

Shabbat Shalom Zissen Pesach Chag Sameach



Temple Adath Or

Rabbi Marc Labowitz, Spiritual Leader

TAOcenter.net

Our Light Shines

Kee v'shem kodshaich
neeshba'at la
shelo teechbah nairah
l'olam va'ed.

By Your Holy Name, we promise
You, God, Your light that shines
in us will never be extinguished.



Feminine

B'ruchah at YHVH,
Ela'ha'tainu malkat
ha'olam, asher keedash'tanu
b'meetsvotai'hah
v'tsee'vee'tanu l'hadleek
nair shel Shabbat yom tov.

Dear God, Life of All Worlds, we
thank You for making us sacred
and guiding us to
kindle the Shabbat flame.



Barchu

When I call on the light of my soul, I come home.

בְּרַכּוּ אֶת יְהוָה הַמְבָרָךְ:

Rabbi: Barchu et YHVH hamvorach

Choir: Brucha Yah hamvoretchet

All: L'olam va'ed



Barchu

When I call on the light of my soul, I come home.

בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ׃
בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד׃

Barchu et YHVH ham'vorach
Baruch YHVH ham'vorach l'olam va'ed



Barchu
Dear One, Shechinah,
Holy Name
Barchu, Adorado,
Divino, Nombre Sagrado
When I call
on the light of my soul
When I call
I come home



Shema

Listen and acknowledge
every image of God.
For they are all One.
Hear their harmony.



אל מלך נאמן
אלה מלכה נאמנה

El Melech ne'eman
Elah Malkah ne'emanah



שְׁמַע יִשְׂרָאֵל
יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ

Shema Yisrael
YHVH Elohainu, YHVH echad.

Listen Israel, God our God,
our God is One.



אל מלך נאמן
אלה מלכה נאמנה

El Melech ne'eman
Elah Malkah ne'emanah



שְׁמַע יִשְׂרָאֵל
יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ

Shema Yisrael
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Listen Israel, God our God,
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בְּרוּךְ שֵׁם כְבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד

**Baruch shaim k'vod
malchuto l'olam va'ed.**



Through time and space
your glory shines,
...our Blessed Father
...our Blessed Mother
...our Blessed Partner
...our Blessed Friend



בָּרוּךְ שֵׁם כְבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד

**Baruch shaim k'vod
malchuto l'olam va'ed.**



וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ

V'ahavta et YHVH Elohecha

And love your God,
however you imagine God to be

בְּכֹל לְבָבְךָ
וּבְכֹל נַפְשֶׁךָ וּבְכֹל מְאֹדְךָ

**B'chol l'vavecha,
u'vchol nafshecha u'vchol m'odecha**

With an open heart,
a healthy body, and a clear mind

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל לְבָבְךָ

**V'hayu had'vareem ha'aileh,
Asher anochi mitsavcha hayom,
al l'vavecha**

Let the things God shares with
you today touch your heart.

וְשִׁנְנָתֶם לְבָנֵיךָ וְדַבַּרְתָּ בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ

**V'shee'nantam l'vanecha, v'deebarta
bam B'sheev'ticha b'vaitecha,**

And teach the children so they too can hear
and be touched by God.

וּבְלִכְתּוֹתָיִךָ בַּדֶּרֶךְ
וּבְשֵׁכְבְּךָ וּבְקוּמְךָ

**U'vlech'ticha vaderech
u'vishach'bicha u'viku'mecha**

Speak words of Godliness in the privacy of your home,
as you walk the path, when you are asleep
and when you are awake.

וְקִשְׂרֶתֶם לְאוֹת עַל יָדְכֶם

וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֵיכֶם

**U'kshartem l'ot al yadecha
v'hayu l'totafot bain ainecha,**

And let these words be a sign upon your hands (in service), And between your eyes (in vision),

וּכְתַבְתֶּם עַל מִזְזוֹת

בַּיִתְּךָ וּבַשְּׁעָרֶיךָ

**U'chtavtam al mizuzot
baitecha u'veesh'arecha.**

And write them on the doorposts of
your homes and gates of your soul.



