



MINI HAGADDAH

For Your Passover Seder

Please sign this page as a way to remember family and friends whose hands have touched these pages and whose eyes have read these words.

PRINT NAME

YEAR

SIGNATURE



CANDLES & WINE:

READER: Passover celebrates the liberation of the Israelite people from their slavery in ancient Egypt. We begin this Seder honoring light: The light brought to us by these candles and the light we feel from all the people in our lives.

CANDLE BLESSING:

Baruch ata adonai elohaynu melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu lehadlik ner, shel yom tov.

READER: In the Book of Exodus, the first steps toward freedom of the Israelites were taken by women. Unfortunately, these women are hardly mentioned or completely omitted from traditional Hagaddahs. In full length Hagaddahs, we drink four glasses of wine. might put you over the edge. Therefore, with each cup or sip, we remember: Shifra and Pu'ah (the midwives), Yocheved (Moses's mother), Miriam (Moses's sister), Batya (Pharaoh's daughter)...and your grandmothers.

BLESSING OVER WINE:

Baruch ata adonai elohaynu melech ha'olam, boray pri ha'gafen.

HISTORY

Question: How did the children of Israel come to live in Egypt?

Answer: The 11 brothers of Joseph, (sons of Jacob) agreed to sell him into slavery to a man from Egypt where Joseph became known as a dream interpreter. Pharaoh had a disconcerting dream about 7 skinny cows eating 7 fat cows. Finally, Joseph gave him an interpretation that made sense. So, Joseph rose to a position of minister taking charge of the granaries, collecting grain from the seven good years so there would be enough for the seven bad years.

When famine struck as Joseph predicted, the Israelites came to Egypt in search of food. Among the beggars, Joseph recognized his brothers. He was able to forgive them. All the sons of Jacob and their families moved to Egypt where Joseph provided for them through the famine. This is how the children of Jacob, also known as the children of Israel, came to live in Egypt. The twelve tribes of Israel are named after the twelve sons of Jacob.

Question: What can we learn from this story?

Answer: We, too, need to forgive those who have wronged us. Joseph reconciles with his brothers and the family comes together in what could have been a great separation.



THE FOUR QUESTIONS:

It is customary for a person who is a young child, a child to the tradition or young in spirit to ask the 4 questions about why this night is different from other nights. The Israelites were in their childhood as a nation when they departed Egypt. It is important to encourage questions at home, school and throughout our lives.

MA NISH-TA-NAH HA-LIE-LA HA-ZEH MEE-KOL HA-LAY-LOT?

**SHEH-B'CHOL HA-LY-LOT AH-NU OCH-LEEN CHA-MAYTZ U-MATZAH;
HA-LAI-LA HA-ZEH, KU-LO MATZAH.**

THE SEDER PLATE point to the object as you read

Z'ROAH: A roasted shank bone symbolizes the sacrifice eaten during the days of the temple to honor God for passing over the homes of the Israelites, the homes marked with lambs blood. A mezuzah is the mark we put on our door posts today so that evil will **PASS OVER** our homes.

MATZAH: This matzah did not have time to rise and become bread. Bread is puffed up. On this Passover, let's not see ourselves as "puffed up" and full of pride. Let's not take for granted what we have: our health, families, homes...

CHAROSET: The charoet is a mixture of apples, nuts and spices combined to form a paste, symbolic of the mortar our ancestors used to build the pyramids in Egypt. But, charoet is sweet to remind us that in the midst of slavery, there is always the potential for the sweetness of freedom.

MAROR, THE BITTER HERB: Maror symbolizes the bitterness of slavery. It reminds us, as the descendants of slaves, to lighten the load of those less fortunate. We must continue to help those 'enslaved' by their environment, heredity or their own sense of a lack of choice.

KARPAS, THE GREEN VEGETABLE:

This plant sprouts from the earth symbolizing the triumph of life over death. Just as this green comes from the depths of the earth and rises up to a place of prominence on our seder plate, so too can we rise higher.

BAYTZAH: Eggs are the symbol of the giving of life; new beginnings. The longer you cook an egg, the harder it gets. Similarly, the more challenges we take upon ourselves as Jews, the tougher and more enduring we become.



