



Revised for
Pesach 5778

The Seder Plate

What's on the Table by Geoff Chesman (Adapted)
From Haggadot.com

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

Maror – The bitter herb, which symbolizes the harshness of lives of the Jews in Egypt.

Charoset – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt

Karpas – A green vegetable, usually parsley, as a reminder of the green sprouting up all around us during spring and dipped into the saltwater, symbolizing the bitter tears of enslavement.

Chazeret – A bitter vegetable (often romaine lettuce), used in addition to the Maror as a bitter herb. The authorities are divided on the requirement of chazeret, so not all communities use it. Since the commandment uses the plural (“bitter herbs”) most Seder plates have a place for chazeret. *(They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs. – Exodus 12:8)*

Zeroah – Traditionally a roasted lamb or shank bone – vegetarians often use a beet – symbolizing the Paschal lamb sacrifice made at the ancient Temple in Jerusalem on Passover.

Beitzah – The egg, which symbolizes a different holiday offering brought to the Temple. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.

Orange – A recent addition to the Seder plate, which represents full inclusion in Judaism: women, people with disabilities, intermarried couples, and the LGBTQ Community.

Matzah – The unleavened bread eaten to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home during Passover.

Elijah's Cup – The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind our future redemption when Elijah and the Messiah shall appear.

Miriam's Cup – Another relatively new Passover tradition, this cup is filled with water and placed next to Elijah's cup. meant to recall the legend of Miriam's well, and to honor Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites.

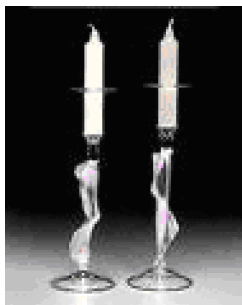
Hi-ne-ni mu-chan u-me-zuman
le- ka-yeim mitzvat Pe-sach

הִנְנִי מוֹכָן וּמְזוּמָן לְקִיּוֹם מִצְוַת פֶּסַח

Here I am prepared and ready to fulfill the mitzvah of Pesach.

Lighting the Festival Candles

הַדְּלָקַת הַנֵּרוֹת



*May the festival lights we now kindle inspire us to use our powers
To heal and not to harm,
To help and not to hinder,
To bless and not to curse,
To serve You, O God of freedom.*

(On Shabbat add words in parentheses)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת
וְשֶׁל) יוֹם טוֹב.

Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher kid-sha-nu be-mitz-vo-tav
ve-tzi-va-nu le-had-lik neir shel (shabbat ve'shel) yom tov.

Blessed are You, Eternal One, Source of Creation, who makes us sacred through *mitzvot* and has
given us the *mitzvah* of lighting the festival lights.

In praising God, we say that all life is sacred.

In kindling festive lights, we preserve life's sanctity.

With every holy light we kindle, the world is brightened to a higher harmony.

סֵדֶר לַיַּל פֶּסַח ORDER OF THE SEDER

קִדּוּשׁ Kadeish

We **begin** the festival by reciting the Kiddush, praising God for giving the festivals to Israel.

וּרְחַץ Urchatz

We **wash** our hands, in accordance with the ancient practice of ritual purification before eating anything dipped in liquid. We do not recite a blessing.

כַּרְפָּס Karpas

We **dip** a green vegetable in salt water. The vegetable reminds us of the rebirth of spring. The salt water reminds us of the tears shed by our ancestors in Egypt.

יַחַץ Yachatz

We **divide** the middle Matzah in two, one half to be used for the mitzvah of matzah. The other half, known as the Afikoman, is hidden, to be found after the meal.

מַגִּיד Magid

We **tell** the story of the exodus found in the Haggadah.

רַחֲצָה Rachtzah

We **wash** our hands again in accordance with the ancient practice of ritual purification before eating bread. This time we recite the *netilat yadayim* blessing.

מוֹצֵיא מַצָּה Motzi Matzah

We **eat matzah** with a blessing. Pieces of the top matzah and the broken middle Matzah are distributed.

מָרוֹר Maror

We **eat maror** (bitter herbs) with a blessing. The maror recalls the bitter life our ancestors had in Egypt.

כּוֹרֵיךְ Koreich

We **make** a sandwich out of the bottom matzah and maror.

שׁוּלְחַן עוֹרֵךְ Shulchan Oreich

We **eat** the festive meal.

צַפּוֹן Tzafun

We **search for** and return the hidden portion of *matzah*, known as the *Afikoman*.

בָּרַךְ Bareich

We **recite** *Birkat Hamazon* (Grace after Meals) thanking God for the food, which we have received.

הַלֵּל Halel

We **recite** *Hallel* (psalms of praise) traditionally recited on festivals.

נִרְצַח Nirtzach

We **complete** the *Seder* with songs and stories.

קִדְשׁ

Step 1: Kadesh – Sanctification Kos Rishon — The First Cup



Our story tells that in diverse ways, with different words, God gave promises of freedom to our people. With cups of wine we recall each one of them, as now, the first: “I am the Eternal One, and *I will free you* from the burdens of the Egyptians.”

(On Friday night begin here:)

Va-ye-hi e-rev va-ye-hi vo-ker yom ha-shi-shi.
Va-ye-chu-lu ha-sha-ma-yim ve-ha-a-retz ve-chol
tze-va-am. Va-ye-chal E-lo-him ba-yom ha-she-vi-i
me-lach-to a-she-r a-sah, va-yish-bot ba-yom
ha-she-vi-i mi-kol me-lach-to a-she-r a-sah.
Va-ye-va-reich E-lo-him et yom ha-she-vi-i
va-ye-ka-deish o-to, ki vo sha-vat mi-kol
me-lach-to, a-she-r ba-rah E-lo-him la-a-sot.

לשבת: וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשֵּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ
שָׁבַת מִכָּל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

There was evening and there was morning. On the sixth day, the heavens and the earth and all their hosts were completed. And God completed, on the seventh day, the work which God had made, and God ceased on the seventh day, all the work in which God had been engaged. And God blessed the seventh day and sanctified it; because on it God ceased all the work which God had created)

(On Shabbat add the words in parentheses:)

Ba-ruch A-tah A-do-nai, E-lo-hei-nu me-lech
ha-o-lam, bo-rei p’ri ha-ga-fen.
Ba-ruch A-tah A-do-nai, E-lo-hei-nu, me-lech
ha-o-lam, a-she-r ba-char ba-nu mi-kol am,
v’ro-me-ma-nu mi-kol la-shon, v’kid-sha-nu
be-mitz-vo-tav. Va-ti-ten la-nu A-do-nai
E-lo-hei-nu b’a-ha-va (*Shab-ba-tot lim-nu-cha u-*)
mo-a-dim le-sim-cha cha-gim u-z’ma-nim le-sa-son
et yom (*ha-sha-bat ha-zeh v’et yom*) chag
ha-ma-tzot ha-zeh z’man chei-ru-tei-nu
(*b’ah-hava*) mik-ra ko-desh zei-cher li-tzi-at
Mitz-ray-im. Ki va-nu va-char-ta ve-o-ta-nu
ki-dash-ta mi-kol ha-a-mim (*ve-sha-bat*)
u’mo-a-dei kod-she-cha (*b’ah-hava uv-ra-tzon*)
b’sim-cha uv’sa-son hin-chal-ta-nu.
Ba-ruch A-tah A-do-nai, m’ka-deish (*ha-Sha-bat v’*)
Yis-ra-eil v’haz-ma-nim.

סְבִירֵי מְרֻנּוֹ וְרִבְּנּוֹ וְרִבּוֹתָי:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבִתוֹת לְמִנוּחָה
(וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם
(הַשְּׁבִת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ,
(בְּאַהֲבָה), מְקַרָּא קִדְּשׁ, זְכָר לִיצִיאַת מִצְרָיִם. כִּי בְנוֹ
בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (וְשְׁבִת) וּמוֹעֲדֵי
קִדְּשָׁךְ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ:
בְּרוּךְ אַתָּה יְיָ, מֶקַדְּשׁ (הַשְּׁבִת וְ) יִשְׂרָאֵל וְהַזְּמִינִים:

Blessed are You, Eternal One, Source of Creation, who creates the fruit of the vine.
Blessed are You, Eternal One, Source of Creation, who has chosen us from the nations and has sanctified us with Your commandments. And You, Eternal our God, have lovingly bestowed upon us (Sabbaths for rest,) appointed times for happiness, holidays and seasons for joy, (this Sabbath day, and) this Feast of *matzot*, our season of freedom, a holy convocation recalling the Exodus from Egypt. You chose us and set us apart from all peoples, granting us. In Your gracious love, You did grant us Your holy (Sabbath, and) appointed seasons (lovingly) bequeathing us them in joy. Blessed are You, Eternal One, who makes sacred (the Sabbath,) Israel, and festival times.

(On Saturday night add the following:)

Ba-ruch A-tah A-do-nai, E-lo-hei-nu me-lech
ha-o-lam, bo-rei me-o-rei ha-eish.

Ba-ruch A-tah A-do-nai, E-lo-hei-nu me-lech
ha-o-lam, ha-mav-dil bein ko-desh le-chol, bein or
la-cho-shech, bein Yis-ra-eil la-a-mim, bein yom
ha-she-vi-i le-shei-shet ye-me-i ha-ma-a-seh. Bein
ke-du-shat sha-bat lik-du-shat yom tov
hiv-dal-tah. Ve-et yom ha-she-vi'i mi-shei-shet
ye-me-i ha-ma-a-seh ki-dash-tah. Hiv-dal-tah
ve-ki-dash-tah et am-chah Yis-ra-eil
bik-du-sha-te-chah. Ba-ruch A-tah A-do-nai,
ha-mav-dil bein ko-desh le-ko-desh.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי
הָאֵשׁ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין
קֹדֶשׁ לְחֹל בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלְתָּ. וְאֶת-יוֹם הַשְּׁבִיעִי
מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלְתָּ וְקֹדֶשֶׁת
אֶת-עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יְיָ,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

Blessed are You, Eternal One, Source of Creation, who creates the light of the fire.

Blessed are You, Eternal One, Source of Creation, who has distinguished between the sacred and the ordinary, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. You have distinguished between the holiness of the Sabbath and the holiness of the Festival and have set the seventh day apart from the six days of work. You have distinguished and made sacred Your people Israel with holiness. Blessed are You, Eternal One, who distinguishes between sacred and sacred.

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

Ba-ruch A-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, she-he-che-ya-nu, v'ki-y'ma-nu,
v'hi-gi-a-nu la-z'man ha-zeh.

Blessed are You, Eternal One, Source of Creation, who has kept us alive and sustained us and enabled us to reach this sacred occasion.

וְרִחַץ

Step 2: Urchatz – Washing hands

In ancient times, the Israelite priests used to wash before eating their share of the sacred offerings. When the Temple was destroyed 2,000 years ago, we transferred the practice to our homes, and it has been incorporated into the Seder.

As often in Jewish tradition, there is a *machloket*, a disagreement, among the rabbis who framed the Seder. Ordinarily one washes, says *hamotzi*, and then eats bread to begin a meal; but we are about to begin our ritual meal by eating *karpas*, a Spring vegetable. Should we wash now, before we eat *karpas*, or should we wait until we are about to eat *matzah*?

The solution is typical: We wash now, in case this is the correct time, but we don't say the *b'racha*, the blessing for hand-washing, in case it is not. Later, before we eat *matzah*, we wash and say the *b'racha*.

בְּרִפּוּס

Step 3: Karpas – Rebirth and Renewal Dipping the green vegetable in salt water

In the spring of the year, the season of rebirth and renewal, on the festival of Pesach, we read from the Song of Songs. The poetry of nature and of love evokes, as well, the love between God and the people Israel, and their covenant/betrothal.

