



Season *of* Renewal

A FAMILY HAGGADAH



הגדה של פסח



Why This Haggadah?

Passover is a season of renewal—a return to spring, a chance to clean the leavening and dust from our lives and give ourselves a fresh, new start. It is also a time for us to affirm our commitment to our faith by following ancient traditions, sometimes with modern adaptations, as we share a joyful holiday meal with family and friends.


This haggadah is designed for families with children of all ages. Clear headings and straightforward directions make it easy to follow along. Intriguing facts and questions encourage participation and enhance understanding.

Passover is a multisensory experience. We see the flickering light of the advancing holiday, we taste bitterness, and we hold redemption and deliverance (through symbolic cups of wine) in our hands. We remember the past and look to the future; we tell stories and sing songs. A musical note  appears next to songs that are available for free download at www.behrmanhouse.com/seasonofrenewal.



Enjoy the cheerful, blossoming artwork. Sing along to the lively songs. Learn something new. And may you have a joyful and meaningful Passover.



 Passover songs, performed by children from the King David School in Melbourne, Australia, are available for free on www.behrmanhouse.com/seasonofrenewal.



*Rise up my love,
My fair one, come away!
For lo! the winter is past,
The rain is over and gone,
The flowers appear on the earth,
The time of singing has come,
And the song of the dove
Is heard in our land.*



(Song of Songs 2:10-12)



Before the Seder



There are many ways participants can prepare for the seder in advance, to make the experience more meaningful. Children can practice the Four Questions, learn the Passover story, or create holiday artwork such as a matzah cover or seder plate. Adults can share *haroset* recipes, gather photos of family members who will not be present at the seder, or prepare a skit or personal story about Passover. You might want to distribute the activities and discussion topics at the end of this haggadah a week or two before the seder, and invite participants to listen to Passover songs at [www.behrmanhouse.com/season of renewal](http://www.behrmanhouse.com/season_of_renewal) to encourage lively participation during the seder. You could also look through the rituals and readings in this haggadah in advance, and think about which parts the leader will read and which parts participants might take turns reading aloud.

By planning ahead, you can ensure that your seder will be a night unlike all others.

Seder Checklist

- The seder plate
- At least two candles, and matches
- A haggadah for each participant
- Wine glasses
- Wine and/or grape juice
- Three *matzot* (plural of matzah), and matzah cover
- Small bowl of salt water
- Cup, basin, and towel for handwashing
- Pillows for reclining
- Elijah's Cup, to be filled with wine
- Miriam's Cup, to be filled with water (*optional*)
- Flowers, centerpieces, handmade art (*optional*)



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The Seder Plate

The symbols of the seder are arranged on a plate in the center of the table.

- זְרוֹעַ**
Zeroa A roasted bone (usually a roasted shank bone) to remind us of the Pesah offering. Vegetarians sometimes use a beet.
- כַּרְפָּס**
Karpas Usually a green vegetable, like parsley or celery, that reminds us of spring. Those of Eastern European descent sometimes use boiled potatoes.
- חֲרוֹסֶת**
Haroset A mixture of ingredients meant to symbolize mortar, a reminder of the bricks the Israelite slaves were forced to make. It is typically made from apples, chopped nuts, spices, and wine. Other ingredients such as dates, figs, apricots, oranges, and even bananas can also be used.
- מָרוֹר**
Maror A bitter herb, usually horseradish, to remind us of the bitterness of slavery.
- בֵּיצָה**
Beitzah A roasted egg, a symbol of new beginnings and of the sacrifices that were offered at the Temple in Jerusalem.
- חֲזֵרֵת**
Hazeret Some people put a second bitter herb on the seder plate, such as romaine lettuce, whose root is bitter.
- מִי מַלַּח**
Salt water Some people put a bowl of salt water on the seder plate. We dip the karpas in salt water to remind us of the tears our ancestors shed in Egypt.



Some families place an orange on the seder plate as a symbol of the fruitfulness for all Jews when we accept and include *all* members of the Jewish community. If you could add a symbolic object to the seder plate, what would it be?



The Search for Leaven

The night before the seder we clean out the *ḥameitz* from our home. Invite children to help, and explain that *ḥameitz* is food that is made with an ingredient such as yeast that causes the food to rise. *Ḥameitz* includes bread, pasta, and many cakes and cookies.

We say a blessing as we begin the search for ḥameitz:

*Baruch Atah, Adonai Eloheinu, Melech
ha'olam, asher kid'shanu b'mitzvotav
v'tzivanu al bi'ur ḥameitz.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
בְּעוּר חָמֵץ.

Praised are You, Adonai our God, Ruler of the universe, who has made us holy by commanding us to remove all the *ḥameitz*.



Candle Lighting

We read together:

May light shine on us, on all Israel, and on all the world.

We light the candles, then cover our eyes and say or sing the blessing. If our seder is on Friday evening, we include the words in parentheses.

Baruch Atah, Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v'shel) Yom Tov.

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

Praised are You, Adonai our God, Ruler of the universe,
who makes us holy with commandments and commands us
to light the (Shabbat and) Festival candles.





The Seder Begins!

Seder means "order." These are the steps in the order of our seder. We sing the names of the steps in Hebrew or read together in English:

Kadeish: The Kiddush

Ur'hatz: Washing Our Hands

Karpas: Dipping the Greens

Yahatz: Breaking the Middle Matzah

Magid: Telling the Story

Rohtzah: Washing Our Hands

Motzi Matzah: Blessings for the Matzah

Maror: The Bitter Herbs

Koreich: The Hillel Sandwich

Shulhan Oreich: The Meal

Tzafun: The Afikoman

Bareich: Blessing after the Meal

Hallel: Psalms of Praise

Nirtzah: Concluding Our Seder

קִדְּשׁ

וְרַחֵץ

כַּרְפָּס

יַחַץ

מַגִּיד

רֹחֵצָה

מוֹצֵיא מַצָּה

מָרֹר

כוֹרֵךְ

שִׁלְחַן עוֹרֵךְ

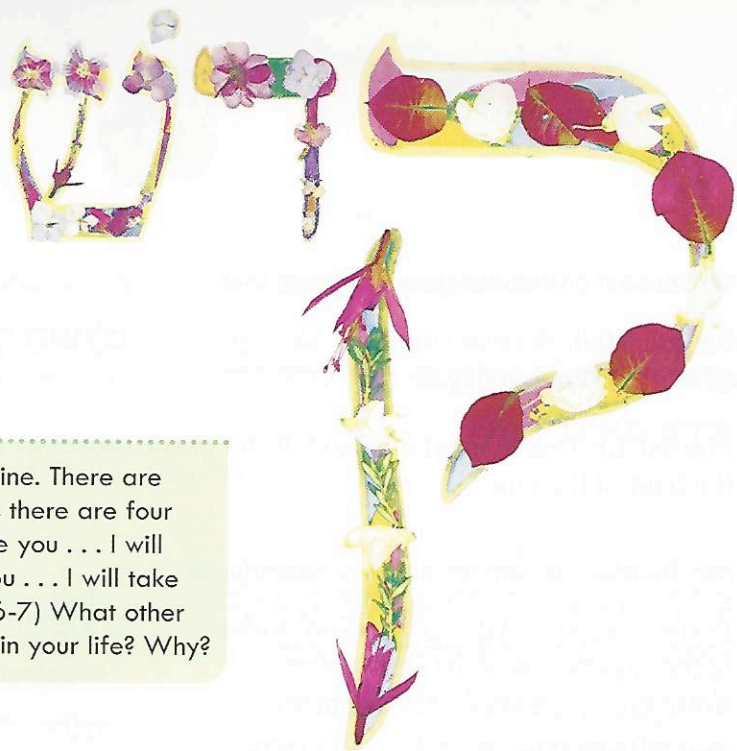
צַפּוּן

בָּרַךְ

הַלֵּל

נִרְצָה





Kadeish: The Kiddush

Tonight we drink four cups of wine. There are four seasons of the year, just as there are four promises in the Bible: "I will free you . . . I will deliver you . . . I will redeem you . . . I will take you as My people." (Exodus 6:6-7) What other numbers have special meaning in your life? Why?

The First Cup of Wine

We fill the first cup of wine, and we each hold up our cup as we read together God's promise to our ancestors and to us:

"I am Adonai, and I will free you from the burdens of the land of Egypt."
(Exodus 6:6)

אָנִי יְיָ וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם.
סִבַּלְתָּ מִצְרַיִם.

If Pesah begins on Friday night, we start Kiddush with these words that come from the beginning of the Torah:

There was evening and there was morning, a sixth day. When the heavens and the earth and all that they contain were completed on the seventh day, God finished the work that had been made, and God rested on the seventh day. And God blessed the seventh day and made it holy, because God rested from the work of creation. (Genesis 1:31-2:3)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי,
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ
אֹתוֹ, כִּי בּו שָׁבַת מְכָל מְלַאכְתּוֹ, אֲשֶׁר
בְּרָא אֱלֹהִים לַעֲשׂוֹת.





On Shabbat and weekdays we sing together:

*Baruch Atah, Adonai Eloheinu, Melech
ha'olam, borei p'ri hagafen.*

ברוך אתה, יי אלהינו, מלך העולם,
בורא פרי הגפן.

Praised are You, Adonai our God, Ruler of the universe, who creates
the fruit of the vine.

(On Shabbat, we add the words in parentheses.)

Praised are You, Adonai our God, Ruler
of the universe, who has chosen us
from among peoples and languages
by giving us *mitzvot*. In love You have
given us (Shabbat for rest and made)
special times for happiness, holy days,
and seasons for joy. (This Shabbat day
and) this Festival of *Matzot* is our own
season of freedom and the time for holy
acts, reminding us about the Exodus
from *Mitzrayim*, the land of Egypt. For
you have chosen us and made for us
times of happiness and joy. We praise
You, O God, who gave us (Shabbat,
Israel, and the festival seasons.

ברוך אתה, יי אלהינו, מלך העולם,
אשר בחר בנו מכל עם, ורוממנו
מכל לשון, וקדשנו במצותיו, ותתן
לנו יי אלהינו באהבה (שבתות
למנוחה ו) מועדים לשמחה, חגים
וזמנים לששון את יום (השבת
הזה ואת יום) חג המצות הזה.
זמן חרותנו, (באהבה) מקרא קדש,
זכר ליציאת מצרים. כי בנו בחרת
ואותנו קדשת מכל העמים. (ושבת)
ומועדי קדשך (באהבה ובכבוד)
בשמחה ובששון הנחלתנו. ברוך
אתה, יי מקדש (השבת ו) ישראל
והזמנים.





Havdalah

On Saturday night we add the Havdalah prayers that set Shabbat apart from the other days:

Baruch Atah, Adonai Eloheinu, Melech ha'olam, borei m'orei ha'eish.

Praised are You, Adonai our God, Ruler of the universe, who creates the light of the fire.

