A Kehilla Passover HOME Haggadah
For the best use of this haggadah see the file called “Tips for Using the Kehilla Home Seder”

The idea of this Haggadah is to invite you and your guests to be creative and to bring to the seder an offering of a reading, a song, a story, a poem... on the themes below. They can be Jewish in nature or not. Let your imagination go wild. Suggested places for having these offerings are inserted in the Haggadah at the pages below:

Places to your or your guests invited offerings:

OFFERINGS on NEW BEGINNINGS, WINE, CELEBRATION p. 3
OFFERINGS on SPRINGTIME p. 4
OFFERINGS on BREAD, MATZAH, BREADS OF NATIVE PEOPLES p. 4
OFFERINGS on THE IMPORTANCE OF ASKING QUESTIONS p. 5
OFFERINGS on SLAVERY, OPPRESSION p. 7
OFFERINGS on LIBERATION p. 8

Also, consider adding other themes and inserting them where you think they might work.

On Reading “יִהְיֶה”

“יִהְיֶה” = a place-holder for the “Source of Blessings” that you can treat metaphorically or literally and for which you can insert your word/name for God, or for the grand mystery, or for the unspecified target of your gratitude. Suggestions: Adonai, Yah, Havayah, HaMakom, Shechina, HaBorey. “יִהְיֶה” stands in for the mysterious Hebrew four-letter name for God which derives from the verb which means “to be.”
**THE SEDER ORDER AS A POEM**

<table>
<thead>
<tr>
<th>Action</th>
<th>Phrase</th>
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</thead>
<tbody>
<tr>
<td>Sanctify and Wash</td>
<td>Kadeysh u-R’chatz</td>
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<tr>
<td>Greens, Divide</td>
<td>Karpas Ya-chatz</td>
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<tr>
<td>Tell then Wash</td>
<td>Maggid, Roch’tzah</td>
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<tr>
<td>Bless Bread, Matzah</td>
<td>Motzi, Matzah</td>
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<tr>
<td>Bitters, Sandwich</td>
<td>Maror, Ko-reych</td>
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<tr>
<td>The Table is Set</td>
<td>Shul’chan O-reych</td>
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<tr>
<td>The hiding, the blessing</td>
<td>Tzafun, Ba-reych</td>
</tr>
<tr>
<td>The praising, Accept</td>
<td>Hallel, Nir’tzah</td>
</tr>
</tbody>
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**CANDLELIGHTING BLESSING**

We bless the Source of All, drawing us to holy service, summoning us to kindle the lights of this Holyday.

_Aht b’rucha Sh’china, Elo-heynu melech ha-olamim asher kid’shanu b-mitz’vo-tey-ha v-tzivanu l-had’lik nehr shel Yom Tov._

Baruch ata _Eloheynu melech ha-olam_ asher kid’shanu b-mitz’vo-tav v-tzivanu l-had’lik nehr shel Yom Tov.
Instruction: Fill your cups with wine/juice

KIDDUSH (FIRST CUP) קודש

We bless the Source of Life creating the fruit of the vine

ברוך אתה, וֹאָלָהוֹנִי רוֹתְךָ הַעַלְוֹם וּפֹאָרְךּ פְּרִי הָאֵפֶּת
Baruch ata, Eloheynu ru-ach ha-olam, bo-rey p’ri ha-ga-fen

לְאָכְלוֹנִי שַׁבָּטְךָ אֶלְּהוֹנִי וּכְלַיִלְּם בּוֹואָה פָּרִי הָאֵפֶּת
Aht b’ruca Sh’china Eloheynu chey ha-olamim, bo-reyt p’ri ha-ga-fen

Blessed it is that we feel chosen, exalted, and sanctified to celebrate together; that through love we are granted these holy times of celebration, these holidays, this festival of matzah, the season of our liberation, this holiday to contemplate the exodus from bondage. We inherited these holy festivals as a legacy which we receive with joy and gladness.

Blessed is the Source of Holiness, sanctifying our seasons with joy.

ברוך אתה, וֹאָלָהוֹנִי רוֹתְךָ הַעַלְוֹם
Baruch ata, Eloheynu ru-ach ha-olam

אשר בַּחַרְנוּ בְּנֶגֶעְךָ עָם בְּנֵי אָבֵינוּ
av-rom’manu im kol lashon,

וקדַשְׁנוּ בְּמִצְוֹתֵךְ
v-kid’shanu b-mitz’votav,

 Va-ti-ten lanu, בְּאֵלְהֵי פִּסְדָּמָה
da-ti-ten lanu, Eloheynu b-ahava

משורר לְשָׁמֶשׁ בְּמִיָּמֵי לְשׂוֹן
dosh’manim le-shoresh, v-rom’manu im kol lashon,

וּפּוּקָה בְּשֵׁקָה, בבְּשֵׁקָה לֵיצֶיָה בְּנֵי יָשָׁר
dosh’manim le-shoresh, v-rom’manu im kol lashon,

Ki vanu vachar’ta, v-otanu kidash’ta
Ki vanu vachar’ta, v-otanu kidash’ta

ואחרים בְּמִיָּמֵי הַמַּעַסְתָּר הָאָם
’avrimim le-shoresh, v-rom’manu im kol lashon,

מִבְּרָמָא קְדָשָׁה, יְהוּדָאָה לְפִי אֵלֶּהָ
mik’ra kodesh, zey’cher li-y’tzi’at Mitz’ra’yim.

