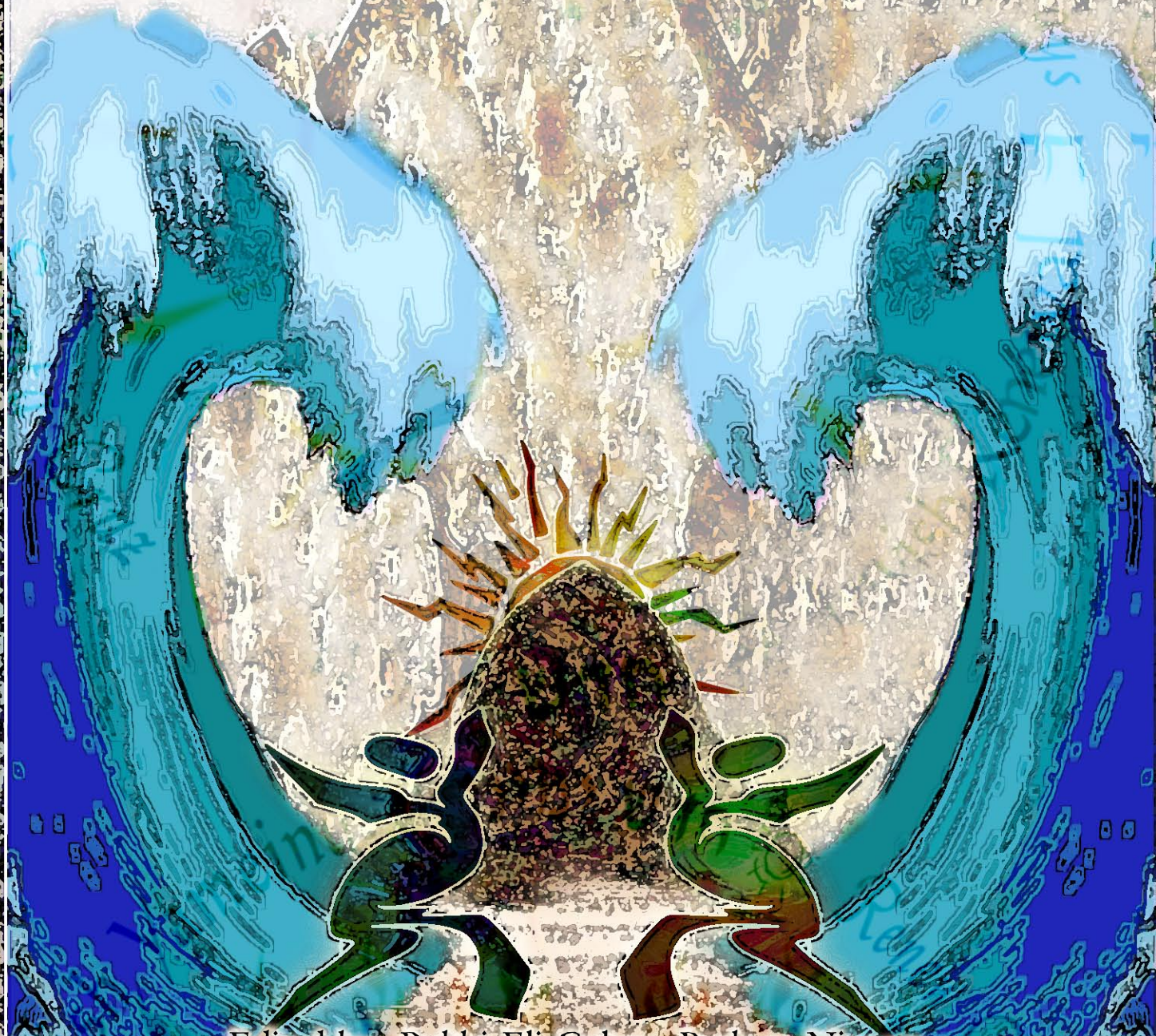


THE עמדישא זאמענע מאגאדאן



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THE CHADEISH YAMMEINU MASSADAH
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THE ORDER



Kadeish . קַדֵּיִשׁ



Urkhatz . וּרְחַץ



Karpas . כַּרְפָּס



Yachatz . יַחַץ



Magid . מַגִּיד



Rachtzah . רְחַצָּה



Motzi Matzah . מוֹצִיא מַצָּה



Maror . מָרֹר



Korekh . כּוֹרֵךְ



Shulchan Orech . שֻׁלְחַן עוֹרֵךְ



Tzafun . צָפוּן



Bareikh . בָּרַךְ



Hallel . הַלֵּל



Nirtzah . נִרְצָה



קדש

KADEISH

הנני מוכן ומזומן לקיים מצות כוס ראשונה מארבע כוסות לשם יחוד קודשא בריך הוא ושכינתיה.

Hin'ni mukhan um'zuman l'kayeim mitzvat kos rishonah meiar'ba kosot l'sheim yikhud Kudsha B'rikh Hu u'Sh'khintayh

Here I am right now, ready and able and mindful to participate in the unification of the Transcendent Holy One with the Immanent, Shechinah.

Leader-

סברי חברי:

With your permission friends,

All-

לחיים

L'Chaim

To Life!



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

Baruch atah Adonai, Eloheinu melech haolam, borei p'ri hagafen.

Blessed are You, Yah, Majesty of the universe, who creates the fruit of the vine.

ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו עם כל-עם, ורוממנו עם כל-לשון, וקדשנו במצותיו, ותתן-לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון את-יום חג המצות הזה. זמן חרותנו, מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת עם כל-העמים. ומועדי קדשך בשמחה ובששון הנחלתנו:

Baruch atah Adonai, Eloheinu melech haolam, asher bachar banu im kol-am, v'rom'manu im kol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah moadim l'simchah, chagim uz'manim l'sason et-yom hazeh chag hamatzot hazeh. Z'man cheiruteinu, mikra kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta im kol-haamim. Umo'adei kod'shecha b'simchah uv'sason hinchaltanu.

Blessed are You, Yah, Majesty of the universe, who has chosen and exalted us with all nations and has sanctified us with Your commandments. And You, Yah, have lovingly bestowed upon us appointed times for happiness, holidays and seasons for joy, this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus from Egypt. You chose and sanctified us with all peoples. In Your gracious love, You granted us Your appointed times for happiness and joy.

ברוך אתה יי, מקדש ישראל והזמנים:

Baruch atah Adonai, m'kadeish yisraeil v'ha-z'manim

Blessed are You, Yah, who sanctifies the people Israel, and the appointed times.

הַמְּבָרַךְ שֶׁהֵחֵינּוּ וְקִיְמָנוּ לְזֶמַן הַזֶּה

SHEHECHEYANU

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְמָנוּ לְזֶמַן הַזֶּה:

Baruch atah Adonai, Eloheinu melech haolam, shehecheyanu v'ki-y'manu v'higianu laz'man hazeh.

Blessed are You, Yah, Majesty of the universe, who has granted us life and sustenance and brought us to this season.

We drink the first cup.



וְרַחֵץ

UREKHATZ

Washing We wash our hands in silent meditation, emptying our minds of irrelevant thought, opening our hearts to our family and friends, our community.



כַּרְפָּס

KARPAS

Greens We pray for wisdom and strength for tikkun olam, to protect and restore our land, air and water so that all life may be sustained.



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

Baruch atah Adonai, Eloheinu melech haolam, borei p'ri haadamah.

Blessed are You, Yah, Majesty of the universe, who creates the fruit of the earth.

יחץ YAKHATZ

Three matzahs are covered by a napkin on the Seder plate. We break the middle one in two pieces. The smaller part becomes our Lechem Oe-nee, the bread of affliction. It is returned to the plate. The larger part is wrapped in a napkin; it is our Afikomen which is hidden until the end of the meal when the children will find it and exchange it for a gift.

If we had not been led by Moses and protected by G-d, we could have been broken to the will of Pharaoh. Today, in this community of free persons sitting together at a bountiful Seder table, we are aware that all freedoms are fragile. In this land of plenty, many are enslaved by hunger having not even a broken loaf.

Story: Workers with refugees of war found that children rescued after surviving in bombed out cities were unable to sleep even after weeks of shelter and food in safety. The workers found that if they gave each child a piece of bread to hold when they went to bed, the children could sleep knowing that when morning came they would be able to survive one more day. The bread of affliction may also be the bread of hope.

