

הגדה של פסח



compiled by:
Gloria Friedman
for Passover 2017
Three houses, a
wedding and Nava.



This year, 2017, Sedar is on weekday nights so we exclude words as indicated...

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 וְשֶׁל) יוֹם טוֹב.



¹Introduction

THE SEDER HAS A SPECIAL ORDER

SEDER means order. Here is the SEDER of the SEDER:

KADDESH	We say the Kiddush First cup of wine	קדש
UR'CHATZ	We wash our hands	ורחץ
KARPAS	We dip a vegetable in salt water and say the blessing	כרפס
YACHATZ	We break the middle matzah and hide the larger half, the Afikomen	יחץ
MAGGID	We tell the story of Passover Four Questions Second cup of wine	מגיד
RACHTZAH	We wash our hands and say the blessing	רחצה
MOTZI/ MATZAH	We say the blessings for "bread" and matzah	מוציא מצה
MAROR	We dip the bitter herbs in charoset and say the blessing	מרור
KORECH	We eat a sandwich of matzah and bitter herbs	כורך
SHULCHAN ORECH	We eat the festival meal	שולחן עורך
TZAFUN	We eat the Afikomen	צפון
BARECH	We say the blessing after the meal Third cup of wine Welcome Elijah the Prophet	ברך
HALLEL	We sing songs of praise Fourth cup of wine	הלל
NIRTZAH	We complete the seder	נרצה

10

Let Us Begin Our Sedar

Come, let us welcome the Passover!
May its constant renewal,
Spring after spring
In age after age
Recall our past and renew our potential,
For they are intertwined.
May tonight's celebration remind us
Of who we were, of who we are,
And of who we can become.

Decendants of slaves
we cannot fulfill tonight's obligation
Through ritual alone.
Reciting pious words
And eating symbolic foods
Will not suffice
To honor the Passover.
We are reminded this night
That we cannot truly be free
As long as others are enslaved.
The message our Haggadah proclaims
It is a song of universal freedom.²



2. The New American Haggadah Edited by Gila Gevirtz p2

Dear Friends:

When Ron and I were in college we found ourselves alone for one sedar night and said "never again"

So, for most (not all) of the past 36 years we have done at least one sedar, and usually both, here with our Corning/Elmira family. We all see that those years are numbered but we don't know what that number is.

For the last five years I've done this compilation to try to reduce arguing between which of the two sets of Haggados to use and the pictures have become a fun extra. I hope you agree.

So: Next year tentatively I'd like to get pictures from you to fill the spaces - I'll need about 30 total. So that might be 3-5 per family.

I plan over the next few years to transition to a split service based on kids ages so they can participate and then the adults can continue. If anyone knows good resources please let me know.

Thanks again for your love and support.

Gloria & Ron

Kiddush

קִדּוּשׁ

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
אוֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ,
אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:

On weeknights start here:

סְבָרִי מְרֻנּוֹ וּרְבִיבֵי:
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן:
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 בְּמִצְוֹתָיו,
וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
(שְׂבִיבוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם
(הַשְּׁבִיבוֹת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת
הַזֶּה. זִמְנֵן חֲרוּתָנוּ, (בְּאַהֲבָה,) מִקְרָא
קִדְּשׁ, זִכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ
בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים.
(וְשִׁבּוֹת) וּמוֹעֲדֵי קִדְּשָׁתָּ (בְּאַהֲבָה
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ:
בָּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ (הַשְּׁבִיבוֹת
וְ)יִשְׂרָאֵל וְהַזִּמְנִים:

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 odinary, 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, ששהחיינו 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 reciting the blessing. Washing
hands is a symbol of purification.



3. Haggadah for the American Family p4

Karpas

כָּרְפָס

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.



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

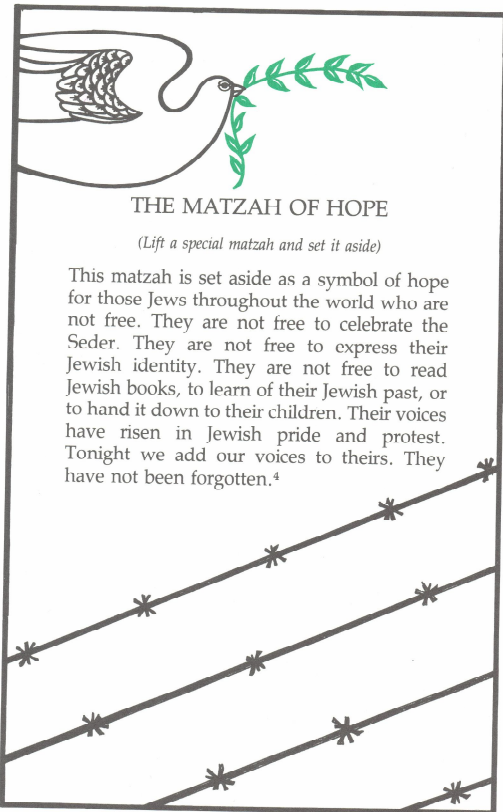
Baruch atah Adonai, Eloheinu melech
ha-olam, borei p'ri ha-adamah.

Yachatz

יִצַּחֵץ

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.



