



A
PASSEVER
HAGGADAH

Drawings by Leonard Baskin

The New Union Haggadah prepared by the Central Conference of American Rabbis

הַדְּלֵקַת הַנֵּרוֹת

Lighting the Festival Candles

(One of these meditations may be used.)

Happy are those of steadfast faith
Who still can bless the light of candles
Shining in the darkness. . . .
Rejoice, O Earth, in those who keep the way,
For there is still song for them within you.

May the festival lights we now kindle
Inspire us to use our powers
To heal and not to harm,
To help and not to hinder,
To bless and not to curse,
To serve You, O God of freedom.

* * *

(The candles are lighted as the blessing is recited or chanted.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְּלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

§ 2,3

*Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvo-tav
v'tzivanu l'hadlik neir shel (shabbat v'shel) yom tov.*

In praising God we say that all life is sacred.
In kindling festive lights,
we preserve life's sanctity.
With every holy light we kindle,
the world is brightened to a higher harmony.
We praise Thee, God, majestic sovereign of all life,
Who hallows our lives with commandments
and bids us kindle festive holy light.

כּוֹס קִדּוּשׁ

Kos Kiddush, The First Cup—the Cup of Sanctification

Leader

Our story tells that in diverse ways, with different words, God gave promises of freedom to our people. With cups of wine we recall each one of them, as now, the first:

Group

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם:

I am יהוה and I will free you from the burdens of the Egyptians.

Exodus 6:6

Leader

We take up the Kiddush cup and proclaim the holiness of this Day of Deliverance!

(Begin here on the Sabbath.)

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת:

§ 4

It was evening and morning, a sixth day, when the heaven and the earth were finished and all their array. And on the seventh day God finished all the work of creation. And God made cessation on the seventh day from all the work which God had done. And God blessed the seventh day and made it holy, for upon it, God made cessation from all the work of creating.

Genesis 2:1-3

(On weekdays begin here.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

§ 5

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We praise Thee, O God, Sovereign of Existence, Who creates the fruit of the vine!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בְּנוּ מְכַל-עַם וְרוּמְמָנוּ מְכַל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם (הַשְּׁבֹת הַזֶּה וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתָנוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לַיְצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מְכַל-הָעַמִּים (וְשֹׁבֹת) יְמוֹעֲדֵי קִדְּשָׁךְ (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַגִּתְלִתָּנוּ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ (הַשְּׁבֹת וּ) יִשְׂרָאֵל וְהַזִּמְנִים:

We praise Thee, God, Sovereign of Existence! You have called us for service from among the peoples, and have hallowed our lives with commandments. In love Thou hast given us [Sabbaths for rest,] festivals for rejoicing, seasons of celebration, this Festival of *Matzot*, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, יהוה our God, Who gave us this joyful heritage and Who sanctifies [the Sabbath,] Israel, and the festivals.

(When the Seder is held on Saturday night, the following Havdalah is added.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Baruh Atah Adonai Eloheinu Meleh ha-olam borei m'orei ha-eish.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחַל בֵּין אֹר לְחֹשֶׁךְ
 בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשׁת שַׁבָּת
 לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּת, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֵׂה קֹדֶשֶׁת; הַבְּדִלָּת
 וְקֹדֶשֶׁת אֶת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

We praise Thee, our God, Sovereign of Existence, Who creates the lights of fire, Who teaches us to know light from darkness, sacred from profane. As we sense the holy, and sanctify the Sabbath among the days of the week, we are ourselves consecrated. We learn to endow each sacred day with its own holiness. We praise Thee, our God, Who has given us to know the holy.

(On Sabbaths and weekdays continue here.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:
 Baruch Atah Adonai Eloheinu Meleḥ ha-olam sheh-heh-heh-yanu v'ki-y'manu
 v'higi-anu lazman hazeh.

We praise Thee, O Lord our God, Sovereign of Existence, Who has kept us in life, sustained us, and brought us to this festive season.

(All drink the first cup of wine.)

כָּרְפָס

KARPAS, REBIRTH AND RENEWAL

(In the spring of the year, the season of rebirth and renewal, on the festival of Pesah, we read from the Song of Songs. The poetry of nature and of love evokes, as well, the love between God and the people Israel, and their Covenant-betrothal.)

Leader

§ 6

Song of Songs
2:10-12

Arise my beloved, my fair one,
 And come away;
 For lo, the winter is past.
 Flowers appear on the earth,
 The time of singing is here.
 The song of the dove
 Is heard in our land.

עָנָה דוּדֵי וְאָמַר לִי
 קוּמִי לָךְ רַעֲיָתִי יָפְתִי וְלִכִּי-לָךְ:
 כִּי-הִנֵּה הַסֶּתִּי עָבָר הַגֶּשֶׁם חָלַף הַלֵּךְ לֹו:
 הַנִּצְּנִים נִרְאוּ בְּאֶרֶץ עֵת הַזְּמִיר הִגִּיעַ
 וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ:

7:13

Let us go down to the vineyards
 To see if the vines have budded.
 There will I give you my love.

נִשְׁכִּימָה לְכַרְמִים
 נִרְאֶה אִם-פָּרְחָה הַגֶּפֶן
 פֶּתַח הַסֶּמְדָר הַנִּצְּנו הַרְמוֹנִים
 שָׁם אֶתֵּן אֶת-דוּדֵי לָךְ:

hei - nu me-leh ha - o - lam sheh - heh - heh - ya nu v' -
 kiy' - ma - nu v' - hi - gi - a - nu la - z'man ha - zeh.

6 SONG OF SONGS *Traditional nigun*
 Song of Songs 2:10-12

Ku - mi lah ra - ya ti -
 Ha - nitz - a - nim nir - u va - a - retz
 ya - fa - ti ul - hi lah ki hin - nei has -
 eit ha - za - mir hig - gi - a v' - kol ha - tor
 tav a - var ha - geh - shem ha - laf ha - lah lo.
 nish - ma b' - ar - tzei - nu, b' - ar - tzei - nu.

(Each person takes some greens and dips them in salt water.)

Group

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הָאֲדָמָה:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-adamah.

Praised are You, Adonai, Sovereign of Existence,
Who creates the fruit of the earth.

(Eat the greens.)

יַחַץ

YAḤATZ, A BOND FORMED BY SHARING

Leader

Now I break the middle *matzah* and conceal one half as the *afikoman*. Later we will share it, as in days of old the Passover offering itself was shared at this service in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship. For the sake of our redemption, we say together the ancient words which join us with our own people and with all who are in need, with the wrongly imprisoned and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere.

Group

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל־דְּכָפִין יִיתִי וַיִּכְל. & 7
כָּל־דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְּׂתָא הָכָא. לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׂתָא
עַבְדִּי. לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין:

This is the bread of affliction,
the poor bread,
which our ancestors ate in the land of Egypt.
Let all who are hungry come and eat.
Let all who are in want
share the hope of Passover.
As we celebrate here,
we join with our people everywhere.
This year we celebrate here.
Next year in the land of Israel.
Now we are all still in bonds.
Next year may all be free.

מוציא מצה מרור

MOTZI, MATZAH, MAROR

(This section and "Koreh," below, may be deferred, if desired, according to the long-standing custom, to page 60, following the second cup of wine and immediately before the meal.)

(The uppermost of the three matzot is broken and distributed among the group. Then all read together:)

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ:

Baruh Atah Adonai Eloheinu Meleh ha-olam ha-motzi lehem min ha-aretz.

We praise Thee, O God, Sovereign of Existence, Who brings forth bread from the earth.

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

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvotav v'tzivanu al ahilat matzah.

We praise Thee, O God, Sovereign of Existence, Who hallows our lives with commandments, Who has commanded us regarding the eating of *matzah*. (Eat the *matzah*.)

(A bit of horseradish is placed on a piece of *matzah* and the following blessing is said.)

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

Baruh Atah Adonai Eloheinu Meleh ha-olam asher kidshanu b'mitzvotav v'tzivanu al ahilat maror.

We praise Thee, O God, Sovereign of Existence, Who hallows our lives through commandments, Who has commanded us regarding the eating of *maror*. (Eat the *maror*.)

בורך

KOREH, CONTINUITY WITH PAST TRADITION

Leader

זכר למקדש כהלל: כן עשה הלל בזמן שבית המקדש היה קיים. היה כורך פסח מצה ומרור ואוכל ביחד. לקיים מה שנאמר: על-מצות ומרורים יאכלהו:

Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the *matzah* and *maror* and ate them together, so that he might observe

the precept handed down to him, exactly as his father before him: "They shall eat the *paschal lamb* with *matzah* and *maror* together."

Group

Together they shall be: the *matzah* of freedom, the *maror* of slavery. For in the time of freedom, there is knowledge of servitude. And in the time of bondage, the hope of redemption.

(According to an ancient custom, maror and haroset are eaten between two pieces of matzah.)



Four Questions

Leader

בְּנֵעָרֵינוּ וּבְזִקְנֵינוּ גִלְדָּה כְּבָנֵינוּ וּכְבָנוֹתֵנוּ בְּצֵאֲנֵנוּ וּבְבִקְרָנוּ גִלְדָּה כִּי חַג-יְהוָה לָנוּ:

Exodus 10:9

"We will go, young and old. We will go with our sons and our daughters . . . for we must observe unto God a festival."

So it was said before the first Passover observance.

To this day, our children continue to join in our observance.

A Child or Children

§ 8,9

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת.
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמֵצָה, הַלַּיְלָה הַזֶּה כָּלוּ מֵצָה.
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר.
 שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטְבִילִין אֶפְיָלוּ פְּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין, הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין.

Why is this night different from all the other nights?

On all other nights, we eat either leavened bread or *matzah*; on this night—only *matzah*.

On all other nights, we eat all kinds of herbs; on this night, we especially eat bitter herbs.

On all other nights, we do not dip herbs at all; on this night we dip them twice.

On all other nights, we eat in an ordinary manner; tonight we dine with special ceremony.



Ma nish-ta-na ha-lai-lah ha-zeh mi-kol ha-lei-lot, mi-

kol ha-lei-lot? She-b'-ḥol ha-lei-lot a-nu oḥ-lin i. ḥa-

2. sh'-

meitz — u-ma-tzah, ḥa-meitz — u-ma-tzah. Ha-

ar — y'-ra-kot, sh'-ar — y'-ra-kot. Ha-

lai-lah ḥa-zeh, ha-lai-lah ha-zeh ku-lo ma-tzah, ha-

lai-lah ha-zeh, ha-lai-lah ha-zeh ku-lo ma-ror, ha-

lai-lah ha-zeh ha-lai-lah ha-zeh ku-lo ma-tzah. 2. She-b'-

lai-lah ha-zeh ha-lai-lah ha-zeh ku-lo ma-ror.

3. She-b'-ḥol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am e-ḥat.
Ha-lai-lah ha-zeh, ha-lai-lah ha-zeh sh'-tei f'a-a-mim.
4. She-b'-ḥol ha-lei-lot a-nu oḥ-lin bein yosh-vin u-vein m'-su-bin.
Ha-lai-lah ha-zeh, ha-lai-lah ha-zeh ku-la-nu m'-su-bin.

אַרְבַּעַת הַבָּנִים

The Four Children

Leader

בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא: כְּנִגּוּד
אַרְבָּעָה בָּנִים דְּבָרָה תּוֹרָה. אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם. וְאֶחָד שְׂאִינוֹ
יודע לשאול:

Four times the Torah bids us tell our children of the Exodus from Egypt. Four times the Torah repeats: "And you shall tell your child on that day. . . ." From this, our tradition infers that there are different kinds of people. To each we respond in a different manner, according to the question, the situation, and the need.

A Participant

חָכָם מָה הוּא אוֹמֵר, מָה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם:
וְאִם אַתָּה אֹמֵר-לוֹ כִּהְלָכוֹת הַפֶּסַח אֵין מִפְּטִירֵין אַחֵר הַפֶּסַח אֲפִיקוֹמָן:

The wise person asks, "What are the precepts, laws, and observances which יהוה our God commanded us?" In response we should explain the observances of the Passover thoroughly, the very last one of which is: After the Passover Seder, we do not turn to other kinds of entertainment.

Deuteronomy
6:20

Group

It is the wise who want to know the service it is theirs to do.