הָא לַחְמָא אַנְיָא HA LAHMA ANYA “The Bread of Affliction”

Instructions: Turn down the covering of the matzot, showing the broken matzah to everyone, then raise up the Seder Plate with the symbolic foods.

*This is the bread of poverty
This is the meal of affliction
Consumed when the narrowness
Threatened to consume us.
Every one who is in need of remembering
that there are wide expanses
beyond the narrowness--
come to the Passover.
In this moment we are
still caught in the constricted places
still slaves to our mitzrayim
Yet always on the path
to wide expanses
to freedom*

הָא לַחְמָא אַנְיָא
דִּי אֶכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכַפֵּין יֵיתִי וַיִּכּוֹל, כָּל דְּצָרִיד יֵיתִי וַיִּפְסַח.
הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.
הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:
*Ha lahma anya di ahlu avohatana b'ara d'mitzrayim.
Kol dihfin yeitay vyeihol, kol ditzrih yeitay v'yifsah
Hashata haha, l'shanah haba'a b'ara d'Yisrael.
Hashata avdei, l'shanah haba'a b'nei horin.*

This is the bread of affliction
which our ancestors ate in the land of Mitzrayim.
All who hunger, let them come and eat.
All who are in need, let them come to Pesach.
This year we are here;
next year we shall be in the Land of Israel.
This year we are slaves;
next year we shall be free.

מַגִּיד

MAGGID

FOUR QUESTIONS

The second cup of wine is poured and a child asks the Four Questions:

מה נשתנה הלילה הזו מכל הלילות:

Mah nishtanah halailah hazeh mikol haleilot?
Why is this night different from all other nights?

1 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה. הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה:

Sheb'chol haleilot anu och'lin chameitz umatzah. Halailah hazeh kulo matzah.
On all other nights we eat chametz and matzah. Tonight, why do we eat only matzah?

2 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יַרְקוֹת הַזֶּה מְרוֹר:

Sheb'chol haleilot anu och'lin sh'ar y'rakot. Halaylah hazeh maror.
On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?

3 שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפִּילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

Sheb'chol haleilot ein anu matbilin afilu paam echat. Halailah hazeh sh'tei f'amim.
On all other nights we do not dip even once. Tonight, why do we dip the greens twice?

4 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֻּלּוֹ מְסֻבִּין:

Sheb'chol haleilot anu okhlim bein yoshvin uvein m'subin, halailah hazeh kulanu m'subin.
On all other nights we eat sitting or reclining. Tonight, why do we all recline?

עֲבָדִים הָיִינוּ

AVADIM HAYINU

“We were slaves...”

Instructions: Uncover the matzot during the recital of the story which tells us why we eat them.

עֲבָדִים הָיִינוּ לְפָרֹעַ בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְיָרֵעַ נְטוּיָה.

Avadim hayinu l'Faroh b'Mitzrayim. Vayotzieinu Adonai Eloheinu mi-sham, b'yad hazakah uvizroa n'tuyah.

We were slaves to Pharaoh in Mitzrayim, and then ADONAI our G-d brought us out of there with a mighty hand and an outstretched arm.

Avadim hayinu We were slaves
Atah v'nei chorin Now we are free

אַרְבַּעַת בְּנֵים THE FOUR CHILDREN

Different perspectives, different ways of seeing, of feeling, of hearing, of knowing.
The children of us; the children in us. Each striving to understand. We honor them all.

The Wise Child asks

“What does this mean?”

This child is seeking knowledge. We should explain to this child about each part of the Seder and its meaning in our journey from enslavement to freedom. We will teach this wise one that while any are slaves, no one is truly free.

אַחַד חֲכָם,



The Angry Child asks

“What does this mean to you?”

This child does not feel to be a welcome and beloved participant in our Seder. We say “Join us tonight. Listen carefully. Sing, dance and drink with this community. Become a part of us and you will understand.”

וְאַחַד רָשָׁע,



the pure and simple child asks

“what is all this?”

This child has an open heart. We respond simply "We were beloved by Adonai who led us from a place of painful safety into the exciting challenge of freedom. During our Seder we travel this journey again."

וְאַחַד תָּם,



The Child Who Does Not Know How to Ask asks

“...”

This child cannot even form the question. This child needs to be taken by the hand to experience the journey to freedom.

וְאַחַד שְׂאִינוּ יוֹדֵעַ לְשׂאֹל:



מִתְחִלָּה

MIT'KHILA

מִתְחִלָּה עֹבְדֵי עֲבוֹדַת זָרָה הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם לְעֲבוֹדָתוֹ.

In the beginning our ancestors were idol worshipers.

But now the Presence That Is In Every Place has brought us near in devotion.

BROKEN IDOLS

According to Rabbinic interpretation, the spiritual liberation from false gods begins with Abraham's critical search for truth. It culminates in a full scale rebellion against his own father, Terach the idol maker. The struggle for truth can threaten family solidarity and tradition, yet it is still a value to be cherished, especially at Passover.

Once, Abram's father asked him to take over the family idol shop in the market. When his father left, Abram took a stick and smashed every idol except the largest one. Carefully he placed the stick, like a scepter, in the hand of the remaining idol. When his father returned he was shocked: "who did this to our gods?" Abram replied that after his father left, the gods began to argue amongst themselves until the largest one picked up his staff and smashed the others. Abram's father stared at his son in disbelief and rage. "Don't mock me. None of these gods have the power you attribute to them." Abram then said gently, "please, let your ears hear what your mouth just said."

Divide your table up into "pro" and "con" and debate the following proposition: "Abraham is a rebellious son whose outrageous treatment of his parents' and society's most cherished beliefs should be censured."

וְהִיא שְׁעֵמְדָה

V'HEE SHE-AMDAH

This promise has stood for those
who came before and for us.
For not just one enemy has
stood against us to wipe us out,
but in every generation
there have been those who have stood
against us to wipe us out.
Yet the Holy One, blessed be,
saves us from their hands.

וְהִיא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ.
שְׁלֹא אֶחָד בְּלִבָּד, עֵמֵד עָלֵינוּ לְכַלּוֹתֵנוּ.
אֶלָּא שְׁבָכֵל דּוֹר וָדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.
וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:
*V'hee she'amda la'avoteinu v'lanu,
she-lo echad bilvad, amad aleinu l'chaloteinu,
eh-la she-b'chol dor va-dor omdim aleinu l'chaloteinu,
v'ha-kadosh baruch hu matzileinu miyadam.*

TEN PLAGUES

Pharaoh's heart was hard. He was blinded by his desire to keep slaves. He was deaf to the words of Moses urging him to give the Hebrews their freedom. He could conceive of no power greater than his until the plagues came.

As each plague is named we use our little finger to spill a drop of wine reminding us that even the death of an enemy eats away at the joy of victory. Each drop we remove strengthens our determination to cast out the plagues still in this world.



Blood.	<i>Dahm.</i>	דָּם.
Frogs.	<i>Ts'fardea.</i>	צַפְרָדַיִם.
Lice.	<i>Kinim.</i>	כִּנִּים.
Wild Beasts.	<i>Arov.</i>	עֲרוֹב.
Cattle Disease.	<i>Dever.</i>	דָּבַר.
Boils.	<i>Sh'chin.</i>	שַׁחִין.
Hail.	<i>Barad.</i>	בָּרָד.
Locusts.	<i>Arbeh.</i>	אַרְבֵּה.
Darkness.	<i>Choshech.</i>	חֹשֶׁךְ.
Death of the Firstborn.	<i>Makat B'chorot.</i>	מַכַּת בְּכוֹרוֹת.



SO YOU SAY THAT ALL THE PLAGUES ARE IN THE PAST?

(All say:)

What About:

1. Destruction of the environment?
2. Torture of prisoners?
3. Abuse of animals?
4. Untreated illness?
5. Addictions?
6. War/genocide?
7. Economic slavery?
8. Homelessness/exile?
9. Greed/dishonesty?
10. Hate mongering/gossip/rumors?

Is This How We Respond?

