

פסח

הגדה

Passover

Hagadah

הגדה לפסח

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A Search for the Deeper Meaning of Hametz

Of all the festivals of the Jewish year, Passover alone is distinguished by special dietary requirements, namely, the laws pertaining to *Hametz* (= leaven). During Passover, Jews are prohibited from eating - or even owning - *hametz*. So what is it, and why is it taboo at this time? *Hametz* was defined by the Talmud as any mixture of grain and water allowed to ferment for more than eighteen minutes. The most obvious example is bread, but leavened ingredients can be found in pasta, cereals, vinegar, grain alcohol and in many processed foods, which are accordingly proscribed on Passover.

On the surface, *Matzah* represents the cakes that our ancestors baked in haste amid frenetic preparations for departure from Egypt. Yet, delving for deeper meanings, the Rabbis identify leaven with the evil inclination, the urge that gives rise to wrongdoing. They point to the philological similarity between the two Hebrew words, *Hametz* and *Matzah* - which differ only by one Hebrew letter (*Hei* ה vs *Het* ח) - and they ponder the implications of this resemblance. Just as the Hebrew letter *Hei* ה in the word *Matzah* and the Hebrew letter *Het* ח in the word *Hametz* are visually different by the mere stroke of ink, so too does it take just moments for unleaven to become leaven - and for good intentions to become subverted. The Alexandrian philosopher Philo derives this moral: just as leaven is banned because it is “puffed up,” so too we must guard against the self-righteousness that puffs us up with false pride.

Rabbinical Assembly, Feast of Freedom, adapted

On the Cover:

Medieval Arabesque Tiles, Spain, circa 15th c.

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הַדְּלָקַת הַנֵּרוֹת

Kindling the Passover Lights

This is an hour of change.
Within it we stand uncertain on the border of light.
Shall we draw back or cross over?
Where shall our hearts turn?

This is the hour of change, and within it,
we stand quietly on the border of light.
What lies before us?
Shall we draw back, my brother or sister,
or cross over?

CCAR, Mishkan T'filah

With the setting of this evening's sun, united with Jews of every place and time, blessed by a radiance unknown to generations past, we pray for the freedom from bondage we place upon ourselves and one another.

CCAR, Gates of Prayer, adapted: AF

-or-

On this night of vigil for the Eternal, we watch and wait with all who suffer: may they too witness glimmers of a new Exodus. May all in need of light behold the glow of Passover's miraculous signs and wonders.

Like our ancestors who fled the dark and narrow straits of Pharaoh's oppression with a vision before them, may we too journey in search of the Torah of Light and the One-Who-Is-Light.

AF

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת) וְיוֹם טוֹב.

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech ha-o-lam, a-she-
ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu l'had-lik ner shel
(Shabbat v') Yom Tov.

Praised be the One-That-Is-All, Highest and Majestic One of the Universe, bringing us holiness with the *mitzvot* and inspiring us to find warmth in the lights of (Shabbat and) Yom Tov. *All answer:* "Amen!"

- or -

Blessed is the Holy One of Light and Life, who is Light and gives Light, and is All that inspires us to kindle the lights of (Shabbat and) Yom Tov. *All answer:* "Amen!"

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֵחִינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ
לְזִמַּן הַזֶּה.

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech ha-o-lam,
sheh-he-ḥi-a-nu v'ki-y'ma-nu v'hi-gi-a-nu laz-man ha-zeh.

Praised be the One-That-Is-All, Highest and Majestic One of the Universe, for blessing us with life, giving us strength and presence to again witness this joyous hour! *All answer:* "Amen!"

Commentary. According to Jewish mystical tradition, we kindle Sabbath and Holy Day lights to recall the primordial radiance that once illuminated the universe from end to end. When the first man and woman rebelled in Eden, they bedimmed that luster which slowly dissipated, ultimately disappearing completely from human sight. Only when humanity perfects itself and the mythic Messiah arrives, will that radiance be restored. Meanwhile, Sabbath and Holy Days offer glimmers of the primordial splendor. *AF*



Kiddush

If I close my eyes,
I can still see the far-away shore,
the distant horizon across
the Red waters
touching the blue sky
that held the Promise
of a golden-white Land
of milk and honey.

How different it was from
the Red I knew in Egypt.
There the narrow bands of light
made everything look bloody.
A people scorched
by the burning sun,
Pharaoh-faced . . .
flushed with shame
and the ruddy ice-numb indifference
to the Other. . .

Cold waters crimson,
muddy and murky
devoid of life
and a dearth of light,
currents of necrosis
of drowned Hebrews' circumcisions.
Layers of sediment of a clay-muddied
and hematic Nile -
and our own sullied,
cement-blistered
slave-calloused hands

ensanguined by lye and the big lie:
and the ruddled-ink of
the Paschal lamb's terrible mark.
A bone-dry deadened-desert land,
whose only torrent was
the salt-rusted, tear-stained
viscosity of bondage,
the re-desiccated sands
of singed-red Bricks and Mortar
upon the harsh toilsome Sahara.

But on that day there was just
a brilliant sky of blue,
a golden sunset of yellow-orange.
How lucky I was then -
to witness that miracle.
How lucky I am now -
to witness this one:

I remember so clearly,
how Moses
raised his staff,
and how our Mighty God of Israel
raised an outstretched arm
splitting the Sea of Red Waters
for my people . . . for me.

It seems just yesterday
I could hear sister Miriam singing
and the women dancing!
If it weren't for the smell of the sea

and the drumming of the timbrels
I'd have forgotten all of this long ago.

How privileged I am,
thankful too,
For the blessing of freedom
You bestowed upon me
and on my children's children,
all of us present for that first day
of this prophetic journey
from slavery to Torah!

I am awestruck
by Your permission to shout Songs
of Praise and Thanksgiving!
"The Eternal is my salvation!"
"This is my God: I will glorify Him!"
All while the others
- your own children -
lay drowning in the Pharaoh-mighty
Red waters which lay beneath
a soon-sure death
in a sky-blue Heaven.

Muddied, mired, and mortared:
"Horse and Rider thrown in the Sea ..."
"The depths cover them,
they went down like stone,"
heartlessly chest deep
in the reddish-brown quicksand
of their own complicity.
...

Now, standing
on what was once that distant shore:
a New World
promising justice for our people,
for all people,

I give a nod to Lady Liberty:
Mother of Exiles!
her ruby-red torch aflame
atop an outstretched arm,
Welcoming,
Beckoning,
witness to
Your eternal vision of freedom.

It is the eve of Pesah.
As I find my way back to the Seder
I am praying for so many things.
For my family, for my people,
for the stranger.
For those who suffer more than me:
homeless wanderers
some-with-no-family-at-all,
despised, oppressed,
so many of *us*
perplexed and weary
we no longer know the difference
between our own Right Hand
and what's left.
So many enslaved still. As am I.

Tonight,
as I am about
to taste for the first time . . . again . . .
the sweet Red-wine
which calls out *L'haim*:
life, health, contentment . . .
. . . at the bottom of the glass,
I see the bloody-Red sediment
of the once living.
The ashes-to-dust-tinged remains
of those who reside below
on the floor of the sea.

As I sip from my cup
I lean to the Left
as I am told to by the tradition.
I taste both plague and liberation,
Exodus and occupation,
and the Red-blood-death of
Egypt's firstborn -
and Ours.

Still . . . I remain joyous.
Later tonight I will make a
Passover sacrifice of my own:
emptying drops of my good fortune
from my overflowing cup
of rich, sweet Red wine.

But not now. For now at least,
my heart beats with gratitude.

Tonight
my arm is outstretched like Yours,
reaching upward to You,
just as Yours reaches outward
to embrace Me.

Mindful of a better day
I know will arrive,
my soul ascends higher and higher,

from the dark-Red depths of Egypt
to Elijah's Promised Light.

It is time to celebrate all the blessings
You have bestowed upon me
and my people.

For all that I have
and all that might be:
I know what I must do.

I will raise my cup and
proclaim
Your awesome miracles!