A Participant

רָשָׁע מָה הוּא אוֹמֵר. מָה הָעֲבֹדָה הַזֹּאת לָכֶם. לָכֶם וְלֹא לוֹ. וּלְפִי שֶׁהוֹצִיא אֶת
עַצְמוֹ מִן הַכֶּלֶל כְּפָר בְּעֵקֶר. וְאִם אַתָּה הִקְהָה אֶת-שְׁנֵי וְאָמַר לוֹ. בְּעֵבֹר זֶה
עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרָיִם. לִי וְלֹא לָךְ. אֱלֹהֵי הַיִּיטָה שָׁם, לֹא הִיטָה נִגְאָל:

The wicked person says, "What is this observance to *you*?" Since he says "to you" and not "to us," he rejects essentials of our faith: the unity of God and the community of Israel. Thus we respond sharply: "It is because of what God did for *me* when *I* went forth from Egypt—'for *me*,' that is, and not 'for *you*' . . . for had you been there, you would not have known redemption."

Exodus 12:26

Group

The wicked one withdraws the self from anything beyond the self; and thus, from the joy of redemption.

A Participant

תָּם מָה הוּא אוֹמֵר. מֵה־זֹאת. וְאָמַרְתָּ אֵלָיו. בְּהוֹק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם
מִבֵּית עֲבָדִים:

When the simple person asks, "What is this?" Then we say, "With a mighty arm God freed us from Egypt, from the house of bondage."

Exodus 13:14

Group

To the person of open simplicity, give a straightforward answer; for "The Torah of God makes wise the simple."

Psalms 19:7

A Participant

וְשִׂיאֵינוּ יוֹדֵעַ לְשֹׂאֵל. אֶת פֶּתַח לוֹ. שֶׁנֶּאֱמַר וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר.
בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי בְצֵאתִי מִמִּצְרַיִם:

With the person unable to ask, you must begin yourself, as it is written: "You shall tell your child on that day, saying: 'This is because of what God did for me when I went free from Egypt.'"

Exodus 13:8

Group

With one who has no need to know, no will to serve, "You must begin yourself" to awaken the need, to give the will.

Leader

As in the pages of our histories, so too in the events of our time, in the encounters of our daily lives, these persons, the wise, the wicked, the simple, the one unable to ask, reappear in various guises. To this day, their questions must be pondered and answers sought, the story given life and meaning.

(The following readings suggest various interpretations of the Four Children. The Seder text continues on page 34.)

 The Four Children

From a Wise Son to Others

The monument . . . shall serve as a reminder for us who have survived to re-

 This symbol denotes optional readings.

* * * Three stars mark resumption of main text.

MAGGID, THE NARRATION

Leader

There are many questions. Now we begin to answer.

מַעֲבָדוֹת לְחֵרוֹת
מִגְנוֹת לְשִׁבְחָה
מִמַּלְכוֹת הָרָשָׁעָה לְמַלְכוֹת שָׁמַיִם

OUR HISTORY MOVES FROM SLAVERY TOWARD FREEDOM.^a

OUR NARRATION BEGINS WITH DEGRADATION AND RISES TO DIGNITY.

OUR SERVICE OPENS WITH THE RULE OF EVIL AND ADVANCES TOWARD
THE KINGDOM OF GOD.

This is our theme:

Group

עֲבָדִים הָיינו לְפָרְעָה בְּמִצְרָיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְיָרוּעַ
נְטוּיָה. וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרָיִם. הֲרִי אָנוּ
וּבְנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעָבָדִים הָיינו לְפָרְעָה בְּמִצְרָיִם.

§ 10

We were slaves to Pharaoh in Egypt, and God freed us from Egypt with a mighty hand. Had not the Holy One, praised be He, delivered our people from Egypt, then we, our children, and our children's children would still be enslaved.

*Physical
Servitude*

Leader

וְאִפְּלוּ כָלְנוּ חֲכָמִים. כָּלְנוּ נְבוֹנִים. כָּלְנוּ יוֹדְעִים אֶת־הַתּוֹרָה.
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיציאת מצרים. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיציאת מצרים הֲרִי
זֶה מְשֻׁבָּח:

Therefore, even if

all of us were wise,

all of us people of understanding,

all of us learned in Torah,

it would still be our obligation to tell the story of the Exodus from Egypt.

Moreover, whoever searches deeply into its meaning is considered praiseworthy.

Group

For Redemption is not yet complete.

A - va - dim ha - yi - nu, ha - yi - nu a - tah b' - nei ḥo - rin, — b' -
 nei ḥo - rin. A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ḥo - rin. —
 A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ḥo - rin, b' - nei ḥo - rin.

V'HI SHEAMDAH

V' - hi she - am - dah la - a - vo - tei - nu v' - la -
 nu. V' - hi she - am - dah la - a - vo - tei - nu v' - la -
 nu. She - lo — e - ḥad — bil - vad — a - mad a - lei - nu l' -
 ḥa - lo - tei - nu. She - lo — e - ḥad — bil - vad — a - mad a - lei - nu l' -
 ḥa - lo - tei - nu. V'ha - ka - dosh — ba - ruḥ hu — ma - tzi - lei - nu —
 ma - tzi - lei - nu mi - ya - dam. V' - hi she - am -
 dah la - a - vo - tei - nu v' - la - nu.

... these mortals have set up idols in their mind. . . . They are all turned away from me through their idols.

Ezekiel 14:3-5

*

כְּשֶׁהָיָה אַבְרָהָם בֶּן-שָׁלֹשׁ שָׁנִים יָצָא מִן הַמְּעָרָה, הִרְהֵר בְּלִבּוֹ: מִי בָרָא שָׁמַיִם וָאָרֶץ וְאוֹתֵי? הֲתַפְּלִל כָּל הַיּוֹם כָּלֹּו לְשִׁמְשׁ. לְעֶרֶב שָׁקַע הַשֶּׁמֶשׁ בְּמַעְרָב וְזָרְחָה הַלְּבָנָה בְּמִזְרָח. כְּשֶׁרָאָה אֶת הַיָּרֵחַ וְכּוֹכָבִים סָבִיב לַיָּרֵחַ, אָמַר: זֶה שִׁבְרָא הַשָּׁמַיִם וְהָאָרֶץ וְאוֹתֵי, וְהַכּוֹכָבִים הִלְלוּ שָׁרְיֹו וְעַבְדֵיֹו. עָמַד כָּל הַלַּיְלָה בְּתַפְּלָה לַיָּרֵחַ. לְבֹקֶר שָׁקַע הַיָּרֵחַ בְּמַעְרָב וְזָרַח הַשֶּׁמֶשׁ בְּמִזְרָח. אָמַר: אֵינִן בְּיַד אֱלֹו כָּח; אֲדוֹן יֵשׁ עֲלֵיהֶם אֱלֹו אֲתַפְּלִל וְאֱלֹו אֲשַׁתְּחֹוהּ.

When Abraham was young, he sought to serve the Highest. When the sun sank, and the stars came forth, he said, "These are the gods!" But the dawn came, and the stars could be seen no longer, and then he said, "I will not pay worship to these, for they are no gods." Thereupon the sun came forth, and he spoke, "This is my god; him will I extol." But again the sun set, and he said, "He is no god," and beholding the moon, he called her his god to whom he would pay divine homage. Then the moon was obscured, and he cried out: "This, too, is no god! There is One who sets them all in motion."

Jellinek, Bet Ha-Midrash

*

(On the Sabbath)

To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence from external obligations, a day on which we stop worshipping the idols of technical civilization, . . . a day on which handling money is considered a desecration, which man avows his independence of that which is the world's chief idol.

Abraham Joshua Heschel

* * *

Leader

We have known physical bondage and spiritual servitude.
We have also been subjected to *social degradation*.
For in the eyes of others we were a subject people—Arameans.

Group

אֲרָמִי אֲבִד אָבִי וַיֵּרֵד מִצְרַיִמָה וַיִּגָּר שָׁם בְּמַתִּי מְעֻט. וַיְהִי-שֵׁם לְגוֹי גָּדוֹל עֲצוּם וְרַב.

My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there, and there became a great and populous nation.

*Social
Degradation*

*Deuteronomy
26:5*

(The Seder text continues on page 38.)

מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִיגִים שָׁם
 שְׂלֵא שָׁנוּ אֶת שְׁמֵם וְלֹא שָׁנוּ אֶת דָּתָם וְלִשׁוֹנָם בְּכֹל הַשָּׁנִים הַרְבּוֹת אֲשֶׁר יָשְׁבוּ
 שָׁם וְהָיוּ תְּמִיד גּוֹי בְּפָנָי עַצְמָם, אִמָּה נִבְדָּלָת וְנִפְרָשֶׁת מִהַמְצָרִים וְלֹא נִתְעַרְבוּ
 בָּהֶם, כְּמוֹ שִׁיקְרָה לְשָׂאֵר עַמִּים, בְּהִתְיַשְׁבָּם יָחַד יִתְעַרְבוּ אֵלָיו בְּאֵלָיו, אֲבָל הֵם
 לֹא שָׁנוּ שְׁמֵם וְלִשׁוֹנָם וְדָתָם וּמִלְבוּשֵׁיהֶם, וְזֶהוּ “מְצִיגִים”. (מַכְלֵתָא, פִּסְחִים)

“A great nation” means it was distinguished in character and tradition. Our people retained its uniqueness in Egypt. They did not alter their way of life, their convictions, their names, their heritage, their faith, their language. By virtue of this self-respect and dignity they merited redemption.

Mehilta, Pesachim: Abarbanel, Zevah Pesah

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True redemption will come to the Jew only if he bears his name and every burden imposed upon him by destiny with gleaming courage and with radiant nobleness which, whether or not they evoke the love of the world without, shall justify the Jew in his own sight and hallow him anew in the Presence of the Eternal to Whom alone he is ultimately accountable.

Rabbi Stephen S. Wise

*

I am a Jew because, born of Israel and having lost her, I have felt her live again in me, more loving than myself.

I am a Jew because, born of Israel and having regained her, I wish her to live after me, more living than myself.

I am a Jew because the faith of Israel demands of me no abdication of the mind.

I am a Jew because the faith of Israel requires of me all the devotion of my heart.

I am a Jew because in every place where suffering weeps, the Jew weeps.

I am a Jew because every time when despair cries out, the Jew hopes.

I am a Jew because the promise of Israel is the universal promise.

I am a Jew because, for Israel, the world is not yet completed: we are completing it.

I am a Jew because for Israel, Humanity is not yet fully formed; humanity must perfect itself.

Edmond Fleg

* * *

Leader

I took your father Abraham from across the river and I led him into the land of Canaan, and I increased his descendants; and I gave him Isaac and to Isaac I gave Jacob. When Jacob and his children went down into Egypt, Joseph was already in Egypt. Joseph had emerged with power over the land of Egypt. . . . There was famine in all lands, but in the

וְאָקַח אֶת-אַבְרָהָם אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֵבֶר
 הַנְּהָר וְאוֹלַךְ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן
 וְאַרְבֶּה אֶת-זְרַעוֹ וְאֶתְנֵן-לוֹ אֶת-
 יִצְחָק; וְאֶתֵן לְיִצְחָק אֶת-יַעֲקֹב: וַיְהִי
 כָּל-נֶפֶשׁ יִצְחָק יִרְדֹּ-יַעֲקֹב שְׁבַע עִים
 נֶפֶשׁ וַיּוֹסֶף הָיָה בְּמִצְרָיִם: וַיֵּצֵא יוֹסֵף
 עַל-אֶרֶץ מִצְרָיִם: וַיְהִי רָעַב בְּכָל-
 הָאֲרָצוֹת וּבְכָל-אֶרֶץ מִצְרָיִם הָיָה
 לָחֶם: וַיֹּאמֶר פְּרַעֲהַ לְכָל-מִצְרָיִם

Joshua 24:3-4

Exodus 1:5

*Genesis 41:45,
54, 55, 57*

land of Egypt, there was bread . . . and Pharaoh said to the Egyptians, "Go to Joseph; whatever he tells you, you shall do" . . . and all the world came to Joseph in Egypt. After Joseph died and all his brothers and all that generation . . . a new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us, then, deal shrewdly with them, lest they increase, and in the event of war, join our enemies in fighting against us and gain ascendancy over the country."

