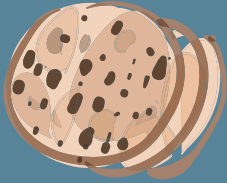


# people, places, & things



## CHAMETZ VS. MATZAH.

Chametz is fermented grains, and God forbids it on Passover. The rising of the dough represents that swelling of ego that enslaves us. So instead, God tells us to eat matzah, the flat, modest poor man's bread that represents the humility and faith that are the ultimate liberators of our human spirit.

## WHAT IS SHMURAH MATZAH?

Shmurah Matzah, or guarded matzah, is made from verified wheat that's been "guarded" from moisture every step of the way from harvest to the final product. It only takes 18 minutes for wet flour to become leavened or chametz. Hand-made Shmurah Matzah is produced and baked in quick increments of less than 18 minutes. The human touch infuses the matzah-making process with the intended purpose of being baked for the mitzvah.

## EGYPT

Egypt in Hebrew is Mitzraim. It's the land where Pharaoh enslaved our ancestors. Mitzraim is also a Hebrew word that means limitations, narrowness, or self-imposed boundaries.

## PHAROAH

The Egyptian ruler who enslaved our ancestors, Pharaoh, credited himself as the creator of the Nile River that sustained the region. Pharaoh said he was a self-made man, claiming he had no birth parents like a God. This ego-centric way of thinking traps our hearts in a land of selfishness and enslaves our minds to the harsh narrow-mindedness of "me."

## MOSES

Moses, the humble, faithful shepherd who confronted the Pharaoh, was chosen by God to lead the Jews out of Egypt because of his unique ability to shepherd the unbreakable spark of faith buried deep in the hearts of the oppressed Jews. Even enslaved people crushed under Pharaoh's rule can eventually find redemption, but it takes a Moses to show us what's possible when we ignite our inner spark of faith.

## SEARCH & DESTROY

Before you Passover, you'll need to rid yourself of any Chametz.

### THE SEARCH FOR CHAMETZ

The night before Passover, put out ten pieces of bread, Search for Chametz and burn it the following morning.

(When the first Seder occurs on a Saturday night, the search and burning of chametz are moved up to Thursday evening and Friday morning, respectively.)

Search for the Chametz with a candle, feather, and wooden spoon. Recite the following blessings before the search:

ברוך אתה יי אלהינו  
מלך העולם, אשר  
קדשנו במצותיו, וצונו על  
בעור חמץ:

**Blessed** are You, GOD, our God, King of the universe, who has sanctified us with His commandments and commanded us concerning the removal of chametz.

After the search, recite the statement of nullification:

כל חמירא וחמיעא דאבא  
ברשותי, דלא חמיתה  
ודלא בערתיה ודלא ידענא  
ליה, לבמלא ולתני הפקר  
כעפרא דארעא:

**All** leaven and anything leavened that is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered nullified and ownerless as the dust of the earth.

### BURNING THE CHAMETZ

On the morning before Passover, be sure to burn the Chametz and recite the following:

כל חמירא וחמיעא דאבא  
ברשותי, דחמיתה ודלא  
חמיתה, דחמיתה ודלא חמיתה,  
דבערתיה ודלא בערתיה, לבמלא  
ולתני הפקר כעפרא דארעא:

**All** leaven and anything leavened that is in my possession, whether I have seen it or not, whether I have observed it or not, shall be considered nullified and ownerless as the dust of the earth.

The following is said during the burning of the chametz:

יהי רצון מלפניך יי אלהינו  
ואלהי אבותינו, כשם שאני  
מבער חמץ מביתי ומרשותי, כך  
תבער את כל החיצונים, ואת  
רוח המאמה תעביר מן הארץ,  
ואת יצרנו הרע תעבורה  
מאתנו, ותתן לנו לב בשר  
לעבודך באמת, וכל סמרא  
אזרא וכל הקלפות וכל הרשעה  
בעשן חבלה, ותעביר ממשלת  
ידון מן הארץ, וכל המעוקים  
לשכינה תבערם ברוח בער  
וברוח משפט כשם שבערת את  
מצרים ואת אלהיהם בימים  
ההם בזמן הזה, אמן סלה:

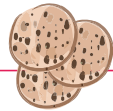
**May** it be Your will, GOD, our God and God of our fathers, that just as I remove the chametz from my house and from my possession, so shall You remove all the extraneous forces. Remove the spirit of impurity from the earth, remove our evil inclination from us, and grant us a heart of flesh to serve You in truth. Make all the sitra achara, all the kelipot, and all wickedness be consumed in smoke, and remove the dominion of evil from the earth. Remove with a spirit of destruction and a spirit of judgment all that distress the Shechinah, just as You destroyed Egypt and its idols in those days, at this time. Amen, Selah.

# how to plate your seder plate

יסדר על שולחן קערה בל מצות מונחים זה על זה. הישראל ועליו ועליו וכלי הכהן. ועליו זמן הרוגע, וכנגדו לשמאל הביצה, התחידים באמצע המרור, ורחת הרוגע התחוסת, וכנגדו רחת הביצה הכרפת, ורחת המרור החרת שעשין כורך.



## MATZAH



Start with three matzot.

**Kohen:** You'll eat this top matzah with a blessing during the Seder. See Seder step 7 and 8.

**Levite:** The middle matzah will be broken in half and used for relating the Exodus, eating after the blessing, and for the afikoman. See Seder step 4, step 8, and step 12.

**Israelite:** You'll need the bottom matzah for the korech sandwich. See Seder step 10.

## ZROAH



Shank Bone to commemorate the Passover sacrifice. Many use a roasted chicken neck.

**Prep:** Roast the chicken neck over an open flame. Afterward, remove most of the meat to reveal the bone. **Use:** The shank bone or chicken neck is symbolic and not eaten.

## BEITZAH



A hard-boiled egg to commemorate the Temple's holiday sacrifice.

**Prep:** Boil one egg per Seder plate and possibly more for use during the shulchan orech meal. **Use:** The egg is dipped into salt water and eaten right before the meal starts. See Seder step 11.

## MAROR



Bitter herbs remind us of slavery. Most use freshly grated horseradish on romaine lettuce.

**Prep:** Buy fresh horseradish root and grate it. Wash romaine lettuce and check for bugs. Pat dry. **Use:** During the blessing over the bitter herbs, hold the maror and then dip it lightly into the charoset before eating it. See Seder step 9.

## CANDLE LIGHTING

"For the candle is a Mitzvah, and the Torah is light." —Proverbs 6:23

### Lighting The Way

Illuminate your home and your path to freedom with the lights of the Shabbat and Festival candles. Let the light of the Torah guide you and protect you as you navigate life's unpredictable journey.

Women and girls light candles at least eighteen minutes before sunset. On the second night of Passover (or on a Saturday night), the lights are kindled after nightfall from a pre-existing flame.

On Friday evening, add the words in parentheses.

ברוך אתה יי אלהינו מלך  
העולם, אשר קדשנו  
במצותיו וצונו להדליק נר של  
(שבת ושל) יום טוב:

ברוך אתה יי אלהינו מלך  
העולם, שהחיינו וקיימנו  
והניענו לזמן הזה:

**Blessed** are You, GOD our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the (Shabbat and) Yom Tov light.

**Blessed** are You, GOD our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

סימן סדר של פסח

## The order of the Passover Seder

The 15 steps to freedom

### Kadesh

Recite Kiddush



### Urchatz

And Wash Hands



### Karpas

Eating the Vegetable



### Yachatz

Breaking the Matzah



### Maggid

Relating the Story



### Rochtza

Washing the Hands



### Motzi

Blessing of Hamotzi



### Matzah

Blessing of Matzah



### Maror

Bitter Herb



### Korech

Matzah-Maror Sandwich



### Shuachan Orech

The Festive Meal



### Tzafun

Afikoman



### Beirach

Blessing After Meal



### Hallel

Songs of Praise



### Nirtzah

Full Acceptance by God





**Kiddush How-To:**

1. Fill your cup for Kiddush and let the wine and blessings overflow.
2. Hold cup in the palm of your right hand for Kiddush.

