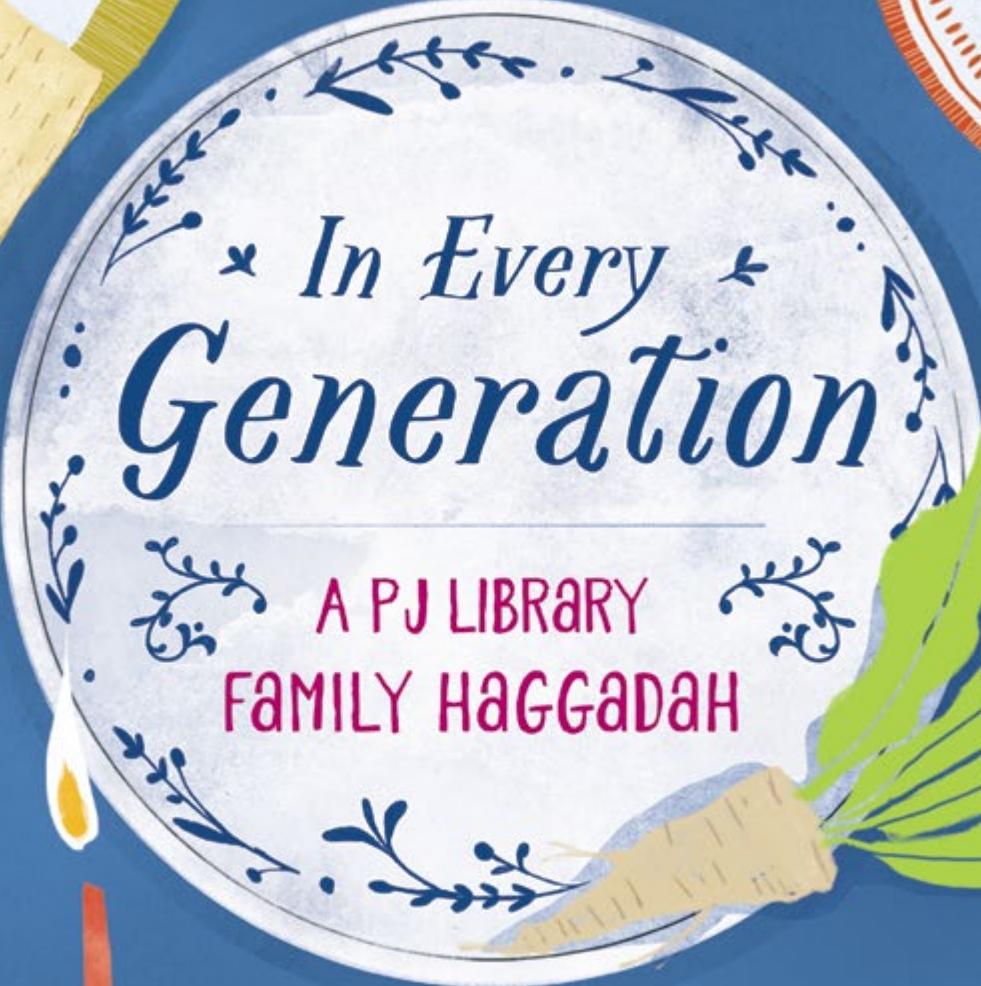




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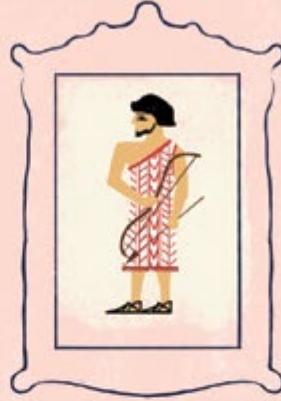




# MAGGID SEDER COMPANION

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





MAGID מגיד



# THE STORY OF FREEDOM

MAKES THIS NIGHT DIFFERENT.

**Magid (mah-GEED) means “tell.”** It is the longest part of the Haggadah, when we tell the story of how the Jewish people became slaves in Egypt and then became free. As part of the telling, we ask questions, invite discussion, and experience the story with acting and singing.



MAGID BEGINS WITH AN IMPORTANT ANNOUNCEMENT:

# HA LACHMA ANYA

הָא לַחְמָא עֲנִיָא

Matzah, the Bread of Slavery



הָא לַחְמָא עֲנִיָא דִּי אַכְלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפֵּין יֵיתִי וַיִּכַּל, כָּל דְּצָרִיד יֵיתִי וַיִּפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין.

