

WANDER

Haggadah Companion | Nissan 5781

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Wander

Nissan 5781

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FEEL IT. MEAN IT. LIVE IT

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Words and Photos by
R. BLUTH

Overview

So, it's Passover. The holiday that commemorates the Exodus from Egypt. Exodus is something that we recall in our liturgy every day; it's the cornerstone of our ethical codes - whenever we are instructed to care for the oppressed it is couched in a reminder that we were once ourselves oppressed.

Exodus is an event that happened historically, but also an archetype of a journey that happens every day of our lives. Leaving Mitzrayim is leaving the places that confine us. Be they physical, emotional or spiritual. This can occur with the breaths we take and the words we speak. It can happen in a singular moment, or it can take centuries of liberation work as an intergenerational process, of collective emergence, as we build the future.

This Passover holiday not only commemorates the historical Exodus, but invites us (in fact, demands from us) that we ourselves experience the journey from being stuck to unstuck, unfree to free.

How do we do this?

The Seder.

The seder is our spiritual technology, or ceremony. The scaffolding or structure of the seder itself, actually brings us through a mini redemption. The order of the seder, bring us from narrowness to expansiveness - to taste freedom, and to loosen the shackles of what hems us in.

The Mishnah gives us a template for the seder in Masechet Pesachim, "matchilim bi-gnut u-mesayemim be-shevach". Begin in degradation, end in dignity.

Throughout history, the Haggadah developed to include 15 stages that guide us through this process. From our own stuck places towards yearning and freedom. These 15 correspond to the 15 steps leading up to the Temple. So with these 15 steps of the seder, we rise.

While Passover was once celebrated as a big Temple festivity, without the temple, we have brought this ritual into our own homes. So on this night, we turn our homes into our places of holiness.

So, throughout the seder, we learn, we ask, we taste, we yearn, we remember and praise. We tell the story and we tell our stories. We learn how freedom and unfreedom are so mixed up with each other. How we celebrate being free (ata b'nai chorin), while we pray for redemption (shana haba'a b'Yerushalaim). We remember that true freedom includes facing all the broken parts. That our freedom is both personal, yet collective. In each particular moment it is on-going and intergenerational, spiritual and material.

And so, like all of our holidays, Passover is about drawing from the ancient into the present. Bringing ceremony into our homes and building our emergent future, with intention and hope.



we welcome you.

Words by
K'NAOMI AZRIEL

Photo by
RAY LIESEL

“Now we turn to memory, we search all the days we had forgotten for a tradition that can support our arms in such a moment. If we are free people, we are also free to choose our past, at every moment to choose the tradition we will bring to the future. We invoke a rigorous positive, that will enable us to imagine our choices, and to make them.” – Muriel Rukeyser, *The Life of Poetry* (1944)

This Haggadah companion is a living document. It is meant to invite you into your own creative process of choosing your tradition in a way that is meaningful, real and tangible.

Our seder ceremony holds a gorgeous structure, a container that can be filled with your interpretations, your stories, your longings and your truth.

Allow this companion to guide you gently towards the rituals that inherently will serve you.

Since, after all, the eve of Pesach is unlike any other. We are required to make it different and our

own. We are required to ask questions and question authority. We are told we must move ourselves from a place of degradation to a place of holy praise!

This Haggadah Companion is one that we hope you will be inspired by but truly make your own. Allow your intuition to guide you as you plan your seder this year.

This is our second year of having seders look incredibly different. Our traditions inherently have to shift and make way for new creativity and aliveness. Let this narrowness in itself be a blessing to bring new life to your seders to allow the fullness of transformation to occur.

with love,

Rabbi Bluth
CONTENT DIRECTOR

Kohenet Naomi Azriel
CREATIVE DIRECTOR

seder



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RITUAL DESIGN

**“TELL ME WHAT RITUALS YOU DO AND I’LL TELL YOU
WHO YOU ARE.”**

- Dr. Isabel Behncke, evolutionary & behavioral scientist, via Ritualist

Ritual is transformative. It is an experience that brings us through an experience of change. The seder is a ritual, and if we look at it as such, we can design an experience for ourselves and our guests that is impactful.

“Our souls are making this journey, yours and mine. The trip will go better for us if we know where we’re going.” — Rabbi Alan Lew.

- **BEGIN WITH FEELING + INTENTION**

WHAT IS THE GOAL / PURPOSE OF THIS RITUAL?
UNDERSTANDING RITUAL AS SPIRITUAL TECHNOLOGY
WHAT DO YOU WANT PEOPLE TO FEEL/LEARN?

- **DECIDE WHO THE RITUAL IS INTENDED FOR**

WHO'S THE COMMUNITY INVOLVED?
ARE DIFFERENT SECTIONS AND RITUALS FOR DIFFERENT PEOPLE?
YOU CAN DIVIDE THE SEDER INTO SECTIONS, AND ASK EACH PARTICIPANT TO BRING WISDOM ON THEIR SECTION.

