

Short Pesach Haggadah

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(Disclaimer: This "Short Haggada" does not necessarily meet all halakhic requirements related to the observance of Passover night. It is meant primarily for learning and training purposes for those who are not yet able to say all prescribed blessings and the chapters of the Hallel in full.)

The First Cup (Kiddush)

Attention gentlemen! סְבִרֵי מָרְנָן

To life! לְחַיִּים

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרֵי הַגֶּפֶן:

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-עַם. וְרוּמָמְנוּ מִכָּל-לְשׁוֹן.
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה. מוֹעֲדִים לְשִׂמְחָה. חַגִּים וְזִמְנִים
לְשִׂשׁוֹן. אֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה. אֶת-יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה. זְמַן חֲרוּתְנוּ.
בְּאַהֲבָה מִקְרָא קֹדֶשׁ. זָכַר לִיְצִיאַת מִצְרַיִם: כִּי בָנוּ בְּחֵרֶת. וְאוֹתְנוּ קִדְּשָׁתָּ מִכָּל
הָעַמִּים. וּמוֹעֲדֵי קֹדֶשׁ בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ:

Blessed are You, Lord, our God, King of the Universe, who chose us from among all peoples, who exalted us above all tongues, who sanctified us through his commandments. You gave us, O Lord, our God, in love, seasons for rejoicing and festivals for happiness. You gave us this day of the Festival of Unleavened Bread, this holiday for holy communal gathering, the season of our freedom, with love, as a remembrance of the Exodus from Egypt. Yes, You chose us, and You sanctified us from all nations, and You have us the heritage of your holy festivals in joy and happiness.

בָּרוּךְ אַתָּה יְיָ. מִקְדָּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים:

Blessed are You, Lord, Who sanctifies Israel and the seasons.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁהַחֲיֵנוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזְמַן הַזֶּה:

Blessed are You, Lord, our God King of the Universe, Who has given us life, and sustained us, and brought us to this season.

We drink the first cup while leaning on the left side.

Washing of the hands

Before we pour water over our hands, we say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Blessed are You, Lord, our God King of the Universe, Who sanctified us with His commandments and commanded us the washing of our hands.

On the Table need to be: 1) Wine or grape juice

2) Matzot (unleavened bread)

3) Charóset (mashed banana),

4) Bitter Herbs, 5) Karpas (other greens)

We start with the other greens (“karpas”). Before we eat from it, we say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הָאֲדָמָה:

Blessed are You, Lord, our God King of the Universe,
Who creates the fruit of the earth.

We dip the karpas in the charoet and eat from it.

Then, the second cup is poured (do not drink yet).

*We take two matzot, and we break one of them in half,
and we place one half on top of the whole matzah.*

We lift up the other broken half and say:

הָא לֶחֶמַּא עֲנִיָּא. דְּאָכְלוּ אַבְהֵתְנָא דְנִפְקוּ מֵאֶרְעָא דְמִצְרַיִם:

This is the bread of affliction, that our ancestors ate in the land of Egypt

Someone (preferably a child) now asks the four questions:

מָה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה. מִכָּל הַלֵּילוֹת!

How different is this night different from all other nights!

שָׁבַקְל הַלֵּילוֹת. אֵין אָנוּ מִטְּבִילִין אֶפְלוּ פַעַם אַחַת. וְהַלֵּילָה הַזֶּה. שְׁתֵּי פְעָמִים:
On other nights, we do not dip even once, but tonight we dip twice!

שָׁבַקְל הַלֵּילוֹת. אָנוּ אוֹכְלִים חֶמֶץ וּמִצָּה. וְהַלֵּילָה הַזֶּה. כָּלוּ מִצָּה:
On other nights, we eat real bread or matzah, but tonight only matzah!

שָׁבַקְל הַלֵּילוֹת. אָנוּ אוֹכְלִים שְׂאֵר יִרְקוֹת. וְהַלֵּילָה הַזֶּה. מְרוֹרִים:
On other nights, we eat any vegetable, but tonight only bitter herbs!

שָׁבַקְל הַלֵּילוֹת. אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. וְהַלֵּילָה הַזֶּה. כָּלְנוּ מְסֻבִּין:
On other nights, we eat some sitting and some leaning, but tonight we all lean!”

The Torah refers to four different types of children: one that is wise, one that is bad, one that is simple, and one that does not yet know how to ask.

