

הגדה של פסח

A

PASSOVER HAGGADAH

FOR FAMILIES



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Rev 5.3, April 2016

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A Passover Seder Service for Families

Introductory Remarks

Passover, the Jewish festival of freedom, reminds us of a great and dramatic event in the history of the Jewish people and their deliverance from Egyptian bondage. Yet it has a broader meaning as well. For people in all generations, it has been a symbol of their own desire for liberty and equality and a promise that the freedom they desire can be won. Pharaoh is not one ancient tyrant - he is all tyrants. From his defeat, men take confidence that they can break the chains, which bind them. Classical Hebrew writings lay stress on the fact that the external liberation was not an end in itself, but the necessary precondition for receiving the Law on Mount Sinai — the sublime climax of Israel's liberation which took place thirty-two centuries ago.

For generations, Jewish families have shared the ancient story of the Exodus at the Seder table. They found in this story a unique vision of human history and experience. This remarkable story forms the core of our identity as a people, and our philosophy of life. For the story of enslavement and liberation is not a one-time event, but a process that endures over many years and involves multiple peoples.

"Seder" means order. The Seder is a service made up of ordered parts. It is structured around the sharing of four cups of wine. Each cup conveys a theme of the Seder: Sanctification, History, Thanksgiving, and Hope. The following is the order of service for the Passover supper.

Kiddush	<i>Saying the toast</i>
Karpas	<i>Eating the green vegetables</i>
Yachatz	<i>Breaking the matzo and hiding the Afikomen</i>
Magid	<i>Telling the Passover story</i>
Motzi Matzo	<i>Hamotzi and matzo blessings</i>
Maror	<i>Eating the bitter herb</i>
Korech	<i>The Hillel Sandwich</i>
Shulchan Aruch	<i>The Main Meal</i>
Tzofun	<i>Finding and eating the Afikomen (dessert)</i>
Boraych	<i>The cup of Elijah</i>
Hallel	<i>Psalms of praise and fellowship</i>
Nirtzah	<i>Concluding the Seder</i>

At the center of the Seder service — its very purpose — is the story of the Exodus. "Haggadah" means a "story-telling." At the Seder table, we will tell the story in all its excitement. We will tell of the ancient story of Israel's redemption from the bondage in Egypt. We will recall the dramatic and miraculous events that led to the exodus from the ancient land of slavery.

The bible declared: "And you shall tell your son on that day, saying: It is because of what the Lord did for me when I came forth out of Egypt." By this, the Bible means that young and old should gather on the eve of Passover in order that we might relate to the children and to all, this thrilling chapter in the history of our people.

Lighting the Festival Candles



בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ
לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Baruch Atah Adonai Eloheinu Melech ha-olam, asher kid-shanu b'mitz-vo-tav, v'tzi-vanu l'hadlik neir shel yom tov. Amen

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments, and hast commanded us to kindle the festival lights. Amen.

The Seder Plate

First, let's fill a cup of wine for the Prophet Elijah. *(Fill a cup of wine and set it aside on the table.)*

We have before us the Seder Plate. On it are the main symbols of this Service.

First, we have three matzo to remind us of the bread which our forefathers were forced to eat during their hasty departure from Egypt. We use three matzo to represent the three religious groupings of the Jewish people: Kohen, Levi, and Yisrael. They are placed together to tell the unity of the Jewish people. In unity we find our strength and power to survive.

The second symbol is the Roasted Shank Bone which reminds us of the Paschal Lamb that takes us back to ancient times to the shepherd's festival of Pesach. It was celebrated at the time of the full moon in the month the lambs and goats were born. At that time, each family would slaughter a young lamb or goat for a spring feast.



The third symbol is a Roasted Egg, which reminds us of a second offering brought to the Temple on Passover. It was known as the "Festival Offering", for it was brought on each of the three festivals, Passach, Shavout, and Sukkot.

The fourth symbol is the Maror, the bitter herbs that remind us of the bitterness of slavery which our ancestors were forced to endure.

The fifth symbol is the Charoset, made to resemble mortar, used at this time to remind us of the mortar with which our forefathers made bricks for the building of Egyptian cities.

The final symbol is the Karpas, a green vegetable, used to remind us that Pesach coincides with the arrival of Spring, and the gathering of the Spring harvest. We eat lettuce or parsley or celery to help us remember the poor food the Jews had while they were Egyptian slaves. We dip the Karpas into salt water to remind us of the salty tears the Jews wept while they were being treated cruelly by the Egyptians.

