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.)

Barukh Atah Adonai Eloheinu Melekh ha-olam asher kidshanu b’mitzvotav
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.

בש קדוש

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

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

Exodus 6:6

Flowers appear on the earth.
Leader

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

( Begin here on the Sabbath.)

תְּהִי-אֵמָרָה, רֵעָא יְהֹוָה שָפָר אַלֹהִים אַל-כָּלַםְתָּם: רֵעָא אַל-מָאָר עִבֵּרָם מֵפָרָע מִלְאָכָתָה אֵשֶׁר עָשָׂה לְוֹ אֵת בֵּיתָם, מֵפָרָע מֵמַלְאָכָתָה אֵשֶׁר עָשָׂה לְוֹ אֵת בֵּיתָם.

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.

(On weekdays begin here.)

ברוך אתה, אלהינו מלך העולם, בורא פרי הגפן.

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

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

ברוך אתה, אלהינו מלך העולם אשר ברך ביום מאכלי עם מאכלי עולם, ומאכלי עולם.

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, nosso 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.)

ברוך אתה, אלהינו מלך העולם, בורא פרי עץ החיים.

Barukh Atah Adonai Eloheinu Melekh ha-olam borei m'orei ha-eish.
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.)

Baruch Atah Adonai Eloheinu Melech 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.)

כְּפָס

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.

Let us go down to the vineyards
To see if the vines have budded.
There will I give you my love.
Song of Songs 2:10-12

Traditional nigun

Kumi lah
Hanitzanim
Ya-fa-ti
Ya-eit
Tav

Traditional nigun

Song of Songs 2:10-12

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

Group

בְּרוּחַ אֲדֹנָא אֱלֹהֵינוּ מֶלֶךְ הָאָלָמָה בֹּרֵא פַּרְוָא חַיָּיוֹתָהוּ

Baruch Atah Adonai Eloheinu Melech ha-olam borei p'ri ha-adamah.
Praised are You, Adonai, Sovereign of Existence,
Who creates the fruit of the earth.

(Eat the greens.)

יִשָּׁהְעַתּ יָחָטָז, 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

תְּנַא לְחֵיָּא טַעְיָה דָּרֵי אֱבֶנֶל אַבֶּתָה אֶבֶּרֶנָא וּפַשְׁפַּרְנָא. כָּל־יְכַסִּים יֵחָי נֵבָל.

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.
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):

Baruh Atah Adonai Eloheinu Melech ha-olam ha-motzi lehem min ha-aretz.
We praise Thee, O God, Sovereign of Existence, Who brings forth bread from the earth.

Baruh Atah Adonai Eloheinu Melech ha-olam asher kidshanu b’mitzvo-tav v’tzivanu al ahilat matzah.
We praise Thee, O God, Sovereign of Existence, 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.)

Baruh Atah Adonai Eloheinu Melech ha-olam asher kidshanu b’mitzvo-tav v’tzivanu al ahilat maror.
We praise Thee, O God, Sovereign of Existence, Who has commanded us regarding the eating of maror.

(Eat the maror.)

KOREH, CONTINUITY WITH PAST TRADITION

Leader

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

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

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 nishta-na ha-lai-lah ha-zeh mi-kol ha-lei-lot, mi-
kol ha-lei-lot? She-b'hol ha-lei-lot a-nu oh-lin 1. ha-
meitz umatza, ha-meitz umatza. Ha-
ar y'ra-kot, sh'ar yra-kot. Ha-

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

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

3. She-b'hol ha-lei-lor ein a-nu mat-bi-lin a-fi-lu pa-am e-lat.
   Ha-lai-lah ha-zeh, hai-lai-lah ha-zeh sh-tei f'a-a-mim.
4. She-b'hol ha-lei-lor a-nu oh-lin bein yosh-vin u-vein m'su-bin.
   Ha-lai-lah ha-zeh, hai-lai-lah ha-zeh ku-la-nu m'su-bin.
The Four Children

Leader

ברוך המקדים ברוך הוה אדוני. ברוך שמך נחיה לטרם ישראל. ברוך הוה נשא
ארבעה בנים דברה חורה. אדוני_EVENTS. אחיה רבש. אחיה רבש. אחיה רבש. אחיה רבש.