בֶּי בְּנֵי בָּרֹקָה לְאָסָף נָעְשֶׁה
b-sim’cha v-sason hin-chaltanu

עָמְדוּ הַמַּעַסְתָּר בְּמִיָּמֵי הָאָם
im kol ha-amim, u-mo-a-dey kod’sheh-cha

בְּשֵׁקָה בְּשֵׁקָה לֵיצֶיָה לִי הָאֵלָה
b-sim’cha v-sason hin-chaltanu

Baruch ata, יְשֵׁרָאֵל מַקְדִּשׁ יִשְׂרָאֵל לַמַּעַסְתָּר
Baruch ata, יְשֵׁרָאֵל מַקְדִּשׁ יִשְׂרָאֵל לַמַּעַסְתָּר

SHEH-HEH-CHEH-YANU שירתון

We bless the Source of our life and strength, majesty of the universe, that we are alive, and that we thrive, and that we have arrived at this very moment.

ברוך אתה, וֹאָלָהוֹנִי רוֹתְךָ הַעַלְוֹם جداָו מִיָּמֵי הָאָם
Baruch ata, Eloheynu ru-ach ha-olam sheh-heh-cheh-yanu v-ki-y’manu v-higi-’anu la-z’man ha-zeh.

Aht b’ruca Sh’china Eloheynu chey ha-olamim
sheh-heh-cheh-yat’nun v-ki-y’mat’nun v-higi-at’nun la-z’man ha-zeh.

Instruction: Leaning toward your left, sip the wine
**OFFERINGS:** Themes: NEW BEGINNINGS, WINE, CELEBRATION

Here you or your guests bring out what they brought as a reading, song, thought... on these themes

<table>
<thead>
<tr>
<th>First Washing</th>
<th>u-R’chatz</th>
</tr>
</thead>
</table>

**Instruction:** Either pass a handwashing bowl around and each person dips their fingers and dries them. Or a representative of the table does this on behalf of the assembled. NO BLESSING at this point in the service.

**Why?** In early rabbinic times, the meal was eaten at the beginning of the seder, after which the telling or the discussion about the exodus and freedom commenced. Later they changed the order and the meal came after the telling. This handwashing and the blessing over greens are the vestigial remains of the early version of the seder order.

<table>
<thead>
<tr>
<th>Greens</th>
<th>Karpas</th>
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</thead>
</table>

**Instruction:** Distribute sprigs of parsley, then say the blessing below and then dip the parsley into salt water and eat it.

**BLESSING OVER GREENS**

We bless the Source of Life creating the fruit of the earth.

Aht b’rucha Sh’china Eloheynu chey ha-olamim, bo-reyt p’ri ha-adamah

Baruch ata y’ Eloheynu ru-ach ha-olam, bo-rey p’ri ha-adamah

**DODI LI – I AM MY BELOVED’S**

<table>
<thead>
<tr>
<th>Dodi li va-ani lo ha-ro-eh ba-sho-shanim</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dodi li va-ani lo ha-ro-eh ba-sho-shanim</td>
</tr>
<tr>
<td>Mi zot ola min ha-mid’bar? Mi zot ola?</td>
</tr>
<tr>
<td>M’ku-teh-ret mor, mor u-l’vona, mor u-l’vona</td>
</tr>
</tbody>
</table>

Dodi li va-ani lo ha-ro-eh ba-sho-shanim x2

Libav’tini a-choti kalah, Libav’tini kalah

Libav’tini a-choti kalah, Libav’tini kalah

Dodi li va-ani lo ha-ro-eh ba-sho-shanim x2

Uri tza-fon u-vo-i tey-man

Uri tza-fon u-vo-i tey-man

Dodi li va-ani lo ha-ro-eh ba-sho-shanim x2
OFFERINGS: Theme: SPRINGTIME
Here you or your guests bring out what they brought as a reading, song, thought ... on this theme.

Divide  י ++$ Ya-chatz

Instruction: From the main matzah plate of three matzot, remove the center matzah. Break this approximately in half. The larger piece is wrapped up and becomes the AFIKOMEN. The smaller piece is returned to the matzah plate and placed on top of the remaining two matzot. The smaller piece becomes the BREAD OF AFFLICTION or BREAD OF THE OPPRESSED, Lechem Oni also called Lach’ma An’ya. The Afikomen, depending on the family custom can be hidden or it can be subject to being purloined.

