

Your initials _____

Quiz totals: _____

THE ORIGINAL HAGGADAH

Moses in Fiddler at the Seder

Book by **JOSEPH STEIN**
(based on Sederhaggadah stories by special permission of Haggadah Press)

Music by **JERRY BOCK**

Lyrics by **SHELDON HARNICK**

with
MARIA KARNILOVA BEATRICE ARTHUR

JOANNA AUSTIN BERT JULIA
MERLIN PENDLETON CONVY MIGNES

MICHAEL JOSEPH TANYA JOE
GRANGER SULLIVAN EVERETT PONAZECKI

Entire Production Directed & Choreographed by

JEROME ROBBINS

Orchestrations by **DON WALKER**

Musical Direction & Vocal Arrangements by

MILTON GREENE

Dance Arrangements by

BETTY WALBERG

Settings by

Costumes by

Lighting by

BORIS ARONSON PATRICIA ZIPPRODT JEAN ROSENTHAL



WELCOME TO OUR SEDER!

Each seder has a guest. We all save a seat for Messiah, because tradition says, not only does he attend every bris, he also attends every seder, hopping around the world at virtually the same time, Santa Claus-like. Tonight, we have an additional, special hidden guest. It's Tevye. Welcome, Tevye.

Tonight, we commemorate another anniversary. Fiddler opened 50 years ago. It was the first musical to run more than 3,000 performances. (In fact, over 3,200 shows.) Fiddler held that record, the longest-running Broadway musical, for nearly 10 years. This year is also the end of lyricist Sheldon Harnick's 90th year.

We should imbibe a little wine to fully appreciate the story. We'll say Kiddush soon. But first, what does Tevye have to say on the topic?



To Wine! (Tune of "To Life" from *Fiddler on the Roof*)

To wine! To wine! L'Yayin
L'yayin, l'yayin, to wine!
These are four cups drunk to recognize
God saved us from demise.
Drink the yayin!

With near and dear, with family,
Reliving our past as we dine,
We always gather to mark this date.
To help us celebrate,
Drink the yayin, the wine!

Four terms describe our rescue:
V'hotzeiti = brought out,
V'hitzalti = saved from Pharaoh's might.
These words are in our Torah:
V'ga'alti = we're redeemed,
Lakachti = taken out at night.

And so we drink our yayin
We thank God for freedom, for life.
As for our good fortune –
Bring it here!
We'll celebrate each year.
Drink the yayin –
To LIFE!

As Tevye's Rabbi said: *A blessing for the Tsar? Of course! May God bless and keep the Tsar ... far away from us!* Now let's sanctify tonight's seder.

Kadesh קדש

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, ונתת-לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון את-יום חג המצות הזה. זמן חרותנו, זמן חרותנו, מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-העמים. ומועדי קדשך בשמחה ובששון הנחלתנו: ברוך אתה יי, מקדש ישראל וזמנים:

ברוך אתה יי, אלהינו מלך העולם, שחננתנו וקיימתנו והגיענו לגמול הזה:

Blessed are You, Lord our God, King of the Universe, who has granted us life and sustenance and permitted us to reach this season. As Tevye says, "Na Zdrovia!"¹ To good heath! May we all live to see a thousand reasons to rejoice!
Drink the wine reclining to the left.



One writer said Fiddler represented a particular moment in American history when identity politics, feminism, generational rifts, ethnic pride, concerns about authenticity and an interest in immigration history all came together in a beautiful, rich mixture.

It has played on Broadway five times, and spawned a successful movie, and continues to be among the top 10 most-frequently-performed musical by high schools. A sixth Broadway production is scheduled for this coming November. We'll learn more about Fiddler in a bit. In the meantime, our hands are dirty and dusty from milking the cows in our field, so let's wash up and eat some greens.

Washing the hands ורחץ

Karpas כרפס

Everyone partakes of parsley or another green vegetable, dips it into saltwater, and says:

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

Blessed are You, Lord our God, King of the Universe, Creator of the fruits of the earth.

Leader: *From now on you may partake as often as you like from the table snacks. Hunger shall not be one of the seder plagues.*

Break the middle matzah יחץ

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.

Ha Lachma הא לחמא

Raise the plate of Matzah and say:

This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. And in Anatevka, we are all constantly hungry. Let all who are needy come and celebrate Passover. And who among us isn't needy, except for that nogoodnick who sold me his lame horse. At present we are here; next year may we be in Israel, God willing. At present we are slaves to the Tsar; next year may we be free men. Amen, right? Of course, right.

¹ "Nazdrovia" is not a Russian toast, but a Polish/Ukrainian one. In Russian, it means *You're welcome*.



Kol Dichfin (Tune of "Anatevka" from *Fiddler on the Roof*)

Come and join us,
Come and join us.
Underfed?
Overworked?
Come and join us.
Our home is open to your need.

Come and share our
Pesach Seder.
All alone?
Far from home?
Join our Seder.
Our table's yours, please come and feed.

Now we sit as strangers in a foreign land.
Next year – may we see you in
Yerushalayim.

We're still slaves who
Pray for freedom
In OUR land.
Hope our prayers --
God will heed 'em.
Return to Israel to that land of mine.

The second cup of wine is poured.

Fiddler's primary story revolves around Tevye's attempts to maintain his religious and cultural traditions, as outside influences encroach upon his family's lives.

The Haggadah extols how the Israelites maintained their cultural distinctiveness, also against outside Egyptian influences. We, as Israelites, were redeemed because we didn't change our names, forget our native language, and didn't forgo our rituals. We always tried to retain our nascent religious and cultural traditions.

Of course, this is the struggle each generation had to deal with: how to balance assimilation with tradition. The wish to blend in, to not stand out, to be respected – these aspirations conflict with the desire to retain one's traditions, values and culture.