1. IT'S TOO HARD TO CHANGE!
2. VICTORY AT ALL COSTS!
3. THEY DON'T FEEL PAIN!
4. THAT'S A GOVERNMENT PROBLEM!
5. IT'S THEIR OWN FAULT!
6. IT DOESN'T HAPPEN HERE!.
7. WE NEED AFFORDABLE GOODS!
8. I AM REALLY SORRY ABOUT THAT!
9. THAT IS THE WAY BUSINESS IS!
10. IT'S CAUSED BY THE MEDIA!

CAN WE CHANGE ANYTHING HERE?

דִּינּוּ

DAYEINU

Dayeinu teaches us to switch from the mentality of always wanting more to being grateful for what we have. Of all the deeds that God performed for the Jewish people, for which are you the most grateful?

What are your personal *dayeinus*?

Adonai has shown our people so many acts of kindness. For each one, we say, dayeinu, meaning “that alone would have been enough, for that alone we are grateful.”

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דִּינּוּ:

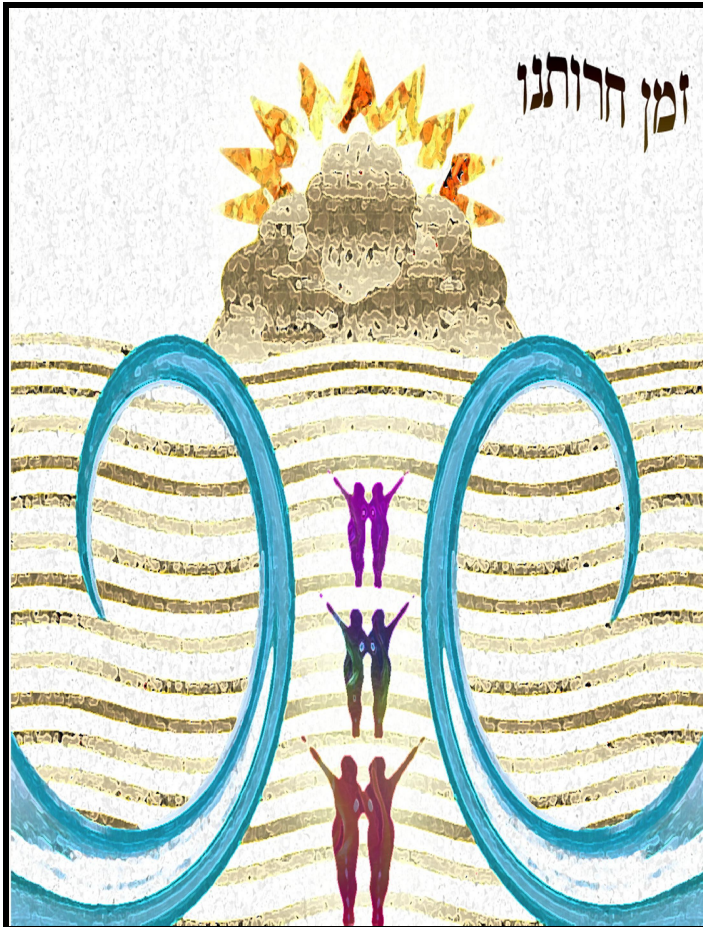
Ilu hotzianu miMitzrayim, Dayeinu

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינּוּ:

Ilu natan lanu et haShabbat, Dayeinu

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דִּינּוּ:

Ilu natan lanu et haTorah, Dayeinu



Adonai took us out of Egypt

Dayeinu

Punished the Egyptians and destroyed their idols

Dayeinu

Gave us Shabbat

Dayeinu

Brought us to Mount Sinai and gave us the Torah

Dayeinu

Brought us to the land of Israel and built the Holy Temple

Dayeinu

For all these --alone and together-- we say

Dayeinu

פֶּסַח. מַצָּה וּמְרוֹר
PESACH, MATSAH AND MAROR
(AND CHAROSET)

רַבֵּן גַּמְלִיאֵל הֵיךְ אָמַר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ,
וְאֵלּוּ הֵן:

פֶּסַח. מַצָּה וּמְרוֹר:

Rabban Gamliel said that in telling the story of the Exodus, we must explain the meaning of the three most important symbols. Without this explanation, our celebration is incomplete.

PESACH: [Point to the lamb bone or beet] The roasted bone is called the Pesach (or Passover). It recalls the lamb our ancestors sacrificed and ate in the days of the Temple. As a symbol on our seder plate, it reminds us that during the tenth plague, Adonai “passed over” the homes of the Israelites and spared their first born.

MATZAH: [Lift up the matzah] We eat matzah to remind us how our ancestors had to leave Egypt in such haste that the dough for their bread did not have time to rise.

MAROR: [Lift up the bitter herb] We eat this maror to remind us how bitter the Egyptians made the lives of our ancestors by forcing them to be slaves.

CHAROSET: Though neither the Torah nor Rabban Gamliel lists charoset with the essential “big three,” it is still a mitzvah to eat the charoset with the maror. Two explanations are offered: Charoset reminds us of the mud bricks our ancestors were forced to make. Yet, its taste is sweet, reminding us of the orchards and gardens mentioned in the Song of Songs.

One of the most literal yet inventive representations of charoset was conceived during the American Civil War, when a group of Jewish Union soldiers made a seder for themselves in the wilderness of West Virginia. They had none of the ingredients for traditional charoset handy, so they put a real brick in its place on the seder plate.

Fill in the blank: “When I left Egypt, I took with me my most treasured possession,”
(Repeat previous participants’ objects and add your own.)

בְּכָל־דּוֹר וָדוֹר
IN EVERY GENERATION

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם

B'chol dor va'dor chayav adam lir'ot et atzmo, k'ilu yatza mi-Mitzrayim.

In every generation, every one of us is obligated to view ourselves as if we had ourselves gone forth from Mitzrayim.

הַלֵּל

HALLEL

Psalm 113

Praise Ya!

Praise, you servants of Adonai,
praise the name of Adonai.

Blessed be the name of Adonai
from this time forth and forever.

HalleluYah.

Hal'lu avdei Adonai.

Hal'lu et sheym Adonai

Y'hi sheim Adonai m'vorakh

meyatah v'ad olam.

הַלְלוּיָהּ.

הַלְלוּ עַבְדֵי יְיָ.

הַלְלוּ אֶת־שֵׁם יְיָ.

יְהִי שֵׁם יְיָ מְבָרָךְ

מֵעַתָּה וְעַד עוֹלָם:

Psalm 114

When Israel went out of Egypt,
The House of Jacob from a
people of strange speech,

Judah became God's sanctuary;
Israel, God's dominion.

The sea saw and fled; the Jordan
turned backward.

The mountains skipped like rams,
and the hills like lambs. Why is it,
sea, that you flee? Jordan, do
you turn backward?

You mountains, why do you skip
like rams? You hills,
why do you leap like lambs?

O earth, tremble before the
Creator, before the God of Jacob,
who turns the rock
into a pond of water, the flint
into a flowing fountain.

B'tzeit yisraeil

mimitzrayim, beit yaakov

meiam loeiz.

Hay'tah y'hudah l'kod'sho,

yisraeil mamsh'lotav.

Hayam raah v'yanos,

hayardein yisov l'achor.

Heharim rak'du ch'eilim,

g'vaot ivnei tzon.

Mah l'cha hayam ki tanus,

hayardein tisov l'achor.

Heharim tirk'du

ch'eilim, G'vaot

kivnei tzon.

Milifnei adon chuli aretz,

milifnei eloha yaakov.

Hahof'chi hatzur

agam mayim, chalamish

l'mey'no mayim.

בְּצֵאת יִשְׂרָאֵל

מִמִּצְרַיִם, בֵּית יַעֲקֹב

מֵעַם לֵעֵז:

הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ.

יִשְׂרָאֵל מִמְשֻׁלוֹתָיו:

הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן

יָסַב לְאַחֹר:

הַהַרִים רָקְדוּ כְּאֵילִים.

גְּבֻעוֹת כְּבָנֵי־צֹאן:

מַה־לְךָ הַיָּם כִּי תָנוּס.

הַיַּרְדֵּן תִּסַּב לְאַחֹר:

הַהַרִים תִּרְקְדוּ

כְּאֵילִים. גְּבֻעוֹת

כְּבָנֵי־צֹאן:

מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ.

מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:

הַהֹפְכֵי הַצּוּר

אֶגְס־מַיִם. חִלְמֵי־שׁ

לְמַעַיְנו־מַיִם.

