

THE PASSOVER HAGGADAH
A GUIDE TO THE SEDER



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Introduction

This *Haggadah* (Passover guide) is designed to be a simple and easy-to-print reference for non-Hebrew speakers. It contains the basic information needed to conduct a Passover *Seder*. It is not intended to be a full *Haggadah*, which would contain a complete text of the traditional *Seder*, and would usually have interesting artwork, commentaries, and additional information and history.

Haggadahs come in a wide variety of style representing many different traditions. They can be purchased on almost all websites that sell books or Judaica.

For more information about Passover, its customs and traditions, please visit any of the websites below that will have appropriate material that can enhance one's *Seder*.

Union for Reform Judaism: <http://urj.org>

United Synagogue for Conservative Judaism: <http://uscj.org/index1.html>

Orthodox Union: <http://www.ou.org>

Jewish Reconstructionist Federation: <http://www.jrf.org>

Chabad: www.chabad.org

With the exception of most prayers and some nouns, all text in this *Haggadah* is in English only. All Hebrew words that are transliterated into English are in italics.

About The Jewish Federations of North America

The Jewish Federations of North America represents and serves 155 Jewish federations and 400 independent Jewish communities across North America. Jewish federations raise funds to help support communal and social needs throughout the USA, Israel, and around the world. To find your local Jewish federation, Jewish resources, and community please visit www.jewishfinder.com



Preparing for the Seder

The table should be set with the following special items.

- The Seder plate, which contains, in clockwise order:
Shank bone – *zeroa* – lamb or roasted chicken leg bone (a roasted beet is a vegetarian alternative)
Charoset – a mixture of nuts, fruit, wine, and spices
Bitter herbs – *maror* – typically red or white horseradish (some people prefer raw horseradish)
Vegetable – *karpas* – parsley or any other vegetable, such as potatoes
Egg – *beitzah* – a roasted hard-boiled egg
- A covered plate that holds three pieces of *matzah*.
- A bowl of salt water.
- A wine glass for each person. Each participant will drink four cups of kosher wine or grape juice during the *Seder*.
- An extra wine glass for Elijah the Prophet.

The *Seder* meal should be prepared and conducted without bread or other leavened food such as cake. Products made with *matzah* flour can be substituted.



Lighting the Yom Tov (Holiday) Candles

Before the start of every Sabbath or Jewish holiday, it is traditional for the women of the household (or any individual) to light two candles in honor of the holiness of the day.

After lighting the candles, recite:

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us that we kindle the Yom Tov (Holiday) lights.

Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam, Asher Kid'shanu B'mitzvotav V'tzivanu L'hadlik Ner Shel Yom Tov.

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.

Seder: The Passover Service

1. Sanctifying the Day

Kadesh קדש

Holding the cup of wine in one's right hand, recite:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Boreh Pree Ha-ga-fen.

ברוך אתה אדו-ני אלו-הינו מלך העולם, בורא פרי הגפן.

We thank you God for giving us the gift of Festivals for joy and holidays for happiness, among them this day of Passover, the festival of our liberation, a day of sacred assembly recalling the Exodus from Egypt.

The Blessing of *Shecheyanu* is recited at this point

Blessed are You, Lord our God, King of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam, She-heche-yanu, V'kiye-manu Vehigi-yanu La-z'man Ha-zeh.

ברוך אתה אדו-ני אלו-הינו מלך העולם, ששהתנו וקיימנו והגיענו לזמן הזה

The first cup of wine is drunk, and the cup is refilled.

2. First Ritual Hand-Washing

Urchatz : ירחץ

Pour water from a cup once on each hand over a sink or basin without reciting a blessing, in preparation to eat the parsley dipped in salt water.

3. Dipping Parsley in Salt Water

Karpas : כרפס

Parsley (or any other vegetable such as celery or potato) is dipped in salt water and then eaten. The parsley symbolizes both the humble origins of the Jewish people as well as the rebirth of spring, which is starting now. (In Eastern Europe, where green vegetables were not common, a potato was used instead). The salt water symbolizes the tears shed during our slavery.

