

IN EVERY GENERATION



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15-MINUTE

FAMILY HAGGADAH

Happy Passover! We are excited to celebrate with you. Turn the page to get started.





בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch ata Adonai, Eloheinu melech
ha'olam, borei peri hagafen.

Dear God, Creator of our world,
thank You for the delicious fruit that
grows on vines.



If your seder is on Friday night, when Shabbat is starting, begin here and add any words that appear in parentheses on the next page.

When evening and daytime were over on the sixth day of Creation, the sky and earth and everything that lives in them were complete. Then, on the seventh day, God ended all of that work by resting. God blessed the seventh day and made it special, because it was the day when God rested from all the work of creating the world.



Dear God, Creator of our world, You have given all the people in the world different ways of living and believing. Thank You for giving us the gift of being Jewish and the rules and good deeds that help make us better people. With love You have given us holidays to be joyful. On this Festival of Matzah, we celebrate being free people. We remember how You took us out of the land of Egypt where we were slaves. Dear God, thank You for giving the Jewish people this special time to celebrate our freedom.



YACHATZ יָחַצְתָּ

Break off the Dessert Matzah

Hold up the middle matzah from the ceremonial matzah plate. Break it in half. Put the smaller piece back, but wrap the larger piece in a cloth or pouch and put it aside.



The seder table has a ceremonial plate with three pieces of matzah. The middle matzah on this plate has a special job. Half of it will “hide” and come back later as the last bite of our meal. **Yachatz (yah-CHATZ) means “split in two.”**

The larger piece of this matzah will be called the **Afikoman (ah-fee-koe-MAHN), an ancient Greek word that means “after-dinner fun.”** In a game of hide-and-seek, adults will hide the Afikoman and children will have to find it. (In some families, the roles are reversed.)



This missing piece of matzah will be tonight’s dessert. Keep a close eye on it before it disappears! At the end of the meal, you may get a prize for finding the Afikoman.





Put aside the Afikoman, and then hide it when no children are looking.



THE FOUR QUESTIONS

מַה נְשִׁיתָנָה

MA NISHTANA

Passover seders are unusual dinners, with unique foods and ways of eating. Why do we have these foods and rituals? How do they help us tell the story of having been slaves and then becoming free? Asking questions out loud and answering questions in ways that tell our own stories are both signs of being a free person.

Traditionally, the youngest person or people at the table get to ask the Four Questions.

These questions are introduced with the Hebrew phrase **Ma Nishtana (MAH neesh-tah-NAH), which means “What is different?”**



מַה נְשִׁיתָנָה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different
from all others?



1

שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצָה.
הַלַּיְלָה הַזֶּה כָּלוּ מֶצָה.

Shebechol haleilot, anu ochlin chametz umatzah.
Halaila hazeh, kulo matzah.

On all other nights we can eat *chametz*, bread that rises when it bakes. Why tonight do we eat only the flat bread, *matzah*?

2

שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת.
הַלַּיְלָה הַזֶּה מְרֹר.

Shebechol haleilot, anu ochlin she'ar yerakot.
Halaila hazeh, maror.

On all other nights we eat any kind of vegetables. Why tonight do we eat bitter vegetables, *maror*?



3

שֶׁבֶּכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּלוּ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

Shebechol haleilot, ein anu matbilin afilu pa'am echat.
Halaila hazeh, shtei fe'amim.

On all other nights we don't need to dip our
food into a sauce even one time.
Why tonight do we dip foods two times?

4

שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Shebechol haleilot, anu ochlin bein yoshvin uvein mesubin.
Halaila hazeh, kulanu mesubin.

On all other nights we eat sitting up straight or leaning. Why tonight
do we make sure to eat leaning to our left?



THE MORE STORYTELLING, THE BETTER!

Now it's time to add more details to our Passover story. We will tell how we became slaves in Egypt, what it was like for us there, and then how we were liberated.

The following four verses from the Torah tell the basic story, but there is a lot for us to describe, ask, act out, and explain. On Passover, we encourage everyone to talk about this story — the more, the better!



TEN PLAGUES



What were those powerful signs and wonders? We begged Pharaoh, the ruler of Egypt, to let us go free, but Pharaoh's heart was as hard as stone. To change Pharaoh's heart, God sent ten messages. Each message was a plague – something frightening or bad, that could make Pharaoh understand that what he was doing was wrong.

