

The Emergency Haggadah

By Rabbi Yair Hoffman

What follows is what can be called, “The Emergency Hagaddah.” It is for medical professionals on a call or the dangerously ill only. Only use it with permission of your Rabbi or Posaik. A medical professional can be a doctor, a nurse, a paramedic, a Hatzollah person, or an EMT. It can even possibly be for someone who is providing necessary medical care for someone who is dangerously ill – but consult a Rabbi. Of course, for these people, this Hagaddah should only be used if there is adequate time. If there is no adequate time then the emergency should be handled without doing the hagaddah at all. It is all dependent upon how “Time is of the Essence” is applicable. “Never Endanger the Patient” is the operative principal. This would be the Hagaddah for this year as the Seder does not fall on Shabbos nor Motzai Shabbos. Keep in mind that לך is Hashem’s name and the kuf should be an aleph. (This shortened emergency Hagaddah was put together by the author based upon the Halichos Shlomo of Rav SZA zt”l, the Nishmas Adam (OC 477:1), Rav Chatzkel Levinstein’s thoughts and the author’s own thoughts).

So it will not be forgotten recite: Kadaish, uRchatz, Karpas, Yachatz, Maggid, Rachtzah, Motzi Matzah, Maror, Korech, Shulchan Orech, Tzafun, Baraich, Hallel, Nirtzah.

Kadaish - Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Blessed are You, G-d, our L-rd, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G-d, our L-rd, have given us in love the day of this Feast of Matzos and this Festival of holy convocation, the Season of our Freedom in love, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your Festivals in love and favor, in happiness and joy. Blessed are You, G-d, who sanctifies Israel and the festive seasons.

Blessed are You, G-d, our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Drink the cup of wine while seated, reclining on the left side as a sign of freedom.

Urchatz - *Washing Hands for the Vegetable - Ritually wash hands without reciting the blessing.*

Karpas - Vegetable

Take less than a kezayis (the volume of one olive) of the karpas, dip it into salt-water or vinegar, and recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the earth.

When reciting this blessing have in mind that it is also for the bitter herbs (of maror and korech, to be eaten later on).

[[**Yachatz** - Breaking the Middle Matzah. Take the middle of the 3 matzos and break it into two, one piece larger than the other. The larger piece is set aside to serve as afikoman. The smaller piece is put back, between the two matzos.]]

Maggid - Retelling the Passover Story. The tray with the matzos is moved aside, and the second cup is poured. (Do not drink it yet).

What makes this night different from all [other] nights? On all nights we need not dip even once, on this night we do so twice! On all nights we eat chametz or matzah, and on this night only matzah. On all nights we eat any kind of vegetables, and on this night maror! On all nights we eat sitting upright or reclining, and on this night we all recline!

The tray is restored to its place with the matzah partly uncovered. Now we say "We were slaves. . ."

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service.

Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty:

- Passover (the Passover-sacrifice),
- Matzah (the unleavened bread)
- Maror (the bitter herbs).

Passover - the Passover-lamb that our fathers ate during the time of the Beit Hamikdash - for what reason [did they do so]?

Because the Omnipresent passed over our fathers' houses in Egypt, as it is said:

"You shall say, It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."

Take the broken Matzah into your hand and say:

- This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them. Thus it is said: "They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."

Take the maror into your hand and say:

- This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said: "They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt."

Cover the Matzah and raise the cup. The cup is to be held in the hand until the completion of the blessing, "Who Has Redeemed Us..."

Thus it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy,

and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise G-d!

Halleluyah - Praise G-d! Offer praise, you servants of the L-rd; praise the Name of the L-rd. May the L-rd's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the L-rd's Name is praised. The L-rd is high above all nations, His glory is over the heavens. Who is like the L-rd, our G-d, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise G-d.

When Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; you hills, like young sheep? From before the Master, Who created the earth, from before the G-d of Jacob, Who transforms the rock into a pond of water, the flint into a fountain of water.

Blessed are You, G-d, our G-d, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service [in the Bet Hamikdash]. Then we shall eat of the sacrifices and of the Passover-offerings whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

Recite the following blessing, and drink the cup in the reclining position:

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Rachtzah - Washing for Bread *Now the hands are washed with the blessing.*

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the washing of the hands.

