



*Light the festival candles after sundown 8pm (in Denver)
on Passover night #1 (March 27th, 2021) and on Passover night
#2 (March 28th) after 8:01 and recite the following 2 blessings*



English:

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

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

Transliteration:

**BAH-ROOCH AH-TAH AH-DOH-NOI EH-LOH-HEH-NOO MEH-LECH HAH-OH-
LAM AH-SHER KEE-DE-SHA-NOO BE-MITZ-VO-TAV VE-TZEE-VA-NOO LE-
HAD-LIK NER SHEL YOM TOV.**

**BAH-ROOCH AH-TAH AH-DOH-NOI EH-LOH-HEH-NOO MEH-LECH HA-OH-
LAM SHEH-HE-CHEH-YAH-NOO VE-KEE-YE-MA-NOO VE-HEE-GEE-AH-
NOO LIZ-MAN HA-ZEH.**

Light from an existing flame on both nights.

**The counting of the Omer begins on Seder night #2 on 28th March. Here are
the associated blessings: "Blessed are You, Lord our God, King of the
Universe, who has sanctified us with His commandments, and commanded us
concerning the counting of the Omer."**

Add: "Today is one day of the Omer."



ARRANGE THE KA-ARAH -SEDER PLATE

Arrange the 6 items on the Seder Plate according to the diagram. Place 3 Matzahs on top of each other separated each by a thin napkin with a napkin on top (or inside a Matzah cover). Then place the Seder plate with its 6 items carefully on top. What do these each mean? Great question! Hang tight - we have all night to answer that one!

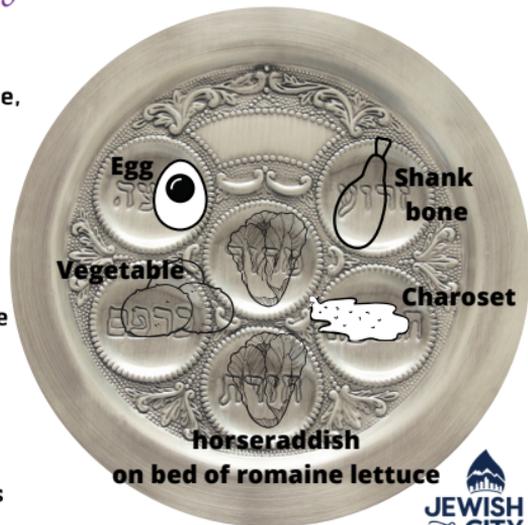
Egg: Boiled and peeled

Charoset: A mixture of shredded apple, pears, crushed walnuts & sweet wine.

Horseraddish x2: Shredded horseraddish on a bed of romaine lettuce

Vegetable: Traditionally a small piece of boiled potato, leek, onion or raw cellery

Shank bone: Roasted neck or drumstick. Symbolic and not eaten as part of the Seder.





KADESH – SANCTIFY



Fill & raise your first glass of wine. Use this as an opportunity to toast each other for a joyous and liberating Passover. Rise as you say the blessing over the wine (p. 26)

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

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

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



URCHATZ – WASH HANDS



DID YOU KNOW?

Before dipping any fruit or vegetable into a wet substance, Jewish tradition introduces washing of the hands. We are about to do some dipping, so here goes with some washing.

Pour the water to cover your right hand. Repeat. Repeat again.

Ditto for your left hand.

Dry hands.

We don't recite a blessing at this point.

When we wash the second time before eating the matzah (step 6), we'll say a blessing then.



KARPAS – APPETIZER



Dip the vegetable on the Seder plate into salt water, say the blessing below and munch it down.

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

Food for Thought – A Deeper Look:

This is the first of two times tonight in which we dip, the other being bitter herbs into the sweet charoset (step9).

What's with all the dipping?

Some of us go through life without ever being present. We may be sitting in one place, but our minds are elsewhere. We are constantly focusing on what needs to happen next, or where we would rather be, and we are never experiencing the moment for what it is.