INTELLECTUAL, SPIRITUAL, EMOTIONAL, EMBODIED, ACTIVIST, JEWISH, NON JEWISH, POETIC - ALL CAN BE WELCOME

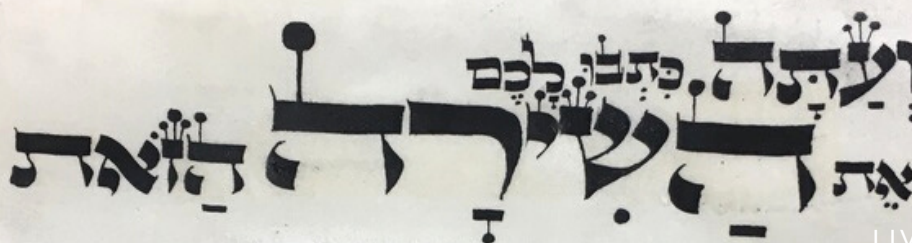
- **THEN MOVE TO TIME**

PLAN YOUR RITUAL ARC:
BEGINNING (FRAMING, WELCOMES, CALMING NERVOUS SYSTEMS)
MIDDLE (MAIN CONTENT/ACTIVITY)
END (INTEGRATION, CONCLUSION, GRATITUDE)

- **THEN MOVE TO SPACE + PLACE**

DESIGN YOUR SPACE
BRING IN SENSORY RITUAL OBJECTS
WHAT HAS SYMBOLISM TO YOU?

Photo by
R. BLUTH



WHY DO YOU DO RITUALS ?

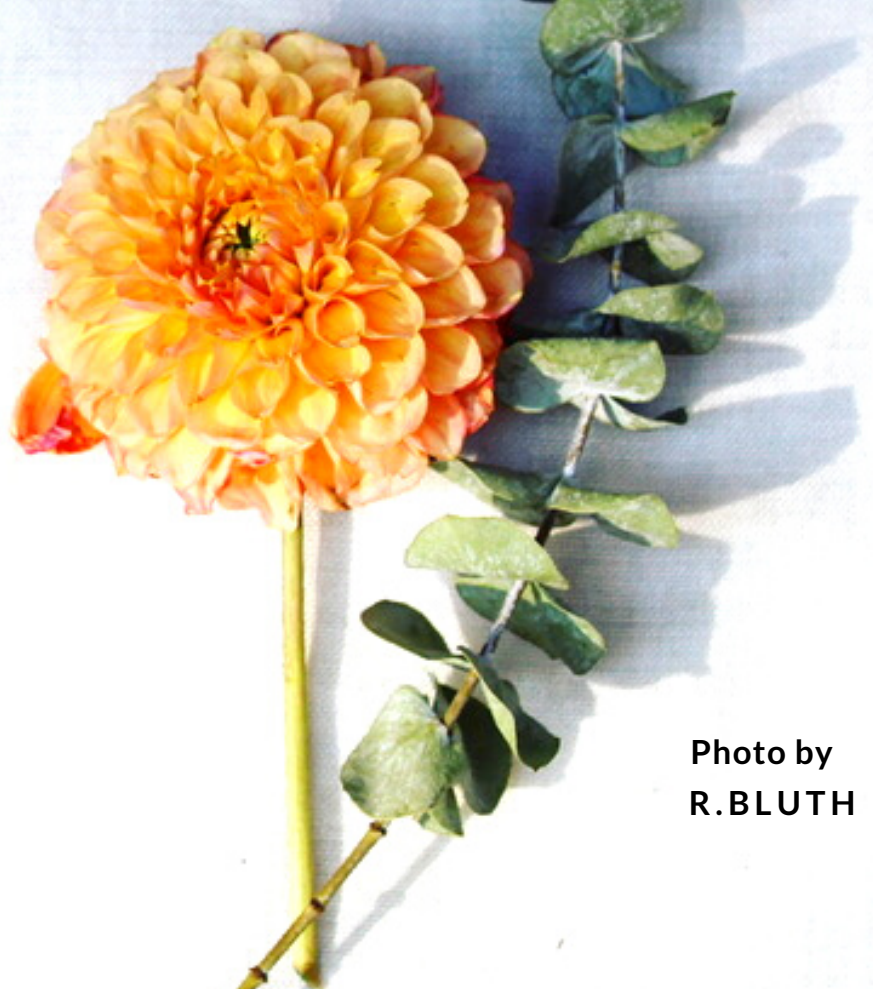


Photo by
R. BLUTH

SLOW DOWN
EMBODY VALUES
CONNECT TO OTHERS
CONNECT ACROSS TIME
MAKE MEANING

WWW.RITUALIST.LIFE

Our seder is made up of a myriad of rituals. Some are ones we do weekly like Kiddush and lighting candles and some are more obscure like getting your hands washed at the table or dipping parsley twice in salt water.

Think about why we do rituals. How you feel after them. What freshness can you bring to the rituals of seder. Begin your exploration here, and allow the next pages of this Haggadah Companion to help shape them into something memorable and extraordinary!

FRAMING

THE ART OF SEDER

Our Passover festival is truly a multi-layered ceremony. Here we give guidance on how to lead it, how to introduce it and most importantly how to embody the journey of narrowness towards expansiveness!

INTRODUCING YOUR SEDER:

- Make this personal!
Draw from the introduction of the manual if you need support.
Reflect on current times, and consider how the seder offers us healing in these times. Look to both the personal and collective confinements towards creating more space and the hope of a better future for all.
- What is your intention for this gathering? What is the journey people will go on?
- Invite participation - what do you hope people will contribute?

BEGIN YOUR SEDER WITH:

- Honouring those who you wish were at the seder today (friends or family, in different places, or those who have past, ancestors)
- Having each guest introduce themselves and state how they feel and what their goal/intention is for their seder night
- Calm the nervous system of yourself and your guests (zoom room) with a meditation or song or activity
- Tell timing so every guest knows what to expect and drop fully in

Question to spark conversation from Sarah Tuttle-Singer:
What custom did you have at your passover seder growing up that no one else did?

