

קדש

Step 1: Kiddush

Blessed art Thou, Lord our God, King of the Universe, Creator of the fruit of the vine.

Blessed art Thou, Lord our God, King of the Universe, who has chosen and exalted us above all nations and has sanctified us with Thy commandments. And Thou, Lord our God, has lovingly bestowed upon us appointed times for happiness, holidays and seasons for joy, this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus from Egypt. Thou did choose and sanctify us above all peoples. In Thy gracious love, Thou did grant us Thy appointed times for happiness and joy. Blessed art Thou, O Lord, who sanctifies Israel, and the appointed times.

Blessed art Thou, Lord our God, King of the Universe, who has granted us life and sustenance and permitted us to reach this season.

Drink the wine in a reclining position.



Step 2: Urchatz - Washing the hands

In Belmonte, Portugal, the woman of the household took a small pitcher in her hand and sprinkled water on the room, on the utensils, the men, and on herself.

All women, sprinkle water on men near you. There is no blessing.

Special Passover blessing from first seder:

Baruch atah adonai, eloheinu melech ha-olam, asher kidshanu b'mitsvotav, v'tzivahnu al ishoon DAY-shay.

From Flight to Freedom (2000) seder



ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:
ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו
מכל-עם, ורוממנו מכל-לשון, וקדשנו במצותיו,
והתקו-לנו יי אלהינו באהבה מועדים לשמחה, חגים
ויזמנים לששון את-יום חג המצות הזה. זמן חרותנו,
מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו
קדשת מכל-העמים. ומועדי קדשך בשמחה ובששון
הנחלתנו: ברוך אתה יי, מקדש ישראל והזמנים:

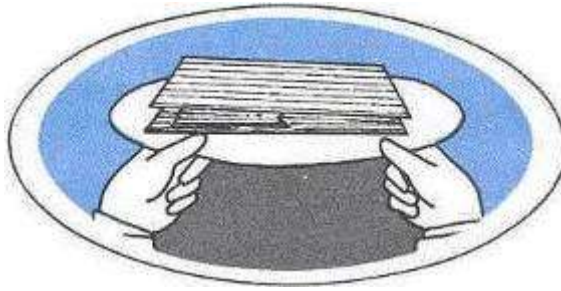
ברוך אתה יי, אלהינו מלך העולם, שחננתנו וקיימתנו
והגייענו לזמן הזה:



ורתיך

ורתיך

ברוך אתה יי, אלהינו מלך העולם,
אשר קדשנו במצותיו, וצננו על עישון דשא:



כרפס

Step 3: Karpas

Everyone partakes of parsley, dips it into saltwater, and says:

Blessed art Thou, Lord our God, King of the Universe,
Creator of the fruits of the earth.
After the blessing, you may munch on any of the vegetable snacks.

כרפס

ברוך אתה יי, אלהינו מלך העולם, בורא פרי האדמה:

At this Passover table tonight, we celebrate freedom and redemption. The old Rabbis said this festival could be reduced to three sentences:

Once we were slaves
Now we are free
Next year may all be free

Fourteen words. All the rest is commentary. And what a glorious commentary has been built in the 2,500 years of Passovers. We continue this seder with absolute fidelity to that tradition.

Step 4: Yachatz - Break the middle matzah

The leader takes the middle Matzah and breaks it in two, leaving one half between the whole ones, and puts the other half in a safe place for the grand Afikomen hunt.



יחץ

יחץ



Play a game

Step 5: Maggid - Tell the story

The leader raises the dish containing the unleavened bread. All say together:

מגיד

מגיד

This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in Israel. At present we are slaves; next year may we be free men.

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכול, כל דצריך ייתי ויפסת. השתא הקא, לשנה תבאה בארעא דישראל. השתא עבדי, לשנה תבאה בני חורין:

The first paragraph of the story of Passover is written in Aramaic. When the Haggadah was constructed, Aramaic was the language “of the street.” Writing the text in Aramaic insured the sentiment would be understood by the most people.



Pour second cup of wine:

As the second cup of wine is poured, ponder other times when you were in a foreign land and did not understand the speech of its natives.

From seder focusing on Prague Haggadah (2000):

The Prague Haggadah says this about the 4 Questions: Say MaNishtana in a nice and pleasant tune to praise and to say the honor of his blessed name. But, when it falls on a Shabbat, say it quickly in order to eat the afikomen before midnight because this particular night is more equivalent to the original night of leaving Egypt in a number of ways.

The four questions:

Why is this night different from all other nights?

On all other nights we eat chametz and matzah; tonight, we eat only matzah. On all other nights we eat any kind of herbs; tonight, why do we eat the bitter herbs. On all other nights we do not dip even once; tonight, why do we dip twice. On all other nights we eat sitting or reclining; tonight, we recline.

From 1992 and 1995 seders:



4 Questions Game

The following reply is recited in unison:

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

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time for the recitation of the Shema."

From Barry Ivker-inspired seder (1987):

Many commentators explain this puzzling paragraph with the explanation the Rabbis spent all night discussing the Roman oppression and plotting what turned out to be the ill-fated rebellion of Bar Kochba (132-135 C.E.).

Blessed be God who has given the Torah to His people Israel; blessed be He. The Torah speaks of four sons; a wise one, a wicked one, a simple one, and one who is not able to ask a question.

The traditional Four Questions

מה נשתנה הלילה הזה מכל הלילות?
שפך הלילות אנו אוכלין חמץ ומצה.
הלילה הזה בלע מצה:
שפך הלילות אנו אוכלין שאר ירקות.
הלילה הזה מרור:
שפך הלילות אין אנו מטבילין אפילו פעם אחת.
הלילה הזה שתי פעמים:
שפך הלילות אנו אוכלין בין יושבין ובין מסבין.
הלילה הזה בלנו מסבין:

The transliterated Four Questions (others below)

h1 7s>z6 y-2- yF jt[y]\+c?
sU(Ut_[y]\+c 18 5e=m ql+c 3h+1P
y-2- yF e_ h+1
sU(Ut_[y]\+c 18 5e=m sU1 2U-t+cP
y-2- yF e_ h_
sU(Ut_[y]\+c U2m 18 hc&m 1iM[H1k 4!+cP
y-2- yF sUzM iU1jmk
sU(Ut_[y]\+c 18 5e=m (2m /s>EMm 3(2m ld&mP
y-2- yF e-8 ld&m

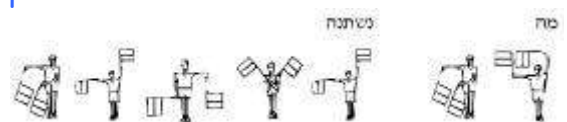
עבדים היינו לפרעה במצרים. ויציאנו יי אלהינו
משם, ביד חזקה וברוע נטויה, ואלו לא הוציא
הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו
ובנינו ובני בנינו, משעבדים היינו לפרעה במצרים.
ואפילו בלנו חכמים, בלנו נבונים, בלנו זקנים, בלנו
יודעים את התורה, מצוה עלינו לספר ביציאת
מצרים. וכל המרבה לספר ביציאת מצרים, הרי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

מעשה ברבי אליעזר, ורבי יהושע, ורבי אלקעזר
ברעזר, ורבי עקיבא, ורבי טרפון, שהיו מסבין
בבגדי ברק, והיו מספרים ביציאת מצרים, כל-אותו
הלילה, עד שבאו תלמידיהם ואמרו להם: רבותינו,
הגיע זמן קריאת שמע, של שחרית:

Navajo:

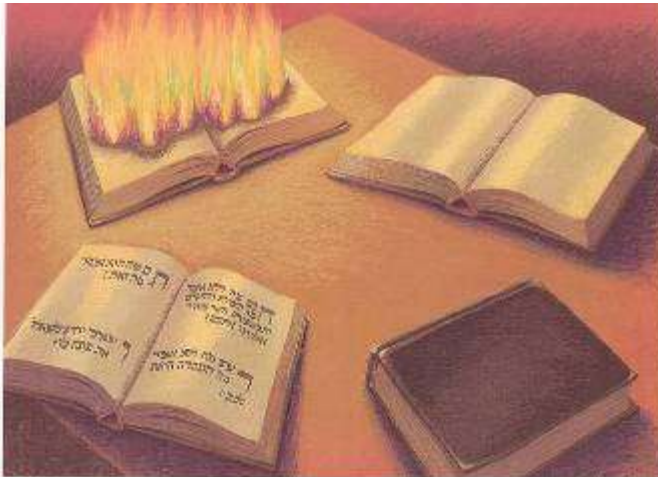
Haash yit'éego dí t'á'ée' ígí t'éiyá ʒahgo
áhōhoot'eego bee nihoot'áʒ?

Hebrew Semaphore:



From Noam Zion's *A Different Night* (1999):

Here are images of the Four Sons from Haggadahs recent and ancient.



The Four Children at Four Books. David Meisler. The Haggadah in Memory of the Holocaust © 1988

Before reading – how would you associate the Four Sons to the books? Are there multiple ways?

The four children in "The Haggadah in Memory of the Holocaust" reflect different attitudes towards Jewish tradition as symbolized by a book. For the wise child, Judaism is an open book with letters to be read and studied. For the wicked child, the tradition burns up as it is destroyed - the association with Nazi book burning is chilling. For the simple child, the book is open since he asks questions, but the child himself is still blank, still unlearned. Finally, for the fourth child, Judaism is a closed book. This child awaits someone to 'open' the book as the Haggadah advises "You will open up" the Exodus story for the child who does not even know how to ask.