Such a life is no life. We miss out on the magic of the everyday, simply because we are not looking. So tonight will be different. Tonight we will immerse ourselves in the moment, in the Seder and its message. We will dip ourselves entirely in the words of the Haggadah. Not once, but twice: in body and in mind we will be present at the Seder.

4

YACHATZ – BREAK IT



Take hold of the middle of the three matzahs on your Seder Plate.

Break it in two.

Leave the smaller half between the two complete matzos.

Wrap the larger half and put it aside (some hide it) until the end of the Seder when it will be eaten as the 'Afikoman', or dessert (step #12).

Food for Thought:

What's with all the breaking?

Why is there so much broken in this world?

Why did the Cosmic Designer make a world where hearts break, lives shatter, beauty crumbles?

A whole vessel can contain its measure, but a broken one can hold the Infinite. Matzah is called the poor man's bread. It is low and broken.

And it is this brokenness that allows one to open their soul and escape their Egypt. As long as we feel whole, there is no room left for us to grow. It is when we realize we are but a fragment, that we need the others around us, that so much of us is missing

– that is when miracles begin.



MAGGID – TELL THE STORY



*Fill your 2nd glass of wine.
We'll be drinking it at the end of our storytelling.*

Here begins the storytelling - the focus of tonight's events.
Feel free to dip in and out of your Haggadah (starting on page 28).
We've highlighted some sections for **Step-By-Step** thoughts (5.1-5.7)
as well as some opportunities to challenge yourself with some
Mind Benders (B,E,F-G)
Enjoy!

5.1



HE-LACHMA ANYA



p. 28

Point to the Matzah while saying the following

' This [matzah] is the bread of the poor that our ancestors ate in the land of Egypt. Let all those who are hungry come and eat with us....' (continued on p. 28)

What is the point of making this grand invitation when the truly needy can't hear it?

That invitation is not intended for outsiders. We are inviting ourselves and the people around us to really be present at the Seder.

Each one of us is hungry, and we are all needy. We have a soul that hungers for nourishment and inspiration, and we all feel a profound need for our inner self to be freely expressed.

*...So at the beginning of the Seder we invite ourselves to really come to the Seder and experience freedom
So, enter into the Passover experience with your entire being. Read the story of the Exodus, taste the Matzah, the food of faith, and drink in the wine of freedom.*

-Rabbi Moss, Sydney

5.2



MAH NISHTA NA THE 4 QUESTIONS



p. 29

The classic 4 questions are asked by any children at the table. They are also asked by each of us as we invite our own inner child to the table.

On Passover, we want to enter the child's mind, to be curious and sincere, to view reality from their perspective. We can look at children and learn what true freedom is. They are truly free because they have the humility to learn, the openness of heart to feel, the trust to be immersed in the moment, and the confidence to believe that they can do anything.

Let's approach tonight with our inner child's eyes and heart.

What makes this night different from all [other] nights?

- 1) On all nights we need not dip even once, on this night we do so twice?
- 2) On all nights we eat chametz or matzah, and on this night only matzah?
- 3) On all nights we eat any kind of vegetables, and on this night maror?
- 4) On all nights we eat sitting upright or reclining, and on this night we all recline?

5.3



AVADIM HAYINU WE WERE SLAVES



p. 29

The rest of the Maggid section is presented in answer to the 4 questions. Here you are welcome to continue with the telling of the story, as written in your Haggadah.

But hey, now is also your chance to get creative.

Tell your favourite stories about the exodus.

The Bible's exodus and also your own.

Keep it real.

A key part to telling the story (not to be skipped) is how at first "We were slaves to Pharaoh in Egypt" and then "G-d took us out with a Mighty Hand." as well as discussing "Pesach, Matzah, Maror" (see 5.6)

5.4



THE 4 SONS



p. 30-31

Food for Thought:

The child Who Does Not Know How to Ask

This child is someone who, despite the many challenges and setbacks life presents, has no questions or doubts. Despite the challenges of life, s/he never abandons their Creator. Instead, s/he appreciates the G-dliness in everything they encounter.

The response to the child who doesn't know how to ask is,
' "You must open for them".