**raise a glass to freedom**

The gift of holiness is your key to escaping the shackles of the material world and finding true Divine freedom. The first of the four cups will raise your awareness of the Exodus and how God gifts us holiness through His mitzvot and Festivals.

**On Friday night, begin here:**

כשהל' יו"ט בשבת אומרים תהילה יום הששי:

**יום הששי:** ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל מלאכתו אשר עשה: ויקרד אלהים את יום השביעי ויקדש אותו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות:

**The sixth day.** And the heavens and the earth and all their hosts were completed. And on the seventh day God finished His work which He had made, and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and made it holy, for on it He rested from all His work which God created to make.

**On a weeknight begin here. On Friday night, add the words in shaded parentheses**

ברוך מתחילין כאן:

סברי מרגן:

**ברוך** אתה יי, אלהינו מלך העולם, בורא פרי הנגף:

Attention, Gentlemen!

**Blessed** are You, God, our God, King of the universe, who creates the fruit of the vine.

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

**Blessed** are You, God, our God, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, God, our God, have given us in love (Shabbats for rest and) festivals for happiness, feasts and festive seasons for rejoicing, (this Shabbat day and) the day of this Feast of Matzot, and this Festival of holy convocation, the Season of our Freedom, (in love), a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy (Shabbat and) Festivals, (in love and favor), in happiness and joy. Blessed are You, God, who sanctifies (the Shabbat and) Israel and the festive seasons.

**On Saturday night, add the following**

Glance at the candles while reciting the following blessing:

במוצאי שבת מקדשים וקנה יי, קדוש נה הברכה, זמן:

**ברוך** אתה יי, אלהינו מלך העולם, בורא מאורי האש:

**Blessed** are You, God, our God, King of the universe, who creates the lights of the fire.

**ברוך** אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחל בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הברכה. ואת יום השביעי מששת ימי המעשה קדשת. הברכה וקדשת את עמך ישראל בקדשתך. ברוך אתה יי, המבדיל בין קדש לקדש:

**Blessed** are You, God, our God, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six workdays. You have made a distinction between the holiness of the Shabbat and the holiness of the festival, and You have sanctified the seventh day above the six workdays. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, God, who makes a distinction between holy and holy.

**NOTE**

One who has recited the שחרית blessing during candle lighting should not recite it here.

**ברוך** אתה יי, אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה:

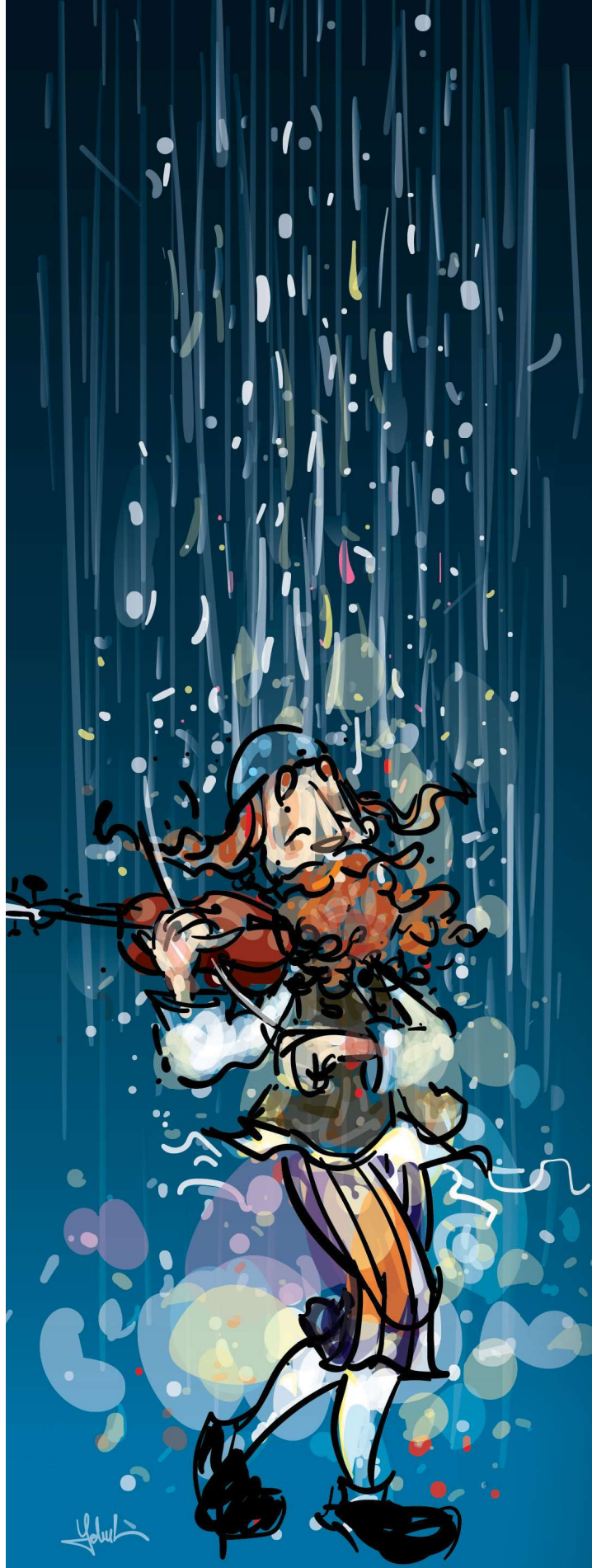
**Blessed** are You, God, our God, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.