לְכוּ אֶל-יֹסֵף אֲשֶׁר-יֹאמֶר לְכֶם תַּעֲשׂוּ: וְכָל-הָאָרֶץ בָּאוּ מִצְרַיִם לְשִׁבֵר אֶל-יֹסֵף: וַיִּמַּת יֹסֵף וְכָל-אָחָיו וְכָל הַדּוֹר הַהוּא: וַיָּקָם מֶלֶךְ-חָדָשׁ עַל-מִצְרַיִם אֲשֶׁר לֹא-יָדַע אֶת-יֹסֵף: וַיֹּאמֶר אֶל-עַמּוֹ הַזֶּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעַצוּם מִמֶּנּוּ: הֲבֵיאָה נִתְחַכְמָה לוֹ פֶּן-יִרְבֶּה וְהָיָה כִּי-תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם-הוּא עַל-שְׂנְאֵינוּ וְנִלְחַם-בָּנוּ וְעָלָה מִן-הָאָרֶץ:

Exodus 1:6, 8-10

🌀 "A New King . . ."

וַיָּקָם מֶלֶךְ חָדָשׁ. רַב וְשִׂמוּאֵל. חָדָד אָמַר חָדָשׁ מִמֶּשׁ וְחָדָד אָמַר שְׂנֵאתֵי חָדָדֵינוּ גִזְרוּתָיו (סוּטָה י"א): וְאֲשֶׁר לֹא יָדַע. עָשָׂה עֲצוּמוֹ כְּאֵלוֹ לֹא יָדַע:

How was it possible that the "new king" did not know Joseph? Some commentators explain that he really did not know of Joseph. Others explain that he *acted* as if he did not know Joseph. He willfully closed his eyes to all that the Hebrews had done for Egypt. Led by Pharaoh, those who had formerly honored the Hebrews grew now to despise them.

Rashi, *ad loc.* (based on Talmud Bavli, Sotah 11, the difference of opinion between the great authorities, Rav and Sh'muel)

*

"Let Us, Then, Deal Shrewdly with Them"

We understand from this that Pharaoh had to teach the Egyptians to hate the Hebrews by shrewdly fanning the flames of fear and envy—fear of the growth of the Hebrew settlement and envy of their skill and self-respect.

* * *

Leader

So they set taskmasters over them with forced labor and they built garrison cities for Pharaoh: Pithom and Raamses. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians

וַיִּשְׂמִימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לְפָרְעֹה אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס: וַיִּמְרְרוּ אֶת-חַיֵּיהֶם בְּעֵבֶדָה קָשָׁה בְּחֹמֶר וּבְלִבְנִים וּבְכָל-עֲבָדָה בְּשָׂדֵה וּכְאֲשֶׁר יַעֲנֶוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצֹוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל: וַיִּצְוּ פָּרְעֹה לְכָל-עַמּוֹ לֵאמֹר כָּל-הַבֶּן הַיְלֹוד הַיִּאֲרָה תִשְׁלִיכֶהוּ

Exodus 1:11, 14, 15

came to despise and dread the Israelites. So Pharaoh charged all his people, saying, "Every boy that is born shall be thrown in the Nile, but let every girl live." We cried unto the God of our ancestors, and God heeded our plight, our misery, and our oppression.

וְכָל-הַבַּת תִּחְיֶינָה: וַנִּצְעַק אֶל-יְיָ אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְיָ אֶת-קִלְנוּ וַיִּרְא אֶת-עֲנִינֵנוּ וְאֶת-עֲמָלָנוּ וְאֶת-לִחְצָנוּ.

🌀 "The Egyptians Embittered Their Lives"

We got used to standing in line at seven o'clock in the morning, at twelve noon, and again at seven o'clock in the evening. We stood in a long queue with a plate in our hand into which they ladled a little warmed-up water with a salty or a coffee flavor. Or else they gave us a few potatoes. We got used to sleeping without a bed, to saluting every uniform, not to walk on the sidewalks, and then again to walk on the sidewalks. We got used to undeserved slaps, blows, and executions. We got accustomed to seeing piled-up coffins full of corpses, to seeing the sick amidst dirt and filth, and to seeing the helpless doctors. We got used to the fact that from time to time, one thousand unhappy souls would come here and that, from time to time, another thousand unhappy souls would go away. . . .

From the prose of fifteen-year-old Peter Fischl, who perished in Auschwitz in 1944

*

"Our Misery"

The "misery" refers, commentators say, to the enforced separation of husbands and wives. Husbands and wives were not allowed to live together. Nevertheless, the women of Israel were a source of strength to their husbands, bringing them food, consoling them when they visited, giving them hope of liberation.

Torah Sh'lema, Sh'mot, ad loc.

*

"Our Oppression"

We are taught that the Egyptians taunted the Israelites for observing the circumcision of their sons. They mocked the Hebrews for this, since the infants were to be put to death anyway. But the Hebrews answered, "We perform our duty; whatever you do later cannot affect our practice of our faith. As our ancestors were faithful to God's covenant, so shall we be."

Seder Eliyahu Rabbah 21

* * *

Leader

God heard our moaning,
And God remembered His
Covenant with Abraham, Isaac,
and Jacob,
And God looked upon the
Israelites, and God knew. . . .

וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ אֶת-אַבְרָהָם אֶת-יִצְחָק וְאֶת-יַעֲקֹב: וַיִּרְא אֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל וַיִּדַע אֱלֹהִים:

And God said, "I will go through the land of Egypt on that night . . . and I will mete out justice against all the gods of Egypt. I the Eternal.

And God brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents; not through a messenger, not through any intermediary or any supernatural being, but the Holy One, alone, in solitary glory.

שְׁנֵאמַר: וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם
 בְּלַיְלָה הַזֶּה, וּבְכָל אֱלֹהֵי מִצְרַיִם
 אֲעִשֶׂה שְׁפָטִים, אֲנִי יי. וַיּוֹצֵאֲנוּ יְהוָה
 מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֶרַע נְטוּיָה
 וּבְמָרָא גָדֹל וּבְאִתּוֹת וּבְמִפְתִּיּוֹת:
 לֹא עַל יְדֵי מְלָאָךְ. וְלֹא עַל יְדֵי שָׂרָף.
 וְלֹא עַל יְדֵי שְׁלִיחַ. אֲלֵא הַקְּדוֹשׁ בְּרוּךְ
 הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ.

Exodus 12:12

Deuteronomy
 26:8

(The Seder text continues on the next page.)

Which Is the Way to Redemption?

To Renounce Physical Force?

God alone executed the judgment of death directly by divine power: "For I will go through the land of Egypt in that night. *I and not any intermediary.*" Now obviously, the Holy One, blessed be He, could have given the Children of Israel the power to *avenge themselves* upon the Egyptians, but God did not want to sanction the use of their fists for self-defense even at that time; for, while at that moment they might merely have defended themselves against evil-doers, by such means the way of the fist spreads through the world, and in the end defenders become aggressors. Therefore, the Holy One, blessed be He, took great pains to remove Israel completely from any participation in the vengeance upon the evil-doers, to such an extent that they were not permitted even to see the events.

The children of Israel, then, must derive this lesson from the events of that Passover eve: not to put their trust in wealth, and not to put their trust in might, but rather in the God of truth and justice, for this will serve to defend them everywhere against those who would dominate by the power of the fist.

Rabbi Aaron Samuel Tamaret of Mileitchitz

*

Or to Claim Our Freedom Through Our Own Power?

We are the mighty!
 The last generation of slaves and
 the first generation of the free!
 Alone our hand in its strength
 tore from the pride of our shoulders
 the yoke of bondage.
 We lifted our heads to the heavens,
 and behold their broadness was
 narrow in the pride of our eyes.

אֲנַחְנוּ גְבוּרִים!
 דוֹר אַחֲרוֹן לְשַׁעֲבֹד וְרֵאשׁוֹן לְגְאֻלָּה
 אֲנַחְנוּ!
 יָדְנוּ לְבַדָּה, יָדְנוּ הַחֲזָקָה
 אֶת-כְּבֹד הָעֵל מֵעַל גְּאוֹן צְוֹאֲרֵנוּ
 פָּרְקָהּ.
 וּנְזַקֵּף רֵאשֵׁנוּ שְׁמַיְמָה וַיִּצְרוּ בְּעֵינֵינוּ—

So we turned to the desert, we said
to the Wilderness: "Mother!"
Yea, on the tops of the crags in
the thickness of clouds,
With the eagles of heaven we drank
from her fountains of freedom.

Hayim Nachman Bialik, translated by Maurice Samuel

וְנִעַרְק לַמְדָּבָר וְנִאֲמַר לַצִּיָּה "אִמֵּנוּ!"
עַל-רֵאשֵׁי הַצּוּרִים בֵּין מַפְלְשֵׁי עֲבִים
שָׁתִינוּ מִמְקוּרוֹ הַדְּרוֹר עִם כָּל-נְשָׂרֵי
שָׁמַיִם . . . "

* * *

Leader

Exodus 12:40-42

The time the Israelites remained
in Egypt was four hundred and
thirty years. At the end of the
four hundred and thirtieth year,
to the very day, all the hosts of
God departed from the land
of Egypt. That same night is
God's watch-night for the chil-
dren of Israel throughout their
generations.

וּמוֹשֵׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם
שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה: וַיְהִי
מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה
וַיְהִי בַעֲצָם הַיּוֹם הַזֶּה יֵצְאוּ כָּל-
צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם: לֵיל
שְׁמֵרִים הוּא לַיהוָה לְהוֹצִיאֵם מֵאֶרֶץ
מִצְרַיִם הוּא-הַלַּיְלָה הַזֶּה לַיהוָה
שְׁמֵרִים לְכָל-בְּנֵי יִשְׂרָאֵל לְדוֹרָתָם:

(All raise their cups of wine.)

Leader

§ 11,12

We praise the God Who keeps
faith with the people Israel. God's
promise of Redemption in ancient
days sustains us now.

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל.
בְּרוּךְ הוּא.
וְהִיא שְׁעֵמֶדָה לְאַבֹּתֵינוּ וְלָנוּ

Group

For more than one enemy has
risen against us to destroy us. In
every generation, in every age,
some rise up to plot our annihila-
tion. But a Divine Power sustains
and delivers us.

שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ. אֲלָא שְׁבָכֶל-דּוֹר וְדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ
בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:

(All replace their cups untasted.)

(The Seder text continues on page 48.)



"For More Than One Enemy Has Risen Against Us."

That's the difficulty in these times: ideals, dreams, and cherished hopes rise within us, only to meet the horrible truth and be shattered. It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of every-

A - va - dim ha - yi - nu, ha - yi - nu a - tah b' - nei ho - rin, — b' -
 nei ho - rin. A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ho - rin. —
 A - va - dim — ha - yi - nu, a - tah a - tah b' - nei ho - rin, b' - nei ho - rin.

V' - hi she - am - dah la - a - vo - tei - nu v' - la -
 nu. V' - hi she - am - dah la - a - vo - tei - nu v' - la -
 nu. She - lo — e - had — bil - vad — a - mad a - lei - nu l' -
 ha - lo - tei - nu. She - lo — e - had — bil - vad — a - mad a - lei - nu l' -
 ha - lo - tei - nu. V' ha - ka - dosh — ba - ruh hu — ma - tzi - lei - nu —
 ma - tzi - lei - nu mi - ya - dam. V' - hi she - am -
 dah la - a - vo - tei - nu v' - la - nu.

Dam, Blood	דָּם.
Tzfardeyah, Frogs	צַפְרָדַיִם.
Kinim, Lice	כִּנִּים.
Arov, Wild Beasts	עָרוֹב.
Dever, Blight	דֶּבֶר.
Sh'hin, Boils	שָׁחִין.
Barad, Hail	בָּרָד.
Arbeh, Locusts	אַרְבֵּה.
Hosheh, Darkness	חֹשֶׁךְ.
Makat B'horot, Slaying of the First-Born	מַכַּת בְּכוֹרוֹת:

(The Seder text continues on page 52.)