"He loves her. Love, it's a new style... On the other hand, our old ways were once new, weren't they?"

For Tevye, assimilation, accommodation, and adjustment were constant forces that he had to cope with. His world was changing, his daughters were challenging his values; he was challenged everywhere.

"We have an old custom here. A boy talks respectfully to a girl. Nothing must change. Everything is perfect as it is. We like our ways."

"Our ways are changing in other places. In the city, boys and girls can be affectionate without a matchmaker's permission. They hold hands together. They even dance together."

Tevye tried resisting the changes his girls pushed on him, but his love for his daughters overcame his love of traditions. Up to a point.

"Can I deny everything I believe in? On the other hand, can I deny my own daughter? On the other hand, how can I turn my back on my faith, my people? If I try and bend that far, I'll break. On the other hand ... No! There is no other hand."

Tevye felt a limit that his accommodations couldn't be pushed past. But to what end? His daughter ran away with the boy she loved anyway. His family and village were eventually expelled from their homes.

We might ask: What made this story different from other stories? The show's authors couldn't have guessed that Fiddler's power was caused by focusing on tradition rather than Torah or law. Tradition is dear to any culture in the modern world. Sholom Aleichem's stories were about characters who happened to be Jewish, rather than focusing on Jewish characters; their faith was a central part of their story, without overwhelming it.

Our seder also, to a large extent, is about universal themes. Yes, we talk about our Jacob coming down to Egypt. And yes, we refer to our Moses pleading with Pharaoh. And we have the biggest spectacle ever put to page, the Ten Plagues. But the seder's values are universal. How else could the Haggadah be rewritten to highlight every modern issue and viewpoint: as feminist, Black, Palestinian, humanist, labor movements, environmental, vegetarian, and so on. The themes of freedom, redemption, faith, conflict and respect are ones that all cultures teach.

How else is this Fiddler different from other stories? It probably has more questions than any other play. It has way more than four questions – it has more than four questions a minute.

"But what's the use complaining?" "What have you got against my horse?" "How can a little cow keep you company?" "Why shouldn't I want the best?" "God, once in a while why can't you choose someone else?" "True? True!"

It also answers its own questions – that is unlike the seder. True? True! Now, to an older set of questions.

The youngest present asks the four questions? Nope!

Ma Nishtana

מה נשתנה

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, we only eat bitter herbs. On all other nights we do not dip even once; tonight we dip twice. On all other nights we eat sitting or reclining; tonight we recline.

מה נשתנה הלילה הזה מכל הלילות?
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כֹּלֵו מֶצֶה:
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת. הַלַּיְלָה הַזֶּה מְרוֹר:
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּילִין אֶפְיָלוּ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתַּי פְּעָמִים:
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֹּלְנוּ מְסֻבִּין:

So this year, we have a variation on our typical – dare we say, traditional – languages quiz. You might say we're *fiddling* around with the quiz.

Your answers – 2 pts ea:

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

Now back to the Four Questions, as told by one of Tevye's most loved songs.



Ma Nishtanah (Tune of "Do You Love Me?" from *Fiddler on the Roof*)

Mah Nishtanah,
Why this change?
Mah Nishtanah?
What is different?

On every night, we all eat bread,
Tonight it's Matzah instead.
Other nights, the greens abound,
Now Maror's what we're fed.

Give it a rest, son!
No!

I'll ask another question:

Mah Nishtanah,
Why this change?
Mah Nishtanah?
What is different?

On other nights we don't do dips –
Not for meals, just with chips.
Other nights we sit up tall
Tonight we almost sprawl!

Tonight, at our Seder, we do some special things:

What we eat, how we sit,
We tell stories, sing a bit,
Tell of slavery to Pharaoh,
How God listened to our prayer, so,
Now I see the difference –

Mah Nishtanah
Now we're free!
Mah Nishtanah,
Now we thank God.

For thousands of years we kept the faith,
If that's not unique, what is??

So we're different.
I suppose we are.
(And we'll remain irregular)

We wouldn't change a thing,
Just so you know,
After thousands of years,
We like it so!!

Magid

מגיד

We now tell the story.

As the Good Book says, 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. We never would have even reached Anatevka. Even if we all were wise, and perceptive, experienced, and well-versed in the Torah, it would still be our duty to tell about the exodus from Anatevka. The more one talks about Fiddler, the more praise he deserves.

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in B'nei Brak. They spent the whole night discussing the Exodus. One of them said it was fine for us to continue all night and Rabbi Eliezer affirmed "He's right." Then one of their students came and said to them: "Rabbis, it's time for the morning Shema." Rabbi Tarfon said, "He's right." Rabbi Joshua said, "They both can't be right!" Rabbi Akiva said, "You know, you're also right." And that is why we lean to the left.

Tradition says we speak of Four Sons. You may ask, how did this tradition start?
I'll tell you: I don't know. But it's a tradition!

Four Sons

אַרְבָּעָה בָּנִים

Four Sons (Tune of "Sunrise, Sunset" from *Fiddler on the Roof*)

This is the little boy I carried.
Brought him to cheder and to shul.
Now he's a scholar learning Talmud,
seeking rules.

This son has always been rebellious,
Scoffing our practices as Jews.
"What does this mumbo-jumbo
Mean to you?"

Son – wise, son – threat (2x)
Teach them both our ways:
God has delivered us from Egypt.
We must remember all our days.

Son – wise, son – threat (2x)
Teach them, persevere:
This season celebrates our freedom,
Brings us to happiness from tears.

This son's not sure of what he's seeing.
Looks out of focus and bemused.
"What's this and why are we together?"
He's confused.

This guy's not even out of diapers!
Can't ask or wonder at this night.
Still we must guide him, to grow
Strong and bright.

