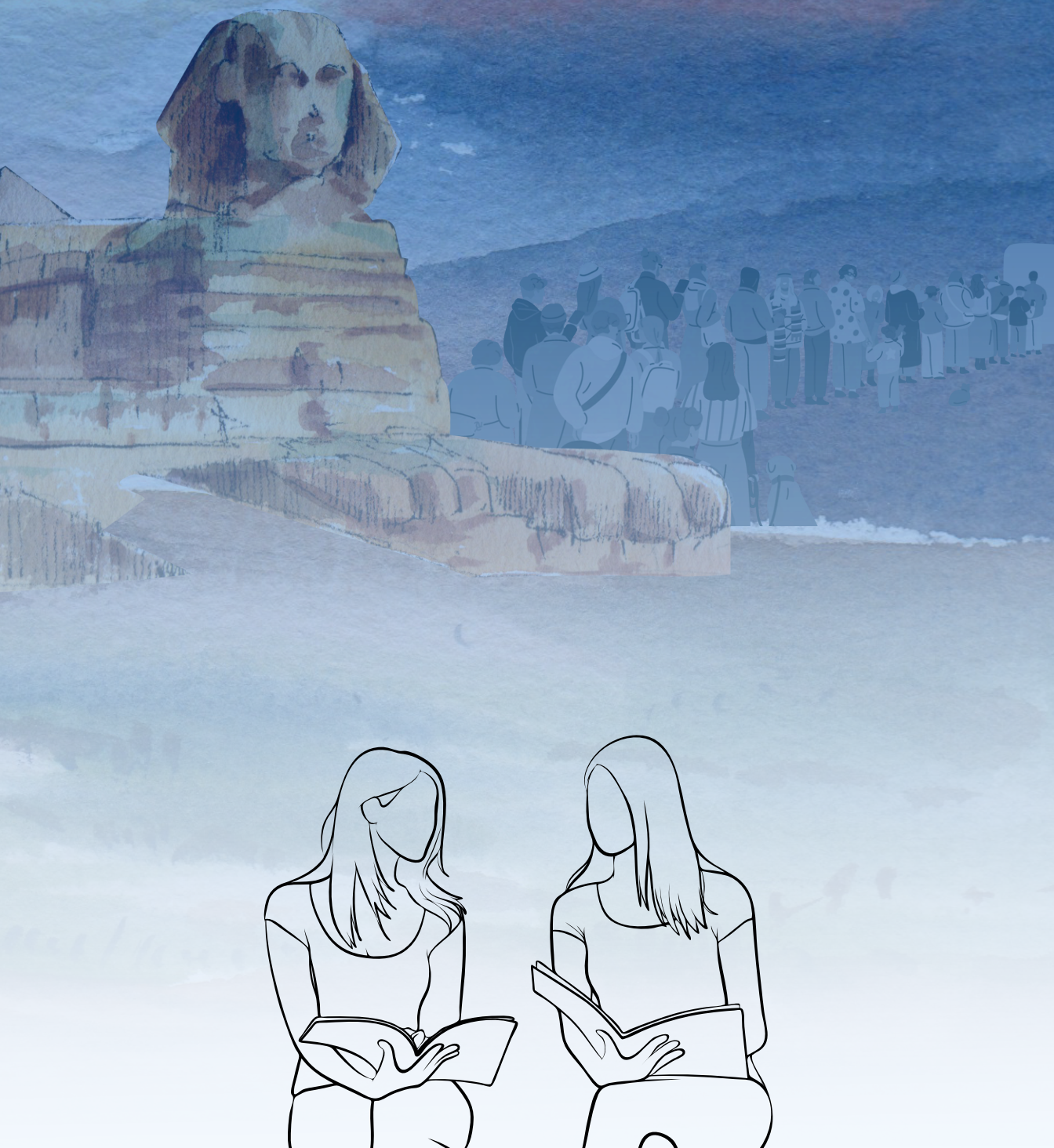


THE #QUIETINGTHESILENCE HAGGADAH





The Blue Dove
FOUNDATION

הַגִּדָּה הַשְּׁקֵט אֶת הַשְּׁתִּיקָה

THE #QUIETING THE SILENCE HAGGADAH

A PRODUCT OF THE BLUE DOVE FOUNDATION

Includes a full traditional Hebrew text with a modernized translation as well as commentary and activities focused on mental wellness, created by the Blue Dove team.

A stylized illustration of a woman with long, dark, wavy hair and closed eyes, suggesting a meditative or peaceful state. She is wearing a bright pink long-sleeved top. Her hands are gently cupped in front of her chest, holding a glowing yellow-orange sphere. Inside the sphere is a vibrant landscape scene featuring a large yellow pyramid, palm trees, and a body of water under a blue sky. The background is a solid light blue.

Substance Abuse Advisory Notice

Please keep in mind that for many reasons, holiday get-togethers can be difficult (some might use the word “triggering”) and stressful, particularly around issues like substance abuse. There are several explanations for what the four cups of wine represent, but the underlying significance is that drinking wine is symbolic of a newfound freedom we are celebrating. For those who struggle with addiction, however, drinking these cups can actually further embed them in a slavery of their own. For that reason, we remind all participants that alternatives like grape juice are perfectly suitable and even encouraged for the Seder. Furthermore, one should recognize that doing so is one of the greatest expressions of freedom someone under these circumstances can perform. **Please keep these factors in mind when planning your Seder, and offer alternatives that allow your guests to take care of themselves and participate in the way that is healthiest for them.**



*Guard yourself and guard your soul
very carefully. (Deuteronomy 4:9)*

How to use this Haggadah

The *#QuietingTheSilence Haggadah* is a work of the Blue Dove Foundation and follows our mission to destigmatize conversations about mental illness and substance abuse through the lens of Jewish texts and ideas. We believe this language and medium gives our educational material practical relevance and spiritual depth.

This Haggadah contains all of the texts of a traditional Haggadah, as presented and translated on Sefaria.org, with minor adjustments. For example, we have de-gendered all translations that present expressions of God or humankind as male to nonbinary expressions like "They," "Sovereign," "Ruler," "Holy Blessed One," etc.

Throughout the book, you will find abridged versions of stories from our 2020 book, *#QuietingTheSilence: Personal Stories*, as well as commentary and activities drawn from our Passover resources. These activities and commentaries will be separated from the traditional text by a line like the one below:

Some activities in this Haggadah include writing prompts. We recognize that for some communities, writing on Shabbat or Jewish holidays is prohibited. Writing is not a requirement for utilizing or benefitting from our content. Consider filling them in before the Seder to share with your table.

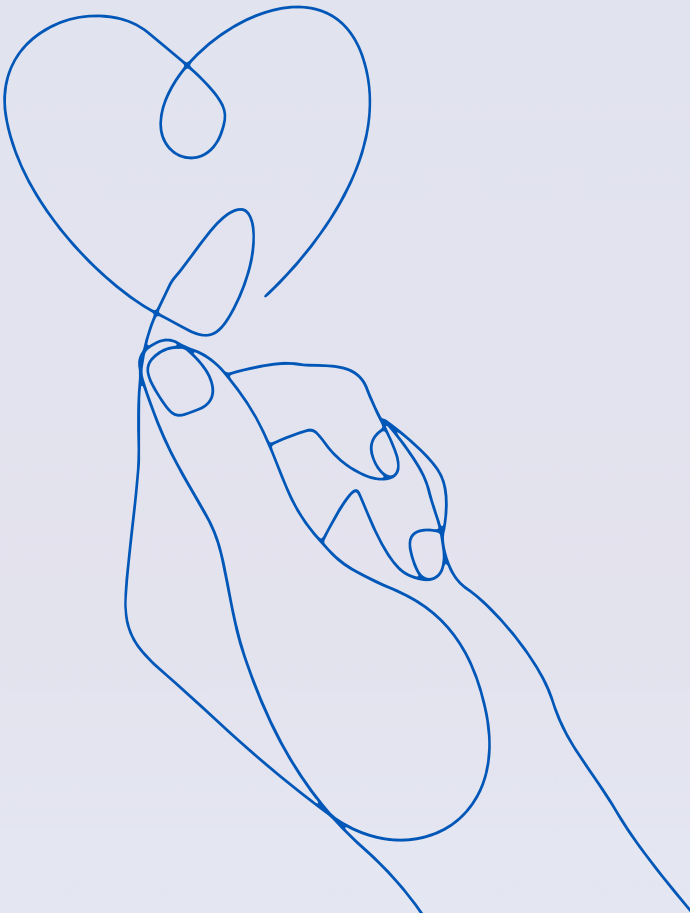
You can find all resources in this Haggadah at https://thebluedovefoundation.org/resource_category/passover/. You can also use the QR code below to access our resource library.



Acknowledgements

We would like to thank all the members of the Blue Dove team for their extraordinary efforts in making this project come to fruition. Specifically, we thank Max Hollander, marketing and content manager, for drafting and editing content and for designing the Haggadah; Sheri Panovka, director of communications, for editing the book; and Carly Coons, director of education and programming, and Jaime Glazerman and Shoshana Nirenberg, our education consultants, for their assistance in drafting content.

We would also like to thank the brave individuals who shared the stories we had the privilege of including in this publication from *#QuietingTheSilence: Personal Stories*. The book is available for purchase on our website.



בְּדִיקַת חָמֶץ

Bedikat Chametz - The Search for Chametz

On the night before the Seder, we are tasked with searching our homes for any chametz, or leavened bread, and disposing of it the following day.

No leaven shall be found in your houses for seven days. (Exodus 12:19)



Some people have the custom of hiding ten pieces of wrapped-up bread throughout the house and then searching for it in addition to any other stray pieces they may find. Once the blessing is recited, you may begin the search. (Some have the tradition of searching for chametz using a candle, a feather, and a wooden spoon.)

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

Blessed are You, Adonai our God, Ruler of the universe, who has sanctified us with Their commandments and has commanded us concerning the removal of chametz.

Once all of the bread has been found, collect it in one place to be disposed of — traditionally burnt — the next morning. Then recite the following prayer.

כָּל-חֲמִירָא וְחֲמִיעָא דְאַכָּא
בְּרִשּׁוֹתֵי, דִּלָּא חֲמִתָּה
וְדִלָּא בְּעִרְתָּהּ וְדִלָּא
יִדְעָנָא לָהּ לְבַטֵּל וְלִהְיוּ
הִפְקֵר כְּעֶפְרָא דְאַרְעָא.

Any leaven that is in my possession, whether I have seen it or not, whether I have removed it or not, shall be unclaimed and considered as the dust of the earth.



LOOKING FOR CHAMETZ - INSIDE AND OUT

Judaism teaches us that everything in the physical world mirrors the spiritual world. In other words, the reciprocal relationship between the finite and infinite empowers us to take actions in the physical world and create, through those actions, infinite transformations. It's cognitive behavioral therapy (CBT) in its earliest form. The Pavlovian theory is a core concept in Jewish self-development and self-actualization. The author of Chovot Halevavot (Duties of our Hearts), a 16th-century sage, put it this way: "After the actions, the heart will follow." If you act, your actions will affect your thoughts and feelings, and lead to spiritual transcendence.

After we search physically for the leavened bread (Spiritually, leavened bread represents ego, arrogance, judgment, pettiness, and jealousy, because what defines it as leavened is that it is essentially "full of hot air.") and remove it, we utter a prayer in the hope that our external actions of search and destroy are mimicked by our spiritual actions. Imagine a world in which everyone searches the depths and the nooks and crannies of their hearts to discover any shred of arrogance, judgment of others or cruelty. Where one makes an honest reckoning and then sets about to invest great efforts to free their hearts by chipping away at the shackles holding them back from becoming all they can be.

Chametz also symbolizes other things like the yetzer harah (the ego, the self, mental clutter, negativity) that live within us and distract us from our true goals. We are tasked with cleansing ourselves of that kind of "chametz" as well, as it allows us to focus on what matters in our lives. In a way, this is a mental cleanse as much as it is a physical cleanse.

Much like chametz, a mental cleanse involves taking a critical look at your mental space, determining which feelings are serving your larger goals and which are holding you down. You can also take a look at your physical space to identify relationships or behaviors that are functioning as triggers for negative thoughts and then create boundaries between those people and things.

By creating boundaries and ridding yourself of negative thoughts and triggers, you can excise the clutter from your mind and focus on what truly matters to you.

ACTIVITY ONE - FIND CHAMETZ IN YOUR MIND



- Identify the thoughts and feelings that weigh heavily on your mind and write them down on a piece of paper.
- Now, write a list of things you want to bring into the next year.

ACTIVITY TWO - FIND CHAMETZ IN YOUR WORLD



- Identify the people and things in your life that are triggering you, and create an action plan for setting boundaries with them.
- This can mean unfollowing people who hurt you on social media or asking a certain friend for some space, even if it's hard. Sometimes you need to take time to heal for the sake of your mental health and even the relationship itself.

Once you have your list of mental chametz for the next year, save it along with your physical chametz until you burn everything the next day. Read each item out loud, and then release it from your mind. Then, proclaim the Kol Hamira, the prayer in which you relinquish ownership of any chametz you couldn't find. No search is perfect, and whether it is mental or physical chametz, there is always a chance we missed something. Therefore, we say the [Kol Chamirah](#) blessing below and release those fears to make room for the freedom of Passover.



The next morning, burn or dispose of your chametz, and say:

כָּל חֲמִירָא וְחֲמִיעָא דְאִכָּא
בְּרִשּׁוֹתִי, דְחֻזְתָּהּ וּדְלָא חֻזְתָּהּ
דְחֻמְתָּהּ וּדְלָא חֻמְתָּהּ
דְּבַעְרָתָהּ וּדְלָא בַעְרָתָהּ, לְבָטֵל
וְלֹהִי הַפְקֵר כְּעַפְרָא דְאַרְעָא.

All leaven and chametz that is in my possession, whether I have seen it or not, whether I have disposed of it or not, is hereby nullified, and shall be ownerless as the dust of the earth.

The traditional Passover Seder plate has a shank bone, an egg, karpas (usually parsley), charoset, and bitter herbs (maror and chazeret).



WHAT GOES ON THIS SEDER PLATE?

Just as the symbols on the Seder plate keep us engaged with the story of Passover, each of us has self-care tools that keep us engaged with our mental health. Self-care refers to ways we attend to our mental, emotional, physical and spiritual well-being. The more of these tools we have, the better prepared we are for days when we are at our most vulnerable.

We can use Passover as a time to stop and reflect not only on the Exodus story but on our own mental health. On those difficult days when we feel stuck in a metaphorical Egypt, this mental health Seder plate can offer us inner peace.

FILL IN YOUR SEDER PLATE



MENTAL HEALTH SEDER PLATE FOODS

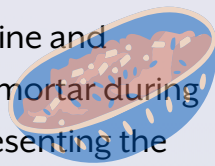
Shank Bone (Zeroa): This roasted bone represents both the sacrifice Jews made to be spared from the 10th plague and the “outstretched arm,” which brings the Jews out of slavery in the story of Passover. The shank bone symbolizes the helping hand lent to those who need it most. We all struggle; that’s part of being human. We all will have tough times when we need that helping hand. If we can remember to accept help, we can move forward and start to heal. And when we are in a stable place (free from what kept us stuck and oppressed) we can reach out to those still struggling, remembering that, as humans, we will go back and forth between freedom and oppression.

Egg (Beitzah): The egg represents the life cycle. It reminds us there are times of sacrifice but also times of hope! After winter comes spring, and so it goes for mental health. It’s traditional to roast or char the egg, leading to a fun interpretation — an egg, just like us, is resilient. The hotter the flame, the tougher we get. We aren’t weakened by struggle; we overcome it and become stronger.

Vegetable (Karpas): The vegetables represent spring and regrowth, but we also dip them in saltwater to remind us of the tears of slavery. At the same time, we are meant to keep in mind the sorrow of pain and the joy regrowth brings, remembering all the while we can both struggle and love ourselves. At any given time, we are struggling and we are growing. We may feel broken, but we are worthy. We acknowledge our past, accept ourselves for who we are and then face forward, working on ourselves to help us get to a better place.

Bitter Herbs...Twice! (Maror and Hazeret): The bitter herbs we eat (sometimes begrudgingly!) remind us of the bitterness of slavery. We aren’t meant to forget our struggles; rather, at Passover we bravely look them square in the face and acknowledge they have led us to this moment.

Haroset: This reddish or brownish mixture of apples, wine and cinnamon symbolizes the clay used to make the bricks and mortar during slavery. Although it calls to mind hard work, it's sweet, representing the joy of freedom. In the Seder, we mix the bitter herbs with haroset, a reminder that freedom, like resilience, is hard work. It's bitter and it's sweet and, most important, it requires being an active participant in our own lives.



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קדש



Kadesh - The Blessing over Wine

This cup is the first of the four cups of wine (or alternative liquid) drunk at a Seder. Everyone should have someone else pour their glass for them, recite the blessing below, and then recline to their left while drinking. (If it is Friday night* or Saturday night**, see additional instructions on the next page.)

ברוך אתה יי אלהינו מלך
העולם בורא פרי הגפן.

Praised are you, Adonai our God,
Ruler of the universe, who has
created the fruit of the vine.

ברוך אתה יי אלהינו מלך
העולם, אשר בחר בנו מכל
עם, ורוממנו מכל לשון,
וקדשנו במצותיו. ותתן לנו
ה' אלהינו באהבה (שבתות
למנוחה ו) מועדים לשמחה,
חגים וזמנים לששון, (את
יום השבת הזה ו) את יום
חג המצות הזה, זמן חרותנו,
(באהבה) מקרא קדש, זכר
ליציאת מצרים. כי בנו
בחרת ואותנו קדשת מכל
העמים, (ושבת) ומועדי
קדשך (באהבה וברצון)
בשמחה ובששון הנחלתנו.
ברוך אתה יי, מקדש
(השבת ו) ישראל והזמנים.

Blessed are You, Adonai our God,
Ruler of the universe, who has
chosen us from all peoples and has
raised us above all tongues, and
has sanctified us with Their
commandments. And You have
given us, Adonai our God,
(Sabbaths for rest), appointed
times for happiness, holidays, and
special times for joy, (this Sabbath
day, and) this Festival of Matzot,
our season of freedom (in love) a
holy convocation in memory of the
Exodus from Egypt. For You have
chosen us and sanctified us above
all peoples. In Your gracious love,
You granted us Your (Sabbath,
and) special times (with love and
desire) for happiness and joy.
Blessed are You, O Adonai, who
sanctifies (the Sabbath,) Israel,
and the appointed times.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

Praised are you, Adonai our
God, Ruler of the universe, who
has given us life, sustained us,
and brought us to this moment.

** If the Seder takes place on a Friday night begin with:*

וַיְהִי עֶרֶב וַיְהִי בֹקֶר. יוֹם הַשְּׁשִׁי.
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
עֲבָאֵם, וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אֹתוֹ. כִּי בּוֹ שָׁבַת מְכָל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

It was evening, and it was
morning. On the sixth day: The
Heavens and the Earth and all
they contained were
completed, and on the seventh
day, God desisted from all the
work that They had done. And
God rested on the seventh day
from all the work that They had
done. And God blessed the
seventh day and sanctified it,
for on that day God rested from
all the work which God had
done in creating the world.

*Now return to the top of the previous page and include the
texts in parentheses.*

*** If the Seder is on Saturday night, conclude with the following blessings:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לַחֹל,

Blessed are You, Adonai our
God, Ruler of the universe, who
creates the light of the fire.
Blessed are You, Adonai our
God, Ruler of the universe, who
distinguishes between the holy
and the profane,



בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לַשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין
קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם
טוֹב הַבְּדִלָּה, וְאֶת-יוֹם
הַשְּׁבִיעִי מַשְׁשֶׁת יְמֵי
הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלָּה
וְקֹדֶשֶׁת אֶת-עַמְּךָ יִשְׂרָאֵל
בְּקֹדֶשֶׁתְךָ.

between light and darkness,
between Israel and the nations,
between the seventh day and the
six days of work. You have
distinguished between the holiness
of the Sabbath and the holiness of
the festival, and You have
sanctified the seventh day above
the six days of work. You have
distinguished and sanctified Your
people Israel with Your holiness.

בָּרוּךְ אַתָּה יי,
הַמְבְּדִיל בֵּין
קֹדֶשׁ לְקֹדֶשׁ.

Blessed are You,
Adonai, who
distinguishes between
the holy and the holy.

Conclude with the prayer at the top of page 15.



A JOURNEY TO WELLNESS - TOLD IN FOUR CUPS

The 12th century medieval commentator, Rashi, shares one possible origin for the practice of drinking the four cups of wine at the Seder:



These four cups correspond to the four descriptions of redemption stated during the exodus from Egypt: “I will free you,” “I will deliver you,” “I will redeem you,” and “I will take you out” (Shemot 6:6-7) in Parshat VaYera. (Rashi on Pesachim 99b)

At first glance, this seems somewhat redundant. If we are commemorating one event — our escape from slavery in Egypt — and emphasizing our newfound freedom and appreciation for it, why not drink a single glass of wine (or alternative beverage) like any other holiday? Additionally, why not drink the four cups of wine at once rather than over the course of the Seder?

By identifying these four cups with different descriptions of redemption, Rashi may be suggesting the Jews’ journey to recovery and freedom did not happen in one awesome moment; rather, it was achieved in stages that took time and effort. For that reason, we spread the four cups — the four stages of redemption, as explained by 16th-century scholar Judah Loew ben Bezalel, also known as the Maharal of Prague — out over the course of the Seder.





I SHALL FREE YOU

Even if we had remained slaves, but the burden had been removed, we would have raised a cup of gratitude to God.



I SHALL DELIVER YOU

We drink another cup, because God completely nullified our servitude.



I SHALL REDEEM YOU

Because God defeated our pursuers so they could no longer afflict us, we drink the third cup.



I SHALL BRING YOU OUT

We raise the fourth cup in honor of the redemption and freedom that come with the giving of the Torah — the Jew's introduction to Judaism — and the freedom that comes with the purpose and meaning our tradition provides.



This highlights the fact that freedom from the things that oppress us and hold us back takes time, and we should feel grateful for and celebrate each step in our journeys out of our personal “Egypts.”

Is there a personal Egypt in which you found yourself trapped in the past or are still dealing with? Can you identify and feel gratitude for the steps you took to escape that Egypt and the people who helped you do it — or the steps you have taken so far? Or, should you still find yourself in Egypt, what steps can you begin to take during the Seder to escape that Egypt? Each of the four cups should be poured for the person drinking it by someone else, showing us the steps we take toward freedom don't have to be — nor should they be — made alone.

ACTIVITY

Try describing your personal Egypt. This can be a challenge you have faced, a mental or physical health condition you overcame or a difficult time in your life you didn't think you'd make it through. Describe the steps you took to escape that Egypt. Then concentrate on the steps toward freedom you are grateful for or hope to take with each cup you drink. Consider sharing that gratitude with the table and asking the others who feel comfortable to share the steps in their journeys to freedom they are grateful they were able to perform.



אֶרְחָץ

Urchatz - Washing Hands

Wash your hands, but do not say the blessing over the washing of the hands.

Jewish tradition prescribes the ritual of washing our hands of any impurities before beginning the meal. *As you're washing, meditate on what you're trying to wash away as you explore the story of your redemption.*



כָּרְפָּס

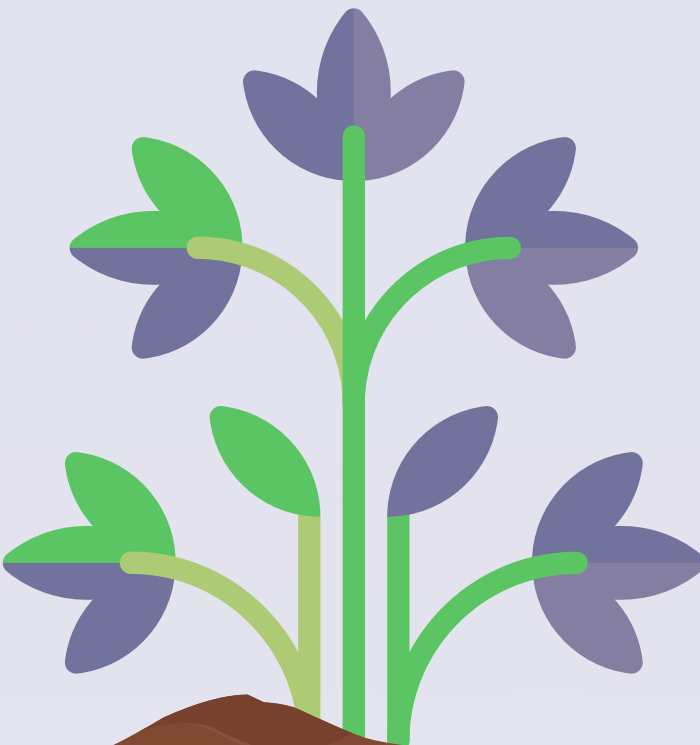
Karpas - Vegetables

We dip our karpas in salt water and say the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה.

Blessed are You, Adonai, our God,
Ruler of the universe, who creates
the fruit of the earth.

What is a bitter part of your past you've been refusing to pay attention to? While remembering pain can be difficult, it is the only way you can work toward healing and growth.





Yachatz – Break the Middle Matzah

Split the middle matzah in two, and conceal the larger piece to use for the afikoman.

As we begin retelling the story of our redemption, we take the three pieces of matzah before us, remove the center piece, and split it in half. We eat the first half at the beginning of the Seder and hide the other half, which serves as the afikoman we eat at the conclusion of the Seder. It is worth noting the bread of slavery consumed at the beginning of the Seder and the bread of freedom we eat at the end of the Seder both come from the same piece of matzah.

Sometimes the difference between the things that cause us pain and those that give us pleasure is simply a matter of perspective. When seen through the lens of miraculous redemption and a recognition of the larger picture of our path to freedom, the bread of slavery transforms into the bread of freedom it was always intended to become. We must also remember — or hope — the potential for recovery is inside of us, waiting to be recognized or — like the afikomen — found.