Instruction: Uncover and hold up the central Matzah plate and say and/or sing the following

HA LACH’MA – This is the bread of the oppressed

This is the bread of the oppressed that our predecessors ate in the land of Mitz’ra-yim. Let them eat of this, all who hunger; Let them celebrate, all who are in need.
If this year any of us be in bondage, then next year may all of us be free.

Ha-lach’ma an’ya di achalu av’hatana b-ar’ah d-Mitz’ra-yim.
Kol di-ch’fin yey-tey v-yey chol,
kol di-tz’rich yey-tey v-yif’sach. Ha-shata ha-cha l-shanah ha-ba-ah b-ar’a d-Yis’ra-el
Ha-shata av’dey, l-shana ha-ba-ah b’ney cho-rin

OFFERINGS: Theme: BREAD, MATZAH, BREADS OF NATIVE PEOPLES
Here you or your guests bring out what they brought as a reading, song, thought... on these themes

Instruction: Cover the matzah and set it back on the table.
Why is this night different from all other nights?
While on other nights we eat matzah and bread, tonight – only matzah.
While on other nights we eat all sorts of greens, tonight – specifically bitter herbs.
While on other nights we do not dip food even once, tonight – two times.
While on other nights we eat sitting straight or at leisure, tonight – we are at leisure.

OFFERINGS: Theme: THE IMPORTANCE OF ASKING QUESTIONS
Here you or your guests bring out what they brought as a reading, song, thought… on this theme

BLOWIN’ IN THE WIND by Bob Dylan
How many roads must a man walk down
Before you call him a man?
Yes, 'n' how many seas must a white dove sail
Before she sleeps in the sand?
Yes, 'n' how many times
must the cannon balls fly
Before they're forever banned?
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.
How many years can a mountain exist
Before it's washed to the sea?
Yes, 'n' how many years can some people exist
Before they're allowed to be free?
Yes, 'n' how many times can a man turn his head,
Pretending he just doesn't see?
The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind.
WE WERE SLAVES

Once it happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarphon were gathered relaxing at the seder table. All through the night they exchanged their views about the story of the Exodus from the land of Mitz’ra·yim. Thus they continued until their students came in and said to them: “We have arrived at the hour when the Shema is said during the morning prayers!”

Some say that the rabbis were delving into the intricacies of the text of the Torah. Others say that since these rabbis were involved in resisting Roman domination, that they were really discussing their own struggle for freedom. For centuries the ritual of the seder encourages us to talk, to share, to consider, to debate, to find consensus and to dispute. We are asked to consider how Passover relates to how we live our lives today. We are invited to ask questions and to demand meaning from our rituals and to locate ourselves in relation to the tradition.

THE FOUR CHILDREN: QUESTIONS, ANSWERS

This was emphasized by a story told of four young people at a seder. One of these the rabbis called the wise one. The second was perceived as rejecting. The third was regarded as simple. And the fourth was one who did not feel able to ask questions.

The first, the wise one asks: “From the Jewish laws and rituals that the Eternal One instructed you, what are the precise practices?” So you explain to this one the fine ritual details of the legal tradition such as “One does not end the Passover sacrifice with the Afikomen dessert.”

Do you agree that this was a good answer?

The second, the rejecting one asks: “What is this worship to you?” “To you,” and not to himself. Thus he denies what is essential. So you answer this one bluntly, “This is because of what the Eternal One did for me when I was liberated from Mitz’ra·yim.” (from Exodus 13:8)

For me and not for that one who, if present there, would not have been liberated.

Do you agree that this was a good answer?

The third, the simple one asks: “What is all this?” So you answer this one, “We were liberated from Mitz’ra·yim, from slavery, through the Eternal’s powerful action.”

Do you agree that this was a good answer?

As for the fourth one, who does not feel able to ask questions: Help that one start the process. As it says (in Exodus 13:8): “Teach your child on that day saying: “This is because of what the Eternal One did for me when I was liberated from Mitz’ra·yim.”

Do you agree that this was a good answer?
THE DUTY TO SPEAK OF THE EXODUS

Together: Even if we were all wise, so very sophisticated and smart, it would still be incumbent upon us to gather and to speak of the liberation from bondage.

OFFERINGS: Theme: SLAVERY, OPPRESSION

Here you or your guests bring out what they brought as a reading, song, thought... on these themes

TELLING THE STORY.....

Instruction: This is part of the seder where the story of the Exodus can be told interspersed with songs of your choosing. The story covers the enslavement, birth of Moses and his coming into the house of Pharaoh as a child, his growing up and fleeing to Midyan, his marriage in Midyan and his encounter with the burning bush, his return to Egypt and his encounters with Pharaoh, the plagues, the exodus from Egypt/Mitzrayim, the crossing of the sea, the dance after their escape, perhaps end here or at the giving of the commandments at Sinai. The telling can be done as a round robin. It can be done by children preparing pictures of the story and telling the adults what’s in the pictures. The telling can be done as a play or as a puppet show.

