

# THE #QUIETINGTHESILENCE

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## HAGGADAH





הגדת השקט את השתיקה

# **THE #QUIETINGTHE SILENCE HAGGADAH**

**A PRODUCT OF THE BLUE DOVE FOUNDATION**

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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.

Rabbi Nachman of  
Breslov taught:



**"THE EXODUS FROM EGYPT OCCURS IN EVERY HUMAN BEING, IN EVERY ERA, IN EVERY YEAR, AND IN EVERY DAY."**

The chaos of our escape from an oppressive overlord in the Passover story is not just a piece of our past but a part of our present. We all, at one point in our lives, have found ourselves in some kind of Egypt, where we felt burdened by the weight of something we never thought we would be free from. These might be stories about challenging relationships, difficult work or living situations, chronic physical illness, or mental health conditions. They are stories from our past we often prefer to bury rather than relive. In a way, locking those experiences up and living in fear of those parts of ourselves is like constructing an inner "Egypt." But unlike the original Egypt we had to escape from, we need to open ourselves up to let it out.

**BY TELLING THOSE STORIES – BOTH TO OURSELVES AND TO OTHERS – WE CAN QUIET THE SILENCE SURROUNDING OUR INNER "EGYPTS," RELEASE THOSE INNER "EGYPTS," AND ENCOURAGE OTHERS TO DO THE SAME.**

We created this Haggadah to help individuals utilize the themes and motifs of Passover traditions to examine their internal stories of slavery and experience true freedom.



## 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:

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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.

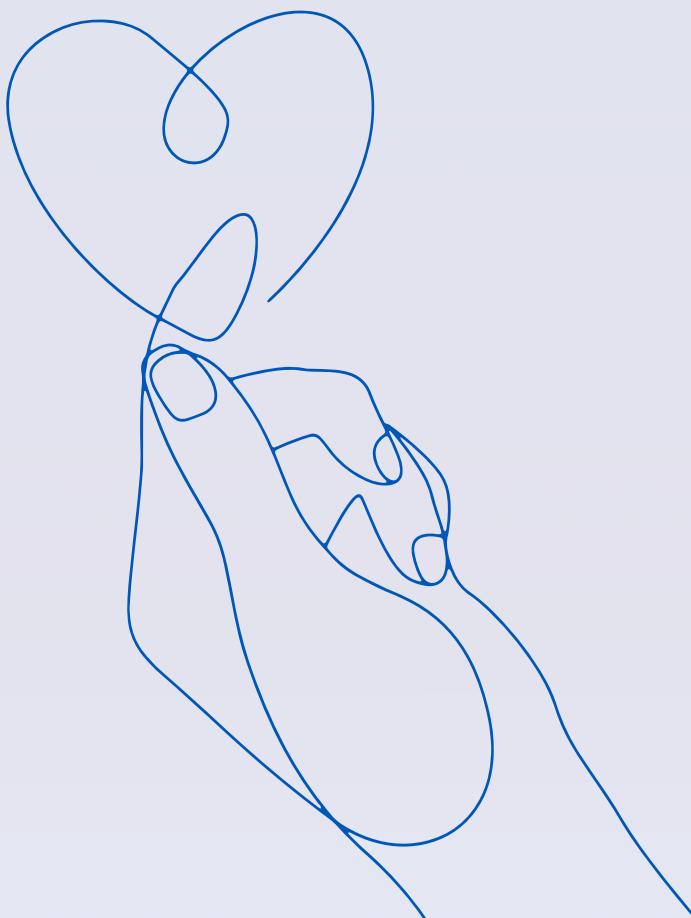
You can find all resources in this Haggadah at  
[https://thebluedovefoundation.org/resource\\_category/passover/](https://thebluedovefoundation.org/resource_category/passover/).  
You can also use the QR code below to access our resource library.



## 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 חָמֵץ

## 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.)

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ  
בְמִצּוֹתָיו, וַצְוָנוּ עַל  
בָּעֵר חָמֵץ.

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.

כָל-חָמֵץ וְחָמֵץ דָאָבָא  
בְרִשּׁוֹתִי, דָלָא חָמֵתָה  
וְדָלָא בְעִרְתָּה וְדָלָא  
יְדַעַנָּא לָה לְבַטְלָה וְלֹהָיוּ  
חָפְקָר בְעִפְרָא דָאָרָעָא.

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 חִמְרָא וְחִמְיעָא דְּאַכְפָּא  
בְּרִשּׁוֹתִי, דְּחִזּוֹתִה וְדְלָא חִזּוֹתִה  
דְּחִמּוֹתִה וְדְלָא חִמּוֹתִה  
דְּבִעֲרָתִה וְדְלָא בִּעֲרָתִה, לְבַטֵּל  
וְלֹהֵי חַפְּקָר בְּעַפְּרָא דְּאַרְעָא.**

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 Mental Health Seder Plate



## 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

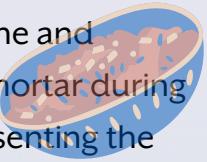
**Shank Bone (Zeroa):** This roasted bone represents both the sacrifice Jews made to be spared from the 10th plague and the “outstretched arm,” which brings the Jews out of slavery in the story of Passover. The shank bone symbolizes the helping hand lent to those who need it most. We all struggle; that’s 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.



# The Steps of the Seder

קידש	14	Kadesh
ורחץ	20	Uрhatz
ברפס	21	Karpas
ייחץ	22	Yachatz
מגיד	23	Maggid
רחצאה	84	Rachtzah
מוֹצִיא מַצָּה	85	Motzi Matzah
מרור	87	Maror
כורך	88	Korech
שְׁלַחַן עֹרֶךְ	89	Shulchan Orech
צפונ	97	Tzafun
ברך	102	Barech
הallel	112	Hallel
גְּרָצָה	127	Nirtzah



# 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 אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.**

**ברוך אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר בָּחרَ בָּנוּ מִכָּלָעָם,  
וּרְוַיְמַמְנוּ מִפְּלַל לְשׁוֹן,  
וַיָּקָדְשֵׁנוּ בְמִצּוֹתָיו. וַתִּתְּנַחֲנֵנוּ  
ה' אֱלֹהֵינוּ בָאַהֲבָה (שְׁבָתוֹת  
לִמְנוֹחָה וּמוֹעָדים לִשְׁמָחָה,  
חָגִים וּזְמָנִים לְשָׁזָן, (אַתָּה  
יּוֹם הַשְׁבָּת הַזֶּה וְ) אַתָּה יוֹם  
חֶג הַמְצֻוֹת הַזֶּה, וְמִן חְרוּתֵנוּ,  
(בָאַהֲבָה) מִקְרָא קָדֵשׁ, זָכָר  
לִיצְיאַת מִצְרָיִם. כִּי בָנָנוּ  
בָּחָרֶת וְאַוְתָנוּ קָדְשָׁת מִפְּלַל  
הָעָםִים, (וְשְׁבָת) וּמוֹעָדי  
קָדְשֵׁךְ (בָאַהֲבָה וּבְרָצֹן)  
בִּשְׁמָחָה וּבְשָׁזָן הַנְּחַלְתָנוּ.  
ברוך אַתָּה יְהוָה, מִקְדֵשׁ  
(הַשְׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמָנִים.**

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

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 יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, שֶׁהָחִינוּ וְקִמְנָנוּ  
וְהִגִּעַנוּ לַזָּמֵן 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 בָּקָר. יוֹם הַשְׁשִׁי.  
וַיְכַלּוּ הַשְׁמִינִים וְהָאָרֶץ וְכָל  
עַבְּאָם, וַיְכַל אֱלֹהִים בַּיּוֹם  
הַשְׁבִּיעִי מְלָאכָתוֹ אֲשֶׁר עָשָׂה.  
וַיִּשְׁבַּת בַּיּוֹם הַשְׁבִּיעִי מִפֶּל  
מְלָאכָתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ  
אֱלֹהִים אֶת יוֹם הַשְׁבִּיעִי וַיִּקְדְּשֵׁ  
אֹתוֹ. כִּי בָּזֶה שְׁבַת מִכֶּל מְלָאכָתוֹ  
אֲשֶׁר בָּרָא אֱלֹהִים לְעַשׂוֹת.

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 יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, בּוֹרָא מְאוּרֵי הָאָשָׁר.  
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם הַמְבָדֵל בֵּין קָדְשׁוֹ לְחַלּוֹן.

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 אֹור לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל  
 לְעָמִים, בֵּין יוֹם הַשְׁבִּיעִי  
 לְשֶׁת יְמֵי הַמְּעָשָׁה. בֵּין  
 קָדְשָׁת שְׁבָת לְקָדְשָׁת יוֹם  
 טֹב הַבָּדָלָת, וְאַתְּ יְמֵי  
 הַשְׁבִּיעִי מִשְׁשָׁת יְמֵי  
 הַמְּעָשָׁה קָדְשָׁת. הַבָּדָלָת  
 וְקָדְשָׁת אַתְּ עַמֶּךָ יִשְׂרָאֵל  
 בְּקָדְשָׁתךְ.

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.

ברוך אתה יי',  
 הַמְבָדֵל בֵּין  
 קָדֵשׁ לְקָדֵשׁ.

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.





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



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



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



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.



# וּרְחַצְׁתָּז

## 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.](#)



# כְּרָפָס

## Karpas - Vegetables

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

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, בָּרוּךְ פָּרִי הָאָדָם.

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.





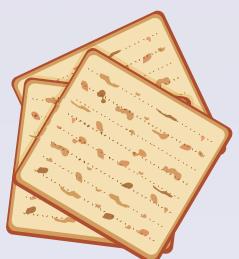
## Yachatz - Break the Middle Matzah

*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:*

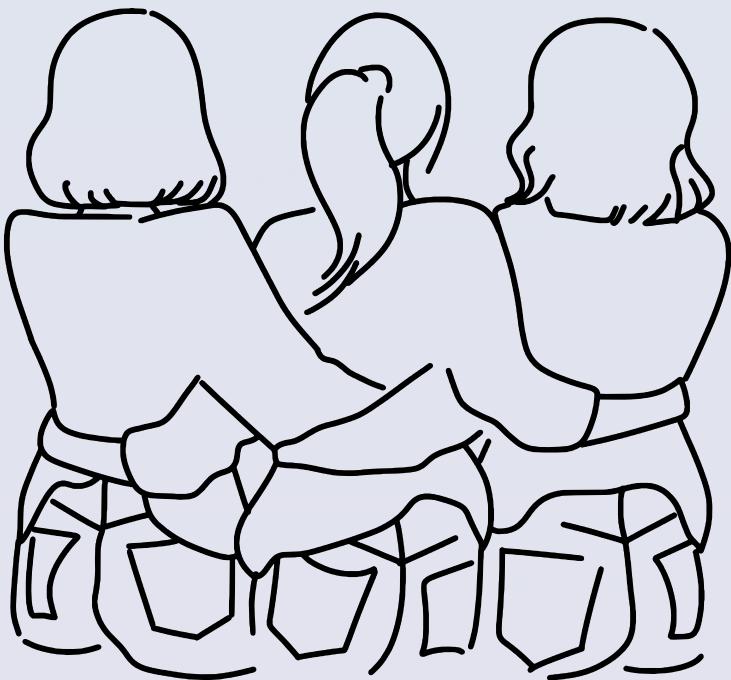
הָא לְחַמָּא עֲנִיאָ דִּי אָכְלָוּ  
אֲבָהָתָנָא בָּאֲרָעָא דְמִצְרָים.  
כָּל הַכְּפִין יִתְּיַיְּוּ וַיַּלְלָוּ, כָּל  
דְּצִירָךְ יִתְּיַיְּוּ וַיַּפְסַחּוּ. הַשְׁפָּתָא  
הַכָּא, לְשָׁנָה הַבָּאָה בָּאֲרָעָא  
דִּיְשָׁרָאֵל. הַשְׁפָּתָא עֲבָדִי,  
לְשָׁנָה הַבָּאָה בְּנֵי חֹרֵין.

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

מַה נִשְׁתַּגֵּה חֲלִילָה הַזָּהָר  
מִכָּל חֲלִילוֹת?

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



שִׁבְכָּל הַלְּילוֹת אַנוּ אָוְכְלִין  
חַמֵּץ וּמַצָּה. חֲלִילָה הַזָּהָר  
כָּלּוּ מַצָּה.

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

שִׁבְכָּל הַלְּילוֹת אַנוּ  
אָוְכְלִין שֶׁאָר יְרֻקּוֹת,  
חֲלִילָה הַזָּהָר מְרוֹר.

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

שִׁבְכָּל הַלְּילוֹת אֵין אַנוּ  
מְטֻבְּלִין אֲפִילוּ פָעֵם אַחֲת,  
חֲלִילָה הַזָּהָר שְׁתֵי פָעָמִים.

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

שִׁבְכָּל הַלְּילוֹת אַנוּ אָוְכְלִין  
בֵּין יֹשְׁבִין וּבֵין מַסְבִּין,  
חֲלִילָה הַזָּהָר כָּלּוּ מַסְבִּין.

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.*

עָבָדִים הָיָנוּ לְפַרְעָה  
בְּמִצְרָיִם וַיּוֹצִיאָנוּ יְהוָה הָיָנוּ  
מִשֶּׁם בִּיד חִזְקָה וּבִזְרוּעַ  
נֶטוּיה. וְאֶלָּו לֹא הָזִיא  
הַקָּדוֹש בָּרוּךְ הוּא אֶת  
אֲבוֹתֵינוּ מִמִּצְרָיִם, הָרִי אָנוּ  
וּבָנֵינוּ וּבָנֵי בָנֵינוּ מִשְׁעָבָדִים  
הָיָנוּ לְפַרְעָה בְּמִצְרָיִם.  
וְאֶפְלוּ בָּלָנוּ חִכְמִים, בָּלָנוּ  
גְּבוּגִים, בָּלָנוּ זָקְנִים, בָּלָנוּ  
יָדָעִים אֶת הַתּוֹרָה, מֵצָה  
עָלֵינוּ לְסִפְר בִּיצְיאַת  
מִצְרָיִם. וְכָל הַמְּרֹבֶּה לְסִפְר  
בִּיצְיאַת מִצְרָיִם הָרִי זֶה  
מִשְׁבָּחָת.

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!



מְעַשָּׂה בָּרְבִּי אֶלְיָזֶר וְרַבִּי  
יְהוֹשָׁעׁ וְרַבִּי אֶלְעָזֶר  
בָּנָן עֲזָרִיָּה וְרַבִּי עֲקִיבָּא וְרַבִּי  
טָרְפוֹן שְׁהִיו מִסְבֵּין  
בְּבְנִיּוֹתָרָךְ וְהִיו מִסְפְּרִים  
בִּיצְיאַת מִצְרָיִם כֹּל-אֶתְוֹ  
הַלִּילָה, עַד שְׁבָאוֹ  
תַּלְמִידֵיכֶם וְאָמְרוּ לָהֶם  
רַבּוֹתֵינוּ הָגִיעַ זָמָן קְרִיאַת  
שְׁמָעַ שֶׁל שְׁחָרִית.

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."



אמֶר רַבִי אֶלְעֹזֶר בֶּן־עֲזֹרִיה  
הָרִי אָנִי כְּבָן שְׁבָעִים שָׁנָה  
וְלֹא זָכִיתִי שֶׁתְּאַמֵּר יֵצֵאת  
מִצְרַיִם בְּלִילּוֹת עַד שְׁדָרְשָׁה  
בֶּן זּוּמָא, שָׁנָאָמֵר

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 תִּזְכֶּר אֶת יֹם צִאתְךָ מִמִּצְרָיִם  
מִצְרִים כָּל יָמִים חִיכִּיך

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



ימִי חַיֵּךְ הַיּוֹם. כֹּל יָמִי  
חַיֵּךְ הַלְּילוֹת. וְחַכְמִים  
אָזְמָרִים יָמִי חַיֵּךְ הַעוֹלָם  
הַזֶּה. כֹּל יָמִי חַיֵּךְ לְהַבִּיא  
לִימּוֹת 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."

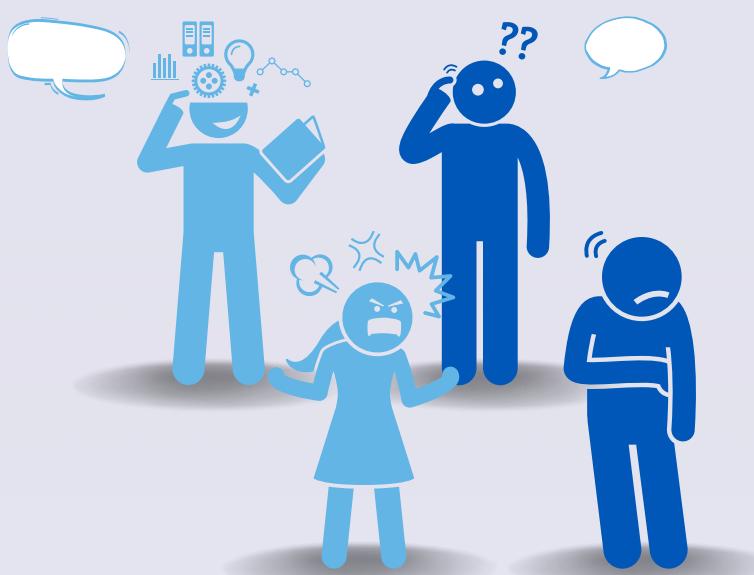


# The Four Children of the Seder

*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 הַמֶּקוֹם, בָּרוּךְ הוּא,  
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל, בָּרוּךְ הוּא. בָּנֶגֶד  
אַרְבָּעָה בָנִים דִבְרָה תּוֹרָה:  
אֶחָד חֲכָם, וֶאֶחָד רָשָׁע,  
וֶאֶחָד תָּם, וֶאֶחָד שָׁאַיָּנוּ  
יֹדֵעַ לְשֹׁאֹל.

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.



חכם מה הוא אומר? מה  
העדות והחקים והמשפטים  
אשר צוה לנו אלוהינו אתכם.  
ואף אתה אמר לו בהלכות  
הפסח: אין מפטירין אחר  
הפסח אפיקומן.

