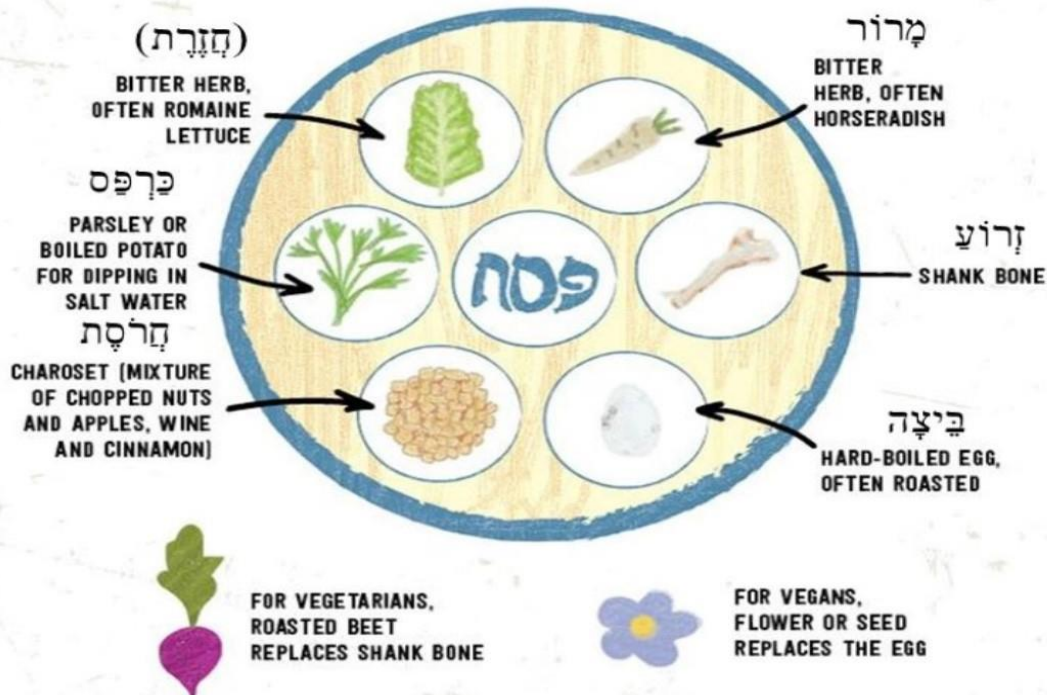


Across the Board Haggadah



A Saratoga Seder

WHAT'S ON YOUR SEDER PLATE?



NEW TRADITIONS

Some celebrants have introduced additions to their Seder plates.



ORANGE

in support of
LGBT inclusion



OLIVE

in support of peace
between Israelis
and Palestinians



ARTICHOKE

in support of
interfaith families



TOMATO

in support of
farmworkers' rights



A mnemonic device is a memory aid. In this case, listing the parts of the order in rhyming pairs makes them easier to remember. The Seder is much older than the printing press, so people once had to conduct their Seders by memory. The tune in which we sing the order is commonly ascribed to the great 11th Century rabbi known as Rashi (Rabbi Shlomo Yitzhaki).

Kadesh – Ur'hatz	Kadesh 	Urhatz 	קִדְּשׁ. וּרְחֹץ.
Karpas – Yahatz	Karpas 	Yahatz 	כַּרְפָּס. יַחֵץ.
Maggid – Rohtzah	Magid 	Rachtzah 	מַגִּיד. רְחֹצָה.
Motzi – Matzah	Motzi Matzah 		מוֹצִיא. מַצָּה.
Maror – Korekh	Maror 	Korech 	מָרֹר. כּוֹרֵךְ.
Shulhan Orekh	Shulchan Orech 		שְׁלֵחַן עוֹרֵךְ.
Tzafun – Barekh	Tzafun 	Barech 	צָפוּן. בָּרַךְ.
Hallel – Nirtzah	Hallel 	Nirtzah 	הַלֵּל. נִרְצָה:

This list is the “seder” (order) of events tonight. Some of them are unusual and some are out of the usual order. Why do you think this meal is so unusual?

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Kadesh



I. Kadesh / Make Kiddush – קִדְּשׁ

Fill the first cup of wine/juice. Recite blessings before drinking.

(On Shabbat Include)

(Vay'hi erev vay'hi voker, yom ha-shishi. Vay'khulu ha-shamayim v'ha-aretz v'khol tzva'am. Vay'khal Elohim ba-yom ha-shvi'i m'lakhto asher 'asah, vayishbot ba-yom ha-shvi'i mikol m'lakhto asher 'asah. Vay'varekh Elohim et yom ha-shvi'i vay'kadesh 'oto, ki vo shavat mikol m'lakhto asher bara Elohim la'asot.)

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכָל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

(And there was evening and there was morning, the sixth day. And the heaven and the earth were finished, and all their host. And on the seventh day God finished His work which He had done; and He rested on the seventh day from all His work which He had done. And God blessed the seventh day, and sanctified it; because He rested on it from all of His work which God created to do. – Genesis 1: 31-2: 3)

Savri maranan v'rabanan v'rabotai ug'virotai.
Barukh atah Adonai, Eloheinu Melekh ha-olam, borei p'ri ha-gafen.

סְבִירי מַרְנָן וְרַבָּנָן וְרַבּוֹתַי וּגְבִירוֹתַי.
בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן.

Barukh atah Adonai, Eloheinu Melekh ha-olam, 'asher ba'har banu mikol-am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav. Vatiten lanu Adonai Eloheinu b'ahavah (shabbatot limnuhah u-) mo'adim l'simchah, hagim uz'manim l'sason, ('et yom ha-shabbat ha-zeh v') et yom hag ha-matzot ha-zeh, z'man heiruteinu, mikra kodesh, zekher litzi'at mitzrayim. Ki vanu vaharta, v'otanu kidashta mikol ha-amim, (v'shabbat) u-moa'dei kod'sh'kha (b'ahavah uv'ratzon) b'simhah uv'sason hinhaltanu.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מְכָל-עָם וְרוֹמַמְנוּ מְכָל-לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לִמְנוּחָהּ ו-) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, (אֶת יוֹם הַשַּׁבָּת הַזֶּה ו) אֶת יוֹם חַג הַמַּצּוֹת הַזֶּה זְמַן חֵירוּתֵנוּ, (בְּאַהֲבָה) מְקָרָא קֹדֶשׁ וְזָכַר לִיציאת מצרים. כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מְכָל הָעַמִּים, (וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּסְתַּלְתָּנוּ.

Barukh atah Adonai, m'kadesh (ha-shabbat v') yisra'el v'haz'manim.

בָּרוּךְ אַתָּה ה', מְקַדֵּשׁ (הַשַּׁבָּת ו) יִשְ�רָאֵל וְהַזְּמָנִים.

With approval of our sages and rabbis, and [you] ladies and gentlemen:
Blessed are You, Adonai our God, Ruler of infinity, Creator of the fruit of the vine.

Blessed are You, Adonai our God, Ruler of infinity, Who selected us from among all peoples, exalted us/ours above all languages, made us holy through mitzvot, lovingly gave us (Sabbaths for rest and) joyous seasons, holidays, and festive occasions, including (this Sabbath day, and) this Festival of Matzot, our time of freedom, a (loving) sacred occasion in memory of the Exodus from Egypt. For You have chosen us, sanctified us among all nations, and endowed us with (Shabbat and) Your holy occasions (lovingly and willfully) in happiness and joy.

