moment so that we can move through the 500 years of Maggid at the same time.

What if we gave this kind of scrutiny to everything we did? How does asking questions open us up?

מה נשתתנה הלילה הזה מכל הלילות?

*Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?*

Why is this night of Passover different from all other nights of the year?

שׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה, הַלַּיְלָה הַזֶּה - כּוּלוֹ מֶצֶה

*She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.*

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרֻקוֹת, - הַלַּיְלָה הַזֶּה מָרוֹר

*Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.*

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שׁבֹכֵל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְסִילוֹ פֶּעַם אַחַת, - הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים

*Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.*

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet charoset?

שׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבֵּין, - הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבֵּין

*Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.*

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

## „ ANSWERS ”

There are no answers – it would be foolish to think that we would find any here in the Haggadah (and generally in life). But, this is what comes after the questions, and so many have explored the ways that this text is or is not an answer to any of the questions.

Here's what the Haggadah says next:

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

We were slaves in Egypt and God freed us from Egypt with a mighty hand. Had not the holy one liberated our people from Egypt, then we, our children and our children's children would still be enslaved.

### Seder of our Sages: Telling of the Story

We are also time traveling to the Rabbinic Age – the night we read about here took place around 100CE under the Roman occupation. Some say that the scholars were studying Exodus, others say that they were strategizing about how to mount a rebellion against the occupation. Either way, I also read this story as a reminder that it's easy to lose oneself and one's time during the Seder. This is a tradition we can uphold and keep in mind as we study something that we can study every year and still not understand!

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק, והיו מספרים ביציאת מצרים כל אותו הלילה עד שבאו תלמידיהם ואמרו להם: רבותינו, הגיע זמן קריאת שמע של שחרית

It once happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time for us to recite the Shema!"

אמר אלעזר בן עזריה: הרי אני כב שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא: שנאמר, למען תזכר את יום צאתך מארץ מצרים כל ימי חייך ימי הימים, כל ימי חייך - הלילות. וחכמים אומרים: ימי חייך העולם הזה, כל ימי חייך להביא לימות המשיח

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the word all to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all " includes the messianic era. 14

# FOUR CHILDREN

It's time for more time travel – this time to ourselves as children. I generally dislike talking about the four children as they are archetypes made by a few well-known men living in a patriarchy/society/culture/economy so far from our own that their archetypes barely make sense. Let's trash others' archetypes in our quest toward freedom!

Still, there is what to be gained here. The Jungian dream theory in which everyone is me/you/one can also apply here – how are we each child *and* the adult? The answers are quite similar with one nasty exception. I've always been struck by how quickly that adult unilaterally cuts a “bad” child out of collective liberation. Isn't that the Angel of Death's job? When have we played divine, or had divinity/power played upon us?

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שִׁנְתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא  
כִּנְגַד אַרְבַּעַה בְּנִים דִּבְרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹו יוֹדֵעַ לְשֹׂאֹל

The Torah speaks of four types of children:  
one is wise, one is wicked, one is simple, and one does not know how to ask.

## Smarty

חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת  
וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי  
אֶלְהֵינוּ אֶתְכֶם? וְאֵךְ אֵתָה אֶמֶר לוֹ  
כִּהְלָכוֹת הַפֶּסַח: אֵין מִסְטִירִין אַחַר  
הַפֶּסַח אֲפִיקוּמָן

The “Wise” One asks: "What is the meaning of the laws and traditions God has commanded?"  
(Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

## Bad / Boundaried

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֵבֶדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא  
לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכְּלָל כִּפְסַר בְּעֵקֶר  
וְאֵךְ אֵתָה הִקְהָה אֶת שְׁנֵיו וְאָמַר לוֹ: בְּעֵבוּר זֶה עָשָׂה יי לִי.  
בְּצִאתִי מִמִּצְרַיִם. לִי - וְלֹא לוֹ. אֵילוֹ הָיָה שָׁם, לֹא הָיָה נִגְאָל

The “Wicked” One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God.  
Shake his arrogance and say to him: "It is because of what God did for me when I came out of Egypt..."  
(Exodus 13:8) "For me" and not for him – for had they been in Egypt, they would not have been freed.

## Groovy

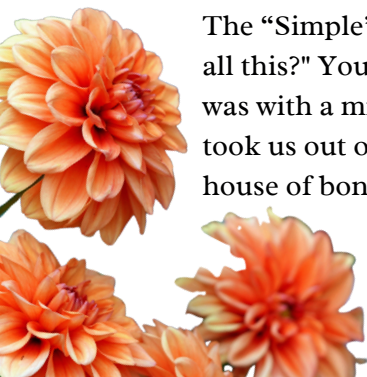
תָּם מָה הוּא אוֹמֵר? מָה זֹאת?  
וְאֵמַרְתָּ אֵלָיו: בְּחֶזֶק יָד הוֹצִיאָנוּ יי  
מִמִּצְרַיִם, מִבֵּית עֲבָדִים

The “Simple” One asks: "What is all this?" You should tell him: "It was with a mighty hand that God took us out of Egypt, out of the house of bondage."

## Non-verbal

וְשֹׂאִינֹו יוֹדֵעַ לְשֹׂאֹל - אֵת פֶּתַח לוֹ, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ  
בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבוּר זֶה עָשָׂה יי לִי בְּצִאתִי מִמִּצְרַיִם

As for the “One Who Does Not Know How To Ask,” you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what God did for me when I came out of Egypt.'" (Exodus 13:8)



# MAGGID - TEXT STUDY

## ENCOUNTERING MANIFESTATIONS OF THE DIVINE

The Exodus story is one where the veil between humanity and the divine is thin. Let's explore two of those instances. In the first, Moshe encounters the burning bush inhabited by an angel of God. Later, the divine logistics of the tenth plague reveal a "Destroyer," generally described as the Angel of Death. Who are these divine characters, and how are humans interacting with them?

### Texts

#### The Burning Bush

An angel of God appeared to him in a blazing fire out of a bush. Moshe gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" When God saw that Moshe had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." And God said, "Do not come closer! Remove your sandals from your feet, for the place on which you stand is holy ground!" Exodus 3:2-5

#### The Destroyer / Angel of Death

For that night I will go through the land of Egypt and strike down every [male] first-born in the land of Egypt, both human and animal; and I will mete out punishments to all the gods of Egypt, I God. For God, when going through to smite the Mitzrim, will see the blood on the lintel and the two doorposts, and God will pass over the door and not let the Destroyer enter and smite your home. Exodus 12:12-13

### Commentary

#### The Burning Bush

Rav Yosef says: A person should always learn proper behavior from the wisdom of his Creator, as the Holy One, Blessed be He, disregarded all of the mountains and hills and rested the Divine Presence on the lowly Mount Sinai. And similarly, when appearing to Moses, God disregarded all of the beautiful trees and rested the Divine Presence on the bush. Sotah 5a:9

Once Moses became aware that God was revealing Godself in the flame in the bush, he ceased to gaze at the flame out of reverence for God. Alternatively, Moses feared that he would die. Indeed, in similar instances, the revelation of an angel caused individuals to fear that this vision was to be their last, after which they would die. Steinzaltz Commentary

#### The Destroyer / Angel of Death

Rav Yosef taught a baraita: What is the meaning of that which is written with regard to the plague of the firstborn: "And none of you shall go out of the opening of your house until the morning" (Exodus 12:22)? If the plague was not decreed upon the Jewish people, why were they not permitted to leave their homes? Once permission is granted to the destroyer to kill, it does not distinguish between the righteous and the wicked. Bava Kamma 60a:17

### Discussion Questions

- How do the Angel of the bush and the Angel of Death relate to God?
- How do God, the Angel, and the Destroyer use their senses?
- What do the humans in the story do in the face of divinity?
- What do you do when you face divinity, or when you can't face it but know it's there?

M A G G I D  
M A R G E P I E R C Y

The courage to let go of the door, the handle.  
The courage to shed the familiar walls whose very  
stains and leaks are comfortable as the little moles  
of the upper arm; stains that recall a feast,  
a child's naughtiness, a loud blattering storm  
that slapped the roof hard, pouring through.

