



PASSOVER HAGGADAH

Valley Outreach Synagogue & Center for Jewish Life

HAGGADAH L'PESACH



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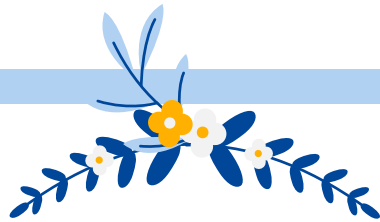
"In Judaism, religion is not 'the opium of the people,' the defense of the established order. It is a constant call for the established order to be tested against the template of justice and compassion. In Judaism there is no 'divine right of kings.' The greatest ruler, if evil, is brought low. The lowliest human being, if righteous, is raised high." - Rabbi Jonathan Sacks

Have you searched for leaven in your home? Have you put the finishing touches on delicious dishes? It's time to stop preparing for the Pesach (Passover) Seder and to start experiencing its joy, its inspiration, its challenge, and its beauty. Every year the same story merges with our own lives and our experiences. This year we join together again.

We are as important to the Seder as the haggadah, the karpas, and the saltwater. Gathered in small or great numbers, we are what make the Passover Seder awe-inspiring. Our presence and participation elevate the written word, stories, songs, and blessings to holiness. Pesach comes each year to see what we have learned about being human beings in God's complicated and beautiful world.

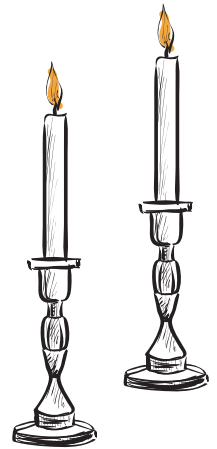
So stop preparing for Pesach now. Get comfortable in your cushioned seat; awaken childlike curiosity in your heart along with an appetite in your belly; immerse yourself in an evening like no other. *Ma nishtanah halailah hazeh?* Why is this night different? You'll discover as you explore the questions, rituals, and themes of tonight's Seder.

The VOS Haggadah for Pesach - Passover via Livestream was written and compiled by Rabbi Li-Paz using Haggadot.com. Design by Janice Rodnunsky. Image on this page by Rachel Sylvers.



The first words in the beginning of the unformed, void and dark earth were God's *"Let there be light."* Therein lies the hope and faith of Judaism and the obligation of our people: to make the light of justice, compassion, and knowledge penetrate the darkness of our time till the prophecy be fulfilled, *"that wickedness vanish like smoke and the earth shall be filled with knowledge of God as the waters cover the sea."* (Isaiah 11:9)

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
oh God of freedom.



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ וְצִוֵּנוּ לְהַדְלִיק נֵר שֶׁל
(שַׁבָּת וְשֶׁל) יוֹם טוֹב.

Baruch Atah Adonai Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav v'tzivanu l'hadlik neir shel (Shabbat v'shel) yom tov.

Blessed are You, Adonai our God, Ruler of the universe, Who has sanctified our lives through Your commandments and commanded us to kindle the (Shabbat and) festival lights.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחְיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Baruch Atah Adonai Eloheinu Melech ha-olam, sheh'hech'iyanu v'kiyemanu, v'higianu la-z'man ha-zeh.

Blessed are You, Adonai our God, Ruler of the universe, Who has given us life and strength and enabled us to reach this moment of joy.



The word Seder means order. Tonight's ritual is performed in a specific order as it has been for thousands of years. The steps represent the *Shir Ha'ma'alot* in Psalms — the fifteen songs of ascent. Our Seder follows a fifteen-step spiritual ascent.

THE ORDER OF THE SEDER

Kadesh	קִדֵּשׁ	We say the Kiddush for the first cup of wine.
Ur'chatz	וּרְחַץ	We wash our hands.
Karpas	כֶּרֶפֶס	We dip a vegetable in salt water and say a blessing.
Yachatz	יַחַץ	We break the middle matzah and hide the larger half called the Afikomen.
Maggid	מַגִּיד	We tell the story of Passover, including the four questions. We say Kiddush for the second cup of wine.
Rachtzah	רְחַץ	We wash our hands with a blessing.
Motzi	מוֹצִיא	We say the blessing for bread.
Matzah	מַצָּה	We say the blessing for matzah.
Maror	מָרֹר	We dip bitter herbs in charoset and say a blessing.
Korech	כוֹרֵךְ	We eat a sandwich of matzah and bitter herbs.
Shulchan Orech	שֻׁלְחַן עֹרֵךְ	We eat the festive meal.
Tzafun	צִפּוֹן	We eat the Afikomen.
Barech	בָּרַךְ	We say the blessings after the meal and over the third cup of wine. We welcome Elijah the prophet.
Hallel	הַלֵּל	We sing songs of praise.
Nirtzah	נִרְצָה	We complete our Seder with parting prayers.