These Ten Plagues scared the Egyptians. Some of the plagues ruined things that Egyptians prayed to, like the Nile River and the sun. Some made them sick, like sores, or spoiled their food, like locusts that ate up the plants in the fields. After each plague, Pharaoh thought about letting the Jews go free, but he always changed his mind.

Finally, God sent the tenth – and worst – plague: the eldest son in every Egyptian family got sick and died. At last, Pharaoh said, "Enough! Let the Jews go."





On Passover, we are grateful that extraordinary things happened to help us go free. But we're also sad that other people suffered while we were saved. When we remember the Ten Plagues, we dip a pinky finger into our cup of wine or grape juice and take one drop out for each plague. We're still joyful, but our cup of joy is not quite as full.

Say the names of the Ten Plagues. Each time, use your finger to move a drop of wine or grape juice from your cup to your plate.



Blood (Dam) דָּם

Frogs (Tzefarde'a) צְפַרְדֵּי'א



Lice (Kinim) כְּנִימִים

Wild Animals (Arov) עֲרוֹב

Cattle Disease (Dever) דֶּבֶר

Sores (Shechin) שְׁחִין



Hail (Barad) בָּרָד



Locusts (Arbeh) אֲרֵבָה

Darkness (Choshech) חֹשֶׁךְ

Death of the Firstborn (Makat Bechorot) מַכַּת בְּכוֹרוֹת





DAYENU יָדַיִן

More than Enough for Us!



These powerful signs and wonders told the Egyptians to let us go free. They also showed us that God was listening to us and working in special ways to take us out of slavery.

Dayenu (die-AY-new) means “It is more than enough for us!” God has given the Jewish people so many gifts — and even just one of them would have been enough for us to feel grateful and happy.





It's time to sing!

אלו הוציאנו ממצרים: דינו!
 אלו קרע לנו את הים: דינו!
 אלו נתן לנו את השבת: דינו!
 אלו נתן לנו את התורה: דינו!
 אלו הכניסנו לארץ ישראל: דינו!

Illo hotzi'anu miMitzrayim: dayenu!
 Illo kara lanu et hayam: dayenu!
 Illo natan lanu et haShabbat: dayenu!
 Illo natan lanu et haTorah: dayenu!
 Illo hichnisanu l'eretz Yisra'el: dayenu!

If God had only taken us out of Egypt, it would have been enough.
 If God had only split the sea for us, it would have been enough.
 If God had only given us Shabbat, it would have been enough.
 If God had only given us the Torah, it would have been enough.
 If God had only brought us into Israel, it would have been enough.

TZAFUN תִּצְפֹּן

Find the Afikoman and Eat It

Tzafun (tzah-FOON) means “hidden.” At the start of this seder, the adults hid the Afikoman. The meal cannot finish without this very unusual dessert – a last taste of matzah. The children have to find the Afikoman and make a deal with the adults to return the missing Afikoman. Remember, there is a prize for returning it!

The return of the Afikoman from its hiding spot means we are ready to finish our meal. At the beginning of the seder, matzah was the bread of poor slaves. Now that we are free people, with plenty of food, it is the bread of freedom and of remembering our history. With this last taste of freedom in our mouths, we are ready to say thanks for our meal and to continue the seder.

After the Afikoman is returned, divide it into pieces so everyone gets a piece to eat.



CHAD GADYA

אֶתְּגָדְךָ תִּד

Just One Little Goat

This Haggadah has one last song. It's also a game: a long chase, with one verse after another describing someone chased by someone else stronger, until in the end only God's power remains. Translation and transliteration on pages 76 and 77.



Let each person at the table choose one character or object from the story and make its noise every time its name comes around while everyone else sings. Your table will get noisier and more dramatic as the verses get longer!