The courage to abandon the graves dug into the hill,  
the small bones of children and the brittle bones  
of the old whose marrow hunger had stolen;  
the courage to desert the tree planted and only  
begun to bear; the riverside where promises were  
shaped; the street where their empty pots were broken.

The courage to leave the place whose language you learned  
as early as your own, whose customs however dan-  
gerous or demeaning, bind you like a halter  
you have learned to pull inside, to move your load;  
the land fertile with the blood spilled on it;  
the roads mapped and annotated for survival.

The courage to walk out of the pain that is known  
into the pain that cannot be imagined,  
mapless, walking into the wilderness, going  
barefoot with a canteen into the desert;  
stuffed in the stinking hold of a rotting ship  
sailing off the map into dragons' mouths,

Cathay, India, Siberia, *goldeneh medina*  
leaving bodies by the way like abandoned treasure.  
So they walked out of Egypt. So they bribed their way  
out of Russia under loads of straw; so they steamed  
out of the bloody smoking charnelhouse of Europe  
on overloaded freighters forbidden all ports—

out of pain into death or freedom or a different  
painful dignity, into squalor and politics.

We Jews are all born of wanderers, with shoes  
under our pillows and a memory of blood that is ours  
raining down. We honor only those Jews who changed  
tonight, those who chose the desert over bondage,

who walked into the strange and became strangers  
and gave birth to children who could look down  
on them standing on their shoulders for having  
been slaves. We honor those who let go of every-  
thing but freedom, who ran, who revolted, who fought,  
who became other by saving themselves.

# MAGGID

## FREEDOM - MYSTERY VISUALIZATION

This is a guided visualization using text from Marge Piercy's poem "Maggid." Any reader can volunteer to lead and anyone can opt out. If you'd rather read the poem, it's on the previous page.

What is a holy space without brokenness? There are hardships to come, we know, but they're already here anyway so we may as well get through it.

Close your eyes. Breathe.

Like any old long story, we are full of seams. Visualize yourself, full of seams. Find one that looks good.

Run your finger along it. Test it.

Nudge into the story that opens along that seam.

Leave yourself behind, and walk through the now-open story.

Leave yourself behind.

Leave today behind, leave your house, your things, the trappings that make you you.

Leave behind anything that isn't yearning for freedom.

Move through and through. Find something in your hand that's always been there.

A little mystery floats by on a breeze.

Follow it to a place that's somehow full of what sustains you most.

Breathe.

Breathe. Honor the mystery above its outcome.

Find the familiar rush of the earth full of words and stories. The songs of its ocean.

Fly above its rush like a little mystery.

The globe spins. It drops you in the desert.

Breathe. Feel the sunshine. Slowly open your eyes. Breathe.

Space should be made following visualizations to breathe, stretch, take a bio break, and discuss anything we saw, anything that came up, etc. A chime could be used, or something that marks the closing of the visualization.

# MAGGID - מגיד

## The Story

מתחלה עובדי עבודה זרה היו אבותינו, ועכשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל כל העם, פה אמר יי אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים. ואקח את אביכם את אברהם מעבר הנהר ואולף אותו בכל ארץ כנען, וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק את יעקב ואת עשיו. ואתן לעשו את הר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים

At first our forefathers worshiped idols, but then the Omnipresent brought us near to divine service, as it is written: "Joshua said to all the people: so says God of Yisrael--your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

Where have you wandered from?

## V'hee She-amdah

We lift up our cup wine and cover the matzah, as we recite the following and recall God's promise to Abraham, emphasizing eternal divine watchfulness.

והיא שעמדה לאבותינו ולנו, שלא אחד בלבד עמד עלינו לכולתנו, אלא שבכל דור ודור עומדים עלינו לכולתנו, והקדוש ברוך הוא מצילנו מידם

*V'hi she-am'dah la-avoteinu v'lanu. Shelo echad bilvad, amad aleinu l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh Baruch hu matzileinu mi-yadam.*

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Barukh Hu kept saving us from them.

We lower the wine cup and continue with the recitation of the traditional Midrash or Rabbinic discussion of the Passover Exodus story as recorded in the Torah, beginning first with the threat to Yisrael from Lavan and then the threat from Pharaoh.

# MAGGID - מַגִּיד

## FROM THE HAGGADAH

Go out and learn what Lavan the Aramean sought to do to Jacob our father! Pharaoh the evil only decreed against the males, but Lavan sought to uproot everything, as it is written "A wandering Aramean was my father" [while this makes little sense in English, the free word order of Hebrew and ambiguity of the verb "oved" can be stretched somewhat to mean that an Aramean Lavan tried to cause the loss of Jacob] "and he went down into Egypt, and sojourned there" (Deuteronomy 26,5). This teaches that he did not descend to live there permanently, but rather temporarily, "And they said unto Pharaoh: 'To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen'" (Genesis 47,4).

Few in number – as it is written "Thy fathers went down into Egypt with threescore and ten persons; and now God thy God hath made thee as the stars of heaven for multitude" (Deuteronomy 10,22).

And his descendents became there a nation – this teaches that the Hebrews were distinguishable from others there. Great, powerful – "And the children of Yisrael were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1,7).

And populous – as it is written "I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare" (Ezekiel 16,7).

And the Mitzrim dealt ill with us – as it is written "come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land" (Exodus 1,10).

And afflicted us – as it is written "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses" (Exodus 1,11) And laid upon us hard bondage – as it is written "And the Mitzrim made the children of Yisrael to serve with rigour" (Exodus 1,13).

"We cried to God, the God of our fathers; God heard our cry and saw our affliction, our toil, and our oppression." (Dt. 26:6)

We cried to God, the God of our fathers – as it is written: "It happened in the course of those many days that the king of Egypt died; the children of Yisrael sighed because of their labor and cried; their cry of servitude reached God."

God heard our cry – as it is written: "God heard their groaning; God remembered the covenant with Abraham, with Isaac, and with Jacob." And saw our affliction – that is, the conjugal separation of husband and wife, as it is written: "God saw the children of Yisrael and God knew." Our toil – refers to the drowning of the sons, as it is written: "Every son that is born you shall cast into the river, but you shall let every daughter live." Our oppression – means the pressure used upon them, as it is written: "I have also seen how the Mitzrim are oppressing them."

"God brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders." (Dt. 26:8)

God brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am God."

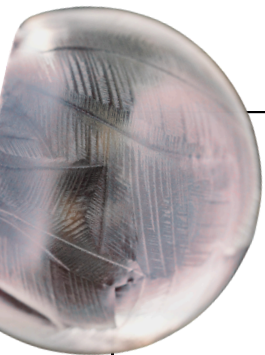
"I will pass through the land of Egypt on that night" – myself and not an angel; "I will smite all the firstborn in the land of Egypt" – myself and not an angel; "I will smite all the firstborn in the land of Egypt" – myself and not a seraph; "on all the gods of Egypt I will execute judgments" – myself and not a messenger; "I am God" – I and none other.

Mighty hand – refers to the disease among the cattle, as it is written: "Behold the hand of God strikes your cattle which are in the field, the horses, the donkeys, the camels, the herds, and the flocks--a very severe pestilence."

Outstretched arm – means the sword, as it is written: "God's sword drawn in hand, outstretched over Yerushalaim."

Great awe – alludes to the divine revelation, as it is written: "Has God ever attempted to take unto Himself, a nation from the midst of another nation by trials, miraculous signs and wonders, by war and with a mighty hand and outstretched arm and by awesome revelations, just as you saw your God do for you in Egypt, before your eyes?"

Miraculous signs – refers to the miracles performed with the staff of Moses, as it is written: "Take this staff in your hand, that you may perform the miraculous signs with it."



## THE TEN PLAGUES

These plagues mark a time of immense pain, grief, suffering, ecological disaster, and death. Our cups of joy, as they are called, are always lessened by the mandated recitation of the litany of what happened.