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4. A Family Haggadah, Silberman p20

Mageed (Telling the Story)

מגיד

The leader raises the Matzo and says:

הָא לַחֲמַא

This is the poor man's bread that our fathers ate in the land of Egypt. All who are hungry come and eat, share the joy of Passover with us and hopefully we will see the day when the land of Israel will be built up in peace, and all humanity will enjoy the fruits of freedom, justice and prosperity.

The second cup of wine is poured and the youngest present asks the four questions:
(SPECIAL FRIEDMAN HOUSE RULE - IF THE YOUNGEST IN THE ROOM IS LEADING SEDAR, (or is too young), THAN THE OLDEST LEADS THE FOUR QUESTIONS)

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכֹּל הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמָצָה.

הַלַּיְלָה הַזֶּה כֻּלּוֹ מָצָה:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת

הַלַּיְלָה הַזֶּה מָרֹר:

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְּלוֹ

פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין

וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֻּלְּנוּ 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?



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 sweet charoset 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

We continue to explain.....

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.

This night is different from all other nights because once we were slaves to Pharaoh in Egypt, but Adonai, our G-d, took us out with a mighty hand and 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 know the story well and have told it many times, we repeat it each year at this time.⁷



6. New American Haggadah, edited by Jonathan Safran Foer, p 22

7. A Family Haggadah, Silberman, p24

See variation about “The Four Parents” on next page.

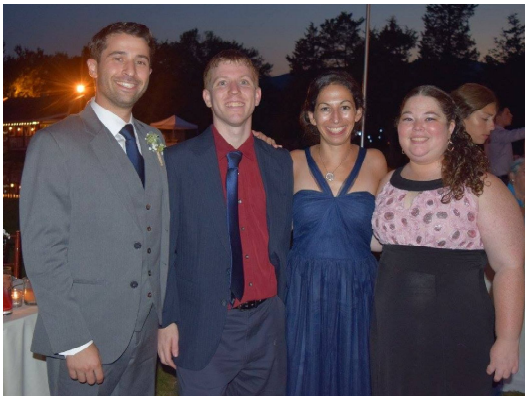
THE FOUR CHILDREN

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 G-d 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 G-d 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)⁸

9



Playground

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.

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

The story of Passover is just one of many examples of persecution of one group by another. 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.

The ancestors of Moses, settled in the land of Egypt when a famine overtook their ancestral homelands. The Israelites and Egyptians lived peacefully together for many years. But then there was a new Pharaoh who felt that the Israelites were becoming too powerful. He commanded that they become slaves to Egypt and forced them to build cities and palaces for the Pharaoh.¹⁰

Pharaoh decreed that every male child born to us must be drowned in the river so that our numbers would not further increase. One day while bathing in the Nile, Pharaoh's daughter found a 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, Moses's mother, nursed Moses.¹¹



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

10. Family Haggadah, Elie Gindi, p14

11. Passover Haggadah

Midian. There he met Zipporah, a daughter of Jethro, the priest of Midian. They married; Moses became shepherd to Jethro's flock.

One day while tending his sheep, Moses saw a bush that was on fire but that was not burning up. From the bush came G-d's voice. The voice told Moses to go back to Egypt to free the Children of Israel and take them far away. Moses returned to Egypt and went to see Pharaoh. Moses said to Pharaoh, "If you do not free the Children of Israel, you shall be punished." The wicked king did not believe Moses and said, "No." G-d was angry with Pharaoh and punished him.¹²

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 killed 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 outcry in Egypt because every household was affected. Pharaoh summoned Moses and said to leave the land and take the Children of Israel with you!" (Exodus 1-2:29-31)¹³



12. Family Haggadah, Gindi, pp 14-16

13. 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. עָרוֹב.
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 G-d alone will rule over humanity and all peoples will live in peace.¹⁴

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.



14. The New American Hagaddah p33

Dayeinu דיינו

SEE SUBSTITUTE IN SONG SECTION



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.*

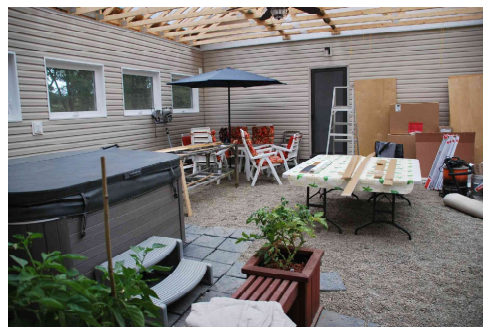
*Had He fulfilled our needs in the desert and not given us mana,
it would have been enough.*

*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 enough¹⁵.*



15. New American Haggadah, edited by Jonathan Safran Foer, p 71

The Symbols of Passover

We have before us the Seder Plate. On it have been placed the main symbols of this Service.

First, we have three MATZOS, commemorating the bread which our forefathers were compelled to eat during their hasty departure from Egypt. We traditionally 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.¹⁶ 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.

The matzah also reminds us 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 waste time. So, they baked unleavened cakes of the dough they had brought out of Egypt and did not prepare for themselves any additional provisions." (Exodus 12:39)¹⁷

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.¹⁸



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 *pesak* or pascal 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"¹⁹

16. Haggadah for the American Family, p1

17. The New American Family Hagaddah p41

18. Haggadah for the American Family, p2

19. The New American Family Hagaddah p41

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.²⁰

The fourth symbol is the MAROR, the bitter-herbs, which reminds us of the bitterness of slavery, which our ancestors were compelled to endure.²¹

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.²²



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.²³



20. Haggadah for the American Family, p2

21. Haggadah for the American Family, p2

22. Haggadah for the American Family, p2

23. Haggadah for the American Family, p2

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.²⁴

Fill the wine cups for the second cup of wine.