O God of my people Israel!
Holy One Full of Light!
Mighty Warrior of Sinai's Thunder
. . . and Egypt's Lonely Widows:

Tonight
I find the courage
to glorify Your mighty Name
with the same deep and crimson
Red
as our ancestors did
at the shores of freedom's sea.

Ari Fridkis

*Lift the 1st Cup and recite the Kiddush over Wine while seated, adding
the words in parentheses on Sabbath eve. Lean to the left while drinking.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Ba-ruch a-ta Adonai E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'ri
ha-ga-fen.

Praised be the One-That-Is-All, Highest and Majestic One of the Universe, who sweetens our lives with the fruit of the vine. *All answer:* "Amen!"

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה וּמוֹעֲדִים) לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׁשְׁוֹן אֶת-יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ, (בְּאַהֲבָה) מִקְרָא קִדְשׁ, זְכָר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֵרָת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (וְשַׁבָּת) וּמוֹעֲדֵי קִדְשֶׁךָ (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׁשְׁוֹן הַנְּחִלָּתָנוּ: בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזִּמְנִים

Ba-ruch a-ta Adonai E-lo-hei-nu Me-lech ha-o-lam, a-sher ba-har ba-nu mi-kol am, v'ro-m'ma-nu mi-kol la-shon, v'ki-d'sha-nu b'mitz-vo-tav, va-ti-ten la-nu A-do-nai E-lo-hei-nu b'a-ha-va (*On Sabbath eve add: sha-ba-tot l'm'nu-ha u'*) mo-a-dim l'sim-ha, ha-gim u-z'ma-nim l'sa-son et yom (*On Sabbath eve add: ha-sha-bat ha-zeh v'et yom*) hag ha-ma-tzot ha-zeh, z'man hei-ru-tei-nu, (*On Sabbath eve add: b'a-ha-va*) mi-kra ko-desh, ze-cher li-tzi-at Mitz-ra-yim. Ki va-nu v'har-ta v'o-ta-nu ki-dash-ta mi-kol ha-a-mim, (*On Sabbath eve add: v'Shabbat*) u'mo-a-dei kod-sheh-cha (*On Sabbath eve add: b'a-ha-va u'v'ra-tzon*) b'sim-ha u-v'sa-son hin-hal-ta-nu. Ba-ruch a-ta Adonai, m'ka-deish (*On Sabbath eve add: ha-sha-bat v'*) Yis-ra-el v'haz-ma-nim.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחֲחִינּוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְן הַזֶּה.

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech ha-o-lam,
sheh-he-ḥi-a-nu v'ki-y'ma-nu v'hi-gi-a-nu laz-man ha-zeh.

Praised be the One-That-Is-All, Highest and Majestic One of the Universe, for blessing us with life, giving us strength and presence to again witness this joyous hour! *All answer:* “Amen!”

וְרַחֵץ

Ritual Washing of the Hands

No blessing is recited during the Seder's first of two ritual hand washings.

כֶּרֶפֶס

Green Growth of Spring

Take a piece of parsley, dip it in salt water and recite the following Blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הָאֲדָמָה.

Ba-ruch a-ta Adonai E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'ri
ha-a-da-ma.

Praised be the One-That-Is-All, Highest and Majestic One of the Universe, that brings forth the greens from the earth. *All answer:* “Amen!”



Breaking Bread

The middle Matzah is broken in two, symbolizing the sharing of the Passover sacrifice and meal. The smaller piece is returned, the larger wrapped in a cloth and set aside for the Afikomen. It is customary to hide and search for the Afikomen later in the meal. In many families, the children will hold the Afikomen ransom, as this final piece of Matzah - symbolic of the Redemption - must be each participant's final Seder-consumed food.

*The three Matzot may be uncovered -or- left covered.
Hold the middle Matzah aloft, reciting the following prior to breaking bread.*

הָא לַחֲמַא עֲנִיא
 דִּי אֶכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.
 כָּל דְּכַפִּין יִיתֵי וַיְכוּל,
 כָּל דְּצָרִיף יִיתֵי וַיִּפְסַח.
 הַשְּׁתָא הָכָא לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.
 הַשְּׁתָא עַבְדֵי, לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין:

Ha lah-ma an-ya
 di a-ha-lu av-ha-ta-na b'a-ra d'mitz-ra-yim.
 Kol dikh-fin yei-tei v'yei-khol,
 kol di-tzrich yei-tei v'yif-sakh.
 Ha-sha-ta ha-cha, l'sha-na ha-ba-a b'a-ra d'Yis-ra-el.
 Ha-sha-ta av-dei, l'sha-na ha-ba-a b'nei ho-rin.

This is the bread of affliction
 which our ancestors ate in the land of Egypt.
 All who are hungry, let them enter and eat.
 All who are in need, let them come celebrate Pesah.
 Now we are here. Next year in the land of Israel.
 Now we are enslaved. Next year we will be free.

מגיד

Retelling The Passover

The Four Questions ארבעה קשיות

The Four Questions are a formalized paradigm to initiate the telling of the Passover story. Often the youngest present is enjoined to lead the group. The 2nd Cup is poured, though not yet blessed.

מה נשתנה הלילה הזה כל הלילות?

שבכל הלילות

אנו אוכלין חמץ ומצה.
הלילה הזה כלו מצה.

שבכל הלילות

אנו אוכלין שאר ירקות
הלילה הזה מרור.

שבכל הלילות

אין אנו מטבילין אפילו פעם אחת
הלילה הזה שתי פעמים.

שבכל הלילות

אנו אוכלין בין יושבין ובין מסבין.
הלילה הזה כלנו מסבין.

Ma nish-ta-na ha-lai-la ha-zeh mi-kol ha-lei-lot?

She-b'chol ha-lei-lot a-nu och-lin
ha-meitz u'ma-tza.
Ha-lai-la ha-zeh ku-lo matza.

She-b'chol ha-lei-lot a-nu och-lin
sh'ar y'ra-kot.
Ha-lai-la ha-zeh ma-ror.

She-b'chol ha-lei-lot a-nu och-lin
a-fi-lu pa-am e-hat.
Ha-lai-la ha-zeh sh'tei f'a-mim.

She-b'chol ha-lei-lot a-nu och-lin
bein yosh-vin u'vein m'su-bim.
Ha-lai-la hazeh ku-la-nu m'su-bim.

Why is this night different from all other nights?

On all other nights we eat *hametz* (leaven) or *matzah* (unleavened bread).
Why, on this night, do we eat only *matzah*?

On all other nights we eat all kinds of vegetables.
Why, on this night, must we eat *maror* (bitter herbs)?

On all other nights we do not dip vegetables even once.
Why, on this night, do we dip twice?

On all other nights we eat either sitting upright or reclining.
Why, on this night, do we eat reclining?

עֲבָדִים הָיִינוּ Slaves in Egypt

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה. וְאֵלֹוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאִפִּילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.

We were slaves in Egypt, but the Eternal our God brought us forth with a mighty hand and an outstretched arm. For if the Holy One had not brought our ancestors from Egypt, we and our children, and our children's children, would still be enslaved to Pharaoh. Even if we all were wise, all judicious, all lettered, all learned in Torah, we would still be obligated to tell the story of the Exodus from Egypt. Moreover, all who expound the story of the Exodus are to be praised.

We begin the story of the Exodus in song with a sampling of the above words:

עֲבָדִים הָיִינוּ, הָיִינוּ. עֲטָה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין!
עֲבָדִים הָיִינוּ, עֲטָה, עֲטָה בְּנֵי חוֹרִין! עֲבָדִים הָיִינוּ, עֲטָה, עֲטָה בְּנֵי חוֹרִין!

A-va-dim ha-yi-nu, ha-yi -nu

A-ta b'nei ho-rin, b'nei ho-rin.

A-va-dim, ha-yi-nu, a-ta, a-ta, b'nei ho-rin.

A-va-dim, ha-yi-nu, a-ta, a-ta, b'nei ho-rin, b'nei ho-rin.

We were once slaves in Egypt: and now we are free!