Temple Adath Or Haggadah

MIN HAMEITZAR

Min Hameitzar karati Yah
Anani va'merchav Yah



The Holy Field of Apples


Under the apple tree I awakened...
Like an apple in the tree of the forest,
so is my love...

Song of Songs

The Holy Field of Apples

Passover celebrates of our freedom from slavery when we were so overwhelmed with the tasks of slavery, we made no space or time for Intimacy with Each other, Ourselves or God.

With effort and the help of the heroines of that time, we began to recapture a level of intimate existence.



Our sages (Rashi-Exodus) teach that every time there was an attempt at intimacy an apple tree grew in the desert.

These trees became known to the Kabbalists as Chakal Tapuchin Kadishin,

The Holy Field of Apples

The Order of the Seder



<i>All sing:</i>	Kadesh	First cup and Kiddush
	UrChatz	First handwashing (without a blessing)
	Karpas	First dipping: vegetable and salt water
	Yachatz	Breaking the middle matza
	Maggid	Storytelling
	Rachtza	Second handwashing (with a blessing)
	Motzi	First blessing over the matza
	Matza	Second blessing over the matza
	Maror	Second dipping: maror in charoset.
	Korech	Hillel sandwich
	Shulchan Orech	Festive meal
	Tzafun	Afikoman (dessert)
	Barech	Birkat hamazon (the blessing after eating)
	Hallel	Psalms of praise
	Nirtza	Concluding prayer and folk songs

קִדְּשׁ וְרַחֵץ
כַּרְפָּס יַחַץ
מַגִּיד רַחֲצָה
מוֹצִיא מַצָּה
מָרוֹר כּוֹרֵךְ
שֶׁלַחן עוֹרֵךְ
צִפּוֹן בָּרֵךְ
הַלֵּל נִרְצָה

Kadeish / Kiddush

Kiddush, the sanctification of...

Sometimes the most difficult task of the living is to love who we are without rejecting ourselves or railing God for making us so.

The Essence of Kiddush...

**We are created perfect and Divine. During
Kiddush, we say**

**“Vatitein Lanu Hashem- Eternal One, You
gave us Godliness - You've 'GodDED' us.”**

**From here we can open to intimacy with
everyone and everything. For we now
recognize the Divine current running
through and connecting us.**



KIDDUSH FROM Shabbos – Yom Hadidi

Is the following the kiddush we use?

Kiddush

**Blessed are You, Life of all worlds,
Who reminds us we are connected
to You as fruit to the vine.**

Savri maranan v'rabotai! [L'chayim!]


אֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפְנִים

Baruch atah Adonai Eloheinu Melech
ha'olam borai pree hagafen. Amen.

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּ

בְּמִצְוֹתָיו וּרְצָה בָּנוּ,

Baruch atah Adonai Eloheinu melech
ha'olam, asher keedshanu
b'meets'votav v'ratsah vanu,



וְשַׁבַּת קֹדֶשׁוֹ בְּאַהֲבָה וּבְרַצוֹן
הִנְחִילָנוּ זְכוֹרוֹן לַמַּעֲשֵׂה בְּרֵאשִׁית

v'Shabbat kodsho b'ahavah u'v'ratson
heen'chi'lanu, zikaron l'ma'asai v'raisheet,



כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.

kee Hu yom tichila l'meek'ra'ai kodesh,
zecher li'tsee'at meetsrayim.

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים, וְשַׁבַּת קִדְּשָׁתָּ
בְּאַהֲבָה וּבְרַצוֹן הִנְחַלְתָּנוּ.

Ki vanu vacharta v'otanu kidashta
mikawl ha'amim, v'Shabat kawdsh'cha
b'ahava uv'ratson hinchaltanu.

בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah Adonai,

Baruch hu uvaruch sh'mo!

m'kadeish haShabat. Amen.

Urchatz



Wash your hands
of expectations,
concerns and
preconceptions of
tonight.

Free yourself to
experience the
intimacy of the
moment.

Carpas

What's different about this meal?

Most meals we eat in a hurry, hardly chewing as a functional necessity we cram between the To-Do's of our life.

This meal we savor the food and the company. We relish the flavor of both, symbolized by immersing the food in flavorful dips.




The carpas is an hors d'oeuvre, a luxury,
whereas the average meal does not include
luxuries.

We might say that true luxury is taking time for
intimacy as we are doing tonight... to 'dip' and
immerse into each other, ourselves and God.



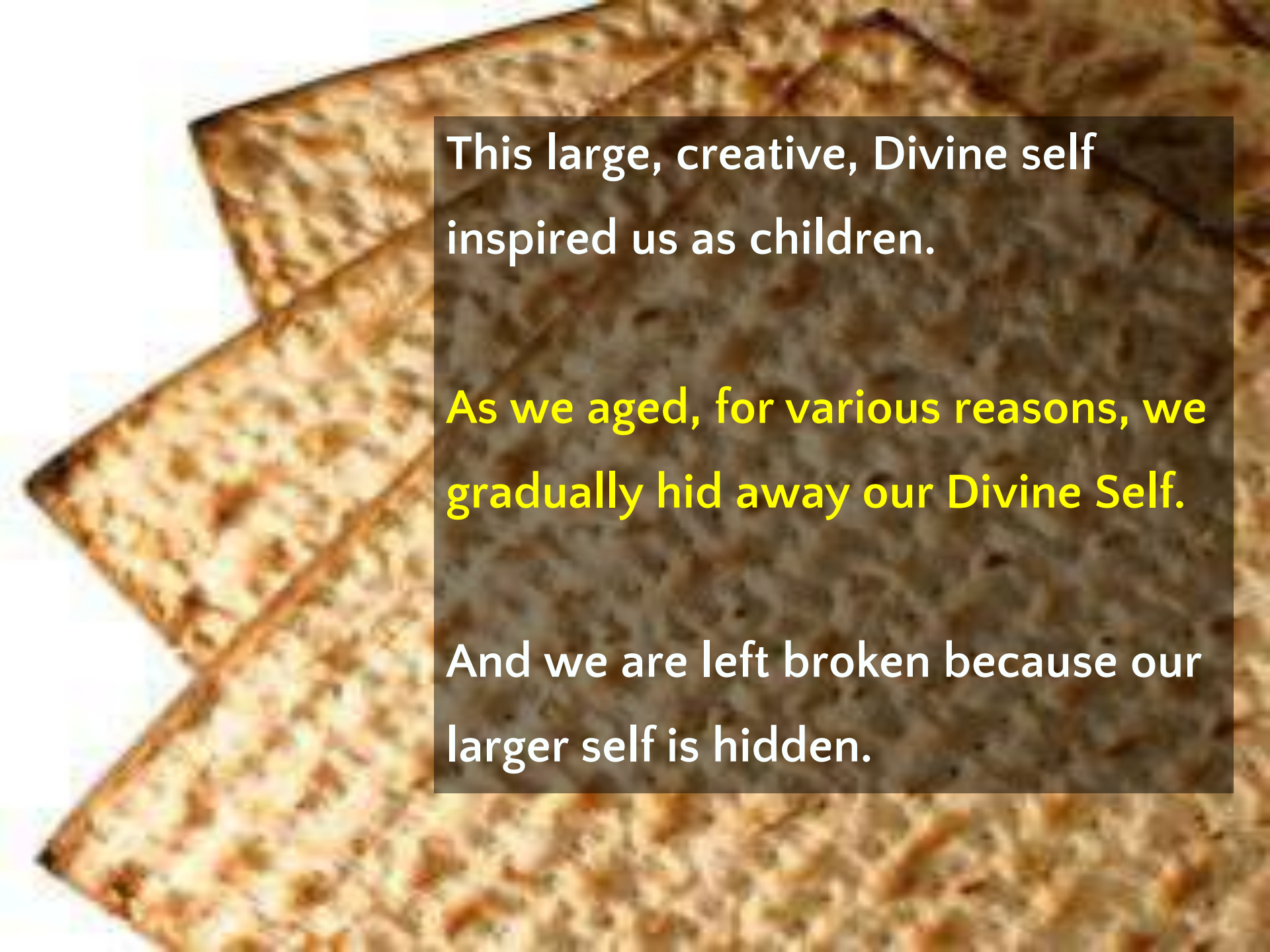
Yachatz

If the highest form of spiritual practice is love and acceptance *of the Divine being that you are*, then the deepest form of enslavement is **Hiding your Divine Self.**



The Divine Self is the creative
spiritual contour of yourself, the
Expression of God through you.
It is what allows you to live
Intimately with God and those
around you.


**The Divine Self is the Larger part
of you.**



This large, creative, Divine self
inspired us as children.

As we aged, for various reasons, we
gradually hid away our Divine Self.

And we are left broken because our
larger self is hidden.

The image shows three matzahs (unleavened bread) stacked on a white surface. The matzahs are rectangular and have a porous, craggy texture. The top matzah is the most prominent, showing its characteristic holes and uneven surface. The middle and bottom matzahs are partially obscured by the one above. The lighting is bright, highlighting the texture of the bread.

Breaking this middle matzah
symbolizes this tear in the Self.

We hide the larger part, because it
is this larger Self that is hidden.

We ask your children to find it,
because it was lost for us as
children.



Tonight we find our larger pieces