Arise, my darling; my fair one, come away!
 For now the winter is past,
 The rains are over and gone.
 The blossoms have appeared in the land,
 The time of pruning has come;
 The song of the turtledove is heard in our land.
 The green figs form on the fig tree,
 The vines in blossom give off fragrance.
 Arise, my darling; my fair one, come away!
 Song of Songs 2:10-13

קוּמִי לְךָ רַעֲיָתִי יָפְתִי וְלִכִּי-לֶךְ:
 כִּי-הִנֵּה הַסִּתּוֹ [הַסִּתּוֹ] עָבַר הַגֶּשֶׁם חָלַף הַקֶּלֶד לּוֹ:
 הַנֶּצְנִים נִרְאוּ בְּאַרְצְךָ יַעַת הַזְּמִיר הִגִּיעַ וְקוֹל הַתּוֹר
 נִשְׁמַע בְּאַרְצֵנוּ:
 הַתְּאֵנָה חֲנוּטָה פְּגִיָּה וְהַגִּפְנִים סִמְדָר נִתְּנוּ רִיחַ
 קוּמִי לְךָ [לְךָ] רַעֲיָתִי יָפְתִי וְלִכִּי-לֶךְ:
 שִׁיר הַשִּׁירִים ב, י-יג

I was sleeping, then my heart awakened:
 The sound of my beloved knocking!
 “Open to me, my own, my beloved, my dove,
 my soulmate!
 For my head is drenched with dew,
 My locks with the damp of night.”
 Song of Songs 5:2

אָנִי יָשְׁנָה וְלִבִּי עָרַר
 קוֹל דּוֹדִי דוֹפֵק פֶּתַח-לִי
 אֲחֹתִי רַעֲיָתִי יוֹנְתִי תַמְתִּי
 שְׂהֵאֲשִׁי נִמְלֵא-טָל קְוֹצוֹתֵי רְסִיסֵי לַיְלָה:
 שִׁיר הַשִּׁירִים ה, ב

A-ni ye-shei-nah ve-li-bi eir kol do-di do-feik pit-chi li,
 A-cho-ti, ra-ya-ti, yo-na-ti, ta-ma-ti, she-rosh-i nim-la-tal k'vu-tzo-tai re-si-sei lai-lah.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam bo-rei p'ri ha-a-da-mah.

Blessed are You, Eternal One, Source of Creation, who creates the fruit of the earth.

יָחַץ

Step 4: Yachatz – Breaking the middle matzah

The middle matzah is broken in half; one part will be concealed as the afikomen, to be found and redeemed at the end of our meal.

We rend the bread of affliction to recall the bodies that are bruised and the spirits broken by the inhuman tools of oppression. To find the broken part and share it is to heal the wounds and mend the souls and make whole that which has been fragmented. This is the meaning of redemption.

Throughout the generations of our people, we have heard the call for freedom and justice. Tonight, that call rings out again, commanding us to champion the cause of the oppressed and disenfranchised, challenging us to deepen our understanding and our empathy by seeing ourselves among the oppressed people who are not yet free.

We set aside this matzah as a symbol of hope for those who remain enslaved and oppressed, victims of hunger, racism, violence, and corruption. The experience of our people is a reminder that there is an indestructible link between all whose lives are touched by oppression.

This is the matzah of hope: hope for a just and non-violent resolution to the conflicts which rage across our world; hope for relief from the persecution and humiliation suffered by our brothers and sisters living in lands of intolerance; hope that reason and love will prevail wherever the darkness of ignorance and tyranny causes needless suffering.

מגיד

Step 5: Magid – Recite the Haggada

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יֵיתִי וַיִּכּוֹל, כָּל דְּצָרִיךְ יֵיתִי
וַיִּפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי
חֹרִין:

Ha lach-mah an-yah di a-cha-lu av-ha-ta-nah be-ar-ah de'mitz-ra-yim. Kol dich-fin yei-tei
ve-yei-chol, kol ditz-rich yei-tei ve-yif-sach. Ha-sha-tah ha-chah, le-sha-nah ha-ba-ah
be-ar-ah de-Yis-ra-eil. Ha-sha-tah av-dei, le-sha-nah ha-ba-ah b'nei cho-rin.

This is the bread of affliction which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are needy come and celebrate the Passover.

Now we are here; next year may we be in the Land of Israel.

Now we are slaves; next year may all be free.



All who are hungry may come and eat, but only if we live our lives and structure our society in such a way that the entire human family is cared for. Sadly, that is not the case today. In celebrating the liberation from Egyptian slavery, we need to look to ourselves, to recognize that we too often play the role of Pharaoh in the lives of others—as individuals by not welcoming those different than ourselves; as a community by not extending ourselves to the outcast, impoverished and hungry; as a people by not honoring other cultures and faiths as we would hope to be honored.

Ha Lachma Anya, with its call to care for all in our society, reminds us that our role models should be Moses, the passionate spokesman for the downtrodden and the outcast, and God, the redeemer of slaves and the untiring protector of widows and orphans.

Rabbi Bradley Shavit Artson

The Four Questions

מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה בלוי 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 בלנו מסבין:

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lei-lot?

She-b'chol ha-lei-lot a-nu och-lin cha-metz u'ma-tzah, ha-lai-lah ha-zeh kul-o ma-tzah.

She-b'chol ha-lei-lot a-nu och-lim she-ar yi-ra-kot, ha-lai-lah ha-zeh ma-ror.

She-b'chol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am e-chat, ha-lai-lah ha-zeh she-tei fe-a-mim.

She-b'chol ha-lei-lot a-nu och-lin bein yosh-vin u-vein me-su-bin, ha-lai-lah ha-zeh ku-la-nu me-su-bin.

Why is this night different than all other nights?

On all other nights we eat *chametz* and *matzah*. Tonight, why do we eat only *matzah*?

On all other nights we eat any kind of herbs. Tonight, why do we eat *maror*?

On all other nights we do not dip even once. Tonight, why do we dip twice?

On all other nights we eat sitting or reclining. Tonight, why do we all recline?

עבדים היינו לפרעה במצרים.

A-va-dim ha-yi-nu le-fa-ro b'mitz-ra-yim

עבדים היינו לפרעה במצרים. ויוציאנו יי אלהינו משם, ביד חזקה ובזרוע נטויה, ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו, משעבדים היינו לפרעה במצרים. ואפילו בלנו חכמים, בלנו נבונים, בלנו זקנים, בלנו יודעים את התורה, מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים, הרי זה משובח:

We were slaves to Pharaoh in Egypt, but the Eternal our God took us out of there with a mighty hand and an outstretched arm. Had not God taken our ancestors out of Egypt, then we, our children and our grandchildren would still be slaves. Even if we all were wise, and perceptive, and experienced, and versed in Torah, it would still be our duty to tell about the Exodus from Egypt. The more one talks about the Exodus, the more one merits praise.

Avadim Hayinu

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

A-tah b'nei cho-rin, b'nei cho-rin.

A-va-dim ha-yi-nu,

A-tah a-tah b'nei cho-rin, b'nei cho-rin.

עבדים היינו, היינו,

עתה בני חורין, בני חורין.

עבדים היינו,

עתה עתה בני חורין, בני חורין.

Once we were slaves; now we are free!

The Four Children

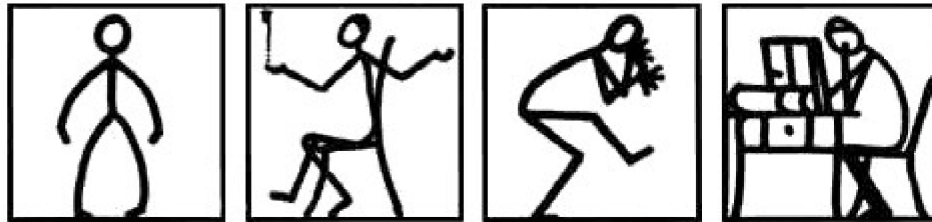
Four times, the Torah bids us tell our children of the Exodus from Egypt. Four times, the Torah repeats: “And you shall tell your child on that day...” From this our tradition establishes that we respond to different kinds of people in different ways, according to the question, the situation, and the need.

בְּרוּךְ הַמְּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתְּנוּ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא

Blessed is the One who dwells in every place. Blessed is our people’s source of Torah.

כְּנִיחַ אֲרַבְּעָה בָּנִים דְּבִרְהַ תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹ יוֹדֵעַ לְשִׂאוֹל:

The Torah speaks of four children: a wise one, a wicked one, a simple one, and who is not able to ask a question.



חָכָם מַה הוּא אוֹמֵר? מַה הַעֲדוֹת וְהַחֻקִּים וְהַמְּשֻׁפָּטִים, אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם? וְאֵף אֶתָּה אֵמַר-לוֹ כְּהַלְכוֹת הַפֶּסַח: אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֶפְיָקוֹמָן:

What does **the wise child** ask? “What is the meaning of the decrees, laws, and rules that the Eternal One our God has commanded us?” (Deuteronomy 6:20). You should tell this child all the laws of Pesach down to the last detail, saying that nothing should be eaten after the *afikoman*.

What does it mean to be a wise child? It means to be fully engaged in the community, to know the limits of your understanding, to be able to search for the answers to that which you do not know. At different points in our lives, we have been this child—inquisitive, caring, eager to learn and to understand, willing to ask for information we do not have, hopeful that an answer can be found.

רָשָׁע מַה הוּא אוֹמֵר? מַה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם וְלֹא לּוֹ. וְלִפִּי שְׂהוֹצִיא אֶת-עַצְמוֹ מִן הַכָּלֵל, כְּפָר בְּעֶקֶר. וְאֵף אֶתָּה הַקְּהָה אֶת-שְׂנִי, וְאֵמַר-לוֹ: בְּעִבּוֹר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם, לִי וְלֹא-לוֹ. אֵלוֹ הָיָה שָׁם, לֹא הָיָה נִגָּל:

What does **the wicked child** ask? “What does this ritual mean to you?” (Exodus 12:26). To you and not to this child. Since this child withdraws from the community and denies God’s role in the Exodus, challenge the child by replying, “This is done because of what the Eternal One did for me when I went out of Egypt.” (Exodus 13:8). For me and not for you. Had you been there you would not have been redeemed.

What does it mean to be a wicked child? It means to stand apart from the community, to feel alienated and alone, depending only on yourself, to have little trust in the people in around you to help you or answer your questions. At different points in our lives, we have been this child—detached, suspicious, challenging.

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ אֵלָיו: בְּחֶזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

What does **the simple child** ask? “What is this?” You shall say to that child, “It was with a mighty hand that the Eternal One brought us out of Egyptian bondage.” (Exodus 13:14)

What does it mean to be a simple child? It means to see only one layer of meaning, to ask the most basic of questions, to be too innocent or impatient to grasp complicated questions. At different points in our lives, we have all been this child – simply curious and innocently unaware of the complexities around us.

וְשִׂיאֵינוּ יוֹדֵעַ לְשֵׂאוֹל, אֶת פֶּתַח לוֹ. שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:

To **the child who does not know enough to ask**, you should begin as it is written, “You shall explain to your child on that day, ‘It is because of what the Eternal One did for me when I went free from Egypt.’”

What does it mean to be a silent child? This can be the child two generations removed from the Jewish community and no longer even able to criticize, only able to stand mute. It can be the passive child, who just shows up. Or it can be the child whose spiritual life is based on faith, not rational argument, the child who hears something deeper than words, who knows how to be silent and to listen to the surrounding silence.

From *A Night of Questions*, Reconstructionist Press

Four Children – Food Justice

The Wise One: I want to know where this matzah, this brisket, this chocolate cake came from? Is the food at this feast truly sanctified? Has the meat that is giving me pleasure been processed by someone who is too young to be working? By someone who is paid the wages of a slave? With what research tools and by what methods may I identify food which is in every way kosher?

The Wicked One: How is it my problem if the animal whose flesh I enjoy tonight suffered as it lived and died? Why should I be concerned if the person hired to serve and clean up our large gathering cannot go home until after the buses have stopped running?

The Simple One: Who harvested all the produce at our Seder table and how are their lives blessed or plagued? What dishes can we make from fruits and vegetables grown near our home or frozen in season and stored for tonight? What is a carbon footprint?

The One Who Does Not Know How to Ask A Question: I just want to celebrate this happy holiday and not disturb myself with large issues I cannot possibly understand or problems that are too vast to be solved.

Merle Feld

There are many questions – now we begin to answer.

מִעֲבָדוֹת לְחֵירוֹת, מִגְּנוּת לְשִׁבְחָה, מִמַּלְכוּת הָרָשָׁעָה לְמַלְכוּת שְׁמַיִם

Our history moves from slavery toward freedom;
our narration begins with degradation and rises to dignity;
our service opens with the rule of evil and advances toward the rule of the divine.

אַרְמֵי אֲבִד אָבִי, וַיֵּרֶד מִצְרַיִם, וַיִּגְר שָׁם בְּמַתִּי מֵעֵט. וַיְהִי שָׁם לְגוֹי גָּדוֹל, עַצוּם וְרַב:

“My father was a wandering Aramean. He went down to Egypt and sojourned there few in number and there he became a great, mighty, and numerous nation.”

