

PASSOVER
HAGADAH

הגדה

של

פסח

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KIDDUSH וְיִתְבָּרַךְ

The Sanctification of the Holiday

RAISE WINECUPS.

FATHER:

Blessed art thou, O Lord our God, king of the universe, who creates the fruit of the vine.

Blessed art thou, O Lord our God, king of the universe, who has called us from among the peoples and has hallowed our lives with commandments. In love thou has given us holidays for gladness, seasons for rejoicing, and this

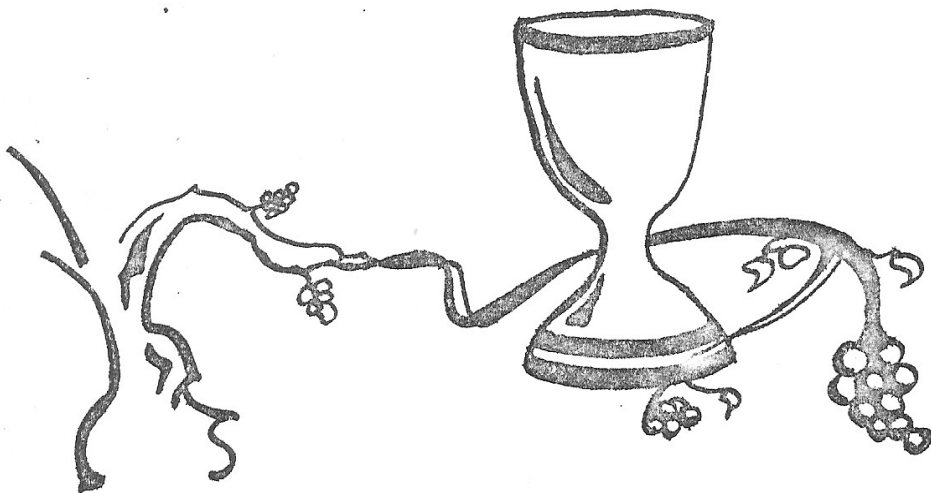
Festival of Matzah -

this celebration of freedom in remembrance of our exodus from Egypt. Blessed art thou, Lord, who sanctifies our people and the festivals.

Blessed art thou, O Lord our God, king of the universe, who has given us life, kept us alive, and brought us to this moment.

DRINK WINE.

WINECUPS ARE PUT DOWN.



KARPAS כֶּרְפָּס

The Dipping of Green Vegetables

PARTICIPANT: (SOLOMON'S SONG OF SONGS, 2:10-12)

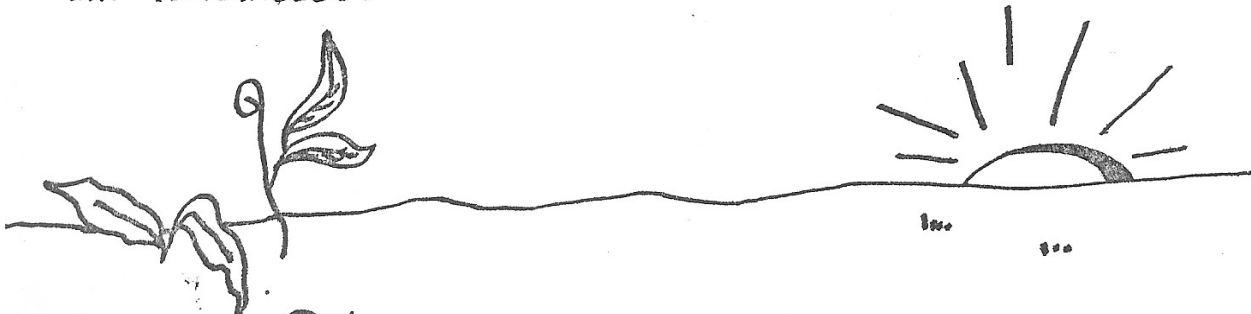
Lo, the winter is past,
 The rain is over and gone,
 Flowers appear on the earth.
 The time of singing is come,
 And the voice of the turtle is heard in our land;
 The fig tree puts forth her green figs,
 And the vines in blossom yield their sweet fragrance.

EACH PERSON TAKES A PIECE OF GREEN VEGETABLE AND DIPS IT IN SALT WATER.