Praised are You, Adonai our God, Ruler of the universe, who separates the holy from the ordinary, light from darkness, Israel from other peoples, the seventh day from the six working days, the holiness of Shabbat from the holiness of Yom Tov. You have sanctified Your people Israel with holiness. Praised are You, Adonai, who separates holiness from holiness.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה.
בֵּין קֹדֶשׁתְּךָ שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב
הַבְּדִלָּתְךָ, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת
יָמֵי הַמַּעֲשֵׂה קֹדֶשֶׁתְךָ. הַבְּדִלָּתְךָ
וְקֹדֶשֶׁתְךָ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ.
בְּרוּךְ אַתָּה, יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְקֹדֶשׁ.






Sheheḥyanu

We continue by saying (or singing) the Sheheḥyanu blessing:

*Baruch Atah, Adonai Eloheinu, Melech
ha'olam, sheheḥyanu, v'kiy'manu,
v'higi'anu lazman hazeh.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, 
שֶׁהַחַיָּנו וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.

Praised are You, Adonai our God, Ruler of the universe, who has kept us alive, sustained us, and brought us to this season.

We drink the first cup of wine.

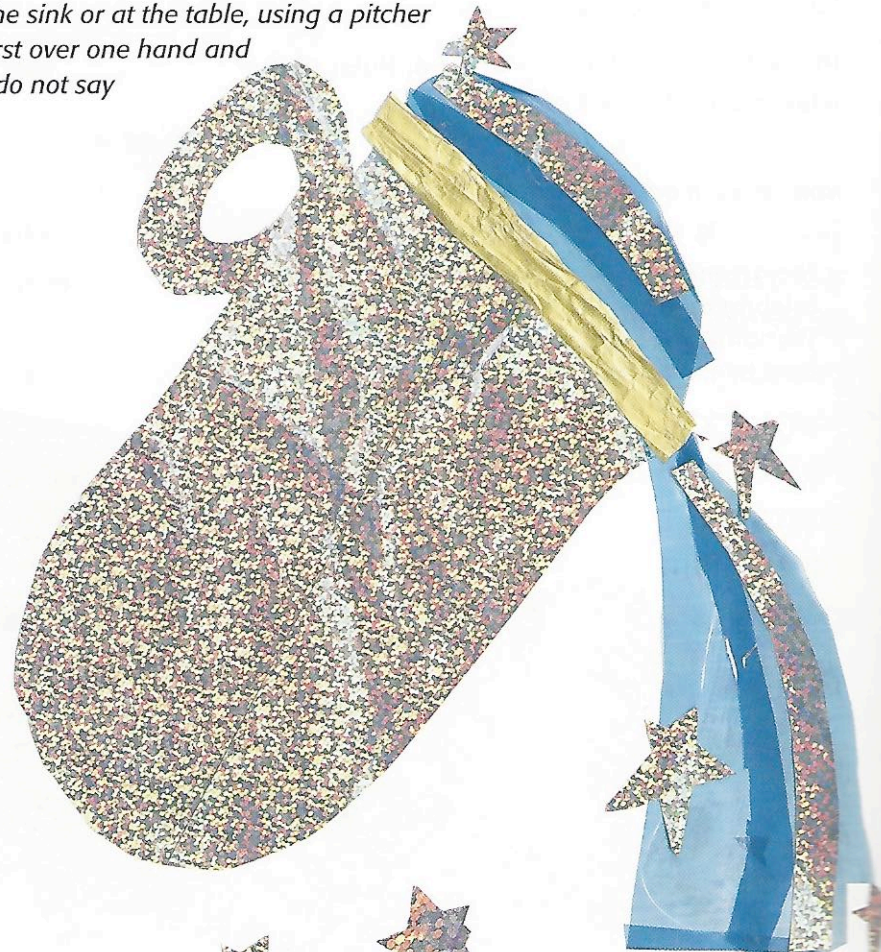




Ur'hatz: Washing Our Hands

Washing our hands reminds us that we should be pure as we celebrate the seder. What are some ways that water is important in your life?

We wash our hands at the sink or at the table, using a pitcher and basin. Pour water first over one hand and then over the other. We do not say a blessing at this time.





Karpas: Dipping the Greens

We dip a green vegetable (usually parsley or celery) in salt water. Before we eat it, we sing or say:

Baruch Atah, Adonai Eloheinu, Melech ha'olam, borei p'ri ha'adamah.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הָאֲדָמָה.

Praised are You, Adonai our God, Ruler of the universe, who creates the fruit of the earth.

Now we each eat a piece of the karpas.

The green karpas reminds us that we are celebrating a festival that comes at springtime. The salt water represents the sweat and tears shed by the slaves as they built cities for Pharaoh.





Yahatz: Breaking the Middle Matzah



Uncover the plate of matzah and raise it for all to see. Take the middle matzah and break it in two pieces. Put the smaller piece back in the pile. Wrap the larger piece, the afikoman, and hide it for the children to find after the meal.

Breaking the matzah can remind us of how God split the sea for the Israelites to cross and escape from Pharaoh and his chariots. We will hide the larger piece of matzah, the afikoman, and later we will share it as dessert after the meal.

*Ha lahma anya di achalu
Avhatana b'ara d'Mitzrayim.
Kol dichfin yeitei v'yeichul,
Kol ditzrich yeitei v'yifсах.
Hashata hacha,
L'shanah haba'ah b'ara d'Yisrael.
Hashata avdei,
L'shanah haba'ah
B'nei chorin.*

הָא לַחֲמַא עֲנִיָא דִּי אֲכֹלוּ
אֲבִהֲתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכַפִּין יִיְתִי וְיִכֹּל,
כָּל דְּצָרִיךְ יִיְתִי וְיִפְסַח.
הַשְׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל.
הַשְׁתָּא עֲבָדִי,
לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרִין.

This is the bread of poverty that our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Pesah with us. Now we are here; next year may we be in the Land of Israel. This year we are still slaves; next year may we be truly free.





Magid: Telling the Story

Mah Nishtanah

We cover the matzot and pour the second cup of wine. The youngest child reads or sings the Four Questions:


Mah nishtanah halailah hazeh mikol haleilot?

Sheb'chol haleilot anu och'lin ḥameitz umatzah. Halailah hazeh kulo matzah.

Sheb'chol haleilot anu och'lin sh'ar y'rakot. Halailah hazeh maror.

Sheb'chol haleilot ein anu matbilin afilu pa'am eḥat. Halailah hazeh sh'tei f'amim.

Sheb'chol haleilot anu och'lin bein yoshvin uvein m'subin. Halailah hazeh kulanu m'subin.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת? 

שֶׁבְּכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

שֶׁבְּכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין שָׂאֵר יֵרָקוֹת. הַלַּיְלָה הַזֶּה מָרוֹר.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנּוּ מַטְבִּילִין אֲפִילוֹ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.

שֶׁבְּכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.



Why is this night different from all other nights?

On all other nights we eat either leavened or unleavened bread.
Tonight, why do we eat only matzah, unleavened bread?

On all other nights we eat any kind of vegetables and herbs.
Tonight, why do we eat *maror* (bitter herbs)?

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

On all other nights we eat sitting or leaning.
Tonight, why do we all sit leaning?



Avadim Hayinu



We were slaves to Pharaoh in Egypt, but God took us out of there with a mighty hand and an outstretched arm. If God had not taken our ancestors out of Egypt, then we, our children, and grandchildren would still be enslaved to a Pharaoh in Egypt. So, even if we were all wise and clever, experienced and learned in Torah, it would still be our duty to tell about the Exodus from Egypt. The more people talk about the story of the Exodus, the more they deserve praise.

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.
וְיֹצֵיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיָד
חֲזָקָה וּבְזְרוּעַ נְטוּיָה. וְאֵלֹהֵינוּ לֹא הוֹצִיא
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם, הֲרֵי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ,
מִשְׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.
וְאִפְּלוּ כָּלָנוּ חֲכָמִים, כָּלָנוּ נְבוֹנִים,
כָּלָנוּ זְקֵנִים, כָּלָנוּ יוֹדְעִים אֶת
הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת
מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת
מִצְרַיִם, הֲרֵי זֶה מְשַׁבַּח.

We were once slaves, but now we are free people!

We remember a story from our past. Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azaryah, Rabbi Akiva, and Rabbi Tarfon were sitting around the seder table in B'nei B'rak. They were so engrossed in talking about the Exodus, that, before they knew it, their students came and said to them, "Rabbis, it is time to say the morning Sh'ma."



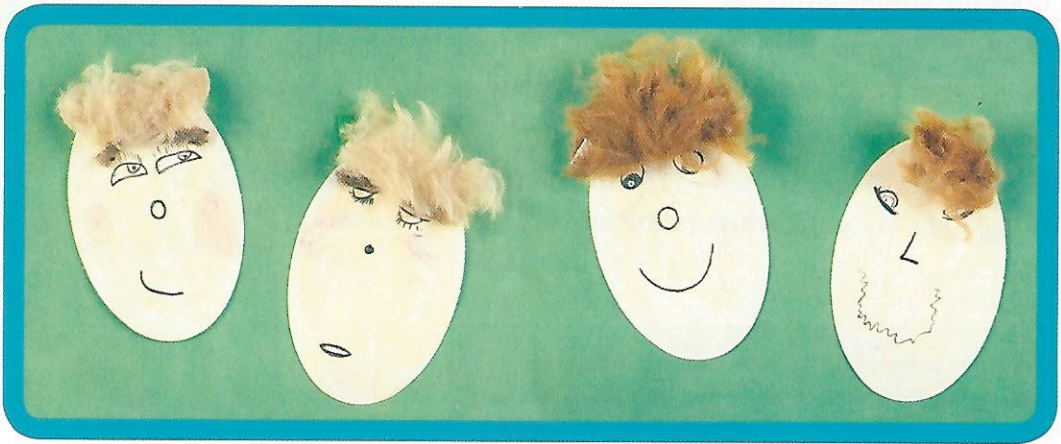
This anecdote is meant to emphasize the importance of telling the Passover story, and of learning about our history. Another interpretation says that the elders in this story were actually planning the Bar Kochba Revolt against the Romans (132-135 CE). How can learning about our past help us plan for the future?



*Baruch haMakom. Baruch Hu.
Baruch shenatan Torah l'amo Yisrael.
Baruch Hu.*

בָּרוּךְ הַמָּקוֹם. בָּרוּךְ הוּא.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
בָּרוּךְ הוּא.

Praised be God. Praised be the Eternal One.
Praised be God who has given the Torah to the people of Israel.
Praised be God.



The Four Children

The Torah tells us to teach our children about the Exodus from Egypt. Four times the Torah repeats, “And you shall tell your child on that day. . . .” From these words we understand that there are four different kinds of children, and to each we must tell the story in a different way.

What does the wise child ask?

“What are the stories, laws and judgments that Adonai our God has commanded?” (Deuteronomy 6:20) To such a child we must explain the laws of Pesah in detail, including that “no afikoman (dessert) may be eaten after the Passover offering.” (Mishnah Pesahim 10:8)





What does the rebellious child ask?

