



הגדה של פסח

A Passover Haggadah

with love for our family and friends

A Thought-About the Search for Leaven

Before Passover begins, there is a tradition of searching for the leaven-chametz. Traditionally, this done before the Seder with a wooden spoon, a feather, and a candle. In searching for the leaven and clearing it out, room can be made for Passover and for the holy.

- What is the 'leaven' in your life? What actions and/or beliefs do you carry that hold you back from being your best self?*
- Of what are you willing to let go?*

What significance does Passover have, if not to keep our memories alive? - Elie Wiesel.

If Passover is about anything, it is about people remembering that something important happened long ago, and cherishing its meaning. Such a relationship to the past – and to the people who inhabited the past – creates tolerance, rectitude, and love.

Passover is a table set for meaningful tears. Some people plan for it by making a fuss over the permissibility of certain foods. But most people, nevertheless, prepare for and experience the holiday by thinking about the people, living and departed, who have made them laugh or cry during the course of this life. While readying to tell or hear the freedom story of Moses and Pharaoh, we revisit our own personal family stories.

There is no amnesia in Passover. Nor is anyone permitted emotional amnesty from the chronicles of the Hagaddah. One of the most remarkable sentences is: "In every generation, each one of us is to feel as though we personally left Egypt". No edition of the Hagaddah reads that "every Jew" must feel as though he or she personally left Egypt. The Hebrew text clearly says "every person". Everyone, from Abraham Lincoln to Martin Luther King, can be personally involved in this flight from slavery to freedom.

Candles - הדלקת נרות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ לְהַדְלִיק נֵר
שֶׁל [שַׁבַּת וְשָׁל] יוֹם טוֹב.

*Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-sher kid'-sha-nu
b'-mitz-vo-tav v'-tzi-va-nu l'-had-lik ner shel [Shabbat v'-shel] yom tov.*

Praised are You, Adonai, our God, Sovereign of the universe, Who has sanctified our lives through Your commandments and commanded us to kindle the lights [for Shabbat] and of the Passover festival.

(1st night only)

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

*Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-olam, she-he-che-yanu
v'-kiy'-ma-nu v'-hi-gi-a-nu laz'-man ha-zeh.*

Praised are You, Adonai, our God, Sovereign of the universe, Who has given us life, sustained us, and enabled us to reach this moment in life.

A Thought-About Lights

It is said that a flame--as opposed to steel--cannot be shaped. Unlike water, a flame does not get diminished by being used; it is just the opposite. A flame is increased by its being shared.

- *What qualities, ideas, energies or passions do you have that you would like to share with others?*

Blessing the Children - ברכת הבנים -

For Sons say:

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.

Y'-sim-cha E-lo-him k'-Efra-im v'-chi-Me-na-sheh.

May God make you like Ephraim and Manasseh.

For Daughters say:

יְשִׁמְךָ אֱלֹהִים כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.

Y'-si-meich E-lo-him k'-Sa-rah, Riv-ka, Ra-chel v'-Le-ah.

May God make you like Sarah, Rebekah, Rachel and Leah.

Continue for all children:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
יָאֵר יי פְּנֵיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.
יִשָּׂא יי פְּנֵיו אֵלֶיךָ, וַיַּשֵּׂם לְךָ שְׁלוֹם.

Y'va-re-ch'cha Adonai v'-yish-m're-cha.

May God bless you and protect you.

Ya-eir A-do-nai pa-nav ei-le-cha vi-chu-ne-ka.

May God's face be turned to you and be gracious to you.

Yi-sa Adonai pa-nav ei-le-cha v'-ya-seim l'-cha sha-lom.

May the light of God's presence watch over you and grant you peace.

SEDER/Order - סדר

[According to tradition, our mnemonic is credited to Rabbi Shlomo Yitzhaki, RaSH"i, a 12th century French commentator.]

KADESH - UR <u>H</u> ATZ	קַדֵּשׁ וּרְחֹץ.
KARPAS - YA <u>H</u> ATZ	כַּרְפָּס יַחֵץ.
MAGID - RA <u>H</u> TZAH	מַגִּיד רְחֹצָה.
MOTZEE - MATZAH	מוֹצֵיא מַצָּה.
MAROR - KOREKH	מָרוֹר כּוֹרֵךְ.
SHUL <u>H</u> AN OREKH	שְׁלֵחַן עוֹרֵךְ.
TZAFUN - BAREKH	צַפּוֹן בָּרֵךְ.
HALLEL - NIRTZAH	הַלֵּל נִרְצָה.

A Thought-About Being in Order

- *Why create a specific order to tell about an event that most likely was completely chaotic?*
- *What are other times where having an agenda or signposts are helpful in a situation? How is that like our story tonight?*

I. KIDDUSH/Holiness- קדש

[לשבת] וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי, וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שַׁבַּת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

[*Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'chol- tzva-am. Vay'chal Elohim bayom hashvi-i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi-i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot.]*

[“And there was evening and there was morning, the sixth day. And, when the heavens and all their host were completed, when God completed on the seventh day all the work which God had made, God then imbued the seventh day with holiness because He ceased from all the divine creation which He had done.”]

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

Praised are You, Adonai, our God, Sovereign of the universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מְכַל-עָם, וְרוֹמְמָנוּ מְכַל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה [שְׂבָתוֹת לְמִנוּחָה וְ] מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם [הַשְּׁבָת הַזֶּה וְ] אֶת- [יוֹם] חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ, [בְּאַהֲבָה], מְקַרָּא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מְכַל-הָעַמִּים. [וְשַׁבַּת] וּמוֹעֲדֵי קֹדֶשׁ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ: בָּרוּךְ אַתָּה יי, מֶלֶךְ הַשְּׁבָת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים.

Ba-ruch a-tah Adonai, E-lo-hei-nu me-lech ha-o-lam, a-sher ba-char ba-nu mi-kol-am, v'-ro-m'-ma-nu mi-kol la-shon, v'-kid'-sha-nu b'-mitz-vo-tav, va-ti-ten-la-nu Adonai E-lo-hei-nu b'-a-ha-vah [sha-ba-tot lim'-nu-chah u' -] mo-a-dim l'-sim-chah, cha-gim uz'-ma-nim l'-sa-son et-yom [ha-sha-bat ha-zeh v'-et-yom] chag ha-ma-tzot ha-zeh. Z'-man chei-ru-tei-nu, [b'-a-ha-vah,] mik-ra ko-desh, zei-cher li-tzi-at mitz-ra-yim. Ki va-nu va-cha-rta v'-o-ta-nu ki-dash-ta mi-kol ha-a-mim. [v'-sha-bat] u-mo'-a-dei kod'-sh'-cha [b'-a-ha-vah uv'-ra-tzon] b'-sim-chah uv'-sa-son hin-chal-ta-nu. Ba-ruch a-tah Adonai, m'-ka-dei-sh [ha-sha-bat v'-] yis-ra-eil v'-haz-ma-nim.

Praised are You, Adonai our God, Sovereign of the Universe, Who chose us for a unique relationship, lifting us who know the language of creation above those who speak an ordinary language, enabling us to encounter holiness through Your *mitzvot*, giving us lovingly [*Shabbat* for rest] holidays for joy, festivals and special times for celebration, particularly this [*Shabbat* and this] Passover, this time of freedom [given in love] this sacred gathering, this re-enactment of our going out from *Mitzrayim*. It is You who has chosen us, You who have shared Your holiness with us in a manner different than with other peoples. For with [*Shabbat* and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly and willingly]. Praised are You, Adonai, Who imbues with holiness [*Shabbat*], Israel and the sacred moments of the year.

[1st night only]

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Ba-ruch a-tah Adonai, E-lo-hei-nu me-lech ha-olam, she-he-che-ya-nu

v'-kiy'-ma-nu v'-hi-gi-a-nu laz'-man ha-zeh.

Praised are You, Adonai, our God, Sovereign of the universe, Who has sustained us, maintained us and enabled us to reach this moment in life.

II. URCHATZ/Washing - וְרַחֵץ

[no blessing is recited]

Why do we wash our hands now, when the meal is still a while away? Because it prompts asking questions! Passover can teach us that true freedom urges us to approach life with child-like wonderment. At this time of springtime and renewal, we fill the Seder with activity, encouraging our curiosity, persuading us to be students of life.

Let our telling tonight pour out like water--strengthening our spirits, refreshing our souls.