Blessed are You, Adonai, who sanctifies [the Sabbath and] Israel and the sacred occasions of the year.

(On Saturday Night Include)

(Barukh atah Adonai, Eloheinu Melekh ha-olam,
borei m'orei ha-eish.

Barukh atah Adonai, Eloheinu Melekh ha-olam, ha-
mavdil bein kodesh l'hol, bein yisra'el la-amim, bein
yom ha-sh'vi'i l'sheishet y'mei ha-ma'aseh. Bein
k'dushat shabbat lik'dushat yom tov hivdalta, v'et
yom ha-sh'vi'i misheishet y'mei ha-ma'aseh
kidashta. Hivdalta v'kidashta et-amkha yisrael
bik'dushatkha. Barukh atah Adonai, ha-mavdil bein
kodesh l'kodesh.)

(ברוך אתה ה', אלהינו מלך העולם, בורא מאורי
האש.)

ברוך אתה ה', אלהינו מלך העולם המבדיל בין
קדש לחל, בין אור לחשך, בין ישראל לעמים, בין
יום השביעי לששת ימי המעשה. בין קדשת שבת
לקדשת יום טוב הבדלת, ואת-יום השביעי מששת
ימי המעשה קדשת. הבדלת וקדשת את-עמך ישראל
בקדשתך. ברוך אתה ה', המבדיל בין קדש לקדש.)

Blessed are You, Adonai our God, Ruler of infinity, Creator of the lights of fire.

Blessed are You, Adonai our God, Ruler of infinity, Who differentiates between holy and profane, light and darkness, Israel and the nations, the seventh day and the six days of work. You have differentiated between the holiness of the Sabbath and the holiness of the Festival, and You have sanctified the seventh day above the six days of work. You have distinguished and sanctified Your people Israel through Your holiness. Blessed are You, O Lord, who distinguishes between holy and holy.

Barukh atah Adonai, Eloheinu Melekh ha-olam,
shehehyanu v'kiy'manu v'higi'anu la-z'man ha-zeh.

ברוך אתה ה', אלהינו מלך העולם, שהחיינו וקיימנו
והגיענו לזמן הזה.)

Blessed are You, Adonai our God, Ruler of infinity, Who has sustained us, maintained us, and enabled us to reach this moment.

Drink 

The Kiddush for Passover refers to the holiday as Hag ha-Matzot (the Festival of Matzahs) and Z'man Heiruteinu (Our Time of Freedom). Other Hebrew names for Passover include Hag he-Aviv (the Spring Festival) and Hag ha-Pesah (Festival of the Paschal Sacrifice; also, as the English "Passover," a pun on the Hebrew "pasah," meaning "passed over," referring to God passing over Jewish homes while afflicting the Egyptians.)

What interpretations of the meaning of the holiday do you find signified by each name?

Urhatz



II. Ur'hatz / Wash Hands – וִרְחֹץ

Jewish Meals begin with bread, preceded by ritual washing and blessing. The Seder is largely patterned after Greek and Roman meals, however, which begin with a salad appetizer. We "Judaize" the Greco-Roman custom by washing before our vegetable appetizer, but without a blessing.

Karpas



III. Karpas / Vegetable – כָּרְפָס

Dipping the salad into a seasoning or dressing is another Roman habit. Tonight, we dip into salt water. Usually explained as a reminder of the slaves' tears, we may also note that dipping a green vegetable (representing the earth) into salt water (representing the seas) can have an environmentally-conscious symbolism in modern times.

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

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי
הָאֲדָמָה.

Blessed are You, Adonai our God, Ruler of infinity, Creator of the fruit of the earth.

In the Mishnaic Era, during which much of the Seder rubric was laid down, our ancestors fought and lost two bitter wars against the Roman Empire, resulting in the destruction of the Temple, and much Jewish bloodshed and suffering.

Why do you think our sages would want to celebrate freedom in Roman style?

What other Roman traces can you detect in the proceedings?

Yahatz



IV. Yahatz / Divide – יָחַץ

Break the middle matzah into two unequal parts. Wrap the larger part in a napkin and save it for the conclusion of the meal as the Afikoman. Place the smaller piece back in the middle and cover the plate. Most families hide the Afikoman for later “treasure hunt” at this point.

Magid



V. Maggid / Narrate – מַגִּיד

We open a door and uncover our matzah as we invite the hungry to join us for our Seder.

Ha Lahma Anya – הָא לַחְמָא אַנְיָא

Ha lahma anya di akhalu avhatana b'ara d'mitzrayim:
Kol dich'fin yeitei v'yeikhul,
kol ditz'rikh yeitei v'yifsa,
Hashata hakha, l'shanah ha-ba'ah b'ar'a d'yisra'el,
Hashata 'avdei, l'shanah ha-ba'ah b'nei horin!

הָא לַחְמָא אַנְיָא דִּי אָכְלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכָפִין יֵיתִי וְיֵיכֹל,
כָּל דְּצָרִיךְ יֵיתִי וְיִפְסֹח.
הֲשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.
הֲשַׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

This is the bread of affliction, which our ancestors ate in the land of Egypt.
Let all who hunger come and eat; let all who need come share the Passover meal.
Now, [we are] here; next year, [may we be] in the land of Israel.
Now, [we are] slaves; next year, [may we be] free!

The affliction our ancestors suffered in Egypt was slavery, not hunger. How do you think feeding the hungry relates to our experience of slavery or freedom?

מה נִשְׁתַּנָּה – Ma Nishtanah “The Four Questions”

Although we familiarly call them “the four questions,” grammatically, all are statements.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת!

Mah nishtanah ha-lailah ha-zeh mikol ha-leilot!

How different this night is from all other nights!

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה, הַלַּיְלָה הַזֶּה – כָּלוּ מַצָּה.

Sheb'khol ha-leilot anu okh'lin hametz umatzah, ha-lailah ha-zeh, kulo matzah.

For on all other nights, we may eat leavened bread or matzah; on this night, only matzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יֵרָקוֹת - הַלַּיְלָה הַזֶּה (כָּלוּ) מָרוֹר.

Sheb'khol ha-leilot anu okh'lin sh'ar y'rakot, ha-lailah ha-zeh maror.

For on all other nights, we may eat any vegetables; on this night, we must eat bitter herbs.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְּלִי פַּעַם אַחַת – הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

Sheb'khol ha-leilot ein anu matbilin afilu pa'am echat, ha-lailah ha-zeh sh'tei f'amim.

For on all other nights, we need not dip vegetables even once; on this night, we must dip twice. (Greens into salt water, bitter herb into sweet haroset.)

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין - הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Sheb'khol ha-leilot anu okh'lim bein yosh'vin uvein m'subin, ha-lailah ha-zeh kulanu m'subin.

For on all other nights, we may eat in any posture; on this night, we all must recline.

Questions are a major theme of the Seder. How strange that the part of the Seder that formally fulfills the obligation to ask questions isn't grammatically structured as a question! Even a person having a Seder alone must ask at least one question aloud to fulfill the requirement.

What would you say is the “big question” that all the “little questions” point toward?

The first answer: Avadim Hayinu – עבדים היינו

Avadim hayinu... atah b'nei horin. – עבדים היינו... עתה בני חורין:

This first attempt to answer the “big question” comes from the Babylonian sage Sh’muel.