Prompt: What experience in your own life caused you pain but, in hindsight, can be seen as a blessing? Or, if you currently find yourself in the midst of a painful experience, can you try to identify one positive aspect or lesson you can learn from it?



Magid - Story Telling

During the Seder, one might notice something puzzling about the way tradition chooses to tell the story of Exodus on Passover. Moses, the primary character of the story in the Torah, is largely absent from the narrative presented in the Haggadah, and for centuries Jews have wondered why. Perhaps had Moses been included in the retelling of the Passover story, our psychological focus would have shifted from seeing it as being about how WE left Egypt to how Moses took us out of Egypt.

In removing the figure most of us see as the main character, we as readers and participants become the main character, helping us to see ourselves more clearly in the story. Leaving our personal "Egypt" is something we need to do on our own, and on Passover, we remember we have the power to do that.



The leader uncovers the matzot, raises the Seder plate, and says out loud:

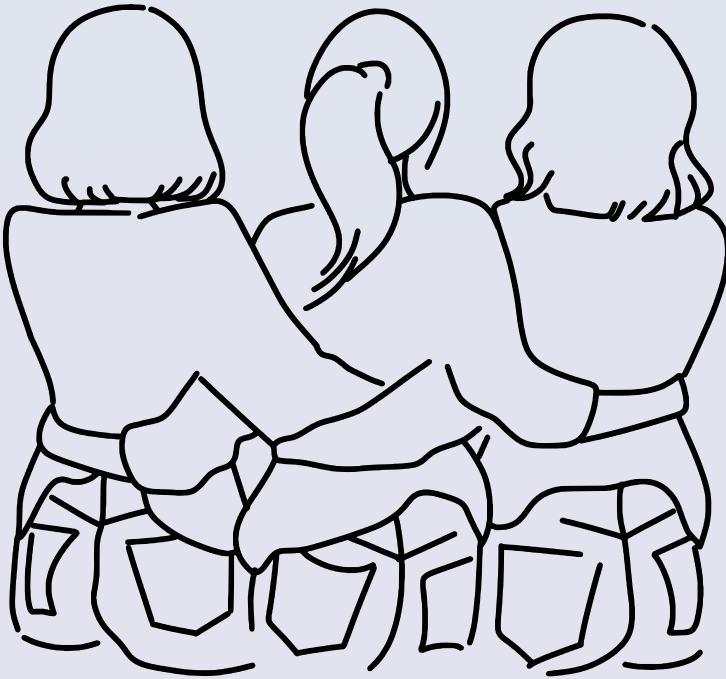
הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ
אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכָפִין יִיתִי וְיִיכֹל, כָּל
דְּצָרִיד יִיתִי וְיִפְסֹחַ. הַשְׁתָּא
הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי,
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

This is the bread of affliction, that our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

We remove the Seder plate from the table, cover the Matzah, and pour a second cup of wine.

“Let all who are hungry come and eat.” Rather than ask the hungry and unfortunate to join us as we begin the eating portion of the Seder, we invite them to come right before we tell the story of the Exodus. Why? Perhaps this highlights that we are inviting members of our community who may be emotionally or spiritually hungry and yearning for community and support in addition to those of us who are physically hungry.





*Love your fellow as
yourself (Leviticus 19:18)*

The Four Mental Health Questions



Am I still in Egypt today or am I free now?

Mental health is not linear. Most of us oscillate day by day or even hour by hour. How are you doing at this moment? Take a breath and check in with yourself.

From which struggles have I freed myself?

We all struggle; that's how we grow. What have you done this year that made you proud? How have you grown? What have you done to take care of yourself?

Who in my life can be my outstretched arm?

We all struggle. Anxiety, grief and failure affect us all. When you are struggling, who do you turn to for help, and how do you ask? Choose one person you can trust to help you when you're having a bad day. How would you reach out to them? Consider having a conversation with that person about what supporting you might look like.

What's on my mental health seder plate?

Just as the symbols on the Seder plate keep us engaged with the story of Passover, each of us has self-care tools that keep us engaged with our mental health. The more self-care options we have to improve our mental, emotional, physical and spiritual well-being, the better prepared we are for days where we are most vulnerable. What tools do you hold front and center in your life? Is there one you might want to add?

The Four Questions



מה נשתנה הלילה הזה
מכל הלילות?

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

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין
חֶמֶץ וּמָצָה. הַלֵּילָה הַזֶּה
כָּלוּ מָצָה.

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

שֶׁבְּכָל הַלֵּילוֹת אָנוּ
אוֹכְלִין שָׂאֵר יֵרֻקוֹת,
הַלֵּילָה הַזֶּה מְרוֹר.

On all other nights, we eat other
vegetables. Why on this night
must we eat bitter herbs?

שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ
מְטְבִילִין אֶפִּילוּ פֶּעַם אַחַת,
הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים.

On all other nights, we do not dip
vegetables even once. Why on
this night do we dip twice?

שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין
בֵּין יוֹשְׁבִין וּבֵין מְסַבִּין,
הַלֵּילָה הַזֶּה כָּלָנוּ מְסַבִּין.

On all other nights, everyone
sits up at the table. Why on
this night do we recline?



The Exodus Story

The Seder plate is returned to the table and the matzot are uncovered.

עֲבָדִים הָיינוּ לַפְּרָעָה
בְּמִצְרַיִם וַיּוֹצֵאֵנוּ יי אֱלֹהֵינוּ
מִשָּׁם בְּיָד חֲזָקָה וּבְזֵרוֹעַ
נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת
אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים
הָיינוּ לַפְּרָעָה בְּמִצְרַיִם.
וְאִפְּלוּ כָּלנוּ חֲכָמִים, כָּלנוּ
נְבוֹנִים, כָּלנוּ זְקֵנִים, כָּלנוּ
יוֹדְעִים אֶת הַתּוֹרָה, מִצֻּוֹה
עָלֵינוּ לְסַפֵּר בִּיצִיאַת
מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר
בִּיצִיאַת מִצְרַיִם הֲרִי זֶה
מִשְׁבַּח.

We were slaves in Egypt, and Adonai freed us with a mighty hand and an outstretched arm. Had the Holy One not liberated our people from Egypt, then we, our children, and our children's children would still be enslaved. Therefore, even if all of us were wise, all discerning, all of us scholars, sages, learned in Torah, we would still be commanded to tell the story of the Exodus. Praised is the one who lingers over the telling!



מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי
 יְהוֹשֻעַ וְרַבִּי אֶלְעָזָר
 בֶּן-עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי
 טַרְפוֹן שָׁהוּ מְסֻבִּין
 בְּבֵנֵי-בְרַק וְהָיוּ מְסַפְּרִים
 בִּיצִיאַת מִצְרַיִם כָּל-אֹתוֹ
 הַלַּיְלָה, עַד שָׁבָאוּ
 תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם
 רַבּוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת
 שְׁמַע שֶׁל שַׁחֲרִית.

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



אָמַר רַבִּי אֶלְעָזָר בֶּן־עֲזַרְיָה
הָרִי אָנִי כְּבֶן שִׁבְעִים שָׁנָה
וְלֹא זָכִיתִי שֶׁתֹּאמַר יְצִיאת
מִצְרַיִם בַּלַּיְלוֹת עַד שֶׁדִּרְשָׁה
בֶּן זֹמָא, שֶׁנֶּאֱמַר

Rabbi Elazar ben Azariah said,
"Behold, I am like a seventy year
old man and I have not merited to
understand the commandment to
tell the story of the exodus from
Egypt at night, until Ben Zoma
interpreted the verse as stated,

לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ
מִצְרַיִם כָּל יְמֵי חַיֶּיךָ

**In order that you remember the day you went out from the
land of Egypt all the days of your life. (Deuteronomy 16:3)**



יְמֵי חַיֵּיךְ הַיָּמִים. כֹּל יְמֵי
חַיֵּיךְ הַלֵּילוֹת. וְחֻכָּמִים
אוֹמְרִים יְמֵי חַיֵּיךְ הָעוֹלָם
הַזֶּה. כֹּל יְמֵי חַיֵּיךְ לְהַבִּיא
לְיָמֹת הַמָּשִׁיחַ.

'**The days of your life**' indicates that the remembrance be invoked during the days; '**all the days of your life**' indicates that the remembrance be invoked also during the nights." But the sages say, "'**The days of your life**' indicates that the remembrance be invoked in this world, '**all the days of your life**' indicates that the remembrance be invoked also in the days of the Messiah."



The Four Children of the Seder

The Haggadah speaks of four children who react differently to the Passover Seder. It is our job to create an inclusive space where we can provide answers to the questions raised by all of these children and help them engage in the Passover traditions. Each one is immersed in their own way, and we can learn from all of them something about mental wellness, how to build community, and our role in passing Judaism and its traditions l'dor va dor (from generation to generation).

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא,
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל, בָּרוּךְ הוּא. בְּנֶגֶד
אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה:
אֶחָד חָכָם, וְאֶחָד רָשָׁע,
וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹ
יּוֹדֵעַ לִשְׁאֹל.

Blessed be the Omnipresent, blessed be God. Blessed be the One who gave the Torah to Their people Israel, blessed be God. Corresponding to four children did the Torah speak; one who is wise, one who is evil, one who is innocent, and one who doesn't know how to ask a question.



חֶכֶם מָה הוּא אוֹמֵר? מָה
הַעֲדוֹת וְהַחֲקִים וְהַמִּשְׁפָּטִים
אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֲתֶכֶם.
וְאֵף אֶתָּה אֲמֹר לוֹ כְּהִלְכוֹת
הַפֶּסַח: אֵין מִפְטִירִין אַחֵר
הַפֶּסַח אֶפִיקוֹמָן.

What does the wise [child] say?
*"What are these testimonies,
 statutes and judgments that
 Adonai our God commanded
 you?" (Deuteronomy 6:20) And
 accordingly you will say to them,
 as per the laws of the Pesach
 sacrifice, "After eating the Pesach
 offering one does not eat anything
 else." (Mishnah Pesachim 10:8).*



The wise child asks, “What are the testimonies, statutes, and judgments we learn from the Passover story?”

This question shows they are reaching out. The wise child has trust in their community, and we need to respond to, validate, and build on that trust. On the surface, this child appears to be the easiest child. They are engaged, ask the question the way we want to hear it, and listen to us speak. But we must be mindful; we never know what’s going on under the surface and should not assume a person who is smiling is okay.

רָשָׁע מָה הוּא אוֹמֵר? מָה
הַעֲבוּדָה הַזֹּאת לָכֶם. לָכֶם -
וְלֹא לוֹ. וּלְפִי שְׁהוֹצִיא אֶת
עַצְמוֹ מִן הַכָּלָל כְּפֶר בְּעֶקֶר.
וְאִם אַתָּה הִקְהָה אֶת שְׁנֵי
וְאָמַר לוֹ: "בְּעִבּוּר זֶה עָשָׂה
יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם." לִי
וְלֹא-לוֹ. אֱלֹהֵי הָיָה שָׁם, לֹא
הָיָה נִגָּאֵל.



What does the wicked [child] say? *"What is this worship to you?"* (Exodus 12:26) 'To you' and not 'to them.' And since they excluded themselves from the collective, they denied a foundational principle of the Jewish faith. And accordingly, you will blunt their teeth and say to them, *"For the sake of this, did God do [this] for me in my going out of Egypt"* (Exodus 13:8). 'For me' and not 'for them.' If they had been there, they would not have been saved.

The wicked child asks, "What is this service to YOU?"

This child has a purpose. Although they are trying to test our patience, they teach us to examine our own behavior. We can learn from this child how to support our loved ones and become their allies. But first we need to learn to listen, reflect, and understand why the wicked child feels this way. When a child feels like they don't fit into their own community, it's up to us to change it.

תָּס מָה הוּא אוֹמֵר? מָה
זאת? וְאָמַרְתָּ אֲלֵיו "בְּחֹזֶק
יָד הוֹצֵאתָנוּ יְיָ מִמִּצְרַיִם
מִבֵּית עֲבָדִים."

What does the simple [child] say? "*What is this?*" (Exodus 13:14) And you will say to them, "*With the strength of Their hand did God take us out from Egypt, from the house of slaves.*" (Exodus 13:14).



The simple child asks, "What is this?"

The simple child teaches us empathy. We all think and react differently, and when communicating with someone, we need to try our best to really see them, to validate their understanding of the world, and to seek connection. We don't try to change the simple child. We don't tell them their question is silly, childish, or naive. We don't give them a vocabulary lesson. We learn to make space for them by putting ourselves in their shoes. By acting as a role model in answering questions as they are asked, we can prevent shame and stigma from developing.

וְשִׂאֵינוּ יוֹדֵעַ לִשְׁאוֹל – אֶת
פֶּתַח לוֹ, שֶׁנֶּאֱמַר, וְהִגַּדְתָּ
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר,
בְּעֵבוֹר זֶה עָשָׂה יי' לִי
בְּצֵאתִי מִמִּצְרַיִם.

And the one who doesn't know how to ask a question, you will start the conversation for them. As it is stated, "*And you will speak to your child on that day saying, for the sake of this, did God do this for me in my going out of Egypt.*" (Exodus 13:8)



The fourth child doesn't know how to ask a question.

We live in a world with a great deal of shame and stigma around mental health disorders and substance abuse, and the child who does not know how to ask questions might not have been given the language or have the courage to share what's going on for them. **They allow us to enact the Jewish value of kol Yisrael arevim zeh la eh (All Jews are responsible for one another) and tikkun olam (repairing the world), and to help give them the words and tools they need to thrive.**

Questions for discussion:

We are not just one child; we are often a mix, and we change over time. Currently, which one represents you most closely?

Keeping in mind the child who currently represents you, does this change the way you understand yourself?

How do you think we can invite all types of people to sit at our tables and connect?



A Prayer for the Four Mental Health Children of the Seder

It is customary in the Jewish tradition to bless our children, and in the spirit of this ritual, we have created a prayer with these four children in mind.

Blessed are you, Holy Source of Wisdom, bless us so we may know, understand and accept our inner child. Guide us as we ask the questions to better understand ourselves and our world as we try to make sense of our emotions. Guide us as we try to find our place in a caring community, even when we resist those who want to help. Guide us to find the safe and brave spaces filled with people who can show us empathy. Guide us as we learn the language we need from those who model vulnerability. Blessed are you, Holy Source of Love, bless us so we may know, understand and accept the children among us. Help us to notice the message behind the questions others may ask, ensuring each person gets the help they need. Help us to create shame-free and stigma-free environments for each other, developing a culture of understanding. Help us to approach others with empathy so they can feel safe. Help us to offer support to those who may not know what they need. May we each approach our inner child with curiosity and insight. May we each be compassionate toward our inner child from moment to moment. And may we each learn what we need from the inner child of those around us. Amen





Repairing My Personal World – A #QTS Story

I was on the floor again. Rocking back and forth, trying my best to breathe, panicked tears streaming down my face. At that point in my life, anxiety attacks were a routine part of my day, as if I had a Google calendar event on my schedule:

Get up for class: 8:30 a.m.

Finish writing a paper: 11:00 a.m.

Go to work: 3:30 p.m.

Anxiety attack: 10:00 p.m.

It's hard to describe how those moments felt. Seconds seemed like hours; minutes seemed like days; hours seemed like years. Most frightening was the feeling of being alone—a nasty, monstrous, all-enveloping cloud of isolation and worthlessness. It became increasingly difficult to believe others around me had their own hardships. Everyone I passed on the street seemed all put together. There was no way there were others like me. I was obviously just weak.

At my Jewish high school, I remember learning about tikkun olam and the concept of repairing the world. But I felt so helpless to the task of making the world a better place. If I could barely handle my own issues, how could I help others? I never considered that repairing the world starts with repairing myself.

I never considered that repairing the world starts with repairing myself.

My understanding of mental health as a child was limited. It was always an extremely guarded subject in my community as I was growing up. The only information about mental illness and treatment I received came largely from pop culture. I knew, for example Frasier Crane from Cheers was a psychiatrist. Fictional characters who existed in sitcom worlds went to therapy, but it didn't seem like people in real life did.



"Therapy" was a word whispered among gossipers, not something that was spoken about openly in my community. When I was about twelve years old, someone I knew offhandedly mentioned attending therapy regularly, and I was shocked. Everything seemed so "normal," I couldn't wrap my head around it. Rather than seeing therapy as a road to progress, I saw it as an indication that there was something wrong with that person.

Eventually, I found a Jewish community that taught me the importance of taking care of oneself and of shedding the stigma around therapy and mental health treatment. It was this community that quite literally saved my life in college.

I attended a huge state school in the south, so inevitably, the Jewish students banded together. We created a safe space for each other in our Hillel building. This space became home to me. There was seldom a day you wouldn't find me there, just existing in a place where I felt peace. The people there became my social network, my best friends, my lifeline. I had never been in a place where everybody was so open and encouraged to speak up about their hardships. After an intense exam, we were each other's decompressors. And after the Pittsburgh shooting in 2018, we were each other's shoulder to cry on.

In that space, we existed for each other, yet it still took some time for me to appreciate just how much I needed their support.

During my last semester, I reached my breaking point. Despite the community I found at Hillel, I felt myself slipping away, as if the real Elana was fading from existence. After days of walking up to her office and turning away right before walking in, I finally gather the courage to speak to my Hillel director about it. When I sat down opposite her, the floodgates opened. I told her everything: I wasn't sleeping, I was binge eating, my body was constantly aching, I hadn't felt happy in a long time.



With each word I spoke, I became more sacred. Terrible thoughts erupted in my head: *She's going to think I'm insane, that I can't handle things on my own. She's going to be scared of me, or upset that I'm weak.*

I will never forget her response.

"You aren't broken. You're whole, and you just need help to feel that way."

This concept was radical to me. And so deeply Jewish: to intrinsically value your life. It is the heartbeat of our people—to realize we are all created *b'tzelem elohim* (in God's image).

To paraphrase the Talmud, whoever saves a single life, it is as if he or she saved an entire world. I always used to view this saying in an outward sense, but I have come to realize it is just as poignant as an inward-facing prescription. Once you understand the woman next to you was born with divine value, you have to realize you were as well. You are that single life worth saving, just as much as the next person. And if you have the chance and the support to save yourself, you have saved an entire world.

I've carried this notion with me ever since. My Hillel director helped me find the courage to go to my first therapy session, and I continue to go regularly. After graduating, I got a job across the country at a Jewish nonprofit in Salt Lake City, despite being afraid of the distance from my comfort zone—not to mention my built-in support network back home. But that's the beautiful thing about a Jewish community: It waits for you everywhere, ready to be there for you, ready to stand by you. The decision to work in a Jewish nonprofit came easily to me.



As I have started to repair my personal world, my body, and my spirit, things have started to fall into place. I came to see that because I was able to make a space to help myself, I am so lucky to be in a position where I can help others. I now work with Jewish college students who are in the same position I was in just months ago—trying to figure out what their passions are, who their real friends are, and, most important, who they want to become. I just want them to know what they already are. I want them to see themselves as whole and worthy. People need to understand this truth. Every life is one worth saving.



וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר
זֶה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרַיִם

And you shall explain to your son on that day, 'It is because of what God did for me when I went free from Egypt.' (Exodus 13:8)

יכול מראש חֹדֶשׁ, תלמוד
לומר ביום ההוא. אי ביום
ההוא יכול מבעוד יום,
תלמוד לומר בַּעֲבוּר זֶה -
בַּעֲבוּר זֶה לֹא אָמַרְתִּי, אֶלָּא
בְּשָׁעָה שִׁישׁ מִצָּה וּמָרֹר
מִנְחִים לִפְנֵיךָ.

Some might think that this means we should tell the story of the Exodus at Rosh Chodesh (The beginning of the month), but we learn that the verse reads, "**on that day.**" But "on that day," could still be from while it is still day, before the night of the fifteenth of Nissan.

However, we learn that since it is stated, "**for the sake of *this*.**" I didn't say 'for the sake of this' except for when *this* matzah and maror are resting in front of you on the night of the fifteenth of Nissan (The Seder).

מִתְחִלָּה עוֹבְדֵי עֲבוֹדָה
זָרָה הָיוּ אֲבוֹתֵינוּ,
וְעַכְשָׁיו קָרְבָנוּ הַמָּקוֹם
לְעַבְדָתוֹ, שֶׁנֶּאֱמַר: וַיֹּאמֶר
יְהוֹשֻׁעַ אֶל-כָּל-הָעָם, כֹּה
אָמַר יי אֱלֹהֵי יִשְׂרָאֵל:
בַּעֲבֹר הַנָּהָר יֹשְׁבוּ
אֲבוֹתֵיכֶם מֵעוֹלָם, תָּרַח
אָבִי אֲבִרָהָם וְאָבִי נָחוֹר,
וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים.

From the beginning, our ancestors were idol worshipers. And now, the Omnipresent has brought us close to Their worship, as it is stated, "Yehoshua said to the whole people, so said Adonai, God of Israel, 'Over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods.

וְאָקַח אֶת-אַבְרָם
 אֶת-אַבְרָהָם מֵעֵבֶר הַנֶּהָר
 וְאוֹלַךְ אוֹתוֹ בְּכָל-אֶרֶץ
 כְּנָעַן, וְאַרְבָּה אֶת-זֶרְעוֹ
 וְאֶתַּן לוֹ אֶת-יִצְחָק, וְאֶתַּן
 לְיִצְחָק אֶת-יַעֲקֹב
 וְאֶת-עֵשָׂו. וְאֶתַּן לְעֵשָׂו
 אֶת-הָר שְׁעִיר לְרִשְׁתָּהּ אֹתוֹ,
 וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם.

And I took your father, Avraham,
 from over the river, and I made
 him walk in all the land of
 Canaan, and I increased his seed,
 and I gave him Yitzchak. And I
 gave to Yitzchak, Ya'akov and
 Esav; and I gave to Esav, Mount
 Seir to inherit it; and Yaakov and
 his sons went down to Egypt."
 (Joshua 24:2-4)

בָּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ
 לְיִשְׂרָאֵל, בָּרוּךְ הוּא.
 שֶׁהַקְדוֹשׁ בָּרוּךְ הוּא חָשַׁב
 אֶת-הַקֶּץ, לַעֲשׂוֹת כְּמוֹ
 שֶׁאָמַר לְאַבְרָהָם אָבִינוּ
 בְּבְרִית בֵּין הַבְּתָרִים,
 שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם,
 יָדַע תֵּדַע כִּי-גֵר יִהְיֶה זֶרְעֲךָ
 בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם
 וַעֲנֻ אוֹתָם אַרְבַּע מֵאוֹת
 שָׁנָה. וְגַם אֶת-הַגּוֹי אֲשֶׁר
 יַעֲבֹדוּ דָן אֲנִי וְאַחֲרֵי-כֵן
 יֵצְאוּ בִּרְכָשׁ גָּדוֹל.

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



We cover the matzah and lift our cups.

וְהִיא שְׁעִמָּדָה לְאַבוֹתֵינוּ
וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד עָמַד
עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שְׁבָכָל
דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ, וְהַקָּדוֹשׁ בְּרוּךְ
הוּא מַצִּילֵנוּ מִיָּדָם.

And it is this that has stood for our ancestors and for us; since it wasn't one person or nation that has stood against us to destroy us, rather in each generation, they stand against us to destroy us, but the Holy One, blessed be God, rescues us from their hand.



We uncover the matzah and put our cups down.



And you shall explain to your child on that day, 'It is because of what God did for me when I went free from Egypt.' (Exodus 13:8)

Judaism is an oral tradition as well as a written one, passing down messages and stories in such a way that evokes our emotions and helps us retain both our history and our identity as a people. The core of Passover, the Seder, is the retelling of the Jewish people's journey from slavery to freedom. We regale the moments of struggle, joy, awe, and unexpected twists and turns in our story of freedom — learning something new every year. *This process of retention connects us with our ancestors and helps us carry their memories and lessons with us as we move forward.*

But perhaps even more important, storytelling allows us to cultivate a deeper connection with ourselves as a means of mental wellness. It lets us take ownership of our own stories, allowing us to tell them how we want them to be told. *Storytelling grounds us in our past and allows us to determine how we carry our stories, letting us sit in our vulnerability while simultaneously giving us power.*



Using the questions below, think through how you would like to share your story, and share it if you're comfortable.

What story do you want to share?



Where are you sharing this story?

- Who is your audience? Is it a more intimate or public setting?
- What adjustments might you need to make based on the setting you are sharing it in?



How can you use this to ground yourself regardless of the reactions people have to your story?



What is the arc or flow of your story?

- What key points will help get your story across?
- How are you introducing the story?
- What are the closing or take-home points to end your story?



צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו:
שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר
את-הכל. שנאמר: ארמי אבד אבי, ויירד מצרימה ויגר שם
במתי מעט, ויהי שם לגוי גדול, עצום ורב.

Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; Pharaoh only decreed the death of the males but Lavan sought to uproot the whole people (Of Israel). As it is stated, "An Aramean was destroying my father, and he went down to Egypt, and he resided there with a small number, and he became there a nation, great, powerful, and numerous." (Deuteronomy 26:5)

The 20th-century Lithuanian scholar Rabbi Baruch Epstein expounded on the meaning of the phrase, "[Go out and learn what Laban the Aramean sought to do to Jacob our father](#)":

What does the expression "Go out and learn" mean? It is a way of expressing there is a great deal to say about this particular matter, but this is not the time or the place to dwell on this topic. The expression is similar to the one used in the well-known story of Hillel and the gentile (Shabbat 31a) who asks to be taught the whole Torah while standing on one foot. Hillel answers, "What is hateful to you, don't do to others. All the rest is commentary. Now go out and learn." Hillel tells the gentile questioner, "Listen, there's a lot to say about this matter. I can teach you the basic idea right now, but you'll have to learn the rest on your own!"

