

הגדה של פסח



compiled by:
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for Passover 2013

Lighting the Candles

The candles are lit and the following blessings are recited. When Yom Tov falls on Shabbat the words in parentheses are added:

Blessed are You, O L-rd our G-d,
King of the Universe, who has
sanctified us through Your
commandments and commanded us to
kindle the lights for (Sabbath) and
this Passover Festival

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, לְהַדְלִיק נֵר שֶׁל
(שַׁבַּת וְשׁוֹל) יוֹם טוֹב.

Blessed are You, O L-rd our G-d,
King of the Universe, who has kept us
alive, has sustained us, and brought us
to this season.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

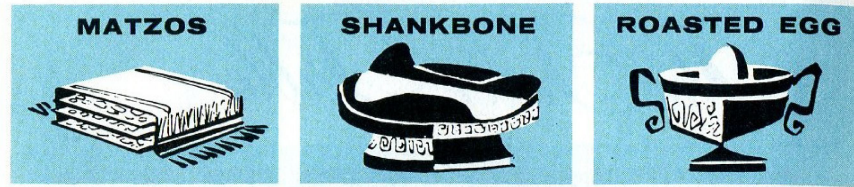


The Order of the Seder

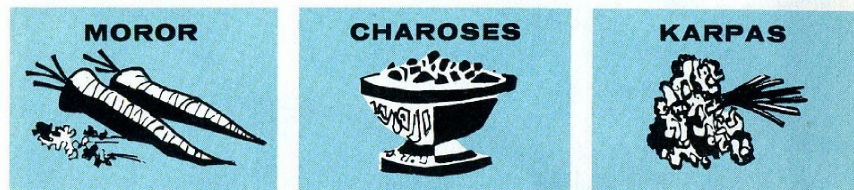
The Seder ritual contains fifteen observances, which have been summarized in the familiar rhyme **Kaddesh, Urechatz, Karpas, Yachatz**, and so on. Aside from its convenience as a memory device, the brief formula has been given various deeper interpretations over the years. Accordingly, many people recite the appropriate word from the rhyme before performing the mitzvah to which it applies — קדש, Kaddesh, before Kiddush, ורחץ, Urechatz, before washing the hands, and so on.

KADDESH	Sanctify the day with the recitation of Kiddush.	קדש
URECHATZ	Wash the hands before eating Karpas.	ורחץ
KARPAS	Eat a vegetable dipped in salt water.	כרפס
YACHATZ	Break the middle matzah. Put away larger half for Afikoman	חץ
MAGGID	Narrate the story of the Exodus from Egypt.	מגיד
RACHTZAH	Wash the hands prior to the meal.	רחצה
MOTZI	Recite the blessing, Who brings forth , over matzah as a food.	מוציא
MATZAH	Recite the blessing over Matzah .	מצה
MAROR	Recite the blessing for the eating of the bitter herbs .	מרור
KORECH	Eat the sandwich of matzah and bitter herbs.	כורז
SHULCHAN	The table prepared with the festive meal.	שולחן
ORECH		עורך
TZAFUN	Eat the afikoman which had been hidden all during the Seder.	צפון
BARECH	Recite Bircas Hamazon, the blessings after the meal.	ברך
HALLEL	Recite the Hallel Psalms of praise	הלל
NIRTZAH	Pray that God accept our observance and speedily send the Messiah.	נרצה

Introduction



The Seder



LEADER: We are about to begin the recitation of the ancient story of Israel's redemption from bondage in Egypt. The purpose of this Seder is to afford us the opportunity to recall the dramatic and miraculous events which led to the exodus from an ancient Land of slavery. The Bible, centuries ago, instructed us to meet, as we do tonight, when it declared: "And thou shalt tell thy son or daughter in that day, saying: It is because of that which the L-rd did for me when I came forth out of Egypt." By this, the Bible means that young and old should gather on the eve of Passover, in order that we might relate to the children, and to all, this thrilling chapter in the history of our people.

LEADER : (*Points to Seder Plate*) We have before us the Seder Plate. On it have been placed the main symbols of this Service.

PARTICIPANT: First, we have three MATZOS, commemorating the bread which our forefathers were compelled to eat during their hasty departure from Egypt. We use three Matzos to represent the three religious groupings of the Jewish people - Kohen, Levi and Yisroayl. They are placed together to indicate the unity of the Jewish people. In unity, we find our strength and power to survive. Our personal tradition is to add a fourth matzo in commemoration of the Jewish who lost their lives in the past 100 years in Russia and Europe in the name of freedom.

PARTICIPANT: The second symbol is the ROASTED SHANKBONE which reminds us of the Paschal Lamb, a special animal sacrifice which our ancestors offered on the altar of the great Temple in Jerusalem, on the Passover holiday.

PARTICIPANT: The third symbol is a ROASTED EGG, which reminds us of a second offering brought to the Temple on Passover. It was known as the "FESTIVAL OFFERING," for it was brought on each of the three Festivals - Pesach, Shavuot and Succot.

PARTICIPANT: The fourth symbol is the MOROR, the bitter-herbs, which reminds us of the bitterness of slavery, which our ancestors were compelled to endure.

PARTICIPANT: The fifth symbol is the CHAROSES, made to resemble mortar, used at this time to remind us of the mortar with which our forefathers made bricks for the building of Egyptian cities.

PARTICIPANT: The final symbol is the KARPAS, a green vegetable, used to remind us that Pesach coincides with the arrival of Spring and the gathering of the Spring harvest. Passover, in ancient times, was also an agricultural festival and an occasion on which our ancestors gave thanks for the earth's rich bounties.

PARTICIPANT: Four times, in the course of this Service, we shall partake of the wine, symbol of joy and thanksgiving. The four cups represent the four-fold promise which the Lord made to the Israelites in Egypt. In the following words, He assured them that they would be freed from servitude: "I will bring you forth;" "I will deliver you;" "I will redeem you;" "I will take you."

LEADER: These are the symbols of Passover-echoes of the past and reminders for the present. As we partake of them, may we remember the events which they recall, and may we embody their spirit in our present-day endeavors. We shall now sanctify the holiday with the recitation of the Kiddush.²

2. Hagaddah for the American Family p1

Kiddush

קִדְּשׁ

It was evening and morning, a sixth day. Heaven and earth and all their countless parts were finished. By the seventh day, the Eternal one accomplished all the work undertaken and rested on the seventh day. G-d blessed the seventh day and made it holy, for on it, the Holy One rested.



Blessed are You, O Lord our G-d, King of the Universe who created the fruit of the vine.

Blessed are You, O Lord our G-d, King of the Universe who as chosen us from all peoples and have blessed our lives with Your commandments. In love, You gave us (Sabbath for rest), festivals for rejoicing, holy days and seasons of celebration and especially this (Sabbath day and this) Passover season. You have called us to Your service, distinguishing us among all peoples and giving us (in Your love and favor, Sabbaths, and) holy days for joy and happiness. Praised are You, Eternal our G-d, who blesses (the Sabbath,) Israel and the festivals.

On Friday nights start here:

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשְּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:)

On weeknights start here:

סְבָרִי מְרֵנוּ וּרְבִנוּ וְרַבּוֹתֵינוּ:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגָּפֶן:

(Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם הַשְּׁבֻת הַזֶּה וְאֶת-יוֹם חַג הַמַּצּוֹת הַזֶּה. זִמְן חֲרוּתֵנוּ, (בְּאַהֲבָה), מִקְרָא קִדְּשׁ, זִכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (וְשֻׁבֹת) וּמוֹעֲדֵי קִדְּשֶׁךָ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ: בָּרוּךְ אַתָּה יְיָ, מְקַדְּשׁ (הַשְּׁבֻת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים:

Add this on Saturday nights:

(ברוך אתה יי, אלהינו מלך העולם, בורא מאורי האש:
ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחל בין אור
לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין
קדשת שבת לקדשת יום טוב הבדלת. ואת-יום השביעי מששת ימי
המעשה קדשת. הבדלת וקדשת את-עמך ישראל בקדשתך. ברוך
אתה יי, המבדיל בין קדש לקדש:)

Blessed are You, O Lord our G-d, King of the Universe, who creastes the light of fire.
Blessed are You, O Lord our G-d, King of the Universe, who distinguishes between the holy and
the ordinary, between light and darkness, between the seventh day and the six days of work. We
praise You, O G-d, who distinguishes between the holiness of Shabbat and the holiness of the
festival.

