

Pesach Haggadah

Compiled by Michael Holzman (with help from Sefaria)

Kadesh

We pour the first cup. The matsot are uncovered

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.
בְּרוּךְ אַתָּה ה', מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים.
בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחְיֵנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵן הַזֶּה.

Baruch Atah Adonai, Eloheinu Melech HaOlam, Borei p'ri Hagafen

Baruch Atah Adonai, M'kadesh Yisrael v'hazmanim.

Baruch Atah Adonai, Eloheinu Melech HaOlam, Sh'he'chiyanu, v'ki'imanu, v'higiyanu, lazman hazeh.

Blessed are You, Eternal our God, Ruler of the universe, Who creates the fruit of the vine.

Blessed are You, O Eternal, who sanctifies Israel, and the appointed times.

Blessed are You, Eternal our God, Ruler of the universe, Who has granted us life and sustenance and permitted us to reach this season.

Drink while reclining to the left and do not recite a blessing after drinking.

Urchatz: Washing Hands

Wash your hands but do not say the blessing "on the washing of the hands."

Karpas: Greens

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Baruch Atah Adonai, Eloheinu Melech HaOlam, Borei p'ri ha'admah.

Blessed are You, Eternal our God, Ruler of the universe, who creates the fruit of the earth.

Yachatz: Break

Split the middle matzah in two, and conceal the larger piece to use it for the afikoman.

Magid, The Recitation [of the exodus story]

The leader uncovers the matsot, raises the Seder plate, and says out loud:

This is the bread of affliction that our ancestors ate in the land of Egypt. Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

The Four Questions

We pour a second cup of wine.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

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

שֶׁכָּל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה, הַלַּיְלָה הַזֶּה - כֵּלּוּ מֶצֶה.

She'b'chol haleilot anu ochlin chametz u'matza, haleilah hazeh kulanu matzah.

שֶׁכָּל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת - הַלַּיְלָה הַזֶּה (כֵּלּוּ) מָרֹר.

She'b'chol haleilot anu ochlin sh'ar yurakot, haleilah hazeh kulo maror.

שֶׁכָּל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּיֵלוּ פַּעַם אַחַת - הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.

She'b'chol haleilot anu matbilin afilu pa'am echat, haleilah hazeh sh'tei p'amim.

שֶׁכָּל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין - הַלַּיְלָה הַזֶּה כֵּלְנוּ מְסֻבִּין.

She'b'chol haleilot anu ochlin bein yoshevin u'bein m'subin, haleilah hazeh kulanu m'subin.

What differentiates this night from all [other] nights?

On all [other] nights we eat *chamets* and *matsa*; this night, only *matsa*?

On all [other] nights we eat other vegetables; tonight *maror*.

On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice.

On [all] other nights, we eat either sitting or reclining; tonight we all recline.

Reader: We were slaves to Pharaoh in the land of Egypt. And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt.

Reader: It happened once [on Pesach] that the Rabbis of B'nei Brak were telling the story of the exodus from Egypt that whole night, until their students came and said to them, "The time of [reciting] the morning Shema has arrived."

So too should we tell the story.

Reader: The Torah speaks of children asking about the story of the Exodus, and the Haggadah tells of four different types of children--wise, evil, simple and one who does not know to ask.

In this moment, we each have questions about the world around us.

Who are the four children today?

Cover the matsa and lift up the cup and says:

Reader: And it is this that has stood for our ancestors and for us, since it is not [only] one [person or nation] that has stood [against] us to destroy us, but rather in each generation, they stand [against] us to destroy us, but the Holy One, blessed be He, rescues us from their hand.

Reader: As it is stated (Deuteronomy 26:5), "My ancestor was a wandering Aramean and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous. And the Egyptians dealt harshly with us and afflicted us and put upon us hard work And we we cried out to the Eternal, the God of our ancestors, and the Eternal heard our voice, and God saw our affliction, and our toil and our duress. And the Eternal took us out of Egypt with a strong hand and an outstretched arm, and with signs and wonders.

In what ways do we feel afflicted and how do we cry out?
Where do we see God's outstretched arm and where do we see wonders?

The Ten Plagues

Remove a drop from your cup of wine for each plague

דָּם	<i>Dam</i>	Blood
צְפַרְדֵּי	<i>Tz'fardeah</i>	Frogs
כִּנִּים	<i>Kinin</i>	Lice
עֲרוֹב	<i>Arov</i>	[The] Mixture [of Wild Animals]
דָּבָר	<i>Dever</i>	Pestilence
שִׁחִין	<i>Sh'chin</i>	Boils
בָּרָד	<i>Barad</i>	Hail
אַרְבֶּה	<i>Arbeh</i>	Locusts
חֹשֶׁךְ	<i>Choshech</i>	Darkness
מַכַּת בְּכוֹרוֹת	<i>Makat B'chorot</i>	Slaying of [the] Firstborn

The plagues of the Exodus were a rejection of Pharaoh's hard heart.