ALL:

Blessed art thou, O Lord our God, king of the universe, who brings forth fruit from the ground.

EAT VEGETABLES.



YAHATZ יֵאָחַז

The Breaking of the Middle Matzah

FATHER TAKES THE MIDDLE MATZAH FROM THE THREE PIECES OF MATZAH ON THE PLATE. HE BREAKS THIS MATZAH INTO TWO PARTS, RETURNING ONE PART TO THE PLATE, THE OTHER PART, CALLED THE AFIKOMEN, IS WRAPPED IN A NAPKIN AND PLACED UNDER A SMALL PILLOW NEAR THE FATHER. IT WILL BE THE LAST ITEM TO BE EATEN AT THE END OF THE MEAL.

MAGGID

The Narration

ת'א"ו

THE CALL TO PASSOVER

ALL STAND. THE PLATE OF MATZAH IS UNCOVERED AND HELD ALOFT BY TWO PEOPLE.

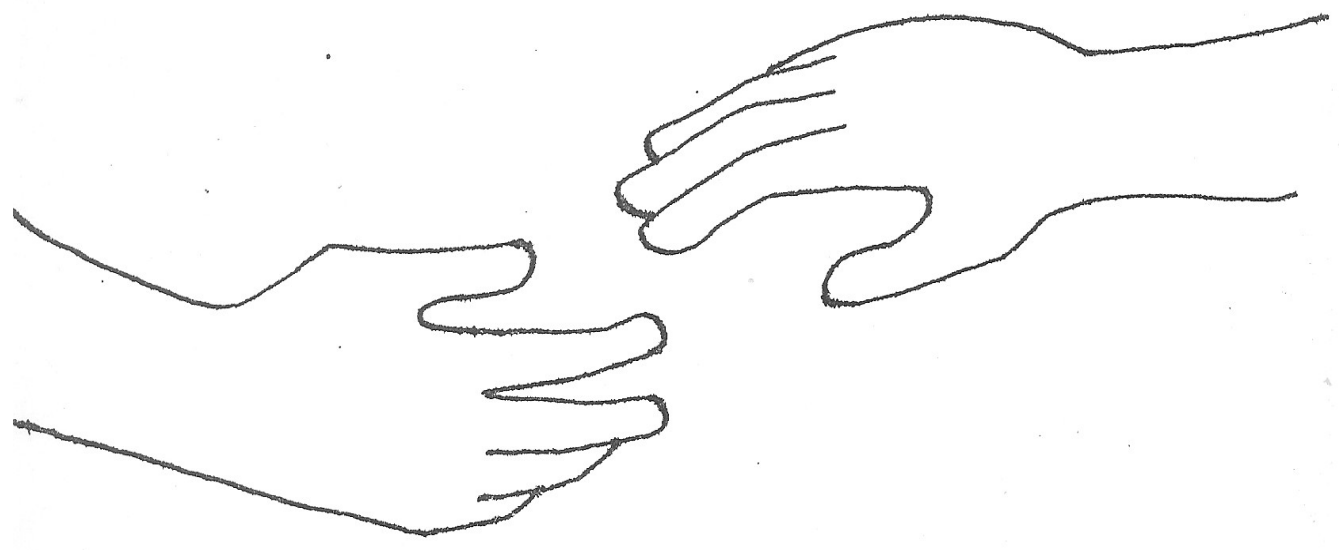
ALL:

This is the bread of affliction,
the poor bread that our fathers ate
in the land of Egypt.

Let all who are hungry, come and eat!
Let all who are in need, come and share
the hope of Passover.

Come, let us celebrate together:
Now we gather here -- next year in Israel;
Now as slaves -- next year sons of freedom.

BE SEATED. PLATE OF MATZAH IS RETURNED TO TABLE AND COVERED. WINECUPS ARE REFILLED.



THE FOUR QUESTIONS

CHILD :

Why is tonight different from all other nights?

On other nights we may eat bread,
but tonight we eat only matzah.



On other nights we eat many kinds of herbs,
but tonight we eat bitter herbs.



On other nights we do not dip vegetables,
but tonight we dip them twice.



On other nights we sit up straight when we eat,
but tonight we recline.



THE REPLY

FATHER :

We were slaves to the Pharaoh in Egypt, and the Lord our God brought us forth from there with a mighty hand and an outstretched arm. Had not the Holy One, blessed be he, brought us forth from Egypt, then we, our children, and our children's children would still be enslaved.