III. KARPAS/Parsley - כַּרְפַּס

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

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

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

A Thought-About Gratitude

- *What does it mean to have an 'attitude of gratitude'?*

The olive branch is a universal symbol of peace associated with the dove in the story of the flood. Because of this association, the olive branch was incorporated into the official emblem for the State of Israel to represent our yearning for peace. Additionally, in many places in the Bible, olive trees represent wealth and success, for they provide both oil and food. Olive trees mature slowly, so only when there was an extended time of peace, with agriculture left undisturbed, could the olive tree produce its fruit. This year, we have olives on our seder plate to remind us that we are not free until there is peace in our homes, in our community and in our world.

יְיָ עֹז לְעַמּוֹ יִתֵּן; יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Adonai oz l'-a-mo yi-tein; Adonai y'-va-reich et a-mo va-sha-lom.

God will give strength to our people; God will bless all people with peace.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Ba-ruch a-tah Adonai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'-ri ha-eitz.

Praised are You, Adonai, our God, Sovereign of the universe, Creator of the fruit of the trees.
[eat an olive]

IV. YAHATZ/Dividing - יָחַץ

[There are 3 matzot--we break the middle one; the larger portion to be hidden for the afikoman and eaten for dessert when retrieved later. The smaller portion is put back between the other 2 matzot and will be eaten a little later with the top matzah when we say the blessing over matzah at the beginning of the meal.]

A Thought-About Breaking Matzah

- *What symbolism is there for you in this ritual?*

V. MAGID/ The Telling - מגיד

הָא לַחֲמַא עֲנִיָא - HA LAHMAH ANYAH

[This is the traditional invitation for all to join the Seder. Some also open the door at this point in the Seder, similar to when it is opened later in the Seder, as a sign of welcoming guests to the Seder:]

A STORY ABOUT STORIES

When the founder of modern Hasidism, the Baal Shem Tov, saw misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a special fire, say a special prayer, and the trouble would be averted.

Later, when his disciple, the Rabbi Maggid of Mezritch, had occasion for the same reason to intercede with heaven, he would go to the same place in the forest and say: “Master of the Universe, listen! I cannot light the fire, but I know the place and I can say the prayer.” Still later, Rabbi Moshe-Leib of Sasov, in order to save the Jewish people, would go into the forest and say: “I cannot light the fire, I do not know the prayer, but I know the place.”

Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his house, his head in his hands, he spoke to God: “I am unable to light the fire and I do not know the prayer; I cannot even find the place in the forest. All I can do is tell the story, and this must be sufficient.” And it was sufficient.

Emphasizing the Symbols of Passover

הָא לַחֲמַא עֲנִיָא דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפֵּין יֵיתִי וַיִּכּוֹל,
כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסֹחַ. הַשְּׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָא
עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol,
kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-eil.
Hashata avdei, l'shanah haba-ah b'nei chorin.*

This is the bread of poverty and persecution, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in need, come and share the Passover meal.

This year, we are here. Next year, in the land of Israel.

This year, we are slaves. Next year, we will be free.

A Thought-About Justice

The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy. Injustice anywhere is a threat to justice everywhere. We are caught up in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.

-Martin Luther King Jr.

[Refill the wine cups]

MAH NISHTANAH/Four Questions - מַה נִּשְׁתַּנָּה

[Children are assigned a special place of love and honor on Passover eve and that includes asking the "Four Questions." The youngest child in the participants who is able to recite the Four Questions does so, in order that we might fulfill the Biblical injunction to tell our children about the flight from slavery to freedom redeemed by the hand of God; and, should the child not ask, we are told to give him the questions to ask, in order that we might tell him the answers.

The normal pattern of eating and sitting at the table was changed in order to prompt questions from the children, encouraging them to note the difference between the normal and the Passover evening patterns. Such distinctions are noted in the various texts of the Four Questions. When a difference was historically no longer relevant, it was abandoned [e.g. the roasted flesh] and when other practices came into existence, they were added to the Seder liturgy such as reclining, which was a post-Talmudic custom].

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמָצָה. הַלַּיְלָה הַזֶּה כָּלוּ מָצָה.
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר.
שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּיִלִין אֶפְיֵלוּ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי
פְּעָמִים.
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין. הַלַּיְלָה הַזֶּה כָּלְנוּ מְסַבֵּין.

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

She-b'-chol ha-lei-lot a-nu och-lin cha-meitz u-ma-tzah. Ha-lai-lah ha-zeh ku-lo ma-tzah.

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

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

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

Why is this night of Passover different from all other nights of the year?

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only *matzah*?

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

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

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

The Four Questions, revisited

Why is it only on Passover night

we never know how to do anything right?

We don't eat our meals in the regular ways,
the ways that we do on all other days.

'Cause on all other nights we may eat
all kinds of wonderful good breadly treats,
like big purple pizza that tastes like a pickle,
crumbly crackers and pink pumpernickel,
sassafras sandwich and tiger on rye, fifty felafels in pita, fresh-fried,
with peanut-butter and tangerine sauce
spread onto each side up-and-down, then across,
and toasted whole-wheat bread with liver and ducks,
and crumpets and dumplings, and bagels and lox,
and doughnuts with one hole and doughnuts with four,
and cake with six layers and windows and doors.
Yes--on all other nights we eat all kinds of bread,
but tonight of all nights we munch *matzah* instead.

And on all other nights we devour
vegetables, green things, and bushes and flowers,
lettuce that's leafy and candy-striped spinach,
fresh silly celery (Have more when you're finished!)
cabbage that's flown from the jungles of Glome
by a polka-dot bird who can't find his way home,
daisies and roses and inside-out grass
and artichoke hearts that are simply first class!
Sixty asparagus tips served in glasses
with anchovy sauce and some sticky molasses--
But on Passover night you would never consider
eating an herb that wasn't all bitter.

And on all other nights you would probably flip
if anyone asked you how often you dip.
On some days I only dip one Bup-Bup egg
in a teaspoon of vinegar mixed with nutmeg,
But sometimes we take more than ten thousand tails
of the Yakkity-birds that are hunted in Wales,
and dip them in vats full of Mumbegum juice.
Then we feed them to Harold, our six-legged moose.
Or we don't dip at all! We don't ask your advice.
So why on this night do we have to dip twice?

And on all other nights we can sit as we please,
on our heads, on our elbows, our backs or our knees,
or hang by our toes from the tail of a Glump,
or on top of a camel with one or two humps,
with our foot on the table, our nose on the floor,
with one ear in the window and one out the door,
doing somersaults over the greasy k'nishes
or dancing a jig without breaking the dishes.
Yes--on all other nights you sit nicely when dining--
So why on this night must it all be reclining?

A Thought-On the importance of Questions

The eldest reads: Nobel Prize winning physicist Isador Isaac Rabi's mother did not ask him: "What did you learn in school today?" each day. She asked him: "Did you ask a good question today?"

Does anyone have any questions to add?

Some Answers:

*Questioning is a sign of freedom, and so we begin with questions. To ritualize only one answer would be to deny that there can be many, often conflicting answers. To think that life is only black and white, or wine and **Maror**, bitter or sweet, or even that the cup is half-empty or half-full is to enslave ourselves to simplicity.*

Each of us feels the challenge to search for our own answers. The ability to question is only the first stage of freedom. The search for answers is the next stage.

Can we fulfill the promise of the Exodus in our own lives if we do not search our own answers?

Does every question have an answer? Is the ability to function without having all the answers one more stage of liberation? Can we be enslaved to an obsessive search for the answer?

עֲבָדִים הָיִינוּ - AVADIM HAYINU

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיאָהּ הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבָנֵינוּ וּבָנֵי בָנֵינוּ, מְשַׁעֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֶפְּלוּ בְּלָנוּ חֲכָמִים, בְּלָנוּ נְבוֹנִים, בְּלָנוּ זְקֵנִים, בְּלָנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מְצֹוּה עֲלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרֻבָּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשֻׁבָּח.

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. Va-afilu kulanu chachamim, kulanu n'vonim, kulanu z'keinim, kulanu yod'im et hatorah, mitzvah aleinu l'sapeir bitzi-at mitzrayim. V'chol hamarbeh l'sapeir bitzi-at mitzrayim, harei zeh m'shubach.

We were slaves in Egypt and God freed us from Egypt with a mighty hand. Had not the Holy One liberated our people from Egypt, then we, our children and our children's children would still be enslaved. Even if we were all wise and learned, sagely and knowledgeable, it is incumbent upon us to tell the story of our leaving Egypt, and those who enhance the telling are surely to be praised.

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<i>A-va-dim ha-yi-nu, ha-yi-nu</i>	עֲבָדִים הָיִינוּ, הָיִינוּ
<i>a-ta b'-nei cho-rin, b'-nei cho-rin</i>	עַתָּה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין.
<i>A-va-dim ha-yi-nu,</i>	עֲבָדִים הָיִינוּ,
<i>a-ta, a-ta b'-nei cho-rin.</i>	עַתָּה, עַתָּה בְּנֵי חוֹרִין.
<i>A-va-dim ha-yi-nu,</i>	עֲבָדִים הָיִינוּ,
<i>a-ta a-ta b'-nei cho-rin, b'-nei cho-rin.</i>	עַתָּה, עַתָּה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין.