I took your father Abraham from across the river and I led him into the land of Canaan, and I increased his descendants; and I gave him Isaac and to Isaac I gave Jacob. When Jacob and his children went down into Egypt, Joseph was already in Egypt. Joseph had emerged with power over the land of Egypt. . . . There was famine in all lands, but in the land of Egypt, there was bread, and Pharaoh said to the Egyptians. “Go to Joseph; whatever he tells you, you shall do” . . . and all the world came to Joseph in Egypt.

After Joseph died and all his brothers and all that generation a new king arose over Egypt who did not know Joseph. And he said to his people. “Look, the Israelite people are much too numerous for us. Let us, then, deal shrewdly with them lest they increase, and in the event of war, join our enemies in fighting against us and gain ascendancy over the country.”

So they set taskmasters over them with forced labor and they built garrison cities for Pharaoh: Pithom and Raamses. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread the Israelites. So Pharaoh charged all his people, saying, “Every boy that is born shall be thrown in the Nile, but let every girl live.” We cried unto the Eternal One, the God of our ancestors, and God heeded our plight.

And God said, I will go through the land of Egypt on that night ... and I will mete out justice against all the gods of Egypt. I the Eternal.

And God brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents; not through a messenger. not through any intermediary or any supernatural being, but the Holy One, alone in solitary glory.

The time the Israelites remained in Egypt was four hundred and thirty years, and they departed from the land of Egypt. We commemorate that night as the watch-night for the children of Israel throughout their generations.

Which is the Way to Redemption? To Renounce Physical Force?

God alone executed the judgement of death by divine power: “For I will go through the land of Egypt in that night. *I and not any intermediary.*” Now obviously, the Holy One, blessed be, could have given the Children of Israel the power to *avenge themselves* upon the Egyptians, but God did not want to sanction the use of their fists for self-defense even at that time; for, while at the moment they might merely have defended themselves against evil-doers, by such means the way of the fist spreads through the world, and in the end defenders become aggressors. Therefore, the Holy One, blessed be, took great pains to remove Israel completely from any participation in the vengeance upon the evil-doers, to such an extent that they were not permitted even to see these events.

The Children of Israel, then, must derive this lesson from the events of that Passover eve: not to put their trust in wealth, and not to put their trust in might, but rather in the God of truth and justice, for this will serve to defend them everywhere against those who would dominate by the power of the fist.

Rabbi Aaron Samuel Tamaret of Mileitschitz, 1869-1931

Raise the wine cup (without drinking) and say:

ברוך שומר הבטחתו לישראל. ברוך הוא.
והיא שעמדה לאבותינו ולנו. שלא אחד בלבד, עמד עלינו לכלותנו. אלא שבכל דור
ודור, עומדים עלינו לכלותנו. והקדוש ברוך הוא מצילנו מידם:

Ba-ruch sho-meir hav-ta-cha-o le-yis-ra-eil. Ba-ruch hu.
Ve-hi she-am-dah la-a-vo-tei-nu ve-la-nu

Blessed is the One who keeps faith with the people Israel.
The promise of deliverance has sustained our ancestors and us. For more than one enemy has
risen against us to destroy us. In every generation, in every age, some rise up to plot our
annihilation. But a divine power sustains and delivers us.



This is God's promise to our ancestors and to us:
Although one individual stands against us to destroy us,
Another stands with us in difficult times.
In every generation, when some are blinded by hate,
Others build bridges of understanding.
The Holy One, Source of our help, sustains us.

From *The Open Door Haggadah*, URJ Press

The wine cup is put down.

The Ten Plagues

Our rabbis taught: when the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?"

Though we descend from those redeemed from brutal Egypt, and have ourselves rejoiced to see oppressors overcome, yet our triumph is diminished by the slaughter of the foe, as the wine within the cup of joy is lessened.

Our rabbis taught: "The sword comes into the world because of justice delayed and justice denied." Our rabbis taught: God is urgent about justice, for upon justice the world depends...

<i>Dam</i>	דָּם	Blood
<i>Tzfardeyah</i>	צְפַרְדֵּי	Frogs
<i>Kinim</i>	כִּנִּים	Lice
<i>Arov</i>	עֲרוֹב	Beasts
<i>Dever</i>	דַּבָּר	Cattle Disease
<i>Sh'chin</i>	שַׁחִין	Boils
<i>Barad</i>	בָּרָד	Hail
<i>Arbeh</i>	אַרְבֵּה	Locusts
<i>Choshech</i>	חֹשֶׁךְ	Darkness
<i>Makat B'chorot</i>	מַכַּת בְּכוֹרוֹת	Death of the First-Born

Each drop of wine we pour is hope and prayer that people will cast out the plagues that threaten everyone everywhere they are found, beginning in our own hearts:

The making of war,
the teaching of hate and violence,
defoliation of the earth,
perversion of justice and of government,
fomenting of vice and crime,
neglect of human needs,
oppression of nations and peoples,
corruption of culture,
subjugation of science, learning, and human discourse,
the erosion of freedoms.

Any naming of modern plagues should be oriented towards reminding us that one person's freedom may be another person's suffering. For example, some purchase fruits and vegetables, flowers, and meats that have been produced abroad, often under brutal labor and environmental conditions; this luxury is someone else's suffering. Our freedom to drive as much as we like "drives" a world market in oil with obvious connections to huge political, military, and environmental problems. Even the clothes on our backs may have been produced in a sweatshop eerily similar to conditions of slavery – and of course, the meat on many Pesach tables came from animals raised and slaughtered under conditions which should cause anyone to stop and think about the cost of their comfort.

Seen this way, the Seder ritual of spilling the wine is a profound moment of introspection and conscience, confronting each of us with the reality that in a rapidly globalizing world, one person can never be disconnected from the systems which literally enslave others and distress our planet. It is in the celebration of our freedom that we find the courage to change our ways and to work for social and environmental justice

adapted from Rabbi Neal Joseph Loevinger

Dayeinu! דַּיֵינוּ

How many gifts God has bestowed upon us!

If God had only taken us out of Egypt — Da-yei-nu! **It would have been enough!**

If God had only....

Brought us out of Egypt and not divided the sea for us — Da-yei-nu!

Divided the sea and not permitted us to cross on dry land — Da-yei-nu!

Permitted us to cross on dry land and not sustained us for forty years in the desert — Da-yei-nu!

Sustained us for forty years in the desert and not fed us with manna — Da-yei-nu!

Fed us with manna and not given us the Shabbat — Da-yei-nu!

Given us the Shabbat and not brought us to Mount Sinai — Da-yei-nu!

Brought us to Mount Sinai and not given us the Torah — Da-yei-nu!
 Given us the Torah and not led us into the land of Israel — Da-yei-nu!
 Led us into the land of Israel and not built for us the Temple — Da-yei-nu!
 Built for us the Temple and not sent us prophets of truth — Da-yei-nu!
 Sent us prophets of truth and not made us a holy people — Da-yei-nu!
 For all these – alone and together – we say — Da-yei-nu

Ilul ilu ho-tzi-a-nu, ho-tzi-a-nu mi-Mitz-ra-yim,	אלו, אלו הוציאנו הוציאנו ממצרים
ho-tzi-a-nu mi-Mitz-ra-yim,	הוציאנו ממצרים — דינו
Da-ye-nu! (Da-da-yei-nu...)	
Ilul ilu na-tan la-nu, na-tan la-nu et ha Sha-bat,	אלו, אלו נתן לנו, נתן לנו את השבת,
na-tan la-nu et ha Sha-bat,	נתן לנו את השבת — דינו
Da-ye-nu! (Da-da-yei-nu...)	
Ilul ilu na-tan la-nu, na-tan la-nu et ha-Torah,	אלו, אלו נתן לנו, נתן לנו את התורה
na-tan la-nu et ha-Torah,	נתן לנו את התורה — דינו
Da-ye-nu! (Da-da-yei-nu...)	

Chorus:

Dai, dai-yei-nu, Dai, dai-yei-nu, Dai, dai-yei-nu, Da-yei-nu, Da-yei-nu, Da-yei-nu!

על אחת כמה וכמה טובה כפולה ומכפלת למקום עלינו:

How much more, doubled and redoubled, do we owe thanks to the Ever-Present One!

Dayeinu דינו What does this mean, “It would have been enough”? Surely no one of these would indeed have been enough for us. It means to celebrate each step toward freedom *as if* it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song-and then sing the next verse!

But there is also work for us to do. It is our own labor that must give birth to freedom. In every generation we stand with those who first gave birth to freedom: with the midwives Shifrah and Puah. When Pharaoh chose death, they chose life. When Pharaoh proclaimed that babies must be murdered, they revered God and resisted Pharaoh. Their eyes saw God in every mother’s face, their ears heard God in every baby’s cry, their hands drew forth from the narrow place not only life but freedom.

Arthur Waskow, adapted

Dayenu recalls every step in our path to redemption: departure from Egypt, the splitting of the sea, sustenance in the wilderness, the giving of the Torah and our arrival in the land of Israel. And although we express gratitude for each moment by saying, “It would have been enough,” we know that all of these steps were necessary to achieve full freedom. Had the journey ended with the leaving of Egypt, we would not be free people.

As today’s freedom-seekers depart their own Egypts, they contend with obstacles as formidable as the raging sea and find the strength to persevere through the challenges that lie ahead.

Just as the Israelites needed support at each step of their journey, so too do those around the world who persist in lifting the shadow of suffering and oppression.

If we hear the cries of the oppressed, but do not come to their aid ...
It will not be enough.

If we witness our brothers and sisters fleeing violence, but fail to offer them refuge ...
It will not be enough.

If our offerings support the needs of today, but ignore the needs of tomorrow ...
It will not be enough.

But if we persevere until stability, peace and justice have been attained ...

Dayenu! Then it will be enough.

American Jewish World Service



פֶּסַח מַצָּה וּמְרוֹר

Pesach, Matzah, Maror

רַבֵּן גַּמְלִיאֵל הֵיךְ אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יָדֵי חוּבְתוֹ, וְאֵלוֹ הֵן: פֶּסַח, מַצָּה וּמְרוֹר:

According to the Mishnah, Rabbi Gamliel said: Whoever does not discuss these three things on Passover – *pesach, matzah, maror* – has not fulfilled the purpose of the Seder.

פֶּסַח

Pesach – the Paschal Lamb.

We raise the *pesach* (beet or shankbone) and say:

פֶּסַח יְהִי אֲבוּהֵינוּ אוֹכְלִים, בְּזֶמַן שְׂבִית הַמִּקְדָּשׁ הֵיךְ קָנִים, עַל שׁוּם מָה?



What is the meaning of this *pesach*?

In family groups, our people ate the paschal lamb when the Temple was still standing. The *pesach* was a reminder that God “passed over” (*pasach*) the houses of our ancestors during the redemption. Today, we, too, bless God as the guardian of the households of Israel, as we renew the bonds of family and community.

מַצָּה

Matzah – unleavened bread

We raise the *matzah* and say:

What is the meaning of this *matzah*?

מַצָּה זוֹ שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

The *matzah* reminds us that our ancestors fled from Egypt in haste and their bread did not have time to rise before the final act of redemption. Today, we link ourselves to all who strive for freedom, and pray that they will soon know redemption.



מְרוֹר

Maror – bitter herbs

We raise the *maror* and say:

What is the meaning of this *maror*?

מְרוֹר זֶה שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

The *maror* reminds us of the bitterness of our lives as slaves. Today, we still taste the bitterness of slavery and oppression wherever it occurs. We pray for the day when all of humanity will experience freedom.



בְּכָל־דּוֹר וָדוֹר חַיַּב אָדָם לְרֹאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם

B'chol dor va-dor cha-yav a-dam lir-ot et atz-mo k'i-lu hu ya-tza mi-mitz-ra-yim.

שְׁנַאֲמַר: וְהַגְדַּת לְבִנְךָ בַיּוֹם הַהוּא לֵאמֹר: בְּעִבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתַיִנוּ בְּלֶבֶד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֶלָּא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנַאֲמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתַיִנוּ.

In every generation each of us should feel as though we ourselves had come out of Egypt, as it is written: “You shall tell your child on that day: it is because of what the Eternal did for me when I came out of Egypt.” Not only our ancestors did the Holy One redeem, but us as well, as it is written: “And God freed us from Egypt so as to take us out and give us the land sworn to our ancestors.”

לְפִיכֶן אֲנַחְנוּ חַיִּבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעֲלֶה וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לְאֲבוֹתַיִנוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעֶבֶד לְגֵאֲלָה.