our Divine Selves.

Together tonight we say
“I free my Divine Self.”

And once again You are Free...

HA LACHMA ANYA

Ha lachma ha lachma anya
Di achalu achalu avahatanya
B'ara, b'ara d'mitzrayim
B'ara, b'ara d,'mitzrayim
K'al dichfin yetei v'yeichul
K'al ditzrich yetei v'yifsach
Hashata hacha, l'shanah haba'ah
B'ara d'Israel
Hashata avdei
L'shana haba'ah
B'nei b'nei chorin

A close-up photograph of a person's mouth, showing the lips and teeth. The mouth is slightly open, and the image is overlaid with a dark semi-transparent rectangle containing text. The word "Magid" is written in yellow at the top left, and two paragraphs of white text follow.

Magid

The gravest difficulty with slavery is you don't have the language with which to talk about freedom.

Tonight you have a language, gestures, clear declarations and understandings of freedom and a renewed intimacy with the Divine.

A close-up photograph of a person's mouth, showing the lips and teeth. The image is slightly blurred, focusing on the texture of the skin and the shape of the mouth. The text is overlaid on the image in a semi-transparent dark box.

The 4 Questions of Peh - Sach

The Mouth that Speaks

The mouth that speaks Peh - Sach.
The child within - whose first
craving was for intimacy - we urge
him/her to emerge tonight.

We teach the child to ask, to
speak, and to dialogue tonight.

The Four Questions

Can we eat?



Do we eat now?



When do we eat?



Will we ever eat?



The Four Questions





Mah nishtanah halaylah hazeh mikol halaylot

1) She-bechol halaylot ain anu matbilin afilu pa'am echat, halaylah hazeh shtei pe'amim?



Mah nishtanah halaylah hazeh mikol halaylot

2) She-bechol halaylot anu ochlim chametz o matzah, halaylah hazeh kulo matzah?



Mah nishtanah halaylah hazeh mikol halaylot

**3) She-bechol halaylot anu ochlim she'ar yerakot,
halaylah hazeh maror?**



Mah nishtanah halaylah hazeh mikol halaylot

4) She-bechol halaylot anu ochlim bain yoshvin u-vain mesubin, halaylah hazeh kulanu mesubin?

