

Passover Haggadah

SANCTIFYING THE DAY: “*Qeedewsh*”

1) A cup of wine or grape juice is brought to each person.

2) Leader gives praise for the wine or grape juice:

You are worthy of worship, O ETERNAL our Elohim, Creator of the fruit of the vine.

The leader and participants should not yet drink!

2b) Participants respond: “**Amen.**”

3) Leader recites the sanctity of the day (on Friday Night add portions in brackets):

You are worthy of worship, O Eternal our God, King of the universe, who sanctified us from among all people, and elevated from all languages, selected us and made us great, favored us and beautified us, and lovingly gave us, O Eternal our God, [Sabbaths for rest] seasons for joy and festivals and times for happiness; this Goodly Day as a sacred assembly, this Festival of Unleavened Bread, the time of our freedom, [with love], a remembrance for the Exodus of Egypt; for you choose us and sanctified us from all peoples, [Sabbaths] and holy seasons with [love and favor, with] joy and happiness you bequeathed to us. You are worthy of worship O Eternal, who sanctifies [the Sabbath,] Israel and the seasons.

3b) Participants respond: “**Amen.**”

[On Saturday Nights add:

Blessed are You, Eternal, our God, King of the universe, who creates the lights of fire.

Participants respond: “Amen.”

(and look at the Festival Candles or an incandescent electric light - some have a custom to hold flames from two candles together and to look at one's fingers by the light).

Blessed are You, Eternal, our God, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work-days. You have made a distinction between the holiness of the Sabbath and the holiness of the festival, and You have sanctified the seventh day above the six work-days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You, Eternal, who makes a distinction between holy and holy.

Participants respond: “Amen.”]

4) Leader gives praise for the season:

You are worthy of worship, O ETERNAL our Elohim, Who gave us life, sustained us, and brought us to this time.

4b) Participants respond: **“Amen.”**

5) Leader drinks, and everyone with him.

WASHING HANDS: “*Neteelath Yadaiyeem*”

1) The head of the household and / or the leader give praise and wash their hands:

You are worthy of worship, O ETERNAL our Elohim, Who sanctified us with His commandments and commanded us concerning the lifting of hands.

** Someone should be appointed to pour at least a cup of water over the hands of those washing, making sure the water covers the entirety of both hands, to the wrist. The one whose hands are being washed should rub his hands and keep his hands lifted until drying them. If no one is present to pour the water, one may pour the water himself. It is permitted to wash with soap either before or after the ritual washing.*

2) Participants wash likewise.

THE RETELLING: “*Haggadaa*”

1) A large platter is brought, upon which is an arrangement of food consisting of a bitter herbs (*maror*) and another vegetable, unleavened bread (*masa*), a sweet paste that has the appearance mortar (*haroseth*), and two types of meat - one meat in remembrance of the Paschal sacrifice and the other in remembrance of the pilgrimage festival offering.

** Several people partake from one platter. If one platter is not sufficient for all, additional arranged platters should be brought, according to need. If platters are not available, individual plates can be used.*

2) Leader takes a vegetable in his hand, other than a bitter herb, and gives praise saying:

You are worthy of worship, O ETERNAL our Elohim, Creator of the fruit of the earth.

2b) Participants respond: **“Amen.”**

3) Leader dips the vegetable in the sweet paste (*haroseth*), and eats at least an olive-sized portion while reclining to the left. Participants do the same. Some have a custom only to eat a small piece of this vegetable, less than an olive-sized portion, and to dip it in salt water or vinegar, and this is the prevailing custom.

** Dishes of non-bread foods may be served at this point, if desired; nuts and fruit are traditionally served to the children, and those*

require their proper blessing. It is proper to abstain from filling up on whatever is served at this time so that one will still have appetite when the time comes to eat the unleavened bread (*maṣaa*) and the meal that follows.

4) The platter which is before the leader is removed; other platters should remain.

5) The second cup is poured for everyone. Leader then states:

We left Egypt hastily. This is the bread of poverty eaten by our ancestors in the land of Egypt. Whoever is hungry, let him come and eat. Whoever is needy, let him come and join in the observance of Passover. This year we are here. Next year, may we be in the Land of Israel. This year we are in servitude. Next year, let us be free!