Son – why, son – wet (2x)
Teach them both our ways:
God has delivered us from Egypt.
We must remember all our days.

Son – why, son – wet (2x)
Teach them, persevere:
This season celebrates our freedom,
Brings us to happiness from tears.

Blessed be the Muse who hath given the Playbill to His people Broadway, blessed be He. The Playbill speaks of four talented sons: a temperamental one, a prodigal one, a lyrical one, and one who answers any question.

What says the Temperamental Son? "I, Jerome Robbins, say although you think I'm a tantrum-throwing, messed-up guy, I am also brilliant." The temperamental son's perfectionism drove everyone crazy and nearly sunk the show. Thus you shall instruct him in the laws of Broadway, teaching him that after opening night, no Paschal lamb ought to be set on the stage.

What says the Prodigal Son? Jerry Bock says "I wrote the songs the whole world sings." Bock had truly prodigious output, 321 songs, and his first Broadway hit at age 27. To the Prodigal Son, you shall say, "With a Mighty Pen did the Eternal bring us out of Peoria and onto stage and screen."

What says the Lyrical Son? Sheldon Harnick says "I found inspiration for one of the songs in my hotel room, searching the nightstand Gideon Bible for mentions of miracles. Can you guess what song it was?" And you shall tell your Lyrical Son, "On that day, this is what Gideon did for me during out-of-town reviews, when I came out of Detroit."

What says the Knowledgeable Son? Joseph Stein, who wrote a good Book (not *The Good Book*), said "I knew that working on *Fiddler* would change all of us, bringing us closer to Judaism, which some of us had fled like Egyptians from an overflowing Nile." On opening night, Stein bought Harnick a mezuzah, and gave Robbins a shofar and silk yarmulke. To the Knowledgeable Son, you shall tell him, "It's a good thing you met Zero Mostel early on, introducing you to famous comedic actors. Otherwise you'd just be a psychiatric social worker with a great sense of humor."

Jacob, remember Jacob? He went down to Egypt, ordered by the word of God; and lived there. What does Tevye say about Jacob? After Jacob had worked for Laban for seven years, Laban fooled him and gave him his ugly daughter Leah. To marry Rachel, Jacob was forced to work another seven years. So, you see, dear seder guests, the Bible clearly teaches us you can never trust an employer. Yes, that's what the Good Book says.



After coming to Egypt, Jacob and his family became a great and mighty nation, a distinct people in Egypt. The Egyptians suspected us of evil, and they said: "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." And afflicted us: "They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Ra'amses as store-cities for Pharaoh." They imposed back-breaking labor upon the people of Israel. Many times they wondered to God, when it gets too quiet up there, they figure He was thinking "What kind of mischief can I play on my friends down there?" We cried to the Eternal, the God of our fathers, "I know we are your chosen people, but once in a while, can't you choose someone else?" The Eternal heard our voice, saw our affliction, our sorrow, and our oppression. But He especially liked our sarcasm.

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 our cry, as it is written: "God heard their groaning; God remembered His covenant with Abraham, Isaac and Jacob." And saw our affliction, as it is written in the Good Book: "God saw the children of Israel and God knew." Our toil refers to the drowning of the sons, as it is written: "Every son that is born was cast into the river, but every daughter was permitted to live." Our oppression means the pressure used upon them, as it is also written in the Good Book: "I have seen how the Egyptians are oppressing them."

"As Abraham said, 'I am a stranger in a strange land.'" No, Tevye, that was Moses. "As King David said, 'I am slow of speech and slow of tongue.'" Sorry, Tevye, that was also Moses. "For a man with a slow tongue, he certainly talked a lot."

The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders. Each time Moses and Aaron approached Pharaoh, saying "Let us go three days' journey into the wilderness, that we may provide sacrifice to the Lord, our God." And each time, Moses foretold a new plague that would befall Egypt if Pharaoh again said No. Each plague was more terrible than the previous one. True? Of course, true. During each plague Pharaoh called Moses and said: "Plead with your Lord that He should remove the plague from me and my people; and I will let your people go, that they may sacrifice to the Lord."



But after each plague was stopped by the Lord, Our God, Pharaoh again refused to let his slaves go. Finally, for the tenth plague God told Moses, "I will pass through the land of Egypt, and on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord."

Look what it says in the paper here. In a village called Rajanka, all the Jews were evicted, forced to leave their homes." *What was the reason? "It doesn't say." Maybe the Tsar wanted the land. "Or maybe it was a plague." May the Tsar have his very own plague. "Amen."*

Ten Plagues עֲשָׂר מַכּוֹת

Remove a drop of wine while reciting each plague.

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

- | | | | | |
|----------|----------|------------|-----------------|----------------------------|
| 1. Blood | 2. Frogs | 3. Vermin | 4. Wild Animals | 5. Cattle Disease |
| 6. Boils | 7. Hail | 8. Locusts | 9. Darkness | 10. Death of the Firstborn |

דָּם. צְפַרְדֵּי. כְּנִים. עֲרֹב. דָּבָר. שְׁחִין. בָּרָד. אֲרָבָה. חֲשָׁד. מַכַּת בְּכוֹרוֹת:



Ten Plagues (Tune of "If I Were A Rich Man" from *Fiddler on the Roof*)

Life here is a bitch, man!
Yai dl deedle / Oy yoy yoy ...
All day long we're slaving for the king
Pharaoh! Time to let us go!

Next follow: Boils, then Hail,
Then Locusts and Darkness,
Death of your First-Born is the last.
That will be the cruelest of them all!

Now we have to work hard,
Yai dl deedle / Oy yoy yoy ...
So, old Pharaoh, here's what God will bring,
If you still refuse to let us go:

Life here is a bitch, man!
Yai dl deedle / Oy yoy yoy ...