Why is it meaningful to repeat the litany of the collective suffering we've witnessed in our lives?

אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם , וְאֵלוֹ הֵן  
.These are the Plagues that the holy one brought upon Egypt

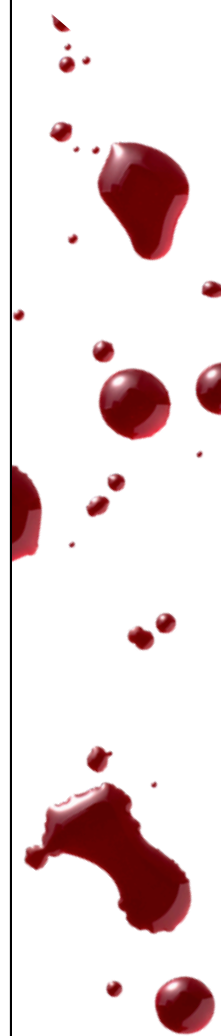
דָּם וְאֵשׁ וְתִמְרוֹת עָשָׁן  
*Dam V'eish V'tim'ro ashan*

"...Blood, and fire and pillars of smoke"

Before the great and terrible day of God comes, I will set wonders in the sky and on the earth... blood, fire and pillars of smoke: The sun shall turn to darkness and the moon into blood." Joel 3:3

אֵלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרִים בְּמִצְרַיִם , וְאֵלוֹ הֵן  
.These are the Plagues that the holy one, blessed be, brought upon Egypt

דָּם | Blood | Dom  
צְפַרְדֵּי | Frogs | Tzfardeyah  
כִּנִּים | Lice | Kinim  
עֲרוֹב | Beasts | Arov  
דֶּבֶר | Cattle Plague | Dever  
שָׁחִין | Boils | Sh.chin  
בָּרָד | Hail | Barad  
אַרְבֶּה | Locusts | Arbeh  
חֹשֶׁךְ | Darkness | Choshech  
מַכַּת בְּכוֹרוֹת | Slaying of First Born | Makat Bechorot



## MAGGID - CLOSING - דַּיְינוּ

This is when we stop being enslaved – we create and tell our own time.

I stand on my soapbox and say: No cis gods! No straight masters! Free all who are oppressed! Free Palestine! Land Back!

Ok but seriously. Let us yet again experience some Maggid time travel – now that we have delved into the Exodus story, we are able to look back at the highlights of the journey. This is a powerful and strange ritual for being on the other side of a crisis. Dayeinu is basically all of us at some point in our lives, remembering and reciting the litany of sometimes horrible milestones (it was miserable? at the time it didn't feel like enough??), but it was a miraculous step on a miraculous path toward something better!

How can we find meaning and freedom in re-telling the same stories in different phases in our lives?



אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָהֶם שְׂפָטִים, דַּיְינוּ  
אֱלֹהֵינוּ עָשָׂה בָהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיְינוּ  
אֱלֹהֵינוּ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דַּיְינוּ  
אֱלֹהֵינוּ הָרַג אֶת בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם, דַּיְינוּ  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת מְמוֹנָם, וְלֹא קָרַע לָנוּ אֶת הַיָּם, דַּיְינוּ  
אֱלֹהֵינוּ קָרַע לָנוּ אֶת הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרְבָה, דַּיְינוּ  
אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחָרְבָה, וְלֹא שָׁקַע צָרְנוֹ בְּתוֹכוֹ, דַּיְינוּ  
אֱלֹהֵינוּ שָׁקַע צָרְנוֹ בְּתוֹכוֹ, וְלֹא סָפַק צָרְפָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דַּיְינוּ  
אֱלֹהֵינוּ סָפַק צָרְפָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְלֹא הָאֲכִילָנוּ אֶת הַמָּן, דַּיְינוּ  
אֱלֹהֵינוּ הָאֲכִילָנוּ אֶת הַמָּן, וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיְינוּ  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי, דַּיְינוּ  
אֱלֹהֵינוּ קָרְבָנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיְינוּ  
אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיְינוּ  
אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ אֶת בַּיִת הַבְּחִירָה, דַּיְינוּ

*Ilu hotzi'anu mimitzrayim... dayenu.*

*Ilu asah bahem shfatim... dayenu...*

*Ilu natan lanu et hashabbat... dayenu.*

*Ilu karvanu lifnei har Sinai... dayenu.*

*Ilu natan lanu et hatorah... dayenu.*

God has bestowed many favors upon us.

Had God brought us out of Egypt... It would have been enough – Dayyenu

Had God executed judgments against the Mitzrim... It would have been enough – Dayyenu

Had God executed judgments against their gods ... It would have been enough – Dayyenu

Had God put to death their firstborn... It would have been enough – Dayyenu

Had God given us their riches... It would have been enough – Dayyenu

Had God split the Sea for us... It would have been enough – Dayyenu

Had God split the Sea for us... It would have been enough – Dayyenu

Had God led us through it on dry land... It would have been enough – Dayyenu

Had God sunk our foes in it... It would have been enough – Dayyenu

Had God satisfied our needs in the desert for 40 years... It would have been enough – Dayyenu

Had God fed us the manna,... It would have been enough – Dayyenu

Had God given us the Sabbath... It would have been enough – Dayyenu

Had God brought us to Mount Sinai... It would have been enough – Dayyenu

Had God given us the Torah... It would have been enough – Dayyenu

Had God brought us into Yisrael, and not built the Temple... It would have been enough – Dayyenu



# MAGGID - OUR ALTAR



רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ,  
וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמְרוֹר

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are: Pesach, Matzah, Maror.

Rabban Gamliel, I genuinely believe, could not have imagined the possibility of the orange. I asked the internet if people in 100CE knew about beets and I learned that folks didn't know to eat the roots until 100 years later.

Time, though, has built us a whole collection of items with individual and collective meaning that becomes ever more robust an altar. As perhaps our ancestors hoped it would on nights like tonight when we look through time. As we explore the items on the altar and their ancient and contemporary meanings, let's consider our wishes for how this altar might grow in the future.

The Pesach – the shankbone or beet – calls back to the “pass over” sacrifice that deterred the Angel of Death from the homes of our ancestors. Marking their homes like a mezuzah. Like their vulnerability is what will keep them alive.

Matzah exists because, as it is written: “And they baked the dough which they brought forth out of Mitzrayim into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves.” Being unprepared and doing it anyway.

Maror – “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.” Balance in all things – bitter offsets the other flavors but it's heavy to eat alone.

The egg is one of the first religious symbols – representing fertility, eternity, and the renewal of a new annual cycle that begins with our liberation. It doesn't get a step or designated moment in the Seder like Karpas and some of the others, so we eat it now, quietly and delightedly (and dipped in salt water if we please), and wish for all that it represents. Some take the metaphor further and roast the egg until the shell cracks as another nod to the Temple sacrifices.

Karpas represents a holy spring growth, giving honor to the season and its first fruits.

Charoset is made of sweetness and wine, spice and nuts. However, it is said to represent the mortar that was used by the enslaved in the cruelty-toil of their construction. Charoset is so that we may taste the grit in our teeth of slavery forever. We gather in our memories of hardship and meet them with sweetness – Lucie calls it alchemy.



# MAGGID - OUR ALTAR



## The Orange and the Olive

These two items remind us that there are nations within our nation. Let there only be more.

Our liberations are all of ours. Anyone who left Mitzrayim was one of us, period. Our communities and dreams for the future must hold our ever-expanding multiplicity.

As altar additions, these meaningful items remind me of the power I have to bring my sweet juicy self into our rituals. The power we all have to challenge the status quo of what the Rabbis/authorities tell us to do. This independence is transcendent.

### The Orange

During a visit to Oberlin College in the early 1980s, Susannah Heschel read a feminist Haggadah that called for placing a piece of bread on the seder plate as a symbol of the need to include LGBTQ folks in Jewish life. Heschel liked the idea of putting something new on the seder plate to represent this, but she was uncomfortable with using *chametz*, which would invalidate the very ritual it was meant to enhance. She chose instead to add the orange, full of color, compliant with Passover's dietary restrictions, and completely new.