One should not speak until after making the next two blessings and eating the Matzah.

Motzi Matzah - The Blessing *Take the Matzos in the order that they are lying on the tray - the broken piece between the two whole Matzos; hold them in your hand and recite the following blessing:*

- Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.

Matzah - *Do not break anything off the Matzos. First put down the third Matza (the bottom one), and recite the following blessing over the broken Matza and the top one. When reciting the following blessing, have in mind that it refers also to the eating of the "Sandwich" of Korech - which will be made with the third Matza - and also the eating of the Afikoman.*

- Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Matzah.

Now break off a kezayis (the volume of one olive) of the two Matzos hold, and eat the 2 pieces together in reclining position.

Maror - Bitter Herbs - Now take a kezayis (the volume of one olive) of the Maror, dip it into the Charoset — but then shake off the Charoset that stuck to it, so that the bitter taste will be felt. Recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Maror.

Now eat the Maror, without reclining.

[[**Korech** - The "Hillel Sandwich" Take the third Matzah, and also a kezayis (the volume of one olive) of the Chazeret - which is to be dipped into Charoset. Combine the two [like a sandwich], and say the following:

Thus did Hillel do at the time of the Bet HaMikdash: He would combine Passover — lamb, Matzah and Maror and eat them together, as it said: "They shall eat it with Matzah and bitter herbs." Now eat them together — in the reclining position. Shulchan Orech – Feast Now eat and drink to your heart's delight. It is permitted to drink wine between the second and third cups.]]

Tzafun - Eating the Afikoman - *After the meal, take the Afikoman and divide it among all the members of the household, by giving everyone a kezayis (the volume of one olive). Take care not to eat or drink after the Afikoman. It is to be eaten in the reclining position and this should be done before midnight.*

Baraich - Grace After Meals - *The third cup is poured now, and recite Birkat Hamazon (Blessing after the Meal) over it. When the Grace after Meal is said with three or more males over the age of 13, the leader begins:*

- Gentlemen, let us say Grace!
- The others respond: May the Name of the L-rd be blessed from now and forever.
- The leader [repeats the response and] continues: With the permission of the masters, teachers and gentlemen, let us bless He of whose bounty we have eaten.
- The others respond: Blessed be He of whose bounty we have eaten.
- The leader repeats this response.
- All who ate recite the Grace:

Blessed are You, L-rd, our G-d, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack food, and may we never lack it, for the sake of His great Name. For He is a [benevolent] G-d who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You L-rd, who provides food for all.

We thank You, L-rd, our G-d, for having given as a heritage to our fathers a precious, good and spacious land; for having brought us out, L-rd our G-d, from the land of Egypt and redeemed us from the house of slaves; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly feed and sustain us every day, at all times, and at every hour.

For all this, L-rd our G-d, we thank You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless the L-rd your G-d, for the good land which He has given you. Blessed are You, L-rd, for the land and for the food.

Have mercy, L-rd our G-d, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House which is called by Your Name. Our G-d, our Father, Our Shepherd, feed us, sustain us, nourish us and give us comfort; and speedily, L-rd our G-d, grant us relief from all our afflictions. L-rd, our G-d, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may not be shamed or disgraced forever and ever.

Our G-d and G-d of our fathers, may there ascend, come and reach, be seen and accepted, heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of the Festival of Matzos, on this Festival of holy convocation. Remember us on this [day], L-rd, our G-d, for good; recollect us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, G-d, are a gracious and merciful King.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, L-rd, who in His mercy rebuilds Jerusalem. Amen.

Blessed are You, L-rd, our G-d, King of the universe, benevolent G-d, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace and all goodness; and may He never cause us to lack any good.

Recite the blessing for the wine, and drink in reclining position.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

The fourth cup is poured.

Hallel - Psalms of Praise

Not to us, L-rd, not to us, but to Your Name give glory, for the sake of Your kindness and Your truth. Why should the nations say, "Where, now, is their G-d?" Our G-d is in heaven, whatever He desires, He does. Their idols are of silver and gold, the product of human hands: they have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands cannot feel; their feet cannot walk; they can make no sound with their throat. Like them should be their makers, everyone that trusts in them. Israel, trust in the L-rd! He is their help and their shield. House of Aaron, trust in the L-rd! He is their help and their shield. You who fear the L-rd, trust in the L-rd! He is their help and their shield.