PARTICIPANT :

You have asked why we eat matzah instead of bread. We were slaves in Egypt, and when we left, we had no time to put leavening into our dough and to wait for the dough to rise. On this night of Passover,

we eat matzah to remember the flat, unleavened bread that we ate during our departure from Egypt.

PARTICIPANT:

You have asked why we eat bitter herbs. We were slaves in Egypt, and our lives were made bitter with hard bondage. On this night of Passover, we eat bitter herbs to remember the bitterness of slavery.

PARTICIPANT:

You have asked why we dip vegetables, first greens in salt water, and then bitter herbs in charoses.

We were slaves in Egypt, and the Lord freed us during the season of spring, giving redemption and new life not only to the ground, but to us as well. On this night of Passover, we dip greens in salt water to remember that our new life was born from the salty tears of slavery.

We were slaves in Egypt, and were forced to build great structures with mortar and bricks. Charoses reminds us of this mortar. But charoses is a delicious, sweet mixture of apples, nuts, cinnamon, and wine. On this night of Passover, we dip bitter herbs in charoses to remember how the bitterness of our lives was sweetened with the hope of the Lord's promise of redemption.

PARTICIPANT:

You have asked why we recline during our meal. We were slaves in Egypt, and in those ancient times, free men reclined upon pillows while dining. On this night

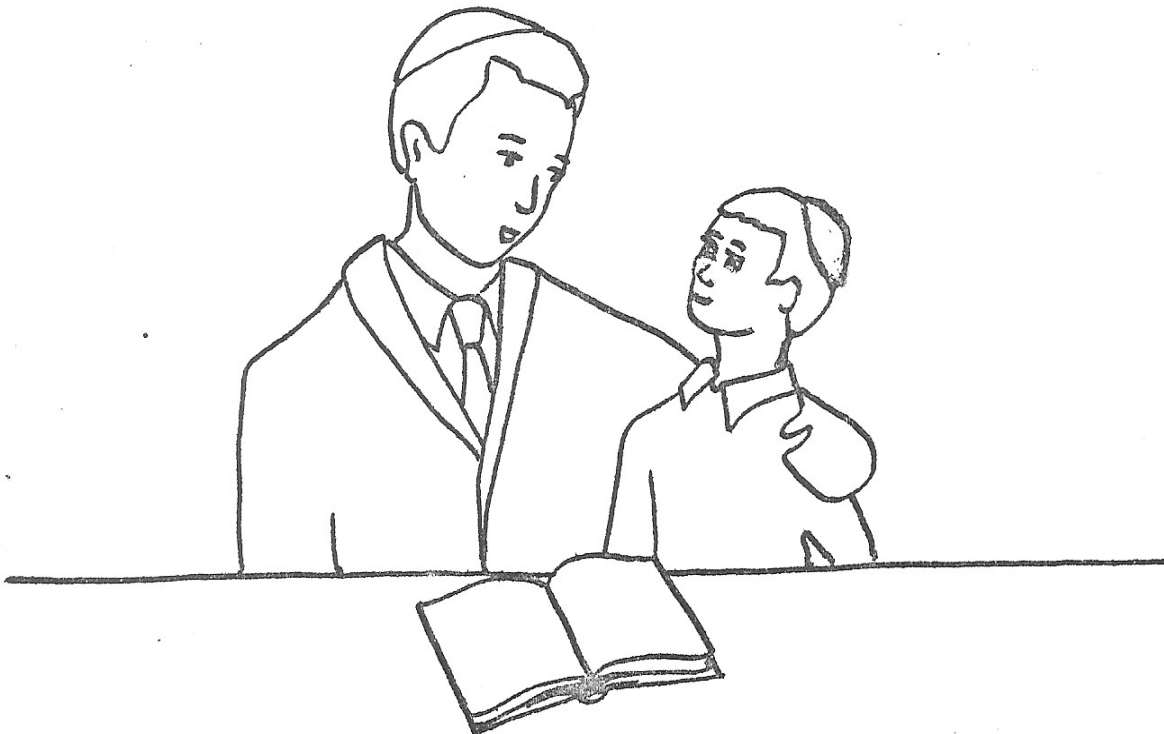
of Passover, we recline to remember that the Lord has enabled us to be free.

