

PASSOVER HAGGADAH



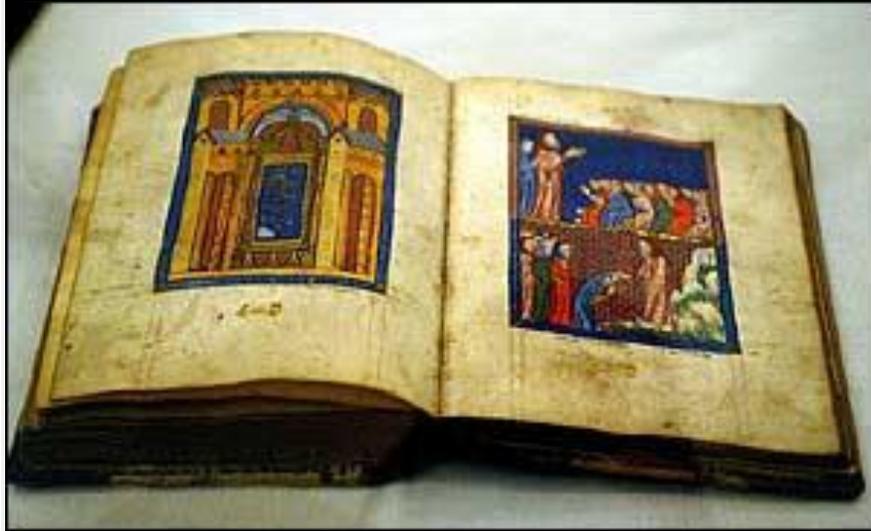
BY HERB MINTZ

CO-CHAIR OF THE LIBRARY COMMITTEE

TEMPLE SINAI OF WASHINGTON, D.C.

MARCH 2020

WELCOME



Pages of the Sarajevo Haggadah, written in Spain in about 1350, famous for its illustrations, and made widely known through "People of the Book," the popular novel by Geraldine Brooks.

We once again gather as family and friends to celebrate Passover (Pesach), share the seder, and remember the story of when the Jewish people were freed from slavery in Egypt. This Haggadah will be our guide tonight. When we join in reading the Haggadah, we fulfill the mitzvah, the duty and good deed, that the Torah commands: "You shall tell the Pesach story to your children in the days to come."

We'll start the seder by lighting candles, followed by the *Shehecheyanu* prayer. It is a prayer that expresses our deep-felt joy at weathering life's challenges and being together, here and now, to share our love and friendship toward each other as we celebrate holiday traditions that connect us from generation to generation.

LIGHTING THE CANDLES



BLESSING OVER THE CANDLES

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי וְצִוָּנוּ לְהַדְלִיק טו שֵׁל
[שַׁבַּת וְשֵׁל] יוֹם טוֹב:

*Baruch Atah Adonai Eloheinu Melech ha-Olam,
asher kid'shanu b'mitzvotav v'tzivanu l'hadlik
near shel Yom Tov.*

Blessed are You, Lord our God, Ruler of the Universe, who sanctifies us with mitzvot and commands us to light the festival candles.

THE SHEHECHEYANU PRAYER

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
shehecheyanu v'key'manu v'higiyanu lazman hazeh.*

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

THE FIRST CUP OF WINE



As we retell the story of our ancestors' plight of slavery and how they got their freedom, may we learn to appreciate more deeply the freedom that we enjoy. May we also learn to care about other people who are not free or cannot enjoy their freedom because of illness, financial circumstances, or incapacity. Let us remember that compelled enslavement, whether by physical force or exploitation or both, still exists today in our world, in our nation, and in our local communities. May we join in working for the day when all people everywhere are freed from tyranny, from poverty, and from war. We lift our cups and recite together:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

***Baruch Atah Adonai, Eloheinu Melech haolam,
Borei p'ri hagafen***

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

[Drink the first cup]

KARPAS



Karpas is the green vegetable on our seder plate and symbolizes the coming of Spring, the season of Pesach, when nature blooms again and awakens hope in all of us.

We also have salt water, which reminds us of the bitter tears our ancestors shed when they were slaves. They were able to survive their cruel ordeal because they dared to hope that one day God would help them to become free.

We dip the karpas into the salt water to represent the idea of adding hope to tearful suffering, which ultimately led to freedom for the Jewish people in the ancient days.

Let us say the blessing over the karpas:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה :

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei p'ree ha-adama.*

Blessed are You, Lord our God, Ruler of the Universe, who creates the fruits of the earth.

THE MATZAH



We have three stacked pieces of matzah. We now break the middle matzah into two pieces. We'll hide one of the two pieces and call it the "*afikomen*," which literally means "dessert" in Greek. After dinner, we'll have a search for the *afikomen* in order to wrap up the meal.

This matzah is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. We are fortunate to be living in the United States where we are free to live and practice as Jews and celebrate all our Jewish holidays openly. But it is not true everywhere else in the world outside of the land of Israel and it has not been true in many times and places throughout the world.