A Tale of Rabbi Eliezer עֲבָדִים הָיִינוּ

מַעֲשֵׂה בְרַבֵּי אֱלִיעֶזֶר, וְרַבֵּי יְהוֹשֻׁעַ, וְרַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה, וְרַבֵּי עֲקִיבָא, וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי־בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רְבוּתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית:

A tale is told of Rabbi Eliezer and his colleagues: Rabbi Joshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarfon who were reclining at the Seder table in B'nei Brak. Not paying attention to time, they spent the night in deep discussion of the Exodus from Egypt. As dawn arrived, their students came and said: "Masters: it is already dawn and time for the recitation of the morning Shema (= the prayer 'Hear, O Israel . . .')." "

Commentary. Is this passage an accolade to those who expound upon the story of the Exodus (as prescribed on the previous page, p 14 middle)? Or, is it perhaps a coded, mystic-historical epistle? "Recitation of the morning Shema" may be an allegory for a "new dawn." Hastened by Elijah, the Messiah's arrival would conceivably coincide with Passover, the quintessential festival of redemption? It is well known that Rabbi Akiva and his contemporaries were fervent believers in the imminent arrival of the Messiah.

The Four Children אַרְבַּעַת בָּנִים

וְהָיָה, כִּי יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם: "מָה הָעֲבֹדָה הַזֹּאת לָכֶם?" וְאָמַרְתֶּם: "זֶבַח פֶּסַח הוּא לַיהוָה, אֲשֶׁר פָּסַח עַל־בְּתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם."

And when your children ask you: "What do you mean by this rite?" You shall say: "It is the Passover to the Eternal, because God passed over the houses of the Israelites in Egypt."

Exodus 12:26-27

At four junctures the Torah instructs us to teach our children of the Exodus from Egypt, each with a different pedagogic message. The Jerusalem Talmud imagined each instance applying to four distinctive types of children.

The wise child asks: "What are these testimonies, laws and statutes the Eternal our God commanded you?"

(Deuteronomy 6:20)

Explain the importance of the traditions (i.e. laws) of Passover including the ruling that nothing should be eaten following the eating of the Pesah Afikomen. *(The eating of the Afikomen - a replacement for the Paschal sacrifice - at the conclusion of the Seder meal was the spiritual pinnacle of the Seder. It symbolized coming of the Messiah - and with him resurrection and Eternal Life.)*

The wayward child asks: "What is this ritual to you?"

(Exodus 12:26)

"To you" and not to him/her! By excluding himself from the community and the tradition's core beliefs, s/he misses the essence (that it is as if each of us went out from Egypt). Thus you should disquiet him/her with a strong message, saying: "It is because of what the Eternal did for me when I came forth from Egypt. For me and not for you! For had you been there you would not have been redeemed!"

The simple-minded child asks: "What does all this mean?"

(Exodus 13:14)

You shall say: "With a mighty hand the Eternal freed us from Egypt and from the house of bondage!"

As for the one that does not even know how to ask:

(Exodus 13:18)

You begin by teaching him/her, as it says: "You shall teach your child that day: 'We do this because of that which God did for me when I came out of Egypt.'"

Torah and Midrash אַרְמֵי אַבְד אָבִי

“My Father was a Wandering Aramean ...” Deuteronomy 26:5-8

אַרְמֵי אַבְד אָבִי, וַיֵּרֵד מִצְרַיִמָּה וַיֵּגֶר שָׁם בְּמִתֵּי מִעַט, וַיְהִי שָׁם
לְגוֹי גָּדוֹל, עָצוּם וְרַב.

My father was a wandering Aramean and he went down to Egypt, and dwelled there, few in number. There he became a great nation, mighty and numerous.

וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנֻנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.

The Egyptians dealt harshly with us, and tormented us. They imposed hard labor upon us.

וַנִּצְעַק אֵל יי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יי אֶת קִלְנוֹ, וַיִּרְא אֶת
עֲנִינֵנוּ וְאֶת עֲמָלָנוּ וְאֶת לְחֻצְנוֹ.

We cried out to the Eternal, God of our ancestors. The Eternal heard our cry and saw our affliction, our toil, and our oppression.

וַיּוֹצֵאֵנוּ יי מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה, וּבְמַרְא גָּדֹל,
וּבְאֹתוֹת וּבְמִפְתֵּיִם.

The Eternal One brought us forth from Egypt with a mighty hand and an outstretched arm, with great awe, miraculous signs and wonders.”

For Families ולבנינו

Building Cities

Bang, bang, bang: Hold your hammer low!
Bang, bang, bang: Give a heavy blow!

Chorus

For it's work, work, work Every day and every night!
For it's work, work, work When it's dark and when it's light!

Dig, dig, dig: Get your shovel deep!
Dig, dig, dig: There's no time to sleep!

Chorus

Words and Music: Unknown

The Freedom Song

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה חֹדֶשׁ יָמֵינוּ כְּקֶדֶם.

Ha-shi-vei-nu (2x) A-do-nai Ei-lecha
V'na-shu-va (2x), ha-desh, ha-desh ya-mei-nu k'ke-dem.

Bodies are bending with toil never ending,
O Children of Israel, your hearts filled with pain.
Then with tears and sighs, they lift their voices to God:
Save us, O God, guide us, O God, to Israel the land of peace.
Never to slave, never to bow, let freedom forever be.

English: Stanley Sperber, Gronowitz, Kriger of Zamir's Masad Choral Group

Hebrew: Lamentations 5:21

Music: Meir Ben-Or

A New Pharaoh in America

“**The** United States’ support of slavery was based on an over-powering practicality: in 1790 a thousand tons of cotton were being produced every year. By 1860 it was over a million! Five hundred thousand slaves soon grew to four million!”

from American Slavery, by Howard Zinn, adapted

David Walker, son of a slave, escaped to Boston, where he sold used clothes. In his well-known pamphlet, *Walker’s Appeal*, he wrote:

“There was no slavery in history, even that of the Israelites in Egypt, worse than that of the black man in America!

“Our taskmasters - these new Pharaohs - heaped the unsupportable insult upon us: telling us we were not even part of the human family.”

from David Walker, Walker’s Appeal

As a youth, Frederick Douglass was sent to Baltimore as a slave in the shipyard. At twenty-one he fled to the North, taught himself to read and write! – and became the most famous Black man of his time.

In his autobiography he asks:

“Why am I a slave?”

“Why are some people slaves, and others masters?”

“Was there ever a time when this was not so?”

Narrative of the Life of Frederick Douglass, an American Slave

Go Down Moses

When Israel was in Egypt's Land: Let my people go!
Oppressed so hard they could not stand: Let my people go!

Chorus

Go down, Moses, way down in Egypt's Land.
Tell ol' Pharaoh: Let my people go!

Thus saith the Lord, bold Moses said: Let my people go!
If not, I'll smite your first-born dead: Let my people go!

Chorus

No more shall they in bondage toil: Let my people go!
Let them come out with Egypt's spoil: Let my people go!

Chorus

O let us all from bondage flee: Let my people go!
And let the Children Israel free: Let my people go!

Chorus

We need not weep, we need not mourn: Let my people go!
And wear these slavery chains forlorn: Let my people go!

Chorus

As Israel stood by the waterside: Let my people go!
At God's command it did divide: Let my people go!

Chorus

*Words and Music: Traditional Spiritual
First Written Transcription: Rev. Lewis Lockwood, 1862*

Wade in the Water

Chorus

Wade in the water, wade in the water, children.

Wade in the water, God's gonna trouble the water.

See that host all dressed in white -

God's gonna trouble the water.

Looks like the Children of the Israelites.

God's gonna trouble the water.

Chorus

See those people dressed in red -

God's gonna trouble the water.

Must be the tribes that Moses led.

God's gonna trouble the water.

Chorus

See those Hebrews dressed in blue -

God's gonna trouble the water.

Must be that band's gonna see this through!

God's gonna trouble the water.

Chorus

See all Israel dressed in black -

God's gonna trouble the water.

They come a'long way and they ain't turnin' back!

God's gonna trouble the water.

Chorus

Words and Music: Traditional, adapted: AF

First Written Transcription: Fredrick J. Work and John Wesley Work Jr, 1901

For Families ולבנינו

Listen King Pharaoh

Oh listen, oh listen, Oh listen, King Pharaoh!
 Oh listen, Oh listen: "Please let my people go!"
 They want to go away! They work too hard each day!
 King Pharaoh, King Pharaoh: "What do you say?"