We were slaves; now we are free.

For Thought-On Oppression and Freedom

How easy it is to be bound to material possessions, or time or responsibility to the point that our actions are tied in knots.

- *What in your life enslaves you?*
- *Where do you find freedom and release?*
- *What image of yourself do you wish to be free from? What would you have the courage to do or to become if you were freed from this old image of yourself?*

THE FOUR CHILDREN - אַרְבַּעַת בְּנֵי

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

The Wise One asks: “What is the meaning of the laws and traditions God has commanded?” (Deuteronomy 6:20) You should teach all the traditions of Passover, even to the last detail.

The Wicked One asks: “What does this ritual mean to you?” (Exodus 12:26) By using the expression “to you” this child is excluded from our people and denies God. Say to this child: “It is because of what God did for me when I came out of Egypt... (Exodus 13:8) For me and not for you -- for had you been in Egypt, you would not have been freed.”

The Simple One asks: “What is all this?” You should say: “It was with a mighty hand that God took us out of Egypt, out of the house of bondage.”

As for the One Who Does Not Know How To Ask, you should open the discussion, as it is written: “And you shall explain to your child on that day, ‘It is because of what God did for me when I came out of Egypt.’” (Exodus 13:8)

A Thought-About Our different personalities

- *How else might you describe these four kinds of children?*
- *Why do you think the rabbis used children as the model for pondering the different ways we learn about the Exodus?*
- *Which famous people today might best represent each of these types?*

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Bang, bang bang...hold your hammer low.

Bang, bang, bang...give a heavy blow.

For it's work, work, work, every day and every night,

For it's work, work, work, when it's dark and when it's light.

Dig, dig, dig....get your shovel deep.

Dig, dig, dig...there's no time for sleep.

For it's work, work, work, every day and every night,

For it's work, work, work, when it's dark and when it's light.

V'HI SHE-AMDAH - וְהִיא שְׁעֵמְדָה

וְהִיא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ. אֱלֹא
שְׁבָכָל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

*V'-hi she-am'-dah la-a-vo-tei-nu v'-la-nu. She-lo e-chad bil-vad, a-mad a-lei-nu l'-cha-lo-tei-nu.
E-la she-b'-chol dor va-dor, om'-dim a-lei-nu l'-cha-lo-tei-nu, v'-ha-ka-dosh Ba-ruch hu
ma-tzi-lei-nu mi-ya-dam.*

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Holy One kept saving us from them.

A Thought- About Wandering

Our tradition doesn't allow us to wallow in self-pity or vengeance. Instead, we are always reminded that our experience is to bring us hope and empathy, for we were also strangers in the land of Egypt.

- Tell about a time of personal wandering or a journey that you have been on. How has it changed you or the way you understand other people?*

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When Israel was in Egypt land: Let my people go.

Oppressed so hard they could not stand: Let my people go.

Go down, Moses, way down in Egypt land. Tell ol' Pharaoh, let my people go.

Thus saith the Lord bold Moses said: Let my people go.

If not I'll strike your first born dead: Let my people go. Go down Moses.....

The Lord told Moses what to do: Let my people go.

To lead the children of Israel through: Let my people go. Go down Moses....

When they had reached the other shore: Let my people go.

They sang a song of triumph o'er: Let my people go. Go down Moses.....

עֶשֶׂר מַכּוֹת - ESER MAKOT/10 Plagues

[Since our 'cup of salvation' cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague.]

דָּם. צַפְרֵדֵּעַ. כִּנִּים. עָרֹב. דְּבַר.
שְׁחִין. בָּרָד. אֲרֵבָה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת.

*Dam, Tzfardeah, Kinim, Arov, Dever,
Sh'hin, Barad, Arbeh, Hoshekh, Makat B'khorot*

Blood, Frogs, Lice, Beasts, Cattle Plague,

Boils, Hail, Locusts, Darkness, Slaying of First Born

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One morning when Pharaoh awoke in his bed,

there were frogs in his bed and frogs on his head.

Frogs on his nose and frogs on his toes,

Frogs here, frogs there, frogs were jumping everywhere.

A Thought-About Plagues in our time

We have seen these old plagues made real in our own time. Darkness descends over many oppressed lands; a physical, tangible darkness in the middle of the day. Rivers of blood flow in once peaceful villages and cities. Other rivers burn red with flame, pollutants igniting what should give life. Oppression still exists; we all feel the plagues that remind us of its presence. These plagues afflict us in the world of politics as well as in the relationships we share with friends and families. There are even ways in which we oppress ourselves. Our ancestors heeded the signs they saw about them in their day.

- *What are the ten greatest plagues that challenge our world today?*
- *How will we respond to the signs we experience today as well?*

e e **DAYENU/It Would Have Been Enough - דַּיְנוּ**

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם,
דַּיְנוּ.

*I-lu ho-tzi- ho-tzi-a-nu, ho-tzi-a-nu mi-mitz-ra-yim
ho-tzi-a-nu mi-mitz-ra-yim, Da-ye-nu!*

אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת,
דַּיְנוּ.

*I-lu na-tan, na-tan la-nu,
Na-tan la-nu et ha-Sha-bat (2x), Da-ye-nu!*

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה,
דַּיְנוּ.

*I-lu na-tan, na-tan la-nu,
Na-tan la-nu et ha-To-rah (2x), Da-ye-nu!*

[The following verses were written in 1988 by Rabbi Irving Greenberg and distributed by CLAL to continue the tradition of adding to the story of the Exodus, of making that ancient story a modern extension of our dream for a time when all of God's children will live together in peace and harmony.]

Had God upheld us throughout two thousand year of Dispersion, But not preserved our hope for return-	Dayenu
Had God preserved our hope for return, But not sent us leaders to make the dream a reality-	Dayenu
Had God sent us leaders to make the dream a reality, But not given us success in the U.N. vote-	Dayenu
Had God given us success in the U.N. vote, But not defeated our attackers in 1948-	Dayenu
Had God defeated our attackers in 1948, But not unified Jerusalem-	Dayenu
Had God unified Jerusalem, But not led us toward peace with Egypt-	Dayenu
Had God returned us to the Land of our ancestors, But not filled it with our children-	Dayenu
Had God willed it with our children, But not caused the desert to bloom-	Dayenu
Had God caused the desert to bloom, But not built for us cities and towns-	Dayenu
Had God rescued our remnants from the Holocaust's flames, But not brought our brothers from Arab lands-	Dayenu
Had God brought our brothers from Arab lands, But not opened the gates for Russia's Jews-	Dayenu
Had God opened the gate for Russia's Jews, But not redeemed our people from Ethiopia-	Dayenu
Had God redeemed our people from Ethiopia, But not planted in our hearts a covenant of One People-	Dayenu
Had God planted in our hearts a covenant of One People, But not sustained in our souls a vision of a perfected world-	<i>Dayenu!</i>

A Thought-About What is Sufficient

Dayeinu urges us to remember that with each step, each gift from God, our people were able to say 'that would have been enough.' Our people's gratitude drew God to grant us yet more blessings, more gifts. If we can find

satisfaction and sustenance in each experience, the next moment will bring us yet further satisfaction.

- *What can you point to as your greatest blessing?*
- *What sustains you as you face your challenges?*

Getting Beyond the Straits and Narrow

How could so many people leave a place at one time? Amazingly, in our own day we have already forgotten that refugees all over the world seek shelter and comfort. When our ancestors left Egypt, they were pursued by Pharaoh, his horsemen and chariots. They found themselves trapped between the Egyptians and the sea. At times, each one of us becomes a refugee; perhaps not politically, but emotionally. We flee pain and darkness that threaten us. We stand before the sea, pursued by fears either imagined or real.

Then, the *Midrash* reminds us that one man, Nachshon, displayed his commitment to freedom by walking into the sea. Only at the moment when the water reached his neck, when he could go no further on his own, did the sea part. His act of faith and courage opened the way from Egypt to freedom. He enabled us all to be reborn into freedom.

Where is this place “Egypt”; is it the Egypt we know? The Egypt of the *Haggadah* is more than a place, it is more than a nation state; it is a state of mind.

Our Hebrew word for that place is “*Mitzrayim*”, that is: the straits, or narrows. The geographical *Mitzrayim* is a pinched green strip of land in the midst of desert along the shores of the Nile River. The metaphorical *Mitzrayim* can be any restriction, physical or spiritual.