In days when Jews were not safe in their homelands, Passover would be the time when they would pray:

This year we are here; next year we will be in Israel.

This year we are slaves; next year we will be free.

THE FOUR QUESTIONS

מה נשתנה הלילה הזה מכל הלילות?
Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כולו מצה:

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

(1) On all other nights we eat both leavened bread and matzah. Tonight we only eat matzah.

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור:

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

(2) On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.

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

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

(3) On all other nights we aren't expected to dip our vegetables one time. Tonight we do it twice.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין.
הלילה הזה כולנו מסבין:

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

(4) On all other nights we eat either sitting normally or reclining. Tonight we recline.

THE STORY OF PASSOVER

1. THE STORY BEGINS IN ABRAHAM'S TIME



Abraham leads the Jewish people to the land of Canaan about 4000 years ago.

Our story starts in ancient times, with Abraham. At that time, people worshipped many gods and prayed to statues. Abraham was the first person to have the idea of one God, invisible and all-powerful. He journeyed to a new land known then as Canaan, which would later be known as Israel, and started a new people, the Israelites -- the Jewish people. God promised that Abraham would be the father of a great people who would be a blessing to the world.

Over the centuries, our people have sought to fulfill God's promise by being the source of great blessing to the world. We have taught humanity the noble teachings of our Torah. We have provided some of the world's most important heroes. From among our ranks have come women and men who have followed their minds and hearts to produce some of the great advancements in science, technology, education, and human relations. And the Jewish people still lives and strives to fulfill God's promise by repairing the wrongs and failures of the world and seeking justice and peace for all.

2. FROM CANAAN TO EGYPT

Abraham had a son named Isaac, and Isaac had a son named Jacob who had 12 sons. One of them, named Joseph, was able to interpret dreams, and he interpreted the dreams of the King of Egypt. They called whoever was King of Egypt in those days the “Pharaoh.” Joseph helped his Pharaoh save the people during a time of great famine, and Joseph and all his family and other Jews were able to live freely in Egypt.

3. THE ISRAELITES BECOME ENSLAVED AND IN DANGER IN EGYPT

In later years, however, after Joseph had died, a new Pharaoh arose. He disregarded the great contribution which Joseph had made to Egypt. He issued harsh decrees against the Israelites, made slaves out of them, and even ordered every baby boy born to the Israelites put to death!

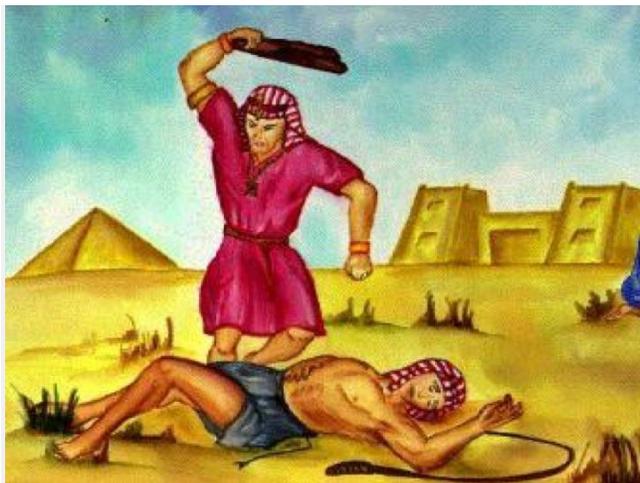


At the time Moses was born, the Jewish people were slaves in Egypt.

4. MOSES IS SAVED

During that time, there was a Jewish baby boy who was saved from the Pharaoh's evil decree by his mother Yochebed's courage and love. She put the baby in a waterproof basket and left him right at the edge of the water. His sister, Miriam, hid and watched over the baby. The Pharaoh's daughter found the basket and decided to keep him as her own son. She named him "Moses," which meant "drawn from the water."

5. MOSES OPPOSES THE TREATMENT OF THE JEWS



Moses kills an Egyptian slave master who was mistreating Jewish slaves.

Moses was raised in the Pharaoh's palace. He did not know that he really was Jewish. But he still did not like the way the Jewish slaves were being treated. When he was a grown man, Moses saw their suffering, and he felt pain in his heart for them.

One day, when he saw an Egyptian taskmaster beating an Israelite slave, Moses could not control his anger. He killed the Egyptian. Moses now had to run away from Egypt, and he fled to Midian, to the East.



The route taken by Moses from Egypt.

6. MOSES HEARS GOD CALL HIM

Moses became a shepherd in Midian. According to the Torah, one day, while Moses was looking after his flock, he heard the voice of God calling to him from a bush. The bush was burning, but miraculously, the leaves were still green and unharmed. He heard the voice tell him from the bush

I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob . . . I have surely seen the suffering of My people in Egypt and I have heard their cry because of their taskmasters. So I have come to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and large land, a land flowing with milk and honey . . . Therefore come now and I will send you to Pharaoh that you may bring forth My people, the children of Israel, out of Egypt.



Moses at the burning bush.