Chorus

No! No! No! I will not let them go!
 No! No! No! I will not let them go!

Words and Music: Unknown

When Pharaoh Awoke

One morning when Pharaoh awoke in his bed
 There were frogs in his bed and frogs in his head.
 Frogs in his nose and frogs on his toes,
 Frogs here, frogs there, frogs just jumping everywhere.

Words and Music: Unknown

Ten Plagues in Egypt Land

Chorus (2x)

One, two, three, four, five, six, seven, eight, nine, ten plagues in Egypt land.

- 1.** Blood in the water made the river run red: ten plagues in Egypt land.
 Pharaoh shoulda listened to what God said: ten plagues in Egypt land.

- 2.** Frogs were jumping in Pharaoh's hair: ten plagues in Egypt land.
Pharaoh didn't like it but the frogs didn't care: ten plagues in Egypt land.
- 3.** Creepy, crawly, itchy lice: ten plagues in Egypt land.
Mess with the Holy One, better think twice: ten plagues in Egypt land.
- 4.** Filthy flies so dirty and vile: ten plagues in Egypt land.
Not exactly Pharaoh's style: ten plagues in Egypt land.
- 5.** The cattle and the horses and the oxen died: ten plagues in Egypt land.
I won't give up old Pharaoh cried: ten plagues in Egypt land.
- 6.** Boils and blisters on his skin: ten plagues in Egypt land.
Give it up Pharaoh you're never gonna win: ten plagues in Egypt land.
- 7.** Hail rained down from the heavens on high: ten plagues in Egypt land.
Hurt so much made Pharaoh cry: ten plagues in Egypt land.
- 8.** Swarms of locusts ate the crops: ten plagues in Egypt land.
Hard-hearted Pharaoh just wouldn't stop: ten plagues in Egypt land.
- 9.** Dark descended in the light of the day: ten plagues in Egypt land.
Pharaoh was lost, couldn't find his way: ten plagues in Egypt land.
- 10.** First-born, the final blow: ten plagues in Egypt land.
Finally Pharaoh let the people go: ten plagues in Egypt land.

Words and Music: Peter and Ellen Allard

A Night of Watching ליל שְׁמֵרִים

"ליל שְׁמֵרִים הוא לַיהוָה, לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם. הוא-הַלַּיְלָה
הַזֶּה לַיהוָה, שְׁמֵרִים לְכָל-בְּנֵי יִשְׂרָאֵל לְדוֹרֵתָם."

*"It was a night of watching for the Eternal: to bring them out from
the land of Egypt. So this same night is a night of watching for the
children of Israel throughout their generations."* *Exodus 12:42*

A Midrash on The Ten Plagues

As the waters of the Red Sea parted and the first Israelites stepped bravely into the sea, the entire House of Israel followed, all able to cross safely. But when the Egyptians soldiers and chariots pursued them, they became stuck on the sea floor. The waters rolled in: every Egyptian perished, including Pharaoh himself.

The Angels broke into song. "Sing unto the Eternal: horse and rider are thrown into the sea!" Israel had been delivered while her enemies had perished! Immediately God silenced them, saying: "My children (the Egyptians) drown - and you sing praises?!!!"

Israel's rejoicing was acceptable: it was what any human would do. The Angels, however, were to see the spark of God in every man, even Pharaoh himself!

This Midrash is preserved in the Seder rituals to this day. As we recall each of the Ten Plagues, we remove a drop of wine from our cup of joy and deliverance, remembering all God's creatures: the Egyptians, Pharaoh, and their livestock too.

Babylonian Talmud, Tractate Megilla 10b and Sanhedrin 39b

The Ten Plagues עֶשֶׂר הַמַּכּוֹת

“... with miraculous signs and wonders” Exodus 26:8

BLOOD	דָּם	Dam
FROGS	צְפַרְדֵּי	Tz'fardea
VERMIN	כְּנִיִּם	Kinim
BEASTS	עֲרוֹב	Arov
PLAGUE	דָּבָר	Dever
BOILS	שַׁחִין	Sh'chin
HAIL	בָּרָד	Barad
LOCUSTS	אַרְבֵּה	Arbeh
DARKNESS	חֹשֶׁךְ	Hoshech
DEATH OF OF THE FIRSTBORN	מַכַּת בְּכוֹרוֹת	Makat B'chorot

Commentary. Why do we remove ten drops of wine from our cups? We glory in our liberation, but we do not gloat over our fallen foes. When the waters of the Sea of Reeds engulfed the Egyptians, the ministering angels began to sing praises. But God silenced them, saying, "My children (the Egyptians) perish in the waters, and you sing praises?!" So we celebrate with less than a full cup - and less than a full heart.

Miriam's Song

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 strand and every thread she crafted her delight,
A woman touched with spirit, she dances toward the light!

Chorus:

When 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 would pass to freedom and march to the promised land!

Chorus:

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 in song, she sang with praise and might
We've just lived through a miracle: We're going to dance tonight!

Chorus:

Words and Music: Debbie Friedman

Dayenu דינו

1. אלו הוציאנו, הוציאנו ממצרים,
ממצרים הוציאנו, דינו!

1. I-lu ho-tzi, ho-tzi-a-nu
Ho-tzi-a-nu mi-Mitz-ra-yim
Mi-Mitz-ra-yim, ho-tzi-a-nu, Dayenu!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
2. Had God saved our first-born children
And not broke the yoke of Pharaoh
Saved our first-born children, we'd be satisfied.
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
3. Had God broke the yoke of Pharaoh
And not ended Israel's bondage
Broke the yoke of Pharaoh, we'd be satisfied.
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
4. Had God ended Israel's bondage
And not taken us from Egypt
Ended Israel's bondage, we'd be satisfied.
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
5. I-lu sha-lach, sha-lach la-nu
Et Mo-she, Mo-she Ra-bei-nu
V'et Mir-yam, a-ho-tei-nu, Dayenu!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!

- 6.** Had God raised the staff of Moses
And not opened up the waters
Staff of Moses o'er the waters, Dayenu!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
- 7.** Freed from bondage, God called Miriam
Timbrels playing, sisters dancing
Moses, Miriam, Israel shouting: Dayenu!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
- 8.** With the angels we sing praises
House of Israel now delivered
And one day, when **all** are free: Dayenu!!!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
- 9.** I-lu na-tan, na-tan la-nu
Na-tan la-nu et Sha-bat
Et ha-Sha-bat, na-tan la-nu, Dayenu!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
- 10.** Had God brought us out of Egypt
And not blessed us with the Sabbath
Day of rest for all among us, Dayenu!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!
- 11.** Had God taught us with the Sabbath
Thou shalt *not* oppress the stranger,
And not said "To love thy neighbor," Dayenu!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!

12. I-lu na-tan, na-tan la-nu
Na-tan la-nu et ha-To-rah
Et ha-To-rah, na-tan la-nu, Dayenu!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!

13. As our eyes beheld the Torah
Faces bright with light and gladness
Tree of Life to all who hold it, Dayenu!!!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!

14. Had God given us the Torah
And not brought us into Israel
Israel, land of milk and honey, Dayenu!!
Dai Dayenu, Dai Dayenu, Dai Dayenu, Dayenu, Dayenu!

Hebrew Words: Traditional; English Words: Ari Fridkis

The Door

Either you will go through this door
or you will not go through.

If you go through
there is always the risk of remembering your name.

Things look at you doubly
and you must look back and let them happen.

If you do not go through
it is possible to live worthily
to maintain your attitudes
to hold your position
to die bravely

But much will blind you,
much will evade you,
at what cost who knows?

The door itself makes no promises.
It is only a door.

CCAR, Mishkan T'filah

From A Distance

From a distance
The world looks blue and green
The snow capped mountains white.
From a distance
The ocean meets the stream
And the eagle takes to flight.

From a distance
There is harmony
And it echoes through the land
It's the voice of hope
It's the voice of peace
It's the voice of every man.

