



THE NEW
HAGGADAH

For the Pesah Seder

הוצאת והדפוס לאינטרנט
www.hebrewbooks.org
ע"י חיים תשס"ז

*Edited by Mordecai M. Kaplan,
Eugene Kohn, and Ira Eisenstein
for the Jewish Reconstructionist
Foundation*

1941

BEHRMAN'S JEWISH BOOK HOUSE · PUBLISHERS

New York

COPYRIGHT, 1941, BY
BEHRMAN'S JEWISH BOOK HOUSE
NEW YORK

All rights reserved. No part of this book may be reproduced in any form without permission in writing from the publisher, except by a reviewer who may quote brief passages in a review to be printed in a magazine or newspaper.

PRINTED IN THE UNITED STATES OF AMERICA

FOREWORD

¶ The appearance of the "New Haggadah" calls for a word of comment. Undoubtedly, many will ask, "Why a *New Haggadah*; and what is new about it?" We should like, therefore, to say a word in answer.

¶ The age-old struggle between those who cherish freedom and those who would deny it to their fellow-men has become more embittered than ever. In that struggle the Jews are deeply involved. They have a great stake in the ultimate victory of the cause of freedom.

¶ In all previous generations Jews derived their faith in that ultimate victory from their tradition and their religious heritage, and particularly from the epic of the Exodus. For centuries, it was to the Pesah Haggadah that Jews turned whenever they suffered oppression and injustice. The Exodus of the Israelites from ancient Egypt was a constant assurance that they too, would be delivered from tyranny. They believed that just as God had liber-

ated Israel from Pharaoh, by a strong hand and an outstretched arm, so would He redeem Israel from the tragedy of the *galut*.

¶ Times have changed. We live in a new world; we are confronted with new conditions. But the problem is still the same. That problem is: how, in the face of setbacks and despite the demagogic appeals of false prophets, to keep alive in men the love of freedom, and their faith in it.

¶ That is why the Pesah Haggadah has assumed once again a major role in the lives of Jews. It has a message that is fraught with power and beauty. It needs only to be transposed into a new key—into the key of modern thought, modern experiences, and modern idiom. The language and the concepts of the ancient rite need to be revised so that they go straight to the minds and hearts of the men and women of today.

¶ To that extent, this Haggadah is "new." We have retained the traditional framework, with its

archaic charm, but we have filled it in with the living, compelling content of present-day idealism and aspiration. We have prepared a text which enunciates the essential message of Pesah clearly and unmistakably. We have steadily kept in mind the needs of the young American Jew, and we have striven to offer him such gems of Rabbinic fancy, such readings, responses, poems, and songs, as would stir in him that devotion to freedom which our forefathers gained from the Pesah Haggadah of tradition.

¶ Among the innovations in this Haggadah are the omission of those exegetical passages contained in the traditional Haggadah that convey no special message, and the inclusion of entirely new readings. The new readings are: "Let My People Go," and "Pharaoh, Arch-Tyrant"; the whole cycle of Moses legends, in Hebrew and English, which lend an intimate quality to the saga of a mass migration; the verses from the Torah which reflect the ethical implications of the Exodus; the words and music of several additional poems. All references to events,

real or imagined, in the Exodus story which might conflict with our own highest ethical standards have been omitted; and several passages have been shortened in order to keep the Haggadah from becoming over-long. The English version of the text is in large part a paraphrase, rather than a translation of the Hebrew, and is designed to attract and to hold the interest of young people. The translation used here is in part original and in part derived from the several published translations of the Bible.

¶ We are indebted to Judith K. Eisenstein for her selection and editing of the music and to Mr. Leonard Weisgard for the illustrations. We owe a deep debt of gratitude to Dena Behrman for her painstaking criticism of the English text, and for her very many creative suggestions, as well as for her assistance in seeing this Haggadah through the press.

—MORDECAI M. KAPLAN
EUGENE KOHN
IRA EISENSTEIN

THE SEDER TABLE

☞ The Seder table should be arranged as attractively as possible. It is customary to decorate it with flowers, lighted candles, and embroidered mazzah covers, designed especially for use on this occasion. These mazzah covers are generally divided into three sections.

☞ The traditional Seder table includes a number of symbolic objects, which are placed together on a Seder plate, or on an ordinary platter in front of the person who leads the service.

☞ The complete Seder setting should include the following:

☞ 1. **THREE MAZZOT:** placed separately in the sections of the special mazzah cover, or in the folds of an ordinary napkin. Two of these mazzot symbolize the two loaves of bread over which the usual benediction is pronounced on Sabbaths and festivals. The third mazzah emphasizes the role of the

mazzah in the Pesah ritual. Its significance is explained later on in the Haggadah (p. 64).

Ⓐ 2. A ROASTED SHANKBONE: to commemorate the paschal sacrifice which our ancestors brought to the Temple on Pesah, in ancient times. (See p. 62).

Ⓐ 3. A ROASTED EGG: to symbolize the *haggigah* or festival sacrifice, which was always brought to the Temple on festive occasions, and which, on Pesah, supplemented the paschal lamb.

Ⓐ 4. BITTER HERBS: to symbolize the bitterness of Israel's bondage in Egypt. Horse radish is usually used. (See p. 68.)

Ⓐ 5. HAROSET: to symbolize the mortar which the Israelites used in building the "treasure cities for Pharaoh." The haroset is a mixture of grated apples, chopped nuts, cinnamon, and a little wine. (See pp. 19 and 84).

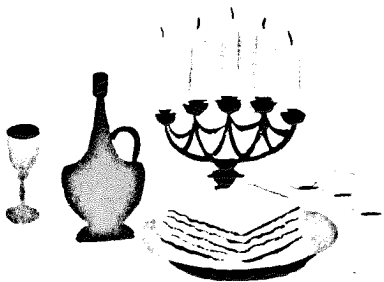
¶ 6. PARSLEY, LETTUCE, WATERCRESS, or any other green herb, and a dish of salt water, into which it is to be dipped before it is eaten. These greens symbolize the coming of Spring, and suggest the perpetual renewal of life, and, hence, the ever-sustaining hope of human redemption. (See pp. 8 and 19.)

¶ 7. FOUR CUPS OF WINE: to be offered during the Seder service; one at Kiddush, one following the recital of the first part of the Hallel, one after Grace, and one at the conclusion of the Seder. These four cups symbolize the four-fold promise of redemption which, according to the Bible, God pledged to Israel: "I will bring you forth," (Exod. 6:6); "I will deliver you," (*ibid.*); "I will redeem you," (*ibid.*); and "I will take you," (Exod. 6:7).

¶ 8. CUP OF ELIJAH: A special cup in the center of the table, known as the Cup of Elijah. Its significance will be explained in the course of the service (p. 105). This Cup of Elijah remains un-

filled until the conclusion of the meal, when it is filled, and left untouched.

¶ As a symbol of freedom, a cushioned armchair is provided for each person at the table. (See p. 19.)



ORDER OF THE SERVICE

1. קִדּוּשׁ • KIDDUSH 4
Recite the Kiddush (the benedictions which consecrate the festival).
2. וְרַחֵץ • WASH THE HANDS 8
Wash the hands before partaking of the parsley.
3. כֶּרֶס • PARSLEY 8
Partake of the parsley dipped in salt water, and recite the benediction over it.
4. יָחַץ • DIVIDE THE MAZZAH 9
The leader divides the middle mazzah, and hides one half, to be eaten at the end of the meal as afikomen.
5. מִגִּיד • THE NARRATIVE 18
Recite the story of Israel's redemption from Egypt.
6. וְרַחֵץ • WASH THE HANDS 82
Wash the hands before the meal, and recite the benediction.

7. מוֹצֵיא • BENEDICTION OVER MAZZAH 82
 Recite the benediction usually said over bread.
8. מַצָּה • MAZZAH 82
 Recite the special benediction over the mazzah.
 Partake of the mazzah.
9. מְרֹר • BITTER HERBS 83
 Recite the benediction over the maror. Partake of the maror.
10. כּוֹרֵךְ • HILLEL SANDWICH 84
 Eat the sandwich of maror, dipped in haroset, on mazzah.
11. שְׁלַחַן עוֹרֵךְ • THE MEAL IS SERVED 85
 Partake of the festive meal.
12. אֶפְקוֹמֵן • AFIKOMEN • 85
 Eat the afikomen.
13. בְּרַךְ • GRACE 86
 Recite Grace after the meal.

[xiv]



14. הלל • HALLEL

113

Conclude the Hallel.

15. נְרִצָּה • THE CLOSE

172

Conclude with the prayer for divine approval of the Seder service.

KADDESH U'REHATS

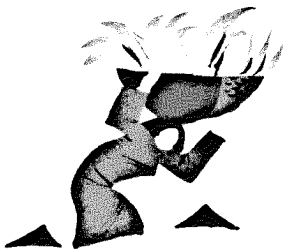
Moderately fast



Kad-desh — u-re-hats ka-re-pas — ya = hats
 mag-gid — ra-hatsah mo = tsi — ma = tsah
 ma = ror — ko-rek shul^h-han — o = rek
 tsa = fun — ba = rek hab-el — nir = tsah.

The fifteen steps in the "Order of the Service" comprise the words for this Babylonian Jewish folk melody.

The New Haggadah





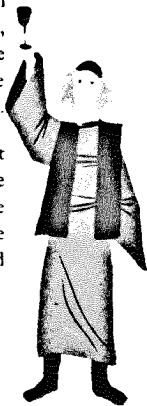
INVOCATION

The leader of the service raises the first cup of wine and recites the following:

☪ BEHOLD THIS CUP OF WINE! See its warm glow!
Let it be a symbol of our joy tonight as we celebrate
the festival of Pesah.

☩ On this night, long years ago, our forefathers
rkened to the call of freedom. Tonight, that call
gs out again, sounding its glorious challenge,
nmanding us to champion the cause of all the
ressed and the downtrodden, summoning all the
ples throughout the world to arise and be free.

Let us raise our cups in gratitude to God that
s call can still be heard in the land. Let us give
nks that the love of freedom still burns in the
irts of our fellowmen. Let us pray that the time
not distant when all the world will be liberated
m cruelty, tyranny, oppression and war.



KIDDUSH

When the Seder service occurs on the Sabbath, add the following paragraph:

☞ THERE WAS EVENING AND THERE WAS MORNING, THE SIXTH DAY. And the heavens and the earth and all their hosts were finished. And God, having finished his work by the seventh day, rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it, for on it he rested from all his work which he made in the creation. (GEN. 1:31-2:3)

☞ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO CREATEST THE FRUIT OF THE VINE.

On Sabbath, add the words in brackets:

☞ PRAISED BE THOU, O LORD OUR GOD, King of the universe, who hast sanctified us by thy commandments. As a token of thy love, O Lord our God, thou hast given us (*Sabbaths for rest*), occasions for rejoicing, festivals and holidays for gladness, (*this Sabbath day and*) this Feast of Unleavened Bread, the season of our liberation from bondage in

קדש

When the Seder service occurs on the Sabbath, add the following paragraph:

וְהִרְעַרְבַּנּוּ וְהִרְבִּקְרָן יוֹם הַשַּׁשִּׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה, וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַלְמְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מְכַלְמְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא
פְּרֵי הַגֶּפֶן:

On Sabbath, add the words in brackets:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה
(שְׁבֻתוֹת לְמַטְחָה וּמוֹעֲדִים לְשִׂמְחָה חַגִּים וְחֻמְּמִים
לְשִׁשּׁוֹן אֶת-יוֹם הַשְּׁבֻת הַזֶּה וְאֶת-יוֹם חַג הַמִּצּוֹת

Egypt. Thou hast quickened within us the desire to serve thee, and (*in love and grace*), in joy and gladness, hast bestowed on us thy holy (*Sabbaths and*) festivals. Praised be thou, O Lord, who hallowest (*the Sabbath*), Israel, and the festivals.

On Saturday night, add the following paragraph:

☩ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO CREATEST THE LIGHT OF FIRE.

☩ PRAISED BE THOU, O LORD OUR GOD, King of the universe, who dost make distinction between the holy and the profane, between light and darkness, between the seventh day and the six days of toil. Thou hast made distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six days of toil. Praised be thou, O Lord, who dost make distinction between the greater holiness and the lesser holiness.

☩ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAST KEPT US IN LIFE, AND SUSTAINED US, AND ENABLED US TO REACH THIS SEASON.

Drink the first cup of wine.

הִזָּה זְמַן חֲרוּתֵנוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ וְזָכַר
לִיצִיאַת מִצְרַיִם: כִּי אוֹתָנוּ קִרְבַּת לַעֲבוֹדָתָךְ,
(וּשְׁבַת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה
וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יי מִקְדָּשׁ
(הַשְּׁבַת וְיִשְׂרָאֵל וְהַזְּמַנִּים):

On Saturday night, add the following paragraph:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ
לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי
הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שְׁבַת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאַתָּה
יוֹם הַשְּׁבִיעִי מַשְׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. בְּרוּךְ אַתָּה יי
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ
וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה:

Drink the first cup of wine.

WASH THE HANDS

וְרַחֵץ

It is customary to wash the hands now, without pronouncing the usual benediction.

PARSLEY

כַּרְפַּס

Parsley, lettuce or watercress, dipped in salt water, is distributed to all present, who say:

☩ These greens are a symbol of the coming of Spring. Before partaking of them, let us say together:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי
הָאֲדָמָה:

☩ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO CREATEST THE FRUIT OF THE EARTH.



DIVIDE THE MAZZAH

מזזה

The leader breaks the middle mazzah, leaving one half on the Seder dish, and hiding the other half as the afikomen until the end of the meal. Before hiding the afikomen, he raises it and says:

¶ THIS PORTION OF THE MAZZAH * IS CALLED THE AFIKOMEN. * * After dinner tonight, we shall share it among us. We shall do this in remembrance of the time when our ancestors, on Pesah night in the days of the Temple of old, would partake of the holiday sacrifice known as the Paschal lamb. †

* Pronounced *matzah*.

** The custom of hiding the afikomen at this point in the Seder is designed to excite the interest of the children. They are challenged to find it, and to keep it until the conclusion of the meal. The leader then redeems it in exchange for the promise of gifts.

† The meaning of the Paschal lamb is explained later in the Haggadah, on page 64.



The leader raises the mazzah, and says:

הָא לַחֲמַא עֲמָא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא
דְּמִצְרַיִם. כָּל־דְּכַפִּין יִיתִי וְיִיכֹל, כָּל־דְּצָרִיק
יִיתִי וְיִפְסֹח. הֶשְׁתָּא הֵכָא, לְשָׁנָה הַבָּאָה
בְּאַרְעָא דִּישְׂרָאֵל. הֶשְׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרְקִין:

☩ BEHOLD THE MAZZAH, SYMBOL OF THE BREAD OF POVERTY our ancestors were made to eat in their affliction, when they were slaves in the land of Egypt! Let it remind us of our fellowmen who are today poor and hungry. Would that they could come and eat with us! Would that all who are in need could partake with us of this Pesah feast!

☩ Let us here resolve to strive unceasingly for that blessed day when all will share equally in the joy of Pesah—when poverty will be no more, when Erez Yisrael will be upbuilt, and when all mankind will enjoy freedom, justice and peace.

LET MY PEOPLE GO

¶ We have dedicated this festival tonight to the dream and the hope of freedom, the dream and the hope that have filled the hearts of men from the time our Israelite ancestors went forth out of Egypt. Peoples have suffered, nations have struggled to make this dream come true. Now we dedicate *ourselves* to the struggle for freedom. Though the sacrifice be great and the hardships many, we shall not rest until the chains that enslave all men be broken.

¶ But the freedom we strive for means more than broken chains. It means liberation from all those enslavements that warp the spirit and blight the mind, that destroy the soul even though they leave the flesh alive. For men can be enslaved in more ways than one.

¶ Men can be enslaved to themselves. When they let emotion sway them to their hurt, when they permit harmful habits to tyrannize over them—they are slaves. When laziness or cowardice keeps



them from doing what they know to be the right, when ignorance blinds them so that, like Samson, they can only turn round and round in meaningless drudgery—they are slaves. When envy, bitterness and jealousy sour their joys and darken the brightness of their contentment—they are slaves to themselves and shackled by the chains of their own forging.

¶ Men can be enslaved by poverty and inequality. When the fear of need drives them to dishonesty and violence, to defending the guilty and accusing the innocent—they are slaves. When the work men do enriches others, but leaves them in want of strong houses for shelter, nourishing food for themselves and for their children, and warm clothes to keep out the cold—they are slaves.

¶ Men can be enslaved by intolerance. When Jews are forced to give up their Jewish way of life, to abandon their Torah, to neglect their sacred festivals, to leave off rebuilding their ancient homeland—they are slaves. When they must deny that

they are Jews in order to get work—they are slaves. When they must live in constant fear of unwarranted hate and prejudice—they are slaves.

☪ How deeply these enslavements have scarred the world! The wars, the destruction, the suffering, the waste! Pesah calls us to be free, free from the tyranny of our own selves, free from the enslavement of poverty and inequality, free from the corroding hate that eats away the ties which unite mankind.

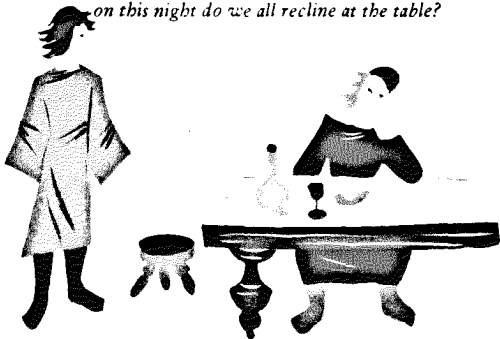
☪ Pesah calls upon us to put an end to all slavery! Pesah cries out in the name of God, "Let my people go." Pesah summons us to freedom.



THE FOUR QUESTIONS

The youngest child present asks the following questions:

¶ Why is this night of Pesah so different from all other nights of the year? On all other nights, at every meal, we have bread, or rolls, or hallah; *why, tonight, do we have no bread at all—but only mazzah?* On all other nights, we eat vegetables and herbs of all kinds; *why, on this night, do we eat bitter herbs especially?* On all other nights, we never do anything like dipping one food in another; *why, on this night, do we dip the parsley in salt water and the bitter herbs in haroset?* On all other nights, everyone sits up straight at the table; *why on this night do we all recline at the table?*



מה נשתנה

The youngest child present asks the following questions:

מה נשתנה הלילה הזה מכל-הלילות,
שבכל-הלילות אנו אוכלין חמץ ומצה,
הלילה הזה כלו מצה: שבכל-הלילות אנו
אוכלין שאר ירקות, הלילה הזה מרור:
שבכל-הלילות אין אנו מטבילין אפילו פעם
אחת, הלילה הזה שתי פעמים: שבכל-
הלילות אנו אוכלין בין יושבין ובין מסבין,
הלילה הזה כלנו מסבין:



THE FOUR QUESTIONS

Recit. ad lib.