### 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.

רְשֻׁעַ מָה הַוָּא אֹמֵר? מָה  
הַעֲבֹדָה הַזֹּאת לְכֶם. לְכֶם  
וְלֹא לָוּ. וְלֹפִי שְׁהַזְּכִיא אֶת  
עַצְמָוּ מִן הַפְּלָל בְּפִרְבָּעָקָר.  
וְאֶפְתָּה הַקְּהָה אֶת שְׁנִינוּ  
וְאָמַרְתָּ לָוּ: "בְּעֹבֵר זוּ הַעֲשָׂה  
יִי לִי בְּצָאתִי מִמִּצְרָיִם". לִי  
וְלֹא-לָוּ. אֶלָּו הַיָּה שָׁם, לֹא  
הַיָּה נְגַאַל.



**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.

תִּתְּמִם מָה הַוָּא אֹמֵר? מָה  
זֹאת? וְאָמְרָתָ אֲלֵיכָו "בְּחִזּוֹק  
יָד הַזֹּצִיאָנוּ 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.

וְשַׁאֲנָנוּ יוֹדֵעַ לְשַׁאֲול - אַתָּה  
פִּתְחֵה לוּ, שָׁנָאָמֵר, וְהַגְּדָתָ  
לְבָנֶךָ בַּיּוֹם הַהוּא לִאמֶר,  
בַּעֲבוּר זֶה עָשָׂה יְהָיָה  
בְּצִאתִי 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.

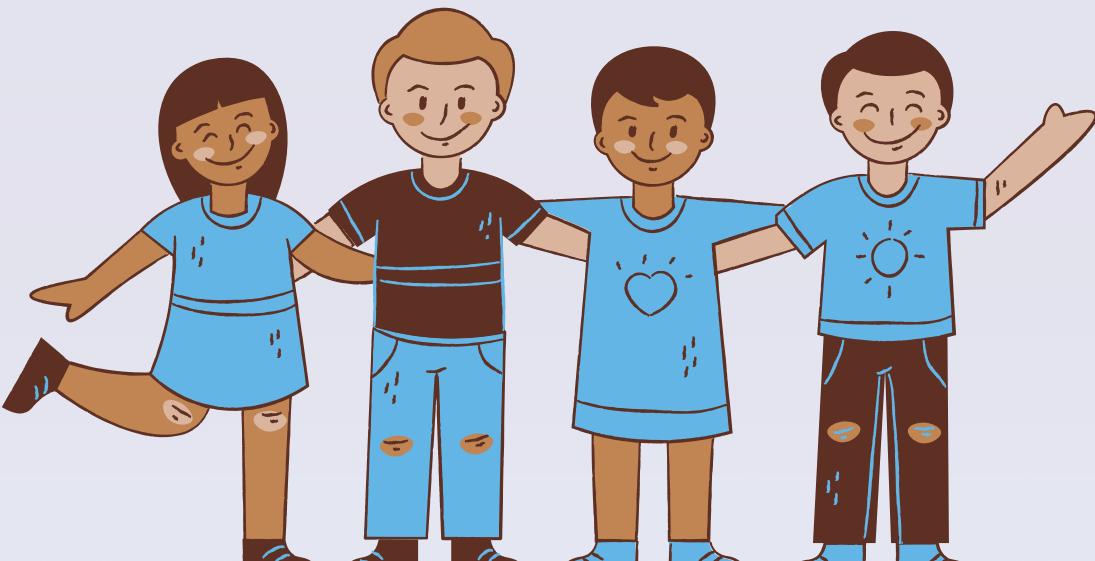
We live in a world with a great deal of shame and stigma around mental health disorders and substance abuse, and the child who does not know how to ask questions might not have been given the language or have the courage to share what's going on for them. [They allow us to enact the Jewish value of kol 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 gossips, 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.



וְהִזְדַּקְתָּ לְבָנֶךָ בַּיּוֹם הַהוּא לִאמְרַ בַּעֲבוּר  
זֶה עֲשָׂה הָיָה לִי בְּצָאתִי 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)

יָכֹל מִרְאֵשׁ חֶדְשׁ, תַּלְמוֹד  
לֹמֵר בַּיּוֹם הַהוּא. אֵי בַּיּוֹם  
הַהוּא יָכֹל מִבָּעֵוד יוֹם,  
- תַּלְמוֹד לֹמֵר בַּעֲבוּר זֶה  
בַּעֲבוּר זֶה לֹא אָמְרָתִי, אַלְאָ  
בְּשָׁעָה שְׁשִׁית מֵצָה וּמָרוֹר  
מְנַחִים לְפָנֵיךְ.

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).

מִתְחַלָּה עַזְבֵּדִי עַבּוֹדָה  
זֶרֶה הָיָה אֲבוֹתֵינוּ,  
וְעַבְשִׁיו קָרְבָּנוּ הַמִּקְוָם  
לְעַבְדָּתוֹ, שֶׁנָּאָמַר: וַיֹּאמֶר  
יְהוָשָׁעַ אֱלֹהִים-כָּל-הָעָם, בָּהּ  
אָמַר יְהִי אֱלֹהִי יִשְׂרָאֵל:  
בַּעֲבָר הַנָּהָר יִשְׁבֹּו  
אֲבוֹתֵיכֶם מְעוֹלָם, תְּרַח  
אָבִי אֶבְרָהָם וְאָבִי נָחוֹר,  
וַיַּעֲבְדוּ אֱלֹהִים אֶחָדים.

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.'

וְאֶקֶחֶת אֶת־אָבִיכֶם  
 אֶת־אֶבְרָהָם מַעֲבָר הַנָּהָר  
 וְאֹלֵךְ אֹתוֹ בְּכָל־אָרֶץ  
 כְּנָעָן, וְאֶרְבָּה אֶת־זָרְעָוֹ  
 וְאֶתְּנָהָן לְאֶת־יִצְחָק, וְאֶתְּנָהָן  
 לְיִצְחָק אֶת־יַעֲקֹב  
 וְאֶת־עַשְׂוֹ. וְאֶתְּנָהָן לְעַשְׂוֹ  
 אֶת־הָר שְׁעִיר לְרִשְׁת אֲתֹן,  
 וְיַעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם.

בָּרוּךְ שׁוֹמֵר הַבְּטַחַתּוֹ  
 לִיְשָׂרָאֵל, בָּרוּךְ הוּא.  
 שְׁהַקָּדוֹשׁ בָּרוּךְ הוּא חָשַׁב  
 אֶת־הַקָּז, לְעַשׂוֹת כְּמוֹ  
 שֶׁאָמַר לְאֶבְרָהָם אָבִינוּ  
 בְּבְרִית בֵּין הַבְּתָרִים,  
 שֶׁנֶּאֱמָר: וַיֹּאמֶר לְאַבְרָם,  
 יְדֻעַ תַּדַּע בַּיּוֹגָר יְהִי וּרְעֵךְ  
 בָּאָרֶץ לֹא לָהֶם, וְעַבְדּוּ  
 וְעַנוּ אֶתְּמָם אֶרְבָּע מֵאוֹת  
 שָׁנָה. וְגַם אֶת־הַגּוֹי אֲשֶׁר  
 יַעֲבֹדוּ דָּן אָנֹכִי וְאֶחָרִיכֶנָּן  
 יֵצָא בְּרָכָשׁ גָּדוֹלָה.

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)

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 שְׁעִמְדָה לְאָבוֹתֵינוּ  
וּלְנוּ. שֶׁלֹּא אָחָד בַּלְּבָד עָמַד  
עָלֵינוּ לְכָלּוֹתֵנוּ, אָלָא שֶׁבְּכָל  
דָּוָר וָדָוָר עָזְמָדִים עָלֵינוּ  
לְכָלּוֹתֵנוּ, וְהַקָּדוֹשׁ בָּרוּךְ  
הּוּא מַצִּילֵנוּ מִידָם.

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?



צָא וְלִמְדֹד מַה בְּקַשׁ לְבָנֶן הָאֲרָמִי לְעִשּׂוֹת לִיעַקְבָּ אֲבִינוּ:  
שְׁפִרְעָה לֹא גָּוֹר אֶלָּא עַל הַזְּכָרִים, וְלֹבֶן בְּקַשׁ לְעַקְרָב  
אַתְ-הַכְּלָל. שֶׁנָּאֹמֶר: אֲרָמִי אָבֵד אָבִי, וַיַּרְדֵּד מִצְרִים הַזָּגָר שֶׁם  
בְּמַתִּי מַעַט, וַיְהִי שֶׁם לְגֹוי גָּדוֹל, עַצּוּם וּרְבָּ.

**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)**

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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.

וַיָּרֶד מִצְרַיִם. אָנוֹס עַל  
פִּי הַדְּבָר.

וַיַּגַּר שָׁם. מַלְמֵד שֶׁלֹּא יָרַד  
יַעֲקֹב אָבִינוּ לְהַשְׁתַּקְעַ  
בְּמִצְרָיִם אֶלָּא לְגֹור שָׁם,  
שֶׁנְאָמָר: וַיֹּאמְרוּ  
אֶל-פְּרָעָה, לְגֹור בָּאָרֶץ  
בָּאָנוּ, כִּי אֵין מֶرֶעָה לְצַאן  
אֲשֶׁר לְעַבְדֵּךְ, כִּי בְּבֵד  
הַרְעָב בָּאָרֶץ כִּנְעָן. וְעַתָּה  
יִשְׁבּוּנָא עַבְדֵּךְ בָּאָרֶץ  
גְּשָׁן.

בְּמַתִּי מַעַט. כַּמָּה שֶׁנְאָמָר:  
בְּשֶׁבְעִים נֶפֶשׁ יָרְדוּ אֶבוֹתֶיךָ  
מִצְרַיִם, וְעַתָּה שְׁמֵךְ יְהִי  
אֶלְחִיךְ בְּכָכְבֵּי הַשְׁמִים לְרַב.

וַיְהִי שָׁם לְגֹוי. מַלְמֵד שְׁהִיוּ  
יִשְׂרָאֵל מִצְנִים שָׁם.  
גָּדוֹל עֹזֶם. כַּמָּה שֶׁנְאָמָר: וּבְנֵי  
יִשְׂרָאֵל פָּרוּ וַיִּשְׁרַצּוּ וַיִּרְבּוּ  
וַיַּעֲצְמוּ בָּמָאָד מָאָד, וַתִּמְלִא  
הָאָרֶץ אֶתְכֶם.

**"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.

**"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)"

**"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)

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

**"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)

וְרֹב. כַּמָּה שֶׁנֶּאֱמָר: רַבָּה  
כִּצְמָח הַשְׁדָּה נִתְתִּיךְ, וַתַּרְבִּי  
וַתִּגְדַּלְיָ וַתַּבָּאֵי בָּעֵדִים עֲדִים,  
שְׁדִים נָבָנו וַשְׁעַרְךָ צָמָח, וְאַתָּ  
עָרָם וְעָרִיה. וְאָעַבֵּר עַלְיךָ  
וְאָרָאךְ מִתְבּוֹסָסָת בְּדָמִיךְ,  
וְאָמַר לְךָ בְּדָמִיךְ חַיִּי, וְאָמַר  
לְךָ בְּדָמִיךְ 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).



וַיַּרְא אֹתָנוּ הַמִּצְרִים וַיַּעֲנ֊וּ, וַיִּתְנָנוּ עֲלֵינוּ עֲבָדָה קָשָׁה.

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

וַיַּרְא אֹתָנוּ הַמִּצְרִים כִּמָּה שֶׁנְאָמָר: הַבָּה נִתְחַבֵּמָה לוֹ פָּנָי יְרֹבָה, וְהִיא כִּי תִּקְרַא נָהָרָה מְלָחָמָה וּנוֹסָף גַּם הוּא עַל שְׁנָאנוּ וּגְלַחַם־בָּנוּ, וְעַל הַמִּזְרָח.

**"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)

וַיַּעֲנ֊וּ, כִּמָּה שֶׁנְאָמָר: וַיִּשְׁיִմְוּ עַלֵּינוּ שְׂרֵי מִסְים לְמַעַן עַנְטוֹ בְּסִבְלָתָם. וַיַּבְנִן עָרִי מִסְכָּנוֹת לִפְרָעה. אֶת־פְּתָם וּאֶת־רַעֲמָס.

**"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)

וַיִּתְנָנוּ עֲלֵינוּ עֲבָדָה קָשָׁה. כִּמָּה שֶׁנְאָמָר: וַיַּעֲבֹדוּ מִצְרִים אֶת־בָּנֵי יִשְׂרָאֵל בְּפִרְךָ.

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



וַיַּצְעַק אֶל-יְהֹוָה אֱלֹהֵינוּ וַיִּשְׁמַע יְהֹוָה אֶת-קֹלֵנוּ, וַיַּרְא  
אֶת-עֲנֵינוּ וְאֶת-עַמְלֵנוּ וְאֶת-לְחֶצְנוּ.

**"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).**

וַיַּצְעַק אֶל-יְהֹוָה  
אֱלֹהֵינוּ כִּי  
שָׁנָאָמָר:  
וַיְהִי בָּיִם רַבִּים  
וַיִּמְתַּחַלֵּךְ מִצְרָיִם, וַיַּאֲנַחַ  
בְּנֵי-יִשְׂרָאֵל מִן-הַעֲבֹדָה  
וַיַּזְעַקוּ, וַתַּעַל שׁוֹעַתְם  
אֶל-הָאֱלֹהִים מִן-הַעֲבָדָה.

וַיִּשְׁמַע יְהֹוָה אֶת-קֹלֵנוּ. כִּי  
שָׁנָאָמָר: וַיִּשְׁמַע אֱלֹהִים  
אֶת-נְאָקָתֵיכֶם, וַיַּזְבֵּר אֱלֹהִים  
אֶת-בְּרִיתְךָ אֶת-אֶבְרָהָם,  
אֶת-יִצְחָק וְאֶת-יַעֲקֹב.

**"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)

**"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.

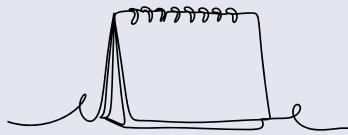
In April 2012, I called my mom and told her I really loved my life as a single and successful professional, and I didn't think I wanted to get married. She cried. Then, two weeks later, I was playing softball in a sober league, when I met this adorable man named Bart. He had been sober for a year. To 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.



וַיַּרְא אֱתֹןָנוּ. זֶה פְּרִישָׁה  
דֶּרֶךְ אָרֶץ, כַּמָּה שֶׁנֶּאֱמָר:  
וַיַּרְא אֱלֹהִים אֲתָּה  
בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

וְאֶת-עֲמָלֵנוּ. אֶלָּו הַבְּנִים.  
כַּמָּה שֶׁנֶּאֱמָר: בְּלַהֲבֵן  
הַיּוֹלֵד הַיָּרֵה תִּשְׁלִיכֵהוּ  
וּבְלַהֲבֵת תִּמְיוֹן.

וְאֶת לְחִצָּנוּ. זֶה הַדָּק, כַּמָּה  
שֶׁנֶּאֱמָר: וְגַם-רְאִיתִי  
אֶת-הַלְּחֵץ אֲשֶׁר מִצְרָיִם  
לְחִצִּים אָתָם.

**"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)

**"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)

**"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)



וַיֹּצְאָנוּ יְיָ מִמִּצְרַיִם בְּ יָד חֶזְקָה, וּבָזְרֻעַ נְטוּיָה, וּבָמְרָא  
גָּדָל, וּבָאֲתּוֹת וּבָמְפִתִּים.

**"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).**

וַיֹּצְאָנוּ יְיָ מִמִּצְרַיִם. לֹא  
עַל-יְדֵי מֶלֶךְ, וְלֹא עַל-יְדֵי  
שָׂרֵף, וְלֹא עַל-יְדֵי שְׁלֵיחַ,  
אֶלָּא קָדוֹשׁ בָּרוּךְ הוּא  
בְּכָבוֹדוֹ וּבְעַצְמוֹ. שָׁנָאָמַר:  
וְעַבְרָתִי בָּאָרֶץ מִצְרַיִם  
בְּלִילָה הַזֹּה, וְהַכִּיתִי  
כָּל-בְּכּוֹר בָּאָרֶץ מִצְרַיִם  
מִאָדָם וְעַד בָּהָמָה, וּבְכָל  
אֱלֹהִי מִצְרַיִם אָעַשָּׂה  
שְׁפָטִים. אָנָּנוּ יְיָ.

וְעַבְרָתִי בָּאָרֶץ מִצְרַיִם  
בְּלִילָה הַזֹּה - אָנָּנוּ וְלֹא  
מֶלֶךְ; וְהַכִּיתִי כָּל בְּכּוֹר  
בָּאָרֶץ-מִצְרַיִם. אָנָּנוּ וְלֹא  
שָׂרֵף; וּבְכָל-אֱלֹהִי מִצְרַיִם  
אָעַשָּׂה שְׁפָטִים. אָנָּנוּ וְלֹא  
הַשְּׁלֵיחַ; אָנָּנוּ יְיָ. אָנָּנוּ הוּא  
וְלֹא אֶחָר.

**"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)

**"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.



בְּ יָד חֹזֶקֶת. זֹה הַדָּבָר,  
כַּמָּה שֶׁנְאָמָר: הַנָּה יָדִי  
הַזְּוֹהָה בַּמִּקְנֵךְ אֲשֶׁר  
בְּשִׁדָּה, בְּסָוסִים,  
בְּחַמְרִים, בְּגַמְלִים, בְּבָקָר  
וּבְצָאן, הַדָּבָר בְּבָדָם אַדְם.

וּבְזָרָע נְטוּיָה. זֹה הַחֶרֶב, כַּמָּה  
שֶׁנְאָמָר: וְחַרְבּו שְׁלֹוףָה  
בְּיָדוֹ, נְטוּיָה עַל-יְרוּשָׁלָם.

וּבְמֹרֶא גָּדָל. זֹה גָּלוּי שְׁכִינָה.  
כַּמָּה שֶׁנְאָמָר, אוֹ הַנֶּסֶת  
אֱלֹהִים לְבֹוא לְקַחַת לוֹ גּוֹי  
מִקְרָב גּוֹי בִּמְפַת בָּאתָת  
וּבְמַפְתִּים וּבְמַלְחָמָה וּבְיַד  
חֹזֶקֶת וּבְזָרָע נְטוּיָה וּבְמֹרֶא  
גָּדוֹלִים כָּל אֲשֶׁר-עָשָׂה לְכֶם  
יְהוָה אֱלֹהֵיכֶם בְּמִצְרָיִם לְעֵינֶיכֶם.