At all Sedars:

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן הזה:

Blessed are You, O Lord our G-d, King of the Universe who has given us life,
sustained us and enabled us to reach this season.
Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu laz'man
hazeh.³

Drink the first cup of wine..

Urchatz ורחץ

The Leader, and anyone else who wants to,
will now wash their hands. At this time we
wash our hands without receiting the blessing.
Washing hands is a symbol of purification.



3. Haggadah for the American Family p4

כַּרְפָּס

There are various traditions for this part of the service. The translation is literally fruit of the earth but “karpas” is greens. The basic concept is that we are celebrating the “new life” that abounds in spring. However for our ancestors from Eastern Europe, the words are taken literally and a potato is used for the “greens”. There are two theories about the potato, one is that “greens” were not available yet at Passover time. A second theory is that the Sedars would last so long that the potato would help with hunger until the meal is served. Other families use parsley, lettuce or even onions (chives). My memory from Hyman Scherr’s sedars are that we had parsley but that there were carrots and celery on the table to “munch on” during the reading. It is tradition to dip this “green” in salt water.

Blessed art Thou, Lord our God, King
of the Universe, who creates the fruit
of the earth.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה

Baruch atah Adonai, Eloheinu melech
ha-olam, borei p'ri ha-adamah.



Yachatz

יַחַץ

We now perform the ceremony of Yachatz. One of the middle matzohs will be broken in half and set aside. This will become the Afikomen, or desert with which we will conclude the Sedar.

Every family has their own traditions for this part of the service. Our tradition is that matzoh, in it’s special bag, will be hidden somewhere in the immediate room, visible from some direction. It can then be found and held for “ransom” to complete the meal. It is fair game for young and old but not before it leaves the place where the leader is placing it at this time.

Mageed (Telling the Story)

מגיד

The leader raises the Matzo and says:

הָא לַחֲמָא

This is the matzah, symbol of the bread of poverty, which our ancestors ate in the Land of Egypt! Let it remind us to respond to the many people today who are hungry and poor. Whoever is hungry -- let them come and eat! Whoever is in need - let them come and celebrate Passover. Let us strive for that day when all will share equally in the joy of Passover -- when the land of Israel will be built up in peace, and all humanity will enjoy the fruits of freedom, justice and prosperity.⁴

The second cup of wine is poured and the youngest present asks the four questions:

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כָּלוּ מֶצֶה:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר:

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׂתֵי פְעָמִים:



שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Mah nishtanah ha-laylah hazeh mikol ha-leilot?

Sheb'chol ha-leilot anu och'lin chameitz umatzah.

Ha-laylah hazeh kulo matzah.

Sheb'chol ha-leilot anu och'lin sh'ar y'rakot.

Ha-laylah hazeh maror.

Sheb'chol ha-leilot ein anu matbilin afilu pa-am echat. Ha-laylah hazeh sh'tei f'amim.

Sheb'chol ha-leilot anu och'lin bein yosh'vin uvein m'subin. Ha-laylah hazeh kulanu m'subin.

Why is this night different from all other nights?

1. On all other nights we eat chametz and matzo. Tonight, why do we eat only matzo?
2. On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?
3. On all other nights we do not dip even once. Tonight, why do we dip the greens twice?
4. On all other nights we eat sitting or reclining. Tonight, why do we all recline?

4. The New American Hagaddah p9

Indeed, this night *is* very different from all the other nights of the year, for on this night we celebrate one of the most important moments in the history of our people. On this night, we celebrate our going forth in triumph from slavery into freedom.

On this night, too, we retell our people's story. But even before the telling begins, we can answer these four questions in a few short words.

WHY DO WE EAT ONLY MATZAH TONIGHT?

When Pharaoh let our ancestors go from Egypt, they were forced to flee in great haste. With not a moment to spare, they snatched up the dough they had prepared and fled. But the hot sun beat down as they carried the dough along with them and baked it into a flat, unleavened bread they called matzah. To remember this event, we eat only matzah on Passover.



WHY DO WE EAT BITTER HERBS ON PASSOVER NIGHT?

We eat maror to remind us how bitter our ancestors' lives were made by their enslavement in Egypt.

WHY DO WE DIP TWICE TONIGHT?

You have already heard that we dip the karpas in salt water because it reminds us of the green that shoots forth from the earth in springtime. We dip the maror in the sweetcarrot as a sign of hope; our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

WHY DO WE RECLINE AT THE TABLE?

Reclining at the table was a sign of being a free person in ancient times. Because our ancestors were freed on this night, we recline at the table.⁵

5. The New American Hagaddah pp 14-15

Now let us recite the story of Passover as we find it in the Torah and in the writings of the ancient rabbis.

עֲבָדִים הָיִינוּ

A-va-dim (ha-yi-nu) (2x)

A-ta (b'nei cho-rin) (2x)

A-va-dim ha-yi-nu

A-ta (2x) b'nei cho-rin

A-va-dim ha-yi-nu

A-ta (2x) (b'nei cho-rin) (2x) (2x)

We were slaves, now we are free.



Slaves is what we were -- slaves to Pharaoh in Egypt. And the Lord, G-d of all of us, lifted us out of that place in the mighty hand of an outstretched arm. If G-d had not brought our ancestors out of Egypt, then we and our children and our children's children might still be enslaved⁶. Therefore, even if we all were wise, even if we all were insightful and learned in the Torah, it would still be our duty to tell and retell the story of the Exodus from Egypt. The more we reflect upon the story, the deeper will be our understanding of what freedom means, and the stronger our determination to win it for ourselves and for others.

The rabbis of long ago loved to tell and retell the story of Passover. Once five rabbis became so engrossed in talking together about the freeing of the Israelites that they stayed up all night. The story is told:

It happened that Rabbi Eliezer and Rabbi Joshua, and Rabbi Elazar ben Azariah, and Rabbi Akiva and Rabbi Tarfon were feasting together in the village of B'nai B'rak, and they talked about the Exodus from Egypt for such a long time that, before they knew it, their students were calling to them, "The dawn is here; it is time to recite the morning Sh'ma."



6. New American Haggadah, edited by Jonathan Safran Foer, p 022

This year we are going to skip “The Four Children” and read an alternative reading about “The Four Parents” (skip to next page)

THE FOUR CHILDREN

Thus the story of the Exodus was told and retold, from generation to generation; parents would tell the story to their children, so that they, in turn might tell it to their children. But, as the ancient rabbis knew, children are different from one another. And so, they spoke of four kinds of children and how to respond most effectively to each one.

THE FIRST KIND OF CHILD IS THE WISE CHILD.

The wise child loves Passover and is eager to celebrate the holiday. This child asks, "What are the decrees, the statutes, and the laws that the Eternal One our God has commanded' concerning Passover?" (Deuteronomy 6:20) Teach this child the customs and rituals of the festival. Reveal their beauty, not only as beloved traditions but also as the symbols of a noble ideal -- the ideal of freedom for all people.

ANOTHER KIND OF CHILD IS THE IRREVERENT CHILD. The irreverent child is scornful, detached from the celebration and the community. This child asks, "What does this service mean to *you*?" speaking as an outsider. (Exodus 12:26) Scold this child saying, "It is because of what God did for me when I went out of Egypt." (Exodus 13:8) For me; not for you; for a commitment to the community must be made before enjoying the blessings bestowed upon the community.

Because you set yourself apart from the Jewish people, you would not have made the journey from slavery to freedom."

THE THIRD KIND OF CHILD IS THE SIMPLE CHILD.

The simple child is naive and innocent. This child would like to know what Passover means but cannot formulate the proper questions. The simple child asks, "What is this all about?" (Exodus 13:14) Explain to this child, "With a strong hand, God brought us forth from Egypt, out of the house of bondage."