LET'S BEGIN!

קִדְשׁ קֹדֶשׁ KADESH

First Cup of Wine

אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם

*I am Adonai and I will bring you out from under the burdens of the Egyptians.
(Exodus 6:6)*



We fill the first cup of wine and join in a special Kiddush:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri hagafen.

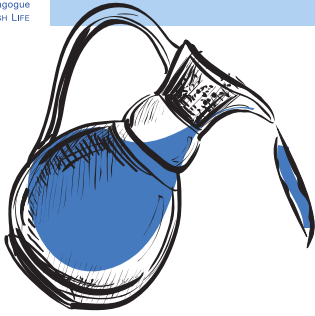
Blessed are You, Adonai our God, Ruler of the universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמַמְנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ
בְּמִצְוֹתָיו, וַתִּתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (לשבת שְׁבִתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים
וְזִמְנִים לְשִׂשׁוֹן אֶת-יּוֹם (לשבת הַשְּׁבִית הַזֶּה וְאֶת-יּוֹם) חַג הַמִּצּוֹת הַזֶּה. זִמְן חֲרוּתֵנוּ, (לשבת
בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. (לשבת
וְשִׁבְתָּ) וּמוֹעֲדֵי קִדְּשָׁךְ (לשבת בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ: בָּרוּךְ אַתָּה יְיָ, מְקִדֵּשׁ
לשבת הַשְּׁבִית וְיִשְׂרָאֵל וְהַזִּמְנִים:

*Baruch Atah, Adonai Eloheinu, Melech haolam, asher bachar banu mikol am v'rom'manu mikol
lashon v'kid'shanu b'mitzvotav. Vatiten lanu, Adonai Eloheinu, b'ahavah Shabbatot lim'nuchah
u mo-adim l'simchah, chagim uz'manim l'sason, et yom HaShabbat hazeh v'et yom Chag HaMatzot
hazeh, z'man cheiruteinu, mikra kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta
mikol haamim v'Shabbat umo-adei kodsh'chah b'ahavah uv'ratzon b'simchah uv'sason hinchaltanu.
Baruch Atah Adonai, m'kadeish HaShabbat v'Yisrael v'haz'manim.*

Blessed are You, Adonai our God, Ruler of the Universe, who chose us from among all peoples, exalted us among all tongues, and sanctified us with Your commandments. And You gave us Adonai our God, in love, (Shabbat for rest and) festivals for happiness, holidays and special times for joy, and (this Shabbat and) this day of the Festival of Matzah, the season of our freedom (in love), a holy convocation, a remembrance of the Exodus from Egypt. For You have chosen us and sanctified us among all peoples, (and Shabbat) and holy festivals (freely, with love) and with happiness and joy, You have bestowed upon us. Blessed are You, Adonai our God, who sanctifies (Shabbat and) Israel and sacred times.

We drink the first cup of wine.



וְרַחֵץ URCHATZ

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple. We will wash our hands twice during our Seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself.

To wash your hands in this part of our Seder, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash hands at their seats. Some have the custom of pouring water over their neighbor's hands.

Too often during our daily lives we don't stop and take the moment to reflect on whatever it is we're about to do.

Let's pause now to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's Seder, and let's listen without judgment and with kindness.

**On the Livestream, you can press PAUSE here for discussion.
Press PLAY again when you are ready.**



כַּרְפָּס KARPAS

Like many of our holidays, Passover combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring. For those of us in Southern California, we are emerging from the chill and dormancy of winter. Others in our family around the country and world have had a winter that buried them in feet of snow. Thus, some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Most families use a green vegetable such as parsley or celery. Whatever symbol of spring and sustenance we're using, we now dip it into salt water which symbolizes the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-adamah.

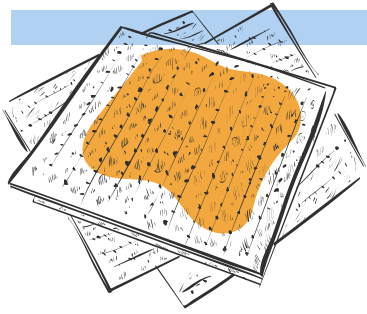
Blessed are You, Adonai our God, Ruler of the universe, Creator of the fruits of the earth.

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost — just dormant — preparing to reappear just when we most need them.

We all have aspects of ourselves that sometimes lie dormant or even become buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

On the Livestream press PAUSE here for discussion.

Press PLAY when you are ready.



YACHATZ יַחַצ

The Seder is experiential. It isn't enough to read about our journey from slavery to freedom. Our sages insist that we must taste its bitterness and ultimately, its sweetness. We begin our Seder eating *"the bread of affliction,"* but end with tasting *"the bread of freedom."* Rabbi Jonathan Sacks explains: *"The difference between freedom and slavery lies not in the quality of the bread we eat, but in the state of mind in which we eat it."* And so each symbol pulls us close to what our people, our extended family of ancestors, went through. It moves us from their story to make it ours.