He'll bring on Blood, then Frogs
Then Lice to afflict you
Worse than you've seen in all your past.
Vermin, then Wild Beasts
Will make your skin crawl!

Lord – You made a promise long ago,
You decreed he'd let your people go.
Show them now your vast eternal plan!
Time has come to free your clan!!

Tsarist Russia sent more than 10 plagues to those Jews living within its borders. It's difficult for us to imagine now the severity of the pogroms. There was: Subjugation; Hatred; Violence; Officially sanctioned persecution and harassment; Stirring up hatred of Jewish influence and relative prosperity; Claiming the destruction of Jewish property and killings were the natural social protest of local peasants; Blaming Jews for the assassination of the Tsar, Alexander II [an echo of Christ-killer accusations]; Killing Jews as they were raped; Babies torn to pieces by frenzied mobs; Perpetrators of pogroms receiving clemency by the Tsar's decree; Forcing communities from their homes, ala Anatevka; Massive riots that killed thousands of Jews in just a few hours.

The massacre of Kishinev's Jews was due to a clearly documented, well-laid-out plan that was led by priests on the day after Easter (Apr 6, 1903) [just 2 days after our 2nd seder], a week before their Passover.

Returning to Fiddler, within Tevye's home, he had more than he could handle dealing with his daughters. We can list the plagues of his troublesome daughters as: Insolence; Impertinence; Independence; Insubordination; Disobedience; Misbehavior; Boyfriends from Forbidden Families; Defiance; Rebelliousness; Marrying outside the faith; and Stepping on your father's lines.

The Good Book said that if Tevye experienced ten plagues at the hand of each daughter, then with five daughters he must have been made to suffer fifty plagues. Thus said Rabbi Jose the Galilean. True? Of course true!

How many abundant favors has God performed for us! Well, W.W.T.S. ... What would Tevye say?

Dayenu **דַּיְנוּ**

אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דַּיְנוּ:
אלו עשה בהם שפטים, ולא עשה באלהיהם, דַּיְנוּ:
אלו עשה באלהיהם, ולא הרג את־בכוריהם, דַּיְנוּ:
אלו הרג את־בכוריהם, ולא נתן לנו את־ממונם, דַּיְנוּ:
אלו נתן לנו את־ממונם, ולא קרע לנו את־הגם, דַּיְנוּ:
אלו קרע לנו את־הגם, ולא העבירנו בתוכו בחרבה, דַּיְנוּ:
אלו העבירנו בתוכו בחרבה, ולא שקע צרינו בתוכו, דַּיְנוּ:
אלו שקע צרינו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דַּיְנוּ:
אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את־המון, דַּיְנוּ:
אלו האכילנו את־המון, ולא נתן לנו את־השבת, דַּיְנוּ:
אלו נתן לנו את־השבת, ולא קרבנו לפני חר סיני, דַּיְנוּ:
אלו קרבנו לפני חר סיני, ולא נתן לנו את־התורה, דַּיְנוּ:
אלו נתן לנו את־התורה, ולא הכניסנו לארץ ישראל, דַּיְנוּ:
אלו הכניסנו לארץ ישראל, ולא בנה לנו את־בית הבחירה, דַּיְנוּ:

אלו הוציאנו ממצרים, דַּיְנוּ:
Ilu hotzi-hotzianu,
Hotzianu mi-Mitzrayim,
Hotzianu mi-Mitzrayim, Dayenu.
אלו נתן לנו את־השבת, דַּיְנוּ:
Ilu natan, natan lanu,
Natan lanu et ha-Shabat,
Natan lanu et ha-Shabat, Dayenu.
אלו נתן לנו את־התורה, דַּיְנוּ:
Ilu natan, natan lanu,
natan lanu et ha-Torah,
Natan lanu et ha-Torah, Dayenu.

Had He brought us out of Egypt, and not executed judgments against the Egyptians, It would have been enough—Dayenu!

Had He executed judgments against the Egyptians, and not their gods — Dayenu!

Had He executed judgments against their gods and not put to death their firstborn — Dayenu!

Had He put to death their firstborn, and not given us their riches — Dayenu!

Had He given us their riches, and not split the Sea for us — Dayenu!

Had He split the Sea, and given Tevye only four daughters – Dayenu!

Had He split the Sea for us, and not led us through it on dry land, — Dayenu!

Had He led Tevye onto dry land, and not sunk our foes in it — Dayenu!

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years — Dayenu!

Had He satisfied our needs in the desert for forty years, and not fed us manna — Dayenu!

Had He fed us manna, and not given us the Sabbath — Dayenu!



Had He given Tevye the Sabbath, and not let him dream about being rich – Dayenu!

Had He given us the Sabbath, and not brought us to Mount Sinai — Dayenu!

Had He brought us to Mount Sinai, and not given us the Torah, — Dayenu!

Had He given us the Torah, and not brought us into Israel — Dayenu!

Had He brought us into Israel, and not built the Temple for us — Dayenu!

All say: How much more so, then, should we be grateful to God for the numerous favors that He bestowed upon us: He

brought us out of Egypt, and punished the Egyptians; He smote their gods, and slew their firstborn; He gave us their wealth and split the Sea for us; He led us through it on dry land, and sunk our foes in it; He sustained us in the desert for forty years, and fed us with manna; He gave us the Sabbath, and brought us to Mount Sinai; He gave us the Torah, and brought us to Israel; He built the Temple for us, to atone for all our sins.

🎵 Dayenu (Tune of "Wonder of Wonders" from *Fiddler on the Roof*)

Wonder of wonders, miracle of miracles,
So many favors God has done.
Come to our aid and miracle of miracles
Rescued us – His chosen ones.

