Shabbat Shalom
Azizin 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.

בָּרְכוּ אֶת יְהוָה הַמְבֹרָךְ׃

Rabbi: Barchu et YHVH hamvorach

Choir: Brucha Yah hamvorechet

All: L'olam va'ed

Barchu

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

בָּרְכוּ אֶת יְהוָה הַמְבֹרָךְ׃

בָּרוּךְ יְהוָה הַמְבֹרָךְ 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.

אֵל מֶלֶךְ נֶאֱמָן
אֵלָה מַלְכָּה נֶאֱמָנָה
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.

אֵל מֶלֶךְ נֶאֱמָן
אֵלָה מַלְכָּה נֶאֱמָנָה
El Melech ne'eman
Elah Malkah ne'emanah

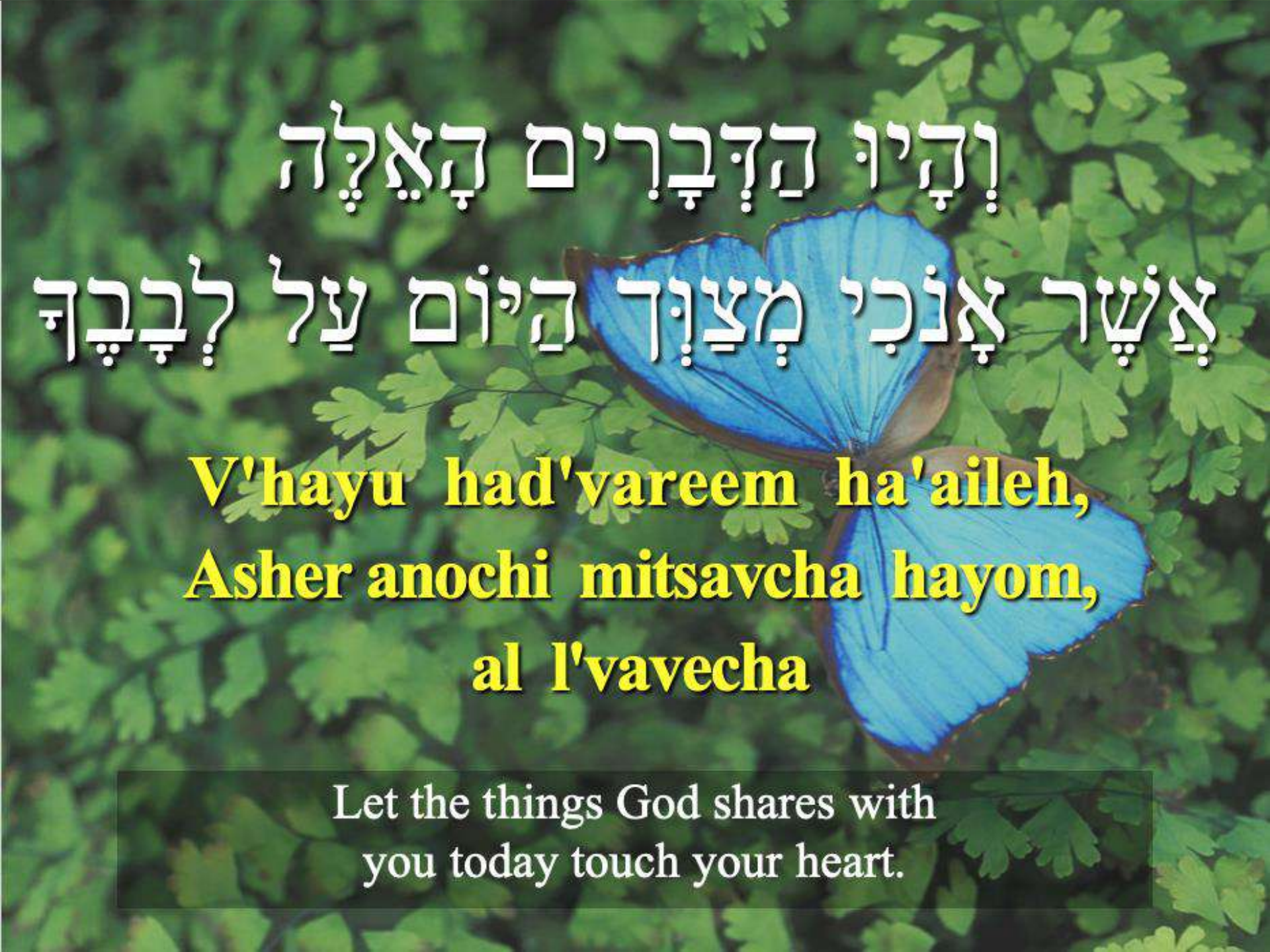
שְׁמַע יִשְׂרָאֵל
יְהוָה אֶחָד יְהוָה אֱלֹהֵינוּ
Shema Yisrael
YHVH Elohainu, YHVH echad.
Listen Israel, God our God,
our God is One.

בָּרוּךְ שֵׁם כְּבוֹד
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 כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד
Baruch shaim k'vod
malchuto l'olam va'ed.

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ
V'ahavta et YHVH Elohecha
And love your God,
however you imagine God to be

בְּכָל לְבָבְךָ
וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ
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 אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ
V'hayu had'vareem ha'aileh,
Asher anochi mitsavcha hayom,
al l'vavecha
Let the things God shares with
you today touch your heart.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ
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.

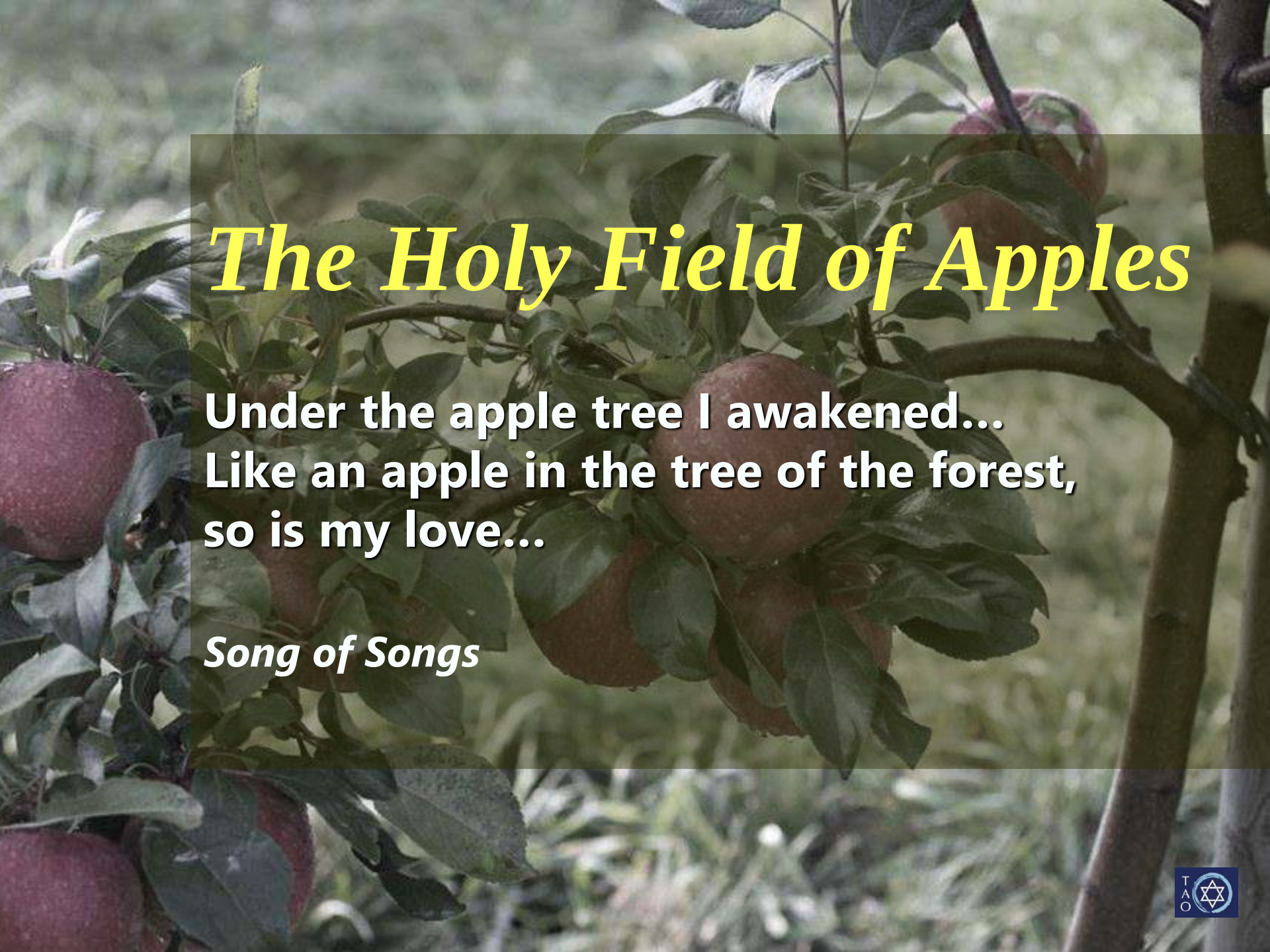
וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ
U'vlech'ticha vaderech
u'vishach'bicha u'viku'mecha
Speak words of Godliness in the privacy of your home,
as you walk the path, when you are asleep
and when you are awake.

וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ
וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ
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),

וּכְתַבְתָּם עַל מְזֻזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ
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

All sing:	***Kadesh***	First cup and Kiddush	קַדֵּשׁ וּרְחַץ
	UrChatz	First handwashing (without a blessing)	כַּרְפַּס יַחַץ
	Karpas	First dipping: vegetable and salt water	מַגִּיד רָחְצָה
	Yachatz	Breaking the middle matza	מוֹצִיא מַצָּה
	Maggid	Storytelling	מָרוֹר כּוֹרֵךְ
	Rachtza	Second handwashing (with a blessing)	שֻׁלְחָן עוֹרֵךְ
	Motzi	First blessing over the matza	צָפוּן בָּרֵךְ
	Matza	Second blessing over the matza	הַלֵּל נִרְצָה
	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	

Kadeish / Kiddush

Kiddush, the sanctification of…

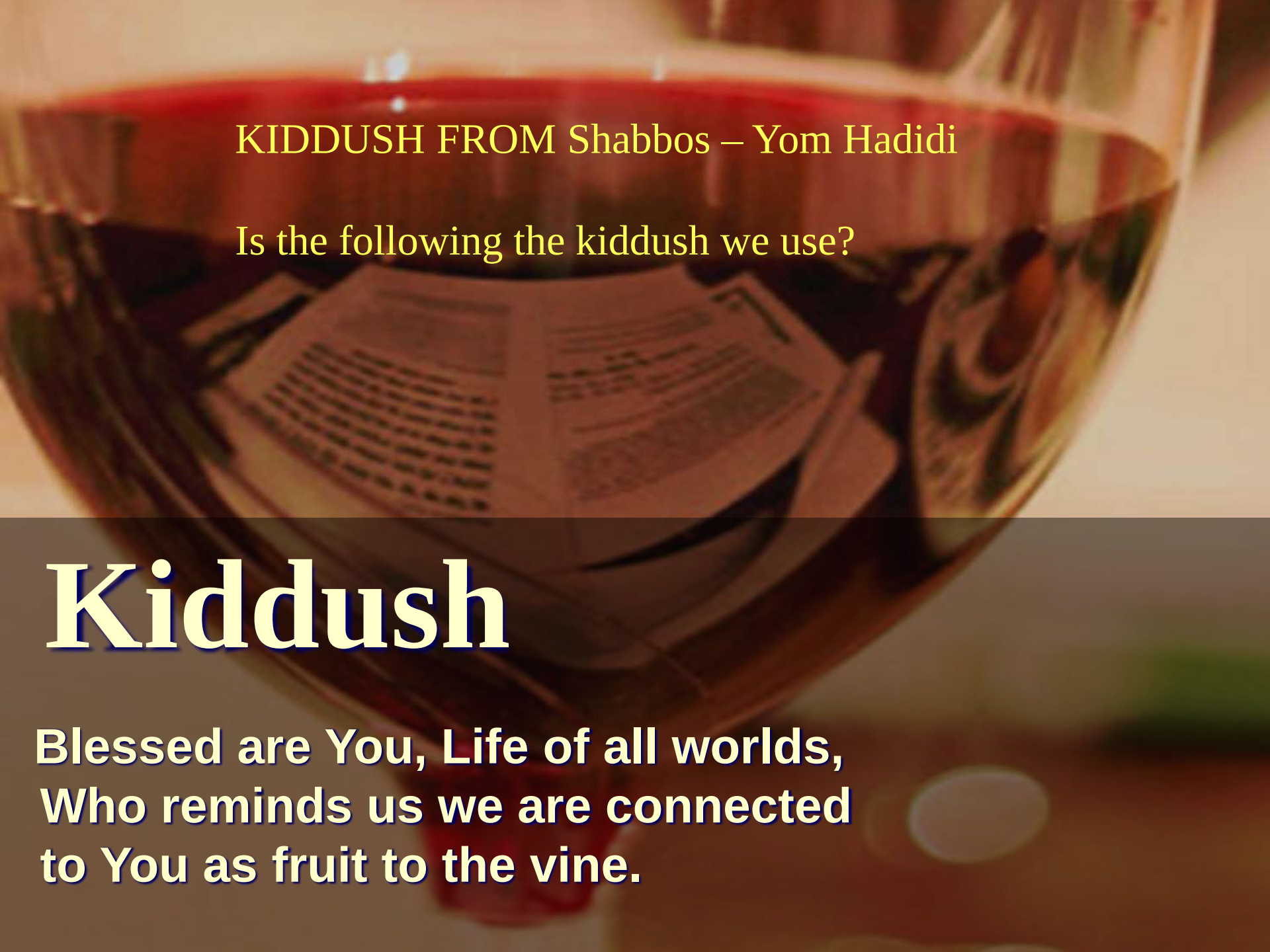
Sometimes the most difficult task of the living is to love who we are without rejecting ourselves or railing God for making us so.

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'chaiyim!]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
Baruch atah Adonai Eloheinu melech
ha'olam, asher keedshanu
b'meets'votav v'ratsah vanu,

וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית
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 בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ

מִכָּל הָעַמִּים, וְשַׁבַּת קָדְשְׁךָ

בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

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

בָּרוּךְ 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.