**"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)

**"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)

**"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)

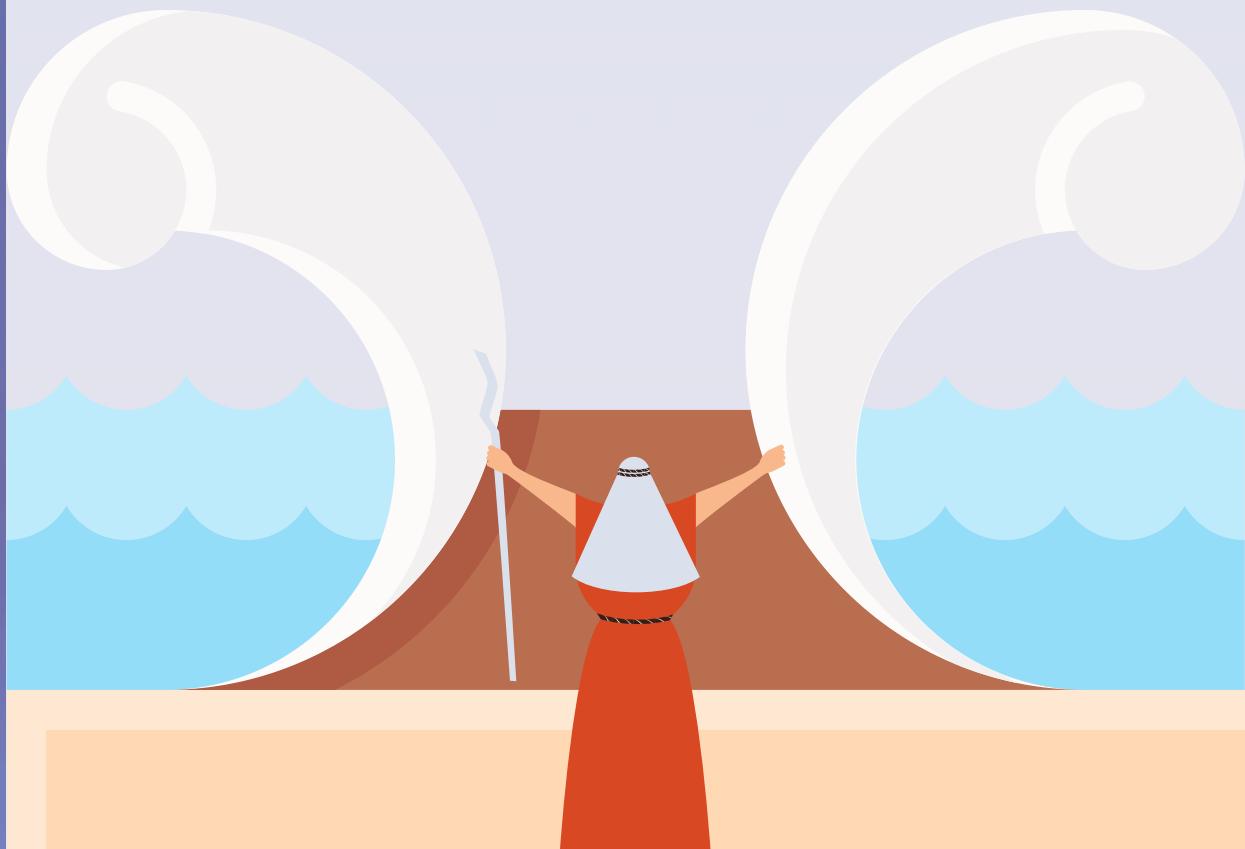


וּבְאֹתֹתֶךָ. זֶה הַמְּטָה, כַּמָּה  
שֶׁנֶּאָמָר: וְאַתָּה הַמְּטָה הַזֶּה  
תִּקְחֶה בְּיָדֶךָ, אֲשֶׁר תַּעֲשֶׂה־בָּו  
אֶת הָאֹתֹתֶךָ.

**"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)

וּבְמַפְתִּים. זֶה הַדָּם, כַּמָּה  
שֶׁנֶּאָמָר: וְנַתַּתִּי מַזְמָתִים  
בְּשָׁמָיִם 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 "bd'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."

ונחתתי מופתים בשמים ובארץ הם ואש ותימרות עשו

**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)**

דבר אחר: ביד חזקה שתים, וברע נטויה שתים, ובمرا גדל - שתים, ובאותות שתים, ובפתחים - שתים.

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.

אֵלּוּ עֶשֶׂר מִכּוֹת שְׁהַבִּיא הַקָּדוֹשׁ בָּרוּךְ הוּא  
עַל-הַמִּצְרִים בְּמִצְרִים, וְאֵלּוּ הֵן:

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



Blood  
דָם



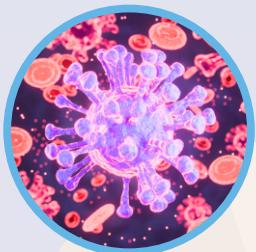
Frogs  
צְפְרִידָע



Lice  
בָּנִים



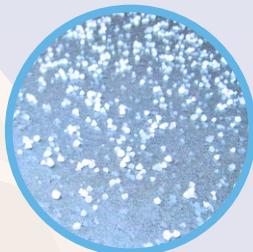
Wild Animals  
עַרְובָּ



Pestilence  
דָּבָר



Boils  
שְׁחִין



Hail  
בָּרֶד



Locusts  
אַרְבָּה



Darkness  
חֹשֶׁךְ



Death of the Firstborn  
מֵת בְּכָרּוֹת

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).



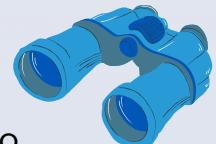


## 2 Self-Judgment

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?

רַבִּי יוֹסֵי הַגְּלִילִי אֹמֵר: מִנַּי  
 אַתָּה אֹמֵר שְׁלַקְוּ הַמִּצְרִים  
 בַּמִּצְרִים עָשָׂר מִכּוֹת וְעַל הַיָּם  
 לִקְוּ חֵמְשִׁים מִכּוֹת? בַּמִּצְרִים  
 מַה הַוָּא אֹמֵר? וַיֹּאמְרוּ  
 הַחֲרַטְמָם אֶל פְּרָעָה: אַצְבָּע  
 אֱלֹהִים הַוָּא, וְעַל הַיָּם מַה  
 הַוָּא אֹמֵר? וַיֹּרֶא יִשְׂרָאֵל  
 אֶת-הַיד הַגְּדַלָּה אֲשֶׁר עָשָׂה  
 יְהָיָה בַּמִּצְרִים, וַיַּרְאָוּ הָעָם  
 אֶת-זֶה, וַיַּאֲמִינָו בַּיְהָיָה וּבַמִּשְׁאָה  
 עֲבָדוּ. כַּמָּה לִקְוּ בַּאַצְבָּע? עָשָׂר  
 מִכּוֹת. אָמָר מִעְתָּה: בַּמִּצְרִים  
 לִקְוּ עָשָׂר מִכּוֹת וְעַל הַיָּם לִקְוּ  
 חֵמְשִׁים מִכּוֹת.

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."

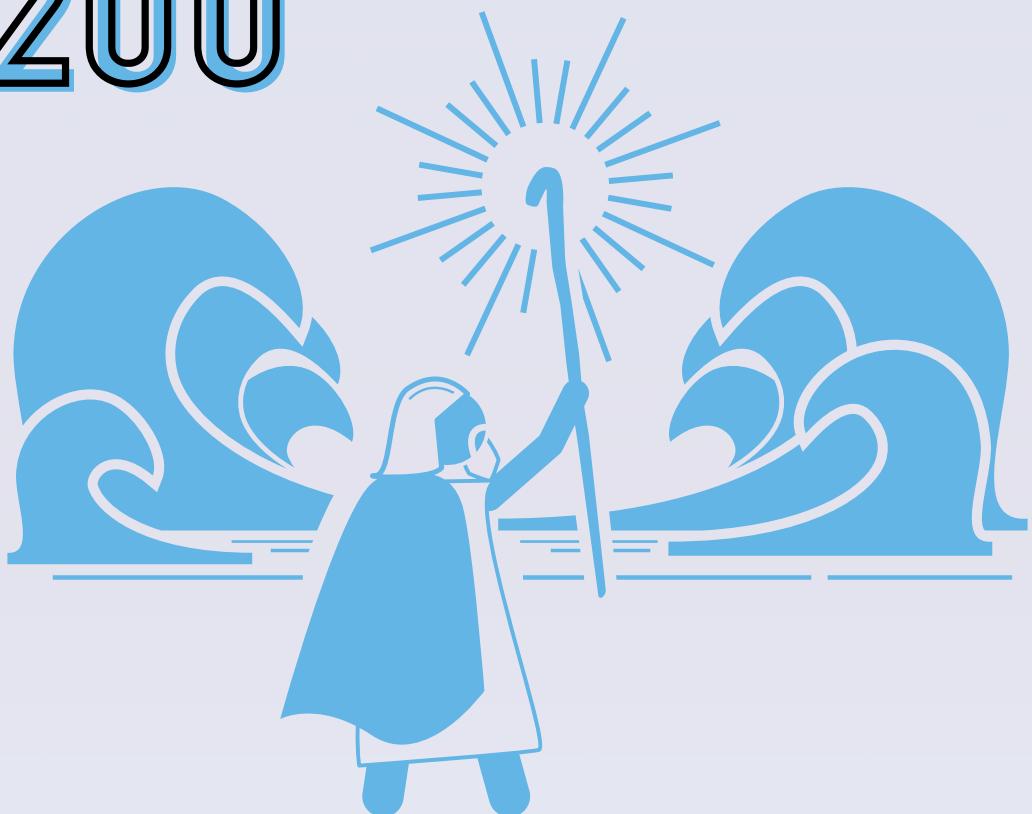
# 50



רַבִּי אֱלִיעֶזֶר אָמֵר: מִנַּי  
 שִׁפְלָ-מִכָּה וּמִכָּה שְׁחַבְיָא  
 הַקָּדוֹשׁ בָּרוּךְ הוּא עַל  
 הַמִּצְרָיִם בְּמִצְרָיִם קִיְּתָה שֶׁל  
 אַרְבָּעָ מִפְוֹת? שְׁנָאָמָר:  
 יִשְׁלַח־בָּם חֶרְוֹן אַפּוֹ, עֲבָרָה  
 וּזְעָם וְצָרָה, מִשְׁלַחַת מֶלֶאָכִי  
 רְעִים. עֲבָרָה - אַחַת, וּזְעָם  
 - שְׁתִּים, וְצָרָה - שְׁלֹשָׁ,  
 מִשְׁלַחַת מֶלֶאָכִי רְעִים -  
 אַרְבָּעָ. אָמָר מַעַתָּה:  
 בְּמִצְרָיִם לְקֹו אַרְבָּעִים מִפְוֹת  
 וְעַל הַיָּם לְקֹו מֵאָתִים מִפְוֹת.

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."

200

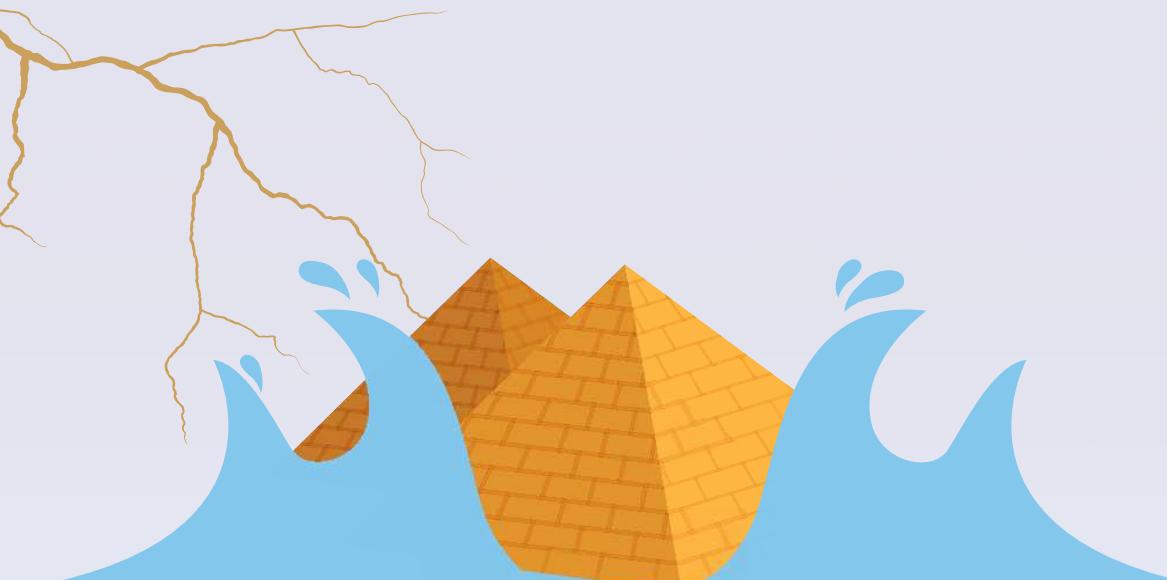


רַבִּי עֲקִיבָא אָזָמֶר: מִנַּי  
**שְׁבַל-מִפְהָ וּמִפְהָ שְׁהַבְּיָא**  
**הַקָּדוֹשׁ בָּרוּךְ הוּא עַל**  
**הַמִּצְרָיִם בְּמִצְרָיִם הִתְהַשֵּׁל**  
**חַמֵּשׁ מִפְכּוֹת?** שְׁנָאָמֶר:

**יְשַׁלַּח־בָּם חֶרְוֹן אַפּוֹ, עֲבָרָה**  
**וּזְעָם וְצָרָה, מִשְׁלָחָת מְלָאָכִי**  
**רְעִים. חֶרְוֹן אַפּוֹ – אַחַת,**  
**עֲבָרָה – שְׁתִים, וּזְעָם –**  
**שְׁלֹשׁ, וְצָרָה – אַרְבָּעָה,**  
**מִשְׁלָחָת מְלָאָכִי רְעִים –**  
**חַמֵּשׁ.** אָמָר מִעְתָּה: בְּמִצְרָיִם  
**לִקְוּ חַמֵּשִׁים מִפְכּוֹת וְעַל הַיּוֹם**  
**לִקְוּ חַמֵּשִׁים וּמֵאוֹת מִפְכּוֹת.**

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."

# 250





## 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!***



# בָּמָה מְעֻלֹת טוֹבֹת לְמִקּוֹם עַלְינוּ!

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

אֲלֹו הָזִיאָנוּ מִמִּצְרָיִם  
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים,  
דִּינָנוּ.

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

אֲלֹו עָשָׂה בָּהֶם שְׁפָטִים,  
וְלֹא עָשָׂה בָּאֱלֹהִים,  
דִּינָנוּ.

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

אֲלֹו עָשָׂה בָּאֱלֹהִים,  
וְלֹא הִרג אֶת-בָּכֹרִים,  
דִּינָנוּ.

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

אֲלֹו הִרג אֶת-בָּכֹרִים,  
וְלֹא נָתַן לָנוּ אֶת-מִזְוֹנָם,  
דִּינָנוּ.

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

אֲלֹו נָתַן לָנוּ אֶת-מִזְוֹנָם  
וְלֹא קָרַע לָנוּ אֶת-הַיִם,  
דִּינָנוּ.

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

אֲלֹו קָרַע לָנוּ אֶת-הַיִם וְלֹא  
הָעִבִּרְנוּ בְּתוּכוּ בְּחַרְבָּה,  
דִּינָנוּ.

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.**



אֲלֹו הַעֲבִירָנוּ בְּתוֹכוֹ  
בְּחַרְבָּה וְלֹא שָׁקָעַ צִרְנוּ  
בְּתוֹכוֹ דִּינָנוּ.

אֲלֹו שָׁקָעַ צִרְנוּ בְּתוֹכוֹ  
וְלֹא סִפְקָ צִרְבָּנוּ בְּמִדְבָּר  
אַרְבָּעִים שָׁנָה דִּינָנוּ.

אֲלֹו סִפְקָ צִרְבָּנוּ בְּמִדְבָּר  
אַרְבָּעִים שָׁנָה וְלֹא  
הָאָכַלְנוּ אֶת-הַמָּן דִּינָנוּ.

אֲלֹו הָאָכַלְנוּ אֶת-הַמָּן  
וְלֹא נָתַן לָנוּ אֶת-הַשָּׁבָת,  
דִּינָנוּ.

אֲלֹו נָתַן לָנוּ אֶת-הַשָּׁבָת,  
וְלֹא קָרְבָּנוּ לִפְנֵי הָר  
סִינֵּי, דִּינָנוּ.

אֲלֹו קָרְבָּנוּ לִפְנֵי הָר  
סִינֵּי, וְלֹא נָתַן לָנוּ  
אֶת-הַתּוֹרָה. דִּינָנוּ.



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.**

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.**

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.**

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

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

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



אֲלֹו נָתַן לָנוּ אֶת-הַתּוֹרָה  
וְלֹא הַבָּנִים נָנוּ לְאָרֶץ  
יִשְׂרָאֵל, דִּינָנוּ.

אֲלֹו הַבָּנִים נָנוּ לְאָרֶץ  
יִשְׂרָאֵל וְלֹא בָנָה לָנוּ  
אֶת-בֵּית הַבְּחִירָה דִּינָנוּ.

עַל אַחֶת, בָּמָה וּבָמָה, טוֹבָה כְּפֹולָה וּמִכְפֶּלֶת לְמִקְומֵם עַלְיָנוּ  
שֶׁהַזָּيִאָנוּ מִמָּצְרִים, וְעָשָׂה בָּהֶם שְׁפָטִים, וְעָשָׂה בָּאֱלֹהִים,  
וְהִרְגָּת-בְּכֹרְיהָם, וְנָתַן לָנוּ אֶת-מִמְזֹנָם, וְקָרָע לָנוּ  
אֶת-הַיִם, וְהַעֲבִירָנוּ בְּתוּכוֹ בְּחַרְבָּה, וְשִׁקְעָצָרָנוּ בְּתוּכוֹ,  
וְסִפְקָצָרָנוּ בְּמִדְבָּר אֶרְבָּעִים שָׁנָה, וְהַאֲכִילָנוּ אֶת-הַמָּן,  
וְנָתַן לָנוּ אֶת-הַשְׁבָּת, וְקָרָבָנוּ לִפְנֵי הַר סִינַי, וְנָתַן לָנוּ  
אֶת-הַתּוֹרָה, וְהַבָּנִים נָנוּ לְאָרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת-בֵּית  
הַבְּחִירָה לְכִפּר עַל-כָּל-עֲוֹנוֹתֵינוּ.

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.