AND THE FOURTH KIND OF CHILD IS THE ONE WHO DOES NOT REALIZE THAT SOMETHING UNUSUAL IS GOING ON. Awaken this child saying, "This is because of what G-d did for us when we went forth from Egypt." (Exodus 13:8)⁷

Some scholars believe there are four kinds of parents as well.
The Wise Parent is an utter bore.
"Listen closely, because you are younger than I am," says the Wise Parent, "and I will go on and on about Jewish history, based on some foggy memories of my own religious upbringing, as well as an article in a Jewish journal I have recently skimmed."
The Wise Parent must be faced with a small smile of dim interest.
The Wicked Parent tries to cram the story of our liberation into a set of narrow opinions about the world. "The Lord led us out of Egypt," the Wicked Parent says, "which is why I support a bloodthirsty foreign policy and am tired of certain types of people causing problems." The Wicked Parent should be told in a firm voice, "With a strong hand God rescued the Jews from bondage, but it was my own clumsy hand that spilled hot soup in your lap."
The Simple Parent does not grasp the concept of freedom. "There will be no macaroons until you eat all of your brisket," says the Simple Parent, at a dinner honoring the liberation of oppressed peoples. "Also, stop slouching at the table." In answer to such statements, the Wise Child will roll his eyes in the direction of the ceiling and declare, "Let my people go!"
The Parent Who Is Unable to Inquire has had too much wine, and should be excused from the table.

Playground



7. The New American Hagaddah pp 17-19
8. New American Haggadah, edited by Jonathan Safran Foer, p 030

It is well for all of us, whether young or old, to consider how G-d has been our support throughout ages of trial and persecution. Not in one country alone, nor in one age, have violent people risen up against us. But in every generation and in every land, tyrants have sought to destroy us; but the Holy One delivered us from their hands.



In the beginning, our ancestors worshipped idols. Torah tells us: "Thus said the G-d of Israel: 'Your ancestor, Terah, (the father of Abraham and Nahor), Lived on the other side of the Euphrates River and they worshipped pagan gods. Then I took your father, Abraham, from beyond the river and led him through the land of Canaan.' "

G-d said to Abraham, "Your children will be strangers in a strange land and they will be afflicted for four hundred years. But I will judge the nation by whom they are enslaved and afterwards they will go forth with great strength."

G-d multiplied the seed of Abraham and gave him Isaac. To Isaac, G-d gave Jacob and Esau. Esau was given Mount Seir as his inheritance. There was famine in the land, so Jacob and his sons went down to Egypt. They did not go to settle there, only to live temporarily.

Jacob's household numbered seventy. Joseph, his youngest son, was already in Egypt. He was governor of the land. He settled his father and his brothers in Goshen as Pharaoh had commanded.

There, the children of Israel dwelt and prospered. "As the Torah says: 'Your ancestors went down into Egypt with seventy persons. Now G-d has made you numerous as the stars in heaven.' "

In time, Joseph died, and all his brothers, and all that generation. Now there arose in Egypt a new king who knew not Joseph and this Pharaoh said to his people: "The children of Israel are too numerous for

us. Let us deal shrewdly with them, lest they increase and, in the event of war, they join our enemies and fight against us."

The Egyptians abused us, tortured us and forced us into slave labor. We built their garrison cities: Pithom and Ramses. But the more the Egyptians oppressed us, the more we multiplied and filled the land.

Pharaoh decreed that every male child born to us must be drowned in the river. And we cried unto the God of our fathers and mothers, who heard our voice and saw our grief.⁹

One day while bathing in the Nile, Pharaoh's daughter found the basket. Her heart filled with compassion when she realized that the



infant was an Israelite boy, and she adopted him. Pharaoh's daughter named the baby "Moses," which means "to pull out and she said, "I drew him forth from the water." (Exodus 2:10)

Miriam offered to bring an Israelite woman to nurse the child, and Pharaoh's daughter agreed. Thus it was that Yocheved nursed Moses.

Moses was raised by Pharaoh's daughter with all the luxuries of the palace. "But it came to pass, when he was grown up, that he went out among his kinfolk and witnessed their burdens." (Exodus 2:11) He responded not as a spectator, but as a kinsman. And he put his shoulder to the burden and helped every one of them.

One day Moses saw an Egyptian beating an Israelite. In his anger, Moses killed the Egyptian and, fearing Pharaoh, he fled to Midian. There he met Zipporah, a daughter of Jethro, the priest of Midian. They married; Moses became shepherd to Jethro's flock.

One day, as Moses tended his flock in the farthest corner of the wilderness, he saw a burning bush. To his amazement, the bush burned

9. Passover Hagaddah

with fire but was not consumed. (Exodus 3:2) Then G-d called to him from the bush, saying, "Moses! Moses!"

And Moses answered, "*Hineini*. Here I am." (Exodus 3:4)

G-d said to Moses, "I am the G-d of your ancestors. Do not despair! Know that I am with your people, and just as this bush burns yet is not consumed, so Israel, though it suffers, will not be devoured by the Egyptians."

(Midrash. Shemot Rabbah 2)

Then G-d commanded Moses to return to Egypt to lead the Israelites to freedom. Armed with the promise that G-d had made, Moses and his brother, Aaron, presented them before Pharaoh and demanded that the Israelites be freed. But Pharaoh's heart was hardened, and he refused to let them go.

G-d brought down nine plagues upon Egypt. Blood, frogs, lice, beasts, blight, boils, hail, locusts and darkness. Yet Pharaoh remained defiant and would not let the Israelites go out from his land. But the tenth plague broke his will. As the Torah tells us, G-d smote every firstborn Egyptian: "From the firstborn of Pharaoh who sat on the throne, to the firstborn of the captive who was in the dungeon and the firstborn of all the cattle. And Pharaoh arose in the night with all his servants and all the Egyptians, for there was a great cry in Egypt, for there was no house where there was not one dead. Pharaoh summoned Moses and Aaron in the night and said, 'Rise up; go out from among my people, you and the children of Israel with you!'" (Exodus 1-2:29-31)

Thus were our ancestors redeemed from slavery to Pharaoh in Egypt. "Thus G-d took us out of Egypt with a mighty hand and an outstretched arm, with awesome power with signs, and with wonders." (Deuteronomy 26-8)¹⁰

10. The New American Hagaddah 24-30

The Ten Plagues

In sympathy for the Egyptians whose death was the price of our freedom, we remove a drop of wine or juice from our cups by dipping a finger in the cup and tapping it on the side of a **plate** as each plague is named.

**Dam, Tz'fardei-a, Kinim, Arov,
Dever, Sh'chin, Barad, Arbeh,
Choshech, Makat b'chorot**

דָּם. צְפַרְדֵּי. כְּנִים. עֲרוֹב.
דְּבַר. שְׁחִין. בָּרָד. אֲרֵבָה.
חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת:

Blood, Frogs, Gnats, Flies, Murrain, Boils, Hail, Locusts, Darkness, Slaying of the First Born

We now take a few minutes to digress from the traditional text. We will sing a song in honor of the strength of women who also fight for their freedom, in the Passover story this is embodied in Miriam and the midwives Sirphra and Puah

Miriam's Song by Debbie Friedman based on Exodus 15:20-21

Chorus:

And the women dancing with their timbrels

Followed Miriam as she sang her song.

Sing a song to the One whom we've exalted

Miriam and the women danced and danced the whole night long.

And Miriam was a weaver of unique variety.

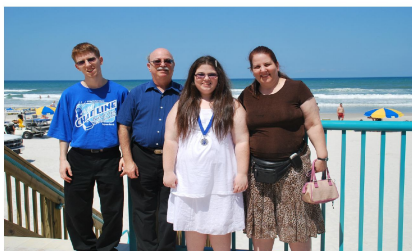
The tapestry she wove was one which sang our history.

With every thread and every strand she crafted her delight.

A woman touched with spirit, she dances toward the light.

And the women...

As Miriam stood upon the shores and gazed across the sea,



The wonder of this miracle she soon came to believe.

Whoever thought the sea would part with an outstretched hand,

And we should pass to freedom, and march to the promised land?

And the women...

And Miriam the Prophet took her timbrel in her hand,

And all the women followed her just as she had planned.

And Miriam raised her voice with song. She sang with praise and might,

We've just lived through a miracle, we're going to dance tonight.

And the women...



The Pharaoh we read about in the Exodus story is a tyrant who is anchored to a specific time, place, and set of events. But the Pharaoh our ancestors pictured each year, century after century, as they read the Haggadah was more than one person. Pharaoh was for them symbolic of all the cruel and heartless tyrants who had enslaved others, represented themselves as Gods, or forced their wills on those they ruled.

