

הַגְּדָה שֶׁל פֶּסַח

A PASSOVER HAGGADAH

Edited by
Herbert Bronstein

In One Volume

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PREFACE

The Seder, the ceremonial feast of Passover, is an incomparable religious creation. It represents the unique artistry of the Jewish soul. The Liturgy Committee of the Central Conference of American Rabbis hoped to prepare a Haggadah that would have the power to summon up for our time the Seder's potency of joy and meaning. Before such a task, one must feel like the artisan called upon to fashion the wondrous staff of our first teacher, Moses, through whom the Redeemer of Israel worked signs and marvels in the land of Egypt. No matter how small, every strand should be strong and worthy in that miraculous interweaving of life, the **שלשת הקבלה**, the great bond of our tradition.

And so the first stage in the preparation of this text was a study of the original creative impulses that brought the Seder into being; its earliest sources, structure, and motifs; as well as its development over the centuries. The convictions derived from that original process of study determined the philosophy underlying this Haggadah. Through the years of creative discussion and arduous labor on the part of the Liturgy Committee, those principles have remained intact.

Over the generations, the clarity of the Seder's classic form was blurred and even marred through changes or interpretations of the text of the Haggadah as the generations responded to the demands of immediate historic circumstances. One example will suffice: At some point, an original opening thematic statement of the Haggadah, "A fugitive Aramean was my father," was transformed into a polemic against a contemporaneous Syrian foe, and the text was translated, "An Aramean sought to destroy

my father.” Our own historic perspective, and our freedom to break with strict adherence to the text handed down to us from late medieval times, enable us to engage in a work of restoration. Indeed, one purpose (though not the only one) of this Haggadah is to allow the genius of the original to speak to us again; to permit the discovery of patterns and designs in the texture of the liturgy itself without undue didactic pointing.

So this Haggadah is not a revision of the previous Union Haggadah. It is an attempt at *renovatio ab origine*: a return to the creative beginning so as to bring forth what is utterly new from what was present in the old. Throughout, we have endeavored to be faithful to the elemental structure of the

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Haggadah, beginning with the statement of the theme—the movement from degradation to glory—and the intentional complement of the story of Israel’s own deliverance with the Messianic vision for all humanity.

In the struggle to express spiritual truth, religious genius has always had to make do with the language of flesh and blood derived from physical, material reality. Thus religious statements are almost always best made in myth and symbol and image; in sum, through metaphor, in likenesses and parables. To take such statements literally, we know, is to miss many levels of their meaning, if not to misunderstand them entirely. Though for many it is a present physical longing, the statement “Next year in Jerusalem!” far transcends the actuality of present geographical aspirations. It speaks also in the mode of our mystics, **ירושלים של מעלה**, *Yerushalayim shel maalah*, of the homecoming of all existence, even of the Divine. In short, our approach to the language of the Haggadah has not been constricted or entrapped by the literalistic, the crude and heavy

fence of an overly rationalistic literalism which in the past was often set around the gardens of our liturgy, and which sometimes fell in and smashed the flowers.

Every religious symbol is rooted in heaven, like the burning bush never consumed, though continuously alight with inexhaustible meaning. So the effort has been made to preserve intact those symbols and images that form our dream of redemption, to guard against willful semantic depletion of our symbols, and especially to fend off the reduction of their meanings to that narrow band of the spectrum of illumination that our limited perspective permits us to see. The Elijah passage represents one attempt to preserve this sense of reverence before the mysterious pluralities of the transcendent.

An authentic Seder experience is a process of the regeneration of values. More, it is the living experience of redemption. And the Haggadah is the accompaniment.

It is not intended that this Haggadah provide a series of inspirational preachments or intellectual discourses. It is hoped rather that the Haggadah will be a gateway to the actual experience of redemption, new and different each year, yet ever permanent in the realities of our history and ever reluming our vision of life. Nor did we want to provide commentary and opinion on current issues and events. For example, we had to fight the temptation of yet another presentation of "The Four Sons," gotten up in the trappings of current ideology to play parts in the debate on modern Jewish identity. So we have striven for the archetypal rather than the current reference, for the allusive and suggestive rather than the didactic and explicit. Poetry and prose already endowed with the authority of durability speak to our present preoccupations far better than could an explicit current reference; and the Holocaust and the modern Jewish national rebirth find their place in this Haggadah because

the tragedy and exaltation of our historic existence have already provided a place for them within the Seder, this story of our life whose shining conclusion is yet to unfold.

In this Haggadah, most of the rubrics of the traditional Haggadah
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are retained. The leader of the Seder can choose to keep the original placement of the eating of the ceremonial *matzah* and *maror*. But even the new placement (suggested in the interest of a worthy and unhurried Seder) has a basis in an ancient procedure: In ancient times, the eating of the ceremonial foods took place earlier in the Seder.

To cite another example: The *Hallel* psalms, perhaps the earliest element in ancient Passover worship, are retained. But the psalms themselves do not appear in their original form. The attempt has been made, rather, in our reordering of those texts, to reveal to ordinary gaze the overarching theme of those religious poems: the affirmation and triumph of life over death.

The ritual of an additional cup of wine was certainly born of our own time, yet it already had ample precedent in the history of the Seder; the texts and allusions in our ritual to a fifth cup are all derived from original sources, ranging from the ancient prophets of Israel to modern Israel's Declaration of Independence. A curtain is drawn on a new act in the drama of redemption; but the additional cup is set aside. It is yet to be tasted.

To be sure, our approach to the "Plagues of Egypt" represents a break with the traditional Haggadah. There the recitation of the plagues is integral with the celebration of redemption. On the other hand, the earlier Reform Haggadah eliminated the plagues entirely as unworthy of enlightened sensitivities. Our statement represents a fusion of the particular Jewish experience of deliverance with the universal human longing for redemption.

It is not our intention that this Haggadah be read in its entirety at any one sitting. Our aim is to provide wide latitude and scope for choice. There is a basic text which can be followed through from beginning to end, and, along with it, interpretative readings and songs and situations from which the leader of the group may choose, depending upon circumstance and mood. The structure reveals the course of the basic service, and the variant readings and interpretations are distinguishable from the basic text.

Thanks are due to my colleagues of the Liturgy Committee of the Central Conference of American Rabbis, and to many other rabbis as well, who, over the years, contributed so much to this Haggadah that it can truly be said that the seal of many hands is on it. Rabbi Robert I. Kahn was Chairman of the Liturgy Committee for most of the period during which the Haggadah text was being prepared; and his successor as Chairman of the Committee, Rabbi A. Stanley Dreyfus, saw the process through to conclusion. Rabbi Joseph Glaser, our Executive Vice-President, and Rabbi Malcolm H. Stern of the Central Conference staff served as both masters and servants of the process of preparation.

Anthony Hecht, whose own poetry attests to a profound spiritual gift, gave generously of his time to comments on the stylistic questions, and contributed as well to the enhancement of the text itself. To him I express deep gratitude. Rabbi Lawrence A. Hoffman has written a scholarly and felicitous historical introduction, and Rabbi W. Gunther Plaut has provided practical

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guidance for the observance of the Seder. The masterful ability of our illustrator and designer, Leonard Baskin, makes of our new Haggadah a great work of art.

My wife, Tamar, helped Rabbi Malcom Stern assemble the fine compendium of Passover music and, in succession, Hinda Miller, Dvora Lederman, Cami Maas, and Chaya Friedman diligently prepared the various typescripts of our emerging text. Daniel Dorfman competently and devotedly proofread our text. The Hebrew text was compiled by Aaron Braveman.

I am grateful to Michael Loeb and Carol Weiland for all their help.

My thoughts go back to my teachers at the Hebrew Union College–Jewish Institute of Religion, Professors Samuel S. Cohon, editor of the 1923 Union Haggadah, Alexander Guttman, Eugene Mihaly, and Eric Werner, who first opened my eyes to the spectacular architecture of our liturgy.

Earlier still, as a child, I had already glimpsed the awesome and wonderful kingdom of the sacred into which the Haggadah was an enchanted portal. And so this labor of a round Sabbath of years to which I have endeavored to bring the attitude of **מצווה לשם שמים**, *mitzvah l'Shem Shamayim, a free-will offering to the Highest, I dedicate to the memory of my father, Morris Bronstein, ז"ל*, the first, on the sacred eve of Passover, to make me aware that I was part of a great processional still being led by a pillar of cloud by day and a pillar of fire by night, from degradation to glory.

Rabbi Herbert Bronstein
Glencoe, Illinois

ערב שבת "לך לך" תשל"ד
Erev shabbat lech-lecha, 5734

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HISTORICAL INTRODUCTION

If one should desire to compress time and space so as to distill and preserve the accumulated Jewish experience of centuries and relive it yearly, he would do well to turn to the Haggadah. The Exodus from Egypt, the seminal event in Jewish history, is related here; and here, too, lie the successive commentaries of the ages on that formative event. For Jews at every time and in every place, seeing themselves in the Haggadah's story, have added their own unique contribution to the annual recounting of the miracle of old.

The original Haggadah was conceived during the tumultuous events of the first century of the common era. It was the product of a Jewish generation wrenched from its roots and splintered within its ranks. Hitherto, the nature of Judaism had been clear. It was a sacrificial system, whose religious festivities revolved about a series of cultic acts performed by a priestly class within the precincts of the Jerusalem Temple. Pilgrims to Jerusalem spent Passover eve consuming the paschal lamb which they had sacrificed in the Temple that afternoon and recounting the tale of the Exodus in what must have been a night of celebration unstructured by any elaborate order of prayer.

But two events of that first century conspired to alter this age-old pattern. One brought about an irrevocable dislocation with the past, while the other shattered the solidarity of the present. The first was the destruction of the Temple in the year 70; the second was the splintering of the Jewish community into disparate sects, nascent Christianity among them. With the past irretrievably severed and rival factions competing for the right to

determine the present, the need for a definitive interpretation of Judaism was felt. This the Haggadah was to offer. From now on, Jews would convene annually to recall their past, explain their present, and envision their future.

A format for the annual event was adapted from the surrounding culture. There existed a Hellenistic custom of holding sumptuous banquets accompanied by a philosophic conversation. Such feasts were familiar features of Greco-Roman society, and were easily adaptable for the Seder. The usual food and practices—such as reclining at the table—were imbued with Jewish symbolic value, and the philosophical discourse was transformed into the Haggadah.

The Mishnah, a work compiled at the turn of the third century describes a Seder much like ours. The *Kiddush* (announcing the sanctity of the day) inaugurated the festivity. Children were urged to ask questions about the uniqueness of the meal. Their queries were answered with a description of the Exodus and a commentary relating that description to the present. The symbolism of the Seder was explained; *Hallel* psalms (Psalms 113–118), sung originally by the Levites at the Temple, were

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chanted; and a few final prayers brought the Seder to a close.

The Four Questions, far from being a fixed text for the child to recite, were simply sample queries which his father directed at him if his own natural inquisitiveness failed him. That is, if the child asked nothing at all, his father asked him, in effect, “Didn’t you notice that we eat only *matzah* tonight?”

But the Four Questions in our Haggadah come at the beginning of the evening’s events. How, we might wonder, could children be expected to notice the oddities of a meal that had yet to be served? The answer, it appears, is that originally the dinner

including the symbolic Passover foods was consumed first. Only then did the child comment on what he had seen. The bulk of the Haggadah followed as an explanation of what had already transpired during dinner.

This explanation was in the form of a *midrash*, that is, a running interpretation of the pertinent Biblical narrative, as understood by rabbinic oral tradition. It was constructed to satisfy a basic principle: the Haggadah was to begin with a picture of degradation and conclude with a portrayal of glory. The Jew at the Seder was to experience the depths of depression in which his ancestors had agonized, and to travel vicariously with them along the historical road leading to the heights of dignity. So the *midrash* began with Jacob's descent into Egypt and the enslavement of his descendants, and concluded with God's entry into history to save His people.

The original Haggadah turned next to an interpretation of the Passover symbols, a remarkable practice, since nowhere else is the Jew obliged to proclaim the rationale behind a commandment. Yet here, Rabban Gamaliel II, the leading sage in the period following the destruction of the Temple, decreed that failure to elucidate the significance of the symbols nullifies the virtue of using them. Again, the Haggadah reflects realistic Jewish concerns arising out of the turmoil of the first century. Jews were not alone in their regard for the Seder. Many Christians believed that Jesus's last supper was a Seder. These Christians—many had once been Jews—probably continued to hold an annual Seder just as they had before their fealty to Jesus of Nazareth. But for them, the seder rituals carried novel significance. The *matzah*, for example, was the body of their Lord, just as he himself had declared before he died. Now Gamaliel, as the leading Jewish statesman of his time, was undoubtedly aware of this alternative meaning applied to the

Passover symbols, so he ordained that Jews everywhere were to state their original Jewish significance. Perhaps this was the reason for transferring dinner to the end of the evening. In its new location, the meal followed the explanation of the symbols. No one was to eat this ritually significant food without first attesting to the proper interpretation of its symbolism.

Opening with the *Kiddush* and questions, then, and moving through the narrative from degradation to glory, the Seder service continued with interpretation of the symbols and the *Hallel*. Midway in the *Hallel* the meal was served, and the Haggadah was completed thereafter.

But the Haggadah, even at this comparatively early date, tran-
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scended mere recollection of the past. As Jews participated in a meal marking their ancestors' deliverance from Egypt, they could not help but feel all the more deeply their own bondage in Palestine. The destruction of the Temple was but the most dramatic of many hostile events typical of the deteriorating relationship that existed between the Roman regime and its Jewish subjects. Armed conflict continued, reaching yet another climax in an abortive revolt led by a Messianic pretender named Bar Kochba. Legend had it that just as deliverance had occurred on this night so long ago, so ultimate freedom would again come about on Passover. Was it too much to expect that tonight was that night?

So the Haggadah became the story of more than one period of persecution and salvation, as past and present merged in Jewish imagination. The Pharaoh of history personified later oppressors, and the archetypal salvation from the Egyptians carried echoes of Israel's every deliverance through the centuries. This telescoping of history into one night's celebration can be

seen most vividly in the interpretation given to the four cups of wine. They became associated with separate acts of redemption, each indicative of a specific epoch of Jewish history, and each presumably called for by a specific Biblical promise. One rabbi in fact, Rabbi Tarfon, used to drink a *fifth* cup at his Seder. He traced it to yet a fifth Biblical prophecy, one that differed from the other four in that it had yet to be fulfilled. For Rabbi Tarfon, the Seder was more than just lesson in history. It was the making of history, the night of ultimate salvation, God's reentry into history to save Israel again, as he had done so long ago.

Although traditional Haggadahs eventually dispensed with the fifth cup, the custom of anticipating the final redemption on Passover eve was never entirely lost. A fifth cup remained on the table during the meal and became known as the cup of Elijah, the prophet expected to herald this ultimate deliverance. So, today, at the meal's end, after participating in the story of the Exodus and journeying with Israel of old from degradation to glory, the Jew reaches out in spirit for that ultimate glory, promised through the prophets and described by the rabbis: the Messianic age, the end of subjugation for all, capsulated in the words "Next year in Jerusalem!"

Later generations inherited the Haggadah of the Mishnah. Though they did not alter its essential nature, they did expand its contents. The Talmud, for example, provided alternative interpretations of the concept of degradation. One rabbi, Samuel, understood it to mean physical servitude under Pharaoh. His colleague, Rav, took it to denote slavery of the spirit, inherent in early Israel's idolatry. The Haggadah adopted both views in the form of thematic introductions to the *midrash*.

The traditional Haggadah today is the legacy of our Ashkenazic forebears. Like Israelites in Egypt and Jews in first-century Palestine, Rhineland Jewry, too, suffered: in their case, from

marauding bands of Crusaders. These same generations that were moved to remember their dead through the innovations of *yizkor* and *yahrzeit* must have met on Passover eve dreaming of deliverance and even revenge. They expressed these emotions

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by imploring God to pour out vengeance on their persecutors. It was Ashkenazic Jewry, also, that adopted the many songs that we sing at our Seder. Some songs, like "Dayenu," had been optional elements in previous Haggadahs, but were now incorporated as integral parts of the service. Other songs were newly appended to the service and remain with us today. The familiar "Had Gadya," for example, based on a secular folk song, was introduced as a parable of Israel's history. "Adir Hu" also was a popular song at first. In fact, it was probably composed in the vernacular and sung on all holidays before it was translated into Hebrew and reserved for the Haggadah. And even after newly written prayers ceased being introduced into the Haggadah text, Jews everywhere saw themselves as if they personally had been delivered from Egypt. Conversely, as if impervious to the artificial limitations imposed by the logic of time, they brought the Exodus of history up to date by writing marginal commentaries which extracted veiled allusions to the present from the Haggadah's description of the past.

The Haggadah offered here can be seen as a continuation of its predecessors. It contains the Haggadah's essence and attempts to relate the past to both the conditions of the present and our hopes for the future. The Talmud's alternative interpretations of the degradation (pp. 34-37) still introduce the story of Passover, but their philosophical distinction is made manifest. The midrashic answer, which spoke so well to first-century Jews, has been replaced with a modern equivalent, which like its forerunner, combines the Biblical narrative with relevant com-

mentary. The *Hallel* (p. 71) and the grace after meals (p. 61) remain, but the prayer for revenge instituted during Crusade times has been replaced with an alternate ritual which evokes fundamental moments of Jewish history and existence (pp. 68–71). The fifth cup, so long absent, has been restored as a symbol of our faith in the future (p. 77). Throughout, old songs have been retained, and new material has been added in the form of optional readings on the Haggadah text. Even the use of English has good traditional justification. Some of the most illustrious rabbis in our history—Rashi included—translated their Haggadahs, either in part or entirely, into the vernacular, so insistent were they that its message be understood by all present. The *Shulhan Aruh*, in fact, prescribes the recitation of the Four Questions in the vernacular, and notes without objection the custom of reciting the whole Haggadah in a language all may comprehend.