The Amsterdam Haggadah was the first to arrange pictures of the four children in one series. The artist, Abraham ben Jacob, a convert from Christianity, created copper-plate engraving copies of paintings of the Swiss artist Matthaeus Merian. The wise child is Hannibal, the general of Carthage, as he swears to conquer Rome. The wicked child is a Roman soldier. The simple child is King Saul as a bashful young man about to be anointed by the prophet Samuel. He is closed within himself as he relies on the staff for support. The child who does not know how to ask, another version of Hannibal, is childlike only in being smallest of the four, although his hands appear to ask a question.



Amsterdam Haggadah, 1699



In the Moss Haggadah, each child's question appears on his card. The gold object in each picture denotes the suit of the card - staves, swords, cups and coins from Southern Europe developed in parallel to the hearts, diamonds, etc we're familiar with. The figures are from archaic playing cards. The king image represents the wise child wearing the crown of Torah. The knight represents the wicked child. In almost all old Haggadot the wicked child is shown as a soldier, sometimes mounted, sometimes on foot. The page is the simple child, and the joker or fool is the child who is not even capable of asking.



Clanking Callers. Sephardic Print, Design and © S.L. 1999



As in a game of chance, we have no control over the children dealt us. Our task, as parents and educators, is to play our hand based on the attributes of the children we are given. It's the child, not the parent, who must direct the process. This is the interpretation Moss derives from the Midrash of the four sons.

Civil Rights seder (2001):

For well over a century, American Blacks looked to the plight of God's children in Egypt for inspiration for their own struggle for freedom from slavery, for civil rights and equality. Many inspirational songs refer to our story: "Man come out of Egypt," "Wade in the Water" and others. Here is one of the most famous:

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

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

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

Chorus

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

Chorus

Your foes shall not before you stand,
Let my people go,
And you'll possess fair Canaan's land,
Let my people go.

Chorus

We need not always weep and mourn,
Let my people go,
And wear these slavery chains forlorn,
Let my people go.

We now tell the story in a different way.

All recite The Seder Rap (1994) in unison:

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."

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 HUH said "No."

At first our forefathers worshiped idols, but now the Omnipresent One has brought us near to His service: "Joshua said to all the people: so says the Lord God of Israel--your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit. However Jacob and his children went down to Egypt."

Blessed be He who keeps His promise to Israel;
blessed be He.

Raise the wine cup and say:

This promise has sustained our fathers and us. For not only one enemy has risen against us to annihilate us, but in every generation men rise against us. But the Holy One, Blessed be He, saves us from their hand.

The wine cup is put down.

Jacob went down to Egypt, compelled by the word of God; and sojourned there.

We are taught he did not go down to settle, as it is written: "And they said to Pharaoh: 'We have come to sojourn in the land; for thy servants have no pasture for their flocks; for the famine is severe in the land of Canaan; now, we pray thee, let your servants dwell in the land of Goshen.'"

Just a smidgen of people, as it is written: "With seventy souls your ancestors went down to Egypt." But they didn't stay a smidgen, as it is written. "The children of Israel were fruitful and increased greatly; they multiplied and became mighty, and the land was full of them." And numerous, attractive and ready to party, as it is written: "I made you as populous as the plants of the field; you grew up and wore ornaments; your breasts were firm and your hair is full grown; whereas you were naked and bare."

The Egyptians suspected us of evil, as it is written: "Let us deal with them wisely lest they multiply, and, if we happen to be at war, they may join our enemies and fight against us and then leave the country."

They imposed hard labor upon us, as it is written: "They imposed back-breaking labor upon the people of Israel."

"At our house in Maritzburg (South Africa), we had a small pond in the garden. During the seder, the frogs used to croak loudly. At some point, my uncle and my father would say, 'These frogs are making too much noise!!' Then we would get pellet guns and shoot the frogs. And if your aim was good, you could take out a traffic light. I'm not sure how that added to the religiosity of the event, but in the morning they'd be puffed up and floating in the fish pond. You must admit it's a good Passover tradition, the slaying of one of the plagues."

- Sandra Vinik



Re-enactment of the plague of 1989

These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt, namely:

דָּם. צְפַרְדֵּי. כְּנִים. עֲרֹב. דָּבָר. שְׁחִין. בְּרָד. אֲרָב
חֲשָׁה. מַכַּת בְּכוֹרוֹת:

Blood, Frogs, Lice, Wild Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, Death of the Firstborn

Rabbi Judah formed the initials thus: D'tzach, Adash, B'achab

דְּצַ'ךְ עֲדָ'שׁ בְּאַחָב

"DETSACH, ADASH BEACHAB."

Were the plagues created by God's directing a normal sequences of events and phenomena? Most plagues can be linked to seasonal phenomena. The Nile may become reddened during its annual summer rise by organisms carried in it, and normally swarms of frogs and insects would follow this flooding. Egyptian boils were proverbial, and hail has been know to fall in January. Swarms of locusts may be blown across the country in winter or spring. The darkness is like the heavy sandstorms that are raised by the *hamsin* winds that blow in the early spring.

Rabbi Akiva says since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea. Enough already!

How many abundant favors has the Omnipresent performed upon us! We'll sing a bit of Dayenu after a special treat: (Boston Zamir's Dayenu to Paul Anka's Diana)



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 Mitsrayim, 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 HUHp beat the rap!

We now return to the seder, still in progress:

"We called out to the Eternal, the God of our fathers; the Eternal heard our voice, saw our affliction, our sorrow, and our oppression."

We called to the Lord, the God of our fathers, as it is written: "It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God."

The Lord heard the cries of his people and He answered their call, as it is written "The Omnipresent heard the call of His people and saw that the Caller ID display in his Heavenly abode was not blocked and He remembered the covenant with Abraham."

"The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders."

Personal Dayenu's

Each participant reads one of their choosing (need not be your own)

If there had been only Bach, Dayenu!
If you had only told me I was short, bald and stupid, Dayenu!
For the 6 week break from chemotherapy (may it last even longer), Dayenu!
For two friendly feline companions despite their hairballs, Dayenu!
For the ability to walk up and downstairs normally on my new stainless steel hip, Dayenu!
For the Red Sox breaking the curse, Dayenu!
If the Red Sox never win another world series, Dayenu!
If we had only gone to one seder, Dayenu!
For a healthy baby, Dayenu!
For a complete and speedy recovery from a horrendous bicycle accident, Dayenu!
For the use of calcium scoring to detect artery disease, Dayenu!
That the NPR Membership Drive happens only twice a year, Dayenu!
If I had been blessed with only the gifts of dancing and singing, Dayenu!
For getting to go to Sri Lanka and coming home before the tsunami, Dayenu!
Had we been blessed with just 7 grandchildren, Dayenu!
To hear my grandson call me "Bubbe," Dayenu!
For the ability to see the humor in any situation, Dayenu!
And for the ability to laugh at ourselves, Dayenu!
For being asked to sing at a friend's wedding, Dayenu!
For wonderful friends, Dayenu!
If there were only 283 languages in the world, Dayenu!
For my new fiancée and my new house, Dayenu!
If we had been given only 1 term of Dubya, Dayenu!
If President Bush had to count on Social Security as his retirement fund, Dayenu!
For "The West Wing" (my President) surviving another season to distract me from reality, Dayenu!
If we could hire a Rabbi after looking for only one excruciatingly long year, Dayenu!
For the chance to stay at the Luxor Hotel in Las Vegas during Passover, Dayenu!
For spring finally arriving, Dayenu!
If we had only 5 snowstorms, 4 months of winter, 3 colds, 2 flus, and 1 large pot of chicken soup, Dayenu!
If we only had 20 inches of snow to shovel & not 50, Dayenu!
For even one night of Jon Stewart and the Daily Show, Dayenu!
To the continued expansion of settlements in the West Bank, Dayenu!
If the militant Arab countries in the world truly accepted that Israel has a right to exist, Dayenu!
For a "clean" mammogram, Dayenu!
For chocolate buttercream frosting, Dayenu!
For no longer needing a cane to walk and being able to dance again, Dayenu!
That our family survived without harm a highway robbery in Guatemala, Dayenu!
To be grateful to still be alive & at the seder, Dayenu!
For my baby sleeping through the night, Dayenu!
If the Big Dig had only taken 10 years and cost \$6 billion, Dayenu!
For my prayer this Tom guy gets kicked out without DeLay, Dayenu!

Story about the 1981 seder:

"One year, all the guests came and asked where my then-girlfriend Betsy was. I said: 'I'll explain, I'll explain later.' Halfway through the seder I explained that she had gone to a quasi-secret mission to visit refuseniks in Russia, on a program paid for by either Israel or the UJA (I never knew which) and she didn't want anyone to talk her out of it. She wanted to go before we were married in case something terrible happened to her. When she came back, she gave a few lectures about her experiences – being followed, her luggage being searched, even of possibly being attacked to discourage her from continuing on the mission. I felt the most poignant story was one visit, during Passover, with a family (possibly in Odessa). During the seder, the father looked out and saw the KGB watching the house from across the street. When the singing got a bit boisterous, the father said "Quiet, quiet, we're not out of Mitzrayim [Egypt] yet."
- Murray S.