There is a time and a place for everything. On the road to wellness, there will always be distractions, but it is up to us to stay on task and stick to our goals.

וַיֵּרֶד מִצְרַיִם. אָנוּס עַל
פִּי הַדְּבָר.

"And they went down to Egypt" - Helpless on account of the word that God told Avraham that his descendants would have to go into exile.

וַיָּגֵר שָׁם. מִלֵּמַד שְׁלֹא יֵרֶד
יַעֲקֹב אָבִינוּ לְהַשְׁתַּקֵּעַ
בְּמִצְרַיִם אֲלָא לָגוּר שָׁם,
שֶׁנֶּאֱמַר: וַיֹּאמְרוּ
אֶל-פַּרְעֹה, לָגוּר בְּאֶרֶץ
בְּאֵנוּ, כִּי אֵין מִרְעָה לְצֹאן
אֲשֶׁר לַעֲבָדֶיךָ, כִּי כָבֵד
הָרָעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה
יֵשְׁבוּ-נָא עֲבָדֶיךָ בְּאֶרֶץ
גֹּשֶׁן.

"And they resided there" - this teaches that Ya'akov, our father, didn't go down to settle in Egypt, but only to reside there, as it is stated, "And they said to Pharaoh, 'To reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the Land of Goshen.' (Genesis 47:4)"

בְּמִתִּי מְעַט. כָּמָה שֶׁנֶּאֱמַר:
בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ
מִצְרַיִם, וְעַתָּה שְׂמֹךְ יי
אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב.

"As a small number" - As it is stated, "With seventy souls did your ancestors come down to Egypt, and now Adonai your God has made you as numerous as the stars of the sky." (Deuteronomy 10:22)

וַיְהִי שָׁם לְגוֹי. מִלֵּמַד שֶׁהָיוּ
יִשְׂרָאֵל מְצִינִים שָׁם.

"And they became there a nation" - This teaches that Israel [became] distinguishable there.

גָּדוֹל עָצוּם. כָּמָה שֶׁנֶּאֱמַר: וּבְנֵי
יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ
וַיַּעֲצְמוּ בְּמָאד מְאֹד, וַתִּמָּלֵא
הָאֶרֶץ אֹתָם.

"Great, powerful" - as it is stated, "And the Children of Israel multiplied and swarmed and grew numerous and strong, most exceedingly, and the land became full of them." (Exodus 1:7)

וְרַב. כְּמָה שֶׁנֶּאֱמַר: רַבָּה
כְּצֶמַח הַשָּׂדֶה נִתְתִּיד, וְתִרְבִּי
וְתִגְדְּלִי וְתִבְאִי בַעֲדֵי עֲדָיִים,
שָׂדִים נִכְנּוּ וּשְׁעָרָךְ צִמָּח, וְאַתָּה
עָרִם וְעָרִיחָה. וְאַעֲבֹר עָלֶיךָ
וְאֶרְאֶךָ מִתְבּוֹסֶסֶת בְּדַמֶּיךָ,
וְאָמַר לְךָ בְּדַמֶּיךָ חַיִּי, וְאָמַר
לְךָ בְּדַמֶּיךָ חַיִּי.

"And numerous" – As it is stated, "I have given you to be numerous as the vegetation of the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were naked and barren." (Ezekiel 16:7) "And when I passed by thee, and saw thee weltering in thy blood, I said to thee, 'In thy blood live!' Yea, I said to thee, 'In thy blood live!'" (Ezekiel 16:6).



וַיַּרְעוּ אֶת־נוּ הַמִּצְרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

"The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us" (Deuteronomy 26:6).

וַיַּרְעוּ אֶת־נוּ הַמִּצְרִים כְּמָה
שֶׁנֶּאֱמַר: הָבָה נִתְחַכְמָה לוֹ
פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה
מִלְחָמָה וְנוֹסֵף גַּם הוּא עַל
שְׂנָאֵינוּ וְנִלָּחֶם-בָּנוּ, וְעָלָה
מִן-הָאָרֶץ.

"And the Egyptians did bad to us" – As it is stated, "Let us be wise toward them, lest they multiply, and it will be that when war is called, they too will join with our enemies and fight against us and go up from the land." (Exodus 1:10)

וַיַּעֲנוּנוּ. כְּמָה שֶׁנֶּאֱמַר:
וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים
לְמַעַן עֲנֹתוּ בְּסִבְלָתָם. וַיִּבְנוּ
עָרֵי מִסְכָּנוֹת לַפָּרָעָה.
אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס.

"And afflicted us" – As it is stated, "And they placed supervisors over the work-tax in order to afflict them with their burdens; and they built storage cities, Pithom and Ra'amses." (Exodus 1:11)

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.
כְּמָה שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם
אֶת-בְּנֵי יִשְׂרָאֵל בְּכָרֶךְ.

"And put upon us hard work" – As it is stated, "And they enslaved the children of Israel with breaking work." (Exodus 1:11)



וַנִּצְעַק אֶל-יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ אֶת-קִלְנוּ, וַיֵּרָא
אֶת-עֲנִיָּנוּ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצֹנוּ.

"And we cried out to Adonai, the God of our ancestors, and God heard our voice, and God saw our affliction, and our toil and our duress" (Deuteronomy 26:7).

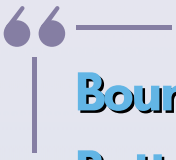
וַנִּצְעַק אֶל-יְיָ אֱלֹהֵי
אֲבוֹתֵינוּ כְּמָה שֶׁנֶּאֱמַר:
וַיְהִי בַיָּמִים הָרַבִּים הָהֵם
וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ
בְנֵי-יִשְׂרָאֵל מִן-הָעֲבֹדָה
וַיִּזְעֻקוּ, וַתַּעַל שְׁוַעְתָּם
אֶל-הָאֱלֹהִים מִן הָעֲבֹדָה.

"And we cried out to Adonai, the God of our ancestors" - As it is stated, "And it was in those great days that the Ruler of Egypt died, and the children of Israel sighed from the work and yelled out, and their supplication went up to God from the work." (Exodus 2:23)

וַיִּשְׁמַע יְיָ אֶת קִלְנוּ. כְּמָה
שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים
אֶת-נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים
אֶת-בְּרִיתוֹ אֶת-אַבְרָהָם,
אֶת-יִצְחָק וְאֶת-יַעֲקֹב.

"And God heard our voice" - As it is stated, "And God heard their groans, and God remembered the covenant with Avraham and with Yitzchak and with Ya'akov." (Exodus 2:24)

One might find it striking that, despite having been enslaved for centuries, it is only when the ruler who imposed these harsh circumstances dies, and the Hebrew slaves have a momentary pause from their labor, that they begin to groan. Sometimes we are so consumed by our own suffering that we don't stop to think about the things that are hurting us. We choose to run from our problems instead of facing them. When we finally pause and feel the full force of the trauma we are experiencing, the process of healing can begin.



Bouncing Back from My Rock Bottom - A #QTS Story

I was adopted in March 1980, and my folks split up a couple of years later. Each remarried in 1984. My dad, who was part Jewish but did not grow up religiously, did not go down a Jewish path. My mom married an Orthodox man, who I called Abba, and decided to raise my brother and me Jewishly. Since I was very young, religion was a point of contention and something with which I struggle even today.

We moved to Potomac, Maryland, in 1987. My mom and stepfather decided to follow the Orthodox tradition, and I ended up at an Orthodox day school in third grade. As I got older, I never fully felt like I fit in. I wasn't good academically or socially. I didn't really know where to land. In high school, I had only a few friends. Some fit into the standard norm of an Orthodox Jewish kid, some didn't. I seemed to be drawn to bad behavior, even though that wasn't how I was raised. I guess because I didn't feel like I fit in, I decided to act the part.

The one thing I knew for sure was I wasn't happy. I didn't put forth any effort in school or try to achieve anything. Looking back, I realize I didn't have any faith in myself to try anything.

I think I was thirteen when I tried smoking pot. I didn't get high and didn't do it again for a few years. I also got really drunk for the first time, at a New Year's party. Being dumb and clumsy was comical to me. I really enjoyed it, and over the next few years, I got drunk whenever I could.

I started smoking pot more often when I was about fifteen. My friends and I would get high on weekends and sometimes at school. Then one day in January 1997, these kids from an alternative high school came to give us the 'Drug Talk'.



Afterward, one of my classmates sent an anonymous note to the guidance counselor saying he (or she) was concerned after seeing me drunk. The school called my parents and recommended I call one of the girls who spoke at the school to see if she would be willing to take me to a twelve-step meeting. So that Superbowl Sunday, I was in Alcoholics Anonymous. The meeting was at a clubhouse in a smoky room. I wanted to fit in, so I smoked a cigarette (and started a habit that lasted fifteen years).

Although they wanted me to stop using and get on a better path, my mom and Abba were not happy about AA. The meetings had me associating with non-Jewish kids they didn't like. Rather than being able to focus on recovery, I always felt like I was doing something wrong. Once again, religion became the center of every argument.

A few months went by, and I just seemed to be getting worse. I was really unhappy. I felt like I didn't fit in with my new friends or belong at the Jewish school. There seemed to be nowhere to go. My parents were always disappointed in me; I couldn't do anything right. I was depressed and anxious, but everyone just thought I was a bad kid. It got to the point where I wanted to disappear.

One day in April 1997, I wrote my best friend a note that I was going to kill myself in the yard at school. I told her to have someone come look for me after lunch. I knew something had to give and didn't know how to get someone's attention. After the suicide attempt, I was admitted to the psychiatric ward of a local hospital for a few days for deep intensive therapy. The day I got out, my mom and I were called into the school headmistress's office.



I will never forget that day. My mom, who was progressively losing her vision from a degenerative eye disease, had to ride with me into school. It was us and this headmistress. No guidance counselor. She referred to me as a 'freak' who didn't fit in with the standard kids at this school and informed us they were expelling me. They kicked me out a few weeks before the end of my junior year. I had been there nine years. This was how they dealt with mental illness in 1997 at an Orthodox Jewish high school in metro D.C. True, I was not a good student. But they expelled me for trying to kill myself. It was devastating. I felt horrible. My parents were crushed.

I ended up going to the high school that came to speak to us. I went from being the bad kid in a Jewish environment to a sheltered kid in an alternative school. Another place where I didn't fit in. It wasn't long before many of my friends were not allowed to hang out with me anymore. I am still grateful for all the open-minded and loving families that always accepted me into their homes despite my reputation. I don't know if they will ever understand how much that meant to me.

I had spent most of high school planning to study in Israel the year after I graduated. After my expulsion, though, most programs there wouldn't accept me. But one awesome rabbi heard about me and was still willing to have a conversation about it. Within two hours of meeting, he accepted me, and a few months later I was off to Israel.

Almost immediately, I began drinking and drugging. A lot of people get there and party for a month or two, and then stop. I just did not stop. I went from drinking and smoking pot to doing ecstasy almost every day. I began dealing drugs and living a pretty dangerous lifestyle in a foreign country. The most interesting thing about that year was that despite the drugs and everything else, it was the first time I found a core group of people I fit in with. It was a good feeling.



When I left for Israel, I planned to come home and go to the University of Maryland. But after spending the summer at home, I enrolled at Touro College in New York City. I moved into a dorm in September 1999.

I don't know how I functioned. I was always high or drunk. Thinking back, it was miserable. Still, it was my life. When you're on ecstasy, everything is great. But when you're on it for so long, it becomes maintenance. It's like you can't be happy unless you're high, but the high doesn't last long, so you are constantly chasing it. Yet you never find it. I feel like I spent the better part of a decade in a comedown. Needless to say, I was not doing well in school. And once again, I was the bad kid.

And then 9/11 happened. I was living in the dorm on West 85th and Amsterdam. That morning, someone came running into my room and told me what had happened. I ran through the dorm to find my close friend Devora. Her brother-in-law had been in the Twin Towers and was missing. I found her in the dorm mother's apartment in the middle of girls all praying. We hugged. I don't remember saying anything, just the hugging. I felt helpless and useless, so I got into a cab with another student and told the driver to go south. After registering with the Salvation Army as volunteers, we were put in a van and driven to Ground Zero. I could never come up with words for the things I saw, smelled, experienced. It was just remarkable — one of the single greatest tragedies our country has experienced, and I was standing right there giving water to those who were picking up pieces of rubble, hoping to find people. It made a mark on my soul that forever changed me.

I don't know how I functioned. I was always high or drunk.



Another friend and I later went to the West Side Highway, where volunteers were giving out drinks and supplies to first responders as they came out of the wreckage. I don't know how these responders kept going in. That day I developed a love for police and firefighters.

Finally, we knew we had to go home, where I proceeded to drink myself into oblivion. That picked up my drinking quite a bit and led to my willingness to try cocaine.

I finished college in 2003, moved back to Maryland and got my first job working in a nonprofit. I had the potential to be so good at what I was doing and even got promoted. But I spent so much time out drinking and doing drugs that I was always hung over or still drunk or high at work. I spent all my money on drugs and alcohol. I faked injuries so I could go to the hospital, and insurance would pay for opioid pain killers.

My next job ended after only a year. I had officially become unemployable. I ran out of money and had no place to live. I called my brother and sister-in-law to ask them to bail me out of a financial bind, and they did the best thing anyone could have done: They said no. I think they were starting to realize what was going on and understood that enabling me would have been the worst thing they could do. It probably saved my life. I went to visit them around that time and was so worn out that I couldn't enjoy time with my niece and nephew. I just wanted to be high.

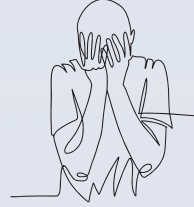
In February 2006, I moved back in with my parents. I had spent so long buying other people drinks and drugs, because that was the only way I thought people would like me. But when I had no money, nobody was buying me anything, so I had no access to drugs and alcohol anymore. I was either going to have to start doing things for drugs and alcohol, or I was going to get clean. It was a horrible place in life. I felt alone. My family was so disappointed in me. I couldn't land a job.

I was just a mess.



Then one day I admitted to my parents I was using, and we decided I would start going to twelve-step meetings again. Going to the first meeting gave me the courage to tell my mom details of what I had been going through. For the first time, she really understood how bad things had gotten with my drug use. It was also the first time I was honest, fully and completely. We agreed if I stayed sober and went to AA meetings, I could stay in the house. If I relapsed, I would be out.

That was my rock bottom.



I stayed sober for five and a half months, during which I found a job. And then a girlfriend and I decided it would be fun to go out dancing. It was the dumbest thing I could have done. I was drunk and seeking cocaine within an hour. My parents made me find a new place. I moved into a sober home and stayed clean for about fifteen months. Pleased with where things were going, I moved into my own place — and relapsed immediately. It was a horrible three-week relapse. It wasn't the quantity of drugs or alcohol. It was the behavior that went with it. I stole from my family and alienated everyone. I'll never forget the morning of March 10, 2008. My grandma called me and said, "I know you stole money from me." I'll never forget the sound of her voice. She had just buried her husband of sixty-six years, my grandpa. That's where my addiction took me. I stole money from my grieving grandma, who I loved with all my soul. Even though I did worse things, that was it for me. That was my rock bottom. I haven't had a drink or a drug since that day.

One of the biggest gifts I found in sobriety — and there were many — was time with family members who have died since.



I spent a beautiful seven years with my grandma, who passed away being proud of the person I had become, having forgiven me for all of mistakes. My stepmother died about the same time, and I had been able to make amends to her as well for past transgressions.

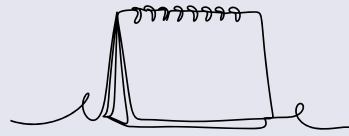
As I started to come out of the fog of addiction, I came to discover — contrary to the little voice in my head for so many years — I was actually quite a talented professional. My career took off, and I started to achieve things I never thought possible. I started giving back to my community instead of mooching off it. I also became active in the recovery community, which has been a source of joy and sadness. The painful reality is you are going to lose people to this disease. But you also get to watch people celebrate their first year clean.

In April 2012, I called my mom and told her I really loved my life as a single and successful professional, and I didn't think I wanted to get married. She cried. Then, two weeks later, I was playing softball in a sober league, when I met this adorable man named Bart. He had been sober for a year. To my mother's relief, we married eighteen months later. I gave birth to my first child, Elianna, in December 2014 and then to my second child, Sophia, in February 2016. Sophia was named for my grandma, who passed while I was pregnant with her.

My beautiful and courageous mom died in 2017 after battling uterine cancer that metastasized to her lungs. I was able to spend a lot of years with her clean. She was at my wedding and met both of my children. I was able to make amends to her. We had a remarkable relationship that was both funny and honest. I asked her before she died if there was anything she thought was left unsaid between us or anything she felt I needed to atone for, and there wasn't. It was one of the many gifts I received because of my sobriety.



Today I take things day by day.



I still struggle with depression and anxiety, but I know how to advocate for my own mental health now. I still have cravings, but I also have the tools to work through them. I went from being dishonest about everything in my life to being an open book when anyone asks. I like talking about my sobriety, because it takes the stigma out of it. Addiction happens — even in the Jewish community — and it's something we all need to talk about.

For the last few years, I have been asked to speak to the school that expelled me in 1997. The guidance department developed a program to deal with issues like addiction and mental health. I am honored to support that effort. It shows the tide is changing with regard to how our community talks about these issues.

When our kids are older, we want them to know where we come from. How we will handle that, I don't know. I don't know what it's like to be the parent of a teenager yet. I want them to be comfortable talking to me in ways I wasn't with my parents. I want them to feel safe and tell us everything. It scares the heck out of me. But I also know that God or the universe or whatever there is out there hasn't gotten me this far to drop me now. We'll figure it out.



וַיֵּרָא אֶת-עֲנִיָּנוּ. זֹו פְּרִישׁוֹת
דֶּרֶךְ אֶרֶץ, כְּמָה שֶׁנֶּאֱמָר:
וַיֵּרָא אֱלֹהִים אֶת
בְּנֵי-יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

"And They saw our affliction" -

This refers to the separation from the way of the world, as it is stated, "And God saw the children of Israel and God knew." (Exodus 2:25)

וְאֶת-עַמְלָנוּ. אֵלֹו הַבָּנִים.
כְּמָה שֶׁנֶּאֱמָר: כָּל-הַבֵּן
הַיְּלֹוּד הַיָּאֲרָה תִּשְׁלִיכֶהוּ
וְכָל-הַבֵּת תַּחֲיִּיּוּן.

"And our toil" - This refers to the

killing of the sons, as it is stated, "Every boy that is born, throw him into the Nile, and every girl you shall keep alive." (Exodus 1:22)

וְאֶת לַחֲצֵנוּ. זֹו הַדָּחַק, כְּמָה
שֶׁנֶּאֱמָר: וְגַם-רָאִיתִי
אֶת-הַלֶּחֶץ אֲשֶׁר מַצְרִים
לַחֲצִים אֹתָם.

"And our duress" - This refers to

the pressure, as it is stated, "And I also saw the duress that the Egyptians are applying on them." (Exodus 3:9)



וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם בְּיָד חֲזָקָה, וּבְזֹרַע נְטוּיָה, וּבִמְרֹא
גָדֹל, וּבְאֹתוֹת וּבְמִפְתִּים.

"And God took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders" (Deuteronomy 26:8).

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם. לֹא
עַל-יְדֵי מַלְאָךְ, וְלֹא עַל-יְדֵי
שָׂרָף, וְלֹא עַל-יְדֵי שְׁלִיחַ,
אַלּא הַקָּדוֹשׁ בְּרוּךְ הוּא
בְּכְבוֹדוֹ וּבַעֲצָמוֹ. שֶׁנֶּאֱמַר:
וְעָבַרְתִּי בָאָרֶץ מִצְרַיִם
בַּלַּיְלָה הַזֶּה, וְהִכֵּיתִי
כָּל-בְּכוֹר בָּאָרֶץ מִצְרַיִם
מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל
אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים. אֲנִי יְיָ.

"And God took us out of Egypt"

- Not through an angel and not through a seraph and not through a messenger but directly by the Holy Blessed One, Himself, as it is stated, "And I will pass through the Land of Egypt on that night, and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am God." (Exodus 12:12)

וְעָבַרְתִּי בָאָרֶץ מִצְרַיִם
בַּלַּיְלָה הַזֶּה - אֲנִי וְלֹא
מַלְאָךְ; וְהִכֵּיתִי כָּל בְּכוֹר
בָּאָרֶץ-מִצְרַיִם. אֲנִי וְלֹא
שָׂרָף; וּבְכָל-אֱלֹהֵי מִצְרַיִם
אֶעֱשֶׂה שְׁפָטִים. אֲנִי וְלֹא
הַשְּׁלִיחַ; אֲנִי יְיָ. אֲנִי הוּא
וְלֹא אֲחֵר.

"And I will pass through the Land of Egypt" - I and not an

angel. "And I will smite every firstborn" - I and not a seraph. "And with all the gods of Egypt, I will make judgments" - I and not a messenger. "I am God" - It is I and no other.



בְּיָד חֲזָקָה. זֶה הַדָּבָר,
כָּמָה שֶׁנֶּאֱמַר: הִנֵּה יָד־יְיָ
הוּא בְּמִקְנֶךָ אֲשֶׁר
בַּשָּׂדֶה, בַּסּוּסִים,
בַּחֲמֹרִים, בַּגְּמִלִים, בַּבָּקָר
וּבַצֹּאן, דָּבָר כָּבֵד מְאֹד.

"With a strong hand" - This refers to the pestilence, as it is stated, "Behold the hand of God is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle, and upon the flocks; a very heavy pestilence." (Exodus 9:3)

וּבְזֹרַע נְטוּיָה. זֶה הַחֶרֶב, כָּמָה
שֶׁנֶּאֱמַר: וַחֲרָבוֹ שְׁלֹפָה
בְּיָדוֹ, נְטוּיָה עַל־יְרוּשָׁלַיִם.

"And with an outstretched forearm" - This refers to the sword, as it is stated, "And his sword was drawn in his hand, leaning over Jerusalem." (I Chronicles 21:16)

וּבְמוֹרָא גָדֹל. זֶה גְּלוּי שְׂכִינָה.
כָּמָה שֶׁנֶּאֱמַר, אוֹ הִנֵּסָה
אֱלֹהִים לָבוֹא לָקַחַת לוֹ גּוֹי
מִקֶּרֶב גּוֹי בְּמִסֵּת בָּאתָה
וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד
חֲזָקָה וּבְזֹרַע נְטוּיָה וּבְמוֹרָאִים
גְּדוֹלִים כָּל אֲשֶׁר־עָשָׂה לָכֶם
יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

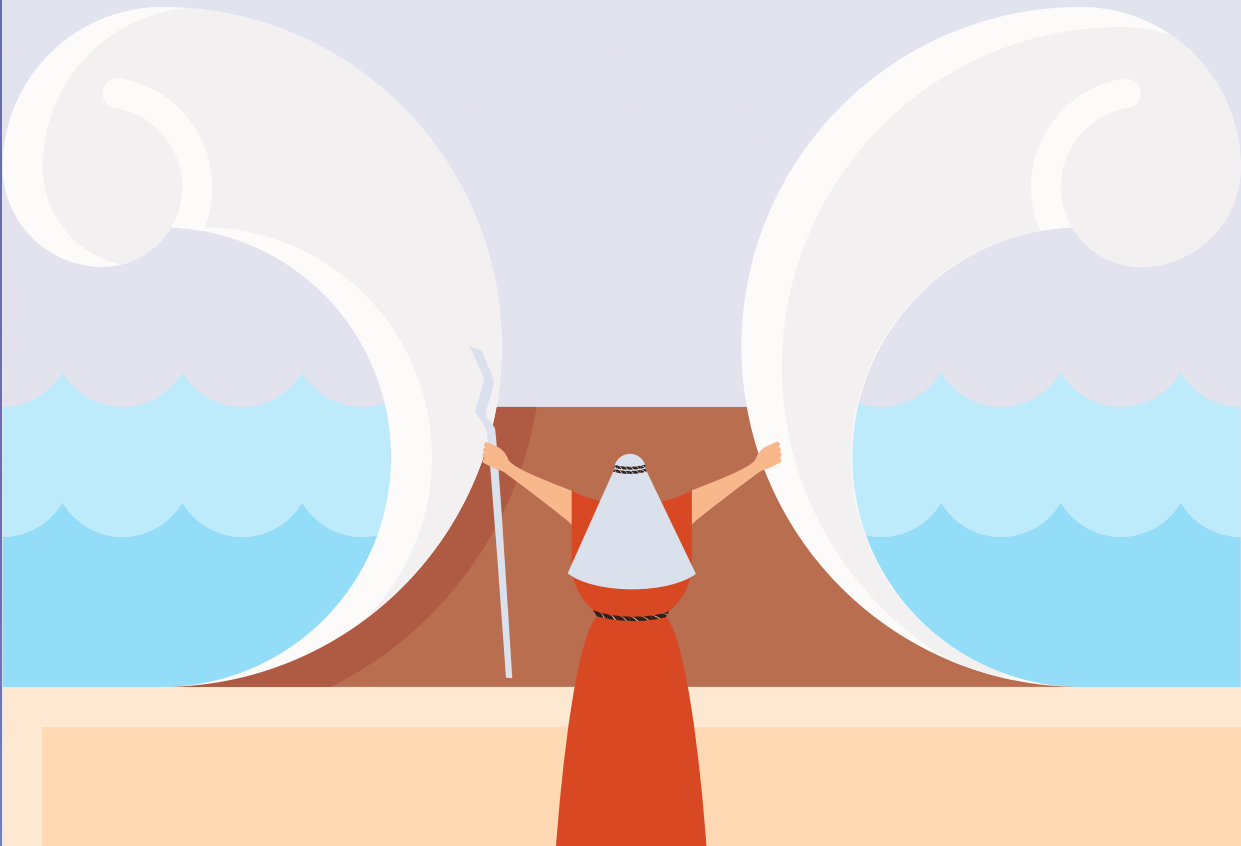
"And with great awe" - This refers to the revelation of the Divine Presence, as it is stated, "Or did God try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an outstretched forearm and with great and awesome acts, like all Adonai, your God, did for you in Egypt in front of your eyes?" (Deuteronomy 4:34)

וּבִּאֲתוֹת. זֶה הַמָּטָה, כְּמָה
שֶׁנֶּאֱמַר: וְאֵת הַמָּטָה הַזֶּה
תִּקַּח בְּיָדְךָ, אֲשֶׁר תַּעֲשֶׂה-בּוֹ
אֵת הָאֲתוֹת.