And that is why the story of Passover is more than just the story of the emancipation the Israelites won from Pharaoh. It is the story of the emancipation the peoples of the world have won from tyrants and oppressors throughout the ages and across the globe. The first emancipation was thus only a foreshadowing of all the emancipations that were to follow and that will yet follow in the days to come. The victory over the first Pharaoh reminds us that the time will come when all the Pharaohs of the world will be vanquished, when God alone will rule over humanity and all peoples will live in peace.¹¹

We now take a few minutes to think about people in other times who have had to fight for their freedom including friends and relatives from Russia and Europe who lived under adverse conditions and bravely left their homes seeking freedom.



Dayeinu דיינו



אלו הוציאנו ממצרים,
ולא עשה בהם שפטים,

דיינו:

אלו נתן לנו את התורה,
ולא הכניסנו לארץ ישראל,

דיינו:

*Had He taken us out from Egypt without delivering judgements against them,
it would have been enough.*

*Had He delivered judgements against them without vanquishing their gods.
it would have been enough.*

*Had He vanquished their gods without slaying their firstborn,
it would have been enough.*

*Had He slayed their firstborn without giving us their possessions,
it would have been enough.*

*Had He given us their possessions without tearing the sea in two
it would have been enough.*

*Had He torn the sea in two without giving us a dry path,
it would have been enough.*

*Had He given us a dry path without drowning our tormentors
it would have been enough.*

*Had He drowned our tormentors without fulfilling our needs in the desert
it would have been enough.*

*Had He fulfilled our needs in the desert and not given us mana,
it would have been enough.*

*Had He given us mana without giving us Shabbos,
it would have been enough.*

*Had He given us Shabbos and not brought us to Mount Sinai
it would have been enough.*

*Had He brought us to Mount Sinai and not given us Torah
it would have been enough.*

*Had He given us Torah and not brought us to the Land of Israel
it would have been enough¹².*

12. New American Haggadah, edited by Jonathan Safran Foer, p 071

The Three Symbols of Passover

The Passover seder includes many interesting and important symbols, but three of them are so meaningful that, according to the sage Rabbi Gamliel, no seder is complete unless they are fully explained. These symbols are: the *pesahk*, the *matzah*, and the *maror*.

The leader raises the shankbone (or beet) and says:

THIS BONE OF A LAMB IS THE SYMBOL OF THE PESAHK LAMB.

After wandering in the desert for forty years, we came to dwell in our own land where, each year, we would gather together to celebrate the Exodus from Egypt with rejoicing and festivity. Families from across the land would make the pilgrimage, and each family would bring a lamb as its special offering in honor of the festival.

This lamb was known as the *pesahk* or paschal lamb in remembrance of the time when we were spared the tragic fate of the Egyptians, whose firstborn were slain, as the Torah tells us, "G-d passed over the houses of the Israelites in Egypt when G-d killed the Egyptians and spared our houses." (Exodus 12:27)



In Hebrew, *pesahk* means "pass-over". That is why the offering was called the *pesahk*, or pass-over sacrifice and that is why the festival is called passover.¹³

The leader raises the matzah and says:

THERE ARE THREE MEANINGS TO THE MATZAH At the beginning of our Seder, we learned that the matzah is a symbol of the bread of poverty we were made to eat in our affliction, when we were slaves in the land of Egypt. It should always inspire us to work for freedom, justice, and peace for all peoples.

The matzah reminds us, too, of the haste in which we fled from Egypt. So hard did the Egyptians press the Israelites that as the Torah tells us, "They could not tarry. So, they baked unleavened cakes of the dough



13. The New American Family Hagaddah p41

they had brought out of Egypt and did not prepare for themselves any provision." (Exodus 12:39)

The work of redemption cannot wait. The freeing of the oppressed, the hastening of the day when "justice shall well up like water," cannot be delayed. (Amos 5:24)

When the moment came, we *did* not tarry or delay our flight to freedom. We fled with the unleavened dough so that it baked, unrisen, in the sun. The matzah thus reminds us that there is no time to linger when justice waits to be done.

There is a third meaning to the matzah. In ancient times, the Israelites lived with simplicity in the desert. They lived in tents, dressed in plain garments, and ate only the simplest of foods. Even their bread was only an unleavened cake, like the matzah we eat tonight.

When the Israelites settled in Canaan, they became farmers. Soon they prospered and they began to desire more and more material goods. Yet their desires were not sated; instead, they grew with each new acquisition; and the Israelites became greedy. The prophets cried out, pleading with them to return to the modest ways of the desert.

Now the matzah has come to symbolize moderation and balance. Let it teach us to delight not in acts of unrestrained desire but, instead, in acts of compassion and humanity. Luxuries can be good, adding to our enjoyment of life. But when we live only for our pleasure, blind to those in need, and then the plea of the prophets must be heard.¹⁴



The leader raises the bitter herb and says:

WE EAT THE MAROR, OR BITTIER HERBS, BECAUSE OUR OPPRESSORS EMBITIERED OUR LIVES; as the Torah tells us, the Egyptians "made [the Israelites'] lives bitter with hard labor in mortar and brick, and in all manner of work in the field; all service wherein they made them serve was with crushing labor."¹⁵ (Exodus 1:14)

14. The New American Family Hagaddah p43

15. The New American Family Hagaddah p45

Call to Hallel

In every generation, each of us should feel as though we personally took part in the Exodus from Egypt. The Torah tells us: "You shall tell your child on that day, saying, "It is because of what the Eternal One did for *me* when I came forth out of Egypt." In this generation, too, we should feel as though we, ourselves, were liberated from Egypt.

We should therefore sing praises and give thanks to the Eternal One who did all these wonders for our ancestors and for *us*. G-d brought us from slavery to freedom and from sorrow to joy, from mourning to festivity, from darkness to light, and from bondage to redemption.

Let us express our gratitude and joy, let us sing a new song before the Source of Life. Halleluyah!¹⁶

The fill the wine cups for the second cup of wine.



16. The New American Hagaddah p46

הַלֵּל

PSALMS 113 and 114

Halleluyah! Praise, O you servants of the
Eternal One,
Praise the name of the Source of Life.

*Praised be the name of the
Source of Life,
Hence forth and forevermore!*

From the rising of the sun unto the going
down thereof,
Praised be the name of the Source of
Life.

*High above the nations is the
Eternal One,
Above the heavens is God's
glory.*

Who is like the Eternal
One, our God,
Who is enthroned on high,

*Who looks down low
Upon the heavens and the earth?*

Who raises up the poor out of the dust
And lifts up the needy out of the dunghill.

*That G-d may give the needy a
seat among princes,
Among the princes of G-d's
people.*

Who makes the barren woman to
dwell in her house,
As a joyful mother of children.
Halleluyah!¹⁷

מִהֲלֶךְ הַיָּם כִּי תִנּוּס.
הַיַּרְדֵּן תִּסָּב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאֵילִים.
גְּבְעוֹת כְּבְנֵי־צֹאן:

מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ.
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:

הַהַרְפְּכֵי הַצּוּר אֲגַם־מַיִם.
חֲלֹמֵי־שָׁנִים לְמַעַיְנו־מַיִם.

(Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel His kingdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? O earth, tremble at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain.)

All raise their wine cup and say::

Praised are you, Lord our G-d, King of the universe, who hast redeemed us
and our ancestors from Egypt and enabled us to reach this night that we
may eat matzo and bitter herbs.

17. The New American Hagaddah p49

So Lord our G-d and G-d of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion thy city, and joyful at thy service. We shall sing a new hymn of praise to Thee for our redemption and for our liberation. Blessed art Thou, O Lord, who hast redeemed Israel.

בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל:

הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

(Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.)

Praised are you, Lord our G-d, who creates the fruit of the vine.

Drink the second cup of wine.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ:



Wash the Hands

רְחִיצָה

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Lord our God, King of the universe, who sanctifies us through your mitzvot and commands us to wash our hands.

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



Motzi Matzoh

מוציא מצה

Baruch atah Adonai, Eloheinu melech
ha-olam, hamotzi lechem min ha-aretz.