 Acts of Redemption

הוֹדוּ לַיהוָה קִרְאוּ בְשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו: זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר-עָשָׂה
מִפְתּוֹ וּמִשְׁפָּטֵי-פִיו: דַּבְּרֵי אֱתוֹתָיו וּמִפְתֵּים בְּאֶרֶץ חָם: שְׁלַח חֹשֶׁךְ וַיַּחֲשֹׁךְ
נִתַּן גְּשָׁמֵיהֶם בָּרָד אֲשֶׁר לָהֶבֶת בְּאֶרְצָם: וַיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וְאֵין בְּשִׁבְטוֹ
כּוֹשֵׁל: פָּרַשׁ עָנָן לְמִסְךְ וְאֵשׁ לְהַאִיר לַיְלָה: וַיַּגְעַר בַּיַם-סוּף וַיַּחֲרַב וַיִּלְיַכֶם
בַּתְּהוֹמוֹת כַּמְדָּבָר: וַיּוֹשִׁיעֵם מִיַּד שׁוֹנֵא וַיַּגְאֵלֵם מִיַּד אוֹיֵב: וַיַּכְסּוּ-מַיִם צְרִיחֵם
כִּי זָכַר אֶת-דַּבְּרֵי קִדְשׁוֹ אֶת-אַבְרָהָם עַבְדּוֹ: וַיּוֹצֵא עִמּוֹ בְּשָׁשׁוֹן בְּרָנָה אֶת-
בְּחִירָיו: וַיַּאֲמִינוּ בְּדַבְּרָיו יִשְׁרָאוֵל תְּהִלָּתוֹ:

Acknowledge יהוה. Call out His name.
Make known among the people His mighty acts. . . .
Remember the wonders which He wrought,
The marvels, the judgments of His mouth. . . .
His manifold signs and marvels in the land of Ham.
He sent darkness and it became dark,
For their rain He gave them hail,
Flaming fire throughout their land.
And He brought forth His people. . . .
Among His tribes none failed. . . .
For them He spread forth a cloud as a protective covering
And fire to light the way for them at night. . . .
And He rebuked the Red Sea, and it was dried up;
And He led them through the depths, as through a wilderness.
And He saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
And the waters covered their adversaries;
For He remembered His holy word
Unto Abraham His servant;
And He brought forth His people with joy,
His chosen ones with singing.
Then believed they His words;
They sang His praise.

From Psalm 105

* * *

מִי־כַמְכָה בְּאַלִים יְהוָה. מִי כַמְכָה נֹאדָר בְּקִדְשׁ נֹרָא תְהִלַּת עֲשֵׂה־פִלְאָ: יְהוָה
יִמְלֹךְ לְעֹלָם וָעֶד:

Who is like unto You, O God, among the Mighty!
Who is like unto You, awesome in praises, working wonders!
יהוה shall reign forever and ever!

Exodus 15:11

כַּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:

How many gifts God has bestowed upon us!

§ 13

	אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם.
דִּינֵנוּ:	וְלֹא קָרַע לָנוּ אֶת הַיָּם.
	אֱלוֹ קָרַע לָנוּ אֶת הַיָּם.
דִּינֵנוּ:	וְלֹא הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה.
	אֱלוֹ הִעֲבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה.
דִּינֵנוּ:	וְלֹא סָפַק צָרְכָנוּ בַּמַּדְבָּר אַרְבָּעִים שָׁנָה
	אֱלוֹ סָפַק צָרְכָנוּ בַּמַּדְבָּר אַרְבָּעִים שָׁנָה
דִּינֵנוּ:	וְלֹא הָאֲכִילָנוּ אֶת־הַמֶּן
	אֱלוֹ הָאֲכִילָנוּ אֶת־הַמֶּן.
דִּינֵנוּ:	וְלֹא נָתַן לָנוּ אֶת־הַשֶּׁבֶת.
	אֱלוֹ נָתַן לָנוּ אֶת־הַשֶּׁבֶת.
דִּינֵנוּ:	וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי
	אֱלוֹ קָרְבָנוּ לְפָנֵי הַר סִינַי.
דִּינֵנוּ:	וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה
	אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה.
דִּינֵנוּ:	וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל
	אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל.
דִּינֵנוּ:	וְלֹא בָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה
	אֱלוֹ בָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה
דִּינֵנוּ:	וְלֹא שָׁלַח אֲלֵינוּ נְבִיאֵי הָאֱמֹת.
	אֱלוֹ שָׁלַח אֲלֵינוּ נְבִיאֵי הָאֱמֹת.
דִּינֵנוּ:	וְלֹא שָׁמְנוּ לְעַם קְדוֹשׁ.

Had God brought us out of Egypt and not divided the sea for us,
Dayeinu!
Had God divided the sea and not permitted us to cross on dry land,
Dayeinu!
Had God permitted us to cross the sea on dry land and not sustained
us for forty years in the desert,
Dayeinu!
Had God sustained us for forty years in the desert and not fed us
with manna,
Dayeinu!

Had God fed us with manna and not given us the Sabbath,
Dayeinu!
Had God given us the Sabbath and not brought us to Mount Sinai,
Dayeinu!
Had God brought us to Mount Sinai and not given us the Torah,
Dayeinu!
Had God given us the Torah and not led us into the land of Israel,
Dayeinu!
Had God led us into the land of Israel and not built for us the Temple,
Dayeinu!
Had God built for us the Temple and not sent us prophets of truth,
Dayeinu!
Had God sent us prophets of truth and not made us a holy people,
Dayeinu!

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכַפֶּלֶת לְמִקּוּם עָלֵינוּ. שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם.
וְקָרַע לָנוּ אֶת הַיָּם. וְהֶעֱבִירָנוּ בְּתוֹכוֹ בְּחֶרֶבָה. וְסִפֵּק צָרְכָנוּ בַּמַּדְבָּר אַרְבָּעִים
שָׁנָה. וְהֶאֱכִילָנוּ אֶת-הַמָּן. וְנָתַן לָנוּ אֶת-הַשֶּׁבֶת. וְקָרַבָנוּ לְפָנֵי הַר סִינַי. וְנָתַן לָנוּ
אֶת-הַתּוֹרָה. וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל. וּבָנָה לָנוּ אֶת-בֵּית הַבְּחִירָה. וְשָׁלַח
אֵלֵינוּ נְבִיאֵי הָאֱמֻנָה. וְשָׁמְנוּ לְעַם קָדוֹשׁ לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי בְּאֵמֶת
וּבְצִדְקָה.

How plentiful are the reasons for our gratitude to God for the many favors bestowed upon us! God brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the land of Israel, built for us the Temple, sent us prophets of truth, and made us a holy people to perfect the world under the kingdom of the Almighty, in truth and in righteousness.

Leader

רַבֵּן גַּמְלִיאֵל הֵיךְ אָמַר. כָּל-שָׁלָא אָמַר שְׁלִשָּׁה דְּבָרִים אֱלוּ בְּפִסְחָא לֵא יֵצֵא
יְדֵי חוּבְתוֹ. וְאֵלוּ הֵן. פִּסְחָא מַצָּה וּמָרֹר:

Pesahim 10:5

According to the Mishnah, Rabbi Gamliel said: Whoever does not consider well the meaning of these three, *pesah*, *matzah*, *maror*, has not fulfilled the purpose of the Seder.

(The leader points to the z'roah or shankbone.)

פִּסְחָא שְׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִין בְּיָמֵינוּ שְׁבִית הַמִּקְדָּשׁ קָיָם. עַל שׁוּם מָה.

What is the meaning of this *pesah*?

V' - hi she - am - dah, v'hi she - am - dah la - a - vo - tei - nu v' - la - nu. V' -
 hi she - am - dah, v'hi she - am - dah la - a - vo - tei - nu v' - la - nu. She -
 lo e - had bi - l' - vad a - mad a - lei - nu l' - ha - lo - tei - nu. She -
 e -
 la she - b' - hol dor va - dor om - dim a - lei - nu l' - ha - lo - tei - nu.
 V'ha - ka - dosh ba - ruh hu ma - tzi - lei - nu mi - ya - dam.

I - lu ho - tzi ho - tzi - a - nu, ho - tzi - a - nu mi - mitz - ra - yim,
 ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.
 (Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
 yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

2. I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-sha-bat, na-tan la-nu et ha-sha-bat, dayeinu. (Chorus).
3. I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-to-rah, na-tan la-nu et ha-to-rah, dayeinu. (Chorus.)

A Participant

עַל שׁוֹם שְׁפִסַּח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. בְּנִגְפוֹ אֶת-מִצְרַיִם.
In family groups, our people ate the paschal lamb when the Temple was still standing. For them, the *pesah* was a reminder that God “passed over” (*pasah*) the houses of our ancestors in Egypt during the redemption.

Group

In our day, too, we invoke God as the guardian of the household of Israel, as in our dwellings we renew the family bond and strengthen our ties with the whole household of Israel.

(*The leader points to the matzah.*)

Leader

מַצָּה זֹאת שְׂאֵנוּ אוֹכְלִים עַל שׁוֹם מָה.

What is the meaning of this *matzah*?

A Participant

עַל שׁוֹם שֶׁלֹּא הִסְפִּיק בְּצֻקָם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ: שֶׁנֶּאֱמַר וַיֹּאפּוּ אֶת-הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת כִּי לֹא הָיָה כֶּי-גֵרְשׁוֹ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה וְגַם-צָדָה לֹא עָשׂוּ לָהֶם:

Exodus 12:39

Of old, *matzah* was meant to recall that the dough prepared by our people had no time to rise before the final act of Redemption. “And they baked unleavened cakes of the dough since they had been driven out of Egypt and could not delay, nor had they prepared provisions for themselves.”

Group

Deuteronomy 16:3

To the driven of the earth we link ourselves today as we fulfill the *mitzvah*: “For seven days shall you eat *matzah*, that you may remember your departure from Egypt as long as you live.”

(*The leader points to the maror.*)

Leader

מְרוֹר זֶה שְׂאֵנוּ אוֹכְלִים עַל שׁוֹם מָה.

What is the meaning of this *maror*?

A Participant

עַל שׁוֹם שֶׁמְרָרוּ הַמִּצְרַיִים אֶת-חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר וַיִּמְרָרוּ אֶת-

חִיֵּיהֶם בְּעֵבֶדָה קָשָׁה בְּחֹמֶר וּבְלִבָּנִים וּבְכָל-עֵבֶדָה בְּשָׂדֵה אֶת כָּל-עֲבֹדָתָם
אֲשֶׁר-עָבְדוּ בָּהֶם בְּפִרְדֵּי:

It was eaten, they said, because the Egyptians embittered the lives of our people, as it is written: "With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them."

Exodus 1:14

Group

Today, as well, wherever slavery remains, Jews taste its bitterness.

("Pesah Time" may be sung at this point, should it be helpful for the amusement and interest of children present.)

♩ 14

Leader

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֵאוֹת אֶת-עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם. שְׁנֹאֲמַר
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם:

In every generation, each of us should feel as though we ourselves had gone forth from Egypt, as it is written: "And you shall explain to your child on that day, it is because of what the Eternal did for me when I, myself, went forth from Egypt."

Exodus 13:8

Group

Still we remember: "It was we who were slaves, . . . we who were strangers." And therefore, we recall these words as well:

Leader

You shall not oppress a stranger, for you know the feelings of the stranger,

Exodus 23:9

Group

וְגַר לֹא תִלְחָץ וְאַתֶּם יָדַעְתֶּם אֶת-נַפְשׁ הַגֵּר כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:
having yourselves been strangers in the land of Egypt.

Leader

When strangers reside with you in your land, you shall not wrong them. . . . You shall love them as yourself,

Leviticus
19:33-34

Group

וְאַהֲבַתֶּם אֶת-הַגֵּר כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:
for you were strangers in the land of Egypt.

Leader

Deuteronomy
16:11

You shall rejoice before God with your son and daughter . . . and the stranger, and the orphan, and the widow in your midst.

Group

וְשִׂמְחָתָּ לְפָנָי יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְהַגֵּר וְהַיְתוּם וְהָאֵלְמָנָה אֲשֶׁר בְּקִרְבְּךָ: וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּמִצְרָיִם:

Deuteronomy
16:12

Always remember that you were slaves in the land of Egypt.

Leader

You shall not subvert the rights of the stranger or the orphan.