"And with signs" - This refers to the staff, as it is stated, "And this staff you shall take in your hand, that with it you will perform signs." (Exodus 4:17)

וּבִּמְפֹתִים. זֶה הַדָּם, כְּמָה
שֶׁנֶּאֱמַר: וְנָתַתִּי מוֹפְתִים
בַּשָּׁמַיִם וּבָאָרֶץ.

"And with wonders" - This refers to the blood, as it is stated, "And I will place my wonders in the skies and in the earth." (Joel 3:3)



The Ten Plagues

We now begin an exploration of the ten plagues and the rabbinic perspective on them. While we know them as ten plagues, the rabbinic tradition sees the text as referring to more than ten. While this may seem unnecessary, it is an exercise in emphasizing the incredible nature of the Exodus and an opportunity for a greater appreciation for God's justice.

It is customary for those at the Seder to dip their finger into their cup and drop some liquid onto a plate or napkin when reciting "blood and fire and pillars of smoke," the ten plagues, and "detsakh," "adash," and "ba'achab."

R. Yirmiyahu Löw (1812-1874) of Hungary explained one idea behind this custom: While we appreciate the miracles of the Exodus and our freedom from enslavement, we are saddened by the significant loss of life they came with. "Therefore, through this custom our joy is diminished to show that Israel is merciful, and we are the children of the Merciful, and we pour out a little [wine] at every plague. And this is simple to understand."

וְנִתְּתִי מִּזְמֵרִים בַּשָּׁמַיִם וּבָאָרֶץ דָּם וְאֵשׁ וְתִימְרוֹת עָשָׁן

**Before the great and terrible day of God comes,
I will set portents in the sky and on earth: Blood and fire and
pillars of smoke. (Joel 3:3)**

דָּבָר אַחֵר: בְּיַד חֲזָקָה שְׂתִימָה,
וּבְזֶרַע נְטוּיָה שְׂתִימָה, וּבְמִרְא
גְּדֹל - שְׂתִימָה, וּבְאֵתוֹת -
שְׂתִימָה, וּבְמִפְתִּים - שְׂתִימָה.

Another explanation: "**With a strong hand**" corresponds to two plagues; "**with an outstretched forearm**" corresponds to two plagues; "**with great awe**" corresponds to two plagues; "**with signs**" corresponds to two plagues; and "**with wonders**" corresponds to two plagues.

אלו עשר מכות שהביא הקדוש ברוך הוא על-המצרים במצרים, ואלו הן:

These are the ten plagues the Holy Blessed One brought upon the Egyptians in Egypt:



Blood
דם



Frogs
צפרדע



Lice
בנים



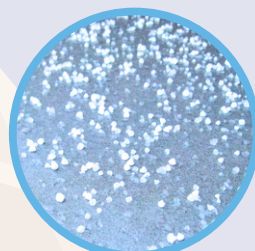
Wild Animals
ערוב



Pestilence
דבר



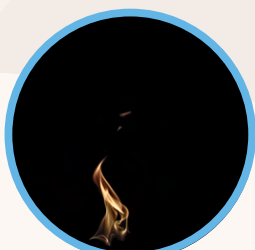
Boils
שחין



Hail
ברד



Locusts
ארבה



Darkness
חשך



Death of the Firstborn
מפת בכורות

רבי יהודה היה נותן בהם סמנים: דצ"ך עד"ש בא"ח"ב.

Rabbi Yehuda was accustomed to giving the plagues mnemonics: Detsakh [the Hebrew initials of the first three plagues], Adash [the Hebrew initials of the second three plagues], Beachav [the Hebrew initials of the last four plagues].

Your 10 Mental Health Plagues

The 10 plagues in the story of Exodus signify the start of freedom. When we remember the plagues of Egypt at the Seder, we are remembering the miraculous things God did for us there. But many of us have things plaguing our lives, and as we spend Passover talking about the plagues in Egypt, we should talk as well about the mental health plagues of today. As you recite the traditional 10 plagues in your Haggadah, consider adding the following list:

**Fear | Self-Judgment | Imposter Syndrome |
Burnout | Substance Use | Trauma/Stressor-
Related Symptoms | Depression |
Isolation/Loneliness | Anxiety | Suicidal Ideation**



1 Fear

Fear is a reaction we have to an immediate threat (AJP). Fear can activate our “fight, flight or freeze” response, which is how our body reacts to help us navigate the threat and stay safe. The body’s response to fear affects both our physical and mental health. With the steady increase in antisemitism over the past few years, we may be experiencing increased response to fear (ADL).



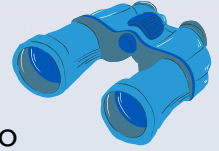
2 Self-Judgment

So many factors affect the way we live our lives, and the constant change of life's pace can have an impact on our daily routines. Our productivity may change in moments of flux; we need to be kind to ourselves when that happens.



3 Imposter Syndrome

Many of us fear being exposed as a “fraud.” It can be easy to compare ourselves to others and their perceived success, especially with the constant nature of social media. Remember that we all have moments of self-doubt about our abilities to get things done and our accomplishments — despite evidence of our success.



4 Burnout

It can be difficult to find balance in our lives. Burnout doesn't only occur in the workplace; it can happen to anyone going through periods of constant stress. Burnout can lead to an increased risk of physical health conditions and affect our behavior. We can create balance through setting boundaries, leaning on our social supports and engaging in mindfulness activities. It is OK to rest.



5 Substance Use

In 2022, 70.3 million people (24.9%) aged 12 or older in the United States used illicit drugs and 48.7 million people (17.3%) aged 12 or older had a substance use disorder (SAMHSA).



6 Trauma/Stressor-Related Symptoms

Many people are in the process of recovering from the various collective traumas we've experienced over the past few years. In 2023, a third of adults said they feel completely stressed out no matter what they do to manage their stress. This increase in long-term stress affects both physical and mental health. It requires a different set of skills to manage than temporary stressors, making it challenging to navigate (APA).



7 Depression

Depression is a leading cause of disability worldwide. In 2022, 21 million adults in the United States experienced a major depressive episode, but only 61% of those suffering received treatment (NIMH).



8 Isolation/Loneliness

In May 2023, the U.S. surgeon general released a new advisory on the public health crisis of loneliness, isolation and lack of connection in the United States. Persistent loneliness can negatively affect physical and mental health, leading to increased rates of depression and anxiety (APA).



9 Anxiety

Anxiety is one of the most common mental health disorders in the United States. It affects more than 40 million adults aged 18 and older, or 19.1% of the population every year. Anxiety disorders affect 31.9% of adolescents (those between 13 and 18) in the United States (ADAA).



10 Suicidal Ideation

In 2021, an estimated 1.7 million adults attempted suicide (SAMHSA), and more than 48,000 died. In 2022 nearly 50,000 people died by suicide, about a 3% increase (CDC). Among people aged 10-14 and 25-34 in the United States, suicide is the second leading cause of death (NIMH).



What is Plaguing You this Year?

[illegible]

רבי יוסי הגלילי אומר: מנין
אתה אומר שלקו המצרים
במצרים עשר מכות ועל הים
לקו חמשים מכות? במצרים
מה הוא אומר? ויאמרו
החרטום אל פרעה: אצבע
אלהים הוא, ועל הים מה
הוא אומר? וירא ישראל
את-היד הגדלה אשר עשה
י' במצרים, וייראו העם
את-י', ויאמינו ביי ובמשה
עבדו. כמה לקו באצבע? עשר
מכות. אמור מעתה: במצרים
לקו עשר מכות ועל הים לקו
חמשים מכות.

Rabbi Yose Hagelili says, "From where can you derive that the Egyptians were struck with ten plagues in Egypt and struck with fifty plagues at the sea? In Egypt, what does it state? 'Then the magicians said unto Pharaoh: 'This is the finger of God' (Exodus 8:15). And at the sea, what does it state? 'And Israel saw God's great hand that they used upon the Egyptians, and the people feared God; and they believed in God, and in Moshe, Their servant' (Exodus 14:31). How many were they struck with, with the finger? Ten plagues. You can say from here that in Egypt, they were struck with ten plagues, and at the sea, they were struck with fifty plagues."

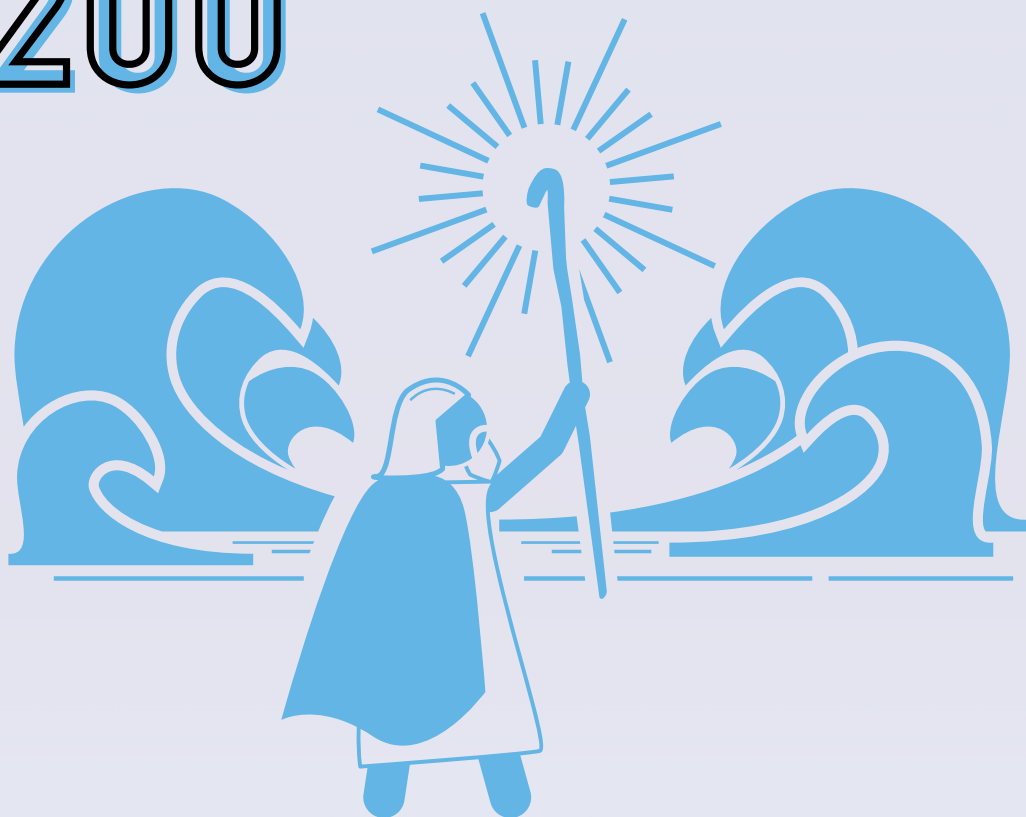
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רבי אליעזר אומר: מנין
שכל-מכה ומכה שהביא
הקדוש ברוך הוא על
המצרים במצרים היתה של
ארבע מכות? שנאמר:
ישלח-בם חרון אפו, עברה
וועם וצרה, משלחת מלאכי
רעים. עברה - אחת, וועם
- שתיים, וצרה - שלש,
משלחת מלאכי רעים -
ארבע. אמור מעתה:
במצרים לקו ארבעים מכות
ועל הים לקו מאתיים מכות.

Rabbi Eliezer says, "From where can you derive that every plague that the Holy One, blessed be He, brought upon the Egyptians in Egypt was composed of four plagues? As it is stated: 'He sent upon them the fierceness of His anger, wrath, and fury, and trouble, a sending of messengers of evil.' (Psalms 78:49) 'Wrath' is one; 'and fury' is two; 'and trouble' is three; 'a sending of messengers of evil' is four. You can say from here that in Egypt, they were struck with forty plagues, and at the sea, they were struck with two hundred plagues."

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רַבִּי עֲקִיבָא אוֹמֵר: מִנֵּיין
שְׁכָל-מִכָּה וּמִכָּה שֶׁהָבִיא
הַקְדוֹשׁ בְּרוּךְ הוּא עַל
הַמִּצְרִים בְּמִצְרַיִם הִיָּתָה שֶׁל
חֲמֵשׁ מִכּוֹת? שֶׁנֶּאֱמַר:
יִשְׁלַח-בָּם חֲרוֹן אַפּוֹ, עֲבָרָה
וְזַעַם וְצָרָה, מִשְׁלַחַת מַלְאָכֵי
רָעִים. חֲרוֹן אַפּוֹ - אַחַת,
עֲבָרָה - שְׁתֵּים, וְזַעַם -
שְׁלוֹשׁ, וְצָרָה - אַרְבַּע,
מִשְׁלַחַת מַלְאָכֵי רָעִים -
חֲמֵשׁ. אֵמֹר מַעֲתָה: בְּמִצְרַיִם
לָקוּ חֲמִשִּׁים מִכּוֹת וְעַל הַיָּם
לָקוּ חֲמִשִּׁים וּמֵאָתִים מִכּוֹת.

Rabbi Akiva says, "From where can you derive that every plague the Holy Blessed One, brought upon the Egyptians in Egypt was composed of five plagues? As it is stated: 'They sent upon them the fierceness of Their anger, wrath, and fury, and trouble, a sending of messengers of evil.' (Psalms 78:49) 'The fierceness of Their anger' corresponds to one; 'wrath' is two; 'and fury' is three; 'and trouble' is four; 'a sending of messengers of evil' is five. You can say from here that in Egypt, they were struck with fifty plagues, and at the sea, they were struck with two hundred and fifty plagues."

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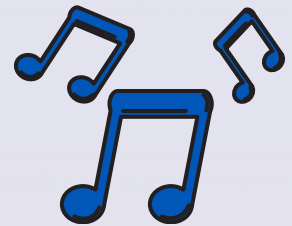
Dayenu

The Dayenu song is an important and meaningful part of the Passover Seder. It gives us a chance to express gratitude, to feel joy and, maybe, to have a little fun.

“Dayenu” means “it would have been enough,” and in the song, we express gratitude for everything God did for us as we escaped Egypt.

Gratitude does not come naturally to everyone, and it is good for our mental well-being to call attention regularly to the things in our lives for which we are grateful. It is a great way to reinforce positive thinking. The act of expressing gratitude can encourage our body to produce chemicals that improve our mood and build more cognitive pathways for positive thinking in our brains.

In addition to the things we express gratitude for in the Dayenu, why not try thinking about more things you are grateful for? They can be something you did for yourself or someone else did for you. Then make a version of the Dayenu song unique to you!



כמה מעלות טובות למקום עלינו!

**How many degrees of good did the
Omnipresent bestow upon us!**

אלו הוציאנו ממצרים
ולא עשה בהם שפטים,
דינו.

If God had taken us out of Egypt
and not executed judgements on
them; **it would have been
enough for us.**

אלו עשה בהם שפטים,
ולא עשה באלהיהם,
דינו.

If God had executed judgments
on them and had not executed
judgements on their gods; **it
would have been enough for us.**

אלו עשה באלהיהם,
ולא הרג את-בכוריהם,
דינו.

If God had executed judgements
on their gods and had not killed
their firstborn; **it would have
been enough for us.**

אלו הרג את-בכוריהם
ולא נתן לנו את-ממוןם,
דינו.

If God had killed their firstborn
and had not given us their
money; **it would have been
enough for us.**

אלו נתן לנו את-ממוןם
ולא קרע לנו את-הים,
דינו.

If God had given us their money
and had not split the sea for us;
**it would have been enough
for us.**

אלו קרע לנו את-הים ולא
העבירנו בתוכו בחרבה,
דינו.

If God had split the sea for us
and had not taken us through it
on dry land; **it would have
been enough for us.**



אלו העבירנו בתוכו
בחרבה ולא שקע צרנו
בתוכו דינו.

If God had taken us through it on dry land and had not drowned our enemies in the sea; **it would have been enough for us.**

אלו שקע צרנו בתוכו
ולא ספק צרכנו במדבר
ארבעים שנה דינו.

If God had drowned our enemies in and had not supplied our needs in the wilderness for forty years; **it would have been enough for us.**

אלו ספק צרכנו במדבר
ארבעים שנה ולא
האכילנו את-המן דינו.

If God had supplied our needs in the wilderness for forty years and had not fed us the manna; **it would have been enough for us.**

אלו האכילנו את-המן
ולא נתן לנו את-השבת,
דינו.

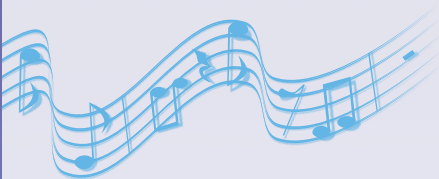
If God had fed us the manna and had not given us the Shabbat; **it would have been enough for us.**

אלו נתן לנו את-השבת,
ולא קרבנו לפני הר
סיני, דינו.

If God had given us the Shabbat and had not brought us close to Mount Sinai; **it would have been enough for us.**

אלו קרבנו לפני הר
סיני, ולא נתן לנו
את-התורה. דינו.

If God had brought us close to Mount Sinai and had not given us the Torah; **it would have been enough for us.**



אלו נתן לנו את-התורה
ולא הכניסנו לארץ
ישראל, דינו.

If God had given us the Torah
and had not brought us into the
land of Israel; **it would have
been enough for us.**

אלו הכניסנו לארץ
ישראל ולא בנה לנו
את-בית הבחירה דינו.

If God had brought us into the
land of Israel and had not built us
the Temple; **it would have been
enough for us.**

על אחת, כמה וכמה, טובה כפולה ומכפלת למקום עלינו:
שהוציאנו ממצרים, ועשה בהם שפטים, ועשה באלהיהם,
והרג את-בכוריהם, ונתן לנו את-ממונם, וקרע לנו
את-הים, והעבירנו בתוכו בחרבה, ושקע צרנו בתוכו,
וספק צרכנו במדבר ארבעים שנה, והאכילנו את-המן,
ונתן לנו את-השבת, וקרבנו לפני הר סיני, ונתן לנו
את-התורה, והכניסנו לארץ ישראל, ובנה לנו את-בית
הבחירה לכפר על-כל-עונותינו.

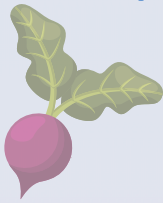
How much more so is the good that is doubled and quadrupled
that the Omnipresent bestowed upon us; since they took us out
of Egypt, and executed judgment upon them, and executed
judgements on their gods, and killed their firstborn, and gave us
their money, and split the sea for us, and brought us through it
on dry land, and drowned our enemies, and supplied our needs
in the wilderness for forty years, and fed us the manna, and
gave us the Shabbat, and brought us close to Mount Sinai, and
gave us the Torah, and brought us into the land of Israel, and
built us the Temple to atone for all of our sins.



רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן:

Rabban Gamliel was accustomed to saying, "Anyone who has not said these three things on Pesach has not fulfilled his obligation." These things are:

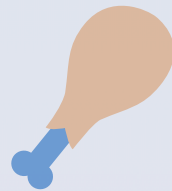
פסח מצה ומרור



Maror



Matzah



Pesach

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: ואמרתם זבח פסח הוא ליי, אשר פסח על בתי בני ישראל במצרים בנגפו את-מצרים, ואת-בתינו הציל ויקד העם וישתחוו.

The Pesach sacrifice our ancestors were accustomed to eating when the Temple existed, for the sake of what was it? To commemorate that the Holy Blessed One passed over the homes of our ancestors in Egypt, as it is stated, "And you shall say: 'It is the Passover sacrifice to God, for that They passed over the homes of the children of Israel in Egypt, when They smote the Egyptians, and our homes he saved.' And the people bowed their heads and prostrated themselves." (Exodus 12:27)

Hold up the matzah and say:

מַצָּה זוֹ שְׁאֵנוּ אוֹכְלִים, עַל
שׁוּם מָה? עַל שׁוּם שְׁלֹא
הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ
לְהַחְמִיץ עַד שְׁנִגְלָה
עֲלֵיהֶם מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ
הוּא, וּגְאָלָם, שֶׁנֶּאֱמַר:
וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר
הוֹצִיאוּ מִמִּצְרַיִם עֲגַת
מִצּוֹת, כִּי לֹא חָמֵץ, כִּי
גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
לְהִתְמַהֵמֶה, וְגַם צָדָה לֹא
עָשׂוּ לָהֶם.

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



There are moments when we have a vision or an expectation for our lives that doesn't turn out the way we intended. When that happens, we have two choices: We can refuse to move forward until circumstances perfectly match our vision, or we can appreciate what we were able to accomplish and recognize things don't have to be perfect. Sometimes perfect is just what works, no matter how messy it is. **Prompt: Can you identify a time when this was true for you?**

Hold up the maror and say:

מָרֹר זֶה שָׁאֲנוּ אוֹכְלִים,
עַל שׁוּם מָה? עַל שׁוּם
שִׁמְרוּ הַמִּצְוֹת אֶת-חַיֵּי
אֲבוֹתֵינוּ בְּמִצְוֹת,
שֶׁנֶּאֱמַר: וַיְמַרְרוּ אֶת
חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה,
בַּחֹמֶר וּבִלְבָנִים
וּבְכָל-עֲבֹדָה בַּשָּׂדֶה אֶת
כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ
בָהֶם בְּפָרֶךְ.

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

בְּכָל-דּוֹר וָדוֹר חַיֵּב אָדָם
לִרְאוֹת אֶת-עַצְמוֹ כְּאִלּוּ
הוּא יֵצֵא מִמִּצְרַיִם,
שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ
בַּיּוֹם הַהוּא לֵאמֹר,
בַּעֲבוּר זֶה עָשָׂה יְיָ לִי
בְּצֵאתִי מִמִּצְרַיִם. לֹא
אֶת-אֲבוֹתֵינוּ בְּלֶבֶד גָּאֹל
הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלָא
אֵף אוֹתָנוּ גָּאֹל עִמָּהֶם,
שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצֵיא
מִשָּׁם, לְמַעַן הָבִיא אוֹתָנוּ,
לָתֵת לָנוּ אֶת-הָאָרֶץ
אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

In each and every generation, a person is obligated to see themselves as if they left Egypt, as it is stated; "And you shall explain to your son on that day: For the sake of this, did God do this for me in my going out of Egypt." (Exodus 13:8) Not only our ancestors did the Holy Blessed One redeem, but rather also us with them did They redeem, as it is stated; "And They took us out from there, in order to bring us in, to give us the land which They swore unto our fathers." (Deuteronomy 6:23)



We cover the matzah and hold up the next cup of wine.

לְפִיכָךְ אֲנַחֲנוּ חַיִּים
לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח,
לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ,
לְעֹלָה וּלְקַלֵּם לְמִי שֶׁעָשָׂה
לְאַבוֹתֵינוּ וּלְנוּ
אֶת-כָּל-הַנִּסִּים הָאֵלֶּה:
הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת
מִיָּגוֹן לְשִׁמְחָה, וּמֵאֵבֶל לְיוֹם
טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל,
וּמִשְׁעָבוֹד לְגָאֻלָּה. וְנֹאמַר
לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

The cup is put down.

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְיָ הַלְלוּ
אֶת-שֵׁם יְיָ. יְהִי שֵׁם יְיָ
מְבָרָךְ מְעַתָּה וְעַד עוֹלָם.
מִמְזֶרֶח שֶׁמֶשׁ עַד מְבֹאֵא
מְהַלֵּל שֵׁם יְיָ. רַם
עַל-כָּל-גּוֹיִם יְיָ, עַל הַשָּׁמַיִם
כְּבוֹדוֹ. מִי כִּי אֱלֹהֵינוּ
הַמְגַבִּיהִי לְשָׁבֶת, הַמְשַׁפִּילִי
לְרֹאוֹת בְּשָׁמַיִם וּבָאָרֶץ?
מְקִימֵי מַעַפָּר דָּל, מַאֲשַׁפֵּת
יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי
עַם-נְדִיבִים, עַם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבֵי עֶקְרַת הַבַּיִת, אִם
הַבָּנִים שִׁמְחָה. הַלְלוּיָהּ.

Therefore we are obligated to
thank, praise, laud, glorify, exalt,
lavish, bless, raise high, and
acclaim They who made all these
miracles for our ancestors and for
us: They brought us out from
slavery to freedom, from sorrow
to joy, from mourning to festival,
from darkness to great light, and
from servitude to redemption.
And let us say a new song before
Them, Hallelujah!

Hallelujah! Praise, servants of God,
praise the name of God. May the
name of God be blessed from now
and forever. From the rising of the
sun in the East to its setting, the
name of God is praised. Above all
nations is God, Their honor is
above the heavens. Who is like
Adonai, our God, Who sits on high;
Who looks down upon the heavens
and the earth? They bring up the
poor out of the dirt; from the
refuse piles, They raise the
destitute. To seat them with the
nobles, with the nobles of their
people. They seat a barren woman
in a home, a happy mother of
children. Hallelujah! (Psalms 113)

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעָז,
הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ,
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. הַיָּם
רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב
לְאַחֹר. הַהָרִים רָקְדּוּ
כְּאֵילִים, גְּבַעוֹת כְּבָנִי
צֹאן. מַה לָּךְ הַיָּם כִּי
תִנּוֹס, הַיַּרְדֵּן – תִּסָּב
לְאַחֹר, הַהָרִים – תִּרְקְדּוּ
כְּאֵילִים, גְּבַעוֹת
כְּבָנֵי-צֹאן. מִלִּפְנֵי אֲדֹנָי
חֹלִי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי
יַעֲקֹב. הִהְפְּכִי הַצּוּר
אֶגֶס-מַיִם, חֲלָמִישׁ
לְמַעֲיֵנו-מַיִם.