Sing a few verses of traditional Dayenu

Ilu hotzi, hotzianu, Hotzianu MiMitzrayim,
Hotzianu MiMitzrayim, Dayenu.
Ilu natan, natan lanu, Natan lanu et haShabat,
Natan lanu et haShabat, Dayenu.
Ilu natan, natan lanu, Natan lanu et haTorah
Natan lanu et haTorah, Dayenu.

אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דינו
אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו
אלו עשה באלהיהם, ולא הרג את-בכוריהם, דינו
אלו הרג את-בכוריהם, ולא נתן לנו את-ממונו, דינו
אלו נתן לנו את-ממונו, ולא קרע לנו את-הג, דינו
אלו קרע לנו את-הג, ולא העבירנו בתוכו בחרבה, דינו
אלו העבירנו בתוכו בחרבה, ולא שקע צרינו בתוכו, דינו
אלו שקע צרינו בתוכו, ולא ספק צרכנו במדבר
ארבעים שנה, דינו

From Prince of Egypt seder:



Disney's *The Prince of Egypt* in 1998 was the first major studio film to feature a song in Hebrew, Miriam's song of joy on the shores of the Red Sea.

Ashira ladanai ki ga-oh ga-ah;
Ashira ladanai, ki ga-oh ga-ah
Mi chamocha ba-eylim adonai
Mi chamocha nedar bakodesh
Nachita v'chas'decha am zu ga-alta
Nachita v'chas'decha am zu ga-alta.
Ashira! Ashira! Ashira!

There can be miracles when you believe
Though hope is frail, it's hard to kill.
Who knows what miracles you can achieve
When you believe
Somehow you will when you believe



A song in honor of the commandment to eat Matzah::

Ooh I need some bread babe, yes, you know it's true.
But I can't eat no bread babe, that's cause I'm a Jew.
8 days, not 7, God looks down from heaven.
You can't eat nothing that's leavened, 8 days a week.

8 days a week, it's ma-a-a-tzah
No cracked or whole-wheat,
No leavened bread of any kind,
8 days a week, 8 days a week.

Show the bitter herbs and say:

מָרוֹר

This bitter herb, which we eat, what does it mean? It is eaten because the Egyptians embittered the lives of our ancestors in Egypt, as it is written: "They embittered their lives with hard bondage, in mortar and brick, and in all manner of labor in the field. All their labor was imposed upon them with rigor."



No seder would be complete without the bitter Herb.

We now enact the 2nd annual Fred Kaimann Passover skit.

Take this opportunity to stretch your legs and move into the open space of the living room.

That at least one plant did not become deer food,
Dayenu!
For over a year without a wrist fracture, Dayenu!
For that 6 year-old stent still doing its job, Dayenu!
For Randi's Mom making the matzah balls, Dayenu!

Many early Christians also observed Passover but with the new twist that matzah was the body of Christ. Therefore, Rabbi Gamliel ordained that we were to elucidate on the original meaning of the symbols, something that is not ordinarily done. He said whoever does not mention three things on Passover (the sacrifice of Pesach, the unleavened bread and the bitter herbs) has not fulfilled his duty.



Re-enactment of the Pesach sacrifice of 1993

The Paschal Lamb, which our ancestors ate during the existence of the Temple – for what reason was it eaten? Because the Omnipresent, blessed be He, passed over the houses of our ancestors in Egypt, as it is said: "You shall say, it is a sacrifice of the Passover unto the Lord, who passed over the houses of the children of Israel in Egypt, when He smote Egyptians and spared our houses, and the people bowed themselves and worshipped."

Show the unleavened bread and say:

מַצָּה

This Unleavened Bread, which we now eat, what does it mean? It is because the King of Kings, the Holy one, revealed Himself to our fathers and redeemed them before their dough had time to ferment, as it is written: "They baked the dough which they had brought out of Egypt into unleavened cakes; for they were driven out of Egypt and could not delay, nor had they prepared any provision for their journey."

Commentary from the Prague Haggadah:

On the eve of Passover one should not eat matzah close to the afternoon in order that one should eat the matzah at night with good appetite. But one may drink wine and eat kinds of desserts and vegetables that pleases a man's heart. Drink as much wine as you like – a lot or a little. The Babylonian Talmudic Sage Rav used to drink wine all day before Passover. The Jerusalem Talmud states that whoever eats matzah on the eve of Passover is like one who has intercourse with his betrothed in a house of sex (meaning that even though he knows he will soon be able to consummate the marriage, he can't wait until the proper time).

The Passover Story as a Play

Based on text © Fred Kaimann. Used by Permission

Cast: Moses, God, Pharaoh, Plagues (8) and a Narrator for italics and stage direction.

Once upon a time Jacob and the house of Israel went down to Egypt. (Not the whole house, just the people in the house.) They were only 70 people but grew through the generations to become a nation numbering thousands. In the desert nearby their fate was about to change by a shepherd of few words.

Scene one: on the side of a mountain, Moses wanders away from his flock.

Moses: What's this? A bush is on fire but does not burn. Its leaves are green yet are licked by the flames.

God: Moses. I have heard the cries of my people, and I shall bring them out of slavery. Go to Pharaoh and tell him to let my people go.

Moses: (meekly) But I am just a shepherd who speaks few words. I will not know what to say.

God: You'll figure it out.

Scene two: the grand hall of pharaoh in Egypt. A small man approaches the exalted ruler and speaks in an even smaller voice.

Pharaoh: (to no one in particular) It's good to be the king.

Moses: Let my people go.

Pharaoh: (in a booming tone) I don't think so.

Moses: Please?

Pharaoh: (sarcastically) Oh, politeness now. Well ... (in a formal tone) we regret to inform you that the answer is still no. But my wife joins me in wishing your people a most pleasant stay in eternal servitude. Look pal, who's got the absolute power here? The first rule of negotiating is come from a position of strength. You got nothing, zero, zilch, bupkis. Comprende mi amigo?

Moses: You leave me no choice.

Plague One: It's surprising how slippery I am, but once I coat the streets with my warm, red fluid, all the Egyptians will be falling down and coated in me. I'm painting the town red, baby! I'm blood.

Pharaoh: Eww. That was gross. Get the Israelites out of my sight. What a disgusting, filthy bunch ... On second thought, I sorta like red.

Moses: Let my people go.

Pharaoh: (rolling his eyes in boredom) Hmm, upon careful consideration, No.

Moses: Sorry.

Plague Two: Hop, hop, hop. Hey, watch where you're walking, you'll squish me. Ick - or him. Sorry about that Kermit! But no matter. There are plenty of us. And no matter how we're cooked, we never taste like chicken. We're frogs.

Pharaoh: Alright, skedaddle. And get me FEMA. We need a cleanup in aisle 7... Hey, I know a people who does cleanup. Why don't you stick around.

Moses: Let my people go.

Pharaoh: Nope.

Plague Three: I'm a mass of fleas, bed bugs, hairy spiders, creepy caterpillars and termites scurrying all over the streets and into the houses of the Egyptians, up their pant legs, into their food and all over their faces while they sleep. I'm vermin.

No one's too pleased. Pharaoh authorizes a departure, then takes it back.

Pharaoh: (Like Chris Berman calling a long fly ball) Back, back, back, back. No run home for you.

Moses: Let my people go.

Pharaoh: Nah.

Plague Four: We're gonna FIGHT, for your RIGHT, to paaar-taaaaaaay! (starts dancing in place and making the arm motions common to rap music from the early 1980s)

Pharaoh: I think I recognize you. Aren't you Mike Diamond, and isn't that Adam Yauch and Adam Horovitz behind you?

Plague Four: That's right, we're the Beastie Boys.

Pharaoh: Oye vey! Now I'm afflicted with bad taste. Get me re-write! And get those rapping Israelites outta here.

But Pharaoh takes it back again.

Pharaoh: The mouth says yes, but the army says no.

Moses: Let my people go.

Pharaoh: I won't do that, but I will get you a new CD player. You seem stuck on that same track.

Plague Five: Whoops! Watch out for that slipping cow. I've tunneled out its brain. Now it's bonkers, you can't eat it. And I'm infectious, so build a fire. It's going to be well-done cow tonight. I'm bovine spongiform encephalopathy.

Pharaoh: Mad cow disease?

Plague Five: Call me that, scrapie or whatever you want but know this: (with teeth clenched) I don't get mad, I get even. I'm just a prion. Cattle disease.

Pharaoh: Alright, the Israelites can go.

Pharaoh: (then, as if Diana Ross, with right arm raised) STOP! in the name of me. Before I break your neck. I thought it oh-oh-ver.

Moses: Let my people go.

Pharaoh: No.

Plague Six: Me, you can't see but I came aboard when you got that blood transfusion, heroin injection or quickie with the neighbor. Know your T-cells? Not as well as I do. And there aren't too many left. Next stop, immune shutdown. I'm AIDS.

Pharaoh: Wait a sec, boils is up next. AIDS wasn't around in Biblical days.

Plague Six: And now you're the expert on plagues, all of a sudden?

Pharaoh: Hey, I'm the victim here. And can we speed this up? I think I smell matzah ball soup. I'd like to skip a plague or two.

Moses: Alright, Locusts are out. We got 10 minutes, but there's Dayenu in a few pages.

Pharaoh: Oh, I like that song.

Moses: Whatever. Let my people go.