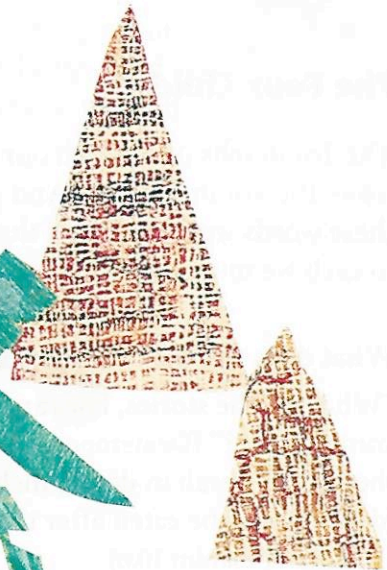
“What does this service mean to you?” (Exodus 12:26) By the words “to you” that child says that this seder service is only for *you*. So we answer the child in the words of the Torah: “This is because of everything God did for me when I came out of Egypt.” (Exodus 13:8) For me, not for you; because if you had been there, you would not have been redeemed.

What does the simple child ask?

“What is this?” We answer in the words of the Torah: “With a strong hand God brought us out of Egypt from the house of slavery.” (Exodus 13:14)

As for the child who does not know how to ask, you must gently explain, as the Torah teaches: “You shall tell your child on that day: ‘This is because of everything God did for me when I came out of Egypt.’” (Exodus 13:8)

The questions asked by the four children represent four ways of approaching the seder experience. From the widely different responses given, we learn the importance of paying attention not only to the words of the questions but also the children’s reasons for asking. By considering the motives as well as the words, we are able to give personal responses that will be more meaningful to our listeners. Do you think we each resemble one of the four children, or do we have all of these characteristics at one time or another? Why do you believe this?





V'hi She'amdah

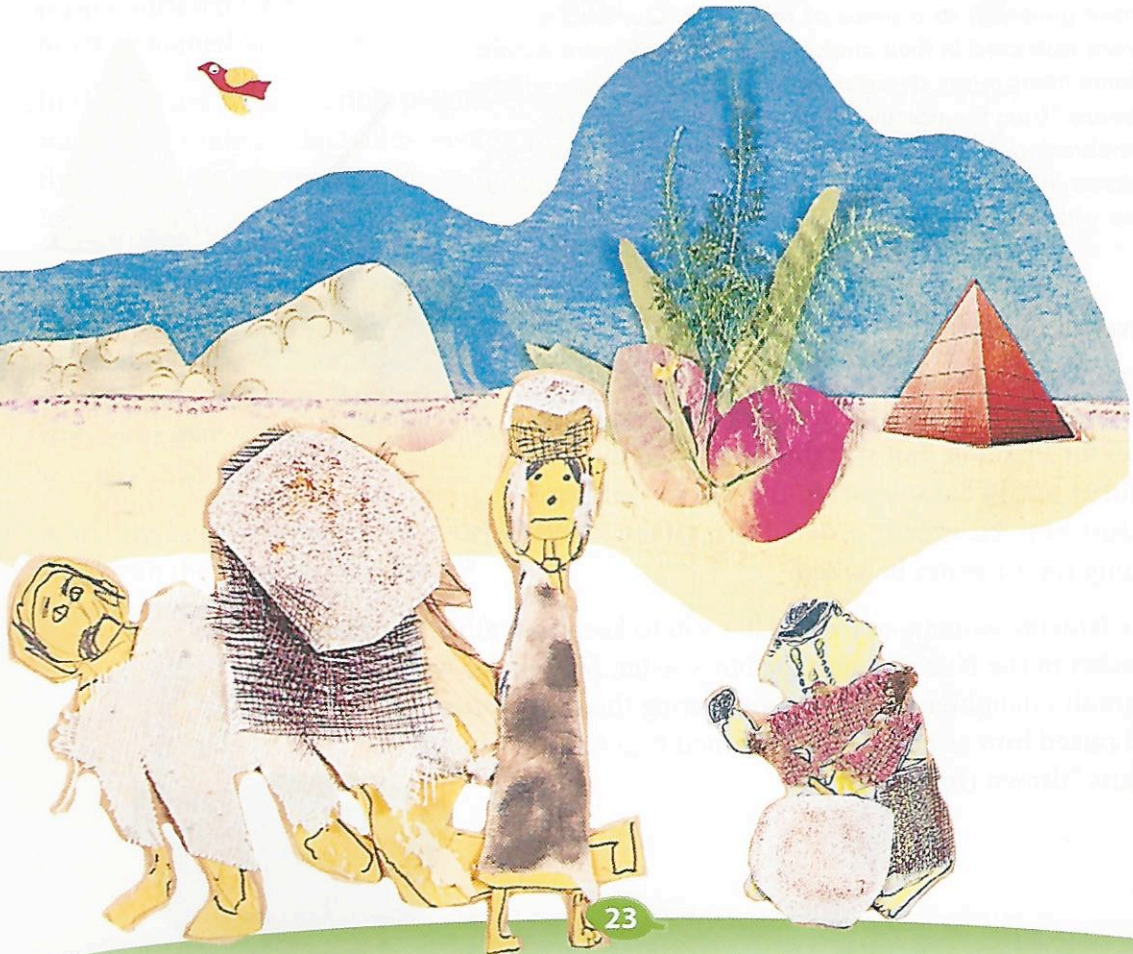
We hold up our wine glasses as we read or sing together:

*V'hi she'amdah la'avoteinu v'lanu.
Shelo ehad bilvad amad aleinu
l'chaloteinu. Ela sheb'chol dor va'dor
om'dim aleinu l'chaloteinu. V'ha'Kadosh
baruch Hu matzileinu miyadam.*

וְהִיא שֶׁעֲמָדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא
אֶחָד בְּלִבְד עֶמֶד עָלֵינוּ לְכַלּוֹתֵנוּ.
אֲלֵא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ
מִיָּדָם.

God's promise has given us strength. For not only one enemy has risen against us to destroy us, but in every generation people rise against us. But the Holy One saves us from their hand.

We lower our wine glasses.



The Story of Passover

Our Journey

We now begin the story of our journey from slavery to freedom, from sadness to joy, from oppression to empowerment.

Long before they ever went to Egypt, our ancestors worshipped idols. Abraham, the father of our people, went to the land of Canaan and learned to worship God alone.

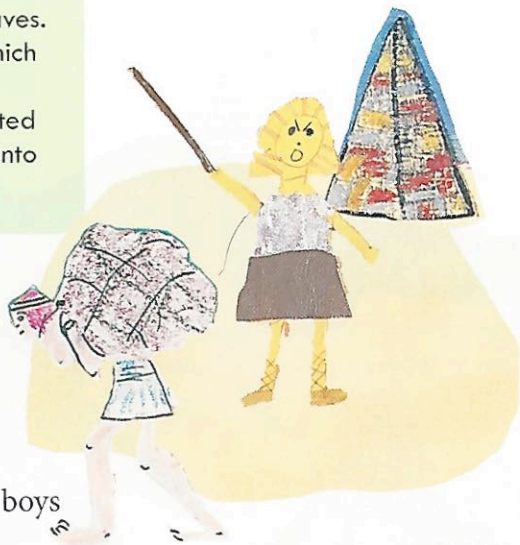
In a time of famine our ancestors left Canaan and went down to Mitzrayim, the land of Egypt. There they flourished and became a great nation. Generations passed, and a new Pharaoh came to power who felt no love for the Israelites. When he saw how numerous our ancestors had become, he dealt harshly with them.



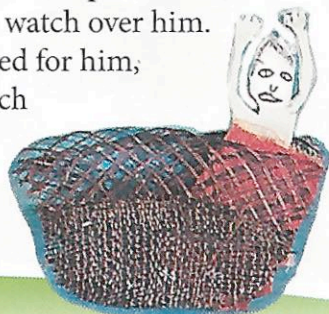
Went down to Mitzrayim. Mitzrayim, the Hebrew name of the land of Egypt, is sometimes used in the seder to refer more generally to a place of restriction. Our ancestors were restricted in their choices because they were slaves. Some interpreters describe Mitzrayim as *m'tzarim*, which means "from the narrows." Pesah is a time when we, celebrating our freedom, can also identify the restricted places in our lives and consider how best to emerge into the wide and hopeful lands beyond.

Slavery in Egypt

Our ancestors became slaves in Mitzrayim, where they spent their days making bricks and building cities for Pharaoh. But still they increased in number until Pharaoh feared that they would rise against him. He cruelly ordered that all the infant boys among the Israelites be killed.



One Israelite woman concealed her son to keep him alive. She placed him in a basket in the Nile and sent the boy's sister, Miriam, to watch over him. Pharaoh's daughter found the boy among the reeds, cared for him, and raised him as her own. She named him Moses, which means "drawn from the water."





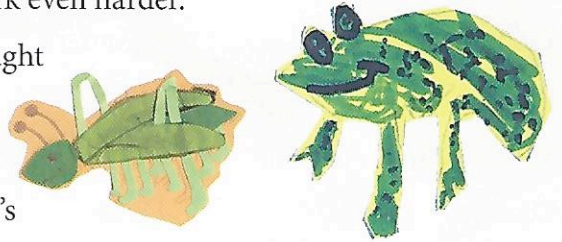
Moses grew up in Pharaoh's palace. One day, as an adult, he saw an Egyptian beating an Israelite slave, and he killed the Egyptian. When this crime became known, Moses fled from Mitzrayim to Midian.

At that time the Israelites cried out to the God of their ancestors. When God heard their pleas and saw their suffering, God spoke to Moses through the flames of a bush that seemed to burn without being consumed.

“Let my people go!”

God told Moses to go to Pharaoh and demand that he release the Israelites from slavery. Moses and his brother, Aaron, came before Pharaoh, but Pharaoh refused them, and he made the Israelites work even harder.

Because Pharaoh would not listen, God brought terrible plagues upon the land—blood, frogs, lice, wild beasts, disease, boils, hail, locusts, and darkness. Though his own people suffered from these plagues, Pharaoh's heart remained hardened.

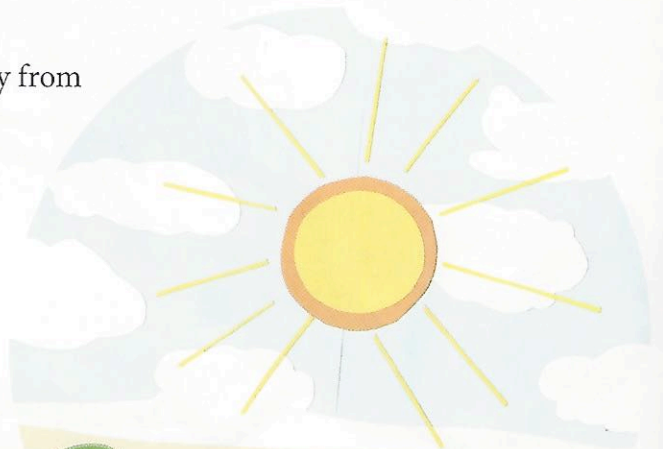


In the last and most terrible plague, every firstborn in the land of Mitzrayim was killed. Only the Israelites were spared. A great wailing rose throughout the land of Mitzrayim, and Pharaoh finally relented. He allowed the Israelites to leave.

Freedom

The Israelites left in a great hurry. When they reached the shore of the Sea of Reeds, Pharaoh changed his mind and sent his armies to pursue them. God caused the Sea of Reeds to split, and the Israelites walked through the dry seabed to safety. Miriam, Moses's sister, led songs of praise to God.