Tonight we turn to G-d, and say,

"for all those who have encountered challenges and difficulties, yet remain strong in their faith and relationship with G-d & the Jewish people, please, open for them the gates of blessing and shower them with goodness".

5.5



VENITZAK EL HASHEM



"And they cried out to Gd,
and He heard their voice"

p. 33

It was when the Jewish people were moved to call out to Gd for help, that the story of their salvation began.

The first step in our internal journey of leaving our inner "Egypt" is to recognize that we want to leave.

We might not have the strength, know-how or resources to break out on our own.

In that moment when we turn to our Soul Maker for help in freeing our souls - a story of courage, love and Divine miracles begins.



5.6



PESACH MATZAH MAROR

The following passage is key for each participant to read:

"Rabban Gamliel would say: Whoever does not discuss the following three things on Passover, has not fulfilled his obligation: the passover offering, matzah and maror.

The passover offering, which our ancestors ate during the time of the Holy Temple - for what reason did they do so?

Because G-d passed over their homes in Egypt, as it is written: "You shall say: It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses..." "

This matzah that we eat - for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One,

blessed be He, revealed Himself to them and redeemed them. As it is written: "They baked matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any provisions."

This maror (bitter herb) that we eat - for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is written: "They made their lives bitter with hard work, with mortar and with bricks, and with all manner of work in the field; all their work which they made them serve with crushing labor."



p. 39



5.7



IN EVERY GENERATION

"In every generation a person must perceive themselves as if they actually left Egypt"



p. 40

Food for Thought:

In each one of us there is an Egypt and a Pharaoh and a Moses and Freedom in a Promised Land. And every point in time is an opportunity for another Exodus.

Egypt is a place that chains you to who you are, constraining you from growth and change. And Pharaoh is that voice inside that mocks your gambit to escape, saying, 'How could you attempt being today something you were not yesterday? Aren't you good enough just as you are? Don't you know who you are?'

Moses is the liberator, the infinite force deep within, an impetuous and all-powerful drive to break out from any bondage, to always transcend, to connect with that which has no bounds.

But Freedom and the Promised Land are not static elements that lie in wait. They are your own achievements which you may create at any moment, in any thing that you do, simply by breaking free from whoever you were the day before.



At the conclusion of Maggid we drink the 2nd cup of wine:

"Blessed are You, L-rd, our G-d, King of the universe, who

Wine cup #2

creates the fruit of the vine"



RACHTZAH – HANDWASHING



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

p. 42

Say the blessing and dry your hands.

"Blessed are you Gd, King of the Universe, Who made us holy with His commandments and commanded us in the washing of the hands."

Food for Thought: What's with washing before bread?

The bread we eat is the end product of a long process. We work and toil, create and invent, cook and bake, and finally we eat. So our hands represent human ingenuity, the work we do.

Bread represents human achievement, the food we eat.

But we need to remember that the work of our hands alone does not give us bread. It is G-d's blessing that feeds us.

Our work is a vessel, a receptacle, a container until G-d fills it with His blessing.

That's why we wash our hands before eating bread. We are cleansing ourselves of any sense of entitlement. We have bread on the table, but it is G-d's blessing that brought it to us.



MOTSI & MATZAH



Matzah is the most important item in the Seder and eating it fulfills the central mitzvah of Passover. Grab all three matzahs—the top one, the broken middle one and the bottom one—and pick them up a little.

Say the blessing (p. 42):

"Blessed be You, L-rd our G-d, King of the World, Who brings bread out of the earth"

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

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

Break off a piece matzah for yourself and for each of those sitting at your table. Pass them around.

Ensure everybody gets at least 1 oz. of matzah altogether (about 1/2 of a large shemura matzah.)

Munch away!



MARROR – BITTER HERBS



*Some have the custom of using both horseradish and romaine lettuce
(though either/or is also okay).*

*Grab a large leaf of romaine lettuce and sprinkle shredded horseradish
inside. Make a wrap out of it and dip the end into charoset.*

Say the following blessing and eat it up (p. 43):

**"Blessed are You, Gd, our Gd, King of the universe, who has sanctified us with
His commandments, and commanded us concerning the eating of marmor.**

Food for Thought: Why the Marmor?