### The Olive

Genuinely no one says it better than Jewish Voice for Peace:

*The olive tree is one of the first plants mentioned in the Torah and remains among the oldest species in Yisrael/Palestine. It has become a universal symbol of peace and hope, as it is written in Psalm 52: "I am like a thriving olive tree in God's house, I trust in God's loyal kindness forever and ever." We add this olive to our seder plate as a reminder that we must all be God's bearers of peace and hope in the world.*

*At the same time, we eat this olive in sorrow, mindful that olive trees, the source of livelihood for Palestinian farmers, are regularly chopped down, burned and uprooted by Yisraeli settlers and the Yisraeli authorities. As we look on, Yisrael pursues systematic policies that increasingly deny Palestinians access to olive orchards that have belonged to them for generations. As we eat now, we ask one another: How will we, as Jews, bear witness to the unjust actions committed in our name? Will these olives inspire us to be bearers of peace and hope for Palestinians – and for all who are oppressed?*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ

*Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'eitz.*

Blessed are You, Yah, our God, Ruler of the Universe, who gives us the fruit of the tree.





בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם,  
 שְׁנֵאֵמַר: וְהִגַּדְתָּ לְבָנֶיךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעֵבֹר זֶה עָשָׂה יי לִי בְּצֵאתִי  
 מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אַךְ אוֹתָנוּ  
 גָּאֵל עִמָּהֶם, שְׁנֵאֵמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֶתָּנוּ, לְתֵת לָנוּ אֶת  
 הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ

*B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza  
 mimitzrayim, shene'emar: v'higadta l'vincha bayom hahu leimor,  
 ba'avur zeh asah Adonai li b'tzeiti mimitzrayim. Lo et avoteinu bilvad  
 ga'al hakadosh baruch hu, ela af otanu ga'al imahem, shene'emar:  
 v'otanu hotzi misham, l'ma'an havi otanu, latet lanu et ha'aretz asher  
 nishba la'avoteinu.*

In each and every generation, a person is obligated to see themselves as if they left Egypt, as it is stated (Exodus 13:8); "For the sake of this, did God do [this] for *me* in *my* going out of Egypt."

The holy blessed one did not only redeem our ancestors, rather also us [together] with them did God redeem, as it is stated (Deuteronomy 6:23); "And God took us out from there, in order to bring us in, to give us the land which was sworn to our ancestors."

Cover the matzah and raise the cup of wine until it is drunk at the end of Maggid.

לְפִיכָּה אֲנַחֲנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ,  
 לְעֵלָה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֹהִים הוֹצִיאָנוּ  
 מֵעֲבָדוּת לְחֵירוּת מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל,  
 וּמִשְׁעָבוֹד לְגֵאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. God took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!





### Hallel Excerpts

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יי, הַלְלוּ אֶת שֵׁם יי. יְהִי שֵׁם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.  
 מִמְזֶרֶח שֶׁשֶׁשׁ עַד מְבֹאֵי מְהַלֵּל שֵׁם יי. רַם עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ.  
 מִי כִּי אֱלֹהֵינוּ הַמְגַבִּיהַי לְשִׁבְתָּ, הַמְשִׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ? מְקִימֵי  
 מַעֲפָר דָּל, מַאֲשֵׁפֵת יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי  
 עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שִׁמְחָה. הַלְלוּיָהּ

Praise God! Praise, you servants of God, praise the name of God.  
 Blessed be the name of God from this time forth and forever. From the  
 rising of the sun to its setting, God's name is to be praised. High above  
 all nations is God; above the heavens is divine glory. Who is like our  
 God, who though enthroned on high, looks down upon heaven and  
 earth? God raises the poor man out of the dust and lifts the needy one  
 out of the trash heap, to seat them with nobles, with the nobles of our  
 people. God turns the barren wife into a happy mother of children.

Halleluyah!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲז, הִיָּתָה יְהוּדָה לְקִדְשׁוֹ, יִשְׂרָאֵל  
 מִמְשָׁלוֹתָיו. הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת -  
 כְּבָנֵי צֶאֱן. מָה לָּךְ הַיָּם כִּי תִנּוּס, הַיַּרְדֵּן - תִּסָּב לְאַחֹר, הַהָרִים - תִּרְקְדוּ  
 כְּאֵילִים, גְּבְעוֹת - כְּבָנֵי צֶאֱן. מִלְפָּנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב.  
 הַהִפְכֵי הַצּוּר אֲגָם מַיִם, חֲלָמִישׁ - לְמַעַיְנֵנו מַיִם

When Yisrael went out of Egypt, When the household of Jacob left a  
 people with a strange tongue, Judah became the place from which  
 God's holiness went forth, Yisrael became the seat from which the  
 world would know of Gods rule. The sea looked and fled, The Jordan  
 reversed its curse. Mountains skipped like rams and the hills jumped  
 about like young lambs. What is happening that you turn back, O sea,  
 Jordan, why do you reverse your course? Mountains, why do you skip  
 like rams? And hills why do you jump like lambs? You are beholding the  
 face of your Creator, Before God, before the God of Jacob, Turning  
 rocks into swirling waters and stone into a flowing spring





## THE SECOND CUP OF WINE

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אַבֹּתֵינוּ מִמִּצְרַיִם, וְהִגִּיעַנוּ לְלֵילָה הַזֶּה לְאֶכֶל בּוֹ מַצָּה וּמְרֹר. כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אַבֹּתֵינוּ יִגִּיעַנוּ לְמוֹעֲדִים וְלִדְגָלִים אַחֲרָיִם הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירָךְ וְשׂוֹשִׁים בְּעִבּוֹדְךָ. וְנֹאכֵל שָׁם מִן הַזְּבָחִים וּמִן הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל קִיר מִזְבַּחֲךָ לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלְתֵּנוּ וְעַל פְּדוּת נַפְשֵׁנוּ. בְּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל

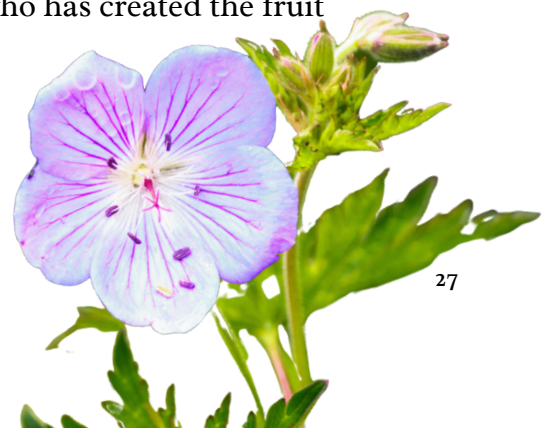
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror. Kein Adonai Eloheinu v'Eilohei avoteinu yagi'einu l'mo'adim v'lirgalim acheirim haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim ba'avodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia damam al kir mizbachacha l'ratzon, v'nodeh l'cha shir chadash al g'ulateinu v'al p'dut nafsheinu. Baruch Atah Adonai, ga'al Yisrael.*

*Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.*

Blessed are You, Yah, our God, Ruler of the Universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzah and marror. Oh God and God of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, who has redeemed Yisrael.

Blessed are You, Yah, our God, Ruler of the Universe, who has created the fruit of the vine.



# R A C H T Z A H - רַחֲצָה

## DIVINE WATERS



The divine, watery woman is a longstanding trope in ancient and contemporary texts, and the Exodus story is no different. Moses, whose name means “drawn from the waters,” was watched over by his sister Miriam as he floated down a river to his destiny. Miriam who later lead us in song as we crossed the Red Sea. And once we made it across, she became our source of our water in the desert. Like Miriam, we can transcend our human form to provide for others. Miriam moved water and was moved by water; we move through it, we avoid it, we witness its destructive powers and its powers to change. Water is Miriam is life – “she becomes herself in the service of her people,” Lucie says.