Before eating the vegetable, recite the following blessing:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the earth.

Baruch Atah Adonai Elo-heinu Melech Haolam Boreh Pree Ha'adamah.

ברוך אתה אדוני-ני אלו-הינו מלך העולם, בורא פרי האדמה

4. Breaking the Middle Matzah

Yachatz ? יחץ

The middle matzah on the plate is broken in half. One half is put back with the stack; the other half is placed in a napkin (or special holder) and designated the *Afikomen* (the dessert) and put aside. It is traditional in some homes to hide the *afikomen* now for children to find before it is eaten after the meal, or for children to "steal" the *Afikomen* and "hold it ransom."

5. The Telling of the Story of Passover

Maggid : מגיד

Before asking the Four Questions, recite:

There arose in Egypt a Pharaoh who knew not of the good deeds that Joseph had done for that country. Thus he enslaved the Jews and made their lives harsh through servitude and humiliation. This is the basis for the Passover holiday which we commemorate with these different rituals tonight.

The Four Questions

The youngest child (or any individual) asks (or sings):

Why is this night different from all other nights?

Ma nishtanah ha-lailah ha-zeh mi-kol ha-leilot?

מה נשתנה הלילה הזה מכל הלילות

1. On all other nights we eat either bread or *matzah*; on this night, why only *matzah*?
2. On all other nights we eat herbs or vegetables of any kind; on this night why bitter herbs?
3. On all other nights we do not dip even once; on this night why do we dip twice?
4. On all other nights we eat our meals in any manner; on this night why do we sit around the table together in a reclining position?

The rest of the participants at the Seder answer:

We were slaves to Pharaoh in Egypt, and God brought us out with a strong hand and an outstretched arm. And if God had not brought our ancestors out of Egypt, we and our children and our children's children would still be subjugated to Pharaoh in Egypt. Even if we were all old and wise and learned in Torah, we would still be commanded to tell the story of the Exodus from Egypt. And the more we talk about the Exodus from Egypt, the more praiseworthy we are.

The Four Children

The Torah describes four children who ask questions about the Exodus. Tradition teaches that these verses refer to four different types of children.

The wise child asks, "What are the laws that God has commanded us?" The parent should answer by instructing the child in the laws of Passover, starting from the beginning and ending with the laws of the *Afikomen*.

The wicked child asks, "What does this Passover service mean to you?" The parent should answer, "It is because of what God did for me when I came out of Egypt. Specifically 'me' and not 'you.' If you had been there (with your attitude), you wouldn't have been redeemed."

The simple child asks, "What is this Seder service?" The parent should answer, "With a mighty hand God brought us out of Egypt. Therefore, we commemorate that event tonight through this Seder."

And then there is child who does not know how to ask. The parent should begin a discussion with that child based on the verse: "And you shall tell your child on that day, 'We commemorate Passover tonight because of what God did for us when we went out of Egypt.'"



The telling of the story of Passover continues:

While the Jews endured harsh slavery in Egypt, God chose Moses to lead them out to freedom. Moses encountered God at the burning bush and then returned to Egypt to lead the people out of Egypt. He demanded that Pharaoh let the Jewish people go. That part of our Passover story is best described in the familiar song "Go Down Moses."

When Israel was in Egypt's land,
Let my people go;
Oppressed so hard they could not stand,
Let my people go.

Chorus
Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
To let my people go!

"Thus saith the Lord," bold Moses said,
Let my people go;
"If not, I'll smite your first-born dead,"
Let my people go.

Chorus

No more shall they in bondage toil,
Let my people go;
Let them come out with Egypt's spoil,
Let my people go.

Chorus



But Pharaoh hardened his heart and refused to let the Jewish people go. That is why God sent the Ten Plagues.