**Lean into Freedom**

שוטה הכוס בשיבה בהסובת שמאל דרך חרות

Drink the entire cup without pause while seated, recline to the left as a sign of freedom



SEDER STEP  
2



## URCHATZ

נוטל ידיו ואינו מברך:

Wash your hands without saying a blessing

### wash your hands of petty-mindedness

The preparatory act of washing your hands is considered a complete step in itself. Washing your hands of limited beliefs of what is or isn't possible is a significant step toward Divine liberation.

SEDER STEP  
3



## KARPAS

Dip the karpas vegetable into salt water. Recite the following blessing with the maror vegetable in mind too. Karpas is eaten without reclining.

נוטל פרות מכזית כרפס ויטבול בנו מלח או חומץ ויברך:  
ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה:

יבין לדושיא גם המרור כברכה זו:

Blessed are You, GOD, our God, King of the universe, who creates the fruit of the earth.

### tears of humility

The humble vegetable dipped in salt water is the perfect appetizer to freedom.

SEDER STEP  
4



## YACHATZ

ויקח מצה האמצעית ופורסה לשנים חלק אחד גדול מחבורו וחלק הגדול יניח לאפיקומן ודקטן מניח בין הב' מצות:

Break the middle matzah in half and set aside the larger piece as the afkoman. The smaller piece is put back between the other two matzot.

### your brokenness makes you whole

Any story of freedom will have damaged parts because it's through our brokenness that we become whole. Breaking the matzah demonstrates how your brokenness is only a chapter in your tale of complete redemption.

Yehud



Uncover the matzot partially and say:

ומגביה הקערה שיש בה המצות ויאמר:

### remember thinking it was impossible?

"This is the bread of affliction" that our ancestors ate when they thought redemption was impossible. But it happened, and now it will happen for you.

## הֵיאָ לְהִמָּנָה

עֲנִיָּא דִּי אֲכָלוּ אֲבֹהֵינָא בְּאַרְעָא דְּמִצְרַיִם.  
 בְּלֹא דְכֻפְּיָן יִיתֵי וְיִבּוֹל, בְּלֹא דְצָרִיד יִיתֵי וְיִפְסָח.  
 הַשְּׁתָּמָא הַכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.  
 הַשְּׁתָּמָא עַבְרִין, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

### This is the bread of affliction that our fathers ate in the land of Egypt.

Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the [Seder of] Pesach. This year [we are] here; next year in the land of Israel. This year [we are] slaves; next year [we will be] free people.