We have all come through tight passages, splitting the waters of the “Red Sea” to search for the way, sometimes struggling for as long as forty years. As with Nachshon, we, too, can only achieve our salvation through our own willingness to take risks.

A Thought-Navigating the Narrows

- *What risk might I take to help me achieve my goals?*
- *What obstacles must I pass through in order to get to freedom?*

- *What do I have to let go of in order to make room in my life for what I truly need?*

PESACH-MATZAH-MAROR - פסח, מצה, מרור

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these are: *Pesach* [Paschal Lamb], *Matzah* and *Maror* [Bitter Herb].

[The shank bone is raised]

The *Pesach* which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the *Pesach* because the Holy Blessed One “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, Who passed over the houses of the Israelites, saving us in *Mitzrayim*, but struck the houses of the Egyptians.’”

[The shank bone is lowered; the plate of Matzah is raised.]

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the Holy Blessed One was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out of Egypt into *matzah* - cakes of unleavened bread - which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves.”

[The plate of Matzah is lowered and the Maror is raised.]

Why do we eat *Maror*? For the reason that the Egyptians embittered the lives of our ancestors in *Mitzrayim*, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”

[The Maror is lowered.]

A Thought-About Values

- *If you had to flee your home in a hurry, with a slim likelihood of ever returning, what would you bring with you?*

B'CHOL DOR VADOR/In Every Generation - בכל דור ודור

בְּכָל-דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת-עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם.

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

In every generation, each person is obligated to see themselves as if they personally went forth from Egypt, as it is said: “You shall tell this to your children, saying: Because of what God did for me when I went out of Egypt. Not only for my ancestors did the Holy One redeem us; rather for us with them, as it is said: “God took us out of there, in order to bring us out, to give us the land which God promised to our ancestors.”

A Thought-

A Wandering Aramean

Mark Twain said, “I have such a good memory that I recall things that never happened.” At the Seder, we speak of a collective memory so vivid that we exclaim that “we, ourselves, departed from Egypt.” We say, “it is in commemoration of what God did for me when I came out of Egypt.”

- *Why do we insist that we were there?*
- *Why should we remember the low points in our collective history here as opposed to the high points?*
- *What does it mean to be a part of the Jewish people? Which are those ingredients that have always distinguished us as a unique community in the world?*
- *How can we recognize God's presence with us now?*

HALLEL הלל

*[Therefore, we are obliged to praise God, which we do in the Psalms of **Hallel**: We raise our glasses of wine and we cover the Matzot:]*

e e PSALM 113

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

*Ha-l'-lu-yah, ha-l'-lu-yah, ha-l'-lu av-dei Adonai
Ha-l'-lu-yah, ha-l'-lu-yah, ha-l'-lu et shem Adonai
Y'-hi shem Adonai m'-vo-rach mei-a-tah v'-ad o-lam.
Ha-l'-lu-yah (4x)*

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

e e PSALM 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיֵּת יַעֲקֹב מֵעַם לֵעֹז.
הֵיטָה יְהוּדָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמִּשְׁלוֹתָיו.
הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.
הַהָרִים רָקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי־צֹאן.
מֵה־לֶּךְ הַיָּם כִּי תָנוּס. הַיַּרְדֵּן תִּסָּב לְאַחֹר.
הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבְעוֹת כְּבָנֵי־צֹאן.
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ. מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הַהֶפְכִי הַצּוּר אֲגַם־מַיִם. חֲלַמֵּי־שׁ לְמַעֲיֵנו־מַיִם.

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

When Israel went out of Egypt,
When the household of Jacob left a people with a strange tongue,
Judah became the place from which God's holiness went forth,
Israel became the seat from which the world would know of God's rule.
The sea looked and fled,
The Jordan reversed its course.
Mountains skipped like rams
and the hills jumped about like young lambs.
What is happening that you turn back, O sea,
Jordan, why do you reverse your course?

Mountains, why do you skip like rams
And hills, why do you jump like lambs?
You are beholding the face of your Creator,
Before God, before the God of Jacob,
Turning rocks into swirling waters and stone into a flowing spring.

KOS SHEINI/Second Cup - כוס שני

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

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

Praised are You, Adonai, Sovereign of the Universe, Creator of the fruit of the vine.

VI. RAHTZAH/Washing - רחצה

[Ready to eat, the hands are washed before the meal. We wash because we are a "nation of priests" and whenever we wash before eating, we are reminded of that special role. Now, all wash with the usual benediction as the hands are dried. It is customary not to speak - but you can hum or sing quietly - until all are ready to recite MOTZI-MATZAH.]

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

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

Praised are You, Adonai, our God, Sovereign of the universe, Who sanctified us with *mitzvot*, and commanded us on the washing of hands.

VII - VIII. MOTZI - MATZAH - מוציא מצה

[taking the bottom matzah]

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם מן הארץ.

Ba-ruch a-tah Adonai, E-lo-hei-nu me-lech ha-o-lam, ha-mo-tzi le-chem min ha-a-retz.

Praised are You, Adonai, our God, Sovereign of the universe, Who brings forth sustenance from the earth.

[We now put the bottom matzah back in its place and continue, reciting the matzah blessing holding the top and middle matzah.]

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

Ba-ruch a-tah Adonai, E-lo-hei-nu me-lech ha-o-lam, a-sher kid'-sha-nu b'-mitz-vo-tav v'-tzi-va-nu al a-chi-lat ma-tzah.

Praised are You, Adonai, our God, Sovereign of the universe, Who sanctified us with *mitzvot* and commanded us to eat *matzah*.

[We now break up the top and middle matzot into pieces and distribute them for all to eat while reclining.]

IX. MAROR / Bitter Herbs - מרור

[We generally do not recline while eating maror as it is a symbol of slavery.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Ba-ruch a-tah Adonai E-lo-hei-nu me-lech ha-o-lam, a-sher kid'-sha-nu b'-mitz-vo-tav v'-tzi-va-nu al a-chi-lat ma-ror.

Praised are You, Adonai, our God, Sovereign of the universe, Who sanctified us with *mitzvot* and commanded us to eat the bitter herb.

X. KOREKH / Hillel Sandwich - כורֶךְ

[In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) together so that each mouthful contained all three. Thus the symbols of slavery and of liberation were intermingled. Now that we do not have the Paschal lamb, we eat just the matzah and horse-radish in a “Hillel sandwich”. No special blessing is said, but we do read the words recalling Hillel’s practice.]

This way of eating *matzah*, *maror* and *charoset* reminds us of how Hillel would do so when the Second Temple still existed, making a sandwich of the Pascal lamb, *matzah* and *maror*, fulfilling the Torah injunction: “With *matzot* and *maror* they shall eat the Pascal lamb.”

Eating a hard-boiled egg:

There are many traditions around the Ashkenazi custom of eating the hard-boiled egg, not an ‘official’ part of the Hagaddah. including the fact that it is round like the cycle of life. and that its ‘hard nature’ reminds us of slavery endured. Being hard-boiled rather than roasted, it is a symbolic gesture of not eating any roasted meat or poultry at Seder, lest anyone should erroneously assume that one is eating

the real Paschal offering. It also represents the holiday offering brought in the days of the Holy Temple, whose meat constituted the main part of the Passover meal. Symbolic of the cycle of life and death, and due to the destruction of the Temple, we can no longer bring sacrifices, we therefore serve it with salt water, representing our tears.

XI. SHULHAN OREKH / Meal - שלחן עורך

[The joyous feasting gives us the feeling of human community in harmony with God. It is a traditional festive meal.]



XII. TZAFUN /AFIKOMAN / Dessert - צפון

After one eats the Afikoman, we refrain from eating anything further or drinking anything but for the two remaining mandatory ritual cups of wine, one for the Grace after meals and one for Hallel.

The accepted theory is that Afikoman is a Greek word connoting the dessert – dates, parched corn, nuts, sweet fruits, etc. The Seder meal in the time of the Temple was concluded with a taste of the Paschal lamb that had been offered in the Temple, after which nothing further was eaten.

More recently, the suggestion has been made that the word is akin to a Greek word meaning “entertainment” which concluded the Greco-Roman festive meal. Whether “dinner music,” “dessert,” or “the practice of going from house to house after dinner,” the Sages of the Talmud prohibited any practices which might detract from the attention that must be paid to the symbol of Passover, the Paschal sacrifice.

It is the custom in some countries to save a piece of the Afikoman from the Second Seder until the burning of the hametz the following year, when both are burned together.]