LIGHT

BRING IN THE LIGHT

We begin our seder by lighting candles. A ritual that is done often, but this time we honor the lights of liberation. Allow this to be a time of opening up the ancient portal of seder. Allow time for silence, for engaging with the liminal space that occurs during candle lighting and to bring presence to the unseen but so felt presences surrounding you.

“May the light of the candles we kindle together tonight bring radiance to all who live in darkness. May this season, marking the deliverance of our people from Pharaoh, rouse us against anyone who keeps others in servitude. In gratitude for the freedom we enjoy, may we strive to bring about the liberation of all people everywhere. Lighting these candles, we create the sacred space of the Festival of Freedom; we sanctify the coming-together of our community.”

- Rabbi Rachel Barenblat in The Velveteen Rabbi Haggadah

*TIP: When Passover falls on Motzei Shabbat, remember to light a long lasting candle before Shabbat and transfer the flame for candle lighting on Saturday night. The blessing for candles is included in the special Motzash Kiddush

We Sanctify

space and time through kiddish, our blessing of the wine.

In absence of the temple, we turn our homes into places of holiness. We pronounce that what we are doing here, this night, this ritual, this table, this time, this full moon, this new spring season,

this zman cheruteinu,

this process - is Holy, kadosh, sacred.

We are elevating our time and space, through blessing wine,
a symbol of Joy.

**"The ability to add holiness to a world where it seems hidden.
This is the power that's granted to us, in being freed.
I can sanctify, I can add to the world." - Rav Kook Haggadah**

We sip the 1st of 4 cups.

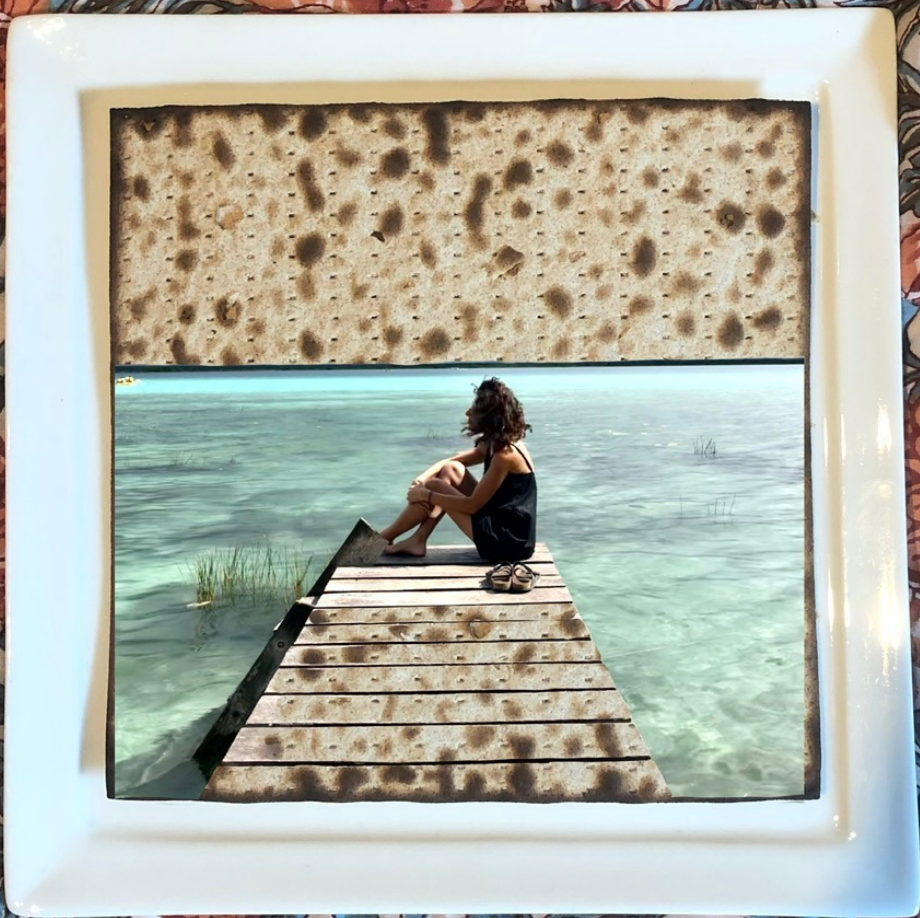
4 representing the 4 expressions of redemption used in Exodus
(Shemot 6:6-7).

We place Kos Eliyahu as the 5th cup to allude to complete redemption.

Recline to the left while drinking.

*TIP: Look in your haggadah for the special kiddush for when passover falls on shabbat or on Motzei Shabbat!

KADESH



We Wash

away all that we want to rid. This is our first of two hand washings.

The "U" of Urchatz means "AND"

Here we bring the holiness that we just pronounced into the action that we do.

This handwashing is without blessing,
This handwashing puts actions over words.

We let the water sooth us, we wash away all that we are letting go.

Handwashing has become an integral part of our past year - we clean to protect ourselves and to protect others.

We recall the preciousness of water and the power of Miriam and her wellspring.