**On this night, we eat maror. Many people are closed to spirituality, not
because of arrogance, but because of indifference. Sometimes we need a jolt,
something to shatter our complacency and make us feel again.**

**The maror accomplishes this. So we eat the maror to remember the bitterness
of slavery that our forebears experienced, and by extension to recall our own
inner bitterness, our slavery to bad habits, and to the darker side of our
personality.**



KORECH – SANDWICH



p. 43

Use about half a matzah broken in two and between them place bitter herbs (horseradish and/or lettuce from Seder plate). Dip the bitter herb in the charoset and recite the following before eating while leaning to the left:

p. 43: "Thus did Hillel do at the time of the Beit Hamikdash: he would combine the Pesach-offering, matzah and maror and eat them together, as it is said: "They shall eat it with matzot and bitter herbs."

Food for Thought:

The sandwich of bitter, sweet and tastelessness reminds us that the bitter in life serves a sweeter purpose than bitterness alone. When harnessed for good, bitterness and challenge can be impetus for growth.

It's all about how we choose to digest it.



SHULCHAN ARUCH

TIME TO EAT



The festive holiday meal is now eaten.

It's customary to begin the meal with the hard-boiled egg that was on your Seder Plate (commemorating the festival offering), dipped in salt water. A boiled egg is a sign of mourning. On every festive occasion, we remember to mourn for the destruction of the Temple and Jerusalem.

Now, during your meal is the perfect time for each person to dive into that pile of
Meaningful Moments
and choose a card for some interesting conversation starters and discussion points.

Lighten it up by sharing some
Laugh out Louds or **Mind Benders**

The main thing is - enjoy!



TZAFUN

MATZAH DESSERT



p. 44

*Are you sure you've eaten enough?
Had enough to drink?*

Better be sure, because this is your last chance.

*The only thing to pass your lips tonight after this afikoman is another
two cups of wine.*

Retrieve that hidden "afikoman" matzah.

Eat it, reclining on your left side.

Food for Thought:

The matza of the first evening of Pesach is called the Food of Faith.

The matza of the second evening is called the Food of Healing.

When healing brings faith (' Thank you, G-d, for healing me ') then
clearly there has been illness.

When faith brings healing, there is no illness to start with.



BARECH

GRACE AFTER MEALS



Pour the third cup of wine.

All the way to the top, just like the other ones.

Say the Grace After Meals (p.44-50) as printed in your Haggadah.

Food for Thought:

To see our world as a miracle, you need an open heart and mind,
open enough to receive the Infinite. That is the
opening we make when we thank G-d
for the miracle of our food.

*Immediately following this we say a blessing on the wine
and drink it down, reclining on your left side.*

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



Wine cup #3

14

HALLEL

PRAYERS OF PRAISE



*Pour another cup of wine.
Yes, you can handle it.*

*Now pour a separate cup and set it in the middle of the table.
You won't drink this wine—it's for Elijah the Prophet.*

*Follow from p. 50-58
A few final praises and the traditional Hallel*

At the end, say the blessing on the wine and drink while reclining.

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

*The afterblessing following the final cup of wine is
found on p. 58-59*



Wine cup #4



NIRTZAH – ACCEPTANCE



The steps of the Seder have been integrated into our consciousness and accepted. Now we pause, take a deep breath, and reflect on our experience:

What just happened?

We examined our personal challenges through the slavery of our ancestors, and we achieved a personal freedom by reliving the Exodus.

We completed our part in good faith; the rest is up to you-know-Who.

This last song of the Seder echoes our hope and that of our ancestors that G-d heals our broken world, and that His promise for a world of peace and wisdom become a reality:

(say/sing out loud with joy!)

Next Year In Jerusalem!!

It was the custom of Rabbi Schneur Zalman of Liadi to not include the passage "The order of Pesach is concluded" at this point in his Haggadah, for indeed, the Seder never concludes. Its message endures throughout the year. A Jew leaves Egypt every day by transcending his limitations, reaching ever-higher levels of accomplishment and soul fulfilment.