

# הגדה של פסח



Norbert Friedman Family, Colonge Germany (approx 1928)

compiled by:  
Gloria Friedman  
for Passover 2020  
Kid's Version 1  
The mixed up order



## **Song: Make Room for Matzah**

*(to the tune of "On Top of Old Smokey")*

*Let's clean all the cupboards  
And sweep every floor  
Let's toss all the bread crumbs  
Right out of the door.*

*A week without bagels,  
And pasta and bread  
We'll eat crunchy matzah  
For eight days instead.*

## **Song: No Hametz**

*(to the tune of "This Old Man")*

*No hametz here!  
No hametz there!  
No more hametz anywhere!  
With a candle, feather, and a wooden spoon  
Sweep hametz from every room.*

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1. Both songs are from Sammy Spider's First Hagaddah

# Pre-Sedar Sing A-Long

## A PASSOVER SONG

(to the tune of "My Favorite Things")

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

Matzo and karpas and chopped up charoset Shankbones and kiddish  
and Yiddish neurosis Tante who kvetches and uncle who sings These  
are a few of our Passover things.

Motzi and maror and trouble with Pharaohs Famines and locusts and  
slaves with wheelbarrows Matzah balls floating and eggshell that cling  
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.<sup>2</sup>



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2. JewBelong Hagaddah page 3



## **Song: Afikomen, Where Are You?**

(to the tune of "Old MacDonald Had a Farm")

*Afikomen, where are you?  
I would like to know.  
Are you in the dining room?  
I would like to know.  
With a look-look here,  
And a look-look there,  
Here a look, there a look,  
Everywhere a look-look.  
Afikomen, where are you?  
I would like to know.*

Song:

## **CRUNCH** Goes the Matzah

(to the tune of "Pop Goes the Weasel")

*There is a food I love to munch  
When Passover comes around.  
When I bite it, it goes CRUNCH!  
That's the matzah sound.*

# SEDER = ORDER

Our Passover meal is called a Seder, which means "order" in Hebrew, because we go through 14 specific steps as we retell the story of our ancestors' liberation from slavery in Egypt.

- |   |                                 |
|---|---------------------------------|
| 1. Kiddush (the blessing over wine)                             | <b>KADEISH</b> קדוש             |
| 2. Ritual hand-washing in preparation for the Seder             | <b>URCHATZ</b> ורחצ             |
| 3. Dipping a green vegetable in salt water                      | <b>KARPAS</b> כרפס              |
| 4. Breaking the middle of matzah                                | <b>MATZAH YACHATZ</b> יחצ       |
| 5. Telling the story of Passover                                | <b>MAGGID</b> מגיד              |
| 6. Ritual hand-washing in preparation for the meal              | <b>RACHTZA</b> רחצה             |
| 7. The blessing over the meal and matzo                         | <b>MOTZI MATZAH</b> מוציא מצה   |
| 8. Dipping the bitter herb in sweet                             | <b>CHAROSET MAROR</b> מרור      |
| 9. Eating a sandwich of matzo and bitter herb                   | <b>KOREICH</b> מריר             |
| 10. Eating the meal   | <b>SCHULAN OREICH</b> שלקו עורר |
| 11. Finding and eating the Afikomen                             | <b>TZAFON</b> צפון              |
| 12. Saying grace after the meal and inviting Elijah the Prophet | <b>BAREICH</b> בריך             |
| 13. Singing songs that praise God                               | <b>HALLEL</b> הלל               |
| 14. Ending the Seder and thinking about the future              | <b>NIRTZAH</b> נרצה             |

3. Both songs are from Sammy Spider's First Hagaddah

4. JewBelong Hagaddah page 3



# Lighting the Candles

The candles are lit and the following blessings are recited.

**TOGETHER:** May these candles, lit on the Festival of Freedom, bring light into our hearts and minds. May they renew our courage to act for justice and freedom here and now. May they illumine the path to truth, justice and peace. And so we repeat the ancient blessing:

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  
מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, לְהַדְלִיק נֵר שֶׁל  
(שַׁבַּת וְשֶׁל) יוֹם טוֹב.



# ON THIS NIGHT

we retrace our steps from then to now, reclaiming years of desert wandering.

**ON THIS NIGHT** we ask questions, ancient and new, speaking of servitude and liberation, service and joy.

**ON THIS NIGHT** we welcome each soul, sharing stories of courage, strength and faith.

**ON THIS NIGHT** we open doors long closed, lifting our voices in songs of praise.

**ON THIS NIGHT** we renew ancient hopes and dream of a future redeemed.

**ON THIS NIGHT** we gather around Seder tables, remembering passage from bondage to freedom.

**ON THIS NIGHT** we journey from now to then, telling the story of freedom.<sup>5</sup>

# RUTH'S MIX

Introducing Ruth's Mix, a way to welcome everyone to your Seder table, and honor the growing diversity of the Jewish people – those who were born Jewish, those who converted, those who are not Jewish, and those who just came for the singing and wine.

Everyone take a bit of Ruth's Mix, a combination of almonds, raisins and chocolate chips. Each of these ingredients is good on its own, but when mixed together they're even better.

**TOGETHER:** We welcome everyone to our Passover table. May everyone who shares in a Jewish life feel welcomed and integrated. We are deeply grateful to all who have cast their lot with the Jewish people, and for the love and support they give to their Jewish partners and families.

We offer special thanks to the those who are raising their sons and daughters as Jews. We are a very small people and history has made us smaller. Every Jewish child is especially precious.

Our children mean hope, life and future. We pray with all of our hearts that the gifts and blessings you have given to your family, to the community, and to the Jewish People will come back to you and fill your life with joy and fulfillment.<sup>6</sup>



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6. unknown

## Kiddush

### קדש

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.

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, מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשֵׁ  
אֹתוֹ, כִּי בּו שְׁבֹת מְכַל-מְלַאכְתּוֹ,  
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:



On weeknights start here:

סְבִירֵי מְרֹנוֹ וְרִבְנוֹ וְרִבּוֹתֵי:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

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

חַגִּים וְזְמַנִּים לְשִׁשּׁוֹן אֶת-יוֹם  
(הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת  
הַזֶּה. זְמַן חֲרוּתְנוֹ, (בְּאֶהְבָּה), מְקַרָּא  
קֹדֶשׁ, זְכוֹר לִיציאת מצרים. כִּי בָנוּ  
בְּחֲרַת וְאוֹתְנוֹ קֹדֶשֶׁת מְכַל-הָעַמִּים.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מְכַל-עַם, וְרוֹמְמָנוּ  
מְכַל-לְשׁוֹן, וְקֹדֶשְׁנוּ בְּמִצּוֹתָיו,  
וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאֶהְבָּה  
(שְׁבֹתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה),



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.

Add this on Saturday nights:

(וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה  
וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ:  
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (הַשַּׁבָּת  
) וְיִשְׂרָאֵל וְהַזְּמַנִּים:

(בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרָא מְאוּרֵי הָאֵשׁ:  
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחַל בֵּין אוֹר  
לְחָשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשָּׁת יְמֵי הַמַּעֲשֶׂה. בֵּין  
קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאַתָּה-יוֹם הַשְּׁבִיעִי מְשַׁשָּׁת יְמֵי  
הַמַּעֲשֶׂה קֹדֶשׁת. הַבְּדִלְתָּ וְקֹדֶשׁת אֶת-עַמֶּךָ יִשְׂרָאֵל בְּקֹדֶשׁתְךָ. בְּרוּךְ  
אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ):

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

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיֵּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה:

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.<sup>7</sup>

**Drink the first cup of wine..**



7. Haggadah for the American Family p4

# Urchatz

וְרַחֵץ

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.