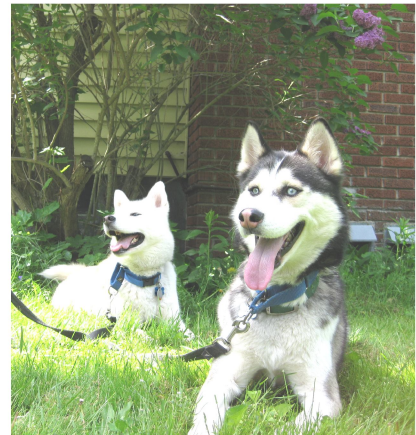
Praised are you, Lord our God, King
of the universe, who brings forth
bread from the earth.

Baruch atah Adonai, Eloheinu melech
ha-olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat matzah.

Praised are you, Lord our God, King
of the universe, who sanctifies us
through your mitzvot and commands
us to eat unleavened bread on
Passover.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת
מַצָּה:



Maror

מָרוֹר

The leader distributes the bitter herb dipped in Charoset. Then all recite together.

Baruch atah Adonai Eloheinu melech
ha-olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat maror.

Praised are you, Lord our God, King
of the universe, who sanctifies us
through your mitzvot and commands
us to eat bitter herbs on Passover

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת
מָרוֹר:

May the sweet charoset that we eat with the bitter herbs remind us of the hope of
freedom that enabled our ancestors to withstand the bitterness of their slavery.

Eat the marror dipped in charoset.

Korach - The Hillel Sandwich

כּוֹרַח

The leader distributes a second portion of maror, which is placed between two pieces of matzoh.
Then all say together:

In remembrance of the Temple we do as Hillel did in the temple times: he
would combine Passover offering, matzoh and marror in a sandwich and
eat them together, to fulfill what is written in the Torah (Numbers 9:11):
They shall eat it with matzos and bitter herbs.¹⁸



The Meal is Served

שֶׁלַחן עוֹרֵךְ

It is traditional to start the meal with a hardboiled
egg dipped in salt water, a traditional symbol of
life.

Afikoman

צפון

The leader now negotiates to retrieve the Afikoman and all eat a piece to complete the meal.

Grace After Meals

בִּרְדָּה

Psalm 126

Shir hama-alot b'shuv Adonai et
shivat tzion hayinu k'chol'mim. Az
yimalei s'chok pinu ul'shoneinu
rinah az yomru vagoyim higdil
Adonai la-asot im eileh. Higdil
Adonai la-asot imanu hayinu
s'meichim. Shuvah Adonai et
sh'viteinu ka-afikim banegev.
Hazor'im b'dimah b'rinah yiktzoru.
Haloch yeileich uvachoh nosei
meshech hazara bo yavo v'rinah
nosei alumotav.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת
צִיּוֹן הָיִינוּ כְּחֹלְמִים: אִזּוּ יִמָּלֵא
שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אִזּוּ
יֹאמְרוּ בַּגּוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת
עִם אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ
הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת
שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב: הַזְרְעִים
בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּדֶי יִלְדוּ
וּבָכָה נִשְׂא מִשָּׂדֶה הַזְרַע בָּא יָבֵא
בְּרִנָּה נִשְׂא אֶלְמֹתָיו:

*When the Eternal One brought back the captives of Zion, We were like those who dream.
Then was our mouth filled with laughter And our tongue with singing;
They said among the nations, "The Eternal One has done great things
for these."*

*The Eternal One has done great things for us; Whereupon, we rejoiced.
Turn our captivity, O Eternal One, Like streams in the southland.
May those who sow in tears Reap with joyous song.
May those who go on their way weeping, Bearing the measure of seed,
Come home with joyous song, Bearing their sheaves.*



Leader: רבּוֹתַי נְבָרֵךְ!

Rabotai n'vareich

All: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד
עוֹלָם.

Y'hi sheim Adonai m'vorach mei-atah v'ad olam.

Leader: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשּׁוֹת מְרָנָן וְרַבָּנָן
וְרַבּוֹתַי, נְבָרֵךְ (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ.

Y'hi sheim Adonai m'vorach mei-atah v'ad olam. Birshut maranan v'rabanana v'rabotai, n'vareich
(Eloheinu) she-achalnu mishelo.

All: בָּרוּךְ (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

Baruch (Eloheinu) she-achalnu mishelo uv'tuvo chayinu.

Leader: בָּרוּךְ (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ.

Baruch (Eloheinu) she-achalnu mishelo uv'tuvo chayinu.

בָּרוּךְ הוּא וּבְרָךְ שְׁמוֹ:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם בְּלוֹ
בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים
הוּא נוֹתֵן לָחֵם לְכָל בֶּשֶׂר כִּי
לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגְּדוֹל
תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֹר
לָנוּ מִזֶּן לְעוֹלָם וְעַד. בְּעִבּוֹר שְׁמוֹ
הַגְּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִיֵּס
לְכָל וּמְטִיב לְכָל, וּמְכִין מִזֶּן
לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ
אַתָּה יְיָ, הַזֵּן אֶת הַכֹּל:

Baruch hu uvaruch sh'mo:

Baruch atah Adonai, Eloheinu melech

ha-olam, hazan et ha-olam kulo b'tuvo

b'chein b'chesed uv'rachamim hu notein

lechem l'chol basar ki l'olam chasdo.

Uv'tuvo hagadol tamid lo chasar lanu, v'al

yechar lanu mazon l'olam va-ed. Ba-avur

sh'mo hagadol, ki hu eil zan um'farneis lakol

umeitiv lakol, umeichin mazon l'chol b'riotav

asher bara. Baruch atah Adonai, hazan et

hakol.

וּבְכֹל יְעַת וּבְכֹל שְׁעָה:

Nodeh l'cha Adonai Eloheinu al
shehinchalta la-avoteinu, eretz chemdah
tovah ur'chavah, v'al shehotzeitanu Adonai
Eloheinu mei-eretz mitzrayim, uf'ditanu,
mibeit avadim, v'al b'rit'cha shechatamta
bivsareinu, v'al torat'cha shelimad'tanu, v'al
chukecha shehodatanu v'al chayim chein
vachessed shechonantanu, v'al achilat
mazon sha-atah zan um'farneis otanu
tamid, b'chol yom uv'chol eit uv'chol sha-ah.

V'al hakol Adonai Eloheinu
anachnu modim lach,
um'var'chim otach, yitbarach
shimcha b'fi kol chai tamid
l'olam va-ed. Kakatuv,
v'achalta v'savata, uveirachta
et Adonai elohecha al
ha-aretz hatovah asher
natan lach. Baruch atah
Adonai, al ha-aretz v'al
hamazon.

נוֹדָה לְךָ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ
לְאַבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה
וּרְחֻבָּה, וְעַל שֶׁהוֹצַאתָנוּ יי
אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ,
מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ
שֶׁחָתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ
שֶׁלַּמְדַּתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ
וְעַל חַיִּים חוֹן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ,
וְעַל אֲכִילַת מְזֻזֹן שֶׁאַתָּה זָן
וּמְפָרֵס אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ
מוֹדִים לְךָ, וּמְבָרְכִים אוֹתְךָ,
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד
לְעוֹלָם וָעֶד. כִּפְתוּב, וְאֲכַלְתָּ
וּשְׁבַעְתָּ, וּבִרְכַתְּ אֶת יי אֱלֹהֶיךָ עַל
הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ.
בְּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל
הַמְזֻזֹן:



Racheim na Adonai Eloheinu, al yisra-eil amecha, v'al y'rushalayim irecha, v'al tzion mishkan k'vodecha, v'al malchut beit david m'shichecha, v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu, avinu, r'einu, zuneinu, parn'seinu, v'chalk'leinu, v'harvicheinu, v'harvach lanu Adonai Eloheinu m'heirah mikol tzaroteinu, v'na, al tatzricheinu Adonai Eloheinu, lo lidei mat'nat basar vadam, v'lo lidei halva-atam. Ki im l'yad'cha ham'lei-ah, hap'tuchah, hak'doshah v'har'chavah, shelo neivosh v'lo nikaleim l'olam va-ed.

