

A Meditation on Passover
By Benjamin Cherkasky



Kadesh

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁהַחַיְנוּ וְקִיְמָנוּ וְהִגִּיעַנוּ לְזֶמֶן הַזֶּה**

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechiyanu v'key'manu v'higiyanu lazman hazeh.*

We praise God, Ruler of Everything,
who has kept us alive, raised us up, and brought us to this happy moment.

Drink the first glass of wine!

URCHATZ - Wash Your Hands To Prepare for the Seder

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: The Wandering is Over Hagadah, JewishBoston.com

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!)

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats... just be careful not to spill! Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do.

Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's *seder*.

Which my father bought for two zuzim.

One little goat, one little goat:

The angle of death came and slew

The butcher who killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The Holy One, Blessed Be He came and

Smote the angle of death who slew

The butcher who killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

Mindfulness and meditation can work wonders during cleaning. When a person is mindful, they are paying attention to each moment in their lives in a calm and non-judgmental way. This can significantly reduce everyday stresses, like those associated with cleaning. Instead of getting angry or frustrated because of having to clean a mess that someone thinks shouldn't be there, the person chooses to view the situation in a way that will give them insight and help them learn about the mess, such as why it's there, and how it can be avoided in the future. Paying attention to one's mind, body, feelings and mental content can do wonders for the inner state. Best of all, meditating is not relegated to a specific pose, or time of day – it can be done anywhere at anytime, even while pushing a vacuum.

Which my father bought for two zuzim.

One little goat, one little goat:

The fire came and burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The water came and extinguished the

Fire that burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The ox came and drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The butcher came and killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

The Wandering is Over Hagadah - Chad Gadya

Contributed by [JewishBoston](http://JewishBoston.com)

Source: JewishBoston.com

Chad Gadya

אֵיךְ יָרָא, יָרָא יָרָא

יְיָ, יְיָ אֱלֹהֵינוּ יְיָ

אֵיךְ יָרָא, יָרָא יָרָא

Chad gadya, chad gadya

Dizabin abah bitrei zuzei

Chad gadya, chad gadya.

One little goat, one little goat:

Which my father brought for two zuzim.

One little goat, one little goat:

The cat came and ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The dog came and bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The stick came and beat the dog

That bit the cat that ate the goat,

Karpas

Contributed by [JewishBoston](http://JewishBoston.com)

Source: The Wandering is Over Hagadah, JewishBoston.com

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

אָהַבְנוּ אֶת הָאֵרֶץ, אֲנִי וְעַמִּי יִשְׂרָאֵל, וְעַתָּה אֲנִי מֵבִיא אֶת פְּרִי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

We praise God, Ruler of Everything, who creates the fruits of the earth. We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

Happiness Quest

Contributed by [Benjamin Cherkasky](#)

Source: Matthieu Ricard

So how do we proceed in our quest for happiness? Very often, we look outside. We think that if we could gather this and that, all the conditions, something that we say, "Everything to be happy – to have everything to be happy." That very sentence already reveals the doom of destruction of happiness. To have everything. If we miss something, it collapses. And also, when things go wrong, we try to fix the outside so much, but our control of the outer world is limited, temporary, and often, illusory. So now, look at inner conditions. Aren't they stronger? Isn't it the mind that translates the outer condition into happiness and suffering? And isn't that stronger? We know, by experience, that we can be what we call "a little paradise," and yet, be completely unhappy within.

-Matthieu Ricard

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

YACHATZ
Yachatz - Breaking the Middle Matzah
Contributed by [JewishBoston](http://JewishBoston.com)
Source: The Wandering is Over Hagadah, JewishBoston.com

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the afikomen, literally "dessert" in Greek. After dinner, the guests will have to hunt for the afikomen in order to wrap up the meal... and win a prize.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.

Uncover and hold up the three pieces of matzah and say:

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.

What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now?

Four are the patriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows twelve?

I know twelve.

Twelve are the tribes

Eleven are the stars

Ten are the Words from Sinai!

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the patriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows thirteen?