XIII. BAREKH / Birkat HaMazon - בריך

[Fill the wine cups]

[on Shabbat, begin here]:

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵי יְיָנוּ כְּחֻלְמִים. אֲזַ וּמָלֵא שְׁחוֹק פִּינוּ
וּלְשׁוֹנֵינוּ רִנָּה. אֲזַ לֹא מָרוּ בְּגוֹיִם, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הִגְדִּיל יְיָ לַעֲשׂוֹת

עֲמָנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנִגְבֹּ. הַזְרְעִים בְּדַמְעָה
בְּרָנָה יִקְצְרוּ. הַלֹּדֶף יִלְדֵּךְ וּבִכְהָ נִשְׂא מִשְׁדֵּךְ הַזֶּרַע, בֹּא יְבֵא בְרָנָה נִשְׂא אֶלְמֹתָיו.

*Shir ha-ma'alot b'-shuv Adonai et shi-vat Tzi-yon ha-yi-nu k'-chol-mim. Az yi-ma-lei
tz'-chok pi-nu ul'-sho-nei-nu rina. Az yom'-ru va-go-yim hig-dil Adonai la-a-sot im
ei-leh, hig-dil Adonai la-a-sot i-ma-nu ha-yinu s'-mei-chim. Shu-va Adonai et
sh'-vi-tei-nu ka-a-fi-kim ba-Ne-gev. Ha-zor'-im b'-dim'-ah b'-ri-nah yik-tzo-ru.
Ha-lokh yei-lekh u-va-kho, no-sei me-shekh ha-za-rah, bo ya-vo v'-ri-nah no-sei
a-lu-mo-tav.*

When we return to Zion it will seem like a dream. Our mouths will fill with laughter, our tongues with joyful song. Then the nations will say, "God has done great things for them." It is for us that God is doing great things; we will rejoice. Restore us once again, O God, like sudden floodstreams in the desert. Those who sow in tears shall reap in joy. those who go forth weeping, bearing the seed for sowing, will return bearing the sheaves with song and with laughter.

[on all nights, begin here]:

חֲבֵרֵי נְבִרָךְ:

LEADER: *Cha-vei-rai n'-va-rekh.*

Friends, let us praise God.

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

EVERYONE then LEADER: *Y'-hi sheim Adonai m'-vo-rakh mei-a-ta v'-ad o-lam.*

Let the name of God be praised from now to eternity.

בְּרִשׁוֹת חֲבֵרֵי, נְבִרָךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ.

LEADER: *Bir-shut cha-vei-rai, n'-va-reich e-lo-hei-nu she-a-khal-nu mee-she-lo.*

Let us praise our God of whose bounty we have partaken.

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵיֵינוּ.

EVERYONE then LEADER: *Ba-rukh e-lo-hei-nu she-a-khal-nu mi--she-lo uv'-tu-vo
cha-yi-nu.*

Let us praise our God of whose bounty we have partaken and by whose goodness we live.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

LEADER: *Ba-rukh hu u'-va-rukh sh'-mo.*

Blessed be God's name.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךְ הָעוֹלָם, הִזְנוּ אֶת הָעוֹלָם כִּלּוֹ בְטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכֹל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגְּדוֹל תִּמְיֵד
לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל

זו ומִפְרִי־לֵבָב לְכֹל וּמִטֵּיב לְכֹל, וּמְכִין מְזוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה
יְיָ, הַזֵּן אֶת הַכֹּל.

*Ba-rukh a-tah Adonai E-lo-hei-nu me-lekh ha-o-lam, ha-zan et ha-o-lam ku-lo
b'-tu-vo b'-chein b'-che-sed uv'-ra-cha-mim, hu no-tein le-chem l'-khol va-sar ki
l'-o-lam chas-do. Uv'-tu-vo ha-ga-dol, ta-mid lo cha-sar la-nu, v'-al yech-sar la-nu
ma-zon l'-o-lam va-ed. Ba'-a-vur sh'-mo ha-ga-dol, ki hu eil zan um'-far-neis la-kol
u-mei-tiv la-kol, u-mei-khin ma-zon l'-khol b'-ri-o-tav a-sher ba-ra, Ba-rukh a-tah
Adonai, ha-zan et ha-kol.*

Praised are You, Eternal God, Sovereign of the Universe, through whose kindness, mercy and compassion all existence is eternally sustained. God is forever faithful. God's surpassing goodness fills all time and space. There is sustenance for all. None need ever lack, no being ever want for food. We praise You, Eternal God, the One sustaining all creatures.

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל
חַי תָּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב: וְאָכַלְתָּ וְשִׂבַּעְתָּ, וּבִרְכַתְּ אֶת יְיָ אֱלֹהֶיךָ עַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמְּזוֹן.

*V'-al ha-kol Adonai E-lo-hei-nu, a-nach-nu mo-dim lakh um'-var-khim o-takh,
yit-ba-rakh shim'-kha b'-fi kol chai ta-mid l'-o-lam va-ed. Ka-ka-tuv v'-a-khal-ta
v'-sa-va-ta, u-vei-rakh-ta et Adonai E-lo-he-kha al ha-a-retz ha-to-vah a-sher
na-tan lakh. Ba-rukh a-tah Adonai, al ha-a-retz v'-al ha-ma-zon.*

For all these things, we give thanks to You and bless you. May Your name be a blessing in the mouth of every creature now and always, as it is written: "You shall eat, be satisfied and bless Adonai your God for the good land given you." We praise You, Eternal God, for the earth and for sustenance.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמֶיךָ
יְרוּשָׁלַיִם. אָמֵן.

*U-v'-nei Y'-ru-sha-la-yim ir ha-ko-desh bim'-hei-rah v'-ya-mei-nu. Ba-rukh a-tah
Adonai, bo-neh v'-ra-cha-mav Y'-ru-sha-la-yim, A-men.*

May Jerusalem be built, speedily and in our day. We praise You, Eternal God, whose compassion builds Jerusalem, Amen.

הַרְחַמְנוּ, הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד.
Ha-ra-cha-man, hu yim-lokh a-lei-nu l'-o-lam va-ed.

Merciful One, reign over us forever.

הַרְחַמְנוּ, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.
Ha-ra-cha-man, hu yit-ba-rakh ba-sha-ma-yim u-va-a-retz.

Merciful One, be blessed in heaven and on earth.

הַרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שֻׁלְחָן זֶה שְׂאֲכָלְנוּ עָלָיו.
Ha-ra-cha-man, hu yish-lach b'-ra-khah m'-ru-bah ba-ba-yit ha-zeh, v'-al shul-chan zeh she-a-khal-nu a-lav.

Merciful One, send abundant blessing to us in this house, and upon this table
at which we have all eaten.

הַרְחַמְנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׂכָלוֹ טוֹב.
Ha-ra-cha-man, hu yan-chi-lei-nu yom she-kulo tov.

Merciful One, may we inherit a day of eternal goodness.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ, אָמֵן.
O-seh sha-lom bim'-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'-al kol Yis-ra-el, v'-im-ru: A-men.

May the One who makes peace in the high heavens make peace for us and for all Israel and the world,
and we say: Amen.

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.
Adonai oz l'-a-mo yi-tein, Adonai y'-va-rekh et a-mo va-sha-lom.

May God give strength to our people; may God bless our people with peace.

כּוֹס שְׁלִישִׁי - KOS SH'LISHI/Third Cup

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
Ba-ruch a-tah Adonai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'-ri ha-ga-fen.

Praised are You, Adonai, our God, Sovereign of the universe, Who has created the fruit of the
vine.

כּוֹס שֶׁל אֵלִיָּהוּ הַנְּבִיא - KOS SHEL ELIYAHU/Elijah's Cup

[Open the door]

A Thought-

About the coming year

We open the door to our Seder every year for Elijah. Although he doesn't RSVP, we open the door in the hopes that he will come, and with him will

come a messianic age and the perfection of the world. We conclude with the words 'Next year in Jerusalem, next year let all be free.' We say these words because we are hopeful. We look toward the future, and hard as it may be, we strive to be optimistic.

- Where do you see yourself next year?
- What do you hope to accomplish in a year's time?
- In the coming year, for what or whom do you want to 'open the door?'

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Ei-li-a-hu ha-na-vi

אֵילֵהוּ הַנְּבִיאַ,

Ei-li-a-hu ha-tish-bi

אֵילֵהוּ הַתִּשְׁבִּי,

Ei-li-a-hu ha-gil-a-di

אֵילֵהוּ הַגִּלְעָדִי,

Bim-hei-ra v-ya-mei-nu ya-vo ei-lei-nu

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

Im Ma-shi-ach ben Da-vid

עִם מְשִׁיחַ בֶּן דָּוִד.

Elijah the prophet, Elijah the Tishbite, Elijah of Gilead. Soon, in our days, Elijah will come with the Messiah, the son of David.