Now break the middle matzah. Place the larger portion, the afikoman, in a napkin to be hidden. (Now the game begins. The afikoman can be hidden at any time).

The smaller portion of the broken matzah will be eaten with the top matzah when we start our meal.

Yachatz, the breaking of the matzah, can be seen to represent the brokenness in the world of slavery and oppression. That's the starting point of our story.

Uncover and hold up the three pieces of matzah and say:

הָא לַחְמָא עֲנִיָּא דִּי אָכְלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יֵיתִי וְיִכּוּל, כָּל דְּצָרִיךְ יֵיתִי
וְיִפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Ha lachma anya di achalu avhatana b'ara d'Mitzrayim. Kol dichfin yeitei v'yeichol; kol ditzrich yeitei v'yifsach. Hashata hacha; l'shanah haba-ah b'ara d'Yisra-el. Hashata avdei. L'shanah haba-ah b'nei chotin.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are in need, come and share the Pesach meal. This year, we are here; next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

We remember the oppression of our ancestors, and by that we obligate ourselves to face the oppression of others. As we recline in freedom like royalty and recall our ancestors' movement from oppression to freedom, may we feel the obligation that comes with privilege. May we open our hearts and our homes to the need around us and take action to create redemption in our own day.



מגיד MAGGID

וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם זְכוֹר אֶת-הַיּוֹם הַזֶּה אֲשֶׁר יִצְאֲתֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים כִּי בְחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה וְלֹא יֵאָכֵל חֶמֶץ.

And Moses said unto the people: "Remember this day, in which you came out from Egypt, out of the house of bondage; for by strength of hand Adonai brought you out from this place; there shall no leavened bread be eaten."

(Exodus 13:3)

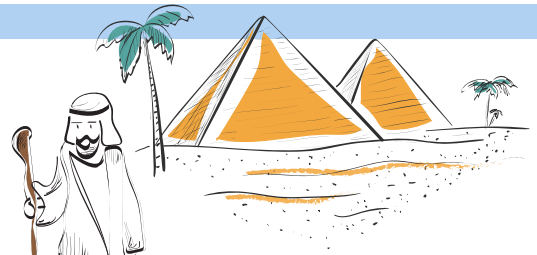
Pour the second cup of wine for everyone.

The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh — actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we concentrate on the role that every member of the community has in bringing about positive change.

In the introduction to our Seder, we said that each of us must bring ourselves, our lives, our experiences and our wisdom to the table. It isn't enough to read the story of our ancestors. We need to contribute our questions and our insights.

Haggadah means *"The Telling."* Not the reading. Maggid means *"The Storyteller."* Not the reader. So what is your Passover story? How do you connect your own life and experience to the story of Moses, Pharaoh, Miriam, the stranger, slavery, oppression, and freedom? How do you connect with the very human ability to be heroic, to overcome obstacles, and even to overthrow tyranny?

The longest Seder is the one that doesn't engage us. Don't just read the words on these pages. You won't regret taking the time to talk and to listen to each other.



The story in a song...*Let My People Go*

When Israel was in Egypt's land - let My people go;
Oppressed so hard they could not stand - let My people go;
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: let My people go.

The Lord told Moses what to do - let My people go;
To lead the children of Israel through - let My people go.
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: let My people go.

The pillar of cloud shall clear the way - let My people go;
A fire by night, a shade by day - let My people go.
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: let My people go.

As Israel stood by the water-side - let My people go;
At God's command it did divide - let My people go.
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: let My people go.

When they had reached the other shore - let My people go;
They sang the song of triumph over - let My people go.
Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: let My people go.

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the Seder. It also fulfills the Torah's commandment to tell our children *"This is done because of what God did for me when I came forth out of Egypt."* (Exodus 13:8)



The rabbis who created the set format for the Seder gave us the **Four Questions** to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. If everyone at your Seder is around the same age, perhaps the person with the least Seder experience can ask them — or everyone can sing them all together.

מה נשתנה הלילה הזה מכל הלילות?

Ma nishtanah halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כלו מצה:

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah.

On this night we only eat matzah.

שבכל הלילות אנו אוכלין שאר ירקות. הלילה הזה מרור:

Shebichol haleilot anu ochlin shi'ar yirakot. Haleila hazeh maror.

On all other nights we eat all kinds of vegetables.

On this night we eat bitter herbs.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים:

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

On all other nights we aren't expected to dip our vegetables one time.

On this night we do it twice.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין:

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

On all other nights we eat either sitting normally or reclining.

On this night we recline.