* **The wise child** asks: “What is the meaning of the stipulations, decrees and laws haShem our God has commanded you?”

The answer to this question is: “We were slaves of Pharaoh in Egypt, but HaShem brought us out of Egypt with a mighty hand. Before our eyes, HaShem sent signs and wonders—great and terrible—on Egypt and Pharaoh and his whole household. But he brought us out from there to bring us in and give us the land he promised on oath to our ancestors. HaShem commanded us to obey all these decrees and to fear HaShem our God, so that we might always prosper and be kept alive, as is the case today. And if we are careful to obey all this law before HaShem our God, as he has commanded us, that will be our righteousness.” (Deut. 6: 20-25)

* **The bad child** asks: “What does that mean, that ceremony of yours?”

The answer is: “It is the Passover sacrifice to HaShem, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.” (Ex. 12: 26-27)

* **The simple child** asks: “What is this?”

Your answer is: “With a mighty hand, HaShem brought us out of Egypt, out of the land of slavery.” (Ex. 13:14).

* To **the child that does not yet know how to ask**, you say: “I do this because of what HaShem did for me when I came out of Egypt.” (Ex. 13: 8)

We were slaves to Pharaoh in Egypt; but God took us out from there, with a strong hand and an outstretched arm. Blessed is God, Who is Everywhere, Who gave the Torah to his people Israel, blessed be He! Blessed is He who keeps his promise to Israel his people, may He be praised!

Deut. 26: 5-8

My father was a wandering Aramean, and he went down to Egypt, and lived there, with only a small family. There he became a nation, great, mighty, with many people.

But the Egyptians treated us badly, and made life hard for us, and they gave us hard work to do.

We cried to HaShem, the God of our fathers, and HaShem heard our voice, and saw our suffering, and our hard work, and our oppression.

And HaShem took us out of Egypt with a mighty hand, and with an outstretched arm, and with much power, and with signs, and with wonders.

What were these signs and wonders? The Ten Plagues:

1) Blood, 2) Frogs, 3) Lice, 4) Flies, 5) Plague,
6) Boils, 7) Hail, 8) Locusts, 9) Darkness, 10) Death of the Firstborn

“Someone only fulfils his obligation if he talks about three things on Passover: **Pesach, Matzah, and Maror.**”

- 1) “The **Pesach** sacrifice is what our ancestors ate in the time of the Temple. Because HaShem passed over our houses in Egypt.”
- 2) *Someone lifts the Matza and says:*
“This **Matzah** that we eat... what is the reason? Because our dough did not have time to rise when HaShem freed us from slavery.”
- 3) *Someone lifts the Bitter Herbs and says:* “Why do we eat this **Maror**? Because the Egyptians made our lives bitter in Egypt.”

In every generation, a person must think of himself as if he had left Egypt himself. Because HaShem did not only free the Jews many years ago, but us as well. Therefore, we must thank, praise, and always give honor to God who did all these miracles for us and for the people before us. He took us from slavery to freedom, and from sadness to happiness, from mourning to festivity, and from deep darkness to great light. Let us say for Him: Hallelujah!

Psalm 113:

הַלְלוּיָהּ: הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת-שֵׁם יְיָ:
 יְהִי שֵׁם יְיָ מְבֹרָךְ. מֵעַתָּה וְעַד-עוֹלָם:
 מִמִּזְרָח-שָׁמֶשׁ עַד-מְבֹאוֹ. מִהַלְלֵי שֵׁם יְיָ:
 רַם עַל-כָּל-גּוֹיִם יְיָ. עַל הַשָּׁמַיִם כְּבוֹדוֹ:
 מִי כִּי אֱלֹהֵינוּ. הַמְגַבִּיחַ לְשָׁבֶת:
 הַמְשַׁפִּילֵי לְרֵאוֹת. בַּשָּׁמַיִם וּבָאָרֶץ:
 מְקַיְמֵי מַעַפָּר דָּל. מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:
 לְהוֹשִׁיבֵי עַם-גְּדִיבִים. עַם גְּדִיבֵי עַמּוֹ:
 מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת. אִם-הַבְּנִים שְׂמֵחָה. הַלְלוּיָהּ:

Hallelujah. Give praise O servants of the Lord. Praise the name of the Lord.
 Let the name of the Lord be blessed, now and forever.
 From east to west, let the name of the Lord be praised.
 The Lord is supreme above all the nations, his glory is above the heavens.
 Who is like the Lord, our God, who thrones on high?
 Who sees what is below, in heaven and on earth?
 He raises the poor from the dust, he lifts up the needy from the garbage heap.
 To place them with the great, with the great men of his people.
 He sets the childless woman among her household as a happy mother of children.
 Hallelujah.