Traditional



Mah nish-tan-nah hal-lai-lah haz-zeh—mika-



=kol hal-le=lot—Sheb-be=kol hal-le=lot



a=nu ok'-lin ha=mets u=ma=tsah—hal-



=lai-lah haz-zeh—ku=lo—ma=tsah. Sheb-be-



=kol hal-le=lot a=nu ok'-lin she=ar ye=ra-



=kot—hal=lai-lah haz-zeh—ma=rar.—Sheb-be-



THE FOUR QUESTIONS. *Continued*



kol hal = le = lot en a = nu mat = bi =



lin a = fi = lu pa = am e = hat hal =



lai = lah haz = zeh she = te pe = a = mim Sheb = be =



kol hal = le = lot a = nu ok' = lin ben yosh'



vin u = ven me = sub = bin hal = lai = lah haz =



zeh ku = la = nu me = su = bin =



THE NARRATIVE

מגיד

The leader replies to the child:

¶ Indeed, tonight is very different from all the other nights of the year, for on this night we celebrate one of the most important moments in the history of our people. On this night we celebrate their going forth in triumph from slavery into freedom.

¶ I am glad you asked the questions you did, for the story of this night was just what I wanted you to know. Although the Haggadah we are reading tells this whole story, and if you listen carefully you will surely learn it, I should like to tell you here, in a few words, the answers to your questions.

¶ WHY DO WE EAT ONLY MAZZAH TONIGHT? When Pharaoh let our forefathers go from Egypt, they were forced to flee in great haste. Now, they had prepared dough for bread to take on their journey, but the Egyptians pressed them to hasten out of the land. So they snatched up their dough, and fled, and had no time to bake it. But the hot sun,

[18]



beating down on the dough as they carried it along with them, baked it into a flat, unleavened bread which they called mazzah. That is why we eat only mazzah on Pesah.

❧ **WHY DO WE EAT BITTER HERBS ON PESAH NIGHT?** Because our forefathers were slaves in Egypt, and their lives were made bitter. That is why we eat bitter herbs on Pesah night.

❧ **WHY DO WE DIP THE HERBS TWICE TONIGHT?** You have already heard that we dip the parsley in salt water because it reminds us of the green that comes to life again in the springtime. We dip the maror, or bitter herbs, in the sweet haroset as a sign of hope; our forefathers were able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom.*

❧ **WHY DO WE RECLINE AT THE TABLE?** Because reclining at the table was a sign of a free man in olden times; and since our forefathers were freed on this night, we recline at the table.

* See page x (*The Seder Table*) for another interpretation of haroset.

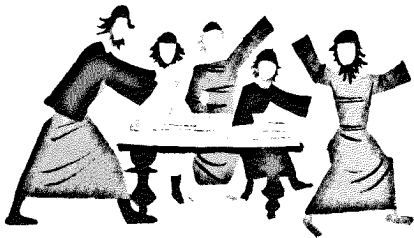


¶ Now let us recite the story of Pesah as we find it in the Torah and in the writings of the Rabbis.

¶ ONCE WE WERE SLAVES UNTO PHARAOH IN EGYPT, but the Lord, our God, brought us forth with a strong hand and an outstretched arm. If God had not brought our forefathers out of Egypt, behold! we and our children and our children's children might still be enslaved. Therefore, even if we were all wise men, even if we were all men of long experience and deeply learned in the Torah, it would still be our duty to tell and retell the story of the Exodus from Egypt. In truth, the more we dwell upon the story of the Exodus, the deeper will be our understanding of what freedom means, and the stronger our determination to win it for ourselves and for others.

¶ The Rabbis of long ago used to love to tell and retell the story of Pesah. Once it happened that five Rabbis became so interested in talking together about the freeing of the Israelites from Egypt, that they stayed up all night. There is a quaint little tale told about these five Rabbis:

עֲבָדִים. הֵינּוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ
 יי אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזִרְעֵ נְטוּיָהּ. וְאֵלּוּ
 לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ
 מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים
 הֵינּוּ לְפָרְעָה בְּמִצְרַיִם. וְאִפְּלוּ כָּלֵנוּ
 חֲכָמִים, כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים
 אֶת־הַתּוֹרָה, מְצוּהָ עָלֵינוּ לְסַפֵּר בִּיציאת
 מִצְרַיִם. וְכִלְהִמְרָבָה לְסַפֵּר בִּיציאת מִצְרַיִם
 הֲרִי זֶה מִשְׁבַּח:



¶ Once upon a time, Rabbi Eliezer, and Rabbi Joshua and Rabbi Eleazar ben Azariah, and Rabbi Akiba and Rabbi Tarfon * had dinner together in the village of Benai Berak and they talked about the Exodus from Egypt so long, that before they knew it, it was morning, and their students were calling to them, "It is already morning, it is time to recite the Shema."

THE FOUR KINDS OF CHILDREN

¶ Thus the story of the Exodus was told and re-told, from generation to generation; thus fathers would ever tell it to their children, that they, in turn, might tell it to their children. The exciting tale of Israel's escape would always fill the children with wonder and delight. But children are not all alike, as our Rabbis discovered many centuries ago. There are some who are very curious and ask lots of questions; there are others who are just as curious but who may be shy; in all, the Rabbis said, there

* Palestinian scholars, c. 50-132.

מַעֲשֵׂה בְרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי
אֱלִעֶזֶר בְּדַעְזוּרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן
שֶׁהָיוּ מְסַבִּין בְּבֵנֵי בְרַק. וְהָיוּ מְסַפְּרִים בִּיצִיאַת
מִצְרַיִם כָּל־אֲתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמֵידֵיהֶם
וְאָמְרוּ לָהֶם, רַבּוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע
שֶׁל שַׁחֲרִית:

בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא. בְּרוּךְ שֶׁנִּתְּן
תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא: כְּגַד אַרְבָּעָה



are four kinds of children,* each one quite different from the rest; and each needs to be told the story of the Exodus in a different way.



☪ THE FIRST KIND OF CHILD IS THE WISE CHILD. He loves Pesah; he is eager to celebrate the holiday just exactly as it ought to be celebrated, and he asks his father, "What are the decrees, the statutes and the laws which the Lord our God has commanded concerning Pesah?" First he must be told all that there is to be told about the beautiful customs and observances of the festival. Then you must point out to him that they are beautiful, not only in themselves, as customs and traditions, but also as the beloved symbols of a great and noble ideal—the ideal of freedom for all men.

☪ ANOTHER KIND OF CHILD IS THE IRREVERENT CHILD. He is scornful. He does not feel as though he is part of the whole celebration. He asks his father, "What does this service mean to *you*?" he

* The Rabbis found, in the Torah, four different versions of the command that the father tell the story of the Exodus to his child. From this they deduced that there were four different kinds of children.

בָּנִים דְּבָרָה תוֹרָה, אֶחָד חֶכֶם, וְאֶחָד רָשָׁע,
וְאֶחָד תָּם, וְאֶחָד שְׂאִיטוֹ יוֹרֵעַ לְשֵׂאוֹל:

חֶכֶם מָה הוּא אוֹמֵר: (דְּבָרִים ו' כ') מָה הַעֲדוֹת
וְהַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ
אֶתְכֶם: וְאַף אַתָּה אֲמַרְלוּ כִּהְלֵכוֹת הַפֶּסַח אֵין
מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן:

רָשָׁע מָה הוּא אוֹמֵר: (שְׁמוֹת י"ב כ"ו) מָה
הַעֲבָדָה הַזֹּאת לָכֶם: לָכֶם וְלֹא לוֹ. וְלִפִּי
שְׁהוּצִיא אֶת־עֲצָמוֹ מִן הַכֶּלֶל כֶּפֶר בְּעֶקֶר.



says, "to you," as though he were an outsider and had nothing to do with it. This is as bad as denying that loyalty to one's own people is a sacred bond. He should be scolded and told, "'It is because of what God did to me when I went out of Egypt.' To me; not to you; if you had been there, you would not have deserved to go forth, because you do not consider yourself part of the Jewish people."



☪ THE THIRD KIND OF CHILD IS THE SIMPLE CHILD. He is naive, and innocent, and he is very shy. He would like very much to know what Pesah means, but he just doesn't know how to ask about it. So he says, merely, "What is this all about?" He should be told, "With a strong hand, the Lord brought us forth from Egypt, out of the house of bondage."

☪ THE FOURTH KIND OF CHILD is the one who does not even realize that something unusual is going on. Therefore you must simply tell him, as the Torah puts it, "'This is because of what the Lord did for me when I went forth from Egypt.'"

וְאָף אַתָּה הִקְהָה אֶת־שָׁנָיו וְאָמַרְלוּ:
(שמות י"ג ח') בְּעִבּוּר זֶה עָשָׂה יי לִי בְּצֵאתִי
מִמִּצְרַיִם: לִי וְלֹא לּוֹ. אֱלוֹ הִזְהָר שָׁם, לֹא הִזְהָר
נִגְאָל:

תָּם מָה הוּא אוֹמֵר: מֵהִזָּאת, וְאָמַרְתָּ אֵלָיו,
בְּחֹזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם מִבֵּית עַבְדִּים:
(שמות י"ג י"ד)

וְשָׂאִינוּ יוֹדַע לְשֹׂאוֹל אַתָּה פָּתַח לּוֹ. שֶׁנֶּאֱמַר,
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוּר זֶה
עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם: (שמות י"ג ח')



HOW ISRAEL CAME TO EGYPT

☞ How did the Israelites happen to come to Egypt? The story begins very far back in the history of our people when Terah, the father of Abraham, lived in Mesopotamia. The Torah tells us that God commanded Abraham to leave his country and his father's house, and to go to the land of Canaan where he would become the founder of "a great nation." Abraham obeyed God's command and journeyed to Canaan. There God blessed him and his family. His son was Isaac, and his grandson was Jacob; and it was Jacob who went down to Egypt.

☞ Why did Jacob go down to Egypt? Because Joseph, his son, had become prime minister to Pharaoh, King of Egypt, and when a famine broke out in Canaan, Joseph asked his father and all his family to join him there. The book of Deuteronomy tells about this too: "My father was a wandering Aramean * . . . he went down to Egypt and sojourned there, few in number. . . ." Before long, however, the "few" became a "nation, great, mighty and numerous."

* Jacob came from Aram.

מִתְחַלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ,
וְעַכְשָׁיו קָרְבָנוּ הַמְּקוֹם לְעֲבוֹדָתוֹ, שֶׁנֶּאֱמַר,
וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם. כֹּה-אָמַר יְיָ אֱלֹהֵי
יִשְׂרָאֵל, בְּעֵבֶר הַנְּהָר יֵשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם,
תָּרַח אָבִי אֲבָרָהָם וְאָבִי נַחֲוֹר, וַיַּעֲבֹדוּ אֱלֹהִים
אֲחֵרִים: וְאֶקַּח אֶת-אֲבִיכֶם אֶת-אֲבָרָהָם מֵעֵבֶר
הַנְּהָר, וְאוֹלַךְ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן וְאֲרָבָה
אֶתְזַרְעוּ וְאֶתְלָלוּ אֶת־צִחָק: וְאַתָּן לִי־צִחָק אֶת־
יַעֲקֹב וְאֶת־עֵשָׂו, וְאַתָּן לַעֲשׂו אֶת־הָרָה שְׁעִיר
לְרֵשֶׁת אוֹתוֹ, וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:

(יהושע כ"ד ב'-ג')

אֲרָמֵי אֲבֹד אָבִי וַיָּרֶד מִצְרַיִמָּה
וַיִּגַר שָׁם בְּמִתֵּי מֵעֵט וַיְהִי־שֵׁם
לְגוֹי גָדוֹל עֲצוּם וְרָב: וַיָּרְעוּ
אֶתְנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ
עֲבֹדָה קָשָׁה: וַנִּצְעַק אֶל־יְיָ אֱלֹהֵי

¶ But soon a "new king arose over Egypt who knew not Joseph," and he enslaved the Israelites, the descendants of Jacob. God had warned Abraham that this would happen. God had told him: "Know indeed that thy descendants shall be strangers in a land not their own. There shall they be enslaved and oppressed four hundred years." But God had also promised Abraham that his descendants would later go free, saying, "The very nation, which they shall serve, shall I bring to judgment, and they shall go forth with great wealth." Thus the Israelites were to learn what it means to be slaves; thus they were to be made ready for the rôle they were destined to play as the defenders of justice and freedom.



אֲבֹתֵינוּ, וַיִּשְׁמַע יי אֶת-קִלְנוּ וַיִּרְא
 אֶת-עֲנִינּוּ וְאֶת-עַמְלָנוּ וְאֶת-לַחְצָנוּ:
 וַיּוֹצֵאנוּ יי מִמִּצְרַיִם בְּיַד חֲזָקָה
 וּבְזֶרַע נְטוּיָה וּבְמָרָא גָדֹל
 וּבְאֵתוֹת וּבְמִפְתִּיּוֹת: (דברים כ"ז ה' ח')

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל. בְּרוּךְ הוּא,
 שֶׁהַקְּדוֹשׁ בְּרוּךְ-הוּא חָשַׁב אֶת-הַקֶּץ, לַעֲשׂוֹת
 כְּמָה שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין
 הַבְּתָרִים, שֶׁנֶּאֱמַר, וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע
 כִּי גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם
 וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת-הַטִּי
 אֲשֶׁר יַעֲבֹדוּ דָן אֲנִכִי וְאַחֲרָיִכֶן יֵצְאוּ בְּרִכְשׁ
 גָּדוֹל: (בראשית ט"ז י"ג-יד)

☞ GOD'S FAITHFULNESS TO ISRAEL HAS EVER BEEN
A SOURCE OF STRENGTH TO OUR FATHERS AND TO US.
FOR NOT ONLY THE EGYPTIANS ROSE UP TO DESTROY
US; IN EVERY GENERATION DO MEN RISE UP AGAINST
US, AND GOD DELIVERS US FROM THEIR HANDS.



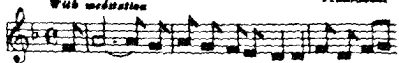
וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ, שְׁלֵא אֶחָד
בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלֶּא שְׁבָכְל־
דּוֹר וְדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְּדוֹשׁ
בְּרוּךְ־הוּא מְצִילֵנוּ מִיָּדָם:



VEHI SHE-AM'DAH

With meditation

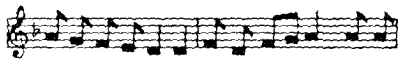
Traditional



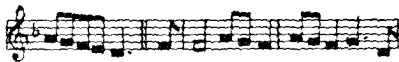
Ve-hi — she-am'dah la'vo-te-nu la-a-vo



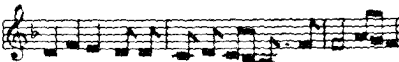
te-nu ve-la-nu, Ve-hi — shev



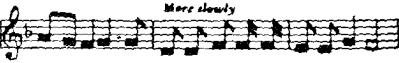
-am'dah la'vo-te-nu la-a-vo-te-nu ve-



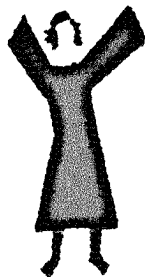
-la-nu, Shel-lo e-had bi-le-vad a-



-mad a-le-nu le-ka-lo-te-nu, shel-lo e-had

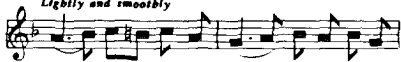


bi-le-vad a-mad — a-le-nu le-ka-lo-te-nu

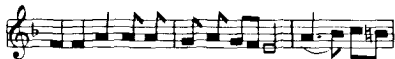


VEHI SHE-AM'DAH, Continued

Lightly and smoothly



El = la sheb-be = kol — dor va-dor om'



=dim a-le-nu le = kal-lo-te = nu el = la —



sheb-be = kol — dor va-dor om'-dim a-le-nu le-

Joyously, like a march

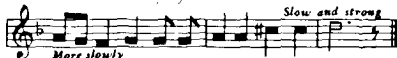


kal-lo-te = nu. Ve = hak-ka-dosh ba = ruk hu



ma-tsi-le-nu miy = ya = dam ve = hak-ka = dosh

Slow and strong



More slowly

ba = ruk hu ma-tsi = le-nu miy-ya = dam.

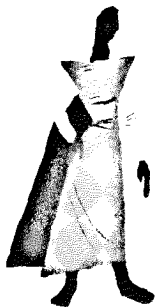


THE SUFFERING OF ISRAEL IN EGYPT

¶ The new king said to his advisers: " 'Look, the Israelites are too many and too mighty for us. We must watch them carefully, lest they multiply and, then, if we happen to be at war, join our enemies and fight against us, so as to escape from the country.' So Pharaoh put them in labor gangs and set taskmasters over them to crush them with heavy loads; and they built for Pharaoh the store-towns of Pithom and Ramses. The Egyptians made slaves of the Israelites and treated them harshly."