**Make yourself as comfortable as you can in your chair. You can add cushions.
You can PAUSE the Livestream and press PLAY again when you are ready.**



עֲבָדִים הָיִינוּ לַפַּרְעֹה בְּמִצְרַיִם. וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיָד חֲזָקָה וּבְזְרוֹעַ נְטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעָבָדִים הָיִינוּ לַפַּרְעֹה בְּמִצְרַיִם. וְאִפִּילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זִקְנִים, כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצֹּחַ עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרֻבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הָרִי זֶה מְשַׁבַּח.

Avadim ha-yinu l'far-o b'Mitz-ra-yim.

We were slaves to Pharaoh in the land of Egypt.

And Adonai, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One had not taken our ancestors from Egypt, behold we and our children and our children's children would be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he or she is praiseworthy.

Each of us approaches the holiday of Passover from a different vantage point. We have different life experiences, perspectives, questions, and answers. Does freedom have the same meaning for a Russian immigrant that it does for an American-born adult or child? How does each person end the phrase, "*I am free from...*?" How does each of us relate to "*God took us out of Egypt with a mighty and outstretched hand?*" The rabbis realize these differences and express them through the faces and experiences of children. One child is typically wise. One is often wicked. One is simple and straightforward, and one is at a loss for words. We can choose to look for these children of all ages around our table, or we can look within and see these aspects of ourselves. Is any one of us consistently wise, wicked, simple, or silent? Are we not multi-faceted and beautifully complex?

When the usually wise "child" asks, what are the laws that God commanded you?

You can teach this child about the beauty and richness of Passover laws and traditions. This child wants clarity and deeper understanding.

When the often wicked "child" asks, what does this service mean to you?

You might notice that this child is removing their own self or herself from the experience! They ask what it means "*to you*"— not "*to me*"! This child is quick to see the lessons that other people need to learn and slow to see their own self as part of the experience. Say, "*It is because of what God did for me in taking me out of Egypt.*" It's simple: Gratitude and wonder. Alternatively, listen to this child's question differently: *What does this service mean to you who seem to be engaging in it and enjoying it? If I knew, I, too, might fit into this experience and not draw away from it.*



The simple and straightforward “child” might ask, what is this?

To this child, answer clearly: *“With a strong hand God took us out of Egypt, where we were slaves.”* We, you and I, are part of an incredible story of slavery, freedom, and God’s hand in human history; our responsibility is to lead generous, positively impactful lives. We who once were enslaved are now free to help liberate others from their enslavement.

The “child” who is at a loss for words will probably not ask a question, so be aware of their silence. Find ways to engage this child with love and respect. Help this child to ask questions by letting them know that the greatest contribution that they might add to the Seder is that “wrong” or “foolish” question, which the child is wanting to ask. You might begin with, *“It is because of what God did for me in taking me out of Egypt.”* You could add that Passover is a child’s holiday which means that curiosity, questioning and play are at the center of the experience.

וְהִיא שְׁעָמְדָה

V’hi she’amda

This promise has stood

לְאַבוֹתֵינוּ וְלָנוּ.

l’avoteinu v’lanu

for our fathers and for us

שֶׁלֹא אֶחָד בְּלֻבָד,

shelo echad bilvad

for not just one alone

עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.

amad aleinu l’chaloteinu

stood against us.

אֶלֶּא שֶׁבְּכָל דּוֹר וָדוֹר,

ela sheb’chol dor vador

But in every generation

עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ.

omdim aleinu l’chaloteinu

there have been periods in which they have stood against us

וְהַקָּדוֹשׁ בָּרוּךְ הוּא

v’haKadosh baruch Hu

and the Holy One, blessed be God,

מִצִּילֵנוּ מִיָּדָם.

matzileinu miyadam.

kept saving us from their hands.



If there are children at your Seder table, ask them to tell you what the story of Passover is and to ask questions.

You can PAUSE the Livestream and press PLAY again when you are ready.

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

Dip a finger or a spoon into your cup of wine for a drop for each plague.

These are the ten plagues which God brought down on the Egyptians:

Blood | dam | דָּם
Frogs | tzfardeiya | צְפַרְדֵּי
Lice | kinim | כִּנִּים
Beasts | arov | עֲרוֹב
Cattle disease | dever | דֶּבֶר
Boils | sh'chin | שְׁחִין
Hail | barad | בָּרָד
Locusts | arbeh | אֲרֵבָה
Darkness | choshech | חֹשֶׁךְ

Death of the Firstborn | makat b'chorot | מַכַּת בְּכוֹרוֹת





Frogs!

One morning when Pharaoh woke in his bed
There were frogs in his bed and frogs on his head
Frogs on his nose and frogs on his toes
Frogs here. Frogs there. Frogs were jumping everywhere!



Ten plagues were necessary because after each one, the Egyptians were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

Sin, plagues, curses and blight! These are ancient words that no longer have usage in our lexicon. We don't sin! We err. We don't suffer curses! We have bad luck. And blight? Plague? These are weather patterns and anomalies in nature. They have nothing to do with us and our actions!