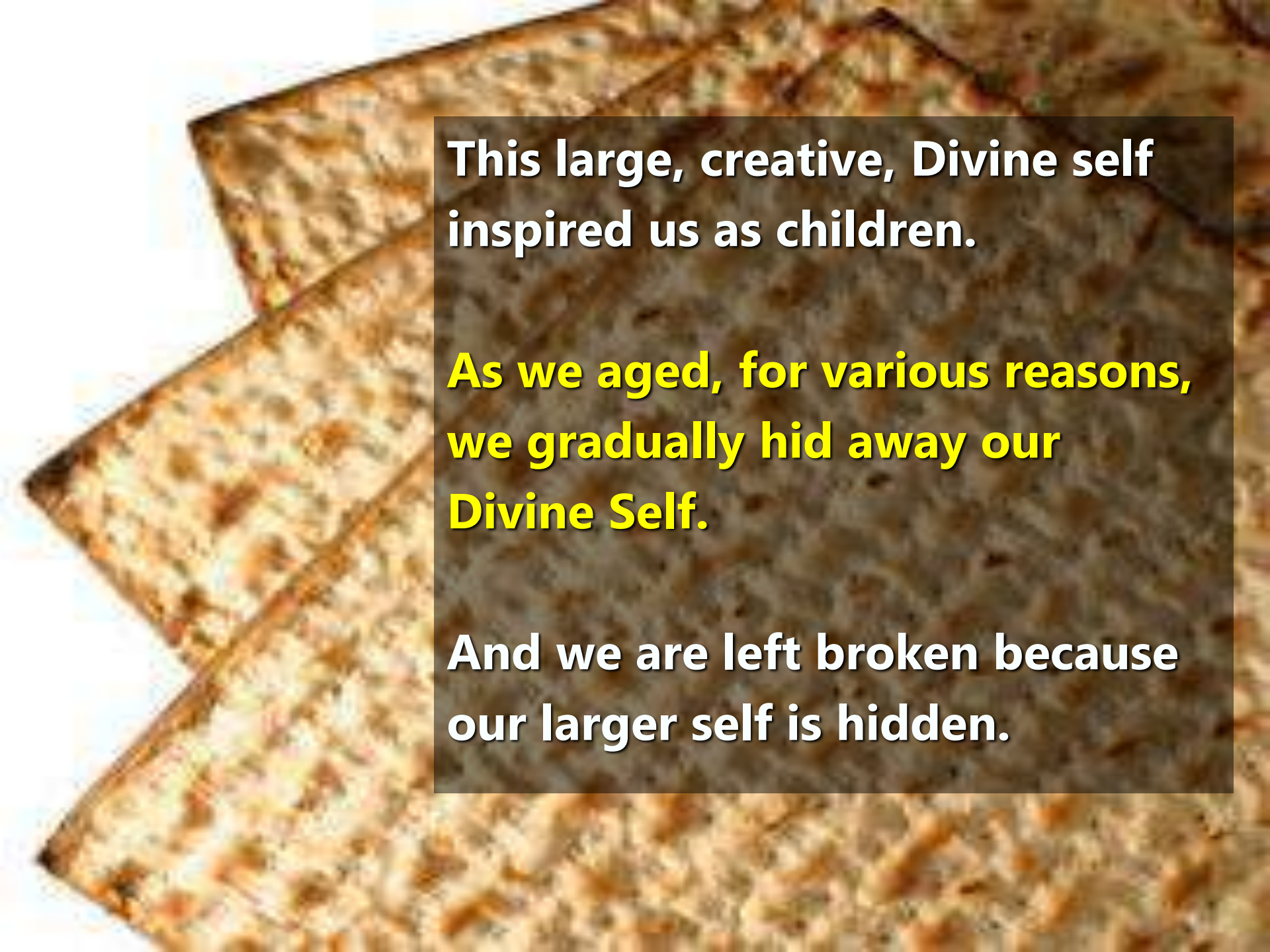
This meal we savor the food and the company. We relish the flavor of both, symbolized by immersing the food in flavorful dips.

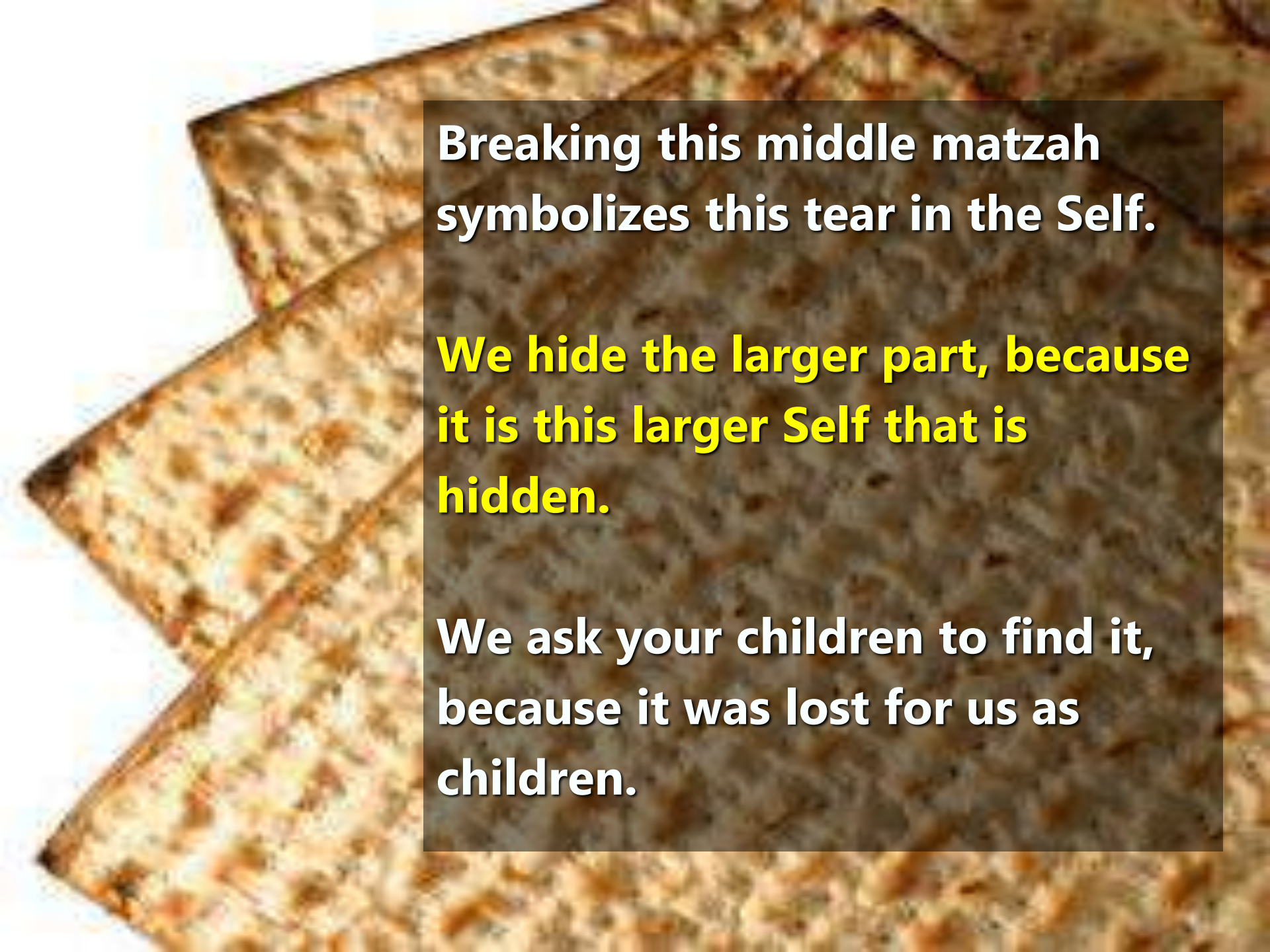
The carpas is an hors d'oeuvre, a luxury, whereas the average meal does not include luxuries.

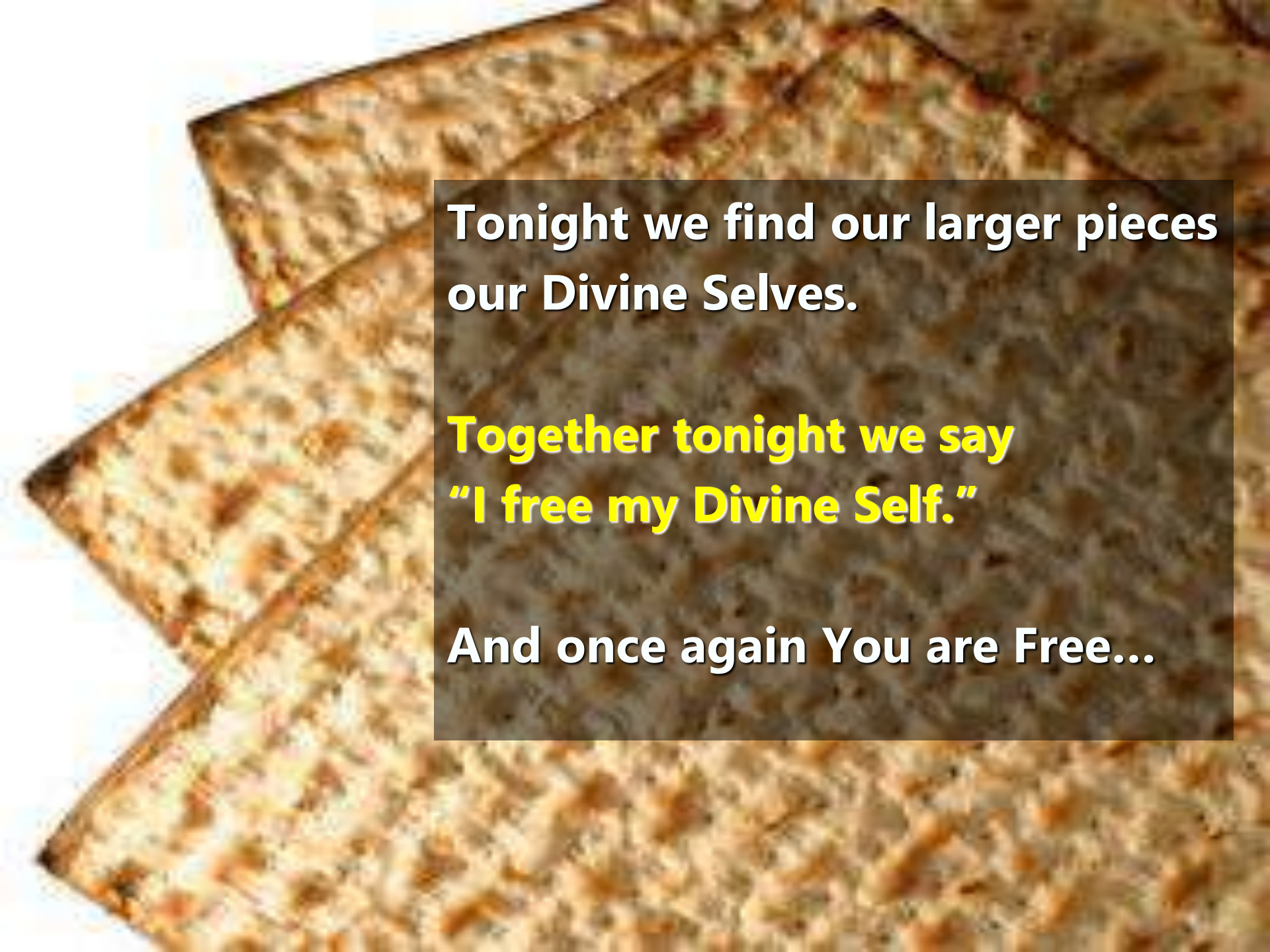
We might say that true luxury is taking time for intimacy as we are doing tonight… to ‘dip’ and immerse into each other, ourselves and God.