דִּזְבִּין אָבָא בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוֹנְרָא וְאַכְלָה לְגְדִיָּא, דִּזְבִּין אָבָא בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא,
וְאַתָּא כְּלָבָא וְנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבִּין אָבָא בְּתָרֵי זְוִי, חַד גְּדִיָּא,
חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא וְהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבִּין אָבָא
בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוּרָא וְשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא,
דִּזְבִּין אָבָא בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מִיָּא וְכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא,
דְּאַכְלָה לְגְדִיָּא, דִּזְבִּין אָבָא בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תּוֹרָא וְשִׁתָּא לְמִיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא,
דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבִּין אָבָא בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשׁוּחַט וְשִׁחַט לְתּוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה
לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבִּין אָבָא בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מְלֵאף הַמּוֹת וְשִׁחַט לְשׁוּחַט, דְּשִׁחַט לְתּוֹרָא, דְּשִׁתָּא לְמִיָּא, דְּכָבָה לְנוּרָא,
דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבִּין אָבָא
בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַקְּדוּשׁ בְּרוּף הוּא וְשִׁחַט לְמְלֵאף הַמּוֹת, דְּשִׁחַט לְשׁוּחַט, דְּשִׁחַט לְתּוֹרָא,
דְּשִׁתָּא לְמִיָּא, דְּכָבָה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכְלָבָא, דְּנִשְׁפָּה לְשׁוֹנְרָא,
דְּאַכְלָה לְגְדִיָּא, דִּזְבִּין אָבָא בְּתָרֵי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.





Dezabin abba bitrei zuzei.

Chad gadya, chad gadya!

Va'ata shunra v'achla legadya dezabin abba bitrei zuzei.

Chad gadya, chad gadya!

Va'ata chalba venashach leshunra, d'achla legadya dezabin abba bitrei zuzei. **Chad gadya, chad gadya!**

Va'ata chutra vehika lechalba, denashach leshunra, d'achla legadya dezabin abba bitrei zuzei. **Chad gadya, chad gadya!**

Va'ata nura vesaraf lechutra, dehika lechalba, denashach leshunra, d'achla legadya dezabin abba bitrei zuzei. **Chad gadya, chad gadya!**

Va'ata maya vechava lenura, desaraf lechutra, dehika lechalba, denashach leshunra, d'achla legadya dezabin abba bitrei zuzei.

Chad gadya, chad gadya!

Va'ata tora veshata lemaya, dechava lenura, desaraf lechutra, dehika lechalba, denashach leshunra, d'achla legadya dezabin abba bitrei zuzei. **Chad gadya, chad gadya!**

Va'ata hashochet veshachat letora, deshata lemaya, dechava lenura, desaraf lechutra, dehika lechalba, denashach leshunra, d'achla legadya dezabin abba bitrei zuzei. **Chad gadya, chad gadya!**

Va'ata malach hamavet veshachat leshochet, deshachat letora, deshata lemaya, dechava lenura, desaraf lechutra, dehika lechalba, denashach leshunra, d'achla legadya dezabin abba bitrei zuzei. **Chad gadya, chad gadya!**

Va'ata haKadosh Baruch Hu veshachat lemalach hamavet, deshachat leshochet, deshachat letora, deshata lemaya, dechava lenura, desaraf lechutra, dehika lechalba, denashach leshunra, d'achla legadya dezabin abba bitrei zuzei. **Chad gadya, chad gadya!**



My father bought it for just two coins.

One little goat, one little goat!

Then the cat came and ate the goat that my father bought for just two coins. **One little goat, one little goat!**

Then the dog came and bit the cat that ate the goat that my father bought for just two coins. **One little goat, one little goat!**

Then the stick came and hit the dog that bit the cat that ate the goat that my father bought for just two coins. **One little goat, one little goat!**

Then the fire came and burned the stick that hit the dog that bit the cat that ate the goat that my father bought for just two coins. **One little goat, one little goat!**

Then the water came and put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for just two coins. **One little goat, one little goat!**

Then the ox came and drank the water that put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for just two coins. **One little goat, one little goat!**

Then the butcher came and slaughtered the ox that drank the water that put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for just two coins. **One little goat, one little goat!**

Then the Angel of Death came and killed the butcher that slaughtered the ox that drank the water that put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for just two coins. **One little goat, one little goat!**

Then God came and defeated the Angel of Death that killed the butcher that slaughtered the ox that drank the water that put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for just two coins. **One little goat, one little goat!**



IN EVERY GENERATION WE
SHOULD SEE OURSELVES AS IF WE
PERSONALLY CAME OUT OF EGYPT.



Shalom! Because this book has Hebrew, which is read from right to left, we start at the other end. Flip to the other side to get started.