¶ The word "harshly" in Hebrew is BEFAREK. But if read as two separate words, BEFE RAK, it means "with gentle speech." The Rabbis of old said that this shows how cleverly Pharaoh fooled the Israelites into working harder and harder. He would gather all of them together and say, "I am going to work right along with you today; show me how well you can do. This will be a personal favor from you to me." Then he would take a hod and shovel, and begin to make bricks. All the

[36]



וַיַּעֲבְדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל
בַּפָּרֶךְ (שמות א' י"ג), בַּפְּהֶרֶךְ, בַּשָּׁעָה שָׁאֵמַר
פֶּרְעֹה, הִבֵּה נִתְחַכְמָה, קַבֵּץ אֶת־כָּל־יִשְׂרָאֵל,
אָמַר לָהֶם, בְּבִקְשָׁה מִכֶּם עָשׂוּ עִמִּי הַיּוֹם בְּטוֹבָה.
נָטַל פֶּרְעֹה סֵל וּמִגְרָפָה, וְכָל־מִי שֶׁהָיָה רוֹאֶה
פֶּרְעֹה נוֹטֵל סֵל וּמִגְרָפָה וְעוֹשֶׂה בַלְבָּנִים, הָיָה
עוֹשֶׂה אֵף הוּא כָךְ. מִיַּד הִלְכוּ יִשְׂרָאֵל
בְּזִרְיוֹת וְעָשׂוּ אוֹמְנוֹת עִמּוֹ כָּל הַיּוֹם לְפִי כַחַן
לְפִי שֶׁהָיוּ בַעֲלֵי־כַח וְגִבּוֹרִים. כִּיּוֹן שֶׁהִחֲשִׁיךְ
הָעַמִּיד עֲלֵיהֶם טוֹגָשִׁים, אָמַר לָהֶם, חֲשׂבו אֶת־
הַלְבָּנִים, מִיַּד עָמְדוּ וּמְנוּ אוֹתָן. אָמַר לָהֶם,
כֹּזֵה אַתֶּם מַעֲמִידִים לִי בְּכָל־יוֹם וַיּוֹם: (תנחומא
הקדום, בהעלתך)

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה
בַּחֲמֹר וּבְלִבָּנִים וּבְכָל־עֲבֹדָה

Israelites would follow him at once. They would work all day, as hard as they could. At night, Pharaoh would have his captains count up the number of bricks that they had made. Then he would issue an order: "I demand that the Israelites make, each day, the same number of bricks which they made today." In this way, he would trick them into working harder and faster.

☞ BEFAREK also means that the Egyptians would try to destroy the morale of the Israelites. They would give men women's work to do, such as kneading dough and baking bread; and they would give women men's work, saying to them, "Fill this barrel, chop this wood; go to the garden and bring us vegetables."

☞ Thus the Egyptians made the lives of the Israelites bitter with hard service, forcing them to build with mortar and bricks and to do all manner of field work. Even after a hard day's work, the Israelites would be ordered to go and pick vegetables from the garden, to chop wood, or to bring water from the river, for the Egyptians.



בְּשֹׁדָה, אֵת כָּל-עֲבֹדָתָם אֲשֶׁר-עָבְדוּ
בָהֶם בְּפָרֶךְ: (שמות א' י"ד)

בְּחֶמֶר וּבְלִבְנִים וּבְכָל-עֲבֹדָה
בְּשֹׁדָה, מֵהוּ, וּבְכָל-עֲבֹדָה בְּשֹׁדָה, לְאַחַר
שֶׁהָיוּ עוֹשִׂין מְלֹאכְתָן בְּטִיט וּבְלִבְנִים וּבְאִין
לְנוּחַ לְעָרֵב לְבַתְיָהֶם, בָּא הַמִּצְרִי וְאוֹמֵר לוֹ,
צֵא לִקַּט לִי יֵרֶק מִן הַנֶּגֶה, בְּקַע לִי אֵת הָעֵץ
הַזֶּה, מִלֵּא לִי חֲבִית זוֹ מִן הַמַּיִם: (תנחומא, ויצא)

בְּפָרֶךְ, שֶׁהָיוּ נוֹתְנִין עֲבֹדַת הָאִישׁ עַל הָאִשָּׁה
וְעֲבֹדַת הָאִשָּׁה עַל הָאִישׁ. אוֹמֵר לְאִישׁ, קוּם
לוֹשׁ וְאָפֵה, אוֹמֵר לְאִשָּׁה, מְלֵאִי חֲבִית זוֹ,
בְּקַעֵי הָעֵץ הַזֶּה, לְכִי לְנֶגֶה הַבִּיאי יֵרֶקוֹת:
(תנחומא, ויצא)

¶ In spite of the many cruel decrees of Pharaoh, the Israelites continued to multiply and grow strong. Neither hard work nor humiliation could destroy them. Pharaoh became more and more frightened. In desperation, he now hit upon a new and terrible plan, more cruel and terrible than any he had ever before devised. He commanded that every baby boy born to the Israelites be tossed into the River Nile, and drowned.

HOW MOSES FREED ISRAEL

¶ "The Israelites groaned under their bondage, and they cried out. God heard their groaning and God remembered His covenant with Abraham, Isaac and Jacob." And Moses came to redeem them.

¶ In those days, a son was born to Amram and Yokebed, of the tribe of Levi. Terrified by Pharaoh's decree, Yokebed hid her baby in a little basket on the river. Coming down to bathe, the Egyptian Princess found him, and adopted him, and called him Moses, saying "I drew him forth" * from the water."

* In Hebrew, *me-shi-ti-bu*; hence the Hebrew *Mosheh*.

[40]



וַיְהִי בַיָּמִים הֵהֵם וַיִּגְדַּל מֹשֶׁה
וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם,
וַיֵּרָא אִישׁ מִצְרִי מִכָּה אִישׁ־עֵבְרִי
מֵאֶחָיו: (שמות ב' י"א)

וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם,
מֵהוּ וַיֵּרָא, שֶׁהָיָה רוֹאֶה בְּסִבְלוֹתָם וּבֹכָה
וְאוֹמֵר, חֲבֵל לִי עֲלֵיכֶם, מִי יִתֵּן מוֹתִי עֲלֵיכֶם,
שָׂאִין לָךְ מְלֹאכָה קָשָׁה מִמְּלֹאכֶת הַטֵּיט, וְהָיָה
עִתָּן כְּתַפְּיוֹ וּמְסִיעַ לְכָל־אֶחָד וְאֶחָד מֵהֶם. רַבִּי
אֶלְעָזָר בֶּטוּ שֶׁל רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר, רָאָה
מֹשֶׁה גְּדוּל עַל קָטָן וּמֹשֶׁה קָטָן עַל גְּדוּל, וּמֹשֶׁה
אִישׁ עַל אִשָּׁה וּמֹשֶׁה אִשָּׁה עַל אִישׁ, וּמֹשֶׁה זָקֵן
עַל בָּחוּר וּמֹשֶׁה בָּחוּר עַל זָקֵן, וְהָיָה מִנִּיח
דְּרֻגוֹן שְׁלוֹ וְהוֹלֵךְ וּמֵשֵׁב לָהֶם סִבְלוֹתֵיהֶם
וְעוֹשֶׂה כְּאֵלוֹ מְסִיעַ לְפָרְעָה. אָמַר הַקְּדוּשׁ

¶ Moses was brought up in the luxuries of the palace; but "it came to pass, in those days, when he was grown up, that he went out to his brethren and looked on their burdens." Not as a mere spectator did he look upon his fellow-Israelites, but as a brother. He looked upon them and wept, saying, "Woe is me! Would that I might die for you! Surely, no work can be harder than your work in mortar!" And he put his shoulder to the burden, and helped every one of them.

¶ Rabbi Eleazar ben Rabbi José,* the Galilean said: Whenever Moses saw a child carrying a load too heavy for him, or a woman carrying a man's size load, he would hurry over, leaving his royal companions, and he would lend his strength, pretending all the while that he was helping Pharaoh. That is why God said, "Since you went out of your way to see with your own eyes the suffering of Israel, and treated them as your brothers, I will go out of my way, and leave my place in the heavens to speak with you."

* an scholar of the 2nd century.



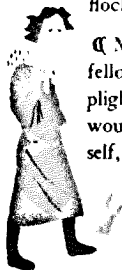
בְּרוּךְ־הוּא, אֵתָהּ הַנַּחֲתָ עֲסָקֶיךָ וְהַלַּכְתָּ לְרֹאוֹת
בְּצַעֲרֶן שֶׁל יִשְׂרָאֵל וְנִהַגְתָּ בָּהֶן מִנְהַג אַחִים, אֲנִי
מִנִּיחַ אֶת־הָעֲלִיּוֹנִים וְאֶת־הַתַּחְתּוֹנִים וְאֲדַבֵּר
עִמָּךְ: (שמות רבא א)

וּמֹשֶׁה הָיָה רָעָה אֶת־צֹאן יִתְרוֹ
חֲתָנוּ כִּהְיוּ מִדִּין, וַיִּנְהַג אֶת־הַצֹּאן
אַחֵר הַמִּדְבָּר וַיָּבֵא אֶל־הַר הָאֱלֹהִים
חֲרִבָּה: וַיֵּרָא מִלְּאֶךָ יְיָ אֵלָיו
בְּלִבְת־אֵשׁ מִתּוֹךְ הַסֵּנָה, וַיֵּרָא
וְהָיָה הַסֵּנָה בְּעַר בְּאֵשׁ וְהַסֵּנָה
אֵינָנו אֶכָּל: וַיֹּאמֶר מֹשֶׁה אֶסְרָה־
נָא וְאֶרְאֶה אֶת־הַמֶּרְאֶה הַגָּדֹל
הַזֶּה, מִדּוּעַ לֹא־יִבְעַר הַסֵּנָה:
וַיֵּרָא יְיָ כִּי סָר לְרֹאוֹת, וַיִּקְרָא

¶ One day Moses saw an Egyptian beating an Israelite, and he could contain himself no longer. In his anger, he smote the Egyptian, and, fearing Pharaoh, he fled to Midian. There he met Ziporah, a daughter of Jethro, the priest of Midian. They were married, and Moses became shepherd to Jethro's flock.

¶ Once, while Moses was tending Jethro's flock, God tested him. A young kid ran away. Moses ran after it until the kid came to a pool of water, where it stopped to drink. When Moses reached the spot, he said, "I did not know it was because of thirst that you ran away. You must be weary." So he carried the kid on his shoulder. Then God said to Moses, "Since you have shown so much kindness to Jethro's flock, you shall surely shepherd my flock, the Israelites."

¶ Moses spent many an hour thinking about his fellow-Israelites in Egypt, grieving over their sad plight, and often he would wonder whether they would ever really go free. He would say to himself, "Perhaps the Egyptians will succeed in de-



אֱלֹהִים מֵתוֹךְ הַסֵּנָה וַיֹּאמֶר
מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הַנְּנִי: (שמות ג' א'-ה')

וּמֹשֶׁה הָיָה רֹעֵה, בְּחֹטוֹ הַקָּדוֹשׁ־בְּרוּךְ־
הוא לְמֹשֶׁה בְּצֹאן. אָמְרוּ רַבּוֹתֵינוּ, כְּשֶׁהָיָה
מֹשֶׁה רַבֵּנוּ עָלֵינוּ הַשְּׁלוֹם רוֹעֵה צֹאנוֹ שֶׁל יִתְרוֹ
בַּמִּדְבָּר, בָּרַח מִמֶּנּוּ גְדֵי וְרֵץ אַחֲרָיו עַד שֶׁהִגִּיעַ
לְחֹסוֹת. כִּיּוֹן שֶׁהִגִּיעַ לְחֹסוֹת, נִדְמָנָה לוֹ בְּרִיכָה
שֶׁל מַיִם וְעָמַד הַגְּדִי לְשִׁתּוֹת. כִּיּוֹן שֶׁהִגִּיעַ מֹשֶׁה
אֶצְלוֹ, אָמַר אֲנִי לֹא הֵייתִי יוֹדֵעַ שְׂרָץ הֵייתִי
מִפְּנֵי צָמָא, עֵיף אֶתָּה. הִרְכִּיבוֹ עַל כְּתָפוֹ
וְהָיָה מֵהַלֵּךְ. אָמַר הַקָּדוֹשׁ־בְּרוּךְ־הוא יֵשׁ לָךְ
רַחֲמִים לְנֶהְגַּ צֹאנוֹ שֶׁל בְּשָׂר־וָדָם, כֶּף, חֲיִיקָה,
אֶתָּה תִרְעָה צֹאנֵי יִשְׂרָאֵל: (שמות רבא ב')

וַיִּרְא וְהִנֵּה הַסֵּנָה בַּעַר בְּאֵשׁ
וְהַסֵּנָה אֵינָנו אֶכָּל: (שמות ג' ב')

stroying Israel." Then it happened, one day, that Moses saw a burning bush. He looked, and behold! the bush burned with fire and was not consumed. Then God spoke out *from* the bush:

☪ "Moses! See! I, the God of your fathers, speak to you from the midst of this bush. Do not despair! Know that I am with your people, and just as the bush seems to burn, yet is not consumed, so Israel, though it suffer, will not be destroyed by the Egyptians."

☪ Then God commanded Moses to return to Egypt and to tell the Israelites that they would soon be freed. But Moses hesitated, and said, "Behold, when I come to the Israelites and say to them, 'The God of your fathers has sent me to you,' they will ask, 'What is his name?' What shall I then say to them?"

☪ Said God, "Tell the Israelites, 'EHYEH ASHER EHYEH—I shall always be what I am. I have been with you in your slavery to Egypt, and I shall be with you when you are enslaved to other nations in the years to come.'"



לו הקדוש ברוך הוא למשה כְּעֵינֵן הַזֶּה, לְסִי
שֶׁהִיא מִשֶּׁה מְחַשֵּׁב בְּלִבּוֹ וְאוֹמֵר, שָׁמָּה יְהִי
הַמְצָרִים מְכֻלִּים אֶת יִשְׂרָאֵל. לְפִיכֵךְ הִרְאָהוּ
הַקְּדוֹשׁ בְּרוּךְ הוּא אֵשׁ בּוֹעֶרֶת וְסָנָה אֵינּוּ
אֲכָל. אָמַר לוֹ כִּשְׁם שֶׁהִסְנָה בּוֹעֵר בְּאֵשׁ וְאֵינּוּ
אֲכָל כֵּךְ הַמְצָרִים אֵינָם יְכוּלִּים לְכַלּוֹת אֶת
יִשְׂרָאֵל: (שמות רבא ב')

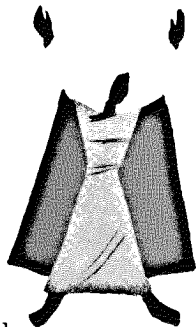
וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה
אֲנֹכִי בָּא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי
לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי
אֵלֵיכֶם, וְאָמְרוּ־לִי מִה־שָּׁמוּ מָה
אָמַר אֱלֹהִים: וַיֹּאמֶר אֱלֹהִים אֶל־
מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה, וַיֹּאמֶר
כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה
שְׁלַחְנִי אֵלֵיכֶם: (שמות נ"ג-ד)

¶ When Moses heard that the Israelites were going to be enslaved later on to other nations, he pleaded with God, "Let us not think now of the troubles that Israel will have to face in the future." So God changed his command and said, "Thus shall you say to the Israelites: 'EHYEH—I AM has sent me to you.'" Thus God told the Israelites nothing about what the future had in store for them.

¶ Moses returned to Egypt. Armed with the promise that God had made, he and his brother Aaron presented themselves before Pharaoh, and demanded that the Israelites be freed. But Pharaoh's heart was hardened, and, scornful of these humble spokesmen for a mass of slaves, he dismissed them imperiously.

¶ Then God brought plague after plague upon the Egyptians, and upon the land of Egypt; but with each plague, Pharaoh became more and more defiant. Nine plagues failed to move him, but a tenth finally broke his will—every Egyptian first-born was slain. Pharaoh, fearing this meant the end for

אֱהִיָּה אֲשֶׁר אֱהִיָּה, אָמַר לוֹ הַקְּדוֹשׁ
בְּרוּךְ-הוּא לְמֹשֶׁה לֵךְ אָמַר לָהֶם לְיִשְׂרָאֵל, אֲנִי
הֵייתִי עִמָּכֶם בְּשַׁעְבּוֹד זֶה וְאֲנִי אֱהִיָּה עִמָּכֶם
בְּשַׁעְבּוֹד מַלְכֵי־צָרָה. אָמַר לְפָנָיו, רַבּוֹטֵי-שְׁלֵ-
עוֹלָם, דִּיּוּה לְצָרָה בְּשַׁעְתָּהּ. אָמַר לוֹ הַקְּדוֹשׁ
בְּרוּךְ-הוּא, לֵךְ אָמַר לָהֶם, אֱהִיָּה שְׁלַחְנִי
אֵלֵיכֶם: (בְּרֻכּוֹת ט', ע"ב)



him and for his kingdom, hastily relented, and cried frantically to Moses to hurry the Israelites out of the land.

¶ Thus were our forefathers redeemed from slavery to Pharaoh in Egypt.

PHARAOH: ARCH-TYRANT

¶ The Pharaoh of the Pesah story was not just a cruel king who happened to live at a certain time, in a certain country. The Pharaoh about whom we read in the Bible was, of course, such a king. But the Pharaoh that our ancestors pictured, each and every year, for century after century, when Pesah was celebrated, was more than one man: he was for them every tyrant, every cruel and heartless ruler who ever enslaved the men, women and children of his country.

¶ For our forefathers, Pharaoh was the symbol of all those tyrants who ever acted as though they were gods, and whose will had to be obeyed without question, on penalty of torture or death.

¶ And that is why Pesah means more than that first emancipation the Israelites won from Pharaoh when they left Egypt. It means the emancipation the serfs in the Middle Ages won from their overlords; the freedom the slaves won from their masters; the freedom the common people of countries won, when their kings were overthrown; it means the guarantee of the sacred rights of life, liberty and the pursuit of happiness.

¶ The first emancipation was thus only a foreshadowing of all the emancipations that were to follow, and which will yet follow in the days to come. The victory over the first Pharaoh reminds us that the time will come when all the Pharaohs of the world will be vanquished, when right will conquer might, when God alone will rule over men, and all men will be brothers.





REMEMBER YOU WERE ONCE SLAVES!

¶ The slavery the Israelites suffered in Egypt, and the freedom they won, inspired many of the most beautiful of the teachings in the Torah. Let us now read some of them together.

The leader reads the Hebrew, and the company the English, verse by verse.