We were slaves to Pharaoh in Egypt, but Adonai our God took us out with a mighty hand and an outstretched arm. (Deut. 6:21 merged with Deut. 26:8)

If Adonai had not brought our ancestors out of Egypt, then we, and our children, and our children’s children would still be slaves in the land of Egypt.

Therefore, even if we were all wise, experienced, understanding, and knowledgeable, we would still be obligated to retell the story of the Exodus from Egypt – and one who tells the story of the Exodus expansively deserves great praise.

וְכָל הַמִּרְבֵּה לְסַפֵּר בִּיציאת מצרים הרי זה משובח:

Our tradition tells of five great sages – Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akiba, and Rabbi Tarfon – whose telling of the story at their seder was so expansive that their students had to interrupt to call them to morning prayers.

The Four Children – ארבעה בנים

To introduce a second answer, our tradition used the device of the “four children” to emphasize that different personalities ask different questions and deserve different answers. One size does not fit all.

Baruch Hamakom, baruch hu,	ברוך המקום, ברוך הוא,
Baruch shenatan Torah l’amo yisra’el, baruch hu.	ברוך שנתן תורה לעמו ישראל, ברוך הוא.
K’neged arba’ah vanim divra Torah, ehad hakham,	בנגד ארבעה בנים דברה תורה: אחד חכם,
v’ehad rasha’, v’ehad tam, v’ehad she’eino yode’a lish’ol.	ואחד רשע, ואחד תם, ואחד שאינו יודע לשאול.

Blessed is the Divine. Blessed is God. Blessed is Who gave the Torah to Israel. Blessed is God.
The Torah speaks of four children: one wise, one wicked, one simple, and one who doesn’t know to ask.

How does the Torah speak of four children? Three verses in the Torah mention children asking questions about Passover; one provides an answer to an unspoken question. This is why our seder is structured to stimulate, ask, and answer questions.

Hakham, mah hu omeir?

חכם מה הוא אומר?

What does **The Wise One** ask? *“What is the meaning of the decrees, laws, and rules which Adonai our God has commanded you?” (Deut. 6:20)*

You should teach this child every detail of the laws and customs of Passover.

Rasha', mah hu omeir?

רָשָׁע מָה הוּא אוֹמֵר?

What does **The Wicked One** ask? *"What does this service mean to you?"* (Ex. 12:26)

This child does not want to be included, so answer: *"This is because of what Adonai did for me as I escaped Egypt."* (Ex. 13:8) If you had been there, you would not have been included when Adonai redeemed us from slavery."

Tam, mah hu omeir?

תָּם מָה הוּא אוֹמֵר?

What does **The Simple One** ask? *"What is all this?"* (Ex. 13:14)

Answer simply: *"Adonai took us out of Egypt by force."* (Ibid.)

V'she'eino yodei'a lish'ol...?

וְשֶׁאֵינוּ יוֹדֵעַ לְשֹׂאֹל...?

And the **One Who Doesn't Know to Ask**? You start the conversation:

"This is because of what Adonai did for me as I escaped Egypt." (Ex. 13:8)

Why is the number four so prominent in the Haggadah? Because there are four terms used in the Torah (Exodus 6:6-8) to talk about how God freed us from slavery: 1) *"I shall take you out..."* 2) *"I shall rescue you..."* 3) *"I shall redeem you..."* 4) *"I shall bring you..."*

Can you spot more elements of the seder that come in fours?

A second answer:

By Sh'muel's colleague, Rav.

מִתְחַלֵּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ

At the outset, our ancestors worshipped idols; but the Divine brought us to worship of God.

Many years ago, our ancestor Terah lived in a faraway land with his sons Abraham and Nahor, and they worshipped other gods, but Adonai led Abraham from there to the land of Canaan. Abraham's son Isaac had a son named Jacob, whose sons went down to Egypt. (*paraphrasing Josh. 24:2-4*)

בְּרוּךְ שׁוֹמֵר הַבְּטָחוֹ לְיִשְׂרָאֵל, בְּרוּךְ הוּא.

Blessed is God, Who keeps His word to Israel! The Holy One rescued us from slavery in fulfillment of His promise to Abraham: *"[God] said to Abram, 'Know this: your offspring will be strangers in a land not their own, and enslaved and oppressed for four hundred years. But I will execute judgment on the nation they shall serve, and afterward they will leave with great wealth.'" (Gen. 15:13-14)*

The Mishnah teaches us that our telling of the Exodus at the Seder should begin with disgrace and finish with praise. For Sh'muel, slavery itself is a sufficient disgrace, but Rav reaches further into the past, to begin with the disgrace of idolatry. In doing so, Rav also tells how the slavery began.

What differences in outlook do you see in the two answers?

Which would be your answer? Why do you think the Haggadah includes both?

(Note: In Hebrew there is also a pun at play in connecting the two answers.)

V'hi she'amdah la'avoteinu v'lanu, she-lo ehad bilvad
'amad 'aleinu l'khaloteinu, ela sheb'khol dor vador,
om'dim 'aleinu l'khaloteinu, v'hakadosh baruch hu
matzileinu miyadam.

וְהִיא שֶׁעָמְדָה לְאַבֹּתֵינוּ וְלָנוּ. שֶׁלֹּא אֶחָד בִּלְבַד עָמַד
עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלָא שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ
לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מַצִּילֵנוּ מִיָּדָם.

It is God's promise that has sustained our ancestors and us. For not only one enemy has arisen against us to annihilate us; rather, in every generation enemies arise to destroy us. But the Holy Blessed One saves us from their hand.

Having firmly established our disgrace, we continue the story of slavery and redemption using four concise verses from Deuteronomy (26:5-8) which were recited in the Temple as part of the ritual for bringing first fruits at Shavuot. In accordance with our previous declaration about expansive telling of the story, the Haggadah lavishes expansive commentary on each of the verses; we will see only a sample tonight.

Go and learn what Laban the Aramean sought to do to our father Jacob, for Pharaoh decreed [death by drowning] only upon the males, while Laban sought to uproot everyone, as the Torah says:

אֲרָמִי אָבִי, וַיֵּרֶד מִצְרַיִם וַיִּגְר שָׁם בְּמִתֵּי מֶעֶט, וַיְהִי שָׁם לִגְוִי גָדוֹל, עַצּוֹם וָרֹב.

My father was a fugitive Aramean; he went down to Egypt, few in number, and sojourned there, but there he became a great and very populous nation.

וַיַּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה.

The Egyptians were harsh and oppressive to us; they imposed hard labor on us.

וַנִּצְעַק אֶל-ה' אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ה' אֶת-קִלְנוֹ, וַיֵּרָא אֶת-עַנְיָנוּ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצֵנוּ.

We cried out to Adonai, God of our ancestors; Adonai heard our cry and saw our suffering, our labor, and our oppression.

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה, וּבְזֹרַע נְטוּיָה, וּבִכְמָרָא גָדֹל, וּבִאֲתוֹת וּבִמִּפְתִּים.

Adonai took us out of Egypt with a strong hand and an outstretched arm, with great awe, signs, and miracles.