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.

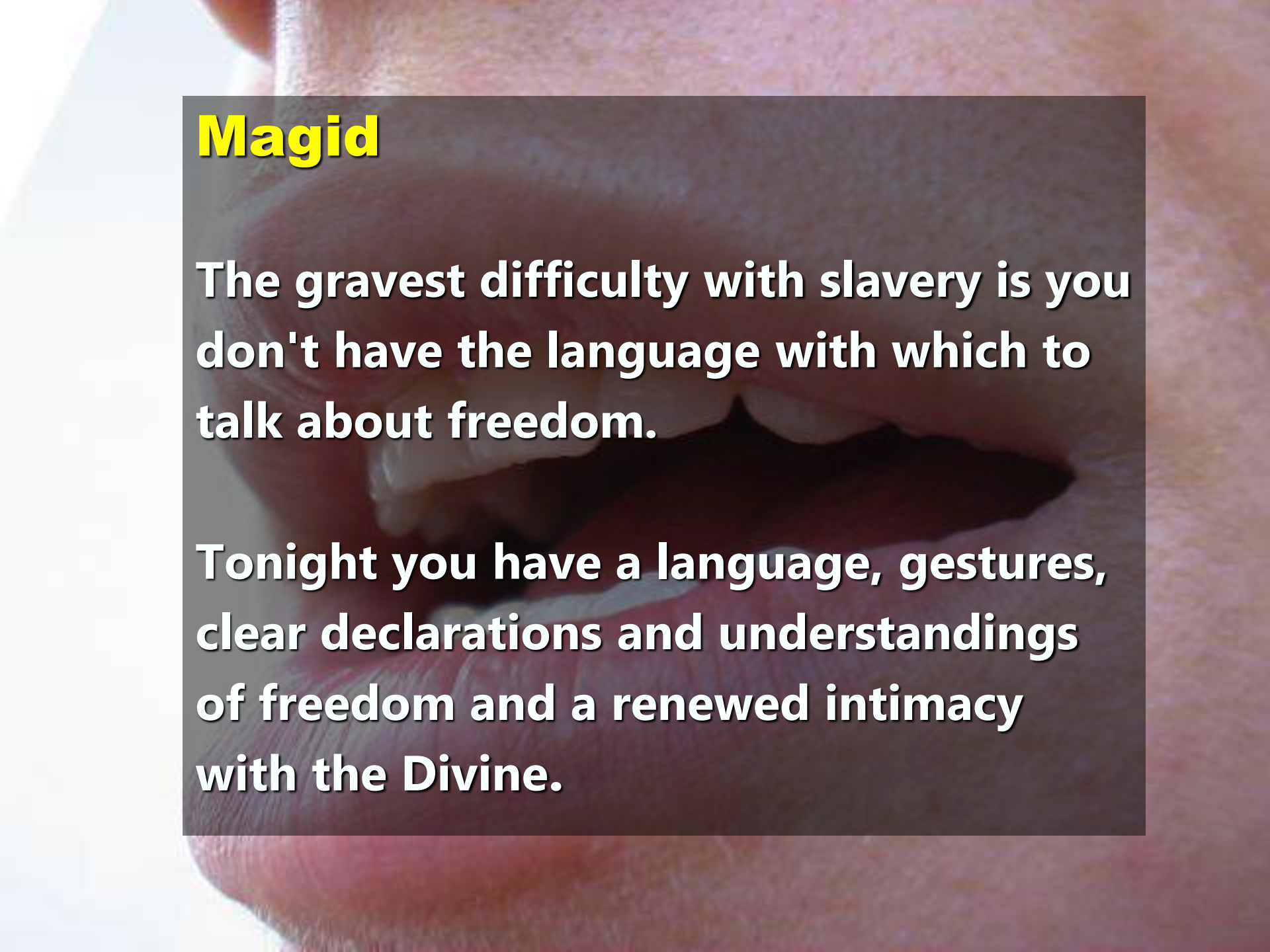

This large, creative, Divine self inspired us as children.
As we aged, for various reasons, we gradually hid away our Divine Self.
And we are left broken because our larger self is hidden.


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


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.