Water is something we cross as we move through the phases of our lives. Water is cleansing and, as discussed earlier, it has powers that can transform us far beyond what we can perceive or control.

We call in the divine and all that water is as we prepare to nourish our bodies. We move through the water, with its momentary-ness and its eternity as we wash our hands and say the blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu  
b'mitzvotav, v'tzivanu al n'tilat yadayim*

Blessed are You, Yah, our God, Ruler of the Universe, who has taught us the way of holiness through commandments, commanding us to wash our hands

## MOTZI / MATZAH - מוֹצִיא מַצָּה

### BLESSING THE BRITTLE AND ITS DREAM TO BE MORE

Y'all, we are at step 7 out of 14, which makes this at least one midpoint of the Seder (Maggid is so long, there are other midpoints I'm sure). We found a center seam and it's brittle, especially if we forget to be careful and reverent of its fragility at all times.

When it breaks, it leaves a mess everywhere.

It is the only thing tonight that we bless both for what it isn't and what it is – Matzah isn't bread, but we say the blessing for bread because it was intended to be bread. We bless the intention with which the dough was made. We bless the dough's aspiration to be something it never became. And then immediately after we say the blessing for Matzah to bless exactly what it is. Lucie: "The matzah didn't fail by not becoming bread."

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לָחֶם מִן הָאָרֶץ

*Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.*

Blessed are You, Yah, our God, Ruler of the Universe, who provides sustenance from the earth.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

*Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

Blessed are You, Yah, our God, Ruler of the Universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

# MAROR - מָרוֹר

## MAROR VISUALIZATION

This third of four guided visualizations is centered around bitterness and as such asks for some deeper things as we move deeper into the segment of the night that involves eating. The ancestral tradition of feasting is well documented, and we walk alongside the ancestors as we eat their food in the ways that they meant us to share it. Opt out any time. Any reader can volunteer to lead.

First, take ke'zayit (an olive's volume) of maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

*Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

Blessed are You, Yah, our God, Ruler of the Universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

While we experience the maror, the visualization begins.

What is a holy space without brokenness? There are hardships here with us, we know, but we are nearer now to time of dreaming.

Close your eyes. Breathe.

Like the maror roots, we are full of reaching seams that move through the sweet dark earth.

Visualize yourself. Full of seams. Find one that looks good.

Run your finger along it. Test it.

Break yourself open along that seam.

Leave yourself behind, and walk through the opening.

Leave yourself behind.

Leave today behind, leave your house, your things, the trappings that make you you.

Walk through the space you opened.

Walk through and find your archive. Whatever it looks like – memories are small things you can hold. <sup>30</sup>

Don't linger on anything too long, but find one of each of these things:

- A time when you won but at a cost, and it felt bad or ill-gained
- A regret or humiliation
- A person who wronged you
- Something you knew at the time you did it that you shouldn't have done, but you did it anyway

Now, look up from the archive and notice your surroundings. Did you know that you were in a field full of rows of wavy, strong, and rich green leaves?

They're beautiful, aren't they? Going so far, the breeze so light and warm.

Bend down and, with your free hand, grab a handful of leaves and bring with it as you pull this gnarly root.

It's beautiful and dangerous – like you.

Take a bite of the root – you can wipe it off first if you want or you can eat the dirt.

Let the strength of it permeate through you with its bright fire.

Now, toss up those cards, those memories in your other hand, and spit all the shivering bitterness up and away at them. Watch them disappear back into the earth and bless them and their disappearance.

Breathe.

Breathe. The breeze is rustling.

Watch time go by – the horseradish you didn't harvest grows taller, wilder, and bursts into a field of small, sweet smelling flowers.

They bloom and the ancestors come up with them.

Invite someone or someones to watch the field bloom with you.

Someone who came from the deep roots.

Greet them. Greet their strength and warmth.

Let them be or, if you'd like, invite them to join us for the rest of the Seder.

Feel your heart. Beating. With them.

Breathe. When you are ready, open your eyes. Breathe.

Space should be made following visualizations to breathe, stretch, take a bio break, and discuss anything we saw, anything that came up, etc. A chime could be used, or something that marks the closing of the visualization.

# KORECH - כּוֹרֵךְ

## ANCESTRAL INVENTIONS

Some of us are here with our ancestors. Welcome to them. This sandwich is for all of us. It connects us through time and space.

Some possible names for this sandwich:

1. The Trauma Sandwich
2. The New-Old Ritual
3. Fanfic Sandwich
4. Humble Pie

Why?

1. Our ancestors (Hillel specifically) used to eat a matzah sandwich of the meat from their sacrificed lambs, the Maror horseradish. This was when people were making sacrifices at the temple in Jerusalem.
2. We can't eat the sandwich anymore because of how the temple was destroyed in 70 CE, so we don't have sacrificial meat to eat. So this is a new ritual born in memory of an old one.
3. So, out of the story and with the companionship of our ancestors, we swap *charoset* in for the lamb. (Also, arguably the whole Seder is fanfic.)
4. Humbly, because this is calling back to the true offerings of our lives and labors that our ancestors undertook – this is no small feat of a sandwich.

זָכַר לְמִקְדָּשׁ כְּהֵיֵל. בְּיַם עֶשְׂהָ הַלֵּיל בְּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיִים: הָיָה כּוֹרֵךְ  
מִצֶּה וּמְרוֹר וְאוֹכֵל בְּיַחַד, לְקַיִים מָה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim mah shene-emar. "Al matzot um'rorim yochlu-hu."*

Eating matzah, maror and charoset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law “You shall eat it (the Pesach sacrifice) on matzah and maror.”





SHULCHAN ORECH - שְׁלַחַן עוֹרֵךְ  
FESTIVE MEAL

Now is time to enjoy the festival meal and participate in lively discussion. It is presumed that revelers will drink wine between the second and third cups. Rest. Serve each other. Lounge. Discuss. Be silent. Shake out the body. Be satiated.

TZAFUN - צָפוּן

A BLAND MORSEL

After the meal, take the Afikoman and divide it among all the guests at the Seder table. It is forbidden to drink or eat anything after eating the Afikoman (except for wine).

We hearken back to our visualization of cracking open the matzah and walking through its opening. We can't put anything back together with a seam like that, but here we are, ending the eating part of the night by eating the material of the first cracking.

We start moving into the back end of the Seder with this ritual closing. Let this sliver of didn't-have-time-to-be-bread linger on our tongues even as we sweeten them with sweet words and wine...



# BAREICH - בָּרֵיךְ

## A ROBUST OLD CHANT



שיר המעלות:

בשוב ה' את־שיבת ציון היינו כחלמים. אז ימלא שחוק פינו ולשוננו רנה, אז יאמרו בגוים, הגדיל יי לעשות עם אלה. הגדיל יי לעשות עמנו, היינו שמים. שובה יי את שבתנו, פאסיקים בנגב. הזרעים בדמעה ברנה יקצרו. הלוח ילך וזכה נשא משך הזרע, בא יבא ברנה נשא אלמתיו

When God returns us from exile back to Tzion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "God has done great things for them." God did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the desert. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, joy shall arrive bearing grown sheaves.

Include parentheses when there is a minyan present.

Leader:

רבותי נברך

*Rabotai n'vareich.*  
Friends, let us bless.  
Participants:

יהי שם יי מברך מעתה ועד עולם

*Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.*  
Praised be the name of God now and forever.

Leader:

יהי שם יי מברך מעתה ועד עולם. ברשות מרנן ורבנן ורבותי נברך (אלהינו) שאכלנו משלו.  
*Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanan v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.*  
Praised be the name of God now and forever. With your permission, let us now bless (our God) whose food we have eaten.

Participants:

*Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.*  
Blessed be (our God) whose food we have eaten.

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו

Leader:

*Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.*  
Blessed be (our God) whose food we have eaten.  
All together:

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו

ברוך הוא וברוך שמו

*Baruch hu u-varuch sh'mo.*  
Blessed be and blessed be the divine name.