FATHER:

This commandment is given to us:

"Remember this day, in which you came out of Egypt, out of the house of bondage ... This day shall be unto you for a memorial, and you shall keep it a feast to the Lord throughout your generations. Seven days you shall eat unleavened bread and you shall eat nothing leavened; there shall be no leavening seen with you or in your quarters. And you shall tell your son on that day, saying, 'This is done because of that which the Lord did for me when I came forth out of Egypt.' "

(EXODUS 13:8)



THE PARABLE OF THE FOUR SONS

FATHER:

Our rabbis have told of four sons, illustrating four attitudes that may be held with regard to Passover.

PARTICIPANT:

The first son asks his father, "What is the meaning of these commandments that the Lord has given us?" This son is regarded as praiseworthy because he seeks understanding in order to better fulfill his own role in the Passover proceedings.

PARTICIPANT:

The second son asks, "What is the meaning of this service of yours?" This son is regarded as ungrateful because he excludes himself from those who have benefitted from the Lord's redemption and from those upon whom the commandments are binding.

PARTICIPANT:

The third son asks, "What's going on here?" This son is regarded as simple-minded, because he has not realized that the Passover events are important enough to demand his respect and attention.

PARTICIPANT:

The fourth son says nothing, because he is too young to know how to ask.

FATHER:

Let us now all be like the praiseworthy son as we listen to the story of our redemption. For even if all of us were wise, all of us full of understanding, all of us elders, all of us learned in the Torah, it would still be our obligation to tell the story of our exodus from Egypt.

THE TELLING OF THE STORY

PARTICIPANTS TAKE TURNS, EACH READING ONE PARAGRAPH.

In the beginning our ancestors worshipped idols. But then the Lord made himself known to Abraham, and thereafter Abraham worshipped the Lord only. And the Lord made a covenant with Abraham, and took him from beyond the great river and led him into the land of Canaan.

Then the Lord multiplied the seed of Abraham and gave him Isaac. And unto Isaac he gave Esau and Jacob. And the Lord came to Jacob in a dream, and gave him a new name, so that Jacob would be called Israel.

The Lord gave Israel twelve sons, and one of these was Joseph. It came to pass that Joseph was betrayed by his jealous brothers and was taken to Egypt as a slave. But the Lord enabled Joseph to find favor in the eyes of the Pharaoh, and Joseph rose to a high position of service to the Pharaoh. And after many years, Joseph made peace with his brothers.

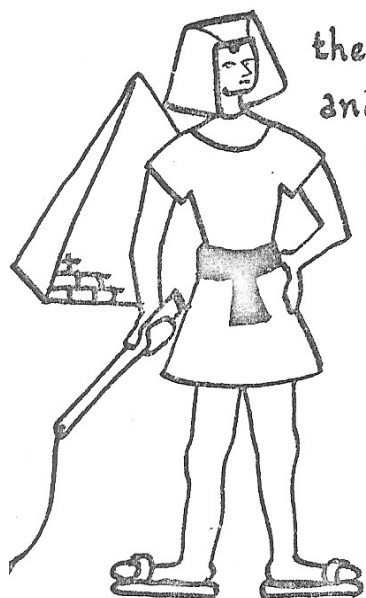
Now, there came a time when a great famine fell upon Canaan. Israel and his sons could find no pasture for their flocks, so they took their families and their flocks down into Egypt to sojourn in the land of Goshen.

Israel and his children's families numbered seventy-one, not counting Joseph and his family, who were already in Egypt. But generations passed, and the twelve families became twelve tribes. And our ways were different from the ways of the Egyptians, and they came to distrust us.

There arose a Pharaoh in Egypt who did not remember Joseph. And he said to his ministers, "Come, let us deal wisely with these Hebrews, lest they become strong and join with our enemies against us." And so they set taskmasters over us, forcing us to build great store-cities with mortar and bricks.

And the Egyptians considered us evil; they afflicted us and laid upon us hard bondage, and our lives were bitter because of it. And then the Pharaoh made a terrible decree:

"Every newborn son of the Hebrews will be cast into the river and killed, but every daughter will be saved alive."



And we cried unto the Lord, and the Lord heard our cries and understood our

anguish. And he made to us a great promise, saying, "I will bring you out from under the burdens of the Egyptians; I will deliver you from their bondage; I will redeem you with an outstretched arm and great judgements; I will take you to me for a people and you shall know me as the Lord, your God."