Kiddush

Four times, during this Seder, we shall drink wine, a symbol of joy and thanksgiving. The four cups represent the four-fold promise which the Lord made to the Israelites in Egypt. In the following words, He assured them that they would be freed from slavery: "I will bring you forth;" "I will deliver you;" "I will redeem you; I will take you."



Our festivals are ushered in with the Kiddush, a ceremony of sanctification, with this, the first of the four Passover cups of wine.



בָּרַךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

***Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri ha-gafen.
Amen***

Blessed are Thou, O Lord, our God, King of the universe who creates the fruit of the vine. Amen

Karpas - Rebirth and renewal

(All assembled take a piece of parsley.)

The third ceremony is partaking of the Karpas. We now dip this green fruit of the earth into salt water as we recite together. (Wait until all have dipped.)



In partaking of this fruit of the earth, we give thanks to God for all His bounties. We also recall that our forefathers were tillers of the soil, who were ever grateful for the earth's produce. In tasting of the salt water, we are asked to remember the tears that our ancestors shed while suffering the tortures of slavery.

***Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri ha-adamah.
Amen***

Blessed are Thou, O Lord, our God, King of the Universe, Who creates the fruit of the earth. Amen

(The vegetable is dipped in salt water and eaten by all.)

Yachatz - A bond formed by sharing

(Use the three wrapped matzos from the Seder Plate.)

I now perform the ceremony of "Yachatz". I shall break the middle matzo in two, removing one half and setting it aside. This will become the "Afikoman," the dessert, to be eaten at the conclusion of our meal.

(Break middle matzo, wrap half in a napkin, and place it on the side. Raise up the three matzos.)



Lo! This is the bread of affliction, the humble and simple bread which our ancestors ate in the land of Egypt. Let anyone who is hungry join us at this Seder, and let him partake of what we have to share.

May the Jewish people, wherever they are, those of them still deprived of freedom, enjoy liberty at this time, next year.

May all people speedily attain freedom from fear and want and be privileged to build a symbol of peace for all nations.

Magid - The story of the Exodus

The youngest or any inquisitive person will ask the Four Questions. First in Hebrew, then in English.



מה נשׂתנה הלילה הזה מכל הלילות ?

Ma nish ta-naw ha-lai-law ha-zeh, mi-kol ha-lay-lot.

שׂבכל הלילות אנו אוכלין חמין ומצה, הלילה הזה כלו מצה.

Sheb'chol ha-lay-lot ahnu och-leen chaw-maytz u-matzah, ha-lai-lah ha-zeh ku-lo matzah.

שׂבכל הלילות אנו אוכלין שאר ירקות הזה מרור.

Sheb'chol ha-lay-lot ahnu och-leen sh'ar y'ar y'ra-kot, ha-lai-lah ha-zeh ku-lo Maror.

שׂבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה
שתי פעמים.

Sheb'chol ha-lay-lot ayn ahnu mat-bee-leen a-fee-loo pa-am e-e-chos, ha-lai-lah ha-zeh sh'tay f'ah-meem.

שׂבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה
כלנו מסבין.

Sheb'chol ha-lay-lot ahnu och-leen bayan yosh-veen u-vayn m'su-been, ha-lai-lah ha-zeh ku-la-noo m'su-been.

Why is this night different from all the other nights of the year?

On all other nights we eat either Chomitz or matzos, but on this night we eat only matzo.

On all other nights we eat all kinds of herbs, but tonight we eat only Maror.

On all other nights we do not even dip once, but on this night, we dip twice.

On all other nights we eat either sitting or reclining, but on this night, we eat reclining.

Soon we shall answer the four questions which you have asked.

But first, the Passover story.

Through the generations the story of Passover is told and retold, and throughout the Haggadah the number four remains a reminder of an old magical belief buried in the origins of the festival: four cups, four questions, and now the symbolic four sons.

Our sages mention four types of people according to the way they ask questions. One type is very curious and asks many questions. Another is curious but shy. A third is scornful. A fourth is indifferent. But each question must get an appropriate answer. The story of the Exodus therefore is told in various ways, so that each type of person will grasp the meaning and the ideal of the holiday of liberation. When questioning stops, the retelling loses its purpose. It becomes rote and will soon be drained of meaning.