ברוך אתה יי, אלהינו מלך העולם, הזן את העולם פלו בטובו בחן בחסד וברחמים הוא נותן לחם לכל בשור, פי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול פי הוא אל זן ומפרנס לכל ומטיב לכל ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, הזן את הכל

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.*

Blessed are You, Yah, our God, Ruler of the Universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.





## BAREICH - בָּרֵיךְ

בְּמִרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוּת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרָכָה מֵאֵת יי וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חַן וְשֹׁכֵל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

*Bamarom y'lamdu aleihem v'aleinu z'chut she't'hei l'mishmeret shalom. V'nisa v'racha mei'eit Adonai, utz'daka mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei Elohim v'adam.*

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from God, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

הִרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכֹלוֹ טוֹב.  
הִרְחֵמֵן הוּא יִשְׁכֵּן שְׁלוֹם בֵּין בְּנֵי יַעֲקֹב וּבְנֵי יִשְׁמָעֵאל  
הִרְחֵמֵן הוּא יִצְנֵנוּ לַיְמֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא

*Harachaman hu yanchileinu yom shekulo tov.*

*Harachaman hu yashkiyn shalom Bayn binei Ya'akov u'vnei Yishma'ayl.*

*Harachaman hu y'zakeinu limot Hamashiach ul'chayei ha'olam haba.*

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One bless the children of Ya'akov and the children of Yishma'el.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מְגִדוֹל יִשׁוּעוֹת מְלָכוֹ וְעֵשֶׂה חֶסֶד לְמִשְׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד עוֹלָם. עֵשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
יִרְאוּ אֶת יי קִדְשׁוֹ כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רִשׁוֹ וְרַעֲבֵי וְדֹרְשֵׁי יי לֹא יַחְסְרוּ כֹל טוֹב. הוֹדוּ לֵיי כִּי טוֹב כִּי לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יָדָהּ וּמְשׁוֹבֵיעַ לְכָל חַי רְצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיי וְהִיהַּ יי מְבַטְחוֹ. נֶעַר הָיִיתִי גַם זְקֵנִי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב וְזָרְעוֹ מְבַקֵּשׁ לָחֵם. יי עַז לְעַמּוֹ יִתֵּן יי יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם

*Migdol y'shu'ot Malko v'oseh chesed limshicho l'David ul'zar'o ad olam. Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.*

*Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivnu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo. Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai mitvacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.*

God is our tower of salvation, showing kindness to the anointed, to David and his descendants forever.

May God who creates peace in the heavenly heights, may God grant peace for us, all Yisrael; and all humanity, and we can say, Amen.

Revere God, you holy ones, for those who revere him suffer no want. Lions may be famishing and starving, but those who seek God shall not lack any good thing. Give thanks to God, for God is good; kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in God, and whose trust is in God. I have been young and now I am old, but never have I seen the righteous man forsaken, nor children wanting bread. God will give strength to people; God will bless people with peace.

## THE THIRD CUP

The Blessing after the meal concludes by drinking the Third Cup of wine, while reclining to the left.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Blessed are You, Yah, our God, Ruler of the Universe, who created fruit of the vine.

# HALLEL - הלל

יִי זְכַרְנוּ יְבָרְךָ. יְבָרְךָ אֶת בֵּית יִשְׂרָאֵל, יְבָרְךָ אֶת בֵּית אַהֲרֹן. יְבָרְךָ יְיָ, הַקַּטְנִים עִם הַגְּדֹלִים. יִסְךָ יִי  
עָלֶיכֶם, עָלֶיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לִי, עֲשֵׂה שָׁמַיִם וָאָרֶץ. הַשָּׁמַיִם שָׁמַיִם לִי, וְהָאָרֶץ נְתַן לְבְנֵי  
אָדָם. לֹא הַיְמִתִּים יְהַלְלוּיָהּ, וְלֹא כָל יַרְדֵּי דוּמָה. וְאַנְחֵנוּ נְבָרְךָ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

*Adonai z'charanu y'vareich, y'vareich et beit yisra-el, y'vareich et beit aharon. Y'vareich yirei  
Adonai, hak'tanim im hag'doleem. Yoseif Adonai aleichem, aleichem v'al b'neichem.  
B'rucheem atem l'Adonai, oseih shamayeem va-aretz. Hashamayeem shamayeem l'Adonai,  
v'ha-aretz natan livnei adam. Lo hameiteem y'hal'lu yah, v'lo kol yor'dei dumah. Va-  
anachnu n'vareich yah, mei-atah v'ad olam, hal'luyah.*

God is mindful of us and will bless us; God will bless the house of Yisrael; God will bless the house of Aaron; God will bless those who fear God, small and great. May God bless you and increase you, you and your children. You are blessed by God, Maker of heaven and earth. The heaven is God's, but earth has been given to mankind. The dead cannot praise God, nor can any who go down into silence. We will bless God now and forever. Halleluyah.

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת. כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וְאָמַת יִי לְעוֹלָם, הַלְלוּיָהּ.  
*Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umeem. Ki gavar aleinu chasdo, ve-emet  
Adonai l'olam, hal'luyah.*

Praise God, all you nations; praise God, all you peoples, for divine love to us is great, and the truth of God is forever. Halleluyah.

הוֹדוּ לִי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.  
יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ.

*Hodu l'Adonai ki tov, ki l'olam chasdo.  
Yomar na yisra-eil, ki l'olam chasdo.  
Yomru na veit aharon, ki l'olam chasdo.  
Yomru na yirei Adonai, ki l'olam chasdo.*

Give thanks to God, for God is good; kindness endures forever. Let Yisrael declare, kindness endures forever.' Let the house of Aaron declare kindness endures forever' Let those who fear God say 'His kindness endures forever.'

מִן הַמַּצַּר קָרָאתִי יְיָ, עֲנֵנִי בְמִרְחַב יְיָ. יִי לִי לֹא אֵיֶדָא, - מָה יַעֲשֶׂה לִּי אָדָם. יִי לִי בְעַזְרִי, וְאֲנִי אֲרָאָה  
בְּשֹׁנְאֵי. טוֹב לְחַסּוֹת בְּיַי, מִבְּטֹחַ בְּאָדָם. טוֹב לְחַסּוֹת בְּיַי, מִבְּטֹחַ בְּנָדִיבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי  
אֲמִילָם. סְבוּנִי גַם סְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם. סְבוּנִי כְדַבְרֵי, דְעָכּוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילָם.  
דָּחָה דְחִיתָנִי לְנַפְל, וְיִי עֲזָרְנִי. עֲזִי וְזִמְרַת יְיָ וְיָהּ לִי לְיִשׁוּעָה. קוֹל רְנָה וְיִשׁוּעָה בְּאֶהְלִי צְדִיקִים יִמִּין יִי  
עֲשֵׂה חַיִּל. יִמִּין יִי רוּמָמָה, יִמִּין יִי עֲשֵׂה חַיִּל. לֹא אֲמוֹת כִּי  
אֲחִיָּה, וְאֲסַפֵּר מַעֲשֵׂי יְיָ. יִסֹר יִסְרֵנִי יְיָ, וְלִמּוֹת לֹא נִתְנַנְנִי. פְּתַחוּ לִי שַׁעְרֵי צְדָקָה, אָבֵא בָם, אוֹדָה יְיָ  
זֶה הַשַּׁעַר לִי, צְדִיקִים יָבִיאוּ בּוֹ.

From the narrow I called to God, God answered me in the great freedom of space. God is with me, I have no fear, what can man do to me? God is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in God than to trust in man. It is better to take refuge in God than to trust in greatness. All nations have surrounded me; in the name of God, I have cut them down. They have surrounded me, but in the name of God, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of God, I cut them down. You pushed me and I nearly fell, but God helped me. God is my strength and song; my salvation. The voice of rejoicing and salvation is tents of the righteous resound, "The right hand of God is triumphant! The right hand of God is exalted! The right hand of God triumphs!" I shall not die, but live to proclaim the works of God. God has severely punished me, but has not handed me over to die. Open the gates of righteousness, that I may enter and praise God. This is the gateway to God, the righteous shall enter through it.