Passover doesn't just demand that we see ourselves — each and every one of us — as if we were slaves and as if God redeemed us with signs, miracles and an outstretched arm millennia ago. Passover demands that we look with open eyes and clear vision at our modern world and its ills. It demands that we see ourselves in the world and recognize our own actions and their impact.

God brought plagues upon the ancient Egyptians. What plagues have we brought upon our own world, our nation, and even our homes? What patterns can we change? What harm can we undo? How can we honor God by redeeming ourselves and our world?

We have told the story of Passover, and we have considered its themes but there are still some symbols on our Seder plate we haven't talked about yet.





Rabban Gamliel would say that whoever didn't explain the shank bone, matzah, and maror (or bitter herbs) hasn't done Passover justice.

Point to each of these items on the Seder Plate:

The shank bone represents the special lamb sacrifice made in the days of the Temple for the Passover holiday. The lamb sacrifice is called the Pesach, from the Hebrew word meaning "to pass over," because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

The matzah reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.

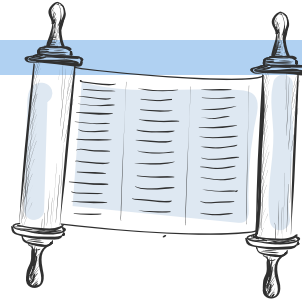
The bitter herbs provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.

Consider the importance of this next text.

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ, כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאֵמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל הִקְדוּשׁ בְּרוּךְ הוּא, אֲלֵא אֲף אוֹתֵנוּ גָאֵל עָמָהֶם, שְׁנֵאֵמַר: וְאוֹתֵנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֶתָּנוּ, לָתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza miMitzrayim, shene'emar: v'higadta l'vincha bayom hahu leimor, ba'avur zeh asah Adonai li b'tzeiti miMitzrayim. Lo et avoteinu bilvad ga'al haKadosh baruch Hu, ela af otanu ga'al imahem, shene'emar: v'otanu hotzi misham, l'ma'an havi otanu, latet lanu et ha'arets asher nishba la'avoteinu.

In every generation every one of us is obligated to regard ourselves as though we had gone out of Mitzrayim (Egypt). As it is said [in Exodus 13:8], "And you shall tell your child in that day, saying these words, 'Because of what the Eternal did for *me* in bringing *me* out of Mitzrayim.' Thus, it was not our ancestors alone whom the Holy One redeemed, but God also redeemed *us* with them. As it is said, 'God brought *us* forth from there in order to bring us in, that God might give us the land which God swore unto our ancestors.'" (Deut. 6:23)



The Seder reminds us that it was not only our ancestors whom God redeemed; God redeemed you, and me, and each of us at the table along with them. We are not separate and apart from that redemption. We cannot view it as someone else's story — as someone else's challenge or someone else's blessing. Equally, we cannot view the obligations of freedom as someone else's obligations. We, who were once enslaved, are free and responsible for improving the lives of all others.



The Second Cup of Wine

וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדָתָם

And I will rid you of their bondage.

(Exodus 6:6)

We raise the second cup of wine:

We praise God, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, Creator of the fruit of the vine.

We drink the second cup of wine.



אלו הוציאנו ממצרים
Ilu ho-tsi, ho-tsi-a-nu,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Da-ye-nu!

CHORUS:

Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu, da-ye-nu!
Dai, da-ye-nu,
Dai, da-ye-nu,
Dai, da-ye-nu,
Da-ye-nu, da-ye-nu, da-ye-nu!

Had God brought all, brought all of us, brought all of us out from Egypt,
then it would have been enough. Oh, enough!

אלו נתן לנו את-השבת
Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-Sha-bat,
Na-tan la-nu et-ha-Sha-bat,
Da-ye-nu!
CHORUS

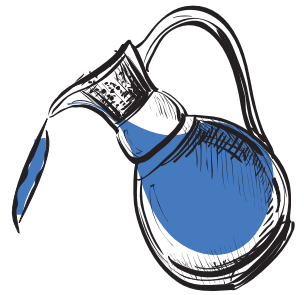
Had God given, given to us, given to us all Shabbat, then it would have been enough. Oh, enough!

אלו נתן לנו את התורה
Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-To-rah,
Na-tan la-nu et-ha-To-rah,
Da-ye-nu!
CHORUS

Had God given, given to us, given to us all Shabbat, then it would have been enough. Oh, enough!

RACHTZAH רְחִצָּה

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands.



For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Blessed are You, Adonai our God, Ruler of the universe, Who has sanctified our lives through Your commandments and commanded us to wash our hands.

MOITZI MATZAH מוֹצִיא מַצָּה

The familiar Hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are You, Adonai our God, Ruler of the universe, Who brings forth bread from the earth.