And thus began the Israelites' journey from slavery to the land that God had promised them.



The Ten Plagues

Our rabbis taught: When the Egyptian armies were drowning in the sea, all the angels in heaven began to sing with joy. God silenced them by saying, "My children are drowning and you sing praises?" (Sanhedrin 39b) So, to this day, we lessen our own joy by removing wine from our cups as we remember those ten terrible plagues.

Dip a finger or spoon into your wine glass and remove a drop of wine as you recite the name of each plague:

Blood	<i>Dam</i>	דָּם
Frogs	<i>Tz'fardei'a</i>	צְפַרְדֵּי
Lice	<i>Kinim</i>	כִּנִּים
Wild beasts	<i>Arov</i>	עֲרוֹב
Disease	<i>Dever</i>	דֶּבֶר
Boils	<i>Sh'hin</i>	שִׁחִין
Hail	<i>Barad</i>	בָּרָד
Locusts	<i>Arbeh</i>	אַרְבֵּה
Darkness	<i>Hoshech</i>	חֹשֶׁךְ
Death of the firstborn	<i>Makat b'chorot</i>	מַכַּת בְּכוֹרוֹת

"If your enemy falls, do not celebrate. If your enemy trips, let not your heart rejoice." (Proverbs 24:17)






Dayeinu: It would have been enough!



We sing the following verses of "Dayeinu" together:

Ilu hotzi'anu mi'Mitzrayim, dayeinu.
Ilu natan lanu et haShabbat, dayeinu.
Ilu natan lanu et haTorah, dayeinu.
Ilu hichnisanu l'Eretz Yisrael, dayeinu.

אלו הוציאנו ממצרים, דינו. 
אלו נתן לנו את השבת, דינו.
אלו נתן לנו את התורה, דינו.
אלו הכניסנו לארץ ישראל, דינו.



The leader recites each verse, and everyone responds "dayeinu."

God has given us many gifts, but even one of them would have been enough!

במה מעלות טובות למקום עלינו.

If God had only brought us out of Egypt and had not divided the sea for us, *dayeinu!*

אלו הוציאנו ממצרים,
ולא קרע לנו את הים, דינו.

Had God divided the sea for us and not led us through onto dry land, *dayeinu!*

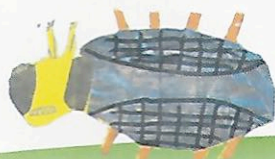
אלו קרע לנו את הים,
ולא העבירנו בתוכו בחרבה, דינו.

Had God led us through onto dry land and not watched over us in the desert for forty years, *dayeinu!*

אלו העבירנו בתוכו בחרבה,
ולא ספק צרכנו במדבר ארבעים
שנה, דינו.

Had God watched over us in the desert for forty years and not fed us with *manna*, *dayeinu!*

אלו ספק צרכנו במדבר ארבעים שנה,
ולא האכילנו את המן, דינו.





Had God fed us with manna
and not given us Shabbat, *dayeinu!*



אלו האכילנו את המן,
ולא נתן לנו את השבת, דינו.

Had God given us Shabbat
and not brought us to Mount Sinai, *dayeinu!*

אלו נתן לנו את השבת,
ולא קרבנו לפני הר סיני, דינו.

Had God brought us to Mount Sinai
and not given us the Torah, *dayeinu!*

אלו קרבנו לפני הר סיני,
ולא נתן לנו את התורה, דינו.

Had God given us the Torah
and not brought us to the land of
Israel, *dayeinu!*

אלו נתן לנו את התורה,
ולא הכניסנו לארץ ישראל, דינו.

Had God brought us to the land of Israel
and not built the Temple for us, *dayeinu!*

אלו הכניסנו לארץ ישראל, ולא
בנה לנו את בית הבחירה, דינו.



What are some things in your own life for
which you could say “*dayeinu*”?





When we finish "Dayeinu," we review all of God's blessings:

How much more so, then, should we give thanks for the many good things God has done for us!

God brought us out of Egypt, divided the sea for us, led us through onto dry land, watched over us in the desert for forty years, fed us with manna, gave us Shabbat, brought us to Mount Sinai, gave us the Torah, brought us to the land of Israel, and built the Temple for us.

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה
וּמְכַפֶּלֶת לַמָּקוֹם עָלֵינוּ.

שְׁהוּצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בָּהֶם
שְׁפָטִים, וְעָשָׂה בְּאֱלֹהֵיהֶם, וְהָרַג
אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת מַמּוֹנָם,
וְקָרַע לָנוּ אֶת הַיָּם, וְהִעֲבִירָנוּ
בְּתוֹכוֹ בְּחֶרֶבָה, וְשָׁקַע צַרֵּינוּ בְּתוֹכוֹ,
וְסָפַק צַרְכָּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,
וְהֵאכִילָנוּ אֶת הַמָּן, וְנָתַן לָנוּ אֶת
הַשַּׁבָּת, וְקָרְבָנוּ לִפְנֵי הַר סִינַי, וְנָתַן
לָנוּ אֶת הַתּוֹרָה, וְהִכְנִיסָנוּ לְאֶרֶץ
יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה.



Pesah, Matzah, Maror

Rabbi Gamaliel used to say: If on Passover you do not explain these three things, you have not fulfilled the purpose of the seder: *Pesah*, the Passover offering; *Matzah*, the unleavened bread; and *Maror*, the bitter herbs.

Hold up the roasted bone. (Vegetarians sometimes use a beet instead.)

What is the meaning of Pesah?

The roasted bone (or beet) reminds us of the Passover sacrifice that our ancestors offered in the Temple in Jerusalem. As it is written: "You shall say: It is the Passover offering for Adonai, who passed over the houses of the children of Israel in Mitzrayim and punished the Egyptians." (Exodus 12:27)

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנָן
שְׁבִית הַמִּקְדָּשׁ הָיָה קָנָם, עַל שׁוּם
מָה?

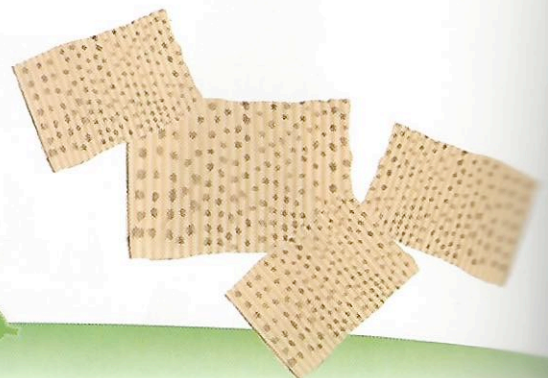


Hold up the matzah.

Why do we eat this matzah?

Because the Torah tells us, "They baked the dough that they had brought out of Mitzrayim into unleavened bread; for they were driven out of Mitzrayim and could not delay, nor had they prepared any food for their journey." (Exodus 12:39)

מַצָּה זוֹ שֶׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?





Hold up the dish of maror.

Why do we eat this bitter maror?

It is because the Egyptians made the lives of our ancestors miserable in Mitzrayim, as it is written: "They made life bitter for them with hard work, with clay and bricks, and with all kinds of work in the field; whatever work they did was backbreaking." (Exodus 1:14)

מָרוֹר זֶה שְׁאָנּוּ אוֹכְלִים, עַל שׁוֹם מָה?





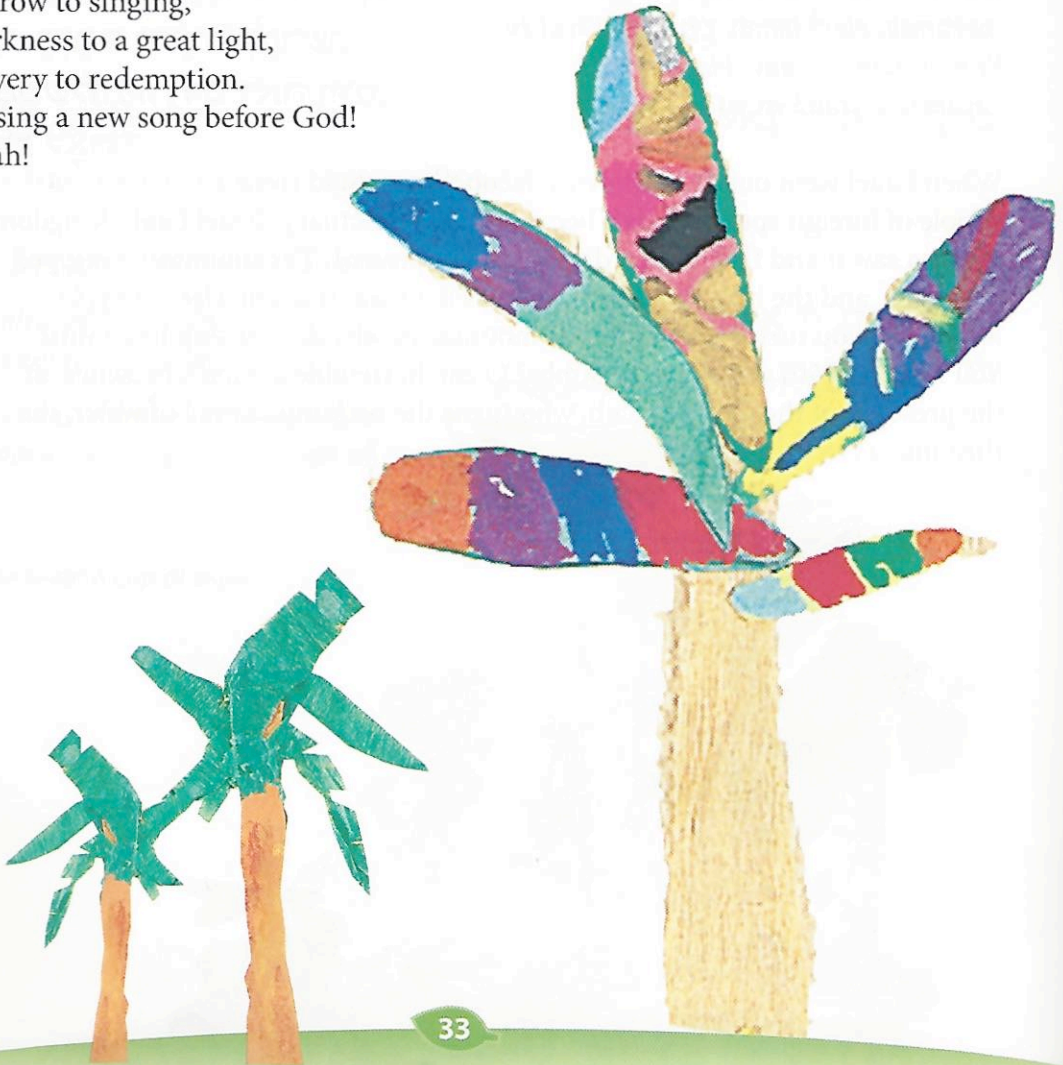
B'chol Dor Va'dor

In every generation it is our duty to think of ourselves as though we personally had come out of Egypt, as it is written: "You shall tell your children on that day: 'This is because of what God did for me when I came out of Mitzrayim.'" (Exodus 13:8)

בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת
אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם,
שֶׁנֶּאֱמַר: וְהַגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
לֵאמֹר בְּעֵבוֹר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי
מִמִּצְרַיִם.