AVADIM HAYINU

Avadim hayinu hayinu
Lepharo bemitzrayim bemitzrayim
Avadim hayinu
Ata ata b'nei chorin b'nei chorin
Avadim hayinu
Ata ata b'nei chorin b'nei chorin

Baruch hamakom, baruch hu. Baruch
hamakom, baruch hu.
Baruch shenatan torah le'amo
yisrael, baruch hu.

We were slaves to Pharaoh in Egypt and the Lord freed us
from Egypt with a mighty hand and outstretched arm.

Baruch Hamakom

**Baruch hamakom,
baruch hu. - Baruch
hamakom, baruch hu.**

**Baruch shenatan natan
torah shenatan torah
le'amo
yisrael, Baruch
hamakom baruch**

**"Blessed is The One Who gave the
Torah to His people Israel."**

Baruch Hamakom

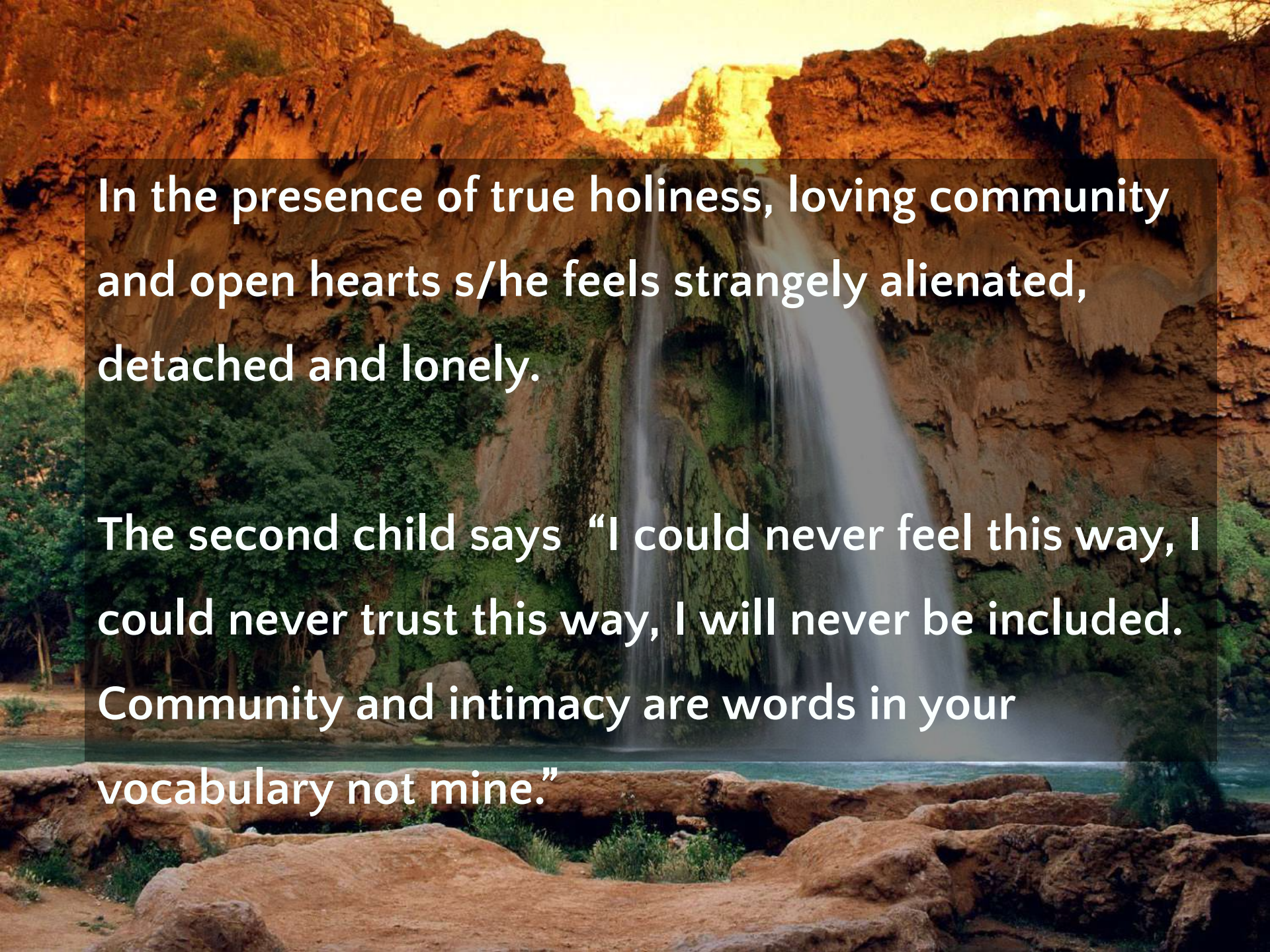
**Baruch hamakom,
baruch hu. - Baruch
hamakom, baruch hu.**