# HALLEL - הלל

אֹדָהּ פִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה  
אֹדָהּ פִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה  
אֲבֵן מַאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנֵּה  
אֲבֵן מַאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנֵּה  
מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ  
מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ

*Od'cha ki anitani, vat'hi li lishuah.*  
*Od'cha ki anitani, vat'hi li lishuah.*  
*Even ma-asu haboneem, hay'tah l'rosh pinah.*  
*Even ma-asu habonim, hay'tah l'rosh pinah.*  
*Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.*  
*Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.*  
*Zeh hayom asah Adonai, nagilah v'nism'chah vo.*  
*Zeh hayom asah Adonai, nagilah v'nism'chah vo.*

I thank You for You have answered me, and have become my salvation. The stone which the builders rejected has become the major cornerstone. This God's doing; it is marvelous in our sight. This is the day, which God has made – let us be glad and rejoice on it.

אֲנָא יְיָ הוֹשִׁיעָה נָא  
אֲנָא יְיָ הוֹשִׁיעָה נָא  
אֲנָא יְיָ הַצְּלִיחָה נָא  
אֲנָא יְיָ הַצְּלִיחָה נָא

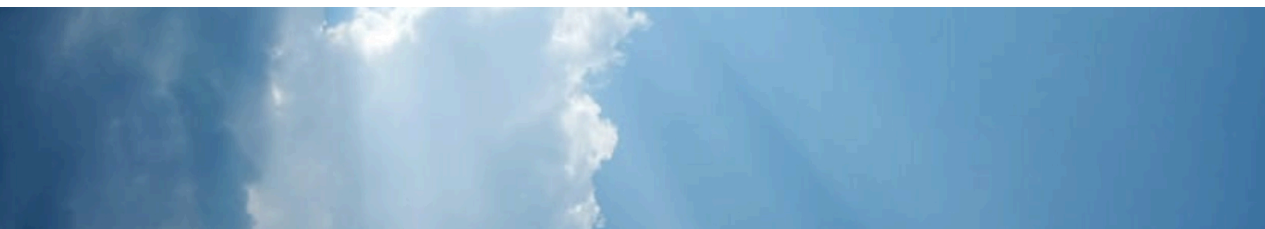
*Ana Adonai hoshi-ah na*  
*Ana Adonai hoshi-ah na*  
*Ana Adonai hatzlichah na*  
*Ana Adonai hatzlichah na*

O God, deliver us!  
O God, deliver us!  
O God, let us prosper!  
O God, let us prosper!

בְּרוּךְ הַבָּא בְּשֵׁם יְיָ בְּרַכְנוּכֶם מִבֵּית יְיָ  
בְּרוּךְ הַבָּא בְּשֵׁם יְיָ בְּרַכְנוּכֶם מִבֵּית יְיָ  
אֵל יְיָ וַיֵּאָר לָנוּ , אֶסְרוּ חַג בְּעֵבְתֵיכֶם עַד קַרְנוֹת הַמִּזְבֵּחַ  
אֵל יְיָ וַיֵּאָר לָנוּ , אֶסְרוּ חַג בְּעֵבְתֵיכֶם עַד קַרְנוֹת הַמִּזְבֵּחַ  
אֱלֹהֵי אֲתָהּ וְאֹדָהּ , אֱלֹהֵי אֲרוֹמְמָהּ  
אֱלֹהֵי אֲתָהּ וְאֹדָהּ , אֱלֹהֵי אֲרוֹמְמָהּ  
הוֹדוּ לַיְיָ כִּי טוֹב , כִּי לְעוֹלָם חֲסֵדוֹ  
הוֹדוּ לַיְיָ כִּי טוֹב , כִּי לְעוֹלָם חֲסֵדוֹ

*Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai*  
*Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai*  
*Eil Adonai vaya-er lanu, isru chag ba-avotim ad karnot hamizbei-ach*  
*Eil Adonai vaya-er lanu, isru chag ba-avotim, ad karnot hamizbei-ach*  
*Eili atah v'odeka, elohai arom'meka*  
*Eili atah v'odeka, elohai arom'meka*  
*Hodu l'Adonai ki tov, ki l'olam chasdo*  
*Hodu l'Adonai ki tov, ki l'olam chasdo*

Blessed be who comes in the name of God; we bless you from the House of God. God is God, Who has shown us light; bind the festival offering with cords, up to the altar-horns. You are my God, and I exalt you. Give thanks to God, for God is good whose kindness endures forever.





## THE FOURTH CUP

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

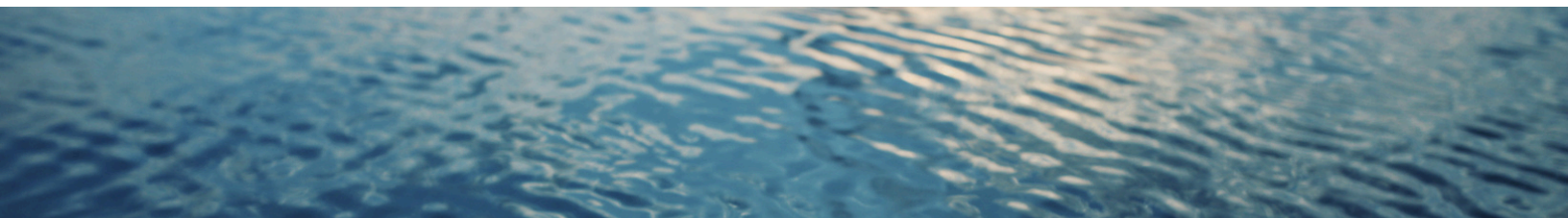
*Baruch Atah Adonai Eloheinu Melech ha'olam, borei p'ri hagafen.*

Blessed are You, Yah, our God, Ruler of the Universe, who has created the fruit of the vine.

Drink the wine, then recite the concluding blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן, וְעַל תְּנוּבוֹת  
הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה שְׂרָצִית וְהַנְּחִלָּתָ לְאַבוֹתֵינוּ לְאֹכַל  
מִפְּרִיהָ וְלִשְׂבֹּעַ מִטּוֹבָה רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם  
עִירָךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדָךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ וּבְנֵה יְרוּשָׁלַיִם עִיר  
הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיהָ  
וְנִשְׂבֹּעַ מִטּוֹבָהּ וְנִבְרַכְךָ עֲלֶיהָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ (בשבת: וּרְצָה וְהַחֲלִיצָנוּ  
בְּיוֹם הַשַּׁבָּת הַזֶּה) וְשִׂמְחָנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה, כִּי אַתָּה יי טוֹב וּמְטִיב  
לְכָל וְנוֹדָה לְךָ עַל הָאֶרֶץ וְעַל פְּרֵי הַגָּפֶן. בְּרוּךְ אַתָּה יי עַל הַגָּפֶן וְעַל פְּרֵי  
הַגָּפֶן.

Blessed are You, Yah, our God, Ruler of the Universe, for the vine and the fruit, and for produce of the field, for the beautiful and spacious land, which you gave to our ancestors as a heritage. Have mercy, Yah our God, on Yisrael your people, on Yerushalaim your city. Rebuild Yerushalaim, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Yisrael's produce and enjoy its goodness; we praise you for Yerushalaim's centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, For you, Yah are good and beneficent to all, and we thank you for the land and the fruit of the vine. Blessed are you, God, for the vine and for its fruit.





## THE ANCESTRAL CUPS

The stories I grew up with about Elijah the prophet were that he came to walk among us essentially as a test of our goodness and a reminder that every person we encounter is divine. The stories depicted Elijah in disguise as a beggar, coming to someone's door and bringing divine blessings to those who are welcoming, generous, and kind.

This is the closest that we as Jews get to Santa Claus – somehow during the Seders around the world, Elijah makes it to everyone's house to partake of this offering of wine. Do we see movement in the cup? As a child, I was certain that it was happening, the cup was being drained. Here we are with our magical thinking, having a collective experience on earth with a dead prophet. After four cups of wine? Sure!