רחם נא יי אלהינו, על ישראל
עמך, ועל ירושלים עירך, ועל
ציון משכן כבודך, ועל מלכות
בית דוד משיחך, ועל הבית
הגדול והקדוש שנקרא שמך
עליו. אלהינו, אבינו, רענו, זוננו,
פרנסנו, וכלכלנו, והרויחנו,
והרוח לנו יי אלהינו מהרה מפל
צרותינו, ונא, אל תצריכנו יי
אלהינו, לא לידי מתנת בשר
ודם, ולא לידי הלואתם. כי אם
לידך המלאה, הפתוחה,
הקדושה והרחבה, שלא נבוש
ולא נכלם לעולם ועד:

Uv'neih y'rushalayim ir hakodesh
bimheirah v'yameinu. Baruch atah
Adonai, boneih v'rachamav
y'rushalayim. Amein.

ובנה ירושלים עיר הקדש
במהרה בימינו. ברוך אתה יי,
בונה ברחמי ירושלים. אמן



Baruch atah Adonai Eloheinu
 melech ha-olam, ha-eil avinu,
 malkeinu, adireinu bor'einu,
 go-aleinu, yotz'reinu, k'dosheinu
 k'dosh ya-akov, roeinu roeih
 yisra-eil. Hamelech hatov,
 v'hameitiv lakol, sheb'chol yom
 vayom hu heitiv, hu meitiv, hu
 yeitiv lanu. Hu g'malanu, hu
 gom'leinu, hu yigm'leinu la-ad
 l'chein ul'chesed ul'rachamim
 ul'revach hatzalah v'hatzlachah
 b'rachah vi-shuah, nechamah,
 parnasah v'chalkalah, v'rachamim,
 v'chayim v'shalom, v'chol tov,
 umikol tuv l'olam al y'chas'reinu.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם, הָאֵל אָבִינוּ, מַלְכֵנוּ,
 אֲדִירֵנוּ בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ,
 קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה
 יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמְּטִיב
 לְכָל, שֶׁבְּכָל יוֹם וְיוֹם הוּא הַטִּיב,
 הוּא מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא
 גֹּמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ
 לְעַד לְחַן וּלְחֶסֶד וּלְרַחֲמִים
 וּלְרַחוּם הַצְּלָה וְהַצְּלָחָה בְּרַכָּה
 וְיִשׁוּעָה, נְחָמָה, פְּרִנְסָה וְכַלְכָּלָה,
 וְנִחְמָים, וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב,
 וּמְכַל טוֹב לְעוֹלָם אֵל יַחְסְרָנוּ:

הַרְחֵמוּ, הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 הַרְחֵמוּ, הוּא יִתְבַּרֵךְ בְּשָׁמַיִם וּבְאָרֶץ.
 הַרְחֵמוּ, הוּא יִשְׁתַּבַּח לְדוֹר דְּוָרִים, וְיִתְפָּאֵר בְּנוֹ לְעַד וּלְנֶצַח נְצָחִים,
 וְיִתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.
 הַרְחֵמוּ, הוּא יְפָרְנִסֵנוּ בְּכָבוֹד.
 הַרְחֵמוּ, הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרֶצֵנוּ.
 הַרְחֵמוּ, הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרַבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֵכְלָנוּ
 עָלָיו.
 הַרְחֵמוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ
 בְּשׂוֹרוֹת טוֹבוֹת יִשׁוּעוֹת וְנִחְמוֹת.

Harachaman, hu yimloch aleinu l'olam va-ed.

Harachaman, hu yitbarach bashamayim uva-aretz.

Harachaman, hu yishtabach l'dor dorim, v'yitpa-ar banu la-ad ul'neitzach n'tzachim, v'yithadar banu la-ad ul'ol'mei olamim.

Harachaman, hu y'farn'seinu b'chavod.

Harachaman, hu yishbor uleinu mei-al tzavareinu, v'hu yolicheinu kom'miut l'artzeinu.

Harachaman, hu yishlach lanu b'rachah m'rubah babayit hazeh, v'al shulchan zeh she-achalnu alav.

Harachaman, hu yishlach lanu et eiliyahu hanavi zachur latov, vivaser lanu b'sorot tovo y'shuot v'nechamot.

Y'ru et Adonai k'doshav, ki ein machsor
lirei-av. K'firim rashu v'ra-eivu, v'dor'shei
Adonai lo yachs'ru chol tov. Hodu
l'Adonai ki tov, ki l'olam chasdo.
Potei-ach et yadecha, umasbi-a l'chol
chai ratzon. Baruch hagever asher
yivtach b'Adonai, v'hayah Adonai
mivtacho: na-ar hayiti gam zakanti v'lo
ra-iti tzadik ne-ezav, v'zaro m'vakeish
lachem. Adonai oz l'amo yitein, Adonai
y'vareich et amo vashalom.

יִרְאוּ אֶת יְיָ קְדוֹשֵׁינוּ, כִּי אֵין מַחְסוֹר
לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעְבּוּ, וְדוֹרֵשֵׁי
יְיָ לֹא יַחְסְרוּ כֹל טוֹב: הוֹדוּ לַיְיָ כִּי
טוֹב, כִּי לְעוֹלָם חֶסֶדדוֹ: פוֹתַח אֶת
יָדָךְ, וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן: בְּרוּךְ
הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינוּ, וְהָיָה יְיָ
מִבְּטַחוֹ: נַעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא
רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מִבְּקֶשׁ
לֶחֶם: יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת
עַמּוֹ בְּשָׁלוֹם:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:
(Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.)
Praised are you, Lord our G-d, who creates the fruit of the vine.

Drink the third cup of wine.

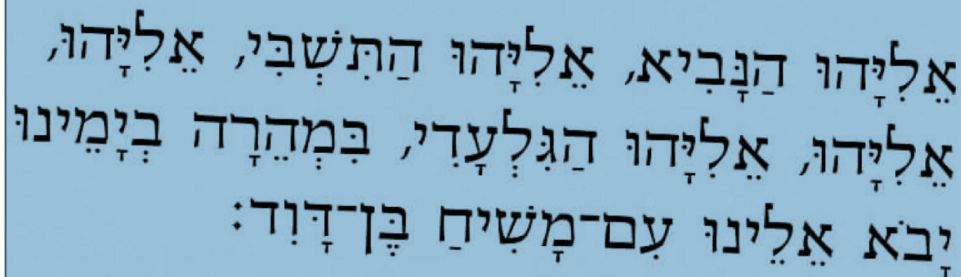
The Cup of Elijah

LEADER: Throughout our people's history, Elijah, the Prophet, has been the beloved character, pictured in legends as the bearer of good tidings.

PARTICIPANT: Jewish legends recall the mystical appearance of Elijah in times of trouble, to promise relief and redemption, to lift downcast spirits and to plant hope in the hearts of the downtrodden.

LEADER: Jewish tradition states that Elijah's greatest mission shall come when the Messiah will appear on earth, to usher in the long-promised era of permanent peace and tranquility. For, it will be Elijah, the Prophet, who will precede the Messiah and will announce his arrival and, with it, the arrival of freedom and peace for all men.

PARTICIPANT: On this Seder night, when we pray for freedom, we invoke the memory of the beloved Elijah. May his spirit enter our home at this hour, and every home, bringing a message of hope for the future, faith in the goodness of man, and the assurance that freedom will come to all. We now welcome Elijah, beloved guest at our Seder.¹⁷



אֱלֹהֵינוּ הַנְּבִיאַ, אֱלֹהֵינוּ הַתְּשֻׁבִי, אֱלֹהֵינוּ
אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגְּלֵעֲדִי, בְּמַהֲרָה בְּיָמֵינוּ
יָבֵא אֵלֵינוּ עִם-מְשִׁיחַ בֶּן-דָּוִד:

Hallel הלל

The fourth cup of wine is poured.

Leader: We fill our cups for the fourth time during this seder, before resuming the reading of the Hallel.¹⁸

Hodu l'Adonai ki tov, ki l'olam chasdo.
Yomar na yisra-eil, ki l'olam chasdo.
Yomru na veit aharon, ki l'olam chasdo.
Yomru na yirei Adonai, ki l'olam chasdo.

הוֹדוּ לַיְי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:

17. Hagaddah for the American Family p22

18. New American Hagaddah p77

CONCLUSION OF THE HALLEL

The breath of all that lives shall acclaim your name, Eternal One our G-d, and the spirit of all creatures shall ever glorify and exalt you, O our Sovereign. From everlasting unto everlasting, you are G-d, and besides you we have no sovereign who redeems and delivers and sustains, and who in all times of trouble and stress shows compassion. Truly we have no sovereign but you.