## 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.<sup>8</sup> 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)<sup>9</sup>

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.<sup>10</sup>

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

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8. Haggadah for the American Family, p1

9. The New American Family Hagaddah p41

10. Haggadah for the American Family, p2

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"<sup>11</sup>

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.<sup>12</sup>

The fourth symbol is the MAROR, the bitter-herbs, which reminds us of the bitterness of slavery, which our ancestors were compelled to endure.<sup>13</sup>

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.<sup>14</sup>

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.<sup>15</sup>



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11. The New American Family Hagaddah p41

12. Haggadah for the American Family, p2

13. Haggadah for the American Family, p2

14. Haggadah for the American Family, p2

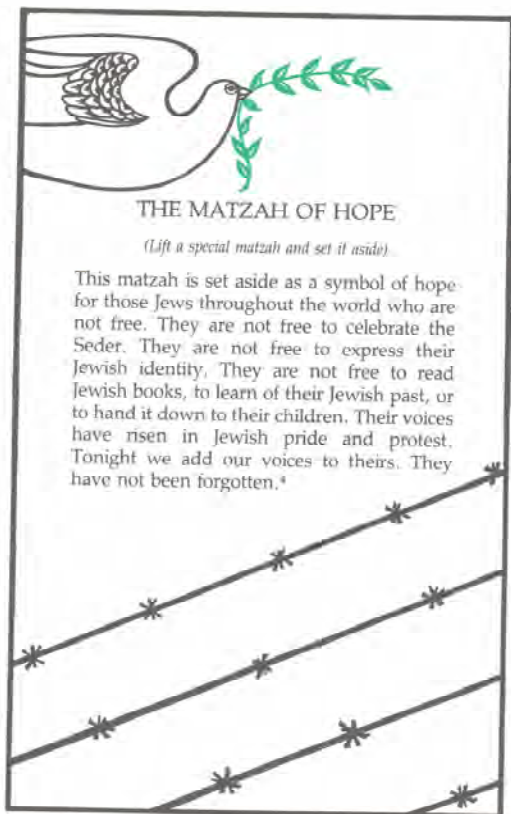
15. Haggadah for the American Family, p2



# Yachatz

יָחַץ

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.



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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 פְּרִי הָאָדָמָה

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

*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.*

# Karpas

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”*

# Mageed

## מגיד

The leader raises the Matzo and says:

הָא לַחֲמַא עֲנִיא

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:

## מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

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

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַזֶּה מְרוֹר:

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלוֹ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה בְּלָנוּ 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.<sup>9</sup>





We will answer and explain.

## עַבְדִּים 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 enslaved<sup>16</sup>. Therefore, even if we know the story well and have told it many times, we repeat it each year at this time.<sup>17</sup>



## 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

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

17. A Family Haggadah, Silberman, p24

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)<sup>18</sup>

**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.

19

18. The New American Hagaddah pp 17-19

19. The New American Hagaddah p15

# MODERN TAKE ON THE FOUR (FIVE) SONS

Today many families have five generations of Jews in America. The first generation of Eastern European Jewry who immigrated to the US at the turn of the century is represented by the wise son. That immigrant grew up with a strong connection to the Jewish way of life and his commitment to his religion was unshakable.

- His son, the second generation, wants to succeed in his new life and takes on Western values. Although he grew up in a home based on Jewish values and an integrated Jewish life, he favors Western society and becoming accepted as the new American.
- His son, the third generation, has spent many Seder nights at his grandparents' table and has seen his grandmother light the Shabbat candles. He has some knowledge picked up at Hebrew school, but does not know the meaning behind many of the traditions and is not motivated to go beyond what he sees.
- His son, the fourth generation, does not have memories of his great grandparents. He celebrates the American holidays and other than knowing that he is Jewish, has limited connection. He sits at a traditional Seder and has so many questions that he doesn't know where to start, so he keeps quiet.
- His son, the fifth generation, is in India or out eating sushi with friends. He is missed, and the Jewish people are weaker without him. How can those who are still moved by and connected to this ancient religion inspire this absent son?

- AUTHOR UNKNOWN, ADAPTED BY JEWBELONG<sup>20</sup>

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.

## MAGGID THE STORY OF PASSOVER <sup>21</sup>

pick one of three present:

- Traditional American Family Reading
- A play from JewBelong
- A story/poem from Sandy Spider

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20. JewBelong Haggadah page 11

21. Sammy Spider's First Haggadah



## 7

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.<sup>9</sup>

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.

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9. Passover Hagaddah

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 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)<sup>10</sup>

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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*

**8**

*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...*





## MAGGID THE STORY OF PASSOVER <sup>11</sup> ..

**NARRATOR 1:** The story of Moses and the Exodus from Egypt has been told thousands of times. It's a reminder to the Jewish people that once we were slaves in Egypt, but now we are free. And so, this year, as in years before, generation upon generation, we tell the story of Passover. Now, I invite you to relax and listen to this tale. We begin in Pharaoh's Palace.

**PHARAOH:** Yes, I'll have more grapes. This morning I took a tour of all of my new pyramids and I'm totally exhausted.

**SLAVE:** Yes, your highness. I must tell you that as a slave, we are really doing a fine job at building those pyramids. Carrying bricks is just the discipline that my fourteen sons need.

**PHARAOH:** Fourteen? Did you say fourteen sons?

**SLAVE:** Indeed I did, your most fabulousness.

**PHARAOH:** Leave my quarters. I've gotta think. This could be bad, really bad. I mean, I love having these Hebrew slaves, but there are just *so* many of them! They are not Egyptians, and as shocking as it might be, I don't think they even like me. What if there's a war and they join my enemies and fight against me? I am going to try to find a way to decrease this Jewish-Hebrew slave population

**HERALD:** Hear ye, hear ye. It is hereby decreed by Pharaoh, ruler of the land of Egypt, that any son born to a Jew is to be drowned in the Sea of Reeds.

**ALL:** NOOOOOOOO!!!!

**NARRATOR 2:** Our story continues at the banks of the Nile River, where we meet Yocheved, a Jewish woman with a newborn son.

**YOHEVED:** (distracted) Oh no! Did you hear about Pharaoh's awful decree? I knew he was mean, but now he's killing our babies?! I need to hide my beautiful baby boy.

**NARRATOR 2:** So Yocheved wove a basket of reeds, which is another word for long bamboo-like sticks, put her son into it and hid it in the tall grass by the river. She then sent her young daughter, Miriam, to hide nearby and keep watch. The Pharaoh's daughter, who was a princess, eventually came down to the water to bathe and heard cries coming from the river.

**PRINCESS:** What is this?

**PRINCESS'S ATTENDANT:** It appears to be a baby, your highness.

**PRINCESS:** A baby?

**PRINCESS'S ATTENDANT:** Why, yes, your highness.

**NARRATOR 2:** She pulled the baby out of the water.

**PRINCESS:** Oh, it must be one of those Jewish babies that my dad, the Pharaoh, wants to kill. But look at this little guy. He seems so beautiful and innocent. I know, I'll take him home and raise him as my son. He will love me and respect me as his mother.