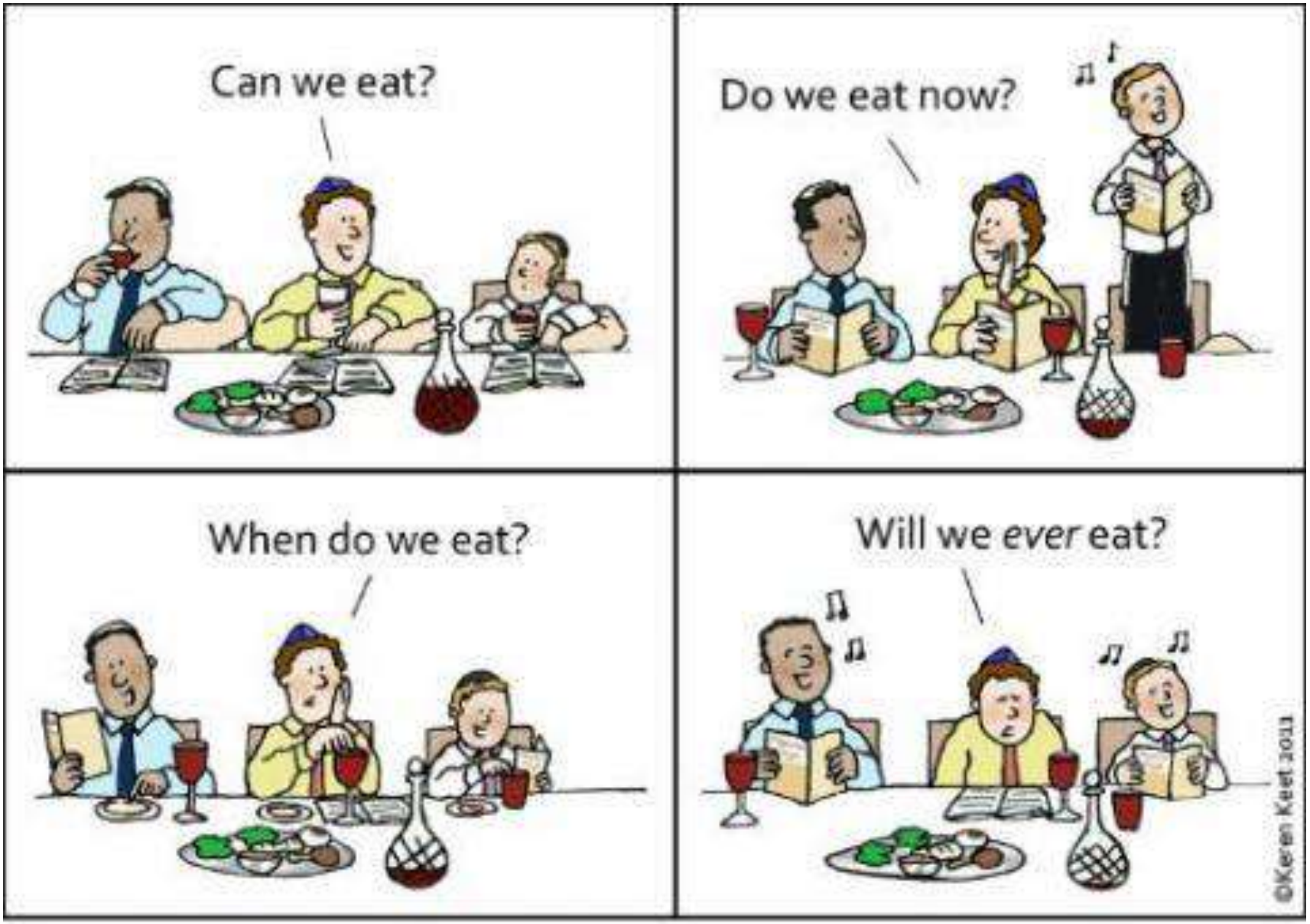
The 4 Questions of Peh - Sach

The Mouth that Speaks

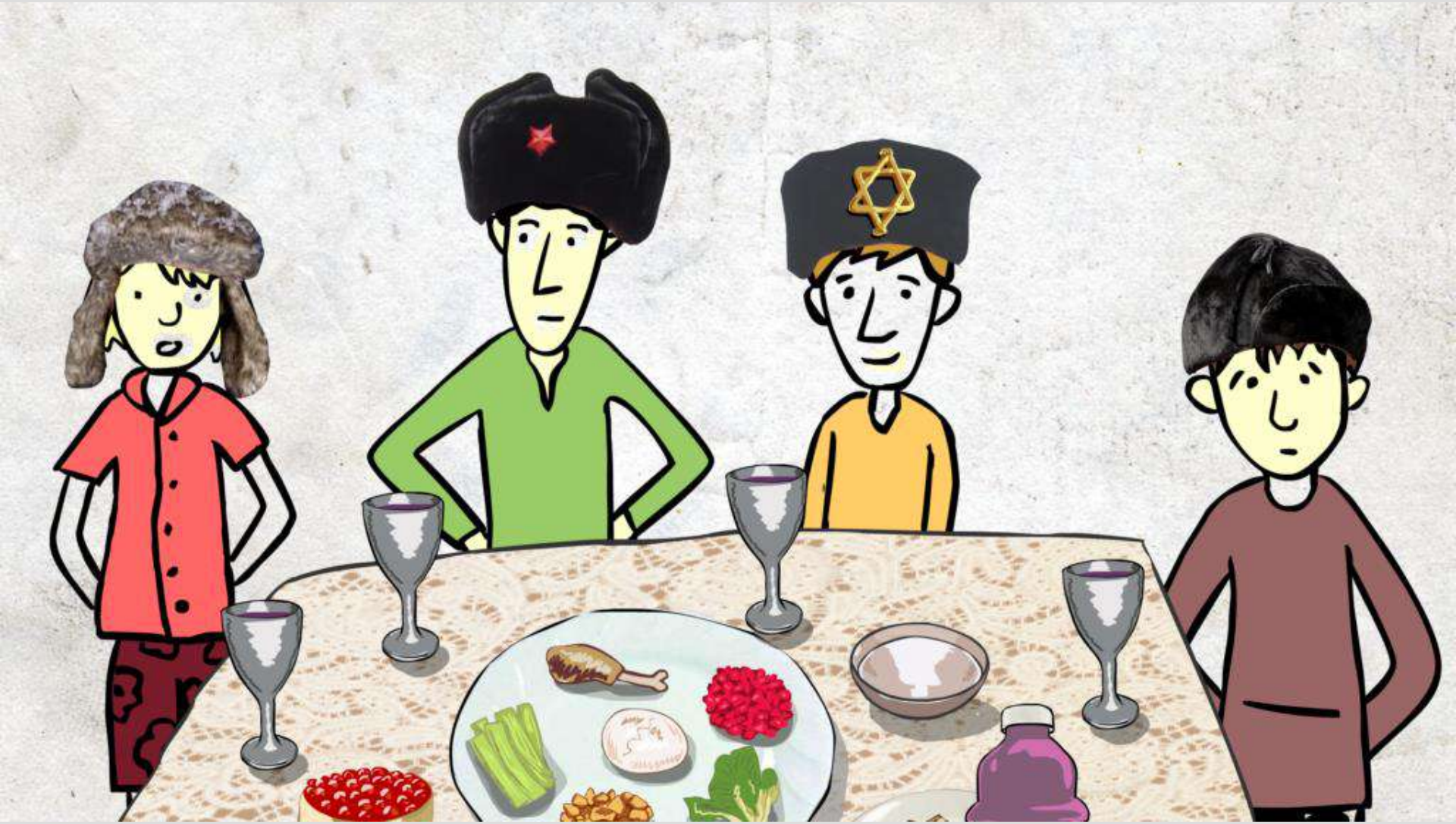
The mouth that speaks Peh - Sach. The child within - whose first craving was for intimacy - we urge him/her to emerge tonight.

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

The Four Questions



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 bemitrzrayim
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 Pharoh 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

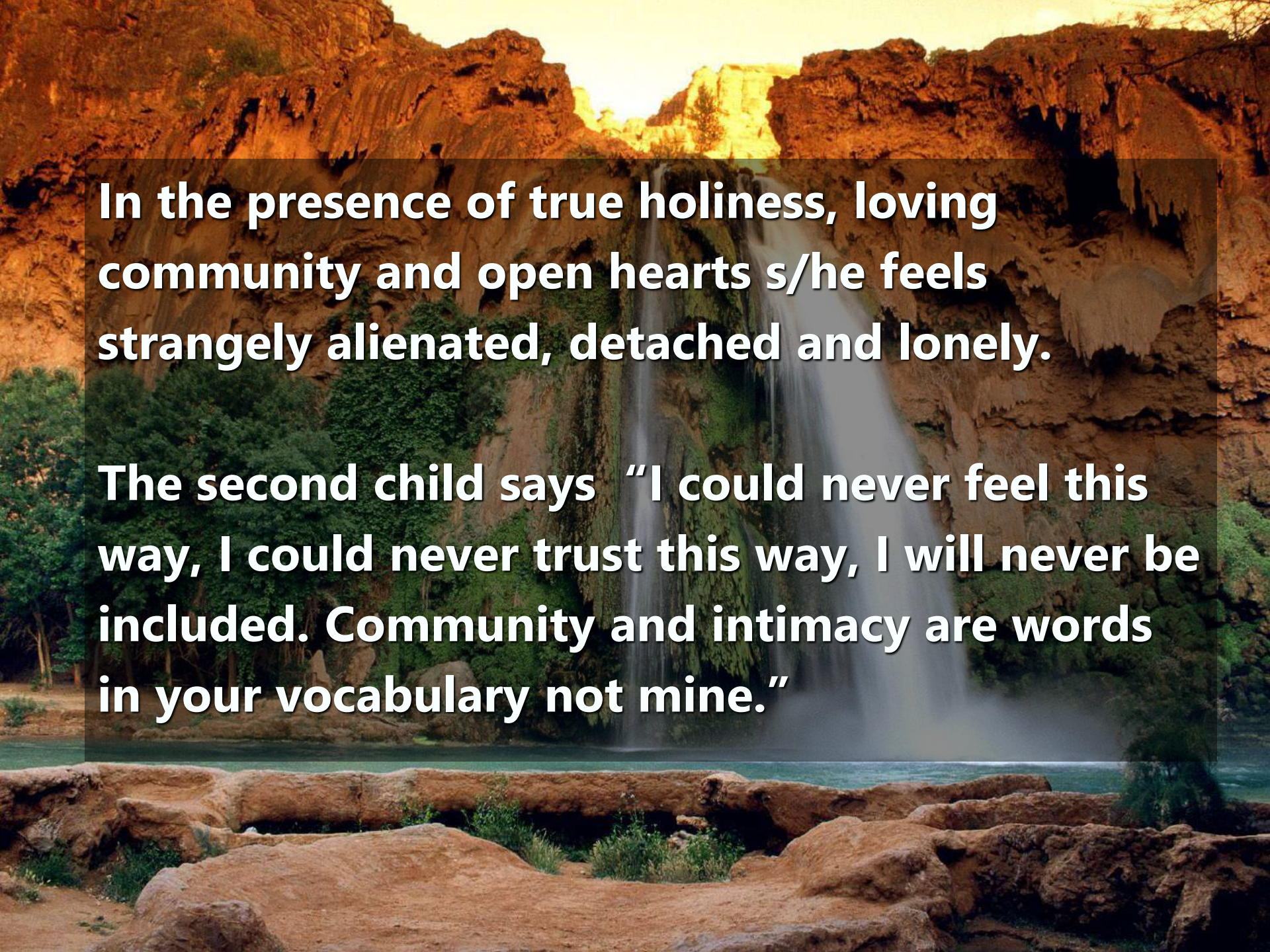
**Baruch hamakom,
baruch hu. - Baruch
hamakom, baruch hu.**