Then God fed us manna in the wilderness,
That was a miracle!
He gave us the Torah and the Shabbos rest,
That was a miracle, too.

Freed us from Egypt – that would be enough for us.
Killed all their first born – Dayenu
Split the sea open – that would be enough for us,
Then led us through it – Dayenu!

But of all God's miracles, here's the best:
For forty years with little rest,
After our travels through the sand,
He led us to the Promised Land!!

Rabbi Gamliel used to say that whoever does not mention these three things on Passover has not fulfilled his duty: the sacrifice of Pesach, the unleavened bread, and the bitter herbs.

On the other hand, Reb Tevye used to say that whoever does not give a shout out to Sholem Aleichem has not fulfilled his duty to talk about Fiddler, but the discussion of Tevye and his creators must finish 'ere midnight.

Sholem Aleichem's stories were titled *Tevye the Dairyman* (sometimes as *Tevye and his Daughters*). They concern a pious Jewish milkman in Tsarist Russia and his 6 troublesome daughters. (They were pruned down to 5 for the play and film.) There were a total of 8 stories, such as *Tevye Strikes It Rich*, *Tevye Blows A Small Fortune* and *Today's Children*. When the librettist, composer, lyricist – Stein, Bock and Harnick – first met to develop the stories, they were armed with a single copy of an out-of-print English translation of Sholem Aleichem's stories. Their intention was to sketch out a musical about characters that just happened to be Jewish. And that was the key to *Fiddler's* success – few people would identify with these particular characters, but the themes were universal.



The title of "If I Were A Rich Man" is inspired by a 1902 monologue by Sholem Aleichem in Yiddish called *Ven ikh bin Rothschild* (*If I were a Rothschild*), referring to the Rothschild family fortune. The song's lyrics, however, are based on the Tevye story *Tevye Blows A Small Fortune*.



Planet	Mercury
Coordinates	51°N 56.5°W
Diameter	190 km
Eponym	Sholem Aleichem

We take our leave of Tevye's creator with two namesakes.

← Sholem is honored with a crater on Mercury, which is named after him.

Weirder still is an oil field in Oklahoma called Sholem Alechem. A Jew who grew up in Ardmore's Jewish community said the locals thought *Sholem Alechem* was a phrase in the local Chickasaw language!



To get local inspiration for his choreographies, director Robbins crashed weddings in (Brooklyn's) Borough Park. He dragged along cast members in Chasidic garb so they could spy on celebratory dancing, fueled by schnapps. He described the dancing as having virile ferocity. When the dancing appeared in the play, as the famous bottle dance, it was rehearsed over and over, and done without illusion. Each night's performance used real bottles with no attachments to the dancers' hats – there was always risk of injury from broken glass.

Robbins was endlessly tortured by the arrogant, shtick-loving Zero Mostel, who insisted on kissing every doorpost like an Orthodox Jew. Robbins just as vehemently insisted he stop. Zero responded by theatrically crossed himself. Bea Arthur, who played Yente, said Robbins was the only director who made her cry, calling him a dreadful person.

As a boy, Robbins had rejected his Jewish roots. Born as Rabinowitz, he shed the name in shame. Much later he tried to find the tiny town of his father's birth. But by then, it had long been destroyed. Searching for his father's vanished shtetl primed Robbins to lavish tenderness on fictional Anatevka. The show affected all of its creators, Bock, Stein and Harnick, but it affected Robbins the most. As a result of the play, he reclaimed a part of himself he had discarded. It's been said the show, dedicated in the script "To our Fathers," was conceived as a valentine to the creators' grandparents.



Jerry Robbins lived to 79 and Jerry Bock to 81; but the rest of these guys lived very long lives. Joseph Stein lived to 98, Sheldon Harnick will be 91 later this month (and in May, Theodore Bikel will also be 91). Something about this timeless show gave longevity to just about anyone associated with it.

OK, now back to Rabbi Gamliel, who sings "My Favorite Things" about the seder. Oops, wrong show.

פֶּסַח 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: "You shall say, it is a sacrifice of the Passover to the Lord, who passed over the houses of the children of Israel in Egypt, when he smote Egyptians and spared our houses; our people bowed and worshipped."

מִצָּה זֶה *Show the unleavened bread and say:* This Unleavened Bread, which we now eat, what does it represent? 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."



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

 Pesach, Matza, Maror (Tune of "Tradition" from *Fiddler on the Roof*)

Tradition, tradition

Now we put Zeroa on our Seder plate
Since we no longer sacrifice the lamb.
The Pesach, we mention – Tradition! (2x)

Because of our tradition we know who we are and
what Rabban Gamliel expects of us!

The Matza is the bread they had to bake in haste.
Just flour and some water – it really has no taste!
The Matza, we mention – Tradition! (2x)

Rabban Gamliel says that we must mention
Three important things upon this Seder night.
We should point them out and give an explanation
Why we must include these things:
The Pesach, we mention – Tradition
The Matza and Maror – Tradition!


The Maror is the bitter herb
It represents hard life.
How bitter was our slavery –
We must remember.

Pesach represents the lamb our fathers ate
They'd congregate
To celebrate.

The Maror, we mention – Tradition! (2x)

If not for our Tradition, our lives would be as empty as a pushka before shacharis!²

Our tradition places a high value on questions. Rarely have we accepted religious precepts as dogma. The Talmud is full of questions that one rabbi asks another. Questioning is a central part of our religion. Why did Moshe argue with God? Why does God let terrible things happen? Why does religion have so many rules? What is God, anyway? Why should I pray? Why be Jewish? Why do Jews always answer a question with a question? Well, how should they answer? *[Reading: "Of questions, faith and freedom" by John Crites-Borak.]*

בְּכָל־דּוֹר וָדוֹר In every generation each person must feel as though they personally came out of Egypt, as it is said: "You shall tell on that day: This is on account of what God did for me when I came out of Egypt." It was not only our ancestors that the Holy One redeemed from slavery – we too were redeemed with them, as it is said: "He took us out of there to bring us to the land which He had sworn to our ancestors." 