The Haggadah mirrors the Jews who composed it. It is not so much recited as experienced. It is hoped that this Haggadah may prove to be an authentic extension of its predecessors, providing an image of our past, a portrait of our present, and a testimony to our faith in the future.

Lawrence A. Hoffman

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PREPARING FOR THE SEDER

The Seder is our festive introduction to a full week of sacred observance celebrating a number of events and ideas: the birth of the Jewish people, its struggle for freedom, God's role in the history of the people of Israel, and its role in God's purposes. The Seder is a unique opportunity for religious sharing with family, friends, and guests; for enhancing the meaning of

Judaism and rejoicing in its beauty; and for a personal experience of the mysterious unfolding of our people's story, the wonder of our redemption, past, present, and future.

The household. The home is the center of the Jewish way of life. The household must be prepared for this week of fuller Jewish observance. Whether or not the Seder itself takes place in your home, the household should reflect the special nature of the Passover week.

During Pesah, food and its preparation are important. The following recommendations are presented in the hope that our families will choose to intensify their observance and thus their awareness of Passover's meaning.

In the manner of "spring cleaning," thoroughly prepare your home for Passover. This, along with the different foods, dishes, and utensils that should be set aside and used only during Passover, will recall the special sanctity of the time, and impress themselves especially upon the imagination of our children, heightening the fascination of the festival.

Removing ḥametz. Ḥametz is that food which has been or could become subject to a leavening process, or food that has come in contact with leavened foods. *Matzah* is a bread baked without leavening. Prime examples of ḥametz are ordinary bread and crackers and cakes; breakfast cereals and pies made from leavened flour; and whisky. The common means of Passover baking are *matzah* meal (made from ground *matzah*) and potato flour. It is suggested that the family make a common decision as to what practice they will adhere to in their home. The ḥametz can be stored in an out-of-the-way place during the week.

The searching for leaven (B'dikat Ḥametz). If the ḥametz has been removed, then one cannot eat bread the day before the Seder meal. The natural temptation is to replace the bread with

matzah. However, to heighten the anticipation and the meaning of eating *matzah* at the Seder itself, no *matzah* is eaten at least a full day before the Seder (some say two weeks prior). Breakfast and lunch on the day of the Seder then would include neither bread nor breadstuffs nor *matzah*, but Passover foods other than *matzah* can be eaten.

The ceremony of *B'dikat Ḥametz*, the searching for leaven,
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signifies that the home has been made into a Passover sanctuary. By the morning of the Seder, the house must be ready for the Passover week and *ḥametz* removed from use. Thus, for the rite of “searching for the *ḥametz*” (a dramatic and even compelling experience, particularly for children) takes place on the night before the first Seder night. At various places in the home, a parent hides pieces of bread wrapped in paper. In the dark, the children, with flashlights or other illumination, search them out. They are gathered in a bag or paper container and are disposed of. Some follow the literal practice of burning *ḥametz* in the fireplace or outside. The disposal of the *ḥametz* is accompanied with this brief prayer:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל בִּיעוֹר הָחֵמֶץ.

As we prepare for Passover, and observe the rite of the removal of ḥametz, leaven, we praise you, O God, who hallows our lives with commandments.

Preparing for the Seder. The Seder is vastly more than a family dinner observed in a casual or haphazard manner, but is rather a religious drama of the highest significance. Preparation is needed not only by those who prepare the dinner and conduct the Seder service, but also by others who attend.

Arrange to leave your place of work a little earlier than usual, so that you may properly prepare yourself for the arrival of the holy day. Whoever conducts the Seder sees to it that those who attend are provided with Haggadahs. It is not intended that this Haggadah be used in its entirety at any one Seder. Choose from the Haggadah ahead of time interpretive passages (not part of the basic text) which are suitable for the group and decide which passages to omit. One interpretation may be used one year and another the next. Go over the prayers and readings that you expect to read or sing yourself, and mark those parts that you will assign to others. If possible, let others know of their parts in advance. The children too are given parts in advance, so that they may have ample time to prepare. In planning for the singing, you may wish to use recordings prepared for this Haggadah by the Central Conference of American Rabbis. Others in the attending group may be able to help you with the musical preparations. Encourage informal participation, questioning, and spirited discussion.

Plan the overall content and timing of the Seder. It consists of three parts: the service before dinner, dinner, readings and songs afterward. To achieve the fullest religious content, as well as pure enjoyment, scale the duration to the makeup of the group. Each family is different; each leader of a Seder lends his own personality to the observance. The aim is a celebration, serious yet relaxed, and filled with gaiety and drama. By the manner in which you conduct the Seder, invite into your home the presence of the Divine. The joy of a Jew celebrating, in the midst of freedom, the birth of his people, and the greatness of God—what greater ingredients can there be! Make full use of them.

The table setting. Set the table in a most festive manner. Candles should be provided for the Seder. In front of the leader

place a special Seder plate. On this plate arrange the following:

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Three separate pieces of matzah. Three whole pieces of *matzah* should be placed in either a special cloth *matzah* cover with three sections or in a napkin folded over twice. These three *matzot* represent the two traditional loaves set out in the ancient Temple during the festival day and the extra *matzah* symbolic of Passover.

A roasted shankbone, burned or scorched, representing the ancient Passover sacrifice.

Parsley or any green herbs, the growth of springtime, the green of hope and renewal.

The top part of the horseradish root (maror), symbolic of the bitterness that our forefathers experienced in Egypt, and in a contemporary sense, the lot of all who are enslaved.

Haroset, representing the mortar which our ancestors used in doing Pharaoh's labor. One recipe for *haroset* follows:

Combine apples (at least a half apple per person), peeled and chopped fine or grated, with chopped walnuts or pecans, to which chopped or mashed raisins, dates, prunes, or apricots may be added. Add cinnamon and wine to taste.

It is a lovely tradition for members of the family to join prior to the Seder in preparing the various items for the Seder plate.

A roasted egg, representing the *hagigah* or festival offering, a symbol of life itself, a triumph of life over death.

The cup for Elijah. A special and fine cup filled with wine is placed prominently on the table. In parable, the Prophet Elijah (herald of redemption) at some time during the Seder visits every Jewish home and tastes the cup set aside for him. It is a dramatic moment when a child, or children, open the door for

Elijah, and a sense of mystery is always associated with this moment of the Seder.

Symbolic foods for the participants. Either in a setting for each person or in serving plates around the table, there should be a wine glass, *haroset*, prepared horseradish, salt water (many put half a hardboiled egg in the dish of salt water) for dipping the parsley or green herbs, and *matzah*.

The empty chair. It is customary to leave an extra chair at the table denoting those of our people who live in lands where they cannot celebrate the Passover as free men. They are remembered in the Jewish household on this night.

The dinner. Many cookbooks are available that provide a multitude of culinary suggestions for the preparation of the Seder. One ritual item, Passover wine, is constant.

Hiding the afikoman. The *afikoman* is the half *matzah* that is set aside during the breaking of the *matzah* early in the Seder (p. 26). An old tradition held that the group could not leave the

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Seder table unless all had tasted of the *afikoman*. In connection with this, and in order to arouse and maintain the interest of the children and to provide some entertainment for them, a practice developed of hiding and searching for the *afikoman*. Some time during the meal the leader hides the *afikoman* wrapped in a napkin, trying to elude the watchful observance of the children, whose endeavor it is to search out its hiding place. Prizes might be awarded to all who participated, with a special gift to the one who actually found it.

Customs of Passover. Through the altered "life-style" of Passover week, we retain our consciousness of its meaning; we bear witness to its message for our fellow Jews and our non-Jewish associates.

Food during the Passover week. Minimal observance would consist of not eating bread either at home or elsewhere. More religious observance would consist of not eating any *ḥametz*. For lunch, it may be convenient to bring food to work or school.

Synagogue attendance. The Bible prescribes that no work is done and the first and seventh days of Passover. A lovely Seder, family worship the following morning, and a festival day together add immeasurably to Passover observance.

The Yizkor. Memorial prayers are recited in the synagogue on the last morning of Passover. An affirmation of the triumph of the spirit over death is a hallmark of our major holidays. By all means, take your children to the *Yizkor* service, which enlarges our love as well as our vision.

The conclusion of Passover. If the last day of Passover happens to fall on the Sabbath, the day is ended with the ceremony of *Havdalah* (*Shabbat Manual*, pp. 34 ff.).

Ḥag Sameaḥ. As is the custom in greeting one another during Passover, so we now say **חג שמח**, *Ḥag Sameaḥ*, or, as in older parlance, a Good Yom Tov!

W. Gunther Plaut

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A NOTE

This is a joyful but serious religious service. Its locus is the miraculous deliverance of the Children of Israel from Egyptian bondage, through peril and in the face of impossible odds, to the gifts of divine sustenance in the wilderness (the quails and *manna*) and of divine wisdom (the Law) at Mount Sinai—a sustenance, therefore, of the body and the soul—and at last into the freedom and beatitude of the Holy Land. This pilgrimage

represents the spiritual journey from darkness into light that we all must try to make in the course of our lives. Its shape is that of a dramatic and miraculous narrative; and for both educative and spiritual reasons (which are never far apart) it seems important that the excitement and wonder of the story itself, the events that happened on that night which make it different from all other nights—and not only the events of that night, but of the entire deliverance—should not be lost sight of. The rejoicing that ends the service is plausible only if all the preceding events are fully realized—not just the pain and humiliation of bondage, but the difficulties and excitement of the deliverance. So the service ends not only in joy but in clarification: a movement from darkness to light—we understand what we had not known, or had forgotten, or had neglected, or had misunderstood before.

Anthony Hecht

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[full-page artwork in original edition]

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הַגְּדָה שֶׁל פֶּסַח

A PASSOVER HAGGADAH

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♩1 [Lyrics for songs begin on p. 97]

קִדְשׁ

KADESH, SANCTIFICATION OF THE DAY

Leader

Now in the presence of loved ones and friends,
before us the emblems of festive rejoicing,
we gather for our sacred celebration.

With the household of Israel, our elders and young ones,
linking and bonding the past with the future,
we heed once again the divine call
to service.

Living our story that is told for all peoples,
whose shining conclusion is yet to unfold,
we gather to observe the Passover,
as it is written:

וּשְׁמַרְתֶּם אֶת־הַמִּצּוֹת כִּי בְּעֶצְמָם הַיּוֹם הַזֶּה הוֹצֵאתִי
אֶת־עַבְדֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם
הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

Group

You shall keep the Feast of Unleavened Bread, for on this very
day I brought your hosts out of Egypt. You shall observe this
day throughout the generations as a practice for all times.
[Exodus 12:17]

Leader

We assemble in fulfillment of the *mitzvah*:

זְכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יָצָאתָ מִמִּצְרַיִם, מִבֵּית
עֲבָדִים כִּי בְחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה:

Group

Remember the day on which you went forth from Egypt, from the house of bondage, and how God freed you with a mighty hand. [Exodus 13:3]

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הַדְּלָקַת הַנֵּרוֹת

Lighting the Festival Candles

(One of these meditations may be used.)

Happy are those of steadfast faith

Who still can bless the light of candles

Shining in the darkness. . . .

Rejoice, O Earth, in those who keep the way,

For there is still song for them within you.

May the festival lights we now kindle

Inspire us to use our powers

To heal and not to harm,

To help and not to hinder,

To bless and not to curse,

To serve You, O God of freedom.

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

♩ 2,3 [pp. 97,98]

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל (שִׁבְת וְשָׁל) יוֹם טוֹב.

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

In praising God we say that all life is sacred.

In kindling festive lights,
we preserve life's sanctity.

With every holy light we kindle,
the world is brightened to a higher harmony.

We praise Thee, God, majestic sovereign of all life,
Who hallows our lives with commandments
and bids us kindle festive holy light.

כּוֹס קִדּוּשׁ

Kos Kiddush, The First Cup—the Cup of Sanctification

Leader

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

Group

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם:

I am יהוה and I will free you from the burdens of the Egyptians.
[Exodus 6:6]

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[full-page artwork in original edition]

Page 24

Leader

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

(Begin here on the Sabbath.)

♩4 [p. 98]

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי :
וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם : וַיִּכַּל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה : וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-
בָּרָא אֱלֹהִים לַעֲשׂוֹת :

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.)

♩5 [p. 99]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן :

Baruh Atah Adonai Eloheinu Meleh ha-olam borei p'ri ha-gafen.
We praise Thee, O God, Sovereign of Existence, Who creates
the fruit of the vine!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ
מִכָּל-עַם וְרוֹמַמָּנוּ מִכָּל-לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן-
לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמְנוּחָה ו) מוֹעֲדִים
לְשִׂמְחָה חֲגִים וְזְמַנִּים לְשִׂשׁוֹן אֶת-יוֹם (הַשְּׁבֹת הַזֶּה
וְאֶת-יוֹם) חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתָנוּ (בְּאַהֲבָה) מִקְרָא

קֹדֶשׁ זִכָּר לִיְצִיאת מִצְרַיִם. כִּי בָנוּ בְחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ
 מִכָּל-הָעַמִּים (וְשַׁבָּת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאֵהָבָה וּבְרַצוֹן)
 בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנַּחֲלָתָנוּ. בְּרוּךְ אַתָּה יְיָ מֶקְדֵּשׁ
 (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים.

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

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ.

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

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בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ
 לְחַל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
 הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת
 יוֹם טוֹב הַבְּדִלָּתָ, וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי
 הַמַּעֲשֶׂה קִדְּשָׁתָּ; הַבְּדִלָּתָ וְקִדְּשָׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל
 בְּקִדְּשָׁתְךָ. בְּרוּךְ אַתָּה יְיָ, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

We praise Thee, our God, Sovereign of Existence, Who creates the lights of fire, Who teaches us to know light from darkness, sacred from profane. As we sense the holy, and sanctify the

Sabbath among the days of the week, we are ourselves consecrated. We learn to endow each sacred day with its own holiness. We praise Thee, our God, Who has given us to know the holy.

(On Sabbaths and weekdays continue here.)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמְנוּ
וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.

Baruh Atah Adonai Eloheinu Meleh 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.)

כַּרְפָּס

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 [p. 100]

עָנָה דוֹדִי וְאָמַר לִי
קוּמִי לָךְ רַעֲיִתִי יַפְתִּי וּלְכִי-לָךְ:
כִּי-הִנֵּה הִסְתּוֹ עָבַר הַגֶּשֶׁם חָלַף הָלַךְ לוֹ:
הַנְּצַנִּים נִרְאוּ בְּאֶרֶץ עֵת הַזְּמִיר הִגִּיעַ
וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ:

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.
 [Song of Songs 2:10–12]

נִשְׁכָּיְמָה לְכַרְמִים
 נִרְאָה אִם-פָּרְחָה הַגֶּפֶן
 פֶּתַח הַסְּמֹדֵר הִנְצוּ הָרְמוֹנִים
 שִׁם אֶתֶן אֶת-דֹּדֵי לְךָ:

Let us go down to the vineyards
 To see if the vines have budded.
 There will I give you my love.
 [7:13]

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

Group

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה:

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

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

(Eat the greens.)

יָחַץ

YAḤATZ, A BOND FORMED BY SHARING

Leader

Now I break the middle *matzah* and conceal one half as the

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

Group

♩7 [p. 101]

הָא לַחֲמַת עֲנִיָּא דִּי אֶכְלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם.
 כָּל-דְּכַפִּין יִיתִי וְיִכֹּל. כָּל-דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְּׁתָּא
 הָכָא. לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי.
 לְשָׁנָה הַבָּאָה בְּנֵי חוּרִין:

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

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[full-page artwork in original edition]

Page 28

מוציא מצה מרור

MOTZI, MATZAH, MAROR

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

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ :

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

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

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

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

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

(Eat the matzah.)

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

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

Baruh Atah Adonai Eloheinu Meleḥ ha-olam asher kidshanu b'mitzvo-tav v'tzivanu al aḥilat maror.

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

(Eat the maror.)

כּוֹרֵךְ

KOREH, CONTINUITY WITH PAST TRADITION

Leader

זְכוֹר לְמִקְדָּשׁ כְּהִלֵּל: כֵּן עָשָׂה הִלֵּל בְּזִמְנֵי שְׂבִית הַמִּקְדָּשׁ
הָיָה קָיָם. הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד.
לְקַיֵּם מָה שֶׁנֶּאֱמַר: עַל-מִצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ:

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." [Numbers 9:11]

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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.)

מה נשתנה

Four Questions

Leader

בְּנֵעָרֵינוּ וּבְזִקְנֵינוּ נֵלֵךְ בְּבָנֵינוּ וּבְבָנוֹתֵנוּ בְּצֵאֲנֵנוּ וּבְבָקָרֵנוּ
נֵלֵךְ כִּי חַג־יְהוָה לָנוּ:

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

[Exodus 10:9]

So it was said before the first Passover observance.

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

A Child or Children

♩ 8,9 [pp. 102,103]

מה נשתנה הלילה הזה מכל הלילות.
שבכל הלילות אנו אוכלין חֶמֶץ וּמִצָּה, הלילה הזה
כלו מצה.
שבכל הלילות אנו אוכלין שָׂאֵר יִרְקוֹת, הלילה הזה
מָרוֹר.
שבכל הלילות אין אנו מטבילין אֶפְּיֵלוּ פַּעַם אַחַת,
הלילה הזה שְׁתֵּי פְעָמִים.
שבכל-הלילות אנו אוכלין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין,
הלילה הזה כָּלָנוּ מְסֻבִּין.

Why is this night different from all the other nights?