Pharaoh: Lo. That was Hebrew. Pretty cool, huh?

Plague Seven: (sung:)
It's springtime for
Hitler and Germany,
Deutschland is happy and gay,
Springtime for Hitler and Germany,
Winter for Poland and France...

Pharaoh: (interrupting) Now just a second here. What's this Nazi bit got to do with anything?

Plague Seven: (miffed) Hey, you're interrupting my big number. This is the hit song from the most Tony-winning musical in all of history.

Pharaoh: Yes, yes, I know. *The Producers* by Mel Brooks. I saw it. Anthony Lane and Matthew Broderick were fabulous. But what's the point?

Plague Seven: Well, if you'd have let me finish, the big dance number that goes with "Springtime for Hitler" includes the Fuhrer's big entrance...

Pharaoh: ... and the song "Heil Myself."

Plague Seven: Exactly.

Pharaoh: Yea, it was kinda catchy.

Plague Seven: So don't you get it - hail, heil. It's almost the same thing.

Pharaoh: I'm not buying that.

Plague Seven: You're trying to tell me the Nazis weren't a plague?

Pharaoh: (conceding) OK, you got me there.

Moses: Let my people go.

Pharaoh: Oh, him again. No.

(Fade to black.)

Pharaoh: Who turned out the lights?

Plague Nine: I did. I've been lurking in your basement since I moved from under your bed when you were 4. I was also out in the woods away from the fire and down that desolate alley you dared not go. I hide what you most fear, the unknown. I'm darkness.

Pharaoh: Yea, and you're also screwing up the sunflowers. I can't see a thing. Youch! I stubbed my toe. Oh, well, if you Israelites can find your way out, give it a shot.

They leave but are stopped.

Pharaoh: Wait, I think you forgot something ... to stay! Get back here.

Moses: Let my people go.

Pharaoh: No.

And with that, Adonai, the redeemer of Israel, slays the first born of Egypt. With the blood of the Paschal offering on their door posts, the children of Israel were spared. All of them fled across the parted sea, which washed over the pursuing Egyptian armies. Delivered dry shod to the far side, the Children of Israel were free. But first, they had to wander in the desert for the next 40 years before settling in Canaan, the Land of Milk and Honey.



While everyone returns to their seats, our singers enact the Passover tradition of singing the 23rd Psalm. (From 1997)
We now return to the traditional story...

Follow him down to a camp by a mountain
Where thousands of people eat God's manna pies
Everyone smiles as he walks up the mountain
That stands so incredibly high.


Higher and higher he begins to climb
Waiting to get our laws
Climbing us high with his head in the clouds and he's gone.

Moses is the guy we'll follow (3x)
Ahhhhhhhhhhhhhhhhhh

Picture yourself waiting down by the mountain
Waiting and waiting, he finally arrives
Suddenly he's there holding our Commandments
The man who's incredibly wise.

Moses is the guy we'll follow (3x)
Ahhhhhhhhhhhhhhhhhh

While on the topic of Moses, we must remember what Moses received on Mount Sinai, directly from the hand of God. The Commandments have been incorporated into all the world's religions.

 From the crypto-Jews seder (2002), the insights of M Brooks.

The Haggadah recites some portions of Hallel here, before the meal, and more portions after the meal. This "Hallel sandwich" demonstrates that the meal is an integral part of the service.

Raise the cup of wine for this paragraph and say:

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

הַלְלוּהָ. הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת־שֵׁם יְיָ יְהוָה שֵׁם יְיָ
מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם: מִמְזֹרֵחַ שְׁמֶשׁ עַד
מְבוֹאוֹ. מְהֵלֵל שֵׁם יְיָ. רַם עַל־כָּל־גּוֹיִם יְיָ. עַל הַשָּׁמַיִם
כְּבוֹדוֹ: מִי כִּי אֶלְהֵינוּ. הַמְגִבִּיחֵי לְשִׁבְתָּ: הַמְשִׁפִּילֵי
לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ: מְקִימֵי מַעַרְפֵּי דָל. מַאֲשֵׁפֹת
יָרִים אֲבֵינוּ: לְהוֹשִׁיבֵי עַם־נְדָבִים. עַם נְדָבִי עַמּוֹ:
מוֹשִׁיבֵי עֶקְרֵת הַבְּיַת אִם הַבְּנִים שְׂמֵחָה. הַלְלוּהָ:

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעָ: הִתְהַלַּךְ
יְהוָה לְקֹדֶשׁוֹ. יִשְׂרָאֵל מִמְשֹׁלוֹתָיו: הֵימָּה רָאָה וַיִּלַּס,
הִתְרַדָּן יֹסֵב לְאַחֹר: הַחֲרִים רָקְדוּ כְּאֵילִים. גְּבֻעוֹת
כְּבִנְיָצֶאן: מֵה־לֶּךְ הֵימָּה כִּי תָנוּס. הִתְרַדָּן תִּסָּב לְאַחֹר:
הַחֲרִים תִּרְקְדוּ כְּאֵילִים. גְּבֻעוֹת כְּבִנְיָצֶאן: מִלְפָּנֵי אֲדוֹן
חוֹלֵי אָרֶץ. מִלְפָּנֵי אֱלֹהֵי יַעֲקֹב: הַחֲפָכֵי הַצֹּר
אֲגַם־מִן. חֲלָמִישׁ לְמַעֲיֵנו־מִן.



All seders since 1985

In every generation each individual is bound to regard himself as though he personally had come out of Egypt, as it is said: "You shall tell your son on that day: This is on account of what the Eternal did for me when I came out of Egypt." It was not only our ancestors whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is said: "He took us out from there in order to bring us in, that He might give us the land which He had sworn to our ancestors."

בְּכָל־דּוֹר נְדוֹר חֲבִיב אָדָם לְרֵאוֹת אֶת־עַצְמוֹ,
כְּאִלוֹ הוּא יָצָא מִמִּצְרַיִם, שְׁנֵאמַר: וְהַגִּדְתָּ לְבִנְךָ
בַּיּוֹם הַהוּא לֵאמֹר: בְּעֵבוֹר זֶה עָשָׂה יְיָ לִי,
בַּצֵּאתִי מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלָבָד, גָּאֵל
הַקְדוֹשׁ בְּרַחֲמָיו הוּא, אֲלֵא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם,
שְׁנֵאמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא
תָּנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

In the traditional Haggadah Moses is not mentioned, because tonight's rejoicing is supposed to solely honor the Lord's miracles and be dedicated only to praise Him. However, we mention Moses in our Haggadah because not to do so would miss some fun songs.



Moses by Mark Kreditor

Tune of *Flintstones Theme*

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 our songs
of Moses, he's our hero,
he's a really really good time,
a forty-year guy,
he helped and set us free!



Moses is the Guy We'll Follow

by Lia Lehrer and Julia Latash

Tune of *Lucy in the Sky with Diamonds*

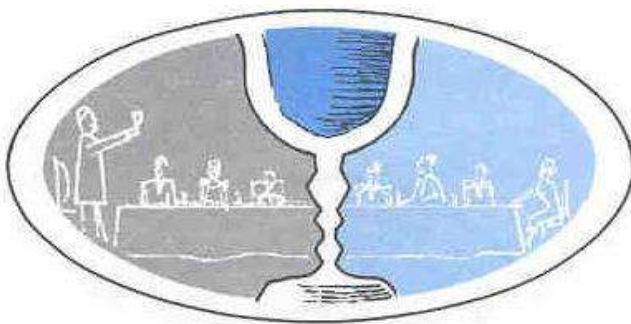
Picture yourself in a desert in Sinai
With sand in your shoes, and sun in your eyes
Somebody calls you, you answer quite slowly
A man who's incredibly wise.
Very tall mountains of yellow and brown
Towering over your head
Look for the man with God's light in his eyes and he's gone.

Moses is the guy we'll follow (3x)

Ahhhhhhhhhhhhhhhhhh

"Put lamb's blood on your doorposts," the Jews were all instructed. Egyptians did not know this, an awful plague erupted. Death appeared at their door and ev'ry first-born in Egypt died including Pharaoh's fav'rite child. The Jews all followed Moses, they made a swift departure. But Pharaoh's armies followed, intending to recapture. Just ahead, was the sea so Moses stretched out his hand to part it and they walked through carefully. The armies followed foolishly, the waters closed the soldiers were drowned the Jews were then free.

Now, we celebrate our freedom ev'ry Passover and this, is why we dine on mostly matza, pasta we do not, ingest. Consuming mostly matza which the rabbis blessed. We tell this story all about the Hebrews' quest, at, this matza fest.



כוס שני The Second Cup

Over the second cup of wine, one recites:

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגֶּפֶן:**

Blessed art Thou, Lord our God, King of the Universe, who createst the fruit of the vine.

Drink the wine while leaning to the left.



Step 6:: Rochtzah

Wash the hands for the meal

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יְדַיִם:**

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.



*If only Mozart had been Jewish!!
All sing Mostly Matzah (from 2001):*

Moses followed all of God's commands, helped the Jews escape from Pharaoh's hands. Egypt was where the Jews all lived, and happy with their lives, until the Pharaoh came, and made them slaves; he worked them night and day, and held them all at bay, they had to get away.