From a distance
We all have enough
And no one is in need.
And there are no guns,
No bombs and no disease
No hungry mouths to feed.

From a distance
We are instruments
Marching in a common band
Playing songs of hope
Playing songs of peace
They are the songs of every man.

From a distance
You look like my friend
Even though we are at war.
From a distance
I just cannot comprehend
What all this fighting's for.

From a distance
There is harmony
And it echoes through the land
And its the hope of hopes
It's the love of loves
It's the heart of every man.

Words and Music: Julie Gold

At Wounded Knee

I did not know then how much was ended. When I look back now from the high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes still young. And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people's dream died there. It was a beautiful dream.

Black Elk

Elijah the Prophet אֵלִיָּהוּ הַנָּבִיא

As the door is opened, we sing the following:

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי, אֵלִיָּהוּ, אֵלִיָּהוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ, יָבוֹא אֵלֵינוּ, עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

E-li-ya-hu ha-na-vi, E-li-ya-hu ha-tish-bi,
E-li-ya-hu, E-li-ya-hu, E-li-ya-hu ha-gi-la-di.
Bim-hei-ra b'ya-mei-nu, ya-vo ei-lei-nu,
Im Ma-shi-ah ben Da-vid, im Ma-shi-ah ben Da-vid.

May Elijah the Prophet, Anointed One of the House of David, come speedily in our day, bringing peace and goodness to all the world.

To Open Eyes

To open eyes when others close them.

To hear when others do not care to listen.

To seek insight when others give up.

To rouse oneself when others accept.

To continue struggling.

when one is not the strongest.

To cry out when others keep silent.

To be a Jew,

To be a human being:

It is that.

It is first of all that.

CCAR, Mishkan T'filah, adapted

Pesah ~ Matzah ~ Maror פֶּסַח ~ מַצָּה ~ מְרוֹר

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמְרוֹר.

Rabban Gamliel would say: "Those who have not explained three things during the Seder have not fulfilled their obligation. These are: the *Pesah* (Eng: Passover Offering), *Matzah* (Eng: Unleavened Bread) and *Maror* (Eng: Bitter Herbs)."

Raise the Shankbone to recall the Pesah offering in ancient times, as we recite:

Pesah: Why did our ancestors partake of the *Pesah* at their Seder in the days when the ancient Temple stood in Jerusalem? As a reminder that the Eternal passed over the Israelite dwellings in Egypt, as it is written: "*You shall say, 'It is the Passover offering to the Eternal who passed over the houses of the Israelites in Egypt and smote the Egyptians, but spared us.'*" (Exodus 12:27)

Raise the Matzah to recall our ancestors' hurried preparations for the Exodus, and recite:

Matzah: Why do we partake of *Matzah* at our Seder? As a reminder that before the dough of our ancestors had time to rise, the Holy One appeared and redeemed them, as it is written: "*And they baked the dough which they had brought from Egypt into unleavened cakes (Heb: Matzot). It did not have time to rise since they had been driven out of Egypt and could not delay; nor had they time to prepare other provisions for their journey.*" (Exodus 12:39)

Raise the Bitter Herbs to recall our ancestors' bitterness as Egyptian slaves, and recite:

Maror: Why do we partake of *Maror* at our Seder? As a reminder that the Egyptians embittered the lives of our ancestors in Egypt, as it is written: "*They embittered their lives with hard labor, with mortar and brick, and with every type of hard work in the field. Everything they made them do was oppressive.*" (Exodus 1:14)

בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת־עֲצֻמוֹ בְּאֵלוֹ הוּא יֵצֵא
מִמִּצְרַיִם

In every generation, every individual must experience the Exodus as if he or she went out from Egypt.

Lift the 2nd Cup high in gratitude and recite the following:

לְפִיכָךְ אֲנַחֲנוּ חַיִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעֲלֶה וּלְקַלֵּס לְמִי שֶׁעָשָׂה
לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה: הוֹצִיאָנוּ

מֵעֲבָדוֹת לְחֵירוֹת
מִיָּגוֹן לְשִׂמְחָה
וּמֵאֲבֵל לְיוֹם טוֹב
וּמֵאֲפֵלָה לְאוֹר גָּדוֹל
וּמִשְׁעָבוֹד לְגִאֲלָה.
וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ!

Therefore, we must revere, exalt, extol, acclaim, adore and glorify the One who performed these miracles for ancestors and for us. The Holy One took us:

from slavery to freedom
from despair to joy
from mourning to celebration
from darkness to light
from enslavement to redemption
as we sing a new song. Halleluyah!

When Israel Went Forth

Psalm 114

בְּצֵאת יִשְׂרָאֵל

תהילים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעֹז.
הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.
הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי-צֹאן.
מִה־לֶּךְ הַיָּם כִּי תָנוּס, הַיַּרְדֵּן תִּסַּב לְאַחֹר.
הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי-צֹאן.
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הִהְפְּכֵי הַצּוּר אֲגַם-מַיִם, חֲלֹמֵי־שׁ לְמַעֲיֵנוֹ-מַיִם.

B'tzeit Yis-ra-el mi-Mitz-ra-yim,
Ha-yi-ta Y'hu-da l'kad-sho,
Ha-yam ra-a v'ya-nos,
He-ha-rim ra-k'du k'ei-lim,
Ma l'cha ha-yam ki ta-nus,
He-ha-rim tir-k'du k'ei-lim,
Mi-lif-nei a-don hu-li a-retz,
Ha-hof-chi ha-tzur a-gam ma-yim,

Beit Ya'a-kov mei-am lo-ez..
Yis-ra-el mam-sh'-lo-tav.
Ha-yar-den yi-sov l'a-hor.
G'va-ot kiv-nei tzon.
Ha-yar-den ti-sov l'a-hor.
G'va-ot kiv-nei tzon.
Mi-lif-nei e-lo-ha Ya'a-kov.
Ha-la-mish l'ma-a'y'no ma-yim.

When Israel went forth from Egypt,
the house of Jacob from a people of foreign speech,
Judah became God's holy people, the House of Israel, God's dominion.
The sea saw them and fled, the Jordan flowed backward.
The mountains skipped like rams, the hills like herds of sheep.
What surprised you, O sea, that you fled, O Jordan, that you flowed backward?
O Mountains, that you skipped like rams, O Hills, like herds of sheep?
Tremble O Earth, before your Maker, in the face of the God of Jacob!
The One who turned the rock into a pool of water, the flint into a flowing spring!

Adir Hu: God of Might אָדִיר הוּא

אָדִיר הוּא, אָדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקִרְוֹב.
 בְּמִהְרָה, בְּמִהְרָה, בְּיָמֵינוּ בְּקִרְוֹב.
 אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

1. God of might, God of right,
 Thee we give all glory.
 Thine all praise in these days
 as in ages hoary.
 When we hear, year by year
 Freedoms wond'rous story.

2. Now as erst, when Thou first
 madst the proclamation:
 Warning loud every proud
 every tyrant nation.
 We, Thy fame, still proclaim,
 bowed in adoration.

3. Be with all, who in thrall,
 to their tasks are driven.
 By Thy power speed the hour,
 when their chains are riven.
 Earth around, will resound:
 Joyful hymns to heaven!

4. A-dir hu, a-dir hu,
 Yiv-nei bei-to b'ka-rov.
 Bim-hei-ra, bim-hei-ra,
 B'ya-mei-nu b'ka-rov.
 El b'nei, El b'nei,
 B'nei beit-ha b'ka-rov.

5. How God gave, to each slave
 promised liberation!
 This great word Pharaoh heard
 making proclamation:
 Let them go, so they'll show,
 Light unto the nations!

6. We enslaved, thus were saved
 through God's light appearing;
 so we pray for the day
 when we shall be hearing:
 Freedom's call, reaching all,
 Liberty's time nearing!

*Hebrew Words: Traditional
 English Words: (vv 1-3) Gustav Gottheil, 19th c, (vv 5-6) contemporary adaptation*

The Second Cup כוס שני

*Lift the 2nd Cup and recite the Blessing over Wine
while seated, leaning to the left while drinking:*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch a-ta Adonai E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'ri
ha-ga-fen.