6) A son asks in his own words:

**“Why are we doing things differently tonight?”
ma neeshtanna ha-laila ha-zeh mee-kol ha-leloth?**

** If no child is present, one asks his wife; if no wife is present, those present ask each other; if one is alone, he asks himself.*

** A child should know that he may ask whatever he wishes to ask concerning the Passover meal, at any point in the meal, as long as he doesn't disrespectfully interrupt. If a child indicates that he has a question (ie: he raises his hand or the like), the leader may interrupt the reading to hear the question at any point, so long as the leader is not in the middle of reciting a blessing.*

7) Leader should give a personalized answer to the child's question. The leader should summarize the historical reason for Passover in a manner the child can comprehend, whether or not the child actually asked; Afterwards, the leader should recite:

**Why is this night different from all other nights?
For on all other nights we don't dip [like this] even once, but tonight we do it twice!
For on all other nights we eat leavened or unleavened bread, but tonight its all unleavened!
For on all other nights we eat other vegetables, but tonight [we eat] bitter herbs (meror)!
For on all other nights we eat whether sitting or reclining, but tonight we're all reclining!**

** The leader may do actions related to what he's reciting, to aid the child's attention, if he wishes.*

8) optional If others wish to participate, they may take turns reading different parts of the “Ma Neeshtana”s in Hebrew:

a) **ma neeshtahnaa ha-laila ha-zeh mee-kol ha-leloth?**

Why is this night different from all other nights?

b) **sheh-b-khol ha-leloth ehn anu maṭṭbeeleen afeylu pa'am aḥaath,
w-ha-laila ha-zeh sheteh peh'ameem!**

For on all other nights we don't dip [like this] even once, but tonight we do it twice!

* You may actually dip in the midst of reciting this statement, if you wish.

c) **sheh-b-khol ha-leloth ahnu okheleen hamess u-masaa; w-ha-laila ha-zeh kullo masaa!**
For on all other nights we eat leavened or unleavened bread, but tonight its all unleavened!

* You may lift up unleavened bread when saying "it's all unleavened," if you wish.

d) **sheh-b-khol ha-leloth ahnu okheleen sheh'ar yeraqoth, w-ha-laila ha-zeh meroreem.**
For on all other nights we eat other vegetables, but tonight [we eat] bitter herbs (meror)!

* You may lift up the bitter herbs when saying "...tonight we eat bitter herbs," if you wish.

e) **sheh-b-khol ha-leloth ahnu okheleen behn yosheveen oovehn mesubeen, w-ha-laila ha-zeh kullanu mesubeen.**
For on all other nights we eat whether sitting or reclining, but tonight we're all reclining!

* You may gesture toward everyone when saying "...we're all reclining," if you wish.

9) [optional] The "Ma Neeshtana"s may be sung in unison at this point.

10) Leader continues, saying:

Originally, our ancestors were deniers of God's existence. Our ancestors erred after vanity and sought after idolatry; but the Holy One, praised be He, has drawn us to His service, the true faith. He has separated us from those who stray, and acquainted us with His Singularity. As Joshua 24:2-4 states:

11) The leader may read Joshua 24:2-4 himself, or participants may take turns reading the selection:

a) **"And Joshua said unto all the people: 'Thus says the ETERNAL ONE, the Elohim of Israel: Long ago, your ancestors dwelt beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.**

b) **And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.**

c) **And unto Isaac I gave Jacob and Esau; and I gave unto Esau Mt. Se'eer, to possess it; and Jacob and his children went down into Egypt."**

12) [optional] **In Genesis 15:13-14, God said to Abraham:**

“Know with certainty that your seed will be an immigrant in a land not their own. [The natives] will enslave them and oppress them for 400 years. Yet I also shall execute judgement upon that nation which they shall serve, and afterwards they shall leave with numerous possessions.”

[pause]

This [covenant] has proven true for our forefathers as well as for us. For not only has one risen up against us to destroy us; Rather, in every single generation, there are those who rise against us to finish us off; But the Holy One, praised be He, rescues us from their hand.