I know thirteen

Thirteen are the attributes of God

Twelve are the tribes

YACHATZ

How Can A Poor Man Stand Such Times and Live?

Contributed by [Benjamin Cherkasky](#)

Source: Blind Alfred Reed

Two of my favorite Passover questions are about yachatz, when we break the middle matzah. The first question: Why three matzahs? Numerous answers have been suggested over the centuries. The matzahs, we're told, represent the three hierarchal ranks of the Jewish people – kohanim, levi'im and yisrael – and the unity that joins us. Others have suggested that one matzah represents Shabbat, one represents the festivals, and one represents lechem oni, the bread of poverty or affliction. So we invite the oni'im, the poor, into our homes to share Shabbat and the festivals.

There once was a time when everything was cheap,

But now prices nearly puts a man to sleep.

When we pay our grocery bill,

We just feel like making our will –

I remember when dry goods were cheap as dirt,

We could take two bits and buy a dandy shirt.

Now we pay three bucks or more,

Maybe get a shirt that another man wore --

Tell me how can a poor man stand such times and live?

One is our God in Heaven and Earth

Who knows ten?

I know ten.

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eleven?

I know eleven.

Eleven are the stars

Ten are the Words from Sinai

Nine are the months of childbirth

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Ha Lachma Anya

This is the bread of affliction, the poor bread,

which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in want, share the hope of Passover.

As we celebrate here, we join with our people everywhere.

This year we celebrate here.

Next year in the land of Israel.

Now we are still in bonds.

Next year may we all be free.

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows eight?

I know eight.

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the patriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows nine?

I know nine.

Eight are the days for circumcision

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the patriarchs

Three are the patriarchs

Two are the tablets of the covenant

Maggid (Introduction)

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Pour the second glass of wine for everyone.

The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh – actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs, images, and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we keep the focus on the role that every member of the community has in bringing about positive change.

One is our God in Heaven and Earth

Who knows five?

I know five.

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows six?

I know six.

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows seven?

I know seven.

Seven are the days of the week

Six are the orders of the Mishnah

Five are the books of the Torah

Four are the matriarchs

The Wandering is Over Hagadah - Who Knows One

Contributed by [JewishBoston](http://JewishBoston.com)Source: JewishBoston.com

Who knows one?

At some sediters, people go around the table reading a question and the answers in one breath. Thirteen is hard!

Who knows one?

I know one.

One is our God in Heaven and Earth

Who knows two?

I know two.

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows two?

I know two.

Three are the patriarchs

Two are the tablets of the covenant

One is our God in Heaven and Earth

Who knows four?

I know four.

Four are the patriarchs

Three are the patriarchs

Two are the tablets of the covenant

Second Cup of Wine: Letting Go

Contributed by [Benjamin Cherkasky](http://BenjaminCherkasky.com)Source: [Wherever You Go, There You Are](http://BenjaminCherkasky.com)

The phrase "letting go" has to be high in the running for New Age cliché of the century. It is overused, abused daily. Yet it is such a powerful inward maneuver that it merits looking into, cliché or no. There is something vitally important to be learned from the practice of letting go.

Letting go means just what it says. It's an invitation to cease clinging to

anything- whether it be an idea, a thing, an event, a particular time, or view, or desire. It is a conscious decision to release with full acceptance into the

stream of present moments as they are unfolding. To let go means to give up coercing, resisting, or struggling, in exchange for something more powerful

and wholesome which comes out of allowing things to be as they are without getting caught up in your attraction to or rejection of them, in the intrinsic

stickiness of wanting, or liking and disliking. It's akin to letting your palm

open to unhand something you have been holding on to.

The Four Questions

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. If everyone at your seder is around the same age, perhaps the person with the least seder experience can ask them – or everyone can sing them all together.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שְׁבִיחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין כֶּמֶץ וּמָצָה הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

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

Tonight we only eat matzah.

שְׁבִיחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables,

but tonight we eat bitter herbs.

שְׁבִיחַל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלוֹ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

On all other nights we aren't expected to dip our vegetables one time.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba-ah bij'rushalayim

NEXT YEAR IN JERUSALEM!