Praised be the One-That-Is-All, Highest and Majestic One of the
Universe, who sweetens our lives with the fruit of the vine.

All answer: "Amen!"



Ritual Washing of Hands

Pour water over each hand for this 2nd ritual washing and recite the following Blessing:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech Ha-o-lam, a-she-
ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu al n'ti-lat ya-da-yim.

Praised be the One-That-Is-All, Highest and Majestic One of the
Universe, bringing us holiness through the *mitzvot*, inspiring us to find
remembrance and meaning in the mealtime ritual washing of the hands.

מוציא מצה

Partaking of Matzah: The Unleavened Bread

Take a piece from the unbroken top matzah and recite the following Blessing:

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

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech Ha-o-lam, ha-mo-tzi
le-hem min ha-a-retz.

Praised be the One-That-Is-All, the Highest, Majestic One of the Universe, who brings forth bread from the earth. *All answer:* "Amen!"

Before eating the Matzah, recite this additional Blessing:

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

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech Ha-o-lam, a-she-
ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu al a-chi-lat Ma-tza.

Praised be the One-That-Is-All, Highest and Majestic One of the Universe, bringing us holiness through the *mitzvot* and inspiring us to find meaning in partaking of the Unleavened Bread on Seder night.

All answer: "Amen!"

מרור

Partaking of Maror: The Bitter Herb

Dip a piece of Bitter Herb in Haroset and recite the following Blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Ba-ruch a-ta A-do-nai E-lo-hei-nu Me-lech Ha-o-lam, a-she-
ki-d'sha-nu b'mitz-vo-tav, v'tzi-va-nu al a-chi-lat Ma-ror.

Praised be the One-That-Is-All, Highest and Majestic One of the Universe, bringing us holiness through the *mitzvot* and inspiring us to find meaning in partaking of the Bitter Herbs on Seder night.

All answer: "Amen!"

פֶּסַח

Pesah, Matzah & Maror

When the 2nd Temple was still in existence, Rabbi Hillel would combine the Pesah offering, a piece of Matzah and a piece of Maror and eat it together in commemoration of the Biblical verse: "With Matzah and Maror you shall eat the Passover sacrifice." (Exodus 12:8)

שֶׁלַחַן עוֹרֵד

The Seder Meal

The meal begins with the ritual eating of the Haroset representing the mortar painstakingly made by the hands of the Israelites. Though a symbol of bitterness, the Haroset of our Seder - often made with apples, nuts and wine - is sweetened by gratitude for our deliverance from Egypt.

We also begin the meal with the eating of a hardboiled egg: the rabbinic symbol of resurrection and the belief in the eternal cycle of life.

צָפוּן

The Hidden Matzah

When children are present, the leader appoints a person to hide the Afikomen at the beginning of the Seder. It is hidden close by, slightly visible, so it can be easily, though not obviously, discovered. Following the meal, the children will search for the Afikomen and "hold it for ransom," since this last bit of Matzah must be eaten at the end of the meal. The leader, parent or grandparent negotiates a "payment" or gift with the children to regain possession of this final piece of Matzah.

Modern Midrash: The Hidden Matzah

Why is it that the larger half of the broken Matzah (see "This is the Bread of Affliction," p 11) is set aside and later searched out as the Afikomen?

Perhaps because we are like the broken matzah. More is hidden than revealed. Within us lies a plenitude of goodness, kindness, and compassion. If we are diligent in our inner searchings, we will find it.



Grace After Meals

The following words - a significantly shortened version of the lengthy Grace After Meals - are one of the earliest Judaic prayers known today. They were composed during the period of the 2nd Temple (2nd century BCE - 1st century CE) and preserved in the Talmud. Like the Kaddish, they are not Hebrew, but Hebraized Aramaic, the common language of Judea at the time.

A 2nd verse - a Hebrew translation of the original Aramaic - is added, as well as three interpretive English verses. The melody is quite simple.

Note the Aramaic use of the word "Pita" for bread. Then, as now, Pita was a plain and simple, Matzah-like flatbread. It was the "poor man's" or average person's bread. Perhaps that is the message of the words "Ha Lahma Anya: The Bread of Affliction" from earlier in the Seder (see p 11). In Aramaic, "Anya" also means "poor." Those whose tables are plentiful must insure the hungry will not starve and have, at the very least, as much to eat as Pharaoh's slaves.

**בְּרִיךְ רַחֲמָנָא, מְלֻכָא דְעֻלְמָא, מִרְיָה דְהַאי פִּיתָא.
בְּרוּךְ הַרְחֵמֵנוּ, מֶלֶךְ הָעוֹלָם, מִבֵּיא טוֹב וּמִטֵּיב.**

B'rih Rah-ma-na
Mal-ka d'al-ma
Ma-rei d'hai pi-ta.

Ba-ruch Ha-Ra-ha-man
Me-lech Ha-o-lam
Mei-vi tov u'mei-tiv.

This is the bread we eat
The bread we share - and
Our thanks are given Thee.

You are the One who feeds
All those in need - through
Your wisdom given me.

You are the Source of Life
For all that is - and
Your blessings flow through me.

*Aramaic Prayer: Babylonian Talmud, Tractate Berachot 40b
Hebrew and English words: Ari Fridkis*

The Third Cup כוס שלישי

*Lift the 2nd Cup and recite the Blessing over Wine
while seated, leaning to the left while drinking:*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch a-ta Adonai E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'ri
ha-ga-fen.

Praised be the One-That-Is-All, Highest and Majestic One of the
Universe, who sweetens our lives with the fruit of the vine.

All answer: "Amen!"



Psalms of Praise

Praise the One O Nations

Psalm 117

הַלְלוּ אֶת יי
תהילים קיז

הַלְלוּ אֶת יי, כָּל גּוֹיִם,
שִׁבְחוּהוּ כָּל הָאֲמִיּוֹת.
כִּי גִבֹר עָלֵינוּ חֲסִדוֹ,
וְאַמַּת יי לְעוֹלָם
הַלְלוּהָ.

Praise the One-That-Is-All, O Nations of the world!
 Proclaim the One, every People of the earth!
 God's lovingkindness is manifold;
 The One-That-Is Everything is Everlasting!
 Halleluyah!

The Eternal's Love is Forever הודו לַי

Psalm 118: 1

תהילים קיח: א

הודו לַי כי טוב,
 כי לעולם חסדו!

Ho-du la-a-do-nai ki tov, ki l'o-lam ḥas-do!

Praised be the Holy One for all of life's goodness,
 The Eternal's Love will live forever and ever!

Open The Gates פתחו לי

Psalm 118: 19-29

תהילים קיח: יט-כט

פְּתַחוּ לי שַׁעַר־צְדָק אָבֹא בָם אוֹדָה יְהוָה.
 זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ.
 אוֹדֶךָ כִּי עָנִיתָנִי וַתַּהֲיֵ לִי לִישׁוּעָה.
 אָבֵן מֵאֲסוּר הַבּוֹנִים הִיתָה לְרֹאשׁ פִּנֵּה.
 מֵאֵת יְהוָה הִיתָה זֹאת הִיא נִפְלְאֹת בְּעֵינֵינוּ.
 זֶה הַיּוֹם עָשָׂה יְהוָה נִגְלָה וְנִשְׁמְחָה בוֹ.
 אָנָּה יְהוָה הוֹשִׁיעָה נָּא אָנָּה יְהוָה הַצְּלִיחָה נָּא.

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה בִּרְכָנוּכֶם מִבֵּית יְהוָה.
 אֵל יְהוָה וַיֵּאָר לָנוּ אֶסְרוּ חַג בְּעֵבְתַיִם עַד קָרְנוֹת הַמִּזְבֵּחַ.
 אֵלֵי אַתָּה וְאוֹדְךָ אֱלֹהֵי אֲרוֹמְמֶךָ.
 הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ.

Eternal One, open the gates of righteousness for me:
 I will enter and offer praise for all of life's blessings!

*The waters well up: a straight path opens before my eyes.
 Fertile sands command my return to the Promised Land.*

I stand at the gates of the One-Who-Is-All
 And witness the upright entering within!