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

The Second Child

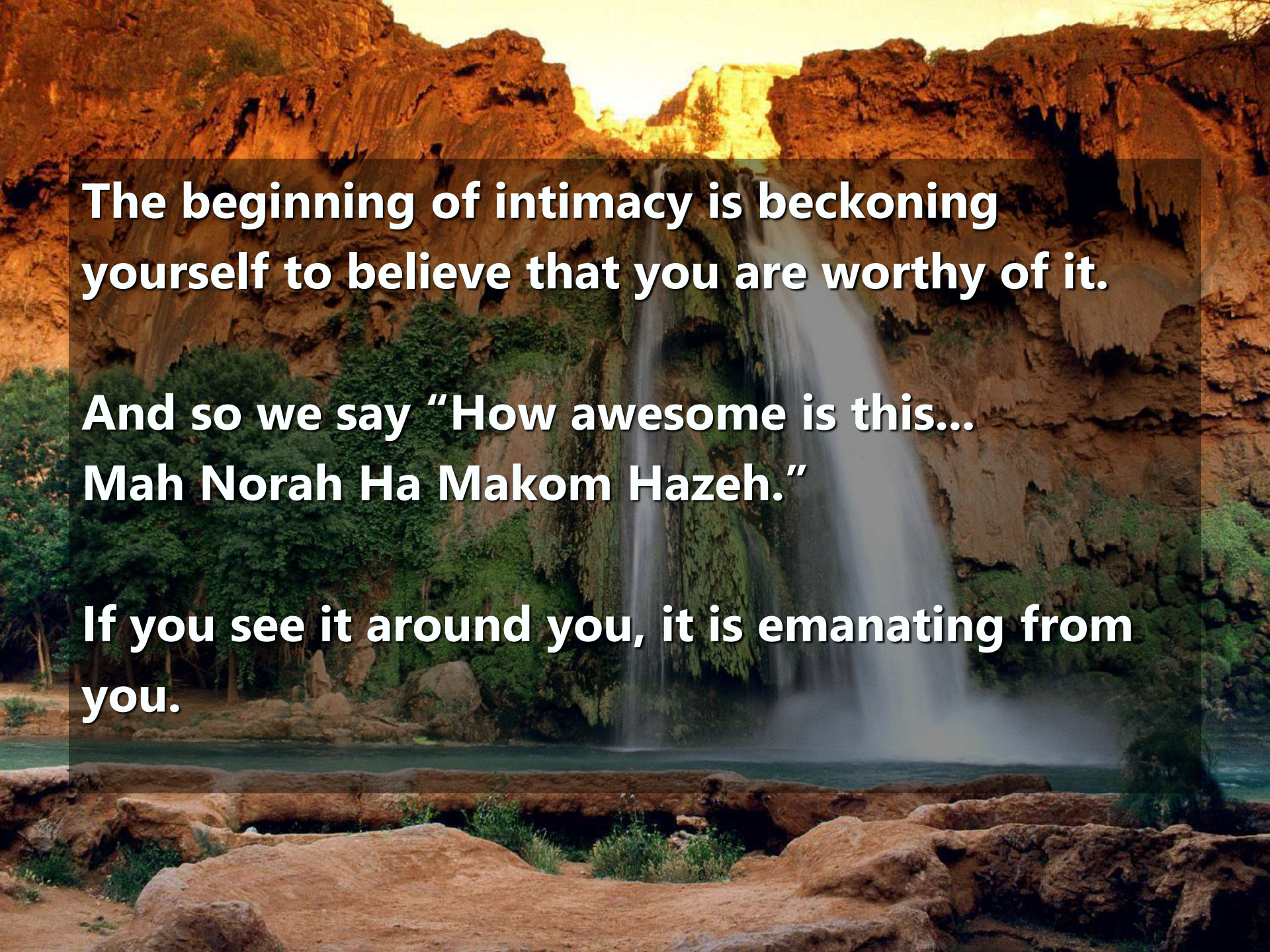
The Second child uses the word Mah as Jacob did when he said "Mah Norah Hamakom Hazeh," *How awesome is this place.* Mah in this sense means 'Oh My God… How Holy'.

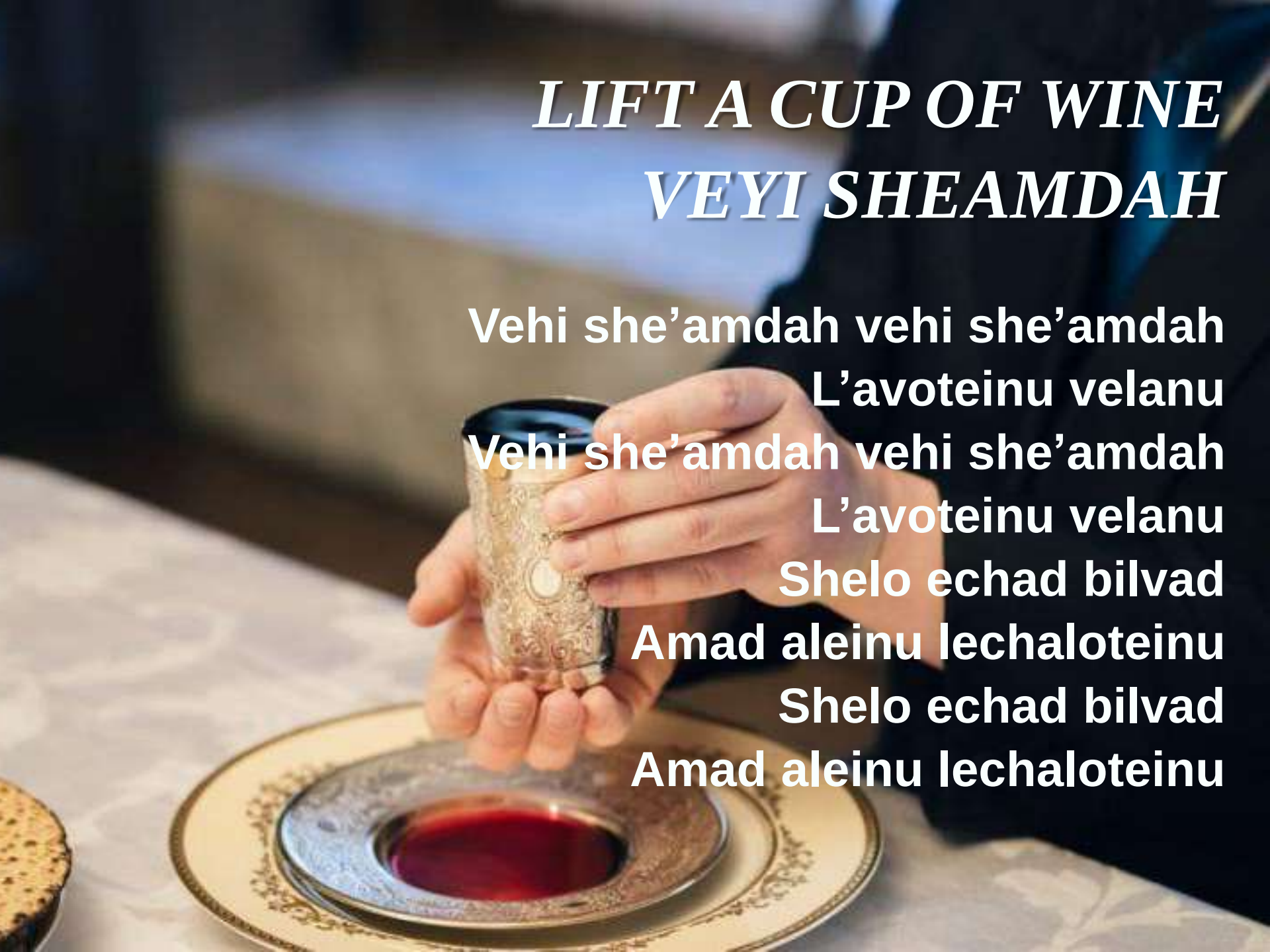
The second child looks at his/her community and says "Mah Haavodah Hazot lachem," *How can 'you' be so holy?*