Let us begin by telling the story of our people's experience:

Four thousand years ago, our forefather, Jacob, was a wanderer, owning flocks and many tents. In a time of famine, he went down to Egypt and settled there with his twelve sons. The Pharaoh, King of Egypt, loved Jacob and gave him the good land of Goshen to live in. And the children of Jacob prospered there for many generations.

But there arose a new King over Egypt who feared the Jews. And he said to his people, "Look at how rich and how strong are these children of Israel! If war comes, they may join themselves to our enemies and fight against us!"



Thus, this Pharaoh, out of fear, made slaves of our ancestors and set over them taskmasters to afflict them with their burdens. He tried to subdue them by making them gather straw to make bricks, so that they could build cities for him on the plain. He tried to reduce their numbers by casting their male children into the river. And the lives of our ancestors became bitter with their pain.

But one Jewish mother, trying to save her son, placed him in the river in a little boat of reeds, trusting to the current rather than to man's cruelty...and so the great story of Moses begins. It goes on to tell of how Pharaoh's daughter found and loved the child, Moses, and took him for her own child. It tells how, without knowing it, she hired Moses' own mother to be his nurse.



Moses grew up as the son of the Princess, but he never forgot his heritage. Once, he saved a Jew who was being beaten by an Egyptian overseer; after he fled to avoid capture, he had a vision of a Bush that burned, but was not consumed. When he asked, then, what power could make fire flame without destroying, the voice of Existence answered: "I AM THAT I AM." From that, he understood that he had a mission in his life: to bring the Jewish people back to their true existence; to be the leader who would free them from their bondage and their pain.

The ancient story tells of how Moses went over and over again to the Pharaoh, asking that the Egyptians let the Jews go, but Pharaoh would not let them go. His heart hardened more each time that Moses asked.

But Moses feared not; his compassion and pride made him persistent. And then, the legend says, came the Plagues, one by one, descending upon Egypt. The Jewish people rejoiced at these signs of retribution, but there was also grieving.

Thus, for each Plague, we reduce the wine in our cups by one drop to give expression to our sorrow for the pain and loss that each plague caused to the people of Egypt.

Together, pouring a drop of wine for the ten Plagues brought upon Egypt:

Dam, Blood

Tzfardeyah, Frogs

Kinim, Lice

A-rov, Swarms

De-ver, Blight

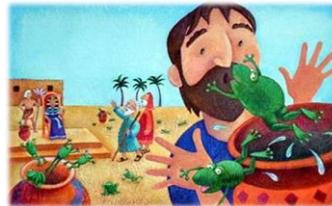
Sh'chin, Boils

Barad, Hail

Arbeh, Locusts

Choshech, Darkness

Makat B'chorot, Death of the First-Born.



Many Egyptians perished, and their suffering was great. Each time a Plague appeared Pharaoh agreed to let the Jews go. But each time the Plague vanished, Pharaoh refused to let them go. Finally, feeling great sorrow over the death of his first born, Pharaoh ordered Moses to take his People out of the land. And Moses did, and the people arose from the midst of their oppressors, and fled from their bondage.

As the story says, the Red Sea parted to let them through, but closed to prevent their oppressors from pursuing them. Whether miracle, natural, or coincidental, the freeing of the Jews from Egypt is a powerful and moving tale.

Our sages ordained that, each year, we should remember the Exodus of our people from Egypt. In celebrating this feast of Pesach in the season of that liberation, let us remember to keep vigilance for freedom in our own time, both as individuals and as a people.



Dayenu, it would have been enough (see the transliteration on page 11)

How many are the gifts God has bestowed upon us!

Had God:

Brought us out of Egypt and not divided the sea for us – *Dayenu*
Divided the sea and not permitted us to cross on dry land – *Dayenu*
Permitted us to cross on dry land and not sustained us for forty years in the desert – *Dayenu*
Sustained us for forty years in the desert and not fed us with manna – *Dayenu*
Fed us with manna and not given us the Sabbath – *Dayenu*
Given us the Sabbath and not brought us to Mount Sinai – *Dayenu*
Brought us to Mount Sinai and not given us the Torah – *Dayenu*
Given us the Torah and not led us into the land of Israel – *Dayenu*
Led us into the land of Israel and not built for us the Temple – *Dayenu*
Built for us the Temple and not sent us prophets of truth – *Dayenu*
Sent us prophets of truth and not made us a holy people – *Dayenu*
For all of these, alone and together, we say – *Dayenu*

What does this mean, “Dayenu it would have been enough”? Dayenu means to celebrate each step toward freedom as if it were enough, then to start out on the next step. Dayenu means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. Dayenu means to sing each verse as if it were the whole song - and then sing the next verse!