24. The New American Hagaddah p46

הַלֵּל

PSALM 114



מִה־לָּךְ הָיָם כִּי תִנוּס.
הַיַּרְדֵּן תִּסָּב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאֵילִים.
גְּבַעוֹת כְּבָנֵי־צֹאן:
מִלְפָּנֵי אֲדוֹן חוּלֵי אֶרֶץ.
מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב:

הַהֶפְכִי הַצּוּר אֲגַם־מַיִם.
חִלְמִישׁ לְמַעֲיִנו־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.)²⁵

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.

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. Blessed art Thou, O Lord, who hast redeemed Israel.

בְּרוּךְ אַתָּה יְיָ, גֹּאֵל יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

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

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

Drink the second cup of wine.

25. The New American Hagaddah p47-52

Wash the Hands

רְחִצָּה

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

מוֹצִיא מַצָּה

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

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.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ:

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.



Maror

מָרֹר

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
מָרֹר:

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.

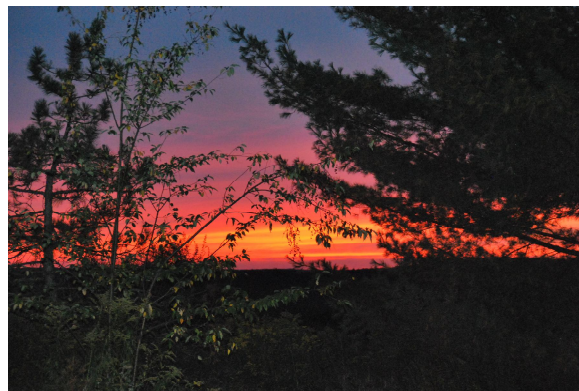
Eat the maror dipped in charoset.

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 maror 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.²⁶



The Meal is Served

שֶׁלַח עוֹרֵךְ

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

26. The Family Hagaddah p51

Pour the third cup of wine.

Afikoman

צפון

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

Grace After Meals

בָּרַךְ

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 banegav.
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 יִמְלֵא
שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אִזּוּ
יֹאמְרוּ

בְּגוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי:
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ
שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ
כַּאֲפִיקִים בְּנֶגֶב: הִזְרְעִים בְּדִמְעָה
בְּרִנָּה יִקְצְרוּ: הַלֹּדֶךְ יִלְךְ וּבִכָּה
נִשָּׂא מִשֶּׁדֶךְ הַזֶּרַע בָּא יָבֵא בְּרִנָּה
נִשָּׂא אֱלֻמֹּתָיו:

*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: רבותי נברך!

Rabotai n'vareich

All: יהי שם יי מברך מעתה ועד עולם.

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

Leader: יהי שם יי מברך מעתה ועד עולם. ברשות מרנן ורנן ורבותי, נברך (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ.

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

All: ברוך (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ וּבָטוּבוֹ חַיֵּינוּ.

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

Leader: ברוך (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלוֹ וּבָטוּבוֹ חַיֵּינוּ.

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

ברוך הוא וברוך שמו:

ברוך אתה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הֵזַן אֶת הָעוֹלָם בְּלוֹ
בָּטוּבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים
הוּא נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר כִּי
לְעוֹלָם חֶסֶד. וּבָטוּבוֹ הַגְּדוֹל
תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסֹר
לָנוּ מִזֶּן לְעוֹלָם וָעֵד. בְּעִבּוֹר שְׁמוֹ
הַגְּדוֹל, כִּי הוּא אֵל זֶן וּמְפַרְנֵס
לְכָל וּמְטִיב לְכָל, וּמְכִין מִזֶּן
לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ
אַתָּה יי, הֵזַן 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.

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
וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי
אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ,
מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ
שֶׁחִתַּמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ
שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ
וְעַל חַיִּים חוֹן וְחֹסֵד שֶׁחֻנַּנְתָּנוּ,
וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן
וּמְפָרֵס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם
וּבְכָל עֵת וּבְכָל שָׁעָה:

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



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.

**וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ,
בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן**

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 נפלים לעולם ועד:

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



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 אֲבִינוּ, מַלְכֵנוּ,
אֲדִירֵנוּ בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ,
קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה
יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמְּטִיב
לְכָל, שֶׁבְּכָל יוֹם וְיוֹם הוּא הַטִּיב,
הוּא מְטִיב, הוּא יִיטִיב לָנוּ. הוּא
גִּמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ
לְעַד לְחַן וּלְחֶסֶד וּלְרַחֲמִים
וּלְרַחֲמֵי הַצְּלָה וְהַצְּלָה בְּרַכָּה
וְיִשׁוּעָה, נְחָמָה, פְּרִנְסָה וְכַלְפָּלָה,
וְרַחֲמִים, 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 קוֹמְמֵיּוֹת לְאֶרֶצְנוּ.
הַרְחֵמוּ, הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרַבָּה בְּבַיִת הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֵכְלָנוּ
עָלֵינוּ.
הַרְחֵמוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וְיִבְשֹׁר לָנוּ
בְּשׂוֹרוֹת טוֹבוֹת יִשׁוּעוֹת וְנְחָמוֹת.