We raise our cups of wine and read together:

Therefore let us rejoice at the wonder of our deliverance.
God took us from slavery to freedom,
From sadness to joy,
From sorrow to singing,
From darkness to a great light,
From slavery to redemption.
So let us sing a new song before God!
Halleluyah!





Psalm 113

Halleluyah! Praise, you servants of Adonai, praise the name of God. Praised be the name of God from this time forth and forever.

הַלְלוּיָהוָה, הַלְלוּ עַבְדֵי יְיָ, הַלְלוּ אֶת
שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד
עוֹלָם.

From the rising of the sun to its setting, God's name is to be praised. High above all nations is Adonai; above the heavens is God's glory. Who is like Adonai our God, who, though enthroned on high, looks down upon heaven and earth? God raises the poor out of the dust and lifts the needy out of the dust, to seat them with the highest of God's people. God turns the barren woman into a happy mother of children. Halleluyah!

Psalm 114

*B'tzeit Yisrael miMitzrayim, beit Ya'akov
mei'am lo'eiz. Haitah Y'hudah l'kodsho,
Yisrael mamsh'lotav. Hayam ra'ah
vayanos, haYardein yisov l'ahor.*

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב
מֵעַם לֵעִז. הָיְתָה יְהוּדָה לְקֹדֶשׁוֹ,
יִשְׂרָאֵל מִמְשָׁלוֹתָיו. הַיָּם רָאָה וַיָּנֹס,
הַיַּרְדֵּן יָסַב לְאַחֹר.

When Israel went out of Mitzrayim, Jacob's household from a people of foreign 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, O sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you skip like lambs? O earth, tremble at God's presence, at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing spring.



The Second Cup of Wine

We raise the second cup of wine and read together God's second promise to our ancestors and to us:

"I will deliver you from slavery."
(Exodus 6:6)

Praised are You, Adonai our God, Ruler of the universe, who has redeemed us and our ancestors from Mitzrayim and enabled us to reach this night that we may eat matzah and maror. Our God and God of our ancestors, may we reach all the holidays and festivals in peace, rejoicing in the rebuilding of Zion and joyful at this service. There we shall sing a new song of praise to You for our rescue and for our freedom.

Baruch Atah, Adonai, ga'al Yisrael.

Praised are You, Adonai, who has redeemed Israel.

We sing the blessing for the second cup of wine:

Baruch Atah, Adonai Eloheinu, Melech ha'olam, borei p'ri hagafen.

Praised are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine.

We drink the second cup of wine.

וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדְתֶּם.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם, וְהִגִּיעַנוּ לַלַּיְלָה הַזֶּה,
לֶאֱכֹל בּוֹ מַצָּה וּמְרוֹר. כֵּן יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ יִגִּיעַנוּ לְמוֹעֲדִים
וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאתָנוּ
לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירָךְ, וְשֹׂשִׁים
בְּעֲבוּדָתְךָ, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל
גְּאֻלָּתָנוּ, וְעַל פְּדוּיֹת נַפְשָׁנוּ.

בְּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.





Roh'tzah: Washing Our Hands

We pause here for the ritual hand washing that precedes a meal. After the hand washing, we recite the following blessing:

Baruch Atah, Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Praised are You, Adonai our God,
Ruler of the universe, who makes us
holy with commandments, and
commands us to wash our hands.

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





Motzi Matzah: Blessings for the Matzah

We uncover the plate of matzah and raise it for all to see. We recite the following two blessings over the matzah. The first is a blessing for eating food; the second, a blessing for the special mitzvah of eating matzah on a seder night.

Baruch Atah, Adonai Eloheinu, Melech ha'olam, hamotzi lehem min ha'aretz.

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

Praised are You, Adonai our God, Ruler of the universe, who brings bread from the earth.

We recite the second blessing while holding up the top and middle matzah:

Baruch Atah, Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

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

Praised are You, Adonai our God, Ruler of the universe, who makes us holy with commandments, and commands us to eat matzah.

We each eat a piece from the top or middle matzah.





Maror: The Bitter Herbs

We dip the bitter herbs in ḥaroset and recite the blessing:

*Baruch Atah, Adonai Eloheinu, Melech
ha'olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat maror.*

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

Praised are You, Adonai our God, Ruler of the universe, who makes us holy with commandments, and commands us to eat maror.

We eat the bitter herbs.

The ḥaroset reminds us of the mortar and bricks used for the building of Pharaoh's cities in Egypt. Dipping bitter maror in sweet ḥaroset can remind us of the hope that enabled our ancestors to withstand the bitterness of slavery. Describe a time when hopeful thoughts helped you to deal with something sad or unpleasant.





Koreich: The Hillel Sandwich

We combine a second serving of maror (or hazeret, which may be romaine lettuce or another bitter herb) with a portion of the bottom matzah to make the Hillel sandwich. Some people add haroset, as well.

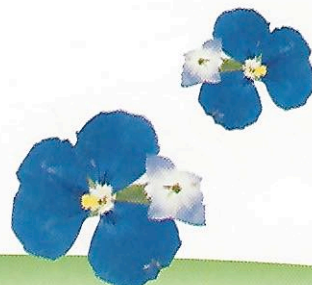


We read together:

This is what Hillel used to do when the Temple still stood in Jerusalem. He took the matzah and maror and ate them together with the Pesah offering, to fulfill the words of the Torah: "They shall eat it with unleavened bread and bitter herbs." (Numbers 9:11)

זְכוֹר לְמִקְדָּשׁ כְּהִלֵּל. בֵּן
עָשָׂה הִלֵּל בְּזִמְנֵי שַׁבִּית
הַמִּקְדָּשׁ הָיָה קַיָּם. הָיָה כּוֹרֵךְ פֶּסַח
מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד לְקַיָּם מֵה
שֵׁנָאֵמַר: עַל מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ.

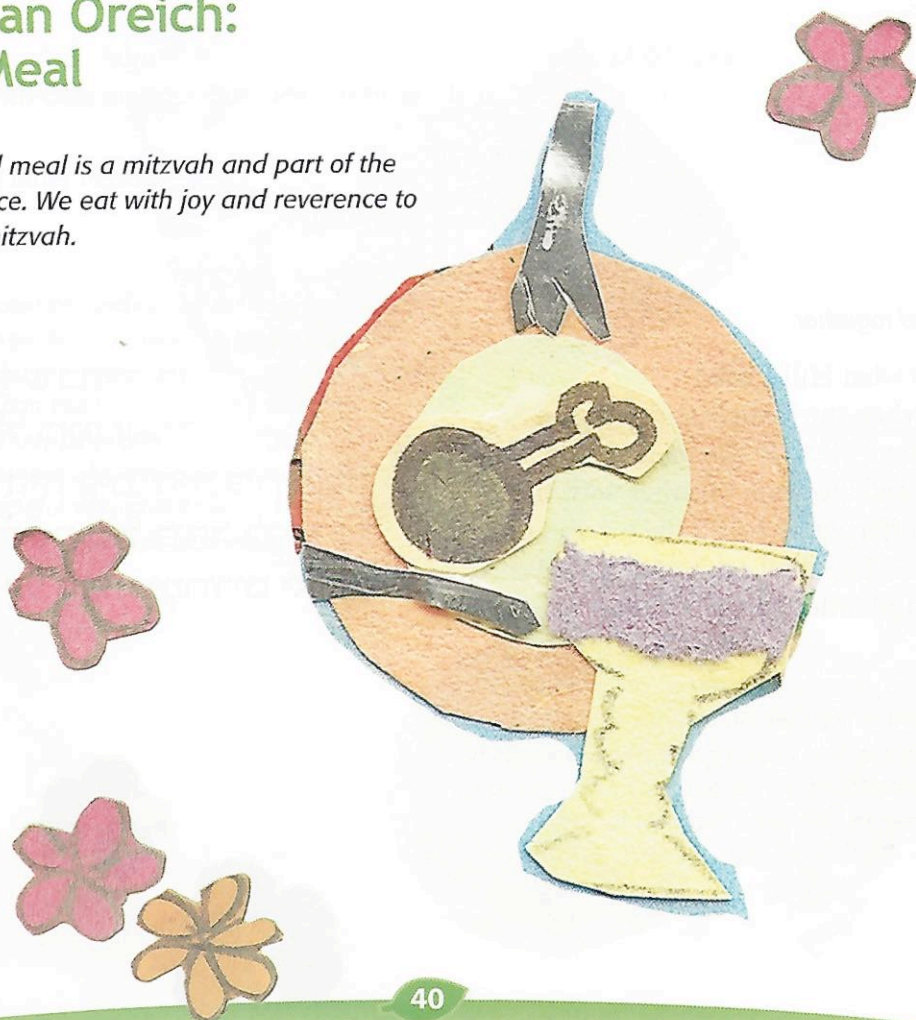
The great teacher Hillel lived in Jerusalem during the first century BCE. His teachings had a profound influence on Jewish thought, and continue to influence Judaism today.





Shulchan Oreich: The Meal

The festival meal is a mitzvah and part of the seder service. We eat with joy and reverence to fulfill the mitzvah.







Tzafun: The Afikoman

After the meal, the leader gives a prize to whomever finds the hidden matzah, and distributes a piece of afikoman to each of the seder participants. Only after eating the afikoman can we continue our seder.





Bareich: Blessing after the Meal

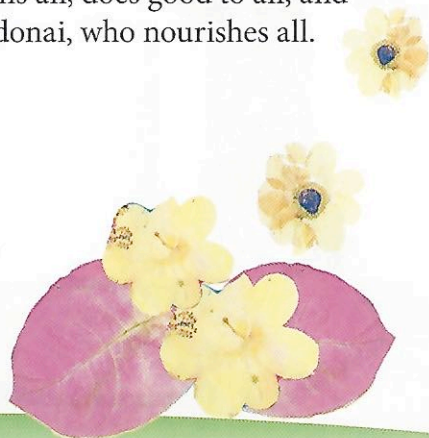
We now fill the third cup and sing Birkat Hamazon, the blessing after the meal.

The following is a short version of the blessing:

*Baruch Atah, Adonai Eloheinu, Melech
ha'olam, hazan et ha'olam kulo b'tuvo
b'hein b'hesed uv'rahamim. Hu notein
lehem l'chol basar ki l'olam hasdo.
Uv'tuvo hagadol tamid lo hasar lanu, v'al
yehsar lanu mazon l'olam va'ed ba'avur
sh'mo hagadol, ki hu El zan um'farneis
lakol umeitiv lakol, umeichin mazon
l'chol b'riyotav asher bara. Baruch Atah,
Adonai, hazan et hakol.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן
בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לֶחֶם לְכֹל
בְּשֵׂר כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ הַגָּדוֹל
תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסַר לָנוּ
מִזֶּן לְעוֹלָם וְעַד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל,
כִּי הוּא אֵל זֶן וּמִפְרִנֵּס לְכֹל וּמִטִּיב
לְכֹל, וּמַכִּין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא. בָּרוּךְ אַתָּה, יְיָ, הַזֵּן אֶת הַכֹּל.