An alternative is to use the seder to tell the stories of exodus from one’s family background. How did you or your family come to be where they are today? What travails did they pass through...

GO DOWN MOSES

When Israel was in Egypt’s land, Let my people go!
Oppressed so hard they could not stand. Let my people go!

Refrain: Go down, Moses, way down in Egypt land
Tell ol’ Pharaoh: “Let my people go!”

Thus says the Lord, bold Moses said. Let my people go!
If not, I’ll smite your first-born dead. Let my people go!  Refrain

As Israel stood by the water side, Let my people go!
By God’s command it did divide, Let my people go!  Refrain

O let us all from bondage flee, Let my people go!
And soon may all the earth be free, Let my people go!

Refrain

GO TELL IT ON THE MOUNTAIN

Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, let my people go!

Who are the people dressed in white?  Let my people go!
Must be the children of the Israelite  Let my people go!
Who are the people dressed in white? Must be the children of the Israelite
Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, let my people go!

7
Who are the people dressed in red? Let my people go!
Must be the people that Moses led. Let my people go!
Who are the people dressed in red? Must be the people that Moses led.
Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, let my people go!

Who are the people dressed in black? Let my people go!
Must be the hypocrites a-turning back. Let my people go!
Who are the people dressed in black? Must be the hypocrites a-turning back.
Go tell it on the mountain, over the hills and everywhere.
Go tell it on the mountain, let my people go!

BALLAD OF THE SIX WOMEN
(lyrics by Burt Jacobson, music: "She'll be Coming Around the Mountain")

The two midwives wouldn’t listen to Pharaoh
Wouldn’t drown the Hebrew infants, oh no no!
It was Shifrah, it was Puah,
Who saved each baby Jew, ah,
Those two midwives wouldn’t listen to Pharaoh

Moses’ mother hid him from the evil ones, For he was her flesh and blood,
he was her son.
Yocheved made an ark,
Put her baby in the dark,
Moses’ mother hid him from the evil ones
Moses’ sister took him to the river Nile, And the princess brought him up to be a man,
And she watched as Pharaoh’s daughter came in style.
Miriam—she brought her mother To nurse her baby brother.
Moses’ sister took him to the river Nile

OFFERINGS: Theme: LIBERATION
Here you or your guests bring out what they brought as a reading, song, thought... on this theme

Instruction: Consider singing here freedom songs of your choice.
That which upheld our forbears supports us as well. Not only once has oppression confronted us, but in age after age oppression has arisen. But it is our divine responsibility to respond and to act.

V-hi sheh-am'da

L'avó·teynu v-la·nu.

Sheh-lo echad bil'vad,

Amad a·leynu l'cha·lo·teynu.

E·lah sheh-b-chol dor va·dor,

Om'dim a·leynu l'cha·lo·teynu.

V-ha·Kadosh Baruch Hu,

Matzi·leynu mi-yadam.

V-hi sheh-am'da

L'avó·teynu v-la·nu.

Instruction: Consider naming the plagues of our own time.

- As you intone each plague’s title below, dip your finger into the wine/juice in your cup and dip a drop onto your plate.

TEN PLAGUES

Blood. Dahm
Frogs. Tz'far'dey·ah
Lice. Ki·nim
Beasts. A·rov
Blight. Deh·ver
Boils. Sh'chin
Hail. Ba·rad
Locusts. Ar'beh
Darkness. Cho·shech
Slaying of the First-Born: Mah·kat B’cho·rot
DA-YEY-NU

Had we been freed from the land of Mitzrayim, it would have been ENOUGH

But we also received the Sabbath, and this would have been ENOUGH

But we also received the Torah, and this would have been ENOUGH
THE PASSOVER ESSENTIALS

**Instruction:** Uncover the Matzah

**Reader 1:** Rabban Gamliel used to say:
All who have left out the following three things concerning the observance of Passover have not fulfilled the complete rite of the celebration:
The Paschal lamb – *Pesach*
Unleavened bread – *Matzah*
And Bitter herbs – *Maror*

**Instruction:** Instead of reading Readers 2-4 below, people can volunteer their own interpretations of what is represented by the paschal lamb shank (or veggy substitute), the matzah, and the bitter herbs.

**Reader 2:** *Pesach*, the Passover lamb which our predecessors ate in the time of the Temple: what purpose does it serve here?
- It is to inspire us to teach and learn about the Exodus which relates a story of how in the midst of slaughter, the Israelites are passed over and are saved from death.

**Reader 3:** *Matzah*, this flat bread that we eat: what purpose does it serve here?
- It is to inspire us to retell the Exodus story that portrays the Israelites leaving so quickly that they could not wait for their journey’s bread to rise.

**Reader 4:** *Maror*, these bitter herbs that we eat: what purpose do they serve here?
- It is to inspire us to retell the Exodus story which portrays the bitterness of oppression, of hard labor imposed upon them with cruelty.