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 קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר
 לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעְבּוּ, וְדוֹרֵשֵׁי
 יְיָ לֹא יַחְסְרוּ כֹל טוֹב: הוֹדוּ לַיְיָ כִּי
 טוֹב, כִּי לְעוֹלָם חֶסֶד: פִּתַח אֶת
 יָדְךָ, וּמִשְׁבִּיעַ לְכֹל חַי רָצוֹן: בְּרוּךְ
 הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינִי, וְהָיָה יְיָ
 מִבְּטַחוֹ: נֶעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא
 רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוּ מִבְּקֶשׁ
 לֶחֶם: יְיָ עַז 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.



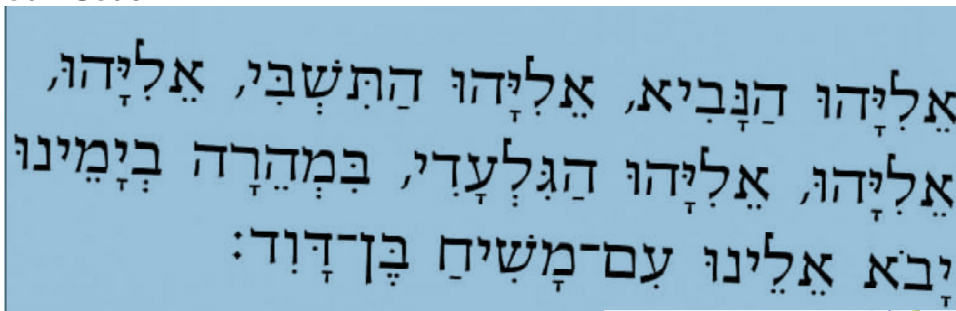
The Cup of Elijah

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

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.

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.

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.²⁷

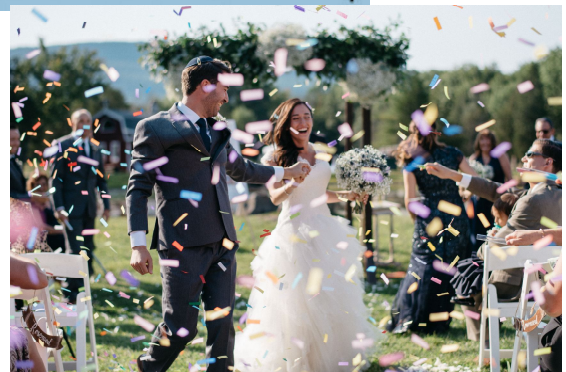


Hallel הלל

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.²⁸

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:
יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:
יֹאמְרוּ נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:

27. Hagaddah for the American Family p22

28. New American Hagaddah p77

בְּרוּךְ אַתָּה יְיָ, 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.²⁹

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:



29. New American Hagaddah p102

אָדיר הוּא

Adeer Hoo

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

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

הַדוּר הוּא, וְתִיק הוּא, זָכַאי הוּא, חָסִיד הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהְרָה
בְּמַהְרָה, 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, בְּמַהְרָה
בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קָדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תִּקְיָף הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהְרָה בְּמַהְרָה, 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.

אֶחָד 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.

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שִׁשָּׁה מִי יוֹדֵעַ? שִׁשָּׁה אֲנִי יוֹדֵעַ: שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אֲבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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 יְמֵי שַׁבָּתָא, שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

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

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

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

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 שְׁבַתָא, שְׁשֵׁה סְדְרֵי מְשָׁנָה, חֲמִשָּׁה
חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבְאָרֶץ.

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

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

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 בְּתַרֵּי זַוְזִי, 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
בְּתַרֵּי זַוְזִי, 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 בְּתַרֵּי זַוְזִי, 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
בְּתַרֵּי זַוְזִי, 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 בְּתַרֵּי זַוְזִי, 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 בְּתַרֵּי זַוְזִי,
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



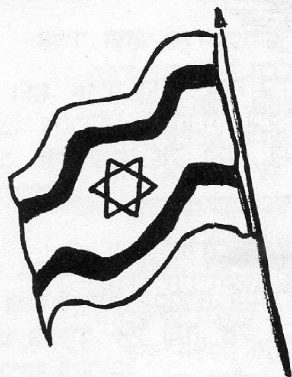
Had gad - ya, hadi gad - ya 1. di -
z' - van a - bah bit - rei zu - ze. 2. V' - a - tah shun - rah
3. V' - a - tah kal - bah
v' - a - hal l' - gad - ya. (.) Di - z' - van a - bah
v' - na - shah l' - shun - rah d' - a - hal l' - gad - ya.
'bit - rei zu - ze. 4. V' - a - tah hu - trah v'hi - kah l' - kal - 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.

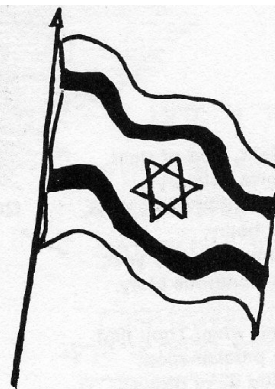
Nation shall not lift up sword against nation,
neither shall they study war anymore.