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

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

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

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

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אַרְבַּעַת-הַבָּנִים

The Four Children

Leader

בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל. בְּרוּךְ הוּא: כְּנֶגֶד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה.
 אֶחָד חָכָם. וְאֶחָד רָשָׁע. וְאֶחָד תָּם. וְאֶחָד שְׂאִינוֹ יוֹדֵעַ
 לְשֵׂאוֹל:

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

A Participant

חָכָם מָה הוּא אוֹמֵר, מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים
 אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם: וְאֵף אֶתָּה אֶמְרֵ-לוֹ
 כִּהְלָכוֹת הַפֶּסַח אֵין מִפְטִירִין אַחַר הַפֶּסַח אֶפִיקוֹמֵן:

The wise person asks, "What are the precepts, laws, and observances which יהוה our God commanded us?" In response we

should explain the observances of the Passover thoroughly, the very last one of which is: After the Passover Seder, we do not turn to other kinds of entertainment.

Group

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

A Participant

רָשָׁע מָה הוּא אוֹמֵר. מָה הָעֲבֹדָה הַזֹּאת לָכֶם. לָכֶם
וְלֹא לוֹ. וְלִפִּי שְׁהוֹצִיא אֶת עַצְמוֹ מִן הַכָּל כָּפַר בְּעֵקֶר.
וְאַף אֶתָּה הִקְהֵה אֶת שְׁנֵי וְאַמּוֹר לוֹ. בְּעֵבוֹר זֶה עָשָׂה
יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם. לִי וְלֹא לָךְ. אֱלֹהֵי הָיִיתָ שָׁם, לֹא
הָיִיתָ נִגְאָל:

The wicked person says, “What is this observance to *you*?” Since he says “to *you*” and not “to us,” he rejects essentials of our faith: the unity of God and the community of Israel. Thus we respond sharply: “It is because of what God did for *me* when I went forth from Egypt—‘for *me*,’ that is, and not ‘for *you*’ . . . for had you been there, you would not have known redemption.” [Exodus 12:26]

Group

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

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[full-page artwork in original edition]

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A Participant

תָּם מָה הוּא אוֹמֵר. מַה-זֹּאת. וְאַמְרַתְּ אֵלָיו. בְּחֹזֶק יָד
הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

When the simple person asks, “What is this?” then we say, “With a mighty arm God freed us from Egypt, from the house of bondage.” [Exodus 13:14]

Group

To the person of open simplicity, give a straightforward answer; for “The Torah of God makes wise the simple.” [Psalm 19:7]

A Participant

וְשִׂאֵינוּ יוֹדֵעַ לְשֵׂאוֹל. אֶת פֶּתַח לוֹ. שֶׁנֶּאֱמַר וְהִגַּדְתָּ
 לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר. בְּעֶבְרַת זֶה עָשָׂה יְיָ לִי בְּצֵאתִי
 מִמִּצְרַיִם:

With the person unable to ask, you must begin yourself, as it is written: “You shall tell your child on that day, saying: ‘This is because of what God did for me when I went free from Egypt.’” [Exodus 13:8]

Group

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

Leader

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

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

[Optional Readings:]

The Four Children

From a Wise Son to Others

The monument . . . shall serve as a reminder for us who have survived to remain loyal to our people and to the moral principles

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cherished by our fathers. Only through such loyalty may we hope to survive this age of moral decay. . . . Let us clearly recognize and never forget this: that mutual cooperation and the furtherance of living ties between the Jews of all lands is our sole physical and moral protection in the present situation. But for the future our hope lies in overcoming the general moral abasement which today gravely menaces the very existence of mankind. [Albert Einstein before the monument to the martyred Jews of the Warsaw Ghetto, April 19, 1948]

Jews Who Repudiate Themselves—They Say to You

The Jew who repudiates himself, claiming to do so for the sake of humanity, will inevitably repudiate humanity in the end. A Jew fulfills his role as a man only from inside his Jewishness. Only by accepting his Jewishness can he attain universality. [Elie Wiesel]

The Seder of "The Simple"

Then my wife woke me, and it was evening, and she said to me: "Why don't you celebrate the Seder like all other Jews?" Said I: "What do you want with me? I am an ignorant man, and my father was an ignorant man, and I don't know what to do and what not to do. But one thing I know: Our fathers and mothers were in captivity in the land of the Gypsies, and we have a God, and He led them out, and into freedom. And see: now we are again in captivity and I know, and I tell you that God will lead us to freedom too." And then I saw before me a table, and the cloth gleamed like the sun, and on it were platters with *matzot* and eggs and other dishes, and bottles of red wine. I ate of the *matzot* and eggs and drank of the wine, and gave my wife to eat

and to drink. And then I was overcome with joy, and lifted my cup to God, and said: "See, God, I drink this cup to You! And do You lean down to us and make us free!" [Hasidic story retold by Martin Buber]

"I Am the One Who Does Not Know How to Ask"

Rabbi Levi Yitzhak of Berdichev said: The Haggadah speaks of four sons: One wise, one wicked, one simple, and one who does not know how to ask. Lord of the world, I, Levi Yitzhak, am the one who does not know how to ask. In such a case, does not the Haggadah say that with the child who does not know how to ask, "You must start with him." The father must take the initiative. Lord of the world, are You not my Father? Am I not Your son? I do not even know what questions to ask. You take the initiative and disclose the answers to me. Show me, in connection with whatever happens to me, what is required of me! What are You asking of me? God, I do not ask You why I suffer. I wish to know only that I suffer for Your sake.

[end of Optional Readings]

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מַגִּיד

MAGGID, THE NARRATION

Leader

There are many questions. Now we begin to answer.

מֵעֲבָדוֹת לְחֵרוֹת
מִגְּנוּת לְשִׁבְחָה
מִמְּלָכוֹת הָרְשָׁעָה לְמְלָכוֹת שָׁמַיִם

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

♩¹⁰ [p. 104]

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם. וַיּוֹצֵאֵנוּ יְיָ אֱלֹהֵינוּ
מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָהּ. וְאֵלֹהֵינוּ לֹא הוֹצִיא
הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם. הֲרִי אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם.

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

וְאִפְּלוּ כָּלֵנוּ חֲכָמִים. כָּלֵנוּ נְבוֹנִים. כָּלֵנוּ זְקֵנִים. כָּלֵנוּ
יּוֹדְעִים אֶת־הַתּוֹרָה. מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם.
וְכָל הַמְּרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח:

Therefore, even if
all of us were wise,
all of us people of understanding,
all of us learned in Torah,
it would still be our obligation to tell the story of the Exodus from Egypt. Moreover, whoever searches deeply into its meaning is considered praiseworthy.

Group

For Redemption is not yet complete.

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[full-page artwork in original edition]

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Leader

מַעֲשֵׂה בְּרַבִּי אֶלְיָעָזֵר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן
 עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסַבִּין בְּבֵנֵי בְּרַק.
 וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל-אוֹתוֹ הַלַּיְלָה. עַד
 שָׁבְאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיעַ זְמַן
 קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית:

An instance of this is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azaria, Rabbi Akiva, and Rabbi Tarphon: At their Seder in B'nai B'rak they discussed the going-out from Egypt through the entire Passover night, until their students came and said to them, "Our teachers, the time has already come to recite the morning Sh'ma!"

(This Seder took place at a time of rebellion against Roman oppression and the Seder was held in B'nai B'rak, the town of Rabbi Akiva, who was a leader of the revolt.)

We knew *physical* servitude in Egypt.
 But before that, our *souls* were in bondage.

Group

מִתְחַלָּה עוֹבְדֵי עֲבוּדָה זָרָה הָיוּ אֲבוֹתֵינוּ וְעַכְשָׁו קָרְבָנוּ
 הַמְּקוֹם לְעֲבוּדָתוֹ. שֶׁנֶּאֱמַר בְּעֶבֶר הַנֶּהָר יָשְׁבוּ אֲבוֹתֵיכֶם
 מֵעוֹלָם. וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים:

Spiritual Bondage:

For in the beginning our ancestors were idolators. But afterward God drew us nearer to His service, as it is written: "Of old your ancestors dwelled beyond the river Euphrates. . . . And they served other gods." [Joshua 24:2]

(The Seder text continues on page 37.)

[Optional readings:]

"And They Served Other Gods"

Among the gods worshiped in Mesopotamia, Abraham's birth-place, were:

The Sky, over-all authority;

The Storm, violent and powerful;

The fertile Earth Mother, source of life and sustenance;

The Water, of sea, river, canals, wells, and procreation.

And in Canaan, the deities were the possessors of the land and the powers of fertility. They were gods of fixed locations who guaranteed the repetition of the established order for the material benefit of their worshiper.

According to Erich Fromm, "An idol represents the desire to return to the soil-mother, the craving for possession, power, and fame. The history of mankind up to the present time is primarily the history of idol worship . . . from the primitive idols . . . to the modern idols of the state, the leader, production, and consumption. . . . In worshiping the idol, man worships himself . . . a partial, limited aspect of man; his intelligence, his physical strength, power, fame. . . ."

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. . . these mortals have set up idols in their mind. . . . They are all turned away from me through their idols. [Ezekiel 14:3-5]

כְּשֶׁהָיָה אַבְרָהָם בֶּן־שָׁלֹשׁ שָׁנִים יָצָא מִן הַמְּעָרָה,
הִרְהִיר בְּלִבּוֹ: מִי בָרָא שָׁמַיִם וָאָרֶץ וְאוֹתֵי? הַתַּפְּלִל כָּל
הַיּוֹם כָּלוּ לִשְׁמֶשׁ. לָעֶרֶב שָׁקַע הַשֶּׁמֶשׁ בְּמַעְרָב וְזָרְחָה
הַלְּבָנָה בְּמִזְרָח. כְּשֶׁרָאָה אֶת הַיָּרֵחַ וְכוֹכָבִים סָבִיב
לְיָרֵחַ, אָמַר: זֶה שִׁבְרָא הַשָּׁמַיִם וְהָאָרֶץ וְאוֹתֵי, וְהַכוֹכָבִים
הִלְלוּ שָׁרִיו וְעַבְדָּיו. עָמַד כָּל הַלַּיְלָה בְּתַפְלָה לְיָרֵחַ.
לְבִקֹּר שָׁקַע הַיָּרֵחַ בְּמַעְרָב וְזָרַח הַשֶּׁמֶשׁ בְּמִזְרָח. אָמַר:
אֵין בְּיַד אֱלוֹ כֹחַ; אָדוֹן יֵשׁ עֲלֵיהֶם אֱלֹיו אֶתְפַּלֵּל וְאֵלִיו
אֲשַׁתְּחִוֶּה.

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]

[end of Optional Readings]

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

אַרְמֵי אֲבִי וַיֵּרֶד מִצְרַיִם וַיֵּגֶר שָׁם בְּמַתֵּי מִעֵט.
וַיְהִי שָׁם לְגוֹי גָּדוֹל עַצוֹם וָרֵב.

Social Degradation:

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. [Deuteronomy 26:5]

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

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[Optional Readings:]

“A Great . . . Nation”

מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל מְצִיָּנִים שָׁם שְׁלֹא שָׁנוּ אֶת שְׁמָם
וְלֹא שָׁנוּ אֶת דָּתָם וְלִשׁוֹנָם בְּכָל הַשָּׁנִים הָרַבּוֹת אֲשֶׁר
יָשְׁבוּ שָׁם וְהָיוּ תָמִיד גּוֹי בְּפָנָי עֵצָמָם, אָמָה נְבִדָּלָת
וְנִפְרָשֶׁת מֵהַמְצָרִים וְלֹא נִתְעַרְבוּ בָהֶם, כְּמוֹ שִׁיקְרָה
לְשָׂאָר עַמִּים, בְּהִתְיַשְׁבָּם יַחַד יִתְעַרְבוּ אֵלָיו בְּאֵלוֹ, אֲבָל
הֵם לֹא שָׁנוּ שְׁמָם וְלִשׁוֹנָם וְדָתָם וּמִלְבוּשֵׁיהֶם, וְזָהוּ
“מְצִיָּנִים”. (מכלתא, פסחים)

“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. [*Meḥilta, 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]

[end of Optional Readings]

Leader

וְאָקַח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלָךְ
 אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן וְאַרְבָּה אֶת-זֶרְעוֹ וְאֶתָּן לוֹ אֶת-
 יִצְחָק: וְאֶתָּן לְיִצְחָק אֶת-יַעֲקֹב: וַיְהִי כָּל-נַפְשׁ יִצְאֵי
 יִרְרַי-יַעֲקֹב שִׁבְעִים נַפְשׁ וַיּוֹסֶף הָיָה בְּמִצְרַיִם: וַיֵּצֵא יוֹסֵף
 עַל-אֶרֶץ מִצְרַיִם: וַיְהִי רָעַב בְּכָל-הָאֲרָצוֹת וּבְכָל-אֶרֶץ
 מִצְרַיִם הָיָה לָחֶם:

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 land of Egypt, there was bread . . .

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[full-page artwork in original edition]

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וַיֹּאמֶר פַּרְעֹה לְכָל-מִצְרַיִם לְכוּ אֶל-יוֹסֵף אֲשֶׁר-יֹאמַר
 לָכֶם תַּעֲשׂוּ: וְכָל-הָאֶרֶץ בָּאוּ מִצְרַיִמָּה לְשֹׁבֵר אֶל-יוֹסֵף:
 וַיָּמָת יוֹסֵף וְכָל-אָחִיו וְכָל-הַדּוֹר הַהוּא: וַיָּקָם מֶלֶךְ-חָדָשׁ
 עַל-מִצְרַיִם אֲשֶׁר לֹא-יָדַע אֶת-יוֹסֵף: וַיֹּאמֶר אֶל-עַמּוֹ
 הִנֵּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ: הֲבָה נִתְחַכְמָה לוֹ
 פֶּן-יִרְבֶּה וְהָיָה כִּי-תִקְרָאנָה מִלְחָמָה וְנוֹסֵף גַּם-הוּא
 עַל-שְׂנְאֵינּוּ וְנִלְחַם-בָּנוּ וְעָלָה מִן-הָאֶרֶץ:

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.” [Joshua 24:3–4; Exodus 1:5; Genesis 41:45, 54, 55, 57; Exodus 1:6, 8–10]

[Optional Readings:]

“A New King . . .”

לֹא וַיִּקָּם מֶלֶךְ-חָדָשׁ. רַב וַשְּׂמוּאֵל. חַד אָמַר חָדָשׁ מִמֶּשׁ
 יָדַע: וְחַד אָמַר שְׁנַת-חָדָשׁוֹ גִזְרוּתָיו (סוּטָה יֵא): וַאֲשֶׁר
 יָדַע. עָשָׂה עֲצָמוֹ כְּאֵלוֹ לֹא

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.

[end of Optional Readings]

Leader

וַיִּשְׂימוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם וַיִּבְּנוּ עָרֵי
 מִסְכָּנוֹת לְפָרְעָה אֶת־פֶּתֶם וְאֶת־רַעַמְסֵס: וַיִּמְרְרוּ אֶת־
 חַיֵּיהֶם בְּעֵבֶדָה קָשָׁה בְּחֹמֶר וּבְלִבְנִים וּבְכָל־עֲבֹדָה
 בְּשָׂדֵה וּכְבָּאֲשֶׁר יַעֲנוּ אֹתוֹ כִּן יִרְבֶּה וְכִן יִפְרֹץ וַיִּקְצוּ מִפְּנֵי
 בְּנֵי יִשְׂרָאֵל: וַיֵּצֵאוּ פָרְעָה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֶּן־
 הַיְלֹוד הַיִּאֲוָרָה תִּשְׁלִיכֶהוּ וְכָל־הַיְבָת תַּחֲיוֹן: וַנִּצְעַק אֶל־
 יְיָ אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְיָ אֶת־קִלְנוּ וַיִּרְא אֶת־עֲנִינּוּ
 וְאֶת־עַמְלָנוּ וְאֶת־לַחְצָנוּ.

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 יהוה the Lord, the God of our Fathers, and the Lord heeded our plight, our misery, and our oppression. [Exodus 1:11, 14, 15; Deuteronomy 26:7]

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[Optional Readings:]

"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]

[end of Optional Readings]

Leader

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ
 אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב: וַיֵּרָא אֱלֹהִים אֶת־
 בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:

God heard our moaning,
 And God remembered His Covenant with Abraham, Isaac, and
 Jacob,
 And God looked upon the Israelites, and God knew. . . .
 [Exodus 1:24–25]

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[full-page artwork in original edition]

Page 43

(The Seder text continues on page 44.)

[Optional readings:]

“And God Knew. . . .”

Leader

“And God knew. . . .” What did God know?

Group

When the Israelites had grown accustomed to their tasks,
 when the Hebrews began to labor without complaint,
 then God knew it was time that they be liberated.

Leader

For the worst slavery of Egypt is when we learn to endure it!
 “And God knew. . . .”

Group

As long as there was no prospect of freedom,
God knew the Israelites would not awaken to the bitterness of
bondage.

First Moses had to teach the taste of freedom's hope,
and only then did servitude taste bitter.

Leader

So though bitter slavery is first, and then comes liberation,
the Seder teaches us to taste the *matzah* of freedom first
and only then the bitter herbs of bondage.

“And God knew. . . .”

Group

“And God knew. . . .” If our freedom had been given us by
Pharaoh,
we would have been indebted to him, still subservient,
within ourselves dependent, slavish still at heart. We had to free
ourselves!

Leader

And because we freed ourselves, ever after, even when demeaned
by others and suffering privation, within ourselves we always
wanted to be free!

“And God knew. . . .”

Group

The God-inspired know that people must aspire to the service of
the Highest in order to be free.

Leader

And so our Rabbi of Bratslav taught that others can gain control
of you so long as you possess a will distinct from God's.

Group

And God knew.