הַמְבָרַךְ אֶתְּךָ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Blessed are You, Adonai our God, Majesty of the universe, who has redeemed us and our ancestors from Egypt and enabled us to reach this night that we may eat matzo and marror. So Yah our God and God of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Your city, and joyful at Your service. We shall sing a new song of praise to You for our redemption and for our liberation.

בְּרוּךְ אַתָּה יְיָ, גֹּאֵל יִשְׂרָאֵל.

Baruch atah Adonai, gaal yisraeil.

Blessed are You, Adonai, who redeemed Israel.

כּוֹס שֵׁנִי

THE SECOND CUP

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן:

Baruch atah Adonai, Eloheinu melech haolam, borei p'ri hagafen.

Blessed are You, Yah, Majesty of the universe,
who creates the fruit of the vine.

We drink the second cup.



רַחֲצָה

RAKHTZAH

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Baruch Atah Yah Elohaynu melech ha-olam

asher kid'shanu b'mitzvotav

v'tzivanu al n'tilat yadayim.



We bless you Yah our God,
who guides us through Time, Space
and the Holiness of mitzvot
to the sacred ritual of washing our hands.

מוציא מצה

MOTZI MATZAH



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

Baruh atah Yah, Eloheinu melech ha'olam, hamotzi lehem min ha'aretz.
Blessed are You, Yah, Source of All, You bring forth bread from the earth.

ברוך אתה יי, אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו על אכילת מצה:

*Baruh atah Yah, Eloheinu Melech ha'olam
asher kidshanu b'mitzvotav vitzivanu al ahilat matzah.*

Blessed are You, Yah, Breath of all worlds, Who sanctifies us by Your
commandments and has commanded us on the eating of Matzah.

מרור

MAROR



כּוֹרֵךְ

KOREKH

Pieces of the bottom matzah are made into a sandwich with maror and charoset. We eat this in memory of the practice of Hillel, our honored first century rabbi, who ate this sandwich to fulfill the Torah commandment to eat the Pascal lamb with matzah and bitter herbs.

Some things have changed: The lamb is no longer sacrificed.
Some things have not changed: Slavery still exists in our lives and in the world.

Today the bitter taste of maror reminds us of the pain of enslavement. The pleasant taste of charoset soothes the pain with the sweet promise of freedom.



שְׁלַחַן עוֹרֵךְ

SHULCHAN ORECH

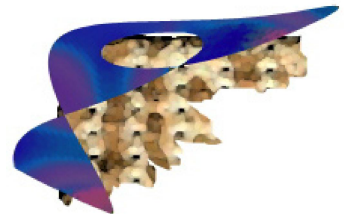
צָפוּן

TZAFUN

EATING THE AFIKOMEN

Now that the Afikomen, which was hidden at the beginning of the seder, has been found, it must be eaten. It is shared with all assembled just as the Pesach offering was shared in the days of the ancient Temple, to show that we are all responsible for one another. Its taste lingers as the last food of the seder.

HERE I AM, ready and prepared to fulfill the mitzvah of eating the afikomen, as a reminder of the Pesach offering eaten by one who is satisfied.



בְּרֵיךְ

BAREIKH

B'RICH RACHAMANA

B'rich Rachamana malka d'alma Marei d'hai pita.

You are the Source of Life for all that is,
and Your blessings flow through me.



The third cup of wine is poured.



בְּרַכַּת הַמַּזוֹן

BIRKAT HAMAZON

Psalm 126

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: אִזּוּ יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ
רִנָּה אִזּוּ לֹאמְרוּ בְּגוֹיִם הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים:
שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ כְּאֶפְיָקִים בְּנֶגֶב: הַזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּדֶךְ יִלֵּךְ וּבָכָה
נִשְׂאָ מִשֶּׁדֶךְ הַזֶּרַע בָּא יבֹא בְרִנָּה נִשְׂאָ אֶלְמִתָּיו:

*Shir hama-alot b'shuv Adonai et shivat tziyon hayinu k'chol'mim: Az yimalei s'chok pinu
ul'shoneinu rinah az yomru vagoyim higdil Adonai la-asot im eileh: Higdil Adonai la-asot imanu
hayinu s'meichim: Shuvah Adonai et sh'viteinu ka-afikim banegev: Hazor'im b'dimah b'rinah
yiktzoru: Haloch yeileich uvachoh nosei meshech hazara bo yavo v'rinah nosei alumotav:*

A Song of Ascents. When God brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our captives, O Lord, like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

הַמַּזְמוֹן: חֲבֵרֵי בְּרֵיךְ!

הַמַּסּוּבִין: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

הַמַּזְמוֹן: יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת חֲבֵרֵי,

בְּרֵיךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ.

הַמַּסּוּבִין: בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוִבוֹ חֵינּוּ.

הַמַּזְמוֹן: בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבִטְוִבוֹ חֵינּוּ.

Leader: *Chaverai n'vareich:*

The others respond: *Y'hi sheim Adonai m'vorach mei-atah v'ad olam.*

Leader: *Y'hi sheim Adonai m'vorach mei-atah v'ad olam.*

Birshut chaverai, n'vareich Eloheinu she-achalnu mishelo.

The others respond: *Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.*

Leader: *Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.*

אגמסמסא טאוטמטז אאסממאז אאז

Leader: Friends, let us bless.

The others respond: Blessed be the name of Adonai from this time forth and forever.

Leader: Blessed be the name of Adonai from this time forth and forever.

With your permission, let us now bless our God whose food we have eaten.

The others respond: Blessed be our God whose food we have eaten and through whose goodness we live.

Leader: Blessed be our God whose food we have eaten and through whose goodness we live.

ברוך הוא וברוך שמו:

Blessed is Yah blessed is Yah's name

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

Baruch hu uvaruch sh'mo:

*Baruch atah Adonai, Eoheinu melech ha-olam, hazan et ha-olam kulo b'tuvo b'chein b'chesed
uv'rachamim hu notein lechem l'chol basar ki l'olam chasdo. Uv'tuvo hagadol tamid lo chasar
lanu, v'al yechar lanu mazon l'olam va-ed. Ba-avur sh'mo hagadol, ki hu eil zan um'farneis
lakol umeitiv lakol, umeichin mazon l'chol b'riyotav asher bara. Baruch atah Adonai, hazan et
hakol:*

Blessed are You, Yah our God, Majesty of the universe, who nourishes the whole world with grace, kindness and mercy. You give food to all creatures, for your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance for God's great name's sake. You are the God who sustains all, does good to all, and provides food for all the creatures which You have created. Blessed are You, O God, who sustains all.

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

*Nodeh l'cha Adonai eloheinu al shehinchalta la-avoteinu, eretz chemdah tovah ur'chavah, v'al
shehotzeitanu Adonai eloheinu mei-eretz Mitzram, uf'ditanu, mibeit avadim, v'al b'rit'cha
shechatamta bivsareinu, v'al torat'cha shelimadtanu, v'al chukecha shehodatanu v'al chayim
chein vachessed shechonantanu, v'al achilat mazon sha-atah zan um'farneis otanu tamid, b'chol
yom uv'chol eit uv'chol sha-ah:*

We thank You, Adonai our God, for having given a beautiful, good, and spacious land to our ancestors as a heritage; for having taken us out, Adonai our God, from the land of Egypt and redeemed us from the house of slavery; your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, grace and kindness You have bestowed on us; and for the food with which You sustain us at all times.

אגמסמסמא טאונסממא אאסממא אאז

ועל הכל יי אלהינו אנחנו מודים לך, ומברכים אותך, יתברך שמך בפי כל חי תמיד לעולם ועד. כפתוב, ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה יי, על הארץ ועל המזון:

V'al hakol Adonai eloheinu anachnu modim lach', um'var'chim otach', yitbarach shimcha b'fi kol chai tamid l'olam va-ed. Kakatuv, v'achalta v'sava'ta, uveirachta et Adonai elohecha al ha-aretz hatovah asher na'tan lach'. Baruch atah Adonai, al ha-aretz v'al hamazon:

For everything, Adonai our God, we thank You and bless You. May Your name be constantly blessed by all forever, as it is written: " After you have eaten and are satisfied, you shall bless the Adonai your God for the good land God has given you." Blessed are You, O God, for the land and the food.