How does COVID-19 reflect hardness of heart?

The Israelites protected themselves from the 10th Plague by separating themselves.

How does separation differ today?

Dayenu

Ilu hotzi 'anu mi' mitzrayim, Dayeinu!

אלו הוציאנו ממצרים דינו.

Ilu natan lanu et hashabat, Dayeinu!

אלו נתן לנו את-השבת, דינו.

Ilu natan lanu et haTorah, Dayeinu!

אלו נתן לנו את-התורה דינו.

If God had taken us out of Egypt, it would have been enough.

If God had given us the Shabbat, it would have been enough.

If God had given us the Torah, it would have been enough.

2nd Cup of Wine

Halleluyah! Praise, servants of the Eternal, praise the name of the Eternal. May the Name of the Eternal be blessed from now and forever.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Atah Adonai, Eloheinu Melech HaOlam, Borei p'ri Hagafen

Blessed are You, Eternal our God, Ruler of the universe, Who creates the fruit of the vine.

Rachtzah: Hand Washing

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch Atah Adonai, Eloheinu Melech HaOlam, asher Kidshanu B'mitzvotav v'tzivanu al n'tila

We wash the hands and make the blessing.

Blessed are You, Eternal our God, Ruler of the Universe, Who has sanctified us with commandments and has commanded us on the washing of the hands.

Motzi Matza

Take out the matza as they are and hold them aloft while saying the blessing.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Baruch Atah Adonai, Eloheinu Melech HaOlam, hamotzi lechem min ha'aretz.

Baruch Atah Adonai, Eloheinu Melech HaOlam, asher kidshanu b'mitzvotav vitzivanu al achilat matza.

Blessed are You, Eternal our God, Ruler of the Universe, Who brings forth bread from the earth.

Blessed are You, Eternal our God, Ruler of the Universe, Who makes us holy through commandments and commands us about the eating of matzah.

Maror

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Baruch Atah Adonai, Eloheinu Melech HaOlam, asher kidshanu b'mitzvotav vitzivanu al achilat maror.

Blessed are You, Eternal our God, Ruler of the Universe, Who makes us holy through commandments and commands us about the eating of maror.

Korech:

This is what Hillel would do when the Temple existed:

He would wrap the matsa and *marror* and eat them together, in order to fulfill what is stated, (Exodus 12:15): "You should eat it upon matsot and *marrorim*."

Shuchal Orech: The Meal

After the Meal

Tzafun: Afikomen

Before eating the afikoman, say: "In memory of the Pesach sacrifice that was eaten upon being satiated."

Barech: Blessing after Eating, and the 3rd Cup of Wine

שִׁיר הַמַּעֲלוֹת, בְּשׁוֹב ה' אֶת שְׂיִבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים. אֲזַי יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה.
אֲזַי יֵאמְרוּ בְּגוֹיִם: הֲגִדִיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי. הֲגִדִיל ה' לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוֹבָה
ה' אֶת שְׂבִיתֵנוּ כְּאַפְיָקִים בְּנֶגֶב. הַזְרַעִים בְּדַמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּחֵף יִלְחַף וּבָכָה נִשְׂא מִשָּׁךְ
הַזֶּרַע, בֹּא יבֹא בְרִנָּה נִשְׂא אֶלְמִתִּיו.

בְּרוּךְ אַתָּה ה', הֵנִן אֶת הַכֹּל.

Baruch Atah Adonai, Hazan et Hakol.

Blessed are You, Eternal One who provides food for all.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Melech HaOlam, Borei p'ri Hagafen

Blessed are You, Eternal our God, Ruler of the universe, Who creates the fruit of the vine.

Elijah's Cup

During the Middle Ages, at this point in the seder, Jews would open their doors and ask God to bring wrath on the powers that oppressed them. Then they would pour a glass of wine for Elijah and pray for the prophet to bring redemption. What redemption do we seek?

Miriam's Cup

A modern innovation is to pour a glass of water for Miriam, the prophetess, who led the people in dance after they crossed the Sea of Reeds, and who provided water for the people with a mysterious well that followed her through the desert. How do we find nourishment today?

Halel: the 4th Cup

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Melech HaOlam, Borei p'ri Hagafen

Blessed are You, Eternal our God, Ruler of the universe, Who creates the fruit of the vine.

Nirtzah: The conclusion

Reader: Completed is the Seder of Pesach according to tradition, updated for our time. Just as we have merited to arrange it, so too, may we merit redemption.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה.

L'shana Ha'ba'ah birushalayim habenuyah.

Next year, let us be in the built Jerusalem!

Next year, let us be together.