[end of Optional Readings]

Leader

שָׁנָאֵמַר: וְעָבַרְתִּי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה הַזֶּה, וּבְכָל
 אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְיָ. וַיּוֹצִיאֲנוּ יְהוָה
 מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֹרַע נְטוּיָה וּבְמַרְא גָּדֹל וּבְאִתּוֹת
 וּבְמִפְתִּים:
 לֹא עַל יְדֵי מַלְאָךְ. וְלֹא עַל יְדֵי שָׂרָף. וְלֹא עַל יְדֵי שְׁלִיחַ.
 אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ.

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. [Exodus 12:12]

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. [Deuteronomy 26:8]

(The Seder text continues on the next page.)

[Optional Readings:]

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. / *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?

”אֲנַחְנוּ גְבוּרִים!
 דֹּר אַחֲרוֹן לְשִׁעְבוּד וְרֵאשׁוֹן לְגְאֻלָּה אֲנַחְנוּ!
 יָדָנוּ לְבִדְיָהּ, יָדָנוּ הַחֲזָקָה
 אֶת-כְּבֹד הָעַל מֵעַל גְּאוֹן צְוֹאֲרֵנוּ פָרָקָה.
 וּנְזַקֵּף רֵאשֵׁנוּ שְׁמַיְמָה וַיִּצְרוּ בְּעֵינֵינוּ—
 וַנִּעְרַק לַמַּדְבָּר וַנֹּאמֶר לַצִּיָּה ”אֲמֵנוּ!” עַל-רֵאשֵׁי הַצּוּרִים
 בֵּין מַפְלְשֵׁי עֲבִים שְׁתִּינוּ מִמְקוּרוֹ הַדְּרוֹר עִם כָּל-נִשְׂרֵי
 שָׁמַיִם . . .”

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.

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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]
 [end of Optional Readings]

Leader

וּמוֹשֵׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה
 וְאַרְבַּע מֵאוֹת שָׁנָה: וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וְאַרְבַּע
 מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יָצְאוּ כָּל-צְבָאוֹת
 יְהוָה מֵאֶרֶץ מִצְרַיִם: לַיִל שְׁמֵרִים הוּא לַיהוָה לְהוֹצִיאָם
 מֵאֶרֶץ מִצְרַיִם הוּא-הַלַּיְלָה הַזֶּה לַיהוָה שְׁמֵרִים לְכָל-
 בְּנֵי יִשְׂרָאֵל לְדוֹרֹתָם.

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. [Exodus 12:40-42]

(All raise their cups of wine.)

Leader

♩ 11,12 [pp. 104,105]

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל.
 בְּרוּךְ הוּא.
 וְהִיא שְׁעֵמֻדָּה לְאַבוֹתֵינוּ וְלָנוּ.

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

Group

שְׁלֹא אֶחָד בְּלִבֵּד עָמַד עָלֵינוּ לְכַלּוֹתֵינוּ: אֵלֶּא שְׁבָכָל-
 דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְדוֹשׁ בְּרוּךְ הוּא
 מְצִילֵנוּ מִיָּדָם:

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.)

[Optional Readings:]

“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 everything I still believe that people

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are really good at heart. I simply can’t build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again.

In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out. [From *The Diary of Anne Frank*]

In the presence of eyes
 which witnessed the slaughter,
 which saw the oppression
 the heart could not bear,
 and as witness the heart
 that once taught compassion
 until days came to pass
 that crushed human feeling,
 I have taken an oath: To remember it all,
 to remember, not once to forget!
 Forget not one thing to the last generation
 when degradation shall cease,
 to the last, to its ending,
 when the rod of instruction
 shall have come to conclusion.

An oath: Not in vain passed over
 the night of the terror.

An oath: No morning shall see me at flesh-pots again.

An oath: Lest from this we learned nothing.

[Abraham Shlonsky, "A Vow," translated by Herbert Bronstein.
 The original poem may be seen in the Yad Va-Shem Holocaust
 Memorial in Jerusalem and is recited at many S'darim, as a
 regular practice, in the land of Israel.]

צי דארף איך פֿייערן דעם טאָג פֿון מיין געבאָרן —
 דאָס זאָלן זאָגן אנדערע — זיי ווייסן בעסער,
 נאָר יענע שאָ פֿון טאָג, ווען כ'בין באַפֿרייט געוואָרן
 פֿון הינטער שטעכנדיקן דראָט אין טפּיסע-שלעסער,
 די שאָ, וואָס אָנגעקומען איז זי אומדערווארט
 מיט גליווערדיקן פֿראָסט אין אָנהייב כוידעש מארט,

בַּאֵם הַימַל אויסגעשטערנטן אינמיטן טאָג,
און מיט דער בראַכע, וואָס איך האָב פון קינדווייז ניט
געזאָגט, —

אַט יענער טאָג ווען ס'קומט — איך רייד אליין זיך
איין:

בא יעדן מענטשן-פריינט די שאַ וועט יאָמטעוו זיין,
ניט קלאפנדיק אין טיר צו אים אין שטוב אריין.

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[full-page artwork in original edition]

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. . . Only that great moment when they set me free
From barbed-wire fences and the lightless prisons,
That moment suddenly arrived, unguarded,
With early March's glittering frost, and heaven
Lit up with stars at noon, and on my lips
The blessing not said since childhood suddenly
Recalled as if it were but yesterday—
I make myself believe: to every lover
Of humanity that day will be a holiday,
Arriving without asking to come in.

[Samuel Halkin, "1959, Russia," translated by Edwin Honig.]

There have been many, among them Nebuchadnezzar, King of Babylon, and Titus and Vespasian, Emperors of Rome. Yet for all of us who take part in this service, these words, "More than one enemy has risen . . ." are likely to recall with a special and monstrous emphasis what has come to be known to the world as the Holocaust—an explicit program of annihilation of all Euro-

pean Jews, in which six million men, women, and children were efficiently singled out and sent to their deaths. To remember them on this evening, as ones who once shared in this service, is right. Yet we must guard against letting our bitterness at their extermination deflect our hearts from, or diminish our gratitude for, the gift of deliverance that we celebrate tonight. If it is hard for us to understand such vast and barbaric annihilation, it is no easier to understand such a complete and miraculous deliverance as tonight we ritually and jubilantly remember, and seek for in our own lives. Nor are we entitled to judge how such destruction could come to pass. We, as part of the remnant that survived, are entitled only to ask, “Are we among the Saving Remnant? Are we fit for that?” and on this evening, in that hope, to purify our hearts. [Anthony Hecht]

[end of Optional Readings]

(“Acts of Redemption” on page 51 may be read at this point in place of “The Plagues of Egypt.”)

עֶשֶׂר מִכּוֹת

Makot Mitzrayim, the Plagues of Egypt

Leader

בְּאוֹתָהּ שָׁעָה בְּקִשּׁוֹ מִלְּאֲכֵי-הַשָּׁרֵת לוֹמַר שִׁירָה לְפָנָי
הַקְּדוֹשׁ-בְּרוּךְ-הוּא, אָמַר לָהֶם הַקְּדוֹשׁ-בְּרוּךְ-הוּא: מֵעַשִׂי
יְדֵי טוֹבְעִין בֵּימָם וְאַתֶּם אוֹמְרִים שִׁירָה לְפָנָי! (מד'
אבכיר; סנהד' לט:)

Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, “My creatures are perishing, and you sing praises?” [Talmud Bavli, Sanhedrin 39b]

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Group

Though we descend from those redeemed from brutal Egypt,
and have ourselves rejoiced to see oppressors overcome,
yet our triumph is diminished
by the slaughter of the foe,
as the wine within the cup of joy is lessened
when we pour ten drops for the plagues upon Egypt.

Leader

חָרַב בָּאָה לְעוֹלָם, עַל עֲנוּי הַדִּין, וְעַל עֲוֹת הַדִּין.

Our rabbis taught: “The sword comes into the world because of justice delayed and justice denied.” [Pirkei Avot 5:8]

Group

To remember upheaval that follows oppression,
we pour ten drops for the plagues upon Egypt.

Leader

רַבִּי אֹמֵר בְּשֵׁם שְׁהִזְהִיר הַקָּדוֹשׁ בְּרוּךְ הוּא עַל
הַדְּבָרוֹת כִּן הִזְהִיר עַל הַדִּין. לָמָּה שָׁבוּ הָעוֹלָם תָּלוּי.

Our rabbis taught: God is urgent about justice, for upon justice the world depends. . . . [Exodus Rabbah Mishpatim 30:19, 24]

Group

Each drop of wine we pour is hope and prayer
that people will cast out the plagues that threaten everyone
everywhere they are found, beginning in our own hearts.
The making of war,
the teaching of hate and violence,
despoliation of the earth,
perversion of justice and of government,
fomenting of vice and crime,

neglect of human needs,
 oppression of nations and peoples,
 corruption of culture,
 subjugation of science, learning, and human discourse,
 the erosion of freedoms.

אֵלוּ עֶשֶׂר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-
 הַמְצָרִים בְּמִצְרַיִם. וְאֵלוּ הֵן:

We pour ten drops for the plagues upon Egypt.

Page 50

[full-page artwork in original edition]

Page 51

דָּם.
 צַפְרֵדֵי.
 כִּנִּים.
 עֲרוּב.
 דְּבַר.
 שְׁחִין.
 בָּרָד.
 אַרְבֵּה.
 חֲשֵׁךְ.
 מַכַּת בְּכוֹרוֹת.

Dam, Blood

Tzfardeyah, Frogs

Kinim, Lice

Arov, Wild Beasts

Dever, Blight

Sh'hin, Boils

Barad, Hail

Arbeh, Locusts

Hosheh, Darkness

Makat B'horot, Slaying of the First-Born

(*The Seder text continues on page 52.*)

[Optional Readings:]

Acts of redemption

הוֹדוּ לַיהוָה קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:
 זְכוּרוּ נִפְלְאוֹתָיו אֲשֶׁר-עָשָׂה מִפְתֵּיו וּמִשְׁפָּטֵי-פִיו: דְּבַר־י
 אֹתוֹתָיו וּמִפְתִּים בְּאֶרֶץ חָם: שָׁלַח חֹשֶׁךְ וַיַּחֲשֶׁךְ נֹתַן
 גְּשֵׁמֵיהֶם בְּרָד אֵשׁ לְהַבּוֹת בְּאֶרְצָם: וַיּוֹצִיאֵם בְּכֶסֶף
 וַזָּהָב וַאֲיֵן בְּשִׁבְטוֹ כּוֹשֵׁל: פָּרַשׁ עָנָן לְמָסַךְ וְאֵשׁ לְהָאִיר
 לַיְלָה: וַיִּגְעַר בְּיָם סוּף וַיַּחַרְבּ וַיּוֹלִיכֵם בַּתְּהוֹמוֹת כַּמְדָּבָר:
 וַיּוֹשִׁיעֵם מִיַּד שׁוֹנֵא וַיִּגְאָלֵם מִיַּד אוֹיֵב: וַיַּכְסּוּ-מַיִם
 צָרִיחֵם כִּי זָכַר אֶת-דְּבַר קֹדְשׁוֹ אֶת-אַבְרָהָם עֶבְדּוֹ:
 וַיּוֹצֵא עַמּוֹ בְּשֵׁשׁוֹן בְּרִנָּה אֶת-בְּחִירָיו: וַיִּאֲמִינוּ בְּדַבְּרָיו
 יִשְׁירוּ תְהִלָּתוֹ:

Acknowledge יְהוָה. 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]
 [end of Optional Readings]

Page 52

Leader

מִי־כִמְכָה בְּאֱלֹהִים יְהוָה. מִי כִמְכָה נְאֻדָּר בְּקִדְשׁ נִוְרָא
 תְּהִלּוֹת עֲשֵׂה־פִלְאָ : יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד :

Who is like unto You, O God, among the Mighty!
 Who is like unto You, awesome in praises, working wonders!

יהוה shall reign forever and ever!

[Exodus 15:11,18]

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ :

How many gifts God has bestowed upon us!

♩ 13 [p. 105]

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם.
 וְלֹא קָרַע לָנוּ אֶת־הַיָּם — דִּינֵנוּ :
 אֱלוֹ קָרַע לָנוּ אֶת־הַיָּם.
 וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה — דִּינֵנוּ :
 אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה.
 וְלֹא סַפַּק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה — דִּינֵנוּ :
 אֱלוֹ סַפַּק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה.
 וְלֹא הֶאָכִילָנוּ אֶת־הַמָּן — דִּינֵנוּ :
 אֱלוֹ הֶאָכִילָנוּ אֶת־הַמָּן.
 וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת — דִּינֵנוּ :
 אֱלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת.
 וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי — דִּינֵנוּ :
 אֱלוֹ קָרְבָנוּ לְפָנֵי הַר סִינַי.
 וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה — דִּינֵנוּ :
 אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה.
 וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל — דִּינֵנוּ :
 אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל.
 וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה — דִּינֵנוּ :
 אֱלוֹ בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה.
 וְלֹא שָׁלַח אֵלֵינוּ נְבִיאֵי הָאֱמֶת — דִּינֵנוּ :

אֱלֹהֵי שָׁלַח אֵלֵינוּ נְבִיאֵי הָאֱמֶת.
וְלֹא שָׁמְנוּ לְעַם קְדוֹשׁ — וַיִּינּוּ:

Had God brought us out of Egypt and not divided the sea for us,
Dayeinu!

Had God divided the sea and not permitted us to cross on dry
land, Dayeinu!

Had God permitted us to cross the sea on dry land and not
sustained us for forty years in the desert, Dayeinu!

Had God sustained us for forty years in the desert and not fed us
with manna, Dayeinu!

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Had God fed us with manna and not given us the Sabbath,
Dayeinu!

Had God given us the Sabbath and not brought us to Mount
Sinai, Dayeinu!

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

Had God given us the Torah and not led us into the land of
Israel, Dayeinu!

Had God led us into the land of Israel and not built for us the
Temple, Dayeinu!

Had God built for us the Temple and not sent us prophets of
truth, Dayeinu!

Had God sent us prophets of truth and not made us a holy
people, Dayeinu!

עַל אַחַת פְּמָה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכַפְּלָת לְמָקוֹם
עָלֵינוּ. שְׁהוּצִיאָנוּ מִמִּצְרַיִם. וְקָרַע לָנוּ אֶת-הַיָּם. וְהֶעֱבִירָנוּ
בְּתוֹכוֹ בְּחֶרֶבָה. וְסַפֵּק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה.
וְהֶאֱכִילָנוּ אֶת-הַמָּן. וְנָתַן לָנוּ אֶת-הַשַּׁבָּת. וְקָרַבָנוּ לְפָנֶי

הַר סִינַי. וְנָתַן לָנוּ אֶת־הַתּוֹרָה. וְהִכְנִיסָנוּ לְאֶרֶץ
 יִשְׂרָאֵל. וּבָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה. וְשָׁלַח אֵלֵינוּ
 נְבִיאֵי הָאֱמֶת. וְשָׁמְנוּ לְעַם קְדוֹשׁ לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שְׁדֵי בְּאֱמֶת וּבְצִדְקָה.

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

Leader

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר. כָּל־שָׁלַא אָמַר שְׁלֶשָׁה דְּבָרִים
 אֱלוֹ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוּבָתוֹ. וְאֱלוֹ הֵן. פֶּסַח מִצֵּה
 וּמְרוֹר:

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. [Pesahim 10:5]

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

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִין בְּזִמְן שְׁבִית הַמִּקְדָּשׁ קִיָּם.
 עַל שׁוֹם מָה.

What is the meaning of this *pesah*?

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[full-page artwork in original edition]

Page 55

A Participant

עַל שׁוֹם שְׁפֶסֶח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ
בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם.

In family groups, our people ate the paschal lamb when the Temple was still standing. For them, the *pesah* was a reminder that God “passed over” (*pasah*) the houses of our ancestors in Egypt during the redemption.

Group

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

(*The leader points to the matzah.*)

Leader

מִצֵּה זוֹ שְׂאֵנוּ אוֹכְלִים עַל שׁוֹם מָה.

What is the meaning of this *matzah*?

A Participant

עַל שׁוֹם שְׁלֹא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ:
שֶׁנֶּאֱמַר וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת
מִצּוֹת כִּי לֹא חָמַץ כִּי־גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ
לְהַתְמַהֵמֶה וְגַם צִדָּה לֹא עָשׂוּ לָהֶם:

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.” [Exodus 12:39]

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.” [Deuteronomy 16:3]

(*The leader points to the maror.*)

Leader

מָרוֹר זֶה שְׁאָנוּ אוֹכְלִים עַל שׁוֹם מָה.

What is the meaning of this *maror*?

A Participant

עַל שׁוֹם שְׁמָרוֹ הַמְצָרִים אֶת-חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם.
שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת-חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בְּחֹמֶר
וּבְלִבְנִים וּבְכָל-עֲבֹדָה בְּשָׂדֵה אֶת כָּל-עֲבֹדָתָם אֲשֶׁר-
עָבְדוּ בָהֶם בְּפִרְךְ.

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It was eaten, they said, because the Egyptians embittered the lives of our people, as it is written: “With hard labor at mortar and brick and in all sorts of work in the field, with all the tasks ruthlessly imposed upon them.” [Exodus 1:14]

Group

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

♩ 14 [p. 106]

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

Leader

בְּכָל דּוֹר דּוֹר חֵיב אָדָם לִרְאוֹת אֶת-עֲצָמוֹ כְּאֵלוֹ הוּא

יֵצֵא מִמִּצְרַיִם. שְׁנֵאֲמַר וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר
בְּעִבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם:

In every generation, each of us should feel as though we ourselves had gone forth from Egypt, as it is written: “And you shall explain to your child on that day, it is because of what the Eternal did for me when I, *myself*, went forth from Egypt.” [Exodus 13:8]

Group

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

Leader

You shall not oppress a stranger, for you know the feelings of the stranger, [Exodus 23:9]

Group

וְגַר לֹא תִלְחָץ וְאַתֶּם יֹדְעֵתֶם אֶת-נַפְשׁ הַגֵּר כִּי-גֵרִים
הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:

having yourselves been strangers in the land of Egypt.