RITUAL SUGGESTIONS:

- **Place flowers in your water pitcher and as you wash your hands with water you'll get caressed by flowers!**
- **Put a couple drops of rose water or orange blossom water into your pitcher so that you have a multi-sensory experience while washing**
- **Wash your feet as well as your hands (Moses was told to take off his shoes since the ground is holy) Rinse your holy feet. to prepare yourself for this journey.**

URCHATZ

We Dip

ACTIVITY SUGGESTION:

- Before the seder, invite everyone joining to bring a sprig of their favourite plant or a cutting from a tree, dried herbs, a house plant or a flower. If you are gathering in person you can leave a spot at each table setting for each persons bloom and turn your table into a garden. If you are gathering virtually, open this time for shares about what they chose.

We dip a sprig of vegetable representing spring and renewal into the salt water representing our tears.

As we dip, we encounter the paradox and complexity of life and liberation work. Freedom is so wrapped up with unfreedom. Like the lotus flower that grows up from muck. Redemption comes from the crying out.

Expression & Compassion are key.

“As we dip these vegetables, the karpas, into salt water, a symbol of the tears of slavery, we remember all those who still suffer under the yoke of oppression. May we open our eyes, our hearts, and our hands, and help to remove suffering and want from our world.” - Achvat Amim Haggadah 2018

As we hold the Karpas we connect to the agricultural roots of this holiday. Passover was the beginning of the barley harvest, marked with first fruit offerings. In this first month of the calendar, Chag ha'Aviv, we welcome the renewal of spring.

And of course, this unusual act is meant to spark questions by the children.

בורא פרי האדמה
KARPAS



We Break

“There is a crack in everything -
that’s how the light gets in” - Leonard Cohen

Yachatz comes from the root Chezi which means HALF and in this ritual we break the middle matzah and our larger half becomes our Afikomen.

Our Matzah is our Lehem Oni (Bread of Affliction).
Over the bread of poverty, we tell our story.

We begin our story of freedom with a wholeness that is broken.
Our brokenness is existential to our human experience.

Recognizing that what is fractured comes from our essential wholeness at our core. Our hidden wholeness.

This is why we hide the middle matzah,
and in brokenness we find our hope!

ACTIVITY SUGGESTION:

- **Read and discuss:**

“You think your pain and your heartbreak are unprecedented in the history of the world, but then you read. It was books that taught me that the things that tormented me most were the very things that connected me with all the people who were alive, who had ever been alive.” -James Baldwin

YACHATZ



Story Telling

This section of the Haggadah, Maggid, is where we dive into our telling. In this space we tell our personal stories, we recall stories of past, we witness the collective stories and we make space for new emergent narratives.

Ha Lachma

PAST - We begin with context

Remember the hardship that our ancestors faced in Egypt?
Our people have been here before, stuck. despairing.

PRESENT - We look to community

Let all who are hungry come and eat!
We are not alone in our struggles.
We witness our suffering and support each other

FUTURE - We open possibilities

Freedom is to come,
Another world is possible
We give space to DREAM



Ma Nishtana

Curiosity allows us to shift through our confines so we can open up to new possibilities, new ways of being.

The questioning sound of MA returns throughout our seder:
Ma Nishtana? **Matzah**. **Maror**. Al shum **Ma**? **Ma** hu omer? **Maggid**.

Through asking questions we create spaciousness. Kids do this well.

Ask your own questions, new questions. Whats, Whys, Hows, Etc.

Let's tell new stories or old stories, in new ways.

MAGGID



*"Never lose
a holy
curiosity."
- Einstein*

Prompts for open sharing:

1) How has this crisis made you reevaluate your lives?
- Esther Perel, Therapist

2) What has supported you and given you strength during this year? What has rescued you?

Family, friends, ancestors, prayer, physical health, mental health support, spirituality?

Avadim Hayinu

"The Story Tellers Are Praised" – Haggadah

Connect the Past to the Present:

If Exodus didn't happen,
We would still be slaves!

We tell the story itself as a reminder,
an affirmation of the here and now.

*"We tell
ourselves stories
in order to live."
— Joan Didion*

So, how do we tell this story?

text study:

The Mishna, Masechet Psachim, gives instruction on how to tell this exodus story:

מִתְחִיל בְּגִנוֹת וּמֵסִיִּים בְּשֶׁבַח

It was taught in the Mishna that the father begins his answer with disgrace and concludes with glory

מֵאֵי בְּגִנוֹת?

(disgrace) The Gemara asks:?)

What is the meaning of the term:
With Gnut

רַב אָמַר: "מִתְחִלָּה עֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ."

Rav said: [it means] At first our forefathers were idol worshippers

וּשְׁמוּאֵל אָמַר: "עֲבָדִים הָיוּ"

And Shmuel said: The disgrace with which one should begin his answer is: We were slaves

questions to think on:

1) This text tells us where we begin the story, when recalling the exodus. What are the two different versions?

2) What changes when you start the story with us being slaves in Egypt, vs starting the story earlier from the time of our forefathers?

Insights - Rav Matis Weinberg:

"What Rav is saying is that Liberty is insufficient. What needs to be spoken about is the other aspect of the Exodus, Freedom, which is a long, historical journey toward extensive moral vision and potential, a journey which began in essence with Avraham."

So, Rav is teaching us that this isn't just commemorating a historical event; but it is an on-going story of the development of humanity. Intergenerational, and we are part of that.

And not only is in an ongoing blossoming of our story as the Jewish people - but more than that, "see yourselves as if you are leaving Egypt" - this story is happening right now, for each person individually, in each moment. We are both part of a collective drama together AND we are each experiencing our own versions in each moment, even with each breath.