13) [optional] Each person at the table reads one of the 10 plagues (*ehser ha-makkoth*) till all have been read:

- I) **Blood.**
- II) **Frogs.**
- III) **Lice.**
- IV) **Swarms.**
- V) **Death to livestock.**
- VI) **Boils.**
- VII) **Fiery Hail.**
- VIII) **Locusts.**
- IX) **Darkness.**
- X) **Death of the firstborn.**

13b) [optional] Everyone recites the 10 plagues aloud together in Hebrew:

- I) **Dahm.**
- II) **Sefarde'eem.**
- III) **Keeneem.**
- IV) **'Arov.**
- V) **Dehvehr.**
- VI) **Sh'Heen.**
- VII) **Baraad.**
- VIII) **Arbeh.**
- IX) **Hoshekh.**
- X) **Makkaath Behkhoroth.**

14) [optional] The last paragraph of #12 is basis for a popular song:

**he sheh-aamda la-avotehnu. he sheh-aamda la-avotehnu w-laanu, sheh-lo eHad beelvaad amaad alenu leh-khalotehnu; ...w-omed alenu leh-khalotehnu.
w-ha-qadosh, barukh hu, maSeelenu..., hu maSeelenu..., mee-yahdaam; (x2)**

**he sheh-aamda la-avotehnu. he sheh-aamda la-avotehnu w-laanu, sheh-lo eHad beelvaad amaad alenu leh-khalotehnu; ...w-omed alenu leh-khalotehnu.
w-ha-qadosh, barukh hu, maSeelenu..., hu maSeelenu..., mee-yahdaam; (x2)**

(...hum melody...) **...ha-qadosh, barukh hu, maSeelenu mee-yahdaam.**

15) Leader continues:

Go and learn what Laban the Aramean attempted to do to our patriarch, Jacob; for Pharaoh decreed only against the males, but Laban attempted to uproot everything, as Deut. 26:5-10 states:

“An Aramean was destroying my father, and he, [my father,] went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage. And we cried unto the ETERNAL, the Elohim our fathers, and the ETERNAL heard our voice, and saw our affliction, and our toil, and our oppression. And the ETERNAL brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. And He brought us into this place, and gave us this Land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the Land, which You, O ETERNAL, have given me.' And you shalt set it down before the ETERNAL your Elohim, and prostrate before the ETERNAL your Elohim.”

(optionally, some explanation of the verses should be offered)

16) Leader's platter is returned and placed before him. Leader says:

“Rabban Gamli'el said: ‘Anyone who did not say these three things did not fulfill his obligation: [...]

16b) The continuation may be said in unison:

“[...] Passover (*pesah*), unleavened bread (*masaa*), and bitter herbs (*merorim*).”

17) Leader alone continues:

The Passover offering (*pesah*) that our forefathers ate during Temple times was a remembrance of how the Holy One, praised be He, passed over (*pasah*) our forefathers' homes in Egypt, as it states in Exodus 12:27, "And you shall say, 'This Passover sacrifice is to the ETERNAL One, for He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and spared our households.' And the people bowed down and prostrated.”

18) Leader should then lift up bitter herbs (*maror*) in his hands and say:

"This bitter herb (*maror*) which we are eating is a remembrance that the Egyptians made bitter (*mereru*) the lives of our forefathers in Egypt, as it states in Exodus 1:14, 'and they made bitter (*waimoreru*) their lives with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them slave laboriously.”

19) Leader lifts up a piece of unleavened bread (*maṣṣaa*) and says:

“This unleavened bread (*maṣṣaa*) which we are eating is a remembrance that our forefathers dough did not succeed to rise before the Holy One, praised be He, was manifest about them and immediately redeemed them, as Exodus 12:39 states, 'And they baked unleavened loaves from the dough which they brought out of Egypt, for it was not leavened; because they could not wait, for they were thrust out of Egypt; nor were they able to prepare for themselves any provision.'

Therefore, it is incumbent upon us to give thanks, to laud, praise, glorify, exalt, magnify, and forever worship the One who did all these miracles for us and our forefathers, Who took us out from slavery to freedom, from subjugation to redemption, from sorry to joy, from mourning to festivity, from total darkness to great light.

And let us say before Him: hallelu-Yah!

20) Those participating respond:

hallelu-Yah!