**PRINCESS'S ATTENDANT:** As you wish.

**MIRIAM:** (as she comes out of her hiding place) Excuse me, your highness, but would you like me to call a Hebrew woman to nurse the baby, so that your attendant can continue to tend to you instead of being distracted by the baby?

**PRINCESS:** Good idea. I hadn't thought of that. All right, your Hebrew woman may nurse my child, and when he is old enough to walk, she shall bring him to the palace for me to raise. I am going to name him Moses, which means "drawn from the water."

**PRINCESS'S ATTENDANT:** Whatever you say, your highness.

**NARRATOR 1:** And so Yocheved's son, Moses, grew up as the Pharaoh's adopted grandson, with all the riches and prestige that such a position entailed. But when he was young, Yocheved told Moses that he was Jewish, so he always had great compassion for the Hebrew slaves. One day, he came upon an Egyptian guard beating an old Jewish slave. Moses got so angry that he killed the guard. Of course, by doing so he was breaking the law. He feared the consequences, so he ran away from the palace into the desert, and became a shepherd. That where we pick up the story now.

**SHEEP:** Baaaa

**NARRATOR 2:** One fine morning, one of Moses's sheep strayed a bit from the path.

**SHEEP:** I said, "Baaaaa!"

**NARRATOR 2:** Moses followed the sheep and came across a burning bush. It was the craziest thing. This green bush was on fire, but instead of burning up and getting all crinkled and then black, it stayed green. This was, of course, a miracle. It was God, getting Moses's attention so that he could talk to him. It worked.

**GOD:** Moses! Moses!

**MOSES:** Here I am.

**GOD:** I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. I have seen the aiction of my people in Egypt and have heard their cry. I have come to deliver them out of the hands of the Egyptians, and to bring them out of that place unto a good land, flowing with milk and honey. Now, Moses, I need you to go back to Pharaoh and tell him to let the Jews go free and then you will need to lead the Jews out of Egypt.

**NARRATOR 1:** It's important to know that Moses stuttered whenever he spoke, so he was always nervous to speak in public.

**MOSES:** B-b-but why should... I mean, why, why should I be the one t-t-to lead m-m-my people?

**GOD:** Fear not – I will be with you.

**MOSES:** Whah-what shhould I t-t-t-ell the p-p-people?

**GOD:** Just tell the Children of Israel, also known as the Jews, also now known as the slaves, that they need to listen to you, because you speak for me. Tell them to leave their homes and everything they have always known and follow you to the wilderness.

**MOSES:** That is c-c-c-crazy. They'll n-never l-listen and besides, I am s-s-s-s-low of s-s-s-p-p-peech and s-s-s-s-low of t-t-tongue.

**GOD:** You're right, it will not be easy. I forgot to mention Pharaoh is not going to simply agree to let his slaves go free. He will take some convincing, and it will not be pretty.

**MOSES:** Puh-puh-puh-please send s-s-s-someone else.

**GOD:** Your brother Aaron speaks well, right? He will have to help. I will only speak to you, but you can tell Aaron what I said, and he can be the one who speaks to Pharaoh and the people.

**NARRATOR 2:** And so Moses and Aaron went to the people of Israel and convinced them that God had spoken to Moses. Then they went to see Pharaoh at the palace.

**AARON:** Pharaoh, we are here to demand, in the name of our all-powerful and all-knowing God, that you release the Hebrew people from bondage.

**PHARAOH:** LOL. That is really amusing, guys. So, Moses, back after all of these years to bring shame on your own house and your own grandfather?

**AARON:** You cared for my brother for many years. At one time, he loved you as a grandfather. But he is the son of a Hebrew slave. If you love him, you will let his people go.

**PHARAOH'S SON:** Moses! I missed you! (Looks at Aaron.) Hey, who are you?

**AARON:** I am Aaron, Moses's brother.

**PHARAOH'S SON:** I thought I was his brother!

**AARON:** Pharaoh, if you do not release the Hebrews, Egypt will be smitten with a greater plague than it has ever before seen.

**PHARAOH:** There is no way I am going to do that! I don't know this God you are talking about, and I will not let your people go. Now get out of my palace!

**NARRATOR 1:** To punish Pharaoh for his refusal to let the Jews go, God turned the water of the Nile to blood. It was horrible. Everyone needs fresh water to live, and instead of water, the entire

river ran red with blood. Pharaoh was furious, and he called Moses and Aaron back to the palace.

**PHARAOH:** OK, this is horrible! The Nile River has turned to blood, and it's your fault! Everyone is freaking out. Maybe your God is powerful after all. If I let your people go, will he turn the river back to water?

**AARON:** Yes, of course. We don't want to harm your people, we just want to leave and be free.

**PHARAOH:** Fine, then go.

**NARRATOR 2:** So Aaron and Moses left the palace and told the Jewish people to start getting ready for their journey. But then...

**PHARAOH:** Get Moses and Aaron back here!

**AARON:** Yes, Pharaoh? We were just leaving.

**PHARAOH:** Not so fast. I realized that when you go I will have no one to build my pyramids. So I have hardened my heart and changed my mind. You need to stay.

**MOSES:** B-b-b-ut Pharaoh, m-m-m-ore terrible things will happen to the Egyptian people if you do not let us go!

**PHARAOH:** I will take my chances. Now get out of my palace, and tell the Jews to get back to work!

**NARRATOR 2:** Soon, Egypt was overrun with another of God's plagues... frogs. Wherever you looked, there were frogs all over the land. As you can imagine, it was awful. So Pharaoh called Moses and Aaron back to the palace and told them he would now allow the Jews to leave Egypt. But when they were ready to leave, Pharaoh changed his mind AGAIN.

**NARRATOR 1:** The next plague God sent was lice... people and animals all got lice. Then flies everywhere. Then cattle disease... so all the cows got sick and died, then boils... terrible blisters on everyone... then hail fell from the sky... big pieces of hail, as big as ping-pong balls. Then locusts, which ate the plants, including all of the crops.

**NARRATOR 2:** So between the cattle disease, which ruined the meat, and the hail and locusts, which wrecked the crops, Egypt was in bad shape. People were hungry. Then came the plague of darkness. The sun never rose, and people were frightened and cold. The plagues were spreading fear and sickness across Egypt.

**NARRATOR 1:** But the crazy thing was, after each plague, Pharaoh would call Moses and Aaron to the palace and tell them that if their God made the plague stop, the Jews could leave Egypt. So God would end the plague, and then Pharaoh would harden his heart and change his mind, keeping the Jews in bondage. It was a mess!

**PHARAOH:** Who is this God of yours? How is it that each of these plagues only affects the Egyptians and not the Hebrews!? Get out!

**AARON:** Pharaoh, our God is all-powerful! We don't know what we can do to make you see that you must give in. We're warning you now that God has told Moses what the next plague will be. He's going to kill the firstborn of every Egyptian household, including your youngest son. Pharaoh, don't let this happen! Let my people go!

**PHARAOH:** I do not know your God, and I will not let your people go. Get out of my house! GET OUT!

**NARRATOR 2:** God then came to Moses and instructed him to have all the Jewish people slay a lamb and smear some of its blood on the doorposts of their houses. Then, when the Angel of Death flew over Egypt, he took the lives of all of the firstborn, except for those in the homes marked with blood. Pharaoh's own son died. It was devastating. The people of Egypt were mourning. Moses and Aaron went to Pharaoh yet again.