"Blessed is The One Who gave the Torah to His people

The Second Child

The Second child uses the word Mah as Jacob did when he said “Mah Norah Hamakom HazeH,” *How awesome is this place.* Mah in this sense means ‘Oh My God... How Holy’.

The second child looks at his/her community and says “Mah Haavodah Hazot lachem,” *How can 'you' be so holy?*



In the presence of true holiness, loving community and open hearts s/he feels strangely alienated, detached and lonely.

The second child says “I could never feel this way, I could never trust this way, I will never be included. Community and intimacy are words in your vocabulary not mine.”



The beginning of intimacy is beckoning yourself to believe that you are worthy of it.


And so we say “How awesome is this...
Mah Norah Ha Makom HazeH.”

If you see it around you, it is emanating from you.



***LIFT A CUP OF WINE
VEYI SHEAMDAH***

**Vehi she'amdah vehi she'amdah
L'avoteinu velanu
Vehi she'amdah vehi she'amdah
L'avoteinu velanu
Shelo echad bilvad
Amad aleinu lechaloteinu
Shelo echad bilvad
Amad aleinu lechaloteinu**

A close-up photograph of a person's hands holding a silver chalice filled with red wine. The chalice is being held over a silver plate that also contains a small amount of red wine. The background is blurred, showing a white tablecloth and a piece of matzah on the left. The text is overlaid on the right side of the image.

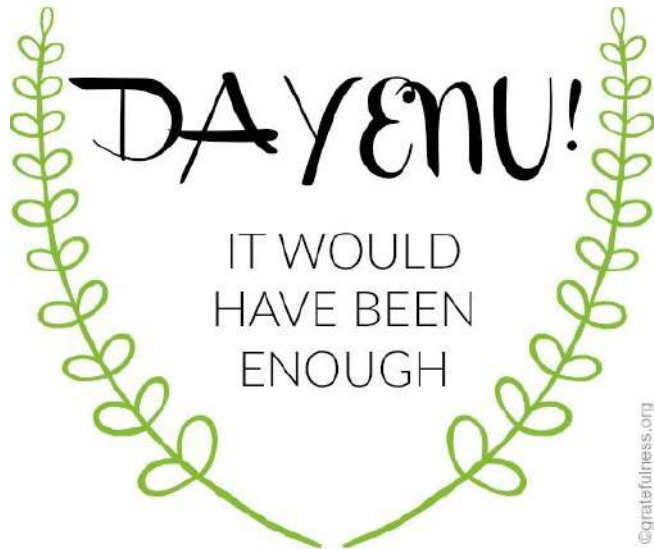
**Ela sheb'chol dor vado
Omdim aleinu lechalotein
Ela sheb'chol dor vado
Omdim aleinu lechalotein
Vehakadosh baruch h
Matzileinu miyadar
Vehakadosh baruch h
Matzileinu miyadar**

The Ten Plagues

A dramatic landscape painting with a storm brewing over a city and pyramids. The sky is filled with dark, swirling clouds, and a bright light source, possibly the sun or moon, is visible on the right side, casting a glow over the scene. In the foreground, there are dark, gnarled trees and a body of water. In the middle ground, a city with a prominent pyramid is visible, surrounded by a dark, stormy atmosphere. The overall mood is one of chaos and impending disaster.