Raise the cup of wine 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 mothers and for us. He took us out of slavery into freedom, out

² Pushka = charity box; Shacharis = morning prayers

of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption, and gave us a wonderful musical to be proud of. We will recite a new song before Him! Halleluyah!

Tevye here, again. The Rabbis have had us talking for hours and we haven't even had the second cup yet. I'm not really complaining. After all, with Your help, I'm starving to death." So let's get on with it to please Tevye and prevent us all from starving to death.

פוס שני

Over the second cup of wine, recite:

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

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Rachzah

רחצה

Wash the hands for the meal

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

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the washing of the hands.

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

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

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

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

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of unleavened bread.

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

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

Blessed are You, Lord our God, King of the Universe, who has sanctified us with your commandments, and commanded us concerning the eating of the bitter herbs.

זכר למקדש פהלל

Break undermost matzah and distribute with some bitter herbs and charoset, and say:

Thus did Hillel during the existence of the Holy Temple: he took matzah and bitter herbs, and ate them together, in order to perform the Law: "With unleavened bread and bitter herbs shall they eat it."

Tevye has the last word. "As the Good Book says, 'When a poor man eats a chicken, one of them is sick.'" "Where does the Book say that?" "All right, all right, it doesn't exactly say that, but some place, somewhere, it has something about a chicken." May you all enjoy the Festive Meal's chicken and neither of them be sick.

Actually, we have one more last word. Near the end of the play, a villager asks: "Rabbi, we've been waiting for the Messiah all our lives. Wouldn't this be a good time for him to come?" And the Rabbi says "We'll have to wait for him someplace else. Meanwhile, let's start packing." Now, we turn to Sheldon Harnick to tell the story of a song at that point of the show that was cut out.



The Festive Meal שלחן עורף

Tzafon

צפון



Find the Afikomen. Eat the Afikomen.



Last quiz. Your answers – 1 pt ea:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____
16. _____
17. _____
18. _____
19. _____
20. _____
21. _____
22. _____
23. _____
24. _____
25. _____
26. _____
27. _____
28. _____
29. _____
30. _____

Your total Seder quiz points: _____

[Exclude * paragraphs for shorter prayer]

ברכת המזון

(Read rightmost column first)

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב, רוענו רועה ישראל, המלך הטוב, והמטיב לכל, שבכל יום ויום הוא מטיב, הוא מטיב, הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד

לחן ולחסד ולרחמים, ולרחן מצלה ומצלתה ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים, וחסד ושלום, וכל טוב, ומכל טוב לעולם אל יחסרנו.

הרחמן, הוא ימלוך עלינו לעולם ועד. הרחמן, הוא יתברך בשמים ובארץ. הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתחדר בנו לעד ולעולמי עולמים. הרחמן, הוא יפרנסנו בכבוד.

הרחמן, הוא ישבור ע לנו מעל צוארנו ונחיה יוליכנו קוממיות לארצנו. הרחמן, הוא ישלח לנו ברכה מברכה בבית החד, ועל שלחנו זה שאכלנו עליו. הרחמן, הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות ונחמות.

הרחמן, הוא יברך את כל המסובין פאן, At communal meals: אותנו ואת כל אשר לנו, כמו שנתברכו אבותינו, אברהם יצחק ויעקב: בכל מכל כל. כן יברך אותנו פלנו יחד. בברכה שלמה, ונאמר אמן:

במרום ולמדו עליהם ועלינו זכות, שתהא למשמרת שלום, ונשא ברכה מאת יי וצדקה מאלהי ישענו, ונמצא חן ושכל טוב בעיני אלהים ואדם:

הרחמן, הוא ינחילנו יום שפלו טוב: הרחמן, הוא יברך, את מדינת ישראל, ראשית צמיחת גאולתנו: הרחמן, הוא יברך, את ארצנו בני ישראל: הנהניגים בצרה, ויוציאם מאפלה לאורה:

הרחמן, הוא יצבנו לימות המשיח וילחי העולם הבא. מגדול ישועות מלפנו, ועשה חסד למשיחו, לדוד ולזרעו עד עולם: עשה שלום במרומי, 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: חוזו ליי כי טוב, כי לעולם חסדו: פותח את ידו, ומשביע לכל חי רצון: ברוך הברך אשר יבטח ביי, ויחיה יי מבטחו: נער הייתי גם יקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש לחם: יי עו לעמו יתן, יי יברך את עמו בשלום:

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 שביטנו פאפיקים בנגב: חרעים בדםעה ברנה יקצרו: חלוף ילך ובכה נשא משך חרע בא יבא ברנה נשא אגמתי:

Leader: רבותי וברך; Group: יחי שם יי מברך מעתה ועד עולם. Lead: יחי שם יי מברך מעתה ועד עולם. Lead: ברשות מרנו ורנו וברוך אלהינו שאכלנו משלו. Grp: ברוך אלהינו שאכלנו משלו ובטובו חיינו. Lead: ברוך אלהינו שאכלנו משלו ובטובו חיינו. Grp: ברוך הוא וברוך שמו:

ברוך אתה יי אלהינו מלך העולם, חן את העולם פלו בטובו פחו בחסד וברחמים הוא נותן לחם לכל בשר פי לעולם חסדו. ובטובו מגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד: בעבור שמו הגדול, פי הוא אל וז ומפרנס לכל ומטיב לכל, ומכין מזון לכל ברותיו אשר ברא. ברוך אתה יי, חן את הכל:

נודה לך יי אלהינו על שהנחלת לאבותינו, ארץ חמדה טובה ורחבה, ברית ותורה, חיים ומאון. יתברך שמך פפי כל חי תמיד לעולם ועד. פתנוב: ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטובה 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 חפית הגדול ומקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו, וכלכלנו, ומרויחנו, ומרחו לנו יי אלהינו מהרה מכל צרותינו, ונא, אל תצריכנו יי אלהינו, לא לדי מתנת בשר נדם, ולא לדיחלונאתם. פי אם לךד המלאה, חפנתוח, מקדושה ומרחבה, שלא נבוש ולא נפלים לעולם ועד:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר וזוננו ויפקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפנה, לפליטה לטובה לחן ולחסד ורחמים, לחיים ולשלום ביום חג המצות החד. זכרנו יי אלהינו בו לטובה, ויפקדנו בו לברכה. והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחסד, ורחם עלינו והושיענו, פי אלקי עינינו, פי אל מלך חנון ורחום אתה:

ובנה ירושלים עיר הקדש במהרה במינו. ברוך אתה יי, בונה ברחמי ירושלים. אמן.

The seder is divided into two parts, as is the recitation of Hallel. The first half is dedicated to the past, to the historical memory of the redemption from Egypt. The second half looks forward to the future and ends with the wish "Next Year in Jerusalem." Hope inspires the singing from now until the completion of the Seder.

Lazar Wolf asks Tevye, "Would you like a drink?" Tevye says "I won't insult you by saying no."
Let's all have a drink!

פּוֹס שְׁלִישִׁית *Over the third cup of wine, say:*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַתְּגָפִן:

Blessed are You, Lord our God, King of the Universe, who creates the fruit of the vine.

Everyone pours a little of their wine into the cup honoring the Prophet Elijah. As they do, everyone expresses a wish to be fulfilled in the coming year. Tevye expresses the wish that his daughters all marry nice Jewish boys.

Many people comment on Fiddler's universal themes. It's one reason why so many international productions were successful.

The forced emigration of the village of Anatevka has resonance for the people of India. The partitioning of India into Pakistan and India in 1947 involved one of the modern history's largest emigrations; some estimate as many as 10 million people were displaced. The star of the show in India had never met a Jew, yet he played a very convincing Tevye. "It's a very Indian thing. The problems being faced by Tevye, the problems being faced by the family about traditions. These challenges are faced by all people, all families. It sounded very familiar."

The funniest anecdote is that Stein was asked by a local producer in Tokyo whether Americans really understood Fiddler. Genuinely surprised, Stein asked why. The producer answered "Because it's so Japanese!"


When Alfred Molina starred in Fiddler, it created a small uproar. Harnick thought it was so stupid. "70% of the original cast was non-Jewish. Zero Mostel was Jewish, but Golda was not. Now Tevye isn't Jewish and Golda is!"



The door is opened for Elijah 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:

Direct Your wrath, O God, upon evil and persecution. Protect all peoples 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. We now sing Elijahu Hanavi:

Eliyahu Hanavi, Eliyahu ha-Tishbi; 
Eliyahu, Eliyahu, Eliyahu ha-Giladi.
Beem-hei-rah, V'yamaynu,
Yavo ei-leinu.
/ Eem moshiach, ben David /

Give thanks to the Lord, for He is good; <i>His kindness endures forever.</i>	כי לעולם חסדו:	And took Israel out from among them, With strong hand and outstretched arm,	כי לעולם חסדו:
Give thanks to the God above gods, ...	כי לעולם חסדו:	To him who parted the Red Sea, And caused Israel to pass through it,	כי לעולם חסדו:
Give thanks to the Lord of lords,	כי לעולם חסדו:	And threw Pharaoh and his host in the Red Sea,	כי לעולם חסדו:
To Him who alone does great wonders,	כי לעולם חסדו:	To Him who led His people through the wilderness,	כי לעולם חסדו:
To Him who made the heavens with understanding,	כי לעולם חסדו:	To Him who smote great kings, And slew mighty kings,	כי לעולם חסדו:
To Him who stretched the earth over the waters,	כי לעולם חסדו:	Sihon, king of the Amorites, And Og, king of Bashan,	כי לעולם חסדו:
To Him who made the great lights, The sun to reign by day, The moon and the stars to reign by night,	כי לעולם חסדו:	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,	כי לעולם חסדו: כי לעולם חסדו: כי לעולם חסדו: כי לעולם חסדו: כי לעולם חסדו: כי לעולם חסדו: כי לעולם חסדו:
To Him who smote Egypt in their firstborn,.	כי לעולם חסדו:		

Reb Nachman of Bratslav used to explain that repentance (*t'shuvah*) 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 inner circle represents one's self, the personal enjoyment of the song; the second represents one's relationship with other people as we sing; and the outermost represents one's relationship with God. - *Noam Zion*

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 are You, Lord our God, King of the Universe, who creates the fruit of the vine. (Don't drink it yet!)

ועל תנובת השדה, ועל ארץ המדה טובה ורחבה, שרצית והנחלת
לאבותינו, לאכול מפרה ולשבוע מטובה. רחם נא יי אלהינו על
שראל עמו, ועל ירושלים עירך, ועל ציון משכן כבודך,
ועל מזבחך ועל היכלך. ובנה ירושלים עיר הקדש במהרה בימינו,
ומעלנו לתוכה, ושמחנו בבנינה ונאכל מפרה ונשבוע מטובה,
ונברך עליה בקדשה וברכה
ושמחנו ביום חג המצות הזה. כי אתה יי טוב ומטיב לכל,
ונודה לך על הארץ ועל פרי הגפן.