**AARON:** Pharaoh, the grandfather my brother once loved, we are truly sorry for your loss.

**PHARAOH:** Go away! Go away and leave me to my grief!

**AARON:** But Pharaoh, now that you have seen how powerful God is, will you let my people go?

**PHARAOH:** Be gone already! You and your people! You have ruined my empire.

**NARRATOR 1:** So Aaron and Moses left Pharaoh and went to the Jews.

**AARON:** Listen to me everyone! Remember this day, when you were able to leave Egypt, we were slaves and now we are going to be free and God will guide us out of here to the Promised Land.

**MOSES:** We m-m-m-must go fast! We must m-m-m-make food, but... but... we must go before... before... Pharaoh changes his mind again.

**AARON:** He won't change his mind. Not this time.

**MIRIAM:** Moses, if we leave right now, the bread won't have time to rise.

**MOSES:** F-f-f-forget the bread, let's go!

**NARRATOR 2:** Most of the Jews went with Moses and Aaron. But some felt the whole idea of leaving their homes and going some unknown land was crazy, so they stayed in Egypt. But meanwhile...

**PHARAOH:** I have just let my slaves all go. This is not good for the people of Egypt. All that my forefathers have worked for will vanish if I lose the Hebrew slaves. Who will build the cities? The entire economy of Egypt will collapse. It will be the end of an empire. I WANT THEM BACK!

**NARRATOR 1:** So once again, Pharaoh had hardened his heart. He got his army together and went after the Jews. Because they were walking and had a lot of kids with them who were slow walkers, the Jews had only gotten a few miles away from Egypt and they were really close to the Red Sea.

**MIRIAM:** Look! The Egyptians are coming! They will kill us all! They will work us to death! Moses, do something!

**AARON:** Don't be afraid. God has handled things for us before, and I don't think he would have made all those plagues just to have us die at the edge of the Red Sea now.

**NARRATOR 2:** Then God spoke to Moses.

**GOD:** Moses! Lift thy rod and stretch out thy hand over the sea, and divide it; and the children of Israel shall go across the sea safely.

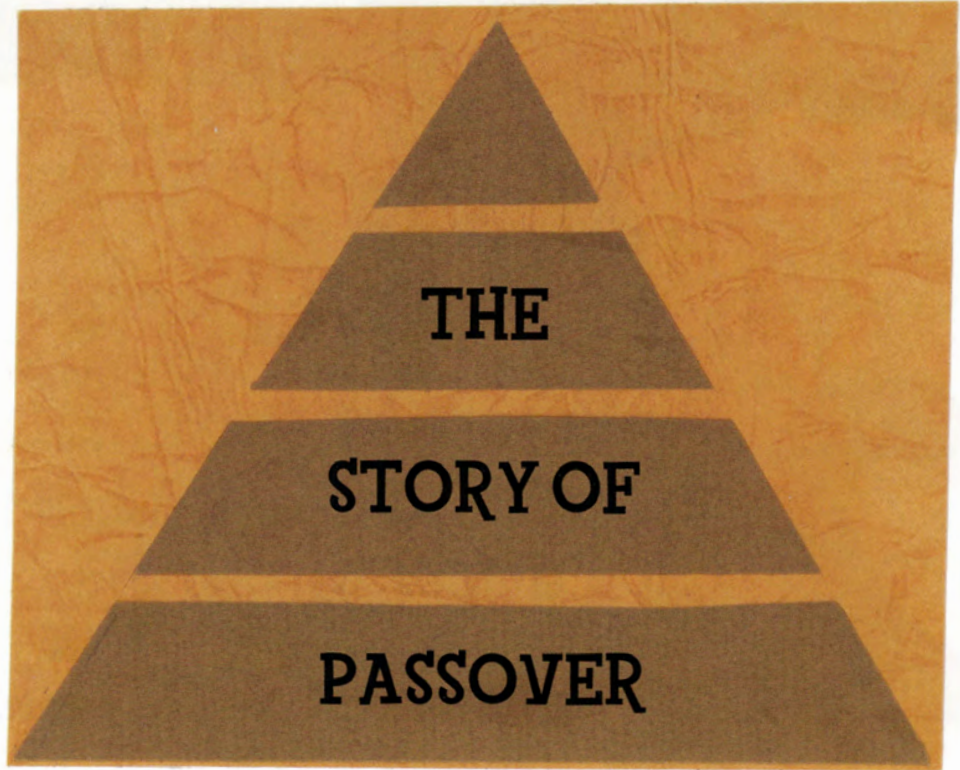
**NARRATOR 1:** It was amazing. When Moses raised his rod, the water of the sea parted, and the children of Israel walked across on the ground at the bottom of the sea. They were totally fine. But when Pharaoh's armies followed to catch them, the waters closed in and Pharaoh's armies were drowned.

**MIRIAM:** That was a miracle! We made it across the Red Sea! I don't know what God has in store for us next, but at last we are free!

**NARRATOR 2:** And Miriam took a timbrel – which is another word for a tambourine – in her hand; and all of the women went out after her with their timbrels and danced and sang. This kicked off a trek of forty years through the desert.

**NARRATOR 1:** It was also when God started sending manna, food from the sky that tasted like anything you wanted it to and sustained the Jews until they reached the Holy Land of Israel. But all of that is for another story. In the meantime, Happy Passover





*Reader:* A long time ago a cruel Pharaoh ruled Egypt. He made the Jewish people slaves and forced them to build cities and palaces for him.

*Chorus:*

*Working, working, in the desert sun  
Working, working, our job is never done.*

Tell me the story of Passover!