-- FOUR CHILDREN

The Four Children

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say?

The wise child asks, *What are the testimonies and laws which God commanded you?*

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, *What does this service mean to you?*

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

What does the simple child say?

The simple child asks, *What is this?*

To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question?

Help this child ask.

Start telling the story:

"It is because of what God did for me in taking me out of Egypt."

HALLEL

The Wandering is Over Haggadah - Cup of Elijah

Contributed by [JewishBoston](#)

Source: JewishBoston.com

The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder.

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover seder.

אַלְיָהוּ הַנָּבִיא, אֲלֵיָהוּ הַתְּשֻׁבִיא לְיָהוּ, אֲלֵיָהוּ, אֲלֵיָהוּ הַגִּלְעָדִי

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

עִם מְשִׁיחַ בֶּן דָּוִד

עִם מְשִׁיחַ בֶּן דָּוִד

Eliyahu hanavi

Eliyahu hatishbi

Eliyahu, Eliyahu, Eliyahu hagiladi

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.

-- FOUR CHILDREN

Four Children

Contributed by [Benjamin Cherkasky](#)

Source: Internet

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say?

The wise child asks, What are the testimonies and laws which God commanded you?

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, What does this service mean to you?

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

What does the simple child say?

The simple child asks, What is this?

To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question?

Help this child ask.

Start telling the story:

"It is because of what God did for me in taking me out of Egypt."

BAREICH

Bareich

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Refill everyone's wine glass.

We now say grace after the meal, thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening:

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone.

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

Renew our spiritual center in our time. We praise God, who centers us.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

The Third Glass of Wine

The blessing over the meal is immediately followed by another blessing over the wine:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

TAFUN
The Wandering is Over Haggadah - Tzafon
Contributed by [JewishBoston](https://www.jewishboston.com)
Source: [JewishBoston.com](https://www.jewishboston.com)

Finding and eating the Afikomen | *tzafon* | 193

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

Telling our Story

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Our story starts in ancient times, with Abraham, the first person to have the idea that maybe all those little statues his contemporaries worshiped as gods were just statues. The idea of one God, invisible and all-powerful, inspired him to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob's adopted name, Israel.

God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: "Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

Raise the glass of wine and say:

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ

V'hi she-amda l'avoteinu v'lanu.

This promise has sustained our ancestors and us.

For not only one enemy has risen against us to annihilate us, but in every generation there are those who rise against us. But God saves us from those who seek to harm us.

The glass of wine is put down.

In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and the leaders of Egypt grew alarmed by this great nation growing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even building pyramids. The Egyptians feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had

The Wandering is Over Haggadah - Shulchan Oreich

Contributed by [JewishBoston](#)

Source: JewishBoston.com

Eating the meal! | *shulchan oreich* | שלחן עורכך

Enjoy! But don't forget when you're done we've got a little more seder to go, including the final two cups of wine!

Eating a sandwich of matzah and bitter herb | *koreich* | קריח

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.

enslaved them.

But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.

-- TEN PLAGUES

The Ten Plagues

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

Dip a finger or a spoon into your wine glass for a drop for each plague.

These are the ten plagues which God brought down on the Egyptians:

Blood | dam | דָּם

Frogs | tzfardeiya | צְפַרְדֵּיָא

Lice | kinim | כִּנִּים

Beasts | arov | עֲרוֹב

Cattle disease | dever | דֵּבַר

Boils | sh'chin | שְׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אֲרֵבָה

Darkness | choshech | חֹשֶׁךְ

Death of the Firstborn | makat b'chorot | מַכַּת בְּכוֹרוֹת

The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

MAROR

The Wandering is Over Haggadah - Maror

Contributed by [JewishBoston](#)

Source: JewishBoston.com

Dipping the bitter herb in sweet charoset | maror | מָרוֹר

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

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.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

Answering Our Questions

Contributed by [JewishBoston](http://JewishBoston.com)

Source: The Wandering is Over Hagadah, JewishBoston.com

As all good term papers do, we start with the main idea:

אָדאָם און אַרבעטן זענען געווען די צוויי זעקער פֿון די צוויי זעקער

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Egypt. Now we are free.