Moses, saw a bush, burning bright, God appeared, told him he must save the Jews. "Moses, you must go to Egypt speak to Pharaoh tell him I am not amused. Yes you must go, and tell him tell him he must let the Hebrews go, yes he must let my people go. Their pleas I can't ignore, they will be slaves no more. You tell Pharaoh he will be punished if he doesn't listen and won't let my people go."

Moses went to Egypt land, went to see old Pharaoh. Threatened him on God's behalf. Instead it just made Pharaoh laugh. He said "I will not free them, they are my slaves forever. So go back where you came from, give up on your endeavor. I am strong. You are weak, so turn around go on home and stay there 'cause I never will give in."

So Moses said to Pharaoh, "I have my God behind me. You will release my people, or you'll be very sorry. Plagues will come, horrid plagues so be aware what'll happen to you if you don't release the Jews. I've warned you for the very last time the plagues will come and God won't be kind as you will soon find." Pharaoh said "I have not changed my mind."

This is where the tale gets really good. First, God changed the water into *blood*. "A trick," said his magicians, endorsed Pharaoh's position. But Pharaoh hadn't reckoned, that God would send a second. Frogs hopped around the city, the picture wasn't pretty. The people were surrounded, the croaking noise resounded. Well Pharaoh still resisted, what Moses had insisted. A third plague was enlisted, and so the lice persisted. It seemed as if the Jews could never leave, Pharaoh's land. It seemed, as if they'd never leave, but, they knew, they'd just have to believe.

All of a sudden it looked bleak, with wild beasts ev'rywhere, the people ran and shrieked. The cattle all died where they had been grazing and the boils were torture they could not endure. People were in pain, they agreed that the Jews should be free from slavery. Pharaoh would not listen to them Moses said a seventh plague had been decreed. The hail came down, down from the sky in torrents, hail fell down so hard. And such was Pharaoh's fate, God sent plague number eight the swarms of locusts filled the sky to terrify. Soon the sun's rays were suppressed. Egypt was in darkness. Then the tenth plague was begun, and Pharaoh, at last was undone.



כּוֹרֵךְ

Step 10::Korech

Break the undermost matzah and distribute it with some bitter herbs and charoseth.

All: Who was Hillel?

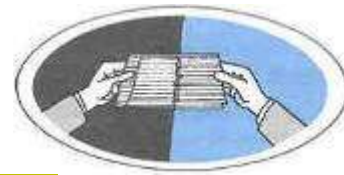
Reader: In the days of the second temple in Jerusalem, Rabbi Hillel was a great teacher who would discuss the Passover story until the dawn of the next day. Once he was asked to teach the whole Torah while standing on one foot. Hillel said: "Do unto others as you would have them do unto you. That is the whole Torah. The rest is commentary. Now go and study."

During Passover, Hillel would eat a sandwich of the lamb offering plus matzah and maror, in order to perform the Law: "With unleavened bread and bitter herbs shall they eat it.". Since we no longer make sacrifices at the Temple, the tradition has changed to eating a Hillel sandwich of matzah, maror and charoset.

The crypto-Jews would say: "Abençoado seja, Adonai, Nosso Senhor, que nos santificou com seus mandamentos e nos ensinou a comer especiarias amargas."

Rabbi Levi reminds us that while the men toiled at making bricks without straw, the women never lost hope. They brought food and water to the fields, and encouraged the men to have sex with them, so as to bring the next generation into the world. R. Levi suggests that the sweetness of charoset is about the Jewish women's and God's way of relating to slavery and the slaves. True, the enslavement was bitter, both physically brutal and psychologically degrading, but the Jewish women didn't lose hope. They helped maintain the dignity of their husbands, and raised a new generation of Jewish children. We dip our maror – enslavement, in charoset - hope and caring.

Eat the Hillel sandwich.



מוציא

Step 7::Motzi – Blessing over Matzah

Take the two whole matzahs and the broken one and say the following blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Blessed art Thou, Lord our God, King of the Universe, who brings forth bread from the earth.

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of unleavened bread.



Step 8::Matzah

Eat the Matzah.

מרור

Step 9::Maror

Take some bitter herbs, dip them in Charoseth and say:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Blessed art Thou, Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of the bitter herbs.

Step 11: Shulchan Orech - The Festive Meal

Featuring an honored remembrance of Batya's poached salmon (1991)

While food is being served, read this connection between Passover and America's Founding Fathers, from a Haggadah by Abraham Joshua Heschel, circa 1949.

PASSOVER AND AMERICA

We who are privileged to live in America can especially appreciate and understand the blessings of liberty and freedom. We remember how the founding fathers struggled for freedom in the beginnings of America as did our Jewish fathers at the beginning of our people-hood.

And we take pride in the knowledge that the undying message of Passover - that freedom is a divine gift to be cherished and preserved - gave so much inspiration and encouragement to the creators of America as they sought independence and the great freedoms.

In the year of American independence, 1776, when Benjamin Franklin, Thomas Jefferson, and John Adams sought to portray the ideal of human freedom on the Great Seal of the United States, they recommended Moses leading the Israelites through the Red Sea. Around the rim of this seal appeared the words, "REBELLION TO TYRANTS IS OBEDIENCE TO GOD," a Motto which Thomas Jefferson later made his personal seal.

When the founding fathers wanted to epitomize the American ideal they chose from our Bible the magnificent message: "And proclaim liberty throughout the land unto all the inhabitants thereof."

They inscribed it on the Liberty Bell enshrined in Philadelphia, cradle of American liberty. When France presented the Statue of Liberty to our country and an appropriate inscription for its base was sought, the immortal words of Emma Lazarus were selected:



THE NEW COLOSSUS

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.

"Keep, ancient lands, your storied pomp!" cries she,
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless tempest-tost to me;
I lift my lamp beside the golden door!"

For America, as for all mankind, Passover is truly the Festival of Freedom.

To be read before Birkat HaMazon, the Grace after meals (from Noam Zion's A Day Apart, Shabbat at Home):

Judaism encourages us to enjoy God's creation and appreciate that it is very good. Then we are asked to translate God's blessing into human blessing - blessings received into blessings given. Breathing in, or in-spiration, transforms ordinary flow of air into a song of praise. Teacher and philosopher Abraham Joshua Heschel insists that we complete the giving and receiving cycle this way: "In receiving a pleasure, we must return a prayer; in attaining a success, we radiate compassion. We have the right to consume because we have the power to celebrate."

צפון

יבנה ירושלים עיר הקודש במהרה בימינו. ברוך אתה יי, בונה
ברחמי וירושלים. אמן

Step 12: Tzafun – Partake of the Afikomen

The assembled disperse throughout the land in honored search of the Holy Grail, or a dysfunctional equivalent. When discovered, the Afikomen is eaten with the other desserts.

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלפניו אדירנו
בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב, רוענו רועה ישראל.
המלך הטוב, והמטיב לכל, שבעל יום היום הוא מטיב, הוא
מטיב, הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד
לחן ולחסד ולרחמים ולרחמי המצלה ומצלתה ברכה וישועה,
נחמה, פרנסה וכלכלה, ורחמים, וחסדים ושלום, וכל טוב, ומכל
טוב לעולם אל יחסרנו.

ברכת המזון

Step 13: Barech – Grace after meals

שיר המעלות בשוב יי את שיבת ציון היינו פחלמים: אז ימלא
שחוק פינו ולשוננו רנה אז אמרו בגוים הגדיל יי לעשות עם
אלה: הגדיל יי לעשות עמנו היינו שמחים: שובה יי את שביבתנו
כאפיקים בנגב: החרעים בדםנו קצרו: מלוד לך ויבכה
נשא משה הצרע בא יבא ברנה נשא אלמתי:

המזמן: רבותי נברך!

המסובין: יהי שם יי מברך מעתה ועד עולם.

המזמן: יהי שם יי מברך מעתה ועד עולם. ברשות מרנו וברנו

ורבותי, נברך (אלהינו) שאכלנו משלו.

המסובין: ברוך (אלהינו) שאכלנו משלו ובטובו היינו.

המזמן: ברוך (אלהינו) שאכלנו משלו ובטובו היינו.

ברוך הוא וברוך שמו:

הרחמן, הוא ימלוד עלינו לעולם ועד.
הרחמן, הוא יתברך בשמים ובארץ.

הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח ונצחים,
ויתחדר בנו לעד ולעולמי עולמים.

הרחמן, הוא יפרנסנו בקבוצ.

הרחמן, הוא ישובור עלנו מעל צנארנו והוא יוליכנו קוממיות
לארצנו.

הרחמן, הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחנו זה
שאכלנו עליו.

הרחמן, הוא ישלח לנו את אלהינו הנביא זכור לטוב, ויבשר לנו
בשורות טובות וישועות ונחמות.

הרחמן, הוא יברך את (אבי מורי) בעל הבית הזה, ואת (אמי
מורת) בעלת הבית הזה,

הרחמן, הוא יברך אותי (ואבי ואמי ואשתי ורעי ואת כל אשר
לי)

הרחמן, הוא יברך את בעל הבית הזה, ואת אשתו בעלת הבית
הזה.

אותם ואת ביתם ואת זרעם ואת כל אשר להם אותנו ואת כל
אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל,
מכל, כל. כן יברך אותנו בלנו יחד. בברכה שלמה, וטאמר אמן:

בפרזם ולמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא
ברכה מאת יי ויבדקוה מאלחי ישענו, ונמצא חן ושכל טוב בעיני
אלהים ואדם:

לשבת הרחמן, הוא ינחילנו יום שפלו שבת ומנוחה לחיי
העולמים.