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

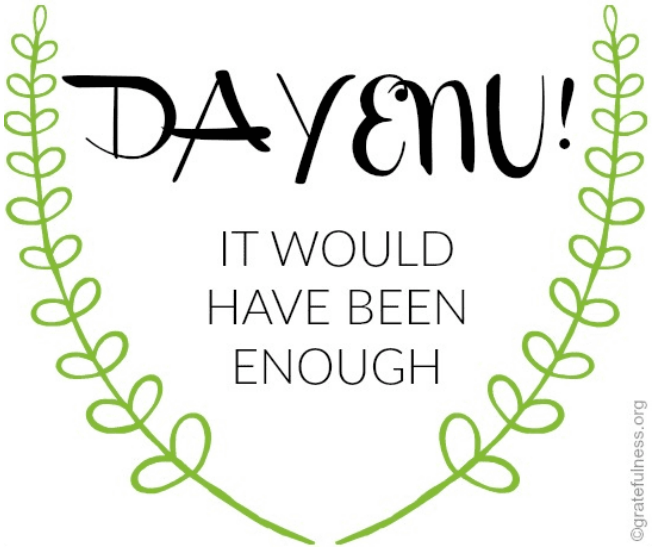
Vehi she’amdah vehi she’amdah
L’avoteinu velanu
Vehi she’amdah vehi she’amdah
L’avoteinu velanu
Shelo echad bilvad
Amad aleinu lechaloteinu
Shelo echad bilvad
Amad aleinu lechaloteinu

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

Even chaos in our lives serves a purpose.

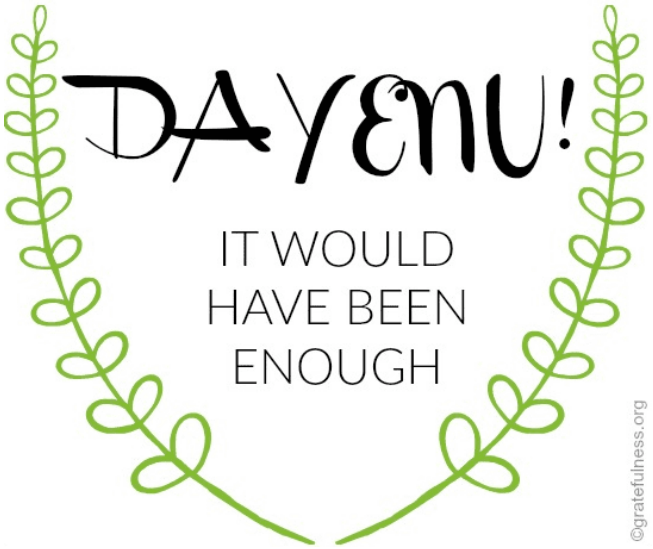
Quantum physicists call it *Chaos Theory*: "**Beneath any chaotic appearance, lies order and harmony.**"



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.

Matzhoh 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

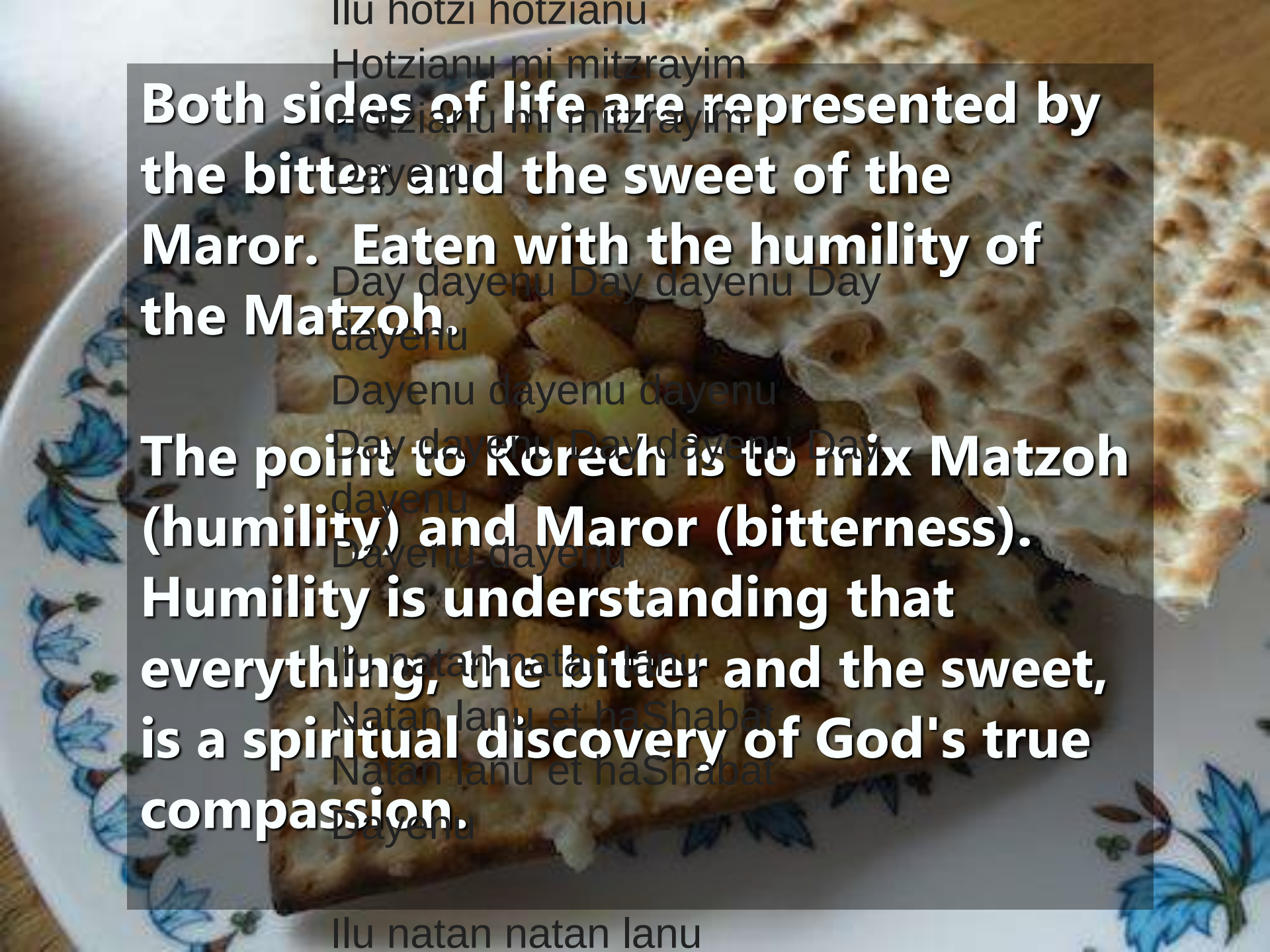
If we chew on Maror long enough, it sweetens.