Now that we have the story, we shall answer the four questions concerning Pesach which you have asked.

The first question concerns the use of matzo. We eat these unleavened cakes to remember that our ancestors, in their haste to leave Egypt, could not wait for breads to rise, and so removed them from the ovens while still flat.



We partake of the Maror on this night that we might taste of some bitterness, to remind ourselves how bitter is the loss of one caught up in the grip of slavery.

We dip twice in the course of this Seder, greens in salt water and Maror in Charoset, once to replace tears with gratefulness, and once to sweeten bitterness and suffering.



The fourth question asks why, on this night, we eat in a reclining position. To recline at mealtimes in ancient times, was the sign of a free man. On this night of Passover, we demonstrate our sense of complete freedom by reclining during our repast.

Second Cup - The cup of deliverance



Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri ha-gafen. Amen

Blessed are Thou, O Lord, our God, King of the universe who creates the fruit of the vine. Amen

Motzi - Blessing over the matzo



We are now coming to the Seder meal. As we ordinarily begin with the breaking of bread, we begin tonight with the breaking of matzo. We recite two blessings; first is the regular blessing for bread, then a special one for matzo.

(The upper and middle piece of the three matzos are broken and distributed.)

Baruch Atah Adonai Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz. Amen

Praised art Thou, O Lord our God, King of the universe, who brings forth bread from the earth. Amen

Baruch Atah Adonai Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav v'tzivanu al a-chilat matzah. Amen

Praised art Thou, O Lord our God, King of the universe, who has sanctified us through Thy commandments, and ordained that we should eat unleavened bread. Amen

At the Seder we eat matzo to remind us of the days of slavery and the freedom we enjoy today. When the Jews ran away from Egypt they didn't have time to wait for their bread to rise. So, their bread was flat and it was called matzo. (Eat matzo.)

Maror -The bitter herbs

(Each person receives some bitter herbs – usually horseradish – and will eat it plain.)

Maror – Maror means bitter herb. The bitter herbs remind us of the bitterness of slavery. It was bitter in Egypt in those days; it is no less bitter for Jews in many parts of the world today where there is not freedom.

We shall now partake of the Maror reminding us of how bitter slavery is.

Baruch Atah Adonai Eloheinu Melech ha-olam asher kidshanu b'mitzvotav, v'tzivanu al a-chilat mo-ror.

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and ordained that we should eat bitter herbs.

Korech - The Maror and Charoset Hillel Sandwich

Charoset –This mixture of apples, nuts, cinnamon, and wine symbolizes the cement made by the Jewish slaves.

Tradition adds one more custom, in honor of the great teacher, Hillel, head of the rabbinic academy in Jerusalem around the time of the birth of Jesus. On Passover, Hillel observed the biblical commandment: “They shall eat the Pesach lamb offering with matzo and Maror together”. The destruction of the Temple by the Romans brought an end forever to animal sacrifices by our people, so our sandwich today is made only with matzo and Maror.

We shall now partake of the Maror combined with the charoset thereby reminding us of how bitter slavery is and how it can be sweetened by God's kindness.

(Place some charoset and Maror between two pieces of matzo and eat the sandwich.)

Shulchan Oreich - The meal is served



Tzofun - The Afikomen is found and eaten

(After the refreshments have been completed, the person chosen to do so, distributes the Afikomen, the half of the middle matzo which had been set aside. It is broken into a sufficient number of pieces for all at the table.)

Afikomen means dessert. In ancient times, the Paschal Lamb was the last food to be eaten. In its place, we now partake of this piece of Afikomen, which completes our meal.

(Eat the matzo.)

Third Cup - The cup of redemption



Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri ha-gafen. Amen

Blessed are Thou, O Lord, our God, King of the universe who creates the fruit of the vine. Amen

The Cup of Elijah

Throughout our people's history, Elijah the Prophet, has been the beloved character, pictured in legends as the bearer of good tidings. Jewish tradition states that Elijah's greatest mission shall come when the Messiah will appear on earth, to usher in the long-promised era of permanent peace and tranquility.