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our ancestors and for us. The Eternal One took us out of slavery into freedom, out of grief into joy, out of mourning into festivity, out of darkness into a great light, out of slavery into redemption. Before the Eternal One let us sing a new song! Halleluyah!

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה – הַלְלוּיָהּ

Ve-no-mar le-fanav shi-ra cha-da-sha - Ha-le-lu-yah

Before the Eternal One let us sing a new song! Halleluyah!

Psalm 113:1-2

Ha-le-lu-yah – ha-le-lu av-dei A-do-nai
Ha-le-lu-yah – ha-le-lu et sheim A-do-nai
Ye-hi sheim A-do-nai me-vo-rach
mei-a-tah ve'ad o-lam

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה
יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַד־עוֹלָם:

Halleluyah – give praise, servants of the Eternal One, praise God’s name. May God’s name be blessed now and eternally.

Be-tzeit Yis-ra-eil mi-mitz-ra-yim, beit
Ya-a-kov mei-am lo-eiz.
Hay-tah Ye-hu-dah l'kod-sho, yis-ra-eil
mam-she-lo-tav. Ha-yam ra-ah va-ya-nos,
ha-yar-dein yi-sov le-ah-chor. He-ha-rim
ra-k'du k'ei-lim, ge-va-ot kiv-nei tzon.
Mah le-cha ha-yam ki ta-nus, ha-yar-dein
ti-sov le-ah-chor. He-ha-rim tir-k'du
k'ei-lim, g'va-ot kiv-nei tzon. Mi-lif-nei
a-don chu-li a-retz, mi-lif-nei E-lo-ha
Ya-a-kov. Ha-hof-chi ha-tzur ah-gam
ma-yim, cha-la-mish l'mai-no ma-yim.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעִז:
הֵיְתָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְּשָׁלוֹתָיו:
הַיָּם רָאָה וַיָּנֹס, הַיַּרְדֵּן יָסַב לְאַחֲזֹר:
הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי צֹאן:
מִה־לֵּךְ הָיָם כִּי תָנוּס. הַיַּרְדֵּן יָתַסַּב לְאַחֲזֹר:
הַהָרִים יִרְקְדוּ כְּאֵילִים. גְּבַעוֹת כְּבָנֵי צֹאן:
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֹפְכֵי הַצּוּר אֲגָם־מַיִם. חֲלַמֵּישׁ לְמַעַיְנו־מַיִם:

When Israel went out of Egypt, and Jacob's house from a people of strange speech, Judah became God's sanctuary, Israel God's 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, Jordan, do you turn backward? Mountains, why do you skip like rams? Hills, why do you leap like lambs? Earth, tremble at God's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the stone into a flowing fountain.

Kos Sheini — The Second Cup

With the second cup of wine we recall the second promise of liberation: “*I will deliver you from their bondage.*” Remembering with gratitude the redemption of our ancestors from Egypt, rejoicing in the fruits of our struggles for freedom, we look now with hope to the celebration of a future redemption, the building of the City of Peace in which all will rejoice.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Ba-ruch A-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.

Blessed are You, Eternal One, Source of Creation, who creates the fruit of the vine.

רְחֻצָּה

Step 6: Rachtzah – Washing and Blessing

Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech
ha-o-lam, a-sheer kid-sha-nu be-mitz-vo-tav
ve-tzi-va-nu al ne-ti-lat ya-da-yim.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת
יָדַיִם:

Blessed are You, Eternal One, Source of Creation, who makes us sacred through *mitzvot* and has given us the *mitzvah* of washing our hands.

מוציא מצה

Step 7: Motzi Matzah

Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech
ha-olam, ha-mo-tzi le-chem min ha-a-retz.

ברוך אתה יהוה אלהינו מלך העולם,
המוציא לחם מן הארץ:

Blessed are You, Eternal One, Source of Creation, who brings forth bread from the earth.

Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech
ha-o-lam, a-sher kid-sha-nu be-mitz-vo-tav
ve-tzi-va-nu al a-chi-lat ma-tzah.

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו על אכילת
מצה:

Blessed are You, Eternal One, Source of Creation, who makes us sacred through *mitzvot* and has given us the *mitzvah* of eating *matzah*.

מרור

Step 8: Maror

Many of us have personally known bitter pain from disappointment and loss. We also know that grief and suffering can be transformative, bringing new strengths and sensitivities. We offer a blessing over the bitter herb in acknowledgment of the blessings that can follow the sometimes bitter trials and challenges of life.

With this bitter herb we remember our past oppressions. We remember our houses of bondage and all houses of bondage wherever mercy has fled, and oppression and pain desecrate God's world.

On this night we eat bitter herbs because we were enslaved in Egypt, because we have experienced many enslavements, because we have been abused, we have been exiled, we have been the objects of experiments, we have been starved, we have been beaten, we have been driven from our homes, we have been hunted, we have been caged, our skins were used for ornaments.

Let us eat bitter herbs and remember.

Haggadah for the Liberated Lamb



Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech
ha-o-lam, a-sher kid-sha-nu be-mitz-vo-tav
ve-tzi-va-nu al a-chi-lat ma-ror.

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו על אכילת
מרור:

Blessed are You, Eternal One, Source of Creation, who makes us sacred through *mitzvot* and has given us the *mitzvah* of eating *maror*.

The charoset is a mixture of apples, nuts, and spices ground together and mixed with wine to remind us of the mortar used by our ancestors as slaves in Egypt. The charoset is sweet to remind us that even in the most bitter of times of slavery we have still affirmed the sweetness of life.

פּוּרְדֵּי

Step 9: Koreich - the Hillel "Sandwich"

זָכַר לְמִקְדָּשׁ כְּהִלֵּל: כִּן עָשָׂה הַלֵּל בְּזִמְנוֹ שְׂבִית הַמִּקְדָּשׁ הָיָה קִיָּם. הָיָה פּוּרְדֵּי פֶּסַח מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקִיָּם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת וּמְרוֹרִים לֹאכְלֶהוּ:

This sandwich reminds us of Hillel's Passover custom. Hillel's custom is based on the verse: "They shall eat it [the Paschal Lamb] with unleavened bread and bitter herbs." (Numbers 9:11).

The Orange on the Seder Plate

The orange was first introduced to the Seder by Susannah Heschel, a well-known Jewish feminist scholar (and daughter of Rabbi Abraham Joshua Heschel) who chose an orange as a symbol of inclusion of gays and lesbians and others who are marginalized within the Jewish community. The orange represents the fruitfulness that comes when all are welcomed to be active participants in Jewish communal life. Every orange is made up of separate, distinct segments – these represent the segments of the Jewish people and of society whose full presence is essential to the future of Judaism.

We begin our meal with a hard-boiled egg dipped in salt water.

The egg is a symbol of springtime, fertility, and the giving of life. We are reminded of Pharaoh's threat to kill newborn babies, and of the courageous midwives who refused to carry out the decree.

We dip the egg in salt water to taste the tears which accompany birth and death in times of slavery and freedom.



שׁוּלְחַן עֵרֵךְ

Step 10: Shulchan Oreich – The meal is served.

יטז

Step 11: Tzafun – The Search For The Hidden

It is customary for children to look for the afikoman, which the leader has hidden. Since neither the meal nor the Seder can be concluded before some of the group has eaten a piece of it, whoever finds the afikoman may receive a reward. Nothing is eaten after the afikoman, so that the matzah may be the last food tasted.

The Ransom of the Afikoman - A Pledge

Now we who have enjoyed this bountiful Seder meal must share what we have found. We share this afikoman as our dessert and remember and provide for those in need. In memory of our own escape from Egypt, and in order to aid those still in bondage, we at this table pledge to give generously to a *tzedakah* of our choice.

The finder of the afikoman has the honor of breaking it into small portions, sharing it among the guests, and throwing some out the door to share with the animals, as it is said, “For God’s tender mercies are over all creatures.”

I call heaven and earth to be my witness, that God divides provisions among all who come into this earth, God’s creation, and among the handiwork that God created: from human being to animal to creeping thing to the bird in the sky.

Let all who hunger be fed on this night; let all who are in bondage be freed on this night; let every creature who is in pain be relieved, on this night and forever more.

יז

Step 12: Bareich

Birkat Hamazon

Shir ha-ma-a-lot be-shuv A-do-nai et shi-vat
Tzi-yon ha-yi-nu k’chol-mim. Az ye-ma-lei
s’chok pi-nu ul-sho-nei-nu ri-nah. Az
yom-ru va-go-yim hig-dil A-do-nai la-a-sot
im ei-leh. Hig-dil A-do-nai la-a-sot i-ma-nu
ha-yi-nu s’mei-chim.
Shu-vah A-do-nai et she-vi-tei-nu
ka-a-fi-kim ba-ne-gev. Ha-zo-rim be-dim-ah
be-ri-nah yik-tzo-ru. Ha-loch yei-lech
u-va-cho, no-sei me-shech ha-za-rah bo
ya-vo ve-ri-nah no-sei a-lu-mo-tav.

Grace After Meals

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן
הֵינּוּ כְּחֹלִמִים: אִזּוּ יִמְלֵא שְׂחוֹק פִּינוּ
וְלִשְׁוֹנֵנוּ רִנָּה אִזּוּ יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ
לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ
הֵינּוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ
כְּאֶפְרַיִקִים בְּנֶגֶב: הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה
יִקְצְרוּ: הַלּוֹךְ יֵלֵךְ וּבָכָה נִשְׂא מְשֹׁךְ הַזֹּרֵעַ
בֹּא יבֹא בְּרִנָּה נִשְׂא אֶלְמֹתָיו:

A Song of Ascents. When the Eternal brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: “The Eternal has done great things for them.” The Eternal had done great things for us, and we rejoiced. Restore our captives, O Eternal, like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, the return will be joyful, with sheaves borne aloft. *Psalms 126*

Leader

Cha-vei-rai ne-va-reich

חברי נברך!

All respond

Ye-hi sheim A-do-nai me-vo-rach
mei-a-tah ve-ad o-lam.

יהי שם יהוה מברך מעתה ועד עולם.

Leader

Ye-hi sheim A-do-nai me-vo-rach
mei-a-tah ve-ad o-lam.

יהי שם יהוה מברך מעתה ועד עולם.

Bir-shut ma-ra-nan ve-ra-ba-nan
ve-cha-vei-rai, ne-va-reich (*El-o-hei-nu)
she-a-chal-nu mi-she-lo.

ברשות מרנו ורבנו וחברי
נברך (אלהינו) שאכלנו משלו.

All respond

(* Eloheinu is said in the presence of a minyan)

Ba-ruch (*El-o-hei-nu) she-a-chal-nu
mi-she-lo uv-tu-vo cha-yi-nu.

ברוך (אלהינו) שאכלנו משלו ובטובו
חיינו.

Leader

Ba-ruch (*El-o-hei-nu) she-a-chal-nu
mi-she-lo uv-tu-vo cha-yi-nu.

ברוך (אלהינו) שאכלנו משלו ובטובו
חיינו.

All respond

Ba-ruch hu u-va-ruch she-mo

ברוך הוא וברוך שמו

Blessed be the name of God from this time forth and forever. Let us now bless God whose food we have eaten and through whose goodness we live.

Together

Ba-ruch A-tah A-do-nai, E-lo-hei-nu
me-lech ha-o-lam, ha-zan et ha-o-lam
ku-lo, b'tu-vo, b'chein b'che-sed
uv-ra-cha-mim, hu no-tein le-chem l'chol
ba-sar, ki l'o-lam chas-do. Uv-tu-vo
ha-ga-dol, ta-mid lo cha-sar la-nu, ve-al
yech-sar la-nu, ma-zon le-o-lam va-ed.
Ba-a-vur she-mo ha-ga-dol, ki hu Eil zan
um-far-neis la-kol, u-mei-tiv la-kol,
u-mei-chin ma-zon le-chol be-ri-o-tav
a-she-er ba-ra.

ברוך אתה יהוה, אלהינו מלך העולם,
הזן את העולם בלו בטובו בחרן בחסד
וברחמים הוא נותן לחם לכל בשר כי
לעולם חסדו. ובטובו הגדול תמיד לא
חסר לנו, ואל יחסר לנו מזון לעולם ועד.
בעבור שמו הגדול, כי הוא אל זן
ומפרנס לכל ומטיב לכל ומכין מזון
לכל בריותיו אשר ברא.

Ba-ruch A-tah A-do-nai, ha-zan et ha-kol.