אֲנֹכִי יְיָ אֱלֹהֶיךָ, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
מִצְרַיִם מִבֵּית עֲבָדִים: (שְׁמוֹת כ' ב')

¶ *I am the Lord, thy God, who brought thee out of the land of Egypt, out of the house of bondage. (Exod. 20:2)*

כִּי אֲנִי יְיָ הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לֵהִיִּת לָכֶם לֵאלֹהִים, וְהֵייתֶם קְדוֹשִׁים כִּי קְדוֹשׁ
אֲנִי: (וַיִּקְרָא יְיָ מֵהַ)

¶ *For I am the Lord that brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy. (Lev. 11:45)*



בְּאֶרֶץ מִצְרַיִם יִהְיֶה לָכֶם הַגֵּר הַגֵּר אֶתְכֶם
וְאָהַבְתָּ לוֹ כְּמוֹדָה, כִּי גֵרִים הָיִיתֶם בְּאֶרֶץ
מִצְרַיִם, אֲנִי יְיָ אֱלֹהֵיכֶם: (ויקרא י"ט ל"ד)

¶ *The stranger that sojourneth with you shall be unto you as the native among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord. (Lev. 19:34)*

וְגֵר לֹא תִלְחֹץ, וְאַתֶּם יֹדְעֶתֶם אֶת־נַפְשׁ הַגֵּר, כִּי
גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם: (שמות כ"ג ט')

¶ *And a stranger shalt thou not oppress, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. (Exod. 23:9)*

וְכִי־מוֹדָה אַחִיקָה וּמָטָה יָדוֹ עִמָּךְ, וְהַחֲזַקְתָּ בוֹ
גֵר וְתוֹשֵׁב וְחֵי עִמָּךְ: . . . אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר־
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לֵתֵת לָכֶם אֶת־
אֶרֶץ כְּנָעַן לְהֵיחֹת לָכֶם לְאֱלֹהִים: (ויקרא כ"ה
ל"ה ו'ל"ח)

¶ *And if thy brother should become poor, and be without means, then thou shalt uphold him and enable him to live beside thee . . . I am the Lord your God, who brought you forth out of the land of Egypt to give you the land of Canaan and to be your God. (LEV. 25:35, 38)*

שְׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ, כַּאֲשֶׁר צִוָּה יי
אֱלֹהֶיךָ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־
מְלֶאכֶתֶךָ: וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיי אֱלֹהֶיךָ לֹא
תַעֲשֶׂה כָל־מְלָאכָה, אֶתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ
וְאִמָּתֶךָ וְשׂוֹרֶךָ וְחֹמְרֶךָ וְכָל־בְּהֵמָתֶךָ וְגֵרֶךָ אֲשֶׁר
בְּשַׁעְרֶיךָ, לְמַעַן יָנוּחַ עַבְדְּךָ וְאִמָּתֶךָ כָּמוֹךָ:
וְזָכַרְתָּ כִּרְעֹב בְּאֶרֶץ מִצְרַיִם וַיֹּצִיאֲךָ
יי אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזֹרֹעַ נְטוּיָה, עַל־
כֵּן צִוָּה יי אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת:

(דברים ה' י"ב-ט"ו)

¶ *Observe the Sabbath day, to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labor, but the seventh day is a Sabbath unto the Lord thy God. In it thou shalt not do any manner of work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the Sabbath day.*
 (DEUT. 5:12-15)

כִּילִי בְּיִשְׂרָאֵל עֲבָדִים, עֲבָדֵי הֵם אֲשֶׁר-
 הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם, אֲנִי יי אֱלֹהֵיכֶם:
 שִׁקְרָא כִּה. רַח

¶ [No Israelite shall be forever enslaved to a master], for unto Me the children of Israel are servants;

they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God. (LEV. 25:55)

וְלֹא תַחַלְלוּ אֶת־שֵׁם קֹדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי
יִשְׂרָאֵל, אֲנִי יְיָ מִקְדָּשְׁכֶם: הַמוֹצִיא אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ:
טִיקְרָא כִּיב, לֵב-לִיט

¶ And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am the Lord who hallows you, and who brought you out of the land of Egypt, to be your God: I am the Lord. (LEV. 22:32-33)



DAYENU

The leader recites the verse and the company repeats the refrain, "Dayenu," which means "For that alone we should have been grateful."

☪ HOW MANY WONDERFUL DEEDS DID GOD
PERFORM FOR US!

☪ Had He brought us out of Egypt and not split
the sea for us,

Dayenu!

☪ Had He split the sea for us and not brought us
through dry-shod,

Dayenu!

☪ Had He brought us through dry-shod, and not
sustained us in the wilderness for forty years,

Dayenu!

☪ Had He sustained us in the wilderness for forty
years, and not fed us with manna,

Dayenu!

☪ Had He fed us with manna, and not given us the
Sabbath,

Dayenu!

דִּינֵנוּ

*The leader recites the verse and the company repeats the refrain,
"Dayenu," which means "For that alone we should have been
grateful."*

כִּמָּה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ:

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם,

וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דִּינֵנוּ:

אֱלוֹ קָרַע לָנוּ אֶת־הַיָּם,

וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, דִּינֵנוּ:

אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,

וְלֹא סָפַק צֶרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, דִּינֵנוּ:

אֱלוֹ סָפַק צֶרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה,

וְלֹא הָאָכִילָנוּ אֶת־הַמָּן, דִּינֵנוּ:

אֱלוֹ הָאָכִילָנוּ אֶת־הַמָּן,

וְלֹא נָתַן לָנוּ אֶת־הַשֶּׁבֶת, דִּינֵנוּ:

Ⲙ Had He given us the Sabbath, and not brought us to Mount Sinai,

Dayenu!

Ⲙ Had He brought us to Mount Sinai, and not given us the Torah,

Dayenu!

Ⲙ Had He given us the Torah, and not brought us into the land of Israel,

Dayenu!

Ⲙ HOW MUCH MORE, THEN, ARE WE TO BE GRATEFUL TO GOD FOR THE WONDERFUL DEEDS HE PERFORMED FOR US! For He brought us out of Egypt, *and* split the Red Sea for us, *and* brought us through dry-shod, *and* sustained us in the wilderness for forty years, *and* fed us with manna, *and* gave us the Sabbath, *and* brought us to Mount Sinai, *and* gave us the Torah, *and* brought us into the land of Israel!

אלו נתן לנו את־השבת,
ולא קרבנו לפני הר סיני,
דינו:

אלו קרבנו לפני הר סיני,
ולא נתן לנו את־התורה,
דינו:

אלו נתן לנו את־התורה,
ולא הכניסנו לארץ ישראל,
דינו:

על אחת כמה וכמה טובה כפולה ומכפלת
למקום עלינו, שהוציאנו ממצרים, וקרע לנו
את־הים, והעבירנו בתוכו בחרבה, וספק
צרכנו במדבר ארבעים שנה, והאכילנו את־
המן, ונתן לנו את־השבת, וקרבנו לפני הר
סיני, ונתן לנו את־התורה, והכניסנו לארץ
ישראל:

THE THREE SYMBOLS OF PESAH

¶ In the celebration of the Pesah Seder, there are many interesting and important symbols, but there are three among them that are so important and so meaningful that, in the words of Rabban Gamaliel,* no Seder is really complete unless they are fully explained. These symbols are: the PESAH, the MAZ-ZAH and the MAROR.

The leader raises the shankbone and says:

¶ THIS BONE OF A LAMB IS THE SYMBOL OF THE PESAH LAMB. After many years of wandering in the desert, the Israelites came to dwell in their own land, where each year, they would gather together to celebrate the Exodus from Egypt with rejoicing and festivity. Families would come from all parts of the land for the occasion, and each family would bring a lamb as its special offering in honor of the festival.

* RABBAN GAMALIEL, THE GRANDSON OF THE GREAT HILLEL, WAS A scholar and sage. He lived during the first century of the common era and witnessed the destruction of the Second Temple. The title "Rabban" was given to him as president of the great Sanhedrin in Jerusalem.

פֶּסַח מִצָּה וּמְרוֹר

רָבֵן גַּמְלִיאֵל הִיא אוֹמֵר, כָּל
שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֱלוֹ
בְּפֶסַח לֹא יֵצֵא יְדֵי חוֹבְתוֹ, וְאֵלוֹ
הֵן, פֶּסַח, מִצָּה, וּמְרוֹר:

The leader raises the shankbone and says:

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵי שְׁבִית
הַמִּקְדָּשׁ קַיִם. עַל שׁוֹם מָה. עַל שׁוֹם שֶׁפֶּסַח
הַקָּדוֹשׁ בְּרוּךְ־הוּא עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם,
שָׁנְאָמַר, וְאָמַרְתֶּם זִבְח־פֶּסַח הוּא לִי אֲשֶׁר
פֶּסַח עַל־בְּתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־
מִצְרַיִם וְאֶת־בְּתֵינוּ הִצִּיל, וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ:

(שמות י"ב כ"ח)

¶ This lamb was known as the Pesah or Paschal * lamb, in remembrance of the time when our ancestors were spared the tragic fate of the Egyptians, whose first-born were slain; as the Torah tells us, "God *passed over* the houses of the Israelites in Egypt when He smote the Egyptians, and spared our houses."

¶ In Hebrew, Pesah means the *Passover*; that is why the offering was called the Pesah, or Passover, sacrifice; and that is why this whole festival is called Pesah.

The leader raises the mazzah and says:

¶ THE MEANING OF THIS MAZZAH IS THREEFOLD. At the very beginning of this Seder, we learned that the mazzah is, first of all, a symbol of the bread of poverty our ancestors were made to eat in their affliction, when they were slaves in the land of Egypt; that it should ever inspire us to work for freedom, justice and peace for all peoples.

* "PASCHAL" is derived from the Greek word for "Pesah."

The leader raises the mazzah and says:

מִצָּה זוֹ שָׂאנוּ אוֹכְלִים עַל שׁוּם מָה. עַל
שׁוּם שְׁלֹא הִסְפִּיק בְּצַקְקָם שְׁלֹא־בּוֹתֵינוּ לְהַחֲמִיץ
עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ
בְּרוּךְ־הוּא וְגָאֵל, שֶׁנֶּאֱמַר, וַיֹּאפּוּ אֶת־הַבֶּצֶק
אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֵגוֹת מִצּוֹת כִּי לֹא חָמַץ,
כִּי־גָרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהַתְמַהֵמָה וְגַם
צָדָה לֹא־עָשׂוּ לָהֶם: (שְׁמוֹת י"ב ל"ט)

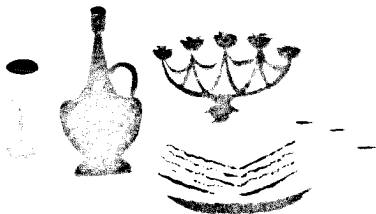


☞ We also learned, earlier in the Haggadah, that the mazzah reminds us of the great haste in which the Israelites fled from Egypt. So hard did the Egyptians press them that (as the Torah tells us) "they baked unleavened cakes of the dough they had brought out of Egypt and could not tarry, neither had they prepared for themselves any provision."

☞ There is a third meaning to the mazzah. In ancient times, the Israelites lived in the desert. Like all desert peoples, they lived simply. They dwelt in tents, dressed in plain garments, and ate only the simplest of foods. Even their bread was only an unleavened cake, like the mazzah we eat tonight.

☞ When the Israelites settled in Canaan, they became farmers. Soon they prospered; and they began to desire palaces to live in, fine clothes to wear, and rich foods to eat. This made them greedy and envious. The Prophets cried out against their way of life and pleaded with them to return to the simple and modest ways of the desert.

¶ Now, the mazzah became the symbol of those early days when all people had little, but none had more—when equality prevailed among the Israelites. Let the mazzah be a symbol for us today. Let it teach us to find delight not in selfish luxuries that excite the envy of our neighbors, but in acts of helpfulness and kindness that inspire their respect and love. Luxuries when shared by all are good to have; they add to our enjoyment of life and help to make us happy. But when the few have more than they need, and the many have not even life's necessities, then the plea of the Prophets must be heard. Let us strive to bring about equality and justice for everyone.



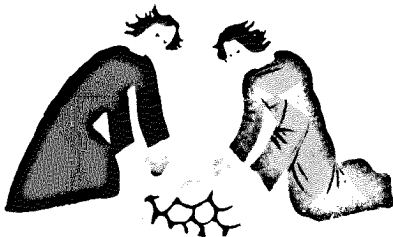
The leader raises the maror and says:

☪ WE EAT THE MAROR, OR BITTER HERBS, because the Egyptians embittered the lives of our ancestors in Egypt; as the Torah tells us: "They made their lives bitter with hard labor in mortar and brick, and in all manner of work in the field; all their service wherein they made them serve, was with rigor."



The leader raises the maror and says:

מָרֹר שָׂאנוּ אוֹכְלִים עַל שׁוֹם מָה.
עַל שׁוֹם שְׁמָרְרוּ הַמְצָרִים אֶת־חַיֵּי אֲבוֹתֵינוּ
בַּמְצָרִים, שֶׁנֶּאֱמַר, וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעַבְדָּה
קָשָׁה בַחֲמֹר וּבִלְבָנִים וּבְכָל־עַבְדָּה בְשָׂדֶה, אֵת
כָּל־עַבְדָּתָם אֲשֶׁר־עָבְדוּ בָהֶם בַּפָּרֶךְ: (שמות א' י"ח)



CALL TO HALLEL

☪ In every generation, every single Jew should feel as though he himself took part in the Exodus from Egypt; as the Torah tells us: "And thou shalt tell thy son on that day, saying, 'It is because of what the Lord did for *me* when I came forth out of Egypt.'" In this generation, too, we should feel as though we, ourselves, went free when our forefathers left Egypt.

☪ We should therefore sing praises and give thanks to him who did all these wonders for our fathers and *for us*. He brought us from slavery to freedom, and from sorrow to joy, from mourning to festivity, from darkness to light, and from bondage to redemption.

☪ Let us express our grateful joy, let us sing a new song before him. HALLELUJAH!

Fill the second cup of wine.

בְּכָל־דּוֹר וְדוֹר חִיב אָדָם לִרְאוֹת
אֶת־עַצְמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאמַר,
וְהִגַּדְתָּ לְבִנְךָ בַיּוֹם הַהוּא לֵאמֹר, בְּעֶבְרַת זֶה
עָשָׂה יי' לִי בְּצֵאתִי מִמִּצְרַיִם: (שמות י"ג ח')

לֹא אֶת־אֲבוֹתֵינוּ בְּלִבְד גָּאֵל הַקְּדוֹשׁ־בְּרוּךְ־
הוּא, אֲלֵא אַף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנֵאמַר,
וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אוֹתָנוּ לְתֵת
לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ: (דברים י' כ"ט)
לְפִיכֶךָ אֲנַחְנוּ חִיבִים לְהוֹדוֹת, לְהִלָּל, וּלְשַׁבַּח,
לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ וּלְנוּ אֶת־כָּל הַנְּסִים
הָאֵלֹהִים. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת, מִיָּגוֹן
לְשִׂמְחָה, מֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר
גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה, וְנֵאמַר לְפָנָיו שִׁירָה
חֲדָשָׁה, הַלְלוּיָהּ:

Fill the second cup of wine.

*The leader and company alternate in reciting the following verses,
the company reciting those in italics:*

Hallelujah! Praise, O ye servants of the Lord,
Praise the name of the Lord.

*Praised be the name of the Lord,
Henceforth and forevermore!*

From the rising of the sun unto the going down
thereof,

Praised be the name of the Lord.

*High above the nations is the Lord,
Above the heavens is his glory.*

Who is like the Lord our God,
That is enthroned on high,

*That looketh down low
Upon the heavens and the earth?*

Who raiseth up the poor out of the dust
And lifteth up the needy out of the dunghill.

*That he may give him a seat among princes,
Among the princes of his people.*

Who maketh the barren woman to dwell in her
house,

As a joyful mother of children. HALLELUJAH!

הלל

leader and company alternate in reciting the following verses:

הַלְלוּ יְהוָה הַלְלוּ עַבְדֵי יְיָ, הַלְלוּ אֶת־שֵׁם

יְהוָה שֵׁם יְיָ מְבָרָךְ, מֵעַתָּה וְעַד־עוֹלָם:

מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ, מִהַלֵּל שֵׁם יְיָ:

רַם עַל־כָּל־גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ:

מִי כִּי אֱלֹהֵינוּ, הַמְגַבִּיחַ לְשַׁבָּת:

הַמְשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ:

מְקַיְמֵי מַעֲפָר דָּל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן:

לְהוֹשִׁיבֵי עַם־נְדִיבִים, עַם נְדִיבֵי עַמּוֹ:

מוֹשִׁיבֵי עֶקְרַת הַבַּיִת אִם־הַבְּנִים שִׁמְחָה

הַלְלוּ יְהוָה: (תהלים קי"ג)

PSALM 114

When Israel came forth out of Egypt,
The house of Jacob from a people of strange
language,

*Judah became his sanctuary,
Israel his dominion.*

The sea saw it and fled;
The Jordan turned backward.

*The mountains skipped like rams,
The hills like young sheep.*

What aileth thee, O sea, that thou fleest?
Thou Jordan that thou turnest backward?

*Ye mountains that ye skip like rams?
Ye hills like young sheep?*

Tremble, thou earth, at the presence of the Lord.
At the presence of the God of Jacob!

*Who turned the rock into a pool of water,
The flint into a fountain of waters.*

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעוֹ:
 הִיְתָה יְהוּדָה לְקִדְשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:
 הֵימָּה רָאָה וַיָּנֹס, הִירְדָן יִסֹּב לְאַחֹר:
 הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבַנְיָצָאן:
 מִהֶלֶךְ הֵימָּה כִּי תָנוּס, הִירְדָן תִּסֹּב לְאַחֹר:
 הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבַנְיָצָאן:
 מִלִּפְנֵי אָדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
 הַהֶפְכִי הַצּוּר אַגְמֵ-מַיִם, חֲלַמֵּי־שׁוֹמְרֵי-מַיִם:

(תהלים ק"ד)



PSALM 114

Triumphantly, not too slow



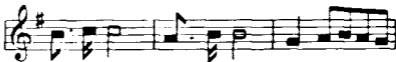
Be = set _____ yis = ra = el



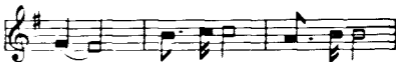
mim = mits = ra = yim bet _____



ya = askov me = am _____ lo = ez _____



ha = ve = tah ye = hudah le = kod =



= sho _____ vis = ra = el vis = ra = el



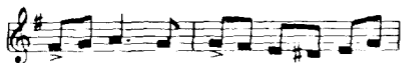
Like a dance

man'she = lo = tav _____ ha = yam ra = ah va =

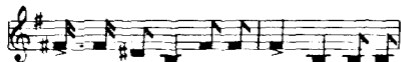
*Melody of the Habad Hassidim,
adapted by J. K. E.*



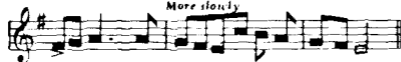
PSALM 114. Continued



= ya = nos ha = var = den — vis =



= sov le = a = hor he = ha = rim ra = k' du ke =

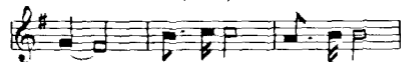


= e = lim ge = va = or ki = v' ne tson.