Group

לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוּם וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרָיִם:

Deuteronomy
24:17-18

Remember that you were a slave in the land of Egypt.

Leader

לֹא אֶת־אֲבוֹתֵינוּ בְּלֶכֶד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא. אֲלֵא אַף אוֹתָנוּ גָּאֵל עֲמָהֶם. שְׁנֵאמַר וְאוֹתָנוּ הוֹצִיא מִמִּצְרַיִם לְמַעַן הָבִיא אֹתָנוּ לְתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:

Deuteronomy
6:23

Not only our ancestors alone did the Holy One redeem but *us* as well, along with them, as it is written: "And God freed *us* from Egypt so as to take us and give us the land sworn to our ancestors."

(The wine cups are raised.)

§ 15

לְפִיכָךְ אֲנַחֲנוּ חִיבִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעֲלֹה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנְּסִים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחַרוֹת. מִגְּיוֹן לְשִׂמְחָה. מֵאֲבֵל לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גְּדוּל. וּמִשְׁעָבוֹד לְגָאֵלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

Therefore, let us rejoice
At the wonder of our deliverance
From bondage to freedom,
From agony to joy,
From mourning to festivity,
From darkness to light,
From servitude to redemption.
Before God let us ever sing a new song.

(The wine cups are set down. Read one or both of the following psalms.)

V' - no - mar l' - fa - nav shi - ra. — ha - da - sha. V' - no - mar l' - fa - nav
shir - ra ha - da - sha. V' shi - ra - ha - da - sha, ha - l' - lu - yah. —
Ha - l' - lu - yah. Ha - l' - lu - yah. Ha - l' - lu - yah. Ha - l' - lu - yah.

Ha - l' - lu - yah ha - l' - lu - yah ha - l' - lu av - dei a - do - nai.
Ha - l' - lu - yah ha - l' - lu - yah ha - l' - lu et sheim a - do - nai.
Ha - l' - lu - yah, ha - l' - lu - yah, ha - l' - lu - yah, ha - l' - lu - yah. —
Let all that live sing prais-es to Him. Ha - l' - lu - yah.

הללו עבדי יי. הללו את־שם יי:
 יהי שם יי מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם:
 מִמְזֶרְח־שֶׁמֶשׁ עַד־מְבֹאוֹ מְהֻלָּל שֵׁם יי:
 רַם עַל־כָּל־גּוֹיִם יי עַל־הַשָּׁמַיִם כְּבוֹדוֹ:
 מִי כִי אֱלֹהֵינוּ הַמְגַבִּיהִי לְשָׁבַת:
 הַמְשַׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבְאָרֶץ:
 מְקַיְמִי מֵעַפָּר דָּל מְאַשְׁפוֹת יָרִים אֲבִיוֹן:
 לְהוֹשִׁיבִי עַם־גְּדִיבִים עַם גְּדִיבִי עַמוֹ:
 מוֹשִׁיבִי עֵקֶרֶת הַבַּיִת אִם־הַבְּנִיִּים שְׂמֵחָה הַלְלוּיָהּ:

Psalm 113

Halleluyah.

Praise, O servants of יהוה,
 Praise the name of יהוה!
 God's name is praised in every place
 From where the sun rises to where it sets.
 God is exalted above all nations,
 His glory is beyond all heavens.
 Who is like יהוה our God,
 Whose throne is set on High
 But lowers His gaze to heaven and earth,
 Raising the poor from the dust,
 Lifting the destitute from the squalor,
 Seating them among nobility
 With the princely of their people,
 Changing the barren woman
 To a joyful mother of children . . .
 Halleluyah.

*

§ 18,19

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיִת יַעֲקֹב מֵעַם לַעֲזוֹ:
 הֵיטָה יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל מִמְשֻׁלוֹתָיו:
 הַיָּם רָאָה וַיִּגַּס הַיַּרְדֵּן יֹסֵב לְאַחֹר:
 הַהָרִים רָקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי־צֹאן:
 מַה־לָּךְ הַיָּם כִּי תִגּוֹס הַיַּרְדֵּן תֹּסֵב לְאַחֹר:
 הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי־צֹאן:
 מִלְּפָנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב:
 הַהֶפְכִי הַצּוֹר אֲנָם־מִיָּם חֲלַמִּישׁ לְמַעֲיֹנוֹ־מִיָּם:

Psalm 114

When Israel went forth from Egypt,
 Jacob's house from the alien nation,

Then Judah became His holy place,
 Israel His dominion. . . .
 Tremble, O earth,
 At the presence of the Lord,
 At the presence of the God of Jacob,
 Who turns the rocks into pools,
 The flint into fountains.

כּוֹס גּוֹאֲלָהּ

Kos G'ulah, the Second Cup—the Cup of Redemption

Leader

With the second cup of wine we recall the second promise of liberation:

Group

שֶׁנֶאֱמַר וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדְתָם.

As it is written: "I will deliver you from their bondage. . . ."

Exodus 6:6

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִנְיָצְנוּ לְלִילָה הַזֶּה, לְאֹכֶל-בּוֹ מִצֶּה וּמָרוֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יִנְיָצְנוּ לְמוֹעֲדִים וְלִרְגָלִים אַחֲרַיִם, הַבָּאִים לְקִרְאתָנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיַן עִירָךְ, וְשֹׁשִׁים בְּעֲבוֹדָתְךָ. בְּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

Remembering with gratitude the redemption of our ancestors from Egypt,
 rejoicing in the fruits of our struggle for freedom,
 we look now with hope to the celebration of a future redemption,
 the building of the City of Peace in which all will rejoice
 in the service of God, singing together a new song.
 We praise Thee, O God, Redeemer of Israel!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן:

Baruh Atah Adonai Eloheinu Meleḥ ha-olam borei p'ri ha-gafen.

We praise Thee, O God, Sovereign of all existence, Who creates the fruit of the vine^c

(All drink the second cup of wine.)

(Those who deferred the reading of the "Motzi" and "Koreḥ" sections on page 28 should read them here.)

שֻׁלְחַן עוֹרֵי

SHULHAN OREIH, THE MEAL IS SERVED

It is customary to begin the meal with hard-boiled eggs flavored with salt water. This was the practice in Roman times. The egg has come to be symbolic of new growth, of new life, of hope. The roasted egg on the Seder plate has come to represent the ancient Temple service in Jerusalem, the holy city.

צְפוּן

TZAFUN, THE SEARCH FOR THE HIDDEN

Toward the end of the meal, the children look for the afikoman, which the leader has hidden. Since neither the meal nor the Seder can be concluded before some of the group has eaten a piece of it, whoever finds the afikoman may demand a reward. Nothing is eaten after the afikoman, so that the matzah may be the last food tasted.

The afikoman replaces the "after-dinner entertainment" (epikomios), an aspect of the ancient Roman feast that the rabbis eliminated from the Seder so that the entire evening might be devoted only to the observance of Passover. Yet song and festivity remain a part of the Seder feast, including some planned merriment for the children, appropriate to the service.

בִּרְכָּה

BAREIH, THANKS FOR DIVINE SUSTENANCE

(After the afikoman is shared, the service resumes with the Birkat Hamazon. A complete Hebrew text is found on pages 65-67.)

§ 20

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים: אִזּוּ יִמְלֵא שְׁחֹק פִּינוּ
וְלִשְׁוֹנָנוּ רִנָּה אִזּוּ יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגְּדִיל יְהוָה
לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים: שׁוּבָה יְהוָה אֶת־שְׁבִיתָנוּ כַּאֲפִיקִים בְּנֹגֵב: הַזְרְעִים
בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּךְ יֵלֵךְ וּבָכָה נִשָּׂא מִשֶּׁף־הַזֶּרַע בְּאֵיבּוֹא בְּרִנָּה
נִשָּׂא אֶל־מִתְיוֹ:

Psalm 126

A Song of Ascent:

When God restores the exiled of Zion,
We shall be as those who dream.
Our mouths will be full of laughter then,
Our tongues with song.

Then will they say among the nations:
 "God has done great things for them."
 God has done great things for us,
 And so we now rejoice.
 Restore us once again, O God,
 Like sudden floodstreams in the desert.
 Then those who sow in tears,
 Will reap in joy.
 Those who go forth weeping
 Bearing the seed for sowing
 Will return bearing the sheaves,
 With song and with laughter.

Leader

רבותי נְבָרֵךְ

§ 21

Friends, let us say Grace.

Group

יְהִי שֵׁם יי מְבָרָךְ מְעַתָּה וְעַד-עוֹלָם:

The name of the Eternal be blessed from now unto eternity.

Leader

בְּרִשׁוֹת מְרַנֵּן וְרַבְּנָן וְרַבּוֹתֵי נְבָרֵךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ:

Let us praise God of Whose bounty we have partaken.

Group

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֲיֵינוּ:

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

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מְלֵךְ הָעוֹלָם, הַזֵּן אֶת-הָעוֹלָם כְּלוּ בְטוֹבוֹ בְּחֵן בְּחֶסֶד
 וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ: וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא
 חָסַר-לָנוּ וְאֵל יַחְסַר-לָנוּ מִזֶּן לְעוֹלָם וְעַד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל: כִּי הוּא אֵל זָן
 וּמְפָרֵס לְכָל וּמְטִיב לְכָל וּמְכִין מִזֶּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי,
 הַזֵּן אֶת-הַכֹּל:

Through God's kindness, mercy, and compassion,
 all existence is eternally sustained.
 God is forever faithful.
 Surpassing goodness fills all time and space.

Sustenance there is for all.
None need ever lack,
no being ever want for food.
We praise our God, the One, sustaining all.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ. בְּרוּךְ אַתָּה יי בּוֹנֵה בְרַחֲמָיו
יְרוּשָׁלַיִם. אָמֵן:

And build Jerusalem, O God, speedily in our days. We praise our God
Whose compassion ever builds Jerusalem.

Leader

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה זְכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה.

On this Festival of *Matzot*, inspire us to goodness.

Group

וּפְקֹדְנוּ בּוֹ לְבִרְכָה.

On this Day of Liberation, make us a blessing.

Leader

וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים.

On this Festival of *Pesah*, preserve us in life.

Group

הֲרַחֲמֵן. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

All Merciful, rule over us forever.

Leader

הֲרַחֲמֵן. הוּא יִפְרֹסֵנוּ בְּכָבוֹד:

Sustain us with honorable work.

Leader

(On the Sabbath include the following:)

הֲרַחֲמֵן. הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

All Merciful, may we inherit
a Sabbath of eternal peace.

(On weekdays continue here:)

הֲרַחֲמֵן. הוּא יִזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא:

Make us worthy of the Messianic promise
of a world that is yet to be.

Group

הַרְחֵמֵן. הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלַחַן זֶה שְׂאֲכָלְנוּ עִלְיוֹ:
הַרְחֵמֵן. הוּא יְבָרֵךְ אוֹתָנוּ וְאֵת כָּל-אֲשֶׁר לָנוּ, כְּמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ אַבְרָהָם
יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כִּן יְבָרֵךְ אוֹתָנוּ כָּלְנוּ יַחַד בְּבִרְכָה שְׁלָמָה.
וְנֹאמֵר אָמֵן:

May the One Who blessed Abraham, Isaac, and Jacob,
May the One Who blessed our Mothers,
bless this house, this table, and all assembled here;
and so may all our loved ones share our blessing.

Leader

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עִלְיָנוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
May the One Who brings harmony into the spheres on high
bring peace to earth for all
humanity.

Group

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ
בְּשְׁלוֹם:
God will give strength unto our people.
God will bless all people with peace.

(The Seder text continues on page 67.)

בְּרָכָה.

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מִצְוַת עֲשֵׂה שֶׁל בְּרַכַּת הַמְּזוּזוֹן. שְׁנֹאמֵר: וְאָכַלְתָּ וּשְׂבַעְתָּ
וּבִרְכַת אֶת-יְיָ אֱלֹהֶיךָ, עַל-הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן-לְךָ: לְשֵׁם יְחִוּד קוּדְשָׁא
בְּרִיךְ-הוּא וּשְׁכִינְתֵיהָ בְּשֵׁם כָּל-יִשְׂרָאֵל.

הַמְּזַמֵּן אוֹמֵר: רַבּוֹתֵי נְבָרֵךְ.