**Reader 5:** We are taught to learn from this story and apply it in every age. It is our obligation to save others as well as ourselves from violence; we must do so without hesitation; and we must learn how to deliver the sweetness of freedom to everyone whose lives have tasted the bitterness of oppression.

**IN EVERY GENERATION**

**Instruction:** Sing or say the following

בְּכָלְּ דורָו וָדֹרָו B-chol dor va-dor
חַיָּים לְראָאָה אַתּוּמִיָּנוּ cha·ya·vim lit’ot et atz’mey·nu
כָּלָו צָאוּנִי מָמָרִים k-ilu ya·tza·nu mi-Mitzrayim

**Together:**
In every generation, each one of us must see ourself as if we are the ones who are in the exodus from bondage.
Therefore it is our duty and privilege to say thanks, to praise, to glory, to extol and exalt, and to bless and to stand in awe of these miracles:

That we yet come out:
- from servitude to freedom
- from sorrow to joy
- from grief to celebration
- from shadow to sunlight
- from slavery to liberation

Therefore, let us sing a new song, Halleluyah

Blessed is it that we and our forbears have become liberated from bondage, that we are able to sit here and celebrate, eating matzah and bitter herbs. May the time come when we celebrate future liberations and then we will sing new songs of freedom and gratitude. Blessed is the liberation of all people everywhere.

Instruction: Sing a song of Halleluyah of your choice or the following

V-NOMAR L-FANAV traditional Chassidic z’mirah

V-nomar l-fanav shirah chadasha

Halleluyah

Sing in In-Dwelling Presence a new song: Halleluyah!

ODE TO JOY

Build the road of peace before us
Build it wide and deep and long.
Help the weak, reming the eager,
Teach the meek and guide the strong.
None shall push aside another,
None shall let another fall.
Work beside me sister, brother,
All for one and one for all. (None shall push...)

Instruction: Refill your juice/wine cup and sip after the blessing

SECOND CUP

We bless the Source of Life creating the fruit of the vine

Aht b’rucha Sh’china Eloheynu chey ha-olamim, bo-reyt p’ri ha-ga-fen

Baruch ata y’hi Eloheynu ru-ach ha-olam, bo-reyt p’ri ha-ga-fen
**Second Washing**  רחצאה  Roch’tzah

**Instruction:** Either pass a handwashing bowl and towel around the table, or a person on behalf of the table does this. One says the blessing and washes.

**Baruch ata יי Eloheynu ru-ach ha-olam asher kid’shanu b-mitz’votav v-tzivanu al n’tilat yada-yim**

בָּרוּךְ אֲתָה יִי אֱלֹהֵינוּ רֹאֵשׁ הָאָלָמָם אַשֶּר קִדְשָנוּ ב-מִצְוֹתֵינוּ וְצִיבָנוּ עַל נְתִילָתָם

We bless the Source of all being that draws us to holy service and instructs us on the care for our hands.

**Bless Bread, Matzah**  מָזוֹנָה מִבָּצָה Motzi, Matzah

**BLESSINGS OVER BREAD**

**Instruction:** Uncover the matzah, take the top two pieces (the broken one and a whole one) and hold them up and all say or sing the next two blessings.

**Innovative**

נִוָ-רְיֵךְ וּאֵין הַחַ-יִם N’va-reych et eyn ha-cha-yim  Let us bless the source of life

הַמּוֹצֵאָה הַבָּצָה מִמְּוָתָן ha-motzi-a le-chem min ha-aretz  that brings forth bread from the earth.


**Traditional**

בָּרוּךְ אֲתָה יִי אֱלֹהֵינוּ מֶלֶךְ הָאָלָמָם הַמּוֹצֵאָה לָבָא מִמְּוָתָן Baruch ata יי Eloheynu melech ha-olam ha-motzi le-chem min ha-aretz

Blessed are You יי ruling spirit of the universe that brings forth bread from the earth

**BLESSING OF THE MITZVAH OF EATING MATZAH**  מִצְוָה

ברָוּךְ אֲתָה יִי אֱלֹהֵינוּ מֶלֶךְ הָאָלָמָם Baruch ata יי Eloheynu melech ha-olam

אַשֶּר קִידְשָנוּ ב-מִצְוֹתֵינוּ asher kid’shanu b-mitz’vo-tav

וְצִיבָנוּ עַל אֵכְלָיו-לָתָם v-tzivanu ahl achi-lat matza.

אַחֲרֵי בְּרֵעוֹת שֵׁכִינָה, אֱלוֹהֵינוּ נַעַרְי הָאָלָמִים Aht b’rucha Sh’china, Elo-heynu chey ha-olamim

אַשֶּר קִידְשַתְּנוּ ב-מִצְוֹתֵי-הָא Acher kidash’tanu b-mitz’vo-tey-ha

וְצִיבַתְוּ אַלּוֹ הָכְלִי-לָתָם v-tziv’tanu ahl achi-lat matza

Blessed are You יי, Ruler of time and space, drawing us to holy service, summoning us to eat unleavened bread, matzah.