Broadly, like an improvisation



Mah le = ka hay = yam ki ta =



= nus — hay = var = den hay = var = den



ris = sov le = a = hor he = ha = rim



PSALM 114. Continued



tir = ke=du ke = e = =

Gradually stronger



= lim ge = va=ot ki=ve = ne=tson ge =

Still stronger



= va = ot ki=ve = ne = tson. Mi =

Meditatively



= li = fe=ne a = don hu = li



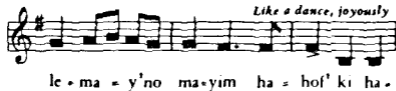
a = rets mi = li = fe=ne e = lo=ha



va = a = kov ha = ho = fe=ki



PSALM 114, Concluded



☪ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, who hast redeemed us and our fathers from Egypt, and hast enabled us to reach this night whereon to eat unleavened bread and bitter herbs. Thus, O Lord our God, and God of our fathers, do thou enable us to reach other holidays and festivals (may they come to us in peace!), rejoicing in Zion upbuilt and delighting in thy service. And we will thank thee in new song for our redemption and deliverance. Praised be thou, O Lord, who hast redeemed Israel.

☪ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO CREATEST THE FRUIT OF THE VINE.

Drink the second cup of wine.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
 גָּאֲלוּנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִיָּעֵנוּ
 לְלֵילָה הַזֶּה לְאֶכְלֵבוּ מִצָּה וּמְרוֹר: כֵּן יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יִיָּעֵנוּ לְמוֹעֲדִים
 וְלְרַגְלִים אַחֲרִים הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם,
 שְׂמֵחִים בְּבִנְיַן אֶרֶץ וְשָׁשִׁים בְּעִבּוֹדָתְךָ, וְנוֹדָה
 לְךָ שִׁיר חֲדָשׁ עַל־גְּאֻלָּתֵנוּ וְעַל־פְּדוּת נַפְשֵׁנוּ:
 בָּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי
 הַגֶּפֶן:

Drink the second cup of wine.



WASH THE HANDS

רחץ

All present wash their hands, and say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְשָׁנוּ בְּמִצְוֹתַיִךְ וְצִוֵּנוּ עַל־נְטִילַת יָדַיִם:

☞ PRAISED BE THOU, O LORD OUR GOD, KING OF THE
UNIVERSE, WHO HAST SANCTIFIED US WITH THY
COMMANDMENTS AND BIDDED US WASH OUR HANDS.

מוֹצִיא מַצָּה

BENEDICTION OVER MAZZAH

*The leader distributes portions of the upper mazzah, and of the
remainder of the middle mazzah. Then all say together:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא
לֶחֶם מִדֶּהָאָרֶץ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל־אֲכִילַת מַצָּה.

Ⲙ PRAISED BE THOU, O LORD OUR GOD, KING OF THE
UNIVERSE, WHO BRINGEST FORTH BREAD FROM THE
EARTH.

Ⲙ PRAISED BE THOU, O LORD OUR GOD, KING OF THE
UNIVERSE, WHO HAST SANCTIFIED US WITH THY
COMMANDMENTS AND BIDDEN US EAT UNLEAVENED
BREAD ON PASSOVER.

All eat the mazzah.

BITTER HERBS

מְרוֹר

*The leader distributes the bitter herbs dipped in haroset. Then all
say together:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל־אֲכִילַת מְרוֹר.

☪ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAST SANCTIFIED US WITH THY COMMANDMENTS AND BIDDEN US EAT BITTER HERBS ON PASSOVER.

☪ May the sweet haroset which we eat with these bitter herbs be for us a symbol of the hope of freedom which enabled our ancestors to withstand the bitterness of their slavery.*

* See page x.

All eat the maror dipped in haroset.

THE HILLEL SANDWICH

כֹּרֶךְ

The leader distributes a second portion of bitter herbs which is placed between two pieces of marzab. Then all say together:

כֹּרֶךְ עֲשֵׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ קָיָם, הִיָּה
כֹּרֶךְ (פֶּסַח) מִצָּה וּמְרֹר וְאוֹכֵל בְּיַחַד לְקָיָם
מֵה שֶׁאָמַר עַל מִצּוֹת וּמְרֹרִים יֹאכְלֵהוּ:
בַּמְדַּבֵּר ס' י"א

¶ Thus the great Hillel* used to do when the Temple in Jerusalem was still standing: he would place together some of the Paschal lamb and some maror with mazzah, and eat them as one, to fulfill the Biblical command, "Together with unleavened bread and bitter herbs shall they eat the Paschal lamb."

All eat the Hillel-Sandwich.

THE MEAL IS SERVED שלחן עורך



AFIKOMEN

צפון

*After the meal, the leader redeems the afikomen from the child who found it, and distributes portions to all present, who then partake of it. It is customary to eat nothing else during the rest of the Seder.***

* THE GREAT HILLEL, about whom many legends are told, lived during the first century before the common era. A Babylonian by birth, he went to Palestine and became the leader of scholars, founding a school of learning known as the "House of Hillel," which was a major influence in creating Rabbinic Judaism.

** See page 9 for the meaning of *afikomen*.

GRACE

PSALM 126

All recite together:

A Song of Ascents.

When the Lord brought back the captives of Zion,
We were like those who dream.

Then was our mouth filled with laughter
And our tongue with singing;

Then they said among the nations,
"The Lord hath done great things for these."

The Lord hath done great things for us;
Whereat we rejoiced.

Turn our captivity, O Lord,
Like streams in the southland.

May those who sow in tears
Reap with joyous song.

May he who goeth on his way weeping,
Bearing the measure of seed,

Come home with joyous song.
Bearing his sheaves.

בְּרֵךְ

שֵׁר הַמַּעֲלוֹת, בְּשׁוּב יי אֶת־שִׁיבַת צִיּוֹן, הִינֵנּוּ
כַחֲלָמִים: אֹז יִמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֶ
יֹאמְרוּ בְּטוֹיִם, הַגְּדִיל יי לַעֲשׂוֹת עַם־אֱלֹד
הַגְּדִיל יי לַעֲשׂוֹת עִמָּנוּ, הִינֵנוּ שְׂמֵחִים: שׁוּבָה י
אֶת־שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֹגֵב: הַזְרְעִים בְּדַמְעָד
בְּרִנָּה יִקְצְרוּ: הַלֹּחַף יִלֶּף וּבִכָּה נִשְׂא מִשָּׁה
הַזְרַע, בֹּאֲרֵבָא בְּרִנָּה נִשְׂא אֶל־מַתָּיו:



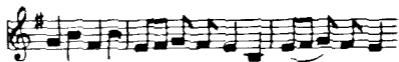
SHIR HAMA'ALOT

Moderately fast

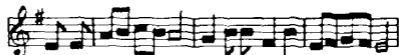
Traditional



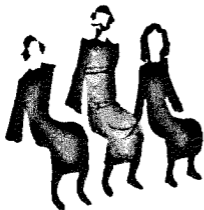
Be-shuv a-do-nai et shi-vat tsi-
— Shu-va a-do-nai et she-vi-te-nu



yon ha-vi-nu ke-ho-le-mim az yim-ta-
ka-a-l'ikim ba-ne-gev ha-zo-



-le se-hok pi-nu u-lesho-ne-nu rin a nah
r'im be-dim' ah be-rinnah yik-bo-ru



SHIR HAMA'ALOT . Continued

Stronger



Az - yo-me·ru va - go - yim hig-dil a-do-nai
Ha - lok ye-lek u - va - koh no-se me-shek

Gradually stronger



la - a-sot im e-leh hig-dil a-do-nai la - a - sot
haz - za - ra - bo - ya-vo ve -



im-ma-nu ha - yi - nu se - me - hum.
- rin-nah no - se - a - lu-mo-tav.



The third cup of wine is filled, and the leader says:

¶ We now fill our cups, for the third time, in thanksgiving for the festive meal which we have just eaten.

Leader:

¶ Let us say grace.

Company:

¶ May the name of the Lord be praised henceforth and forevermore.

Leader and Company:

¶ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, who dost sustain all mankind in thy goodness. Thy mercy endureth forever. Through thy great kindness, we have never been in want of food. May we never suffer for want of food. Praised be thou, O Lord, who dost provide for all thy creatures whom thou hast created.

¶ WE GIVE THANKS UNTO THEE, O LORD OUR GOD, FOR THE PLEASANT LAND, good and ample, which thou didst give as an inheritance to our forefathers,

The third cup of wine is filled.

רבוּתֵי נְבָרֶךְ:

יְהִי שֵׁם ייִ מְבָרֶךְ מִעַתָּה וְעַד עוֹלָם:

בְּרִשׁוֹת רְבוּתֵי.

נְבָרֶךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ:

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵיֵינוּ:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה ייִ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הֵנּוּ אַתָּה הָעוֹלָם כָּלוּ בְטוֹבוֹ, בְּחֵן, בְּחֶסֶד,

וּבְרַחֲמִים, הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר, כִּי

לְעוֹלָם חֶסֶדוֹ: וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹאֲחַסֵּר

לָנוּ, וְאֵל יַחֲסֵר־לָנוּ מְזוֹן לְעוֹלָם וְעַד, בְּעִבּוֹר

שְׁמוֹ הַגָּדוֹל: כִּי הוּא עֵן וּמִפְרִנֶּס לְכָל וּמַטִּיב

לְכָל וּמַכִּין מְזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא:

בְּרוּךְ אַתָּה ייִ, הֵנּוּ אַתָּה־הַכֹּל:

for that thou didst bring us forth out of the land of Egypt and deliver us from the house of bondage. We thank thee for our Torah which thou hast taught us, for life, and for the joy and grace in life.

¶ FOR ALL THIS, O LORD OUR GOD, WE GIVE THANKS UNTO THEE AND PRAISE THEE. The Torah bids us, "When thou hast eaten and art satisfied, thou shalt thank the Lord thy God for the good land which He hath given thee." Praised be thou, O Lord, for the land of Israel and for the sustenance.

¶ BE COMPASSIONATE, O LORD OUR GOD, UNTO ISRAEL THY PEOPLE AND UNTO THEIR LAND. Our God and Father, nourish us, support us and sustain us. Deliver us speedily from all our troubles. May we never be in need of the alms of fellow men, nor of their loans. May thy bounty to us be ever generous, that we may not be ashamed or abashed forevermore.

On the Sabbath, add the following paragraph:

¶ O LORD OUR GOD, MAY THE SABBATH BE A SOURCE OF STRENGTH TO US. May our repose on this day renew in us the love of thee, and inspire us anew to do thy will. Spare

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ
אֶרֶץ חֲמֵדָה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ יְיָ
אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים,
וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ,
וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּן
שֶׁאַתָּה חָן וּמִפְרִיָם אוֹתָנוּ תָמִיד, בְּכָל־יוֹם
וּבְכָל־עֵת וּבְכָל־שָׁעָה:

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי
תָּמִיד לְעוֹלָם וָעֶד: בְּכַחוּב, וְאֲכַלְתָּ וְשָׁבַעְתָּ
וּבִרְבֵּית אֲתָיִי אֱלֹהֶיךָ עַל־הָאָרֶץ הַטְּבָה אֲשֶׁר
נָתַתָּ לָךְ: בָּרוּךְ אַתָּה יְיָ עַל־הָאָרֶץ וְעַל־הַמִּזֶּן:
רַחֵם יְיָ אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמֶּךָ וְעַל־
יְרוּשָׁלַיִם עִירְךָ וְעַל־צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ:
אֱלֹהֵינוּ, אֲבִינוּ, רַעֲנוּ, זִוְנוּ, פְּרַנְסֵנוּ, וְכֹל־כְּלֵנוּ,
וְהַרְוִיחֵנוּ, וְהַרְנוּחֵלְנוּ יְיָ אֱלֹהֵינוּ מִהָרָה מְכֹל־

us, O Lord our God, from trouble, grief or lamentation on our day of rest. Grant that we may soon behold the redemption of Israel from all their woe, and the upbuilding of the land of Israel.

☩ REMEMBER US, O LORD OUR GOD, on this Festival of Pesah, and bring us deliverance, grace, life and peace.

☩ REMEMBER US, O LORD OUR GOD, on this day, and be mindful of us to bless us and to save us unto life.

☩ REBUILD JERUSALEM AS THY HOLY CITY speedily in our day. Praised be thou, O Lord, who in thy compassion dost rebuild Jerusalem. AMEN!

☩ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, our divine Father, our Sovereign, good and beneficent to all, who, from day to day, hast ever been kind to us, and who will ever be kind to us in the days to come. Mayest thou ever bestow upon us, graciously and with mercy, sustenance and peace, and everything that is good; of no manner of good let us be in want.

☩ Mayest Thou, O merciful One, reign over us forever.

צְרוּתֵינוּ: וְנָא אֶל־תְּצַרִיכֵנוּ יי אֱלֹהֵינוּ לֹא לִיְדֵי
 מִתְנַחַת בְּשָׂר וָדָם וְלֹא לִיְדֵי הַלְּוָאֲתָם, כִּי אִם
 לִיְדֵי הַמַּלְאָה, הַפְּתוּחָה, הַקְּדוּשָׁה, וְהַרְחֻבָּה,
 שְׁלֹא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד:

On the Sabbath, add the following paragraph:

יְרַצֶּה וְיַחַל לִיצַנּוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם
 הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה: כִּי יוֹם זֶה גָּדוֹל
 וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשֶׁבֶת־בוֹ וְלִטְחַת בּוֹ בְּאַהֲבָה בְּמִצְוֹת
 רְצוֹנָךְ: בְּרְצוֹנְךָ הַיָּמִח לְטוּ יי אֱלֹהֵינוּ שְׁלֹא תְהִי צָרָה וְיָטָן
 וְאִנְחָה בְּיוֹם מַטְהַתֵּנוּ: וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן
 עִירֶךָ, וּבְכַמֵּן יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ, כִּי אַתָּה הוּא בְּעַל
 הַיְשׁוּעוֹת וּבְעַל הַנְּחֻמוֹת:

אֱלֹהֵינוּ וְאֵלֵי אָבוֹתֵינוּ יַעֲלֶה וְיִבֵּא
 וְיִזְכֵּר וְיִכְרֹנֵנוּ וְיִזְכְּרוֹן אָבוֹתֵינוּ וְיִזְכְּרוֹן כָּל עַמֶּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן,
 לְחֶסֶד, וּלְרַחֲמִים, לְחַיִּים, וּלְשָׁלוֹם, בְּיוֹם חַג

המצות הזו: זכרנו יי אלהינו בו לטובה,
ופקדנו בו לברכה, והושיענו בו לחיים:
ובדבר ישועה ורחמים חוס וחנו ורחם עלינו
והושיענו, כי אליך עינינו, כי אל מלך חנון
ורחום אתה:

ובנה ירושלים עיר הקדש במהרה
בימינו: ברוך אתה יי, בונה ברחמי ירושלים,
אמן:

ברוך אתה יי אלהינו מלך העולם,
האל, אבינו, מלכנו, אדירנו, בוראנו, גאלנו,
יוצרנו, קדושתנו, קדוש יעקב, רועני רועה
ישראל, המלך הטוב והמטיב לכל, שבכל-
יום ויום הוא הטיב, הוא מטיב, הוא ייטיב לנו:
הוא גמלנו, הוא טמלנו, הוא יגמלנו לעד,
לחן, לחסד, ולרחמים, ולרחוץ, הצלה,

וְהִצְלַחַהּ, בְּרָכָה, וְיִשׁוּעָה, נְחֻמָּה, פְּרִנָּסָה,
וְכִלְכֵּלָהּ, וְרַחֲמִים, וְחַיִּים, וְשָׁלוֹם, וְכִלְטוֹב,
וּמְכִלְטוֹב אֱלֹהֵי חֲסֵרֵנוּ:

הַרְחֵמֵנוּ, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

הַרְחֵמֵנוּ, הוּא יִתְבָּרֵךְ בְּשָׁמַיִם וּבְאָרֶץ:

הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר דוֹרִים, וְיִתְפָּאֵר
בְּנוֹ לְנֶצַח נְצָחִים, וְיִתְהַדָּר בְּנוֹ לְעַד
וּלְעוֹלָמֵי עוֹלָמִים:

הַרְחֵמֵנוּ, הוּא יִפְרִנֵּסֵנוּ בְּכָבוֹד:

הַרְחֵמֵנוּ, הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צוֹאֲרֵנוּ, וְהוּא
יִוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרֶצֵנוּ:

הַרְחֵמֵנוּ, הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה
וְעַל שְׁלֹחַן זֶה שְׂאֵכְלֵנוּ עָלֵינוּ:

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת־אֱלֹהֵי הַנְּבִיא זְכוֹר
לְטוֹב, וְיִבְשֶׁר־לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יִשׁוּעוֹת
וְנְחֻמוֹת:

☩ Mayest Thou, O merciful One, be praised in heaven and on earth!

☩ Mayest Thou, O merciful One, help us to sustain ourselves by honest toil.

☩ Mayest Thou, O merciful One, lift the yoke from off our back, and lead us upright to our land.

☩ Mayest Thou, O merciful One, grant abundant blessing upon this household and upon this table where we have eaten.

☩ Mayest Thou, O merciful One, send us Elijah, the Prophet, be he remembered for good, and may he announce to us good tidings of salvation and comfort.

The following should be modified according to circumstances:

☩ Mayest thou, O merciful One, bless my father, the master of this house, and my mother, the mistress of this house, them, their household, their children and all that is theirs, as our fathers Abraham, Isaac and Jacob were blessed with a perfect blessing; and let us say, AMEN.

הַרְחֵמֵן, הוּא יְבָרֵךְ אֶת־(אָבִי מוֹרֵי) בְּעַל הַבַּיִת
הַזֶּה, וְאֶת־(אִמִּי מוֹרֵתִי) בְּעַל־ת הַבַּיִת הַזֶּה,
אוֹתָם וְאֶת־בֵּיתָם, וְאֶת־זֶרְעָם, וְאֶת־כָּל־
אֲשֶׁר לָהֶם, אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ, כְּמוֹ
שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
בְּכָל מִפְּל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כָּלְנוּ יַחַד
בְּבִרְכַּה שְׁלָמָה, וְנֹאמֵר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת, שְׁתֵּהי
לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרָכָה מֵאֵת יי
וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעֵנוּ: וְנִמְצָא חֵן וְשִׂכָּל
טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

(הַרְחֵמֵן, הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ שַׁבָּת וּמְנוּחָה
לְחַיֵּי הָעוֹלָמִים:)

הַרְחֵמֵן הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ טוֹב:
הַרְחֵמֵן, הוּא תִּכְנֵנוּ לַיְמוֹת הַמְּשִׁיחַ וְלְחַיֵּי
הָעוֹלָם הַבָּא:

♫ "He is a tower of salvation to his king, and showeth lovingkindness to his anointed one, even to David and his posterity forever." May he, who maketh peace in his heavens, bring peace upon us and upon all Israel, and say ye, AMEN.