הַמְּסַבִּים עוֹנִים: יְהִי שֵׁם יְיָ מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם.
הַמְּזַמֵּן: בְּרִשׁוֹת מְרַנֵּן וְרַבּוֹתֵי, נְבָרֵךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ.
הַמְּסַבִּים: בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חִיֵּינוּ.
הַמְּזַמֵּן: בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חִיֵּינוּ.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם הַזֶּה אֵת הָעוֹלָם כְּלוֹ בְטוֹבוֹ בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶד: וּבְטוֹבוֹ הַגְּדוֹל תְּמִיד לֹא
חָסַר לָנוּ וְאֵל יַחֲסֵר לָנוּ מְזוּזוֹן לְעוֹלָם וָעֶד: בְּעֶבֶר שְׁמוֹ הַגְּדוֹל כִּי הוּא אֵל זָן
וּמְפָרֵגֵס לְכָל וּמְטִיב לְכָל וּמְכִין מְזוּזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ
הַזֶּה אֶת-הַכֹּל:

נִזְדָּה לְךָ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה וְעַל

וַיִּתְפָּאֵר בְּנוֹ לְעַד וּלְנִצְחָה וְנִצְחָיִם וַיְתַהַדֵּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים: הַרְחֵמֶן, הוא יִפְרֹנְסֵנוּ בְּכָבוֹד: הַרְחֵמֶן הוא יִשְׁבֹּר עַלְנוּ מֵעַל צוּאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: הַרְחֵמֶן, הוא יִשְׁלַח לָנוּ, בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה: וְעַל שְׁלֵחַן זֶה שְׂאֵבְלָנוּ עָלָיו: הַרְחֵמֶן הוא יִשְׁלַח לָנוּ אֶת-אַלְהֵיו הַנְּבִיא זְכוּר לְטוֹב, וַיִּבְשֹׁר-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת: הַרְחֵמֶן הוא יְבָרֵךְ (אם יש לו אב ואם יאמר) אֶת-אָבִי מוֹרֵי בְּעַל הַבַּיִת הַזֶּה, וְאֶת-אִמִּי מוֹרְתִי, בְּעַלַת הַבַּיִת הַזֶּה. אוֹתָם וְאֶת-בֵּיתָם, וְאֶת-זֶרְעָם וְאֶת-כָּל-אֲשֶׁר לָהֶם. (ואם הוא נשוי יאמר) אוֹתִי וְאֶת אִשְׁתִּי וְאֶת זֶרְעִי וְכָל הַמְּסֻבִּים כֹּאן אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ, כְּמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב. בְּכָל מָקוֹל כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ, כְּלָנוּ יַחַד

בְּמָרוֹם
מֵאֵת יי, ו

הַרְחֵמֶן ה

הַרְחֵמֶן, ו

הַרְחֵמֶן, ו

מְגִדוֹל יֵל

שְׁלוֹם בְּמִ

יִרְאוּ אֶת

יִחַסְרוּ כִי

לְכָל-חַי

זְקֵנָתִי וְלֹא

אֶת-עַמּוֹ

בְּרָכָה

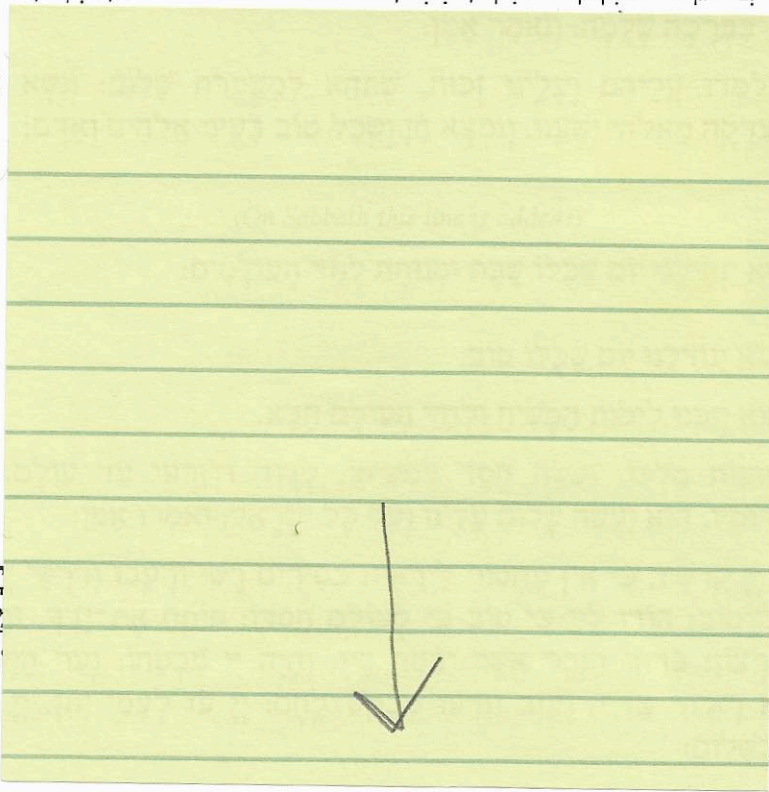
עֲשֵׂה

לֹא-

וְשִׁבִיעַ

חַי גַּם

יְבָרֵךְ



* * *

כּוֹס בְּרָכָה

Kos B'raha, the Third Cup—the Cup of Blessing

Leader

Together we take up the cup of wine, now recalling the third divine promise:

שְׁנֵאֵמַר וְנִגְאַלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָה:

Group

As it is written: "I will redeem you with an outstretched arm."

Exodus 6:6

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruh Atah Adonai Eloheinu Meleḥ ha-olam borei p'ri ha-gafen.

We praise Thee, our God, Sovereign of the universe, Who has created the fruit of the vine.

(All drink the third cup of wine.)

כּוֹס אֵלִיָּהוּ

Kos Eliyahu, the Cup of Elijah.

(Elijah, the prophet from the village of Tishbi in Gilead, challenged the injustice of the king and overthrew the worship of Baal. He healed the humble sick and helped the widowed. As to the end of his days on earth, his disciple Elisha had a vision of Elijah being carried to the skies in a chariot of fire.

Legend has it that Elijah returns to earth, from time to time, to befriend the helpless.

This man of mystery became associated with the End of Days, with the Messianic hopes of our people. The prophet Malachi promised that Elijah would come to turn the hearts of parents to children, and the hearts of children to parents, and to announce the coming of the Messiah when all mankind would celebrate freedom.

Hence, he has a place in every Seder. We open the door that he may enter, and set a cup of wine to represent the final Messianic promise for us and for all peoples: "I will bring you into the Land.")

Leader

How many images this moment brings to mind,
how many thoughts
the memory of Elijah stirs in us!
The times when we were objects of distrust,
when our doors were open to surveillance,
when ignorant and hostile men
forced our doors with terror!

Group

כִּי־אָכַל אֶת־יַעֲקֹב וְאֶת־נְוֵהוּ הִשְׁמֹד:

They devoured Jacob, laid waste his habitation.

Psalm 79:7

Leader

The injustice of this world still brings to mind Elijah who in defense of justice, challenged power. In many tales from Jewish lore, he reappears to help the weak. Our people always prayed:

Passover Meal is Served!

- One hour break
- You may leave the meeting or stay
- If you stay, make sure you are muted
- There's more to come ...

**PLEASE REJOIN THE
SEDER IN ONE HOUR.
ENJOY YOUR MEALS!**

Chag Pesach Sameach!



Group

הַרְחֵמֵנוּ. הוּא יִשְׁלַח לָנוּ אֶת-אֱלִיהוּ הַנְּבִיא זְכוּר לְטוֹב וַיִּבְשַׁר-לָנוּ בְּשׂוֹרוֹת
טוֹבוֹת יְשׁוּעוֹת וּנְהַמּוֹת:

May the All Merciful send us Elijah the Prophet to comfort us with tidings of deliverance.

The Siddur

Leader

For every undecided question, then, of pain and sorrow, of unrewarded worth and unrequited evil, Elijah would someday provide the answer.

Group

תִּשְׁבִּי יִתְרַץ קוֹשְׁיוֹת וּבְעֵצוֹת.

There are links between heaven and earth which promise an answer and resolution to life's perplexities.

Leader

Elijah opens up for us the realm of mystery and wonder.

Let us now open the door for Elijah!

(A child or children are sent to open a door to the outside. As the door is opened:)

Group

הִנֵּה אֲנֹכִי שֹׁלַח לְכֶם אֶת אֱלִיָּה הַנְּבִיא לְפָנַי בּוֹא יוֹם יְהִי הַגְּדוֹל וְהַנּוֹרָא:
וְהַשִּׁיב לִב-אָבוֹת עַל-בָּנִים וְלִב בָּנִים עַל-אָבוֹתָם פֶּן-אָבּוּא וְהִפִּיתִי אֶת-
הָאָרֶץ חֶרֶם:

Behold, I will send you Elijah the prophet, and he will turn the hearts of the parents to the children and the hearts of the children to the parents before the coming of the great and awesome Day of God!

Malachi 3:23-24

Leader

FROM BEYOND, ELIJAH'S SPIRIT ENTERS IN THESE WALLS
AND TASTES AGAIN WITH US THE WINE OF ENDLESS PROMISE:

Group

וְהִבֵּאתִי אֶתְכֶם אֶל-הָאָרֶץ אֲנִי יְהוָה:

I WILL BRING YOU INTO THE LAND . . . I, יהוה.

(Door is closed.)

Exodus 6:8



(All sing Eliyahu Hanavi.)

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִי,
 אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגְּלֻעָדִי,
 בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ
 עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

HALLEL, PSALMS OF PRAISE



Leader

Halleluyah. We praise. Our song is one with the chants of the Levites in the days of the Temple's glory. On this very festival, they sang their psalms of praise, the Hallel.

Our song is one with all the hymns of flesh and blood which sing of the triumph of people together over the powers of destruction.

Group

And will be one with the praise songs of all peoples:
 Praise, for the earth restored to its goodness;
 Praise, for people restored to themselves;
 Praise, for life fulfilled in sacred celebration:

(Read or sing any of the following selections from Psalms 115 through 118.)

Praise God, all ye nations!

הַלְלוּ אֶת־יְיָ כָּל־גּוֹיִם.

Hands that cannot reach nor touch;
Deaf they are to others' words;
Inert, without the vivid breath of life.
Those who make them will be as they are,
Their worshipers become like them,
Yes, all who put their trust in them!

עֲצֵבֵיהֶם כְּסָף וְזָהָב.
מַעֲשֵׂה יְדֵי אָדָם:
פֶּה לָהֶם וְלֹא יִדְבְּרוּ.
עֵינַיִם לָהֶם וְלֹא יֵרְאוּ:
אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ.
אָף לָהֶם וְלֹא יִרְיחוּן:
יָדֵיהֶם וְלֹא יִמְשֹׁן
רַגְלֵיהֶם וְלֹא יִהְלְכוּ.
לֹא יִהְיוּ בְּגִרוֹנִם:
כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם.
כָּל אֲשֶׁר-בָּטַח בָּהֶם:

*

Leader כּוֹס־יְשׁוּעוֹת אֲשָׂא. וּבִשְׁם יְיָ אֶקְרָא:
I lift up the cup of deliverance and call upon the Name of God.

Group וְאֲנַחְנוּ נִבְרַךְ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:
We will praise our God forever.

Leader מִן-הַמַּצַּר קָרָאתִי יְהוָה. עֲנֵנִי בְּמִרְחַב יְהוָה:
Out of the depths, I called upon God!
Who answered me with great deliverance.

Group לֹא-אָמוֹת כִּי-אֲחִיָּהּ. וְאִסְפָּר מַעֲשֵׂה-יְהוָה:
We will not die, but live.

Leader לֹא-הַמֵּתִים יִהְלְלוּ-יְהוָה. וְלֹא כָל-יִרְדֵי דוֹמָה:
The dead praise not יְהוָה, nor any that go down into silence.

Group וְאֲנַחְנוּ נִבְרַךְ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:
But we will praise יְהוָה forever.

Leader אֶתְהַלֵּךְ לִפְנֵי יְיָ. בְּאֶרְצוֹת הַחַיִּים:
I shall walk before the Lord in the land of the living.