The L-rd, mindful of us, will bless. He will bless the House of Israel; He will bless the House of Aaron; He will bless those who fear the L-rd, the small with the great. May the L-rd increase [blessing] upon you, upon you and upon your children. You are blessed unto the L-rd, the Maker of heaven and earth. The heavens are the heavens of the L-rd, but the earth He gave to the children of man. The dead do not praise G-d, nor do those that go down into the silence [of the grave]. But we will bless G-d, from now to eternity. Halleluyah Praise G-d.

I love the L-rd, because He hears my voice, my prayers. For He turned His ear to me; all my days I will call [upon Him]. The pangs of death encompassed me, and the agonies of the grave came upon me, trouble and sorrow I encounter and I call upon the Name of the L-rd: Please, L-rd, deliver my soul! The L-rd is gracious and just, our G-d is compassionate. The L-rd watches over the simpletons; I was brought low and He saved me. Return, my soul, to your rest, for the L-rd has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my foot from stumbling. I will walk before the L-rd in the lands of the living. I had faith even when I said, "I am greatly afflicted;" [even when] I said in my haste, "All men are deceitful."

What can I repay the L-rd for all His kindness to me? I will raise the cup of salvation and call upon the Name of the L-rd. I will pay my vows to the L-rd in the presence of all His people. Precious in the eyes of the L-rd is the death

of His pious ones. I thank you, L-rd, for I am Your servant. I am Your servant the son of Your handmaid, You have loosened my bonds. To You I will bring an offering of thanksgiving, and I will call upon the Name of the L-rd. I will pay my vows to the L-rd in the presence of all His people, in the courtyards of the House of the L-rd, in the midst of Jerusalem. Halleluyah Praise G-d.

Praise the L-rd, all nations! Extol Him, all peoples! For His kindness was mighty over us, and the truth of the L-rd is everlasting. Halleluyah Praise G-d.

- Give thanks to the L-rd, for He is good, for His kindness is everlasting.
- Let Israel say [it], for His kindness is everlasting.
- Let the House of Aaron say [it], for His kindness is everlasting.
- Let those who fear the L-rd say [it], for His kindness is everlasting.

Out of narrow confines I called to G-d; G-d answered me with abounding relief. The L-rd is with me, I will not fear what can man do to me? The L-rd is with me, through my helpers, and I can face my enemies. It is better to rely on the L-rd, than to trust in man. It is better to rely on the L-rd, than to trust in nobles. All nations surround me, but I cut them down in the Name of the L-rd. They surrounded me, they encompassed me, but I cut them down in the Name of the L-rd. They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the Name of the L-rd. You [my foes] pushed me again and again to fall, but the L-rd helped me. G-d is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: "The right hand of the L-rd performs deeds of valor. The right hand of the L-rd is exalted; the right hand of the L-rd performs deeds of valor!" I shall not die, but I shall live and relate the deeds of G-d. G-d has chastised me, but He did not give me over to death. Open for me the gates of righteousness; I will enter them and give thanks to G-d. This is the gate of the L-rd, the righteous will enter it.

- I thank You for You have answered me, and You have been a help to me.
- I thank You for You have answered me, and You have been a help to me.
- The stone scorned by the builders has become the main cornerstone.
- The stone scorned by the builders has become the main cornerstone.
- This was indeed from the L-rd, it is wondrous in our eyes.
- This was indeed from the L-rd, it is wondrous in our eyes.
- This day the L-rd has made, let us be glad and rejoice on it.
- This day the L-rd has made, let us be glad and rejoice on it.
- L-rd, please help us! O L-rd, please help us!
- L-rd, please grant us success! O L-rd, please grant us success!
- Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd.
- Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd.

The soul of every living being shall bless Your Name, L-rd, our G-d; and the spirit of all flesh shall always glorify and exalt Your remembrance, our King. From the beginning to the end of the world You are Almighty G-d; and other than You we have no King, Redeemer and Savior who delivers, rescues, sustains, answers and is merciful in every time of trouble and distress; we have no King but You.