Ha lachma anya di achalu avhatana b'ar'a deMitzrayim. Kol dichfin yeitei v'yeichul. Kol ditzrich yeitei v'yifsach. Hashata hacha, leshana haba'a b'ar'a d'Yisra'el. Hashata avdei, leshana haba'a benei chorin.

**This is the flat, plain bread** that our family ate when they were slaves in the land of Egypt. Remembering the poor food of slaves, tonight we welcome anyone who is hungry to come and eat the Passover meal with us. Now we are here. Next year we hope to be in the Land of Israel. Now we are slaves.

Next year may we all be free!

# WAIT, WHERE ARE WE NOW?

The Haggadah gives a clue with the words: “Now we are slaves.” We are “here” in ancient Egypt. When we hold up the matzah, we imagine going back in time and becoming slaves. Now we are tired and hungry and have to eat quickly while we are forced to work.

Even though we are just beginning to tell how we became slaves, we’re already getting ready to go free at the end of the story.

Refill your cup of wine or grape juice to get ready for the second cup. We will drink it later at the very end of Magid.





# 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

שֶׁבְּכָל 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

שֶׁבְּכָל 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

שֶׁבֶּחַל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּיִלוּ 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

שֶׁבֶּחַל 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?





**QUESTIONS ARE AN IMPORTANT PART OF THE SEDER.** If you think of more good questions about the activities we're doing or the story we're telling, ask them!



Tonight's seder is different from ordinary meals in all these ways because tonight is a special night. Tonight we are telling the Passover story, about how the Jewish people were slaves in Egypt and then became free.



עֲבָדִים הָיינוּ, עַתָּה בְּנֵי חוֹרֵין!

Avadim hayinu, ata benei chorin!

We were slaves, now we are free!



---

# THE FOUR CHILDREN

חָכָם, רָשָׁע, תָּם, וְאֶחָד  
שְׂאִינוּ יוֹדְעַ לְשֵׂאוֹל

**Chacham, rasha, tam, v'echad she'eino yode'a lish'ol**

Wise, Rebellious, Simple, Quiet

---

In the Torah, parents tell the Passover story to their children in different ways. The Haggadah tells us that's because the children themselves are different. People learn stories in many different ways.

These four children are examples of different ways to ask and answer questions about Passover. As you read about them, try to think of other questions someone might ask about the seder and the story. What parts of the seder are you curious about?

You can also think about different ways someone might tell the story to help everyone learn it. How can food help us tell the story? How can songs help? How about pictures? What are some other ways you or other people might like to learn a story?

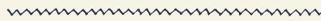




**THE WISE CHILD INQUIRES: “WHAT ARE ALL THE RULES AND CUSTOMS FOR CELEBRATING PASSOVER?”**

The Wise Child wants to know all the details of everything we do and say at the seder to understand why we do and say them. What do they teach us?

*Parents can explain how each of the seder’s rules, customs, foods, and songs helps us tell the Passover story. On Passover, we remember our history.*

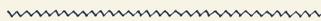


**THE REBELLIOUS CHILD CHALLENGES: “WHAT DOES ALL THIS MEAN TO YOU?”**



The Rebellious Child feels like an outsider at the seder.

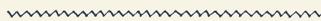
*Parents can explain that the Jews in Egypt had to choose to go free all together as a community. If you did not choose to join, you would stay stuck in slavery. On Passover, when people all over the world come together to tell this story of freedom, we choose to be part of a community.*



**THE SIMPLE CHILD ASKS: “WHAT’S GOING ON?”**

The Simple Child sees that tonight is different from other nights, but doesn’t understand what we are doing or why we are doing it.

*Parents can explain the reason for the seder simply: “God took Jewish slaves out of Egypt with surprising miracles.” On Passover, we are grateful to be free people.*



**THE QUIET CHILD IS LISTENING AND THINKING AT THE SEDER, BUT NOT SPEAKING OR ASKING.**

*Parents can explain, even without being asked, that we celebrate Passover because God freed us from being slaves. They can invite this quiet child to keep listening and thinking. On Passover, each of us learns in our own way about being free.*

# 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!



“

OUR ANCESTORS WANDERED FROM MESOPOTAMIA. THEY TRAVELED DOWN TO EGYPT TO LIVE THERE, WITH JUST A FEW PEOPLE. THERE THEY BECAME A GREAT NATION WITH MANY, MANY PEOPLE.”