**Instruction:** Break up the pieces and distribute to the table round to eat plain.
BLESSING OF THE MITZVAH OF EATING BITTER HERBS

**Instruction:** Take the remaining matzah and divide it for people to place horseradish on it.

Aht b’rucha Sh’china,
Elo-heynu chey ha-olamim
asher kidash’tanu b-mitz’vo-tey-ha
v-tziv’tanu ahl achi-lat maror

Baruch ata ÿn, Eloheynu melech ha-olam
asher kid’shanu b-mitz’vo-tav
v-tzivanu ahl achi-lat maror

Blessed are You ÿn, Ruler of time and space, drawing us to holy service, summoning us to eat bitter herbs, maror.

**Instruction:** Eat the matzah with horseradish.

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HILLEL’S SANDWICH & TRIAD

**Instruction:** Each spreads charoset on a piece of matzah. Hold it up and say:

**Reader:** A custom developed by Hillel in the days the temple stood – he would sandwich paschal lamb, bitter herbs and matzah and eat them together. Today, we eat matzah and charoset in honor of Hillel’s teaching.

**Together:** Rabbi Hillel would say:

If I am not for myself, who will be?
If I am only for myself, what am I?
And if not now, then when?

Im eyn ani li, mi li?
U-ch-sheh-ani l-atz’mi, mah ani?
V-im lo ach’shav, ey-ma-tai?

---

SERVE THE MEAL!!!
**Instruction:** Each family or table group does its tradition or ritual concerning the bringing the Afikomen back to the table. The Afikomen is broken up and a piece is given to each person at the table who eat all or part of it. At least one piece of matzah is left on the table as the grace is sung.

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**The Blessing (Grace) — בָּרֵךְ**

**VERSION 1**

**GRACE AFTER MEALS — בְּרוּחַ הָפָנִים**

by Hanna Tiferet Siegel

\[
\text{V-a-chal'ta, v-sava-ta, u-vey-rach'ta (2)}
\]

We ate when we were hungry, and now we’re satisfied;  
We thank the Source of Blessing, for all that S/He provides.  

\[
\text{V-a-chal'ta}
\]

Hunger is a yearning, in body and soul;  
Earth, air, fire, water and Spirit makes us whole.  

\[
\text{V-a-chal'ta}
\]

Giving and receiving, we open up our hands;  
From seed-time through harvest, we’re partners with the land.  

\[
\text{V-a-chal'ta}
\]

We share in a vision of wholeness and release;  
Where every child is nourished, and we all live in peace.  

\[
\text{V-a-chal'ta}
\]
Leader: My friends let us bless!
All: May the name of the One be blessed from now 'til the end of time!
Leader: May the name of the One be blessed from now 'til the end of time.
By your leave my friends, let us bless the One from Whom we have been nourished.
All: We bless the One from Whom we have been nourished, and by Whose goodness we do live.
Leader: Blessed be the One from Whom we have been nourished, and by Whose goodness we do live; bless the One and bless the Name!

Baruch ata Adonai, Eloheinu melech ha-olam.

Hazan et ha-olam kulo b-tuvo,

b-cheyn b-chesed u-v-ra'cha-mim.

Hu no-tyen le-chem l-chol ba-sar
ki l-olam chas'do.

U-v-tuvo ha-gadol tamid lo cha-sar lanu,
v-al yech'zar lanu mazon l-olam va-ed.

Ba-avur sh'mo ha-gadol,

ki hu el zahn u-m'far'neys la-kol,

U-mey-tiv la-kol, u-mey-chin mazon
l-chol b'ri-yo-tav asher ba-rah.

Baruch ata 'leh, hazan et ha-kol.

We bless you now Eternal One, the power and majesty in all,
You gave us this food, You sustain our lives
Through your grace, through Your love, Your compassion.
You provide all the food that comes to us,
guiding and nourishing our lives.
Now we hope and we pray
for a wondrous day
when no one in our world
will lack bread or food to eat.
We will work to help bring on time
when all who hunger will eat and be filled.
Every human will know
that Your love is a power
sustaining all life and doing good to all.
We bless you now Eternal One for feeding everything!
Leader: Let us be thankful for the good earth which is forever a source of bounty every minute of every hour of every day!

All: Aht brucha Sh’china for the earth and the food it provides.

Leader: May the All-Merciful Source of blessings be gracious and preserve all the holy places of all who dwell on this planet.

All: Aht brucha Sh’china, who does build Jerusalem with mercy. Amen!

Leader: May the All-Merciful Source of blessings grant blessing upon this house and those who have shared this house with us, and upon those who have provided and served this meal, and upon all who are assembled here.