It is a tradition to remove ten drops of wine from our cups as we recite the ten plagues as a remembrance that while the Jews were redeemed through these plagues, people did suffer. Remove a drop of wine for each plague as you recite its name.

1. **Blood** *Dam* דם
2. **Frogs** *Tze-phar-day-ah* צְפַרְדֵּי
3. **Vermin** *Kee-nim* כְּנִים
4. **Beasts** *Arov* עָרוֹב
5. **Cattle Disease** *De-ver* דָּבַר
6. **Boils** *She-heen* שְׁחִין
7. **Hail** *Ba-rad* בָּרָד
8. **Locusts** *Ar-beh* אַרְבֵּה
9. **Darkness** *Cho-shech* חֹשֶׁךְ
10. **Slaying of the first born** *Ma-kat Bechorot* מַכַּת בְּכוֹרוֹת

Following the slaying of the first born, Pharaoh allowed the Jewish people to leave. The Jews left Egypt in such haste that their dough did not rise, so they ate *matzah*. When Pharaoh changed his mind and chased after the Israelites, God miraculously caused the Red Sea to split, allowing the Israelites to cross safely. When the Egyptians entered the Sea, it returned to its natural state and the mighty Egyptian army drowned.

As we conclude telling the story of Passover, we sing a song listing all the wonderful acts God performed for the Israelites when they left Egypt.

Dayenu- דַּיְנוּ

Hebrew Version:

*Ilu ho-tsi, ho-tsi-a-nu,
Ho-tsi-anu mi-Mitz-ra-yim
Ho-tsi-anu mi-Mitz-ra-yim
Da-ye-nu*

Chorus

*Da-da-ye-nu,
Da-da-ye-nu,
Da-da-ye-nu,
Da-da-ye-nu,
Da-ye-nu Da-ye-nu*

English Version:

If God would've taken us out of Egypt and not executed judgment upon them, it would've been enough for us—*Dayenu*.

If He would've executed judgment upon them and not upon their idols, it would've been enough for us—*Dayenu*.

If He would've judged their idols, and not killed their firstborn, it would've been enough for us—*Dayenu*.

If He would've killed their firstborn, and not given us their wealth, it would've been enough for us—*Dayenu*.

If He would've given us their wealth, and not split the sea for us, it would've been enough for us—*Dayenu*.

If He would've split the sea for us, and not let us through it on dry land, it would've been enough for us—*Dayenu*.

If He would've let us through it on dry land, and not drowned our enemies in it, it would've been enough for us—*Dayenu*.

If He would've drowned our enemies in it, and not provided for our needs in the desert for 40 years, it would've been enough for us—*Dayenu*.

Explanation of Passover Symbols

Rabbi Gamliel, the head of the Sanhedrin (rabbinical court) near of the end of the Second Temple Period (first century CE), said one must discuss the three symbols of Passover as part of the Seder:

Pesach פֶּסַח The Passover sacrifice represented by the shank bone (or a roasted beet). The Pesach sacrifice reminds us that God passed over the Israelite houses when the tenth plague was visited upon the Egyptians after the Israelites offered the Passover sacrifice.

Matzah מַצָּה The unleavened bread. The matzah represents the hurried Exodus from Egypt wherein the Israelites left so quickly that their dough did not have time to rise.

Maror מְרוֹר The bitter herbs. The maror reminds us of the bitter pain and suffering the Israelites went through as slaves to the Egyptians.

We now conclude the *Magid* section of the Seder:

Tradition teaches us that in every generation, we ought to look upon ourselves as if we personally had gone out of Egypt. Therefore, it is our duty to thank the One who performed all the miracles for generations past and present.

We start saying Psalms praising God for taking us of Egypt. We will continue after we eat the meal.

Psalm 114

When Israel came forth out of Egypt, the house of Jacob from a people of strange language;

Judah became His sanctuary, Israel His dominion.

The sea saw it, and fled; the Jordan River turned backward.