HATIKVAH

הַתִּקְוָה

כל עוד בלבב פנימה,
נפש יהודי הומיה,
ולסאתי מנרח קדימה,
עין לציון צופיה.



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.

עוד לא אָקְדָה תְּקַנְתִּי,
הַתִּקְוָה שְׁטוֹת אֶלְפִימִי,
לְהִיֵּת עִם חֶפְשִׁי בְּאֶרֶצְנוּ
אֶרֶץ צִיּוֹן יְרוּשָׁלַיִם.

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'artzelnu,
Eretz Zion 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. ir ba Da - vid, David cha - na. 2. Da - vid cha - na.

Passover Humor

“ECHAD MI YODEA”

Numbers are important in Judaism, as any of the accountants or Kabbalah weirdos at your Seder can attest. This traditional Seder song helps us “count with meaning” and would be great to sing with the kids if they hadn’t all gone to watch a video in the bedroom two hours ago.

*Who knows one? I know one
One is our G-d who is in heaven and earth
Or rather on earth, since that is the proper preposition
To modify earth
Though these rules are rather subjective
And only G-d knows why you are on Manhattan or in Brooklyn
Especially with the rents these days
You might as well move to Queens
Am I right?*

*Who knows two? I know two
Two is the number of fingers in the peace sign
Which we display in photographs
To remind us of the fallacy of war
Or to make air quotes
If we are douche bags*

*Who knows three?
I know three
Three is the holy trinity Of delicatessen fish options
Whitefish, lox, and sable
Although an argument for kippers
Could also be made*

*Who knows .328? I know .328
.328 is Wade Boggs’s lifetime batting average
I have no idea why I know that
But I will take it to my grave*

*Who knows four? I know four
Four are the acceptable types of bagels:
sesame, poppy, onion, and everything
Get out of here with your blueberry bagel
Your asiago cheese bagel
Your Saint-John’s-wort bagel
And all the rest of these fugazy bagels*

*Who knows five? I know five
Five are the books of the Torah
And the boroughs of New York City
But none among us
Has the wisdom to say
Which book is Staten Island*

*Who knows six? I know six
Six are the books of the Mishnah
Which is the most Jewish book ever
Even more Jewish than Portnoy's Complaint
Because it is basically one long argument*

*Who knows seven? I know seven
Seven are the days of the week
For it was Adonai our G-d who gave us
The weekend to chill and created
Labor unions to enforce it*

*Who knows eight? I know eight
Eight is the punch line to that counting joke
That doesn't really make any sense because
Who sevens a tree?
What does that even mean?*

*Who knows nine? I know nine
Nine are the months of pregnancy
Which is how we make more Jews
Because going door to door is for schmucks*

*Who knows ten? I know ten
Ten are the commandments Which Adonai our G-d gave Moses
At a rate of one commandment every four days
Because chiseling stone is difficult
And presumably they also took breaks
To just hang out*

*Who knows eleven? I know eleven
But I'll be damned if I tell you*

*Who knows twelve? I know twelve
Twelve are the tribes of Israel
Whom we honor by being
Unable to name more than like two*

*Who knows thirteen? I know thirteen
Thirteen is bar or bat mitzvah
When a Jewish child becomes an adult
Which maybe made sense when
The average lifespan was twenty-nine
but Seriously, have you spoken to a
Thirteen-year-old lately?*

Barry, Dave; Zweibel, Alan; Mansbach, Adam. For This We Left Egypt?: A Passover Haggadah for Jews and Those Who Love Them (Kindle Locations 750-781). Flatiron Books. Kindle Edition.

“CHAD GADYA”

This is a fun traditional Passover song that takes about four hours to sing correctly.

*One little goat, one little goat
That my father bought for two zuzim
The retail price is three zuzim
My father gets a discount because he buys a lot of goats
Along came a cat and ate the goat*

Which sounds ridiculous until you realize that this song is an allegory about the history of Israel, with the cat symbolizing Assyria.

*Along came a dog, symbolizing Babylonia, which bit the cat
Guess where it bit the cat?
On its ASS(yria)!*

Ha-ha! We are having some fun with this traditional allegorical song!

Then along came a stick

*Apparently, it was a walking stick
Stop it! We are killing ourselves with this wordplay!
Anyway, the stick symbolized Persia by hitting the dog*

*Along came a fire, aka Greece, and burned the stick
Along came water in the form of Rome and put out the fire
Along came an ox symbolizing the Saracens*

*Which, according to Wikipedia, is either an early Arab tribe
Or an English professional rugby team
Whoever they were, they drank the water*

*Along came a butcher, symbolizing the Crusaders, and killed the ox
Along came the Angel of Death, symbolizing the Ottomans— which sounds like a horde of lethal footstools,
right?— and killed the butcher
Along came the Holy One, symbolizing the Holy One, and slew the Angel of Death
And a partridge in a pear tree*

Barry, Dave; Zweibel, Alan; Mansbach, Adam. For This We Left Egypt?: A Passover Haggadah for Jews and Those Who Love Them (Kindle Locations 782-805). Flatiron Books. Kindle Edition.