*I peer inside and glimpse a Higher Way
 I feel You moving toward me from deep within!*

I bring thanks to You: You have answered me!
 For I have been blessed with life eternal.

*I feel Your Presence: surely You have heard me!
 I feel You near me: I am filled with thanksgiving.*

Like the stone the builders rejected
 I too have become a noble cornerstone!

*The glorious and glistening Tabernacles of Sinai
 Glow with the Eternal's light by the shores of the sea!*

This is surely the Eternal's doing;
 It is a miracle before my very eyes.

*My bondage has ended: with unleavened bread on my shoulder
 I set forth from Egypt amidst the multitudes of the House of Israel.*

This is the day the Eternal has made;
 I exult and am sated with gladness.

*My Seder table overflows with the miracles of Passover:
My cup runneth over with freedom at this festival of my redemption.*

O Adonai, deliver our spirits to You!
O Adonai, bless us with sustenance and comfort!

*Bless us with riches of the Spirit.
Bless us with good health and long life!*

May the one who enters the gates
Be blessed in the name of the One-Who-Is-All.

*Avadim Hayinu: we were slaves caught in narrow straits;
Ata B'nei Horin: now we are free to live a life filled with joy.*

You will certainly be blessed
From the house of the One.

*How filled with blessing is my entire life
And I did not even know it!*

The One-Who-Is-All is God;
the One-Who-Is-All will shower you with Light.

*Light to look inward to see ourselves,
Light to look outward to see one another.*

Bind our festival offering
to the horns of Your altar!

*With Pesah, Matzah and Maror I give thanks for my people's
deliverance. Accept our Passover offerings, the gifts of our hearts.*

I am thankful to You, O One-Who-Is-All.
I will praise You forever, All-That-Is-One.

*Blessed be the One for all of life's goodness!
The Eternal's Love will live forever and ever.*

Translation of Psalm 118 and Responsive Passages: AF

Blessed is the courage to let go of the door, the handle.
 Blessed is the courage to leave the place
 whose language you learned as early as your own.

Blessed is the courage to walk out of the pain that is known
 into the pain that cannot be imagined,
 mapless walking into the wilderness, going
 barefoot with a canteen into the desert.
 Bless us all, born of wanderers, with shoes under our pillows.

And blessed are those Jews who changed tonight,
 those who chose the desert over bondage,
 who walked into the strange and became strangers,
 and gave birth to children who could look down on them,
 standing on their shoulders for having been slaves.

Blessed are those who let go of everything but freedom,
 who ran, who revolted, who fought,
 who became other by saving themselves.
 For courage, for freedom, sing and rejoice!

Marge Piercy, adapted

The Fourth Cup כוס רביעי

*Lift the 4th Cup and recite the Blessing over Wine
 while seated, leaning to the left while drinking:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-ruch a-ta Adonai E-lo-hei-nu Me-lech ha-o-lam, bo-rei p'ri
 ha-ga-fen.

Praised be the One-That-Is-All, Highest and Majestic One of the
 Universe, who sweetens our lives with the fruit of the vine.

All answer: "Amen!"

L'dor Vador

We are gifts and we are blessings,
We are history in song,
We are hope and we are healing,
We are learning to be strong .

We are words and we are stories,
We are pictures of the past,
We are carriers of wisdom,
Not the first and not the last.

Chorus

L'dor va-dor, na-gid god-le-cha ,
(English: "From generation to generation, we will tell of Your greatness")

L'dor vador, we protect this chain
From generation to generation,
L'dor vador, these lips will praise Your name.

Looking back on the journey
that we carry in our heart,
From the shadow of the mountain
to the waters that would part.

We are blessed and we are holy,
We are children of Your way,
And the words that bring us meaning,
We will have the strength to say.

Chorus

Words and Music: Josh Nelson

נְרָצָח

Seder's Conclusion

Who Knows One? אֶחָד מִי יוֹדֵעַ?

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

Who knows **One**?

I know One:

One is our God, in heaven and on earth!

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

Who knows **Two**?

I know Two:

Two are the Tablets of the Covenant (*i.e. upon which are The Ten Commandments*).

One is our God, in heaven and on earth!

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

Who knows **Three**?

I know Three: Three are the Patriarchs.

Two are the Tablets of the Covenant.

One is our God, in heaven and on earth!

אַרְבַּע מִי יוֹדֵעַ?

אַרְבַּע אָנִי יוֹדֵעַ: אַרְבַּע אֲמֵהוֹת,

...

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows **Four**?

I know Four: Four are the Matriarchs.

Three are the Patriarchs. Two are the Tablets of the Covenant.

One is our God, in heaven and on earth!

חֲמִשָּׁה מִי יוֹדֵעַ?

חֲמִשָּׁה אָנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה,

...

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows **Five**?

I know Five: Five are the Books of the Torah.

Four are the Matriarchs. Three are the Patriarchs.

Two are the Tablets of the Covenant.

One is our God, in heaven and on earth!

שֵׁשׁ מִי יוֹדֵעַ?

שֵׁשׁ אָנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה,

...

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows **Six**?

I know Six: Six are the Orders (*i.e. Volumes*) of the Mishnah.

Five are the Books of the Torah. Four are the Matriarchs.

Three are the Patriarchs. Two are the Tablets of the Covenant.

One is our God, in heaven and on earth!

שְׁבַעַה מִי יוֹדֵעַ?
 שְׁבַעַה אָנִי יוֹדֵעַ: שְׁבַעַה יְמֵי שִׁבְתָּא,
 . . .
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows **Seven**?

I know Seven: Seven are the days of Creation.

Six are the Orders of the Mishnah. Five are the Books of the Torah.

Four are the Matriarchs. Three are the Patriarchs.

Two are the Tablets of the Covenant.

One is our God, in heaven and on earth!

שְׁמוֹנָה מִי יוֹדֵעַ?
 שְׁמוֹנָה אָנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִילָה,
 . . .
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows **Eight**?

I know Eight: Eight is the Day of Circumcision.

Seven are the days of Creation. Six are the Orders of the Mishnah.

Five are the Books of the Torah. Four are the Matriarchs.

Three are the Patriarchs. Two are the Tablets of the Covenant.

One is our God, in heaven and on earth!

תשעה מי יודע?
 תשעה אני יודע: תשעה ירחי לדה,
 . . .
 אחד אלהינו שבשמים ובארץ.

Who knows **Nine**?

I know Nine: Nine are the months of Childbirth.
 Eight is the Day of Circumcision. Seven are the days of Creation.
 Six are the Orders of the Mishnah. Five are the Books of the Torah.
 Four are the Matriarchs. Three are the Patriarchs.
 Two are the Tablets of the Covenant.
 One is our God, in heaven and on earth!

עשרה מי יודע?
 עשרה אני יודע: עשרה דברי א,
 . . .
 אחד אלהינו שבשמים ובארץ.

Who knows **Ten**?

I know Ten: Ten are the Commandments at Sinai.
 Nine are the months of Childbirth. Eight is the Day of Circumcision.
 Seven are the days of Creation. Six are the Orders of the Mishnah.
 Five are the Books of the Torah. Four are the Matriarchs.
 Three are the Patriarchs. Two are the Tablets of the Covenant.
 One is our God, in heaven and on earth!

אחד עשר מי יודע?
 אחד עשר אני יודע: אחד עשר כוכבי א,
 . . .
 אחד אלהינו שבשמים ובארץ.

Who knows **Eleven**?

I know Eleven: Eleven are the stars in Joseph's dream (*i.e. his eleven brothers*).
 Ten are the Commandments at Sinai. Nine are the months of Childbirth.
 Eight is the Day of Circumcision. Seven are the days of Creation.
 Six are the Orders of the Mishnah. Five are the Books of the Torah.
 Four are the Matriarchs. Three are the Patriarchs.
 Two are the Tablets of the Covenant.
 One is our God, in heaven and on earth!

שָׁנַיִם עָשָׂר מִי יוֹדֵעַ?
 שָׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שָׁנַיִם עָשָׂר שְׁבֻטֵי־א.
 . . .
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows **Twelve**?