The matzot are covered.  
 The second cup is now poured, and the child asks:

מסלקין הקערה עם המצות לצד אחד ומזוגין כוס ב' וכאן הבן שואל מה נשתנה:

"So said the Lord: I remember the kindness of your youthful innocence.. your following Me in the desert."  
 —Jeremiah 22

It's tough to remain a child once you grow up, but when you ask the four questions with childlike wonder, it awakens God's unconditional parental love for you. It's the youthful innocence of who you are, not your accomplishments, that enable you to rediscover that absolute devotion and connection to God.

## מַה בְּשִׁתְּנָה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלֹת:

### What makes this night different from all other nights?

שְׂבֻכָל הַלַּיְלֹת אֵין אֲנִי מְטַבֵּילִין אֶפְיֵינוּ פְּעָם  
 אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

QUESTION 1

On all nights we need not dip even once, and on this night we dip twice!

שְׂבֻכָל הַלַּיְלֹת אֲנִי אוֹכְלִין חֲמִין אוּ מַצָּה,  
 הַלַּיְלָה הַזֶּה בְּלֹא מַצָּה:

QUESTION 2

On all nights we eat leavened bread or matzah, and on this night, only matzah!

שְׂבֻכָל הַלַּיְלֹת אֲנִי אוֹכְלִין שְׂאֵר יִרְקוֹת,  
 הַלַּיְלָה הַזֶּה מְרֹר:

QUESTION 3

On all nights we eat various vegetables, and on this night, maror!

שְׂבֻכָל הַלַּיְלֹת אֲנִי אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין,  
 הַלַּיְלָה הַזֶּה כְּלָנֵנוּ מְסֻבִּין:

QUESTION 4

On all nights we eat sitting upright or reclining, and on this night we all recline!

The matzot are covered and the cup is held in the palm of the right hand for the following paragraph.

צריך להחביא הכוס ולכסות הפת כן כתב האר"י ז"ל:

זהו  
שעמדה

לאבותינו ולנו, שלא אחד  
בלבד עמד עלינו כלדותנו אלא  
שבכל דור ודור עומדים עלינו  
לכלותנו, והקדוש ברוך הוא  
מצילנו מידם:  
עמיד הכוס ויגלה הפת

## This is what has stood by our fathers and us!

For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!



Place the cup on the table and uncover the matzot and continue:

צא ולמד מה בקש לכן הארמי  
לעשות ליעקב אבינו, שפרעה  
לא גור אלא על הזכרים, ולכן בקש  
לעקור את הכל, שנאמר: ארמי אבד  
אבי, וירד מצרימה ויגר שם במתי  
מעט, ויהי שם לנו גדול עצום ורב:

וירד מצרימה, אנוס על פי הדבור:  
ויגר שם, מלמד שלא ירד  
יעקב אבינו להשתקע במצרים אלא  
לגור שם, שנאמר: ויאמרו אל פרעה  
לגור בארץ באנו, כי אין מרעה לצאן  
אשר לעבדיך, כי כבד הרעב בארץ  
כנענו, ועתה ישבו נא עבדיך בארץ  
גושן:

במתי מעט, כמה שנאמר: בשבעים  
נפש ירדו אבותיך מצרימה,  
ועתה שמך יי אלהיך כבוכבי השמים  
לרבי: ויהי שם לנו, מלמד שהיו  
ישראל מצנינים שם: גדול עצום, כמה  
שנאמר: וכני ישראל פרו וישרצו וירבו  
ויעצמו במאד מאד ותמלא הארץ  
אתם: ורב, כמה שנאמר: ואעבר עליך  
ואראך מתבוססת בדמוך, ואמר לך  
בדמוך חיי, ואמר לך בדמוך חיי:  
רבבה בצמח השדה נתתיה, ותרבי  
ותגדלי ותכאי פעדי עדיים, שדים נכנו  
וישערך צמת, ואת ערם ועריה:

**Go forth** and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone—as it is said: *“The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation—great, mighty and numerous.”*

**“And he went down to Egypt”**—forced by Divine decree. *“And he sojourned there”*—this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, “They said to Pharaoh, ‘We have come to sojourn in the land, for there is no pasture for your servants’ flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen.”