Though our mouths were as filled with song as the sea, and our tongues with joy as the multitude of its waves, and our lips with praise as the wide expanse of the firmament; though our eyes were radiant as the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, yet should we be unequal to thanking you, Eternal One our God, and God of our ancestors, for one small measure of the kindness you have shown to our ancestors and to us.

From Egypt, you redeemed us, Eternal One our God, and from the house of bondage, you delivered us. In famine, you fed us and in plenty, sustained us. From the sword, you rescued us and from pestilence, saved us; from sore and grievous ills, you protected us. Ever have your tender mercies helped us; and your lovingkindness has not deserted us. May you never forsake us, Eternal One our G-d.¹⁹

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

(Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.)

Praised are you, Lord our G-d, who creates the fruit of the vine.

Drink the fourth cup of wine.

Conclusion

נְרָצָה



Now we come to the close of our seder service. Once again we have recited the age-old epic of Israel's liberation from bondage. Once again we have chanted our psalms of praise to God, the Redeemer of Israel and of all humankind. We have taken to heart the message of the Exodus. And we have rededicated ourselves to the cause of humanity's freedom from tyranny and oppression. As we have celebrated this festival tonight, so may we celebrate it, all of us together, next year again, in peace and in freedom.²⁰

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

19. New American Hagaddah p81

20. New American Hagaddah p102

אָדיר הוּא

Adeer Hoo

אָדיר הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה,
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה בְּמִהְרָה,
בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדוּר הוּא, וְתִיק הוּא, זָכָאֵי הוּא, חָסִיד הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טָהוֹר הוּא, יָחִיד הוּא, כַּבִּיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא, נוֹרָא הוּא, סָגִיב
הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמִהְרָה
בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קָדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תִּקְיָף הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמִהְרָה בְּמִהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Adir hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu b'karov. Eil b'neih, b'neih veitcha
b'karov.

Bachur hu, gadol hu, dagul hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov.
Eil b'neih, eil b'neih, b'neih veitcha b'karov.

Hadur hu, vatic hu, zakay hu, chasid hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu
v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

Tahor hu, yachid hu, kabir hu, lamud hu, melech hu, nora hu, sagiv hu, izuz hu, podeh hu, tzadik
hu, yivneh veito b'karov, bimheirah bimheirah, b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih
veitcha b'karov.

Kadosh hu, rachum hu, shadai hu, takif hu, yivneh veito b'karov, bimheirah bimheirah,
b'yameinu v'karov. Eil b'neih, eil b'neih, b'neih veitcha b'karov.

Mighty is He, mighty is He,
 Soon will He rebuild His Temple,
 Speedily, speedily, in our day,
 Rebuild, O G-d, Thy Temple.

Supreme is He, great and exalted,
 Soon will He rebuild His Temple,
 Speedily, speedily, in our day,
 Rebuild, O G-d, Thy Temple.

Honored is He, everlasting and just,
 Soon will He rebuild His Temple,
 Speedily, speedily, in our day,
 Rebuild O G-d, Thy Temple.

Gracious is He, powerful and wise,
 Soon will He rebuild His Temple,
 Speedily, speedily, in our day,
 Rebuild, O G-d, Thy Temple.

Righteous is He, holy and merciful,
 Soon will He rebuild His Temple,
 Speedily, speedily, in our day,
 Rebuild, O G-d, Thy Temple.

Joyful hymns to heaven. **ADIR HU** יוֹב. אֵל בְּנֵה. אֵל בְּנֵה. קְרוֹב:

(Hebrew verses 2-4 begin here) 1. A - dir hu a - dir hu yiv
 5. God of Might, God of Right

neh vei - to b' - ka - rov bim - hei - rah
 Thee we give all glo - ry Thine all praise

bim - hei - rah b - ya - mei - nu b' - ka - rov
 in these days As in a - ges hoa - ry.

Eil b' - nei eil b' - nei b'nei veit - ha b' - ka - rov.
 When we hear, year by year, Free - dom's won - drous sto - ry.

אָחַד מִי יוֹדֵעַ Echod Mee Yodya

Echad mi yodei-a? Echad ani
yodei-a. Echad Eloheinu
shebashamayim uva-aretz.

Sh'nayim mi yodei-a? Sh'nayim ani
yodei. Sh'nei luchot hab'rit, echad
Eloheinu shebashamayim
uva-aretz.

Sh'loshah mi yodei-a? Sh'loshah
ani yodei-a. Sh'loshah avot, sh'nei
luchot hab'rit, echad Eloheinu
shebashamayim uva-aretz.

Arba mi yodei-a? Arba ani yodei-a.
Arba imahot, sh'loshah avot, sh'nei
luchot hab'rit, echad Eloheinu
shebashamayim uva-aretz.

Chamishah mi yodei-a? Chamishah
ani yodei-a. Chamishah chum'shei
torah, arba imahot, sh'loshah avot,
sh'nei luchot hab'rit, echad
Eloheinu shebashamayim
uva-aretz.

Shishah mi yodei-a? Shishah ani
yodei-a. Shishah sidrei mishnah,
chamishah chum'shei torah, arba
imahot, sh'loshah avot, sh'nei
luchot hab'rit, echad Eloheinu
shebashamayim uva-aretz.

אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ: אָחַד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאֶרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת
הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה
אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאֶרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע
אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבְאֶרֶץ.

שִׁשָּׁה מִי יוֹדֵעַ? שִׁשָּׁה אֲנִי יוֹדֵעַ: שִׁשָּׁה סְדְרֵי
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ.

Shivah mi yodei-a? Shivah ani yodei-a. Shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

Sh'monah mi yodei-a? Sh'monah ani yodei-a. Sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

Tishah mi yodei-a? Tishah ani yodei-a. Tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

Asarah mi yodei-a? Asarah ani yodei-a. Asarah dib'raya, tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

שְׁבַעַה מִי יוֹדֵעַ? שְׁבַעַה אֲנִי יוֹדֵעַ: שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאֶרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאֶרֶץ.

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יָרְחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאֶרֶץ.

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרָא, תִּשְׁעָה יָרְחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאֶרֶץ.

Achad asar mi yodei-a? Achad asar ani yodei-a. Achad asar koch'vaya, asarah dib'raya, tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

Sh'neim asar mi yodei-a? Sh'neim asar ani yodei-a. Sh'neim asar shivtaya, achad asar koch'vaya, asarah dib'raya, tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

Sh'loshah asar mi yodei-a? Sh'loshah asar ani yodei-a. Sh'loshah asar midaya, sh'neim asar shivtaya, achad asar koch'vaya, asarah dib'raya, tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ:
אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבְרֵיָא,
תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֵה יְמֵי מִילָה, שְׁבַעַה
יְמֵי שַׁבְּתָא, שְׁשֵׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם
וּבְאֶרֶץ.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ:
שְׁנַיִם עֶשֶׂר שְׁבִטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא,
עֶשְׂרֵה דְבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֵה
יְמֵי מִילָה, שְׁבַעַה יְמֵי שַׁבְּתָא, שְׁשֵׁה סְדְרֵי
מְשָׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאֶרֶץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ ? שְׁלֹשָׁה עֶשֶׂר אֲנִי
יוֹדֵעַ: שְׁלֹשָׁה עֶשֶׂר מִדְּיָא, שְׁנַיִם עֶשֶׂר
שְׁבִטֵיָא, אֶחָד עֶשֶׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבְרֵיָא,
תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֵה יְמֵי מִילָה, שְׁבַעַה
יְמֵי שַׁבְּתָא, שְׁשֵׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם
וּבְאֶרֶץ.

Who knows one? I know one! One is our God in heaven and earth.

Who knows two? I know two! Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eight? I know eight! Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of

Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

EHAD MI YODE'AH

1. E - had mi yo - dei - ah? E - had a - ni yo - dei - ah.
2. Sh' - na - yim mi yo - dei - ah? Sh'na - yim a - ni yo - dei - ah. Sh' -

(Omit) E -
nei lu - hot ha - br'it, sh' - nei lu - hot ha - br'it. e -

had e - lo - hei - nu she - ba - sha - ma - yim u - va - a - retz.
had a - lo - hei - nu she - ba - sha - ma - yim u - va - a - retz.