In Israel's going out from Egypt,
the house of Ya'akov, from a
people of foreign speech.
Yehudah became Their
sanctuary, Israel, Their dominion.
The sea saw and fled, the Jordan
turned to the rear. The mountains
danced like rams, the hills like
young sheep. What is happening
to you, oh sea, that you are
fleeing, oh Jordan that you turn
to the rear; oh mountains that
you dance like rams, oh hills like
young sheep? From before the
Master, tremble oh earth, from
before the God of Ya'akov. They
who turn the boulder into a pond
of water, the flint into a spring of
water. (Psalms 114)



The Second Cup

We raise the cup until we reach "who redeemed Israel!"

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֵלנוּ
וְגָאֵל אֶת-אֲבוֹתֵינוּ
מִמִּצְרַיִם, וְהַגִּיעָנוּ הַלֵּילָה
הַזֶּה לֶאֱכֹל-בּוֹ מַצָּה
וּמְרֹר. כֵּן יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ
לְמוֹעֲדִים וְלִרְגָלִים
אַחֲרִים הַבָּאִים לְקִרְאָתֵנוּ
לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיָן
עִירָךְ וְשָׂשִׁים בַּעֲבוּדָתְךָ.
וְנֹאכֵל שֵׁם מִן הַזִּבְחִים
וּמִן הַפִּסְחִים אֲשֶׁר יַגִּיעַ
דָּמָם עַל קִיר מִזְבִּיחֶךָ
לְרִצּוֹן, וְנוֹדָה לְךָ שִׁיר
חֲדָשׁ עַל גְּאֻלָּתֵנוּ וְעַל
פְּדוּת נַפְשֵׁנוּ. בָּרוּךְ אַתָּה
יְיָ גָּאֵל יִשְׂרָאֵל.

Blessed are You, Adonai our God, Ruler of the universe, who redeemed us and redeemed our ancestors from Egypt, brought us on this night to eat matzah and maror; so too, Adonai our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of Your city and happy in Your worship; that we shall eat there from the offerings and from the Pesach sacrifices, the blood of which shall reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and the restoration of our souls. Blessed are you, Adonai, who redeemed Israel.

We say the blessing below and drink the cup while reclining to the left:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Blessed are You, Adonai our God, who creates the fruit of the vine.

Remember to be present, mindful, and grateful for another step you took to escape your own Egypt.

רַחֲצָה

Rachtzah - Washing

We wash our hands again before eating matzah and recite this blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת יָדַיִם.

Blessed are You, Adonai our God,
Ruler of the Universe, who has
sanctified us with Your
commandments and has
commanded us on the washing of
the hands.



The Seder is a unique situation in Jewish tradition when we wash our hands twice instead of once during a meal. This serves as a small reminder that the habits we perform to rid ourselves of our impurities can take time to catch on.

מוציא מצה

Motzi Matzah - Blessing over Matzah

We uncover the matzot, lift them up, and recite the "ha-motzi" blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ.

Blessed are You, Adonai our God,
Ruler of the Universe, who brings
forth bread from the ground.

The lowest matzah is put down, and the second blessing is recited over the uppermost matzah and the broken middle matzah.

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

Blessed are You, Adonai our
God, Ruler of the Universe,
who has sanctified us with
Your commandments and
has commanded us on the
eating of matzah.

The leader breaks off a piece from the top whole matzah and a second small piece from the broken one and dips them in salt before passing them out. Everyone eats the matzah while reclining.

There is something about the blessing we make over bread — or, in this case, matzah — that is distinct from other blessings we make over food. What do you think it is?

When we say the blessings over fruits and vegetables, we are thanking God for something in its purest form. But when we say the blessing over bread, we are thanking God for a finished product. Why do you think that is?

One answer is that bread is made from the collaboration between God (who provides ingredients that, on their own, are unusable) and humans (who complete the product). In making this blessing, we recognize and appreciate our role in the creation of the blessings in our lives in addition to the tools God gave us to produce them.

Prompt: We have a tendency to ascribe our successes to luck or the effort of others more so than to ourselves. But we need to show ourselves self-love and be proud of what we have accomplished. When making this blessing, consider and appreciate the role you played in achieving or moving toward your own successes and achievements.



מרור

Maror – Bitter Herbs

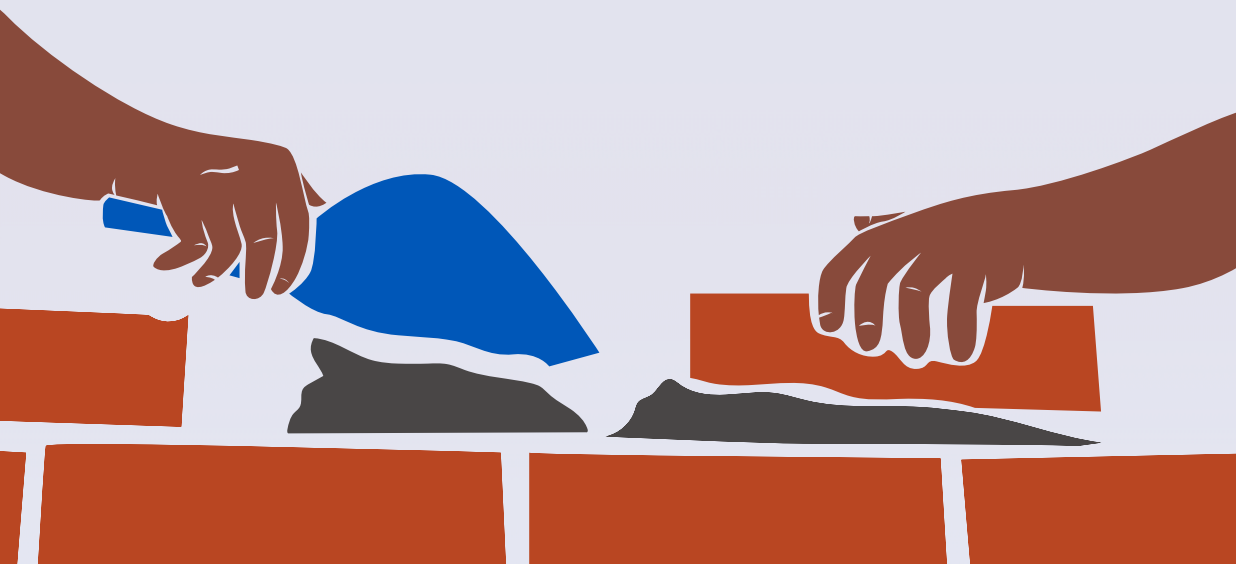
All present should take a bit of maror, dip into the haroset, shake off the haroset, make the blessing, and eat without reclining.

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

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with Your commandments and has commanded us on the eating of maror.

It may seem counterintuitive to recall the pain of our slavery while celebrating our freedom. But consider that through the process of engaging honestly with the pain of our past, we can utilize the mud bricks represented by the charoset to build the necessary foundation for our growth. As you eat this bittersweet food, think about the lessons you learned from past mistakes and how they propelled you forward rather than holding you back.

"There is a crack in everything; that's how the light gets in." — Leonard Cohen



כורך

Korech - Hillel's Sandwich

All present should take a piece from the third whole matzah with a bit of maror, wrap them together, and eat them while reclining. Before eating, we say:

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. בֵּן
עָשָׂה הֵלֵל בְּזִמְנָן שְׁבִית
הַמִּקְדָּשׁ הָיָה קָיָם:

In memory of the Temple, according to Hillel. This is what Hillel would do when the Temple existed:

הָיָה כוֹרֵךְ מַצָּה וּמְרוֹר
וְאוֹכֵל בְּיַחַד, לְקַיֵּם מֶה
שֶׁנֶּאֱמַר: עַל מַצּוֹת
וּמְרוֹרִים יֹאכְלֶהוּ.

He would wrap the matzah and maror and eat them together, in order to fulfill what is stated: "You should eat it upon matzot and maror." (Numbers 9:11)

The Hillel sandwich of maror and charoset is an opportunity to hold space for the good/sweet and challenging/bitter things in life. The value of hakarot hatov, or gratitude, invites us to actively recognize and appreciate the things we have been blessed with in our lives. It is easy to express gratitude during simchas or happy occasions, but doing so during our most challenging moments can be difficult. The Hillel sandwich helps us remember the importance of practicing gratitude during our sweetest and most bitter moments.



Shulchan Orech - The Meal

Time to eat!

According to Jewish law, the afikomen, representative of the “taste” of the freedom we are celebrating and hope to fully achieve one day, is the last thing one should eat at the Seder and the taste that should be in our mouths as we sing the final songs. It is imperative that participants in the main course — the shulchan orech — not fill themselves in order to leave room for the afikomen, so it can have its full experiential and spiritual impact. It would be worthwhile, then, to consider practicing intuitive eating and mindful eating at this point in the Seder.

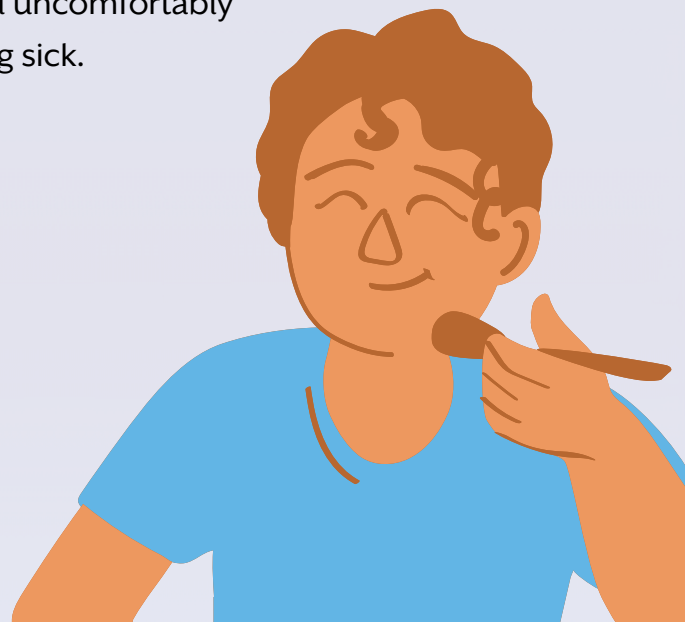
Eating intuitively generally involves being in touch with hunger and fullness cues. This means eating when we are hungry, stopping when we are full, and eating only to sufficiently meet our nutritional needs. Mindful eating is similar to many other mindfulness practices; it is when we take the time to be present in the moment and appreciate the food we are eating. We explore the food with all our senses and eat slowly.

We encourage you to practice both of these skills — and to notice both what that is like for you and what it brings to your Pesach experience.



The Katie Hate Hunger Scale is a fantastic tool to help you be mindful of how you are feeling as you eat your meal.

- 1** **Starving:** You are extremely hungry, dizzy, and weak.
- 2** **Very hungry:** Your stomach is rumbling, and you have a strong desire to eat.
- 3** **Hungry:** You are beginning to feel hungry and think about food.
- 4** **Slightly hungry:** You feel a little hungry but could still go a while without eating.
- 5** **Neutral:** You are neither hungry nor full.
- 6** **Satisfied:** You have eaten enough to feel full but not overly stuffed.
- 7** **Comfortable:** You feel a bit full but not uncomfortable.
- 8** **Full:** You feel full and could not eat another bite.
- 9** **Very Full:** You feel very full and may even feel some discomfort or bloating.
- 10** **Sickeningly Full:** You feel uncomfortably full to the point of feeling sick.

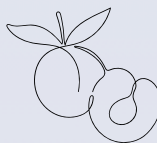


Overcoming My Eating Disorder - A #QTS Story

Let's start with dieting. We've all been there. Wanting to lose a few pounds, trying some quick fixes, growing more and more frustrated when the weight came back. Sound familiar? If you answered yes, then you probably know: Being on a diet is not fun. "A diet" could mean anything from restricting certain food groups to avoiding social situations to becoming obsessed with counting calories and limiting fat.

There's a fine line between dieting and disordered behavior, and it gets crossed all too often. In fact, according to the National Eating Disorders Association (NEDA), more than thirty million Americans will struggle with an eating disorder at some point in their lives.

Being on a diet is not fun.



The dieting industry is a multibillion-dollar business. It works hard to convince us we are not good enough, so we'll buy into weight-loss products. More often than not, whatever diet we invest in fails, and we gain the weight back. Who feels better at the end of this?

Soon after I turned fifteen, the dieting industry won, and I started my first commercialized weight loss program. I had gained a little extra weight during my adolescence (as many girls naturally do) and decided I wanted to lose ten pounds. Little did I know, my innocent diet was about to turn into a rollercoaster of disordered eating.

*Trigger Warning**

Ten pounds quickly turned to twenty pounds, and just like that, I had developed every symptom of anorexia nervosa. Within a year, I had lost more than thirty pounds. With that weight loss, my metabolism slowed, I lost a great deal of muscle, developed low bone-mineral density, and never had an appetite. Oh, and my menstrual cycle stopped.



Yet, the compliments were rolling in. “You look amazing,” was a message I heard over and over, and interpreted as “you used to look fat.” So I kept restricting. My mind was fixated on calories, and nobody could understand why.

I didn’t realize under-eating had an impact and was inflicting consequences on my health. My body had gone into a fat-preserving zone, and I had become deficient in vitamins and minerals my body needed to function. Even though I had achieved my weight loss goals, I certainly was not happy. My brain could not think about anything but food. *What did I eat at my last meal? What did I plan on eating next? Did I need to cut down on a certain food group?* I was always cold and tired. Eating out became a stressor. I even remember crying while on vacation after learning sugar-free ice cream still contained calories. Seriously, who wants to live like that?

Even though I had achieved my weight loss goals, I certainly was not happy.

At my annual checkup, my doctor noticed I had lost a significant amount of weight. Instead of referring me to a therapist who specialized in eating disorders, she told me to come back in a week so she could continue to monitor my weight. The unfortunate truth was my doctor was doing what she thought was best.

Healthcare professionals receive minimal training in eating disorders and holistic health in medical school, and yet situations similar to mine are far too common. In fact, physical weight is not always a predictor for an eating disorder. There are many cases where individuals maintain a higher weight and still struggle with anorexia nervosa and associated disorders.



One day, I said to hell with restricting, and I began bingeing. I had turned a full 180. I trained my body to eat even when I was not hungry. After being deprived for so long, my metabolism was out of whack, and I began gaining weight quickly. To me, gaining weight was better than constantly obsessing over calories — so I kept eating. With time, I had changed my neural pathways to eat out of every emotion that was not hunger. This is referred to as binge eating disorder. My doctors were concerned with the weight gain and misdiagnosed me with polycystic ovarian syndrome, also referred to as PCOS. They treated me as a prediabetic rather than an individual with an eating disorder. Thus, disordered eating became my new normal.

I began to relearn nutrition my junior year of college. I was taking health and wellness classes at Binghamton University, where I learned to view food as fuel and physical activity as strength. I learned about Health at Every Size® (HAES) and Intuitive eating (IE). My classmates began to speak openly about their personal battles with food, and I saw my story wasn't unique. It was actually pretty common. With time, I began changing my behavior and started loving myself enough to live a healthy lifestyle.

But I was not healed. For years afterward, I thought I had found recovery in college. I was so very wrong. I was brainwashed by society into thinking counting calories and excessive cravings were “willpower issues,” and my higher weight was a reflection of my “lack of self-control.” I was lying to myself, and I was lying to everyone around me. I continued to believe struggling with my weight was something I would have to do forever — until I relapsed.

When I moved to Atlanta in September 2017, I relapsed so badly I had no choice but to ask for help. I went through five therapists until I found somebody who could really help me navigate recovery. Many clinicians told me they specialized in eating disorders, but I was continuously triggered by their practices. (It is important to ask your clinicians if they use an HAES and IE approach.)



Once I finally found the right one, we revisited many pieces of my past. I realized that while I had been learning about intuitive eating in college, I also was learning about body composition and weight management. I was receiving mixed messages about what it meant to be healthy. I know now health is not correlated with weight, and beauty is only a construct of society. There is nothing wrong with being fat. It is society that gives fat a negative connotation.

I learned to focus on my behaviors rather than the number on the scale. I learned about the power of self-compassion, and nourishing my body with fruits, veggies, ice cream, and pizza was essential to a balanced life. I learned physical activity was not about calories, weight loss, or bikini bodies; rather, it was about pushing myself because I was worth it.

With my therapist, I visited past traumas. I allowed myself to take the power back and to stop internalizing difficult situations. I also learned how to identify when other people were projecting their own insecurities onto me. Not only did recovery give me my life back; it brought me a better life.

Today, I classify myself as an individual in long-term recovery. I do believe in full recovery from an eating disorder. With that being said, it is not linear, and lapses happen along the way. I have decided to be honest with myself and allow a few years before I identify as being fully recovered.

My final words to you are, the struggle is so very real, and it's OK. You are not alone. But if you are struggling, please ask for help. You are worth a life filled with love, belonging, purpose, and self-compassion. You deserve to be happy.



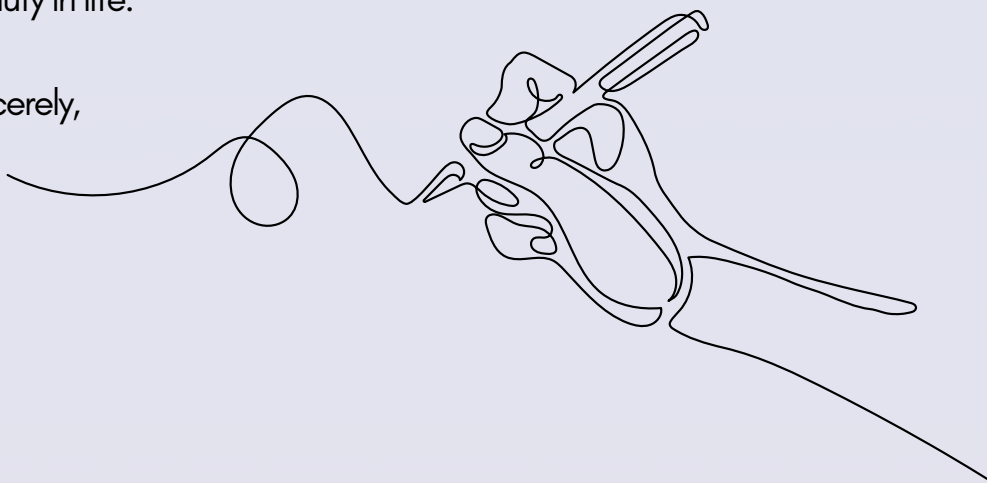
If you are experiencing symptoms similar to what I mentioned above, help is available. Call the NEDA helpline at (800) 931-2237.

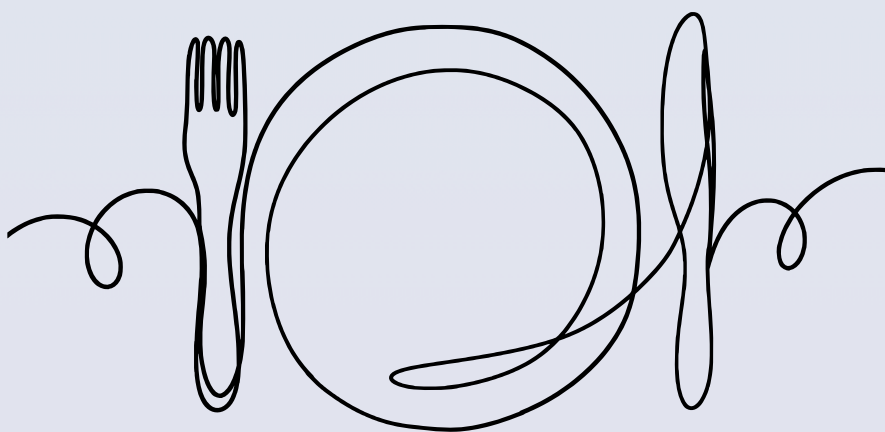
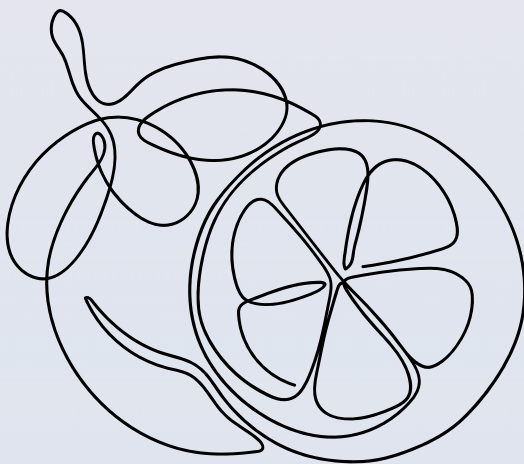
I recognize that eating disorders are a social justice issue, and it was a privilege to receive adequate treatment. I use my recovery story to advocate for change. I have lobbied for eating disorder legislation and have educated individuals from healthcare providers to senators on the impact and mortality rate of eating disorders. I hope that one day, nobody will ever have to struggle with an eating disorder again.

Dear E.D.

Thank you for allowing me to find a community of people who have provided hope and inspiration. Thank you for showing me life is so much better without you, and prioritizing myself is not selfish but is a priority. Thank you for showing me I am strong and resilient. Thank you for allowing me to create a career that inspires people to fight back against you. I needed something as awful as you to show myself there is beauty in life.

Sincerely,
Me





A person should aim to maintain physical health and vigor, in order that their soul may be upright, in a condition to know God. For it is impossible for one to understand sciences and meditate upon them when one is hungry or sick, or when any of their limbs is aching...because their purpose in all that they do will be to satisfy their needs so as to have a sound body with which to serve God. (Maimonides)





Tzafun - The Concealed Matzah

At the end of the meal, we find the afikomen — the piece of hope — we hid at the beginning of the Seder. All those present take a piece and eat it while reclining.



As we eat the afikomen, let's reflect on the experience. What hope have you found?
Where did you find it?



My Secret Switch - A #QTS Story

Our minds and bodies are capable of miraculous things, one of which I call the “switch.” Over the years, I’ve discovered its power in the seemingly instant ability to shut off my ego and turn on my being. We all can almost instantaneously make the leap from tense and stressed to relaxed, peaceful, and even elated, as evidenced by postcoital bliss.

And while history’s best poets have tried to put words to such a seismic shift in feeling, it has proved to be elusive. I think that’s because it’s an energy shift that transforms not only our way of thinking but also our way of being.

I’m no poet, but I’m going to try and share my transformative experience with what I call the “gratitude switch.” With a quick flip, it can power your presence of mind, open your eyes to miracles, fuel your sense of vitality, and bring on your being in the truest sense. Basically, it’s a happy switch.

I wasn’t seeking this switch; rather, it was sort of forced upon me. And for that, I’m grateful.

I lost my husband, Grover, suddenly to lung disease six years ago and knew if I didn’t grab a hold of hope and gratitude, I’d be a goner. I’m not sure why, but one Sunday morning I woke up with my senses tuned into the good going on around me. Even in the midst of tremendous loss and sadness, I smelled the sweet scent of lilies; noticed the kindness of family, friends, and neighbors; and felt excited and appreciative about a promotion at work. The cumulative effect of each small moment of gratitude catapulted me from a numb state of grief to one full of life, happiness, and hope.



At the time, and even to this day, I'm not sure what flipped the switch, but I found it to be self-fulfilling. The more I looked for the positive, the more I saw it. The more I sought reasons to be grateful, the more reasons I found. And while I wish I could say I've been able to stay in this happy place continuously, that's not the case. Without a concerted effort to practice gratitude, the feeling proved to be fleeting, and my mind had a tendency to flip back to the darkness.

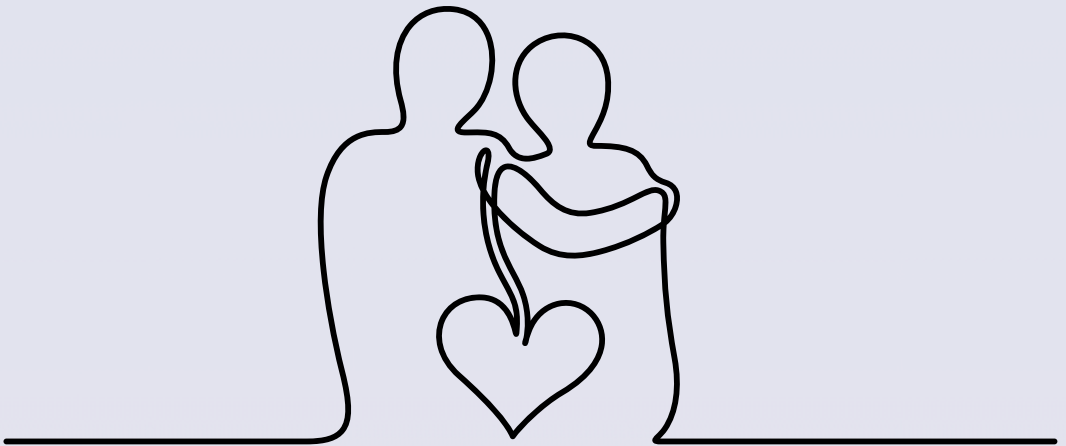
I recently finished building a new house, and over the year it took to finish it, I took note of every single issue. From the dysfunctional plans to the missed paint spots to the cracked bathroom tiles, I sent myself into a spiral of exhaustion trying to identify and fix every flaw. One night after my daughters and I moved in, I sat down, took a deep breath, and wondered why, with this amazing new home, I still felt so down.