Psalm 114:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם. בַּיַּת יַעֲקֹב מֵעַם לְעֹז:
 הִיָּתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:

הַיָּם רָאָה וַיָּנֹס. הַיַּרְדֵּן יָסַב לְאַחֲזֹר:
 הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנִי-צֹאן:
 מַה-לָּךְ הַיָּם כִּי תָנוּס. הַיַּרְדֵּן תִּסָּב לְאַחֲזֹר:
 הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנִי-צֹאן:
 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
 הַהִפְכִי הַצּוּר אֶגֶם-מַיִם. תִּלְמִישׁ לְמַעַיְנֹ-מַיִם:

When Israel went out of Egypt, the house of Jacob from a people of strange speech.
 Judah became his holy one, Israel his dominion.
 The sea saw it and fled. Jordan river ran backward.
 Mountains skipped like rams, and hills like sheep.
 What alarmed you, O sea, that you fled? Jordan, that you ran backward?
 Mountains, that you skipped like rams? And hills like sheep?
 Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob.
 Who turns the rock into a pool of water, the flinty stone into a fountain.

Lift the cup and say:

Blessed are You, Lord, our God, King of the Universe, who freed us and our
 ancestors from Egypt, and helped us so we could live to celebrate this night so
 that we may eat matzah and bitter herbs on it.
 Blessed are You Lord, the Savior of Israel.

Now we drink the second cup while leaning on the left side

Washing of the hands

Before we pour water over our hands, we say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Blessed are You, Lord, our God, King of the Universe, Who sanctified us with
 His commandments, and commanded us the washing of our hands.

Two Blessing over the Matzot:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are You, Lord, our God, King of the Universe, Who brings forth bread from the Earth.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל-אֲכִילַת מַצָּה:

Blessed are You, Lord, our God, King of the Universe, Who sanctified us with His commandments, and commanded us on eating **Matzah**.

We eat the matzah while leaning on the left side.

Blessing over the Bitter Herbs (Marór):

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ עַל-אֲכִילַת מָרוֹר:

Blessed are You, Lord, our God, King of the Universe, Who makes us special through His commandments, and commands us to eat **marór**.

We dip the Marór in Charóset and eat. (no need to lean at this point)

Hillel Sandwich, also called “Korékh”

Everyone gets a piece of the bottom matzah and we eat it with some bitter herbs (marór) and charóset (e.g. mashed bananas). If there is meat on the table, we can also add meat to it, as a reminder of the Pesach sacrifice.

The Meal:

We can now eat whatever we want. At the very end of the meal, we eat one last piece of matza and nothing at all thereafter.

After the meal, we wash our hands without a blessing, we pour a third cup, and we say Grace After Meals (Birkat haMazon):

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הֵזַן אֶת הָעוֹלָם כֵּלּוּ בְּטוֹב בְּחֶסֶד
וּבְרַחֲמִים. וּמְפָרְנֵס לְכָל. וּמְכִיֵּן מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ
אַתָּה יי. הֵזַן אֶת הַכֵּל:

Blessed are You, Lord, our God, King of the Universe, who nourishes the entire world with goodness, with kindness, and with mercy, who provides for all, and who prepares food for all His creatures that He created.

Blessed are You, Lord, who feeds all.

נוֹדָה לְךָ יְיָ אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָה טוֹבָה וְרַחֲמָהּ. בְּרִית וְתוֹרָה. וְעַל שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם. וְעַל הַכֹּל אֲנוּ מוֹדִים לְךָ וּמְבָרְכִים אֶת שִׁמְךָ: בְּרוּךְ אַתָּה יְיָ. עַל הָאֶרֶץ וְעַל הַמְּזוּן:

We thank You, Lord, our God, and bless You, our King, that You gave our forefathers a lovely, good, and spacious land, a covenant and the Torah, and that You took us out of the land of Egypt. For all this, we thank You and bless your name. Blessed are You, Lord, for the land and for the food.