Passover Warning

Just in time for this year, a group of leading medical people has published data indicating that seder participants should NOT partake of both chopped liver and charoses. It is indicated that this combination can lead to Charoses of the Liver.

At our seder, we had whole wheat and bran matzoh, fortified with Metamucil. The brand name, of course, is "Let My People Go".

Passover Jeopardy

First the answers and then the Questions

A: A classroom, a Passover ceremony, and a latke

Q: What is a cheder, a seder, and a tater?

A: Sofer

Q: On what do Jews recline on Passover?

Passover Dr. Suess Style

Sam! Will you never see?
They are not KOSHER, So let me be!
I will not eat green eggs and ham.
I will not eat them Sam-I-am.
But I'll eat green eggs with a biscuit.
Or I will try them with some brisket.
I'll eat green eggs in a box.
If you serve them with some lox.
And those green eggs are worth a try
Scrambled up inside some matzoh brie!
And in a boat upon the river,
I'll eat green eggs with chopped liver!
So if you're a Jewish Dr. Seuss fan,
But troubled by green eggs and ham.
Let your friends in on the scoop:
Green eggs taste best with chicken soup!

The Ancient Story

As Moses and the Children of Israel were crossing through the parted Red Sea, Moses heard cries about how thirsty they were after walking so far. Unfortunately, the water was salty and not drinkable. Miraculously, a fish appeared from the wall of water and told Moses that she and her family heard the pleas of the people. The fish said to Moses that she and her family would remove the salt from the water by passing it through their gills and forcing it out of their mouths. The water would be fresh like a fountain from which the Israelites could drink as they walked by. Moses accepted this kindly offer. To remember the miracle of the fish who transformed salt water to fresh water, Moses let it be known that hence forth the Sedar to honor the Exodus would always include "Gill Filter Fish"

The Rabbi and the Shamos

A few days before Passover a rabbi was walking home when he noticed his shamos walking ahead of him. The rabbi hurried to catch up as he had some important matters to discuss. Much to his dismay, the rabbi saw that the shamos had entered a Chinese restaurant. The rabbi couldn't believe his eyes. He looked again and saw the shamos pointing to the menu and talking to the waiter. He looked again and saw the waiter deliver a tray of food to the shamos. Then he saw the shamos take the chop sticks and start eating a traif meal, including shrimp.

The rabbi could no longer contain himself. He burst into the restaurant and said, "Moshe, what are you doing?"

Moshe looked up and said to the rabbi, "I don't understand."

The rabbi said, "I just saw you, Moshe, my most holy shamos, with all this traif food!"

Moshe said, "Rabbi, did you see me come into this Restaurant?"

"Yes, I did," replied the Rabbi.

"Did you see me order the food?"

"Yes, I did" said the rabbi.

"Did you see me eat the food?"

"Of course I did!!! Why do you think I barged in here?"

"Well, then," said Moshe, "I don't see the problem. It was all done under rabbinical supervision!"

Our Passover Things

(To be sung to the tune of "My favorite things", from The Sound of Music)

Cleaning and cooking and so many dishes
Out with the hametz, no pasta, no knishes
Fish that's gefiltered,
horseradish that stings
These are a few of our Passover things.

Matzoh and karpas and chopped up haroset
Shankbones and kidish and Yiddish neuroses
Tante who kvetches and uncle who sings
These are a few of our Passover things.

Motzi and maror and trouble with Pharoahs
Famines and locust and slaves with wheelbarrows
Matzoh balls floating and eggshell that clings
These are a few of our Passover things.

CHORUS

When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

From Joke-Of-The-Day.com

Lunch

A Jewish man took his Passover lunch to eat outside in the park.
He sat down on a bench and began eating. Since Jews do not eat
leavened bread during the eight day holiday, he was eating Matzoh,
a flat crunchy unleavened bread that has dozens of perforations.

A little while later a blind man came by and sat down next to him.
Feeling neighborly, the Jewish man passed a sheet of matzo to the
blind man.

The blind man handled the matzo for a few minutes, looked puzzled,
and finally exclaimed, "Who wrote this crap?"

This classic is attributed to George Burns

During one of my many trips to London, I became friends with a very wealthy, yet very modest, Jewish chap named Hyman Goldfarb. On one visit, Hy told me that because of his large donations to charities through the years, the queen wanted to knight him, but he was going to turn it down.

"That's a great honor," I said. "Why would you turn it down?"

"Because during the ceremony you have to say something in Latin," he said. "And I don't wish to bother studying Latin just for that."

"So say something in Hebrew. The queen wouldn't know the difference."

"Brilliant," Hy complimented me, "but what should I say?"

"Remember that question the son asks the father on the first night of Passover? ... Can you say that in Hebrew?"

"Of course," he said. "Ma nishtana ha leila hazeh. Thank you, old sport, I shall become a knight."

At the ceremony Hy waited his turn while several of the other honorees went before the queen. Finally they called his name. He knelt before Her Majesty, she placed her sword on one shoulder and then on the other, and motioned for Hy to speak.

Out came "Ma nishtana ha leila hazeh."

The queen turned to her husband and said, "Why is this knight different from all other knights?"