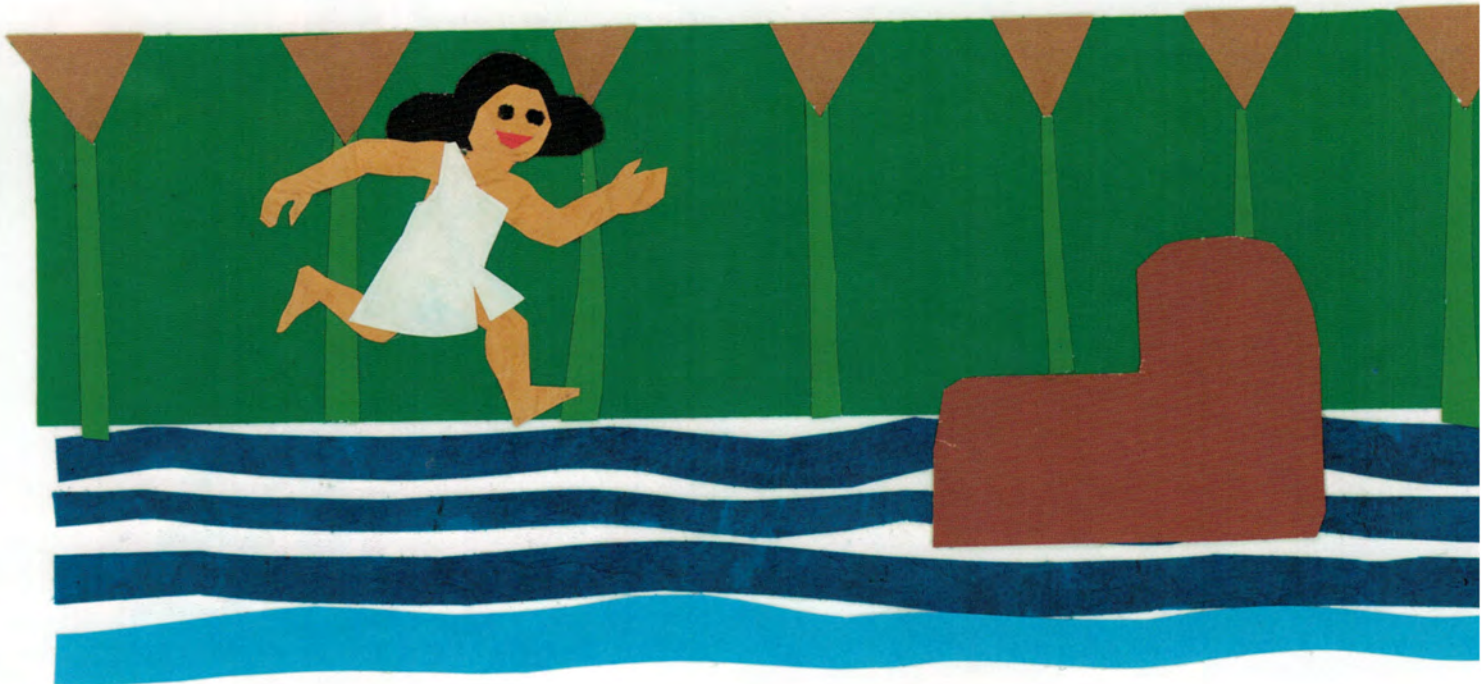
*Reader:* A Jewish mother named Yocheved put her baby into a basket on the river to hide him from cruel Pharaoh.



The baby's sister, Miriam, hid nearby to watch over him.

*Chorus:*

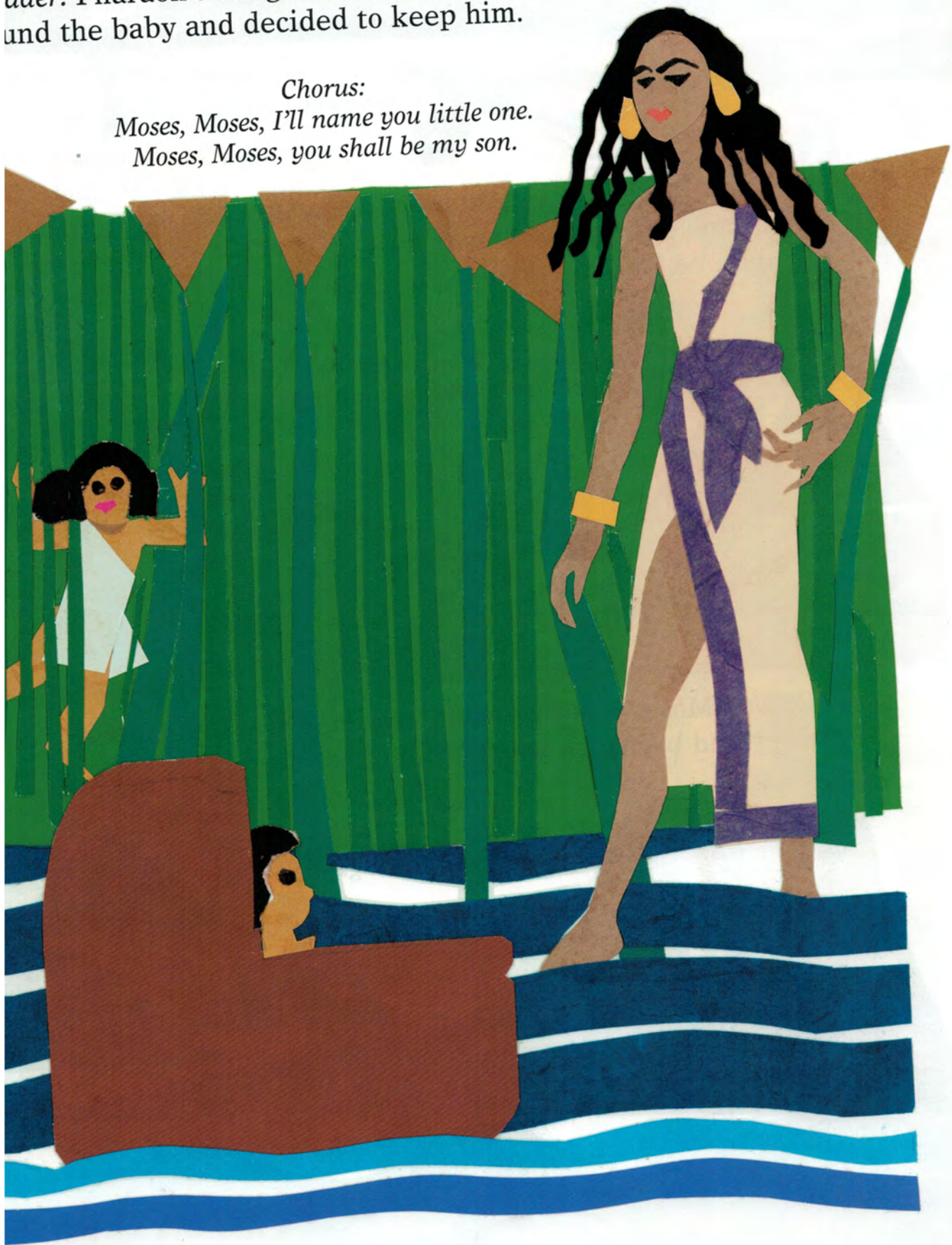
*Mother, mother, I will not make a sound.  
Mother, mother, I'll hide until he's found.*