At this time, when we pray for freedom, we welcome Elijah, beloved guest at our Seder as we arise.

(All rise, a member opens the door for him. Close door.)

Nirtzah - Conclusion

The order of the Passover service is now complete. We have told the ancient story of Israel's liberation. We have partaken of the traditional foods, symbols of the struggle for human freedom.

As we have been privileged to observe the Seder, may all of us be privileged to celebrate it, together, again next year. May it be God's will to preserve us in life and in good health. May Zion be blessed and all mankind live in harmony and contentment.

Fourth Cup - The End



Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri ha-gafen. Amen

Blessed are Thou, O Lord, our God, King of the universe who creates the fruit of the vine. Amen

Songs

It is traditional to conclude the Seder with fun songs. Here are two.

Had Gadya (One Little Goat)

Had gadya, had gadya.

My father bought for two zuzim.

Had gadya, had gadya.

Then came the cat and ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Then came the dog and bit the cat,
that ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Then came the stick and beat the dog,

that bit the cat that ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Then came the fire and burned the stick,

that beat the dog that bit the cat,

that ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Then came the water and quenched the fire,

that burned the stick that beat the dog,

that bit the cat that ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Then came the ox and drank the water,

that quenched the fire that burned the stick,

that beat the dog that bit the cat,

that ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Then came the butcher and slew the ox,

that drank the water that quenched the fire,

that burned the stick that beat the dog,

that bit the cat that ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Then came the angel of death,

and killed the butcher that slew the ox,

that drank the water that quenched the fire,

that burned the stick that beat the dog,

that bit the cat that ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Then came the Holy One, blessed be He!

And destroyed the Angel of death,

that killed the butcher that slew the ox,

that drank the water that quenched the fire,

that burned the stick that beat the dog,

that bit the cat that ate the goat,

My father bought for two zuzim.

Had gadya, had gadya.

Dayenu (transliteration)

Ilu hotzianu mimitzrayim v'lo asah bahem sh'fatim, dayeinu!
Ilu asah bahem sh'fatim v'lo asah beloheihem, dayeinu!
Ilu asah beloheihem, v'lo harag et b'choreihem, dayeinu!
Ilu harag et b'choreihem, v'lo natan lanu et mamonom, dayeinu!
Ilu natan lanu et mamonom, v'lo kara lanu et hayam, dayeinu!
Ilu kara lanu et hayam, v'lo he'eviranu b'tocho becharavah, dayeinu!
Ilu he'eviranu b'tocho becharavah, v'lo shika tzareinu b'tocho, dayeinu!
Ilu shika tzareinu b'tocho, v'lo sipeik tzorkeinu bamidbar arba'im shana, dayeinu!
Ilu sipeik tzorkeinu bamidbar arba'im shana, v'lo he'echilanu et haman, dayeinu!
Ilu he'echilanu et haman, v'lo natan lanu et hashabbat, dayeinu!
Ilu natan lanu et hashabbat, v'lo keirvanu lifnei har sinai, dayeinu!
Ilu keirvanu lifnei har sinai, v'lo natan lanu et hatorah, dayeinu!
Ilu natan lanu et hatorah, v'lo hichnisanu l'erez yisra'eil, dayeinu!
Ilu hichnisanu l'erez yisra'eil, v'lo vanah lanu et beit hamikdash, dayeinu!

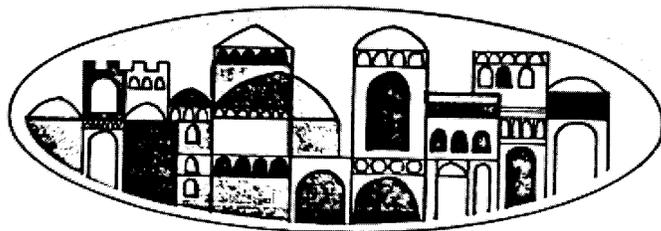
Add some music to your Passover Celebration

<https://youtu.be/aYSQIf3FUJ0> (Had Gadya)

https://youtu.be/mSfrxV_Kcig (Dayenu)

<https://youtu.be/f0qsy32Hk4s> (Fun Mashup)

<https://youtu.be/3uNM5yDk86I> (Meaning of Had Gadya)



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