רַחֵם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ. וְעַל יְרוּשָׁלַיִם עִירְךָ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחְךָ.

Only on Sabbath: רַצֵּה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה

Only on Pesach: וְסַמְחֵנוּ בְּיוֹם חַג הַמַּצּוֹת הַזֶּה

וְתַבְנֶה אֶת-יְרוּשָׁלַיִם בְּקֶרֶב וְתַמְלֵאָהּ בְּשָׁלוֹם.
בְּרוּךְ אַתָּה יְיָ. בּוֹנֵה יְרוּשָׁלַיִם אָמֵן

Have mercy, Lord, our God, on Israel Your people, and on Jerusalem your city, and on Zion the place of your glory, and on the kingship of the House of David!

(Only on Shabbat: And willingly invigorate us on this Shabbat day)

(Only on Pesach: And make us glad on this Pesach holiday),

and build Jerusalem soon and fill it with peace.

Blessed are You, Lord, who builds Jerusalem, Amen.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אָבִינוּ. מֶלְכֵנוּ. הַמֶּלֶךְ הַטוֹב
 וְהַמְּטִיב לְכָל. הוּא מְטִיב לָנוּ. הוּא יִטִּיב לָנוּ. הוּא הַטִּיב לָנוּ. הוּא
 גָּמְלָנוּ, הוּא גּוֹמְלָנוּ. הוּא יְגַמְלָנוּ. חֵן וְחֶסֶד וְרַחֲמִים. וְכָל-טוֹב:

Blessed are You, Lord, our God, King of the Universe, our Father, our King; the King who is good and does good to all. He has been good to us before, He is good to us now, and He will be good to us. He has given us before, He gives us now, and he will give us kindness, love and mercy and all good things!”

The Third Cup:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

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

(Drink while leaning to the left)

We pour the fourth cup en say:

Psalm 117

הַלְלוּ אֶת-יְיָ כָּל-גּוֹיִם. שִׁבְחוּהוּ כָּל-הָאֲמִים:
 כִּי גִבּוֹר עָלֵינוּ חֶסֶדּוֹ. וְאֱמֶת-יְהוָה לְעוֹלָם: הַלְלוּיָהּ:

Praise the Lord, all you, nations! Honor Him, all you, peoples!
 For His love is powerful for us, and the truth of the Lord lasts forever.
 Hallelujah!

Psalm 118 (1-4 and 26-29)

הוֹדוּ לַיְי כִּי-טוֹב. כִּי לְעוֹלָם חֶסֶדּוֹ:
 יֹאמְרוּ-נָא יִשְׂרָאֵל. כִּי לְעוֹלָם חֶסֶדּוֹ:
 יֹאמְרוּ-נָא בֵּית-אֱהֲרֹן. כִּי לְעוֹלָם חֶסֶדּוֹ:
 יֹאמְרוּ-נָא יְרֵאֵי יְיָ. כִּי לְעוֹלָם חֶסֶדּוֹ:

Give thanks to the Lord, for He is good. For His kindness lasts forever.
 Let Israel say: His kindness lasts forever.

Let the house of Aaron say: His kindness lasts forever.
 Let those who honor the Lord say: His kindness lasts forever.
 (...)

בְּרוּךְ הַבָּא בְּשֵׁם יְיָ. בְּרַכְנוּכֶם מִבֵּית יְיָ:
 אֵל יְיָ וַיָּאָר לָנוּ. אֶסְרוּ חַג בְּעַבְתֵּימָם. עַד קַרְנֹת הַמִּזְבֵּחַ:
 אֱלֹהֵי אֲתָה וְאֹדְךָ. אֱלֹהֵי אֲרוֹמְךָ:
 הוֹדוּ לַיְיָ כִּי-טוֹב. כִּי לְעוֹלָם תְּסֻדּוּ:
 הוֹדוּ לַיְיָ כִּי-טוֹב. כִּי לְעוֹלָם תְּסֻדּוּ:

May he who enters be blessed in the name of the Lord.
 We bless you from the house of the Lord.
 The Lord is God, He has given us light.
 Bind the festival offering with cords to the horns of the altar.
 You are my God and I acknowledge you, My God, I will extol you!
 Praise the Lord, for He is good, His kindness lasts forever.
 Praise the Lord, for He is good, His kindness lasts forever.

*We drink the fourth cup while leaning to the left.
 We continue singing songs and thanking God.*