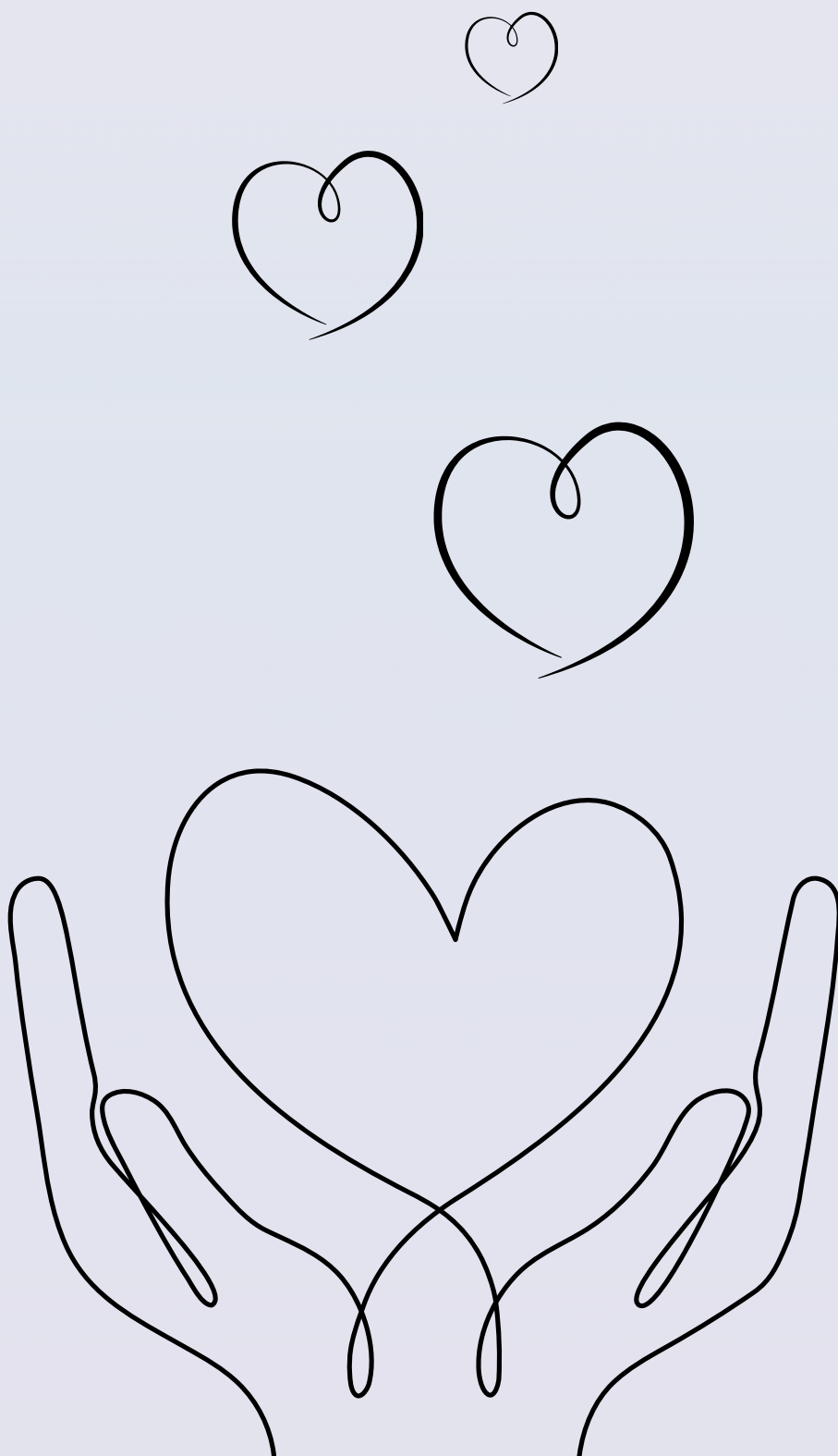
And then the lights came on. I remembered the power of the gratitude switch and decided to quickly turn it on. And with an actual verbal promise to myself, I started looking for the good. I admired my house's beauty and each of the features I was so excited to have, like my big bathroom with a soaker tub, my walk-in closet with more room than I need, and my walk-out back deck that brings the outdoors in. I decided to write the list of imperfections down on a piece of notebook paper under the title "to be fixed" and at that point removed them from my mind, so they no longer could block me from my being or from my immense gratitude for what I had. I flipped the switch, and just like that, my house became my dream home. I was present. I was alive. I was grateful.



Just a few days after the start of my love affair with my house, I found myself in a familiar pattern with my girls. Frustrated with the backtalk and misbehavior, I was fixating on their faults. I made a mental list of all of the things they forgot to do or didn't do right and started down the self-deprecating swirl of questioning my parenting ability. But luckily before the flush, I caught myself and said "stop." I turned the switch and focused on their compassionate acts of kindness. The love they show each other and our dog, Puff, even if it's sandwiched between some dramatic sisterly fights. I admired their curiosity and creativity, and an abundance of unconditional love for my smart, sweet, amazing girls came flooding through my heart, where it was once dammed by negativity.

Having experienced the power to change my life by changing my mindset — and as a curious being — I'm now in pursuit of new switches. And in the meantime, I'm making sure to keep the gratitude light on.





***To love yourself, is to identify yourself as
part of the Shekhinah. (Baal Shem Tov)***



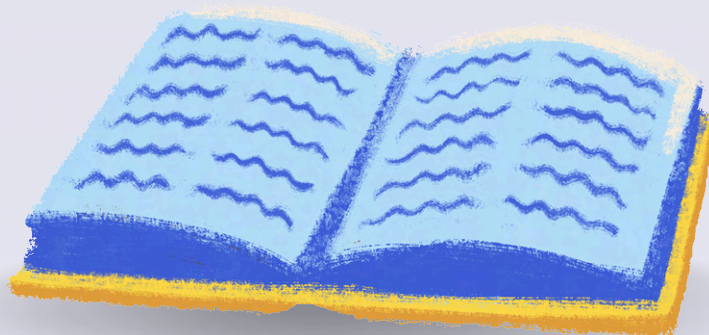
בִּרְדָּה

Barech – Birkat Hamazon

We pour the third cup and recite the grace over the food.

שִׁיר הַמַּעֲלוֹת, בָּשׁוּב יי
אֶת שִׁיבַת צִיּוֹן הָיִינוּ
כְּחֹלְמִים. אִזּוּ יִמְלֵא שְׂחֹק
פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אִזּוּ
יֹאמְרוּ בְּגוֹיִם: הִגְדִּיל יי
לַעֲשׂוֹת עִם אֱלֹהֵי. הִגְדִּיל
יי לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ
שְׂמֵחִים. שׁוּבָה יי אֶת
שְׁבִיתֵנוּ כְּאֶפְרָיִם בְּנֶגֶב.
הַזֵּרְעִים בְּדִמְעָה, בְּרִנָּה
יִקְצְרוּ. הָלוֹךְ יֵלֵךְ וּבֹכֶה
נִשָּׂא מִשָּׁךְ הַזֵּרֶעַ, בֹּא יְבֹא
בְּרִנָּה נִשָּׂא אֶלְמֵתָיו.

A Song of Ascents: When God will bring back the captivity of Zion, we will be like dreamers. Then our mouths will be full of mirth and our tongue joyful melody; then the other nations will say, "God has done greatly with these." God has done great things with us; we are happy. God, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. They who surely go and cry, they carry the measure of seed, they will surely come in joyful song and carry their sheaves. (Psalms 126)



Three or more people who ate together introduce the blessing. One individual opens as follows:

חֲבֵרֵי נְבִרָךְ Friends, let us give praise.

All those present answer:

**יְהִי שֵׁם יְיָ מְבֹרָךְ מְעַתָּה
וְעַד עוֹלָם.** May the Name of God be blessed
from now and forever.

The leader says (If ten are present, read the word in brackets):

**בְּרָשׁוֹת חֲבֵרֵי
נְבִרָךְ [אֱלֹהֵינוּ]
שָׁאֲכַלְנוּ מִשְּׁלוֹ.** With your consent, friends, let
us praise God, of whose food
we have partaken.

All those present answer (If ten are present, read the word in brackets):

**בְּרוּךְ [אֱלֹהֵינוּ] שָׁאֲכַלְנוּ
מִשְּׁלוֹ וּבְטוֹבוֹ חֵיֵינוּ** Blessed is [our God] from whom
we have eaten and from whose
goodness we live.

The leader repeats and says (If ten are present, read the word in brackets):

**בְּרוּךְ [אֱלֹהֵינוּ] שָׁאֲכַלְנוּ
מִשְּׁלוֹ וּבְטוֹבוֹ חֵיֵינוּ** Blessed is [our God] from whom
we have eaten and from whose
goodness we live.

All continue on the next page:



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת
 הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בָּחַן
 בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן
 לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם
 חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל
 תָּמִיד לֹא חָסַר לָנוּ, וְאֵל
 יַחְסֹר לָנוּ מִזֹּון לְעוֹלָם וָעֶד.
 בְּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי
 הוּא אֵל זֶן וּמַפְרִיֵּם לְכָל
 וּמַטִּיב לְכָל, וּמַכִּין מִזֹּון
 לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
 בָּרוּךְ אַתָּה יְיָ, הֵזֵן אֶת
 הַכֹּל.

Blessed are You, Adonai our God,
 Ruler of the Universe, who
 nourishes the entire world in Their
 goodness, in grace, in kindness,
 and in mercy. They give bread to
 all flesh, as their kindness is
 forever. And in their great
 goodness, we have not lacked,
 and may we never lack,
 nourishment because of their
 great name. Since they are a
 Power that feeds and provides for
 all and does good to all and
 prepares nourishment for all of
 the creatures that they created.
 Blessed are You, Adonai, who
 sustains all.

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ עַל
 שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ
 חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל
 שֶׁהוֹצַאתָנוּ ה' אֱלֹהֵינוּ
 מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ
 מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ
 שֶׁחֲתַמְתָּ בְּבָשָׂרֵנוּ, וְעַל
 תּוֹרַתְךָ שֶׁלִּמַּדְתָּנוּ, וְעַל
 חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל
 חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ,
 וְעַל אֲכִילַת מִזֹּון שֶׁאַתָּה זֶן
 וּמַפְרִיֵּם אוֹתָנוּ תָּמִיד, בְּכָל
 יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

We thank you, Adonai our God, that
 you have given as an inheritance to
 our ancestors a lovely, good and
 broad land, and that You took us
 out, Adonai our God, from the land
 of Egypt and that You redeemed us
 from a house of slaves, and for Your
 covenant which You have sealed in
 our flesh, and for Your Torah that
 You have taught us, and for Your
 statutes which You have made
 known to us, and for life, grace, and
 kindness that You have granted us
 and for the eating of nourishment
 that You feed and provide for us
 always, on all days, and at all times
 and in every hour.

ועל הכל יי אלהינו, אנחנו
 מודים לך ומברכים אותך,
 יתברך שמך בפי כל חי
 תמיד לעולם ועד. כפתוב:
 ואכלת ושבעת וברכת את
 יי אלהיך על הארץ הטובה
 אשר נתן לך. ברוך אתה יי
 על הארץ ועל המזון:

And for everything, Adonai our
 God, we thank You and bless
 You; may Your name be blessed
 by the mouth of all life,
 constantly forever and always, as
 it is written: "And you shall eat,
 and you shall be satiated, and
 you shall bless Adonai your God
 for the good land that they have
 given you." (Deuteronomy 8:10)
 Blessed are You, Adonai, for the
 land and for the nourishment.

רחם נא יי אלהינו על
 ישראל עמך ועל ירושלים
 עירך ועל ציון משכן
 כבודך ועל מלכות בית
 דוד משיחך ועל הבית
 הגדול והקדוש שנקרא
 שמך עליו: אלהינו אבינו,
 רענו זוננו פרנסנו וכלכלנו
 והרויחנו, והרוח לנו יי
 אלהינו מהרה מכל
 צרותינו. ונא אל תצריכנו
 ה' אלהינו, לא לידי מתנת
 בשר ודם ולא לידי
 הלואתם, כי אם לידיך
 המלאה הפתוחה הקדושה
 והרחבה, שלא נבוש ולא
 נכלם לעולם ועד.

Please have mercy, Adonai our
 God, upon Israel, Your people;
 and upon Jerusalem, Your city;
 and upon Zion, the dwelling place
 of Your Glory; and upon the
 monarchy of the House of David,
 Your appointed one; and upon the
 great and holy house that Your
 name is called upon. Our God, our
 Caretaker, tend us, sustain us,
 provide for us, relieve us. Give us
 quick relief, Adonai our God, from
 all of our troubles. Please do not
 make us needy, Adonai our God,
 not for the gifts of flesh and
 blood, and not for their loans, but
 rather from Your full, open, holy,
 and broad hand, so we will not be
 embarrassed and will not be
 ashamed forever and always.

רָצָה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ
בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם
הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל
וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה
גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ
לְשַׁבֵּת בּוֹ וּלְנוּחַ בּוֹ
בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךָ.
וּבְרְצוֹנָךָ הִנֵּיחַ לָנוּ יְיָ
אֱלֹהֵינוּ שְׁלָא תְהֵא עָרָה
וְיָגוֹן וְאַנְחָה בְיוֹם
מְנוּחָתָנוּ. וְהִרְאֵנוּ יְיָ
אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ
וּבְבִנְיַן יְרוּשָׁלַיִם עִיר
קֹדֶשְׁךָ כִּי אַתָּה הוּא בֹעֵל
הַיְשׁוּעוֹת וּבֹעֵל הַנִּחְמוֹת.

May You be pleased to embolden us, Adonai our God, in your commandments and in the command of the seventh day, of this great and holy Shabbat, since this day is great and holy before You, to cease work upon it and to rest upon it, with love, according to the commandment of Your will. And with Your will, allow us, Adonai our God, that we should not have trouble, and grief and sighing on the day of our rest. And may You show us, Adonai our God, the consolation of Zion, Your city; and the building of Jerusalem, Your holy city; as You are the Master of salvations and the Master of consolations.



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 יַעֲלֶה וְיָבֹא וְיִגִּיעַ וְיֵרָאָה
 וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר
 זְכוּרֹנוּ וּפְקֻדּוֹנֵנוּ, וְזִכְרוֹן
 אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן
 דָּוִד עֲבָדְךָ, וְזִכְרוֹן
 יְרוּשָׁלַיִם עִיר קִדְשְׁךָ,
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית
 יִשְׂרָאֵל לִפְנֶיךָ, לִפְלִיטָה
 לְטוֹבָה לַחַן וּלְחֶסֶד
 וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם
 בְּיוֹם חַג הַמַּצּוֹת הַזֶּה
 זְכָרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
 וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים
 חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
 כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם
 אַתָּה. וּבְנֵה יְרוּשָׁלַיִם עִיר
 הַקִּדְשׁ בְּמַהֲרָה בְּיָמֵינוּ.
 בָּרוּךְ אַתָּה יְיָ בּוֹנֵה
 בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

God and God of our ancestors,
 may there ascend and come and
 reach and be seen and be
 acceptable and be heard and be
 recalled and be remembered –
 our remembrance and our
 recollection; and the
 remembrance of our ancestors;
 and the remembrance of the
 messiah, the son of David, Your
 servant; and the remembrance of
 Jerusalem, Your holy city; and the
 remembrance of all Your people,
 the house of Israel – in front of
 You, for survival, for good, for
 grace, and for kindness, and for
 mercy, for life and for peace on
 this day of the Festival of Matzot.
 Remember us, Adonai our God,
 on it for good and recall us on it
 for survival and save us on it for
 life, and by the word of salvation
 and mercy, pity and grace us and
 have mercy on us and save us,
 since our eyes are upon You,
 since You are a graceful and
 merciful Power. And may You
 build Jerusalem, the holy city,
 quickly and in our days. Blessed
 are You, Adonai, who builds
 Jerusalem in Their mercy. Amen.



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ
 מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ
 גּוֹאֲלֵנוּ יוֹצְרֵנוּ קְדוֹשֵׁנוּ
 קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה
 יִשְׂרָאֵל הַמֶּלֶךְ הַטוֹב
 וְהַמְטִיב לְכָל שֶׁבָּכָל יוֹם
 וַיּוֹם הוּא הַטֵּיב, הוּא
 מְטִיב, הוּא יִיטִיב לָנוּ.
 הוּא גָמְלָנוּ הוּא גּוֹמְלָנוּ
 הוּא יְגַמְלָנוּ לָעַד, לְחַן
 וְלַחֶסֶד וְלִרְחֻמִּים וְלָרוּחַ
 הַצֶּלֶה וְהַצֹּלָחָה, בְּרָכָה
 וַיְשׁוּעָה נַחֲמָה פְּרִנָּסָה
 וְכִלְכִּלָּה וְרַחֲמִים וְחַיִּים
 וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב
 לְעוֹלָם עַל יַחְסָרֵנוּ.

Blessed are You, Adonai our God,
 Ruler of the Universe, God, our
 Caretaker, our Ruler, our Mighty
 One, our Creator, our Redeemer,
 our Shaper, our Holy One, the
 Holy One of Ya'akov, our
 Shepherd, the Shepherd of Israel,
 the good Ruler who does good to
 all, since on every single day They
 have done good, They do good,
 They will do good, to us; They
 have granted us, They grant us,
 They will grant us forever – in
 grace and in kindness, and in
 mercy, and in relief – rescue and
 success, blessing and salvation,
 consolation, provision, and relief
 and mercy and life and peace
 and all good; and may we not
 lack any good ever.

הַרְחֵמֵן הוּא יְמִלֹךְ עָלֵינוּ
 לְעוֹלָם וָעֶד. הַרְחֵמֵן הוּא
 יִתְבָּרֵךְ בַּשָּׁמַיִם וּבָאָרֶץ.
 הַרְחֵמֵן הוּא יִשְׁתַּבַּח
 לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ
 לָעַד וּלְנֶצַח נְצָחִים,
 וַיִּתְהַדָּר בָּנוּ לָעַד וּלְעוֹלָמֵי
 עוֹלָמִים. הַרְחֵמֵן הוּא
 יִפְרִנֵּסֵנוּ בְּכָבוֹד.

May the Merciful One reign over us
 forever and always. May the
 Merciful One be blessed in the
 heavens and in the earth. May the
 Merciful One be praised for all
 generations and exalted among us
 forever and ever, and glorified
 among us always and infinitely for
 all infinities. May the Merciful One
 sustain us honorably.



הַרְחֵם הוּא יִשְׁבֹּר עָלֵנוּ
 מֵעַל צוּאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ
 קוֹמְמִיּוֹת לְאֶרְצֵנוּ. הַרְחֵם
 הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֵבָה
 בְּבֵית הַזֶּה, וְעַל שֻׁלְחָן זֶה
 שֶׁאָכַלְנוּ עָלָיו. הַרְחֵם הוּא
 יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא
 זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ
 בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת
 וְנַחֲמוֹת. הַרְחֵם, הוּא יְבָרֵךְ
 אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ,
 כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ
 אַבְרָהָם, יִצְחָק, וַיַּעֲקֹב,
 וְאִמּוֹתֵינוּ שָׂרָה, רִבְקָה, רָחֵל
 וְלֵאָה, בְּכָל מִכָּל כָּל,
 כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ יַחַד,
 בְּבְרָכָה שְׁלֵמָה, וְנֹאמֵר: אָמֵן.

May the Merciful One break our yoke from upon our necks and bring us upright to our land. May the Merciful One send us multiple blessings, to this home and upon this table upon which we have eaten. May the Merciful One send us Eliyahu the prophet – may he be remembered for good – and he shall announce to us tidings of good, of salvation and of consolation. Merciful One, bless us and all our dear ones; as You blessed our ancestors Abraham, Isaac, and Jacob; Sarah, Rebekah, Leah, and Rachel, so bless us, one and all; and let us say: Amen.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ
 זְכוֹת שֶׁתְּהֵא לְמִשְׁמֶרֶת
 שָׁלוֹם. וְנִשָּׂא בְּרָכָה מֵאֵת יי
 וַיְצַדֵּק מֵאֱלֹהֵי יִשְׂרָאֵל,
 וְנִמְצָא חֵן וְשִׁכָּל טוֹב בְּעֵינֵי
 אֱלֹהִים וָאָדָם. (בשבת:
 הַרְחֵם הוּא יְנַחִילֵנוּ יוֹם
 שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי
 הָעוֹלָמִים.) הַרְחֵם הוּא
 יְנַחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

From above, may they advocate upon them and upon us merit that should protect us in peace; and may we carry a blessing from the God and charity from the God of our salvation; and find grace and good understanding in the eyes of God and humankind. (On Shabbat, we say: May the Merciful One give us to inherit the day that will be completely Shabbat and rest in everlasting life.) May the Merciful One give us to inherit the day that will be all good.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לִימּוֹת
הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם
הַבָּא. מְגִדּוֹל יְשׁוּעוֹת מְלָכּוֹ
וְעֹשֶׂה חֶסֶד לַמָּשִׁיחַ לְדָוִד
וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה
שָׁלוֹם בְּמִרוֹמָיו, הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאָמְרוּ, אָמֵן.

May the Merciful One give us merit for the times of the messiah and for life in the world to come. A tower of salvation is our Ruler; may They do kindness with their messiah, with David and his offspring, forever (II Samuel 22:51). The One who makes peace above, may They make peace upon us and upon all of Israel; and say, Amen.

יִרְאוּ אֶת יְיָ קְדָשָׁיו, כִּי אֵין
מַחְסוֹר לִירְאָיו. כְּפִירִים
רָשׁוּ וְרָעִבוּ, וְדֹרְשֵׁי יְיָ לֹא
יִחְסְרוּ כָּל טוֹב. הוֹדּוּ לֵי
כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ.
פּוֹתַח אֶת יָדָךְ, וּמַשְׁבִּיעַ
לְכָל חַי רִצּוֹן. בְּרוּךְ הַגִּבּוֹר
אֲשֶׁר יִבְטַח בֵּי, וְהָיָה יְיָ
מִבְטָחוֹ. נֶעַר הָיִיתִי גַם
זָקֵנְתִּי, וְלֹא רָאִיתִי צָדִיק
נִעְזֵב, וְזָרְעוֹ מִבְּקֵשׁ לֶחֶם.
יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

Fear God, Their holy ones, since there is no lacking for those who fear Them. Young lions may go without and hunger, but those that seek God will not lack any good thing (Psalms 34:10-11). Thank God, since They are good, since Their kindness is forever (Psalms 118:1). You open Your hand and satisfy the will of all living things (Psalms 145:16). Blessed is the person who trusts in God and God is their security (Jeremiah 17:7). I was a youth and I have also aged and I have not seen a righteous person forsaken and their offspring seeking bread (Psalms 37:25). God will give courage to Their people. God will bless Their people with peace (Psalms 29:11).



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הַגֶּפֶן.

Blessed are You, Adonai
our God, Ruler of the
universe, who creates the
fruit of the vine.

*We drink while reclining and do not say a blessing afterward. We
then pour a cup of wine for Elijah and open the door.*

שֹׁפֵךְ חֲמַתְךָ אֶל-הַגּוֹיִם
אֲשֶׁר לֹא יָדְעוּךָ
וְעַל-מַמְלָכוֹת אֲשֶׁר בִּשְׁמֶךָ
לֹא קָרְאוּ. כִּי אָכַל
אֶת-יַעֲקֹב וְאֶת-נֹהוּ
הַשָּׁמַיִם. שֹׁפֵךְ-עָלֵיהֶם וְעַמְּךָ
וְחִירוֹן אַפְּךָ יִשְׁיִגֵם. תִּרְדֹּף
בְּאֵף וְתִשְׁמִידֵם מִתַּחַת
שָׁמַיִם יְיָ.

Pour your wrath upon the nations
that did not know You and upon
the kingdoms that did not call
upon Your name, as they have
consumed Ya'akov and laid
waste his habitation (Psalms
79:6-7). Pour out Your fury upon
them, and the fierceness of Your
anger shall reach them (Psalms
69:25). You shall pursue them
with anger and eradicate them
from under the skies of God
(Lamentations 3:66).

The door is closed.

We begin the Seder with an invitation to anyone who is hungry or
lonely to come and join our celebration and again, according to
tradition, invite Elijah the prophet into our home. We repeatedly
make such invitations in recognition that not everyone who needs
you will respond to the first invitation, and that is OK. We need to
make room for those members of our community who come late,
and we need to let them know it is better to come late than never.
When it comes to getting help, voicing our pain, and beginning our
recovery, we all are on our own timelines.

Hallel - Praise

We pour the fourth cup and complete the Hallel.

When the Jewish people crossed the sea of reeds and were freed from Egyptian slavery, their journey wasn't over. They still had some time before they fully realized their freedom and entered their promised land. Yet they took the time to praise God and appreciate the freedom they achieved, serving as a model for us all. It is healthy — and often crucial — to identify moments of joy and celebrate your victories, even when they haven't come fully to fruition. Without those moments of joy on the road to recovery, we run the risk of giving up before we reach the end of our journeys.

Prompt: As we sing praises to God for the miracles of the Exodus, what other miracles are you singing for that you have not yet taken the opportunity to rejoice in?