- *Adonai took us out of Egypt* ~ not through an angel, seraph, or emissary; rather, the Holy Blessed One in God's own glory. As the Torah says: *I will pass through the land of Egypt on that night and I will strike every first-born in the land of Egypt, human or animal, and I will mete justice to all the gods of Egypt; I am Adonai!* (Ex. 12:12)
 - *I will pass through the land of Egypt on that night* ~ I, not an angel!
 - *I will strike every first-born in the land of Egypt* ~ I, not a Seraph!
 - *I will mete justice to all the gods of Egypt* ~ I, not an emissary!
 - *I am Adonai* ~ I, and no other!
- *a strong hand* ~ is the cattle plague, as the Torah says: *The hand of Adonai will strike your livestock in the field – horses, donkeys, camels, cattle, and sheep – with very severe pestilence.* (Ex. 9:3)
- *an outstretched arm* ~ is the [destroying] sword, as we read: *[David looked up and saw Adonai's angel between Heaven and Earth] with the sword drawn in his hand, outstretched toward Jerusalem.* (I Chron. 21:16)
- *great awe* ~ is the revelation of God's Presence, as we read: *Or has God ever sought to go and take one nation from the midst of another by trials, signs, miracles, war, a strong hand and outstretched arm, and great awes, as Adonai your God did for you before your very eyes in Egypt?* (Deut. 4:34)
- *signs* ~ is Moses' staff, as we read: *Take this staff, with which you will perform the signs.* (Ex. 4:17)
- *miracles* ~ is the blood, as we read: *I will show miracles in the heavens and the earth...*

With your finger or spoon, remove a drop of wine for each of the three miracles:

Dam, va'eish, v'timrot ashan.

דָּם וְאֵשׁ וְתִמְרוֹת עֶשֶׂן.

Blood, Fire, and Pillars of Smoke (Joel 3:3)

- Or... *strong hand* is two (for two Hebrew words); *outstretched arm* is two; *great awe* is two; *signs* is two (because it is plural); and *miracles* is two – totalling:

עֶשֶׂר מַכּוֹת – Eser Makot The Ten Plagues

In Jewish ritual, wine represents joy. Passover is a very joyous occasion. Yet, as we recall that our joy came at the cost of others' suffering, we lessen our joy by a drop for each plague – even though the Egyptians who suffered for our freedom were our oppressors themselves!

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים, ואלו הן:

These are the ten plagues that the Holy Blessed One brought upon Egypt:

<p>כנים</p> 	<p>כָּנִים Lice <i>Kinim</i> ..</p>	<p>צפרדע</p> 	<p>צִפְרִדֵּעַ Frogs <i>Tz'fardea</i></p>	<p>דם</p> 	<p>דָּם Blood <i>Dam</i></p>
<p>שחין</p> 	<p>שָׁחִין Boils <i>Sh'hin</i> .</p>	<p>דבר</p> 	<p>דָּבָר Cattle Disēase <i>Dever</i></p>	<p>ערוב</p> 	<p>עָרוֹב Beasts <i>'Arov</i></p>
<p>חושך</p>	<p>חֹשֶׁךְ Darkness <i>Hoshekh</i></p>	<p>ארבה</p> 	<p>אַרְבֶּה Löcusts <i>Arbeh</i></p>	<p>ברד</p> 	<p>בָּרָד Hail <i>Barad</i></p>

מַכַּת בְּכוֹרוֹת

Death of Firstborns – *Makkat B'khorot*



Rabbi Judah used this mnemonic [remember that word?] to remember the plagues:

רַבִּי יְהוּדָה הֵיזָה נוֹתֵן בָּהֶם סִמָּנִים:

דַּ'תְּזָ"ח אֲדָ"שׁ בְּאֶחָ"ב. D'tza"kh 'Ada"sh B'aha"v

Dayenu – דֵּינֵנוּ “It would have been enough for us”

With a lighthearted play on the words of Torah, our sages “proved” that the Ten Plagues were only a small fraction of the miracles involved in the Exodus. The Omnipresent has been kind to us many times over!

Dayenu names fifteen examples of God’s kindness to our people in the Exodus and its aftermath. These three are our favorites to sing:

*Illu hotzi’, hotzi’anu
hotzi’anu mimitz’rayim,
hotzi’anu mimitz’rayim,*

Dayenu

*Illu natan, natan lanu
natan lanu et ha-Shabbat,
natan lanu et ha-Shabbat,*

Dayenu

*Illu natan, natan lanu
natan lanu et ha-Torah,
natan lanu et ha-Torah,*

Dayenu

If God had only taken us
out of Egypt,
Dayenu!

If God had only given us
the Sabbath,
Dayenu!

If God had only given us
the Torah,
Dayenu!

אֱלֹהֵי הַצִּיאָה, הוֹצִיאָנוּ
הוֹצִיאָנוּ מִמִּצְרַיִם,
הוֹצִיאָנוּ מִמִּצְרַיִם,
דֵּינֵנוּ.

אֱלֹהֵי נָתַן, נָתַן לָנוּ
נָתַן לָנוּ אֶת־הַשַּׁבָּת,
נָתַן לָנוּ אֶת־הַשַּׁבָּת,
דֵּינֵנוּ.

אֱלֹהֵי נָתַן, נָתַן לָנוּ
נָתַן לָנוּ אֶת־הַתּוֹרָה,
נָתַן לָנוּ אֶת־הַתּוֹרָה,
דֵּינֵנוּ.

Any one would have been enough, but God did all this and so much more for us!

רבֵּן גַּמְלִיאֵל – Rabban Gamliel

*Before finishing our storytelling, we must ensure we’ve met our obligations. Rabban Gamliel, an important First Century sage, taught that our seder is not complete unless we explain the inclusion of the following symbolic items: **Pesach** [Paschal Lamb], **Matzah** [Matzah], and **Maror** [Bitter Herb]. Each item is explained by a Torah verse, but for tonight, we’ll paraphrase.*

When the Temple stood, seders began with only three questions, and these were the answers! After the Temple was destroyed, one of the three was dropped, and replaced with two questions to make four – the theme number of the seder.

Can you figure out what question disappeared, and why?



פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמֶן שְׁפִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוּם מָה?

*What is the purpose of the **Pesah** our ancestors ate when the Temple stood?*

The roasted bone, the Z'ro'a, represents the **Pesah** (Passover) lamb our ancestors sacrificed and ate in the days of the Temple. It reminds us that during the tenth Plague, Adonai "passed over" the homes of the Israelites and spared their first born – the pun works in Hebrew too! [See Ex. 12:27]



מַצָּה זוֹ שֶׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

*What is the purpose of this **Matzah** we eat?*

We eat **Matzah** to remind us how our ancestors had to leave Egypt so quickly that the dough for their bread did not have time to rise. [See Ex. 12:39]



מָרֹר זֶה שֶׁאֵנוּ אוֹכְלִים, עַל שׁוּם מָה?

*What is the purpose of this **Maror** we eat?*

We eat **Maror** (bitter herb) to remind us how much the Egyptians embittered the lives of our ancestors by forcing them to do hard labor as slaves. Another bilingual pun! [See Ex. 1:14]

בְּכָל־דּוֹר וָדּוֹר – B'khol Dor Vador “In Every Generation”

*B'khol dor vador hayav adam lir'ot
et atz'mo k'ilu hu yatza' mimitz'rayim*

בְּכָל־דּוֹר וָדּוֹר חַיֵּב אָדָם לִרְאוֹת
אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם

In every generation, each of us must see ourselves as if we had personally gone free from Egypt. This is why the Torah says: *You shall tell your child on [Passover]: This is because of what Adonai did for me as I escaped Egypt.* (Ex. 13:8)...