I know Twelve: Twelve are the Tribes of Israel (*i.e. from the 12 Children of Jacob*).
 Eleven are the stars in Joseph's dream.
 Ten are the Commandments at Sinai. Nine are the months of Childbirth.
 Eight is the Day of Circumcision. Seven are the days of Creation.
 Six are the Orders of the Mishnah. Five are the Books of the Torah.
 Four are the Matriarchs. Three are the Patriarchs.
 Two are the Tablets of the Covenant.
 One is our God, in heaven and on earth!

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ?
 שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדֵי־א.
 שָׁנַיִם עָשָׂר שְׁבֻטֵי־א.
 אֶחָד עָשָׂר כּוֹכְבֵי־א.

עֲשָׂרָה דְּבָרֵי יָא,
תְּשַׁעָה יְרַחֵי לְדָה,
שְׁמוֹנָה יָמֵי מִילָה,
שִׁבְעָה יָמֵי שְׁבִתָּא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְוֵי תוֹרָה,
אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת,
שְׁנַי לַחֹת הַבְּרִית
אַחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows **Thirteen**?

I know Thirteen!

Thirteen are the compassionate Attributes of God.

Twelve are the Tribes of Israel.

Eleven are the stars in Joseph's dream.

Ten are the Commandments at Sinai.

Nine are the months of Childbirth.

Eight is the Day of Circumcision.

Seven are the days of Creation.

Six are the Orders of the Mishnah.

Five are the Books of the Torah.

Four are the Matriarchs.

Three are the Patriarchs.

Two are the Tablets of the Covenant.

One is our God, in heaven and on earth.

Ladino: Kuale Es El Uno? אַחד מי יודע?

Ken supyese y entenyese alavar al Dio kreyense?

Kuale es el **uno**?

Uno es el Kriador,
Barukh Hu u'varukh Shemo.

Kuales son loz **dos**?

Dos Moshe y Aron.
Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz **tres**?

Trez padrez maestros son.
Dos Moshe y Aron.
Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz **kuatro**?

Kuatro madrez maestras son.
Trez padrez maestros son. Dos Moshe y Aron.
Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz **sinko**?

Sinko Livroz de la Ley.
Kuatro madrez maestras son. Trez padrez maestros son.
Dos Moshe y Aron.
Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz seish?

Seish Livroz de la Mishna.

Sinko Livroz de la Ley. Kuatro madrez muestras son.

Trez padrez nuestros son. Dos Moshe y Aron.

Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz syete?

Syete dias con Shabbat.

Seish Livroz de la Mishna. Sinko Livroz de la Ley.

Kuatro madrez muestras son. Trez padrez nuestros son.

Dos Moshe y Aron.

Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz ocho?

Ocho diaz de la mila.

Syete dias con Shabbat. Seish Livroz de la Mishna.

Sinko Livroz de la Ley. Kuatro madrez muestras son.

Trez padrez nuestros son. Dos Moshe y Aron.

Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz mueve?

Mueve mezes de la prenyada.

Ocho diaz de la mila. Syete dias con Shabbat.

Seish Livroz de la Mishna. Sinko Livroz de la Ley.

Kuatro madrez muestras son. Trez padrez nuestros son.

Dos Moshe y Aron.

Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz diesh?

Diesh Mandamientoz de la Ley.

Mueve mezes de la prenyada. Ocho diaz de la mila.

Syete dias con Shabbat. Seish Livroz de la Mishna.

Sinko Livroz de la Ley. Kuatro madrez muestras son.

Trez padrez nuestros son. Dos Moshe y Aron.

Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz onze?

Onze hermanos de Yosef.

Diesh Mandamientoz de la Ley. Mueve mezes de la prenyada.

Ocho diaz de la mila. Syete dias con Shabbat.

Seish Livroz de la Mishna. Sinko Livroz de la Ley.

Kuatro madrez muestras son. Trez padrez nuestros son.

Dos Moshe y Aron.

Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz doze?

Doze trivos de Yisrael.

Onze hermanos de Yosef. Diesh Mandamientoz de la Ley.

Mueve mezes de la prenyada. Ocho diaz de la mila.

Syete dias con Shabbat. Seish Livroz de la Mishna.

Sinko Livroz de la Ley. Kuatro madrez muestras son.

Trez padrez nuestros son. Dos Moshe y Aron.

Uno es el Kriador, Barukh Hu u'varukh Shemo.

Kuales son loz **treze**?

Treze son los ikarim.

(-or- son los anos de Bar Mitzva.)

Doze trivos de Yisrael.

Onze hermanos de Yosef.

Diesh Mandamientoz de la Ley.

Mueve mezes de la prenyada.

Ocho diaz de la mila.

Syete dias con Shabbat.

Seish Livroz de la Mishna.

Sinko Livroz de la Ley.

Kuatro madrez muestras son.

Trez padrez nuestros son.

Dos Moshe y Aron.

Uno es el Kriador,

Baruch Hu Baruch Shemo.

Had Gadya חַד גַּדְיָא

חַד גַּדְיָא, חַד גַּדְיָא
 דְּזָבִין אָבֵא בְּתַרֵי זֻזִים, חַד גַּדְיָא, חַד גַּדְיָא.

Had gad-ya, had gad-ya:
 The one **Kid** that my father bought for two Zuzim,
Had Gadya, Had Gadya.

וְאֵתָא שׁוֹנָרָא, וְאָכְלָה לְגַדְיָא,
 דְּזָבִין אָבֵא בְּתַרֵי זֻזִים, חַד גַּדְיָא, חַד גַּדְיָא.

Then came a **Cat** and ate the kid,
 that my father bought for two Zuzim,
Had Gadya, Had Gadya.

וְאֵתָא כְּלָבָא, וְנִשְׁךְ לְשׁוֹנָרָא, דְּאָכְלָה לְגַדְיָא,
 דְּזָבִין אָבֵא בְּתַרֵי זֻזִים, חַד גַּדְיָא, חַד גַּדְיָא.

Then came a **Dog** and bit the cat, that ate the kid,
 that my father bought for two Zuzim,
Had Gadya, Had Gadya.

Then came a **Stick** and beat the dog, that bit the cat, that ate the kid,
 that my father bought for two Zuzim,
Had Gadya, Had Gadya.

Then came a **Fire** and burnt the stick, that beat the dog, that bit the cat,
that ate the kid,
that my father bought for two Zuzim,
Had Gadya, Had Gadya.

Then came some **Water** and quenched the fire, that burnt the stick,
that beat the dog, that bit the cat, that ate the kid,
that my father bought for two Zuzim,
Had Gadya, Had Gadya.

Then came an **Ox** and drank the water, that quenched the fire,
that burnt the stick, that beat the dog, that bit the cat, that ate the kid,
that my father bought for two Zuzim,
Had Gadya, Had Gadya.

Then came the **Shohet** (*ritual slaughterer*) and slaughtered the ox,
that drank the water, that quenched the fire,
that burnt the stick, that beat the dog,
that bit the cat, that ate the kid,
that my father bought for two Zuzim,
Had Gadya, Had Gadya.

Then came the **Angel of Death!!!**
who killed the Shohet, who slaughtered the ox,
that drank the water, that quenched the fire,
that burnt the stick, that beat the dog,
that bit the cat, that ate the kid,
that my father bought for two Zuzim,
Had Gadya, Had Gadya.

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשָׁחַט לְמַלְאָךְ הַמָּוֶת,
 דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא,
 דְּשָׁתָא לְמִיָּא, דְּכָבֵה לְנוֹרָא, דְּשָׂרַף לְחוּטְרָא,
 דְּהָכָה לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה לְגִדְיָא,
 דְּזָבִין אָבָא בְּתַרֵּי זוּזִי, חַד גְּדִיָא, חַד גְּדִיָא.

Then came the **Holy One the Blest!**
 and killed the Angel of Death!
 who killed the Shohet,
 who slaughtered the ox,
 that drank the water,
 that quenched the fire,
 that burnt the stick,
 that beat the dog,
 that bit the cat,
 that ate the kid,
 that my father bought for two Zuzim,
Had Gadya, Had Gadya.

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם!

L'shana HaBa-ah b'Yerushalayim

Next Year in Jerusalem!



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