Personal Miracles

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

לֹא לָנוּ, יְיָ לֹא לָנוּ, כִּי
 לְשִׁמְךָ תֵּן כְּבוֹד, עַל
 חֲסִדְךָ עַל אֱמֻתְךָ. לָמָּה
 יֹאמְרוּ הַגּוֹיִם אֵיזָה נָא
 אֱלֹהֵיהֶם. וְאֱלֹהֵינוּ
 בְּשָׁמַיִם, כֹּל אֲשֶׁר חָפֵץ
 עָשָׂה. עֲצִבֵיהֶם כֶּסֶף
 וְזָהָב מַעֲשֵׂה יְדֵי אָדָם.
 פֶּה לָהֶם וְלֹא יִדְבְּרוּ,
 עֵינַיִם לָהֶם וְלֹא יֵרְאוּ.
 אַזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ,
 אֵף לָהֶם וְלֹא יֵרִיחוּ.
 יָדֵיהֶם וְלֹא יִמְיִשּׁוּ,
 רַגְלֵיהֶם וְלֹא יִהְלִכוּ, לֹא
 יִהְיוּ בְּגִרוֹנִים. כְּמוֹתָם
 יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר
 בָּטַח בָּהֶם. יִשְׂרָאֵל בָּטַח
 בְּיְיָ, עֶזְרָם וּמִגְנָם הוּא.
 בֵּית אֶהְרֹן בָּטְחוּ בְּיְיָ,
 עֶזְרָם וּמִגְנָם הוּא. יֵרֵאִי
 ה' בָּטְחוּ בְּיְיָ, עֶזְרָם
 וּמִגְנָם הוּא.

Not to us, God, not to us, but
 rather to Your name, give glory for
 your kindness and for your truth.
 Why should the nations say, "Say,
 where is their God?" But our God
 is in the heavens, all that they
 wanted, they have done. Their
 idols are silver and gold, the work
 of men's hands. They have a mouth
 but do not speak; they have eyes
 but do not see. They have ears but
 do not hear; they have a nose but
 do not smell. Hands, but they do
 not feel; feet, but they do not
 walk; they do not make a peep
 from their throat. Like them will be
 their makers, all those who trust in
 them. Israel, trust in God; their
 help and shield are They. House of
 Aharon, trust in God; their help
 and shield are They. Those who
 fear God, trust in God; their help
 and shield are They.

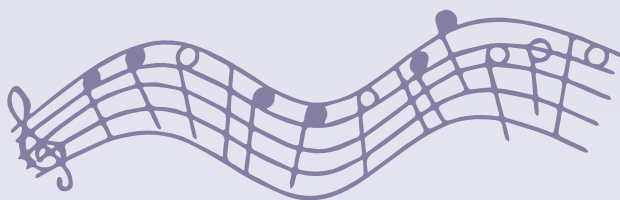


יי זכרנו יְבָרֵךְ. יְבָרֵךְ אֶת
 בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת
 בֵּית אַהֲרֹן, יְבָרֵךְ יְרֵאֵי יי,
 הַקְטָנִים עִם הַגְּדֹלִים. יִסַּף
 יי עֲלֵיכֶם, עֲלֵיכֶם וְעַל
 בְּנֵיכֶם. בְּרוּכִים אַתֶּם ליי,
 עֹשֶׂה שָׁמַיִם וָאָרֶץ.
 הַשָּׁמַיִם שָׁמַיִם ליי וְהָאָרֶץ
 נָתַן לִבְנֵי אָדָם. לֹא
 הַמֵּתִים יִהְיוּ יָהּ וְלֹא כָּל
 יְרֵדֵי דוֹמָה. וְאֵנְחָנוּ נִבְרָךְ
 יָהּ מִעַתָּה וְעַד עוֹלָם.
 הַלְלוּיָהּ.

God who remembers us, will
 bless; They will bless the House of
 Israel; They will bless the House
 of Aharon. They will bless those
 who fear God, the small ones
 with the great ones. May God
 add upon you, and upon you and
 your children. Blessed are you to
 God, the maker of the heavens
 and the earth. The heavens are
 God's heavens, but the earth
 They have given to the children of
 humankind. It is not the dead that
 will praise God and not those
 that go down to silence. But we
 will bless God from now and
 forever. Hallelujah!

אֶהְבֵּתִי כִּי יִשְׁמַע יי אֶת
 קוֹלִי תַחֲנוּנָי. כִּי הִטָּה אָזְנוֹ
 לִי וּבִזְמִי אֶקְרָא. אֶפְפוּנִי
 חֲבָלֵי מוֹת וּמִצָּרֵי שְׂאוֹל
 מִצָּאוּנִי, צָרָה וַיִּגְוֹן אֶמְצָא.
 וּבְשֵׁם יי אֶקְרָא: אָנָּה יי
 מַלְטָה נַפְשִׁי.

I have loved God - since they hear
 my voice, my supplications. Since
 They inclined Their ear to me - and
 in my days, I will call out. The pangs
 of death have encircled me and the
 straits of the Pit have found me and
 I found grief. And in the name of
 God, I called, "Please God, spare
 my soul."



חֲנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ
מֵרַחֵם. שֹׁמֵר פְּתָאִים יְיָ,
דְּלוֹתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי
נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְיָ גָמַל
עָלַיִכִּי. כִּי חִלַּצְתָּ נַפְשִׁי
מִמָּוֶת, אֶת עֵינַי מִן דְּמָעָה,
אֶת רַגְלִי מִדָּחִי. אֶתְהַלֵּךְ
לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי
עָנִיתִי מְאֹד. אֲנִי אָמַרְתִּי
בְּחַפְזִי כָּל הָאָדָם כֹּזֵב.

Gracious is God and righteous,
and our God acts mercifully. God
watches over the simple hearted.
I was low and They saved me.
Return, my soul to your tranquility,
since God has favored you. Since
You have rescued my soul from
death, my eyes from tears, my
feet from stumbling. I will walk
before God in the lands of the
living. I have faith, even when I
say – "I am very afflicted". I said in
my haste, "all men are liars".

מָה אָשִׁיב לַיְיָ כָּל
תַּגְּמוּלוֹהִי עָלַי. כּוֹס
יְשׁוּעוֹת אֶשָּׂא וּבִשְׁם יְיָ
אֶקְרָא. נִדְרֵי לַיְיָ אֲשֶׁלֶם
נִגְדָה נָא לְכָל עַמּוֹ. יִקָּר
בְּעֵינֵי יְיָ הַמּוֹתָה
לְחַסִּידָיו. אָנָּה יְיָ כִּי אֲנִי
עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶּן
אֲמָתְךָ, פֶּתַחַת לְמוֹסְרִי.
לְךָ אֶזְבַּח זֶבַח תּוֹדָה
וּבִשְׁם יְיָ אֶקְרָא. נִדְרֵי
לַיְיָ אֲשֶׁלֶם נִגְדָה נָא לְכָל
עַמּוֹ. בְּחִצְרוֹת בֵּית יְיָ,
בְּתוֹכִי יְרוּשָׁלַיִם.
הַלְלוּיָהּ.

What can I give back to God for
all that They have favored me? A
cup of salvation I will raise up and
I will call out in the name of God.
My vows to God I will pay, now in
front of Their entire people.
Precious in the eyes of God is the
death of Their pious ones. Please
God, since I am Your servant, the
son of Your maidservant; You
have opened my chains. To You
will I offer a thanksgiving offering
and I will call out in the name of
God. My vows to God I will pay,
now in front of Their entire
people. In the courtyards of the
house of God, in your midst,
Jerusalem. Hallelujah!

הָלְלוּ אֶת יְיָ כָּל גּוֹיִם,
 שִׁבְחוּהוּ כָּל הָאֲמִים. כִּי
 גָּבַר עָלֵינוּ חֶסֶדּוֹ, וְאַמֶּת
 ה' לְעוֹלָם. הָלְלוּהָ. הוֹדוּ
 לַיְי כִּי טוֹב כִּי לְעוֹלָם
 חֶסֶדּוֹ. יֹאמֶר נָא יִשְׂרָאֵל
 כִּי לְעוֹלָם חֶסֶדּוֹ. יֹאמְרוּ
 נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם
 חֶסֶדּוֹ. יֹאמְרוּ נָא יִרְאִי
 יְיָ כִּי לְעוֹלָם חֶסֶדּוֹ.

Praise the name of God, all nations; extol God, all you peoples. Since Their kindness has overwhelmed us, and the truth of God is forever. Hallelujah! Thank God, since They are good, since Their kindness is forever. Let Israel now say, "Thank God, since They are good, since Their kindness is forever." Let the House of Aharon now say, "Thank God, since They are good, since Their kindness is forever." Let those who fear God now say, "Thank God, since They are good, since Their kindness is forever."

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנָנִי
 בְּמִרְחַב יְהוָה. יְיָ לִי, לֹא אֵירָא
 – מַה יַּעֲשֶׂה לִּי אָדָם, יְיָ לִי
 בְּעֶזְרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאִי.
 טוֹב לַחֲסוֹת בְּיְי מִבְּטָח
 בְּאָדָם. טוֹב לַחֲסוֹת בְּיְי
 מִבְּטָח בַּנְּדִיבִים. כָּל גּוֹיִם
 סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם.
 סָבְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ
 כִּי אֲמִילֵם. סָבְבוּנִי כְּדִבְרִים,
 דַּעֲכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ
 כִּי אֲמִילֵם.

From the straits I have called, God; They answered me and set me free. God is for me, I will not fear. What will humankind do to me? God is for me with my helpers, and I shall see the downfall of my enemies. It is better to take refuge with the God than to trust in people. It is better to take refuge with God than to trust in nobles. All the nations surrounded me – in the name of God, as I will chop them off. They surrounded me, they also encircled me – in the name of God, as I will chop them off.

דָּחָה דְּחִיתָנִי לִנְפֹל,
וַיִּי עֲזָרָנִי. עָזִי וְזִמְרָת
יְהוָה וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה
בְּאַהֲלֵי צְדִיקִים: יָמִין
יֵי עֲשֵׂה חֵיל, יָמִין יֵי
רוֹמְמָה, יָמִין יֵי עֲשֵׂה
חֵיל. לֹא אָמוּת בִּי
אֶחָיָה, וְאַסְפֵּר מַעֲשֵׂי
יְהוָה. יִסֹּר יִסְרָנִי יְהוָה,
וְלִמּוֹת לֹא נִתְּנָנִי.
פִּתְחוּ לִי שַׁעְרֵי צֶדֶק,
אָבֹא בָם, אֲזַדְּהָ יְהוָה.
זֶה הַשַּׁעַר לִי,
צְדִיקִים יָבֹאוּ בּוֹ.

They surrounded me like bees, they were extinguished like a fire of thorns – in the name of God, as I will chop them off. You have surely pushed me to fall, but God helped me. My boldness and song is God, and They have become my salvation. The sound of happy song and salvation is in the tents of the righteous, the right hand of God acts powerfully. I will not die but rather I will live and tell of the acts of God. God has surely chastised me, but God has not given me over to death. Open up for me the gates of righteousness; I will enter them, thank God. This is the gate of God, the righteous will enter it.

אֲזַדְּךָ בִּי עֲנִיתָנִי וַתְּהִי לִי
לִישׁוּעָה. אֲזַדְּךָ בִּי עֲנִיתָנִי
וַתְּהִי לִי לִישׁוּעָה. אָבֹן
מֵאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ
פִּנֵּה. אָבֹן מֵאֲסוֹ הַבּוֹנִים
הָיְתָה לְרֹאשׁ פִּנֵּה. מֵאֵת יֵי
הָיְתָה זֹאת הִיא נִפְלְאוֹת
בְּעֵינֵינוּ. מֵאֵת יֵי הָיְתָה זֹאת
הִיא נִפְלְאוֹת בְּעֵינֵינוּ. זֶה
הַיּוֹם עֲשֵׂה יֵי. נִגִּילָה
וְנִשְׂמְחָה בּוֹ. זֶה הַיּוֹם עֲשֵׂה
יֵי. נִגִּילָה וְנִשְׂמְחָה בּוֹ.

I will thank You, since You answered me and You have become my salvation. I will thank You, since You answered me and You have become my salvation. The stone that was left by the builders has become the main cornerstone. The stone that was left by the builders has become the main cornerstone. From God was this, it is wondrous in our eyes. From God was this, it is wondrous in our eyes. This is the day of God, let us exult and rejoice upon it. This is the day of God, let us exult and rejoice upon it.

אָנא יי, הוֹשִׁיעָה נָא. אָנא יי,
הוֹשִׁיעָה נָא. אָנא יי,
הַצְלִיחָה נָא. אָנא יי,
הַצְלִיחָה נָא.

Please, God, save us now.
Please, God, save us now.
Please, God, give us success
now. Please, God, give us
success now!

בְּרוּךְ הֵבֵא בְּשֵׁם יי, בְּרַכְנוּכֶם
מִבֵּית יי. בְּרוּךְ הֵבֵא בְּשֵׁם יי,
בְּרַכְנוּכֶם מִבֵּית יי. אֵל יי
וַיֶּאֱרָ לָנוּ. אָסְרוּ חֵג בַּעֲבֹתַיִם
עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵל יי
וַיֶּאֱרָ לָנוּ. אָסְרוּ חֵג בַּעֲבֹתַיִם
עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵלֵינוּ אַתָּה
וְאוֹדְךָ, אֱלֹהֵי – אֲרוֹמְמְךָ.
אֵלֵינוּ אַתָּה וְאוֹדְךָ, אֱלֹהֵי –
אֲרוֹמְמְךָ. הוֹדוּ לֵי כִי טוֹב,
כִּי לְעוֹלָם חֶסֶד. הוֹדוּ לֵי כִי
טוֹב, כִּי לְעוֹלָם חֶסֶד.

Blessed be the one who comes in
the name of God, we have blessed
you from the house of God. Adonai
is God, and they have illuminated
us; tie up the festival offering with
ropes until it reaches the corners of
the altar. You are my Power and I
will thank You; my God and I will
exalt You. Thank God, since they
are good, since their kindness is
forever.



יְהַלְלוּךָ יי אֱלֹהֵינוּ כָּל
מַעֲשֵׂיךָ, וְחַסִּידֶיךָ צַדִּיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיְבָרְכוּ,
וַיִּשְׁבְּחוּ וַיִּפָּאֲרוּ, וַיִּרְוֹמְמוּ
וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ
אֶת שְׁמֶךָ, מְלַכְנוּ. כִּי לָךְ
טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָא
לְזַמֵּר, כִּי מִעוֹלָם וְעַד עוֹלָם
אַתָּה אֵל.

All of your works shall praise You,
Adonai our God, and your pious
ones, the righteous ones who do
Your will; and all of Your people,
the House of Israel will thank and
bless in joyful song: And extol and
glorify, and exalt and acclaim, and
sanctify and coronate Your name,
our Ruler. Since You it is good to
thank, and to Your name it is
pleasant to sing, since from always
and forever are you God.

הודו ליי כי טוב כי לעולם
 חסדו. הודו לאלהי
 האלהים כי לעולם חסדו.
 הודו לאדני האדנים כי
 לעולם חסדו. לעשה
 נפלאות גדלות לבדו כי
 לעולם חסדו. לעשה
 השמים בתבונה כי
 לעולם חסדו. לרוקע
 הארץ על המים כי לעולם
 חסדו. לעשה אורים
 גדלים כי לעולם חסדו.
 את השמש לממשלת
 ביום כי לעולם חסדו. את
 הירח וכוכבים לממשלות
 בלילה כי לעולם חסדו.
 למכה מצרים בבכוריהם
 כי לעולם חסדו. ויוצא
 ישראל מתוכם כי לעולם
 חסדו. ביד חזקה ובזרוע
 נטויה כי לעולם חסדו.
 לגזר ים סוף לגזרים כי
 לעולם חסדו. והעביר
 ישראל בתוכו כי לעולם
 חסדו. ונער פרעה וחילו
 בים סוף כי לעולם חסדו.

Thank God, since They are good,
 since Their kindness is forever.
 Thank God of gods since Their
 kindness is forever. To the Master
 of masters, since Their kindness is
 forever. To the One who alone
 does wondrous deeds, since Their
 kindness is forever. To the One
 who made the Heavens with
 discernment, since Their kindness is
 forever. To the One who spread
 the earth over the waters, since
 Their kindness is forever. To the
 One who made the great lights,
 since Their kindness is forever. The
 sun to rule in the day, since Their
 kindness is forever. The moon and
 the stars to rule in the night, since
 Their kindness is forever. To the
 One that smote Egypt through
 their firstborn, since Their kindness
 is forever. And They took Israel out
 from among them, since His
 kindness is forever. With a strong
 hand and an outstretched arm,
 since Their kindness is forever. To
 the One who split the Reed Sea
 into pieces, since Their kindness is
 forever. And They made Israel to
 pass through, since Their kindness
 is forever. And They cast Pharaoh
 and his troop in the Reed Sea,
 since Their kindness is forever.



לְמוֹלִיד עָמוּ בַּמִּדְבָּר כִּי
 לְעוֹלָם חֲסִדּוֹ. לְמַעַן מְלָכִים
 גְּדֹלִים כִּי לְעוֹלָם חֲסִדּוֹ.
 וַיַּהַרְג מְלָכִים אֲדִירִים כִּי
 לְעוֹלָם חֲסִדּוֹ. לְסִיחֹן מֶלֶךְ
 הָאֱמֹרִי כִי לְעוֹלָם חֲסִדּוֹ.
 וַיַּעֲזֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם
 חֲסִדּוֹ. וַנִּתֵּן אֶרֶץ לְנַחֲלָה
 כִּי לְעוֹלָם חֲסִדּוֹ. נַחֲלָה
 לְיִשְׂרָאֵל עֲבָדוֹ כִּי לְעוֹלָם
 חֲסִדּוֹ. שֶׁבַשְׁפָּלָנוּ זָכַר לָנוּ
 כִּי לְעוֹלָם חֲסִדּוֹ. וַיַּפְרֶקֵנוּ
 מִצָּרֵינוּ כִּי לְעוֹלָם חֲסִדּוֹ.
 נָתַן לָחֶם לְכָל בֶּשָׂר כִּי
 לְעוֹלָם חֲסִדּוֹ. הוֹדּוּ לֵאל
 הַשָּׁמַיִם כִּי לְעוֹלָם חֲסִדּוֹ.

To the One who led Their people in the wilderness, since Their kindness is forever. To the One who smote great rulers, since Their kindness is forever. And They killed mighty rulers, since Their kindness is forever. Sichon, ruler of the Amorite, since Their kindness is forever. And Og, ruler of the Bashan, since Their kindness is forever. And They gave their land as an inheritance, since Their kindness is forever. An inheritance for Israel, Their servant, since Their kindness is forever. In our lowliness, They remembered us, since Their kindness is forever. They delivered us from our adversaries, since Their kindness is forever. They give bread to all flesh, since Their kindness is forever. Thank the God of the heavens, since Their kindness is forever. (Psalms 136)

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת
 שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל
 בֶּשָׂר תִּפְאֹר וּתְרוֹמֶם זְכוּרָה,
 מְלִכְנוּ, תָּמִיד. מִן הָעוֹלָם וְעַד
 הָעוֹלָם אַתָּה אֵל, וּמַבְלִעַדִּיךָ
 אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
 בּוֹדֵה וּמַצִּיל וּמַפְרִיֵּם וּמַרְחֵם
 בְּכָל עֵת צָרָה וְצוּקָה.

The soul of every living being shall bless Your Name, Adonai our God; the spirit of all flesh shall glorify and exalt Your remembrance always, our Ruler. From eternity to eternity, You are the Power, and other than You we have no Ruler, redeemer, or savior, restorer, rescuer, provider, and merciful one in every time of distress and anguish.

אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה.
אֱלֹהֵי הָרֵאשׁוֹנִים
וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל
בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,
הַמְהַלֵּל בְּרֹב הַתְּשַׁבְּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד
וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא
יָנוּם וְלֹא יִישָׁן – הַמַּעֲוִיר
יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים,
וְהַמְשִׁיחַ אֲלֻמִּים וְהַמַּתִּיר
אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים
וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְּךָ
אֲנַחְנוּ מוֹדִים.

אֵלֹו פִּינוּ מָלֵא שִׁירָה בִּיָּם,
וְלִשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלִיו,
וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמַרְחֲבֵי
רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת
כְּשֶׁמֶשׁ וּכְיָרֵחַ, וְיָדֵינוּ
כְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,
וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת –
אֵין אֲנַחְנוּ מִסְפִּיקִים
לְהוֹדוֹת לָךְ, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרֶךְ
אֶת שִׁמְךָ עַל אַחַת מֵאַלְפֵי
אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת
פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ
עִם אֲבוֹתֵינוּ וְעִמָּנוּ.

We have no Ruler, besides You!
God of the first and the last, God
of all creatures, Master of all
Generations Who is praised
through a multitude of praises,
Who guides Their world with
kindness and Their creatures with
mercy. God neither slumbers nor
sleeps. They who rouse the
sleepers and awaken the dozers;
They who make the mute speak,
and free the captives, and
support the falling, and straighten
the bent. We thank You alone.

Were our mouth as full of song as
the sea, and our tongue as full of
joyous song as its multitude of
waves, and our lips as full of
praise as the breadth of the
heavens, and our eyes as
sparkling as the sun and the
moon, and our hands as
outspread as the eagles of the
sky and our feet as swift as deers
– we still could not thank You
sufficiently, Adonai our God and
God of our ancestors, and to
bless Your Name for one-
thousandth of the thousand of
thousands of thousands and
myriad myriads of goodnesses
that You performed for our
ancestors and for us.

מִמִּצְרַיִם גָּאֵלְתָּנוּ, יי
אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים
פָּדִיתָנוּ, בָּרַעַב זִנְתָּנוּ
וּבְשָׂבַע כָּלִכְלֵתָנוּ, מִחֶרֶב
הִצַּלְתָּנוּ וּמִדָּבָר
מִלִּטְתָּנוּ, וּמִחֳלִים רָעִים
וּנְאֻמִּים דִּלִּיתָנוּ.

From Egypt, Adonai our God, did
you redeem us and from the
house of slaves you restored us.
In famine You nourished us, and
in plenty you sustained us. From
the sword you saved us, and from
plague you spared us; and from
severe and enduring diseases you
delivered us.

עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא
עֲזָבוּנוּ חֶסֶדֶיךָ, וְאֵל תִּשְׁשֵׁנוּ,
יי אֱלֹהֵינוּ, לְנֶצֶחַ. עַל כֵּן
אֲבָרִים שְׁפִלְגַת בָּנוּ וְרוּחַ
וְנִשְׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ
וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ –
הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
וַיְפָאֲרוּ וַיְרֻמְמוּ וַיַּעֲרִיצוּ
וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ
מִלְכָּנוּ. כִּי כָל פֶּה לָךְ יוֹדֶה,
וְכָל לִשׁוֹן לָךְ תִּשְׁבַּע, וְכָל
בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה
לִפְנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל
לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב
וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ.

Until now Your mercy has helped
us, and Your kindness has not
forsaken us; and do not abandon
us, Adonai our God, forever.
Therefore, the limbs that You set
within us, and the spirit and soul
that You breathed into our nostrils,
and the tongue that You placed in
our mouth – verily, they shall thank
and bless and praise and glorify,
and exalt and revere, and sanctify
and coronate Your name, our
Ruler. For every mouth shall offer
thanks to You; and every tongue
shall swear allegiance to You; and
every knee shall bend to You; and
every upright one shall prostrate
himself before You; all hearts shall
fear You; and all innermost
feelings and thoughts shall sing
praises to Your name.



כְּדָבָר שְׁכָתוֹב, כָּל עֲצָמָתִי
תֹאמְרָנָה, יְיָ מִי כָמוֹךָ
מִצִּיל עָנִי מִחֶזֶק מִמֶּנּוּ וְעָנִי
וְאֲבִיוֹן מִגְזֹלוֹ. מִי יִדְמָה לָךְ
וּמִי יִשְׁוֶה לָךְ וּמִי יַעֲרֹךְ לָךְ
הָאֵל הַגָּדוֹל, הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָה
שָׁמַיִם וָאָרֶץ. נִהְלָלְךָ
וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ
אֶת שֵׁם קְדֻשָּׁךְ, כְּאִמּוֹר:
לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת יְיָ
וְכָל קֶרְבִּי אֶת שֵׁם קְדֻשּׁוֹ.
הָאֵל בְּתַעֲצוּמוֹת עֹזְךָ,
הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ,
הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא
בְּנוֹרְאוּתֶיךָ, הַמֶּלֶךְ הַיּוֹשֵׁב
עַל כִּסֵּא רֹם וְנִשְׂאָ. שׁוֹכֵן
עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ.
וְכָתוּב: רַנְּנוּ צְדִיקִים בְּיְיָ,
לְיִשְׂרָאֵל נְאֻם תְּהִלָּה. בְּפִי
יִשְׂרָאֵל תִּתְהַלֵּל, וּבִדְבָרֵי
צְדִיקִים תִּתְבָּרַךְ, וּבִלְשׁוֹן
חֲסִידִים תִּתְרוֹמֵם, וּבִקְרֹב
קְדוֹשִׁים תִּתְקַדַּשׁ.

As the matter is written, "All my bones shall say, 'God, who is like You? You save the poor person from one who is stronger than they, the poor and destitute from the one who would rob them.'"
(Psalms 35:10) Who is similar to You, and who is equal to You, and who can be compared to You, O great, strong and awesome God, O God, Creator of the heavens and the earth. We shall praise and extol and glorify and bless Your holy name, as it is stated: "A Psalm of David. Bless God, O my soul, and all that is within me, Their holy name." (Psalms 103:1) God, in Your powerful boldness; the Great, in the glory of Your name; the Strong One forever; the Ruler who sits on Their high and elevated throne. They who dwell always; lofty and holy is Their name. And as it is written, "Sing joyfully to God, righteous ones, praise is beautiful from the upright." (Psalms 33:10) By the mouth of the upright You shall be praised; by the lips of the righteous shall You be blessed; by the tongue of the devout shall You be exalted; and among the holy shall You be sanctified.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ
 בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר
 שְׁמֶךָ, מְלִכְנוּ, בְּכָל דּוֹר
 וְדוֹר, שָׁכֵן חֹבֶת כָּל
 הַיְצוּרִים לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת
 לְהַלֵּל לְשַׁבַּח, לְפָאֵר לְרוֹמֵם
 לְהַדִּיר לְבָרֵךְ, לְעַלָּה וּלְקַלֵּם
 עַל כָּל דְּבָרֵי שִׁירוֹת
 וְתִשְׁבְּחוֹת דָּוִד בֶּן יִשַׁי
 עַבְדְּךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ,
 הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
 בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ נָאָה,
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שִׁיר וְשַׁבְּחָה, הַלֵּל וְזִמְרָה,
 עֹז וּמִמְשָׁלָה, נִצָּח, גְּדֻלָּה
 וְגִבוּרָה, תְּהִלָּה וְתִפְאֶרֶת,
 קִדְשָׁה וּמַלְכוּת, בְּרָכוֹת
 וְהוֹדָאוֹת מִעַתָּה וְעַד עוֹלָם.
 בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ
 גָּדוֹל בְּתִשְׁבְּחוֹת, אֵל
 הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
 הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ
 אֵל חַי הָעוֹלָמִים.