הרחמן, הוא ינחילנו יום שפלו טוב.

הרחמן, הוא יזכנו לימות המשפחה ולחיי העולם הבא.

מגדול ישועות מלפניו, ועשה חסד למשיחו
לדוד ולזרעו עד עולם: עשה שלום במרומו,
הוא יעשה שלום, עלינו ועל כל ישראל,
ואמרו אמן:

יראו את יי קדשיו, כי אין מחסור ליראיו:
כפירים רשו ורעבו, ודורשי יי לא יחסרו כל טוב:
חודו ליי כי טוב, כי לעולם חסדו: פותח את ידו,
וימשיב לכל מי רצון: ברוך הגבר אשר יבטח ביי,
והנה יי מבטחו: יער חייתי גם יסגתי ולא ראיתי
צדיק נעזב, וזרעו מבקש לחם: יי עז לעמו יתן,

ברוך אתה יי אלהינו מלך העולם, הן את העולם פלו בטובו
בחן בחסד וברחמים הוא נתנו לחם לכל בשר פי לעולם חסדו.
ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד.
בעבור שמו הגדול, פי הוא אל זן ומפרנס לכל ומטיב לכל, ומכין
מזון לכל בריותיו אשר ברא. ברוך אתה יי, הן את הכל:

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

ועל הכל יי אלהינו אנו מודים לך, ומברכים אותך, ויתברך
שמו בפי כל חי תמיד לעולם ועד. בפתוח, ואכלת ושבעת, וברכת
את יי אלהיך על הארץ מטובה אשר נתן לך. ברוך אתה יי, על
הארץ ועל המזון:

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון
משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול
והקדוש שנקרא שמו עלינו. אלהינו, רענו, זוננו, פרנסנו,
וכלכלנו, ומרויחנו, ומרחנו לנו יי אלהינו מחרה מפל צרותינו, ונא,
אל תפריקנו יי אלהינו, לא לידי מתנת בשר נדם, ולא לידי
מלונתם. פי אם לך המלאכה, חפתיחה, הקדושה ומרחבת,
שלא נבוש ולא נכלם לעולם ועד:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע,
ויפקד, ויזכר זכרוננו ויפקדוננו, וזכרון אבותינו, וזכרון משפחה
דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית
ישראל לפניך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים
ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה.
ויפקדנו בו לברכה. והושיענו בו לחיים, ובדבר ישועה ורחמים,
חיים וחינו, ורחם עלינו והושיענו, פי אלף ענינו, פי אל מלך חנון
ורחום אתה:

?? יברך את עמו בשלום:

כוס שלישית The Third Cup

Over the third cup of wine, say:

ברוך אתה ??, אלהינו מלך העולם,
בורא פרי הגפן:

Blessed art Thou, Lord our God, King of the Universe,
who createst the fruit of the vine.

I love that the Lord hears my supplications. Because He has
inclined His ear to me, I will call upon Him as long as I live.

*A cup of wine is poured in honor of the Prophet Elijah. The door is
opened and the Hallel continues.*

We ask God to destroy all godlessness and to punish the
wicked and evildoers, thereby making the world ready for
the Messiah:

מה אשיב לך, כל תגמולתי עלי. כוס ישועות אשא, ובשם יי
אקרא. ודרי לך אשלים, נגדה נא לכל עמו. יקר בעיני יי המונח
לחסידי. אנה יי פי אני עבדך אני עבדך, בן אמתך ופתיחה
למוסרי. לך אצפח זבח תודה ובשם יי אקרא. ודרי לך אשלים
נגדה נא לכל עמו. בחרוזות בית יי בתוככי ירושלים חלוקה.

How can I repay the Lord for all His kind acts toward me? I
will raise the cup of salvations, and call upon the name of the
Lord. Halleluyah!

(For Conservatives) Pour out Your wrath upon the
nations that do not acknowledge You, and upon the
kingdoms that do not call up Your Name. For they have
devoured Jacob and laid waste his habitation. Pour out
Your indignation upon them, and let the wrath of Your
anger overtake them. Pursue them with anger, and
destroy from beneath the heavens of the Lord.

חללו את יי כל גוים, שפוחו כל האמים. פי גבר עלינו חסדו,
ואמת יי לעולם חלוקה:

Give thanks to the Lord, all you nations; praise Him, all you
peoples!

In other words, kick butt!

חודו ליי פי טוב, פי לעולם חסדו:
אמר נא ישראל, פי לעולם חסדו:
אמרו נא בית אהרן, פי לעולם חסדו:
אמרו נא יראי יי, פי לעולם חסדו:

Give thanks to the Lord, for He is good;
His kindness endures forever.

(For Liberals) Direct Thy wrath, O God, upon evil and
persecution. Protect Thy people, Israel, from those who
would destroy them. May the spirit of Elijah, who enters
our home at this hour, enter the hearts of all men. May
he inspire them to love Thee, and may he fill them with
the desire to build a good world, one in which justice and
freedom shall be the inheritance of all.

מן המצר קראתי יי, עניי במרחב יי. יי לי לא אירא, מה עשה
לי אדם. יי לי בעוזי, נאני ארצה בשנאי. טוב לחסות ביי, מבטח
באדם. טוב לחסות ביי מבטח בנדיבים. כל גוים סבבני בשם יי
פי אמילם. סבבני גם סבבני בשם יי פי אמילם. סבבני כדברים
דעכו פאש קוצים, בשם יי פי אמילם. דחה דחיתני לנבל, ויי
עזרני עזי וזמרת יי, וניח לי לישועה. קול רנח וישועה באהלי
צדיקים, ימין יי עשה תל. ימין יי רוממה, ימין יי עשה תל. לא
אמות פי אחיה, ואספר מעשי יי. יסר יסרני יי, ולמות לא נתנני.
פתחו לי שערי צדק, אבא גם אודה יי. זה השער ליי, צדיקים
נבאו בו. אודך פי עניתני, ותחי לי לישועה. אודך פי עניתני ותחי
לי לישועה. אבן מאסו תבונים, תיתח לראש פנת. אבן מאסו
תבונים, תיתח לראש פנת. מאת יי תיתח אמת, היא נפלאות
בעינינו. מאת יי תיתח אמת, היא נפלאות בעינינו. זה חיים עשה
יי, נגילה ונשמחה בו. זה חיים עשה יי נגילה ונשמחה בו.

From the narrows I called upon the Lord; the Lord answered
me by placing me in a great expanse.

We now sing Eliyahu Hanavi:

Eliyahu Hanavi, Eliyahu hatishbi;
Eliyahu, Eliyahu, Eliyahu hagiladi.

הלל Step 14: Hallel

לא לנו יי לא לנו פי לשמד תו כבוד, על חסדך על אמתך. למה
אמרו הגוים, אנה נא אלהינו. ואלהינו בשמים כל אשר חפץ
עשה. צדיקים פסו ונהב, מעשה יי אדם. פה להם ולא ידברו,
עיינים להם ולא יראו. אזנים להם ולא ישמעו, אף להם ולא
יריחו. ידיהם ולא מישו, רגליהם ולא יחלכו, לא יחזו בגרונם.
כמוהם יחיו עשיהם, כל אשר בטח בהם: ישראל בטח ביי, עזרם
ומגנם הוא. בית אהרן בטחו ביי, עזרם ומגנם הוא. יראי יי בטחו
ביי, עזרם ומגנם הוא:

Nor for our sake, O Lord, not for our sake, but for thy
name's sake give glory, because of thy kindness and thy
truth.

אנה יי הושיעה נא:
אנה יי הושיעה נא:
אנה יי תצליחה נא:
אנה יי תצליחה נא:

I thank Thee for Thou has answered me and you have been my
salvation..

O Lord, please save us! O Lord, please save us!

O Lord, let us prosper! O Lord, let us prosper!

?? זכרנו יברך, יברך את בית ישראל, יברך את בית אהרן. יברך
יראי יי, חסידים עם הגדלים. יסו יי עליכם, עליכם ועל בניכם.
ברוכים אתם ליי, עשה שמים וארץ. השמים שמים ליי, והארץ
נתן לבני אדם. לא חמותים חללו יי, ולא כל ירדו דומה. ואלהינו
יברך יי, מעתה ועד עולם, חלוקה:

ברוך תבא בשם יי, ברכונכם מבית יי. ברוך תבא בשם יי,
ברכונכם מבית יי. אל יי נאמר לנו, אסרו חג בעבתיים עד קרנות
המזבח. אל יי נאמר לנו, אסרו חג בעבתיים, עד קרנות המזבח.
אלי אתה ואודך אלהי ארמקו. אלי אתה ואודך אלהי ארמקו:
חודו ליי פי טוב, פי לעולם חסדו: חודו ליי פי טוב, פי לעולם חסדו.

The Lord who has remembered us will bless; He will
bless the house of Israel ... Halleluyah!