Leader

When strangers reside with you in your land, you shall not wrong them. . . . You shall love them as yourself, [Leviticus 19:33–34]

Group

וְאַהֲבַתֶּם אֶת-הַגֵּר כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם.

for you were strangers in the land of Egypt.

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Leader

You shall rejoice before God with your son and

daughter . . . and the stranger, and the orphan, and the widow in your midst. [Deuteronomy 16:11]

Group

וְשָׂמַחְתָּ לְפָנַי יְהוָה אֱלֹהֶיךָ אֶתְּהָ וּבְנֶךָ וּבִתְּךָ וְהַגֵּר
וְהַיְתוּם וְהָאֲלֻמָּנָה אֲשֶׁר בְּקִרְבְּךָ: וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ
בְּמִצְרַיִם:

Always remember that you were slaves in the land of Egypt. [Deuteronomy 16:12]

Leader

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

Group

לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוּם וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ
בְּמִצְרַיִם:

Remember that you were a slave in the land of Egypt. [Deuteronomy 24:17–18]

Leader

לֹא אֶת־אֲבוֹתֵינוּ בְּלָד גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא. אֲלֹא
אִף אוֹתָנוּ גָּאֵל עִמָּהֶם. שָׁנְאַמַר וְאוֹתָנוּ הוֹצִיא מִשָּׁם
לְמַעַן הָבִיא אֹתָנוּ לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע
לְאֲבוֹתֵינוּ:

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.” [Deuteronomy 6:23]

(The wine cups are raised.)

♩¹⁵ [p. 107]

לְפִיכֶךָ אֲנַחְנוּ חִיבִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר

לְרוֹמֵם לְהַדִּיר לְבָרֵךְ לְעֵלָה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ
וְלָנוּ אֶת-כָּל-הַנְּסִים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת.
מִיָּגוֹן לְשִׂמְחָה. מֵאֲבָל לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר גְּדוֹל.
וּמִשְׁעֲבוֹד לְגֵאֲלָה. וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

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

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

Page 58

[full-page artwork in original edition]

Page 59

♩ 16,17 [pp. 107,108]

הַלְלוּיָהּ
הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת-שֵׁם יְיָ:
יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם:
מִמִּזְרַח-שֶׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם יְיָ:
רָם עַל-כָּל-גּוֹיִם יְיָ עַל-הַשָּׁמַיִם כְּבוֹדוֹ:
מִי כִיֵּי אֶלְהֵינוּ הַמְּגַבִּיחֵי לְשַׁבָּת:
הַמְּשַׁפִּילֵי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

מְקִימֵי מַעְפָּר דָּל מֵאֲשַׁפֹּת יָרִים אָבִיוֹן :
 לְהוֹשִׁיבֵי עִם נְדִיבִים עִם נְדִיבֵי עַמּוֹ :
 מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם הַבְּנִים שְׂמֵחָה הַלְלוּיָהּ :

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.

[Psalm 113]

♩ 18,19 [pp. 108,109]

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעֹז :
 הִיִּתָּה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלֹתָיו :
 הֵימָּה רָאָה וַיִּנָּס הַיִּרְדֵּן יֹסֵב לְאַחֹר :
 הַהָרִים רָקְדוּ כְּאֵילִים גְּבָעוֹת כְּבָנֵי-צֹאן :
 מֵה־לֶּךָ הֵימָּה כִּי תִנוּס הַיִּרְדֵּן תִּסָּב לְאַחֹר :

הֶהָרִים, תִּרְקְדוּ כְּאֵילִים גְּבֻעוֹת כְּבְנֵי-צֹאן :
 מִלְּפָנַי אֲדוֹן חוֹלֵי אֶרֶץ מִלְּפָנַי אֱלֹהֵי יַעֲקֹב :
 הַהֶפְכִי הַצּוּר אֲגַם-מַיִם חֲלָמִישׁ לְמַעַיְנוֹ-מַיִם :

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

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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.
 [Psalm 114]

כּוֹס גְּאֻלָּה

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

Leader

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

Group

שֶׁנֶאֱמַר וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדְתֶּם.

As it is written: "I will deliver you from their bondage. . . ."
 [Exodus 6:6]

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר גְּאָלְנוּ וְגָאֵל
 אֶת-אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִגִּיעָנוּ לְלֵילָה הַזֶּה, לֶאֱכֹל-בֹּרֵךְ
 מִצֶּה וּמְרֹר. כֵּן, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יִגִּיעָנוּ

לְמוֹעֲדִים וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאתָנוּ לְשָׁלוֹם,
 שְׂמֵחִים בְּבִנְיַן עִירָךְ, וְשֹׁשֵׁים בְּעִבּוּדְתֶךָ. בְּרוּךְ אַתָּה, יְיָ,
 גֹּאֲלֵי יִשְׂרָאֵל.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן :

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

Page 61

שְׁלַחַן עוֹרֵךְ

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.*

צָפוּן

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.

בִּרְךְ

BAREIH, THANKS FOR DIVINE SUSTENANCE

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

♩ 20 [p. 110]

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ
 כְּחֻלְמִים: אָז יִמְלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ
 בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְהוָה
 לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים. שׁוּבָה יְהוָה אֶת־שְׁבִיתָנוּ
 כְּאֶפִיקִים בְּנֶגֶב. הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הָלוֹךְ
 יֵלֵךְ וּבָכָה נִשְׂא מִשָּׁךְ הַזָּרַע, בֹּא־יָבוֹא בְּרִנָּה נִשְׂא
 אֶל־מִתְיוֹ:

A Song of Ascent:

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

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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 seed for sowing,
Will return bearing the sheaves,
With song and with laughter.
[Psalm 126]

Leader

♩ 21 [pp. 111-113]

רְבוֹתֵי נְבֻרָךְ

Friends, let us say Grace.

Group

יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד-עוֹלָם :

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

Leader

בְּרִשׁוֹת מְרֻנָּן וּרְבֻנָּן וְרַבּוֹתֵי נְבָרְךָ אֱלֹהֵינוּ שְׂאֲכַלְנוּ
מִשְׁלוֹ:

Let us praise God of Whose bounty we have partaken.

Group

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵיֵינוּ:

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

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּה אֶת-הָעוֹלָם
כֵּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לֶחֶם לְכֹל-
בָּשָׂר כִּי לְעוֹלָם חֶסֶדּוֹ: וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר-
לָנוּ וְאֵל יַחְסֹר-לָנוּ מְזוֹן לְעוֹלָם וָעֶד בְּעֵבוֹר שְׁמוֹ
הַגָּדוֹל: כִּי הוּא אֵל זָן וּמַפְרִיֵּס לְכֹל וּמַטִּיב לְכֹל וּמַכִּיֵּן
מְזוֹן לְכֹל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְיָ, הַזֶּה
אֶת-הַכֹּל.

Through God's kindness, mercy, and compassion,
all existence is eternally sustained.

God is forever faithful.

Surpassing goodness fills all time and space.

Page 63

[full-page artwork in original edition]

Page 64

Sustenance there is for all.

None need ever lack,

no being ever want for food.

We praise our God, the One, sustaining all.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה
 יְיָ בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

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

Leader

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.

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

Group

וּפְקֹדְנוּ בּוֹ לְבִרְכָה.

On this Day of Liberation, make us a blessing.

Leader

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

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

Group

הַרְחֵמָן. הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

All Merciful, rule over us forever.

Leader

הַרְחֵמָן. הוּא יַפְרִינֵנוּ בְּכָבוֹד:

Sustain us with honorable work.

Leader

(On the Sabbath include the following:)

הַרְחֵמָן. הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיִּי
 הָעוֹלָמִים:

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

(On weekdays continue here:)

הַרְחֵמֵנוּ. הוּא יִזְכֵּנוּ לְיַמּוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא :

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

Page 65

Group

הַרְחֵמֵנוּ. הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלַחַן זֶה שְׂאֵבְלָנוּ עִלָּיו.

הַרְחֵמֵנוּ. הוּא יְבָרֵךְ אוֹתָנוּ וְאֵת כָּל-אֲשֶׁר לָנוּ, כְּמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכֹל מְכַל כֹּל, כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה. וְנֹאמַר אָמֵן :

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

Leader

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן :

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

Group

יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם :

God will give strength unto our people.

God will bless all people with peace.

(The Seder text continues on page 67.)

בָּרַךְ.

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוֹת עֲשֵׂה שֶׁל בְּרַכַּת הַמְּזוּן.
שֶׁנֶּאֱמַר: וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת-יְיָ אֱלֹהֶיךָ, עַל
הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ: לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ-
הוּא וּשְׂכִינְתִּיהָ בְּשֵׁם כָּל-יִשְׂרָאֵל.

הַמְּזַמֵּן אוֹמֵר: רַבּוֹתֵי נְבָרְךָ.

הַמְּסַבִּים עוֹנִים: יְהִי שֵׁם יְיָ מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם.
הַמְּזַמֵּן: בְּרָשׁוֹת מְרַנֵּן וְרַבּוֹתֵי, נְבָרְךָ אֱלֹהֵינוּ שְׂאֲכַלְנוּ
מִשְׁלוֹ.

הַמְּסַבִּים: בָּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵינּוּ.
הַמְּזַמֵּן: בָּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵינּוּ.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלַךְ הָעוֹלָם הַזֶּה אֶת-הָעוֹלָם
כִּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל-
בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ: וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר
לָנוּ וְאֵל יַחְסֹר לָנוּ מְזוּן לְעוֹלָם וָעֶד: בְּעֶבֶר שְׁמוֹ
הַגָּדוֹל כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל וּמְטִיב לְכָל וּמְכִיֵּן
מְזוּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְיָ הַזֶּה
אֶת-הַכֹּל.

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ

חֲמֻדָּה טוֹבָה וְרַחֲבָה וְעַל שְׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ
 מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים וְעַל בְּרִיתְךָ שְׁחַתְמָתָהּ
 בְּבִשְׂרָנוּ וְעַל תּוֹרַתְךָ שְׁלַמְדָתָנוּ וְעַל חֻקֶּיךָ שְׁהוֹדַעְתָּנוּ
 וְעַל חַיִּים חַן וְחֶסֶד שְׁחֹנְנָתָנוּ וְעַל אֲכִילַת מְזֻזֵן שְׁאַתָּה
 זֶן וּמִפְרִנֵּס אוֹתָנוּ תָּמִיד בְּכָל-יוֹם וּבְכָל-עֵת וּבְכָל-
 שָׁעָה :

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ
 יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד : כְּפָתוּב
 וְאֲכַלְתָּ וְשָׂבַעְתָּ וּבִרְכַתְּ אֶת-יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ
 הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יְיָ עַל הָאֶרֶץ וְעַל
 הַמְּזֻזֵן :

רַחֲם-נָא יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם
 עִירְךָ וְעַל צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ וְעַל מַלְכוּת בֵּית דָּוִד
 מְשִׁיחֶךָ. וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו.
 אֱלֹהֵינוּ אָבִינוּ רַעְנוּ זִוְגְנוּ פְרִנְסָנוּ וְכִלְכַּלְנוּ וְהִרְוִיחְנוּ
 וְהִרְוַח-לָנוּ יְיָ אֱלֹהֵינוּ מִהֲרָה מְכַל-צָרוֹתֵינוּ וְנָא אֵל-
 תְּצַרִיכְנוּ יְיָ אֱלֹהֵינוּ לֹא לִיַּדִּי מִתַּנַּת בְּשָׁר וָדָם וְלֹא לִיַּדִּי
 הַלְוָאָתָם כִּי אִם לְיָדְךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה
 וְהִרְחָבָה שְׁלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד :

(On Sabbath continue here:)

רְצָה וְהִחְלִיצָנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם
 הַשַּׁבָּעִי. הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גְדוֹל

וְקָדוֹשׁ הוּא לְפָנֶיךָ לְשֹׁבֵת בּוֹ וְלַיּוֹם בּוֹ בְּאַהֲבָה כְּמַצּוֹת
 רְצוֹנְךָ: וּבְרְצוֹנְךָ הִנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ שְׁלֵא תְהֵא צָרָה
 וְיִגּוֹן וְאַנְחָה בְּיוֹם מְנוּחַתֵּנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת
 צִיּוֹן עִירְךָ וּבְבִנְיִן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ. כִּי אַתָּה הוּא
 בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת.

(On weekdays continue here:)

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אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגְיַע, וַיִּרְאֶה,
 וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזִכְרוֹן
 אֲבוֹתֵינוּ. וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ: וְזִכְרוֹן יְרוּשָׁלַיִם
 עִיר קְדֻשָׁךְ. וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלְטָה
 לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג
 הַמַּצּוֹת הַזֶּה. זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ
 לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. וּבְדַבַּר יְשׁוּעָה
 וּרְחֻמִּים חוּס וְחַנּוּן. וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
 עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ: בָּרוּךְ אַתָּה,
 יְיָ, בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבֵינוּ,
 מְלַכְנוּ, אֲדִירְנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יּוֹצְרֵנוּ, קְדוֹשְׁנוּ קְדוֹשׁ
 יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב, וְהַמְּטִיב לְכָל,
 שְׂבָכָל-יוֹם וַיּוֹם הוּא הַטִּיב, הוּא מְטִיב, הוּא יִיטִיב לָנוּ:
 הוּא גִמְלָנוּ. הוּא גּוֹמְלָנוּ. הוּא יְגַמְלָנוּ לְעַד. לְחַן וּלְחֶסֶד,

וּלְרַחֲמִים וּלְרוּחַ. הַצֵּלָה וְהַצִּלָּחָה, בְּרָכָה וַיִּשׁוּעָה.
נְחֻמָּה, פְּרִנָּסָה וְכִלְכָּלָה. וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְכָל-
טוֹב, וּמְכַל-טוֹב לְעוֹלָם אֵל יַחְסְרָנוּ: הֶרְחַמְנוּ, הוּא
יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: הֶרְחַמְנוּ, הוּא יִתְבָּרַךְ בְּשָׁמַיִם
וּבְאָרֶץ: הֶרְחַמְנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ

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לְעַד וּלְנֶצַח נְצָחִים וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים:
הֶרְחַמְנוּ, הוּא יִפְרִנֶּסְנוּ בְּכָבוֹד: הֶרְחַמְנוּ, הוּא יִשְׁבּוֹר
עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאָרְצֵנוּ:
הֶרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל
שְׁלֹחַן זֶה שְׂאֵכְלָנוּ עָלָיו: הֶרְחַמְנוּ, הוּא יִשְׁלַח לָנוּ אֶת-
אֱלֹהֵי הַנְּבִיא זְכוֹר לְטוֹב, וַיִּבְשֹׁר-לָנוּ בְּשׁוֹרוֹת טוֹבוֹת
יִשׁוּעוֹת וְנְחֻמוֹת: הֶרְחַמְנוּ הוּא יְבָרֵךְ (אִם יֵשׁ לוֹ אֵב וְאִם
יֵאמֵר) אֶת-אָבִי מוֹרֵי בְּעַל הַבַּיִת הַזֶּה, וְאֶת-אִמִּי
מוֹרְתִי, בְּעַלֹת הַבַּיִת הַזֶּה. אוֹתָם וְאֶת-בֵּיתָם, וְאֶת-
זֶרְעָם וְאֶת-כָּל-אֲשֶׁר לָהֶם. (וְאִם הוּא נָשׁוּי יֵאמֵר) אוֹתִי
וְאֶת אִשְׁתִּי וְאֶת זֶרְעִי וְכָל הַמְּסֻבִּים כָּאֵן אוֹתָנוּ וְאֶת-
כָּל-אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק
וַיַּעֲקֹב. בְּכָל מְכַל כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד, בְּבָרָכָה
שְׁלֵמָה. וְנֵאמַר אָמֵן.

בְּמָרוֹם יִלְמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת, שְׁתֵּהָא לְמִשְׁמֶרֶת
שָׁלוֹם: וְנִשְׂא בְּרָכָה מֵאֵת יְיָ, וַיְצַדֵּקָהּ מֵאֱלֹהֵי יִשְׂרָאֵל.
וְנִמְצָא חַן וְשֶׁכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

(On Sabbath this line is added:)

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוּ שַׁבָּת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים:

הַרְחֵמֵן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוּ טוֹב.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.
מְגִדוֹל יְשׁוּעוֹת מִלְכוּ, וְעֲשֵׂה חֶסֶד לְמְשִׁיחוֹ, לְדָוִד
וְלִזְרַעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

יִרְאוּ אֶת-יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים
רָשׁוּ וְרָעִבוּ וְדָרְשׁוּ יְיָ לֹא-יַחְסְרוּ כָּל-טוֹב: הוֹדוּ לֵי יְיָ כִּי
טוֹב כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתַח אֶת-יְדָךְ, וּמִשְׁבִּיעַ לְכָל-חַי
רְצוֹן: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינִי, וְהָיָה יְיָ מְבֹטָחוֹ: נַעַר
הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צָדִיק נִעְזֵב וְזָרְעוֹ מִבְּקֶשׁ-
לֶחֶם: יְיָ עֲזֵ לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם:

כּוֹס בְּרָכָה

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

Leader

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

שֶׁנֶּאֱמַר וְגִאֲלֹתִי אֶתְכֶם בְּזֵרוּעַ נְטוּיָה:

Group

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

[Exodus 6:6]

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בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן.

Baruh Atah Adonai Eloheinu Meleḥ ha-olam borei p'ri ha-gafen.
We praise Thee, our God, Sovereign of the universe, Who has created the fruit of the vine.