3) What does it mean that the story ends in Glory (Shevach)? What is the praiseworthy world that we are hoping to create for the entire world?

4) In this section, we read the discussion of the Rabbis in Bnei Brak, who remind us that the Exodus is something that we must recall every day of our lives! In fact, the Exodus trope has transcended the Jewish collective memory, and has become an archetype for liberation movements all over the world. Today, there are still 40 million people who are enslaved (trafficking, forced marriage, etc). How can we take part in collective liberation?

Teach it to the 4 children:

Four times the Torah tells us to teach our children about the Exodus from Egypt.

Four times the Torah repeats: "And you shall tell your child on that day."

We tell the story.

These four statements suggest four types of children, 4 ways to learn, 4 ways to teach.

Vehi Sh'Amda:

The story we tell, teaches the tale of pain and freedom.

A story for every generation and for all times.

As if, pain is guaranteed, but so is deliverance.

Perhaps, this is what it means to be Human, and, Holy.

WHAT'S YOUR WAY OF TELLING THE STORY?

You'll need to travel light.
Take what you can carry: a book, a poem,
a battered tin cup, your child strapped
to your chest, clutching your necklace
in one hot possessive fist.

So the dough isn't ready. So your heart
isn't ready. You haven't said goodbye
to the places where you hid as a child,
to the friends who aren't interested in the journey,
to the graves you've tended.

But if you wait until you feel fully ready
you may never take the leap at all
and Infinity is calling you forth
out of this birth canal
and into the future's wide expanse.

Learn to improvise flat cakes without yeast.
Learn to read new alphabets.
Wear God like a cloak
and stride forth with confidence.
You won't know where you're going

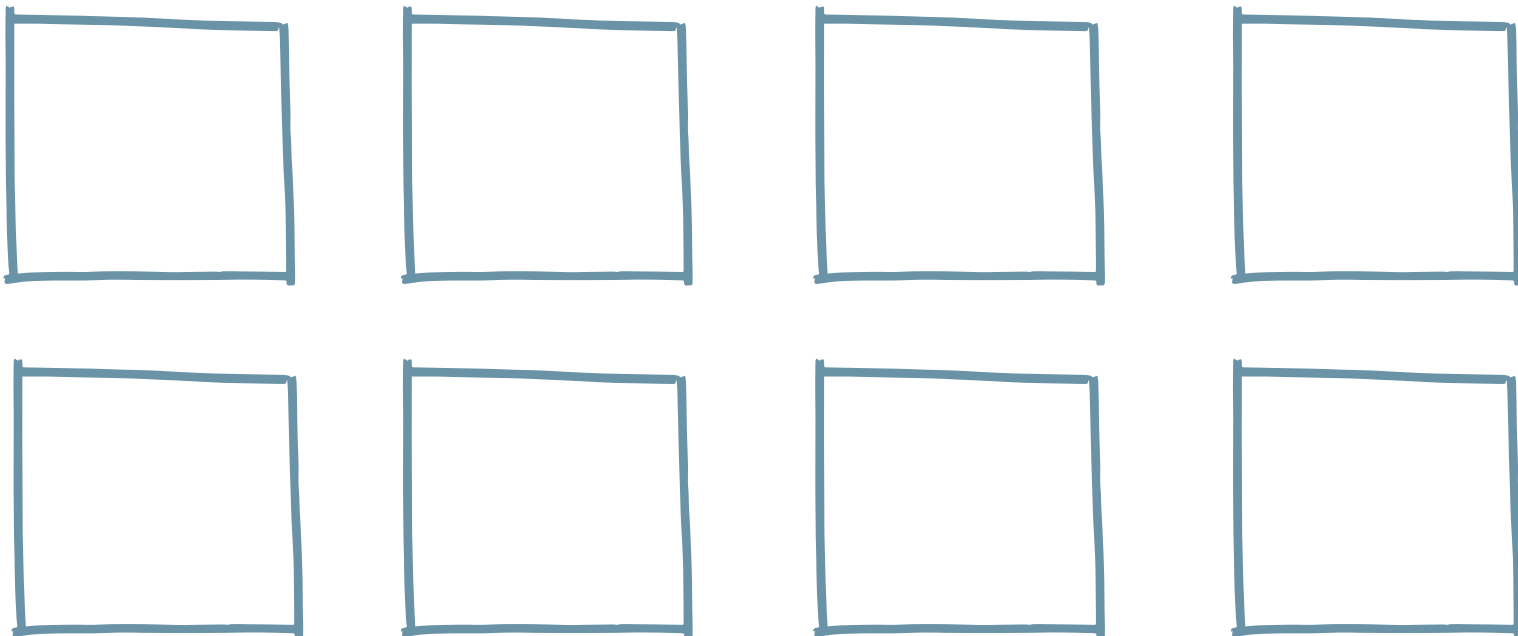
but you have the words of our sages,
the songs of our mothers, the inspiration
wrapped in your kneading bowl. Trust
that what you carry will sustain you
and take the first step out the door.

the poet's way

(Rabbi Rachel Barenblat)

Storyboard and illustrate the story of Exodus!

the artist's way



Or make a collage!