And it came to pass that the Lord sent terrible plagues upon the Egyptians: their rivers turned into blood; their land was filled with frogs, wild beasts, and locusts; their cattle were stricken with blight; their bodies were covered with lice and boils; hail fell from the sky and the sun grew dark. But the Pharaoh refused to let us go free.

And then the Lord said to us, "On the fourteenth day of this month, in the evening, you shall sacrifice a lamb, and strike a mark with its blood upon the two side posts and the upper door post of your houses. Then you shall roast the lamb with fire, and with bitter herbs you shall eat it. For I will pass through the land of Egypt this night, and will smite all the first-born, both man and beast. And when I see the mark upon the posts of your houses, I will pass over you and you will be spared."

And it came to pass as the Lord had foretold. And at midnight, a great cry arose in Egypt, for in each house the first-born lay dead. And then the Pharaoh said to us, "Rise up, and get out from among my people! Take your belongings and your flocks and be gone." And the Egyptians sent us out in haste, because they feared for their lives.

The Lord took us into the wilderness, leading us by day in a pillar of cloud and by night in a pillar of fire. And we baked flat, unleavened bread, for the dough that we had brought with us had not yet been leavened when we were thrust out of Egypt.

We were encamped by the Red Sea when word came to us that the Pharaoh was pursuing us in anger, with an army and horses and chariots. And it came to pass that the Lord divided the waters of the sea so that the water rose up and left a pathway of dry land. And so we crossed on the dry land, but when the Egyptians followed us, the waters covered them and they were drowned.

THE TEN PLAGUES

FATHER:

Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said: "My children are perishing, and you sing praises?"

FATHER RAISES WINECUP AND CONTINUES READING:

A full cup of wine is a symbol of complete joy and celebration. We will now diminish the wine in our cups in remembrance of the suffering of the Egyptian people, pouring out one drop as each of the plagues is named.

Dahm	(blood)
Tzfardeyah	(frogs)
Kinim	(lice)
Arov	(wild beasts)
Dever	(blight)
Sh'hin	(boils)
Barahd	(hail)
Arbeh	(locusts)
Hosheh	(darkness)
Makat B'horot	(the slaying of the first-born)

WINECUPS ARE PUT DOWN.



THE CUP OF REDEMPTION

PARTICIPANT:

Blessed be the Lord, who has kept his covenant with Abraham, and whose promise of deliverance sustains us even now.

PARTICIPANT:

For not only in Egypt has an enemy risen to destroy us. In every age and in every generation, some rise up to plot our annihilation. But the Holy One, blessed be He, delivers us from their grasp.

ALL RAISE WINECUPS.

PARTICIPANT:

Therefore let us rejoice in our deliverance:

From bondage to freedom,
From sorrow to joy,
From mourning to holiday,
From darkness to great light,
From servitude to redemption.

ALL:

Blessed art thou, O Lord our God, king of the universe, who creates the fruit of the vine.

DRINK WINE.

WINECUPS ARE PUT DOWN.

ALL SING:

CHORUS (Sing twice)

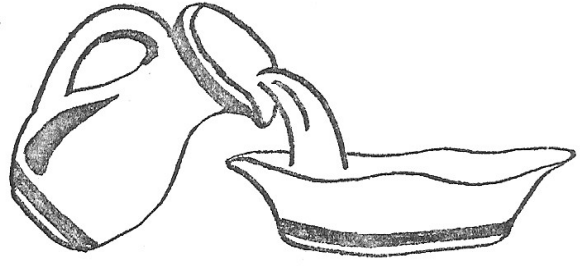
Da-da-yei-nu, Da-da-yei-nu, Da-da-yei-nu, Da-yei-nu Da-yei-nu Da-yei-nu; nu!

VERSE

I - lu ho-tzi ho-tzi-a-nu, ho-tzi-a-nu mi-mitz-ra-yim, ho-tzi-a-nu mi-mitz-ra-yim
I - lu na-san na-san la-nu, na-san la-nu es ha-sha-bas, na-san la-nu es ha-sha-bas Da-yei-nu.
I - lu na-san na-san la-nu, na-san la-nu es ha-to-rah, na-san la-nu es ha-to-rah

RAHATZ YOTZ Washing Hands

ALL WASH HANDS AFTER SILENTLY READING THE BLESSING,
"BLESSED ART THOU, O LORD OUR GOD, KING OF THE UNIVERSE,
WHO HAS HALLOWED OUR LIVES WITH COMMANDMENTS, AND
WHO HAS COMMANDED US REGARDING WASHING HANDS."



