



HAGGADAH OF PESACH

*With the Story of the
Going Out of Egypt*

הַגְּדֵלָה שֶׁל פֶּסַח

BIYUR CHAMETZ
BURNING THE CHAMETZ

The next morning, we burn all the *chametz* that we found during the search, and any other *chametz* we still own (that we did not sell to a non-Jew).

After we have burned the *chametz*, we say the following declaration:

הנני מוכן ומזומן לקיים מצות עשה של שריפת חמץ. לשם יהוד קודשא בריך הוא ושמינתיה על ידי ההוא טמיר ונעלם בשם כל ישראל! יהי נועם יי אלהינו עלינו. ומעשה ידינו מונגה עלינו. ומעשה ידינו מונגה:

ALL CHAMETZ or bread that belongs to me, that I have seen or that I have not seen, that I have gotten rid of or that I have not gotten rid of, [and any that I do not know about,] shall be canceled and ownerless like the dust of the earth.

Many continue with the following prayer:

May it be favorable to You, Hashem our God and the God of our fathers, that You have mercy upon us and save us from the sin of *chametz* – even the slightest amount – us, all the members of our family, and all of Yisrael, this year and every year of our lives. And just as we have searched out the *chametz* from our homes and have burned it, so may You give us the opportunity to destroy the *yetzer hara* from within us, forever, all the days of our lives. And may You give us the opportunity to connect ourselves to You, to Your Torah, to Your love, and to connect ourselves to the *yetzer tov* forever – us, our children and our children's children, from now and forever. So be it. Amen.

כל חמירא וחמיעא דאיפא ברשותי. דחזתה ודלא חזתה. דבערתה ודלא בערתה. לבטל ולהוי הפקר מעפרא דארעא:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו, שתרחם עלינו ותעילנו מאסור חמץ אפילו מכל שהוא. לנו ולכל בני ביתנו ולכל ישראל. בשנה זו ובכל שנה ושנה כל ימי חיינו. וכשם שביערגו חמץ מבתנו ושרפתוהו, כך תזכנו לבער היצר הרע מקרבנו תמיד כל ימי חיינו. ותזכנו לדבק בה ובתורתך ואהבתך ולדבק בגי' הטוב תמיד. אמתו וזרענו וזרע זרענו מעתה ועד עולם, כן יהי רצון אמנו:



We put three *matzos* and the *Seder* plate on the table, in front of the one who will be leading the *Seder*. These six foods are on the *Seder* plate:

חֲזָרֵת

CHAZERES

more bitter herbs, most families use horseradish, which is sweet as a young plant, but gets more and more bitter as it grows. This reminds us of how the Egyptians tricked our fathers into slavery. First they spoke sweetly, even offering to pay them for their work, but as time passed they lowered their pay and added to their work, until they were slaves, working so very hard and not getting paid at all.

כַּרְפָּס

KARPAS

a vegetable [many families use potato, radish or celery] that will be dipped in salt water to make the children curious, so they will listen to the story of Pesach and ask questions.

חֲרוֹסֵת

CHAROSES

a mix of chopped fruits and nuts, to remind us of the bricks and mortar with which our fathers were forced to build cities for Pharaoh.

מָרֹר

MAROR

bitter herbs, to remind us of how the Egyptians made our fathers' lives bitter with slave labor.

בֵּיצָה

BEITZAH

a roasted egg, to remind us of the *Korban Chagigah* that was eaten before the *Korban Pesach*, so that the *Korban Pesach* would be eaten on a full stomach.

זְרוֹעַ

ZERO'A

a roasted meat bone, to remind us of the *Korban Pesach*. Most families use a foreleg or a wing - To symbolize the outstretched arm with which Hashem took us out of Egypt.

סֵדֶר הַמִּצְוֹת

THE SEDER PLATE

It is good to set the *Seder* table and prepare the *Seder* plate while it is still day, before the start of *Yom Tov*, so the *Seder* can start as soon as everyone is home from *shul*. This way the younger children will be able to take part in the *Seder*, before they fall asleep. We set the table with our best plates and silverware, and set up chairs for everyone who will be joining us, leaving room for them to lean while eating.



הגנו מוכן ומזומן לקיום מצות כוס ראשון מארבע כוסות. לשם יחוד קודשא בריך הוא ושכינתיה, על ידי ההוא טמיר ונעלם בשם כל ישראל יהי נועם אדני אלהינו עלינו, ומעשה ידיו בוננה עלינו, ומעשה ידיו בוננהו:

On Shabbos, we begin Kiddush here:

[We begin softly:] It was evening and it was morning...

[then continue aloud:] THE SIXTH DAY. Heaven and earth were finished with all that is in them. On the seventh day God finished His work that He had made; and He rested on the seventh day from all His work that He had made. God blessed the seventh day and made it holy, for on it He rested from all His work that God had created to make.