The 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

הכם חוה אומך. נ党支部 והتطورים והמשפשים א穑ך צוח יאלימה אתכם.
אך אשת א prática כ bulund חוסה ואמור יפשר אני בפשר א práctica:

The wise person asks, “What are the precepts, laws, and observances
which הוה 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 entertain-
ment.

Group

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

A Participant

רשע חוה אומך. נ党支部 והتطورים התחת ללב. ליף ולא לא. יפים וشعورיא את
ע捽ות מי יברל זכר עוצר. אשת אשת ה둬ים אット-פייה יאמור לא. עוצרות חוו
עוזה. לי razor מפיסריא. לא לא לא לא. אשת אשת שם, לא חוח נאות.

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.”

Group

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

Deuteronomy
6:20

Exodus 12:26

You shall tell your child on that day.
A Participant
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.”

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

A Participant
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.’”

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

* * * Three stars mark resumption of main text.
MAGGID, THE NARRATION

Leader

There are many questions. Now we begin to answer.

מָעֹבָדָה לַחֲרֹת
מְצוֹעָת לָשׁוֹב
מְפַלֵּכָת הַרְשָׁעָה לְעֵלָהָת שְׁכִּינָה

Our history moves from slavery toward freedom.
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

שַׁבְדִים כֵּי לֹפַרְעָה בְּמַצֵּרֵי. וּנְצָרִים וְיָלוֹנָה מְשֹּׁמ בֵּית חֲקֶק בְּעֹרָה
נָשִיק. אָפָל לָא הָעָה הַפָּרָעָה בְּרָכָה וְתִיאָת שְּגָּחָת בְּמַצֵּרֵי. בָּרָךְ אָמ
הָעָה בֵּן בֵּן מְשָׁרְבִים כֵּי לֹפַרְעָה בְּמַצֵּרֵי.

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.

Leader

נַפְרָעָה כַּלֵּות תֵּכֵמֶה. כַּלֵּות בְּנוֹתָם. כַּלֵּות בָּעֵם. כַּלֵּות עֲבָדִים אֲחֵר-מַהוֹרָה.
מַעָהָה כַּלֵּות לְפָרָעָה בְּמַצֵּרֵי. בֵּי מַחֶרֶת בְּמַצֵּרֵי בְּיִרָשָׁת בְּמַצֵּרֵי.

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.

They discussed the going-out from Egypt
through the entire Passover night.
AVADIM HAYINU

S. Pestolsky

A-vad-im ha-yi-nu, ha-yi-nu a-tah b’-nei ḥo-рин, b’-nei ḥo-рин. A-vad-im ha-yi-nu, a-tah a-tah b’-nei ḥo-рин.

A-vad-im ha-yi-nu, a-tah a-tah b’-nei ḥo-рин, b’-nei ḥo-рин.

V’HI SHEAMDAH

V’hi she-am-dah la-vo-teinu v’la-nu. V’hi she-am-dah la-vo-teinu v’la-nu.

She-lo e-ḥad bil-vad a-mad ale-inu l’ha-lo-teinu. She-lo e-ḥad bil-vad a-mad ale-inu l’ha-lo-teinu. V’ha-ka-dosh ba-ruḥ ḫu ma-tzi-leinu ma-tzi-leinu mi-yah-dam. V’hi she-am-

dah la-vo-teinu 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

* *

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

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.

(The Seder text continues on page 38.)
“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.

Mishita, Pesahim: Abarbanel, Zevah Pesah

* *

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

Joshua 24:3-4

Exodus 1:5

Genesis 41:45, 54, 55, 57

"I took your father Abraham..."
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.”

“A New King . . .”

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
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 יְהֹוָה, the God of our ancestors, and God heeded our plight, our misery, and our oppression.

“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

Exodus 1:24–25

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

(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.
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

* * *

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 children of Israel throughout their generations.