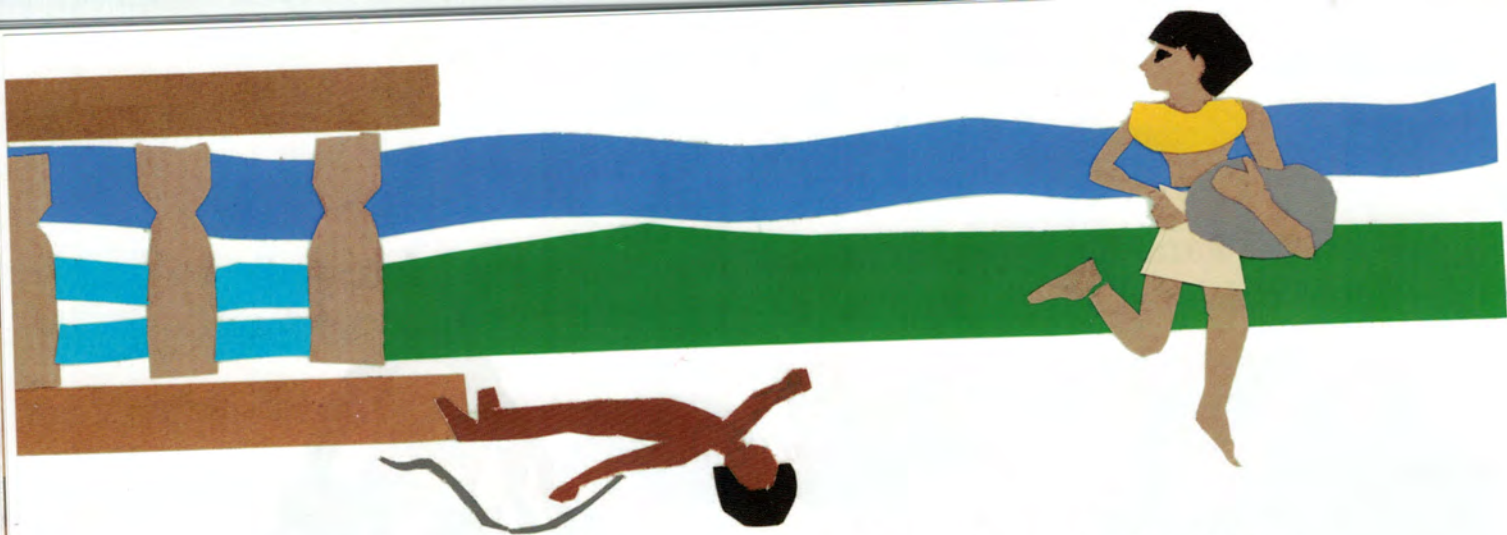


ader: Pharaoh's daughter came down to the river and  
und the baby and decided to keep him.

*Chorus:*  
*Moses, Moses, I'll name you little one.*  
*Moses, Moses, you shall be my son.*



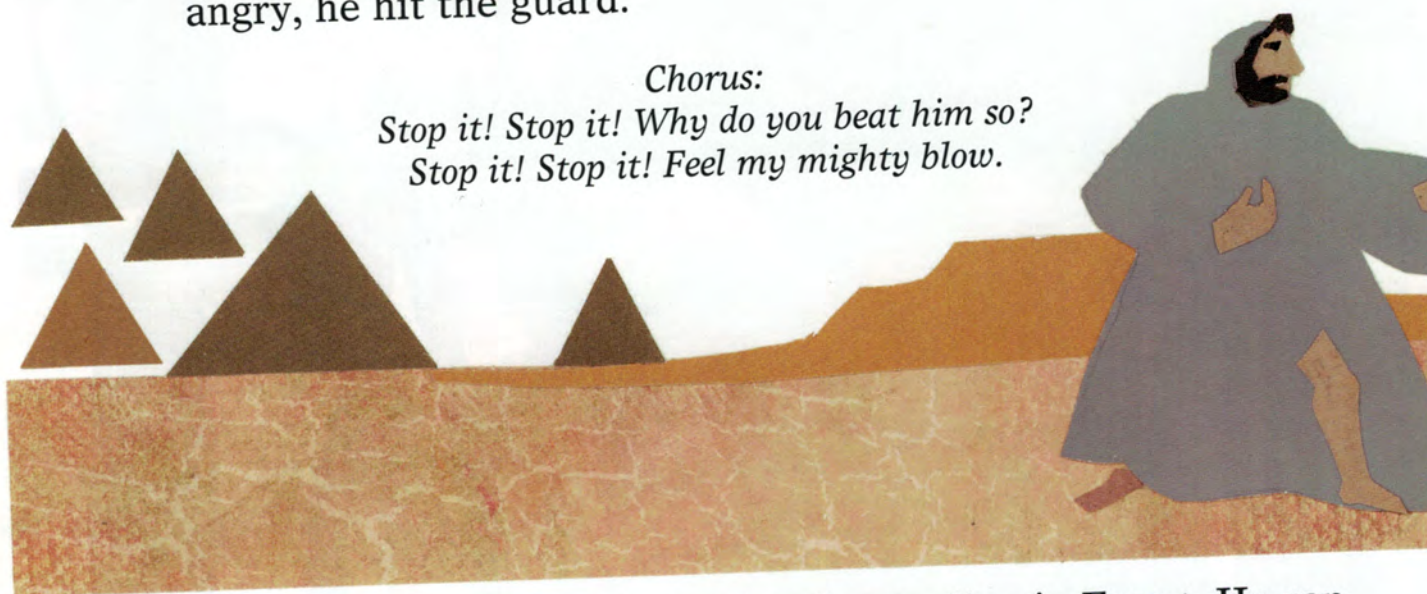




*Reader:* Moses grew up in the palace. One day he saw Pharaoh's guard beating a Jewish slave. He was so angry, he hit the guard.

*Chorus:*

*Stop it! Stop it! Why do you beat him so?  
Stop it! Stop it! Feel my mighty blow.*



*Reader:* Moses knew he could no longer live in Egypt. He ran away and became a shepherd.

*Chorus:*

*Running, running, in Egypt I can't stay.  
Running, running, I must go far away.*





*Reader:* One day when Moses was watching his sheep, he saw a burning bush and heard God's voice. God told him to return to Egypt to lead the Jewish slaves to freedom.

*Chorus:*

*Moses, Moses, I need you to be brave.  
Moses, Moses, my people you shall save.*



*Reader:* Moses went to Pharaoh and said:

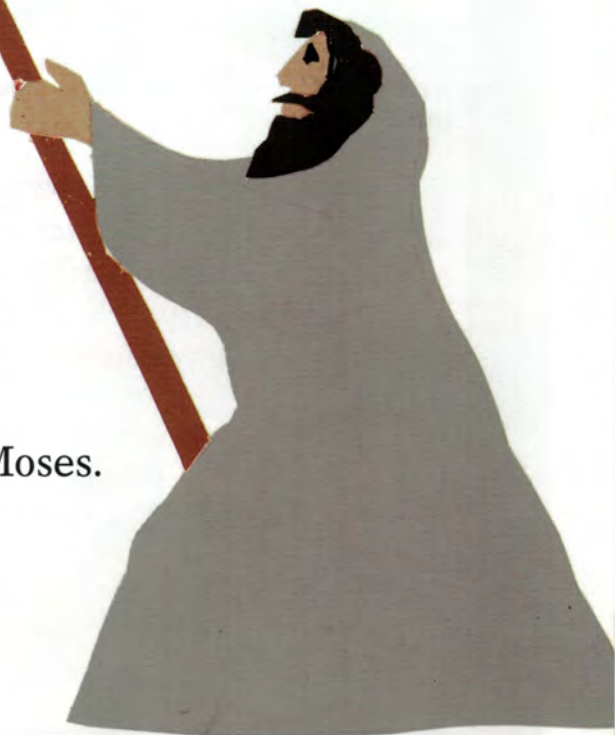
*Chorus:*

*Pharaoh, Pharaoh, please listen to me!  
Pharaoh, Pharaoh, we want to be free.*

*Reader:* But Pharaoh would not listen to Moses.

*Chorus:*

*Moses, Moses, my answer is no!  
Moses, Moses, I won't let you go!*






The word "PLAGUES" is written in large, colorful, block letters. The letters are in shades of red, purple, and black. Several watercolor cutouts of frogs in green and yellow are scattered around the word, some appearing to jump over the letters.

# PLAGUES

To change Pharaoh's mind, God made ten bad things happen in Egypt. They were called plagues.

**Song: Things are Bad in Egypt**  
(to the tune of "If You're Happy and You Know It")


*I see frogs jumping everywhere! JUMPITY-JUMP!  
I see frogs leaping here and there! JUMPITY-JUMP!  
They hopped through Pharaoh's door,  
Now they're bounding on his floor.  
I see frogs jumping everywhere. JUMPITY-JUMP!*

A watercolor cutout of a frog is shown in mid-jump, with a trail of black dashed lines indicating its path towards the right.