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are You, Adonai our God, Ruler of the universe, Who has sanctified our lives through Your commandments and commanded us to eat matzah.

Distribute and eat the top and middle matzah for everyone to eat.



MAROR מרור

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally conceal the taste of the bitter with the taste of the sweet...but doesn't the sweet mean more when it's contrasted with the bitter?

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You, Adonai our God, Ruler of the universe, Who has sanctified our lives through Your commandments and commanded us to eat bitter herbs.

We eat the bitter herbs.

KORECH כּוֹרֵךְ

When the Temple stood in Jerusalem, a lamb was offered as the Pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs.

While we do not make sacrifices anymore — and, in fact, some Jews have a custom of purposely avoiding lamb during the Seder so that it is not mistaken as a sacrifice — we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.

SHULCHAN ORECH – THE FESTIVAL MEAL שֻׁלְחַן עוֹרֵךְ

Enjoy!

You can PAUSE the Livestream to serve dinner.

We invite you to press **PLAY** again to enjoy Passover music.
Then, we will conclude the Seder together. *B'te'avon* — Good appetite!

TZAFUN צפון

The afikoman (meaning dessert in Greek) was hidden. Now hopefully, it has been found. If not, the Seder cannot go on! Tradition has it that we pay a ransom to “buy” back the afikoman from the child (or adult?) who finds it. If we don’t have a child at our Seder table, perhaps we can reward children by making a Passover donation in support of Jewish education.

We fill the third cup of wine.



BARUCH בָּרַךְ

We now say Birkat Hamazon, the grace after the meal, thanking God for the food we’ve eaten.

A Pilgrim Song: When God restores the exiles to Zion, it will seem like a dream. Our mouths will fill with laughter, our tongues with joyful song. They will say among the nations: God has done great things for them. Yes, God is doing great things for us, and we are joyful. Restore our fortunes, God, as streams revive the desert. Then those who have sown in tears shall reap in joy. Those who go forth weeping, carrying bags of seeds, shall come home with shouts of joy, bearing their sheaves.

(Psalm 126)

שִׁיר הַמַּעֲלוֹת, בְּשׁוֹב יְיָ אֶת שִׁיבַת צִיּוֹן, הָיִינוּ כְּחֹלְמִים. אֲזַי מָלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה, אֲזַי
יֹאמְרוּ בְּגוֹיִם, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵינוּ. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוֹבָה יְיָ אֶת
שְׁבִיתֵנוּ, כְּאֶפִּיקִים בְּנֶגֶב. הִזְרְעִים בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ. הַלֹּד יִלְד וּבָכָה נִשָּׂא מִשָּׂדֶה הַזֶּרַע, בָּא
יָבֵא בְרִנָּה נִשָּׂא אֶלְמָתִיו.



Leader:

Cha-vei-rim va-cha-vei-rot n'va-reich!

חברים וחברות נברך!

Friends, let us bless God!

Group:

Y'hi sheim A-do-nai m'vo-rach

mei-a-ta v'ad o-lam!

יהי שם יי מברך

מעתה ועד עולם.

The name of God is blessed, now and forever!

Leader:

Y'hi sheim A-do-nai m'vo-rach mei-a-ta v'ad o-lam! Bi-r'shut ha-chev-rah,

n'va-reich E-lo-hei-nu she-a-chal-nu mi-she-lo.

יהי שם יי מברך מעתה

ועד עולם! ברשות החברה

נברך אלהינו שאכלנו משלו

The name of God is blessed, now and forever!

Blessed is our God of whose abundance we have eaten.

Group:

Ba-ruch E-lo-hei-nu she-a-chal-nu

mi-she-lo u-v'-tu-vo cha-yi-nu.

ברוך אלהינו שאכלנו

משלו ובטובו חיינו.

Blessed is our God of whose abundance we have eaten and by whose goodness we live.

Leader:

Ba-ruch E-lo-hei-nu she-a-chal-nu

mi-she-lo u-v'-tu-vo cha-yi-nu.

Ba'ruch hu u-va-ruch sh'mo.

ברוך אלהינו שאכלנו

משלו ובטובו חיינו.

ברוך הוא וברוך שמו.

Blessed is our God of whose abundance we have eaten and by whose goodness we live.

Blessed is God and blessed is God's name.

Group:

Ba-ruch A-tah Adonai, E-lo-hei-nu Me-lech ha-o-lam, ha-zan et ha-o-lam ku-lo b'tu-vo, b'chein, b'che-sed, u'v'ra-cha-mim. Hu no-tein le-chem l'cho ba-sar, ki l'o-lam chas-do. U-v'tu-vo ha-ga-dol ta-mid lo cha-sar la-nu, v'al yech-sar la-nu ma-zon l'o-lam va-ed, ba-a-vur sh'mo ha-ga-dol. Ki hu Eil zan u'm'far-neis la-kol u'mei-tiv la-kol u-mei-chin ma-zon l'chol b'ri-o-tav a-sher ba-ra. Ba-ruch A-tah A-do-nai, ha-zan et ha-kol.