Therefore we are obligated to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate, and raise our voices for joy to the Holy Blessed One, Who performed all these miracles for our ancestors *and* for us personally!

Let us then sing to God a new song: Halleluyah!
V'nomar l'fanav shirah hadashah: Halleluyah!

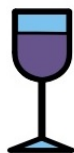
וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

In order to fulfill the instruction that we begin our story with disgrace and finish with praise, we now praise God with the first psalms of Hallel. Since we are getting hungry by now, most of the Hallel is postponed until after the meal, and we will abbreviate still further tonight.

Psalm 114

<p><i>B'tzeit yisra'el mimitzrayim, beit ya'akov mei'am lo'eiz. Hay'tah y'hudah l'kodsho, yisra'el mamsh'lotav. Hayam ra'ah vayanos, hayardein yisov l'achor. He-harim rak'du kh'eilim, g'va'ot kiv'nei tzon. Mah l'kha hayam ki tanus, hayardein tison l'ahor. He-harim tirk'du kh'eilim, gva'ot kiv'nei tzon. Milifnei Adon huli aretz, milifnei Elo'ah ya'akov. Ha-hofkhi ha-tzur agam mayim, halamish l'may'no mayim.</i></p>	<p>בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֵז: הֵיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו: הֵיָם רָאָה וַיֵּנֶס, הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדּוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֹאן: מַה לְךָ הֵיָם כִּי תִנּוּס, הַיַּרְדֵּן - תָּסַב לְאַחֹר, הַהָרִים - תָּרָקְדּוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי-צֹאן. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הֵהֱפֹכִי הַצּוּר אֶגֶם-מַיִם, חֲלַמִּישׁ לְמַעַיְנוֹ-מַיִם.</p>
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*When Israel departed Egypt, the house of Jacob from a foreign nation;
Judah became holy to [God], Israel ruled by Him.
The sea saw and fled, the Jordan turned back.
The mountains danced like rams, the hills like lambs.
Why did you flee, sea; Jordan, [why] turn back?
Mountains, [why] dance like rams; hills, like lambs?
Tremble before the Lord, O Earth, before the God of Jacob;
Who transforms rock to a pool of water, flint to a spring of water.*



כוס שני – Kos Sheini Second Cup of Wine

*Barukh atah Adonai, Eloheinu Melekh ha-olam,
asher g'alanu v'ga'al et avoteinu mimitzrayim,
v'higiyanu la-lailah ha-zeh le'ekhol bo matzah
umaror.*

ברוך אתה ה' אלהינו מלך העולם,
אשר גאלנו וגאל את אבותינו ממצרים,
והגיענו ללילה הזה לאכל בו מצה ומרור.

Blessed are you, Adonai our God, Ruler of infinity, Who redeemed us and redeemed our ancestors from Egypt, and brought us to this night on which to eat Matzah and Maror.

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

Barukh atah Adonai, Eloheinu Melekh ha-olam, borei p'ri ha-gafen.

Blessed are you, Adonai our God, Ruler of infinity, Who creates the fruit of the vine.

Rachtzah

רחצה – VI. Rohtzah / Wash and Bless



Hands are washed before the meal, this time with the usual blessing.

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים.

Barukh atah Adonai, Eloheinu Melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu 'al n'tilat yadayim.

Blessed are you, Adonai our God, Ruler of infinity, Who has sanctified us through Divine commandments, and commanded us concerning handwashing.

Motzi Matzah

מוציא – VII. Motzi'



The first food at the meal itself is bread (naturally, however, this bread is unleavened, i.e. matzah). The usual blessing, Ha-motzi, is recited, but before eating the matzah, we also recite a second blessing for fulfilling the commandment to eat matzah at the Seder.

We raise all three pieces of matzah together as we recite Motzi.

ברוך אתה ה', אלהינו מלך העולם המוציא לחם מן הארץ.

Barukh atah Adonai, Eloheinu Melekh ha-olam, ha-motzi lehem min ha-arets.

Blessed are you, Adonai our God, Ruler of infinity, Who produces bread from the earth.

Motzi Matzah

מצה – VII.v Matzah



Put down the bottom matzah and continue.

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה.

Barukh atah Adonai, Eloheinu Melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu 'al achilat matzah.

Blessed are you, Adonai our God, Ruler of infinity, Who has sanctified us through Divine commandments, and commanded us concerning eating matzah.

We do not salt the matzah because as "bread of affliction" it should be bland.

Maror



VIII. Maror / Bitter Herbs – מרור

*Recite the blessing before eating Maror.
We do not recline to eat Maror, as it symbolizes slavery.*

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור.
Barukh atah Adonai, Eloheinu Melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu 'al achilat maror.
Blessed are you, Adonai our God, Ruler of infinity, Who has sanctified us through Divine commandments, and commanded us concerning eating Maror.

Korech



IX. Korekh / Bitter Herbs – כורֶךְ

We have no Paschal meat to eat, but we make a sandwich of Maror and Haroset on matzah, and recite the following before eating:

זכר למקדש כהלל. כן עשה הלל בזמן שבית המקדש היה קיים:
היה כורֶךְ מצה ומרור ואוכל ביחד, לקיים מה שנאמר: על מצות ומרורים יאכלהו.
Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit ha-mikdash hayah kayam. Hayah koreikh pesah, matzah, u-maror v'ocheil b'yahad, l'kayeim mah shene'emar: al matzot u-m'romim yokh'luhu.
A reminder of Temple ritual as practiced by Hillel: When the Temple still stood, Hillel would wrap Paschal lamb meat, matzah, and maror [into a sandwich] and eat all together, in order to literally fulfill the Torah's command: *They shall eat [Paschal meat] on matzot and bitter herbs.* (Num. 9:11)

Shulchan Orech



X. Shulhan Orekh / Meal – שלחן עורך

Enjoy!

Tzafun



XI. Tzafun / Afikoman Revealed – צפון

After the Afikoman is found, everyone gets a piece to eat. When the Temple stood, sacrificial meat was required to be the last taste in our mouths at the end of the meal. Today, the matzah fills that role. No special blessing is said because dessert is simply part of the meal. We are not permitted to eat anything more after the Afikoman.

Barech

XII. Barekh / Birkat HaMazon – בָּרֵךְ



Fill the third cup before Birkat HaMazon, the blessing after the meal.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הַיְּיִנוּ כְּחֹלְמִים. אֲזַי וְיִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה. אֲזַי יֹאמְרוּ
בְּגוֹיִם: הִגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ. הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ, הַיְּיִנוּ שְׂמֵחִים. שׁוּבָה ה' אֶת שְׁבִיתֵנוּ כְּאֶפְקִים
בְּנֶגֶב. הַזְרַעִים בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּחֶף יִלֵּךְ וּבִכָּה נִשְׂא מִשָּׁךְ הַזֶּרַע, בֹּא יְבֹא בְרִנָּה נִשְׂא אֱלֻמָּתָיו

Shir ha-ma'alot: b'shuv Adonai et shivat tziyon hayinu kholmim. Az y'malei s'hok pinu ul'shoneinu rinah. Az yom'ru vagoyim higdil Adonai la'asot im eileh. Higdil Adonai la'asot iman, hayinu s'mei'him. Shuvah Adonai et sh'viteinu ka'afikim ba-negev. Ha-zorim b'dim'ah b'rinah yiktzoru. Halokh yelekh uvakho, nosei meshekh ha-zarah, bo yavo b'rinah nosei alumotav.