May the blessings of peace be upon all of us, upon all of Yishmael, upon all of Yisrael, and upon all who dwell upon the earth.

All: Oseh shalom bi-m’romav hu ya’aseh shalom aleynu v-al kol Yis’ra’el v-al kol yosh’vey tey’vel. Amen!

Leader: May the All-Merciful Source of blessings bless this house and those who dwelt in this house.

All: Aht b’rucha Sh’china Eloheynu chey ha-olamim, bo-reyt p’ri ha-ga-fen.

THIRD CUP

Instruction: Pour wine/juice into your cups and drink after the blessing.

We bless the Source of Life creating the fruit of the vine

Baruch ata y’mi Eloheynu ru∙aĐh ha-olaŵ, ďo∙rey p’ri ha-olim, bo∙rey p’ri ha-ga∙fen

Aht b’rucha Sh’china Eloheynu chey ha-olamim, bo-reyt p’ri ha-ga∙fen

ELIJAH & MIRIAM

Elijah was a prophet in the days of the autocratic kings of ancient Israel. He was sent to defy their power. According to custom, he did not die, but stayed to witness the good that people could do in the world that would eventually bring about the ideals of a messianic era. It was a custom to see Elijah as the one who would eventually resolve all outstanding divisive issues – including the question of whether the number of cups of the seder were four or five. An extra cup is kept on the table in honor of Elijah’s role in resolving conflict in the building of community.

Miriam, of the Exodus story, was seen in the Midrash as having the implement of a portable well which would overflow at each spot the Israelites would camp. The legend says that the flow from her well would create rivulets which enabled people in the encampments to raft their way to each other and create a network of community adhesiveness.
**Instruction:** Open the door for Elijah and Miriam in contemplation of making our communities havens of neighborliness and love. Sing one or more of these songs of Elijah and Miriam.

**TUMBA**

**TUMBA T'TUMBA, TUMBA TUMBA TUMBA**

Eli Eli Eli Eli, Elijah the prophet
Elihu Elihu Elihu, Elijah the Tishbite
Eliahu Eliahu Eliahu, Elijah the Gileadite

Miri Miri Miri Mir’ym, Miriam the prophetess
Oz v-zim’ra b-ya-dah

Elijah the prophet, the Tishbite, the Gileadite. Miriam the prophetess, strength and music in her hand.

**ELIYAHU HA-NAVI – אליהו הנביא**

Eli-yahu ha-naivi, Eli-yahu ha-Tish‘bi
Eli-yahu, Eli-yahu, Eli-yahu ha-Gil‘adi
Bi-m‘hey-rah b-ya-mey-nu, yavo ey-ley-nu

Elijah the prophet, the Tishbite, the Gileadite, come quickly and soon with the anointed one of the House of David.

**MIRIAM HA-N’VIAH – מרים הנביאה**

(words by Rabbi Leila Gal Berner)

Mir‘yam ha-n‘vi-ah, oz v-zim’rah b-yadah
Mir‘yam tir’kid itanu l-hag’dil zim’rat olam
Bi-m‘hey-rah b-ya-mey-nu, hi t’vi-eynu

Miriam the prophetess, with power and music in her hands; Dance with us to make great the world’s melody; Miriam, dance with us to heal this world. Soon and in our day she will bring us to the waters of liberation.
**Instruction:** This part of the seder is a collection of songs. Traditionally these were from a series of pieces from the Book of Psalms that had the aspect of songs of victory. This was called *Hallel* /the Praising. Below is Psalm 114 from Hallel which is about the Exodus itself. Your family may want to use songs from any prayerbook or many haggadot from the Hallel service. But this is an opportunity for the table-round to use their song books to have a rousing time with melody. Also, the seder songs such as Adir Hu, Ki Lo Naeh, Echad Mi Yodeyah, Chad Gadya which were added over the centuries as an appendix to the service can also be sung here, even though in the traditional haggadot these songs are sung after the Fourth Cup and after the Nirtza/Accept section. Several of them in different forms and other pieces are in this haggadah's appendix. You may insert the Fourth Cup during these songs whenever you are moved to do so.

<table>
<thead>
<tr>
<th>From Psalm 114</th>
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</thead>
<tbody>
<tr>
<td><strong>B-tzeyt Yisra'el mi-Mitz'ra'yim beyt Ya'akov mey-am lo'eyz.</strong></td>
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</tr>
<tr>
<td><strong>Hai'ta [hai’ta] Y'hudah l-kod'sho, Yisra'el mam'sh'lotav. Ha-yam ra'ah va-yanos,</strong></td>
</tr>
<tr>
<td><strong>ha-Yardeyn visov l-achor.</strong></td>
</tr>
<tr>
<td><strong>B-tzeyt Yisra'el mi-Mitz'ra'yim beyt Ya'akov mey-am lo'eyz.</strong></td>
</tr>
<tr>
<td><strong>Heh-harim rak’du ch-eylim, g’va’ot ki-v’ney tzon. Mah l’cha ha-yam ki tanus</strong></td>
</tr>
<tr>
<td><strong>ha-Yardeyn tisov l-achor.</strong></td>
</tr>
<tr>
<td><strong>B-tzeyt Yisra’el mi-Mitz’ra’yim beyt Ya’akov mey-am lo’eyz.</strong></td>
</tr>
<tr>
<td>When the Israelites went out from the land of Mitzrayim, the house of Jacob from a foreign people, Judah was his sanctuary, Israel was his dominion. The sea watched and fled, the Jordan turned away. The mountains danced like rams, hills like young sheep.</td>
</tr>
</tbody>
</table>