רַבָּן גַּמְ�ִיאֵל הָיָה אֹמֵר: כֹּל שֶׁלֹּא אָמַר שֶׁלֶשֶׁת  
הַבְּרִים אָלָו בְּפֶסַח, לֹא יָצָא יְדֵי חֹבְתוֹ, וְאָלָו הָןָ:

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

# פֶּסַח מְצָה וּמָרוֹר



*Maror*



*Matzah*



*Pesach*

פֶּסַח שֶׁהָיָה אֶבְוֹתֵינוּ אֶזְכְּלִים  
בָּזְמָן שְׁבִית הַמִּקְדָּשׁ הָיָה  
קִים, עַל שָׁוֹם מָה? עַל שָׁוֹם  
שְׁפֵסַח הַקָּדוֹשׁ בָּרוּךְ הוּא  
עַל בַּתִּי אֶבְוֹתֵינוּ בְּמִצְרָיִם,  
שֶׁנֶּאֱמָר: וְאָמַרְתֶּם זֶבֶחֶת פֶּסַח  
הַוָּא לִי, אֲשֶׁר פֶּסַח עַל בַּתִּי  
בְּנֵי יִשְׂרָאֵל בְּמִצְרָיִם בְּנִגְגָּפָו  
אֶת-מִצְרָיִם, וְאֶת-בָּתֵּינוּ  
הַצִּיל וַיָּקֹד הָעָם וַיִּשְׁפַּחּוּ.

**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 שְׁאָנוּ אָזְבְּלִים, עַל  
שָׁוֹם מַה? עַל שָׁוֹם שְׁלָא  
הַסְּפִיק בְּצָקָם שֶׁל אֲבוֹתֵינוּ  
לְהַחְמִיז עַד שְׁנֶגֶלָה  
עַלְיָהָם מֶלֶךְ מֶלֶכִים  
הַמֶּלֶכִים, הַקָּדוֹשׁ בָּרוּךְ  
הּוּא, וְגָאַלָּם, שְׁנָאָמָר:  
וַיַּאֲפֹו אֶת-הַבָּצָק אֲשֶׁר  
הָזִיאוּ מִמִּצְרַיִם עֲגַת  
מִצּוֹת, כִּי לֹא חָמָץ, כִּי  
גַּרְשׂוּ מִמִּצְרַיִם וְלֹא יָכְלוּ  
לְהַתְמִהָה, וְגַם צְדָה 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:

מִרְאָרׁ זֶה שְׁאָנוּ אָזְכְּלִים,  
עַל שָׁוֹם מַה? עַל שָׁוֹם  
שְׁמַרְרָוּ הַמִּצְרָיִם אֶת-חַיִּים  
אֲבוֹתֵינוּ בְּמִצְרָיִם,  
שֶׁנְאָמָר: וַיַּמְרְרָוּ אֲתָּה  
חַיִּים בַּעֲבָדָה קָשָׁה,  
בְּחָמֵר וּבְלַבְנִים  
וּבְכָל-עֲבָדָה בְּשָׁדָה אֲתָּה  
כָּל עֲבָדָתְמָ אֲשֶׁר עָבָדָוּ  
בָּהֶם בְּפָרָךְ.

**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-דֹּור וּדֹור חִיב אָדָם  
לְרֹאֹת אֶת-עָצְמוֹ כְּאֵלָיו  
הַוָּא יֵצֵא מִמִּצְרָיִם,  
שֶׁנְאָמָר: וְהִנֵּת לְבָנֶךָ  
בַּיּוֹם הַהוּא לְאָמָר,  
בַּעֲבוּר זֶה עָשָׂה יְיָ לִי  
בְּצָאתִי מִמִּצְרָיִם. לֹא  
אֶת-אֲבוֹתֵינוּ בְּלִבְדֵּךְ נָאֵל  
הַקָּדוֹשׁ בָּרוּךְ הוּא, אֶלָּא  
אֶךְ אָוֹתָנוּ נָאֵל עַמְּךָם,  
שֶׁנְאָמָר: וְאַוְתָנוּ הַזִּבְחָה  
מִשְׁם, לְמַעַן הַבִּיא אַוְתָנוּ  
לְתַחַת לְנוּ אֶת-הָאָרֶץ  
אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

In each and every generation, a person is obligated to see himself 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.

לְפִיכֹךְ אָנֹחָנוּ חִיבִים  
לְהַזּוֹדֹת, לְהַלְל, לְשִׁבָּח,  
לְפִאָר, לְרוּם, לְהַדָּר, לְבָרָךְ,  
לְעַלְהָ וּלְקָלָס לְמַיִ שְׁעָשָׂה  
לְאָבוֹתֵינוּ וּלְנוּ  
אַתְכָלְ-הַנְּסִים הָאַלְוִים:  
הַזְּצִיאָנוּ מִעֲבָדֹת לְחִרּוֹת  
מִגּוֹן לְשִׁמְחָה, וּמִאָבָל לְיּוֹם  
טוֹב, וּמִאָפָלָה לְאֹור גָדוֹל,  
וּמִשְׁעָבֹד לְגָאָלָה. וּנְאָמָר  
לִפְנֵינוּ שִׁירָה חֲדָשָׁה: הַלְלוִיה.

The cup is put down.

הַלְלוִיה הַלְלוּ עֲבָדֵי יְיָ הַלְלוּ  
אַתְ-שֵׁם יְיָ. יְהִי שֵׁם יְיָ  
מִבְרָךְ מִעְתָּה וְעַד עוֹלָם.  
מִמְזֹרֶחֶת שֶׁמֶשׁ עַד מִבּוֹאֹז  
מִהַלֵּל שֵׁם יְיָ. רָם  
עַל-כָּל-גּוֹים יְיָ, עַל הַשָּׁמַיִם  
כְבָודֹז. מֵי בֵּין אֱלֹהִינוּ  
הַמְגַבִּיהִי לְשִׁבָּת, הַמְשִׁפְילִי  
לְרָאוֹת בְּשָׁמַיִם וּבָאָרֶץ?  
מִקְיָמִי מַעֲפָר דָל, מִאָשָׁפָת  
יָרִים אֲבִיוֹן, לְהֹשִׁיבִי  
עַם-נְדִיבִים, עַם נְדִיבִי עַמּוֹ.  
מוֹשִׁיבִי עֲקִירַת הַבַּיִת, אָם  
הַבְּנִים שִׁמְחָה. הַלְלוִיה.

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)

**בְּצִאת יִשְׂרָאֵל מִמִּצְרַיִם,  
 בֵּית יַעֲקֹב מֵעַם לְעוֹז,  
 הִיְתָה יְהוּדָה לְקָדְשׁוֹ,  
 יִשְׂרָאֵל מִמְּשָׁלֹתָיו. הִים  
 בָּרָא וַיַּנִּסֶּם,  
 הַיְרָחָן יַסֵּב  
 לְאַחֲרָה. הַחֲרִים רַקְדוּ  
 בְּאַיִלִים, גְּבֻעֹת בְּבָנִי  
 צָאן. מַה לְךָ הַיּוֹם כִּי  
 תַּנִּסֶּם, הַיְרָחָן – תַּסְבִּ  
 לְאַחֲרָה, הַחֲרִים – תַּרְקֹדוּ  
 בְּאַיִלִים, גְּבֻעֹת  
 כְּבָנִי-צָאן. מַלְפָנִי אֲדוֹן  
 חֹולִי אָרֶץ, מַלְפָנִי אֱלֹהָה  
 יַעֲקֹב. הַהֲפִכִּי הַצּוֹר  
 אֲגִסְמִים, חַלְמִישׁ  
 לְמַעֲינִזְמִים.**

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."

ברוך אתה ייְ אֱלֹהֵינוּ  
 מלך העולם, אשר גָּאַלָּנוּ  
 וגָאַל אֶת-אֲבוֹתֵינוּ חַלִּילָה  
 מִמִּצְרָיִם, וְהִגִּיעַנוּ כְּלִילָה  
 הַזֶּה לְאַכְלָבָו מֵאָה  
 וּמִרְזָא. בָּן ייְ אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ יִגְּיעַנוּ  
 לְמִזְבְּחִים וּלְרַגְלִים  
 אַחֲרִים הַבָּאִים לְקַרְאָתֵנוּ  
 לְשָׁלוֹם, שְׁמָחִים בְּבָנִין.  
 עִירָה וּשְׁשִׁים בְּעַבּוֹדָתֶךָ  
 וּנְאַכְלָל שֵׁם מִן הַזָּבְחִים  
 וּמִן הַפְּסָחִים אֲשֶׁר יִגְּיעַ  
 דָּם עַל קִיר מִזְבֵּחַ  
 לְרֵצֶן, וּנוֹדֵה לְךָ שִׁיר  
 חֶדֶש עַל גָּאַלָּתֵנוּ וְעַל  
 פְּדוּת נְפָשֵׁנוּ. בָּרוּךְ אַתָּה  
 ייְ גָּאַל 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:

ברוך אתה ייְ אֱלֹהֵינוּ מלך  
 העולם בורא פרי הַגָּפן.

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:

ברוך אתה ייְ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אָשֶׁר  
קָדַשְׁנוּ בְמִצְוֹתֶיךָ וְצָוָנוּ  
עַל נְטִילַת יָדִים.

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.

# מוֹצִיאַ מַצָּה

## Motzi Matzah - Blessing over Matzah

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

ברוך אתה ייִשְׁאָלָה יְהוָה  
מֶלֶךְ הָעוֹלָם הַמּוֹצִיא  
לְחֵם 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.

ברוך אתה ייִשְׁאָלָה יְהוָה  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְשָׁנוּ בְמִצְוֹתֶיךָ וְצִוְתֶּךָ  
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.



# מִרּוֹר

## Maror - Bitter Herbs

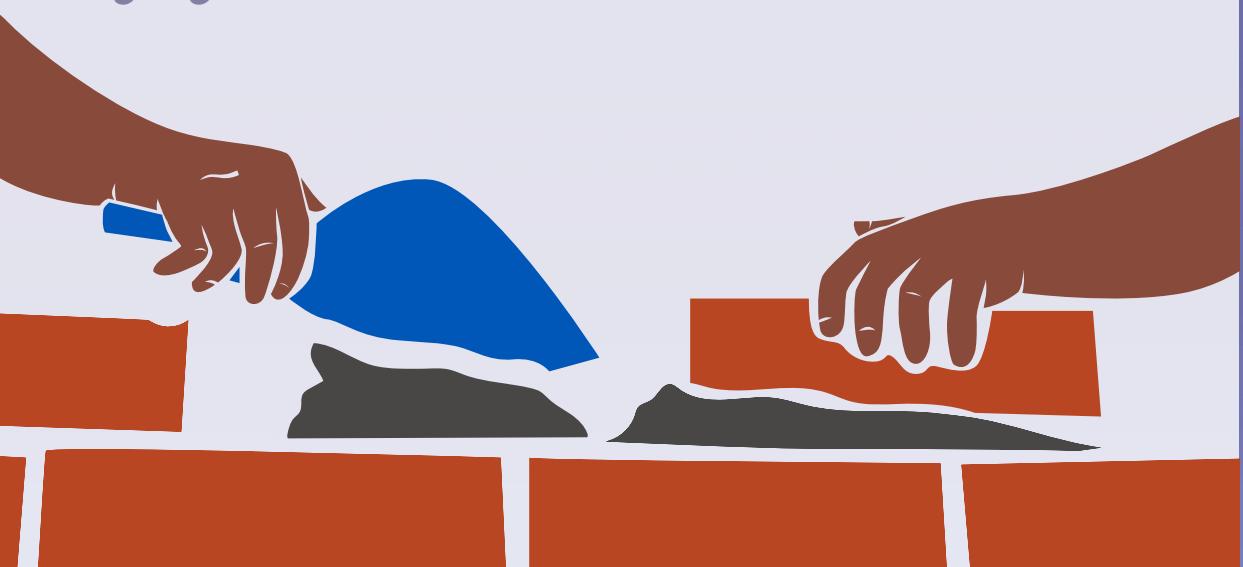
*All present should take a bit of maror, dip into the haroset, shake off the haroset, make the blessing, and eat without reclining.*

ברוך אתה ייִהּ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אָשָׁר  
קִדְשָׁנוּ בְמִצְוֹתֶיךָ וְצִוְנוּ  
עַל אֲכִילַת מִרּוֹר.

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*





# כּוֹרֵךְ

## 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:*

זִכְרָה לִמְקֹדֵשׁ בְּהַלֵּל. כִּי  
עֲשָׂה הַלֵּל בָּזְמָן שְׁבִית  
הַמְּקֹדֵשׁ הַיְהָ קָיִם:

הַיְהָ כּוֹרֵךְ מַצָּה וּמְרוֹר  
וְאֹכֵל בַּיַּד, לְקִים מִה  
שָׁנָאָמָר: עַל מַצּוֹת  
וּמְרוֹרִים יַאֲכִלָּהוּ.

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

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 hakarat 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.



# שולחן עורך

## 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.

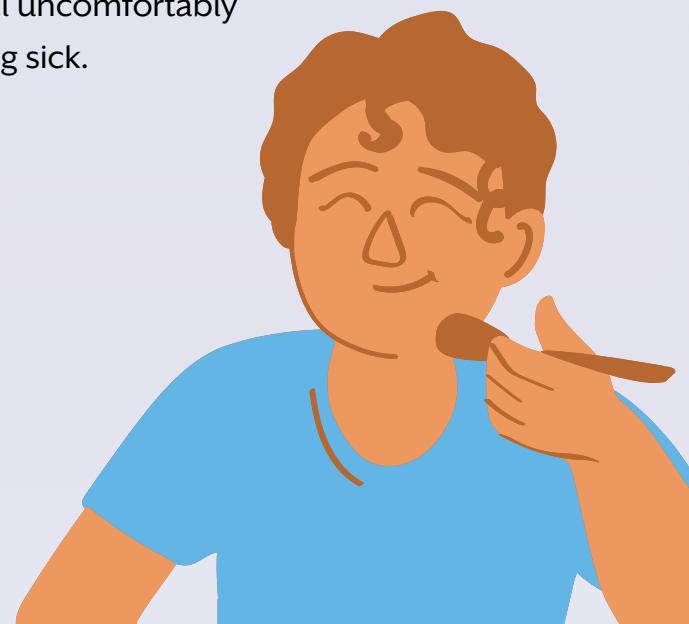
Eating intuitively generally involves being in touch with hunger and fullness cues. This means eating when we are hungry, stopping when we are full, and eating only to sufficiently meet our nutritional needs. Mindful eating is similar to many other mindfulness practices; it is when we take the time to 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.

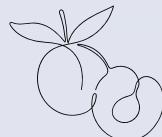


## Overcoming My Eating Disorder - A #QTS Story

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.



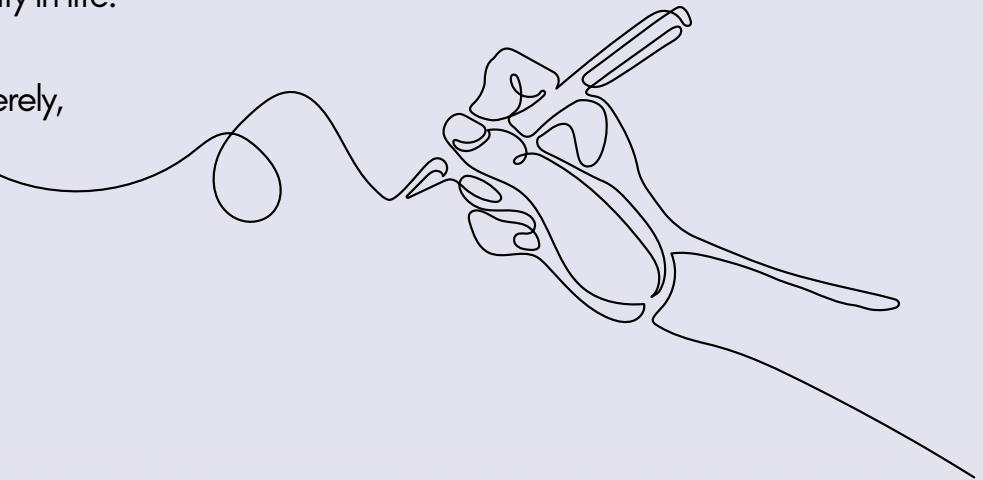
If you are experiencing symptoms similar to what I mentioned above, help is available. Call the NEDA helpline at (800) 931-2237.

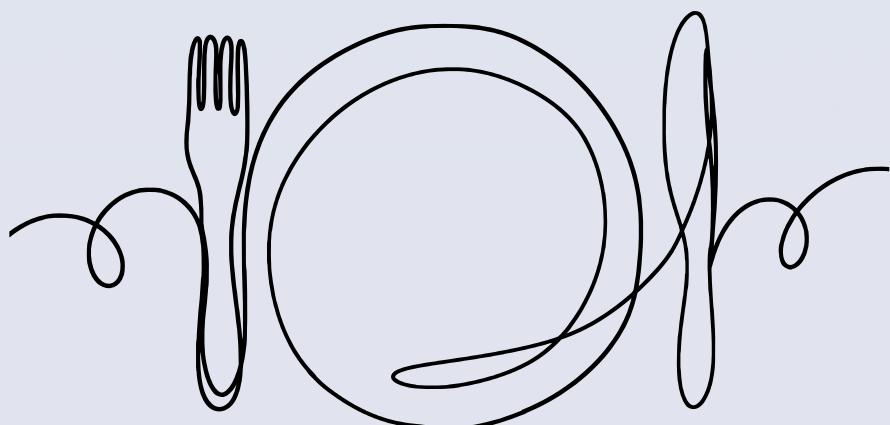
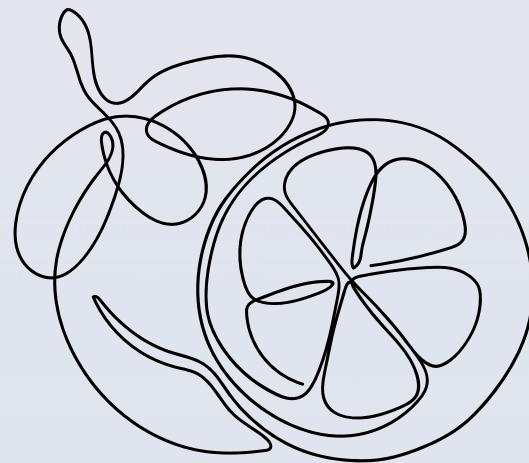
I recognize that eating disorders are a social justice issue, and it was a privilege to receive adequate treatment. I use my recovery story to advocate for change. I have lobbied for eating disorder legislation and have educated individuals from healthcare providers to senators on the impact and mortality 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.