Group לֹא-אָמוֹת כִּי-אֲחִיָּהּ. וְאִסְפָּר מַעֲשֵׂה-יְהוָה:
We will not die, but live.

Leader עֲזִי וְזִמְרַת יְהוָה. וַיְהִי-לִי לִישׁוּעָה:
God is my strength and my song, and God has become my triumph.

Group

וְאִנְחָנוּ נְבָרְךָ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:

And we will praise our God forever.

Leader

אָבֶן מְאֻסוֹ הַבּוֹנִים. הִיְתָה לְרֵאשׁ פִּנֵּה:

The stone which the builders rejected
Has become the chief cornerstone.

Group

לֹא-אָמוּת כִּי-אֲחִיָּהּ. וְאִסְפָּר מַעֲשֵׂה-יְהוָה:

וְאִנְחָנוּ נְבָרְךָ יְהוָה מִעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ:

We will not die, but live,
Live to declare the works of God,
And we will praise יהוה forever.

נִשְׁמַח

נִשְׁמַח כָּל-חַי תְּבָרְךָ אֶת-שְׁמֶךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל-בֶּשֶׂר תִּפְאָר וּתְרוֹמָם
 וְכִרְךָ מִלִּפְנֵי תְמִיד. מִן-הָעוֹלָם וְעַד-הָעוֹלָם אַתָּה אֵל וּמַבְלַעַדֶיךָ אֵין לָנוּ
 מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיֵס וּמְרַחֵם בְּכָל-עֵת צָרָה וְצוּקָה אֵין-לָנוּ
 מִלֶּךְ אֶלָּא אַתָּה: אֱלֹהֵי הַרְאֻשׁוֹנִים וְהָאֲחֻרּוֹנִים. אֱלֹהֵי כָל-בְּרִיּוֹת אָדוֹן כָּל-
 תּוֹלְדוֹת. הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת. הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים.
 וַיִּי לֹא-יָנוּם וְלֹא-יִישָׁן: הַמְעוֹרָר יְשׁוּנִים וְהַמְקִיץ גְּרֻדִּים וְהַמְשִׁיחַ אֱלֻמִּים
 וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ גּוֹפְלִים וְהַזּוֹקֵף כְּפוֹפִים. לָךְ לְבַדְךָ אִנְחָנוּ מוֹדִים:
 אֵלֹהֵינוּ מְלֹא שִׁירָה כִּכֶּם וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גְּלִיו וּשְׁפֹתֵינוּ שֹׁבַח כְּמִרְחַבֵּי
 רִקְיעַ וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִירְחַח וַיְדִינוּ פְרוֹשׁוֹת כְּנֹשְׂרֵי שָׁמַיִם וּרְגֵלֵינוּ קְלוֹת
 כְּאֵלּוֹת. אֵין אִנְחָנוּ מִסְפִּיקִים לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וּלְבָרְךָ
 אֶת-שְׁמֶךָ עַל-אֲחַת מֵאֵלֶיךָ אֶלֶף אֶלֶף אֶלֶפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת
 שְׁעִשִׂיתָ עִם-אֲבוֹתֵינוּ וְעִמָּנוּ: מִמְּצָרִים גָּאֲלָתָנוּ יְיָ אֱלֹהֵינוּ וּמִבַּיִת עֲבָדִים פְּדִיתָנוּ.
 בְּרָעַב וְנָתַנוּ וּבְשֹׁבַע כָּל־כַּלְתָּנוּ. מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְטָתָנוּ. וּמִחֲלָיִם
 רָעִים וּגְאֻמָּיִם דִּלִּיתָנוּ: עַד-הִנֵּה עֲזָרוּנוּ רַחֲמֶיךָ. וְלֹא-עֲזָבוּנוּ חֲסִדֶיךָ. וְאֵל-
 תִּשְׁטָנוּ יְיָ אֱלֹהֵינוּ לְנִצָּחַ: עַל-כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ וְרוּחַ וּנְשָׁמָה שְׁנַפְחַת בְּאִפֵּינוּ
 וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
 וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת-שְׁמֶךָ מִלִּפְנֵינוּ: כִּי כָל-פֶּה לָךְ יוֹדֶה. וְכָל-לִשׁוֹן לָךְ תִּשְׁבַּע.
 וְכָל-בָּרֶךְ לָךְ תִּכְרַע. וְכָל-קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל-לִבָּבוֹת יִירָאוּךָ.
 וְכָל-קָרֵב וְכָל-לִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כַּדְּבַר שְׁכַתּוֹב. כָּל-עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ מִי
 כְּמוֹךָ. מַצִּיל עֲנִי מִחֻזֵק מְמַנּוּ וְעֲנִי וְאֲבִיוֹן מְגוֹזְלוֹ: מִי יְדַמֶּה-לָּךְ וּמִי יִשׁוּהֶ-לָּךְ וּמִי
 יַעֲרֹךְ-לָּךְ. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיַת שָׁמַיִם וְאָרֶץ: גִּהְלֵלְךָ
 וַיִּשְׁבַּחְךָ וַיִּפְאָרְךָ וַיְבָרְךָ אֶת-שֵׁם קְדוֹשְׁךָ. כְּאֲמוֹר לְדוֹר בְּרַכִּי נַפְשִׁי אֶת-יְיָ
 וְכָל-קָרֵב אֶת-שֵׁם קְדוֹשׁוֹ:

From the holy mountain we see anew
The mystery and glory of our past.
In the new light which rises over Zion,
And throughout all our habitations,
Before us still we dimly glimpse
our greatest tasks, our finest work,
our most worthy hours:

בְּהַר הַקֹּדֶשׁ שׁוֹב נִרְאָה
אֶת הוֹד פְּלֵא תוֹלְדוֹת עִמּוֹ.
וּבְאוֹר חֶדֶשׁ עַל צִיּוֹן מְאִיר
תוֹךְ אֶפְלוֹלִית, שׁוֹב נִרְאָה בְּעֵתִיד
עוֹד לְבוֹא
-גִּדְל תִּפְקִידֵנוּ
-שְׂבַח עֲבוֹדָתֵנוּ
-דְּמֵי יְמִינוּ!

Group

הַקְהָל:

To plant, to build, and to bless,
Wherever the people of Israel lives!

לְבָנוֹת וְלְנוֹעַ, וּלְבָרֶךְ,
כָּל מְקוֹם בְּאֶשֶׁר עִם יִשְׂרָאֵל חַי!

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְחַדֵּשׁ אֶת
תְּקִנַּת הַנְּאוּלָּה:

We praise Thee, O God, Sovereign of Existence,
Who has sanctified us with Thy commandment
And commanded us to renew the hope of Redemption!

(The cup is set down untasted.)

§ 26

Am Yisra-eil chai,
Ad beli dai,
Od avinu chai!

(The Seder text continues on p. 91.)

עִם יִשְׂרָאֵל חַי,
עַד בְּלֵי דַי,
עוֹד אָבִינוּ חַי!

* * *

Leader

With merriment and song and poem we celebrate the Feast of Freedom.

אָחַד מִי יוֹדֵעַ?

Who Knows One?

§ 27,14

אָחַד מִי יוֹדֵעַ, אָחַד אֲנִי יוֹדֵעַ:
אָחַד אֱלֹהֵינוּ שְׂבֻשְׁמִים וּבְאָרֶץ.
שְׁנַיִם מִי יוֹדֵעַ, שְׁנַיִם אֲנִי יוֹדֵעַ:
שְׁנֵי לַחֹת הַבְּרִית,
אָחַד אֱלֹהֵינוּ שְׂבֻשְׁמִים וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ, שְׁלֹשָׁה אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ, אַרְבַּע אֲנִי יוֹדֵעַ:
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ, חֲמִשָּׁה אֲנִי יוֹדֵעַ:
חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ, שֵׁשָׁה אֲנִי יוֹדֵעַ:
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ, שִׁבְעָה אֲנִי יוֹדֵעַ:
שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁמֹנֶה מִי יוֹדֵעַ, שְׁמֹנֶה אֲנִי יוֹדֵעַ:
שְׁמֹנֶה יְמֵי מִלְּהָ, שִׁבְעָה יְמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ, תְּשַׁעָה אֲנִי יוֹדֵעַ:
תְּשַׁעָה יְרַחֵי לְדָה, שְׁמֹנֶה יְמֵי מִלְּהָ,
שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ, עֶשְׂרֵה אֲנִי יוֹדֵעַ:
עֶשְׂרֵה דְבָרֵיָא, תְּשַׁעָה יְרַחֵי לְדָה,
שְׁמֹנֶה יְמֵי מִלְּהָ, שִׁבְעָה יְמֵי שַׁבָּתָא,

שָׁשָׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אֶחָד עָשָׂר מִי יוֹדֵעַ, אֶחָד עָשָׂר אֲנִי יוֹדֵעַ:
אֶחָד עָשָׂר כּוֹכְבֵיָא, עֲשָׂרָה דְּבְרֵיָא,
תְּשַׁעָה יְרַחֵי לְדָה, שְׁמֹנֶה יְמֵי מִלָּה,
שְׁבַעָה יְמֵי שְׁבַתָא, שֵׁשָׁה סִדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ, שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ:
שְׁנַיִם עָשָׂר שְׁבַטֵיָא, אֶחָד עָשָׂר כּוֹכְבֵיָא,
עֲשָׂרָה דְּבְרֵיָא, תְּשַׁעָה יְרַחֵי לְדָה,
שְׁמֹנֶה יְמֵי מִלָּה, שְׁבַעָה יְמֵי שְׁבַתָא,
שֵׁשָׁה סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ, שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ:
שְׁלֹשָׁה עָשָׂר מְדֵיָא, שְׁנַיִם עָשָׂר שְׁבַטֵיָא,
אֶחָד עָשָׂר כּוֹכְבֵיָא, עֲשָׂרָה דְּבְרֵיָא,
תְּשַׁעָה יְרַחֵי לְדָה, שְׁמֹנֶה יְמֵי מִלָּה,
שְׁבַעָה יְמֵי שְׁבַתָא, שֵׁשָׁה סִדְרֵי מִשְׁנָה,
חֲמִשָּׁה חֻמְשֵׁי תּוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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

Who knows two? I know two.
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows three? I know three.
Three is the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows four? I know four.
Four is the number of the matriarchs;
Three, the number of patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows five? I know five.
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows six? I know six.
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows seven? I know seven.
Seven days there are in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of matriarchs;
Three, the number of patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows eight? I know eight.
Eight are the days to the service of the covenant;
Seven days there are in the week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows nine? I know nine.
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days there are in a week;
Six sections in the Mishnah;
Five books there are in the Torah;
Four is the number of the matriarchs;

Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows ten? I know ten.
Ten commandments were given on Sinai;
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days there are in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows eleven? I know eleven.
Eleven were the stars in Joseph's dream;
Ten commandments were given on Sinai;
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days there are in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows twelve? I know twelve.
Twelve are the tribes of Israel;
Eleven were the stars in Joseph's dream;
Ten commandments were given on Sinai;
Nine is the number of the holidays;
Eight are the days to the service of the covenant;
Seven days there are in a week;
Six sections the Mishnah has;
Five books there are in the Torah;
Four is the number of the matriarchs;
Three, the number of the patriarchs;
Two are the tables of the commandments;
One is our God, in heaven and on earth.

Who knows thirteen? I know thirteen.
Thirteen are the attributes of God;
Twelve are the tribes of Israel;
Eleven were the stars in Joseph's dream;

Ten commandments were given on Sinai;
 Nine is the number of the holidays;
 Eight are the days to the service of the covenant;
 Seven days are there in a week;
 Six sections the Mishnah has;
 Five books there are in the Torah;
 Four is the number of the matriarchs;
 Three, the number of the patriarchs;
 Two are the tables of the commandments;
 One is our God, in heaven and on earth.

♩ 28

(All sing Adir Bimluḥa)

אָדיר בַּמְלוּחָה. בְּחוּר כְּהֶלְכָה.
 גְּדוּדָיו יֵאמְרוּ לוֹ.
 לֵךְ וּלֵךְ. לֵךְ כִּי לֵךְ.
 לֵךְ אַף לֵךְ. לֵךְ יִי הַמְמַלְכָה.
 כִּי לוֹ נִאְוָה. כִּי לוֹ יֵאָה:

(The Seder text continues on page 86.)