[You are] the G-d of the first and of the last [generations], G-d of all creatures, L-rd of all events, who is extolled with manifold praises, who directs His world with kindness and His creatures with compassion. Behold, the L-rd neither slumbers nor sleeps. He arouses the sleepers and awakens the slumberous, gives speech to the mute, releases the bound, supports the falling and raises up those who are bowed.

To You alone we give thanks. Even if our mouths were filled with song as the sea, and our tongues with joyous singing like the multitudes of its waves, and our lips with praise like the expanse of the sky; and our eyes shining like the sun and the moon, and our hands spread out like the eagles of heaven, and our feet swift like deer we would still be unable to thank You L-rd, our G-d and G-d of our fathers, and to bless Your Name, for even one of the thousands of millions, and myriads of myriads, of favors, miracles and wonders which You have done for us and for our fathers before us. L-rd, our G-d.

You have redeemed us from Egypt, You have freed us from the house of bondage, You have fed us in famine and nourished us in plenty; You have saved us from the sword and delivered us from pestilence, and raised us from evil and lasting maladies. Until now Your mercies have helped us, and Your kindnesses have not forsaken us; and do not abandon us, L-rd our G-d, forever! Therefore, the limbs which You have arranged within us, and the spirit and soul which You have breathed into our nostrils, and the tongue which You have placed in our mouth they all shall thank, bless, praise, glorify, exalt, adore, sanctify and proclaim the sovereignty of Your Name, our King.

For every mouth shall offer thanks to You, every tongue shall swear by You, every eye shall look to You, every knee shall bend to You, all who stand erect shall, I bow down before You, all hearts shall fear You, and every innermost part shall sing praise to Your Name, as it is written: "All my bones will say, L-rd, who is like You; You save the poor from one stronger than he, the poor and the needy from one who would rob him!" Who can be likened to You, who is equal to You, who can be compared to You, the great, mighty, awesome G-d, G-d most high, Possessor of heaven and earth! We will laud You, praise You and glorify You, and we will bless Your holy Name e, as it is said: "[A Psalm] by David; bless the L-rd, O my soul, and all that is within me [bless] His holy Name."

You are the Almighty G-d in the power of Your strength; the Great in the glory of Your Name; the Mighty forever, and the Awesome in Your awesome deeds; the King who sits upon a lofty and exalted throne.

He who dwells for eternity, lofty and holy is His Name. And it is written: "Sing joyously to the L-rd, you righteous; it befits the upright to offer praise." By the mouth of the upright You are exalted; by the lips of the righteous You are blessed ; by the tongue of the pious You are sanctified; and among the holy ones You are praised.

In the assemblies of the myriads of Your people, the House of Israel, Your Name, our King, shall be glorified with song in every generation. For such is the obligation of all creatures before You, L-rd, our G-d and G-d of our fathers, to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor You, even beyond all the words of songs and praises of David son of Yishai, Your anointed servant.

And therefore may Your Name be praised forever, our King, the great and holy G-d and King in heaven and on earth. For to You, L-rd, our G-d and G-d of our fathers, forever befits song and praise, laud and hymn, strength and dominion, victory, greatness and might, glory, splendor, holiness and sovereignty; blessings and thanksgivings to Your great and holy Name; from the beginning to the end of the world You are Almighty G-d. Blessed are You, L-rd, Almighty G-d, King, great and extolled in praises, G-d of thanksgivings, L-rd of wonders, Creator of all souls, Master of all creatures, who takes pleasure in songs of praise; the only King, the Life of all worlds.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Drink in reclining position. Concluding Blessing for the Wine:

Blessed are You, L-rd our G-d, King of the universe for the vine and the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as an heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, L-rd our G-d, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity

(On Shabbat add: May it please You to strengthen us on this Shabbat day) and remember us for good on this day of the Festival of Matzos. For You, L-rd, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, L-rd, for the land and for the fruit of the vine.

Nirtzah – Conclusion Afterwards say: NEXT YEAR IN JERUSALEM!