**OUR ANCESTORS WANDERED** *Get up and wander!*

*Pick a song to sing while everyone “wanders” around the table or the room. Then go back to your seat where you feel “at home.”*



**TO LIVE THERE** At first the Jews wandered from place to place, but they stopped wandering when they got to Egypt. Why did they stay there? What makes people feel at home in a new place?



Have you ever been a stranger in a new place, or with new people? How did it feel? Did some new people make you feel welcome? Was anyone angry or mean? How did you react?



**A GREAT NATION** First, the Jews were a family, but in Egypt they became a nation. How is a nation similar to a family? How is it different? What makes a nation “great” besides having a lot of people?



“  
THE EGYPTIANS WERE  
HARSH TO US, AND MADE  
US SUFFER, AND FORCED US  
TO WORK VERY HARD.  
”

**MADE US SUFFER** The Torah tells that the Egyptians took children away from their parents. Moses, who led the Jews to freedom, was saved when he was a baby because his mother hid him in a basket that floated down the river.



Imagine Moses is your baby. You are so afraid that he will not be safe that you wrap him up and hide him in a basket. Show how you'll place Moses in a basket on the river. *Is it hard to let him go? Will he be OK? Who will find him? How do you feel as the basket floats away?*





**WORK VERY HARD** Pharaoh, the ruler of Egypt, forced the slaves to build cities and pyramids – and even make the bricks for building!

**?** Is it cruel to make someone work hard? What kinds of hard work are good for us, and what kinds are cruel?



Pretend you're a slave, lifting heavy bricks in the blinding sun. Your whole body aches and you're not allowed to stop. Show how it feels to be forced to work so hard. *What are you thinking to yourself as you work?*

“

WE CALLED OUT TO GOD, WHOM OUR ANCESTORS HAD PRAYED TO. GOD HEARD OUR VOICE, AND SAW OUR PAIN, OUR STRUGGLE, AND OUR SUFFERING.

”



**CALLED OUT** What do you think the Jews said when they called out to God? Did they feel sad or angry, frightened or hopeful?



*“Hey, God, listen!” Imagine you're a slave talking to God. How do you describe how you feel? What would you like to say to God?*



**GOD HEARD** First, God heard the people's voice when they called out. Then God saw how they felt. How is hearing what someone says to us different from seeing what their life is like?



**OUR SUFFERING** Who in the world today is suffering and needs help? Who do we know who helps other people, and how do they do it? Are there some ways we could help other people, too?



“

GOD TOOK US OUT OF EGYPT, WITH A STRONG HAND AND AN OUTSTRETCHED ARM — WITH GREAT POWER, AND WITH SIGNS AND WONDERS.

”



**WITH A STRONG HAND** What does it mean to say God did something “with a strong hand”?



**AN OUTSTRETCHED ARM** Did someone ever “reach out,” with their arms or their words, to help you when you needed help? How did you feel before they helped you? How did you feel afterward?



**SIGNS AND WONDERS** Did you ever see something that made you feel a sense of wonder?



Does someone at your seder table have a **FREEDOM STORY** to tell? Now is a good time to share it.

# 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





**QUICK!** Pharaoh always changes his mind about letting us go free. We have to hurry. The morning bread we are baking can't rise any longer. Throw the dough in a sack on your back. The sun will bake it into matzah. We have to run!



**Act out the scene on these pages.** As you read aloud the section to the left, how would you walk through the sea? Try to think of creative ways to re-enact crossing to freedom.





We are rushing away from Egypt toward the Sinai Desert.  
We come to the Sea of Reeds. On the other side is freedom.

Look! Pharaoh has changed his mind again. His soldiers are chasing after us, coming to drag us back to slavery. How can we get to the other side of the sea before they catch us?

But then a miracle happens. God sends a strong wind to push up the sea on both sides. We rush across between the walls of water. Just in time we make it to the other side. The walls of water crash back down, trapping the Egyptians.

For a moment everything is quiet. Then we burst into song.  
We are free at last!