MIGDOL YESHUOT

Joyously

Mig-dol ye-shu = ot — mal = ko ve =

= o = seh he = sed — li = m' shi-ho le =

= da = vid u = le = za = r' o — ad o = lam.

מגדול ישועות מלכו, ועשה חסד למשיחו,
 לדוד ולזרעו עד עולם: עשה שלום
 במרומי, הוא יעשה שלום עלינו, ועל
 כל־ישראל, ואמרו, אמן:

MIGDOL YESHUOT, Continued

Lightly

O=seh sha-lom bi-me-ro-mav hu ya-a-seh
 sha = lom a = le = nu ve-al
 kol yis-ra-el ve-im = ru a = men.

The musical score consists of three staves of music in G major (one flat) and 4/4 time. The first staff begins with the tempo marking 'Lightly'. The lyrics are written below the notes, with hyphens indicating syllable placement. The second staff ends with a double bar line.

☩ “Thou openest thy hand and providest for the needs of every living thing. Happy is the man who trusteth in the Lord. The Lord giveth strength to his people; the Lord blesseth his people with peace.”

The leader raises the cup of wine and says:

☩ We are about to drink the third cup of wine. Let us all say together:

☩ PRAISED BE THOU, O LORD OUR GOD, KING OF THE UNIVERSE, CREATOR OF THE FRUIT OF THE VINE.

Drink the wine.



פּוֹתַח אֶת יְדֵיהּ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.
בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי וְהָיָה יְיָ מִבְּטָחוֹ. יְיָ
עוֹ לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

The leader raises the cup of wine and says:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי
הַגֶּפֶן.

Drink the wine.





THE CUP OF ELIJAH אֱלִיָּהוּ הַנָּבִיא

The leader points to the cup of wine reserved for the Prophet Elijah, and requests that the door of the house be opened to symbolize our faith in Elijah's coming. He then recites the following:

Ⲛ THIS CUP OF WINE IS CALLED ELIJAH'S CUP. In Jewish tradition, the Prophet Elijah is the messenger of God appointed to herald the era of the Messiah, the era of perfect happiness, when the Jewish people and all peoples throughout the world shall be free.

Ⲛ Let us sing together the song of Elijah, and pray that we may soon see that happy world.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי,
בְּמַהֲרָה יָבֵא אֵלֵינוּ עִם־מָשִׁיחַ בְּדָרוֹד:

Ⲛ Elijah, the Prophet, Elijah, the Tishbite,
Elijah, Elijah, Elijah the Gileadite,
Soon may he come, bringing with him Messiah.

ELIAHU HA-NAVI

Softly, with longing

Folk Song



E = li = ya-hu han-na = vi, E = li =



= ya-hu har-tish-bi, E = li = ya-hu, E = li =



= ya = hu, E = li = ya hu hag-gil' = a =



= di, E = li = ya = hu, E = li =



= ya-hu, E = li = ya = hu hag-gil' = a = di,

More brightly



Bi-mc-he = rah — ya = vo ya =



ELIAHU HA-NAVI. Continued

Gradually

= vo e = le = nu im mo =
stronger and stronger

= shi = ah ben Da = vid im mo =
joyously

= shi = ah ben Da = vid im mo = shi = ah

Gradually softer

ben Da = vid, im mo = shi = ah ben Da =

= vid, im mo = shi = ah, im mo =

= shi = ah, im mo = shi = ah — ben Da = vid.



THE HOPE OF ISRAEL

Elijah, come in glorious state;
For thy glad tidings long we wait.
What tidings will he bring us?
That our Messiah cometh.
Ah me! Ah! When cometh he?
Hush! In good time cometh he.
But how long must we wait?
Not long, soon speeds the date.
Like what shall that day be?
A day of song, of joy, of rapture!
Of song, of joy, of rapture!

Hallelujah!



תְּקוּת יִשְׂרָאֵל

יְבֹא אֲדִיר וַיִּגְאֹלֵנוּ,

יְבֹא אֱלֹהֵינוּ וַיִּבְשְׂרֵנוּ,

וְמָה יְבֹשֵׁר לָנוּ,

כִּי יְבֹא צְדָקָנוּ,

אֱלֹהֵי מַתִּי, יְבֹאֵהוּ,

הַסּוּ, בֹּא יְבֹאֵהוּ:

עַד אָנֹכָהּ, עַד מַתִּי,

בְּמַהֲרָה בְּיָמֵינוּ.

וְמָה יִהְיֶה אָנוּ,

יוֹם גִּילָהּ, יוֹם רְנָהּ, יוֹם דִּיצָהּ, יוֹם חֲדוּתָהּ:

גִּילָהּ, רְנָהּ, דִּיצָהּ, חֲדוּתָהּ, הַלְלוּתָהּ:

TIKVAT YISRAEL

SOLO *Joyously*



Ya = vo * ad-dir ve = yig' a = lenu, Ya =



= vo E = li = ya-hu vi = vas = re = nu.

GROUP *quietly*



U = mah ye = va = ser la = nu?

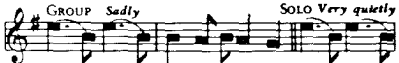
SOLO *joyously*



Ki ya = vo mo-shi-ah — tsid - ke = nu.

GROUP *Sadly*

SOLO *Very quietly*



Al - le-lai — ma-tai ya-vo-ah Ha = su, —

*In subsequent stanzas, substitute "Bo-ruk",
"Gib-bor", "Da-gul", "Had-dur", etc.

TIKVAT YISRAEL, Continued

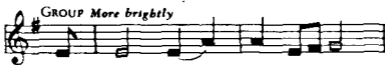


Smoothly

bo ya - vo - ah A da - nah, ad ma - tai ?



Bim' - he - rah be - ya - me - nu.



U - mah yih' = yeh az = zai ?



Yom gi - lah yom rin - nah yom di - tsah yom hed - vah



Gi - lah rin - nah di - tsah hed - vah. Hal - le - lu - yah!

HALLEL.

The fourth cup of wine is poured, and the leader says:

¶ We fill our cups for the fourth time in this Seder, before resuming the reading of the Hallel.

The leader and company alternate in reciting the following verses, the company reciting those in italics:

PSALM 117

Praise the Lord all ye nations;
Laud him all ye peoples!

*For his lovingkindness is mighty over us,
And the truth of the Lord endureth forever.
Hallelujah!*

PSALM 118

Give thanks to the Lord, for he is good,
For his lovingkindness endureth forever.
Let Israel now say,
That his lovingkindness endureth forever.
Let the house of Aaron say,
That his lovingkindness endureth forever.
Let them that reverence the Lord say,
That his lovingkindness endureth forever.

הלל

The fourth cup of wine is poured. The leader and company alternate in reciting the following verses:

הללו את יי כל־גוים, שבחיהו כל־האמים:
פי גבר עלינו חסדו, ואמת יי לעולם הללויה:
(תהלים קיח)

פי לעולם חסדו:
פי לעולם חסדו:
פי לעולם חסדו:
פי לעולם חסדו:

הודו ליי פי טוב
יאמרנא ישאל
יאמרנא בית־אהרן
יאמרנא יראי יי

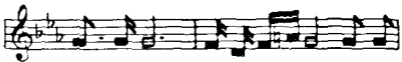


HALLELU ET ADONAI

Strong, like a call



Hal - le - lu et a - do - nai kol - go - yim



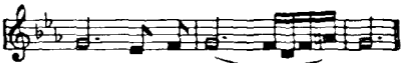
shab - hu - hu kol ha - u = mim ki ga =



= var a - le - nu has = do ve = e = met a - do =



= nai le = o = lam ——— hal = le = lu =



= yah, hal = le = lu = yah!



HALLELU ET ADONAI, Continued

Like a procession



Ho = du laa = do = nai
 Yo = mar — nah —
 Yo = me-ru — nah —
 Yo = me-ru — nah —



ki ————— tov
 vis = ra = el
 bet ————— a = ha-ron
 yir' = e a = do-nai



Ki ————— le = o =



= lam has = do.



When in straits, I called upon the Lord;
He answered me with ample room.

*The Lord is for me, I will not fear;
What can man do unto me?*

It is better to take refuge in the Lord
Than to trust in man.

*It is better to take refuge in the Lord
Than to trust in princes.*

I was sore beset, about to fall,
But the Lord helped me.

*The Lord is my strength and song,
And he is become my deliverance.*

The sound of joyous and triumphant song
Is in the tents of the righteous;
The right hand of the Lord doeth valiantly.

*The right hand of the Lord is exalted;
The right hand of the Lord doeth valiantly.*

I shall not die, but live,
And tell the deeds of the Lord.

מִדְּהַמְצֵר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחֻבֶיהָ:
 יי לִי לֹא אֵיךְ, מִה־יַּעֲשֶׂה לִי אָדָם: ...
 טוֹב לְחַסוֹת בְּי, מִבִּטָּח בְּאָדָם:
 טוֹב לְחַסוֹת בְּי, מִבִּטָּח בְּנְדִיבִים: ...
 דַּחַח דְּחִיתָנִי לְנֶפֶל, וַיַּי עֲוֹנָי:
 עֲזֵי וּזְמַרְתָּ יְהוָה, וַיְהִי־לִי לִישׁוּעָה:
 קוֹל רְנָה וַיִּשְׁוַעַה בְּאֵהְלִי צְדִיקִים, יָמִין יי עֲשֶׂה
 חֵיל:
 יָמִין יי רוֹמְמָה, יָמִין יי עֲשֶׂה חֵיל:
 לֹא־אֲמוֹת כִּירְאָחִיהָ, וְאִסְפָּר מַעֲשֵׂי יְהוָה:
 יִסֵּר יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא גִתְּנֵנִי:
 פִּתְחוּ־לִי שַׁעַר־צְדָק, אֲבֹאֲבָם אוֹדָה יְהוָה:
 וְהִישַׁעַר לִי, צְדִיקִים יְבֹאוּ בּוֹ:
 אוֹדֶה כִּי עָנִיתָנִי, וְתַהֲיִלִּי לִישׁוּעָה:
 אֲבָן מֵאֶסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פְּנֵה:

MIN HAM-METSAR

Sefardic Chant



Min ham-me - tsar ka - ra - ti yah —
 A - do - nai li be - o - ze - rai



— a = na = ni ba = mer = hav =
 vaa = ni — er' = eh be = so = ne =



yah, a - do - nai li — lo i =
 ai, — tov lah' = sot — baa - do =



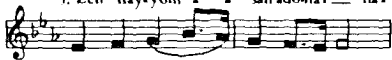
= ra — mah ya = a = seh li a = dam.
 = nai — mi = ve = to = ah baa = dam.

PIT'HU LI

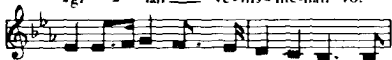
Lightly, in march time



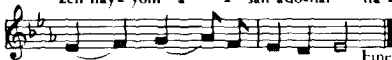
1. Pit-hu li shaa-re tse = dek _____
 3. E = ven maa-su hab-bo = nim _____
 5. Zeh hay-yom a = sahad-oi-nai na.



a = vo vam _____ o = deh — yah
 ha = ye = tah — le = rosh pin = nah.
 = gi = lah — ve = nis = me = tah vo.



zeh ha = sha = ar laa = do = nai tsad =
 = ven maa = su hab = bo = nim _____
 zeh hay = yom a = sahad-oi-nai na =



= di = kim — ya = vo = u vo.
 ha = ye = tah — le = rosh pin = nah.
 = gi = lah — ve = nis = me = tah vo.

Melody by J. Bermei.

PIT'HU LI, Continued



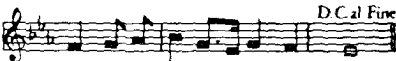
2. O-de-ka — ki a-ni-ta = ni vat-te=
 4. Me-et a = do-nai ha-ye = tah — zoc hi nif=



=hi li — li = shu = ah.
 lat be = e = ne = nu.



O = de-ka — ki a-ni = ta =
 Me-et a = do-nai ha-ye = tah —



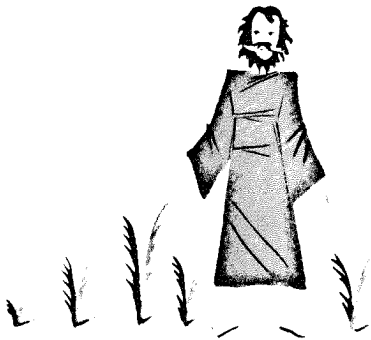
= ni vat-te = hi li — li = shu = ah.
 zoc hi nif lat — be-e = ne = nu.

מאת יי היתה זאת, היא נפלאה בעינינו:
וזה היום עשה יי, נגילה ונשמחה בו:

אָנָּא יי הוֹשִׁיעָה נָּא:
אָנָּא יי הַצְּלִיחָה נָּא:

אָנָּא יי הוֹשִׁיעָה נָּא
אָנָּא יי הַצְּלִיחָה נָּא

(תהלים קי"ח)



*The Lord hath chastened me severely,
But he hath not given me over unto death.*

Open to me the gates of victory;
I will enter into them, I will give thanks to the Lord.

*This is the gate of the lord;
The righteous shall enter into it.*

I will give thanks unto thee, for thou hast answered
me,
And hast become my deliverance.

*The stone, which the builders rejected,
Hath become the chief cornerstone.*

This is the Lord's doing;
It is marvelous in our eyes.

*This day the Lord hath made;
We will be glad and rejoice therein.*

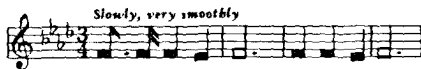
We beseech thee, O Lord, save now!

We beseech thee, O Lord, save now!

We beseech thee, O Lord, make us now to prosper!

*We beseech thee, O Lord, make us now to
prosper!*

AN-NAH ADONAI



An-nah a-do = nai hoshi-ah na



An-nah a-do = nai hoshi-ah na



An-nah a-do = nai hats-li-hah na



An-nah a-do = nai hats-li-hah na.

Hasidic folk melody, arranged by J. K. E.

CONCLUSION OF THE HALLEL

The leader may call upon various participants or groups of participants to read individual paragraphs.

☩ THE BREATH OF ALL THAT LIVE SHALL ACCLAIM THY NAME, O Lord our God, and the spirit of all creatures shall ever glorify and exalt thee, O our King. From everlasting unto everlasting thou art God, and beside thee we have no king who redeemeth and delivereth and sustaineth, and who in all times of trouble and stress showeth compassion. Verily we have no sovereign but thee.

☩ THOU ART GOD OF THE FIRST AND OF THE LAST, God of all creatures, Lord of all generations, thou who art lauded with many praises, who guidest thy world with lovingkindness and thy creatures with compassion. Thou, Lord, dost not slumber nor sleep; yea, thou dost rouse the sleepers and awaken them that slumber; thou makest the dumb to speak; thou dost loose the fettered, support the falling and straighten the back of the bowed. Unto thee alone do we give thanks.

The leader may call upon various participants or groups of participants to read individual paragraphs.

נִשְׁמַת כָּל־חַי תְּבָרַךְ אֶת־שְׁמֶךָ יי
אֱלֹהֵינוּ, וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר וְתִרְוַם
זְכָרְךָ מִלְכְּנוּ תָמִיד: מִן־הָעוֹלָם וְעַד־הָעוֹלָם
אֶתָּה אֵל, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ, וְאֵל
וּמוֹשִׁיעַ, פּוֹדֶה, וּמְצִיל, וּמְפָרֵס, וּמְרַחֵם בְּכָל־
עֵת צָרָה וְצוּקָה, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:
אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל־
בְּרִיּוֹת, אֲדוֹן כָּל־תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב
הַתְּשֻׁבּוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו
בְּרַחֲמִים: וַיִּי לֹא־יָנוּם וְלֹא־יִישָׁן, הַמְעוֹרֵר
יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים, וְהַמְשִׁיחַ אֱלָמִים,
וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים, וְהַמְּקַיֵּם
כְּפוֹפִים, לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים:

☩ *THOUGH OUR MOUTHS WERE FILLED WITH SONG AS THE SEA, and our tongues with joy as the multitude of its waves, and our lips with praise as the wide expanse of the firmament; though our eyes were radiant as the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, yet should we be unequal to thanking thee, O Lord our God, and the God of our fathers, for one minutest measure of the kindness thou hast shown unto our fathers and unto us.*

☩ *FROM EGYPT DIDST THOU REDEEM US, O LORD OUR GOD, and from the house of bondage didst thou deliver us. In famine didst thou feed us, and in plenty, sustain us. From the sword didst thou rescue us, and from pestilence, save us; from sore and grievous ills didst thou protect us. Ever have thy tender mercies helped us; and Thy lovingkindness hath not deserted us. Mayest thou never forsake us, O Lord our God.*

אלו פינו מלא שירה כים, ולשונו רנה כהמון
גליו, ושפתותינו שבח כמרחבי רקיע, ועינינו
מאירות כשמש וכירח, וידינו פרושות כנשרי
שמים, ורגלינו קלות כאילות, אין אנו
מספיקים להודות לך " אלהינו ואלהי
אבותינו, ולברך את שמך, על אחת מאלה
אלה אלפי אלפים ורבי רבבות פעמים
הטובות שעשית עמאבותינו ועמנו:

ממצרים גאלתנו " אלהינו ומבית עבדים
פדיתנו, ברעב ונתנו, ובשבע כלכלתנו,
מחרב הצלתנו, ומדבר מלטתנו, ומחלים
רעים ונאמנים דליתנו, עדהנה עזרונו
רחמיק ולא עזבונו חסדיך, ואל תטשנו "
אלהינו לנצח:

¶ THEREFORE, THE LIMBS WHICH THOU HAST FASHIONED, and the breath and spirit which thou hast breathed into our nostrils, and the tongue which thou hast put into our mouths, yea, all of them shall acclaim and glorify thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear fealty to thee; every knee shall bend to thee and all hearts revere thee; and unto thy name shall all men's inmost being sing praise, even as it is written, "All my bones shall say: 'O Eternal, who is like unto thee?'"