*I see lice crawling everywhere! ITCHITY-ITCH!  
I see lice cling to Pharaoh's hair! ITCHITY-ITCH!  
He can scratch until he's sore,  
But he'll only itch some more.  
I see lice crawling everywhere! ITCHITY-ITCH!*







*I see locusts swarming everywhere! MUNCHITY-MUNCH!  
I see locusts flying here and there! MUNCHITY-MUNCH!  
They ate all of Pharaoh's wheat.  
Now there's nothing left to eat.  
I see locusts swarming everywhere! MUNCHITY-MUNCH!*



*I see inky darkness everywhere! BLINKITY-BLINK!  
I can barely see from here to there! BLINKITY-BLINK!  
Ouch! Pharaoh stubbed his toes.  
Oops! Now he bumped his nose.  
I see inky darkness everywhere! BLINKITY-BLINK!*

*I'm glad I didn't live during the plagues.*






*Reader:* Each time a plague started, Pharaoh thought about letting the Jews leave. But when the plague ended, he changed his mind. Finally, after the last plague, he told Moses:

*Chorus:*


*Moses, Moses, I finally agree.  
Moses, Moses, your people can go free!*



*Reader:* Moses told the Jewish people the good news.

*Chorus:*


*Hurry, hurry, we can go.  
Hurry, hurry, don't be slow.*



*Reader:* The Jewish people packed their belongings before Pharaoh could change his mind.

*Chorus:*


*Rushing, rushing, there's not much time to pack.  
Rushing, rushing, we won't be coming back.*



*Reader:* There wasn't time to bake bread so the Jewish people put the dough on their backs and the hot desert sun baked it.

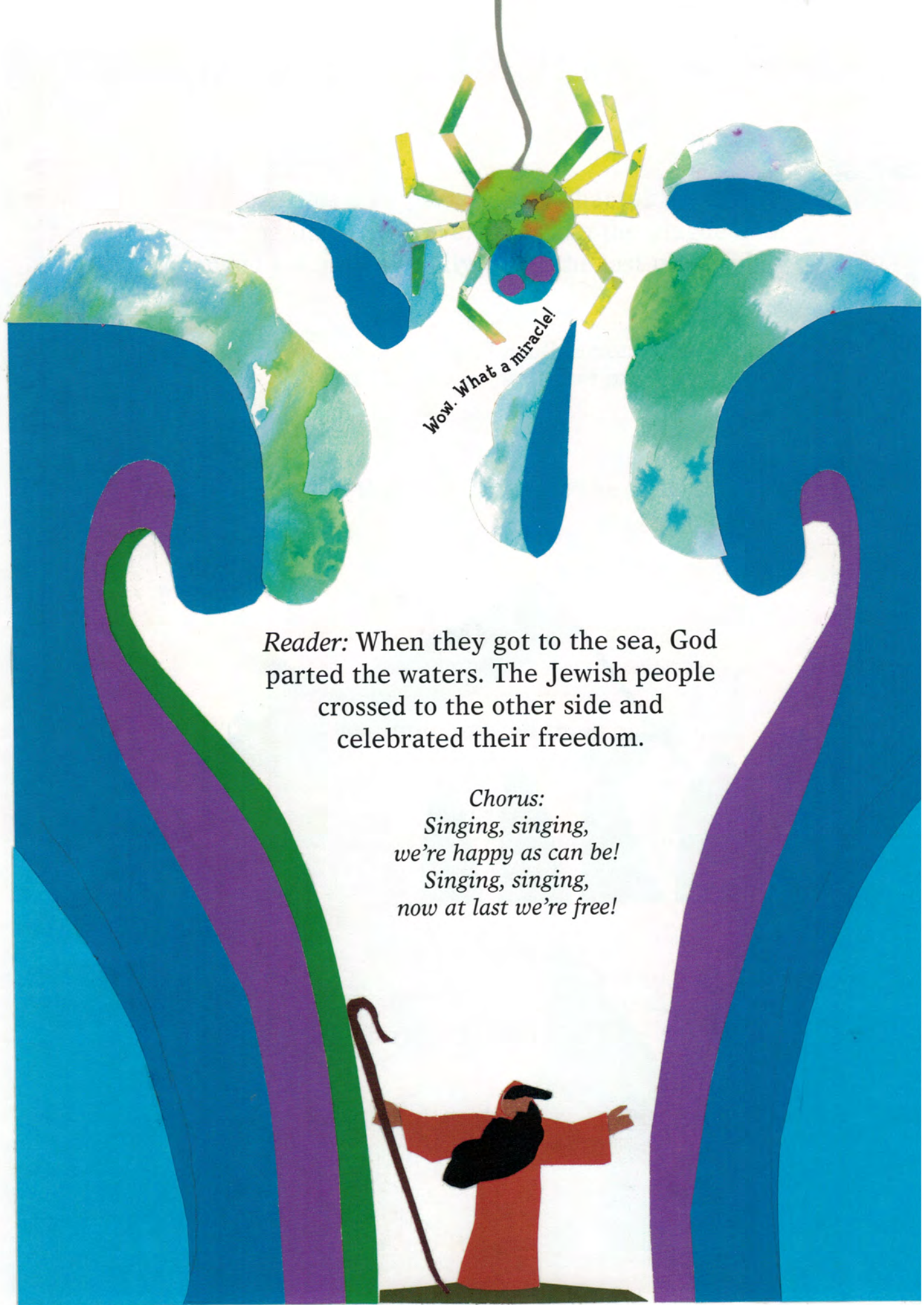
*Chorus:*

*Matzah, matzah, baking in the sun.  
Matah, matah, baking as we run.*



*Hooray! Pharaoh changed his mind.*





Wow. What a miracle!

*Reader:* When they got to the sea, God parted the waters. The Jewish people crossed to the other side and celebrated their freedom.

*Chorus:*  
Singing, singing,  
we're happy as can be!  
Singing, singing,  
now at last we're free!





**God**  
stayed with the  
people, leading  
them with a  
**pillar of cloud**  
by day and with a  
**pillar of fire**  
by night.





# 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.<sup>27</sup>

**Fill the wine cups for the second cup of wine.**



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27. The New American Hagaddah p46

# הַלֵּל

PSALM 114



מִה־לָּךְ הָיָם כִּי תִנוּס.  
הַיַּרְדֵּן תִּסָּב לְאַחֹר:

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

הַהֶפְכִי הַצּוּר אֲגַם־מַיִם.  
חֲלַמֵּי־שׁ לְמַעֲיָנו־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.)<sup>28</sup>

**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.**

28. 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  
בְּמִצְוֹתֶיךָ, וְצִוָּנוּ עַל נְטִילַת  
יָדַיִם:

# Motzi Matzoh

## מוֹצִיא מַצָּה

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתֶיךָ 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.<sup>29</sup>

## The Meal is Served

### שֶׁלֶחַן עֹזֵר

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



Jonathan & Jessica

29. 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 כְּכֹל מִיָּמֵינוּ אֲזַי יִמְלֵא  
שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה אֲזַי  
יֹאמְרוּ

בְּגוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי:  
הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ  
שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ  
כְּאֶפְיָקִים בְּנִיב: הִזְרְעִים בְּדִמְעָה  
בְּרִנָּה יִקְצְרוּ: הַלֹּדֶי יִלְדוּ וּבְכֹה  
נִשָּׂא מִשָּׂדֶי 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: 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) שְׂאֲכַלְנוּ מִשְׁלוֹ.