The mountains skipped like rams, the hills like young sheep.

What ails you, O that sea, that you flea? The Jordan River, that you turn backward?

You mountains, that you skip like rams; you hills, like young sheep?

Tremble, earth, at the presence of the Lord, at the presence of the God of Jacob;

Who turned the rock into a pool of water, the flint into a fountain of waters.

A blessing is then said over the second cup of wine :

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Boreh Pree Ha-ga-fen.

ברוך אתה אדו-ני אלו-הינו מלך העולם, בורא פרי הגפן.

We drink the second cup of wine.

6. Second Ritual Handwashing

Rachtzah רחצה

Pour water from a cup once on each hand over a sink or basin hands, this time with a blessing, to prepare for the eating of the matzah.

Recite this blessing after washing hands:

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His laws and commanded us to wash our hands.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Asher Kid'shanu B'mitzvotav V'tzivanu Al Nitilat Yadayim.

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצוותיו וציונו על נטילת ידים.

7. Blessing before the Seder Meal

Motzi מוציא

The *Motzi* blessing is recited at the beginning of the Seder meal (tonight we use *matzah* only).

Blessed are You, Lord our God, King of the Universe, who brings bread from the earth.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Hamotzi Lechem Min Ha-aretz.

ברוך אתה אדו-ני אלו-הינו מלך העולם, המוציא לחם מן הארץ

8. Blessing over Matzah

Matzah מצה

A specific blessing for *matzah* only said on Seder night is now said:

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His laws and commanded us to eat matzah.

*Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam, Asher Kid'shanu
B'mitzvotav V'tzivanu Al Achilat matzah.*

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה

The *matzah* is passed among the Seder participants and eaten. The serving can be supplemented by extra pieces of *matzah*.

9. Eating the Bitter Herbs

Maror מרור

A blessing is said over *maror* (bitter herbs—usually red or white horseradish).

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His laws and commanded us to eat bitter herbs.

*Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam, Asher Kid'shanu
B'mitzvotav V'tzivanu Al Achilat Maror.*

ברוך אתה אדו-ני אלו-הינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור

The *maror* is eaten.

10. Matzah and Charoset Sandwich

Korech כורֶךְ

Each person makes a sandwich using two pieces of matzah with *maror* and *charoset*, a mixture of nuts, fruit, wine, and spices that symbolizes the mortar used by the Jewish people to make bricks while enslaved in Egypt. This is done in commemoration of an enactment made by the great sage Hillel, who lived in the time of the Second Temple, to eat the Passover sacrifice together with *matzah* and *maror* in a sandwich.

11. Dinner**Shulchan Orech** שלחן עורר

Passover dinner is served.

12. The Afikomen (Dessert Matzah)**Tzafun** צפון

The piece of *matzah* put aside earlier as the *Afikomen* is eaten as a dessert.. It is traditional in some homes to hide the *Afikomen* for children to find before eating it, or for children to "steal" the *Afikomen* and "hold it ransom." Children who participate should be rewarded and praised at this point.

13. Grace after the Meal**Barech** בָּרַךְ

The cup of wine is refilled, and *Birkat Ha-mazon*, Grace after the Meal, is recited:

Blessed are You, Lord our God, King of the Universe, who sustains the entire world with goodness, grace, loving kindness, and compassion. He gives bread to all, for His grace is everlasting. And in His great goodness we have never lacked anything and we will never be deprived of food for the sake of His great name. For He is God who provides for all and does good for all and prepares food for all His creatures that He created. Blessed are You, Lord, who provides for all.

God and God of our ancestors, may You remember us on this day of Passover to bless us with kindness and mercy for a life of peace and happiness.

We pray that He who establishes peace in the heavens grant peace for us, for all Israel, and all of mankind, and let us say, Amen.

*Oseh Shalom Bim-romav Hu Yaaseh Shalom Aleinu Ve-al Kol Yisrael
Ve-Imru Amen*

עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
אָמֵן.