(For those unfamiliar with the holidays or customs, the traditional question that he asked "Ma Nirvana ha lei la haze," asks the age old question "Why is this NIGHT different than any other NIGHT")

There's No Seder Like our Seder

(sung to the tune of "There's no Business like Show Business")

There's no seder like our seder,
There's no seder I know.
Everything about it is halachic
Nothing that the Torah won't allow.
Listen how we read the whole Haggadah
It's all in Hebrew
'Cause we know how.
There's no Seder like our seder,
We tell a tale that is swell:
Moses took the people out into the heat
They baked the matzoh
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!

Take Us Out of Egypt

(sung to the tune of "Take Me Out to the Ball Game")

Take us out of Egypt
Free us from slavery
Bake us some matzoh in a haste
Don't worry 'bout flavor--
Give no thought to taste.
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues,
Down and you're out
At the pesach history game.

Elijah

(to the tune of "Maria")

Elijah!
I just saw the prophet Elijah.
And suddenly that name
Will never sound the same to me.
Elijah!
He came to our seder
Elijah!
He had his cup of wine,
But could not stay to dine
This year--
Elijah!
For your message all Jews are waiting:
That the time's come for peace
and not hating--
Elijah--
Elijah!

Just a Tad of Charoset

(to the tune of "Just a Spoon Full of Sugar")

Chorus:
*Just a tad of charoset helps the bitter herbs
go down,
The bitter herbs go down, the bitter herbs go
down.
Just a tad of charoset helps the bitter herbs
go down,
In the most disguising way.*
Oh, back in Egypt long ago,
The Jews were slaves under Pharaoh.
They sweat and toiled and labored
through the day.
So when we gather Pesach night,
We do what we think right.
Maror, we chew,
To feel what they went through.
Chorus

So after years of slavery
They saw no chance of being free.
Their suffering was the only life they knew.
But baby Moses grew up tall,
And said he'd save them all.
He did, and yet,
We swear we won't forget.
That.....

Chorus

While the maror is being passed,
We all refill our water glass,
Preparing for the taste that turns us red.
Although maror seems full of minuses,
It sure does clear our sinuses.
But what's to do?
It's hard to be a Jew!!!
Chorus

Same time next year

(to the tune of "Makin' Whoopee")

Another pesach, another year,
The family seder with near and dear...
Our faces shining,
All thoughts of dining
Are put on hold now.
We hear four questions,
The answer given
Recalls the Jews from Egypt driven.
The chrain is bitter, (charoses better!)
Please pass the matzoh.
Why is this evening different
From all the other nights?
This year the Jews all over
Are free to perform the rites.
A gorgeous dinner--who can deny it--
Won't make us thinner, to hell with diet!
It's such great cooking...
and no one's looking,
So just enjoy it.
Moving along at steady clip
Elijah enters, and takes a sip;
And then the singing with voices ringing
Our laughter mingling.
When singing about Chad Gad Ya.
Watch close or your place you'll lose,
For Echad Mi Yodea:
Which tune shall we use?
We pray next Pesach
We'll all be here.
It's a tradition...
Same time next year...
So fill it up now, the final cup now,
Next year at _____

The Ballad of the Four Sons (to the tune of "Clementine")

Said the father to his children,
"At the seder you will dine,
You will eat your fill of matzoh,
You will drink four cups of wine."
Now this father had no daughters,
But his sons they numbered four.
One was wise and one was wicked,
One was simple and a bore.
And the fourth was sweet and winsome,
he was young and he was small.
While his brothers asked the questions
he could scarcely speak at all.
Said the wise one to his father
"Would you please explain the laws?
Of the customs of the seder
Will you please explain the cause?"
And the father proudly answered,
"As our fathers ate in speed,
Ate the paschal lamb 'ere midnight
And from slavery were freed."
So we follow their example
And 'ere midnight must complete
All the seder and we should not
After 12 remain to eat.
Then did sneer the son so wicked
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.
"If you yourself don't consider
As son of Israel,
Then for you this has no meaning
You could be a slave as well."
Then the simple son said simply
"What is this," and quietly
The good father told his offspring
"We were freed from slavery."
But the youngest son was silent
For he could not ask at all.
His bright eyes were bright with wonder
As his father told him all.
My dear children, heed the lesson
and remember evermore
What the father told his children
Told his sons that numbered four.

The Seder Rap

by Randi and Murray Spiegel, Passover 1994

Gonna tell you all a story, 'bout the Jews in Egypt,
They had a good thing goin', there was no complaint.
But then there came this Pharoah, who was mean and nasty,
He worked them night and day, from the heat they did faint.

They pleaded unto G-d, "Save us all, your children"
And G-d looked down to them, he was quite distressed.
So G-d appeared to Moses through a bush on fire,
He said "Go back to Egypt, go clear up this mess."

Chorus: Tell the story, find the Matzoh, drink the cups of wine.
It's all in celebration, so let's sing and dine.

So Moses went to Pharoah, saying "G-d's real angry,
They've suffered many years, Le-let my people go."
But Pharoah didn't listen, he had no intentions
Of giving up his servants, and HUHp said "No."

So G-d sent down 10 plagues, which were quite horrendous,
They started out with water being changed to blood.
And then there came the frogs; Third, the lice persisted,
Then wild beasts everywhere left a ... trail of crud.

Chorus: Tell the story, find the Matzoh, drink the cups of wine.
It's all in celebration, so let's sing and dine.