רחם נא יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו, אבינו, רענו, זוננו, פרנסנו, וכלכלנו, והרויחנו, והרוח לנו יי אלהינו מהרה מכל צרותינו, ונא, אל תצריכנו יי אלהינו, לא לידי מתנת בשר ודם, ולא לידי הלואתם. כי אם לידיך המלאה, הפתוחה, הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד:

Racheim na Adonai eloheinu, al yisra-eil amecha, v'al y'rushalayim irecha, v'al tziyon mishkan k'vodecha, v'al malchut beit david m'shichecha, v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu, avinu, r'einu, zuneinu, parn'seinu, v'chalk'leinu, v'harvicheinu, v'harvach lanu Adonai eloheinu m'heirah mikal tzaroteinu, v'na, al tatzricheinu Adonai eloheinu, lo lidei mat'nat basar vadam, v'lo lidei halva-atam. ki im l'yad'cha ham'lei-ah, hap'tuchah, hak'doshah v'har'chavah, shelo neivosh v'lo nikaleim l'olam va-ed:

Have mercy, Adonai our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the reign of the house of David Your anointed one, and on the great and holy Temple that bears Your name. Our God, our Creator, tend and feed us; sustain and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Yah our God, O make us not rely on the gifts and loans of people but rather on Your full, open and generous hand, that we may never be put to shame and disgrace.

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניהך, לפליטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחסנו, ורחם עלינו והושיענו, כי אלך עינינו, כי אל מלך חנון ורחום אתה:

Eloheinu veilohei avoteinu, ya-aleh v'yavo v'yagi-a, v'yeira-eh, v'yeiratzeh, v'yishama, v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron mashi-ach ben david avdecha, v'zichron y'rushalayim ir kod'shecha, v'zichron kol am'cha beit yisra-eil l'fanecha, lifleitah l'tovah l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom Chag Hamatzot hazeh Zoch'reinu Adonai eloheinu bo l'tovah. Ufok'deinu vo livrachah. v'hoshi-einu vo l'chayim, uvidvar y'shuah v'rachamim, chus v'chaneinu, v'racheim aleinu v'hoshi-einu, ki eilecha eineinu, ki eil melech chanun v'rachum atah:

אגמסמגא טינומגא אגסמגא אגא

Our God and God of our ancestors, may the remembrance of us, of our ancestors, of the anointed son of David Your servant, of Jerusalem Your holy city, and of all Your people the house of Israel, ascend, come, appear, be heard, and be accepted before You for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Feast of Matzot. Remember us this day, Adonai our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to You, for You are a gracious and merciful God and Ruler.

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי, בונה ברחמי ירושלים. אמן
Uv'neih y'rushalayim ir hakodesh bimheirah v'yameinu. Baruch atah Adonai, boneih v'rachamav y'rushalayim. Amein

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, O God, who will rebuild Jerusalem in mercy. Amen.

ברוך אתה יי אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו בוראנו, גואלנו, יוצרנו, קדושנו קדוש יעקב, רוענו רועה ישראל. המלך הטוב, והמטיב לכל, שבכל יום ויום הוא הטיב, הוא מטיב, הוא ייטיב לנו. הוא גמלנו, הוא גומלנו, הוא יגמלנו לעד לחן ולחסד ולרחמים ולרחוק הצלה והצלחה ברכה וישועה, נחמה, פרנסה וכלכלה, ורחמים, וחיים ושלום, וכל טוב, ומכל טוב לעולם אל יחסרנו:

Baruch atah Adonai eloheinu melech ha-olam, ha-eil avinu, malkeinu, adireinu bor'einu, goaleinu, yotz'reinu, k'dosheinu k'dosh ya-akov, roeinu roeih yisra-eil. hamelech hatov, v'hameitiv lakol, sheb'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu, hu gom'leinu, hu yigm'leinu la-ad l'chein ul'chesed ul'rachamim ul'revach hatzalah v'hatzlachah b'rachah vishuah, nechamah, parnasah v'chalkalah, v'rachamim, v'chayim v'shalom, v'chol tov, umikol tuv l'olam al y'chas'reinu:

Blessed are You, Yah, our God, Majesty of the universe. God You are our Majesty and Sovereign, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the good Sovereign who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support, mercy, life and peace and all goodness. May You never deprive us of any good thing.

הרחמן, הוא ימלוך עלינו לעולם ועד.

Harachaman, hu yimloch aleinu l'olam va-ed.

May the Merciful One reign over us forever and ever.

הרחמן, הוא יתברך בשמים ובארץ.

Harachaman, hu yitbarach bashamayim uva-aretz.

May the Merciful One be blessed in heaven and on earth.

הרחמן, הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים.

Harachaman, hu yishtabach l'dor dorim, v'yitpa-ar banu la-ad ul'neitzach n'tzachim, v'yithadar banu la-ad ul'ol'mei olamim.

May the Merciful One be praised for all generations; may God be glorified in us forever and ever; may God be honored in us to all eternity.

הַרְחַמְנוּ, הוּא יִפְרֹסֵנוּ בְּכָבוֹד.

Harachaman, hu y'farn'seinu b'chavod.

May the Merciful One grant us an honorable livelihood.

הַרְחַמְנוּ, הוּא יִשְׁבֹּר עֲלֵינוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.

Harachaman, hu yishbor uleinu mei-al tzavareinu v'hu yolichenu kom'miyut l'artzeinu.

May the Merciful One break the yoke from our neck; may God lead us upstanding into our land.

הַרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שֻׁלְחַן זֶה שֶׁאֲכָלְנוּ עָלָיו.

Harachaman, hu yishlach lanu b'rachah m'rubah babayit hazeh, v'al shulchan zeh she-achalnu alav.

May the Merciful One send ample blessing into this house and upon this table at which we have eaten.

הַרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֵלֵיהוּ הַנְּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת וְנִשְׁמֹת וְנַחֲמוֹת.

Harachaman, hu yishlach lanu et eiliyahu hanavi zachur latov, vivaser lanu b'sorot tovot y'shuot v'nechamot.

May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הַרְחַמְנוּ, הוּא יְבָרֵךְ אֶת כָּל הַמְּסֻבִּים כָּאֵן.

Harachaman, hu y'vareich et kol hamsubim kan.

May the Merciful One bless all those who are seated here.

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲמוֹתֵינוּ שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה: הַטִּיב, טוֹבֵת, טוֹב טוֹב, וְאַבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב: בְּכֹל, מְכֹל, כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ כָּלְנוּ יַחַד. בְּבְרָכָה שְׁלֵמָה, וְנֹאמֵר אָמֵן:

Otanu v'et koll asher lanu, k'mo shenitbar'chu imoteinu Sarah, Rivkah, Rachel v'Leah, heitiv, tovat, tov tov, v'avoteinu, Avraham, Yitzchak, v'Ya-akov bakol, mikol, kol. Kein y'vareich otanu kulanu yachad. bivrachah sh'leimah, v'nomar amen:

May Yah bless us all together and all our endeavors and possessions just as God blessed our ancestors Sarah, Rebecca, Rachel and Leah with all that is good, and Abraham, Isaac, and Jacob, with every blessing. May God bless us all together with a perfect blessing, and let us say, Amen.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרָכָה מֵאֵת יי וְצַדִּיקָה מֵאֵלֵהי יִשְׁעֵנוּ, וְנִמְצָא חוֹן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

Bamarom y'lam'du aleihem v'aleinu z'chut, shet'hei l'mishmeret shalom, v'nisa v'rachah mei-eit Adonai utz'dakah mei-elohei yisheinu, v'nimtza chein v'seichel tov b'einei elohim v'adam:

May they in heaven find merits with us so that we may enjoy a lasting peace. May we receive blessings from Yah, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and humanity.

הַרְחַמְנוּ, הוּא יִנְחִילֵנוּ יוֹם שֶׁכֻּלּוֹ טוֹב.

Harachaman, hu yanchileinu yom shekulo tov.

May the Merciful One cause us to inherit the day of total goodness.