חַד גְּדִיָּא חַד גְּדִיָּא An only kid, An only kid

Chad gadya, chad gadya d'zabin
aba bitrei zuzei, chad gadya,
chad gadya.

חַד גְּדִיָּא, חַד גְּדִיָּא
דְּזַבִּין אָבָא בְּתָרֵי זַוְיָי, חַד גְּדִיָּא, חַד
גְּדִיָּא.

V'ata shun'ra, v'achlah l'gadya,
d'zabin aba bitrei zuzei, chad
gadya, chad gadya.

וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגְּדִיָּא, דְּזַבִּין אָבָא
בְּתָרֵי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

V'ata chalba, v'nashach l'shunra,
d'achlah l'gadya, d'zabin aba
bitrei zuzei, chad gadya, chad
gadya.

וְאַתָּא כַּלְבָּא, וְנָשַׁךְ לְשׁוּנְרָא, דְּאַכְלָה
לְגְּדִיָּא, דְּזַבִּין אָבָא בְּתָרֵי זַוְיָי, חַד גְּדִיָּא,
חַד גְּדִיָּא.

V'ata chutra, v'hikah l'chalba,
d'nashach l'shunra, d'achlah
l'gadya, d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכַלְבָּא, דְּנָשַׁךְ
לְשׁוּנְרָא, דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אָבָא
בְּתָרֵי זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.

V'ata nura, v'saraf l'chut'ra,
d'hikah l'chalba, d'nashach
l'shunra, d'achlah l'gadya, d'zabin
aba bitrei zuzei, chad gadya,
chad gadya.

וְאַתָּא נוּרָא, וְשָׂרַף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְּדִיָּא,
דְּזַבִּין אָבָא בְּתָרֵי זַוְיָי, חַד גְּדִיָּא, חַד
גְּדִיָּא.

V'ata maya, v'chavah l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunra, d'achlah
l'gadya, d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

וְאַתָּא מַיָּא, וְכַבָּה לְנוּרָא, דְּשָׂרַף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא,
דְּאַכְלָה לְגְּדִיָּא, דְּזַבִּין אָבָא בְּתָרֵי זַוְיָי,
חַד גְּדִיָּא, חַד גְּדִיָּא.

V'ata tora, v'shata l'maya,
d'chavah l'nura, d'saraf l'chutra,
d'hikah l'chalba, d'nashach
l'shunra, d'ach'lah l'gadya, d'zabin
aba bitrei zuzei, chad gadya,
chad gadya.

וְאַתָּה תּוֹרָא, וְשַׁתָּא לְמַיָּא, דְּכַבָּה לְנוּרָא,
דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדַּךְ
לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא
בְּתַרֵּי זׁוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

V'ata hashocheit, v'shachat l'tora,
d'shata l'maya, d'chavah l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunra, d'achlah
l'gadya, d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

וְאַתָּה הַשׁוֹחֵט, וְשַׁחַט לְתוֹרָא, דְּשַׁתָּא
לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשַׁרְף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁדַּךְ לְשׁוּנְרָא,
דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זׁוּזֵי,
חַד גַּדְיָא, חַד גַּדְיָא.

V'ata malach hamavet, v'shachat
l'shocheit, d'shachat l'tora,
d'shata l'maya, d'chavah l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunra, d'achlah
l'gadya, d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

וְאַתָּה מַלְאָךְ הַמּוֹת, וְשַׁחַט לְשׁוֹחֵט,
דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמַיָּא, דְּכַבָּה
לְנוּרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשְׁדַּךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין
אַבָּא בְּתַרֵּי זׁוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

V'ata hakadosh Baruch hu,
v'shachat l'malach hamavet,
d'shachat l'tora, d'shata l'maya,
d'chavah l'nura, d'saraf l'chutra,
d'hikah l'chalba, d'nashach
l'shunra, d'achlah l'gadya, d'zabin
aba bitrei zuzei, chad gadya,
chad gadya.

וְאַתָּה הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמַלְאָךְ
הַמּוֹת, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמַיָּא,
דְּכַבָּה לְנוּרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשְׁדַּךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרֵּי זׁוּזֵי, חַד גַּדְיָא, חַד
גַּדְיָא.

1. An only kid
An only kid
My father bought for two zuzim
An only kid, An only kid.
2. Then came the cat and ate the kid
My father bought for two zuzim
An only kid, An only kid.
3. The came the dog and bit the cat
That ate the kid
My father bought for two zuzim
An only kid, An only kid.
4. Then came the stick and beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
An only kid, An only kid.
5. Then came the fire and burned the stick
That and beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
An only kid, An only kid.
6. Then came the water and quenched the fire
That burned the stick
That and beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
An only kid, An only kid.
7. Then came the ox that drank the water
That quenched the fire
That burned the stick
That and beat the dog
8. Then came the butcher and killed the ox
That drank the water
That quenched the fire
That burned the stick
That and beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
An only kid, An only kid.
9. Then came the angel of death and slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That and beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
An only kid, An only kid.
10. Then came the Holy One, blessed be He! And destroyed the angel of death
That slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That and beat the dog
That bit the cat
That ate the kid
My father bought for two zuzim
An only kid, An only kid.

HAD GADYA

Refrain



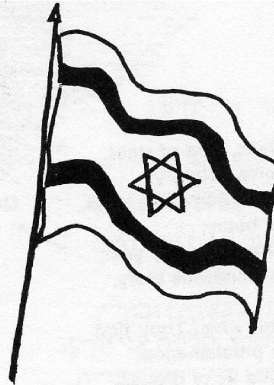
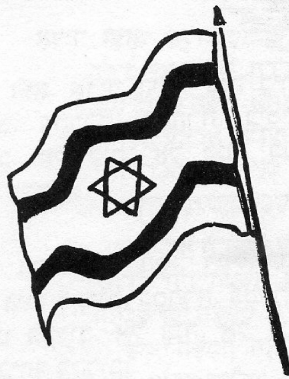
Had gad - ya, hadi gad - ya 1. di -
z' - van a - bah bit - rei zu - ze. 2. V' - a - tah shun - rah
3. V' - a - tah kal - bah
v' - a - hal l' - gad - ya. (.) Di - z' - van a - bah
v' - na - shah l' - shun - rah d' - a - hal l' - gad - ya.
'bit - rei zu - ze. 4. V' - a - tah hu - trah v'hi - kah l' - kal - bah d' -
no - shah l' - shun - rah d' - a - hal l' - gad -
ya di - z' - van a - bah bit - rei zu - ze.

לא ישא גוי Lo Yisa Goy

לא ישא גוי אל גוי חרב,
לא ילמדו עוד מלחמה

Lo yisa goy el goy herev, lo yilm'du od mikhamah.

Nation shall not lift up sword against nation,
neither shall they study war anymore.



HATIKVAH

התקווה

כל עוד בלבב פנימה
נפש יהודי הומיה,
ולפאתי מזרח קדימה
עין לציון צופיה.

עוד לא אבדה תקותם,
התקווה שנת אלפים,
להיות עם חפשי בארצנו
ארץ ציון ירושלים.

Our ancient hope will not perish
Hope from ages long since past.
To live free in the land we cherish,
Zion and Jerusalem, at last.
As long as in a Jewish breast,
The soul's stirring has not ceased,
The eye for longing will not rest
Until it gaze on Zion in the East.

Kol od balevav p'nimah
Nefesh yehudi homiyah,
Ulfaatei mizrach kadimah
A-yin letzion tzofiyah.

Od lo avdah tikvateinu,
Hatikvah sh'not alpayim,
L'hiyot am chofshi b'artzeinu,
Eretz Tzion Yerushalayim.

Moderato

Kol od ba - le - vav, p'ni - ma
Ne - fesh y' - hu - di ho - mi - ya, U - l'fa - a - tey miz - rach
ka - di - ma A - yin l' - Tsi - yon tso - fi - ya.
Od lo av - da tik - va - te - nu, Ha - tik - va
ha - no - sha - na, La - shuv l' - e - rets a - vo - tey - nu La -
1. 2.
ir ba Da - vid, Da - vid cha - na. Da - vid cha - na.