And in the assemblies of the
 myriads of Your people, the
 House of Israel, in joyous song will
 Your name be glorified, our Ruler,
 in each and every generation; as
 it is the duty of all creatures,
 before You, Adonai our God, and
 God of our ancestors, to thank,
 to praise, to extol, to glorify, to
 exalt, to lavish, to bless, to raise
 high and to acclaim – beyond the
 words of the songs and praises of
 David, the son of Yishai, Your
 servant, Your anointed one.

May Your name be praised
 forever, our Ruler, God, the
 Great and holy Ruler – in the
 heavens and in the earth. Since
 for You it is pleasant – Oh
 Adonai our God and God of our
 ancestors – song and lauding,
 praise and hymn, boldness and
 dominion, triumph, greatness and
 strength, psalm and splendor,
 holiness and sovereignty,
 blessings and thanksgivings, from
 now and forever. Blessed are You
 Adonai, God, Ruler exalted
 through laudings, Power of
 thanksgivings, Master of
 Wonders, who chooses the songs
 of hymn – Ruler, God, life giver of
 the world.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Blessed are You, Adonai our God,
Ruler of the universe, who creates
the fruit of the vine.

Drink the final cup while reclining to the left.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, עַל הַגֶּפֶן וְעַל פְּרֵי
הַגֶּפֶן, עַל תְּנוּבַת הַשָּׂדֶה וְעַל
אֶרֶץ חֲמֻדָּה טוֹבָה וְרוּחָבָה
שָׂרְצִית וְהִנְחַלְתָּ לְאֲבוֹתֵינוּ
לֵאכֹל מִפְּרִיָּהּ וּלְשַׂבֵּעַ
מִטוֹבָהּ. רַחֵם נָא יְיָ אֱלֹהֵינוּ
עַל יִשְׂרָאֵל עַמְּךָ וְעַל
יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן
מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבִּיחְךָ
וְעַל הַיְכָלְךָ וּבִנְיַת יְרוּשָׁלַיִם
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ
וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ
בְּבִנְיָנָהּ וְנֹאכַל מִפְּרִיָּהּ
וְנִשְׂבַּע מִטוֹבָהּ וְנִבְרַכְךָ
עָלֶיךָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ
(בשבת: וְרָצָה וְהִחֲלִיצֵנוּ)
בְּיוֹם הַשַּׁבָּת הַזֶּה וְשִׂמְחָנוּ
בְּיוֹם חַג הַמַּצּוֹת הַזֶּה, כִּי
אַתָּה יְיָ טוֹב וּמְטִיב לְכָל,
וְנוֹדֶה לְךָ עַל הָאֶרֶץ וְעַל פְּרֵי
הַגֶּפֶן. בָּרוּךְ אַתָּה יְיָ, עַל
הָאֶרֶץ וְעַל פְּרֵי הַגֶּפֶן.

Blessed are You, Adonai our God,
Ruler of the universe, for the vine and
for the fruit of the vine; and for the
bounty of the field; and for a
desirable, good and broad land,
which You wanted to give to our
fathers, to eat from its fruit and to
be satiated from its goodness.
Please have mercy, Adonai our God
upon Israel Your people; and upon
Jerusalem, Your city; and upon Zion,
the dwelling place of Your glory; and
upon Your altar; and upon Your
sanctuary. And build Jerusalem, Your
holy city, quickly in our days, and
bring us up into it and gladden us in
its building; and we shall eat from its
fruit, and be satiated from its
goodness, and bless You in holiness
and purity. (On Shabbat: And may
you be pleased to embolden us on
this Shabbat day) And gladden us on
this day of the Festival of Matzot.
Since You, God, are good and do
good to all, we thank You for the
land and for the fruit of the vine.
Blessed are You, Adonai, for the land
and for the fruit of the vine.

נִרְצָה

Nirtzah - Conclusion

חֲסֵל סֵדוֹר פֶּסַח כְּהִלְכָתוֹ,
כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כַּאֲשֶׁר זָכִינוּ לְסֵדֵר אוֹתוֹ
בֶּן נֹזֶכֶה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן
מְעוֹנָה, קוֹמֵם קֹהֵל עֲדַת
מִי מָנָה. בְּקֶרֶב נִהַל נִטְעִי
כִנָּה פְּדוּיִם לְצִיּוֹן בְּרָנָה.

Completed is the Seder of Pesach according to its law, according to all its judgments and statutes. Just as we have merited to arrange it, so too, may we merit to do [its sacrifice in the Temple]. Pure One who dwells in the habitation, raise up the congregation too abundant to be counted. Soon, lead the shoots of stock, redeemed, into Zion with jubilation.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Next year in Jerusalem!

בְּשָׁנָה הַבָּאָה בְּבְרִיאוֹת הַנֶּפֶשׁ!

Next year in mental wellness!

At the height of our celebration of freedom, we proclaim our ultimate dream: to return to the messianic Jerusalem in a utopic future, performing the practice of envisioning and manifesting the futures we want for ourselves.

Prompt: As the Seder comes to an end, consider what your personal Jerusalem is. What are your goals? What is the future you hope to reach? In calling out “Next year in X,” you solidify your vision and allow for the path forward to begin to form.

Sefirat HaOmer

The counting of the omer outside of Israel starts on the second night of Pesach. The Jews are commanded to bring an omer (offering) of wheat, beginning on the second night of Passover and concluding at Shavuot, the holiday celebrating the receiving of the Torah.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל סְפִירַת הָעֹמֶר. הַיּוֹם
יוֹם אֶחָד בְּעֹמֶר.

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with Their commandments and has commanded us on the counting of the omer. Today is the first day of the omer.



אָדיר הוּא יבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה,
בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֶה, אֵל
בְּנֶה, בְּנֶה בֵּיתְךָ בְּקֶרֶב.

Mighty is God, may They build Their
house soon. Quickly, quickly, in our
days, soon. God build, God build,
build Your house soon.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל
הוּא יבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה,
בְּנֶה בֵּיתְךָ בְּקֶרֶב.

Chosen is God, great is God ,
noted is God. Quickly, quickly, in
our days, soon. God build, God
build, build Your house soon.

הַדּוֹר הוּא, וְתִיק הוּא, זָפֵא
הוּא יבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה,
בְּנֶה בֵּיתְךָ בְּקֶרֶב.

Splendid is God, distinguished
is God, meritorious is God.
Quickly, quickly, in our days,
soon. God build, God build,
build Your house soon.

חֲסִיד הוּא, טָהוֹר הוּא, יְחִיד
הוּא יבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה,
בְּנֶה בֵּיתְךָ בְּקֶרֶב.

Pious is God, pure is God, unique is
God. Quickly, quickly, in our days,
soon. God build, God build, build
Your house soon.

כֹּבִיר הוּא, לָמוֹד הוּא, מְלָךְ
הוּא יבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בְּנֶה, אֵל בְּנֶה,
בְּנֶה בֵּיתְךָ בְּקֶרֶב.

Powerful is God, wise is God, A
Ruler is God. Quickly, quickly, in our
days, soon. God build, God build,
build Your house soon.

נִרְאָה הוּא, סָגִיב הוּא, עֲזִיז
הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה,
בָּנָה בֵּיתְךָ בְּקֶרֶב.

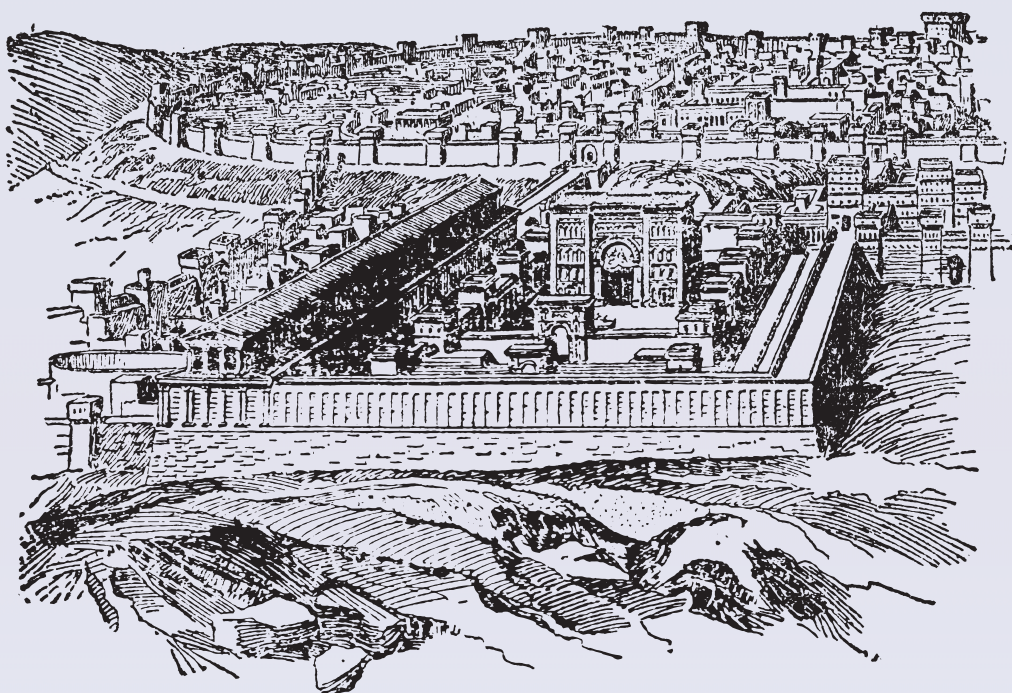
Awesome is God, exalted is God,
heroic is God. Quickly, quickly, in
our days, soon. God build, God
build, build Your house soon.

פוֹדֵה הוּא, צַדִּיק הוּא,
קָדוֹשׁ הוּא יִבְנֶה בֵּיתוֹ
בְּקֶרֶב. בְּמַהֲרָה, בְּמַהֲרָה,
בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל
בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

A restorer is God, righteous is
God, holy is God. Quickly, quickly,
in our days, soon. God build, God
build, build Your house soon.

רַחוּם הוּא, שְׂדֵי הוּא, תִּקְיָה
הוּא יִבְנֶה בֵּיתוֹ בְּקֶרֶב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ
בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה,
בָּנָה בֵּיתְךָ בְּקֶרֶב.

Merciful is god, the Omnipotent is
God, dynamic is God. Quickly,
quickly, in our days, soon. God build,
God build, build Your house soon.



Chad Gadya

חַד גְּדִיָּא, חַד גְּדִיָּא דִּזְבִּין
אָבא בְּתָרִי זַוּי, חַד גְּדִיָּא,
חַד גְּדִיָּא.

One kid, one kid my father bought
for two zuzim, one kid, one kid.

וְאַתָּא שׁוֹנֶרָא וְאָכְלָה
לְגְדִיָּא, דִּזְבִּין אָבא בְּתָרִי
זַוּי. חַד גְּדִיָּא, חַד גְּדִיָּא.

Then came a cat and ate the kid
my father bought for two zuzim,
one kid, one kid.

וְאַתָּא כֶּלֶבָא וְנָשַׁךְ
לְשׁוֹנֶרָא, דְּאָכְלָה לְגְדִיָּא,
דִּזְבִּין אָבא בְּתָרִי זַוּי. חַד
גְּדִיָּא, חַד גְּדִיָּא.

Then came a dog and bit the cat,
that ate the kid my father bought
for two zuzim, one kid, one kid.

וְאַתָּא חוּטְרָא וְהִכָּה לְכֶלֶבָא,
דְּנָשַׁךְ לְשׁוֹנֶרָא, דְּאָכְלָה
לְגְדִיָּא, דִּזְבִּין אָבא בְּתָרִי
זַוּי. חַד גְּדִיָּא, חַד גְּדִיָּא.

Then came a stick and hit the
dog, that bit the cat, that ate the
kid my father bought for two
zuzim, one kid, one kid.



וְאֶתָּא נֹרָא וְשָׂרָף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה
לְגִדְיָא, דְּזָבִין אָבָא בְּתָרִי
זוּזִי. חַד גְּדִיָּא, חַד גְּדִיָּא.

Then came fire and burnt the stick,
that hit the dog, that bit the cat,
that ate the kid that my father
bought for two zuzim, one kid, one
kid.

וְאֶתָּא מֵיָא וְכָבֵה לְנוֹרָא,
דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא,
דְּאָכְלָה לְגִדְיָא, דְּזָבִין אָבָא
בְּתָרִי זוּזִי. חַד גְּדִיָּא, חַד
גְּדִיָּא.

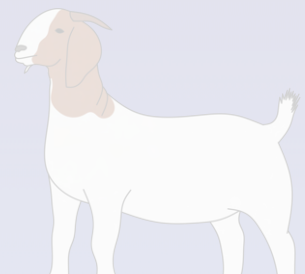
Then came water and
extinguished the fire, that burnt
the stick, that hit the dog, that bit
the cat, that ate the kid my father
bought for two zuzim, one kid,
one kid.

וְאֶתָּא תוֹרָא וְשָׂתָה לְמֵיָא,
דְּכָבֵה לְנוֹרָא, דְּשָׂרָף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה
לְגִדְיָא, דְּזָבִין אָבָא בְּתָרִי
זוּזִי. חַד גְּדִיָּא, חַד גְּדִיָּא.

Then came a bull and drank the
water, that extinguished the fire,
that burnt the stick, that hit the
dog, that bit the cat, that ate the
kid my father bought for two
zuzim, one kid, one kid.

וְאֶתָּא הַשּׁוֹחֵט וְשַׁחַט
לְתוֹרָא, דְּשָׂתָה לְמֵיָא,
דְּכָבֵה לְנוֹרָא, דְּשָׂרָף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה
לְגִדְיָא, דְּזָבִין אָבָא בְּתָרִי
זוּזִי. חַד גְּדִיָּא, חַד גְּדִיָּא.

Then came the schochet
(butcher) and slaughtered the
bull, that drank the water, that
extinguished the fire, that burnt
the stick, that hit the dog, that bit
the cat, that ate the kid my
father bought for two zuzim, one
kid, one kid.



וְאַתָּא מְלַאךְ הַמָּוֶת וְשַׁחַט
 לְשׁוֹחֵט, דְּשַׁחַט לְתוֹרָא,
 דְּשִׁתָּה לְמִיָּא, דְּכָבָה
 לְנוֹרָא, דְּשָׂרַף לְחוּטְרָא,
 דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ
 לְשׁוֹנָרָא, דְּאָכְלָה לְגִדְיָא,
 דְּזָבִין אָבָא בְּתָרֵי זַוְיָ. חַד
 גִּדְיָא, חַד גִּדְיָא.

Then came the angel of death and
 slaughtered the schochet, who
 slaughtered the bull, that drank the
 water, that extinguished the fire,
 that burnt the stick, that hit the
 dog, that bit the cat, that ate the
 kid my father bought for two zuzim,
 one kid, one kid.

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא
 וְשַׁחַט לְמְלַאךְ הַמָּוֶת,
 דְּשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט
 לְתוֹרָא, דְּשִׁתָּה לְמִיָּא,
 דְּכָבָה לְנוֹרָא, דְּשָׂרַף
 לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
 דְּנָשַׁךְ לְשׁוֹנָרָא, דְּאָכְלָה
 לְגִדְיָא, דְּזָבִין אָבָא בְּתָרֵי
 זַוְיָ. חַד גִּדְיָא, חַד גִּדְיָא.

Then came the Holy One, blessed
 be He and slaughtered the angel
 of death, who slaughtered the
 schochet, who slaughtered the
 bull, that drank the water, that
 extinguished the fire, that burnt
 the stick, that hit the dog, that
 bit the cat, that ate the kid my
 father bought for two zuzim, one
 kid, one kid.



Echad Mi Yodea

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי
יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאָרֶץ.

Who knows one? I know one:
One is our God in the heavens
and the earth.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי
יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאָרֶץ.

Who knows two? I know two:
Two are the tablets of the
covenant, One is our God in the
heavens and the earth.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה
אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאָרֶץ.

Who knows three? I know three:
Three are the fathers, two are the
tablets of the covenant, One is our
God in the heavens and the earth.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי
יוֹדֵעַ: אַרְבַּע אִמּוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאָרֶץ.

Who knows four? I know four:
Four are the mothers, three are
the fathers, two are the tablets
of the covenant, One is our God
in the heavens and the earth.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה
אֲנִי יוֹדֵעַ: חֲמִשָּׁה חֻמְשֵׁי
תּוֹרָה, אַרְבַּע אִמּוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמִים וּבְאָרֶץ.

Who knows five? I know five:
Five are the books of the Torah,
four are the mothers, three are
the fathers, two are the tablets of
the covenant, One is
our God in the
heavens and
the earth.



שֶׁשָּׁה מִי יוֹדֵעַ? שֶׁשָּׁה אֲנִי
 יוֹדֵעַ: שֶׁשָּׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
 לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׁמַיִם וּבְאָרֶץ.

שֶׁבַע מִי יוֹדֵעַ? שֶׁבַע אֲנִי
 יוֹדֵעַ: שֶׁבַע יְמֵי שַׁבָּתָא,
 שֶׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
 חוּמְשֵׁי תוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
 לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה
 אֲנִי יוֹדֵעַ: שְׁמוֹנֶה יְמֵי
 מִלָּה, שֶׁבַע יְמֵי שַׁבָּתָא,
 שֶׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
 חוּמְשֵׁי תוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
 לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows six? I know six: Six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows eight? I know eight: Eight are the days of 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.



תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי
 יוֹדֵעַ: תִּשְׁעָה יָרַח לֵדָה,
 שְׁמוֹנָה יָמֵי מִלָּה, שִׁבְעָה
 יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי
 מִשְׁנָה, חֲמֵשָׁה חוּמְשֵׁי
 תּוֹרָה, אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת
 הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׁמַיִם וּבָאָרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי
 יוֹדֵעַ: עֶשְׂרֵה דְבָרִיא, תִּשְׁעָה
 יָרַח לֵדָה, שְׁמוֹנָה יָמֵי
 מִלָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,
 שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמֵשָׁה
 חוּמְשֵׁי תּוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
 לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׁמַיִם וּבָאָרֶץ.

אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד
 עֶשֶׂר אֲנִי יוֹדֵעַ: אֶחָד עֶשֶׂר
 כּוֹכְבֵּיא, עֶשְׂרֵה דְבָרִיא,
 תִּשְׁעָה יָרַח לֵדָה, שְׁמוֹנָה
 יָמֵי מִלָּה, שִׁבְעָה יָמֵי
 שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמֵשָׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
 לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׁמַיִם וּבָאָרֶץ.

Who knows nine? I know nine:
 Nine are the months of birth, eight
 are the days of 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 mothers, three are
 the fathers, two are the tablets of
 the covenant, One is our God in
 the heavens and the earth.

Who knows ten? I know ten: Ten
 are the statements, nine are the
 months of birth, eight are the
 days of 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 mothers, three are the
 fathers, two are the tablets of
 the covenant, One is our God in
 the heavens and the earth.

Who knows eleven? I know
 eleven: Eleven are the stars, ten
 are the statements, nine are the
 months of birth, eight are the
 days of 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 mothers, three are the
 fathers, two are the tablets of
 the covenant, One is our God in
 the heavens and the earth.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם
 עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר
 שְׁבָטִיא, אֶחָד עָשָׂר כּוֹכְבֵיא,
 עֲשָׂרָה דְּבָרִיא, תְּשַׁעָה יְרַחִי
 לְדָה, שְׁמוֹנָה יָמֵי מִלָּה,
 שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה
 סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
 תּוֹרָה, אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת
 הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ?
 שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:
 שְׁלֹשָׁה עָשָׂר מִדְּיָא. שְׁנַיִם
 עָשָׂר שְׁבָטִיא, אֶחָד עָשָׂר
 כּוֹכְבֵיא, עֲשָׂרָה דְּבָרִיא,
 תְּשַׁעָה יְרַחִי לְדָה, שְׁמוֹנָה
 יָמֵי מִלָּה, שִׁבְעָה יָמֵי
 שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
 לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
 שֶׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows twelve? I know twelve: Twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.

Who knows thirteen? I know thirteen: Thirteen are the characteristics, twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of 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 mothers, three are the fathers, two are the tablets of the covenant, One is our God in the heavens and the earth.



Personal Reflections

This image shows a full page of blank white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page, providing a template for writing or drawing. There are no margins, text, or other markings present.

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The Blue Dove Foundation was created to address mental illness and addiction in the Jewish community and beyond. We work with organizations and communities – both Jewish and interfaith – across the country and around the world.

Our Mission

Transforming the way the Jewish community understands and responds to mental illness and addictions.

Our Vision

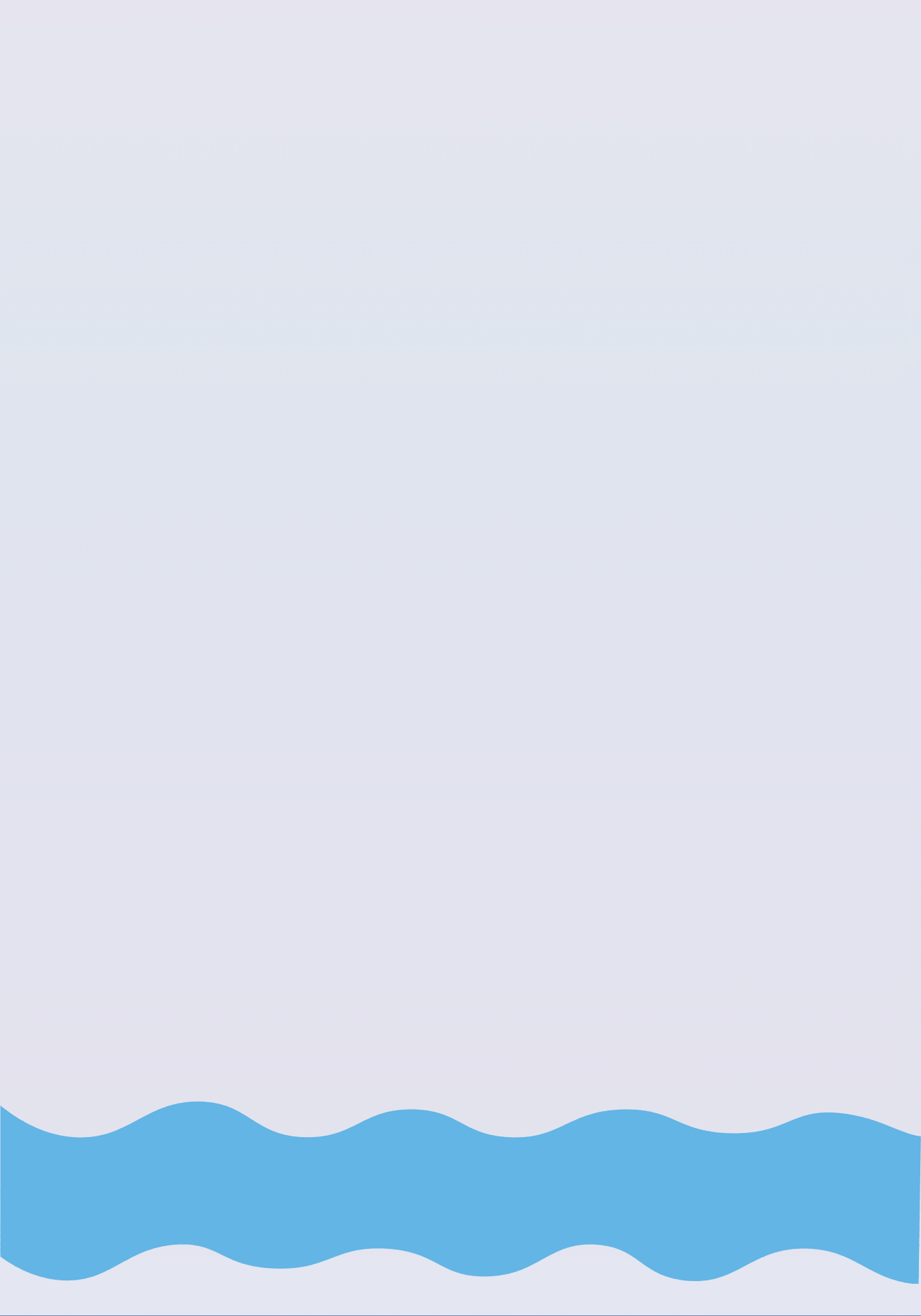
A healthy, vibrant Jewish community that is welcoming and knowledgeable about mental health.



Our Work

1. Educate the community about mental health through a Jewish lens.
2. Produce powerful and engaging educational resources about the connections between mental wellness and Judaism.
3. Spearhead and design programs that can be replicated easily in communities across the country: mental health Shabbat dinners, various training programs, interactive events with speakers, and more.





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info@thebluedovefoundation.org

— “
THE EXODUS FROM EGYPT
OCCURS IN EVERY HUMAN
BEING, IN EVERY ERA, IN EVERY
YEAR, AND IN EVERY DAY.
— RABBI NACHMUN OF BRESLOV

” —