A song of ascents. When Adonai returns the exiles of Zion, we shall be like dreamers. Our mouths shall be filled with laughter, our tongues with joyous song. It shall be said among the nations: "Adonai had done mightily for them." Adonai has indeed done mightily for us and we rejoice! – Adonai, return our exiles like streams in the Negev. Let those who plant in tears reap in joy! Though they cry as they go out carrying the seeds, let them return in joy carrying the sheaves.

Leader: Let us bless!

Company: May God be blessed forever.

L: May God be blessed forever. With your permission, let us bless God Who provides our food.

C: Blessed is God, Whose food we have eaten and by Whose goodness we live.

L: Blessed is God, Whose food we have eaten and by Whose goodness we live.

All: Blessed is God, and blessed is His name.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵנּוּ אֵת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם
חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֶבְרַת שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִנֶּס לְכָל
וּמִטִּיב לְכָל, וּמִכֵּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה ה', הֵנּוּ אֵת הַכֹּל

Barukh ata Adonai Eloheinu melekh ha-olam, ha-zan et ha-olam kulo b'tuvo b'hein uv'hesed uv'rahamim. Hu notein lehem l'khol basar ki l'olam hasdo. Uv'tuvo ha-gadol, tamid lo hasar lanu v'al yehsar lanu mazon l'olam va'ed. Ba'avur sh'mo ha-gadol, ki hu eil zan um'farnes lakol, umeitiv lakol umeikhin mazon l'khol briyotav asher bara'. Barukh ata Adonai, ha-zan et ha-kol.

Blessed are You, Adonai our God, Ruler of infinity, Who in goodness, mercy, and kindness gives food to the world.
Blessed are You, Adonai, Who feeds everything.

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבֹּתֵינוּ אֶרֶץ חֶמֶד טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ ה' אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ
מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁהוֹנֵנְתָּנוּ,
וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן וּמִפְרִנֶּס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה :

Nodeh l'kha Adonai Eloheinu al shehin'halta la'avoteinu eretz hemda tovah ur'havah, v'al shehotzeitanu Adonai Eloheinu mei-eretz mitzrayim, ufditanu mibeit avadim, v'al brit'kha shehatamta biv'sareinu, v'al torat'kha shelimad'tanu, v'al hukkeh shehoda'tanu, v'al hayim hein vahesed shehonantanu, v'al akhilat mazon she'atah zan um'farnes otanu tamid, b'khol yom uv'khol et uv'khol sha'ah.

We thank You, Adonai our God, for the good land you gave our ancestors, for taking us out of the land of Egypt and redeeming us from the house of bondage; for Your covenant, Your Torah, and Your laws; and for life and food which always derive from You.

ועל הכל ה' אלהינו, אנחנו מודים לך ומברכים אותך, יתברך שמו בכל יום תמיד לעולם ועד. פכתוב: ואכלת ושבעת וברכת את ה' אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה ה', על הארץ ועל המזון:

V'al ha-kol Adonai Eloheinu anahnu modim lakh um'var'khim otakh, yitbarakh shimkha b'fi kol hai tamid l'olam va'ed. Kakatuv v'akhalta v'sava'ta uveirakhta et Adonai Elohekha al ha-arets ha-tova asher natan lakh. Barukh ata Adonai, al ha-arets v'al ha-mazon.

We thank and bless you for everything, Adonai our God; may Your name be blessed by every living thing always and forever. As it is written [in Torah]: *When you eat and are satisfied, you shall bless Adonai your God for the good land God gave you.* (Deut. 8:10) Blessed are you, Adonai, for the land and its produce.

On Shabbat:

רצה והסליחנו ה' אלהינו במצותיך ובמצנות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצנות רצונך. וברצונך הנני לנו ה' אלהינו שלא תהא צרה ונגון נאנחה ביום מנוחתנו. והראנו ה' אלהינו בנחת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

R'tzei v'ha'alitzeinu Adonai Eloheinu b'mitzvotekha uv'mitzvat yom ha-sh'vi'i, ha-shabbat ha-gadol v'ha-kadosh ha-zeh. Ki yom zeh gadol, v'kadosh hu l'fanekha, lishbot bo, v'lanu'ah bo b'ahavah k'mitzvat r'tzonekha, uvir'tzonkha hani'ah lanu Adonai Eloheinu shelo' t'hei tzarah v'yagon va'anaha b'yom m'nuhateinu, v'har'einu Adonai Eloheinu b'nehamat tziyon 'irekha iv'vinyan y'rushalayim 'ir kodshekha, ki atah hu ba'al y'shu'ot uva'al hanehamot.

May it please You, Adonai our God, to strengthen us in Your commandments, particularly that of this great and holy Sabbath day, a day for rest and contentment in loving fulfilment of Your commandments. May it be Your will that no strife or trouble disturb our day of rest. Show us, Adonai our God, the comfort of Zion and the rebuilding of Your holy city Jerusalem, for You are the master of saving and comforting.

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה זכרנו ה' אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים. ובדבר ישועה ורחמים חס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

Eloheinu veilohei avoteinu, ya'aleh v'yavo v'yagia' v'yeira'eh v'yeiratzeh v'yishama' v'yipaked vizakher zikhronenu ufikdoneinu, v'zikhron avoteinu, v'zikhron mashi'ah ben David avdekha, v'zikhron y'rushalayim 'ir kod'shekha, v'zikhron kol am'kha beit yisra'el l'fanekha, lifleita l'tovah l'hein ul'hased ul'rahamim l'hayim ul'shalom b'yom hag ha-matzot ha-zeh. Zokhreinu Adonai Eloheinu bo l'tovah (amen) ufok'deinu vo liv'rakha (amen) v'hoshi'einu vo l'hayim (amen) uvid'var y'shu'ah v'rahamim hus v'honeinu v'rahem 'aleinu v'hoshi'einu, ki 'eilekha 'eineinu, ki 'eil hanun v'rahum atah.

Our God and God of our ancestors, remember us, our faithful ancestors, Your anointed, Your holy city Jerusalem, and Your entire people Israel with goodness, grace, kindness, mercy, life, and peace on this sacred festival of matzot.

ובנה ירושלים עיר הקדש במהרה בְּיָמֵינוּ. בָּרוּךְ אַתָּה ה', בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

Uv'neih y'rushalayim 'ir ha-kodesh bim'heirah v'yameinu. Baruch atah Adonai, boneih v'rah'amav y'rushalayim. Amen.

Speedily rebuild the holy city Jerusalem. Blessed are You, Adonai, Who mercifully rebuilds Jerusalem. Amen.

On Shabbat:

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

Ha-rachaman hu yan'hileinu yom shekulo shabbat um'nuhah l'hayei ha-olamim.

May the Merciful grant us a time that is entirely Sabbath and rest for eternal life.

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

Ha-rachaman hu yan'hileinu yom shekulo tov.

May the Merciful grant us a time of complete goodness.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לִימֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. מִגְדוֹל יִשׁוּעוֹת מְלָכוֹ וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ לְדוֹד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוֹ, אָמֵן.

Ha-rachaman hu y'zakeinu liymot ha-mashi'ah ul'hayei ha-olam ha-bah. Migdol y'shu'ot mal'ko v'oseh hesed lim'shiho l'david ul'zar'o ad 'olam. 'Oseh shalom bim'romav, hu ya'aseh shalom aleinu v'al kol yisra'el v'im'ru amein.