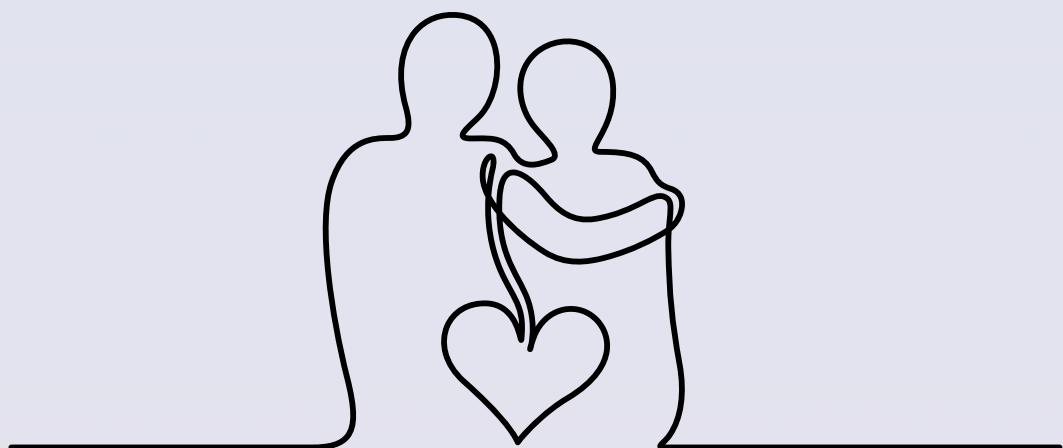
I recently finished building a new house, and over the year it took to finish it, I took note of every single issue. From the dysfunctional plans to the missed paint spots to the cracked bathroom tiles, I sent myself into a spiral of exhaustion trying to identify and fix every flaw. One night after my 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.

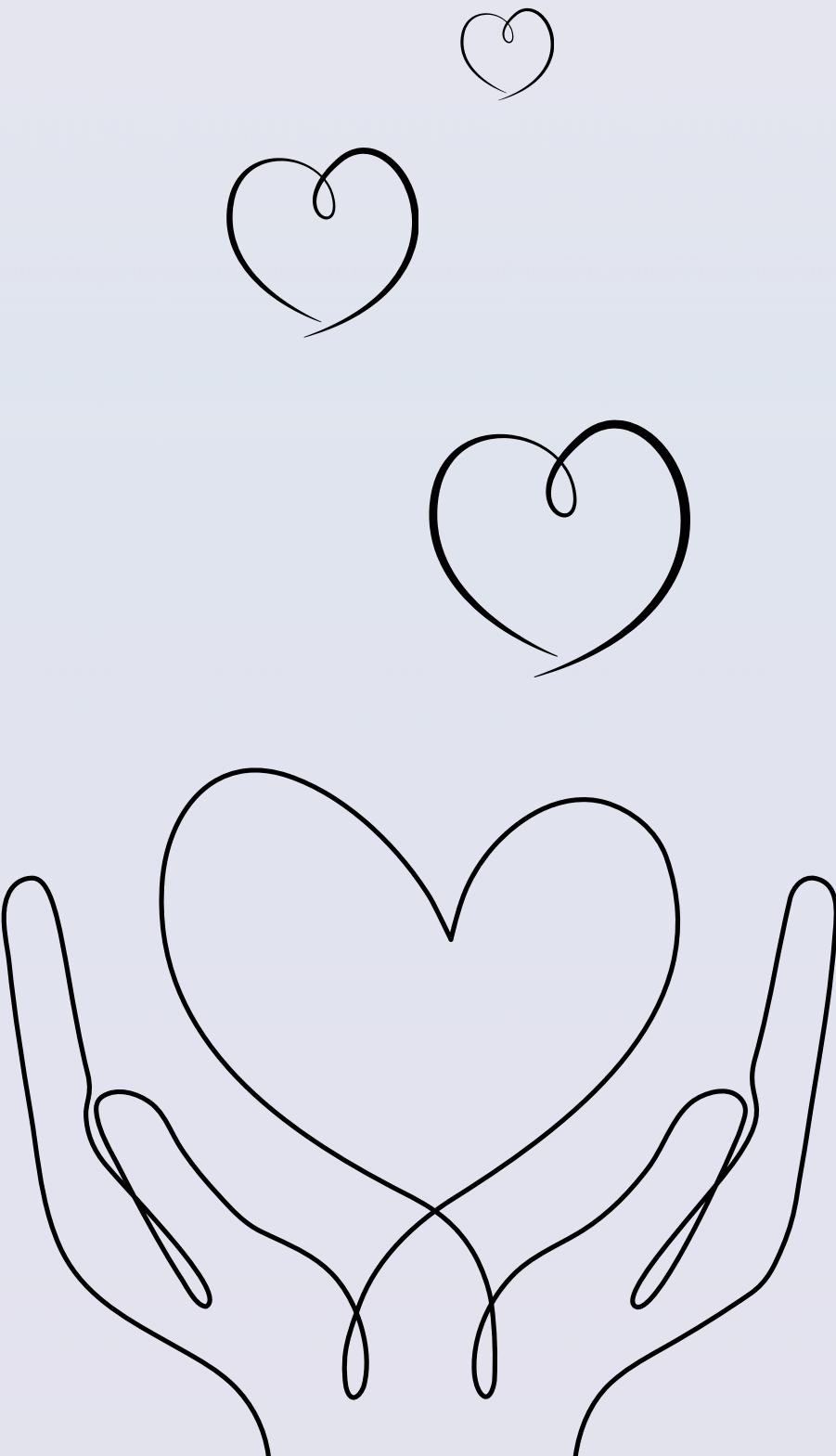
And then the lights came on. I remembered the power of the gratitude switch and decided to quickly turn it on. And with an actual verbal promise to myself, I started looking for the good. I admired my house's beauty and each of the features I was so excited to have, like my big bathroom with a soaker 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)*



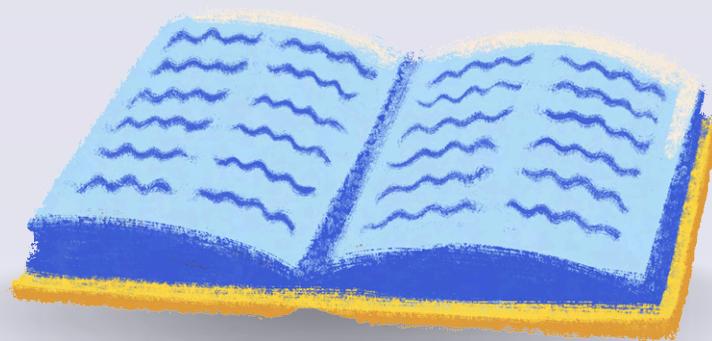
## ברך

## Barech - Birkat Hamazon

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

שִׁיר הַמְּעוֹלֹת, בְּשׁוֹב יְיָ  
 אֶת שִׁיבַת צִיּוֹן הַיִּנְנוּ  
 בְּחִלּוּמִים. אָז יְמַלֵּא שְׁחוֹק  
 פִּינוּ וְלִשְׁוֹגְנוּ רְנָה. אָז  
 יַאֲמִרּוּ בְּגּוֹיִם: הָגְדִיל יְיָ  
 לְעֹשֹׂת עִם אֱלֹהִים. הָגְדִיל  
 יְיָ לְעֹשֹׂת עִמָּנוּ, הַיִּנְנוּ  
 שְׁמָחִים. שׁוֹבֵה יְיָ אֶת  
 שְׁבִיתֵנוּ בְּאָפִיקִים בְּנֶגֶב.  
 הַזּוּעִים בְּדָמָעָה, בְּרָנָה  
 יַקְצְרוּ. הַלּוֹדֶךָ וְלַכָּה  
 נִשְׁאָמָשָׁךְ הַזּוּעָע, בָּא יַבָּא  
 בְּרָנָה נִשְׁאָמָלְמָתִיו.

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:

חֲבָרִי נְבָרֶךְ Friends, let us give praise.

All those present answer:

יְהִי שְׁם יְהָוָה מְבָרֵךְ מֵעַתָּה  
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):

בְּרִשותْ חֲבָרִי  
נְבָרֶךְ [אֱלֹהִינוּ]  
שֶׁאָכַלְנוּ מִשְׁלָוּ.

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):

בָּרוּךְ [אֱלֹהִינוּ] שֶׁאָכַלְנוּ  
מִשְׁלָוּ וּבְטוּבוֹ חִיָּנוּ

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):

בָּרוּךְ [אֱלֹהִינוּ] שֶׁאָכַלְנוּ  
מִשְׁלָוּ וּבְטוּבוֹ חִיָּנוּ

Blessed is [our God] from whom  
we have eaten and from whose  
goodness we live.

All continue on the next page:



בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, הַזֶּן אַתָּה  
הָעוֹלָם כְּלֹו בְּטוּבוֹ בְּחֵן  
בְּחֶסֶד וּבְרַחְמִים, הוּא נֹתֵן  
לְחֵם לְכָל בָּשָׂר כִּי לְעוֹלָם  
חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל  
תָּמִיד לֹא חִסְר לָנוּ, וְאֶל  
יִחַסֵּר לָנוּ מִזְוֹן לְעוֹלָם וְעַד.  
בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי  
הָוָא אֶל ְזַן וּמְפַרְנֵס לְכָל  
וּמְטִיב לְכָל, וּמְכִין מִזְוֹן  
לְכָל בְּרִיאוֹתֵינוּ אֲשֶׁר בָּרָא.  
בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ  
הָכָל.

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 לְךָ יְהָוָה אֱלֹהֵינוּ עַל  
שְׁהַנְּחַלָּת לְאָבוֹתֵינוּ אֶרְץ  
חַמְדָה טֹבָה וַרְחַבָּה, וְעַל  
שְׁהַזְּאַתָּנוּ הָיְהָ אֱלֹהֵינוּ  
מִאֶרְץ מִצְרָיִם, וּפְדִיבָּתֵנוּ  
מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ  
שְׁחַתְמָת בְּבָשָׂרֵנוּ, וְעַל  
תּוֹרַתְךָ שֶׁלְמִדְתָּנוּ, וְעַל  
חֲקִיךְ שְׁהַזְּעַטָּנוּ, וְעַל  
חַיִים חַן וְחֶסֶד שְׁחַזְנָגָתָנוּ,  
וְעַל אֲכִילָת מִזְוֹן שָׁאַתָּה זֶן  
וּמְפַרְנֵס אֹתָנוּ תָּמִיד, בְּכָל  
יּוֹם 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.

וְעַל הַכָּל ייְ אֱלֹהֵינוּ אֱנֹחָנוּ  
מַודִים לְךָ וּמַבָּרְכִים אֶתְךָ,  
יַתְּבִּרְךָ שְׁמֶךָ בְּפִי כָּל חַי  
תָּמִיד לְעוֹלָם וְעַד. כַּכְתּוֹב:  
וְאַכְלָתָ וְשִׁבְעָתָ וּבְרָכָתָ אֶת  
ייְ אֱלֹהֵיךְ עַל הָאָרֶץ הַטוֹּבָה  
אֲשֶׁר נָתַן לְךָ בָּרוּךְ אַתָּה ייְ  
עַל הָאָרֶץ וְעַל הַמְּזֹון:

רְחֵם נָא ייְ אֱלֹהֵינוּ עַל  
יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלַיִם  
עִירְךָ וְעַל צִיּוֹן מִשְׁבַּן  
כְּבָדָךְ וְעַל מִלְכּוֹת בֵּית  
דָּוד מִשְׁיחָךְ וְעַל הַבַּיִת  
הַגָּדוֹל וְהַקָּדוֹשׁ שְׁנָקְרָא  
שְׁמֶךָ עַלְיוֹ: אֱלֹהֵינוּ אָבִינוּ,  
רְעָנוּ זָוִינוּ פְּרִנְסָנוּ וּבְלְכָלֵנוּ  
וּפְרוּחָנוּ, וּמְרוֹחָ לָנוּ ייְ  
אֱלֹהֵינוּ מִהְרָה מִפְּלָא  
צְרוֹתֵינוּ. וְנָא אֶל תְּצִירֵיכְנוּ  
ה' אֱלֹהֵינוּ, לֹא לִידֵי מִתְנָה  
בְּשֶׁר וְדֶם וְלֹא לִידֵי  
הַלְוָאתָם, בַּיְ אֶם לִידֵי  
הַמְּלָאָה הַפְּתֻוחָה הַקָּדוֹשָׁה  
וְהַרְחָבָה, שְׁלֹא נִבּוֹשׁ וְלֹא  
נִכְלָם לְעוֹלָם וְעַד.

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.

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.



On Shabbat recite:

רָצָח וְהַתְּלִיאָנוּ יְיָ אֱלֹהֵינוּ  
 בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יּוֹם  
 הַשְׁבִּיעִי הַשָּׁבָת הַגָּדוֹל  
 וְהַקָּדוֹשׁ הַזֶּה. כִּי יּוֹם זוּ  
 גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ  
 לְשָׁבָת בּוֹ וְלִנְוחָ בּוֹ  
 בְּאַהֲבָה בְּמִצְוֹת רְצׁוֹנֶךָ.  
 וּבְרְצׁוֹנֶךָ חַנִּיחָ לְנוּ יְיָ  
 אֱלֹהֵינוּ שֶׁלֹּא תְּהִא צָרָה  
 וְיִגּוֹן וְאֲנָגָה בַּיּוֹם  
 מִנוּחָתֵנוּ. וְהַרְאָנוּ יְיָ  
 אֱלֹהֵינוּ בְּנִיחַת צִיּוֹן עִירֵךְ  
 וּבְבָנֵינוּ יְרוּשָׁלָם עִירֵךְ  
 קָדוֹשׁ כִּי אַתָּה הוּא בַּעַל  
 הַיְשׁוּעָה וּבַעַל הַנְּחָמוֹת.

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 salutations and the Master of consolations.



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 יָעַלְהָ וַיָּבָא וַיָּגִיעַ וַיָּרַא  
 וַיָּרַצָּה וַיִּשְׁמַע וַיִּפְקַד וַיִּזְכֶּר  
 זְכָרוֹנֵנוּ וַפְקַדְוָגָנוּ, זְכָרוֹן  
 אֲבוֹתֵינוּ, זְכָרוֹן מֶשִׁיחַ בָּן  
 דָוד עֲבָדֶךָ, זְכָרוֹן  
 יְרוּשָׁלָם עִיר קָדְשֶׁךָ,  
 זְכָרוֹן כָל עַמֶךָ בֵית  
 יִשְׂרָאֵל לִפְנֵיךָ, לִפְלִיטה  
 לְטוֹבָה לְחַנּוֹן וְלִחְסָד  
 וְלִרְחָמִים, לִמְיִם וּלְשָׁלוֹם  
 בַיּוֹם חַג הַמְצׁוֹת הַזֶּה  
 זְכָרָנוּ ייְהוָה אֱלֹהֵינוּ בָוּ לְטוֹבָה  
 וַפְקַדְנוּ בָוּ לִבְרָכָה  
 וּהוֹשִׁיעָנוּ בָוּ לִחְיִים.  
 וּבְדָבָר יִשּׁוּעָה וּרְחָמִים  
 חֹסֵם וְחַפְנָנוּ וּרְחֵם עַלְינוּ  
 וּהוֹשִׁיעָנוּ, כִּי אֶלְיךָ עַיְגִינֵנוּ,  
 כִּי אֶל מֶלֶךְ חַנּוֹן וּרְחִים  
 אַתָּה. וּבְנָה יְרוּשָׁלָם עִיר  
 הַקָּדֵשׁ בָמָהָרָה בַיִמִינוּ.  
 בָרוּךְ אַתָּה ייְהוָה בָזְנָה  
 בְרָחָמֵינוּ יְרוּשָׁלָם. 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 יְהָוָה  
מֶלֶךְ הָעוֹלָם, הָאֵל אָבִינוּ  
מֶלֶכְנוּ אָדִירָנוּ בָּרוֹאנוּ  
גּוֹאָלָנוּ יוֹצְרָנוּ קָדוֹשָׁנוּ  
קָדוֹשׁ יַעֲקֹב רֹעֵנוּ רֹועָה  
יִשְׂרָאֵל הַמֶּלֶךְ הַטוֹב  
וְהַמְּטִיב לְפָל שְׁבָכֶל יוֹם  
וַיּוֹם הוּא הַטִיב, הוּא  
מְטִיב, הוּא יַיְתִיב לָנוּ.  
הָוָא גִּמְלָנוּ הוּא גִּזְמָלָנוּ  
הָוָא יִגְמָלָנוּ לָעֵד, לְחֵן  
וְלְחֶסֶד וּלְרַחֲמִים וּלְרוֹחַ  
הַצָּלָה וּהַצָּלָחָה, בָּרָכָה  
וַיְשֻׁועָה נְחַמָה פָּרְנָסָה  
וּכְלָכָלה וּרְחַמִים וּחַיִם  
וּשְׁלוּם וּכֶל טוֹב, וּמְכָל טוֹב  
לְעוֹלָם עַל יְחִסְרָנוּ.

הַרְחָמָן הוּא יִמְלֹך עֲלֵינוּ  
לְעוֹלָם וְעַד. הַרְחָמָן הוּא  
יַתְבִּרְך בְּשָׁמַיִם וּבָאָרֶץ.  
הַרְחָמָן הוּא יִשְׂתַבֵח  
לְדוֹר דּוֹרִים, וַיַּתְפָאֵר בָּנוּ  
לְעֵד וּלְגִנְצָח נְצָחִים,  
וַיַּתְהַדֵּר בָּנוּ לְעֵד וּלְעוֹלָמִי  
עוֹלָמִים. הַרְחָמָן הוּא  
יִפְרְנַסְנוּ בְּכָבּוֹד.

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.

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.