The Yeshivish Way

Tzu U'Imad / Arami Oved Avi

Chant out the section of the haggadah that gives a summary of the story

'An Aramean [Lavan] tried to destroy my father [Jacob] and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. 6 And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage. 7 And we cried unto HaShem, the G-d of our fathers, and HaShem heard our voice, and saw our affliction, and our toil, and our oppression. 8 And HaShem brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. 9 And He hath brought us into this place, and hath given us this land, a land flowing with milk and honey. 10 And now, behold, I have brought the first of the fruit of the land, which Thou, O HaShem, hast given me.' (Devarim 5-10)"

אַרְמֵי אֲבֹד אָבִי, וַיֵּרֵד מִצְרַיִם, וַיִּגְר שָׁם בְּמֵתֵי מַעֵט;
יְהִי-שָׁם, לְגוֹי גָדוֹל עַצוּם וְרַב. וַיֵּרְעוּ אֹתָנוּ הַמִּצְרַיִם,
וַיַּעֲנוּנוּ; וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה. ז וַיִּנְצַעַק, אֱל-יְהוָה
אֱלֹהֵי אֲבוֹתֵינוּ; וַיִּשְׁמַע יְהוָה אֶת-קִלְנוֹ, וַיֵּרָא אֶת-עַנְיֵנוּ
וְאֶת-עַמְלָנוּ וְאֶת-לַחֲצֵנוּ. ח וַיּוֹצֵאנוּ יְהוָה, מִמִּצְרַיִם,
בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמַרְא גְדֹל--וּבְאֹתוֹת,
וּבְמִפְתִּיּוֹם. ט וַיּוֹבֵאנוּ, אֶל-הַמִּקְוֹם הַזֶּה; וַיִּתֵּן-לָנוּ
אֶת-הָאָרֶץ הַזֹּאת, אֲרָץ זָבֵת חֵלֶב וּדְבַשׁ. י וַעֲתָה, הִנֵּה
הַבְּאִתִּי אֶת-רֵאשִׁית פְּרִי הָאֲדָמָה, אֲשֶׁר-נָתַתָּה לִּי,
יְהוָה; וְהִנְחֹתוּ, לִפְנֵי יְהוָה אֱלֹהֶיךָ, וְהִשְׁתַּחֲוִיתָ, לִפְנֵי
יְהוָה אֱלֹהֶיךָ.

dress up and show the:

the actor's way 10 plagues

THIS ART PIECE WAS PUBLISHED IN THE BARNACLE GOOSE, SUMMER 2020, THE THEME WAS PLAGUES.

WHAT ARE OUR MODERN DAY PLAGUES?

ART CREATED BY BLUTH. VOICE AND PICTURE OF BATYA DELMOORE

Another world is possible

We are tired and the volcano is erupting. This problem of racial injustice is like a beast.

It's up to each and every person whether this will be solved.

Silence is violence.

Acknowledge our pain and let us do the healing.

MLK was leading us to the promised land like Moshe Rabbeinu, but he got snuffed out. It's the time for Nachshon. That courage to walk into that sea. To shed the klipot of culture from deep historic traumas. America was built on backs of slaves.

It's a plague.

Contagious and out of control. I have four brothers. First day I was so nervous, I have nephews in Atlanta. They are black young men, teenagers.

Can't imagine the convos their parents are having with them.

I'm so glad people are starting to realize what they don't know. Even me.

My dad lived during Jim Crow laws. He says black people have been invisible. Which is to say, we don't count. Now we are trying to be seen and heard.

They Reformed the jails. Now Reform the police. The chaos mixes up and we can lose the point.

Please Gd, this can be **peaceful**.

עוֹלָם וָעוֹלָם
וְעוֹלָם וָעוֹלָם
וְעוֹלָם וָעוֹלָם
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וְעוֹלָם וָעוֹלָם





WE SIP OUR SECOND CUP OF WINE!

Jews have a special relationship to books.... The Torah is the foundational text for Jewish law, but the Haggadah is our book of **living memory**."

"We are not merely telling a story here. We are being called to a radical act of empathy — I would argue the most profound demand made by any book of any kind. We are asked not to receive a story, but to be characters within it, to feel as if we, ourselves, are being liberated from Egypt."

"Here we are, embarking on an ancient, perennial attempt to give human life—our lives—dignity. [...] Here we are: Individuals remembering a shared past and in pursuit of a shared destiny. The seder is a protest against despair. The universe might appear deaf to our fears and hopes, but we are not—so we gather, and share them, and pass them down. We have been waiting for this moment for thousands of years—more than one hundred generations of Jews have been here as we are—and we will continue to wait for it. And we will not wait idly."

— The New American Haggadah, ed. Jonathan Safran Foer

We Cleanse

And once we have told OUR story, and told THE story,
we let go.

We cleanse ourselves from whatever narratives
we are ready to release.

“Our second handwashing of the night is one of newness, of cleansing, of moving reborn into the second half of our experience while letting go of anything that you feel arose during our storytelling portion.”

- Rische Groner, Founder of Gene-Sis

RITUAL SUGGESTION:

- **Before washing hands, have everyone go around and share one thing that they want to release from the story of maggid, or from their story this year. As you wash, allow the water to pull out all lingering restrictions and narrowness within. Cleanse your hands so they are ready to build.**



RACHTZAH



We Bless & Taste

We say the HaMotzi blessing on our Matzah,
a symbol of memory.

We eat the matzah with a second blessing and in doing so
we get a taste of the union between what's complete
and what's impoverished.