A blessing over the third cup of wine is recited:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Boreh Pree Ha-ga-fen.

בְּרוּךְ אַתָּה אֲדוֹ-נֵי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

We drink the third cup of wine.

Welcoming Elijah

The fourth and final cup of wine is now filled. An additional cup is then filled and set aside for the prophet Elijah (Eliyahu). Tradition says that Elijah, who will precede the arrival of the Messiah, makes an appearance at every Seder. We traditionally open a door to the home to allow Elijah to enter and sing the song *Eliyahu Hanavi*:

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, may he come speedily to us in our days along with Messiah the son of David.

Eliyahu Hanavi, Eliyahu Hatishbi, Eliyahu Hagiladi, Bimheirah Yavo Eileinu Im Mashiach Ben David.

אֱלֹהֵינוּ הַנְּבִיא אֱלֹהֵינוּ הַתְּשֻׁבִי אֱלֹהֵינוּ הַגִּלְעָדִי בְּמַהֲרָה יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

14. Praises and Blessings

Hallel הלל

Selections from Psalms (poems from the Bible) are recited, continuing our praise of God for redeeming our ancestors from Egypt and his continuous protection. Psalm 135 can be said responsively. Participants can take turns reciting the first part of the verse while the rest recite the conclusion of the verse.

Psalm 135

Hodu L'Ado-nai Ki Tov Ki Le-olam Has-do

הודו ל' אדו-נ' כ'י-טוב כ'י לעולם תסדו.

O give thanks unto the Lord, for He is good, for His mercy endures for ever.

O give thanks unto the God of gods, for His mercy endures for ever.

O give thanks unto the Lord of lords, for His mercy endures for ever.

To Him who alone doeth great wonders, for His mercy endures for ever.

To Him that by understanding made the heavens, for His mercy endures for ever.

To Him that spread forth the earth above the waters, for His mercy endures for ever.

To Him that made great lights, for His mercy endures for ever;

The sun to rule by day, for His mercy endures for ever;

The moon and stars to rule by night, for His mercy endures for ever.

To Him that smote Egypt in their first-born, for His mercy endures for ever;

And brought out Israel from among them, for His mercy endures for ever;

With a strong hand, and with an outstretched arm, for His mercy endures for ever.

To Him who divided the Red Sea in sunder, for His mercy endures for ever;

And made Israel to pass through the midst of it, for His mercy endures for ever;

But overthrew Pharaoh and his host in the Red Sea, for His mercy endures for ever.

To Him that led His people through the wilderness, for His mercy endures for ever.

To Him that smote great kings; for His mercy endures for ever;

And slew mighty kings, for His mercy endures for ever.

(like) Sihon king of the Amorites, for His mercy endures for ever;

And Og king of Bashan, for His mercy endures for ever;

And gave their land for a heritage, for His mercy endures for ever;

Even a heritage unto Israel His servant, for His mercy endures for ever.

Who remembered us in our low estate, for His mercy endures for ever;

And hath delivered us from our adversaries, for His mercy endures for ever.

Who giveth food to all flesh, for His mercy endures for ever.

O give thanks unto the God of heaven, for His mercy endures for ever.



The blessing over the fourth cup of wine is recited:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Boreh Pree Ha-ga-fen.

ברוך אתה אדו-ני אלו-הינו מלך העולם, בורא פרי הגפן.

The fourth cup of wine is drunk:

15. Closing Section

Nirtzah נרצה

We conclude the official part of the Seder with a final prayer asking God to bring the Messianic Era, when all of us will be gathered to Jerusalem as all humankind dwells in peace.

We have finished the Passover Seder according to its precepts and customs.

Next Year in Jerusalem!!

Lishana Ha-baah Bi-yerushalyim

לשנה הבאה בירושלים

Next year, may we all dwell in peace!

Songs

It is traditional to conclude the Seder with fun songs geared towards the young members.

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.