The cattle were all killed, and the boils were torture,
The hail came down in torrents, heads were really woozie.
>From the sky there came the locusts, number 9 was darkness,
But G-d was not yet done, number 10 was a doozie.

All the first-born dropped like flies in their tents and temples,
Every bird and beast in Egypt, only Pharoah was spared.
Such a wailin' in Mitsrayim, there was such commotion,
Pharoah couldn't comprehend, he just ... stopped and stared.

Chorus: Tell the story, find the Matzoh, drink the cups of wine.
It's all in celebration, so let's sing and dine.

The Jews ran out of Egypt with their herds of cattle,
Pharoah followed with his armies, they were very near,
But then Moses stretched his hand, and The Sea was parted,
Our people walked on through, they were ... free and clear.

So here we are tonight, sitting 'round this table,
We tell this tale again, never with a gap.
When our ancestors were slaves, G-d reached out to help them,
The Jews are now a people, 'cause we HUHp beat the rap!

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Pharoah's Nile (to the tune of "Gilligan's Island")
by Randi and Murray Spiegel, Passover 1995

Just lean right back and you'll hear a tale, a tale of a fateful trip
That started back in ancient times while under Pharoah's whip.
Well Moses was a pious man, G-d made him brave and sure
Though Pharoah was a mighty man, his heart was not pure,
his heart was not pure.

Old Pharoah started getting tough, the Jews were harshly bossed
If not for the courage of the fearless few our people would be lost,
our people would be lost.
They cried to G-d please rescue us, conditions here are vile.
Send Moses, and Aaron, too, to save our children and wives.
We'll leave this land at G-d's behest
Here on Pharoah's Nile.

So G-d said Moses take your staff and with your brother go
To Pharoah you will plead your case to let my people go.
Well Moses, he sure did his best, but Pharoah was not moved
Til G-d sent down ten dreadful plagues and His power was proved,
His power was proved.

The frogs, the lice, and even boils, could not make Pharoah bend
'Til slaying of the first born males threatened Pharoah's life to end,
threatened Pharoah's life to end.
The Jews escaped miraculously, when G-d helped them to flee,
Egyptian armies followed them, but drowned in the deep Red Sea.

So this is a tale of our ancestors, they wandered a long, long time.
They had to make the best of things, it was an uphill climb.
So join us here each year my friends, it's sure to be worthwhile
Retelling how the Jews escaped, far from Pharoah's Nile.

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Spiegels, 48 Roosevelt Street, Roseland, NJ 07068 / spiegel@research.telcordia.com

Leaving on a Desert Plane

by Randi and Murray Spiegel, Passover 2000

All our bags are packed we're ready to go
We're standing here outside our doors
We dare not wake you up to say goodbye
But the dawn is breakin' this early morn'
Moses is waiting, he's blowing his horn
We're planning our escape so we won't die

You'll miss me, as you will see
You've been dealt a harsh decree
You held us like you'd never let us go
We're leaving from this great strain
We pray we won't be back again
God knows, can't wait to go.

There's so many times you've let us down
Your many crimes have plagued our town
I tell you now they were all mean things
Every pace I go, you'll shrink from view,
Every song I sing will be 'gainst you
I won't be back to wear your ball and chain

You'll miss me, as you will see
You've been dealt a harsh decree
You held us like you'd never let us go
We're leaving through a wet plain
We hope we won't be back again
God knows, can't wait to go.

Now the time has come to leave you
One more time, let me diss you
Close your eyes, we'll be on our way
Dream about the days to come
When you'll be left here all alone
About the time when I won't have to say

You'll miss me, as you will see
You've been dealt a harsh decree
You held us like you'd never let us go
We're leaving all our bread grain
We know we won't be back again
God knows, can't wait to go.

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Dayenu

Had he saved us, saved us, saved us,
Saved us from the mean Egyptians
And not given them conniptions, Dayenu

Had he given those Egyptians
Unforgettable conniptions
Without smashing all their idols, Dayenu

Had he smashed up all their idols --
Pulverized those gal- and guy-dolls
Without killing all their first-born, Dayenu

Had he killed all of their first-born
(Made the families so forlorn)
Without giving us their riches, Dayenu
Had he given Shabbas to us --
This day's for rest, not for commerce
But not brought us to Mount Sinai, Dayenu

Had he brought us to Mount Sinai
Through the desert, it was so dry
And not given us the Torah, Dayenu

Had he given us the Torah
Where we sang and danced the Hora
And not led us into Israel, Dayenu

Had he led us into Israel
(So far this is quite a long tale)
And not built for us the Temple, Dayenu

Had he built for us the Temple
So to pray we do assemble
But had not made Manischewitz, Dayenu

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Scansion modifications and additional verses
by Randi & Murray Spiegel, Passover 2000

Humor Matters™
Steven M. Sultanoff, Ph.D.
Mirthologist and Clinical Psychologist
3972 Barranca Pkwy. Suite J-221
Irvine, CA 92606
714-665-8801

Had he given us their riches
Split the sea (we walked with fishes)
But not drowned the Pharoah's army,
Dayenu

Had he drowned the Pharoah's soldiers
Forty years we hiked 'round boulders
But had given us no manna, Dayenu

Had he given us that manna
-- Go eat as much as you wanna --
But had kept the Shabbas from us, Dayenu