“Matzah means machloket, paradox/conflict: Matzah itself is a contradiction. But one that doesn't leave us splintered, rather, one that transcends and contains all paradox. The suffering and the freedom, am I redeemed or exiled? Poor or rich? YES. All of those things, in this very moment. All things are possible in this moment, and here I am holding many different facets. Whole and splintered. Matzah invites us to be peaceful with contradictions, to live in a wholeness that's greater than sum of its parts.”

- Therapist and Rabbi Ami Silver, Awakening Podcast



MOTZI
MATZAH



We Integrate

Bitterness (Maror) is something that we can't run away from. Instead of running, we learn from the Korech Sandwich that we must INTEGRATE, and honour the experience of it as part of the path into freedom.

QUOTES TO READ AT YOUR SEDER:

“The moment of integration comes from recognizing that the bitterness of Maror and the faith of Matzah exist together. Matzah, the food of faith, is there to comfort us in our pain and hold us through the moments of anguish. And Maror, the bitter herb of trauma, is here to remind us of our inner resilience that can take our faith to the highest heights. Together, they are dipped in charoset, the delightful dip that reminds us that everything can be eased with some sweetening. This sandwich was pioneered by Hillel, who would eat the matzah and maror together, symbolizing integration, fusion, and the ability to balance two polarities at once. We may exist along with our baggage and trauma, but we also have the power and potential to move forward into faith and healing.” - Rische Groner, Gene-Sis

“This practice suggests that part of the challenge of living is to taste freedom even in the midst of oppression, and to be ever conscious of the oppression of others even when we feel that we are free.” - Hila Mann, Achvat Amim 2018

MAROR
KORECH



We Feast

Like in temple times.
Our community gathers,
we ground, eat, and enjoy!

We shift from the story, the bitterness of maror, to the satiation of
yummy food.

Did you know?

During passover in temple times, this was an incredibly
celebratory time.

They say that hundreds of thousands of pilgrims came to Jerusalem.
In families, they made offerings - they sacrificed the paschal lamb (a
symbol of idolatry in Egypt). Usually it was only the Kohanim, the
priests that offered sacrifices, but passover was for the people.

After the offerings, the trumpets started and Hallel was sung for
days. With music in the backgrounds, families would eat matzah and
maror, roast their lambs and sit down to feast, finishing all the food
before midnight. Communities ate together. Those who usually were
hungry were invited to join the feast. They recalled the story of
Exodus (lucky them, they got to eat before telling the story!), and
then continued with Hallel for days.

Let your table be your altar!

SHULCHAN
ORECH



We Reveal

Afikoman, meaning dessert in Greek, is the last thing that we eat this night, so that the taste lingers on our tongues.

Our afikomen commemorates the Korban Pesach (Passover Sacrifice) and fulfills the commandment to eat matzah.

We eat reclining.

ASK YOURSELF: WHAT HAS BEEN REVEALED IN THIS SEDER PROCESS? WHAT LESSONS DO I WANT TO LINGER WITH ME FROM THIS PROCESS?

DID YOU KNOW?

"Jews from Iran, Afghanistan, Salonika, Kurdistan, and Bukhara keep a portion of the afikoman in their pockets or houses throughout the year for good luck, as protection against either harm or the "evil eye," or as an aid to longevity... In some places, pregnant women carry it together with salt and coral pieces, while during their delivery they hold some of the afikoman in their hand...

At the seder Kurdi Jews and Sephardi Jews in Hevron tie this mazzah to the arm of one of their sons with this blessing: "May you so tie the ketubah to the arm of your bride."

(<https://www.jewishvirtuallibrary.org/the-afikoman>)



TSAFUN



i don't know the answer, so i write a poem

by emet ezell

diaspora is a movement from unity into multiplicity and that's where i find you,
patient and waiting,
a murky reflection of stars upon the sea.

i used to trace the letters of your name in sand—
all this on a table in the desert of our great grandparents' unforgetting.
but we are in the ocean of our children's children, with no way of knowing
their descending ascent.
between every gaze, a bird.
between every bird, our bones.

in the hem of a garment
i stitch my memory. frayed and yearning, it is the sun over egypt.
already, heat pulls at my fragile seams.
i whisper to you over the tangle, an inheritance of futures
bespoken by a thousand dead crows and counting.
here, give me your lips.
i can no longer wait for the harvest.



We Bless

OUR MEAL WITH BRIKAT HA'MAZON

Here we shift into Shevach - praise, or glory. We are towards the end of the 15 steps and our hope is feeling tangible. Our meal satiated us so we can leave the questions and story telling, and shift towards satisfaction and joy.

We shift from recollecting, to tasting redemption.
From past to presence.

BARECH transitions us towards redemption and towards our celebration of Hallel.

“THERE IS A GREAT QUOTE BY A JESUIT PRIEST THAT SAYS, ‘IT’S NOT JOY THAT MAKES US GRATEFUL, IT’S GRATITUDE THAT MAKES US JOYFUL.’ - BRENE BROWN

We open the door for Elijah

and sip our third cup

ACTIVITY SUGGESTIONS:

- Go around and one by one let all of your guests bless each other at the table. Share that they can offer a small blessing or long one, it can be out loud or quietly.
- Have everyone take time to bless themselves and the world.
- Go around and have everyone share our what they are grateful for in this moment!

BARECH



We Praise

ACTIVITY SUGGESTION:

- **Dance! We mean it! Grab your musical instruments, shakers, hand drums, timbrels and parade around your table or home singing your own songs of praise! Turn on your Passover playlist or jam to the singing of your own Hallel, and just BREAK FREE!**

We have gone through many stages and have ascended to the place beyond words, questions and thoughts. Here, we sing and we praise.