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

Blessed are You, Adonai our God, Ruler of the universe: Your goodness sustains the world. You are the God of grace, love, and compassion, the source of bread for all who live—for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. Blessed are You Adonai, Source of food for all.

The Third Cup of Wine

וגאלתי אתכם בזרוע נטויה ובשפטים גדלים:

And I will redeem you with a stretched-out arm and with great judgments.

(Exodus 6:6)



The blessing over the meal is immediately followed by another blessing over the wine:

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, Creator of the fruit of the vine.
Drink the third cup of wine!

The Cup of Elijah/The Cup of Miriam



We now refill our cups of wine one last time and open the front door to invite the prophet Elijah to join our Seder.



הלל HALLEL

Tradition holds that Elijah will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover Seder. We open a door and sing:

אֱלֹהֵינוּ הַנָּבִיא
אֱלֹהֵינוּ הַתִּשְׁבִּי
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ
עִם מָשִׁיחַ בֶּן דָּוִד

Eliyahu hanavi
Eliyahu hatishbi
Eliyahu, Eliyahu, Eliyahu haGiladi:
Bimheirah b'yameinu, yavo eileinu
Im mashiach ben-David,
Im mashiach ben-David

Elijah the prophet, the returning, the man of Gilad:
return to us speedily,
in our days with the messiah,
son of David.

As we come to the end of the Seder, we drink one more cup of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for these traditions, which help inform our daily lives and guide our actions and aspirations.

The Fourth Cup of Wine

וְלִקְחֹתִי אֶתְכֶם לִי לְעָם
And I will take you to me for a people.
(Exodus 6:7)

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri hagafen.

Blessed are You, Adonai our God, Ruler of the universe, Creator of the fruit of the vine.

Drink the fourth and final cup of wine!

NIRIZE נִרְצֵה

Our bellies are full; we have enjoyed our wine; we have told stories and sung songs; and now it is time for the evening to come to a close. At the end of the Seder, we honor the tradition by declaring, “Next year in Jerusalem!”

Though it comes at the end of the Seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are already looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

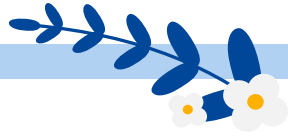
Our Seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a Seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'shana haba-ah biY'rushalayim!

Next year in Jerusalem!





PASSOVER SONGS

Chad Gadya

חד גדיא, חד גדיא

דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא שונרא, ואכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא כלבא, ונשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא חוטרא, והפה לכלבא, דנשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא נורא, ושרף לחוטרא, דהפה לכלבא, דנשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מיא, וכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא תורא, ושתא למיא, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מלאך המות, ושחט לשוחט, דשחט לתורא, דשתא למיא, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא הקדוש ברוך הוא, ושחט למלאך המות, דשחט לתורא, דשתא למיא, דכבה לנורא, דשרף לחוטרא, דהפה לכלבא, דנשד לשונרא, דאכלה לגדיא, דזבין אבא בתרי זוזי, חד גדיא, חד גדיא.

Chad gadya, chad gadya.
 D'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'ata shunra v'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'ata chalba v'nashach l'shunrah,
 d'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'ata chutra v'hika l'chalba,
 d'nashach l'shunrah,
 d'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'ata nura v'saraf l'chutra,
 d'hikah l'chalba,
 d'nashach l'shunrah,
 d'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'ata maya v'chava l'nura,
 d'saraf l'chutra,
 d'hikah l'chalba,
 d'nashach l'shunrah,
 d'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'Atah Torah v'shatah l'maya,
 d'chava l'nura,
 d'saraf l'chutra,
 d'hikah l'chalba,
 d'nashach l'shunrah,
 d'achlah l'gadya,

d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'ata hashocheit v'shachat l'Torah,
 d'shata l'maya,
 d'chava l'nura,
 d'saraf l'chutra,
 d'hikah l'chalba,
 d'nashach l'shunrah,
 d'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'ata malach hamavet v'shachat
 l'shocheit,
 d'shachat l'Torah,
 d'shata l'maya,
 d'chava l'nura,
 d'saraf l'chutra,
 d'hikah l'chalba,
 d'nashach l'shunrah,
 d'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.
 V'Atah Hakodesh Baruch Hu v'shachat
 l'malach hamavet,
 d'shachat l'shocheit,
 d'shachat l'Torah,
 d'shata l'maya,
 d'chava l'nura,
 d'saraf l'chutra,
 d'hikah l'chalba,
 d'nashach l'shunrah,
 d'achlah l'gadya,
 d'zabin aba bitrei zuzei,
 chad gadya, chad gadya.