(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.

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 annihilation. But a Divine Power sustains and delivers us.

(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-
AVADIM HAYINU


A-vadim ha-yi-nu, a-tah a-tah b-nei ho-rin, b-nei ho-rin.

VHI SHEAMDAH

V'hi she-am-dah la-vo-tei-nu v-la-nu. V'hi she-am-dah la-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. Vha-ka-dosh ba-ruh hu ma-tzi-lei-nu ma-tzi-lei-nu mi-yad. V'hi she-am-dah la-vo-tei-nu v-la-nu.
Acts of Redemption

This plague, the killing of the first-born, was one of the ten plagues that befell Egypt. The book of Exodus describes these plagues, each of which was designed to demonstrate the power and sovereignty of God over the gods of Egypt. The final plague, the killing of the first-born, was so devastating that it led to the Egyptian authorities offering the Israelites something to eat, marking the end of their suffering in Egypt.

Acknowledge אָדָם. 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

51

The plagues of Egypt.
Who is like unto You, O God, among the Mighty!
Who is like unto You, awesome in praises, working wonders!

םֶלָּחַי הָֽאָדָם וְעַל כָּל הַשָּׁמַיִם.

בְּאוֹרֵךְ יָמֵי הָאָדָם

כִּמְעָן הָעָלָה מִמַּעַמַּת יִשְׂרָאֵל;

כִּמְעָן אִם הִנָּה שְׁלֹא מָצָא בְּעָרֶם עָוֹן.

סְמֹךְ אֶל כָּל יִשְׂרָאֵל.

כִּמְעָן שָׁבַר שָׁבַר מְעָן הָאָדָם.

כִּמְעָן בָּרָא בָּרָא מְעָן הָאָדָם.

כִּמְעָן עֻצֵּמָה עֻצֵּמָה מְעָן הָאָדָם.

כִּמְעָן צָרַח צָרַח מְעָן הָאָדָם.

כִּמְעָן נָגַח נָגַח מְעָן הָאָדָם.

כִּמְעָן נְדֵנָה נְדֵנָה מְעָן הָאָדָם.

כִּמְעָן נָשָׁה נָשָׁה מְעָן הָאָדָם.

כִּמְעָן נָרָה נָרָה מְעָן הָאָדָם.

כִּמְעָן שָׁבַת שָׁבַת מְעָן הָאָדָם.

כִּמְעָן קָרָה קָרָה מְעָן הָאָדָם.

כִּמְעָן הוֹדֵדָה הוֹדֵדָה מְעָן הָאָדָם.

כִּמְעָן הִנָּה הִנָּה מְעָן הָאָדָם.

כִּמְעָן חֵלֶל חֵלֶל מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

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כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

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כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת שָׁמְרֵת מְעָן הָאָדָם.

כִּמְעָן שָׁמְרֵת Shalom
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!

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

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.)

What is the meaning of this pesah?
V'hi she-am-dah, v'hi she-am-dah la-vo-tei-nu v'la-nu. V'hi she-am-dah, v'hi she-am-dah la-vo-tei-nu v'la-nu. She-lo e-had bi-l'vad a-mad a-lei-nu l'ha-lo-tei-nu. She-la she-b'hol dor va-dor omdim a-lei-nu l'ha-lo-tei-nu.

V'ha-ka-dosh ba-ruh hu ma-tzi-lei-nu mi-ya-dam.


(Chorus) Da-da-yei-nu, da-da-yei-nu, da-da-yei-nu, da-

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, da-yei-nu. (Chorus).

3. I-lu na-tan, na-tan la-nu, na-tan la-nu et ha-to-ra, na-tan la-nu et ha-to-ra, da-yei-nu. (Chorus.)
A Participant

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

מה הוא ה.resetactivated* בך כיון על שם כל הסעודה? What is the meaning of this matzah?

A Participant

בשומם שלא הוא בפסים בקשת על הנשממה לה▮מה: שמואל לא יאמור בחרב

Exodus 12:39

לזרע ההרים ממימני ואת מפולו כר בך יהו

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

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

מה הוא ה.resetactivated* בך כיון על שם כל הסעודה? What is the meaning of this maror?