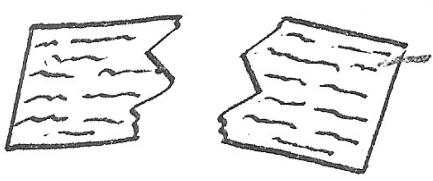
MOTZI MATZAH מוֹצֵי מַצֵּה Eating the Unleavened Bread

THE UPPER MATZAH IS BROKEN INTO PIECES AND DISTRIBUTED
TO ALL PRESENT.

ALL:
Blessed art thou, O Lord our God, king of the
universe, who brings forth bread from the earth.

Blessed art thou, O Lord our God, king of the
universe, who has hallowed our lives with commandments,
and who has commanded us regarding eating matzah.

EAT MATZAH.



MAROR מרור

The Dipping of Bitter Herbs

EACH PERSON TAKES A PIECE OF BITTER HERBS AND DIPS IT IN CHAROSES.

ALL:

Blessed art thou, O Lord our God, king of the universe, who has hallowed our lives with commandments, and who has commanded us regarding eating bitter herbs.

EAT BITTER HERBS.

KOREH

Matzah and Bitter Herbs combined together



FATHER:

In the times when the temple stood, the beloved Rabbi Hillel followed the practice of eating matzah and bitter herbs together, placing bitter herbs in between two pieces of matzah. He did this in observance of the commandment "And they shall eat the lamb, with bitter herbs and matzah." (NUM 9:11)

Since the destruction of the temple, animal sacrifices are no longer permitted. The matzah therefore takes upon the additional symbolism associated with the paschal lamb, and a bone with meat represents the lamb on the seder plate.

We will now continue the long-standing tradition of combining matzah and bitter herbs into what has affectionately become known as a "Hillel Sandwich".

ALL MAKE HILLEL SANDWICHES AND EAT THEM.

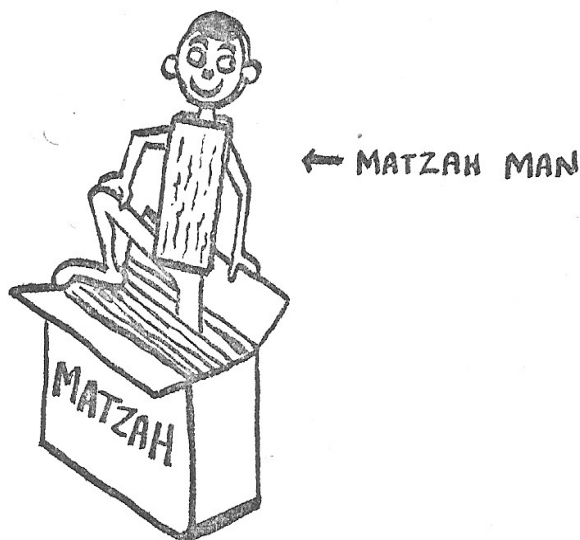
SHULĤAN OREĤ

The Meal is Served

שִׁלְחַן עֹרֵךְ¹⁵
עֹרֵךְ

IT IS AN OLD TRADITION TO BEGIN THE MEAL WITH HARD BOILED EGGS. THE EGG IS A SYMBOL OF THE CYCLIC NATURE OF LIFE, OF NEW LIFE AND NEW GROWTH, OF THE MEMORIES OF THINGS PAST AND HOPE FOR THE FUTURE.

AT SOME POINT DURING THE MEAL, THE AFIKOMEN WILL "DISAPPEAR" AND BE HIDDEN BY THE CHILDREN. AT THE END OF THE MEAL, THE FATHER WILL SEARCH FOR THE AFIKOMEN. WHEN THE FATHER FAILS TO FIND IT, THE CHILDREN WILL BRING FORTH THE AFIKOMEN AND RECEIVE A REWARD. THE CHILDREN MAY INSIST THAT THE REASON THE AFIKOMEN DISAPPEARED IS BECAUSE HE IS REALLY A MATZAH MAN WHO RUNS VERY FAST AND NEVER STAYS WHERE HE IS PUT.