ברוך אתה יהוה, הזן את הכל:

Blessed are You, Eternal One, Source of Creation, who nourishes the whole world with grace, kindness and mercy. You give food to all creatures, Your kindness will last forever. Through your great goodness, we have never gone hungry. May we never know hunger for your name's sake. The Eternal One is the God who sustains all, does good to all, and provides food for all creatures. We praise you, O God, who sustains all.

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי
אלהינו מארץ מצרים, ופדיתנו, מבית עבדים, ועל בריתך שחתמת בבשרנו, ועל תורתך
שלמדנו, ועל חקיקה שהודעתנו ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן
ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה:

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּכֹל חַי תָּמִיד
לְעוֹלָם וָעֶד.

We thank You, Eternal One our God, for having given a beautiful, good, and spacious land to our ancestors as a heritage; for having taken us out, Eternal One our God, from the land of Egypt and redeemed us from the house of slavery; Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statues which You have made known to us; for the life, grace and kindness You have bestowed on us; and for the food which sustains us at all times. For everything, Eternal One our God, we thank You and bless You. May Your name constantly be blessed by all forever...

כְּפָתוּב, וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה
יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן:

Ka-ka-tuv ve-a-chal-tah ve-sa-va-tah u-vei-rach-tah et A-do-nai E-lo-he-chah, al ha-aretz
ha-to-vah a-sheer na-tan lach. Ba-ruch A-tah A-do-nai al ha-aretz ve-al ha-ma-zon.

As it is written: "When you have eaten and are satisfied, give praise to your God who has given you this good earth." Blessed are You, O God, for the earth and for sustenance.

רַחֵם נָא יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ, וְעַל
מַלְכוּת בֵּית דָּוִד מְשֻׁיְחָד, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ,
רַעֲנוּ, זִוְנֵנוּ, פְּרַנְסֵנוּ, וְכַלְפָּלְנוּ, וְהַרְוִיחֵנוּ, וְהַרְוֵחַ לָנוּ יְיָ אֱלֹהֵינוּ מִהֲרָה מְכֹל צְרוּתֵינוּ, וְנָא, אֵל
תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ, לֹא לִיְדֵי מִתְנַת בְּשָׂר וְדָם, וְלֹא לִיְדֵי הַלְוָאָתָם. כִּי אִם לִיְדֵי הַמְּלָאָה,
הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֵבָה, שֶׁלֹּא גְבוּשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

Have mercy, Eternal One our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the kingdom of the house of David Your anointed one, and on the great and holy Temple that bears Your name. Our God, our parent, tend and feed us; sustain and support us and relieve us. Speedily, Eternal One our God, grant us relief from all our troubles. Eternal One our God, make us not rely on the gifts and loans of mortals but rather on Your full, open and generous hand, that we may never be put to shame and disgrace.

Recited on Shabbat only

רַצָּה וְהַחְלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֵת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל
וְקְדוֹשׁ הוּא לְפִינֶיךָ, לְשֵׁבֶת בוּ וְלִנְיַח בוּ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה וּבְרְצוֹנָה הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ, שֶׁלֹּא תִהְיֶה
צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ, כִּי
אַתָּה הוּא בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנְּחֻמוֹת:

Re-tzei ve-ha-cha-li-tzei-nu A-do-nai E-lo-hei-nu be-mitz-vo-te-cha u-ve-mitz-vat yom ha-she-vi-i
ha-sha-bat ha-ga-dol ve-ha-ka-dosh ha-zeh. Ki yom zeh ga-dol ve-ka-dosh hu le-fa-ne-cha, lish-bat bo
ve-la-nu-ach bo be-a-ha-va ke-mitz-vat re-tzo-ne-cha u-vir-tzon-cha ha-ni-ach la-nu A-do-nai
E-lo-hei-nu, she-lo te-hei tza-ra ve-ya-gon ve-a-na-cha be-yom me-nu-cah-tei-nu. Ve-har-ei-nu A-do-nai
E-lo-hei-nu be-nech-mat Tzi-yon ir-e-cha, u-ve-vin-yan Ye-ru-sha-la-yim ir kod-she-cha, ki A-ta hu ba-al
ha-ye-shu-ot u-va-al ha-ne-cha-mot.

May it be God's will to strengthen us in the commandments, especially regarding the seventh day, this great and holy Shabbat; for today is great and holy before God - a day on which to rest and repose in love, according to God's

commandments. May it be God's will to grant us relief from all troubles, sorrow and grief. May God enable us to see Zion comforted and the holy city of Jerusalem rebuilt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוֹרֵנוּ וְיִפְקֹדֵנוּ, וְיִזְכְּרוּ אֲבוֹתֵינוּ, וְיִזְכְּרוּ מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְיִזְכְּרוּ יְרוּשָׁלַיִם עִיר קְדוֹשְׁךָ, וְיִזְכְּרוּ כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה לְטוֹבָה לְחַן וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים וְלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זְכָרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

Our God and God of our ancestors, may the memory of the dedication of our parents, and of the anointed son of David Your servant, and of Jerusalem Your holy city, and of all Your people the house of Israel, ascend, come, appear, be heard, and be accepted before You for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Feast of Matzot. Remember us this day, Eternal our God, for goodness; consider us for blessing; save us for life. May the Eternal One remember us for good, bless us and preserve us in life. May the Eternal One show compassion on this great and holy day.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

U-v'nei Ye-ru-sha-la-yim ir ha-ko-desh bim-hei-rah ve-ya mei-nu. Ba-ruch A-tah A-do-nai, bo-neh be-ra-cha-mav Ye-ru-sha-la-yim.

Let Jerusalem, the holy city, be renewed in our time. We praise You, O God; in compassion You rebuild Jerusalem. Amen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ, מִלְכֵנוּ, אֲדִירֵנוּ בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמְטִיב לְכָל, שֶׁבְּכָל יוֹם וְיוֹם הוּא הַטִּיב, הוּא מְטִיב, הוּא יִיטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלָרוּחַ הַצֵּלָה וְהַצִּלָּה בְּרַכָּה וְיִשׁוּעָה, נַחֲמָה, פְּרִנְסָה וְכִלְפָּלָה, וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב, וּמְכָל טוֹב לְעוֹלָם אֵל יַחֲסֹרֵנוּ:

Blessed art You, Eternal One our God, source of creation. God, You are our parent, our Ruler and Sovereign, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the good Ruler who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You ever lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May You never deprive us of any good thing.

הֲרַחֲמֵנוּ, הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הֲרַחֲמֵנוּ, הוּא יִתְבָּרַךְ בְּשָׂמִים וּבְאַרְצֵי.

הֲרַחֲמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר דְּוֹרִים, וְיִתְפָּאֵר בָּנוּ לְעַד וְיִלְנַצַּח נְצָחִים, וְיִתְהַדָּר בָּנוּ לְעַד וְלְעוֹלָמֵי עוֹלָמִים.

הֲרַחֲמֵנוּ, הוּא יִפְרֹסֵנוּ בְּכַבּוֹד.

הֲרַחֲמֵנוּ, הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צָוָאֲרָנוּ וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ.

הֲרַחֲמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֵכְלָנוּ עָלֵינוּ.

הֲרַחֲמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וְיִבְשֹׂר לָנוּ בְּשׁוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.

הַרְחֵמוּ, הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה, וְאֶת (אֲמִי מוֹרְתִי) בְּעַלְת הַבַּיִת הַזֶּה,
הַרְחֵמוּ, הוּא יְבָרֵךְ אוֹתִי (וְאָבִי וְאֲמִי וְאִשְׁתִּי וְזַרְעִי וְאֶת כָּל אֲשֶׁר לִי)
הַרְחֵמוּ, הוּא יְבָרֵךְ אֶת בְּעַל הַבַּיִת הַזֶּה, וְאֶת אִשְׁתּוֹ בְּעַלְת הַבַּיִת הַזֶּה.
אוֹתָם וְאֶת בֵּיתָם וְאֶת זַרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כָּמוֹ שְׁנַתְּבָרְכוּ
אֲמוֹתֵינוּ, שָׂרָה, רַבֵּקָה, רָחֵל, וְלֵאָה, הַטִּיב, טַבַּת, טוֹב, טוֹב, וְכָמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ
אֲבָרְהָם, יִצְחָק, וְיַעֲקֹב; בְּכֹל, מְכֹל, כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ בְּלָנוּ יַחַד. בְּבִרְכָה שְׁלֵמָה, וְנֹאמַר
אָמֵן:

May the Merciful One reign over us forever and ever.
May the Merciful One be blessed in heaven and on earth.
May the Merciful One be praised for all generations; may God be glorified in us forever and ever; may
God be honored in us to all eternity.
May the Merciful One grant us an honorable livelihood.
May the Merciful One break the yoke from our neck; may God lead us upstanding into our land.
May the Merciful One send ample blessing into this house and upon this table at which we have eaten.
May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of
consolation and comfort.
May the Merciful One bless...

At parents' table, add words in parenthesis:

(my revered father) the head of this house and (my revered mother) the head of this house.

At own table, add:

myself (my partner and children) and all that belongs to me and all those who are participating in this
meal. May God bless us all together and all that is ours, just as God blessed our mothers Sarah, Rebecca,
Racel and Leah, "well, goodly, better, and good," and as God blessed our fathers Abraham, Isaac, and
Jacob, "in all, from all, with all things," so may God bless us all together with a perfect blessing, and let
us say, Amen.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרָכָה מֵאֵת יי וְיִצְדָּקָה
מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:
(לשבת) הַרְחֵמוּ, הוּא יְנַחֵלְנוּ יוֹם שֶׁכָּלוּ שְׁבַת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.
הַרְחֵמוּ, הוּא יְנַחֵלְנוּ יוֹם שֶׁכָּלוּ טוֹב.
הַרְחֵמוּ, הוּא יְזַכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.
מְגִדוֹל יִשׁוּעוֹת מְלָכוֹ, וְעֵשֶׂה חֶסֶד לְמִשְׁיחוֹ לְדוֹד וְלִזְרָעוֹ עַד עוֹלָם:

May they in heaven find merits with us so that we may enjoy a lasting peace. May we receive blessings
from the Eternal One, justice from the God of our salvation, and may we find favor and good sense in the
eyes of God and human beings.

On Shabbat add sentence in parenthesis:

(May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life).

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

God is the tower of salvation of God's chosen ruler and shows kindness to God's anointed prince, to
David and his descendants forever.

The one who creates peace in the heavenly heights, may God grant peace for us, for all Israel, and for all
the inhabitants of the earth; and let us say, Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol Yis-ra-eil, ve-im-ru, a-mein.

May the One who causes peace to reign in the high heavens cause peace to reign among us, all Israel, and all the inhabitants of the earth.

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבּוּ, וְדוֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כֹל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד: פּוֹתַח אֶת יָדָהּ, וּמִשְׁבִּיעַ לְכֹל חַי רָצוֹן: בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בְּיָיָ, וְהָיָה יְיָ מִבְּטָחוֹ: גַּעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מִבְּקֵשׁ לֶחֶם:

Revere the Eternal One, you holy ones for those who revere God suffer no want. Lions may be famishing and starving, but those who seek the Eternal One shall not lack any good thing. Give thanks to the Eternal One, for God is good; God's kindness endures forever. You open Your hand and satisfy the desire of every living thing. Blessed is the one who trusts in the Eternal One, and whose trust is in the Eternal One. I have been young and now I am old, but never have I seen the righteous person forsaken, nor his children wanting bread.

יְיָ עֲזֵר לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

A-do-nai oz le-a-mo yi-tein, A-do-nai ye-va-reich et a-mo va-sha-lom.

God, give strength to Your people; may God bless the people of Israel and all peoples with peace.

Birkat Hamazon 2

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ

Ve-a-chal-ta, ve-sa-va-ta, u-vei-rach-ta

We ate when we were hungry,
and now we're satisfied.
We thank the Source of Blessing
for all that S/He provides.

Hunger is a yearning
in body and in soul,
Earth, Air, Fire, Water,
and Spirit make us whole

Giving and receiving,
we open up our hands.
From Seedtime through Harvest,
we're partners with the Land.

We share in a vision
of wholeness and release,
Where every child is nourished,
and we all live in peace.

Hana Tiferet Siegel

Birkat Hamazon 3

בְּרִיךְ רַחֲמָנָא מַלְכָּא דְאֵלְמָא מְרָא דְהַאי פְּתָא

B'rich ra-cha-ma-na mal-ka de-al-ma ma-rei
de-hai pi-ta.

You are the source of life for all that is
and Your blessing flows through me.