¶ THOU DELIVEREST THE POOR FROM HIM THAT IS STRONGER THAN HE, even the poor and needy from the one that would rob him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty and revered, possessor of heaven and earth.

על־כֵּן אֲכָרִים שֶׁפִּלְגֵת בְּנוֹ, וְרוּחַ וְנִשְׁמָה
שֶׁנִּפְחַת בְּאִפְנוֹ, וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוֹ, הֵן
הֵם יוֹדוּ, וַיְבָרְכוּ, וַיִּשְׁבְּחוּ, וַיִּפְאֲרוּ, וַיְרוֹמְמוּ,
וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ, וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלְּכֵנוּ:
כִּי כָל־פֶּה לָּךְ יוֹדֶה, וְכָל־לִשׁוֹן לָּךְ תִּשָּׁבַע,
וְכָל בֶּרֶךְ לָּךְ תִּכְרַע, וְכָל־קוֹמָה לִפְנֵיךָ
תִּשְׁתַּחֲוֶה, וְכָל־לֵבבוֹת יִירְאוּךָ, וְכָל־קָרֵב
וְכָל־יָד יִזְמְרוּ לְשִׁמְךָ, כַּדָּבָר שֶׁכָּתוּב כָּל־
עֲצַמְתִּי תֹאמְרֶנָּה יְיָ מִי כָמוֹךָ:

מִצִּיל עֵינִי מִחֶזֶק מִמֶּנּוּ וְעֵינִי וְאָבִיזִן מִנֹּזְלוֹ:
מִי יִדְמֶה־לָּךְ וּמִי יִשׁוּהֶ־לָּךְ וּמִי יַעֲרֶךְ־לָּךְ,
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַטָּרָא, אֵל עֲלִיזִן קִנְיָה
שָׁמַיִם וָאָרֶץ:

THE DAY GOD TURNED THE SEA TO LAND

The leader recites the verse and the company the refrain:

The day God turned the sea to land,
A new song sang the redeemed band.

Then didst thou triumph o'er thy foe,
And over me thy love did flow,
While babes taught men thy power to know,
Thy kingdom's might to understand,
A new song sang the redeemed band.

All that behold me sing with glee,
When they my newborn glory see.
Let foemen judge that none there be
Like Israel's God on sea or land.
A new song sang the redeemed band.

Our drooping standards raise on high,
And let them o'er our remnant fly.
Gather our folk from far and nigh,
As gathers sheaves the gleaner's hand.
A new song sang the redeemed band.

שִׁירָה חֲדָשָׁה

יֹם לִיבֹשָׁה	נִהְפְּכוּ מִצּוּלִים
שִׁירָה חֲדָשָׁה	שִׁבְחוּ גְאוּלִים:
יֹם בָּצַר נִכְבְּדָתָּ	וְאֵלֵי נִחְמַדָּתָּ
וְלֶךְ עוֹ יִסְדָּתָּ	מִפִּי עוֹלָלִים:
וְכָל רְאֵי יִשְׁרוּן	בְּעַת הוֹדֵי יִשְׁרוּן
אֵין כְּאֵל יִשְׁרוּן	וְאוֹיְבֵינוּ פְּלִילִים:
דְּגָלֵי כֶּן תָּרִים	עַל-הַנְּשֹׂאָרִים
וּתְלַקֵּט פְּזוּרִים	כְּמִלְקֵט שִׁבְלִים:
וְשׁוֹב שְׁנִית לְקִדְשָׁה	וְאֵל תּוֹסִיף לְגִרְשָׁה
וְהַעֲלֵה אֹר שְׁמֶשָׁה	וְנִסּוּ הַצְּלָלִים:
יְדִידִים רוֹמְמוּךְ	בְּשִׁירָה קְדֻמוּךְ
מִרְכַּמְכָּה	אֲדֹנָי בְּאֵלִים:

Thy covenant's sign they proudly bear,
And from the womb themselves declare
Devoted to thy cause, their share
Obedience to thy command.

A new song sang the redeemed band.

Do thou once more our folk espouse
And ne'er release us from the vows
That bind us to thee. From thine house
Shine forth! Let shadows flee our land.

A new song sang the redeemed band.

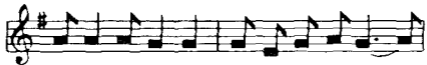
Those loved of thee thy praises sing,
As offering their hymns they bring.
"Who is like thee?" their voices ring,
"What power can Thy will withstand?"

A new song sang the redeemed band.

SHIRAH HADASHAH



Yom la - yab-ba-shah ne-hel-hu me-tsu-lim



shi-rah ha-da-shah shib^hhu ge - u - lim —



Yom la - yab-ba-shah ne-hel-hu me-tsu-lim —



shi-rah ha-da-shah shib^hhu ge - u - lim.

*Poem by Yehudab Halevi, set
to an old Jewish folk song.*

SHIRAH HADASHAH, Continued

Gradually stronger



Yom be-tsar nik-ba-de-ta ve-e-lai nch-



=ma-de-ta ve-lak — oz yis-sa-de-ta mip=



=pi o-la-lim ve-kol ro-ai



ve-shi-run be-et ho-di ye-shu-run



en ka-el yeshu-run ve-oy'-venu pe-li-lim. — *D.C. al Fine*

שִׁיר פֶּסַח

פֶּסַח אַמוּנִים שִׁיר שׁוֹרְרוּהוּ,
נִישָׁע יְיָ בַּיּוֹם הַהוּא.

פֶּסַח מִצְרַיִם:

פֶּסַח בֵּת קוֹל יִשְׁמַע מִמְרוֹמִים,
יִשְׂרָאֵל נוֹשָׁע בְּיַי תְּשׁוּעַת עוֹלָמִים.

פֶּסַח לְעֵתִיד:

פֶּסַח טַכְס בְּצַרְיוֹ לְהַחְרִימָה,
וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רָמָה.

פֶּסַח מִצְרַיִם:

פֶּסַח יִשָּׁע וְתַעֲצוּם שְׁלוֹם,
בְּשִׂמְחָה תִּצְאוּ וּבְשְׁלוֹם.

פֶּסַח לְעֵתִיד:

THE PASSOVER TO BE

On Passover, the faithful sang God's praise,
For he redeemed them in those days:

On Passover of old.

On Passover, a heavenly voice is heard,
Salvation unto Israel is its word.

On Passover to be.

On Passover, our foemen were dismayed,
While we went forth from Egypt unafraid.

On Passover of old.

On Passover, redemption and release!
"Ye shall go forth rejoicing, and in peace."

On Passover to be.



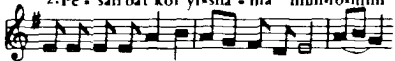
SHIR PESAH

Lightly: Moderately fast



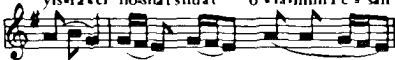
1. Pesah e-mu-nim shir — sho = ra = ru-shu

2. Pe = sah bat kol yi-sha = ma mim-ro-mim



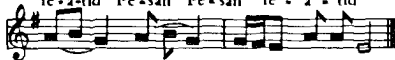
va-yo-sha adonai, ba = yom ha-hu Pe = sah

yi-sra-el no-shat shuat o = la-mim Pe = sah



Pe = sah Pe = sah Pe = sah miz = ra = yim

le = a = tid Pe = sah Pe = sah le = a = tid



Pe = sah Pe = sah Pe = sah miz-ra-yim.

Pe = sah le = a = tid Pe = sah le = a = tid.

Polk song, adapted by Menashe Rabinow.



כִּי לֹו נְאֻה כִּי לֹו יֵאָה

· 2 ·

· 1 ·

דְּעִיל בְּמְלוּכָה	אֲדִיר בְּמְלוּכָה
הַדּוֹר כְּהִלְכָה	בְּחֹר כְּהִלְכָה
וְתִקְוֵי יֹאמְרוּ לֹו	גְּדוֹדִים יֹאמְרוּ לֹו
לֵךְ וְלֵךְ	לֵךְ וְלֵךְ
לֵךְ כִּי לֵךְ	לֵךְ כִּי לֵךְ
לֵךְ אֵף לֵךְ	לֵךְ אֵף לֵךְ
לֵךְ יְיָ הַמְּמַלְכָה	לֵךְ יְיָ הַמְּמַלְכָה
כִּי לֹו נְאֻה כִּי לֹו יֵאָה:	כִּי לֹו נְאֻה כִּי לֹו יֵאָה:

Glorious in sovereignty; *
Worthily adored,
Thy hosts all say to thee,
To thee, say to thee,
To thee, yea to thee,
Thine, O God, is sovereignty,
For, indeed, this is thy meed.

* IN THE HEBREW, this song contains many more stanzas, each substituting synonyms for the words "glorious," "adored," and "thy hosts," and concluding with the refrain, "To thee, . . . to thee," etc.

יְחִיד בְּמִלּוּכָה
 כְּבִיר כְּהִלָּכָה
 לְמוֹדֵיו יֹאמְרוּ לוֹ
 לֵךְ וּלֵךְ
 לֵךְ כִּי לֵךְ
 לֵךְ אַף לֵךְ
 לֵךְ יְיָ הַמְמַלְכָה
 כִּי לוֹ נֶאֱדָה כִּי לוֹ יֶאֱדָה:

וְכֹאֵי בְּמִלּוּכָה
 חֲסִין כְּהִלָּכָה
 טַפְסְרֵיו יֹאמְרוּ לוֹ
 לֵךְ וּלֵךְ
 לֵךְ כִּי לֵךְ
 לֵךְ אַף לֵךְ
 לֵךְ יְיָ הַמְמַלְכָה
 כִּי לוֹ נֶאֱדָה כִּי לוֹ יֶאֱדָה:

KI LO NAEH

Slowly, with dignity *Traditional*

Ki lo na-eh ki lo ya - ch.

Light and fast

Ad-dir bi-me-lu-kah ba-hur kaha-la-kah ge-
 Da-gul bi-me-lu-kah ha-dur kaha-la-kah va-

עָנִיו בְּמִלּוּכָה
 פּוֹדֶה כְּהַלְכָה
 צְדִיקָיו יֹאמְרוּ לוֹ
 לֵךְ וּלֵךְ
 לֵךְ כִּי לֵךְ
 לֵךְ אַף לֵךְ
 לֵךְ יְיָ הַמְמַלְכָה
 כִּי לוֹ נֶאֱדָה כִּי לוֹ יֵאָדָה:

מִשָּׁל בְּמִלּוּכָה
 טָרָא כְּהַלְכָה
 סְבִיבֵיךָ יֹאמְרוּ לוֹ
 לֵךְ וּלֵךְ
 לֵךְ כִּי לֵךְ
 לֵךְ אַף לֵךְ
 לֵךְ יְיָ הַמְמַלְכָה
 כִּי לוֹ נֶאֱדָה כִּי לוֹ יֵאָדָה:

KI LO NAEH. Continued

Like a march

-du-dav yo-m' ru lo Le - ka u - le - ka le -
 ti - kav yo-m' ru lo

Gradually stronger

-ka ki le - ka le - ka af le - ka le -

תְּקִיף בְּמִלּוֹכָה
 תּוֹמֵךְ כְּהִלָּכָה
 תְּמַיְמִיו יֹאמְרוּ לוֹ
 לֵךְ וּלְךָ
 לֵךְ כִּי לֵךְ
 לֵךְ אַף לֵךְ
 לֵךְ ייִ הַמְמַלְכָה
 כִּי לוֹ נֹאֵה כִּי לוֹ יֹאֵה:

קְדוֹשׁ בְּמִלּוֹכָה
 רַחוּם כְּהִלָּכָה
 שְׁנֵאֲנֵינוּ יֹאמְרוּ לוֹ
 לֵךְ וּלְךָ
 לֵךְ כִּי לֵךְ
 לֵךְ אַף לֵךְ
 לֵךְ ייִ הַמְמַלְכָה
 כִּי לוֹ נֹאֵה כִּי לוֹ יֹאֵה:

KI LO NAEH. Concluded



• ka a • do • nai ham • mam • la • kah



ki lo na = ch ki lo ya = ch.

OUR GOD SO MIGHTY

Our God, so mighty and so high,
Will gather us all from far and nigh.
With song to Zion will we fly
 From exile in Ishmael's land.

Our King, in our distress,
Thy folk with tidings bless,
To thy Torah, in storm and stress,
 May they ever faithful stand.

Lord of the world, restore
Our Temple as of yore,
Send swiftly, we implore,
 Thy redeemer to thy land.

שְׂדֵי אֱלֹהִים

שְׂדֵי אֱלֹהִים מַה טָּרָא,
יִקְבְּצֶכֶם בַּמִּהְרָה,
אֱלֹהֵי צִיּוֹן בְּקוֹל זְמִירָה,
מִגְלוֹת יִשְׁמְעֵאל:

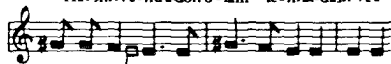
מִלְכֵנוּ בְּבִשְׂרָה,
יַעֲנֵנוּ בְּעֵת צָרָה,
לֹא תִמוּשׁ הַתּוֹרָה,
מִפִּיכֶם יִשְׂרָאֵל:

הַשִּׁיבֵנו אֲדוֹן עוֹלָם,
לְמִקְדָּשׁ וְלְאוֹלָם,
לְצִיּוֹן הַעֲלֵם כָּלָם,
וְקָרֵב לָנוּ הַטֵּאֵל:

SHADDAI ELI



Shad-dai e = li mah no-ra ye-kab-betskem
 Mal = ke-nu bi-v'sorah ya = a-ne-nu be-
 Ha-shi-ve-nu a-don o-lam le-mik-dash ve-



bi-me-he-rah e = le tsi-yon be = kol zim'
 = et — tsa = rah — lo — ta-mush hat-to-
 = le = u = lam — le tsi-yon haa-lem ku-



= rah mig-ga = lut — yish-ma-el.
 = rah mip-pi = kem — yis = ra = el.
 = lam ve = ka = rev — la = nu — hag = go = el.

Babylonian Jewish folk song.

GLORIOUS IS GOD*

אֲדִיר הוּא

Glorious is God,
Glorious is God.
He will build his Holy Land
Speedily, speedily,
In our days and soon,
Build it, God! Build it, God!

· 1 ·

אֲדִיר הוּא

אֲדִיר הוּא

יִבְנֶה בֵּיתוֹ בְּקֶרֶב

בְּמַהֲרָה, בְּמַהֲרָה,

בְּיָמֵינוּ בְּקֶרֶב

אֵל בְּנֵה, אֵל בְּנֵה,

בְּנֵה בֵּיתְךָ בְּקֶרֶב:

* IN THE HEBREW, there are many more stanzas, each substituting synonyms for "glorious," and concluding with the refrain, "He will build his Holy Land," etc.

ADDIR HU

Gally *Traditional*



Ad-dir hu ad-dir hu yiv-neh be-ro be-



-ka-rov bi-me-he-rah — bi-me-he-rah be-ya-



-me - nu be - ka - rov. El be-neh



el be-neh be - neh vet-ka be - ka - rov.

· 3 ·

וְתִיק הוּא

וְכַאי הוּא

תְּסִיד הוּא

טְהוֹר הוּא

יְבֻנָּה בֵּיתוֹ בְּקָרוֹב

בְּמַהֲרָה, בְּמַהֲרָה,

בְּיָמֵינוּ, בְּקָרוֹב,

אֵל בְּנֵה, אֵל בְּנֵה,

בְּנֵה בֵּיתְךָ בְּקָרוֹב:

· 2 ·

בְּחוֹר הוּא

גְּדוֹל הוּא

דְּגוּל הוּא

הַדוֹר הוּא

יְבֻנָּה בֵּיתוֹ בְּקָרוֹב

בְּמַהֲרָה, בְּמַהֲרָה,

בְּיָמֵינוּ, בְּקָרוֹב,

אֵל בְּנֵה, אֵל בְּנֵה,

בְּנֵה בֵּיתְךָ בְּקָרוֹב:

· 4 ·

יְחִיד הוּא

כְּבִיר הוּא

לְמוֹד הוּא

מְלֵךְ הוּא

יְבֻנָּה בֵּיתוֹ בְּקָרוֹב

[147]

בְּמַהֲרָה, בְּמַהֲרָה,
בְּיָמֵינוּ, בְּקִרְוֹב,
אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

- 6 -

צַדִּיק הוּא
קְדוֹשׁ הוּא
רַחוּם הוּא
שְׂדֵי הוּא
תַּקִּיף הוּא
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב
בְּמַהֲרָה, בְּמַהֲרָה,
בְּיָמֵינוּ, בְּקִרְוֹב,
אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

- 5 -

טָעוּר הוּא
סָפִיב הוּא
עֲזוּז הוּא
פוֹדֵה הוּא
יִבְנֶה בֵּיתוֹ בְּקִרְוֹב
בְּמַהֲרָה, בְּמַהֲרָה,
בְּיָמֵינוּ, בְּקִרְוֹב,
אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵּיתְךָ בְּקִרְוֹב:

A RIDDLE OF NUMBERS

The leader reads the questions and calls upon participants or groups of participants to recite the answers:

I'll tell you a number and you must say
The meaning it has for us today.
The number one I have in mind;
My meaning what wise child can find?

*I know the meaning of number one;
One stands for the Lord our God alone.*

Who knows the meaning of number two?
If you know the answer, tell me true.

*Two stands for the tables made of stone,
With the Ten Commandments writ thereon.
One stands for the Lord our God alone.*

Who knows the meaning of number three?
If you know the answer, tell it me.

*Three stands for the fathers of our race,
On whom God showered his love and grace.
Two stands for the tables made of stone;
One stands for the Lord our God alone.*



EHAD MI YODEA

Lightly, gaily Traditional



E-had mi yo-de = a e-had a-ni yo-



-de = a e-had _ e-lo-he = nu shcb-ba-sha-



-ma-yim u - va = a = rets. Shna-yim mi-yo-



de = a shna-yim a-ni yo-de = a

REPEAT AS OFTEN AS NECESSARY



shne lu-hot hab-brit e = had _ e-lo-



he = nu shcb-ba-sha-ma-yim u - va = a = rets.

אֶחָד מִי יוֹדֵעַ

אֶחָד מִי יוֹדֵעַ.

אֶחָד אֲנִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם
וּבְאָרֶץ.

שְׁנַיִם מִי יוֹדֵעַ.

שְׁנַיִם אֲנִי יוֹדֵעַ. שְׁנַיִם לְחֹת הַבְּרִית. אֶחָד
אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ.