[Close the door]

[Empty whatever wine remains in the wine glasses into an empty bowl;

Pour some water from Miriam's cup that has stood on the table into everyone's glass.]

We have escaped bondage and crossed the sea. We enter the arid land before us, feeling hesitant because of generations of servitude mixed with our recent struggles, and yet heady in our new freedom.

Miriam, the midwife of our liberation stands ready, waiting to sustain us in the time ahead as we come to grips with our tasks and responsibilities.

Our Sages spoke of Miriam's well, created in the twilight of creation's week. It now lies hidden in the Sea of Galilee for Elijah to restore to us. Ishmael received water from it as the well of living and seeing; Rebecca drew from it when she greeted Eliezer. The well first appeared to our people when Moses struck the rock on Miriam's account at the bitter place in Sinai, and it traveled with us throughout the desert years. We are told its waters taste of old wine and new wine, of milk and of honey.

This is the well of the Ancestors of the world: dug by Abraham & Sarah, Isaac & Rebecca, Jacob & Leah and Rachel, the leaders of olden times have searched for

it. The heads of the people, the lawgivers of Israel, Moses, Aaron and Miriam, have made it run with their staves.

In the desert we received it as a gift and after its receipt it followed us on all our wanderings: to lofty mountains and deep valleys. Not until we came to the boundary of Moab did it disappear because we squandered our freedom by not fulfilling our responsibilities.

Now, as we begin a new season of renewal, may these cleansing, refreshing waters, reminiscent of Miriam's well, recall for us a time of purity of purpose and help us focus on the tasks ahead.

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Mir'-yam ha-n'-vi-ah

oz v'-zim-rah b'-ya-dah.

Mir'-yam tir-kod i-ta-nu

l'hag'-dil zim-rat o-lam.

Mir'-yam tir-kod i-ta-nu

l'ta-kein et ha-olam.

Bim-hei-ra v'-ya-mei-nu hi t'-vi-ei-nu

el mei hay'-shu-ah.

מְרִים הַנְּבִיאָה עַז וְזִמְרָה בְּיָדָהּ

מְרִים תִּרְקֹד אֶתְנוּ

לְהַגְדִּיל זִמְרַת עוֹלָם.

מְרִים תִּרְקֹד אֶתְנוּ

לְתַקֵּן אֶת הָעוֹלָם.

בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ

אֶל מֵי הַיְּשׁוּעָה.

Miriam the prophetess, strength and song in her hand. Miriam dance with us in order to increase the song of the world. Miriam dance with us in order to repair the world. Soon she will bring us to the waters of redemption.

[All drink the water from Miriam's cup]

XIV. HALLEL - הלל

e e Psalm 118

מִן הַמְּצָר קָרָאתִי יְהוָה, עֲנֵנִי בַּמְּרֹחֵב יְהוָה.

Min ha-mei-tzar ka-ra-ti yah, a-na-ni va-mer-chav yah.

From the narrow places, I called out to You God; You answered me and brought me relief.

עֲזֵי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.

Ozi v'-zim-rat yah, va-y'-hi li li-shu-ah.

God is my strength and song; God is my deliverance.

פִּתְחוּ לִי שַׁעְרֵי צְדָק, אָבֹא בָם אֲוֹדָה יְהוָה. זֶה הַשָּׁעַר לִי, צְדִיקִים יִבְאוּ בוֹ.

Pit-chu li sha-a-rei tze-dek, a-vo vam o-deh yah.

Zeh ha-sha-ar la-do-nai, tza-di-kim ya-vo-u vo.

Open for me the gates of righteousness that I may enter them and praise God. This is the gateway to the Holy One; the righteous shall enter through it.

KOS R'VI-I/Fourth Cup - כוס רביעי

[Raise your cups]

Tonight we recline. Our reclining is not a sign of laziness, but of freedom. No one forces us to eat on the run, at our desks, or out in the fields at our work. We can enjoy a meal that includes conversation and song, a meal that focuses our attention on the burgeoning year as it blossoms around us and encourages renewed growth within us. Our meal also intensifies our awareness of the efforts for freedom still pursued by others and ourselves.

After drinking three of the four cups of wine, we also know that we have come most of the way from the degradation of slavery to the dignity of freedom. But freedom, like wine, can lead to a powerful headiness. Liberation itself is not the goal.

We have the strength to act according to our own decisions. Yet we understand that not every decision we make is the correct one, merely because it is ours. Though we can act out of strength, we have also learned that not by might, nor by power, but by the awesome divine attributes of justice and mercy will we all achieve wholeness.

Therefore, before we drink this fourth and last cup of wine, we pause.

We drink to honor the Jews and other peoples of our own time: Those who struggle in so many ways to maintain the State of Israel, sometimes needing to take up arms in defense or daring to extend arms in comradely embrace. And for those everywhere who strive to develop a life guided by Prophetic ideas, let us ask ourselves how we use our power to place other people in the narrow, limiting straits of “*Mitzra'yim*.”

Our communities are but the basis on which the struggle to create that Messianic era, the life envisioned in this Passover Seder, is to be built. We will continue our work.

[The fourth cup of wine is filled, and after the following b'rachah we drink this final cup of the Seder.]

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

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

Praised are You, Adonai, our God, Sovereign of the universe,
Who has created the fruit of the vine.

XV. NIRTZAH/Conclusion - נִרְצָה

Now we come to the close of our Seder Service.

Once again we have recited the age-old epic of our liberation from slavery.

We have chanted our praise for the redemption of Israel and all humanity.
We have learned the message of the Exodus for our day.

And, we have rededicated ourselves to the cause of humanity's freedom from tyranny and oppression.

Each year we conclude by stating that we have conducted our Seder with the appropriate intention. Each year, we repeat the same phrase and seem to return to the same place from where we began.

We have a new question to ask:

For what do we wait? Do we express an ideal that we know we will never achieve in its totality? Do we just offer lip service at the end of all these exercises? What is our task tomorrow? How do we proceed?

As we have celebrated this festival tonight, so may we celebrate it, all of us together, next year again-in joy, in a world which we have helped to bring closer to the Messianic era.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'shanah haba'ah biy'-rushalayim!

Next Year in Jerusalem!

S' FIRAT HA-OMER/Counting of the Omer -

ספירת העומר

[2nd night only]

Over the next seven weeks, we count the days of our people's journey from Egypt to Sinai. Beginning on the second night of Passover, until Shavuot, Jews count each day toward the first barley harvest. The idea of counting each day represents spiritual preparation and anticipation for the giving of the Torah which the Israelites received on Mount Sinai at the beginning of the month of Sivan, which coincides with Shavuot. By counting the Omer, we symbolically mark the time between liberation to the assumption of responsibility in the acceptance of law, making a collective commitment to living an ethical, rule-governed life of divine purpose. This period between Passover and *Shavuot* is an opportunity for personal growth and character refinement.

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

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

Praised are You, Adonai, our God, Sovereign of the universe, Who has sanctified our lives through Your commandments and commanded us concerning the counting of the Omer.

הַיּוֹם יוֹם אֶחָד לְעוֹמֵר.
Ha-yom yom e-chad la-Omer.

Today is the first day of the Omer.

PASSOVER SONGS, OLD AND NEW

Chad Gadya - חַד גַּדְיָא

Chad gadya, chad gadya

חַד גַּדְיָא, חַד גַּדְיָא

My father bought for two *zuzim*

Chad gadya...

Then came the cat and ate the kid my father bought for two *zuzim...*

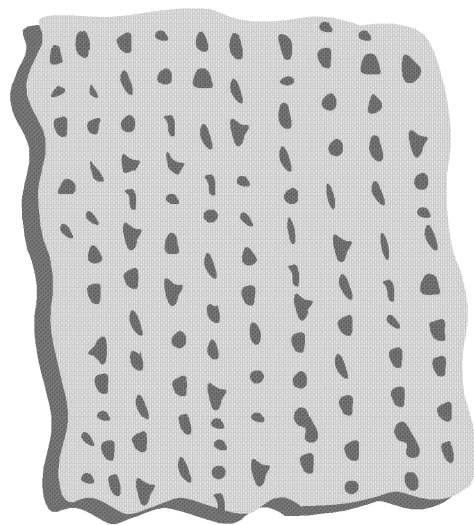
Then came the dog and bit the cat that ate the kid my father bought for two *zuzim*....
Then came the stick and beat the dog.....
Then came the fire and burnt the stick....
Then came the water and quenched the fire...
Then came the ox and drank the water....
Then came the butcher and slew the ox....
Then came the Angel of Death, and killed the butcher...
Then came the Holy One, Blessed be God, and destroyed the Angel of Death....