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.**

Maror blessing from Michael

Korech: To wrap
Hillel wraps it together

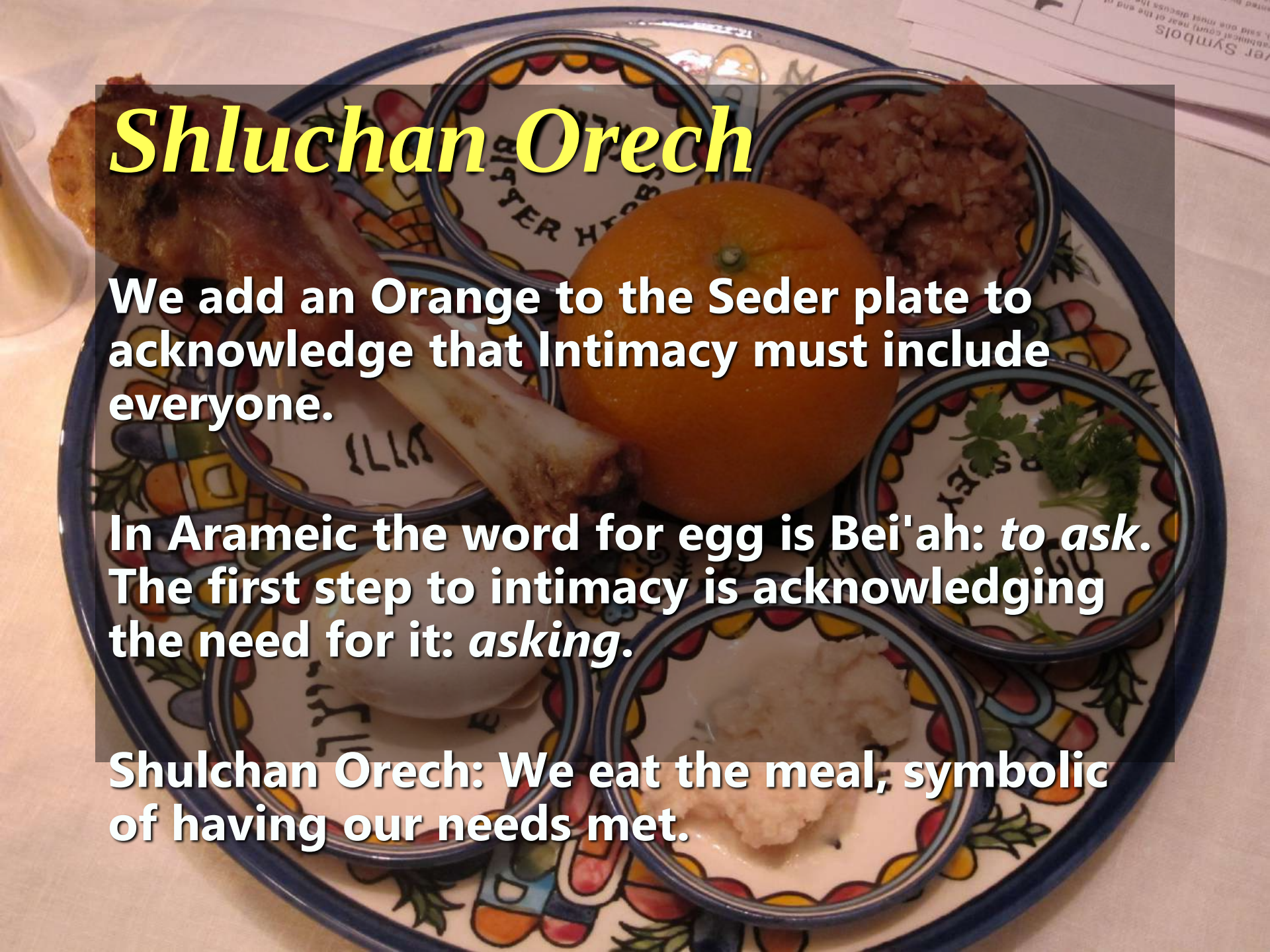
Korech means to wrap. The Torah tells us that when we eat the Korban Pesach together with Matzoh and maror. So Hillel used to wrap it in a sandwich that Reb David Wolf Blanke z”l referred to as the “sandwich of both sides”.



Both sides of life are represented by the bitter and the sweet of the Maror. Eaten with the humility of the Matzoh.

The point to Korech is to mix Matzoh (humility) and Maror (bitterness). Humility is understanding that everything, the bitter and the sweet, is a spiritual discovery of God's true compassion.

Korech blessing from Michael



Shluchan 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.

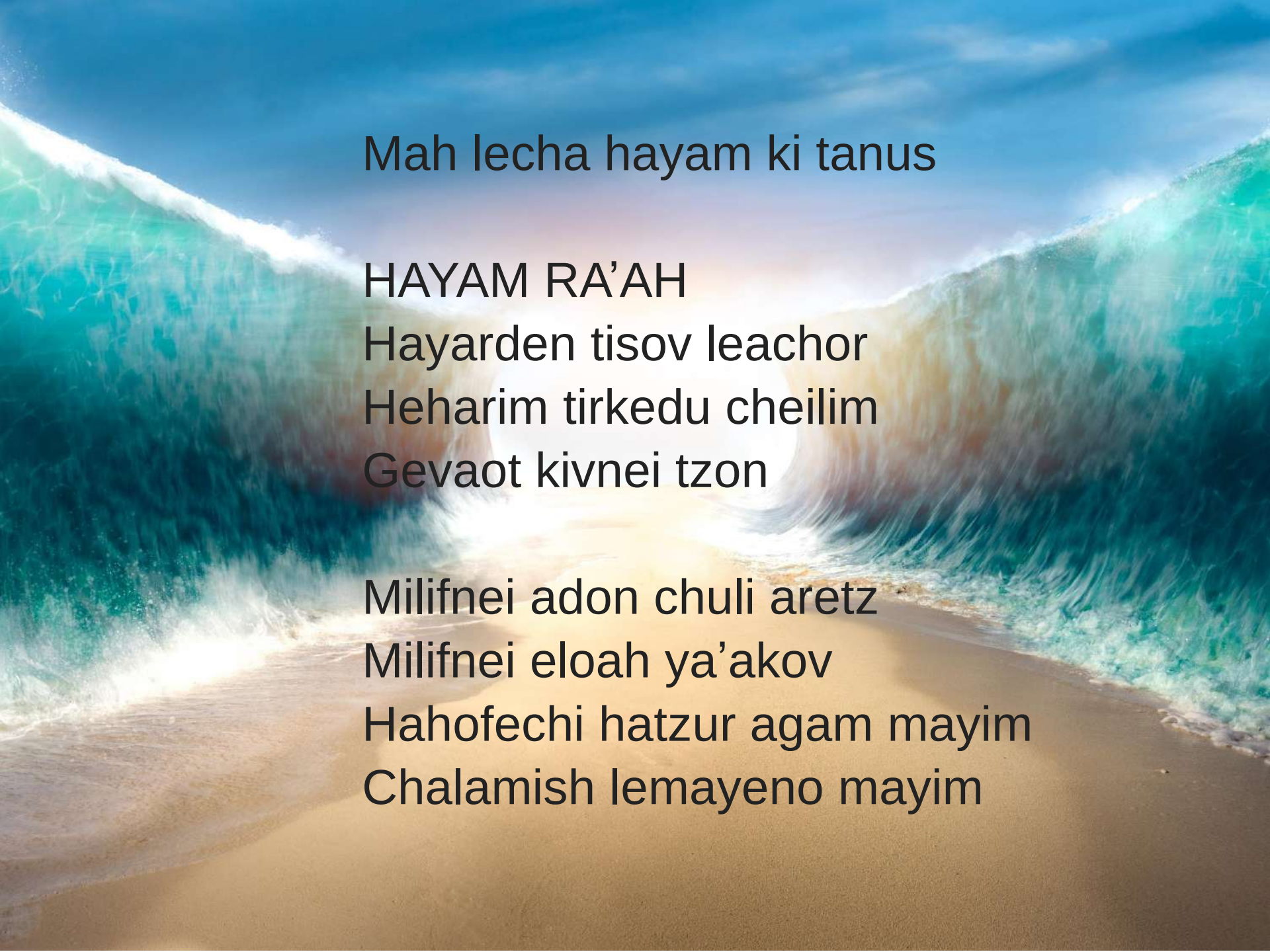
12, 13

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 vatik 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!"

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