On weekdays, we begin Kiddush here:

סברי מרננו ורננו ורבותי:

BLESSED ARE YOU, Hashem our God, King of the universe, Who creates the fruit of the vine.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַיַּגְפֵּן:

On Shabbos, we add the words in parentheses.

BLESSED ARE YOU, Hashem our God, King of the universe, Who chose us from all nations and raised us from all tongues, and made us holy with His mitzvos. Hashem our God, You gave us with love (Shabbos for rest and) festivals for happiness, celebrations and times for joy, (this day of Shabbos and) this day of the Festival of Matzos, the time of our freedom; a holy day, (with love) as a memory of our going out of Egypt. For, from all nations, You have chosen us and made us holy; and You have given us Your holy (Shabbos and) festivals -- (with love and with favor) with happiness and with joy -- as our heritage. Blessed are You, Hashem our God, Who makes (the Shabbos,) Yisrael and the times holy.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם וְדוּמְמָנוּ מִכָּל לְשׁוֹן וְקִדְשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (לְשֵׁנָה שְׁבֻתוֹת לְמִנְחָהּ ו) מוֹעֲדִים לְשִׂמְחָה, הַגִּים וְזִמְנִים לְשִׁשּׁוֹן, (לְשֵׁנָה אֶת יוֹם הַשַּׁבָּת הַזֶּה ו) אֶת יוֹם הַגַּג הַמִּצְוֹת הַזֶּה זְמַן חֲרוּתֵנוּ (לְשֵׁנָה בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, וְכִר לִיבִיאוֹת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ. וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים. (לְשֵׁנָה וְשֵׁנָה) וּמוֹעֲדֵי קֹדֶשׁךָ (לְשֵׁנָה בְּאַהֲבָה וְצִדּוֹ) בְּשִׂמְחָה וּבְשִׁשּׁוֹן הַנְּחֻלָּתָנוּ. בְּרוּךְ אַתָּה יי, מִקְדָּשׁ (לְשֵׁנָה הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְּמַנִּים:

On all nights except Motza'ei Shabbos, we continue with the Shehechyanu blessing [... You have given us life...] below.

When the Seder takes place on Motza'ei Shabbos, we continue with these two Havdalah blessings before Shehechyanu:

BLESSED ARE YOU, Hashem our God, King of the universe, Who creates the lights of the fire.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

BLESSED ARE YOU Hashem our God, King of the universe, Who separates between holy and ordinary, between light and darkness, between Yisrael and the other nations, between the seventh day and the six days of working. You made a separation between the holiness of Yom Tov and the holiness of Shabbos, and You made the seventh day more holy than the six days of working. You separated and made holy Your people Yisrael with Your holiness. Blessed are You, Hashem, Who separates between one holiness and another.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשַּׁבָּת לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשׁ שְׁבֻת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּתָּ, וְאֶת יוֹם הַשַּׁבָּת מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשֶׁת. הַבְּדִלָּתָּ וְקֹדֶשֶׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ: בְּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹשֶׁךְ:

When we say the Shehechyanu, we keep in mind that we want it to include the Yom Tov itself and the mitzvos of this night: drinking four cups of wine, telling the story of Pesach and eating matzah and maror. Those who have already said this blessing at candle-lighting should not say it again during Kiddush.

BLESSED ARE YOU, Hashem our God, King of the universe, Who has given us life, seen to our needs and brought us to this time.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שִׁהַיְיָנוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזְמַן הַזֶּה:

We lean on our left side and drink the whole cup, or at least most of it; if possible, without stopping except to swallow.

KADDESH Most married men have the custom to wear a kittel [white robe] during the Seder.



Nuts and sweets are given out to the young children to make them curious.

We put the Seder plate in front of the one leading the Seder. Our cups are filled with wine. To show that we are not slaves any more, that we are free, we act like rich people by having someone else pour wine into our cups.

In some families one person says the Kiddush, while everyone else listens and answers Amen; in others, everyone says Kiddush together.

We pick up the cup of wine with both hands, but hold it in our right hand while saying Kiddush.



On all other nights we eat *chametz* and *matzah*; but on this night [we eat] only *matzah*.

שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹמְרִין חָמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה כָּל מַצָּה:

On all other nights we eat all kinds of vegetables; but on this night [we eat] *maror*.

שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹמְרִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה [כָּל] מַרְוֵר:

On all other nights we do not dip [vegetables] even once; but on this night [we dip] twice.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אֲנִי מְטַבֵּילִין אֶפִּילֹּי פַּעַם אַחֲרַת, הַלַּיְלָה הַזֶּה שְׁרַתִּי פְּעָמַיִם:

On all other nights we eat either sitting or leaning; but on this night we all lean.