Shefa Gold



A Contemporary Birkat Hamazon

You are the source of everything,
It is because of you we sing,
You nourish the world with goodness and sustain it
with grace,
We find you in the dust and in the vastness of space,
We taste you in the food we eat and see you in our
friends
You strengthen our rejoicing with a love that never
ends.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם

Ba-ruch A-tah A-do-nai E-lo-heinu me-lech
ha-o-lam

Yai da dai dai dai, Yai da dai dai dai,

הֵן אֶת הַכֹּל

ha-zan et ha-kol.

You are the source of everything,
It is because of you we sing,
We thank you for the rain that falls upon the fertile
ground,
And for all the plants and animals that in your world
abound,
We fill our cups to overflow from the River of your
Love,
We dig our roots into your soil and grow our leaves
above.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם

Ba-ruch A-tah A-do-nai E-lo-heinu me-lech
ha-o-lam

Yai da dai dai dai, Yai da dai dai dai,

עַל הָאָרֶץ וְעַל הַמַּזוֹן:

al ha-a-retz ve-al ha-ma-zon.

You are the source of everything,
It is because of you we sing,
You fill our eyes with visions of a heaven here on
earth,
Inspiring us to meet the challenge of our own rebirth,
We won't be idle waiting for Messiah-time to start,
Your compassion builds Jerusalem in Israel and our
hearts.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם

Ba-ruch A-tah A-do-nai E-lo-heinu me-lech
ha-o-lam

Yai da dai dai dai, Yai da dai dai dai,

בוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם.

bo-neh ve-ra-cha-mav Ye-ru-sha-la-yim.

You are the source of everything,
It is because of you we sing,
And even when it seems we've reached the end of our
rope,
Your presence in our hearts reminds us not to lose all
hope,
The knowledge of your goodness brings a light into our
home,
Your presence gives us faith to wander into the
unknown.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם

Ba-ruch A-tah A-do-nai E-lo-heinu me-lech
ha-o-lam

Yai da dai dai dai,

הַטוֹב וְהַמְטִיב לְכֹל

Ha-tov ve-ha-mei-tiv la-kol.

הַרְחֵמוּ, הַרְחֵמוּ

Ha-ra-cha-man, Ha-ra-cha-man....

Bless this place and all who have shared our meal,
May the food we eat strengthen the love we feel,
Bless the One who blesses us with peace,
May our will to do your work increase,
Bless the child who searches for you in vain,
May the suffering ones find respite from their pain,
Bless our friends who have so much to bear,
May the homeless folk find shelter in your care.
Yai da dai dai dai,...

Shefa Gold

Kos Sh'lishi - The Third Cup

With the third cup, we recall the third divine promise, as it is written, "I will redeem you with an outstretched arm." We stretch out our arms to embrace all who still await redemption.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Ba-ruch A-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.

Blessed are You, Eternal One, Source of Creation, who creates the fruit of the vine.



כּוֹס שֶׁל אֵילִיָּהוּ
Kos Shel Eliyahu
Elijah's Cup



We rise, open the door and welcome the Prophet Elijah

Now we ready to welcome your prophet Elijah, who will come to herald the Messianic Age by turning the hearts of the children towards the parents and the hearts of the parents towards the children. According to tradition, Elijah reappears every generation in the guise of a poor or oppressed person, coming to people's doors and seeking to discover through the treatment he receives, whether we have reached the level of humanity that will usher in the messianic age.

We call upon Elijah for the long-range vision that he represents: the hope for a world without suffering, pain and injustice, the promise of wholeness and peace.

כּוֹס שֶׁל מִרְיָם

Kos Shel Miriam
Miriam's Cup

A midrash teaches that Miriam's Well of Living Waters not only accompanied the Israelites through their wanderings in the wilderness, but is still with us, though hidden from view, continuing to nourish us with sustenance and healing. We call upon Miriam for the day-to-day strength that she represents: the ability not only to endure step by step the long journey through the wilderness, but to break forth into song and dance in celebration of the milestones along the way.

Ei-li-a-hu ha-na-vi, Ei-li-a-hu ha-tish-bi,
 Ei-li-a-hu, Ei-li-a-hu, Ei-li-a-hu, ha-gil-a-di.
 Bim-hei-rah be-ya-mei-nu, ya-vo ei-lei-nu.
 Im ma-shi-ach ben Da-vid,
 Im ma-shi-ach ben Da-vid.

אֱלֹהֵי הַנְּבִיאָה, אֱלֹהֵי הַתְּשֻׁבִי,
 אֱלֹהֵי, אֱלֹהֵי, אֱלֹהֵי הַגִּלְעָדִי.
 בְּמַהְרָה בְּיָמֵינוּ, יָבֹא אֱלֵינוּ,
 עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

Elijah the prophet, Elijah the Tishbite, Elijah, Elijah the Gileadite.
 Soon and in our days may he come to us, heralding the time of the Messiah, son of David.

Mir-yam ha-ne-vi-ah,
 oz ve-zim-rah be-ya-dah.
 Mir-yam tir-kod i-ta-nu
 le-hag-dil zim-rat o-lam.
 Mir-yam tir-kod i-ta-nu
 le-ta-kein et ha-o-lam.
 Bim-hei-rah be-ya-mei-nu,
 hi te-vi-ei-nu el mei ha-ye-shu-ah.

מִרְיָם הַנְּבִיאָה עֹז וְזִמְרָה בְּיָדָהּ.
 מִרְיָם תִּרְקֹד אֶתְנוּ לְהַגְדִּיל זִמְרַת עוֹלָם.
 מִרְיָם תִּרְקֹד אֶתְנוּ לְתַקֵּן אֶת הָעוֹלָם.
 בְּמַהְרָה בְּיָמֵינוּ, הִיא תְּבִיאֵנוּ אֶל מֵי הַיְשׁוּעָה.

Miriam the prophet, strength and song are in her hand.
 Miriam will dance with us to swell earth's song.
 Miriam will dance with us to mend the world.
 Soon, in our day, she will bring us to the waters of redemption.

Leila Gal Berner

הלל

Step 13: Hallel - Psalms of praise

Psalm 113:1-2

Ha-le-lu-yah – ha-le-lu av-dei A-do-nai
 Ha-le-lu-yah – ha-le-lu et sheim A-do-nai
 Ye-hi sheim A-do-nai me-vo-rach
 mei-a-tah ve'ad o-lam

הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה
 יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם:

Halleluyah – give praise, servants of the Eternal One, praise God's name. May God's name be blessed now and eternally.

Psalm 114

Be-tzeit Yis-ra-eil mi-mitz-ra-yim, beit
 Ya-a-kov mei-am lo-eiz.
 Hay-tah Ye-hu-dah l'kod-sho, yis-ra-eil
 mam-she-lo-tav. Ha-yam ra-ah va-ya-nos,
 ha-yar-dein yi-sov le-ah-chor. He-ha-rim
 ra-k'du k'ei-lim, ge-va-ot kiv-nei tzon.
 Mah le-cha ha-yam ki ta-nus, ha-yar-dein
 ti-sov le-ah-chor. He-ha-rim tir-k'du
 k'ei-lim, g'va-ot kiv-nei tzon. Mi-lif-nei
 a-don chu-li a-retz, mi-lif-nei E-lo-ha
 Ya-a-kov. Ha-hof-chi ha-tzur ah-gam
 ma-yim, cha-la-mish l'mai-no ma-yim.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיַּת יַעֲקֹב מֵעַם לֵעֹז:
 הָיְתָה יְהוּדָה לְקֹדֶשׁ. יִשְׂרָאֵל מִמְּשֻׁלֹתָיו:
 הָיָם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֲזֹר:
 הַהָרִים רָקְדוּ כְּאֵילִים גְּבְעוֹת כְּבַנֵּי צֹאן:
 מַה־לָּךְ הָיָם כִּי תָנוּס. הַיַּרְדֵּן יָסַב לְאַחֲזֹר:
 הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבַנֵּי צֹאן:
 מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
 הַהֲפֹכֵי הַצּוּר אֲגַם־מַיִם. חֲלַמֵּישׁ לְמַעַיְנוֹ־מַיִם:

When Israel went out of Egypt, and Jacob's house from a people of strange speech, Judah became God's sanctuary, Israel God's 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, Jordan, do you turn backward? Mountains, why do you skip like rams? Hills, why do you leap like lambs? Earth, tremble at God's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the stone into a flowing fountain.

from Psalm 115

A-do-nai z'cha-ra-nu ye-va-reich.
 Ye-va-reich et beit Yis-ra-eil,
 Ye-va-reich et beit A-ha-ron.
 Ye-va-reich yir-ei A-do-nai,
 ha-k'ta-nim im ha-g'do-lim.
 Yo-seif A-do-nai a-lei-chem,
 a-lei-chem ve-al be-nei-chem.
 B'ru-chim a-tem La-do-nai,
 o-seh sha-ma-yim va-a-retz.
 Ha-sha-ma-yim sha-ma-yim La-do-nai,
 ve-ha-ah-retz na-tan liv-nei a-dam.
 Lo ha-mei-tim ye-ha-le-lu yah
 ve-lo kol yor-dei du-mah.
 Va-a-nach-nu ne-va-rech Yah
 mei-a-tah ve-ad o-lam, Ha-le-lu-yah.

יְהוָה זָכְרָנוּ יְבָרֵךְ,
 יְבָרֵךְ אֶת בַּיִת יִשְׂרָאֵל,
 יְבָרֵךְ אֶת בַּיִת אַהֲרֹן.
 יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם הַגְּדֹלִים.
 יִסֹּף יְהוָה עֲלֵיכֶם, עַלְיֶכֶם וְעַל בְּנֵיכֶם.
 בְּרוּכִים אַתֶּם לַיהוָה, עֹשֶׂה שָׁמַיִם וָאָרֶץ.
 הַשָּׁמַיִם שָׁמַיִם לַיהוָה,
 וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.
 לֹא הַמֵּיתִים יִהְלֹלוּ יְהוָה,
 וְלֹא כָּל יִרְדֵי דוּמָה.
 וַאֲנַחְנוּ נִבְרַךְ יְהוָה,
 מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

The Eternal One who remembered us will bless us; the Eternal One will bless the house of Israel; the Eternal One will bless the house of Aaron; the Eternal One will bless those who revere the Eternal One, the small with the great. May the Eternal One increase you and your children. You are blessed by the Eternal One, who made the heaven and earth. The heaven is the Eternal One's heaven, but the Eternal One has given the earth to mankind. The dead cannot praise the Eternal One, nor can any who go down into silence. We will bless the Eternal One from this time forth and forever. Halleluyah!

Psalm 117

Ha-le-lu et A-do-nai kol ha-go-yim,
 sha-b'chu-hu kol ha-u-mim
 Ki ga-var a-lei-nu chas-do,
 ve-e-met A-do-nai le-o-lam ha-le-lu-yah.

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם,
 שִׁבְחוּהוּ, כָּל הָאֲמִיּוֹת.
 כִּי גָבַר עָלֵינוּ חַסְדּוֹ,
 וְאַמֶּת יְיָ לְעוֹלָם, הַלְלוּיָהּ.

Praise the ETERNAL, all you nations; extol God, all you peoples, for great is God's steadfast love toward us; the faithfulness of the ETERNAL endures forever. Hallelujah!

from Psalm 118

Ho-du La-do-nai ki-tov, ki-le-o-lam chas-do,
 Yo-mar nah Yis-ra-eil, ki-le-o-lam chas-do,
 Yom-ru nah beit A-ha-ron, ki-le-o-lam chas-do,
 Yom-ru nah yir-ei A-do-nai, ki-le-o-lam chas-do.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא בַיִת אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ.

Praise the ETERNAL, for God is good, God's steadfast love is eternal. Let Israel declare, God's steadfast love is eternal. Let the house of Aaron declare, God's steadfast love is eternal. Let those who fear the ETERNAL declare, God's steadfast love is eternal.

Halelu Avdei Adonai

Ha-le-lu-yah Ha-le-lu-yah Ha-le-lu avdei Adonai

Ha-le-lu a-dir a-di-rim a-dir

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu ba-ruch ba-ru-chim ba-ruch

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu ga-dol ge-do-lim ga-dol

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu da-gol de-gu-lim da-gol

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu ha-dur ha-du-rim ha-dur

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu va-tik va-ti-kim va-tik

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu za-kai za-ka-im za-kai

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu cha-nun cha-nu-nim cha-nun

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu ta-hor te-ho-rim ta-hor

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu ye-shar ye-sha-rim ya-shar

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu ka-bir ka-bi-rim ka-bir

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu lo-meid lam-da-nim lam-dan

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu me-lech me-la-chim me-lech

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu na-von ne-vo-nim na-von

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu so-meich se-mo-chim so-meich

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu o-zeir o-ze-rim o-zeir

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu po-deh po-dim po-deh

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu tza-dik tza-di-kim tza-dik

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu ka-dosh ke-do-shim ka-dosh

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu rach-man rach-ma-nim rach-man

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu sho-meir sho-me-rim sho-meir

u-me-hu-lal Adonai, Haleluyah...