There's No Seder Like our Seder

(By Rabbi Dan Liben, sung to the tune of "There's no Business like Show business")

There's no *Seder* like our *Seder*,
There's no *Seder* I know.
Everything about it is halachic
Nothing that the Torah won't allow.
Listen how we read the whole *Haggadah*
It's all in Hebrew
'Cause we know how.

There's no *Seder* like our *Seder*,
We tell a tale that is swell:
Moses took the people out into the heat
They baked the *matzah*
While on their feet
Now isn't that a story
That just can't be beat?
Let's go on with the show!



Take Us Out of Egypt

(By Ron Wolfson, sung to the tune of "Take me out to the ball game")

Take us out of Egypt
Free us from slavery
Bake us some *matzah* in a haste
Don't worry 'bout flavor--
Give no thought to taste.
Oh it's rush, rush, rush, to the Red Sea
If we don't cross it's a shame
For it's ten plagues,
Down and you're out

At the *Pesach* history game.

The Eight Nights of Passover

(To the tune of "The Twelve Days")

On the first night of Passover my mother served to me

- 1) a matzo ball in chicken soup
- 2) two dipped herbs
- 3) three pieces of *matzah*
- 4) four cups of wine
- 5) five gefilte fish
- 6) six capons baking
- 7) seven eggs a boiling
- 8) eight briskets roasting

Elijah

(By Rabbi Dan Liben, to the tune of "Maria")

Elijah!

I just saw the prophet Elijah.

And suddenly that name

Will never sound the same to me.

Elijah!

He came to our Seder

Elijah!

He had his cup of wine,
But could not stay to dine

This year--

Elijah!

For your message all Jews are waiting:

That the time's come for peace

and not hating--

Elijah--

Next year we'll be waiting.

Elijah!

Just a Tad of Charoset

(By Debbie and Sharon Bohnen, sung to the tune of "Just a spoon full of sugar")

Chorus:

Just a tad of *haroset* helps the bitter herbs go down,

The bitter herbs go down, the bitter herbs go down.

Just a tad of *haroset* helps the bitter herbs go down,

In the most disguising way.

Oh, back in Egypt long ago,

The Jews were slaves under Pharaoh.

They sweat and toiled and labored

through the day.
So when we gather *Pesach* night,
We do what we think right.
Maror, we chew,
To feel what they went through. **Chorus**

So after years of slavery
They saw no chance of being free.
Their suffering was the only life they knew.
But baby Moses grew up tall,
And said he'd save them all.
He did, and yet,
We swear we won't forget.
That..... **Chorus**

While the *maror* is being passed,
We each refill our water glass,
Preparing for the taste that turns us red.
Although *maror* seems full of minuses,
It sure does clear our sinuses.
But what's to do?
It's hard to be a Jew!!! **Chorus**

Same Time Next Year
(By Anita Malina, to the tune of "Makin' Whoopee")

Another *Pesach*, another year,
The family Seder with near and dear...
Our faces shining,
All thoughts of dining
Are put on hold now.

We hear four questions,
The answer given
Recalls the Jews from Egypt driven.
The *ch'rain* is bitter, (haroset better!)
Please pass the *matzah*.

Why is this evening different
From all the other nights?
This year the Jews all over

Are free to perform the rites.

A gorgeous dinner--who can deny it--
Won't make us thinner, to hell with diet!
It's such great cooking...
and no one's looking,
So just enjoy it.
Moving along at steady clip
Elijah enters, and takes a sip;
And then the singing with voices ringing
Our laughter mingling.

When singing about Chad Gadya.
Watch close or your place you'll lose,
For *Echad Mi Yodea*:
Which tune shall we use?
We pray next *Pesach*
We'll all be here.
It's a tradition...
Same time next year...
So fill it up now, the final cup now,
Next year at _____.

Tonight

(To the tune of "Tonight," from West Side Story, By Rabbi Dan Liben, Passover, 2000)

Tonight, tonight,
We'll tell a tale tonight,
Of Pharaoh, Slaves and God's awesome
might;

We'll do it right, with *matzah*, and *maror*
and four children: -dull, wicked- and bright!

Tonight, we'll tell our people's story,
The "genut" and then the glory,
And how it came out right..

And when we're through
You'll know you've been freed too

On this Saaay-der night!

Tonight, tonight, we'll drink four cups of
wine,
We'll laugh and sing and dine
'till its light;

The tale's not new
And yet it still rings true
It gives meaning -to being -a Jew!

Egyptian masters they did beat us
But Moses he did lead us
From darkness into light;

And soon we'll know
Why God did make it so
On this Saaaay-der night!

Moses

(by Mark Kreditor, sung to the tune of The Flintstones)

Moses, he's our Moses he's the man that took us for a tour
Out of, Pharaoh's Egypt went the children that he soon would lure

Come sit and eat *matzah* all week long.
Listen to our prayers and to our songs of...
Moses he's our hero he's a really really good time,
a forty-year guy, he's the one that set us free.

The Ballad of the Four Sons

(By Ben Aron into the tune of "Clementine")

Said the father to his children,
"At the Seder you will dine,
You will eat your fill of matzoh,
You will drink four cups of wine."

Now this father had no daughters,
But his sons they numbered four.
One was wise and one was wicked,
One was simple and a bore.

And the fourth was sweet and winsome,
he was young and he was small.
While his brothers asked the questions
he could scarcely speak at all.

Said the wise one to his father
"Would you please explain the laws?
Of the customs of the Seder
Will you please explain the cause?"

And the father proudly answered,
"As our fathers ate in speed,
Ate the paschal lamb 'ere midnight
And from slavery were freed."

So we follow their example
And 'ere midnight must complete
All the Seder and we should not
After 12 remain to eat.

Then did sneer the son so wicked
“What does all this mean to you?”
And the father’s voice was bitter
As his grief and anger grew.

“If you yourself don’t consider

As son of Israel,
Then for you this has no meaning
You could be a slave as well.”

Then the simple son said simply
“What is this,” and quietly
The good father told his offspring
“We were freed from slavery.”

But the youngest son was silent
For he could not ask at all.
His bright eyes were bright with wonder
As his father told him all.

My dear children, heed the lesson
and remember evermore
What the father told his children
Told his sons that numbered four.

Our Passover Things

(To be sung to the tune of "My Favorite Things" from the "Sound of Music")

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

Matzah and *karpas* and chopped-up *haroset*
Shankbones and kiddish and yiddish neuroses
Tante who kvetches and uncle who sings
These are a few of our Passover things.

Motzi and *maror* and trouble with Pharaohs
Famines and locusts and slaves with wheelbarrows
Matzah balls floating and eggshell that clings
These are a few of our Passover things.

When the plagues strike
When the lice bite
When we're feeling sad
We simply remember our Passover things
And then we don't feel so bad.

Moses' Island

(by Mark Kreditor, sung to the tune of Gilligan's Island)

Just recline right back and you'll hear a tale,
a tale of dreadful trip.
That started with ten awful plagues brought onto Egypt,
brought unto Egypt.
The boss he was a Jewish man raised as a Pharaoh's son.
Then God did come calling and soon the fun begun,
soon the fun begun.

More blood, such frogs, and all those bugs,
Pharaoh could just barely see.
The Jews were really scoring points and soon they would be free.
and soon they would be free.

They shlepped and shlepped for forty years across a desert land.
He went up to Mt. Sinai and a party soon began,
a party soon began.
Moses, the Pharaoh too, Aaron and his wife.
Marianne the skipper too here on the desert island.

'Twas the night after Seder

'Twas the night after Seder, and all through the house
Nothing would fit me, not even a blouse.
The *matzah*, the *farfel*, the *haroset* I ate; after both the *Sedarim*, had gone to my waist.
When I got on the scales there arose such a number!
When I walked over to *shul* (less a walk than a lumber),
I remembered the marvelous meals I'd prepared;
The turkey with gravy, the beef nicely rared,

The wine and the matzo balls, the Migdal pareve cheese
The way I'd never said, "I've had enough; no more, if you please."
As I tied myself into my apron again, spied my reflection and disgustedly,

Then I said to myself, “you’re such a weak wimp,”
“You can’t show up at shul resembling a blimp!”
So--away with the last of the meatballs so sweet,
Get rid of the turkey, chopped liver and meat.

Every last bit of food that I like must be banished till all the additional ounces have vanished.
I won’t have any more macaroons from the box,
I can’t wait ‘til next week. (Ah, the bagels and lox.)

I won’t have any *lokshen*, *farfel* or *p’chah*; I’ll munch on a carrot or wire shut my own jaw.
It’s a three day *yom tov* and *shabbas* is still
Ahead of me with another *fleshiks* meal to fulfill.
If I have to cook one more chicken, I think I will riot.

