

#2 - Inspired Parenting - Passover Podcast: Soulful Ideas for Seder Night

Source #1

Passover Haggadah

In every generation , a person must see themselves as if they came out of Egypt.	בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים
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Source #2

Rambam, (Maimonides) Laws of Chametz and Matza

In each and every generation, a person must present their self as if they, have just now left the slavery of Egypt, as the Torah states: "God took US out from there." [Deut. 6:23] Regarding this matter, God commanded in the Torah: "Remember that YOU were a slave [Deut. 5:15]" - in other words, as if you, yourself were a slave and went out to freedom and were redeemed.	בכל דור ודור חייב אדם להראות את עצמו כאילו הוא בעצמו יצא עתה משעבוד מצרים שנאמר: "ואותנו הוציא משם" (דברים ו, כג), ועל דבר זה ציווה הקב"ה בתורה: "וזכרת כי עבד היית" (דברים ה, טו) כלומר: כאילו אתה בעצמך היית עבד ויצאת לחירות ונפדית.
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Soulful suggestions for Seder:

PHYSICAL SLAVERY AND LIBERATION:

<p>Seeing Ourselves as Slaves - In what feels like the right moment, during the Magid part of the seder, invite the family into a darkened room with a single candle, lit ahead of time. Improvising, as the mother/father of the family – an empathic description of our helpless, hopeless despair in slavery, with nothing we can do, but to support each other. Ask each person to share what was awful about their day as a slave...</p> <p>The sense of liberation when we exit the room, and return to our beautiful home and seder table is a memorable one.</p>

SPIRITUAL LIBERATION:

Matza Meditation - Original (and open to new adaptations every year!), but inspired by Michael Kagan's Holistic Haggadah p. 62-64

This meditation is done while silently eating the entire piece of matza, with my eyes closed, or at least turned inward with this sheet as a prompt. My aspiration is to identify a part of myself in all of the four children - ascending developmentally and then descending with depth - intellectually, emotionally, and spiritually. By identifying with each of the four children, I enable myself to feel closer and more connected to people who are in a different spiritual space than I, and to feel closer to the God who created us all to be so different, and brought me through so much to reach this very special moment in my life.

1. אינו יודע לשאול – The silent child: Hand a toddler a piece of matzah at the seder. They will bite it, poke it, crumble it, and scatter it all over the table and floor. They won't have questions about it. They may not end up eating it, but they will definitely experience it with all their senses. That was me.

2. תם – The simple child: Years later, this young child is excited to be eating matzah. Why? Of course - because we were saved from Egypt and didn't have time for our bread to rise. And because everyone around them at the seder is doing it. It's that simple. That was also me.

3. רשע – The sassy child: During their rebellious or cynical phase, the child says, "Who are you kidding? I'm not going to eat this whole matzah with nothing on it! They were slaves in Egypt, but I'm a free person. No one is going to tell me what to do in my life..."

4. חכם – The sophisticated child: Gaining maturity and perspective, the same child now takes the task with seriousness, asking for details: "How much matzah do I need to eat at the Seder in order to fulfill the mitzvah? How do I understand eating the matza as a symbolic gesture on this night?"

Having attained the status of the 'wise child', **we begin our "descent"**, as it were, revisiting our own "inner voice" of each child, until we sense that our identification flows authentically through our hearts and is internalized through our senses.

4. חכם - Inspired to transmit tradition, I ask myself - am I pursuing wisdom, in order to objectively 'lay out the complexities', or to 'claim having the answers', in both cases to be perceived by others as wise, or clever? Or do I seek knowledge in order to

become more committed to a value based way of living? With this attitude, I eat my Matza with the passion of one who wants to help transmit and preserve this knowledge forever.

3. רשע – Compassionate toward contrary feelings, I cannot rely on what is meaningful for other people. I must find my own meaning, year after year, in our traditions. I can entertain and hold different and contradictory explanations about this matza, and about the transmission of our traditions and how they stem from the Divine. I have many questions and have not necessarily discovered corresponding and compelling answers for them. **I can truly feel empathy for others who are struggling because I also am authentically struggling.**

2. תם –Affirming the historicity of our unbroken tradition - without sinking into a quagmire of narratives and complexities- I am excited to be experiencing in this moment of eating matza - that we really were saved from the miserable experiences of bondage by the very same God of infinite power and love Who created the world.

This pitiful bread of affliction became for us, in one brilliant night, the bread of our long awaited redemption! At this moment, I am **sharing a memory with our entire nation worldwide**. I am **bearing witness**, with my people, for the 3,600th time to the source of our very existence as Jewish people- by chewing my very own piece of matzah.

1. אינו יודע לשאול – Alive in the moment, like an infant, for whom no words or questions surpass the need to kinesthetically experience the matzah.

I become fully present, using all my senses, to experience the presence of God in my soul and in my life, in this miraculous moment here and now.

EMOTIONAL LIBERATION:

Dayenu Moments - When we ask those around our seder table to share something for which they are deeply grateful in their lives, at this moment, even though our journeys are a work in progress and even our greatest achievements and blessings are imperfect.

Additional Resource:

Activities for Creative Seders - a cooperative collaboration of ideas

<http://nleresources.com/wp-content/uploads/2012/07/CreativeSeders.pdf>