A Participant

בשומם שמאるもの ממימני ואת מ금융 במצורים: שמואל יאמור בחרב

Deuteronomy 16:3

Had God brought us to Mount Sinai and not given us the Torah, Dayeinu
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.”

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.)

Leader

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.”

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,

Group

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,

Group

for you were strangers in the land of Egypt.
Leader
You shall rejoice before God with your son and daughter... and the stranger, and the orphan, and the widow in your midst.

Group

Deuteronomy 16:11

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

Group

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

Deuteronomy 16:12

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

Leader

Deuteronomy 24:17-18

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

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'NOMAR L'FANAV

Hasidic

HAL'LUYAH

Psalm 113

Let all that live sing praises to Him. Ha'l'lu-yah.
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.

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.

כוס גּ'ולה

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

אַתָּהּ אֵל חֹזֶה מְיָאָשׁ אֲדֹנָי מַעְזָרָהּ.

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

כֹּרְחֵךְ אֵלָה, כְּאֶלְהוֹת, מַלְאָךְ הָעָלִים, אֶשְׁרָךְ אֲדוֹנָי נַעֲלֵךְ אַתּוֹ אֲדוֹנָי מַעְזָרָה.

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!

ברוך אתה בָּרוּךָ יְהֹוָה סְגַל אֱלֹהֵינוּ מֵלֶךְ הָאֹלָם בּוֹרֵי פְּרִי הָגָפָן.

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

(All drink the second cup of wine.)

(Those who deferred the reading of the “Motzi” and “Koreh” sections on page 28 should read them here.)
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.

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.

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.)

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

Friends, let us say Grace.

Group

יהי יהוה שבכח גדול ורחם
The name of the Eternal be blessed from now unto eternity.

Leader

כברחום כלים וברחמים רבה וברחמיה אשכלון משלי:
Let us praise God of Whose bounty we have partaken.

Group

ברוחו שלアルדנים אשכלון משלו ובמותו דן
Let us praise our God of Whose bounty we have partaken and by Whose goodness we live.

כברוחו של אלהים משלי:
ברוחו של אלהים ממלכת שלמה, וברוחו של אלהים ממלכת כלל בלשון משלי: ובמותו של אלהים משלי:
וכברוחו של אלהים בלשון משלי: ובמותו של אלהים משלי: ובמותו של אלהים משלי: ובמותו של אלהים משלי:
וכברוחו של אלהים בלשון משלי: ובמותו של אלהים משלי: ובמותו של אלהים משלי: ובמותו של אלהים משלי: ובמותו של אלהים משלי:
וכברוחו של אלהים בלשון משלי: ובמותו של אלהים משלי: ובמותו של אלהים משלי: ובמותו של אלהים משלי: ובמותו של אלהים משלי:

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

Therefore, let us rejoice
at the wonder of our deliverance.
Sustenance there is for all.
None need ever lack,
no being ever want for food.
We praise our God, the One, sustaining all.

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

Leader
ָבָה לַרְשָׁפִּים עוֹרֵר מְקוֹם קְפֶרֶה בָּקְרֵיה.
ָרָשָׁפִּים. אֶפָּלַת.

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

Group
ןַקְדָנֵנוּ בַּלִּבְרֵךְ.

On this Day of Liberation, make us a blessing.

Leader
וֹהָשְׂנֵנוּ בַּלְּעָבָה.

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

Group
לֶבַשְׂנֵנוּ. מָה בָּיִלְוְיֵךְ עַלְנוּ לְעַלְוָלֵי אַלֹּוָלִים.

All Merciful, rule over us forever.

Leader
לֶבַשְׂנֵנוּ. מָה בָּפָרְכֶנָּנוּ בְּכֶנָּדוּ.

Sustain us with honorable work.

Leader
(On the Sabbath include the following:)
לֶבַשְׂנֵנוּ. מָה בָּיִלְוְיֵךְ עַלְנוּ לְעַלְוָלֵי לְעַלְוָלֵי אַלֹּוָלִים.