Chad Gadya

One little goat, one little goat that my father bought for two zuzim.

A cat came and ate the goat that my father bought for two zuzim. One little goat, one little goat.

A dog came and bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.

A stick came and hit the dog that bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.

A fire came and burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.

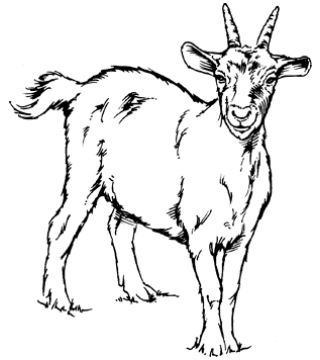
Water came and put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.

An ox came and drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.

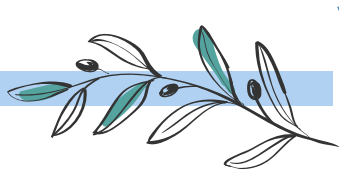
A butcher came and slaughtered the ox that drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.

The angel of death came and slaughtered the butcher who slaughtered the ox that drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.

Then the Holy One, Blessed be God, came and slaughtered the angel of death who slaughtered the butcher who slaughtered the ox that drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.



Translation by Eve Levavi.



Echad Mi Yodeah?

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אֲנִי יוֹדֵעַ: תְּשַׁע יָרְחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְּבָרִים, תְּשַׁע יָרְחֵי לֵדָה, שְׁמוֹנָה יָמֵי מִילָה, שִׁבְעָה יָמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

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אֶחָד עֶשֶׂר מִי יוֹדֵעַ? אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ: אֶחָד עֶשֶׂר כּוֹכְבֵּיָא, עֶשְׂרֵה דְּבִרְיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבִתָּא, שְׁשֶׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאַרְץ.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ? שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשֶׂר שְׁבִטָּיָא, אֶחָד עֶשֶׂר כּוֹכְבֵּיָא, עֶשְׂרֵה דְּבִרְיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבִתָּא, שְׁשֶׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאַרְץ.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשֶׂר מִדְּיָא, שְׁנַיִם עֶשֶׂר שְׁבִטָּיָא, אֶחָד עֶשֶׂר כּוֹכְבֵּיָא, עֶשְׂרֵה דְּבִרְיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִלָּה, שְׁבַעַה יָמֵי שְׁבִתָּא, שְׁשֶׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאַרְץ.

Echad Mi Yodeah?

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Adir Hu

אָדיר הוּא, אָדיר הוּא
יבְנֶה בֵּיתוֹ בְּקֶרֶב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב.

Adir hu; adir hu.

Yivneh beito b'karov!

Bimheirah, bimheirah, b'yameinu b'karov!

Eil b'nei, Eil b'nei, b'nei beitekah b'karov!

God is mighty; God is mighty.
May God rebuild God's temple soon!
Speedily, speedily, in our days, soon!
God, build! God, build! Rebuild Your temple soon!

בָּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא,
יבְנֶה בֵּיתוֹ בְּקֶרֶב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב

Bakhur hu; gadul hu; dagul hu.

Yivneh beito b'karov!

Bimheirah, bimheirah, b'yameinu b'karov!

Eil b'nei, Eil b'nei, b'nei beitekah b'karov!

God is select; God is great; God is lofty.
May God rebuild God's temple soon!
Speedily, speedily, in our days, soon!
God, build! God, build! Rebuild Your temple soon!

הַדּוֹר הוּא, נָתִיק הוּא, זָכַאי הוּא,
יבְנֶה בֵּיתוֹ בְּקֶרֶב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקֶרֶב.

Hadur hu; vatic hu; zakai hu.

Yivneh beito b'karov!

Bimheirah, bimheirah, b'yameinu b'karov!

Eil b'nei, Eil b'nei, b'nei beitekah b'karov!

God is glorious; God is just; God is blameless.
May God rebuild God's temple soon!
Speedily, speedily, in our days, soon!
God, build! God, build! Rebuild Your temple soon!



Hey Jews
to the tune of "Hey Jude"

Hey, Jews, don't be afraid.
You were made to escape Mitzrayim.
In Sinai, the Lord will help you to live
And God will give you all some mayim.

Hey, Jews, it's time to start.
God will part all the Red Sea waters.
Remember, pack matzah and be real brave.
God's gonna save your sons and daughters.

The Lord will free you from your pain,
The whip, the chain. Have faith,
and you'll all be happy later.
Hey, Jews, your tales from days of old will all be told
By all your descendants at their Seder.

Da da da da da Da da da da.

Hey, Jews, don't be afraid.
You were made to escape Mitzrayim.
In Sinai, the Lord will help you to live
And God will give you all some mayim
Mayim, mayim, mayim, mayim, mayim, mayim, wooow!

Da da da da da da da Da da da da
Hey, Jews. . . . etc.