Ha-le-lu to-meich te-mi-mim to-meich

u-me-hu-lal Adonai, Haleluyah...

הַלְלוּיָהּ הַלְלוּיָהּ הַלְלוּ עַבְדֵי ה'

הַלְלוּ אֲדִיר אֲדִירִים אֲדִיר וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ בָרוּךְ בָרוּכִים בָרוּךְ וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ גָדוֹל גְּדוּלִים גָּדוֹל וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ דָּגוּל דְּגוּלִים דָּגוּל וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ הַדוּר הַדוּרִים הַדוּר וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ וְתִיק וְתִיקִים וְתִיק וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ זָכַאי זָכַאיִם זָכַאי וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ חֲנוּן חֲנוּנִים חֲנוּן וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ טָהוֹר טָהוּרִים טָהוֹר וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ יֵשֶׁר יֵשֶׁרִים יֵשֶׁר וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ כְּבִיר כְּבִירִים כְּבִיר וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ לֹמֵד לֹמְדִים לֹמֵד וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ מְלָךְ מְלָכִים מְלָךְ וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ נְבוֹן נְבוּנִים נְבוֹן וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ סוֹמֵךְ סוֹמְכִים סוֹמֵךְ וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ עוֹזֵר עוֹזְרִים עוֹזֵר וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ פוֹדֵה פוֹדִים פוֹדֵה וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ צְדִיק צְדִיקִים צְדִיק וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ קְדוֹשׁ קְדוֹשִׁים קְדוֹשׁ וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ רַחֲמָן רַחֲמָנִים רַחֲמָן וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ שׁוֹמֵר שׁוֹמְרִים שׁוֹמֵר וּמְהַלֵּל ה' הַלְלוּיָהּ...

הַלְלוּ תוֹמֵךְ תְּמִימִים תוֹמֵךְ וּמְהַלֵּל ה' הַלְלוּיָהּ...

Halleluyah, give praise servants of the Eternal One. Praise the Mighty One of Might, and let God be praised.

Praise the Blessed One of Blessing... Great One of Greatness... Excellent One of Excellence... Splendid One... Venerable One... Pure One... Merciful One... Perfect One... Upright One... Powerful One... Learned One... Regal One... Wise One... Sustaining One... Helping One... Redeeming One... Righteous One... Holy One... Compassionate One... Guarding One... Supporting One...

Kos Revi'i - The Fourth Cup

With the fourth cup we recall our covenant with the Eternal One and our commitment to the tasks that still await us as a people called to God's service and to the affirmation of hope. As it is written: "And I will take you to be my people."

בָּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.

Blessed are You, Eternal One, Source of Creation, who creates the fruit of the vine.

נִרְצַח

Step 14: Nirtzach

We complete the *Seder* with songs and stories

Cha-sal si-dur pe-sa-ch k'hil-cha-to, k'chol
mish-pa-to v'chu-ka-to. Ka-a-sheer
za-chi-nu l'sa-der oto kein niz-keh
la-ah-so-to. Zach sho-chein m'o-na
ko-meim k'hal a-dat mi ma-na. B'ka-rov
na-heil nit-ei cha-na p'du-yim l'tzi-on
b'ri-na.

חֲסַל סִדּוּר פְּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ
וְחִקְתּוֹ. כְּאַשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ כֵּן נִזְכֶּה
לְעֲשׂוֹתוֹ. יְדֵי שׁוֹכֵן מְעוֹנָה, קוֹמֵם קֵהֶל
עֲדַת מִי מָנָה. בְּקֶרֶב נֵהַל נִטְעֵי כְּנָה
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

The Passover Seder is complete, according to its laws, judgements, and statutes. Just as we merited to celebrate this Seder, may we also merit to celebrate in the future.

Next year in Jerusalem!

Next year may Jerusalem be at peace!

Next year may all be free!



לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

Le-sha-nah ha-ba-ah bi-ru-sha-la-yim

Counting the Omer

סְפִירַת הָעוֹמֵר

(Second night only)



According to tradition, we count the days from the second night of Passover to the day before Shavuot, seven full weeks. This period is known as the Counting of the Omer. An omer is a unit of measure. On the second day of Passover, in the days of the Temple, an omer of barley was cut down and brought to the Temple as an offering.

The counting is intended to remind us of the link between Passover, which commemorates the Exodus, and Shavu'ot, which commemorates the giving of the Torah. It reminds us that our redemption from slavery was not complete until we received the Torah.

Ba-ruch A-tah A-do-nai E-lo-hei-nu,
me-lech ha-o-lam, a-sher kid-sha-nu
b'mitz-vo-tav v'tzi-va-nu al se-fi-rat
ha-o-mer.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת
הָעוֹמֵר.

Blessed are You, Eternal One, Source of Creation, who makes us sacred through *mitzvot* and has given us the *mitzvah* of counting the Omer.

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר.

Ha-yom yom e-chad la-omer

Today is the first day in the counting of the Omer.

Songs

כִּי לֹו נְאֻה, כִּי לֹו יְאֻה
Ki lo na'eh, ki lo ya'eh

Ki lo na-eh, ki lo ya-eh.

A-dir bim-lu-chah, ba-chur ka-ha-la-chah,
ge-du-dav yom-ru lo:

Chorus:

*Le-cha u-lecha, le-cha ki le-cha, le-cha af
le-cha, le-cha A-do-nai ha-mam-la-cha.*

Ki lo na-eh, ki lo ya-eh.

Da-gul bim-lu-chah, ha-dur ka-ha-la-chah,
ve-ti-kav yom-ru lo:

Chorus

Za-kai bim-lu-chah, cha-sin ka-ha-la-chah,
taf-se-rav yom-ru lo:

Chorus

Ya-chid bim-lu-chah, ka-bir ka-ha-la-chah,
li-mu-dav yom-ru lo:

Chorus

Mo-sheil bim-lu-chah, no-ra ka-ha-la-chah,
se-vi-vav yom-ru lo:

Chorus

A-nav bim-lu-chah, po-deh ka-ha-la-chah,
tza-di-kav yom-ru lo:

Chorus

Ka-dosh bim-lu-chah, ra-chum ka-ha-la-chah,
sin-a-nav yom-ru lo:

Chorus

Ta-kuf bim-lu-chah, to-meich ka-ha-la-chah,
te-mi-mav yom-ru lo:

Chorus

Powerful in sovereignty, truly chosen, God's troops sing: "Yours only Yours, O God, is Dominion."

Beautiful praises are due to God.

Famous in sovereignty, truly glorious, God's faithful sing: "Yours only Yours..."

Guiltless in sovereignty, truly strong, God's angels sing: "Yours only Yours..."

Alone in sovereignty, truly powerful, God's scholars sing: "Yours only Yours..."

Commanding in sovereignty, truly revered, God's near ones sing: "Yours only Yours..."

Humble in sovereignty, truly redeeming, God's righteous sing: "Yours only Yours..."

Holy in sovereignty, truly merciful, God's angels sing: "Yours only Yours..."

Indomitable in sovereignty, truly sustaining, God's innocent sing: "Yours only Yours..."

כִּי לֹו נְאֻה, כִּי לֹו יְאֻה.

אֲדִיר בְּמְלוּכָה, בְּחֹור פְּהֻלָּה, גְּדוּדָיו יֹאמְרוּ לוֹ:

לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה.

כִּי לֹו נְאֻה, כִּי לֹו יְאֻה.

דָּגוּל בְּמְלוּכָה, הַדוּר פְּהֻלָּה, וְתִיקוּ יֹאמְרוּ לוֹ:

Chorus

זַכָּאי בְּמְלוּכָה, חֶסֶין פְּהֻלָּה, טַפְסָרָיו יֹאמְרוּ לוֹ:

Chorus

יְחִיד בְּמְלוּכָה, כְּבִיר פְּהֻלָּה, לַמּוֹדָיו יֹאמְרוּ לוֹ:

Chorus

מוֹשֵׁל בְּמְלוּכָה, נוֹרָא פְּהֻלָּה, סְבִיבָיו יֹאמְרוּ לוֹ:

Chorus

עָנּוּ בְּמְלוּכָה, פּוֹדֶה פְּהֻלָּה, צְדִיקָיו יֹאמְרוּ לוֹ:

Chorus

קְדוֹשׁ בְּמְלוּכָה, רַחוּם פְּהֻלָּה, שְׁנֵאֲנָיו יֹאמְרוּ לוֹ:

Chorus

תִּקְוִי בְּמְלוּכָה, תּוֹמֵד פְּהֻלָּה, תְּמִימָיו יֹאמְרוּ לוֹ:

Chorus

אָדיר הוּא
Adir Hu

אָדיר הוּא, יבְנֶה בֵּיתוֹ בְּקֶרֶב, בְּמַהְרָה בְּמַהְרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.
בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֶה בֵּיתוֹ בְּקֶרֶב. . .
הַדוּר הוּא, וְתִיק הוּא, זָכַי הוּא, חָסִיד הוּא, יבְנֶה בֵּיתוֹ בְּקֶרֶב. . .
טְהוֹר הוּא, יְחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מְלָךְ הוּא, נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא,
פוֹדֵה הוּא, צְדִיק הוּא, יבְנֶה בֵּיתוֹ בְּקֶרֶב. . .
קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא, יבְנֶה בֵּיתוֹ בְּקֶרֶב. . .

A-dir hu, yiv-neh vei-to be-ka-rov. Bim-hei-rah be-ya-mei-nu be-ka-rov.

Eil be-nei, be-nei veit cha be-ka-rov.

Ba-chur hu, ga-dol hu, da-gul hu, yiv-neh vei-to be-ka-rov. Bim-hei-rah ...

Ha-dur hu, va-tik hu, za-kai hu, cha-sid hu, yiv-neh vei-to be-ka-rov. Bim-hei-rah ...

Ta-hor hu, ya-chid hu, ka-bir hu, la-mud hu, me-lech hu, no-ra hu, sa-giv hu, i-zuz hu, po-deh hu, tza-dik hu, yiv-neh vei-to be-ka-rov. Bim-hei-rah ...

Ka-dosh hu, ra-chum hu, sha-dai hu, ta-kif hu, yiv-neh vei-to be-ka-rov. Bim-hei-rah ...

God is powerful, May God build the temple very soon. O God, build Your temple speedily.

God is chosen, great, and famous; May God build the temple very soon....

God is glorious, pure and guiltless; May God build the temple very soon....

God is pious, clean and unique; powerful, wise and majestic; revered, eminent and strong;
redeeming and righteous; May God build the temple very soon....

God is holy, merciful, omnipotent, and indomitable; May God build the temple very soon....

Adir Hu - Astonishing is God

Rabbi Jack Schechtman Gabriel

(Participants, following the alphabet, call out words describing God)

Astonishing is God

E... is God

B... is God

F ... is God

C... is God

G... is God

D... is God

H... is God

refrain

refrain:

May God build our home soon

I... is God

Build it now! Build it now!

J... is God

So we may dwell there (maybe before June!)

K... is God

God, please build! God, please build

L... is God

our home before we finish this tune.

and so on through the alphabet

Who knows One? Echad Mi Yodeyah? אֶחָד מִי יוֹדֵעַ?

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

E-chad mi yo-dei-ah, E-chad a-ni yo-dei-ah. E-chad E-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.

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

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

Sh'na-yim mi yo-dei-ah, sh'na-yim a-ni yo-dei-ah. Sh'nei lu-chot ha-brit. E-chad E-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.

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

שְׁלוֹשָׁה מִי יוֹדֵעַ? שְׁלוֹשָׁה אֲנִי יוֹדֵעַ: שְׁלוֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית ...

Sh'lo-shah mi yo-dei-ah, sh'lo-shah a-ni yo-dei-ah. Sh'lo-shah avot, sh'nei lu-chot ha-brit...

Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant ...

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמֹּהוֹת, שְׁלוֹשָׁה אָבוֹת ...