Pharaoh, Pharaoh

(Sung to “Louie, Louie”)

CHORUS:

Pharaoh, Pharaoh
Oh baby! Let my people go! HUH!
Yeah! Yeah! Yeah! Yeah!
Singin’ Pharaoh, Pharaoh
Oh baby! Let my people go! HUH!
Yeah yeah yeah yeah!

A burnin’ bush told me just the other day
That I should come over here and stay.
Gotta get my people outta Pharaoh’s hands
Gotta lead my people to the Promised
Land. **CHORUS**

The Nile turned to blood!
There were darkened black skies!

The Seder Rap

(Randi and Murray Spiegel, 2000)

Gonna tell you all a story, ‘bout the Jews in Egypt,
They had a good thing goin’, there was no complaint.
But then there came this Pharaoh, who was mean and nasty,
He worked them night and day, from the heat they did faint.

They pleaded unto God, “Save us all, your children”
And God looked down to them, he was quite distressed.
So God appeared to Moses through a bush on fire,
He said “Go back to Egypt, go clear up this mess.”

Gnats and frogs! There were locusts and
flies!

The first born died, causing Egypt to grieve,
Finally Pharaoh said, “Y’all can leave!”

CHORUS

Me and my people goin’ to the Red Sea
Pharaoh’s army’s comin’ after me.
I raised my rod, stuck it in the sand
All of God’s people walked across the dry
land. **CHORUS**

Pharaoh’s army was a comin’ too.
So what do you think that I did do?
Well, I raised my rod and I cleared my
throat

And all of Pharaoh’s army did the dead
man’s float. **CHORUS**

Chorus: Tell the story, find the *matzah*, drink the cups of wine.
It's all in celebration, so let's sing and dine.

So Moses went to Pharaoh, saying "God's real angry,
They've suffered many years, Le-let my people go."
But Pharaoh didn't listen, he had no intentions
Of giving up his servants, and he said "No."

So God sent down 10 plagues, which were quite horrendous,
They started out with water being changed to blood.
And then there came the frogs; third, the lice persisted,
Then wild beasts everywhere left a ... trail of crud. **Chorus**

The cattle were all killed, and the boils were torture,
The hail came down in torrents, heads were really woozie.
From the sky there came the locusts, number 9 was darkness,
But God was not yet done, number 10 was a doozie.

All the first-born dropped like flies, in their tents and temples,
Every bird and beast in Egypt, only Pharaoh was spared.
Such a wailin' in *Mitzrayim*, there was such commotion,
Pharaoh couldn't comprehend, he just ... stopped and stared. **Chorus**

The Jews ran out of Egypt, with their herds of cattle,
Pharaoh followed with his armies, they were very near.
But then Moses stretched his hand, and The Sea was parted,
Our people walked on through, they were ... free and clear.

So here we are tonight, sitting 'round this table,
We tell this tale again, never with a gap.
When our ancestors were slaves, God reached out to help them,
The Jews are now a people, 'cause we beat the rap! **Chorus**

Adir Hu - אָדִיר הוּא

אָדִיר הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהְרָה בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֶה, בְּנֶה בֵּיתְךָ
בְּקָרוֹב.

A-dir hu, yiv-neh vei-to b'-ka-rov, bim-hei-rah bim-hei-rah, b'-ya-mei-nu b'-ka-rov. Eil b'-neih, Eil b'-neih b'-neih veit-cha b'-ka-rov.

בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהְרָה בְּמַהְרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֶה, אֵל בְּנֶה, אֵל בְּנֶה בֵּיתְךָ בְּקָרוֹב.

Ba-chur hu, ga-dol hu, da-gul hu, yiv-neh vei-to b'-ka-rov, bim-hei-rah bim-hei-rah, b'-ya-mei-nu v'-ka-rov. Eil b'-neih, eil b'-neih, b'-neih veit-cha b'-ka-rov.

הַדּוֹר הוּא, וְתִיק הוּא, זָכַאי הוּא, חֲסִיד הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהְרָה בְּמַהְרָה,

בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Ha-dur hu, va-tik hu, za-kai hu, cha-sid hu, yiv-neh vei-to b'-ka-rov, bim-hei-rah bim-hei-rah, b'-ya-mei-nu v'-ka-rov. Eil b'-neih, eil b'-neih, b'-neih veit-cha b'-ka-rov.

טְהוֹר הוּא, יָחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מֶלֶךְ הוּא, נוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא, יְבֻנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

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 b'-ka-rov, bim-hei-rah bim-hei-rah, b'-ya-mei-nu v'-ka-rov. Eil b'-neih, eil b'-neih, b'-neih veit-cha b'-ka-rov.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא, יְבֻנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Ka-dosh hu, ra-chum hu, sha-dai hu, ta-kif hu, yiv-neh vei-to b'-ka-rov, bim-hei-rah bim-hei-rah, b'-ya-mei-nu v'-ka-rov. Eil b'-neih, eil b'-neih, b'-neih veit-cha b'-ka-rov.

אחד מי יודע? - Echad Mi Yodea

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

Echad mi yodei-a? Echad ani yodei-a. Echad Eloheinu shebashamayim uva-aretz.

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

Sh'nayim mi yodei-a? Sh'nayim ani yodei. Sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

שְׁלוֹשָׁה מִי יוֹדֵעַ? שְׁלוֹשָׁה אָנִי יוֹדֵעַ: שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Sh'loshah mi yodei-a? Sh'loshah ani yodei-a. Sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אָנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלוֹשָׁה אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ

שְׁבַשְׁמִים וּבְאֶרֶץ.

Arba mi yodei-a? Arba ani yodei-a. Arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

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

Chamishah mi yodei-a? Chamishah ani yodei-a. Chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Shishah mi yodei-a? Shishah ani yodei-a. Shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Shivah mi yodei-a? Shivah ani yodei-a. Shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלְחָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Sh'monah mi yodei-a? Sh'monah ani yodei-a. Sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלְחָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Tishah mi yodei-a? Tishah ani yodei-a. Tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרִיא, תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלְחָה, שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Asarah mi yodei-a? Asarah ani yodei-a. Asarah dib'raya, tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

אֶחָד עָשָׂר מִי יוֹדֵעַ? אֶחָד עָשָׂר אֲנִי יוֹדֵעַ: אֶחָד עָשָׂר כּוֹכְבֵיא, עֶשְׂרֵה דְבָרִיא, תִּשְׁעָה יְרַחֵי לְדָה,

שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שִׁבְתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְּׁמַיִם וּבְאָרֶץ.

Achad asar mi yodei-a? Achad asar ani yodei-a. Achad asar koch'vaya, asarah dib'raya, tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שִׁבְטֵיָא, אֶחָד עָשָׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שִׁבְתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְּׁמַיִם וּבְאָרֶץ.

Sh'neim asar mi yodei-a? Sh'neim asar ani yodei-a. Sh'neim asar shivtaya, achad asar koch'vaya, asarah dib'raya, tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדִיָּא, שְׁנַיִם עָשָׂר שִׁבְטֵיָא, אֶחָד עָשָׂר כּוֹכְבֵיָא, עֶשְׂרֵה דְבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שִׁבְתָּא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְּׁמַיִם וּבְאָרֶץ.

Sh'loshah asar mi yodei-a? Sh'loshah asar ani yodei-a. Sh'loshah asar midaya, sh'neim asar shivtaya, achad asar koch'vaya, asarah dib'raya, tishah yarchei leidah, sh'monah y'mei milah, shivah y'mei shabata, shishah sidrei mishnah, chamishah chum'shei torah, arba imahot, sh'loshah avot, sh'nei luchot hab'rit, echad Eloheinu shebashamayim uva-aretz.

Who knows one? I know one: one is God and God alone and ever more will be so.

Who knows two? I know two: Two are the tablets of the covenant, one is...

Who knows three? I know three: Three are the patriarchs, two are...

Who knows four? I know four: Four are the matriarchs, three are....

Who knows five? I know five: Five are the books of Torah, four are....

Who knows six? I know six: Six are the sections of the Mishna, five are....

Who knows seven? I know seven: Seven are the days of the week, six are....

Who knows eight? I know eight: Eight are the days *b'rit milah*, seven are...

Who knows nine? I know nine: Nine are the months of pregnancy, eight are...

Who knows ten? I know ten: Ten are the commandments, nine are...

Who knows eleven? I know eleven: Eleven are the stars in Joseph's dream, ten are...

Who knows twelve? I know twelve: Twelve are the tribes of Israel, eleven are...

Who knows thirteen? I know thirteen: Thirteen are the attributes of God, twelve are...