הַרְחֵמוּ, הוּא יִזְכְּנוּ לַיָּמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

Harachaman, hu y'zakeinu limot hamashi-ach ul'chayei ha-olam haba.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מִגְדוֹל יְשׁוּעוֹת מַלְכוֹ, וְעֵשֶׂה חֶסֶד לְמִשְׁחֵיחוֹ לְדָוִד וְלִזְרֵעוֹ עַד עוֹלָם: עֵשֶׂה שְׁלוֹם
בְּמִרְוֵמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Migdol y'shuot malko, v'oseh chesed limshicho l'david ul'zaro ad olam: Oseh shalom bimromav, hu ya-aseh shalom, aleinu v'al kol yisra-eil, v'imru amein:

Yah is the tower of salvation and shows kindness to the anointed prince, to David and his descendents forever. You who creates peace in the heavenly heights, may You grant peace for us and for all Israel and for all who dwell on the earth; and let us say, Amen.

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדוֹרְשֵׁי יְיָ לֹא יַחְסְרוּ
כָּל טוֹב: הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד־וֹ: פּוֹתַח אֶת יַדְּךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן: בְּרוּךְ
הַגֹּבֵר אֲשֶׁר יְבַטַח בְּיָי, וְהָיָה יְיָ מִבְּטָחוֹ: נֶעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צַדִּיק נֶעְזֵב,
וְזָרְעוֹ מִבְּקֵשׁ לֶחֶם: יְיָ עֵז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם:

Yir'u et Adonai k'doshav, ki ein machsor lirei-av: K'firim rashu v'ra-eivu, v'dor'shei Adonai lo yachs'ru chol tov: Hodu la-adonai ki tov, ki l'olam chasdo: Potei-ach et yadecha, umasbi-a l'chol chai ratzon: Baruch hagever asher yivtach ba-Adonai, v'hayah Adonai mitvacho: na-ar hayiti gam zakanti v'lo raiti tzadik ne-ezav, v'zaro m'vakeish lachem: Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

Be in awe of Yah, you who make God holy. Fearing only God, what will you lack? Those who are self sufficient like young lions may starve, relying on their own strength, but those who seek only God shall not lack all that is good. Give thanks to God who is so good. God's kindness endures forever. You open Your hand and satisfy the desire of every living thing. Blessed is the one who trusts in Yah. I have been young and now I am old, but never have I seen a Tzaddik so forsaken that his child seeks only bread. Adonai will give strength to the people; Adonai will bless the people with peace.

כוס שלישית

THIRD CUP

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch atah Adonai, Eloheinu melech haolam, borei p'ri hagafen.

Blessed are You, Yah, Majesty of the universe, who creates the fruit of the vine.

We drink the third cup.



כוס אליהו THE CUP OF ELIJAH

Elijah's cup is passed and each person pours some wine from their cup into his symbolizing the partnership to bring holiness to the world.

Elijah...peacemaker, miracle worker, companion to those who suffer...our tireless advocate in heaven and on earth. We have food and wine ready for him should this be the year he comes to stay bringing the Messiah of universal peace.

Miriam's cup, filled with water...

Miriam and her prophecy have long been associated with the waters of life, from saving Moses by sending him off in a basket in the Nile, to the well that always accompanied the Israelites in wanderings while she was alive, and so a cup of water sits next to Elijah's cup.

We open the door for them, stand and sing songs of welcome.

*Eliahu Hanavi,
Eliahu Hatishbi,
Eliahu Hagiladi
Bimhayrah v'yameinu,
yavo aylaynu,
im Mashiach ben David.*



אליהו הנביא.
אליהו התשבי.
אליהו הגלעדי.
במהרה בימינו
יבא אלינו
עם משיח בן דוד.



Miriam haNeviah

*Miriam Ha neviah oz vezimrah beyadah
Miriam tirkod itanu lehagdil zimrat olam
Miriam tirkod itanu Itaken et ha olam
Bimherah v yameynu hi tevienu
el mey ha yeshua*



The door is closed.

We commit to do more than just wait for peace to be brought to us. Every day through our words, prayers and actions we will work to stop the destruction of the earth, to heal our world of plagues and to bring peace to all creation.

If Elijah were to join us at our tables tonight, what would his message be?



הַלֵּל

HALLEL



The fourth cup of wine is poured.



Psalm 115:12-18

Adonai, mindful of us, will bless--
will bless the house of Israel;
will bless the house of Aaron;
will bless those who fear Adonai,
the small ones
along with the great.
May Adonai increase you,
you and your children.
Blessed are you unto Adonai,
the Maker of heaven and earth.
The heavens are the
heavens of Adonai,
and Adonai gave the earth to
humanity.
The dead do not praise G-d,
nor do those who go
down into the silence.
But we will bless G-d
from now until forever.
Halleluyah!

*Adonai z'charanu y'varech
Y'varech et beit Yisrael,
Y'varech et beit Aharon.
Y'varech y'r'ei Adonai,
hak'tanim im hag'dolim.
Yosef Adonai aleichem
Aleichem v'al b'neichem
B'ruchim atem laAdonai,
oseh shamayim va'aretz.
Hashamayim shamayim
laAdonai
v'ha aretz livnei adam.
Lo hameitim y'hal'lu Yah
v'lo kol yordei dumah.
Va'anachnu nivarech Yah
me'atah v'ad olam,
Hal'luYah!*

יְיָ זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת בֵּית אַהֲרֹן.
יְבָרֵךְ יְרֵאֵי יְיָ,
הַקְטָנִים עִם הַגְּדֹלִים.
יִסַּף יְיָ עֲלֵיכֶם,
עִלְיֶיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיְיָ,
עֹשֵׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לַיְיָ,
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הַמֵּתִים יְהַלְלוּ יְהוָה,
וְלֹא כָל יֹרְדֵי דוּמָה.
וְאַנְחֵנוּ נְבָרֵךְ יְהוָה,
מֵעַתָּה וְעַד עוֹלָם,
הַלְלוּיָהּ:

Psalm 117

Praise Adonai, all nations,
extol God, all peoples.
For God's kindness overwhelmed us,
and Adonai's truth is forever.
HalleluYah!

*Hal'lu et Adonai, kol goyim
shab'chu'hu kol ha'umim.
Ki gavar aleinu chasdo
ve'emet Adonai l'olam.
Hal'luYah!*

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם,
שִׁבְּחוּהוּ כָּל הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ,
וְאֵמֶת יְיָ לְעוֹלָם.
הַלְלוּיָהּ:

Psalm 118:1-4

יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:
Yomar na Yisrael, ki l'olam chasdo.

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:
Hodu l'Adonai ki tov, ki l'olam chasdo.

יֹאמְרוּ נָא יְרֵאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:
Yom'ru na yir'ei Adonai, ki l'olam chasdo.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:
Yom'ru na veit Aharon, ki l'olam chasdo.

Min HaMeitzar

מִן הַמֵּיצָר

קָרָאתִי יְהוָה,

עָנְנִי בְּמִרְחֵב יְהוָה.

<i>Min hameitzar</i>	from the narrows
<i>karati Yah</i>	I cried out, YAH!
<i>anani</i>	and YAH answered me
<i>bamerkhav Yah</i>	with wide expanses



Psalm 118:10-14

עֲזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.

Ozi v'zimrat YAH, vay'hi li liyshuah.

קוֹל רִנָּה וִישׁוּעָה בְּאֹהַלֵי צַדִּיקִים, יְמִין יְיָ עֹשֶׂה חַיִּיל.

Kol rinah viy'shuah b'ohalei tzadikim, y'min Adonai osah chayil.

A voice of joyous song and deliverance is in the tents of the righteous;
the right hand of Adonai performs deeds of valor.

יְמִין יְיָ רוֹמְמָה, יְמִין יְיָ עֹשֶׂה חַיִּיל.

Y'min Adonai romeimah, y'min Adonai osah chayil.

The right hand of YAH is exalted; the right hand of YAH performs deeds of valor.

Pitchu Li

פְּתַחוּ לִי שַׁעֲרֵי צֶדֶק, אֲבֹא בָם אוֹדֶה יְהוָה.

Pit'chu li sha'arie tzedek, avo vam odeh YAH.

זֶה הַשָּׁעַר לַיְיָ, צַדִּיקִים יִבְאוּ בוֹ.

Zeh ha sha'ar laAdonai; tzadikim yavou vo.

Open to me **gates** of righteousness, I will enter and thank YAH.

These are the gates of YAH; the righteous enter them.