Ar-bah mi yo-dei-ah, ar-ba a-ni yo-dei-ah. Ar-bah i-ma-hot, sh'lo-shah a-vot...

Who knows four? I know four! Four are the mothers of Israel; Three are the fathers ...

חַמֵּשָׁה מִי יוֹדֵעַ? חַמֵּשָׁה אֲנִי יוֹדֵעַ: חַמֵּשָׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמֹּהוֹת ...

Cha-mi-shah mi yo-dei-ah, cha-mi-shah a-ni yo-dei-ah. Cha-mi-shah chum-shei Torah, ar-bah i-ma-hot ...

Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel ...

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סִדְרֵי מִשְׁנָה, חַמֵּשָׁה חוּמְשֵׁי תוֹרָה ...

Shi-shah mi yo-dei-ah, shi-shah a-ni yo-dei-ah. Shi-shah sid-rei mish-nah, cha-mi-shah chum-shei Torah ...

Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah ...

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשׁ סִדְרֵי מִשְׁנָה ...

Shiv-ah mi yo-dei-ah, shiv-ah a-ni yo-dei-ah. Shiv-ah ye-mei sha-ba-tah, shi-shah sid-rei mish-nah ...

Who knows seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah ...

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא ...

Sh'mo-nah mi yo-dei-ah, sh'mo-nah a-ni yo-dei-ah. Sh'mo-nah ye-mei mi-lah, shiv-ah ye-mei sha-ba-tah ...

Who knows eight? I know eight! Eight are the days to circumcision; Seven are the days of the week ...

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יָרַח לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׂבִיטָא,
שֵׁשׁ סֻדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ.

Tish-ah mi yo-dei-ah, tish-ah a-ni yo-dei-ah. Tish-ah yar-chei lei-da, sh'mo-nah ye-mei mi-lah,
shiv-ah ye-mei sha-ba-tah, shi-shah sid-rei mish-nah, cha-mi-shah chum-shei Torah, ar-bah
i-ma-hot, sh'lo-shah a-vot, sh'nei lu-chot ha-brit. E-chad E-lo-hei-nu she-ba-sha-ma-yim
u-va-a-retz.

Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to circumcision ...

עֶשְׂרָה מִי יוֹדֵעַ? עֶשְׂרָה אֲנִי יוֹדֵעַ: עֶשְׂרָה דְּבָרִיא, תִּשְׁעָה יָרַח לֵדָה ...

A-sa-rah mi yo-dei-ah, a-sa-rah a-ni yo-dei-ah. A-sa-ra dib-ra-ya, tish-ah yar-chei lei-da ...

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth ...

אֶחָד עֶשְׂרֵי מִי יוֹדֵעַ? אֶחָד עֶשְׂרֵי אֲנִי יוֹדֵעַ: אֶחָד עֶשְׂרֵי כּוֹכְבֵי־א, עֶשְׂרָה דְּבָרִיא ...

A-chad a-sar mi yo-dei-ah, a-chad a-sar a-ni yo-dei-ah. A-chad a-sar koch-va-yah, a-sa-ra
dib-ra-ya ...

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments ...

שְׁנַיִם עֶשְׂרֵי מִי יוֹדֵעַ? שְׁנַיִם עֶשְׂרֵי אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשְׂרֵי שְׂבִיטָא, אֶחָד עֶשְׂרֵי כּוֹכְבֵי־א ...

Sh'neim a-sar mi yo-dei-ah, sh'neim a-sar a-ni yo-dei-ah. Sh'neim a-sar shiv-ta-yah, a-chad
a-sar koch-va-yah ...

Who knows twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream ...

שְׁלֹשָׁה עֶשְׂרֵי מִי יוֹדֵעַ ? שְׁלֹשָׁה עֶשְׂרֵי אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשְׂרֵי מְדִינָא, שְׁנַיִם עֶשְׂרֵי שְׂבִיטָא ...

Shlo-shah a-sar mi yo-dei-ah, shlo-shah a-sar a-ni yo-dei-ah. Shlo-shah a-sar mi-da-yah,
sh'neim a-sar shiv-ta-yah ...

Who knows thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel ...

Echod Mi Yodeoh – Who Knows One? - Yiddish version

Und Gott is einer und veit ist keener
Mayer nomir umayer dabeir
Tira tira lai di di dai dai
Ver kanst reidn und ver kanst zogn
Vos eins betreft?
Vos eins betreft?

Ayner is Gott!
Und Gott is einer bom bom
Un veit ist keener bom bom

Mayer nomir umayer dabeir
Tira tira lai di di dai dai
Ver kanst reidn und ver kanst zogn
Vos tzvei betreft?
Vos tzvei betreft?

Tvei zeinen di luchos
Und Gott is einer bom bom
Un veit ist keener bom bom

Vos dray betreft?

dray zaynen di oves
fir zaynen di imes
finef zaynen di khumoshim
zeks zaynen di mishnayas
zibn zaynen di vokhnteg
akht iz der bris
nayn zaynen di khadoshim
tsen zaynen di gebot
elf zaynen di shtern
tsvelv zaynen di shvotim
draytsn iz bar-mitsve

And God is One and there is none else
What can we say and what can we tell?
Tira tira lai di di dai dai
Who can speak and who can say
what “one” signifies?
what “one” signifies?

One is our God
and God is one
and there is none else.

What can we say and what can we tell?
Tira tira lai di di dai dai
Who can speak and who can say
what “two” signifies?
what “two” signifies?

Two are the tablets
and God is one
and there is none else.

What “three” signifies?

3 – the patriarchs
4 – the matriarchs
5 – the Five Books (of Torah)
6 – tractates of the Mishnah
7 – days of the week
8 – (day of the) circumcision
9 – months (of pregnancy)
10 - commandments
11 – stars (of Joseph’s dream)
12 – tribes (of Israel)
13 – Bar Mitzvah



חַד גָּדְיָא Chad Gadya

חַד גָּדְיָא, חַד גָּדְיָא, חַד גָּדְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

Chad gad-ya, d'za-bin ah-ba b'trei zu-zei. Chad gad-ya, chad gad-ya.

וְאַתָּה שׁוֹנֵרָא וְאַכְלָה לְגָדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'a-tah shun-ra, v'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

וְאַתָּה כְּלָבָא וְנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'a-tah chal-ba, v'na-shach l'shun-ra, d'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

וְאַתָּה חוּטְרָא וְהִכָּה לְכְלָבָא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'a-tah chut-ra, v'hi-ka l'chal-ba, d'na-shach l'shun-ra, d'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

וְאַתָּה נוֹרָא וְשָׂרָף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'a-tah nu-ra, v'sa-raf l'chut-ra, d'hi-ka l'chal-ba, d'na-shach l'shun-ra, d'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

וְאַתָּה מַיָּא וְכַבָּה לְנוֹרָא, דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'a-tah ma-ya, v'cha-va l'nu-ra, d'sa-raf l'chut-ra, d'hi-ka l'chal-ba, d'na-shach l'shun-ra, d'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

וְאַתָּה תּוֹרָא וְשִׁתָּה לְמַיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'a-tah to-ra, v'sha-ta l'ma-ya, d'cha-va l'nu-ra, d'sa-raf l'chut-ra, d'hi-ka l'chal-ba, d'na-shach l'shun-ra, d'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

וְאַתָּה שׁוֹחַט וְשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמַיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'a-tah ha-sho-chet v'sha-chat l'to-ra, d'sha-ta l'ma-ya, d'cha-va l'nu-ra, d'sa-raf l'chut-ra, d'hi-ka l'chal-ba, d'na-shach l'shun-ra, d'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

וְאַתָּה מְלַאֲךְ הַמּוֹת וְשַׁחַט לְשׁוֹחַט, דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמַיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנָשֵׁךְ לְשׁוֹנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'a-tah ma-lach ha-ma-vet, v'sha-chat l'sho-chet, d'sha-chat l'to-ra, d'sha-ta l'ma-ya, d'cha-va l'nu-ra, d'sa-raf l'chut-ra, d'hi-ka l'chal-ba, d'na-shach l'shun-ra, d'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

**וְאֵתָהּ הַקָּדוֹשׁ בְּרוּךְ הוּא וְשָׁחַט לְמַלְאָךְ הַמַּיּוֹת, דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא, דְּשָׁתָהּ
לְמֵאָ, דְּכָבָה לְנוֹרָא, דְּשָׂרָף לְחוֹטְרָא, דְּהִכָּה לְכִלְבָּא, דְּנָשָׂךְ לְשׁוֹנֵרָא, דְּאָכְלָה לְגִדְיָא,
דְּזָבִין אָבָא בְּתֵרֵי זׁוּזִי, חַד גַּדְיָא, חַד גַּדְיָא.**

V'a-tah Ha-ka-dosh Ba-ruch Hu v'sha-chat l'ma-lach ha-ma-vet, d'sha-chat l'sho-chet, d'sha-chat l'to-ra, d'sha-ta l'ma-ya, d'cha-va l'nu-ra, d'sa-raf l'chut-ra, d'hi-ka l'chal-ba, d'na-shach l'shun-ra, d'ach-la l'gad-ya, d'za-bin a-ba bit-rei zu-zei. Chad gad-ya, chad gad-ya.

An only kid, an only kid, my father bought for two zuzim, chad gad-ya, chad gad-ya.

Then came the cat, that ate the kid, my father bought for two zuzim chad gad-ya, chad gad-ya.

Then came the dog, that bit the cat,
that ate the kid;
my father bought for two zuzim, chad gad-ya, chad gad-ya.

Then came the stick, that hit the dog, that bit the cat, that ate the kid,
my father bought for two zuzim, chad gad-ya, chad gad-ya.

Then came the fire, that burnt the stick, that hit the dog, that bit the cat,
that ate the kid;
my father bought for two zuzim, chad gad-ya, chad gad-ya.

Then came the water, that put out the fire, that burnt the stick, that hit the dog, that bit the cat,
that ate the kid, my father bought for two zuzim, chad gad-ya, chad gad-ya.

Then came the ox, that drank the water, that put out the fire, that burnt the stick,
that hit the dog, that bit the cat,
that ate the kid;
my father bought for two zuzim, chad gad-ya, chad gad-ya.

Then came the butcher, that slaughtered the ox, that drank the water, that put out the fire, that
burnt the stick, that hit the dog, that bit the cat, that ate the kid, my father bought for two zuzim,
chad gad-ya, chad gad-ya.

Then came the Angel of Death, who killed the butcher, that slaughtered the ox, that drank the
water, that put out the fire, that burnt the stick, that hit the dog, that bit the cat,
that ate the kid;
my father bought for two zuzim, chad gad-ya, chad gad-ya.

Then came the Eternal One and removed the Angel of Death, that killed the butcher, that
slaughtered the ox, that drank the water, that put out the fire, that burnt the stick, that hit the dog,
that bit the cat, that ate the kid, my father bought for two zuzim, chad gad-ya, chad gad-ya.

A Web of Women

Long ago, on Egyptian soil,
the Hebrew children multiplied
the Hebrew children toiled.
Nasty Pharaoh, he made a lot of noise.
He told Shifra and Puah to kill the baby boys.

Chorus:

*It was a web of women, a web of women,
that kept the Hebrew children alive. (Uh huh!)
It was a web of women, a web of women,
that helped the Hebrew children to survive.*

Shifra and Puah ignored Pharaoh's scorn,
they were loving midwives,
they helped life be born.
Pharaoh was a madman,
a monster through and through,
But women have the power
to do what they must do.

Chorus

The Hebrew women in those dark years,
they kept having babies, they pushed past their fears.
Yocheved had a baby; Moshe was his name,
And he would lead his people to freedom once again.

Chorus

Yocheved had her baby, she hid him in the Nile.
Miriam, his sister, watched him all the while,
Till Pharaoh's lovely daughter rescued him (so brave!).
WiYout these holy women we might still be slaves.

Chorus

Shifra and Puah, Yocheved, Miriam,
Pharaoh's daughter: the list goes on and on.
Long ago, as the Torah states,
women made the difference, women kept the faith.

Chorus

Rabbi Jack Schechtman Gabriel



Cover art by Linda Motzkin

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A Passover Haggadah, Central Conference of American Rabbis

The Open Door – A Passover Haggadah, URJ Press

A Night of Questions, Reconstructionist Press

Passover Haggadah – The Feast of Freedom, The Rabbinical Assembly

Gates of Freedom: A Passover Haggadah, by Chaim Stern

Haggadah for the Liberated Lamb, Micah Publications

The Freedom Seder, Arthur Waskow