Give thanks to God of all heaven,

כי לעולם חסדו:

NISHMAT

נשמת

נשמת כל חי, תברך את שמך... ורוח כל בשר, תפאר ותרום וזרז מלפני תמיד, מן העולם ועד העולם אתה אל... ומבליעך אין לנו מלך גואל ומושיע, פודה ומציל ומפרנס ומרחם, בכל עת צרה וצוקה. אין לנו מלך אלא אתה: אלחי הראשונים והאחרונים, אלוהי כל בריה, אדון כל תולדות, המחלל ברב התשפחות, המנהיג עולמו בהסוד, ובריותיו ברומים. וזו לא יום ולא ילון, המעורר ישנים ותמקיץ נרדמים, ותמשיח אלקים, ותמתיח אסורים, ותסומך טופלים, ותאקוף פגופים, דף לבדך אנהנו מודים. אלו פינו מלא שיכה פנים, וילשונו רנה פחמון גליו, ושפתותינו שבח פמרחבי רקיע, ועינינו מאירות בפשמש וכבוד, וזדינו פרושות בגשרי שמנים, ונגלנו קלות פאילות, אין

אנהנו מספיקים, להודות לך... את שמך על אחת מאלף אלף אלפים ורבי רבבות פעמים, חטובות שעשית עם אבותינו ועמנו. ממצרים גאלתנו... ומבית עבדים פדיתנו, ברעב זנתנו, ובשבע כלכלתנו, מתרב הצלתנו, ומדבר מלכותנו, ומחלים רעים ונאמנים דליתנו: עד תהא עזרנו רחמיך, ולא עזבונו חסדך ואל תששנו... על פן אברים רפגתנו, ורוח וישמה שפחת באפינו, ולשונו אשר שמת בפינו, חן חס ידו ויברכו וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלפנו, כי כל פה לך יודה, וכל לשון לך תשבע, וכל ברה לך תברע, וכל קומה לפניך תשתנה, וכל לבבות ייראהו, וכל קרב וקליות יזמרו לשמך. בדרך שפנות, כל עצמותי תאמרנה... מי כמוך. מציל עני מחוק מפניו, ועני ואביו מגולו: מי דקמה לך, ומי ישנה לך ומי יעריך לך: האל הגדול הגבור והתנא, אל עליון קנה שמנים ונארי: נחלך וישבחך ויפאריך ויברך את שם קדשך. פאמור, לדוד, ברבי נפשי את זי, וכל קרבי את שם קדשך:

האל בתעצמות ענה, הגדול בכבוד שמך. הגבור לגצח וחפרא בגוראותיה. המלך מושב על פסא רם ונשא:

שוכן עד, מרום וקדוש שמו: וכתוב, רנה צדיקים ביי, ללשרים נאנה תהלה. בפי לשרים תתהלל. ובדברי צדיקים תתברך. ובגלשו חסידים תתרום. ובקרב קדושים תתקדש:

במקמלות רבבות עמד בית ישראל, ברנה ותפאר שמך מלפנו, בכל דור ודור, שכן חובת כל תוצרים, לפניך... אלחני, ואלחי אבותינו, להודות להלל לשבח לפאר לרום לתודר לברך לעלה ולקלס, על כל דברי שירות ותשבחות דוד בן ישי עבדך משיחה:

ישתבח שמך לעד מלפנו, האל המלך הגדול והקדוש בשמים ובארץ. כי לך נאה, ואלחני ואלחי אבותינו: שיר ושבחה, חלל וזמרה, עז וממשלה, נצח, גודלה ויגבורה, תהלה ותפארת, קדש ומלכות ברכות וחודאות מעתה ועד עולם.

תהללך... אלחני... עמך בית ישראל ברנה וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו את שמך מלפנו, כי לך טוב להודות ולשמך נאה לומר, כי מעולם ועד עולם אתה אל. ברך אתה זי, מלך מהלל בתשבחות.

From Noam Zion's A Day Apart: Shabbat at Home: Reb Nachman of Bratslav used to explain that repentance (teshuvah) represents three types of "turning": turning in to one's self, turning out to others, and turning "up" to God. Singing songs of praise involves all three types of relationship. They can be thought of as concentric circles: the innermost circle represents one's self, the personal enjoyment of the song; the second circle represents one's relationship with other people as we sing; and the outermost represents one's

Blessed be he who comes in the name of the Lord; We bless you from the house of the Lord.

חודו ליי כי טוב, כי לעולם חסדו: חודו לאלחי האלהים, כי לעולם חסדו: חודו לאדני האדנים, כי לעולם חסדו: לעשה נפלאות גדלות לבדו, כי לעולם חסדו: לעשה תשמים בתבונה, כי לעולם חסדו: לרוקע הארץ על המים, כי לעולם חסדו: לעשה אורים גדלים, כי לעולם חסדו: את השמש לממשלת ביום, כי לעולם חסדו: את הירח וכוכבים לממשלות בלילה, כי לעולם חסדו: למכה מצרים בבוכיהם, כי לעולם חסדו: ויצא ישראל מתוכם, כי לעולם חסדו: גד חזקה וברוע וטובה, כי לעולם חסדו: לגור ים סוף לגזרים, כי לעולם חסדו: והעביר ישראל בכותו, כי לעולם חסדו: ונער פרעה וחילו גים סוף, כי לעולם

חסדו: למולך עמו במדבר, כי לעולם חסדו: למכה מלכים גדלים, כי לעולם חסדו: וחרג מלכים אדירים, כי לעולם חסדו: לסחון מלך האמרי, כי לעולם חסדו: ויעוג מלך תבן, כי לעולם חסדו: ונתן ארצם לנהלה, כי לעולם חסדו: ונחל לישראל עבדו, כי לעולם חסדו: ששפלונו זכר לנו, כי לעולם חסדו: ויפרקנו מצרנו, כי לעולם חסדו: ונתן להם לכל בשר, כי לעולם חסדו: חודו לאל השמים, כי לעולם חסדו:

Give thanks to the Lord, for He is good, His kindness endures forever... Give thanks to the God above gods, Give thanks to the Lord of lords, To Him who alone does great wonders,

To Him who made the heavens with understanding, To Him who stretched the earth over the waters,

To Him who made the great lights, The sun to reign by day, The moon and the stars to reign by night,

To Him who smote Egypt in their firstborn, And took Israel out from among them,

With strong hand and outstretched arm, To him who parted the Red Sea, And caused Israel to pass through it, And threw Pharaoh and his host in the Red Sea,

To Him who led His people through the wilderness,

To Him who smote great kings, And slew mighty kings, Sihon, king of the Amorites, And Og, king of Bashan,

And gave their land as an inheritance, An inheritance to Israel His servant, Who remembered us in our low state, And released us from our foes,

Who gives food to all creatures,

the text of which you can find in a traditional Haggadah.

KILO NAEH כי לו נאה, כי לו נאה.

Powerful in kingship, truly chosen, His troops sing to Him:
"Thine only Thine, O Lord, is the Majestic Kingdom."
Beautiful praises are His due

Famous in kingship, truly glorious, His faithful sing to Him:
"Thine only Thine, O Lord, is the Majestic Kingdom."
Beautiful praises are His due

אדיר במלוכה, בחור בתלכה, גודדו אמרו לו:
לך ולך, לך כי לך, לך אף לך, לך ו? תממלקת.
כי לו נאה, כי לו נאה.

דגול במלוכה, נדור בתלכה, ותיקו אמרו לו:
לך ולך, לך כי לך, לך אף לך, לך ו? תממלקת.
כי לו נאה, כי לו נאה.

ADIR HU אדיר הוא

אדיר הוא, יבנה ביתו בקרוב, במחנה במחנה, בגמינו בקרוב.
אל בנה, בנה ביתך בקרוב.

בחור הוא, גדול הוא, דגול הוא, יבנה ביתו בקרוב, במחנה
במחנה, בגמינו בקרוב אל בנה, אל בנה, בנה ביתך בקרוב

נדור הוא, ותיק הוא, זכאי הוא, חסיד הוא, יבנה ביתו בקרוב,
במחנה במחנה, בגמינו בקרוב אל בנה, אל בנה, בנה ביתך
בקרוב

טחור הוא, נחיד הוא, כביר הוא, למוד הוא, מלך הוא, נכרא הוא,
סגוב הוא, עזו הוא, פודה הוא, צדיק הוא, יבנה ביתו בקרוב,
במחנה במחנה, בגמינו בקרוב אל בנה, אל בנה, בנה ביתך
בקרוב

קדוש הוא, נחום הוא, שדי הוא, תקוף הוא, יבנה ביתו בקרוב,
במחנה במחנה, בגמינו בקרוב אל בנה, אל בנה, בנה ביתך
בקרוב

ECHAD MI YODEA אֶחָד מִי יוֹדֵעַ?

This song is first found in a Haggadah of the 16th century. Jews of Ceylon and Cochin sang it at weddings. The following lists the song's number associations. Can you think of other Jewish things that can be associated with 1 through 13?

Thirteen attributes of God:

The Lord, the Lord God, compassionate, merciful, gracious,
slow to anger, abundant in loving kindness, truthful,
keeping mercy unto the thousandth generation, forgiving
iniquity, forgiving transgression, forgiving sin, clearing the
guilty. (Ex 34:6-7)

Twelve tribes of Israel;

Eleven stars in Joseph's dream;

Ten Commandments;

Nine months to childbirth (some editions changed to nine are
the festivals):

Eight days to circumcision (some editions changed to eight
lights of Chanukah);

relationship with God.

The Fourth Cup כוס רביעית

The blessing over wine is said and the fourth cup is drunk while reclining:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:
Blessed art Thou, Lord our God, King of the Universe,
who creates the fruit of the vine.