May the Merciful find us worthy of the messianic era and the life of the World to Come. *God is a tower of deliverance to His king, doing kindness to His anointed David and his descendants forever* (2 Sam. 22:51). May the Maker of peace in the heavens make peace for us and for all Israel, and let us say: Amen.

יִי עֹז לְעַמּוֹ יִתֵּן, ה' יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Adonai 'oz l'amo yitein. Adonai y'varekh et 'amo vashalom.

May Adonai grant strength and the blessing of peace to God's people (Ps. 29:11).



כּוֹס שְׁלִישִׁי – Kos Shlishi Third Cup of Wine

The third cup is part of the blessing after the meal. Once standard at every meal, today we conclude the meal with blessing over wine only at the seder and weddings.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Barukh atah Adonai, Eloheinu Melekh ha-olam, borei p'ri ha-gafen.

Blessed are you, Adonai our God, Ruler of infinity, Who creates the fruit of the vine.

כוס אליהו – Kos Eliyahu

If not previously poured, fill Elijah's cup before continuing. Open the door.

We anticipate the prophet Elijah, whom the Bible tells us did not die but was taken to heaven in a fiery chariot, reappearing to announce when the Messiah will come to redeem the world. We would also like him to resolve a rabbinic debate as to whether to drink four or five cups of wine at the Seder. Meantime, both the Talmud and Jewish folk legends picture him traveling the world incognito to aid the needy.

Eliyahu ha-navi, Eliyahu ha-tish'bi,
Eliyahu, Eliyahu, Eliyahu ha-gil'adi.

Bim'heirah v'yameinu yavo 'eileinu
'Im mashiah ben David,
'Im mashiah ben David.



אליהו הנביא, אליהו התשבי,
אליהו, אליהו, אליהו הגלעדי.
במהרה בימינו יבוא אלינו,
עם משיח בן דוד, עם משיח בן דוד.

Elijah the prophet, the Tishbite, the Gileadite:
may he come soon, in our time, heralding the Messiah.

In a famous Talmudic legend, Elijah and the Messiah tell Rabbi Joshua ben Levi that the Messiah is ready to redeem the world “*today, if you will listen to God's voice.*” (Psalm 95:7) That means the world must be ready in order to be redeemed. (see Sanhedrin 95a)

Do think the world is “listening to God's voice” and ready to be redeemed this year?

What could you do to make the world better and more ready for redemption over the next year?

שפך חמתך – Pour Out Your Wrath

Sh'fokh hamat'kha el ha-goyim asher lo y'da'ukha
v'al mam'lakhot asher b'shimkha lo kara'u. Ki akhal
et ya'akov v'et naveihu heishamu. Sh'fokh 'aleihem
za'amekha vaharon ap'kha yasigeim. Tirdof b'af
v'tashmeim mitahat sh'mei Adonai.

שפך חמתך אל-הגוים אשר לא ידעוך
ועל-ממלכות אשר בשמך לא קראו.
כי אכל את-יעקב ואת-נהוה השמו.
שפך-עליהם זעמך וחרון אפך ישיגם.
תדוף באף ותשמידם מתחת שמי ה'.

Pour out Your wrath on the nations that do not know You, on the realms that do not call Your name, for they have devoured Jacob and desolated his home. (Ps. 79:6-7)
Pour Your fury upon them; let Your anger overtake them. (Ps. 69:25)
Pursue them in anger, and obliterate them from under Adonai's heavens. (Lam. 3:66)

The blood libel, which first appeared in Norwich, England in 1144, was the false accusation that Jews require the blood of Christian children to bake matzah. Such accusations, and the violence that often followed, could turn the season of our freedom into a season of terror. One theory explains our opening the door at the end of the meal as an effort to show our neighbors there is no blood at the table. With the door open, we also express our anger at such treatment and our need for God's protection. – A variation of the blood libel accusation took place in Massena, New York just before Yom Kippur in 1928. That is not so long ago or so far away.

Hallel



XIII. Hallel (Abbreviated) – הלל

Psalm 117

הללו את ה' כל גוים, שבחוהו כל האמים. כי גבר עלינו חסדו, ואמת ה' לעולם.

Hal'lu et Adonai kol goyim, shab'huhu kol ha-umim. Ki gavar 'aleinu hasdo, ve'emet Adonai l'olam hal'luyah.

Give thanks to Adonai, all you nations; praise God, all you peoples!

For God's kindness overwhelms us, and the truth of Adonai is forever, Halleluyah!

Second Seder Only:

ספירת העמר – Counting the Omer

ברוך אתה ה', אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על ספירת העמר.

Barukh atah Adonai, Eloheinu Melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu 'al s'firat ha-omer.

Blessed are you, Adonai our God, Ruler of infinity, Who has sanctified us through Divine commandments, and commanded us concerning counting the Omer.

Hayom yom ehad la'omer.

Today is one day of the Omer.

היום יום אחד לעמר.



כוס רביעי – Kos R'vi'i

Fourth Cup of Wine

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

Barukh atah Adonai, Eloheinu Melekh ha-olam, borei p'ri ha-gafen.

Blessed are you, Adonai our God, Ruler of infinity, Who creates the fruit of the vine.

Nirtzah



XIV. Nirtzah – נרצה

Our seder is completed in accordance with all its customs and obligations;

May we be worthy to enjoy seders like tonight's in years to come.

Pure One on high, raise up the multitudes of Your people;

Lead us soon, in redemption to Zion with song.

לשנה הבאה בירושלים הבנויה.

L'shanah ha-ba'ah b'y'rushalayim (ha-b'nuyah)!

Next year in Jerusalem!

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה
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, ta-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 the Kingdom."

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 לוֹ נָאָה, כִּי לוֹ יָאָה.

אֲדִיר בְּמְלוּכָה, בַּחוּר בְּהַלְכָּה, גְּדוּדָיו יֹאמְרוּ לוֹ:

לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְּמַלְכָּה.

כִּי לוֹ נָאָה, כִּי לוֹ יָאָה.

דָּגוּל בְּמְלוּכָה, הָדוּר בְּהַלְכָּה, וְתִיקִיו יֹאמְרוּ לוֹ:

Chorus

זָכָאי בְּמְלוּכָה, חָסִין בְּהַלְכָּה, טַפְסָרָיו יֹאמְרוּ לוֹ:

Chorus

יָחִיד בְּמְלוּכָה, כָּבִיר בְּהַלְכָּה, לַמּוֹדָיו יֹאמְרוּ לוֹ:

Chorus

מוֹשֵׁל בְּמְלוּכָה, נוֹרָא בְּהַלְכָּה, סְבִיבָיו יֹאמְרוּ לוֹ:

Chorus

עָנָו בְּמְלוּכָה, פּוֹדֶה בְּהַלְכָּה, צַדִּיקָיו יֹאמְרוּ לוֹ:

Chorus

קָדוֹשׁ בְּמְלוּכָה, רַחוּם בְּהַלְכָּה, שְׂנֵאָנָיו יֹאמְרוּ לוֹ:

Chorus

תִּקְיָף בְּמְלוּכָה, תּוֹמֵךְ בְּהַלְכָּה, תְּמִימָיו יֹאמְרוּ לוֹ:

Chorus

Who knows one [two, three...]?
I know one [two, three...]!