So Moses set out to free his people from the tyranny of Pharaoh and Egypt.

7. "LET MY PEOPLE GO!"



Moses tells Pharaoh that God demands he "let my people go"

For Moses to face the powerful ruler Pharaoh, it must have taken great courage and a strong belief in God's command to free the Israelites. Moses went to Pharaoh and told the tyrant to give the Israelites their freedom. But Pharaoh had no compassion for the Jewish people and their suffering in bondage. He was a stubborn-hearted king, and he didn't like the idea of anyone telling him what to do. That was a big mistake!

8. THE TEN PLAGUES



Moses had to prove the rightness of his cause and God's power by bringing plague after plague on Egypt. Each time, Pharaoh would promise to obey God's command. But as soon as the plague passed and relief came, Pharaoh changed his mind. It was only after the tenth and most horrible plague, the death of the Egyptian first-born, that Pharaoh finally agreed to let the Jewish people go. Even then, as the Israelites fled Egypt across the Red Sea, Pharaoh reneged and sent soldiers after them. But miraculously, the Sea parted for the Jews to cross, and then when the Egyptians tried to follow, the Sea formed again, preventing them from crossing. Finally, the Jews were free, across the Sea, and in a new land.

9. REMEMBERING THE PLAGUES



Moses leads the Israelites to freedom in the great Exodus from Egypt

We remember the events that led to the freedom of our ancestors by reciting the ten plagues and pouring a drop of wine from our cup as we say each one. We wish that no people will have to endure bondage and suffering like our ancestors.

Blood | *dam* | דם
Frogs | *tzfardeiya* | צפרדע
Lice | *kinim* | כנים
Beasts | *arov* | ערוב
Cattle disease | *dever* | דבר
Boils | *sh'chin* | שחין
Hail | *barad* | ברד
Locusts | *arbeh* | ארבה
Darkness | *choshech* | חשך
Death of the Firstborn | *makat b'chorot* | מכת בכורות

DAYENU

“Dayenu” means “For that alone we should have been grateful.” We are thankful for the Exodus from Egypt and for all the traditions that shape our lives as Jews.

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

*Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu, da-ye-nu!*

**Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-Sha-bat,
Na-tan la-nu et-ha-Sha-bat,
Da-ye-nu!**

*Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu, da-ye-nu!*

**Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-To-rah,
Na-tan la-nu et-ha-To-rah,
Da-ye-nu!**

*Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu, da-ye-nu!*

IN EVERY GENERATION

In every generation, Jews are obligated to see themselves as though they personally left Egypt. The *seder* reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

Let us therefore raise our second cup of wine and pray together:

Dear God, we thank You for this beautiful festival of Pesach. It reminds us of Your great gift of freedom to our ancestors and to us.

As you have enabled us to reach this day, so may You help us to observe other holy days and festivals in the years ahead in joy and in peace.

We thank You too that this Pesach is celebrated in a free and independent State of Israel and in rebuilt Jerusalem and pray for peace and joy for the Israeli people and for Jews around the world.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

***Baruch Atah Adonai, Eloheinu Melech haolam,
Borei p'ri hagafen***

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

[Drink the second cup]

PREPARING FOR THE MEAL

BLESSING OVER WASHING THE HANDS

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ
עַל נְטִילַת יָדַיִם :

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

Blessed are You, Lord our God, Ruler of the Universe, who made us holy through obligations, commanding us to wash our hands.

BLESSINGS OVER THE MATZAH

We distribute the matzah and say following two blessings:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ :

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
hamotzi lechem min ha-aretz.*

Blessed are You, Lord our God, Ruler of the Universe, who who brings bread from the land.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ עַל אֲכִילַת מַצָּה :

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.*

Blessed are You, Lord our God, Ruler of the Universe, who made us holy through obligations, commanding us to eat matzah.

[Eat the matzah]

DIPPING THE BITTER HERBS

Our seder plate has bitter herbs -- the maror -- and we also have charoset, which in our house is fruity and free of any type of nuts. The maror reminds us of the bitter story of our ancestors' enslavement and suffering. But by dipping the maror into the charoset, we can enjoy a sweeter celebration by remembering their eventual freedom and the freedoms we have today.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר :

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

Blessed are You, Lord our God, Ruler of the Universe, who made us holy through obligations, commanding us to eat bitter herbs.

[Eat the maror dipped in charoset]

HILLEL SANDWICH

Hillel, the great rabbi who lived in the days of the second Temple in Jerusalem, ate matzah and maror together with the Pesach lamb. We honor him by eating a sandwich of the matzah, bitter herbs and *charoset*. We place an extra portion of maror in our Hillel Sandwich to remember that in our lifetime we were also slaves during the Holocaust.

[Eat the Hillel sandwich]

ELIJAH THE PROPHET



[Open the front door]

In the spirit of Passover as a celebration of freedom, we welcome Elijah into our home, and to our Seder and wish that you may soon arrive and initiate the great Age of Peace.

[Close the door].

ENJOY THE MEAL!