THE FATHER BREAKS THE AFIKOMEN INTO PIECES AND SHARES THEM WITH ALL PRESENT. AFTER THE AFIKOMEN IS EATEN, AND NO OTHER FOOD MAY BE SERVED.

BAREH

The Grace after the Meal



WINECUPS ARE REFILLED.

ALL:

Blessed art thou, O Lord our God, king of the universe, whose food we have eaten and through whose goodness we live. With goodness, grace, lovingkindness, and compassion, thou feeds and sustains all creatures. Blessed art thou, Lord, who feeds the entire world.

PARTICIPANTS TAKE TURNS, EACH READING ONE PARAGRAPH:

We give thanks to thee, Lord, for the food that we have eaten.

We give thanks to thee, Lord, for the pleasant and ample land that thou has given our fathers to inherit.

We give thanks to thee, Lord, for the covenant which thou has sealed in our flesh, for the Torah which thou has taught us, and for the laws with which thou has instructed us.

We give thanks to thee, Lord, for all good things.

May He who is most compassionate reign over us for ever and ever.

May He who is most compassionate be praised in heaven and on earth, and may his name be blessed from now until eternity.

May He who is most compassionate preserve us in life.

May He who is most compassionate inspire us to goodness.

May He who is most compassionate sustain us in honourable work.

May He who is most compassionate bless this house, this table, and all assembled here, and may all of our loved ones share in this blessing also.

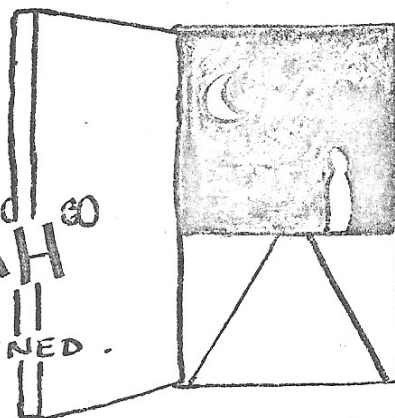
RAISE WINECUPS.

ALL:

Blessed art thou, O Lord our God, King of the universe, who creates the fruit of the vine.

DRINK WINE.

WINECUPS ARE PUT DOWN.



THE CUP OF ELIJAH

THE FRONT DOOR OF THE HOUSE IS OPENED.

PARTICIPANT:

May He who is most compassionate send to us Elijah, the prophet of blessed memory, to bring us good tidings of sympathy and salvation.

PARTICIPANT:

Jewish folklore tells many stories in which Elijah takes on the guise of an ordinary person and magically appears to rescue those in great trouble or danger. It is said that even in modern times, the kindly Elijah appears now and then to turn a life to a better direction, or to offer us a second chance in the face of death or spiritual darkness.

PARTICIPANT:

The scriptures tell us that Elijah will come to help prepare mankind for the arrival of the messiah. It is written:

"Behold, I will send you Elijah the prophet, and he will turn the hearts of the parents to their children and the hearts of the children to their parents, before the coming of the great and awesome day of the Lord."

(MALACHI 3:23-24)

FATHER, INDICATING THE CUP OF ELIJAH:

This is the cup of Elijah. It symbolizes the hope of our people that can never die, the spark lying in the deepest part of each human soul that can never be extinguished.

We now invite the prophet Elijah to enter our home and to partake of the wine of this Passover celebration.

ALL SING:

The musical notation is written on two staves in a 2/4 time signature with a key signature of one flat (B-flat). The melody is simple and consists of eighth and quarter notes. The lyrics are written below the notes.

E-li-ya-hu ha-na-vi, E-li-ya-hu ha-Tish-bi; E-li-ya-hu, E-li, ya-hu,
 El-li-ya-hu ha-Gil-a-di. *Fine* Bim-hera v'-ya-me-nu, Ya-vaw e-ley-nu. *d.c. al Fine*
 Im-Ma-shi-ach ben Da-vid, Im-Ma-shi-ach ben Da-vid.

(TRANSLATION: Elijah of prophecy, Elijah the Tishbi, Elijah, Elijah, Elijah from Giladi. Come with speed, in our day, with the messiah, son of David.)