# 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'erezt 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.



# TELLING THE STORY WITH FOODS: PESACH, MATZAH, AND MAROR

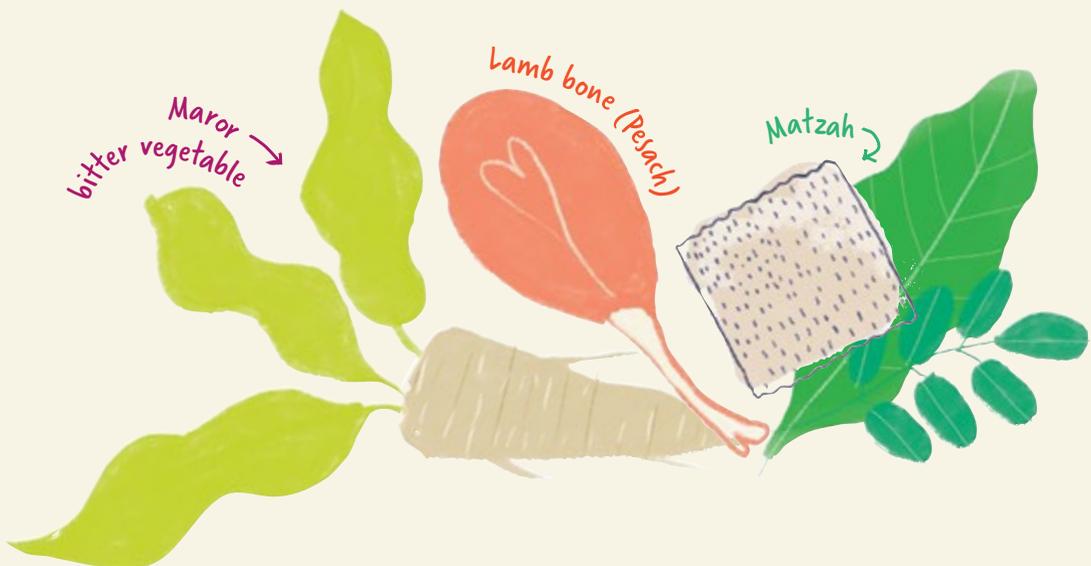
פֶּסַח, מַצָּה, וּמָרוֹר

**Rabban Gamliel was a teacher who lived in Israel 2,000 years ago** and who helped write the Haggadah. He wanted us to make sure that the foods at our seder are not just for eating. They are on our table to remind us what the Jews felt at the first Passover celebration, the last night of slavery.

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**RABBAN GAMLIEL SAID:** Every Passover seder should include the story of these three items – the lamb bone, the matzah, and the maror.

---



## LAMB BONE

Point to the lamb bone on the seder plate.

This roasted lamb bone is called **Pesach (PEH-sach), the Hebrew name for the Passover holiday.** Why is it on our seder table?

On the Jews' last night as slaves in Egypt, each family shared a feast of roasted lamb. When God sent the frightening Tenth Plague to every house in Egypt, God "passed over," or skipped, the houses where Jews were getting ready to go free. The lamb was a sign to God that the Jews were choosing to go free.

The lamb bone connects us to that first Passover celebration and reminds us that we are choosing to celebrate Passover now.