שְׁלֹשָׁה אֲנִי יוֹדֵעַ. שְׁלֹשָׁה אָבוֹת. שְׁנַיִם לְחֹת
הַבְּרִית. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אַרְבַּע מִי יוֹדֵעַ.

אַרְבַּע אֲנִי יוֹדֵעַ. אַרְבַּע אֲמָהוֹת. שְׁלֹשָׁה
אָבוֹת. שְׁנַיִם לְחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows the meaning of number four?

If you answer that, I'll ask some more.

*Four stands for the mothers rich in grace,
To whom our ancestry we trace.*

*Three stands for the fathers of our race;
Two stands for the tables made of stone;
One stands for the Lord our God alone.*

Who knows the meaning of number five?

What it means has kept our people alive.

*Five stands for the Five Books of Torah,
Which all Jews study with love and awe.*

*Four stands for the mothers rich in grace;
Three stands for the fathers of our race;
Two stands for the tables made of stone;
One stands for the Lord our God alone.*

Who knows the meaning of number six?

A fact well-learned in the memory sticks.

*Six stands for the six books of Mishnah
In which is preserved the Oral Law.*

*Five stands for the five books of Torah;
Four stands for the mothers rich in grace;
Three stands for the fathers of our race;*

חמשה מי יודע.

חמשה אני יודע. חמשה חמשי תורה.
ארבע אמהות. שלשה אבות. שני לחות
הברית. אחד אלהינו שבשמים ובארץ.

ששה מי יודע.

ששה אני יודע. ששה סדרי משנה. חמשה
חמשי תורה. ארבע אמהות. שלשה
אבות. שני לחות הברית. אחד אלהינו
שבשמים ובארץ.

שבעה מי יודע.

שבעה אני יודע. שבעה ימי שבתא. ששה
סדרי משנה. חמשה חמשי תורה. ארבע
אמהות. שלשה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ.

*Two stands for the tables made of stone;
One stands for the Lord our God alone.*

Who knows the meaning of number seven?

In our Bible's first story the meaning is given.

*Seven stands for the week of seven days,
That ends with the Sabbath for prayer and
praise.*

*Six stands for the six books of Mishnah;
Five stands for the five books of Torah;
Four stands for the mothers rich in grace;
Three stands for the fathers of our race;
Two stands for the tables made of stone;
One stands for the Lord our God alone.*

Who knows the meaning of number eight?

Answer promptly: don't make us wait.

*Eight are the Hanukkah lights that blaze,
The Maccabees' loyalty to praise.
Seven stands for the week of seven days;
Six stands for the six books of Mishnah;
Five stands for the five books of Torah;
Four stands for the mothers rich in grace;*

שְׁמוֹנֶה מִי יוֹדֵעַ.

שְׁמוֹנֶה אֲנִי יוֹדֵעַ. שְׁמוֹנֶה יְמֵי חֲנֻכָּה. שִׁבְעָה
יְמֵי שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה
חֲמִשִּׁי תוֹרָה. אַרְבַּע אֲמָהוֹת. שְׁלֹשָׁה
אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ
שְׁבַשְׁמַיִם וּבְאָרֶץ.

תִּשְׁעָה מִי יוֹדֵעַ.

תִּשְׁעָה אֲנִי יוֹדֵעַ. תִּשְׁעָה זְמַנֵּי שְׁמֻחָה.
שְׁמוֹנֶה יְמֵי חֲנֻכָּה. שִׁבְעָה יְמֵי שַׁבָּתָא. שֵׁשָׁה
סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשִּׁי תוֹרָה. אַרְבַּע
אֲמָהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

עֶשְׂרֵה מִי יוֹדֵעַ.

עֶשְׂרֵה אֲנִי יוֹדֵעַ. עֶשְׂרֵה דְבָרִיא. תִּשְׁעָה
זְמַנֵּי שְׁמֻחָה. שְׁמוֹנֶה יְמֵי חֲנֻכָּה. שִׁבְעָה יְמֵי
שַׁבָּתָא. שֵׁשָׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה חֲמִשִּׁי
תוֹרָה. אַרְבַּע אֲמָהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי

*Three stands for the fathers of our race;
Two stands for the tables made of stone;
One stands for the Lord our God alone.*

Who knows the meaning of number nine?

If you know the answer, just give a sign.

Nine stands for nine festivals of the year,
Each with a message of hope and cheer.
Eight stands for the Hanukkah lights that blaze;
Seven stands for the week of seven days;
Six stands for the six books of Mishnah;
Five stands for the five books of Torah;
Four stands for the mothers rich in grace;
Three stands for the fathers of our race;
Two stands for the tables made of stone;
One stands for the Lord our God alone.*

Who knows the meaning of number ten?

Boys who know its meaning grow up good men.

* THE NINE JEWISH FESTIVALS ARE: 1. Pesah (Passover); 2. Shabuot (Feast of Weeks, or Pentecost); 3. Rosh Hashanah (New Year); 4. Yom Kippur (Day of Atonement); 5. Sukkot (Feast of Tabernacles); 6. Shemini Azeret (Eighth Day of Solemn Assembly); 7. Simhat Torah (Rejoicing in the Law); 8. Hanukkah (Feast of Dedication, or Feast of Lights); 9. Purim (Feast of Lots).

לחות הברית. אחד אלהינו שבשמים
ובארץ.

אחד עשר מי יודע.

אחד עשר אני יודע. אחד עשר כוכביא.
עשרה דבריא. תשעה זמני שמחה. שמונה
ימי חנוכה. שבעה ימי שבתא. ששה סדרי
משנה. חמשה חמשי תורה. ארבע אמהות.
שלושה אבות. שני לחות הברית. אחד
אלהינו שבשמים ובארץ.

שנים עשר מי יודע.

שנים עשר אני יודע. שנים עשר שבטיא.
אחד עשר כוכביא. עשרה דבריא.
תשעה זמני שמחה. שמונה ימי חנוכה.
שבעה ימי שבתא. ששה סדרי משנה.
חמשה חמשי תורה. ארבע אמהות.
שלושה אבות. שני לחות הברית. אחד
אלהינו שבשמים ובארץ.

*Ten stands for the Ten Commandments clear
Received by our fathers with love and fear.
Nine stands for the festivals of the year;
Eight stands for the Hanukkah lights that blaze;
Seven stands for the week of seven days;
Six stands for the six books of Mishnah;
Five stands for the five books of Torah;
Four stands for the mothers rich in grace;
Three stands for the fathers of our race;
Two stands for the tables made of stone;
One stands for the Lord our God alone.*

Who knows the meaning of number eleven?
If you want a hint, look up into heaven.

*Eleven stands for the stars that did seem
To bow to Joseph in his dream.
Ten stands for the Ten Commandments clear;
Nine stands for the festivals of the year;
Eight stands for the Hanukkah lights that blaze;
Seven stands for the week of seven days;
Six stands for the six books of Mishnah;
Five stands for the five books of Torah;
Four stands for the mothers rich in grace;*

*Three stands for the fathers of our race;
Two stands for the tables made of stone;
One stands for the Lord our God alone.*

Who knows the meaning of number twelve?
Into your knowledge of history delve.

*Twelve tribes from Egypt did God redeem;
Their redemption is this festival's theme.
Eleven the stars of Joseph's dream;
Ten stands for the Ten Commandments clear;
Nine stands for the festivals of the year;
Eight stands for the Hanukkah lights that blaze;
Seven stands for the week of seven days;
Six stands for the six books of Mishnah;
Five stands for the five books of Torah;
Four stands for the mothers rich in grace;
Three stands for the fathers of our race;
Two stands for the tables made of stone;
One stands for the Lord our God alone.*



Leader:

☪ This is a folk song, especially for the children. It tells the story of a father who bought a kid, a little goat, for which he paid two *zuzim*. (That is not very much money, you know.)

☪ Listen well to this song because, though it tells about a little goat, and a cat and a dog and many other things, it really tells the story of the Jewish people throughout their long history.

☪ You remember how Israel was first conquered by Babylonia, how Babylonia was then destroyed by Persia; how the Persians in turn were defeated by the Macedonians, and they by the Romans and so on.

☪ Our song tells all about this, and ends with the hope that God will some day do away with all tyrants; that he will put an end to all who do evil, and will rebuild the world so that it may be a wonderful place to live in.

☪ Let us now sing this song together:

חַד גְּדִיָּא חַד גְּדִיָּא
דְּזִבְנֵן אָבָא בְּתַרֵּי זַוְיָ
חַד גְּדִיָּא חַד גְּדִיָּא:

וְאַתָּא שׁוֹנְרָא

דְּאָכַל לְגְּדִיָּא

דְּזִבְנֵן אָבָא בְּתַרֵּי זַוְיָ
חַד גְּדִיָּא חַד גְּדִיָּא:

וְאַתָּא כְּלָבָא

וְנִשְׁךְ לְשׁוֹנְרָא

דְּאָכַל לְגְּדִיָּא

דְּזִבְנֵן אָבָא בְּתַרֵּי זַוְיָ
חַד גְּדִיָּא חַד גְּדִיָּא:

וְאַתָּא חוּטְרָא

וְהִכָּה לְכָל־בָּא

דְּנִשְׁךְ לְשׁוֹנְרָא

דְּאָכַל לְגְּדִיָּא

[16]





An only kid!
An only kid!
My father bought
For two *zuzim*.^{*}
An only kid! An only kid!



Then came the cat
And ate the kid,
My father bought
For two *zuzim*.
An only kid! An only kid!

Then came the dog
And bit the cat,
That ate the kid,
My father bought
For two *zuzim*.
An only kid! An only kid!

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

^{*} Ancient coins.

דִּוְבֵן אָבָא בְּתַרֵּי זַוְי
חַד גְּדִיָּא חַד גְּדִיָּא:

וְאַתָּא נוֹרָא
וְשֶׁרֶף לְחוּטְרָא
דְּהִכָּה לְכַלְבָּא
דְּנִשְׁף לְשׁוּנְרָא
דְּאָכַל לְגְדִיָּא
דִּוְבֵן אָבָא בְּתַרֵּי זַוְי

חַד גְּדִיָּא חַד גְּדִיָּא:

וְאַתָּא מִיָּא
וְכִבְה לְנוֹרָא
דְּשֶׁרֶף לְחוּטְרָא
דְּהִכָּה לְכַלְבָּא
דְּנִשְׁף לְשׁוּנְרָא
דְּאָכַל לְגְדִיָּא

My father bought
For two *zuzim*.
An only kid! An only kid!

Then came the fire
And burned the stick,
That beat the dog,
That bit the cat,
That ate the kid,
My father bought
For two *zuzim*.
An only kid! An only kid!



Then came the water
And quenched the fire,
That burned the stick,
That beat the dog,
That bit the cat,
That ate the kid,
My father bought
For two *zuzim*.
An only kid! An only kid!



Then came the ox
And drank the water,
That quenched the fire,
That burned the stick,
That beat the dog,
That bit the cat,

דֹּבֵן אָבָא בְּתַרֵּי זַוְי
חַד גְּדִיָּא חַד גְּדִיָּא:

וְאַתָּא תּוֹרָא
וְשִׁתָּא לְמִיָּא
דְּכָבָה לְנוֹרָא
דְּשֶׁרֶף לְחוּטְרָא
דְּהִכָּה לְכַלְבָּא
דְּנִשְׁךְ לְשׁוֹנְרָא
דְּאָכַל לְגְדִיָּא

דֹּבֵן אָבָא בְּתַרֵּי זַוְי
חַד גְּדִיָּא חַד גְּדִיָּא:

וְאַתָּא הַשׁוּחַט
וְשִׁחַט לְתוֹרָא
דְּשִׁתָּא לְמִיָּא
דְּכָבָה לְנוֹרָא
דְּשֶׁרֶף לְחוּטְרָא





That ate the kid,
My father bought
For two *zuzim*.
An only kid! An only kid!

Then came the shoet *
And slaughtered 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,
My father bought
For two *zuzim*.
An only kid! An only kid!

Then came death's angel
And slew the shoet
That slaughtered the ox,
That drank the water,
That quenched the fire,
That burned the stick,
That beat the dog,
That bit the cat,

* The ritual slaughterer.

דְּהִכָּה לְכָל־בָּא
דְּנִשְׁךְ לְשׁוֹנְרָא
דְּאָכַל לְגַדְיָא
דְּזַבְנ אָבָא בְּתַרֵּי זַוְי
חַד גְּדִיָּא חַד גְּדִיָּא:

וְאַתָּא מְלֵאךְ הַמְּוֵת
וְשַׁחַט לְשׁוֹחַט
דְּשַׁחַט לְתוֹרָא
דְּשַׁתָּא לְמִיָּא
דְּכָבֵה לְנוֹרָא
דְּשַׁרְף לְחוּטְרָא
דְּהִכָּה לְכָל־בָּא
דְּנִשְׁךְ לְשׁוֹנְרָא
דְּאָכַל לְגַדְיָא
דְּזַבְנ אָבָא בְּתַרֵּי זַוְי
חַד גְּדִיָּא חַד גְּדִיָּא:



That ate the kid,
My father bought
For two *zuzim*.
An only kid! An only kid!

Then came the Holy One,
praised be he,
And destroyed death's angel
That slew the shohet,
That slaughtered 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,
My father bought
For two *zuzim*.
An only kid! An only kid!



וְאַתָּא הַקְדוּשׁ בְּרוּךְ הוּא
וְשַׁחַט לְמַלְאָךְ הַמָּוֶת
דְּשַׁחַט לְשׁוֹחַט
דְּשַׁחַט לְתוֹרָא
דְּשַׁתָּא לְמִיָּא
דְּכָבָה לְנוֹרָא
דְּשָׂרְף לְחוּטְרָא
דְּהִכָּה לְכַלְבָּא
דְּנִשֵּׁף לְשׁוֹנְרָא
דְּאָכַל לְגַדְיָא
דְּזַבֵּן אָבָא בְּתַרֵּי זַוְיָ
חַד גְּדִיָּא חַד גְּדִיָּא:



HAD GADYA

Gaily

Traditional



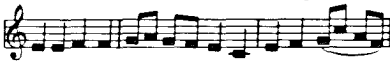
Had gad-ya — hadgad-ya de - zabbin ab-ba



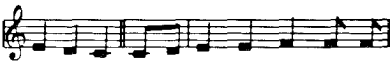
bi - tre - zu-ze had gad-ya — hadgad-ya.



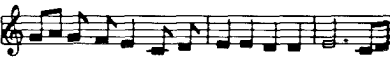
Ve - a - ta shun-ra ve - a - kal le-gad-ya de -



zabbin ab-ba bi - tre - zu-ze had gad-ya —



had gad-ya. Ve - a - ta kal - ba ve -



-na-shah leshun-ra de - a - kal le-gad-ya de -



HAD GADYA, Continued



=zah-bin ab-ba bi = re zu=ze had gad=ya —



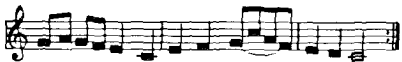
had-gad ya. Ve = a = ta hul = ra ve =



=hik = kah le-kal = ba de = nashah leshun-ra de =



=a-kal le-gad = ya de = zab-bin ab-ba



bi = re — zu = ze had gad = ya — had gad = ya.



The leader raises the cup of wine and says:

Ⲙ We are about to drink the fourth cup of wine.
Let us all say together:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי
הַגֶּפֶן.

Ⲙ PRAISED BE THOU, O LORD OUR GOD, KING OF THE
UNIVERSE, CREATOR OF THE FRUIT OF THE VINE.

Drink the wine.

THE CLOSE

נִרְצָה

Ⲙ Now we come to the close of our Seder Service.

Ⲙ Once again we have recited the age-old epic of
Israel's liberation from bondage.

Ⲙ Once again we have chanted our Psalms of praise
to God, the Redeemer of Israel and of all mankind.

Ⲙ We have learned the message of the Exodus for
our day.

⌘ And we have rededicated ourselves to the cause of man's freedom from tyranny and oppression.

⌘ As we have celebrated this festival tonight, so may we celebrate it, all of us together, next year again, in joy, in peace and in freedom.

חֶסֶל סְדוּר פֶּסַח כְּהֵלֵכְתּוּ,

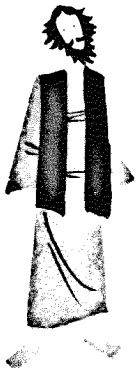
כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ.

זֶךְ שׁוֹכֵן מְעוֹנָה,

קוֹמֵם קֵהֵל מִי מְנָה.

קָרֵב נֵהֵל נִטְעֵי כֹנָה,

פְּדוּיִם לְצִיּוֹן בְּרִנָּה.



All say in unison:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

♩ MAY THE COMING YEAR WITNESS THE REBUILD-
ING OF ZION AND THE REDEMPTION OF ISRAEL.



LA-SHANNAH HA-BA-AH

Slowly, like a trumpet call

La-shan-nah hab-ba-ah — bi = ru = sha =

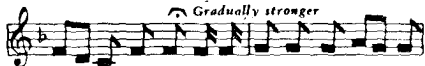
= la = yim. La-shan = nah hab-ba = ah — bi =

The musical notation consists of two staves. The first staff is in treble clef with a 6/8 time signature and a key signature of one flat (B-flat). It contains a single melodic line. The second staff is also in treble clef with a 6/8 time signature and a key signature of one flat. It contains a single melodic line. The lyrics are placed below the notes, with hyphens indicating syllables that span across notes. The first line of lyrics ends with a long horizontal line, and the second line begins with a long horizontal line, indicating a continuous melody.

LA SHANNAH HA-BA-AH. Continued



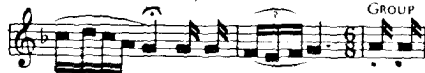
= ru = sha = la = yim. La-shan-nah hab-ba-ah — bi =



= ru = sha = la = yim. La-shan-nah hab-ba-ah — bi =



= ru = sha = la = yim. La-shan-nah



hab-ba-ah — La-shan-



-nah hab-ba-ah bi = ru = sha-la = yim.

HATIKVAH

הַתִּקְוָה

עוד לא אבדה תקותנו	כל עוד בלבב פנימה
התקוה הנשנה,	נפש יהודי הומיה,
לשוב לארץ אבותינו,	ולפאתי מזרח קדימה
לעיר בה דוד חנה:	עין לציון צופיה,

AMERICA

My country 'tis of thee,
 Sweet land of liberty,
 Of thee I sing;
 Land where my fathers died,
 Land of the Pilgrim's pride,
 From every mountainside
 Let freedom ring.