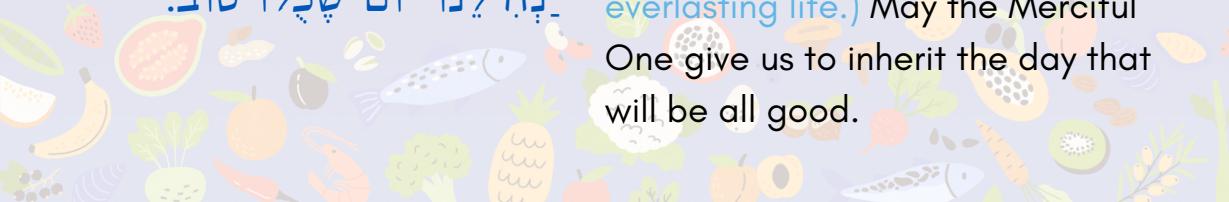


הַרְחָמָן הוּא יִשְׁבֹּר עַלְנוּ  
מֵעַל צֹאָרֵנוּ, וּהוּא יַזְלִיכְנוּ  
קוּמָמִיּוֹת לְאָרֶצָנוּ. הַרְחָמָן  
הוּא יִשְׁלַח לָנוּ בָּרָכָה מְרַבָּה  
בְּבֵית הָזֹה, וְעַל שְׁלֹחָן זוּ  
שְׁאָכְלָנוּ עַלְיוֹ. הַרְחָמָן הוּא  
יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא  
זָכָר לְטוֹב, וִיבָּשָׂר לָנוּ  
בְּשׂוֹרֹת טֻבֹּות יִשְׁעוֹת  
וְגִנְחָמוֹת. הַרְחָמָן, הוּא יִבְרַךְ  
אֹתָנוּ וְאֶת-כָּל-אָשָׁר לָנוּ,  
כְּמוֹ שִׁנְתְּבִרְכָו אֲבֹתֵינוּ  
אֶבְרָהָם, יִצְחָק, וַיַּעֲקֹב,  
וְאֶמוֹתֵינוּ שָׂרָה, רִבְקָה, רָחֵל  
וְלִאֵה, בְּכָל מְפָלָל כָּל,  
כִּי יִבְרַךְ אֹתָנוּ בְּלָנוּ יְחִיד,  
בְּבָרָכָה שְׁלָמָה, וְנִאמְרָה: אָמֵן.

בְּמָרוֹם יַלְמִדו עַלְיָהֶם וְעַלְינוּ  
זֶבֶות שְׁתַהְא לְמִשְׁמְרָת  
שְׁלוּם. וְנִשְׁאָבְרָכָה מֵאַת יָי  
וְצְדָקָה מַאֲלָהִי יִשְׁעָנוּ,  
וּנִמְצָא חָן וְשְׁכָל טֹב בְּעִינֵי  
אֱלֹהִים וְאַדְמָם. (בְּשַׁבָּת:  
הַרְחָמָן הוּא יַנְחִילָנוּ יוֹם  
שְׁבָלוּ שְׁבָת וּמִנְוָחָה לְחַי  
הַעוֹלָמִים). הַרְחָמָן הוּא  
יַנְחִילָנוּ יוֹם שְׁבָלוּ טֹב.

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.

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.



הַרְחָמָן הַוָּא יַזְכְּנוּ לִימֹת  
 הַמְּשִׁיחַ וְלִחְיֵי הַעוֹלָם  
 הַבָּא. מַגְדָּל יְשׁוּעָת מֶלֶךְ  
 וְעַשָּׂה חֶסֶד לְמֶשֶׁיחּוֹ לְדוֹד  
 וּלְזָרְעוֹ עַד עוֹלָם. עַשָּׂה  
 שָׁלוֹם בָּמְרוּמָיו, הַוָּא  
 יַעֲשֵׂה שָׁלוֹם עַלְינוּ וְעַל כָּל  
 יִשְׂרָאֵל וְאַמְרוּ, אָמֵן.

יְרָאֵו אֶת יְהָהָה קָדְשָׁיו, כִּי אֵין  
 מְחֻסָּר לִירָאֵו. כְּפִירִים  
 רְשָׁוֹ וְרַעֲבוֹ, וְדָרְשִׁי יְהָה לֹא  
 יְחַסְּרוּ כָּל טֹב. הַזְּדוֹ לְיִי  
 כִּי טֹב כִּי לְעוֹלָם חֶסֶדְךָ.  
 פּוֹתַח אֶת יְדֶךָ, וּמְשִׁבְעָךְ  
 לְכָל חַי רְצֹן. בָּרוּךְ הָגָבָר  
 אֲשֶׁר יַבְטַח בֵּינוֹ, וְהַיָּה יְהָה  
 מְבָטָחוֹ. נָעַר הָיִיתִי גַּם  
 יָקְנָתִי, וְלֹא רָאִיתִי צְדִיקָה  
 נְעֹזָב, וּזְרָעוֹ מְבָקֵשׁ לְחַם.  
 יְהָה עַז לְעַמּוֹ יַתֵּן, יְהָה יַבְרַךְ  
 אֶת עַמּוֹ בְּשָׁלוֹם.

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.

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).



ברוך אתה ייְהוָה  
מלך העולם בורא פרי  
הַגָּפָן.

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.*

שִׁפְךָ חַמְתָּךְ אֱלֹהִים  
אֲשֶׁר לֹא יִדְעָוֶךָ  
וְעַל-מְמָלָכּוֹת אֲשֶׁר בְּשֵׁמֶךָ  
לֹא קָרָאוּ. כִּי אָכַל  
אֶת-יַעֲקֹב וְאֶת-גַּנוֹהוּ  
הַשָּׁמָנוֹ. שִׁפְךָ עַלְלֵיכֶם וְעַמֶּךָ  
וְחַרְזֹן אַפְךָ יִשְׁגַּם. תַּרְדַּף  
בְּאָפָךְ וְתַשְׁמִידֵיכֶם מִתְחַת  
שְׁמֵיכֶךָ.

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

לֹא לְנוּ יְיָ לְאַלְנוּ בְּיָ  
 לְשָׁמֶךָ תָּנוּ בְּבָזָד, עַל  
 חָסְדְךָ עַל אַמְתָה. לְמַה  
 יֹאמְרוּ הָגּוּם אֵיכָה נָא  
 אֱלֹהִים. וְאֱלֹהִינוּ  
 בְּשָׁמִים, כָּל אֲשֶׁר חָפֵץ  
 עָשָׂה. עָצְבֵיהֶם כִּסְף  
 וּזְהָבָב מְעַשָּׂה יָדֵי אָדָם.  
 פֶּה לָהֶם וְלֹא יְדַבֵּרוּ,  
 עַיִּינִים לָהֶם וְלֹא יְרַאוּ,  
 אָזְנוֹנִים לָהֶם וְלֹא יְשַׁמְעוּ,  
 אָף לָהֶם וְלֹא יַרְחִין.  
 יְדֵיהֶם וְלֹא יִמְשִׁוּן,  
 רְגָלֵיהֶם וְלֹא יַהֲלֹכוּ, לֹא  
 יַהֲגֹו בְּגָרוֹנָם. כִּמְזָהָם  
 יְהִיּוּ עֲשֵׂיהֶם, כָּל אֲשֶׁר  
 בְּطַח בָּהֶם. יִשְׂרָאֵל בְּטַח  
 בֵּי, עֹזֶרֶם וּמְגַנֵּם הוּא.  
 בֵּית אַהֲרֹן בְּטַחּוּ בֵּי,  
 עֹזֶרֶם וּמְגַנֵּם הוּא. יְרַאֵי  
 ה' בְּטַחּוּ בֵּי, עֹזֶרֶם  
 וּמְגַנֵּם 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.

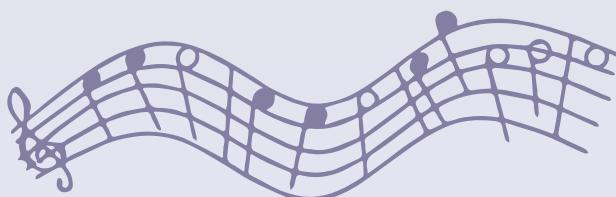


יְיָ זְכָרָנוּ יְבָרֶךְ. יְבָרֶךְ אֶת  
 בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת  
 בֵּית אַהֲרֹן, יְבָרֶךְ יְרָאֵי יְיָ,  
 הַקָּטָנִים עַם הַגָּדוֹלִים. יְסַרְּפֶת  
 יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל  
 בְּנֵיכֶם. בָּרוּכִים אַתֶּם לֵי,  
 עֲשָׂה שָׁמַיִם וְאָרֶץ.  
 הַשָּׁמַיִם שָׁמַיִם לֵי וְהָאָרֶץ  
 נָתַן לְבָנֵי אָדָם. לֹא  
 הַמְתִים יְהִלְלוּ יְהָה וְלֹא כָל  
 יְרִידִי דּוֹמָה. וְאַנְחָנוּ נִבְרָךְ  
 יְהָה מֵעַתָּה וְעַד עַזְלָם.  
 הַלְלוּיָה.

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!

אַהֲבָתִי בַּי יִשְׁמַע יְיָ אֶת  
 קֹולִי תִּחְנֹנוּ. בַּי הַשְּׁתָה אָנוּ  
 לִי וּבִימִי אָקְרָא. אָפְפּוֹנִי  
 חַבְלִי מָות וּמָצְרִי שָׁאוֹל  
 מִצְאֹנִי, צָרָה וִינְגָן אִמְצָא.  
 וּבְשָׁם יְיָ אָקְרָא: אָנָא יְיָ  
 מַלְטָה נֶפֶשִׁי.

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."



חָנָן יְיָ וְצָדִיק, וְאֶלְהֵינוּ  
 מַרְחָם. שִׁמֶר פְּתָאִים יְיָ,  
 דָלוֹתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי  
 נֶפֶשִׁי לִמְנוֹחִיכִי, בַּי יְיָ גָמַל  
 עַלְיכִי. בַּי חַלְצָת נֶפֶשִׁי  
 מִפְּמוֹת, אֶת עַינִי מִן דְמַעַת,  
 אֶת רֶגֶלִי מִדָּחִי. אֶתְהַלֵּךְ  
 לִפְנֵי יְיָ בָּאָרֶצֶת הַחַיִם.  
 הַאֲמָנָתִי בַּי אָדָבָר, אַנְיִ  
 עַנְיָתִי מָאָד. אַנְיִ אָמָרָתִי  
 בְּחִפּוֹזִי כָּל הָאָדָם כֹּזֶב.

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".

מַה אָשִׁיב לֵי פֶל  
 תְּגִמּוֹלָהִי עַלִי. כּוֹם  
 יְשׁוּעָת אָשָׁא וּבְשָׁם יְיָ  
 אָקְרָא. נְדָרִי לֵי אָשְׁלָם  
 נֶגֶדָה נָא לְכָל עַמּוֹ. יָקָר  
 בְּעַיִנִי יְיָ הַמְּמוֹתָה  
 לְחַסִּידָיו. אָנָה יְיָ בַּי אַנְיִ  
 עַבְדָךְ, אַנְיִ עַבְדָךְ בָּן  
 אַמְתָךְ, פְּתַחְתָ לְמוֹסְרִי.  
 לְךָ אָזְבֵחַ זְבַח תֹּודָה  
 וּבְשָׁם יְיָ אָקְרָא. נְדָרִי  
 לֵי אָשְׁלָם נֶגֶדָה נָא לְכָל  
 עַמּוֹ. בָּחָצְרוֹת בֵּית יְיָ,  
 בְּתוֹכְכִי יְרוּשָׁלָם.  
 הַלְלוּיָה.

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!

הֲלֹלו אֶת יְיָ בְּלָגָוִים,  
שְׁבָחוּהוּ בְּלָהָמִים. כִּי  
גָּבָר עַלְּנִינוּ חֶסְדָוּ, וְאֶתְּנָתָתָ  
הִ לְעוֹלָם. הֲלֹלוֹה. הַדּוֹ  
לִי כִּי טֹב כִּי לְעוֹלָם  
חֶסְדָוּ. יֹאמֶר נָא יִשְׂרָאֵל  
כִּי לְעוֹלָם חֶסְדָוּ. יֹאמֶר  
נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם  
חֶסְדָוּ. יֹאמֶר נָא יְרָאֵי  
יְיָ כִּי לְעוֹלָם חֶסְדָוּ.

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 הַמִּצְרָיִם קָרָאתִי יְהָ, עֲנָנִי  
בְּמִרְחַבְיָה. יְיָ לִי, לֹא אִירָא  
- מָה יַעֲשֶׂה לִי אָדָם, יְיָ לִי  
בְּעֹזֶרֶי וְאַנִּי אֶרְאֶה בְּשָׁנָאִי.  
טֹב לְחַסּוֹת בְּיַיִן מַבְטָח  
בְּאָדָם. טֹב לְחַסּוֹת בְּיַיִן  
מַבְטָח בְּנִידִיבִים. בְּלָגָוִים  
סְבָבוֹנִי, בְּשָׁם יְיָ כִּי אָמִילִם.  
סְבָבוֹנִי גַם סְבָבוֹנִי, בְּשָׁם יְיָ  
כִּי אָמִילִם. סְבָבוֹנִי כְּדָבְרִים,  
דַעַכְוּ כְאֶשׁ קֹזְצִים, בְּשָׁם יְיָ  
כִּי אָמִילִם.

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.

דְּחָה דְּחִיתַנִּי לִנְפָל,  
וַיְיִצְרַרְנִי. עָזִי וּמְרַתָּה  
יְהָ וַיְהִי לִלְיֹשׁוּה.  
קֹלָ רְנָה וִישׁוּה  
בְּאַחֲלִי צְדִיקִים: יְמִינִ  
יְיַ עֲשָׂה חִיל, יְמִינִ יְיַ  
רְזָמָה, יְמִינִ יְיַ עֲשָׂה  
חִיל. לֹא אָמוֹת בַּי  
אָחִיה, וְאָסְפַּר מִעְשֵׁי  
יְהָ. יְסַר יִסְרָנִי יְהָ,  
וְלִמְזֹות לֹא נְתַנְנִי.  
פְּתַחְוּ לִי שַׁעֲרֵי צְדָקָה,  
אָבָא בָּם, אָזְדָה יְהָ.  
זֶה הַשּׁעַר לִי,  
צְדִיקִים יִבָּאוּ בָוּ.

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.

אָזְדָה בַּי עֲנִיתַנִּי וְתַהְיֵי לִלְיֹשׁוּה. אָזְדָה בַּי עֲנִיתַנִּי  
וְתַהְיֵי לִלְיֹשׁוּה. אָבָן  
מְאָסָה הַבּוֹנִים הִיְתָה לְרָאשׁ  
פֶּנְהָ. אָבָן מְאָסָה הַבּוֹנִים  
הִיְתָה לְרָאשׁ פֶּנְהָ. מֵאָת יְיַ  
הִיְתָה זֹאת הִיא נְפָלָאת  
בְּעֵינֵינוּ. מֵאָת יְיַ הִיְתָה זֹאת  
הִיא נְפָלָאת בְּעֵינֵינוּ. זֶה  
הַיּוֹם עֲשָׂה יְיַ. נְגִילָה  
וּנְשָׂמֵחָה בָוּ. זֶה הַיּוֹם עֲשָׂה  
יְיַ. נְגִילָה וּנְשָׂמֵחָה בָוּ.

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.

אָנָּא יְיָ, הֹשִׁיעָה נָּא. אָנָּא יְיָ,  
הֹשִׁיעָה נָּא. אָנָּא יְיָ,  
הַצְלִיחָה נָּא. אָנָּא יְיָ,  
הַצְלִיחָה נָּא.

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ, בָּרְכָנוּכְם  
מִבֵּית יְיָ. בָּרוּךְ הַבָּא בְּשֵׁם יְיָ,  
בָּרְכָנוּכְם מִבֵּית יְיָ. אֶל יְיָ  
וַיָּאֶר לְנוּ. אָסְרוּ חַג בְּעַבְתִּים  
עַד קָרְנוֹת הַמּוֹזֵבָח. אֶל יְיָ  
וַיָּאֶר לְנוּ. אָסְרוּ חַג בְּעַבְתִּים  
עַד קָרְנוֹת הַמּוֹזֵבָח. אֶלְיָ אַתָּה  
וְאַזְךָ, אֱלֹהִי - אַרְוֹמָמָךְ.  
אֶלְיָ אַתָּה וְאַזְךָ, אֱלֹהִי -  
אַרְוֹמָמָךְ. הַזָּדוֹ לֵי בַּי טָוב,  
בַּי לְעוֹלָם חָסְדוֹ. הַזָּדוֹ לֵי בַּי  
טָוב, בַּי לְעוֹלָם חָסְדוֹ.

Please, God, save us now.

Please, God, save us now.

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

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.



יְהִלְלוּךְ יְיָ אֱלֹהֵינוּ כָּל  
מְעַשְׂיךָ, וְחַסִּידְיךָ צְדִיקִים  
עוֹשֵׂי רָצׁוֹנָךָ, וְכָל עַמְךָ בֵּית  
יִשְׂרָאֵל בְּרָנָה יְהֹוָה וַיְבָרְכוּ  
וַיִּשְׁבְּחוּ וַיִּפְאָרוּ, וַיִּרְוְמָמוּ  
וַיִּעָּרִיצוּ, וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ  
אֶת שְׁמֶךָ, מֶלֶכְנוּ. בַּי לְךָ  
טָוב לְהֹדוֹת וְלִשְׁמֶךָ נָא  
לְזִמְרָה, בַּי מְעוֹלָם וְעַד עַזְלָם  
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.

הָדוּ לֵי בַּי טֹב בַּי לְעוֹלָם  
חֶסֶדֶוּ. הָדוּ לְאֱלֹהִי  
הָאֱלֹהִים בַּי לְעוֹלָם חֶסֶדֶוּ.  
הָדוּ לְאָדָנִי הָאָדָנִים בַּי  
לְעוֹלָם חֶסֶדֶוּ. לְעֵשָׂה  
גִּפְלָאֹת גָּדוֹלֹת לְבָהָדוּ בַּי  
לְעוֹלָם חֶסֶדֶוּ. לְעֵשָׂה  
הַשְׁמִים בַּתְּבוֹנָה בַּי  
לְעוֹלָם חֶסֶדֶוּ. לְרֹקֵעַ  
הָאָרֶץ עַל הַמְּמִימִים בַּי לְעוֹלָם  
חֶסֶדֶוּ. לְעֵשָׂה אָזְרִים  
גָּדוֹלִים בַּי לְעוֹלָם חֶסֶדֶוּ.  
אֶת הַשְׁמֵשׁ לְמַמְשָׁלָת  
בַּיּוֹם בַּי לְעוֹלָם חֶסֶדֶוּ. אֶת  
הַיְּרֵחַ וְכֹוכְבִים לְמַמְשָׁלָת  
בַּלְּילָה בַּי לְעוֹלָם חֶסֶדֶוּ.  
לִמְפַהּ מִצְרִים בְּבָכֹרֵיהֶם  
בַּי לְעוֹלָם חֶסֶדֶוּ. וַיָּצֹא  
יִשְׂרָאֵל מִתּוֹךְם בַּי לְעוֹלָם  
חֶסֶדֶוּ. בַּיְדּ חִזְקָה וּבְזָרָעָ  
נָטוֹיהָ בַּי לְעוֹלָם חֶסֶדֶוּ.  
לְגֹזֵר יָם סֻוֹף לְגֹזְרִים בַּי  
לְעוֹלָם חֶסֶדֶוּ. וְהַעֲבִיר  
יִשְׂרָאֵל בְּתוֹכוּ בַּי לְעוֹלָם  
חֶסֶדֶוּ. וְנִגְעַר פְּרֻעָה וְחִילּוּ  
בַּיָּם סֻוֹף בַּי לְעוֹלָם חֶסֶדֶוּ.