13 are the attributes of God
12 are the tribes of Israel
11 are the stars in Joseph's dream

Ten

10 are the Commandments
9 are the months to a baby's birth
8 are the days to a baby's bris
7 are the days of the week
6 are the books of Mishnah
5 are the books of Torah
4 are the Mamas, and
3 are the Papas, and
2 are the tablets that Moshe brought, and
1 is HaShem,
1 is HaShem,
1 is HaShem,
in the heavens and the earth.

(ah, ooh, ah, ah, ooh, ah, ooh, ah, ah, ooh)

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

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

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 שְׁבַשְׁמִים וּבְאֶרֶץ.

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.**

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

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. E-chad E-lo-hei-nu she-ba-sha-ma-yim u-va-a-retz.

Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמֹּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Ar-bah mi yo-dei-ah, ar-ba a-ni yo-dei-ah. 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 four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמֹּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

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, 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 five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

שֶׁשָׁה מִי יוֹדֵעַ? שֶׁשָׁה אֲנִי יוֹדֵעַ: שֶׁשָׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

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, 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 six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are
the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God**
in heaven and earth.

שֶׁבַע מִי יוֹדֵעַ? שֶׁבַע אֲנִי יוֹדֵעַ: שֶׁבַע יְמֵי שַׁבָּתָא, שֶׁשָׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

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, 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 seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah; Five
are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the
tablets of the covenant; **One is our God in heaven and earth.**

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִילָה, שֶׁבַע יְמֵי שַׁבָּתָא, שֶׁשָׁה סִדְרֵי
מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית אֶחָד אֱלֹהֵינוּ
שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

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, 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 eight? I know eight! Eight are the days to circumcision; Seven are the days of the week; Six
are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are
the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יְרַחֵי לֵדָה, שְׁמוֹנָה יְמֵי מִילָה, שֶׁבַע יְמֵי שַׁבָּתָא,
שֶׁשָׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם וּבָאָרֶץ.

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; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרִיא, תְּשַׁעָה יָרַחִי לֵידָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

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, 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 ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

אֶחָד עֲשָׂר מִי יוֹדֵעַ? אֶחָד עֲשָׂר אֲנִי יוֹדֵעַ: אֶחָד עֲשָׂר כּוֹכְבֵּיא, עֲשָׂרָה דְּבָרִיא, תְּשַׁעָה יָרַחִי לֵידָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

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, 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 eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

שְׁנַיִם עֲשָׂר מִי יוֹדֵעַ? שְׁנַיִם עֲשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֲשָׂר שְׁבַטֵּיא, אֶחָד עֲשָׂר כּוֹכְבֵּיא, עֲשָׂרָה דְּבָרִיא, תְּשַׁעָה יָרַחִי לֵידָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Sh'neim a-sar mi yo-dei-ah, shlo-sha a-ni yo-dei-ah. Sh'neim a-sar shiv-ta-yah, a-chad a-sar koch-va-yah, a-sa-ra dib-ra-ya, 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 twelve? I know twelve! Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדִינָא, שְׁנַיִם עָשָׂר שְׁבִטָא, אֶחָד עָשָׂר כּוֹכְבֵינָא, עֶשְׂרֵה דְּבְרִיא, תְּשַׁעַה יְרַחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבִתָא, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְּשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

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, a-chad a-sar koch-va-yah, a-sa-ra dib-ra-ya, 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 thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; **One is our God in heaven and earth.**

אֲדִיר הוּא Adir Hu

אֲדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֶה, בְּנֶה בֵּיתְךָ בְּקֶרֶב.
בְּחוֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב. ..
הַדּוּר הוּא, וְתִיק הוּא, זָכָאֵי הוּא, חֲסִיד הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב. ..
טָהוֹר הוּא, יָחִיד הוּא, בְּבִיר הוּא, לְמוֹד הוּא, מְלֹךְ הוּא, נוֹרָא הוּא, סָגִיב הוּא, עֲזוּז הוּא,
פוֹדֶה הוּא, צַדִּיק הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב. ..
קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּין הוּא, יִבְנֶה 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....

חַד גַּדְיָא Chad Gadya

חַד גַּדְיָא, חַד גַּדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גַּדְיָא, חַד גַּדְיָא.

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

וְאַתָּה שׁוֹנֵרָא וְאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גַּדְיָא, חַד גַּדְיָא.

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 וְנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גַּדְיָא.

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 לְכָלָבָא, דְּנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד

גַּדְיָא, חַד גַּדְיָא.

V'a-tah ch-ut-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 לְכָלָבָא, דְּנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא

בְּתַרֵּי זִוְיָא, חַד גַּדְיָא, חַד גַּדְיָא.

V'a-tah nu-ra, v'sa-raf l'ch-ut-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 לְכָלָבָא, דְּנִשְׁדָּה לְשׁוֹנֵרָא, דְּאַכְלָה לְגַדְיָא,

דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גַּדְיָא, חַד גַּדְיָא.

V'a-tah ma-ya, v'cha-va l'nu-ra, d'sa-raf l'ch-ut-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 לְכָלָבָא, דְּנִשְׁדָּה לְשׁוֹנֵרָא,

דְּאַכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִוְיָא, חַד גַּדְיָא, חַד גַּדְיָא.

V'a-tah to-ra, v'sha-ta l'ma-ya, d'cha-va l'nu-ra, d'sa-raf l'ch-ut-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 הַשּׁוֹחֵט וְשַׁחַט לַתּוֹרָא, דְּשַׁחַט לְמֵיָא, דְּכַבֵּה לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשֵּׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִזְי, חַד גִּדְיָא, חַד גִּדְיָא.

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'ch-ut-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 מֵלָאךְ הַמּוֹת וְשַׁחַט לַשּׁוֹחֵט, דְּשַׁחַט לַתּוֹרָא, דְּשַׁחַט לְמֵיָא, דְּכַבֵּה לְנוֹרָא, דְּשַׁרְף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגִדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זִזְי, חַד גִּדְיָא,
חַד גִּדְיָא.

V'a-tah 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'ch-ut-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 הַקָּדוֹשׁ בָּרוּךְ הוּא וְשַׁחַט לְמֵלָאךְ הַמּוֹת, דְּשַׁחַט לַשּׁוֹחֵט, דְּשַׁחַט לַתּוֹרָא, דְּשַׁחַט
לְמֵיָא, דְּכַבֵּה לְנוֹרָא, דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא, דְּנִשֵּׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגִדְיָא, דְּזַבִּין
אַבָּא בְּתַרֵּי זִזְי, חַד גִּדְיָא, חַד גִּדְיָא.

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'ch-ut-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.

The baby goat, that father bought for two zuz coins.

Along came the cat, that ate the baby goat, that father bought for two zuz coins.

Along came the dog, that bit the cat, that ate the baby goat, that father bought for two zuz coins.

Along came the stick, that hit the dog, that bit the cat, that ate the baby goat, that father bought for two
zuz coins.

Along came the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the baby goat, that father
bought for two zuz coins.

Along came the water, that put out the fire, that burnt the stick, that hit the dog, that bit the cat, that ate
the baby goat, that father bought for two zuz coins.

Along 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 baby goat, that father bought for two zuz coins.

Along 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 baby goat, that father bought for two zuz coins.

And along 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 baby goat, that father
bought for two zuz coins.

And along came Adonai 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
baby goat, that father bought for two zuz coins.