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

All: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטּוּבוֹ חַיֵּינוּ.

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

Leader: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטּוּבוֹ חַיֵּינוּ.

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

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, הִזָּן אֶת הָעוֹלָם בְּלוֹ  
בִּטּוּבוֹ בָּחוּן בְּחָסֶד וּבְרַחֲמִים  
הוּא נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר כִּי  
לְעוֹלָם חֲסֵדוֹ. וּבִטּוּבוֹ הַגְּדוֹל  
תִּמְיֵד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֵר  
לָנוּ מְזוֹן לְעוֹלָם וָעֶד. בְּעִבּוֹר שְׁמוֹ  
הַגְּדוֹל, כִּי הוּא אֵל זָן וּמְפַרְנֵס  
לְכָל וּמְטִיב לְכָל, וּמְכִין מְזוֹן  
לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ  
אַתָּה יְיָ, הִזָּן אֶת הַכֹּל:

Baruch hu uvaruch sh'mo:

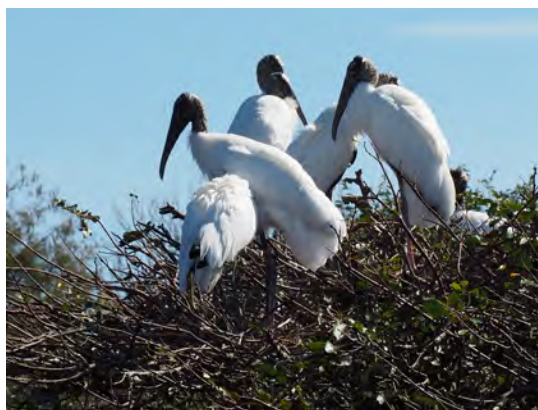
Baruch atah Adonai, Eloheinu melech  
ha-olam, hazan et ha-olam kulo b'tuvo  
b'chein b'chesed uv'rachamim hu notein  
lechem l'chol basar ki l'olam chasdo.  
Uv'tuvo hagadol tamid lo chasar lanu, v'al  
yechar lanu mazon l'olam va-ed. Ba-avur  
sh'mo hagadol, ki hu eil zan um'farneis lakol  
umeitiv 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  
vachased 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  
שֶׁלַּמְדַתָּנוּ, וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ  
וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ,  
וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה זֶן  
וּמְפָרֵס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם  
וּבְכָל עֵת וּבְכָל שָׁעָה:

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



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 בְרַחֲמָיו 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 נכלם לעולם ועד:**

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

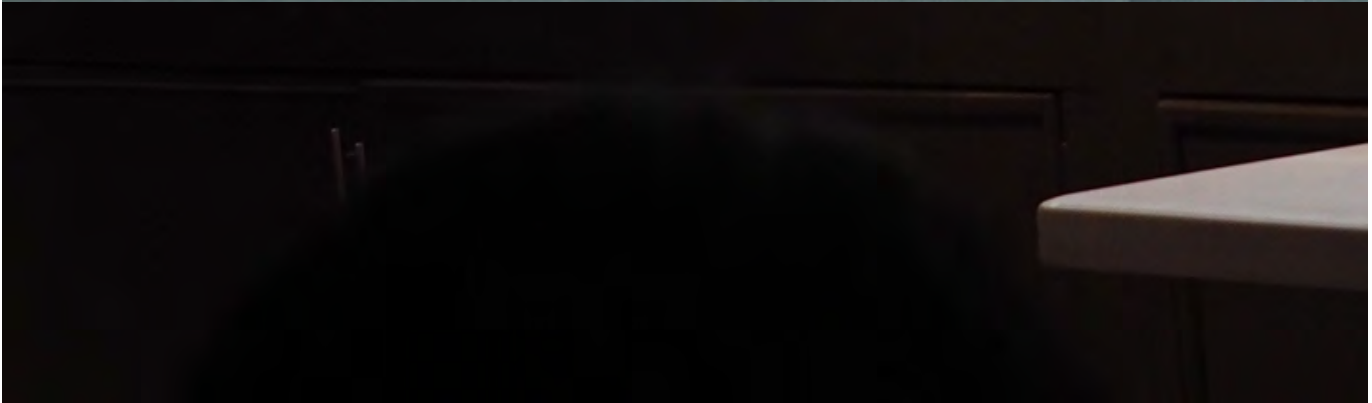


Baruch atah Adonai Eloheinu  
melech ha-olam, ha-eil avinu,  
malkeinu, adireinu bor'einu,  
go-aleinu, yotz'reinu, k'dosheinu  
k'dosh ya-akov, roeinu roeih  
yisra-eil. Hamelech hatov,  
v'hameitiv lakol, sheb'chol yom  
vayom hu heitiv, hu meitiv, hu  
yeitiv lanu. Hu g'malanu, hu  
gom'leinu, hu 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, מֶלְכֵנוּ,  
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  
גִּמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ  
לְעַד לְחַן וּלְחֶסֶד וּלְרַחֲמִים  
וּלְרַחֲוֹ הַצְּלָה וְהַצְּלָה בְּרַכָּה  
וְיִשׁוּעָה, נְחָמָה, פְּרִנְסָה וְכַלְפָּלָה,  
וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב,  
וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲסֶרְנוּ:

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







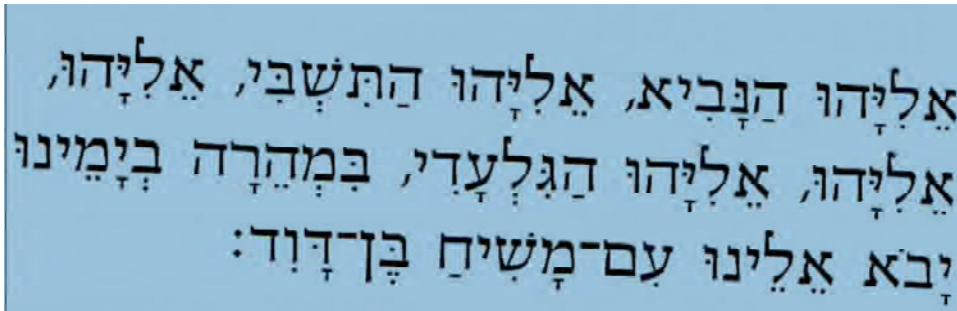
## The Cup of Elijah

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.<sup>30</sup>



## 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.<sup>31</sup>

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:

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30. Hagaddah for the American Family p22

31. 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.<sup>32</sup>

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:



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32. 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.

# 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 וּבְאָרֶץ.

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

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

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

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

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

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

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יָרְחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שְׁבַעַה יָמֵי שַׁבָּתָא, שְׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבוֹת, 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 סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אַבוֹת, 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 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 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 - zei. 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 - zei. 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 - zei.

## 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,  
ולפאתי מזרח 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 שְׁטוּת אֶלְפַיִם,  
לְהִיֵּת עִם חֻפְשֵׁי בְּאֶרְצֵנוּ  
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 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. ir ba Da - vid, David cha - na. 2. Da - vid cha - na.