Praised are You, Adonai our God, Ruler of the universe, who nourishes the whole world with goodness, grace, kindness, and mercy. You give food to all creatures, for Your kindness endures forever. Through this great goodness we have never been in want; may we never be in need of food for the sake of God's great name. We give thanks to God who nourishes and sustains all, does good to all, and provides food for all creation. Praised are You, Adonai, who nourishes all.





The Third Cup of Wine

We raise the third cup of wine and read together God's third promise to our ancestors and to us:

"I will redeem you with an outstretched arm." (Exodus 6:6)

וְגָאַלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ.

We sing the blessing over the third cup of wine.

Baruch Atah, Adonai Eloheinu, Melech ha'olam, borei p'ri hagafen.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הַגָּפֶן.

Praised are you, Adonai our God, Ruler of the universe,
who creates the fruit of the vine.

We drink the third cup of wine.





Elijah's Cup

We pour a fourth cup of wine for each person present, and an extra cup in honor of the Prophet Elijah.

Tradition teaches us that the Prophet Elijah is the long-expected messenger who will tell us when the sovereignty of God is about to arrive, ushering in peace and perfection. We can fill Elijah's Cup by inviting participants to pour a little wine or grape juice from their cup into Elijah's. This reminds us that we all must do our part to create a better world and bring about our redemption.



We open the door to welcome Elijah, and everyone sings:

Eliyahu hanavi,

Eliyahu haTishbi

Eliyahu, Eliyahu, Eliyahu haGiladi,

Bimheirah v'yameinu yavo eileinu

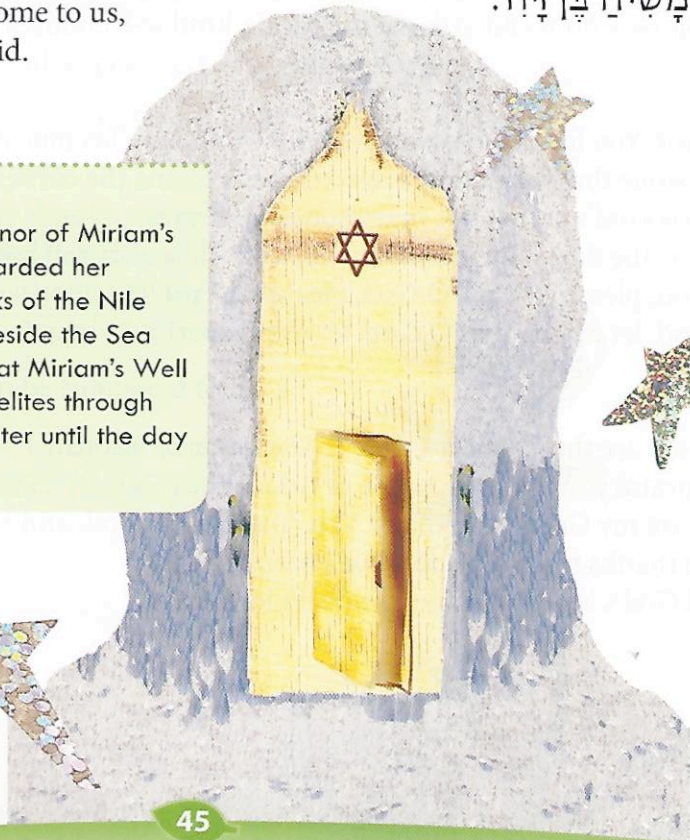
Im Mashiah ben David.

Elijah the prophet, Elijah the Tishbite,
Elijah, Elijah, Elijah from Gilad,
Quickly in our days he will come to us,
with the Messiah, son of David.

אֱלֹהֵינוּ הַנְּבִיא, 
אֱלֹהֵינוּ הַתְּשֻׁבִי,
אֱלֹהֵינוּ, אֱלֹהֵינוּ,
אֱלֹהֵינוּ הַגִּלְעָדִי,
בְּמַהֲרָה בְּיָמֵינוּ
יָבֵא אֵלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד.

Miriam's Cup

We fill a cup with water in honor of Miriam's role in the Exodus. Miriam guarded her brother Moses along the banks of the Nile and led the women in song beside the Sea of Reeds. Tradition teaches that Miriam's Well miraculously followed the Israelites through the desert, providing fresh water until the day Miriam died.





Hallel: Psalms of Praise

Psalm 117

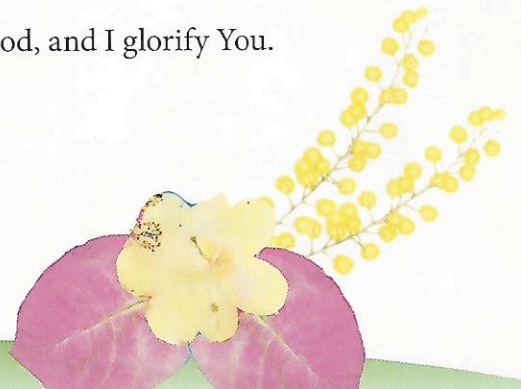
Give thanks to God, all you nations;
Praise God, all you peoples!
For God's kindness overwhelms us, and the truth of Adonai is forever.
Halleluyah!

From Psalm 118

Give thanks to God, who is good; God's kindness endures forever.
Let Israel say: God's kindness endures forever.
Let the house of Aaron say: God's kindness endures forever.
Let those who revere Adonai say: God's kindness endures forever.

I thank You for You have answered me and have become my salvation.
The stone that the builders rejected has become the cornerstone.
This is God's doing, it is marvelous in our eyes.
This is the day that God has made; we will be glad and rejoice in it.
O God, please save us! O God, please save us!
O God, let us prosper! O God, let us prosper!

Praised are those who are here in the name of Adonai;
We praise you from the house of Adonai. . . .
You are my God, and I thank You; You are my God, and I glorify You.
Give thanks to Adonai, for God endures forever;
And God's loving-kindness endures forever.





Nishmat

The soul of every living being shall praise Your name, Adonai our God,
And the spirit of all people shall glorify and exalt You, our Ruler.
Beyond eternity to eternity, you are God. We have no Sovereign but You—
God of the first and of the last, God of all creatures and of all generations.

If only our mouths filled with song as the sea,
and our tongues with joy as the endless waves;

Our lips full of praise as the heavens are wide,
and our eyes shining like the sun and the moon;

If only our hands spread out in prayer as eagles' wings
and our feet as swift as the deer—

We would still be unable to thank You and praise Your name,
our God and God of our people,

For a single one of the thousands and tens of thousands of good things that
You have given to our ancestors and to us.

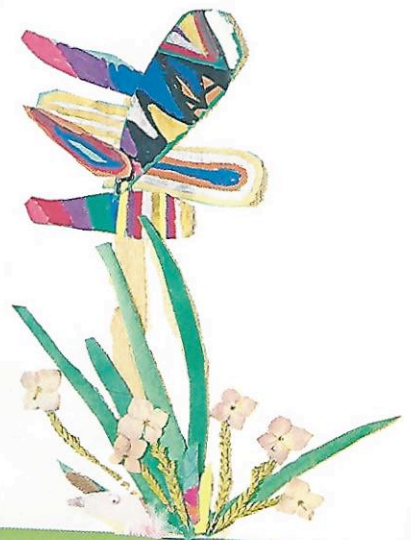
You freed us from Mitzrayim and rescued us from a life of slavery.

Therefore, O God, limbs and tongue and heart and
mind join now to give You thanks.

To You, every mouth shall offer thanks, every tongue
shall vow loyalty, every knee shall bend, and all who
stand shall praise You, as it is written: "All my bones shall
say: 'O God, who is like You?'" (Psalm 35:10)

Who is equal to You? Who can be compared to You?

As David sang, "Praise Adonai, O my soul, and let all
my being praise God's holy name." (Psalm 103:1)





The Fourth Cup of Wine

We raise the fourth cup of wine and read together God's fourth promise to our ancestors and to us:

"I will take you to be my people, and I will be your God." (Exodus 6:7)

וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם
לֵאלֹהִים.

We sing the blessing together:

*Baruch Atah, Adonai Eloheinu, Melech
ha'olam, borei p'ri hagafen.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן.

Praised are You, Adonai our God, Ruler of the universe,
who creates the fruit of the vine.

We drink the fourth cup of wine.

Praised are You, Adonai our
God, Ruler of the universe,
for the vine and its fruit, and for
the produce of the field, and
for the beautiful and spacious land
that You gave to our people to eat
of its fruit and enjoy its goodness.



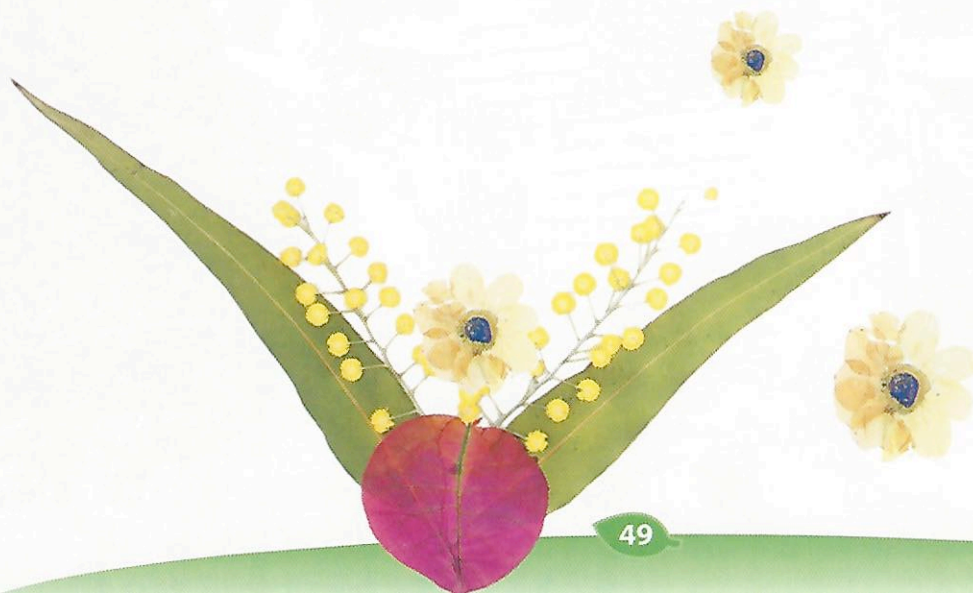


Nirtzah: Concluding our Seder

We read together:

The seder service now concludes,
Complete in all its laws and customs.
May God who broke Pharaoh's power
Bring peace and freedom to every land.
O Pure One, who dwells above,
Establish us as a countless people.
Speedily guide us as a people redeemed
To the land of Zion with song.

חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ,
כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כַּאֲשֶׁר זָכִינוּ לְסֵדֶר אוֹתוֹ,
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.
יְיָ שׁוֹבֵן מְעוֹנָה,
קוֹמֵם קֹהֵל יְעִדֵת מִי מְנָה.
בְּקִרְוֹב נִהַל גִּטְעֵי כְנֶה,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.



🎵
לְשָׁנָה
הַבָּאָה
בִּירוּשָׁלַיִם.