שֶׁבְּכָל הַלַּיְלוֹת אֲנִי אוֹמְרִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין, הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסַבִּין:

We pour the second cup of wine. Then the youngest child asks the Four Questions. If there are no children, the leader's wife or anyone else may ask them. Even if someone is alone at the Seder, he must ask the Four Questions before telling the story of Pesach, because the Haggadah must be told in question and answer form.

WHY IS THIS NIGHT DIFFERENT than all other nights?

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?



given us the manna to eat,
it would have been
enough of a favor for us!
If He had given us the manna to
eat, but had not given us the Shabbos

**אלו ספק צרכנו במדבר ארבעים שנה,
ולא האכילנו את המן דינו:**



it would have been enough
of a favor for us!

If He had given us the Shabbos, but
had not brought us before Mount
Sinai,

**אלו האכילנו את המן,
ולא נתן לנו את השבת דינו:**



it would have been enough
of a favor for us!

If He had brought us before Mount Sinai, but had
not given us the Torah,

**אלו נתן לנו את השבת,
ולא קרבנו לפני הר סיני דינו:**



it would have been enough of a favor
for us!

If He had given us the Torah, but
had not brought US into Eretz

**אלו קרבנו לפני הר סיני,
ולא נתן לנו את התורה דינו:**



Yisrael,
it would have been enough
of a favor for us!

If He had brought us into the Eretz

**אלו נתן לנו את התורה,
ולא הכניסנו לארץ ישראל דינו:**



Yisrael, but had not built the Beis
Hamikdash for us,
it would have been enough of a favor
for us!

ALL THE MORE SO, for the

**אלו הכניסנו לארץ ישראל,
ולא בנה לנו את בית הבחירה דינו:**



God who is everywhere to have doubled
and redoubled His favors upon us: He has
taken us out of Egypt and punished them
and punished their gods and killed their
firstborn sons and given us their riches and
split the sea for us and taken us through it
on dry ground and drowned our enemies
in it and supplied our needs in the desert
for forty years and given us manna to eat
and given us the Shabbos and brought us
before Mount Sinai and given us the Torah
and brought us into Eretz Yisrael and built
the Beis Hamikdash for us, to bring us
forgiveness for all our sins.

**על אחת פמור וכמה טובה בפוק'ה ומכפלת למקום עלינו.
שהוציאנו ממצרים. ועשה בהם שפטים. ועשה באלהיהם.
והרג את בכוריהם. ונתן לנו את ממונם. וקרע לנו את הים.
והעבירנו ברגלנו בתוכו. ושקע צרינו בתוכו. וספק צרכנו
במדבר ארבעים שנה. והאכילנו את המן. ונתן לנו את השבת.
וקרבנו לפני הר סיני. ונתן לנו את התורה. והכניסנו לארץ
ישראל. ובנה לנו את בית הבחירה לכפר על כל עונותינו:**

כמה מעלות טובות למקום עלינו:

HOW MANY FAVORS has the God who is everywhere done for us [each greater than the one before]!

If He had taken us out of Egypt,
but had not punished them,

it would have been
enough of a favor for us!
If He had punished them, but not their gods,

**אלו הוציאנו ממצרים,
ולא עשה בהם שפטים דינו:**



it would have been
enough of a favor for
us!

If He had punished their gods, but

**אלו עשה בהם שפטים,
ולא עשה באלהיהם דינו:**



had not killed their firstborn sons,
it would have been enough
of a favor for us!

If He had killed their firstborn sons, but had not
given us their riches,

**אלו עשה באלהיהם,
ולא הרג את בכוריהם דינו:**



it would have been enough
of a favor for us!

If He had given us their riches,
but had not split the sea for us,

**אלו הרג את בכוריהם,
ולא נתן לנו את ממונם דינו:**



it would have been
enough of a favor for
us!

If He had split the sea for us, but had not taken
us through it on dry ground,

**אלו נתן לנו את ממונם,
ולא קרע לנו את הים דינו:**



it would have been
enough of a favor for
us!

If He had taken us through it on
dry ground, but had not drowned

**אלו קרע לנו את הים,
ולא העבירנו בתוכו בתרבה דינו:**



our enemies in it,
it would have been
enough of a favor for
us!

If He had drowned our enemies in it,

**אלו העבירנו בתוכו בתרבה,
ולא שקע צרינו בתוכו דינו:**



but had not supplied our needs in the desert for
forty years,
it would have been enough of a favor for us!
If He had supplied our needs in the
desert for forty years, but had not

**אלו שקע צרינו בתוכו,
ולא ספק צרכנו במדבר ארבעים שנה דינו:**