Even chaos in our lives serves a purpose.

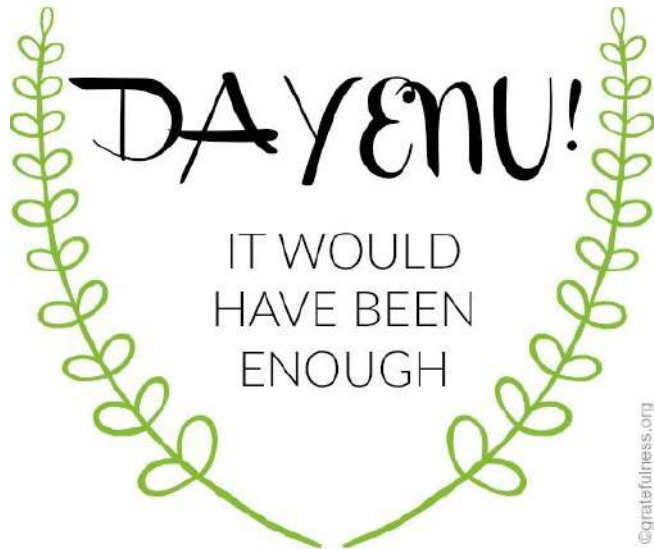
Quantum physicists call it *Chaos Theory*: “**Beneath any chaotic appearance, lies order and harmony.**”



DAYENU

Ilu hotzi hotzianu
Hotzianu mi mitzrayim
Hotzianu mi mitzrayim
Dayenu

Day dayenu Day dayenu
Day dayenu
Dayenu dayenu dayenu
Day dayenu Day dayenu
Day dayenu
Dayenu dayenu



Ilu natan natan lanu
Natan lanu et haShabat
Natan lanu et haShabat
Dayenu

Ilu natan natan lanu
Natan lanu et haTorah
Natan lanu et haTorah

Second Kiddush / Sanctification

I don't have to hide my Self. The whole idea of the Hagaddah/Retelling is that we don't have to hide our story.

Our sages (Gemorah Shabbas) say

“Zachreihu al Hayayin” *Remember it over wine.*

Share with each other stories about how you lost and/or regained your Divine Self.

2nd cup Hebrew Blessings – Michael with Transliteration





Rachtzah

Everything that requires your hands, requires your willingness to make, do, receive and contribute with holy intimacy.

Wash your hands and purify yourself with this intention.

Michel prayer rachtzah



Motzi - Matzoh

“Don't damage the millstones, for you would be damaging the soul.” Deuteronomy 24-6

There is no clearer metaphor for intimacy than two millstones that circle together in closeness creating sustenance for the world.

As long as the upper and lower matzoh are intact the piece between may broken but the millstones will take that brokenness and make flour to nourish us.

The image shows three rectangular matzoh motzi crackers stacked on top of each other. The crackers have a golden-brown, textured surface with some darker spots, characteristic of traditional matzoh. The text "Matzoh motzi from Michael" is overlaid in the center of the image in a dark blue, serif font.

Matzoh motzi from Michael

Maror: A Patient Journey

Anyone in a long term relationship of any kind will agree patience is vital to enduring intimacy.

The Maror, according to the Kabbalah, represents the letter Yud. Yud י is the letter connected to Infinity, because the tip of the Yud is where God's Infinite light emerges. It leads to the vastest infinite light, and, at the same time, it is the most infinitely small point.

Maror: A Patient Journey

If we chew on Maror long enough, it sweetens.

We eat Maror to teach us patience.
Whatever seems infinitely large and overwhelming is really only infinitely small.