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

(On weekdays continue here:)
לֶבַשְׂנֵנוּ. מָה בָּפָרְכֶנָּנוּ בְּכֶנָּדוּ.

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

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

May the One Who brings harmony into the spheres on high
bring peace to earth for all humanity.

Group

God will give strength unto our people.
God will bless all people with peace.

(The Seder text continues on page 67.)
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:

Group

As it is written: “I will redeem you with an outstretched arm.”
Barukh Atah Adonai Eloheinu Melekh 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.)

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

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:

How many images... the memory of Elijah stirs in us.
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!
May the All Merciful send us Elijah the Prophet to comfort us with tidings of deliverance.

Leader

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

Group

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

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!

Leader

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

Group

I WILL BRING YOU INTO THE LAND . . . I, יהוה. (Door is closed.)
(All sing Eliyahu Hanavi.)

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!
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!

Leader

כוס-מיתות אלשא. ובשם כ-אקרם
I lift up the cup of deliverance and call upon the Name of God.

Group

נאצלנ בהרה של מצפה עזר-עלולה הלילה
We will praise our God forever.

Leader

מל-מעזר קרחה צ. צפיי בברך צ
Out of the depths, I called upon God!
Who answered me with great deliverance.

Group

לא-אמרת כי-אנה. לאסור מעשיה-צ
We will not die, but live.

Leader

לא-מעתר רחגא ה-שלילה. לא א-חל-נו-ריך-ך
The dead praise not ירה, nor any that go down into silence.

Group

נאצלנ בהרה של מצפה עזר-עלולה הלילה
But we will praise ירה forever.

Leader

אתה-ל(CONFIG) צ. בארות המים
I shall walk before the Lord in the land of the living.

Group

לא-אמרת כי-אנה. לאסור מעשיה-צ
We will not die, but live.

Leader

וער הושעך צ. והיה-ל-לי-לישה
God is my strength and my song, and God has become my triumph.

74
Group
And we will praise our God forever.

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

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

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:

Group

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

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,    (The Seder text continues on p. 91.)
Od avinu chai!

* * *

Leader

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

§ 27, 14

?AINU MIR YIRU

Who Knows One?
שלשה ימי תורן, שלשה ימי ידה
שלשה אבות, שלשה апрוס.
אחד אלכינים שבשבחים/io2
strar

g

םכשת ימי תורן, טמקשת אליג
םכשת והמש חור, ארבט אפודת.
שלשה אבות, שלשה апрוס.
אחד אלכינים שבשבחים/io2
strar

שlessness ימי תורן, שלשה ימה ידה
שם апрיט מושנה, טמקשת חמש חור.
ארבט אפודת, שלשה апрוס.
אחד אלכינים שבשבחים/io2
strar

שמח ימי תורן, שבשת איג ידה
שמח ימי апрיט, שבשת איג מושנה.
טמקשת חמש חור, ארבט אפודת.
שלשה אבות, שלשה апрוס.
אחד אלכינים שבשבחים/io2
strar

שמלה ימי תורן, שבשת איג ידה
שמח ימי апрיט, שבשת איג מושנה.
טמקשת חמש חור, ארבט אפודת.
שלשה אבות, שלשה апрוס.
אחד אלכינים שבשבחים/io2
strar
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 the 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)

(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.
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

An only kid.
And It Came to Pass at Midnight

(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 NIGHT
   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

* * * *

NIRZAH, CONCLUSION

Kos HaRtzah, 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.

בָּרָכָה אֲתָה אֱלֹהֵינוּ مֶלֶךְ הַעָלָם בֹּרֵא פֶּרֶשׁ הָאָדָם
Baruḥ Atah Adonai Eloheinu Meleḥ 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

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

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.)

L’SHANAH HABA-AH BIRUSHALAYIM!

Next year in Jerusalem!
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.

(An alternative English text will be found on page 122.)
礞Choice}(טוחן

וזהו אהוב בכם חוותה לאום

ביה"ה