Blessed are You, 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 your people, on Jerusalem your city, on Zion the abode of your glory, on your altar and your 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. (OK, now drink!)

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 dwells in the heights above, establish us as a countless people once again, speedily guide 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. **Sing: L'Shana Haba'a, B'yerushalayim ... Habnuya!**

לְשָׁנָה הַבָּאָה בְּירוּשָׁלַיִם:

Say on second night: **And You Shall Say:** It is the Pesach Sacrifice.

A list of events that happened during Passover usually follows this, the text of which you can find in a traditional Haggadah.

Ki Lo Naeh כִּי לֹא נֵאָח, כִּי לֹא נֵאָח

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.

אָדיר בַּמְלוּכָה, בַּחֹר פְּתֻלָּתָהּ, גְּדוּדָיו לֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ?! חַמְמַלְכָּת.
כִּי לֹא נֵאָח, כִּי לֹא נֵאָח.

דָּגוּל בַּמְלוּכָה, חֲדוּר פְּתֻלָּתָהּ, וְתִמְקִיו לֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לֵךְ, לֵךְ אִף לֵךְ, לֵךְ ?! חַמְמַלְכָּת.
כִּי לֹא נֵאָח, כִּי לֹא נֵאָח.

Say on second night: This is the first day of the Omer. הַיּוֹם יוֹם אֶחָד לְעוֹמֵר

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֹךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֵר:
יְחִי רְצוֹן מַלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ:

May it be your will, O Eternal, our God, and the God of our ancestors, speedily rebuild your temple in our days, and grant us our share in your Law.

Chad Gadya חַד גַּדְיָא

חַד גַּדְיָא, חַד גַּדְיָא
דְּזָבִין אַבָּא בְּתַרֵּי זִינִי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּה שׁוּגְרָא, וְאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרֵּי זִינִי, חַד גַּדְיָא.
וְאַתָּה כְּלָבָא, וְנִשְׁדָּ לְשׁוּגְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרֵּי זִינִי,
חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּה חוּטְרָא, וְחִפָּה לְכָלְבָּא, דְּנִשְׁדָּ לְשׁוּגְרָא, דְּאַכְלָה לְגַדְיָא,
דְּזָבִין אַבָּא בְּתַרֵּי זִינִי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּה נוּרָא, וְשָׂרָף לְחוּטְרָא, דְּחִפָּה לְכָלְבָּא, דְּנִשְׁדָּ לְשׁוּגְרָא,
דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרֵּי זִינִי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּה מַיָּא, וְכַבְּה לְנוּרָא, דְּשָׂרָף לְחוּטְרָא, דְּחִפָּה לְכָלְבָּא, דְּנִשְׁדָּ
לְשׁוּגְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרֵּי זִינִי, חַד גַּדְיָא, חַד גַּדְיָא.
וְאַתָּה תוּרָא, וְשִׁתָּא לְמַיָּא, דְּכַבְּה לְנוּרָא, דְּשָׂרָף לְחוּטְרָא, דְּחִפָּה
לְכָלְבָּא, דְּנִשְׁדָּ לְשׁוּגְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בְּתַרֵּי זִינִי,
חַד גַּדְיָא, חַד גַּדְיָא.

Echad Mi Yodea was written as a polemic against the Christian world. You Christians say there are three gods? No, there's just one! You say there is one father? Nope, there were three! And even: You say conception happens immaculately? Nope, it takes nine months! Although originally written with 12 verses, a thirteenth was later added to serve as further polemic – in Christianity, thirteen may be an unlucky number (consider the number of attendants at the Last Supper) but in Judaism, thirteen is especially lucky (bar mitzvah, the attributes of God, etc).

Echad Mi Yodea אֶחָד מִי יוֹדֵעַ?



Echad Mi Yodea (Tune of "Matchmaker" from *Fiddler on the Roof*)

Quizmaster, Quizmaster, ask me what's one?

Our God alone,
He is just one.

Quizmaster, Quizmaster, ask me what's two?

The tablets with words so true.

Quizmaster, Quizmaster, we're up to three.

Fathers have we
Numbering three.

Quizmaster, Quizmaster, and what is four?

Our mothers – their wives – that's four.

And five books in the Torah from heaven,

The Mishnah has six volumes all told,

A week's days – they number seven,

Our sons have a bris when they're eight days old.

Nine months will pass from conception to birth.

Ten grand commands – we praise their worth.

There were eleven stars brightly agleam

All shining in Joseph's dream

The twelve tribes constitute Israel,

And thirteen are the ways God is good.

We've answered all of these numbers

Just in the way that we know we should!

Quizmaster, Quizmaster we win the prize!

We've shown we know. We've shown we're wise.

Now as our Seder draws down to its end,

We've recalled old days,

Relived our past,

Sung songs of praise,

Hoping at last –

Next Year in Jerusalem!!

Adir Hu

אָדִיר הוּא

אָדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַחֲרָה בְּמַחֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בְּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב, בְּמַחֲרָה
בְּמַחֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדּוֹר הוּא, וְנִתִּיק הוּא, זָכַאי הוּא, חֲסִיד הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַחֲרָה בְּמַחֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טְהוֹר הוּא, יָחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מְלֵךְ הוּא, נוֹרָא הוּא,
סְגִיב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צְדִיק הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַחֲרָה בְּמַחֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוֹשׁ הוּא, רְחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יִבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַחֲרָה בְּמַחֲרָה, בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

Passover ritual includes the tangible reenactment of the story, through use of symbolic foods, actions and other means, to allow us to experience the degradations of slavery and the exhilaration of freedom. Only those who experience oppression can truly appreciate the value of liberty. This is a message that bears repeating in our own country, as many of us no longer appreciate how precious freedom is. - *Uncle Eli's Haggadah*