(All drink the third cup of wine.)

כּוֹס אֵלִיָּהוּ

Kos Eliyahu, the Cup of Elijah

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

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

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

Leader

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

Group

כִּי-אָכַל אֶת-יַעֲקֹב וְאֶת-נְוֵהוּ הַשָּׁמוּי :

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:

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[full-page artwork in original edition]

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Group

הַרְחֵמֵנוּ. הוּא יִשְׁלַח לָנוּ אֶת-אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב
 וַיְבַשֵּׁר-לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת :

May the All Merciful send us Elijah the Prophet to comfort us with tidings of deliverance. [The Siddur]

Leader

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

Group

תִּשְׁבִּי יִתְרַץ קוֹשֵׁיּוֹת וּבְעֵיּוֹת.

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

Leader

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

Let us now open the door for Elijah!

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

Group

הִנֵּה אֲנֹכִי שֹׁלֵחַ לְכֶם אֶת אֵלֶיָּה הַנָּבִיא לְפָנַי בּוֹא יוֹם
יְהוָה הַגָּדוֹל וְהַנּוֹרָא: וְהִשִּׁיב־לֵב אָבוֹת עַל בְּנֵים וְלֵב
בְּנֵים עַל־אָבוֹתֵם פֶּן־אָבוֹא וְהִכִּיתִי אֶת־הָאָרֶץ חֵרֵם:

Behold, I will send you Elijah the prophet, and he will turn the hearts of the parents to the children and the hearts of the children to the parents before the coming of the great and awesome Day of God! [Malachi 3:23–24]

Leader

From beyond, Elijah's spirit enters in these walls

And tastes again with us the wine of endless promise:

Group

וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲנִי יְהוָה:

I will bring you into the land יְהוָה, I. [Exodus 6:8]

(Door is closed.)

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(All sing Eliyahu Hanavi.)

♩ 22 [p. 114]

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

הַלֵּל

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.)

♩ 23 [p. 114]

הַלְלוּ אֶת-יְיָ כָּל-גּוֹיִם.

Praise God, all ye nations!

שִׁבְחֹהוּ כָּל-הָאֲמִים :
 כִּי גִבֹר עָלֵינוּ חֶסֶדּוֹ
 וְאֶמֶת-יְיָ לְעוֹלָם הַלְלוּהָ :

Sing praises, all ye peoples,
 For the faithfulness of God has been mighty with us,
 And God's truth is forever.
 Halleluyah.

♩ 24 [p. 115]

הוֹדוּ לַיְיָ כִּי טוֹב
 כִּי לְעוֹלָם חֶסֶדּוֹ :
 יֹאמְרוּ-נָא יִשְׂרָאֵל
 כִּי לְעוֹלָם חֶסֶדּוֹ :
 יֹאמְרוּ-נָא בֵּית אֶהֱרֹן
 כִּי לְעוֹלָם חֶסֶדּוֹ :
 יֹאמְרוּ-נָא יְרֵאֵי יְיָ
 כִּי לְעוֹלָם חֶסֶדּוֹ :

O give thanks unto God for He is good,
 for His truthfulness is forever.
 As Israel shall bear witness:
 the truth of God is eternal.
 As the House of Aaron now proclaims:
 Infinite is His mercy.
 As all will declare who revere His name:
 Endless is His lovingkindness!

♩ 25 [p. 116]

פְּתַחוּ-לִי שַׁעֲרֵי-צֶדֶק.
 אָבֹא-בָם אוֹדָה יְהוָה:
 עֲזִי וְזִמְרַת יְהוָה.
 וַיְהִי-לִי לִישׁוּעָה:

Open up, O gates of righteousness,
 That we may enter and sing your praise!
 To You, O God,
 Does Israel's song arise
 Wondrous in our eyes.

זֶה הַיּוֹם עָשָׂה יְהוָה
 נִגִּילָה וְנִשְׂמְחָה בּוֹ.

This is the day
 Which God has ordained for us,
 For we were destined of old.
 We lift our voice.
 Our souls within rejoice,
 His endless praise be told!

♩ 24A [p. 115]

אָנָּה יְיָ הוֹשִׁיעָה נָּא:
 אָנָּה יְיָ הוֹשִׁיעָה נָּא:
 אָנָּה יְיָ הַצְּלִיחָה נָּא:
 אָנָּה יְיָ הַצְּלִיחָה נָּא:

God, we beseech You, Redeem!
 God, we pray You, Deliver!
 God, we beseech You, Prevail!
 God, we beseech You, Triumph!

לֹא לָנוּ יְיָ לֹא לָנוּ
 כִּי לְשִׁמְךָ תֵּן כְּבוֹד.
 עַל-חֲסִדְךָ עַל-אַמְתְּךָ:
 לָמָּה יִאמְרוּ הַגּוֹיִם.
 אֵי-הֵנָּה אֱלֹהֵיהֶם:
 וְאֵלֵהֵינוּ בְּשָׁמַיִם.
 כֹּל אֲשֶׁר-חָפֵץ עָשָׂה:

Why should the nations say,
 "Where now is their God?"
 "Where *now* is their God?"
 Their idols are silver and gold;
 Their idols are gold,
 The work of human hands.
 Unseeing eyes they have,
 And mouths, but no true speech;

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עֲצָבֵיהֶם כְּסֹף וְזָהָב.
 מַעֲשֵׂה יְדֵי אָדָם:
 פֶּה לָהֶם וְלֹא יִדְבְּרוּ.
 עֵינַיִם לָהֶם וְלֹא יֵרְאוּ:
 אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ.
 אֶף לָהֶם וְלֹא יֵרִיחוּן:

יְדֵיהֶם וְלֹא יִמְשֹׁן
 רְגִלֵיהֶם וְלֹא יִהְלְכוּ.
 לֹא-יִהְיוּ בְּגִרוֹנִים :
 כְּמוֹתָם יִהְיוּ עֹשֵׂיהֶם.
 כֹּל אֲשֶׁר-בִּטַּח בָּהֶם :

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

כּוֹס-יְשׁוּעוֹת אֲשָׂא. וּבְשֵׁם יְיָ אֶקְרָא :

I lift up the cup of deliverance and call upon the Name of God.

Group

וְאֲנַחְנוּ נְבָרַךְ יְהוָה מִעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ :

We will praise our God forever.

Leader

מִן-הַמַּצַּר קָרָאתִי יְהוָה. עֲנֵנִי בְּמִרְחַב יְהוָה :

Out of the depths, I called upon God!
 Who answered me with great deliverance.

Group

לֹא-אָמוּת כִּי-אֶחְיֶה. וְאֶסְפָּר מַעֲשֵׂה-יְהוָה :

We will not die, but live.

Leader

לֹא-הַמֵּתִים יִהְלְלוּ-יָהּ. וְלֹא כָל-יִרְדֵי דוֹמָה :

The dead praise not יְהוָה, nor any that go down into silence.

Group

וְאַנְחָנוּ נְבָרַךְ יָהּ מִעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ :

But we will praise יְהוָה forever.

Leader

אֶתְהַלֵּךְ לִפְנֵי יְיָ. בְּאֶרְצוֹת הַחַיִּים :

I shall walk before the Lord in the land of the living.

Group

לֹא-אָמוּת כִּי-אֲחִיָּהּ. וְאֶסְפֹּר מַעֲשֵׂה-יָהּ :

We will not die, but live.

Leader

עֲזִי וְזִמְרַת יָהּ. וַיְהִי-לִי לִישׁוּעָה :

God is my strength and my song, and God has become my triumph.

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Group

וְאַנְחָנוּ נְבָרַךְ יָהּ מִעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ :

And we will praise our God forever.

Leader

אֶבֶן מָאֲסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה :

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

Group

לֹא-אָמוֹת כִּי-אֶחְיֶה. וְאֶסְפָּר מַעֲשֵׂה-יְהוָה :
וְאֲנַחְנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ :

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

נְשִׁמָת

נְשִׁמָת כָּל-חַי תְּבָרְךָ אֶת-שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל-
בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זְכוֹרְךָ מִלְּכֵנוּ תָמִיד. מִן-הָעוֹלָם
וְעַד-הָעוֹלָם אַתָּה אֵל וּמַבְלַעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ פּוֹדֶה וּמְצִיל וּמְפָרֵס וּמְרַחֵם בְּכָל-עֵת צָרָה
וְצוּקָה אֵין-לָנוּ מֶלֶךְ אֵלָּא אַתָּה : אֱלֹהֵי הָרְאשׁוֹנִים
וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל-בְּרִיּוֹת אָדוֹן כָּל-תּוֹלְדוֹת. הַמְהַלֵּל
בְּרַב הַתְּשֻׁבָּחוֹת. הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים.
וַיְיָ לֹא-יָנוּם וְלֹא יִישָׁן : הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים
וְהַמְשִׁיחַ אֱלָמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים
וְהַזּוֹקֵף כְּפוּפִים. לְךָ לְבַדְךָ אֲנַחְנוּ מוֹדִים. אֱלֹהֵינוּ
מְלֵא שִׁירָה בָּיָם וּלְשׁוֹנָנוּ רִנָּה כְּהַמּוֹן גְּלִיו וְשִׁפְתוֹתֵינוּ
שֹׁבַח כְּמֶרְחָבִי רְקִיעַ וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וּכְיָרֵחַ
וַיְדִינוּ פְרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם וְרַגְלֵינוּ קְלוֹת כְּאַיִלוֹת.
אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לְךָ יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי
אֲבוֹתֵינוּ וּלְבָרְךָ אֶת-שִׁמְךָ עַל אַחַת מֵאֵלֶּף אֵלֶּף אֵלֶּף

אֲלֵפִים וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֵשִׂיתָ עִם-
 אֲבוֹתֵינוּ וְעַמָּנוּ: מִמִּצְרַיִם גָּאֲלָתָנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית
 עַבְדִּים פְּדִיתָנוּ. בְּרָעַב זִנְתָנוּ וּבְשֹׁבַע כָּלְפָלְתָנוּ. מִחָרֵב
 הִצַּלְתָנוּ וּמִדֶּבֶר מִלְטָתָנוּ. וּמִחָלִים רָעִים וּנְאֻמָּנִים
 דִּלִּיתָנוּ: עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ. וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ.
 וְאֵל-תִּטְשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח: עַל-כֵּן אֲבָרִים שְׁפַלְגָתָ
 בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחָתָ בְּאַפֵּינוּ וְלָשׁוֹן אֲשֶׁר שָׁמַתָּ
 בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוּמְמוּ
 וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת-שִׁמְךָ מִלְּכָנוּ: כִּי כָל-פֶּה
 לְךָ יוֹדָה. וְכָל-לָשׁוֹן לְךָ תִּשָּׁבַע. וְכָל-בֶּרֶךְ לְךָ תִּכְרַע.
 וְכָל-קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל-לְבָבוֹת יִירָאוּךָ. וְכָל-
 קָרֵב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כִּדְבַר שְׁכָתוֹב. כָּל-עֲצָמוֹתַי
 תִּאֲמַרְנָה יְיָ מִי כָמוֹךָ. מִצִּיל עָנִי מִחֶזֶק מִמָּנוּ וְעָנִי
 וְאֲבִיוֹן מִגּוֹזְלוֹ: מִי יִדְמָה-לְךָ וּמִי יִשׁוּה-לְךָ וּמִי יַעֲרֶךְ-
 לְךָ. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיָה שָׁמַיִם
 וָאָרֶץ: נְהַלְלֶךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ וּנְבָרְךָ אֶת-שֵׁם קֹדֶשְׁךָ.
 כָּאֲמוֹר לְדָוִד בְּרַכִּי נַפְשִׁי אֶת-יְיָ וְכָל-קָרְבִי אֶת-שֵׁם
 קֹדֶשׁוֹ:

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[full-page artwork in original edition]

Page 77

Leader

The breath of all the living is praise of Thee, O God.

The spirit of all the flesh is Thine eternal glory, O our King.

From everlasting to everlasting Thou art God.
And besides Thee, we have no sovereign, no redeemer.

Were our mouths as full of song as the sea
And our tongues with melody as the multitude of its waves,
Our eyes shining like the sun and the moon,
Our arms like soaring eagles' pinions,
Our limbs like those of the swift gazelle,
Still our power would be nought to show
The thousand myriad bounties You have bestowed
Upon our parents and on us.

But, O God, limbs and tongue and heart and mind,
Join now to praise Thy Name,
As every tongue will yet avow Thee
And every soul give Thee allegiance.

As it is written: All my bones shall shout in joy:
O God, who is like Thee?

[Psalm 35:10]

And as David sang:
Praise the Lord, my whole being!
All that is within me:
Praise יהוה, my whole being!

[Psalm 103:1]

(The Seder text continues on page 79.)

[Optional Readings:]

כּוֹס יַיִן מְשֻׁמֵר לְעֵתִיד לְבוֹא

An Additional Cup Set Aside for the Future

(It is, of course, the events of our time that have evoked this new experience and ritual. But the inclusion of a "fifth cup" as a meritorious mitzvah was already discussed by the early rabbis

and even praised by notable scholars—Alfasi, Rashi, Maimonides, and others. In his Haggadah, the Maharal of Prague details in full “an order of the fifth cup.” As in the past, the additional “Cup of Redemption” is placed in proximity to the Hallel.

Within this service may be found texts representative of the entire sweep of our history and tradition, texts from prophetic, rabbinic, and modern sources, including the Declaration of Independence of the State of Israel.)

(A cup is poured and held up by the leader.)

הַמְּנַחָה :

חֶשֶׁךְ, עוֹד חֶשֶׁךְ וְנִשְׂא אֶת הַכּוֹס ;
 אִוְלָם עַל צִיּוֹן אִוֵּר שְׂחַר זִוְרַח ;
 עַד יוֹם הַתְּסַפֵּר
 עַל פְּדוּת הַבְּרִיָּאָה
 נִשְׁמַר אֶת הַכּוֹס ,
 כּוֹס אִוֵּת לְחִזּוֹן, לְתַקְוָה – הַגְּשָׁמָה,
 כּוֹס אִוֵּת לְאַתְחַלְתָּא דְּגְאָלָה.

Leader

It is still dark as we pour this cup;
 But light dawns over Zion as we raise this cup,
 For the day when we will tell
 Of the Deliverance of all.
 We set aside this cup
 As a sign of hope,
 For the beginning of Redemption.

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הַקֶּהֱלִי :

לְאוֹת אֶתְחַלְתָּא דְגֵאֲלָה,
עַם יִשְׂרָאֵל חַי!

Group

As a sign of the beginning of Redemption,
The people Israel lives!

הַמְנַחָה :

תּוֹךְ הַמַּיִם עָבַר עִם זֶה, עִמָּנוּ.
קָרַב אוֹתוֹת וּמוֹפְתִים נוֹלַד ;
וּמִגּוֹא אֶתּוֹן נוֹרָא יִקְדָּתָא
יֵצֵא, בְּגוֹף וּבְנַפְשׁ נִצְרָב ;
קָם לְתַחִיָּה, לְחֵדֶשׁ חַיּוֹ ;
עִם שְׂרִיֲדֵי חָרֵב עָטָה חֵן,
מִצָּא עוֹז וּמִשְׁכָּן בְּמִדְבָּר נְעוּרָיו.

Leader

Passing through waters
amidst signs and wonders
was this our people born!
Out of the fiery furnace,
seared in body and soul,
reborn in self-redemption,
Finding favor in the wilderness.

הַקְהָל:

עַם יִשְׂרָאֵל חַי,
עַם זֶה יִצְרָתָ לְךָ,
עוֹד חַי, וְתִהְיֶה לְךָ יְסֻפְרוּ.
עַם יִשְׂרָאֵל חַי!

Group

The people Israel lives!
This people which You have formed
Still lives—to tell of Your glory.
The people of Israel lives!

הַמְנַחָה:

בְּמַעֲרָכָה הַגְּדוֹלָה
עַל הַגְּשָׁמַת שְׂאִיפֹת דּוֹרוֹת
לְגֵאֵלֶת יִשְׂרָאֵל,

Leader

Through the great struggle,
Toward the fulfillment
Of our longing
For the redemption of Israel,

הַקְהָל:

אָנוּ וּבְנֵינוּ נְחִיָּה!
עַם יִשְׂרָאֵל יְחִיָּה!

Group

We and our children will live,
The people of Israel will live.

הַמְנַחָה :

מֵהַר הַקֹּדֶשׁ שׁוֹב נִרְאָה
 אֶת הַיּוֹד פְּלֵא תוֹלְדוֹת עֲמֻנּוֹ.
 וּבְאֹר חֶדֶשׁ עַל צִיּוֹן מֵאִיר
 תּוֹךְ אֶפְלִילוֹת, שׁוֹב נִרְאָה בְּעֵתִיד
 עוֹד לְבוֹא
 — גִּדְּל תִּפְקִידֵנוּ
 — שִׁבַּח עֲבוֹדָתֵנוּ
 — דְּמִי יְמִינֵנוּ!

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:

הַקְהָל :

לְבָנוֹת וְלִנְטוּעַ, וְלִבְרָךְ,
 כָּל מְקוֹם בְּאֶשֶׁר עִם יִשְׂרָאֵל חַי!

Group

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְחַדֵּשׁ אֶת תְּקוּנַת הַגְּאֻלָּה:

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 [p. 116]

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

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

(The Seder text continues on p. 91.)

[end of Optional Readings]

Leader

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

אֶחָד מִי יוֹדֵעַ?

Who Knows One?