**“Few in number”**—as it is said: “Your fathers went down to Egypt with seventy persons, and now, GOD, your God, has made you as numerous as the stars of heaven.” *“And he became there a nation”*—this teaches that Israel was distinctive there. *“Great, mighty”*—as it is said: “And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them.” *“And numerous”*—as it is said: “I passed over you and saw you wallowing in your bloods, and I said to you, ‘By your blood you shall live,’ and I said to you, ‘By your blood you shall live!’ I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful, your bosom fashioned and your hair grown long, but you were naked and bare.”

### the promise

The struggle is real, and your faith is constantly under attack, but God promised Abraham that He would save you from enemies both without and within. You're unstoppable with God on your side.

To Summarize: Tonight we discuss the Passover offering, and we eat Matzah and Maror.

Rabban Gamliel used to say: “Whoever does not discuss the following three things on Pesach has not fulfilled his duty, namely:

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כֹּל שֶׁלֹּא אָמַר  
שְׁלִשָּׁה דְבָרִים אֵלּוּ בַּפֶּסַח לֹא יִצְאָ  
יְרֵי חוֹכְתּוֹ. וְאֵלּוּ הֵן:

# פֶּסַח, מַצָּה וּמָרֹר

**Maror**

(the bitter herbs)

**Matzah**

(the unleavened bread)

**Pesach**

(the Pesach-sacrifice)

**Pesach**—the Pesach-lamb that our fathers ate during the time of the Beit Hamikdash—for what reason [did they do so]? Because the Omnipresent passed over our fathers’ houses in Egypt, as it is said: “You shall say, ‘It is a Pesach-offering to GOD, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses.’ And the people bowed and prostrated themselves.”

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן  
שְׁבִיט הַמִּקְדָּשׁ קָיָם עַל שׁוֹם  
מָה, עַל שׁוֹם שֶׁפֶּסַח הַמָּקוֹם עַל בְּתֵי  
אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם  
זָכַח פֶּסַח הוּא לִי אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי  
יִשְׂרָאֵל בְּמִצְרַיִם בְּנֹגְפוֹ אֶת מִצְרַיִם וְאֶת  
בְּתֵינוּ הִצִּיל, וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ:

Hold the second and third matzot while reciting the beginning of the following paragraph:

**This matzah that we eat—for what reason? Because** the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them. Thus it is said: “They baked matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions.”

נוטף הפוסח בידו ויאמר:

מַצָּה זוֹ שֶׁאֵנּוּ אוֹכְלִים עַל שׁוֹם מָה,  
עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצֻקָּתָהּ  
שֶׁל אֲבוֹתֵינוּ לְהִתְחַמֵּץ עַד שֶׁנִּגְלָה עֲלֵיהֶם  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוּשׁ בְּרוּךְ הוּא  
וְנֶאֱמַר, שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת הַבֶּצֶק אֲשֶׁר  
הוֹצִיאוּ מִמִּצְרַיִם עֲנֹת מִצּוֹת, כִּי לֹא  
הָמִיץ כִּי גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָבִילוּ  
לְהִתְחַמֵּץ, וְגַם צִדָּה לֹא עָשׂוּ לָהֶם:

Place your hands on the maror and chazeret while reciting the beginning of the following paragraph:

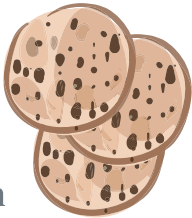
**This maror that we eat—for what reason? Because** the Egyptians embittered our fathers’ lives in Egypt, as it is said: “They made their lives bitter with hard work, with mortar and with bricks, and with all manner of service in the field; all their work which they made them perform with rigor.”

נוטף המרור בידו ויאמר:

מָרֹר זֶה שֶׁאֵנּוּ אוֹכְלִים עַל שׁוֹם מָה,  
עַל שׁוֹם שֶׁמָּרְרוּ הַמִּצְרַיִם אֶת  
חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וַיִּמְרְרוּ  
אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בַּחֲמֹר וּבַלְבָּנִים  
וּבְכָל עֲבֹדָה בְּשֹׂדֶה, אֶת כָּל עֲבֹדָתָם  
אֲשֶׁר עָבְדוּ בָהֶם בְּפִרְיָהּ:

## daily exodus

In your personal life, eating the biblically mandated **Matzah** ensures year-round adherence to other Jewish mandates. Likewise, the Rabbinic enactment to eat **Maror** encourages personal safeguards around your Jewish progress. Finally, the symbolic shank bone that recalls the Temple’s **Passover** offering inspires you to infuse holiness and meaning into your everyday life.