*L'shanah
haba'ah
biY'rushalayim!*

Next year in Jerusalem!







Shirim: Songs for Pesah

Ki Lo Na'eh

*Ki lo na'eh, ki lo ya'eh.
Adir bimpluchah, bahur kahalachah,
g'dudav yomru lo:
L'cha ul'cha, l'cha ki l'cha, l'cha af l'cha,
l'cha Adonai hamamlachah.
Ki lo na'eh, ki lo ya'eh.*

*Dagul bimpluchah, hadur kahalachah,
vaticav yomru lo:
L'cha ul'cha, l'cha ki l'cha, l'cha af l'cha,
l'cha Adonai hamamlachah.
Ki lo na'eh, ki lo ya'eh.*

כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה,
אֲדִיר בְּמִלּוּכָה, בְּחֹר בְּהִלְכָה,
גְּדוּדָיו יֹאמְרוּ לוֹ:
לָךְ וְלָךְ, לָךְ כִּי לָךְ, לָךְ אַף לָךְ,
לָךְ יְיָ הַמְּמַלְכָה.
כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה.

דָּגוּל בְּמִלּוּכָה, הָדוּר בְּהִלְכָה,
וְתִיקָיו יֹאמְרוּ לוֹ:
לָךְ וְלָךְ, לָךְ כִּי לָךְ, לָךְ אַף לָךְ,
לָךְ יְיָ הַמְּמַלְכָה.
כִּי לֹא נֶאֱדָה, כִּי לֹא יֵאָדָה.





*Zakai bimpluchah, ḥasin kahalachah,
tafs'rav yomru lo:
I'cha ul'cha, I'cha ki I'cha, I'cha af I'cha,
I'cha Adonai hamamlachah.
Ki lo na'eh, ki lo ya'eh.*

זכאי במלּוּכָה, חָסִין כְּהֻלָּכָה,
טַפְסְרָיו יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ,
לְךָ יְיָ הַמְּמֻלְכָה.
כִּי לֹא נֶאֱדָה, כִּי לֹא יֶאֱהָ.

*Yahid bimpluchah, kabir kahalachah,
limudav yomru lo:
I'cha ul'cha, I'cha ki I'cha, I'cha af I'cha,
I'cha Adonai hamamlachah.
Ki lo na'eh, ki lo ya'eh.*

יְחִיד בְּמִלּוּכָה, כְּבִיר כְּהֻלָּכָה,
לְמוֹדָיו יֹאמְרוּ לוֹ:
לְךָ וּלְךָ, לְךָ כִּי לְךָ, לְךָ אַף לְךָ,
לְךָ יְיָ הַמְּמֻלְכָה.
כִּי לֹא נֶאֱדָה, כִּי לֹא יֶאֱהָ.

Beautiful praises are God's due.

With royal power, truly chosen, God's hosts sing:

"To You, only You, O God, is sovereignty." Beautiful praises are God's due.

With royal fame, truly glorious, God's faithful sing:

"To You, only You, O God, is sovereignty." Beautiful praises are God's due.

With royal entitlement, truly protected, God's angels sing:

"To You, only You, O God, is sovereignty." Beautiful praises are God's due.

Unique in sovereignty, truly strong, God's disciples sing:

"To You, only You, O God, is sovereignty." Beautiful praises are God's due.



Adir Hu


Adir Hu, adir Hu,
Yivneh veito b'karov,
Bimheirah bimheirah, b'yameinu b'karov.
El b'neih, El b'neih, b'neih veit'cha
b'karov.

Bahur Hu, gadol Hu, dagul Hu,
Yivneh veito b'karov,
Bimheirah bimheirah, b'yameinu b'karov.
El b'neih, El b'neih, b'neih veit'cha
b'karov.

Hadur Hu, vatic Hu, zakai Hu,
Hasid Hu, tahor Hu, yahid Hu,
Kabir Hu, lamud Hu, melech Hu,
Nora Hu, sagiv Hu, izuz Hu,
Podeh Hu, tzadik Hu, kadosh Hu,
Raḥum Hu, Shadai Hu, takif Hu,

Yivneh veito b'karov,
Bimheirah bimheirah, b'yameinu b'karov.
El b'neih, El b'neih, b'neih veit'cha
b'karov.

The verses of this song begin with different synonyms for "glorious." In Hebrew, these synonyms start with all the letters of the Hebrew alphabet, in order.

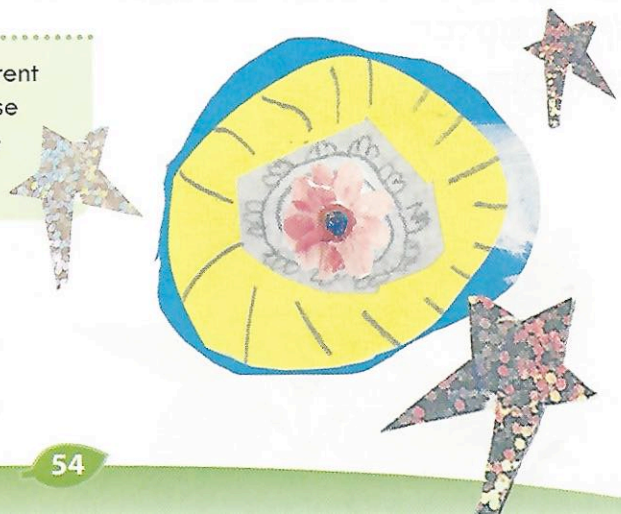
אָדיר הוּא, אָדיר הוּא, 

יְבִנֶּה בֵּיתוֹ בְּקֶרֶב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקֶרֶב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא,
יְבִנֶּה בֵּיתוֹ בְּקֶרֶב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקֶרֶב.

הַדוּר הוּא, וְתִיק הוּא, זָכַאי הוּא,
חָסִיד הוּא, טָהוֹר הוּא, יָחִיד הוּא,
כְּבִיר הוּא, לָמוּד הוּא, מֶלֶךְ הוּא,
נוֹרָא הוּא, סָגִיב הוּא, עִזּוּז הוּא,
פוֹדֵה הוּא, צַדִּיק הוּא, קְדוֹשׁ הוּא,
רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא,

יְבִנֶּה בֵּיתוֹ בְּקֶרֶב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקֶרֶב.





Glorious is God, glorious is God,
God will rebuild the Holy Temple
Speedily, speedily, in our days and soon.
Build it, Eternal One! Build it, Eternal One!



Distinguished is God, great is God, outstanding is God,
God will rebuild the Holy Temple
Speedily, speedily, in our days and soon.
Build it, Eternal One! Build it, Eternal One!

Resplendent is God, faithful is God, deserving is God, kind is God,
pure is God, unique is God, mighty is God, wise is God, sovereign is God,
awesome is God, sublime is God, strong is God, redeeming is God,
righteous is God, holy is God, merciful is God, almighty is God, resolute is God,

God will rebuild the Holy Temple
Speedily, speedily, in our days and soon.
Build it, Eternal One! Build it, Eternal One!



Eḥad Mi Yodei'a?

Eḥad mi yodei'a? Eḥad ani yodei'a:
Eḥad Eloheinu shebashamayim uva'aretz.



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

Sh'nayim mi yodei'a? Sh'nayim ani yodei'a:
Sh'nei luḥot habrit, eḥad Eloheinu
shebashamayim uva'aretz.

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

Sh'loshah mi yodei'a? Sh'loshah ani yodei'a:
Sh'loshah avot, sh'nei luḥot habrit, eḥad
Eloheinu shebashamayim uva'aretz.

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

Arba mi yodei'a? Arba ani yodei'a:
Arba imahot, sh'loshah avot, sh'nei
luḥot habrit, eḥad Eloheinu shebashamayim
uva'aretz.

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

Hamishah mi yodei'a? Hamishah ani yodei'a:
Hamishah ḥum'shei Torah, arba imahot,
sh'loshah avot, sh'nei luḥot habrit, eḥad
Eloheinu shebashamayim uva'aretz.

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

Shishah mi yodei'a? Shishah ani yodei'a:
Shishah sidrei Mishnah, ḥamishah ḥum'shei
Torah, arba imahot, sh'loshah avot, sh'nei
luḥot habrit, eḥad Eloheinu shebashamayim
uva'aretz.

שִׁשָּׁה מִי יוֹדֵעַ? שִׁשָּׁה אֲנִי יוֹדֵעַ:
שִׁשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי
תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאָרֶץ.

Shivah mi yodei'a? Shivah ani yodei'a:
Shivah y'mei Shabta, shishah sidrei
Mishnah, ḥamishah ḥum'shei Torah,
arba imahot, sh'loshah avot, sh'nei
luḥot habrit, eḥad Eloheinu
shebashamayim uva'aretz.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ:
שִׁבְעָה יְמֵי שַׁבָּת, שִׁשָּׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.





*Sh'monah mi yodei'a? Sh'monah ani yodei'a:
Sh'monah y'mei milah, shivah y'mei Shabta,
shishah sidrei Mishnah, hamishah hum'shei
Torah, arba imahot, sh'loshah avot, sh'nei
luhot habrit, ehad Eloheinu shebashamayim
uva'aretz.*

שְׁמוֹנֵה מִי יוֹדֵעַ? שְׁמוֹנֵה אֲנִי יוֹדֵעַ:
שְׁמוֹנֵה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא,
שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת
הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

*Tishah mi yodei'a? Tishah ani yodei'a:
Tishah yarhei leidah, sh'monah y'mei
milah, shivah y'mei Shabta, shishah sidrei
Mishnah, hamishah hum'shei Torah, arba
imahot, sh'loshah avot, sh'nei luhot habrit,
ehad Eloheinu shebashamayim uva'aretz.*

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ:
תִּשְׁעָה יָרְחֵי לֵידָה, שְׁמוֹנֵה יָמֵי מִילָה,
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד
אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

*Asarah mi yodei'a? Asarah ani yodei'a:
Asarah dibraya, tishah yarhei leidah,
sh'monah y'mei milah, shivah y'mei Shabta,
shishah sidrei Mishnah, hamishah hum'shei
Torah, arba imahot, sh'loshah avot, sh'nei
luhot habrit, ehad Eloheinu shebashamayim
uva'aretz.*

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ:
עֲשָׂרָה דְּבָרַיָא, תִּשְׁעָה יָרְחֵי לֵידָה, שְׁמוֹנֵה
יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשׁ
סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, אַרְבַּע
אֲמָהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

*Ahad asar mi yodei'a? Ahad asar ani yodei'a:
Ahad asar kochvaya, asarah dibraya, tishah
yarhei leidah, sh'monah y'mei milah, shivah
y'mei Shabta, shishah sidrei Mishnah,
hamishah hum'shei Torah, arba imahot,
sh'loshah avot, sh'nei luhot habrit, ehad
Eloheinu shebashamayim uva'aretz.*

אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אֲנִי יוֹדֵעַ:
אֶחָד עָשָׂר כּוֹכְבַיָא, עֲשָׂרָה דְּבָרַיָא, תִּשְׁעָה
יָרְחֵי לֵידָה, שְׁמוֹנֵה יָמֵי מִילָה, שִׁבְעָה
יָמֵי שַׁבָּתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה
חֻמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה
אַבּוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ
שֶׁבַשְׁמַיִם וּבְאָרֶץ.