21) Leader and participants recite the remainder of Ps. 113 - 114 in unison:

**1 ...Give praise, O servants of the ETERNAL; praise the name of the ETERNAL!
2 Blessed be the name of the ETERNAL from now and evermore.
3 From the rising of the sun till its going down, the name of the ETERNAL be praised.
4 The ETERNAL is high above all nations, His Honor is above the heavens!
5 Who is like unto the ETERNAL our Elohim, enthroned on high?
6 Who looks down low upon the heavens and the earth?
7 Who raises the poor up out of the dust, and lifts up the needy out of refuse;
8 That He may set him with nobles, even with the nobility of His people.
9 Who makes the barren woman to dwell in her home - a joyful mother of children.
10 hallelu-Yah!**

(Psalm 114)

**1 When Israel came forth out of Egypt, the house of Jacob from a people of foreign language;
2 Judah became His sanctuary, [the people of] Israel His dominion.
3 The sea saw it, and fled; the Jordan turned backward.
4 The mountains skipped like rams, the hills like young sheep.
5 What is with thee, O sea, that you flee? O Jordan, that you turn back?
6 O mountains, that you skip like rams; O hills, like young sheep?
7 Tremble, O earth, before the Lord, in the presence of *Aloah Ya'aqov*;
8 Who turned the rock into a pool of water, flint into a spring of waters.**

22) Leader alone continues aloud:

You are worthy of worship O ETERNAL our Elohim, King of the universe, who redeemed us and our forefathers in Egypt, and brought us to this night to eat unleavened bread (*masaa*) and bitter herbs (*merorim*). And so, may the ETERNAL ONE our Elohim, the Elohim of our forefathers, bring us in peace to the other appointed times and pilgrimage festivals that are headed our way; [may we be] rejoicing in the rebuilding of Your City and gladdened in [doing] Your service; and may we there eat from the sacrificial and Passover offerings, and may the blood thereof reach the wall of Your altar with favor; and we shall then thank You with a new song for our redemption and for the emancipation of our souls. You are worthy of worship O ETERNAL, the Redeemer of Israel.

22b) Participants respond: **“Amen.”**

23) Leader gives praise over the 2nd cup of wine or grape juice:

You are worthy of worship, O ETERNAL our Elohim, Creator of the fruit of the vine.

23b) Participants respond: **“Amen.”**

24) Everyone should drink at least a majority of their cup, and while reclining to the left.

** An individual who drank the majority of his cup and doesn't intend to drink during the meal should say the after-blessing for wine / grape juice at this point.*

WASHING HANDS: “*Neteelath Yadaiyeem*”

1) The head of the household and / or the leader give praise and wash their hands a second time:

You are worthy of worship, O ETERNAL our Elohim, Who sanctified us with His commandments and commanded us concerning the lifting of hands.

** Someone should be appointed to pour at least a cup of water over the hands of those washing, making sure the water covers the entirety of both hands, to the wrist. The one whose hands are being washed should rub his hands and keep his hands lifted until drying them. If no one is present to pour the water, one may pour the water himself. It is permitted to wash with soap either before or after the ritual washing.*

2) Participants wash likewise.

FESTIVE MEAL: “*Seh'ewda*”

1) Leader takes two loaves of unleavened bread, breaks one of them, and places one of the halves inside the unbroken loaf.

** Unlike the modern “matza” cracker innovation, traditional unleavened bread is more flexible, similar to a pita.*

2) Leader gives praise, holding up the one and a half unleavened loaves, saying:

**You are worthy of worship O ETERNAL our Elohim, King of the universe,
Who brings forth bread from the earth.**

2b) Participants respond: **“Amen.”**

3) Before eating, the leader gives praise, saying:

**You are worthy of worship O ETERNAL our Elohim, King of the universe, Who has
sanctified us with His commandment, and commanded us regarding the eating of
unleavened bread.**

3b) Participants respond: **“Amen.”**

4) Leader and participants now dip unleavened bread into the sweet paste (*haroseth*) and eat at least an olive-sized portion of unleavened bread while reclining to the left.