We were slaves to Pharaoh in Egypt, and God took us from there with a

strong hand and outstretched arm. Had God not brought our ancestors out of Egypt, then even today we and our children and our grandchildren would still

be slaves. Even if we were all wise, knowledgeable scholars and Torah

experts, we would still be obligated to tell the story of the exodus from Egypt.

The Wandering is Over Hagadah - Motzi Matzah

Contributed by [JewishBoston](http://JewishBoston.com)

Source: JewishBoston.com

The blessing over the meal and matzah | *motzi matzah* | מֹצִי מַצֵּה

The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this

mitzvah.

אָדאָם און אַרבעטן זענען געווען די צוויי זעקער פֿון די צוויי זעקער

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

We praise God, Ruler of Everything, who brings bread from the land.

אָדאָם און אַרבעטן זענען געווען די צוויי זעקער פֿון די צוויי זעקער

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav

v'tzivanu al achilat matzah.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

Distribute and eat the top and middle matzah for everyone to eat.

Dayeinu

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – dayeinu.

אלו הוציאנו ממצרים, דינו

Ilu hotzi-hotzianu, Hotzianu mi-mitzrayim Hotzianu mi-mitzrayim, Dayeinu

If God had only taken us out of Egypt, that would have been enough!

אלו נתן לנו את התורה, דינו

Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah, Dayeinu

If God had only given us the Torah, that would have been enough.

The complete lyrics to Dayeinu tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. (See the Additional Readings if you want to read or sing them all.)

Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

But you know your desire
Don't hold a glass over the flame
Don't let your heart grow cold
I will call you by name
I will share your road

But hold me fast, Hold me fast
'Cause I'm a hopeless wanderer
And hold me fast, Hold me fast
'Cause I'm a hopeless wanderer
I will learn, I will learn to love the skies I'm under
I will learn, I will learn to love the skies I'm under
The skies I'm under

You heard my voice I came out of the woods by choice
 Shelter also gave their shade
 But in the dark I have no name

So leave that click in my head
 And I will remember the words that you said
 Lett a clouded mind and a heavy heart
 But I was sure we could see a new start
 So when your hope's on fire

But you know your desire
 Don't hold a glass over the flame
 Don't let your heart grow cold
 I will call you by name
 I will share your road

But hold me fast, Hold me fast
 'Cause I'm a hopeless wanderer
 And hold me fast, Hold me fast
 'Cause I'm a hopeless wanderer

I wrestled long with my youth
 We tried so hard to live in the truth
 But do not tell me all is fine
 When I lose my head, I lose my spine

So leave that click in my head
 And I won't remember the words that you said
 You brought me out from the cold
 Now, how I long, how I long to grow old
 So when your hope's on fire

We have now told the story of Passover...but wait! We're not quite done.
 There are still some symbols on our seder plate we haven't talked about yet.
 Rabban Gamliel would say that whoever didn't explain the shank bone,
 matzah, and maror (or bitter herbs) hasn't done Passover justice.

The shank bone represents the Pesach, the special lamb sacrifice made in
 the days of the Temple for the Passover holiday. It is called the pesach, from
 the Hebrew word meaning "to pass over," because God passed over the
 houses of our ancestors in Egypt when visiting plagues upon our oppressors.
 The matzah reminds us that when our ancestors were finally free to leave
 Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever
 dough was made and set out on their journey, letting their dough bake into
 matzah as they fled.

The bitter herbs provide a visceral reminder of the bitterness of slavery, the
 life of hard labor our ancestors experienced in Egypt.

-- CUP #2 & DAYENU

In Every Generation & Second Cup

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

בְּכָל־דּוֹר וְדוֹר תִּיב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוֹ הוּא יֵצֵא מִמִּצְרָיִם

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the second glass of wine!

RACHTZAH

Rachtzah

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short blessing.

בָּרוּךְ אַתָּה יְיָ 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.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.