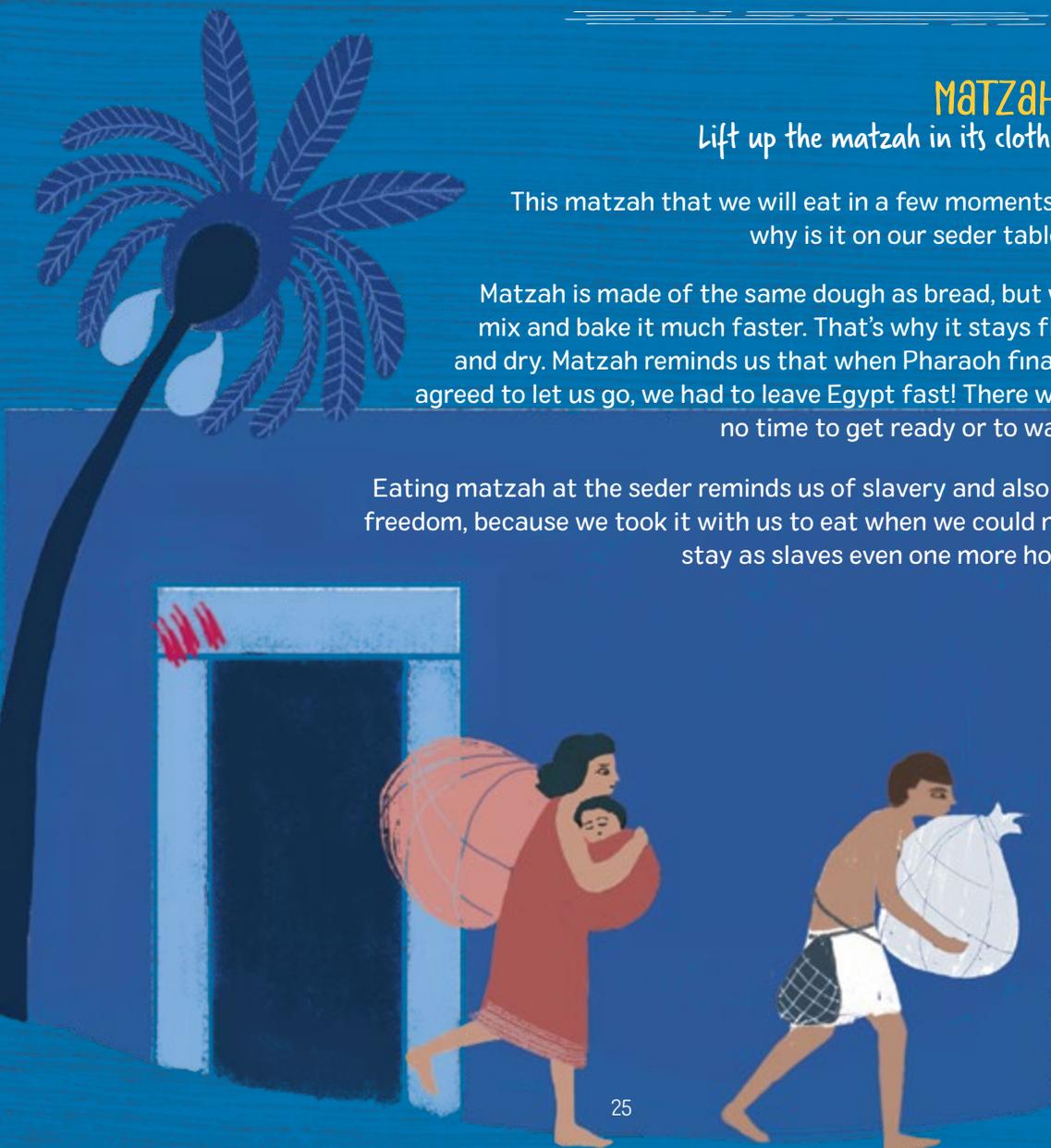
## MATZAH

Lift up the matzah in its cloth.

This matzah that we will eat in a few moments – why is it on our seder table?

Matzah is made of the same dough as bread, but we mix and bake it much faster. That's why it stays flat and dry. Matzah reminds us that when Pharaoh finally agreed to let us go, we had to leave Egypt fast! There was no time to get ready or to wait.

Eating matzah at the seder reminds us of slavery and also of freedom, because we took it with us to eat when we could not stay as slaves even one more hour.





## MAROR

Lift up the maror from the seder plate.

This bitter vegetable is called **maror (mah-ROAR), which means “something bitter.”** Why is it on our seder table?

Maror has a sharp, harsh taste. Eating the maror is supposed to sting our mouths a little. Maror’s harshness reminds us how hard and painful it was being a slave in Egypt. It helps us imagine soreness in our backs from lifting heavy bricks. It reminds us of the pain in our hearts when we thought we would never be free.

To understand how important freedom is, it is not enough for us to talk about slavery. Tasting the maror, we make sure we also feel at least a little bit of the slaves’ bitter pain. It helps us remember that when we get the choice, we choose to go free!

---

These three symbolic foods – the lamb bone, the matzah, and the maror – bring the feelings of the first Passover night to our own seder table. **In every generation**, no matter how long ago the first Passover night was, we try to feel that we ourselves are going free **right now.**



# THANK AND PRAISE!

*While you read this paragraph, lift up your cup and make a toast to freedom!*



Because of all this, we thank and praise God, who did all these miracles for our ancestors and for us.

God led us from slavery to freedom,  
from despair to happiness,  
from sadness to a joyful holiday,  
and from darkness to a great light.

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ.

Venomar lefanav shira chadasha. Halleluyah!

Let's sing a new song to God. Hallelujah!

*We are starting to sing and celebrate! Many more songs of thanks and praise will come after our main meal.*



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.





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**Coordination:**

Rachel Fish  
Yishai Amos

**Editorial:**

Sharon Forman  
Elisheva Urbas

**Illustration:**

Sophia Vincent Guy

**Graphic Design:**

Zoe Pappenheimer

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