The Kid of the Haggadah

There in the market place, bleating among the billy goats and nannies,
 Wagging his thin little tail—as thin as my finger—
 Stood the Kid—downcast, outcast, the leavings of a poor man's house,
 Put up for sale without a bell, without even a ribbon, for just a couple of cents.

Not a single soul in the market paid him any attention,
 For no one knew—not even the goldsmith, the sheep-shearer—
 That this lonesome little Kid would enter the Haggadah
 And his tale of woe become a mighty song.

But Daddy's face lit up,
 He walked over to pat the Kid's forehead—and bought him.
 And so began one of those songs
 That people will sing for all history.

The Kid licked Daddy's hand,
 Nuzzled him with his wet little nose;
 And this, my brother, will make the first verse of the song:
 "One only Kid, one only Kid, that my father bought for two zuzim."

It was a spring day, and the breezes danced;
 Young girls winked and giggled, flashed their eyes;
 While Daddy and the Kid walked into the Haggadah
 To stand there together—small nose in large hand, large hand on small nose.

דְּנִשְׁףְּ לְשׁוּנְרָא, דְּאָכַל לְגַדְיָא,
דְּזָבַן אָבָא בְּתַרְי זְוּזִי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא תּוֹרָא וְשִׁתָּא לְמִיָּא,
דְּכַבֵּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא, דְּנִשְׁףְּ לְשׁוּנְרָא,
דְּאָכַל לְגַדְיָא, דְּזָבַן אָבָא בְּתַרְי זְוּזִי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַשׁוּחַט וְשַׁחַט לְתוֹרָא,
דְּשִׁתָּה לְמִיָּא, דְּכַבֵּה לְנוֹרָא,
דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשְׁףְּ לְשׁוּנְרָא, דְּאָכַל לְגַדְיָא,
דְּזָבַן אָבָא בְּתַרְי זְוּזִי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מְלֵאף הַמְּוֹת, וְשַׁחַט לְשׁוּחַט,
דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא,
דְּכַבֵּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא, דְּנִשְׁףְּ לְשׁוּנְרָא,
דְּאָכַל לְגַדְיָא, דְּזָבַן אָבָא בְּתַרְי זְוּזִי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַקְּדוּשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמְלֵאף הַמְּוֹת,
דְּשַׁחַט לְשׁוּחַט, דְּשִׁתָּה לְתוֹרָא,
דְּשִׁתָּה לְמִיָּא, דְּכַבֵּה לְנוֹרָא,
דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
דְּנִשְׁףְּ לְשׁוּנְרָא, דְּאָכַל לְגַדְיָא,
דְּזָבַן אָבָא בְּתַרְי זְוּזִי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

An only kid, an only kid.

Chorus: My father bought for two zuzim *had gadya*.

1 Then came the cat
And ate the kid
Chorus

2 Then came the dog
And bit the cat
That ate the kid
Chorus

3 Then came the stick
And beat the dog
That bit the cat
That ate the kid
Chorus

4 Then came the fire
And burned the stick
That beat the dog
That bit the cat
That ate the kid
Chorus

5 Then came the water
And quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
Chorus

6 Then came the ox
And drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
Chorus

7 Then came the butcher
And killed the ox

That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
Chorus

8 Then came the angel of death
And slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
Chorus

9 Then came the Holy One, blessed be He,
And destroyed the angel of death
That slew the butcher
That killed the ox
That drank the water
That quenched the fire
That burned the stick
That beat the dog
That bit the cat
That ate the kid
Chorus

וַיְהִי בַחֲצֵי הַלַּיְלָה

And It Came to Pass at Midnight

אָז רוֹב נְסִים הִפְלִאתָ בַלַּיְלָה, בְּרֹאשׁ אֲשֶׁמוֹרוֹת זֶה הַלַּיְלָה, גַּר צַדִּיק נִצְחָתוּ
כְּנֹחֵלֶק לוֹ לַיְלָה, וַיְהִי בַחֲצֵי הַלַּיְלָה:

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רֵם הוֹדַע כִּי לֶךְ הַיּוֹם אַף לֶךְ הַלַּיְלָה,
שׁוֹמְרִים הִפְקֵד לְעִירְךָ כֹּל הַיּוֹם וְכֹל הַלַּיְלָה, תֹּאִיר כְּאוֹר יוֹם חֲשַׁפְתָּ לַיְלָה,
וַיְהִי בַחֲצֵי הַלַּיְלָה:

§ 30

(All read the indented lines in unison.)

Unto God let praise be brought
For the wonders He has wrought
At the solemn hour of midnight.
All the earth was sunk in night
When God said, "Let there be light!"
Thus the day was formed from midnight.
To the Patriarch, God revealed
A true faith, so long concealed
By the darkness of the midnight.
But this truth was long obscured
By the slavery endured
In the black Egyptian midnight.
Then the people God had freed
Pledged themselves His law to heed,
And this came to pass at midnight.
O You, Guardian of the Right,
Lead us onward to the light
From the darkness of the midnight.
When no longer shall the foe
From oppressed wring cries of woe
In the darkness of the midnight.
A day will come, a day draws nigh
That is neither day nor night.
Make known the truth, God, from on high—
To You belong both day and night.
A DAY WILL COME, A DAY DRAWS NIGH
THAT IS NEITHER DAY NOR NIGHT.
MAKE KNOWN THE TRUTH, GOD, FROM ON HIGH—
TO YOU BELONG BOTH DAY AND NIGHT.

Translation from Hebrew of Jannai, by Henry Berkowitz

(The Seder text continues on page 91.)

Laugh at all my dreams, my dearest,
 Laugh and I repeat anew
 That I still believe in man
 As I still believe in you;
 That I still believe in man
 As I still believe in you.

By the passion of our spirit
 Shall our ancient bonds be shed.
 Let the soul be given freedom,
 Let the body have its bread!
 Let the soul be given freedom,
 Let the body have its bread!

For my soul is not yet sold
 To the golden calf of scorn;
 For I still believe in man,
 And the spirit in him born.
 For I still believe in man,
 And the spirit in him born.

Life and love and strength and action
 In our heart and blood shall beat,
 And our hopes shall be both heaven
 And the earth beneath our feet.
 And our hopes shall be both heaven
 And the earth beneath our feet.

Translation from Hebrew of Saul Chernichovsky, by Maurice Samuel

שַׁחֲקִי, שַׁחֲקִי עַל הַחֲלוּמוֹת,
 זוֹ אֲנִי הַחֹלֵם שָׁח,
 שַׁחֲקִי כִּי בְּאָדָם אֲאֲמִין,
 כִּי עוֹדֵנִי מֵאֲמִין בְּךָ.

כִּי עוֹד נַפְשִׁי דְרוּר שׁוֹאֶפֶת –
 לֹא מִכְרֵתֶיהָ לְעֵגֶל פֶּזוּ,
 כִּי עוֹד אֲאֲמִין גַּם בְּאָדָם,
 גַּם בְּרוּחוֹ, רוּחַ עֶזוּ.

אֲאֲמִינָה גַם בְּעֵתִיד,
 אֶף אִם יִרְחַק זֶה הַיּוֹם,
 אֶךְ בֹּא יָבוֹא – יִשְׁאוּ שְׁלוֹם
 אֲזוּ וּבְרָכָה לְאֵם מְלֵאָם.

* * *

נִרְצָה

NIRTZAH, CONCLUSION

כּוֹס הַרְצָאָה

Kos Hartza-ah, the Fourth Cup—the Cup of Acceptance

Leader

As our Seder draws to an end, we take up our cups of wine. The Redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the

service of God, to a great purpose for which the people of Israel lives:
The preservation and affirmation of hope.

שְׁנַאֲמַר וְלִקְחֹתִי אֶתְכֶם לִי לְעָם:

Group

Exodus 6:7

As it is written: "And I will take you to be my people."

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן:

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.

We praise Thee, our God, Sovereign of all Existence, Who has created
the fruit of the vine.

(All drink the fourth cup of wine.)

Leader

§ 32

THE SEDER SERVICE NOW CONCLUDES:
ITS RITES OBSERVED IN FULL,
ITS PURPOSES REVEALED.

חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ,
כָּכֵל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ,
כֵּן נִזְכֶּה לְעֲשׂוֹתוֹ.
וְךָ שׁוֹכֵן מְעוֹנָה,
קוֹמֵם קֹהֵל עֲדַת מִי מְנָה.
בְּקִרְוֹב נִהַל גִּטְעֵי כֶּנֶה,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

Group

THIS PRIVILEGE WE SHARE WILL EVER BE RENEWED.
UNTIL GOD'S PLAN IS KNOWN IN FULL,
GOD'S HIGHEST BLESSING SEALED:

Leader

PEACE!

Group

PEACE FOR US! FOR EVERYONE!

Leader

FOR ALL PEOPLE, THIS, OUR HOPE:

Group

NEXT YEAR IN JERUSALEM!
NEXT YEAR, MAY ALL BE FREE!

*(Next year in Jerusalem is ever the hope of our people. Still we affirm that all
people will rejoice together in the Zion of love and peace.)*

§ 33

L'SHANAH HABA-AH BIRUSHALA-YIM!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

God of Might, God of Right,
We would bow before Thee,
Sing Thy praise in these days,
Celebrate Thy glory,
As we hear, year by year,
Freedom's wondrous story.

Now as erst, when Thou first
Mad'st the proclamation,
Warning loud ev'ry proud,
Ev'ry tyrant nation,
We Thy fame still proclaim,
Bend in adoration.

Be with all who in thrall
To their task are driven;
In Thy power speed the hour
When their chains are riven;
Earth around will resound
Joyful hymns to heaven.

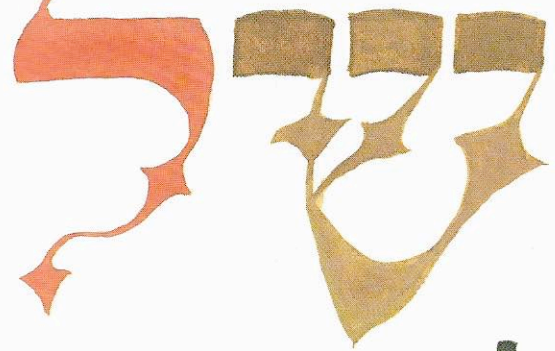
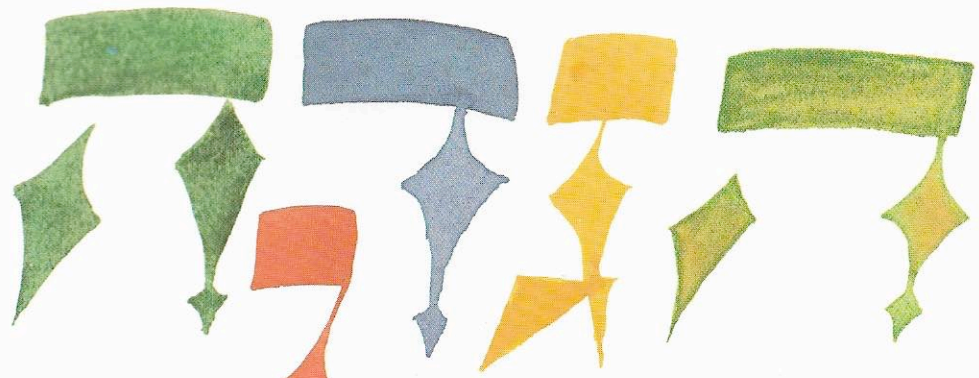
אֲדִיר הוּא. אֲדִיר הוּא. יְבִנֶה בֵּיתוֹ
בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה. בְּיָמֵינוּ
בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה
בֵּיתְךָ בְּקִרְוֹב:

בְּחֹר הוּא. גְּדוֹל הוּא. דָּגוּל הוּא.
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

נְאוֹר הוּא. סַגִּיב הוּא. עֲזוּז הוּא.
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

פּוֹדֶה הוּא. צַדִּיק הוּא. קְדוֹשׁ הוּא.
יְבִנֶה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה. בְּמַהֲרָה.
בְּיָמֵינוּ בְּקִרְוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

(An alternative English text will be found on page 122.)



זוהגדת לבנק ביזם זהזזה ללאמנ