אוֹדֶךָ כִּי עָנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.

Odecha ki anitani, vat'hi li liyshuah.

Thank You for You have answered me, for You have been my salvation.

אֶבֶן מְאֹסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנֵּה.

Ehven ma'asu habonim, hay'tah l'rosh pinah.

The stone that the builders rejected has become the cornerstone.

מֵאֵת יְיָ הִיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ:

May'ayt Adonai hy'tah zot, hee nif'lat b'eineinu.

This is God's doing, and it is amazing in our eyes!

זֶה הַיּוֹם עֹשֶׂה יְיָ, וְנִגִּילָה וְנִשְׂמְחָה בוֹ.

Zeh ha yom asah Adonai, nagilah v'nism'chah vo.

This is the day that God has made; we shall rejoice and be glad in it.

The Great Hallel

כִּי לְעוֹלָם חֲסִדוֹ:

ki l'olam chasdo

Give thanks to God, for God is good.....for **God's lovingkindness is forever.**

הוֹדוּ לַיְי כִּי טוֹב,

Hodu l'adonai ki tov

כִּי לְעוֹלָם חֲסִדוֹ:

ki l'olam chasdo

Give thanks to the God of all powers.....for **God's lovingkindness is forever.**

הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים,

Hodu l'elohei haelohim,

כִּי לְעוֹלָם חֲסִדוֹ:

ki l'olam chasdo

Give thanks to the Foundation of foundations.....for **God's lovingkindness is forever.**

הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים,

Hodu l'adonei ha adonim

כִּי לְעוֹלָם חֲסִדוֹ:

ki l'olam chasdo

To the Maker of the great wonders.....for **God's lovingkindness is forever.**

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ,

L'oseh nif'laot g'dolot l'vado

כִּי לְעוֹלָם חֲסִדוֹ:

ki l'olam chasdo

Who gives sustenance to all flesh.....for **God's lovingkindness is forever.**

נוֹתֵן לֶחֶם לְכֹל בֶּשָׂר,

Notein lechem l'chol basar,

כִּי לְעוֹלָם חֲסִדוֹ:

ki l'olam chasdo

Give thanks to the God of heaven.....for **God's lovingkindness is forever.**

הוֹדוּ לְאֵל הַשָּׁמַיִם,

Hodu l'El hashamayim,

בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת.

Baruch atah Adonai, melech m'hulal batish'bachot.

נִרְצָה

NIRTZAH

כּוֹס רְבִיעִית

THE FOURTH CUP

בָּרוּךְ אַתָּה יְיָ, עַל הָאֶרֶץ וְעַל פְּרֵי הַגֶּפֶן:

Baruch Atah Yah Elohaynu melech ha-olam boray p'ree ha-gafen.



We bless you Yah our God, guiding force of Time and Space
Who creates the fruit of the vine.

We drink the fourth cup.

הַמַּסָּבָה הַשְּׁמֵנִי הַמְּאַחַד אֶת

Our Seder draws to a close. We have chanted songs of praise to G-d, the source of peace and who creates with us the covenant and the promise that together we will bring freedom to all.

Tonight, each of us has walked from the narrow place to the present. We must continue with the work of transformation of the world with the renewed hope that there will be a time.....

*When all will live in harmony with each other and the earth
And then everywhere will be called Eden once again.*

Judy Chicago

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

NEXT YEAR IN JERUSALEM!

NEXT YEAR IN A WORLD FILLED WITH PEACE!

סְפִירַת הָעֹמֶר

COUNTING OF THE OMER

(Second night only)

Jewish holidays celebrate important historical moments, and many are also linked to the seasons of nature. In addition to celebrating our going out of Egypt, Passover marks the beginning of the barley harvest. On the second day of Passover, an omer (sheaf of barley) was brought to the Temple as an offering. Shavuot, which comes 49 days later, commemorates the giving of the Torah, and also marks the beginning of the wheat harvest. At the second seder it is traditional to begin the counting off of these 49 days, referred to as the Omer.

This symbolic countdown from Pesach to Shavuot shows the connection between the two holidays. Our freedom from slavery was not complete until we received the Torah, which gives our lives purpose and meaning.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל סְפִירַת הָעֹמֶר.

Baruch Atah Yah Elohaynu melech ha-olam asher kid'shanu brmitzvotav vrtzivanu al s'firat ha-omer.

We bless you Yah our God, who guides us through Time, Space and the Holiness of mitzvot to the sacred ritual of the counting of the Omer.

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

Hayom yom echad ba-omer.

Today is the First Day of the Omer.

SONGS

ADIR HU

The song *Adir Hu* lists attributes of G-d following the Hebrew alphabet.

Adir Hu, Adir Hu...

*Yivneh vayto b'karov,
bim'hayrah, bim'hayrah, b'yameinu b'karov.
El b'nay, El b'nay, bnay vaycha b'karov.*

אָדיר הוא יבנה ביתו בקרוב.
במהרה במהרה בימינו בקרוב.
אל בנה אל בנה. בנה ביתך בקרוב:

Bachur Hu, Gadol Hu, Dagul Hu.....

*Yivneh vayto b'karov,
bim'hayrah, bim'hayrah, b'yameinu b'karov.
El b'nay, El b'nay, bnay vaycha b'karov.*

בחור הוא. גדול הוא.
דגול הוא.
יבנה ביתו בקרוב.
במהרה במהרה בימינו בקרוב.
אל בנה אל בנה. בנה ביתך בקרוב:

Hadur Hu, Vatik Hu, Zakai Hu, Chasid Hu....

*Yivneh vayto b'karov,
bim'hayrah, bim'hayrah, b'yameinu b'karov.
El b'nay, El b'nay, bnay vaycha b'karov.*

הדור הוא. ותיק הוא.
זכאי הוא. חסיד הוא.
יבנה ביתו בקרוב.

Tahor Hu, Yachid Hu, Kabir Hu, Lamud Hu, Melech Hu, Norah Hu, Sagiv Hu, Izzuz Hu, Podeh Hu, Tzadik Hu....

*Yivneh vayto b'karov,
bim'hayrah, bim'hayrah, b'yameinu b'karov.
El b'nay, El b'nay, bnay vaycha b'karov.*

במהרה במהרה בימינו בקרוב.
אל בנה אל בנה. בנה ביתך בקרוב:

Kadosh Hu, Rachum Hu, Shadai Hu, Takif Hu....

*Yivneh vayto b'karov,
bim'hayrah, bim'hayrah, b'yameinu b'karov.
El b'nay, El b'nay, bnay vaycha b'karov.*

טהור הוא. יחיד הוא.
כביר הוא. למוד הוא.
מלך הוא. נורא הוא.
סגיב הוא. עזוז הוא.
פודה הוא. צדיק הוא.
יבנה ביתו בקרוב.
במהרה במהרה בימינו בקרוב.

אל בנה אל בנה. בנה ביתך בקרוב:
קדוש הוא. רחום הוא.
שדי הוא. תקיף הוא.
יבנה ביתו בקרוב.
במהרה במהרה בימינו בקרוב.
אל בנה אל בנה. בנה ביתך בקרוב:

ECHAD MI YODEA

Echad mi yodea? Echad ani yodea.
Echad Eloheinu she-ba-shamayim u-va-aretz.

Sh'na-yim mi yodea? Sh'nayim ani yodea.
Sh'nay luchot habit.
Echad Eloheinu she-ba-shamayim u-va-aretz.

Sh'loshah mi yodea? Sh'loshah ani yodea.
Sh'loshah avot. Sh'nay luchot habit.
Echad Eloheinu she-ba-shamayim u-va-aretz.

Arba mi yodea? Arba ani yodea.
Arba imahot. Sh'loshah avot.
Sh'nay luchot habit. Echad Eloheinu she-ba-shamayim u-va-aretz.

Chamishah mi yodea? Chamishah ani yodea.
Chamishah chumshay Torah.
Arba imahot. Sh'loshah avot.
Sh'nay luchot habit. Echad Eloheinu she-ba-shamayim u-va-aretz.

Shishah mi yodea? Shishah ani yodea.
Shishah sidray mishnah. Chamishah chumshay Torah. Arba imahot. Sh'loshah avot.
Sh'nay luchot habit. Echad Eloheinu she-ba-shamayim u-va-aretz.