♩ 27,14 [pp. 117,106]

אֶחָד מִי יוֹדֵעַ, אֶחָד אָנִי יוֹדֵעַ:
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם מִי יוֹדֵעַ, שְׁנַיִם אֲנִי יוֹדֵעַ:
 שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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

אַרְבַּע מִי יוֹדֵעַ, אַרְבַּע אֲנִי יוֹדֵעַ:
 אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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

שֵׁשׁ מִי יוֹדֵעַ, שֵׁשׁ אֲנִי יוֹדֵעַ:
 שֵׁשׁ סְדְרֵי מִשְׁנָה חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
 אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שִׁבְעָה מִי יוֹדֵעַ, שִׁבְעָה אֲנִי יוֹדֵעַ:
 שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,

שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ, שְׁמוֹנָה אָנִי יוֹדֵעַ:
שְׁמוֹנָה יָמֵי מִלְכָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,
שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

תְּשַׁעָּה מִי יוֹדֵעַ, תְּשַׁעָּה אָנִי יוֹדֵעַ:
תְּשַׁעָּה יָרְחֵי לְדָה, שְׁמוֹנָה יָמֵי מִלְכָּה,
שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מִשְׁנָה,
חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ, עֶשְׂרֵה אָנִי יוֹדֵעַ:
עֶשְׂרֵה דְבָרֵיָא, תְּשַׁעָּה יָרְחֵי לְדָה,
שְׁמוֹנָה יָמֵי מִלְכָּה, שִׁבְעָה יָמֵי שַׁבָּתָא,

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שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אֶחָד עֶשֶׂר מִי יוֹדֵעַ, אֶחָד עֶשֶׂר אָנִי יוֹדֵעַ:
 אֶחָד עֶשֶׂר כּוֹכְבֵי־אֵל, עֲשָׂרָה דְבָרֵי־אֵל,
 תְּשַׁעַה יְרַחֵי לְדָהּ, שְׁמוֹנָה יָמֵי מִילָהּ,
 שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מְשָׁנָה,
 חֲמֵשָׁה חֲמֵשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ, שְׁנַיִם עֶשֶׂר אָנִי יוֹדֵעַ:
 שְׁנַיִם עֶשֶׂר שַׁבְּטֵי־אֵל, אֶחָד עֶשֶׂר כּוֹכְבֵי־אֵל,
 עֲשָׂרָה דְבָרֵי־אֵל, תְּשַׁעַה יְרַחֵי לְדָהּ,
 שְׁמוֹנָה יָמֵי מִילָהּ, שִׁבְעָה יָמֵי שַׁבָּתָא,
 שֵׁשָׁה סְדָרֵי מְשָׁנָה, חֲמֵשָׁה חֲמֵשֵׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ, שְׁלֹשָׁה עֶשֶׂר אָנִי יוֹדֵעַ:
 שְׁלֹשָׁה עֶשֶׂר מַדֵּי־אֵל, שְׁנַיִם עֶשֶׂר שַׁבְּטֵי־אֵל,
 אֶחָד עֶשֶׂר כּוֹכְבֵי־אֵל, עֲשָׂרָה דְבָרֵי־אֵל,
 תְּשַׁעַה יְרַחֵי לְדָהּ, שְׁמוֹנָה יָמֵי מִילָהּ,
 שִׁבְעָה יָמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מְשָׁנָה,
 חֲמֵשָׁה חֲמֵשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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

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

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

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

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

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

Who knows seven? I know seven.
Seven days there are in a week;
Six sections the Mishnah has;

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

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

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

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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;

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[full-page artwork in original edition]

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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.

(All sing Adir Bimluha)

♩ 28 [p. 118]

אָדיר בְּמְלוּכָה, בְּחֹר כְּהֶלְכָה.
 גְּדוּדָיו יֵאמְרוּ לוֹ.
 לָךְ וְלָךְ. לָךְ כִּי לָךְ.
 לָךְ אֶף לָךְ. לָךְ יְיָ הַמְּלָכָה.
 כִּי לוֹ נֶאֱתָה. כִּי לוֹ יֶאֱתָה:

(The Seder text continues on page 86.)

[Optional Reading:

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.

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To find in the Haggadah—
So full already of miracles and marvels—
A peaceful place on the last page,
Where they can hug each other and cling to the edge of the story.
And this very Haggadah whispers,
“Join us . . . you're welcome here . . . you belong,
Among my pages full of smoke and blood,
Among the great and ancient tales I tell.”

So I know the sea was not split in vain,
Deserts not crossed in vain—

If at the end of the story stand Daddy and the Kid
Looking forward and knowing their turn will come.

[Nathan Alterman, translated by Arthur I. Waskow and Judy Spelman]

חַד גְּדִיָּא

An Only Kid

♩ 29 [p. 119]

חַד גְּדִיָּא, חַד גְּדִיָּא,
דְּזָבֵן אָבָא בְּתַרֵּי זַוְיָי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא שׁוֹנְרָא וְאָכַל לְגְדִיָּא,
דְּזָבֵן אָבָא בְּתַרֵּי זַוְיָי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא כְּלָבָא וְנִשֵּׁךְ לְשׁוֹנְרָא,
דְּאָכַל לְגְדִיָּא, דְּזָבֵן אָבָא בְּתַרֵּי זַוְיָי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא וְהִכָּה לְכְלָבָא,
דְּנִשֵּׁךְ לְשׁוֹנְרָא, דְּאָכַל לְגְדִיָּא,
דְּזָבֵן אָבָא בְּתַרֵּי זַוְיָי;
חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֶת־אֲנֹכִי וְשֵׁרָף לְחֹטְאֵי,
 דְּהִכָּה לְכַלְבָּא, דְּנִשְׁךְ לְשׁוֹנְרָא,
 דְּאֶכֶל לְגִדְיָא, דְּזִבְנֵי אָבִי בְּתַרִּי זִוְיָ;
 חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֶת־מִיָּא וְכָבֵה לְנוֹרָא,
 דְּשֵׁרָף לְחֹטְאֵי, דְּהִכָּה לְכַלְבָּא,

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דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכֶל לְגִדְיָא,
 דְּזִבְנֵי אָבִי בְּתַרִּי זִוְיָ;
 חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֶת־תּוֹרָא וְשֵׁתָא לְמִיָּא,
 דְּכָבֵה לְנוֹרָא, דְּשֵׁרָף לְחֹטְאֵי,
 דְּהִכָּה לְכַלְבָּא, דְּנִשְׁךְ לְשׁוֹנְרָא,
 דְּאֶכֶל לְגִדְיָא, דְּזִבְנֵי אָבִי בְּתַרִּי זִוְיָ;
 חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֶת־הַשּׁוֹחֵט וְשֵׁחֵט לְתוֹרָא,
 דְּשֵׁתָה לְמִיָּא, דְּכָבֵה לְנוֹרָא,
 דְּשֵׁרָף לְחֹטְאֵי, דְּהִכָּה לְכַלְבָּא,
 דְּנִשְׁךְ לְשׁוֹנְרָא, דְּאֶכֶל לְגִדְיָא,
 דְּזִבְנֵי אָבִי בְּתַרִּי זִוְיָ;
 חַד גְּדִיָּא, חַד גְּדִיָּא.

וְאֶתָּא מִלֵּאךְ הַמָּוֹת, וְשָׁחַט לְשׁוֹחֵט,
 דְּשָׁחַט לְתוֹרָא, דְּשָׁתָּה לְמֵיָא,
 דְּכָבָה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא,
 דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוֹנְרָא,
 דְּאָכַל לְגַדְיָא, דְּזָבַן אָבָא בְּתַרְי זַוְיָי;
 חַד גְּדִיָא, חַד גְּדִיָא.

וְאֶתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשָׁחַט לְמִלֵּאךְ הַמָּוֹת,
 דְּשָׁחַט לְשׁוֹחֵט, דְּשָׁחַט לְתוֹרָא,
 דְּשָׁתָּה לְמֵיָא, דְּכָבָה לְנוֹרָא,
 דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא,
 דְּנָשַׁךְ לְשׁוֹנְרָא, דְּאָכַל לְגַדְיָא,
 דְּזָבַן אָבָא בְּתַרְי זַוְיָי;
 חַד גְּדִיָא, חַד גְּדִיָא.

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

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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

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[full-page artwork in original edition]

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וַיְהִי בַּחֲצִי הַלַּיְלָה

And It Came to Pass at Midnight

אָז רוּב נְסִיִּים הִפְלִיֵּאתָ בַּלַּיְלָה, בְּרֹאשׁ אַשְׁמוּרוֹת זֶה
 הַלַּיְלָה, גֵּר צַדִּיק נִצְחָתוֹ כְּנַחֲלֶק לוֹ לַיְלָה, וַיְהִי בַּחֲצִי
 הַלַּיְלָה:

♩ 30 [p. 120]

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה, רָם הוֹדַע כִּי לָךְ
הַיּוֹם אַף לָךְ הַלַּיְלָה, שׁוֹמְרִים הַפְּקֹד לְעִירְךָ כָּל הַיּוֹם
וְכָל הַלַּיְלָה, תִּאִיר כְּאוֹר יוֹם חֲשֶׁכֶת לַיְלָה, וַיְהִי בַחֲצִי
הַלַּיְלָה:

(All read the italic lines in unison.)

Unto God let praise be brought
For the wonders He has wrought

At the solemn hour of midnight.

All the earth was sunk in night
When God said, "Let there be light!"

Thus the day was formed from midnight.

To the Patriarch, God revealed
A true faith, so long concealed

By the darkness of the midnight.

But this truth was long obscured
By the slavery endured

In the black Egyptian midnight.

Then the people God had freed
Pledged themselves His law to heed,

And this came to pass at midnight.

O You, Guardian of the Right,
Lead us onward to the light

From the darkness of the midnight.

When no longer shall the foe
From oppressed wring cries of woe

In the darkness of the midnight.

A day will come, a day draws nigh
That is neither day nor night.
Make known the truth, God, from on high—

To You belong both day and night.

A day will come, a day draws nigh

That is neither day nor night.

Make known the truth, God, from on high—

To You belong both day and night.

[Translation from Hebrew of Jannai, by Henry Berkowitz]

(*The Seder text continues on page 91.*)

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שִׁחְקֵי

Credo

♩ 31 [p. 120]

שִׁחְקֵי, שִׁחְקֵי עַל הַחֲלוּמוֹת,

זוֹ אֲנִי הַחֹלֵם שָׁח,

שִׁחְקֵי כִּי בְּאָדָם אֲאָמִין,

כִּי עוֹדְנִי מֵאֲמִין בְּךָ.

כִּי עוֹד נִפְשֵׁי דְרֹר שׁוֹאֶפֶת —

לֹא מְכַרְתִּיהָ לְעֵגֶל פֶּז,

כִּי עוֹד אֲאָמִין גַּם בְּאָדָם,

גַּם בְּרוּחוֹ, רוּחַ עֶז.

אֲאָמִינָה גַם בְּעֵתִיד,

אִף אִם יִרְחַק זֶה הַיּוֹם,

אַךְ בָּא יְבוֹא — יִשְׂאוּ שְׁלוֹם
 אָז וּבְרָכָה לְאִם מְלֵאִם.

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]

נִרְצָה

NIRTZAH, CONCLUSION

כּוֹס הַרְצָאָה

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

Leader

As our Seder draws to an end, we take up our cups of wine. The Redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the service of God, to a great purpose for which the people of Israel lives: The preservation and affirmation of hope.

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[full-page artwork in original edition]

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שְׁנֵאמַר וְלָקַחְתִּי אֶתְכֶם לִי לְעָם:

Group

As it is written: “And *I will take you* to be my people.”

[Exodus 6:7]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

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

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

(*All drink the fourth cup of wine.*)

Leader

♩ 32 [p. 121]

חֲסַל סְדִינָא פְּסַח כְּהַלְכָתוֹ,
כָּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.

כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ,
 כֵּן נִזְכָּה לַעֲשׂוֹתוֹ.
 זָךְ שׁוֹכֵן מְעוֹנָה,
 קוֹמֵם קָהָל עֵדֶת מִי מְנָה.
 בְּקָרוֹב נִהְלֵל נְטָעֵי כַּנָּה,
 פְּדוּיִם לְצִיּוֹן בְּרָנָה.

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.)

♩ 33 [p. 121]

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'shanah haba-ah birushala-yim!
 Next year in Jerusalem.

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אֲדִיר הוּא

God of Might

♩³⁴ [p. 122]

אֲדִיר הוּא. אֲדִיר הוּא. יְבָנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה.
 בְּמַהֲרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה. בְּנֵה בֵּיתְךָ
 בְּקָרוֹב:

בַּחֹר הוּא. גְּדוֹל הוּא. דָּגוּל הוּא. יְבָנָה בֵּיתוֹ בְּקָרוֹב.
 בְּמַהֲרָה. בְּמַהֲרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
 בְּנֵה בֵּיתְךָ בְּקָרוֹב:

נְאוֹר הוּא. סְגִיב הוּא. עֲזוּז הוּא. יְבָנָה בֵּיתוֹ בְּקָרוֹב.
 בְּמַהֲרָה. בְּמַהֲרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
 בְּנֵה בֵּיתְךָ בְּקָרוֹב:

פּוֹדֵה הוּא. צַדִּיק הוּא. קְדוֹשׁ הוּא. יְבָנָה בֵּיתוֹ בְּקָרוֹב.
 בְּמַהֲרָה. בְּמַהֲרָה. בְּיָמֵינוּ בְּקָרוֹב. אֵל בְּנֵה. אֵל בְּנֵה.
 בְּנֵה בֵּיתְךָ בְּקָרוֹב:

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.)

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שירים

SONGS

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♩ 1 [p. 21]

KADEISH UR'ḤATZ / ORDER OF THE SEDER

Kadeish ur'ḥatz karpas yaḥatz.

Magid raḥatzah motzi matzah.

Maror koreiḥ shulḥan oreiḥ

Tzafun bareḥ halel nirtzah

1. Praise God for fruit of vine, and you may drink one cup of wine.
2. In salt you dip some green. Break the matzah in between.
3. Of three matzot on the tray, take one piece to hide away.

4. Read how God set Israel free, rescued us from slavery.
5. Matzah you bless and eat.
6. With bitter herbs, ḥaroset sweet.
7. At last the meal takes place.
8. But before you say the grace, find the afikoman.
9. Bring the supper to its end.
10. Then recite the psalms of praise, final thanks to God we raise.

♩ 2,3 [p. 22]

BLESSING OVER THE LIGHTS

Baruḥ atah adonai eloheinu meleḥ ha-olam asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik neir
shel yom tov.

[on Sabbath: shel Shabat v'shel yom tov.]

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♩ 4 [p. 24]

VAY'ḤULU

Va-y'ḥulu hashama-yim v'ha-aretz v'ḥol tz'va-am.
Va-y'ḥal elohim ba-yom hashvi-i m'laḥto asher asah.
Va-yishbot ba-yom hashvi-i mikol m'laḥto asher asah.
Va-y'vareih elohim et yom hashvi-i va-y'kadeish oto.
Ki vo shavat mikol m'laḥto asher barah elohim la-a-sot.

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♩ 5 [p. 24]

Savri maranan v'rabotai.
Baruḥ atah adonai eloheinu meleḥ ha-o-lam
borei p'ri hagafen. Amen.

Baruḥ atah adonai eloheinu meleḥ ha-o-lam
 asher baḥar banu mikol am, v'rom'manu mikol lashon,
 v'kid'shanu b'mitzvotav. Vatitein lanu adonai eloheinu b'ahavah,
 (shabatot limnuḥa u-) mo-adim l'simḥa, ḥagim uz'manim l'sason.
 Et (yom hashabat hazeh v'et)
 yom ḥag hamatzot hazeh, z'man ḥeiruteinu
 (b'ahavah) mikrah kodesh zeiher litzi-at mitzraiyim.
 Ki va-nu vaḥartah v'otanu kidashta mi kol ha-a-mim
 (v'shabat) umo-adei kodsh'ḥa (b'ahavah uv'ratzon)
 b'simḥa uv'sason hinḥaltanu.
 Baruḥ atah adonai m'kadeish (hashabat v') yisrael v'haz'manim.
 Baruḥ atah adonai eloheinu meleḥ ha-o-lam
 sheh-heh-ḥeh-yanu v'kiy'manu v'ḥigi-anu laz'man hazeh.

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♩ 6 [p. 25]

SONG OF SONGS

Kumi laḥ ra-yati yafati ulḥi laḥ
 ki hinei hastav avar, hageshem ḥalaf halaḥ lo.
 Hanitzanim nir-u va-a-retz
 eit hazamir higia
 v'kol ha-tor nishma b'artzeinu, b'artzeinu.

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♩ 7 [p. 26]

HA LAḤMA

Ha laḥma anyah di aḥalu ahavatanah b'arah d'mitzra-yim.
 Kol diḥfin yeitei v'yeiḥul, kol ditzriḥ yeitei v'yifsaḥ
 Hashatah haḥa, l'shanah haba-ah b'arah d'yisra-eil,
 hashatah avdei, l'shanah haba-ah
 l'shanah haba-ah b'nei ḥorin.

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♩ 8 [p. 29]

MA NISHTANA

Ma nishtana halailah hazeh mikol haleilot, mikol haleilot?

Sheb'hol haleilot anu oḥlin ḥameitz umatzah, ḥameitz umatzah.
Halailah hazeh, halailah hazeh kulo matzah,
halailah hazeh, halailah hazeh kulo matzah.

Sheb'hol haleilot anu oḥlin sh'ar y'rakot, sh'ar y'rakot.
Halailah hazeh, halailah hazeh kulo maror,
Halailah hazeh, halailah hazeh kulo maror.

Sheb'hol haleilot ein anu matbilin afilu pa-am eḥat, afilu pa-am eḥat.

Halailah hazeh, halailah hazeh sh'tei f'a-amim.
Halailah hazeh, halailah hazeh sh'tei f'a-amim.

Sheb'hol haleilot anu oḥlin bein yoshvin uvein m'subin,
bein yoshvin uvein m'subin.