This is the arrival and we channel our joy through song.

When leaving Egypt, the women packed their timbrels. They had faith and the imagination that they indeed would be freed, and they prepared to celebrate!

Upon leaving Egypt, Miriam HaNevia with a timbrel in hand, led the women in song and dance. (Exodus 15:20)

This is the only time when we sing the joyous songs of morning (Hallel), in the darkness of nighttime.

We sip our fourth and final cup of wine

**“IF IT WERE NOT FOR THE RIGHTEOUSNESS OF WOMEN OF THAT GENERATION, WE WOULD NOT HAVE BEEN REDEEMED FROM EGYPT.”
BABYLONIAN TALMUD, SOTAH 9B**

HALLEL



We Conclude

WE TASTED FREEDOM AND NOW WE YEARN AND
PRAY FOR A BETTER WORLD,
WE EXPRESS OUR DESIRE TO SEE A WORLD
THAT IS TRULY FREE FOR ALL ITS INHABITANTS.
BY THE MERIT OF OUR RITUAL, MAY IT BE SO.

NEXT YEAR IN JERUSALEM
A JERUSALEM OF WHOLENESS AND PEACE.

למה ירושלים תמיד שתיים ?
למה ירושלים תמיד שתיים, של מעלה ושל מטה
ואני רוצה לחיות בירושלים של אמצע
בלי לחבט את ראשי למעלה
ובלי לפצוע את רגלי למטה.
ולמה ירושלים בלשון זוגית כמו ידים ורגלים,
אני רוצה לחיות רק בירושל אחת,
כי אני רק אני אחד ולא שנים
(יהודה עמיחי)

Praying for a Jerusalem of peace and unity!

A Jerusalem full of all of our dreams and prayers!

NIRTZAH

The Insecurity of Freedom

by Abraham Joshua Heschel

Freedom means more than mere emancipation. It is primarily freedom of conscience, bound up with inner allegiance. The danger begins when freedom is thought to consist of the fact that "I can act as I desire." This definition not only overlooks the compulsions which often lie behind our desires; it reveals the tragic truth that freedom may develop within itself the seed of its own destruction. The will is not an ultimate and isolated entity, but determined by motives beyond its own control. To be what one wants to be is also not freedom, since the wishes of the ego are largely determined by external factors...Freedom presupposes the capacity for sacrifice. [One's] true fulfillment cannot be reached by the isolated individual, and his[/her] true good depends on communion with, and participation in, that which transcends him[/her]. Each challenge from beyond the person is unique, and each response must be new and creative... **The glory of a free society lies not only in the consciousness of my right to be free, and my capacity to be free, but also in the realization of my fellow [human]'s right to be free, and [their] capacity to be free. The issue we face is how to save [one's] belief in his capacity to be free.**

fin.

ABOUT US

RABBI BLUTH

KOHENET NAOMI

PHOTO BY
RAY LESEL

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Rabbi Bluth (Rachel Rosenbluth) is delighted to be part of the Living Jewishly team! She graduated from McGill and then received orthodox Smicha (rabbinic ordination) in 2019 from Beit Midrash Har-El in Jerusalem. After Smicha, she backpacked around the world connecting with different devotional communities, and was elected to a standing commission of Religions for Peace, a multi religious global network, working with the UN.

Bluth made Aliyah in 2015, and founded Achvat Amim Ruchani, an educational Israeli-Palestinian peace and justice initiative. She founded TLV Seaside Shabbes, and has been leading Jewish retreats all over the globe.

Bluth is also an artist and a *soferet*, a calligrapher, that makes Ketubahs and guides people through Jewish lifecycle events. Drawing ancient wisdom into the new, and manifesting Spirituality in peace and justice work, Bluth hopes to create a better and more beautiful world for all.

Kohenet Naomi Azriel is a lifestyle designer, educator and sacred beauty ceremonialist. She is the owner and creative director of Naomi Azriel Lifestyle Design and is an Ordained Hebrew Priestess through Kohenet.

She has extensive background in creating and facilitating immersive experiences for Jewish organizations and imbues delight and wonder into her Jewish ritual offerings.

She also promotes awe-filled living by curating sacred objects, interiors and plant-based artistry.

Naomi crafts bespoke ritual for life-cycle events and is the founder of a Moon Circle Collective that holds embodied circles for women from all over the globe.





**CHAG SAMEACH,
FROM LIVING JEWISHLY**

After years of curating experiences for families looking for authenticity and meaningfulness, Rabbi Yossi Sapirman launched Living Jewishly, an ever-expanding hub of Jewish ideas and experiences curated with love for individuals yearning for spiritual engagement and shared community. Living Jewishly transcends political and religious biases, and is inspired by the universal values, unexpected ideas, and fascinating interpretations that should define Jewish identity.

We believe a strong Jewish community is one that wraps its loving arms around all who come, is embedded in meaningful experience and personal discovery, and one that prioritizes meaningfulness inspires self-fulfillment, and practices inclusion without judgment.

The Living Jewishly Team is grateful to creators Rabbi Bluth and Naomi Izen for their original voices, gorgeous artistry, and deep love of Jewish learning. We hope their beautiful Haggadah Companion inspires you as much as it does us.

And stay tuned for upcoming innovative and calendar-based programming!

**LIKE WHAT YOU SEE?
PLEASE SUPPORT OUR COMMUNITY!**

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