Shiv'ah mi yodea? Shiv'ah ani yodea.
Shiv'ah y'may Shabata. Shishah sidray mishnah. Chamishah chumshay Torah. Arba imahot. Sh'loshah avot. Sh'nay luchot habit.
Echad Eloheinu she-ba-shamayim u-va-aretz.

Sh'monah mi yodea? Sh'monah ani yodea.
Sh'monah y'may milah. Shiv'ah y'may Shabata. Shishah sidray mishnah. Chamishah chumshay Torah. Arba imahot. Sh'loshah avot. Sh'nay luchot habit. Echad Eloheinu she-ba-shamayim u-va-aretz.

Tish'ah mi yodea? Tish'ah ani yodea.
Tish'ah yarchay laydah. Sh'monah y'may milah. Shiv'ah y'may Shabata. Shishah sidray mishnah. Chamishah chumshay Torah. Arba imahot. Sh'loshah avot. Sh'nay luchot habit.
Echad Eloheinu she-ba-shamayim u-va-aretz.

אָחַד מִי יוֹדֵעַ. אָחַד אֲנִי יוֹדֵעַ.
אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

שְׁנַיִם מִי יוֹדֵעַ. שְׁנַיִם אֲנִי יוֹדֵעַ.
שְׁנֵי לוּחוֹת הַבְּרִית.

אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

שְׁלֹשָׁה מִי יוֹדֵעַ. שְׁלֹשָׁה אֲנִי יוֹדֵעַ.

שְׁלֹשָׁה אָבוֹת. שְׁנֵי לוּחוֹת הַבְּרִית.

אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

אַרְבַּע מִי יוֹדֵעַ. אַרְבַּע אֲנִי יוֹדֵעַ.

אַרְבַּע אִמּוֹהוֹת. שְׁלֹשָׁה אָבוֹת.

שְׁנֵי לוּחוֹת הַבְּרִית. אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

חֲמִשָּׁה מִי יוֹדֵעַ. חֲמִשָּׁה אֲנִי יוֹדֵעַ.

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה.

אַרְבַּע אִמּוֹהוֹת. שְׁלֹשָׁה אָבוֹת.

שְׁנֵי לוּחוֹת הַבְּרִית. אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

שֵׁשָׁה מִי יוֹדֵעַ. שֵׁשָׁה אֲנִי יוֹדֵעַ.

שֵׁשָׁה סְדְרֵי מְשֻׁנָּה. חֲמִשָּׁה חוּמְשֵׁי תוֹרָה.

אַרְבַּע אִמּוֹהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לוּחוֹת הַבְּרִית.

אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

שִׁבְעָה מִי יוֹדֵעַ. שִׁבְעָה אֲנִי יוֹדֵעַ.

שִׁבְעָה יְמֵי שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מְשֻׁנָּה.

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה. אַרְבַּע אִמּוֹהוֹת.

שְׁלֹשָׁה אָבוֹת. שְׁנֵי לוּחוֹת הַבְּרִית.

אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

שְׁמוֹנֶה מִי יוֹדֵעַ. שְׁמוֹנֶה אֲנִי יוֹדֵעַ.

שְׁמוֹנֶה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבָּתָא.

שֵׁשָׁה סְדְרֵי מְשֻׁנָּה. חֲמִשָּׁה חוּמְשֵׁי תוֹרָה.

אַרְבַּע אִמּוֹהוֹת. שְׁלֹשָׁה אָבוֹת.

שְׁנֵי לוּחוֹת הַבְּרִית.

אָחַד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ

Chad Gadya

Chad Gadya is an allegory describing Israel's history. The little goat is Israel, purchased with two zuzim - the two tablets of the law. Next is a list of Israel's oppressor's:



the cat is Assyria, the dog is Babylonia, the stick - Persia, the fire - Greece, the water - Rome, the ox - Saracens, the butcher - the Crusaders, the Angel of death - the Ottomans. But the song ends with an expression of hope, that the Holy One will bring Peace and eternal life to the people of Israel.

The chain of events may seem inexplicable, but the folk song teaches us that there is a Divine order (seder) ... even if it is a mystery to us.

Chad gadya, chad gadya.

D'zabin abba bit'ray zuzay, chad gadya, chad gadya.

V'ata shunra v'achal l'gadya...

d'zabin abba bit'ray zuzay, chad gadya, chad gadya.

V'ata chalba v'nashach l'shunra, d'achal l'gadya...

V'ata chutra v'heekah l'chalba, d'nashach l'shunra...

V'ata nura v'saraf l'chutra, d'heekah l'chalba...

V'ata maya v'chava l'nura, d'saraf l'chutra...

V'ata tora v'shata l'maya, d'chava l'nura...

V'ata ha-shochet v'shachat l'tora, d'shata l'maya...

V'ata Malach ha-Mavet v'shachat l'shochet, d'shachat l'tora...

V'ata Ha-Kadosh Baruch Hu v'shachat l'Malach ha-Mavet...

One little goat, one little goat,
which my father bought for two zuzim,
chad gadya, chad gadya.

Along came a cat and ate the goat...

Along came a dog and bit the cat...

Along came a stick and beat the dog...

Along came a fire and burnt the stick...

Along came water and put out the fire...

Along came an ox and drank the water...

Along came a butcher and slaughtered the ox....

Along came the Angel of Death and killed the butcher...

Along came the Holy One and slew the Angel of Death...

חַד גַּדְיָא, חַד גַּדְיָא:

דְּזָבִין אַבָּא בִּתְרֵי זוּזַי. חַד גַּדְיָא, חַד גַּדְיָא:

וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא

בִּתְרֵי זוּזַי. חַד גַּדְיָא, חַד גַּדְיָא:

וְאַתָּא כְּלָבָא, וְנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה

לְגַדְיָא, דְּזָבִין אַבָּא בִּתְרֵי זוּזַי. חַד גַּדְיָא, חַד

גַּדְיָא:

וְאַתָּא חוּטְרָא, וְהִכָּה לְכְּלָבָא, דְּנִשְׁךְ

לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בִּתְרֵי

זוּזַי. חַד גַּדְיָא, חַד גַּדְיָא:

וְאַתָּא נוּרָא, וְשָׂרָף לְחוּטְרָא, דְּהִכָּה

לְכְּלָבָא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא,

דְּזָבִין אַבָּא בִּתְרֵי זוּזַי. חַד גַּדְיָא, חַד גַּדְיָא:

וְאַתָּא מַיָּא, וְכָבַה לְנוּרָא, דְּשָׂרָף לְחוּטְרָא,

דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה

לְגַדְיָא, דְּזָבִין אַבָּא בִּתְרֵי זוּזַי. חַד גַּדְיָא, חַד

גַּדְיָא:

וְאַתָּא תוּרָא, וְשִׁתָּה לְמַיָּא, דְּכָבַה לְנוּרָא,

דְּשָׂרָף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ

לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בִּתְרֵי

זוּזַי. חַד גַּדְיָא, חַד גַּדְיָא:

וְאַתָּא הַשׁוּחַט, וְשַׁחַט לְתוּרָא, דְּשִׁתָּה

לְמַיָּא, דְּכָבַה לְנוּרָא, דְּשָׂרָף לְחוּטְרָא,

דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאַכְלָה

לְגַדְיָא, דְּזָבִין אַבָּא בִּתְרֵי זוּזַי. חַד גַּדְיָא, חַד

גַּדְיָא:

וְאַתָּא מַלְאַךְ הַמָּוֶת, וְשַׁחַט לְשׁוּחַט, דְּשַׁחַט

לְתוּרָא, דְּשִׁתָּה לְמַיָּא, דְּכָבַה לְנוּרָא, דְּשָׂרָף

לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוּנְרָא,

דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בִּתְרֵי זוּזַי. חַד

גַּדְיָא, חַד גַּדְיָא:

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמַלְאַךְ

הַמָּוֶת, דְּשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוּרָא,

דְּשִׁתָּה לְמַיָּא, דְּכָבַה לְנוּרָא, דְּשָׂרָף

לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ לְשׁוּנְרָא,

דְּאַכְלָה לְגַדְיָא, דְּזָבִין אַבָּא בִּתְרֵי זוּזַי. חַד

גַּדְיָא, חַד גַּדְיָא:

SOURCES

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