5) Leader gives praise, saying:

**You are worthy of worship O ETERNAL our Elohim, King of the universe, Who has
sanctified us with His commandment, and commanded us regarding the eating of bitter
herbs.**

5b) Participants respond: **“Amen.”**

6) Leader and participants now dip bitter herbs into the sweet paste (*haroseth*) and eat at least an olive-sized portion of bitter herbs.

IN REMEMBRANCE OF THE TEMPLE:

7) Leader then folds the unleavened bread and the bitter herbs together and dips them into the sweet paste (*haroseth*). Participants must follow suit.

8) Everyone eats and drinks as they wish.

9) At the end of the meal, everyone should eat a final olive-sized portion of unleavened bread, after which nothing else should be eaten the remainder of the night, except for the final cups of wine / grape juice of Seder, or water.

BLESSING AFTER MEAL: “*Birkath ha-Mazon*”

1) Table should be cleared.

2) Everyone should wash their hands.

3) A third cup of wine or grape juice should be poured for everyone.

* *The third cup is not consumed until after the "Birkath ha-Mazon" is recited.*

4) If there are 3 or more Israelites of the same gender present, the invitation (*zeemoon*) is recited. Words in parenthesis are only said in the presence of a minyan:

Leader: **Let us worship (our Elohim,) He from Whose bounty we have eaten.**

Participants: **Worshipful is (our Elohim,) He from Whose bounty we have eaten
and Whose Goodness is our life.**

5) The leader recites the following four blessings aloud. The participants respond "**Amen**" at the end of each blessing:

You are worthy of worship, O ETERNAL, our Elohim, King of the universe, Who nourishes the entire world with goodness, mercy, and compassion. You are worthy of worship, O ETERNAL, nourisher of all.

We thank You, O ETERNAL, our Elohim, for You have bestowed to us a desirous land, goodness, compassion, covenant, and Torah. We are grateful to You for all these. You are worthy of worship, O ETERNAL, for the Land and for the nourishment.

O ETERNAL, our Elohim, have mercy on Israel Your people and on Jerusalem Your city. Increase the honor of the Temple and the kingdom of the House of David -- restore its position in our days.

[Insert Sabbath Addition Here]

Our Elohim, Elohim of our forefathers, may a remembrance of us, of our forefathers, of Jerusalem Your City, and of Your People, the whole House of Israel, arise, come, arrive, appear, be taken into account, and be remembered before You for good on this goodly day of holy convocation, on this day of the Festival of Unleavened Bread; Remember us at this time for good, O ETERNAL our Elohim; take us into account at this time for a blessing, and deliver us at this time, [that we may] live.

You are worthy of worship O ETERNAL, builder of Jerusalem. Amen.

You are worthy of worship O ETERNAL our Elohim, King of the universe, the Powerful, our Father, our King, our Creator; the best King Who causes good, and Who every day bestows grace, mercy, compassion, and all good.

Sabbath Addition:

Our Elohim, Elohim of our forefathers, favor us and rescue us through the observance of Your commandments and the commandment of this Seventh Day; may we rest and find comfort in it, in accordance with the commandments of Your Will; and may there be no hardships nor grief on this day of rest.

6) Leader gives praise over the 3rd cup of wine or grape juice:

You are worthy of worship, O ETERNAL our Elohim, Creator of the fruit of the vine.

6b) Participants respond: **“Amen.”**

7) Everyone should drink at least a majority of their cup, and while reclining to the left.

PRAISE: “Hallel”

1) A fourth cup of wine or grape juice should be poured for everyone.

** The fourth cup is not consumed until after the Hallel is recited.*

2) Leader and participants recite Psalms 115-118 - aloud in unison. Some add Psalm 136, which is recited responsively. Some add *Nishmath*.

3) Leader alone recites the blessing that concludes the Hallel:

3b) Participants respond: **“Amen.”**

4) Leader gives praise over the 3rd cup of wine or grape juice:

You are worthy of worship, O ETERNAL our Elohim, Creator of the fruit of the vine.

4b) Participants respond: **“Amen.”**

5) Everyone should drink at least a majority of their cup, and while reclining to the left.

5b) Leader recites the after blessing for consumption of wine / grape juice:

Some have a custom to recite:
NEXT YEAR IN JERUSALEM