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.



לְמַולִיךְ עַמּוֹ בַמְדָבֵר בַי  
לְעוֹלָם חֶסְדוֹ. לִמְפָה מֶלֶכִים  
גָּדְלִים בַי לְעוֹלָם חֶסְדוֹ.  
וַיַּהֲרֹג מֶלֶכִים אֶדְירִים בַי  
לְעוֹלָם חֶסְדוֹ. לְסִיחוֹן מֶלֶךְ  
הָאָמָרִי בַי לְעוֹלָם חֶסְדוֹ.  
וּלְעֹזָג מֶלֶךְ הַבָּשָׂן בַי לְעוֹלָם  
חֶסְדוֹ. וַיַּנְתַן אָרֶצֶם לְנַחֲלָה  
בַי לְעוֹלָם חֶסְדוֹ. נַחֲלָה  
לִיְשָׂרָאֵל עֲבָדוּ בַי לְעוֹלָם  
חֶסְדוֹ. שִׁבְשָׁפְלָנוּ זָכָר לָנוּ  
בַי לְעוֹלָם חֶסְדוֹ. וַיַּפְרַקְנוּ  
מָצְרָינוּ בַי לְעוֹלָם חֶסְדוֹ.  
וַיַּנְתַן לְחַם לְכָל בָשָׂר בַי  
לְעוֹלָם חֶסְדוֹ. הָדוֹר לְאָל  
הַשְׁמִים בַי לְעוֹלָם חֶסְדוֹ.

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)

נְשָׁמַת כָל חַי תִּבְרֹךְ אֶת  
שְׁמֶךָ, ייְ אֱלֹהֵינוּ, וּרוּחַ כָל  
בָשָׂר תִּפְאֵר וּתְרוּמֵם זְכָר,  
מַלְכָנוּ, תָמִיד. מִן הָעוֹלָם וְעַד  
הָעוֹלָם אַתָּה אֵל, וּמִבְלָעֵדִיךְ  
אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעֵ  
פּוֹדֵה וּמַצִּיל וּמִפְרָגֵם וּמַרְחֵם  
בְכָל עַת צָרָה וּצֹוקָה.

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 אֶלָּא אַתָּה.  
אֱלֹהִי הָרָאשׁוֹנִים  
וְהָאַחֲרׁוֹנִים, אֱלֹהָה כָּל  
בְּרִיות, אֲדוֹן כָּל תּוֹלְדוֹת,  
הַמְהַלֵּל בָּרְבָּה תְּשִׁבּוֹת,  
הַמִּנְהָג עַזְלָמוֹ בְּחִסֵּד  
וּבְרִוּתְיו בְּרָחְמִים. וַיְיִלְאֵן  
וְיִשְׁנֵן וְלֹא יִשְׁׁן - הַמְעוֹרֵר  
יִשְׁנִים וְהַמְקִיז נְרָקְמִים,  
וְהַמְשִׁיח אֲלָמִים וְהַמְתִיר  
אֲסּוּרִים וְהַסּוֹמֵך נּוֹפְלִים  
וְהַזּוֹקֵף בְּפּוּפִים. לְךָ לְבָדֵךְ  
אַנְחָנוּ מַזְדִּים.

אַלְוֹ פִּינוּ מְלָא שִׁירָה כִּים,  
וְלִשְׁוֹגְנוּ רְבָה בְּהַמּוֹן גָּלִיו,  
וְשִׁפְתּוֹתֵינוּ שְׁבָח בְּמֶרְחָבִי  
רְקִיעַ, וְעִינֵינוּ מַאֲירֹת  
בְּשִׁמְשׁ וּבְכִירָה, וַיְדִינוּ  
פְּרוֹשּׁוֹת בְּגַשְׁרֵי שָׁמִים,  
וּרְגִלְינוּ קְלוֹת בְּאַיּוֹת -  
אֵין אַנְחָנוּ מַסְפִּיקִים  
לְהַזּוֹת לְךָ, ייְ אֱלֹהֵינוּ  
וְאֱלֹהִי אֲבוֹתֵינוּ, וְלִבְרָךְ  
אֶת שְׁמֶךָ עַל אֶחָת מַאֲלָר,  
אֲלָפִי אֲלָפִים וּרְבִי רְבָבוֹת  
פָּעָםִים הַטּוֹבּוֹת שְׁעָשִׂית  
עִם אֲבוֹתֵינוּ וְעַמְנוּ.

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 גַּאֲלָתֵנוּ, יְיָ  
 אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים  
 פָּדִיתֵנוּ, בָּרְעָב זָנַתֵּנוּ  
 וּבָשָׁבָע בְּלִבְלָתֵנוּ, מִחְרָב  
 הַצְּלָתֵנוּ וּמִדָּבָר  
 מַלְטָתֵנוּ, וּמִחְלָיִם רָעִים  
 וּגְאַמְנִים דְּלִיתֵנוּ.

עַד הַנָּה עֹזְרֵנוּ רְחַמֵּיךְ וְלֹא  
 עָזַבְנוּ חֶסֶדְיךְ, וְאֶל תִּטְשְׁנוּ,  
 יְיָ אֱלֹהֵינוּ, לְגַזְחָה. עַל כֵּן  
 אָבָרִים שְׁפָלָגָת בָּנוּ וּרוּחָה  
 וּנְשָׁמָה שְׁנָפְחָת בָּאָפִינוּ  
 וּלְשׁוֹן אֲשֶׁר שְׁמַת בָּפִינוּ –  
 הַנָּה הֵם יְדֹוֹ וַיְבָרְכוּ וַיִּשְׁבְּחוּ  
 וַיִּפְאָרוּ וַיִּרְוְמָמוּ וַיִּעֲרִיצוּ  
 וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמָךְ  
 מֶלֶכֶנוּ. בַּיְּכָל פָּה לְךָ יְהָה,  
 וּכְלַשׁוֹן לְךָ תִּשְׁבַּע, וּכְלַ  
 בָּרָךְ לְךָ תִּכְרֹעַ, וּכְלַ  
 לְפִנֵּיךְ תִּשְׁתַּחַווּ, וּכְלַ  
 לְבָבוֹת יִרְאָהָה, וּכְלַ  
 וּכְלִיוֹת יִזְמְרוּ לְשָׁמָךְ.

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.

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.



בְּדָבָר שְׁפַתּוֹב, כָּל עַצְמָתִי  
 תָּמַרְנָה, יְיָ מֵי כְּמוֹךְ  
 מַצִּיל עַנִּי מַחְזָק מִמְּנִי וְעַנִּי  
 וְאַבְיוֹן מְגֹלָה. מַיְ יִדְמָה לְךָ  
 וְמַיְ יִשְׁוֹה לְךָ וְמַיְ יִעַרְךָ לְךָ  
 הַאֲלָהָל הַגָּדוֹל, הַגָּבוֹר  
 וְהַנּוֹרָא, אֶל עַלְיוֹן, קְנָה  
 שָׁמְיִם וְאָרֶץ. נַהֲלָךְ  
 וַנִּשְׁבַּחַךְ וַנִּפְאַרְךְ וַנִּבְרַךְ  
 אֶת שְׁם קָדְשֶׁךְ, כְּאָמָר:  
 לְדוֹד, בָּרְכֵי נְפָשֵׁי אֶת יְיָ  
 וְכָל קָרְבֵּי אֶת שְׁם קָדְשׁוֹ.  
 הַאֲלָה בְּתַעֲצָמוֹת עַזָּה,  
 הַגָּדוֹל בְּכָבוֹד שָׁמָךְ,  
 הַגָּבוֹר לְנַצְחָה וְהַנּוֹרָא  
 בְּנוֹרָאוֹתִיךְ, הַמֶּלֶךְ הַיֹּשֵׁב  
 עַל כֶּסֶף רַם וְגַשְׂא. שׁוֹכֵן  
 עַד מָרוֹם וְקָדוֹש שְׁמוֹ.  
 וּכְתוֹב: רְגַנּוּ צְדִיקִים בֵּין  
 לִשְׁרִים נָאוֹה תְּהִלָּה. בְּפִי  
 יִשְׁרָאֵל, וּבְדָבָרִי  
 צְדִיקִים תְּהִבְרַךְ, וּבְלָשׁוֹן  
 חִסְדִּים תְּהִרְזַם, וּבְקָרְבָּן  
 קָדוֹשִׁים תְּהִקְדִּשָּׁ.

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.

וּבְמִקְהָלוֹת רְבָבוֹת עַמָּךְ  
 בֵּית יִשְׂרָאֵל בָּרְגָּה יִתְפָּאֵר  
 שְׁמֵךְ, מֶלֶכְנוּ, בְּכָל דָּוָר  
 וְדָוָר, שְׁבָן חֹבֶת בְּכָל  
 הַיּוֹצְרִים לְפָנֵיךְ, יְיָ אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהֽוֹדּוֹת  
 לְהַלֵּל לְשִׁבָּח, לְפָאֵר לְרוֹמָם  
 לְהַדֵּר לְבָרָךְ, לְעַלָּה וּלְקָלָסָם  
 עַל בָּל דְּבָרֵי שִׁירֹתָה  
 וְתְשִׁבְחוֹת דָּוד בָּן יִשָּׁי  
 עַבְדָּךְ מִשְׁיחָךְ.

יִשְׂתַּבֵּחַ שְׁמֵךְ לְעַד מֶלֶכְנוּ,  
 הַאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ  
 בְּשָׁמַיִם וּבָאָרֶץ, בַּי לְךָ נָאָה,  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 שִׁיר וּשְׁבָחָה, הַלֵּל וּזְמָרָה,  
 עֹז וּמִמְשָׁלָה, נְצָח, גְּדוֹלָה  
 וְגִבּוֹרָה, תְּהִלָּה וְתְפָאָרָת,  
 קָדְשָׁה וּמֶלְכָות, בְּרָכוֹת  
 וְהַזְּדוֹאָת מִעְתָּה וְעַד עַזְלָם.  
 בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ  
 גָּדוֹל בְּתְשִׁבְחוֹת, אֵל  
 הַהַזְּדוֹאָת, אָדוֹן הַנּוֹפָלוֹאָת,  
 הַבּוֹחֵר בְּשִׁירִי זְמָרָה, מֶלֶךְ  
 אֵל חֵי 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.

ברוך אתה יי' אלהינו מלך  
העולם בורא פרי הגפן.

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.*

ברוך אתה יי' אלהינו מלך  
העולם, על הגפן ועל פרי  
הגפן, על תנובת השדה ועל  
ארץ חמדת טובה ורחבת  
שרצית והנחלת לאבותינו  
לאכול מפרייה ולשבע  
מטובה. רחם נא יי' אלהינו  
על ישראל עמך ועל  
ירושלים עירך ועל ציון  
משבון כבודך ועל מזבחך  
על היכלך ובנה ירושלים  
עיר הקדש במרה בימינו  
והעלנו לתוכה ושמחנו  
בבנייה ונאכל מפרייה  
ו נשבע מטובה ונברך  
עליך בקדשך ובטהרה  
(בשבת: וראתה והחלינו  
ביום השבת הזה) ושמחנו  
ביום חג המצות הזה, כי  
אתה יי' טוב ומשיב לפול  
ונזדה לך על הארץ ועל פרי  
הגפן. ברוך אתה יי', על  
הארץ ועל פרי הגפן.

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

חֶסֶל סְדָר פֶּסַח בְּהַלְכָתוֹ,  
כָּל מְשֻׁפְטוֹ וְחַקְתוֹ.  
כַּאֲשֶׁר זָכִינוּ לְסִדְרָ אֹתוֹ  
כִּן גָּנְכָה לְעַשּׂוֹתּוֹ. זֶה שׁוֹבֵן  
מְעוֹנָה, קֹומֵם קְהֵל עֲרָתָה  
מֵמָּנָה. בְּקָרוֹב נָהָל נְטָעִי  
כְּנָה פְּדוּיִם לְצִוָּן 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 בִּירוּשָׁלָם!

Next year in Jerusalem!

## בְּשָׁנָה הַבָּאָה בְּבָרִיאוֹת הַנְּפָשָׁת!

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.*

ברוך אתה ייְהוָה אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְשָׁנוּ בְמִצְוֹתֶיךָ וְצָוָנוּ  
עַל סְפִירַת הָעֵמֶר. הַיּוֹם  
יֹם אֶחָד בְעֵמֶר.

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.



## Adir Hu

אָדִיר הוּא יִבְנֶה בַּיְתָו  
בָּקָרֶוב. בָּמִהָּרָה, בָּמִהָּרָה,  
בִּימִינֵנוּ בָּקָרֶוב. אֶל בְּנָה, אֶל  
בְּנָה, בְּנָה בִּיתְךָ בָּקָרֶוב.

בָּחוֹר הוּא, גָּדוֹל הוּא, דָּגָל  
הוּא יִבְנֶה בַּיְתָו בָּקָרֶוב.  
בָּמִהָּרָה, בָּמִהָּרָה, בִּימִינֵנוּ  
בָּקָרֶוב. אֶל בְּנָה, אֶל בְּנָה,  
בְּנָה בִּיתְךָ בָּקָרֶוב.

הָדוֹר הוּא, וְתִיק הוּא, זָכָאי  
הוּא יִבְנֶה בַּיְתָו בָּקָרֶוב.  
בָּמִהָּרָה, בָּמִהָּרָה, בִּימִינֵנוּ  
בָּקָרֶוב. אֶל בְּנָה, אֶל בְּנָה,  
בְּנָה בִּיתְךָ בָּקָרֶוב.

חָסִיד הוּא, טָהוֹר הוּא, יְחִיד  
הוּא יִבְנֶה בַּיְתָו בָּקָרֶוב.  
בָּמִהָּרָה, בָּמִהָּרָה, בִּימִינֵנוּ  
בָּקָרֶוב. אֶל בְּנָה, אֶל בְּנָה,  
בְּנָה בִּיתְךָ בָּקָרֶוב.

בִּבְיר הוּא, לְמוֹד הוּא, מֶלֶךְ  
הוּא יִבְנֶה בַּיְתָו בָּקָרֶוב.  
בָּמִהָּרָה, בָּמִהָּרָה, בִּימִינֵנוּ  
בָּקָרֶוב. אֶל בְּנָה, אֶל בְּנָה,  
בְּנָה בִּיתְךָ בָּקָרֶוב.

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

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

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

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

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

נוֹרָא הוּא, סָגִיב הוּא, עֹזֹוּ  
 הוּא יַבְנֵה בֵּיתוּ בָּקָרֹובּ.  
 בָּמָהָרָה, בָּמָהָרָה, בִּימְינֵנוּ  
 בָּקָרֹובּ. אֶל בְּנֵה, אֶל בְּנֵה,  
 בְּנֵה בִּיתְךָ בָּקָרֹובּ.

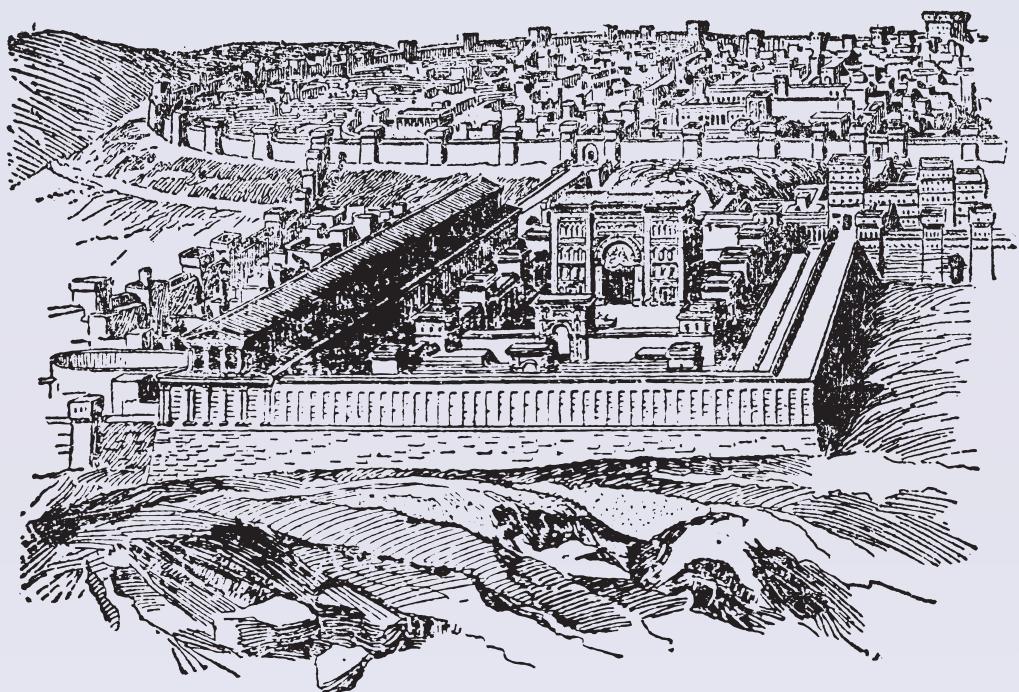
פּוֹדֵה הוּא, צָדִיקׁ הוּא,  
 קָדוֹשׁ הוּא יַבְנֵה בֵּיתוּ  
 בָּקָרֹובּ. בָּמָהָרָה, בָּמָהָרָה,  
 בִּימְינֵנוּ בָּקָרֹובּ. אֶל בְּנֵה, אֶל  
 בְּנֵה, בְּנֵה בִּיתְךָ בָּקָרֹובּ.