ועל תעבות השנה, ועל ארץ המדה טובה ורחבה, שראית והתחלת
לאבותינו, לאכול מפרה ולשפוע מטובה. רחם נא יי אלהינו על
שראל עמו, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל
מזבחך ועל מילךך. ויבנה ירושלים עיר מקדש במחנה בגמינו,
ותעלנו לתוכה, ושמחנו בבגנתה וטאכל מפרה ונשבע מטובה,
ותברך עליה בקדושה ובטהרה
ושמחנו ביום חג המצות הזה. כי אתה יי טוב ומטיב לכל, ונדך
לך על הארץ ועל פרי הגפן.

Blessed, art Thou, Lord our God, King of the
Universe, for the vine and its fruit, and for the produce
of the field, for the beautiful and spacious land which
Thou gave to our fathers as a heritage to eat of its fruit
and to enjoy its goodness. Have mercy, Lord our God,
on Israel thy people, on Jerusalem thy city, on Zion the
abode of thy glory, on thy altar and thy Temple.
Rebuild Jerusalem, the holy city, speedily in our days.
Bring us there and cheer us with its restoration; may
we eat of its fruit and enjoy of its goodness; may we
bless Thee for it in holiness and purity. and grant us
happiness on this Feast of Matzot; For Thou, O Lord,
are good and beneficent to all, and we thank Thee for
the land and the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם, על הגפן ועל פרי הגפן.
Blessed art Thou, O Lord for the land and the fruit of
the vine.



Step 15: Nirtzah – Acceptance נרצה

The Seder now concludes according to Halacha,
complete in all laws and ordinances. Just as we were
privileged to arrange it tonight, so may we be granted
to perform it again. Oh Lord, who dwellest in the
heights above, establish us as a countless people once
again, speedily guide thy plants Israel as a redeemed
people, to the land of Zion with song.

NEXT YEAR IN JERUSALEM!

This year we are here, next year in the Promised Land.

לשנה הבאה בירושלים:

We sing L'Shana Haba'a, B'yerushalayim.

On the second night, say:

And You Shall Say: It is the Pesach Sacrifice.

A list of events that happened during Passover usually follows this,

And then there came a fire (“Ouch”); That burned the stick (“Whack”); That hit the little dog (“Ruff Ruff”); That bit the little cat (“Meow”); That ate the little goat (“Ma Ma”); That my Abba bought (“Thanks Dad”); With two Gold Coins, Had Gadya, Had Gadya

And then there came some water (“Whoosh”); That put out the fire (“Ouch”); That burned the stick (“Whack”); That hit the little dog (“Ruff Ruff”); That bit the little cat (“Meow”); That ate the little goat (“Ma Ma”); That my Abba bought (“Thanks Dad”); With two Gold Coins, Had Gadya, Had Gadya

And then there came an ox (“Moo”); That drank up all the water (“Whoosh”); That put out the fire (“Ouch”); That burned the stick (“Whack”); That hit the little dog (“Ruff Ruff”); That bit the little cat (“Meow”); That ate the little goat (“Ma Ma”); That my Abba bought (“Thanks Dad”); With two Gold Coins, Had Gadya, Had Gadya

And then there came a shochet (“Chop”); Who slaughtered the ox (“Moo”); That drank up all the water (“Whoosh”); That put out the fire (“Ouch”); That burned the stick (“Whack”); That hit the little dog (“Ruff Ruff”); That bit the little cat (“Meow”); That ate the little goat (“Ma Ma”); That my Abba bought (“Thanks Dad”); With two Gold Coins, Had Gadya, Had Gadya

And then came the Angel of Death (“BOO”); Who slaughtered the shochet (“Chop”); Who slaughtered the ox (“Moo”); That drank up all the water (“Whoosh”); That put out the fire (“Ouch”); That burned the stick (“Whack”); That hit the little dog (“Ruff Ruff”); That bit the little cat (“Meow”); That ate the little goat (“Ma Ma”); That my Abba bought (“Thanks Dad”); With two Gold Coins, Had Gadya, Had Gadya


And then there came our God (“Yay!”); Who killed Angel of Death (“BOO”); Who slaughtered the shochet (“Chop”); Who slaughtered the ox (“Moo”); That drank up all the water (“Whoosh”); That put out the fire (“Ouch”); That burned the stick (“Whack”); That hit the little dog (“Ruff Ruff”); That bit the little cat (“Meow”); That ate the little goat (“Ma Ma”); That my Abba bought (“Thanks Dad”); With two Gold Coins, Had Gadya, Had Gadya

חַד גַּדְיָא, חַד גַּדְיָא

חַד גַּדְיָא, חַד גַּדְיָא
דְּזַבֵּין אַבְא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא, חַד גַּדְיָא

וְאַתָּא שׁוֹחֵט, וְאַקְלָה לְגַדְיָא, דְּזַבֵּין אַבְא בְּתַרֵּי זַוְיָא, חַד גַּדְיָא, חַד גַּדְיָא

...
וְאַתָּא תְּשַׁחֵט בְּרוּךְ הוּא, וְשַׁחֵט לְמַלְאָךְ הַמָּוֶת, דְּשַׁחֵט לְשׁוֹחֵט,
דְּשַׁחֵט לְתוֹרָא, דְּשַׁחֵט לְמַנָּה, דְּכַבֵּה לְנוּרָא, דְּשַׁרְף לְחוּטְרָא,
דְּחַפֵּה לְכַלְבָּא, דְּנָשֵׂד לְשׁוֹחֵט, דְּאַקְלָה לְגַדְיָא, דְּזַבֵּין אַבְא בְּתַרֵּי
זַוְיָא, חַד גַּדְיָא, חַד גַּדְיָא

 A final word from God talking to Moses (from 2002)
(Recasting of Bill Cosby’s Noah skit into God talking to Moses)

Seven days of the week;
Six parts of the Mishnah:
Zeraim (seeds), Moed (festivals), Nashim (women),
Nezikin (damages), Kodaskim (Holy things),
Toltarot (purity).
Five books of the Torah;
Four mothers in Israel;
Three Patriarchs;
Two tables of the Law;
One God of the world.

אַחַד מִי יוֹדֵעַ? אַחַד אֲנִי יוֹדֵעַ: אַחַד אֶלְהֵינוּ שְׂבַשְׂמִים וּבְכֹאֲרָךְ.
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַקְּבִירִית, אַחַד אֶלְהֵינוּ
שְׂבַשְׂמִים וּבְכֹאֲרָךְ.

...
שְׁלֹשָׁה עֶשְׂרִי מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשְׂרִי אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשְׂרִי מִדְּבָרָא,
שְׁנַיִם עֶשְׂרִי שְׂבַשְׂמִים, אַחַד עֶשְׂרִי כּוֹכְבֵי־אֵשׁ, עֶשְׂרֵה דְּבָרָא, תְּשַׁעֲה
יְרַחֵי לְדָהּ, שְׂמוֹנֶה יְמֵי מִיָּלָה, שְׁבַעֲה יְמֵי שְׂבַתָּא, שְׁשָׁה סְדְרֵי
מִשְׁנֵה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמִחוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי
לְחוֹת הַקְּבִירִית, אַחַד אֶלְהֵינוּ שְׂבַשְׂמִים וּבְכֹאֲרָךְ.



HAD GADYA – Leader and chorus version

One little goat Ma Ma
That my Abba bought Thanks Dad
With two Gold Coins, Had Gadya, Had Gadya

And then there came a cat Meow
That ate the little goat Ma Ma
That my Abba bought Thanks Dad
With two Gold Coins, Had Gadya, Had Gadya

And then there came a dog Ruff Ruff
That bit the little cat Meow
That ate the little goat Ma Ma
That my Abba bought Thanks Dad
With two Gold Coins, Had Gadya, Had Gadya

And then there came a stick Whack
That hit the little dog Ruff Ruff
That bit the little cat Meow
That ate the little goat Ma Ma
That my Abba bought Thanks Dad
With two Gold Coins, Had Gadya, Had Gadya

M words Puzzle Hints

1. question	8. Jethro's home
2. heaven-sent	9. prophetess
3. bitter water	10. nation
4. bitterness	11. messenger
5. unleavened	12. blessing
6. Elijah	13. commandments
7. angel	14. commandments
	15. plague

Fun and Games

Ma Nishtana Language Quiz

Language samples are in alphabetical order.
Write your answers here:

- A _____
- B _____
- C _____
- D _____
- E _____
- F _____
- G _____
- H _____
- I _____
- J _____
- K _____
- L _____
- M _____
- N _____
- O _____
- P _____
- Q _____
- R _____
- S _____
- T _____
- U _____
- V _____
- W _____
- X _____
- Y _____
- Z _____

This is a list in alphabetical order of all the M words having to do with Passover. Standard abbreviations apply. Try it without the hints first. Hints are on previous page.

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____
- 7. _____
- 8. _____
- 9. _____
- 10. _____
- 11. _____
- 12. _____
- 13. _____
- 14. _____
- 15. _____

How many historical events can you think of that happened on Passover?

- 1: _____
- 2: _____
- 3: _____
- 4: _____
- 5: _____
- 6: _____
- 7: _____
- 8: _____
- 9: _____
- 10: _____
- 11: _____
- 12: _____
- 13: _____
- 14: _____
- 15: _____
- 16: _____
- 17: _____
- 18: _____