THE DOOR IS CLOSED.

HALLEL

Songs of Praise

הלל

WINECUPS ARE REFILLED .

FATHER :

Praise God, all ye nations,
Sing praises unto him, all ye peoples,
For the mercy of the Lord is great toward us,
And the truth of the Lord is forever.

FATHER BEGINS / GROUP RESPONDS :

O give thanks unto the Lord for he is good /
for his mercy endureth forever.
To Him that made the heavens and the earth /
for his mercy endureth forever.
To Him that brought Israel out of bondage in Egypt /
for his mercy endureth forever.
So let Israel now proclaim: /
his mercy endureth forever.
So let the House of Aaron now say: /
his mercy endureth forever.
So let all declare who revere his Name: /
his mercy endureth forever.

PARTICIPANT:

The breath of every living thing shall bless thy name, O Lord;
From the eternity of the beginning to the eternity of the end,
We have no sovereign but thee.

PARTICIPANT:

Were our mouths as full of song as the sea,
And our tongues leaping with praise as the waves,
And our lips wide with joy like the breadth of the horizon...

PARTICIPANT:

Were our eyes shining like the sun and the moon,
And our hands spread like the eagle's wing,
And our feet as light as a swift gazelle...

PARTICIPANT:

We would still not be able to give thanks enough,
Not even for one out of thousands of thousands,
Of the benefits which thou has given us.

PARTICIPANT:

But now, O Lord, let all that is within me,
Bones and flesh, heart and soul
Unite to bless thy holy Name.

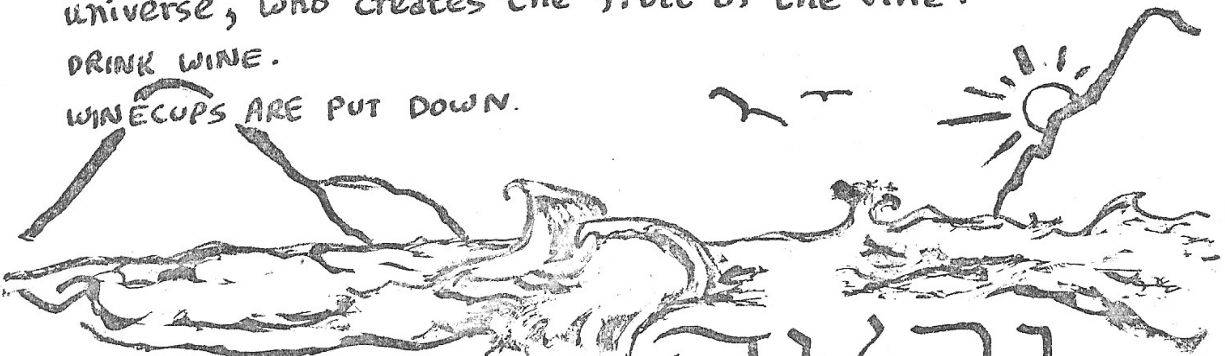
RAISE WINECUPS.

ALL:

Blessed art thou, O Lord our God, king of the
universe, who creates the fruit of the vine.

DRINK WINE.

WINECUPS ARE PUT DOWN.



NIRTZAH נִרְצָה

The Conclusion

FATHER:

Concluded is the Passover Seder, according to its law and custom.
As we have lived to celebrate it, may we live to do so again.
Lord, bring us soon a world at peace,
And lead us to Zion in glorious song.

ALL:

Next year in Jerusalem!

CHAD GADYAW (one Little Goat)

Chad gad-yaw, Chad gad-yaw!

That my father bought for two zuzim,
Chad gad-yaw, Chad gad-yaw!

And then there came:

- ⑨ the Lord almighty ----- who stopped the hand of death,
- ⑧ the hand of death ----- who took the butcher-man,
- ⑦ a butcher-man ----- who made meat out of the ox,
- ⑥ a thirsty ox ----- that drank up all the water,
- ⑤ a splash of water ----- that quenched the blazing fire,
- ④ a blazing fire ----- that burnt the wooden stick,
- ③ a wooden stick ----- that hit the angry dog,
- ② an angry dog ----- that bit the hungry cat,
- ① a hungry cat ----- that ate the little goat,

that my father bought for two zuzim,

Chad gad-yaw, Chad gad-yaw!