Halailah hazeh, halailah hazeh kulanu m'subin.
Halailah hazeh, halailah hazeh kulanu m'subin.

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♩ 9 [p. 29]

MA NISHTANA

Ma nishtana halailah hazeh mikol haleilot?
Sheb'hol haleilot anu oḥlin ḥameitz umatzah.
Halailah hazeh kulo matzah.

Sheb'hol haleilot anu oḥlin sh'ar y'rakot.
Halailah hazeh maror.

Sheb'hol haleilot ein anu matbilin afilu pa-am ehat.
Halailah hazeh sh'tei f'amim.

Sheb'hol haleilot anu oḥlin bein yoshvin uvein m'subin.
Halailah hazeh kulanu m'subin.

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♩¹⁰ [p. 34]

AVADIM HA-YINU

Avadim ha-yinu, ha-yinu
atah b'nei ḥorin, b'nei ḥorin.

Avadim ha-yinu, atah atah b'nei ḥorin.

Avadim ha-yinu, atah atah b'nei ḥorin, b'nei ḥorin.

♩¹¹ [p. 45]

V'HI SHE-AMDAH

V'hi she-amdah, la-avoteinu v'lanu.

V'hi she-amdah, la-avoteinu v'lanu.

Shelo ehad bil'vad amad aleinu l'ḥaloteinu.

Shelo ehad bil'vad amad aleinu l'ḥaloteinu.

V'hakadosh baruḥ hu matzileinu matzileinu miyadam.

V'hi she-amdah, la-avoteinu v'lanu.

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♩¹² [p. 45]

V'HI SHE-AMDAH

V'hi she-amdah, v'hi she-amdah la-avoteinu v'lanu.

V'hi she-amdah, v'hi she-amdah la-avoteinu v'lanu.

Shelo ehad bil'vad amad aleinu l'ḥaloteinu.

Shelo ehad bil'vad amad aleinu l'ḥaloteinu.

Ela sheb'hol dor vador omdim aleinu l'ḥaloteinu.

V'hakadosh baruḥ hu matzileinu miyadam.

♩13 [p. 52]

DA-YEINU

1. Ilu hotzi hotzianu, hotzianu mimitzra-yim,
hotzianu mimitzra-yim, da-yeinu.

Chorus

Da-da-yeinu, da-da-yeinu, da-da-yeinu, da-yeinu, da-yeinu,
da-yeinu.

Da-da-yeinu, da-da-yeinu, da-da-yeinu, da-yeinu, da-yeinu.

2. Ilu natan, natan lanu, natan lanu et hashabat,
natan lanu et hashabat, da-yeinu. (Chorus)

3. Ilu natan, natan lanu, natan lanu et hatorah,
natan lanu et hatorah, da-yeinu. (Chorus)

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♩14 [pp. 56,79]

PESAḤ TIME / EḤAD ME YODEI-AH

1. Pesah, Pesah time is here.

Pesah, Pesah time is here.

With its matzot and its wine
we will feast and we will dine.

La la la la la la la

La la la la la la la

Pesah, Pesah time is here.

Pesah, Pesah time is here.

2. Pesah, Pesah time is here.

Pesah, Pesah time is here.

Four question I will ask,
And hear the story of our past.

Pesah, Pesah time is here.

3. Pesah, Pesah time is here.
 Pesah, Pesah time is here.
 The bitter herbs I will taste
 And eat haroset in great haste.
 Pesah, Pesah time is here.

4. Pesah, Pesah time is here.
 Pesah, Pesah time is here.
 The afikoman I will steal,
 And then how happy I will feel.
 Pesah, Pesah time is here.

5. Pesah, Pesah time is here.
 Pesah, Pesah time is here.
 Many songs we shall sing;
 With Had Gadya our voices ring.
 Pesah, Pesah time is here.

Ehad mi yodei-ah?
 Ehad ani yodei-ah.
 Ehad eloheinu, eloheinu, eloheinu,
 eloheinu, eloheinu, eloheinu,
 shebashama-yim uva-aretz,
 shebashama-yim uva-aretz.

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♩15 [p. 57]

V'NOMAR L'FANAV

V'nomar l'fanav shira hadasha, v'nomar l'fanav shira hadasha.
 V'nomar l'fanav shira hadasha, v'nomar l'fanav shira hadasha.
 Hal'luyah, hal'luyah, hal'luyah, hal'luyah,
 Hal'luyah, hal'luyah, hal'luyah, hal'luyah.

♩16 [p. 59]

HAL'LUYAH

Hal'luyah hal'luyah hal'lu avdei adonai.
 Hal'luyah hal'luyah hal'lu et sheim adonai.
 Hal'luyah, hal'luyah, hal'luyah, hal'luyah.
 Let all that live sing praises to Him Hal'luyah.

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♩17 [p. 59]

HALLEL

Hal'lu avdei adonai, hal'lu et sheim adonai.
 Y'hi sheim adonai m'vorah mei-atah v'ad olam.
 Hal'luyah.
 Mimizrah shemesh ad m'vo-o m'hulal et sheim adonai.
 Ram al kol goyim adonai al hashama-yim k'vodo.
 Hal'luyah.

♩18 [p. 59]

B'TZEIT YISRA-EIL

B'tzeit yisra-eil mimitzra-yim, beit ya-akov mei-am lo-eiz.
 B'tzeit yisra-eil mimitzra-yim, beit ya-akov mei-am lo-eiz.
 Ha-y'tah ha-y'tah y'hudah l'kodsho, yisra-eil mamsh'lotav.
 Ha-yam ha-yam ra-ah va-yanos, ha-yardein yisov l'aḥor.

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♩19 [p. 59]

HALLEL (A ROUND)

1. Heharim rakdu ḥ'eilim, g'va-ot kivnei tzon.
2. Milifnei adon ḥuli aretz, milifnei elo-ah ya-akov.
3. Hahof-ḥi hatzur agam ma-yim, ḥalamish l'ma-y'no ma-yim.

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♩ 20 [p. 61]

SHIR HAMA-ALOT — A SONG OF ASCENT

Shir ha-ma-alot b'shuv adonai et shivat tzion hayinu k'holmim. Az yimalei s'ḥok pinu ul'shoneinu rinah. Az yomru vagoyim higdil adonai la-asot im eileh. Higdil adonai la-asot imanu ha-yinu s'meiḥim.

Shuvah adonai et sh'viteinu ka-afikim banegev. Hazor-im b'dim-ah b'rina yiktzoru. Haloh yeileh uvaḥo nosei mesheḥ hazarah. Bo yavo b'rinah nosei alumotav.

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♩ 21 [pp. 62-65]

BIRKAT HAMAZON

Leader

Rabotai n'vareiḥ.

Group, then leader

Y'hi sheim adonai m'voraḥ mei-atah v'ad olam.

Leader

Birshut maranan v'rabanen v'rabotai n'vareiḥ eloheinu she-aḥalnu mishelo.

Group, then leader

Baruḥ eloheinu she-aḥalnu mishelo uv'tuvo ḥayinu.

Baruḥ hu uvaruḥ sh'mo.

Group

Baruḥ atah adonai eloheinu meleḥ ha-olam hazan et ha-olam kulo b'tuvo b'ḥein b'ḥesed uv'raḥamim. Hu notein leḥem l'ḥol basar ki l'olam ḥasdo. Uv'tuvo hagadol tamid lo ḥasar lanu v'al yeḥsar lanu mazon l'olam va-ed. Ba-avur sh'mo hagadol ki hu eil

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zan um'farneis lakol umeitiv lakol umeihin mazon l'hol b'riyotav asher barah. Baruh atah adonai hazan et hakol.

Leader

Uv'nei y'rushalayim ir hakodesh bimheira v'yameinu. Baruh atah adonai

Group

Boneh v'rah'amav y'rushalayim. Amein.

Leader

B'yom hag hamtzot hazeh zoheinu adonai eloheinu bo l'tovah.

Group

Amein.

Leader

Ufokdeinu vo liv'rahah.

Group

Amein.

Leader

V'hoshi-einu vo l'ha-yim.

Group

Amein.

1. Haraḥaman hu yimloḥ aleinu l'olam va-ed.
2. Haraḥaman hu y'farn'seinu b'havod.
3. (*On the Sabbath:*) Haraḥaman hu yanḥileinu yom shekulo shabat um'nuḥah l'ha-yei ha-olamim.
4. Haraḥaman hu y'zakeinu limot hamashiaḥ ul'ha-yei ha-olam habah.
5. Haraḥaman hu yishlah b'rahah m'rubah babayit hazeh v'al shulḥan zeh she-aḥalnu alav.
6. Haraḥaman hu y'vareiḥ otanu v'et kol asher lanu k'mo she-nitbar'ḥu avoteinu avraham yitzḥak v'ya-akov bakol mikol kol—Kein y'vareiḥ otanu kulanu yaḥad biv'rahah sh'leimah v'nomar amein.

Oseh shalom shalom shalom bim'romav,
 hu ya-aseh shalom aleinu,
 Oseh shalom shalom shalom bim'romav,
 hu ya-aseh shalom aleinu v'al kol yisra-eil v'imru amein.
 Adonai oz l'amo yitein . Adonai y'vareih et amo vashalom.
 The Lord will give strength unto his people.
 The Lord will bless His people with peace. Amein.

♩22 [p. 71]

EILYAHU HANAVI

Eilyahu hanavi, eilyahu hatishbi,
 eilyahu, eilyahu, eilyahu hagil-adi.
 Bimheira v'yameinu, yavo eileinu
 im mashi-ah ben david, im mashi-ah ben david.

♩23 [pp. 71-72]

HAL'LU ET ADONAI KOL GOYIM

Hal'lu et adonai kol goyim
 Shab'huhu kol ha-umim
 Ki gavar aleinu hasdo
 v'emet adonai l'olam. Hal'luyah.

♩24 [p. 72]

HODU LADONAI

Hodu ladonai kitov, ki l'olam hasdo.
 Yomar nah yisra-eil, ki l'olam hasdo.
 Yomru nah beit aharon, ki l'olam hasdo.
 Yomru nah yir-ei adonai, ki l'olam hasdo.

♩24A [p. 72]

ANA ADONAI

Ana adonai hoshi-a na, ana adonai hoshi-a na.
 Ana adonai hats-liha na, ana adonai hats-liha na.

♩25 [p. 72]

Pit-ḥu li sha-arei tzedek avo vam odeh yah.

Lo amut ki ehyeh va'asapeir ma-asei yah.

Open up. O gates of righteousness that we may enter and sing
Thy praise.

To Thee, O God, does Israel's song arise wondrous in our eyes.

This is the day which God has ordained for us.

For we were destined of old.

We lift our voice, our souls within rejoice.

His endless praise be told.

♩26 [p. 79]

AM YISRA-EIL ḤAI

Am Yisra-eil ḥai, am yisra-eil ḥai, am yisra-eil ḥai,

Ad b'li dai, ad b'li dai, ad b'li dai,

Am yisra-eil ḥai, am yisra-eil ḥai.

♩27 [pp. 79-81]

EḤAD MI YODEI-AH

1. Eḥad mi yodei-ah? Eḥad ani yodei-ah.

Eḥad eloheinu shebashama-yim uva-aretz.

2. Sh'na-yim mi yodei-ah? Sh'na-yim ani yodei-ah.

Sh'nei luḥot hab'rit, sh'nei luḥot hab'rit,

Eḥad eloheinu shebashama-yim uva-aretz.

3. Sh'losa mi yodei-ah? Sh'losa ani yodei-ah.

Sh'losa avot. Sh'nei . . . (etc.)

4. Arbah mi yodei-ah? Arbah ani yodei-ah.

Arbah imahot. Sh'losa . . .

5. Ḥamisha mi yodei-ah? Ḥamisha ani yodei-ah.

Ḥamisha ḥumshei torah. Arbah . . .

6. Shisha mi yodei-ah? Shisha ani yodei-ah.
Shisha sidrei mishna. Hamisha . . .
7. Shiv-ah mi yodei-ah? Shiv-ah ani yodei-ah.
Shiv-ah y'mei shabata. Shisha . . .
8. Sh'mona mi yodei-ah? Sh'mona ani yodei-ah.
Sh'mona y'mei milah. Shiv-ah . . .
9. Tish-ah mi yodei-ah? Tish-ah ani yodei-ah.
Tish-ah yarḥhei leidah. Sh'monah . . .
10. Asarah mi yodei-ah? Asarah ani yodei-ah.
Asarah dib'ra-yah. Tish-ah . . .
11. Aḥad asar mi yodei-ah? Aḥad asar ani yodei-ah.
Aḥad asar kohva-yah. Asarah . . .
12. Sh'neim asar mi yodei-ah? Sh'neim asar ani yodei-ah.
Sh'neim asar shivta-yah. Aḥad asar . . .
13. Sh'losha asar mi yodei-ah? Sh'losha asar ani yodei-ah.
Sh'losha asar mida-yah. Sh'neim asar . . .

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♩ 28 [p. 85]

ADIR BIMLUḤA

1. Adir bimluḥa baḥur kahalaḥa
g'dudav yomru lo
l'ḥa ul'ḥa l'ḥa ki l'ḥa
l'ḥa af l'ḥa l'ḥa adonai ha-mamlaḥa
ki lo na-eh ki lo ya-eh.
2. Dagul bimluḥa hadur kahalaḥa vaticav yomru lo.
3. Zakai bimluḥa ḥasin kahalaḥa taf-s'rav yomru lo.
4. Yahid bimluḥa kabir kahalaḥa limudav yomru lo.
5. Marom bimluḥa norah kahalaḥa s'vivav yomru lo.

6. Anav bimluḥa podeh kahalaḥa tzadikav yomru lo.
7. Kadosh bimluḥa raḥum kahalaḥa shin-anav yomru lo.
8. Takif bimluḥa tomeiḥ kahalaḥa t'mimav yomru lo.

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♩ 29 [pp. 86–87]

ḤAD GADYA

Ḥad gadya, ḥad gadya.

1. Diz'van abah bitrei zuzei . . .
2. V'atah shunrah v'aḥal l'gadya,
diz'van abah bitrei zuzei . . .
3. V'atah ḥalbah v'nashaḥ l'shunrah,
d'aḥal l'gadya diz'van abah bitrei zuzei . . .
4. V'atah ḥutrah v'hikah l'ḥalbah,
d'nashaḥ l'shunrah d'aḥal l'gadya,
diz'van abah bitrei zuzei . . .
5. V'atah nurah v'saraf l'ḥutrah,
d'hikah l'ḥalbah d'nashaḥ l'shunrah,
d'aḥal l'gadya diz'van abah bitrei zuzei . . .
6. V'atah ma-yah v'ḥavah l'nurah,
d'saraf l'ḥutrah, d'hikah l'ḥalbah,
d'nashaḥ l'shunrah d'aḥal l'gadya
diz'van abah bitrei zuzei . . .
7. V'atah torah v'shatah l'ma-yah,
d'ḥavah l'nurah d'saraf l'ḥutrah,
d'hikah l'ḥalbah d'nashaḥ l'shunrah,
d'aḥal l'gadya diz'van abah bitrei zuzei . . .
8. V'atah hashoḥeit v'shaḥat l'torah,
d'shatah l'ma-yah d'ḥavah l'nurah,

d'saraf l'ḥutrah d'hikah l'ḥalbah,
 d'nashaḥ l'shunrah d'aḥal l'gadya,
 diz'van abah bitrei zuzei . . .

9. V'atah mal-aḥ hamavet v'shaḥat lashoḥeit,
 d'shaḥat l'torah d'shatah l'ma-yah,
 d'ḥavah l'nurah d'saraf l'ḥutrah,
 d'hikah l'ḥalbah d'nashaḥ l'shunrah,
 d'aḥal l'gadya diz'van abah bitrei zuzei . . .

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♩30 [p. 90]

KAREIV YOM

Kareiv yom, kareiv yom asher hu lo yom v'lo lailah.
 Ram hodah, hodah, hodah ki l'ḥa hayom af l'ḥa halailah.

♩31 [p. 91]

SAḤAKI

Saḥaki al haḥalomot, zu ani haḥoleim saḥ,
 saḥaki ki v'adam a-a-min ki odeni ma-a-min baḥ,
 saḥaki ki v'adam a-a-min ki odeni ma-a-min baḥ.

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♩32 [p. 93]

ḤASAL SIDUR PESAḤ

Ḥasal sidur pesaḥ k'hilḥato.
 K'ḥol mishpato v'ḥukato
 ka-asher zaḥinu l'sadeir oto kein nizkeh la-asoto.

♩33 [p. 93]

L'SHANAH HABAH-AH

L'shanah haba-ah birushala-yim,
 l'shanah haba-ah birushala-yim,
 l'shanah haba-ah birushala-yim,
 l'shanah haba-ah birushala-yim.

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♩34 [p. 94]

ADIR HU

1. Adir hu, adir hu, yivneh veito b'karov
 bim-heirah bim-heirah b'yameinu b'karov
 eil b'nei eil b'nei, b'nei veit-ḥa b'karov.
2. Bahur hu, gadol hu, dagul hu, yivneh veito b'karov
 bim-heirah . . .
3. Na-or hu, sagiv hu, izuz hu, yivneh veito b'karov
 bim-heirah . . .
4. Podeh hu, tsadik hu, kadosh hu, yivneh veito b'karov
 bim-heirah . . .
5. God of Might, God of Right,
 Thee we give all glory,
 Thine all praise in these days
 As in ages hoary,
 When we hear, year by year,
 Freedom's wondrous story.
6. 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.

7. 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
Gleeful hymns to heaven.

(An alternate text)

1. 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:

2. How God gave to each slave
Promised liberation,
This great word Pharaoh heard
Making proclamation:
Set them free to serve Me
As a holy nation.

3. We enslaved thus were saved
Through God's might appearing,
So we pray for the day
When we shall be hearing
Freedom's call reaching all,
Mankind God revering.