The addition of Miriam's cup, filled with water, brings another prophet into our space and brings up connections between women and the powers of water we've discussed tonight. Miriam is not a challenge like Elijah is, rather she is a watcher, a provider, a protector.

We humbly recognize these ancestors and all our others who are here with us. We ask for their beneficence, protection, and connection. We seek to earn and witness their company today and every day.

### Elijah's Cup

We now open the front door to invite the ancestor prophet Elijah to join our seder.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשׁוּבִי, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה בְיָמֵינוּ יָבוֹא אֱלִיָּנוּ עִם מְשִׁיחַ בֶּן דָּוִד

*Eliyahu hanavi Eliyahu hatishbi Eliyahu, Eliyahu, Eliyahu haGilad*

*Bimheirah b'yameinu, yavo eileinu Im mashiach ben-David, Im mashiach ben-David*

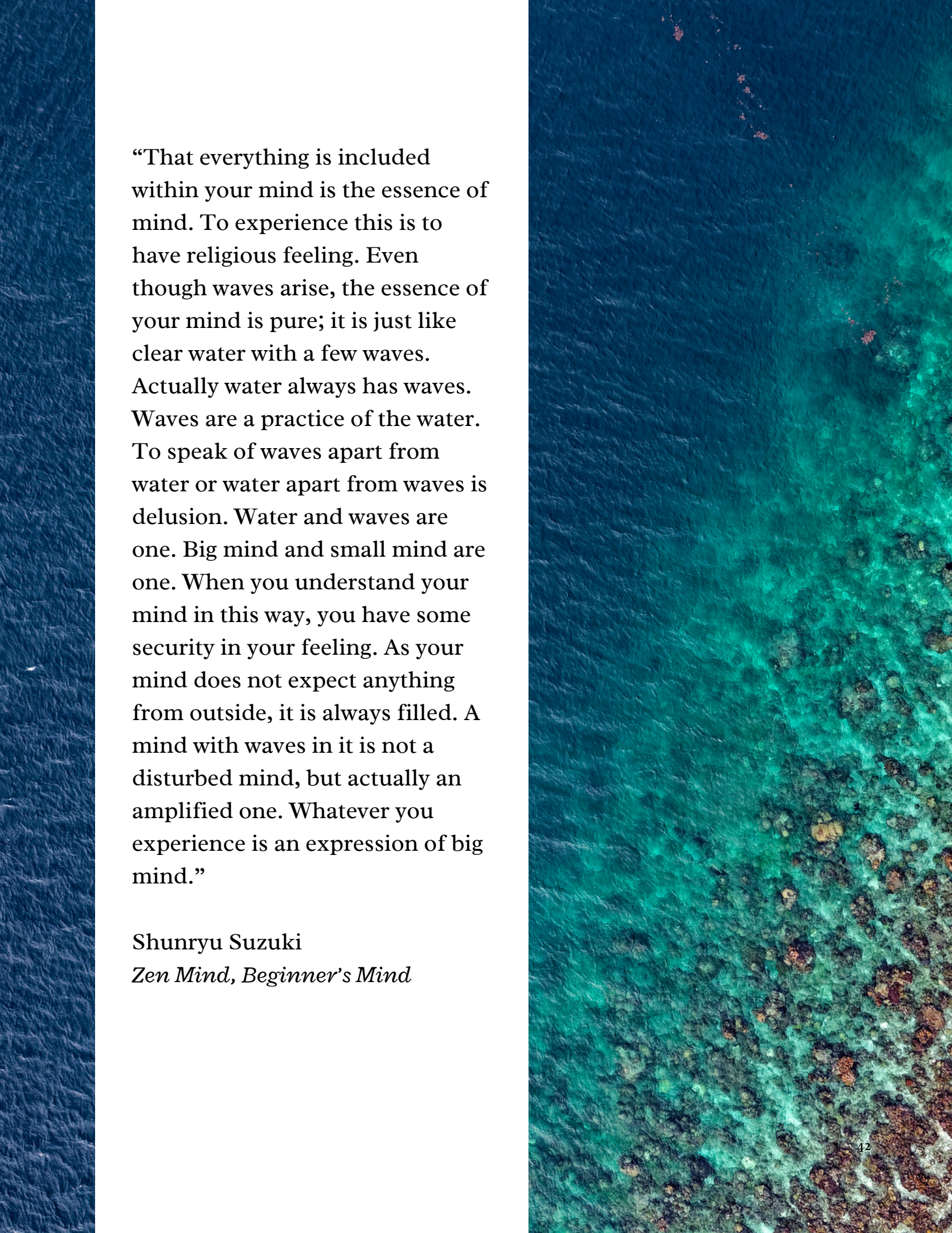
Elijah the prophet, the returning, the man of Gilad, return to us speedily, in our days with the messiah, son of David

### Miriam's Cup

We lift our cup to the Prophet Miriam. Giver of water and song, watching and bravery.

Have a sip of the prophet's insight – our last sip of the Seder ritual.





“That everything is included within your mind is the essence of mind. To experience this is to have religious feeling. Even though waves arise, the essence of your mind is pure; it is just like clear water with a few waves. Actually water always has waves. Waves are a practice of the water. To speak of waves apart from water or water apart from waves is delusion. Water and waves are one. Big mind and small mind are one. When you understand your mind in this way, you have some security in your feeling. As your mind does not expect anything from outside, it is always filled. A mind with waves in it is not a disturbed mind, but actually an amplified one. Whatever you experience is an expression of big mind.”

Shunryu Suzuki

*Zen Mind, Beginner's Mind*

# NIRTZAH - נרצה

## DREAMING VISUALIZATION

This final guided visualizations is a space for us to vision what's to come for us.

What is a holy space without brokenness? There have been hardships, and alongside the remembering we are dreaming now.

Close your eyes. Breathe.

Like water, we are continuous. Like water, we are full of waves. Visualize yourself. Full of waves. Find one that looks good.

Slip into it. Immerse in it.

Feel how strong it is. Find another wave – this one shimmers.

Leave yourself behind, and immerse in the wave.

Walk through the space you opened.

Leave yourself to float out into everything.

Float and count whatever is in the sky – birds maybe, or clouds. All the trappings that make you you.

Don't do anything, just track them. Put them in utopia and track them.

What are they doing?

How can it be the most wonderful?

Watch the time go by. Let the moon's transformative light rise.

What joy will all those parts of you find together? Open all the way into the sky, and find what's most wonderful.

We've been. Everywhere.

Take a breath. We are all here. Ground your body in wherever here is.

Find, right closer in to here, the archive. Open it again.

Breathe. Look it over.

Let go of everything but freedom.

Watch the sun set. Watch a new day begin.

Find the collection of other Seders. Introduce tonight to the rest of them and tuck them away together.

Breathe. Open your eyes. Breathe.



## NIRTZAH - נרצה

### WAVES OF WANT

After all the singing is concluded we rise and recite a closing formula that feels right and honest for us. Some options are below, but make your own.

Either way, the Seder is concluded.

One Heart  
Li-Young Lee

Look at the birds. Even flying  
is born

out of nothing. The first sky  
is inside you, open

at either end of day.  
The work of wings  
was always freedom, fastening  
one heart to every falling thing.

הסל סדור פסח פהלכתו, פכל משפטו וחקתו. פאשר זכינו לסדר אותו. פן נזכה לעשותו.  
זך שוכן מעונה, קומם קהל עדת מי מנה. בקרוב נהל נטעי כנה. פדוים לציון ברנה


*Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir  
oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah.*

*B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.*

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in utopia. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People in joy.

לשנה הבאה בירושלים  
L'shana Haba'ah b'Y'rushalayim  
Next Year in Utopia!

We did it!



“The most beautiful part of your body is where it’s headed.  
& remember, loneliness is still time spent with the world.”  
Ocean Vuong



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Feedback, thoughts, ideas, and collaborations are welcome.  
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