It is our obligation at the Passover seder to tell
The Story Of The Exodus

by Suri Levow-Krieger. Edited by Eva Grayzel

CHORUS to the tune of Louie Louie
Pharaoh Pharaoh, Oh Oh, let my people go, Yeah yeah yeah yeah

1

The Children of Israel, once so prosperous and brave,
were made to sweat, work, toil and slave.
Cities of Egypt they were ordered to build.
It broke up their spirit. It broke up their will.
Bricks and mortar they made by hand.
Their salty tears mixed with the clay and sand.

2

Afraid of Hebrew power, Pharaoh made a new decree:
"A Jewish baby born a boy will drown in the sea"
Yocheved wove a basket, sent Moses down the Nile.
His sister Miriam hid and watched him for a while.
He floated near the place where the princess bathed.
She picked him up, fell in love, and Moses was saved.

Chorus:

3

By Pharaoh's daughter in a palace Moses was raised.
And as he grew he watched his people suffer as slaves.
He killed a task-master for mistreating a slave.
Moses took a risk so that a Hebrew could be saved.
Then he ran away from Egypt through desert sand,
to live in Mideon, a faraway land.

4

He saw a bush on fire. There came a strange voice.
"Set the Israelites free." He had no choice.
"I'm afraid to meet with that nasty Pharaoh king!
He'll take one look, and my neck he'll ring!"
"Don't argue with me" said the Almighty God.
Moses zipped his lips, gave a respectful nod.

Chorus:

5

Moses made his way to the Egyptian King,
to demand Pharaoh face what was happening.
"Set my people free, or God will send plagues."
He spelled it all out. He was not vague.
Blood, frogs, darkness, he named them all.
Ten plagues on Egypt would befall.

6

After each plague Pharaoh said, "Go, go!"
Then change his mind and became again the foe.
Until the last plague took Pharaoh's own first born.
Pharaoh was mad. His heart was torn.
He ordered the Israelites, "Get out! Go free!"
The Children of Israel began to flee.

Chorus:

7

So Moses gathered up the Israelite band,
To lead them through the desert to the promised land.
They feared the Sea of Reeds asking, "How can we,
get across this vast, deep, and ominous sea?"
Moses raised his staff. The waters split in two!
What an awesome scene! They hurried on through.
Pharaoh followed with his chariots, thought he'd win.
But the waters (SWISH), they came a-rushing in!

Chorus:



HIDE THE AFIKOMEN

Question: Why do we hide the Afikoman?

Answer: We are reminding ourselves that the exodus was only the beginning of finding freedom. The rest of the path to freedom is yet to be discovered.

THE TEN PLAGUES

As each plague is listed, put a utensil in your wine or juice to remember that liberation came with tremendous suffering and loss. We take drops from our wine to reduce our pleasure.

DOM: The turning of the Nile's water into **BLOOD:**

TZIFAARDAYAH: Invasion of **FROGS**

KEENIM: Onslaught of **LICE**

AHROVE: Infiltration of **WILD BEASTS**

DEHVER: Death of cattle by **PESTILENCE**

SHICHEEN: Outbreak of skin **BOILS**

BAHRAHD: Downpour of **HAILSTONES**

AHRBEH: Intrusion of **LOCUSTS**

CHOSHECH: Envelopment by **DARKNESS**

MAKAT BICHOROT: Death of **THE FIRSTBORN**

Question: What are some of the plagues striking planet earth today?

Question: What can we learn from the ninth plague of darkness?

Answer: Those who try to block out and ignore the suffering of their neighbors, will also meet personally with some form of darkness. Acts of loving-kindness shift darkness to light.

DAYEANU Translation: It would have been enough

We know the difference between "more" and "enough" (Dayeanu). We always want more; more freedoms, more love, more attention, more things, more knowledge, more playtime, more money, more...more...more. And, we want it now! The Hagaddah teaches us to celebrate what we have as "enough."

CHORUS: *Dai-dai-yea-nu, Dai-dai-yea-nu, Dai-dai-yea-nu, dayeanu, dayeanu.*

Find the Afikomen and share the taste of freedom

NEXT YEAR IN JERUSALEM. CHAG SAMEACH.