רְחוּם הוּא, שָׁדֵי הוּא, תָּקִיףׁ  
 הוּא יַבְנֵה בֵּיתוּ בָּקָרֹובּ.  
 בָּמָהָרָה, בָּמָהָרָה, בִּימְינֵנוּ  
 בָּקָרֹובּ. אֶל בְּנֵה, אֶל בְּנֵה,  
 בְּנֵה בִּיתְךָ בָּקָרֹובּ.

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

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

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 גָּדִיא, חַד גָּדִיא הַזּוּבִין  
אָבָא בְּתָרִי זָוִי, חַד גָּדִיא,  
חַד גָּדִיא.

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

וְאַתָּה שׁוֹנְגָרָא וְאָכְלָה  
לְגָדִיא, הַזּוּבִין אָבָא בְּתָרִי  
זָוִי. חַד גָּדִיא, חַד גָּדִיא.

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

וְאַתָּה כְּלָבָא וְנִשְׁקָה  
לְשׁוֹנְגָרָא, דְּאָכְלָה לְגָדִיא,  
הַזּוּבִין אָבָא בְּתָרִי זָוִי. חַד  
גָּדִיא, חַד גָּדִיא.

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

וְאַתָּה חֹטֶרֶא וְהַכָּה לְכָלְבָא,  
דְּנִשְׁקָה לְשׁוֹנְגָרָא, דְּאָכְלָה  
לְגָדִיא, הַזּוּבִין אָבָא בְּתָרִי  
זָוִי. חַד גָּדִיא, חַד גָּדִיא.

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.



וְאַתָּה נוֹרָא וְשָׁרֵף  
לְחוֹטֶרֶא, דְּהַכָּה לְכַלְּבָא,  
דְּנַשְׁךָ לְשׁוֹנֶרֶא, דְּאָכְלָה  
לְגַדְּיָא, הוֹבֵין אָבָא בְּתָרִי  
זְוַיִּי. חַד גַּדְּיָא, חַד גַּדְּיָא.

וְאַתָּה מַיִּא וְכַבָּה לְנוֹרָא,  
דְּשָׁרֵף לְחוֹטֶרֶא, דְּהַכָּה  
לְכַלְּבָא, דְּנַשְׁךָ לְשׁוֹנֶרֶא,  
דְּאָכְלָה לְגַדְּיָא, הוֹבֵין אָבָא  
בְּתָרִי זְוַיִּי. חַד גַּדְּיָא, חַד  
גַּדְּיָא.

וְאַתָּה תּוֹרָא וְשַׁתָּה לְמַיִּא,  
דְּכַבָּה לְנוֹרָא, דְּשָׁרֵף  
לְחוֹטֶרֶא, דְּהַכָּה לְכַלְּבָא,  
דְּנַשְׁךָ לְשׁוֹנֶרֶא, דְּאָכְלָה  
לְגַדְּיָא, הוֹבֵין אָבָא בְּתָרִי  
זְוַיִּי. חַד גַּדְּיָא, חַד גַּדְּיָא.

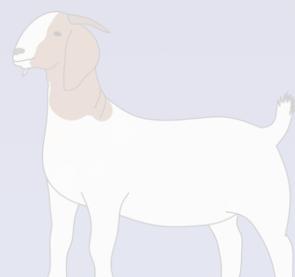
וְאַתָּה הַשׁוֹחֵט וְשַׁחַט  
לְתּוֹרָא, דְּשַׁתָּה לְמַיִּא,  
דְּכַבָּה לְנוֹרָא, דְּשָׁרֵף  
לְחוֹטֶרֶא, דְּהַכָּה לְכַלְּבָא,  
דְּנַשְׁךָ לְשׁוֹנֶרֶא, דְּאָכְלָה  
לְגַדְּיָא, הוֹבֵין אָבָא בְּתָרִי  
זְוַיִּי. חַד גַּדְּיָא, חַד גַּדְּיָא.

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.

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.

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.

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.



וְאַתָּה מֶלֶךְ הַמֹּות וְשַׁחַט  
 לְשׁוֹחֵט, דְּשַׁחַט לְתֹורָא,  
 דְּשַׁתָּה לְמַיָּא, דְּכַבָּה  
 לְנוֹרָא, דְּשַׁרְף לְחוֹטֶרֶא,  
 דְּהַכָּה לְכַלְבָּא, דְּנַשְׁךָ  
 לְשׁוֹנָרָא, דְּאַכְלָה לְגַדִּיאָא,  
 הַזּוֹבֵן אָבָא בְּתָרִי זָוִי. חַד  
 גַּדִּיאָא, חַד גַּדִּיאָא.

וְאַתָּה הַקָּדוֹשׁ בָּרוּךְ הוּא  
 וְשַׁחַט לְמֶלֶךְ הַמֹּות,  
 דְּשַׁחַט לְשׁוֹחֵט, דְּשַׁחַט  
 לְתֹורָא, דְּשַׁתָּה לְמַיָּא,  
 דְּכַבָּה לְנוֹרָא, דְּשַׁרְף  
 לְחוֹטֶרֶא, דְּהַכָּה לְכַלְבָּא,  
 דְּנַשְׁךָ לְשׁוֹנָרָא, דְּאַכְלָה  
 לְגַדִּיאָא, הַזּוֹבֵן אָבָא בְּתָרִי  
 זָוִי. חַד גַּדִּיאָא, חַד גַּדִּיאָא.

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.

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.



אחד מי יודע? אחד אני  
יודע: אחד אלְהינוּ  
שֶׁבְשָׁמִים וּבָאָרֶץ.

שניים מי יודע? שניים אני  
יודע: שני לוחות הברית.  
אחד אלְהינוּ שֶׁבְשָׁמִים  
וּבָאָרֶץ.

שלשה מי יודע? שלשה  
אני יודע: שלשה אבות,  
שני לוחות הברית, אחד  
אלְהינוּ שֶׁבְשָׁמִים וּבָאָרֶץ.

ארבע מי יודע? ארבע אני  
יודע: ארבע אמות,  
שלשה אבות, שני לוחות  
הברית, אחד אלְהינוּ  
שֶׁבְשָׁמִים וּבָאָרֶץ.

חמשה מי יודע? חמישה  
אני יודע: חמישה חומשי  
תורה, ארבע אמות,  
שלשה אבות, שני לוחות  
הברית, אחד אלְהינוּ  
שֶׁבְשָׁמִים וּבָאָרֶץ.

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

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

**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.

**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.

**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.

???



**שָׁשָׁה** מִי יֹדֵעַ? **שָׁשָׁה** אָנִי  
 יֹדֵעַ: **שָׁשָׁה** סִדְרֵי מִשְׁנָה,  
**חַמְשָׁה** חֻמְשִׁי תּוֹרָה, **אֶרְבָּעָה**  
**אֶמְהוֹת**, **שֶׁלּוּשָׁה** אֲבוֹת, **שְׁנִי**  
**לְחוֹת הַבְּרִית**, **אֶחָד** אֱלֹהֵינוּ  
**שֶׁבְשָׁמִים** וּבָאָרֶץ.

**שְׁבָעָה** מִי יֹדֵעַ? **שְׁבָעָה** אָנִי  
 יֹדֵעַ: **שְׁבָעָה** יְמִי שְׁבָתָא,  
**שָׁשָׁה** סִדְרֵי מִשְׁנָה, **חַמְשָׁה**  
**חֻמְשִׁי** תּוֹרָה, **אֶרְבָּעָה**  
**אֶמְהוֹת**, **שֶׁלּוּשָׁה** אֲבוֹת, **שְׁנִי**  
**לְחוֹת הַבְּרִית**, **אֶחָד** אֱלֹהֵינוּ  
**שֶׁבְשָׁמִים** וּבָאָרֶץ.

**שְׁמֹנֶה** מִי יֹדֵעַ? **שְׁמֹנֶה** אָנִי  
 אָנִי יֹדֵעַ: **שְׁמֹנֶה** יְמִי  
**מִילָה**, **שְׁבָעָה** יְמִי שְׁבָתָא,  
**שָׁשָׁה** סִדְרֵי מִשְׁנָה, **חַמְשָׁה**  
**חֻמְשִׁי** תּוֹרָה, **אֶרְבָּעָה**  
**אֶמְהוֹת**, **שֶׁלּוּשָׁה** אֲבוֹת, **שְׁנִי**  
**לְחוֹת הַבְּרִית**, **אֶחָד** אֱלֹהֵינוּ  
**שֶׁבְשָׁמִים** וּבָאָרֶץ.

**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.



תשעה מי יודע? תשעה אני  
יודע: תשעה ירחי לדה,  
שמונה ימי מילה, שבעה  
ימי שבעתא, ששה סדרי  
משנה, חמשה חומשי  
תורה, ארבע אמות,  
שלשה אבות, שני לחות  
הברית, אחד אלהינו  
שבשמיים ובארץ.

עשרה מי יודע? עשרה אני  
יודע: עשרה דבריא, תשעה  
ירחי לדה, שמונה ימי  
ozilla, שבעה ימי שבעתא,  
ששה סדרי משנה, חמשה  
חומשי תורה, ארבע  
אמות, שלשה אבות, שני  
לחות הברית, אחד אלהינו  
שבשמיים ובארץ.

אחד עשר מי יודע? אחד  
עשר אני יודע: אחד עשר  
כוכביא, עשרה דבריא,  
תשעה ירחי לדה, שמונה  
ימי מילה, שבעה ימי  
שבתא, ששה סדרי משנה,  
 חמשה חומשי תורה, ארבע  
אמות, שלשה אבות, שני  
לחות הברית, אחד אלהינו  
שבשמיים ובארץ.

**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.

שְׁנִים עָשֵר מֵי יוֹדָע? שְׁנִים  
 עָשֵר אֲנִי יוֹדָע: שְׁנִים עָשֵר  
 שְׁבָטִיא, אַחַד עָשֵר כּוֹכְבִיא,  
 עָשָׂרָה דָּבְרִיא, תְּשָׁעָה יְרֵחִי  
 לְדָה, שְׁמוֹנָה יְמִי מִילָה,  
 שְׁבָעָה יְמִי שְׁבָתָא, שְׁשָׁה  
 סְדָרִי מִשְׁנָה, חֲמָשָׁה חֻמְשִׁי  
 תּוֹרָה, אַרְבָּע אַמְּחוֹת,  
 שְׁלָשָׁה אֲבוֹת, שְׁנִי לְחוֹת  
 הַבְּרִית, אַחַד אֱלֹהִינוּ  
 שְׁבָשְׁמִים וּבָאָרֶץ.

שְׁלָשָׁה עָשֵר מֵי יוֹדָע?  
 שְׁלָשָׁה עָשֵר אֲנִי יוֹדָע:  
 שְׁלָשָׁה עָשֵר מִדְיא. שְׁנִים  
 עָשֵר שְׁבָטִיא, אַחַד עָשֵר  
 כּוֹכְבִיא, עָשָׂרָה דָּבְרִיא,  
 תְּשָׁעָה יְרֵחִי לְדָה, שְׁמוֹנָה  
 יְמִי מִילָה, שְׁבָעָה יְמִי  
 שְׁבָתָא, שְׁשָׁה סְדָרִי מִשְׁנָה,  
 חֲמָשָׁה חֻמְשִׁי תּוֹרָה, אַרְבָּע  
 אַמְּחוֹת, שְׁלָשָׁה אֲבוֹת, שְׁנִי  
 לְחוֹת הַבְּרִית, אַחַד אֱלֹהִינוּ  
 שְׁבָשְׁמִים וּבָאָרֶץ.

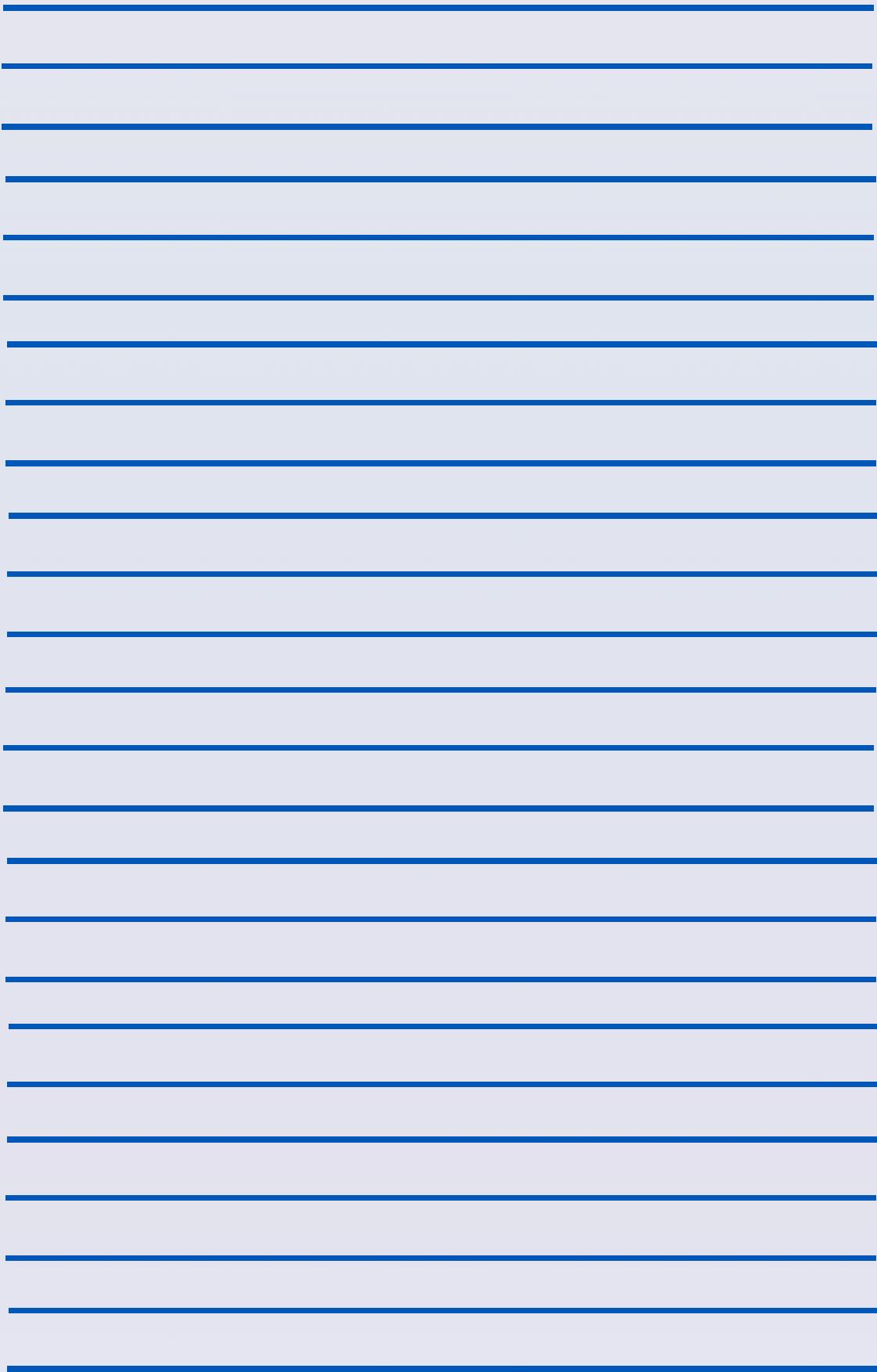
**Who knows twelve?** I know twelve: Twelve are the tribes, eleven are the stars, ten are the statements, nine are the months of birth, eight are the days of circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the mothers, three are 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





**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.**

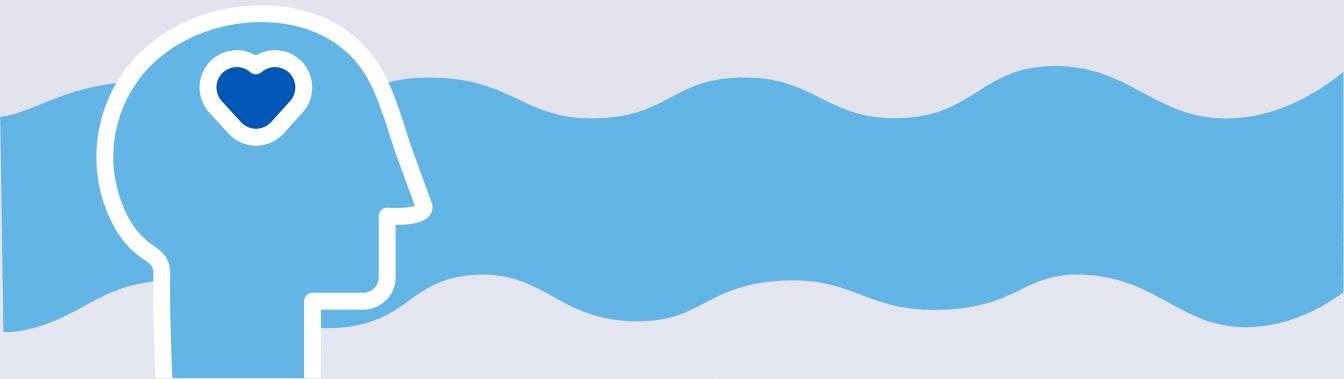


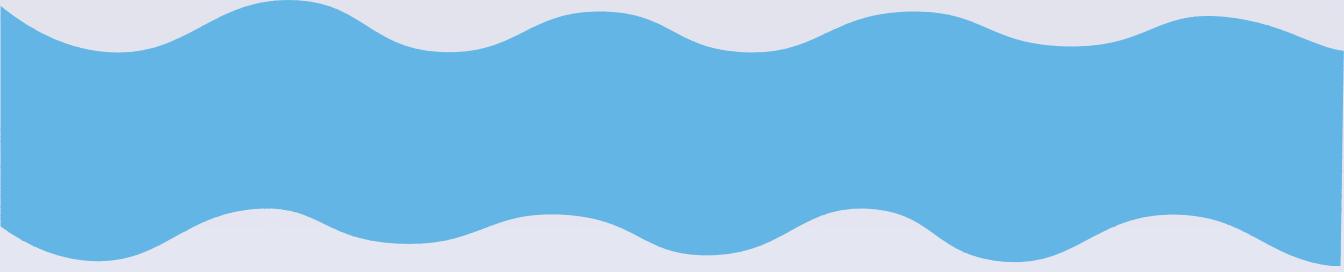
### **Our Vision**

**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](mailto:info@thebluedovefoundation.org)

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— “

THE EXODUS FROM EGYPT  
OCCURS IN EVERY HUMAN  
BEING, IN EVERY ERA, IN EVERY  
YEAR, AND IN EVERY DAY.

— RABBI NACHMUN OF BRESLOV

” —

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