## matzah

Matzah is edible faith when eaten with a blessing on Passover night. Consuming the Divinity within the matzah can enhance your trust in God and reduce any resistance to holiness. Eating matzah allows you to internalize Godliness and experience true freedom.

## He redeemed also us

This daily Exodus happens when you declare: "The Lord is our God, the Lord is One." It's your ongoing dedication to God's unity that allows the Divine soul to transcend the body's natural limitations.

—Tanya Chapter 47



בְּכָל דּוֹר וָדוֹר  
תִּיב אָדָם  
לְרֵאוֹת  
אֶת עֲצֻמוֹ  
כִּי אֱלֹהֵי הוּא  
יִצֵּא מִמִּצְרַיִם

שְׁנֵאמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה יי' לִי בְּצֵאתִי מִמִּצְרַיִם: לֹא אֶת אֲבוֹתַי בְּלִבְדּוֹ גָּאֵל הִקְדוּשׁ בְּרוּךְ הוּא מִמִּצְרַיִם, אֲלֵא אִף אֹתֵנוּ גָאֵל עִמָּהֶם, שְׁנֵאמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם לְמַעַן הִבִּיא אֹתֵנוּ לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַע לְאֲבוֹתֵינוּ:

Cover the matzot. Hold the cup in the palm of the right hand for the following paragraph:

יכסה את הפת וינביח את הכוס ואוחז בידו עד סיום ברכת אשר נאלנו:

כִּי כִּבְדָה אֲנֵחֵנוּ תִיבִים: לְהוֹדוֹת לְהַלְלֵה לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַרְרֵה לְכַבֵּד לְעֲלֶה וּלְקַלֵּם, לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֵּוּ. הוֹצִיאֵנוּ מֵעֲבָדוֹת לְחֵרֻת, מִיַּגְוֵן לְשִׁמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלֶה לְאוֹר גְּדוֹלָה, וּמִשְׁעַבְדּוֹ לְגִאֲלָה, וְנֵאמַר לְפָנֵינוּ הַלְלוּיָהּ:

הַלְלוּיָהּ, הַלְלוּ עַבְדֵי יי' הַלְלוּ אֶת שֵׁם יי' יְהוֵה שֵׁם יי' מְבָרָה, מְעֻלָּה וְעַד עוֹלָם: מִמְנוֹרָה שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהֻלָּל שֵׁם יי' רַם עַל כָּל גּוֹיִם יי' עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי בְנֵי אֱלֹהֵינוּ, הַמְגִבִּידוּ לְשִׁבְתָּ: הַמְשִׁפִּילֵי לְרֵאוֹת, בְּשָׁמַיִם וּבְאָרֶץ: מִקְמוֹ מֵעַפְרֵי דָא, מֵאֲשַׁפְתֵי יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי עִם גְּדִיבִים, עִם גְּדִיבֵי עָמוֹ: מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבְּנִים שְׂמֵחָה, הַלְלוּיָהּ:

## In every generation a person is obligated to regard himself as if he had come out of Egypt

As it is said: "You shall tell your child on that day, 'It is because of this that GOD acted for me when I left Egypt.'" The Holy One, blessed be He, redeemed not only our fathers from Egypt, but **He redeemed also us** with them, as it is said: "It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."

**Thus** it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, from mourning to festivity, from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him: Halleluyah—Praise God!

**Halleluyah**—Praise God! Offer praise, you servants of GOD; praise the name of GOD. May GOD's name be blessed from now and to all eternity. From the rising of the sun to its setting, GOD's Name is praised. GOD is high above all nations; His glory is over the heavens. Who is like GOD, our God, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah—praise God!