And the only way to see that is through patience.

A close-up photograph showing a hand dropping a small, pale, bitter herb into a bowl. The bowl is filled with a similar substance, likely Maror, and has a decorative blue and green border. The text "Maror blessing from Michael" is overlaid on the image.

Maror blessing from Michael



Korech: To wrap Hillel wraps it together

Korech means to wrap. The Torah tells us that when we eat the Korban Pesach together with Matzoh and maror. So Hillel used to wrap it in a sandwich that Reb David Wolf Blanke z”l referred to as the “sandwich of both sides”.

Ilu hotzi hotzianu

Hotzianu mi mitzrayim

Both sides of life are represented by the

Hotzianu mi mitzrayim

bitter and the sweet of the Maror. Eaten

Dayenu

with the humility of the Matzoh.

Day dayenu Day dayenu Day

dayenu

Dayenu dayenu dayenu

The point to Korech is to mix Matzoh
(humility) and Maror (bitterness).

Day dayenu Day dayenu Day

dayenu

Dayenu dayenu

Humility is understanding that

Ilu natan natan lanu

everything, the bitter and the sweet, is a

Natan lanu et haShabat

spiritual discovery of God's true

Natan lanu et haShabat

Dayenu

compassion.

Ilu natan natan lanu

Korech blessing from Michael





Shulchan Orech

We add an Orange to the Seder plate to acknowledge that Intimacy must include everyone.

In Arameic the word for egg is Bei'ah: *to ask*. The first step to intimacy is acknowledging the need for it: *asking*.

Shulchan Orech: We eat the meal, symbolic of having our needs met.

Tzaphun, Barech

Tzaphun: Hidden. The Afikoman is found. The Divine Self that has been hidden away is found.



We Give Thanks to God.

12, 13

Michael will send
prayer for afikoman



HAYAM RA'AH

Betzeit yisrael mimitzrayim
Beit Ya'akov meam loez
Haytah yehudah lekodsho
Yisrael mamshelotav

Hayam ra'ah vayanos
Hayarden Yisov leachor
Heharim rakedu cheilim
Gevaot kivnei tzon



Mah lecha hayam ki tanus

HAYAM RA'AH

Hayarden tisov leachor

Heharim tirkedu cheilim

Gevaot kivnei tzon

Milifnei adon chuli aretz

Milifnei eloah ya'akov

Hahofechi hatzur agam mayim

Chalamish lemayeno mayim

ADIR HU

**Adir hu adir hu
Yivnei veito bekarov
Bimheirah bimheirah
Beyameinu beka'arov**

**Bachur hu gadol hu dagul hu
Hadur hu vatic hu zakai hu
Chasid hu tahor hu yachid hu**

Let My People Go

**When Israel was in Egypt's land,
Let my people go!**

**Oppressed so hard they could not stand.
Let my people go!**

Refrain:

**Go down, Moses, way down in Egypt land.
Tell ol' Pharaoh: "Let my people go!"**

A large, golden-brown pyramid dominates the center of the image, set against a backdrop of a cloudy, overcast sky. The pyramid's surface shows the texture of its stone blocks. In the distance to the right, another smaller pyramid is visible. The foreground is a flat, sandy desert floor with some small rocks and debris.

**As Israel stood by the water side,
Let my people go!**

**By God's command it did divide,
Let my people go!**

Refrain:

**Go down, Moses, way down in Egypt land.
Tell ol' Pharaoh: "Let my people go!"**



**O let us all from bondage flee,
Let my people go!**

**And soon may all the earth be free,
Let my people go!**

Refrain:

**Go down, Moses, way down in Egypt land.
Tell ol' Pharaoh: "Let my people go!"**



Hallel, Nirtzah

Hallel: We sing to God with Joy.

Nirtzah: For Intimacy has been our souls true longing.

May we Be Blessed to know the Soul's true longing. **Amen.**

14, 15