Sh'neim asar mi yodei'a? Sh'neim asar ani yodei'a: Sh'neim asar shivtaya, aḥad asar kochvaya, asarah dibraya, tishah yarḥei leidah, sh'monah y'mei milah, shivah y'mei Shabta, shishah sidrei Mishnah, ḥamishah ḥum'shei Torah, arba imahot, sh'loshah avot, sh'nei luḥot habrit, eḥad Eloheinu shebashamayim uva'aretz.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ:
 שְׁנַיִם עָשָׂר שִׁבְטֵיָא, אֶחָד עָשָׂר כּוֹכְבֵיָא,
 עֶשְׂרֵה דְבְרֵיָא, תְּשַׁעַה יְרַחֵי לֵדָה, שְׁמוֹנֶה
 יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה
 סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע
 אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

Sh'loshah asar mi yodei'a? Sh'loshah asar ani yodei'a: Sh'loshah asar midaya, sh'neim asar shivtaya, aḥad asar kochvaya, asarah dibraya, tishah yarḥei leidah, sh'monah y'mei milah, shivah y'mei Shabta, shishah sidrei Mishnah, ḥamishah ḥum'shei Torah, arba imahot, sh'loshah avot, sh'nei luḥot habrit, eḥad Eloheinu shebashamayim uva'aretz.

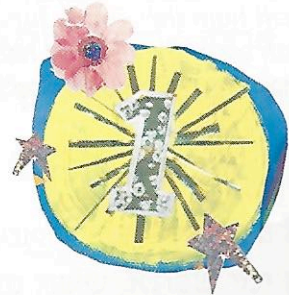
שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:
 שְׁלֹשָׁה עָשָׂר מִדְּיָא, שְׁנַיִם עָשָׂר שִׁבְטֵיָא,
 אֶחָד עָשָׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבְרֵיָא, תְּשַׁעַה
 יְרַחֵי לֵדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי
 שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי
 תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
 לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.

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

Who knows two? I know two.
 Two are the tablets of the Ten Commandments, and One is God in
 heaven and on earth.

Who knows three? I know three.
 Three are the patriarchs, Two are the tablets of the Ten Commandments,
 and One is God in heaven and on earth.

Four are the matriarchs.
 Five are the books of the Torah.
 Six are the books of the Mishnah.
 Seven are the days of the week.
 Eight are the days to circumcision.
 Nine are the months of pregnancy.
 Ten are the Commandments.
 Eleven are the stars of Joseph's dream.
 Twelve are the tribes of Israel.
 Thirteen are the attributes of God.





Ḥad Gadya

Ḥad gadya, ḥad gadya, dizvan aba bitrei zuzei, ḥad gadya, ḥad gadya.

V'ata shun'ra, v'ach'lah l'gadya, dizvan aba bitrei zuzei, ḥad gadya, ḥad gadya.

V'ata chalba, v'nashach l'shun'ra, d'ach'lah l'gadya, dizvan aba bitrei zuzei, ḥad gadya, ḥad gadya.

V'ata ḥut'ra, v'hikah l'chalba, d'nashach l'shun'ra, d'ach'lah l'gadya, dizvan aba bitrei zuzei, ḥad gadya, ḥad gadya.

V'ata nura, v'saraf l'ḥut'ra, d'hikah l'chalba, d'nashach l'shun'ra, d'ach'lah l'gadya, dizvan aba bitrei zuzei, ḥad gadya, ḥad gadya.

V'ata maya, v'chavah l'nura, d'saraf l'ḥut'ra, d'hikah l'chalba, d'nashach l'shun'ra, d'ach'lah l'gadya, dizvan aba bitrei zuzei, ḥad gadya, ḥad gadya.

חַד גְּדִיָּא, חַד גְּדִיָּא, דִּזְבֵּן אָבָא בְּתַרֵּי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגְדִיָּא, דִּזְבֵּן אָבָא בְּתַרֵּי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כַּלְבָּא, וְנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבֵּן אָבָא בְּתַרֵּי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכַלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבֵּן אָבָא בְּתַרֵּי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא נוּרָא, וְשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבֵּן אָבָא בְּתַרֵּי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מַיָּא, וְכַבָּה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דִּזְבֵּן אָבָא בְּתַרֵּי זְוִי, חַד גְּדִיָּא, חַד גְּדִיָּא.





V'ata tora, v'shata l'maya, d'chava
l'nura, d'saraf l'hut'ra, d'hikah l'chalba,
d'nashach l'shun'ra, d'achlah l'gadya,
dizvan aba bitrei zuzei, had gadya,
had gadya.

וְאַתָּא תוֹרָא, וְשָׂתָא לְמַיָּא, דְּכַבְּה
לְנוּרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשַּׁף לְשׁוּנְרָא, דְּאֲכַלָּה
לְגַדְיָא, דְּזַבַּן אָבָא בְּתַרֵּי זׁוּזֵי, חַד
גַּדְיָא, חַד גַּדְיָא.

V'ata hashoheit, v'shaht l'tora, d'shata
l'maya, d'chavah l'nura, d'saraf l'hut'ra,
d'hikah l'chalba, d'nashach l'shun'ra,
d'ach'lah l'gadya, dizvan aba bitrei zuzei,
had gadya, had gadya.

וְאַתָּא הַשׁוּחֵט, וְשַׁחַט לְתוֹרָא,
דְּשַׁחַט לְמַיָּא, דְּכַבְּה לְנוּרָא, דְּשִׁרְף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשַּׁף
לְשׁוּנְרָא, דְּאֲכַלָּה לְגַדְיָא, דְּזַבַּן אָבָא
בְּתַרֵּי זׁוּזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

V'ata malach hamavet, v'shaht l'shoheit,
d'shaht l'tora, d'shata l'maya, d'chavah
l'nura, d'saraf l'hut'ra, d'hikah l'chalba,
d'nashach l'shun'ra, d'ach'lah l'gadya,
dizvan aba bitrei zuzei, had gadya,
had gadya.

וְאַתָּא מַלְאַךְ הַמּוֹת, וְשַׁחַט לְשׁוּחֵט,
דְּשַׁחַט לְתוֹרָא, דְּשַׁחַט לְמַיָּא, דְּכַבְּה
לְנוּרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשַּׁף לְשׁוּנְרָא, דְּאֲכַלָּה
לְגַדְיָא, דְּזַבַּן אָבָא בְּתַרֵּי זׁוּזֵי, חַד
גַּדְיָא, חַד גַּדְיָא.

V'ata haKadosh Baruch Hu, v'shaht
l'malach hamavet, d'shaht l'shoheit,
d'shaht l'tora, d'shata l'maya, d'chavah
l'nura, d'saraf l'hut'ra, d'hikah l'chalba,
d'nashach l'shun'ra, d'ach'lah l'gadya,
dizvan aba bitrei zuzei, had gadya,
had gadya.

וְאַתָּא הַקְּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט
לְמַלְאַךְ הַמּוֹת, דְּשַׁחַט לְשׁוּחֵט,
דְּשַׁחַט לְתוֹרָא, דְּשַׁחַט לְמַיָּא, דְּכַבְּה
לְנוּרָא, דְּשִׁרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּא, דְּנִשַּׁף לְשׁוּנְרָא, דְּאֲכַלָּה
לְגַדְיָא, דְּזַבַּן אָבָא בְּתַרֵּי זׁוּזֵי, חַד
גַּדְיָא, חַד גַּדְיָא.



One little goat, one little goat,
My father bought for two zuzim,
Ḥad gadya, ḥad gadya.



Along came the cat and ate the goat my father bought for two zuzim, *ḥad gadya ḥad gadya.*

Then came the dog and bit the cat that ate the goat my father bought for two zuzim, *ḥad gadya ḥad gadya.*

Then came the stick and hit the dog that bit the cat that ate the goat my father bought for two zuzim, *ḥad gadya ḥad gadya.*

Then came the fire and burned the stick that hit the dog that bit the cat that ate the goat my father bought for two zuzim, *ḥad gadya ḥad gadya.*

Then came the water and quenched the fire that burned the stick that hit the dog that bit the cat that ate the goat my father bought for two zuzim, *ḥad gadya ḥad gadya.*

Then came the ox and drank the water that quenched the fire that burned the stick that hit the dog that bit the cat that ate the goat my father bought for two zuzim, *ḥad gadya ḥad gadya.*

Then came the butcher and killed the ox that drank the water that quenched the fire that burned the stick that hit the dog that bit the cat that ate the goat my father bought for two zuzim, *ḥad gadya ḥad gadya.*

Then came the angel of death and slew the butcher that killed the ox that drank the water that quenched the fire that burned the stick that hit the dog that bit the cat that ate the goat my father bought for two zuzim, *ḥad gadya ḥad gadya.*

Then came the Holy One, praised be God, and destroyed the angel of death that slew the butcher that killed the ox that drank the water that quenched the fire that burned the stick that hit the dog that bit the cat that ate the goat my father bought for two zuzim, *ḥad gadya, ḥad gadya!*





Activities to Enrich Your Seder

1. **Afikoman envelope.** Decorate a large envelope to look like a piece of matzah, and write the word *afikoman* in the center. The leader can place the afikoman into this envelope before hiding it.
2. **Place cards and napkin rings.** Ask children to make place cards with your guests' names, or napkin rings cut from cardboard towel rolls. Decorate the cards and rings with Passover themes, using gift wrap, paint, markers, or stencils.
3. **Question box.** Decorate a shoe box with question marks and prepare questions about Passover on small cards to put in the box. Ask seder participants to each pull out a question and try to answer it. Seder participants can help each other answer questions as well.
4. **Passover skit.** Help children prepare a skit in advance, to tell the story of Passover. Collect costumes and props, and consider using dolls or finger puppets to tell the story.





5. **Mini-dramas.** Ask participants to act out these mini-dramas, being sure to show how the character feels:
 - Moses in front of the powerful Pharaoh
 - A Hebrew slave scared by the plagues
 - A Hebrew slave being told to hurry up and pack to leave Egypt *now!*
6. **Personal stories.** Ask each participant to share a personal or family story of liberation or journey to freedom. You might want to ask this in advance, to give guests time to think about what they would like to share.
7. **Haroset tasting.** Prepare different types of haroset based on recipes from around the world, or invite guests to make and bring their own haroset recipes. Let everyone taste a little of each and discuss their reactions to the different flavors.





Topics for Discussion

Redemption of Captives

Jewish law teaches that the redemption of captives is a *mitzvah rabbah*, a “great commandment,” taking precedence over giving money and clothing to the needy or any other *mitzvah*. (*Yoreh Dei’ah* 252:1)

1. Why do you think rescuing captives takes precedence over other *mitzvot* (plural of *mitzvah*)?
2. In what circumstances would you expose yourself to danger in order to save another person’s life?

Slavery Versus Freedom

The haggadah teaches us that: “We were slaves to Pharaoh in Egypt, but God took us out from there with a mighty hand and an outstretched arm.”

1. At what other times were Jews persecuted or discriminated against?
2. Think of some groups of people who suffer from persecution or discrimination today. What can you do to help?