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<th>From Psalm 114</th>
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<tbody>
<tr>
<td><strong>Mah l’cha ha-yam [Mah l’cha ha-yam] ki tanus [ki tanus] ha-Yardeyn [ha-Yardeyn] tisov l-achor.</strong></td>
</tr>
<tr>
<td><strong>Heh-harim [heh-harim] tirk’du ch-eylim [tirk’du ch-eylim], g’va’ot [g’va’ot] ki-v’ney tzon.</strong></td>
</tr>
<tr>
<td><strong>Mi-li’f’ney adon [mi-li’f’ney adon] chuli aretz [chuli aretz] mi-li’f’ney [mi-li’f’ney] Eloha Ya’akov.</strong></td>
</tr>
<tr>
<td><strong>Ha-hof’chi ha-tzur [ha-hof’chi ha-tzur] agam ma’yim [agam ma’yim]</strong></td>
</tr>
<tr>
<td><strong>chalamish [chalamish] l-ma’y’no ma’yim.</strong></td>
</tr>
</tbody>
</table>

*How is it, o’ sea, that you flee, o’ Jordan that you turn away?*

*That the hills dance like rams and hills like young sheep?*

*In the presence of the Master, the earth does tremble, in the presence of Jacob’s God Who turns the rock into a pool of water, the flintstone into a spring of water.*
FOURTH CUP

We bless the Source of Life creating the fruit of the vine

אַחַת בְּרֵעָה שִׁחְנָה אֶמְרֵנִי נַחַת הַגָּפֶן בִּרְאָה פְּרֵי הָֽגָפֶן

Aht b’rucha Sh’china Eloheynu chey ha-olamim, bo-reyt p’ri ha-ga-fen

כַּרְוֹד אָתָה יְנַשֵּׁהוּ מַלְאָכֶם בִּרְאָה פְּרֵי הָֽגָפֶן

Baruch ata ℏ Eloheynu ru-ach ha-olam, bo-rey p’ri ha-ga-fen

THE SEDER IS COMPLETE

כָּשַׁל מְוֹרֶר פָּסָח בְּיָדְנוֹ כִּי קָרַב לְפִי שִׁמְחַת פָּסָחָה

Cha-sal siddur Pesach k-hi-la-cha-teynu

זָוַת אָסְנִינוּ בְּכָל לִבְנוֹ

Zot asinu b-chol li-beynu

כְּפָלַשׁ בִּכְלֵי לִבְנוֹ אָוָה.

Ka-asher za-chinu l-sa-der oto

כְּפָרְסֹב בּ יִשְׁמָעֵי אָוָה.

Keyn niz’keh la-asoto

בָּקַוְּרוֹב בִּמְמָיוֹ אָשָה יִנָּה רוֹאֵל

b-karov b-ya-meynu, ata yi-na-hel

לְעָלָם שָל שֵׁלָם כָּל יוֹשֵׁבֵי הָֽבָל.

l-olam shel shalom, kol yosh’vey tey-vel.

Thus have we concluded the order of our seder;
may it be received as a service of our hearts.

As we have been privileged to celebrate it here tonight,
so may we come to celebrate in a world at peace.

Soon and in our day and for all who dwell upon the planet

לְשֵׁנה הָבָאָה בְּעָלָם שֵׁל שֵׁלָם

Next year in a world at peace!

BY THE RIVERS OF BABYLON

From the Rastafarian tradition, based on Psalm 137, popularized by Jimmy Cliff

By the rivers of Babylon,
where we sat down,
and there we wept
as we remembered Zion.

For the wicked carry us away, captivity,
require from us a song.

How can we sing King Alpha's song
in a strange land?

O may the words of our mouth
and the meditations of our hearts
be acceptable in thy sight over I.
WHO KNOWS ONE?

English version by Rabbi David J. Cooper (Varying the melody of “A Partridge in a Pear Tree”)

Who knows One? I know One. One is the Unity.
Who knows Two? I know Two. Two are the tablets. And One is the Unity.
Who knows Three? I know Three. Three are the fathers. Two are the tablets. And One is the Unity.
Who knows Four? I know Four. Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.
Who knows Five? I know Five. Five books of Moses! Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.
Who knows Six? I know Six. Six Mishnah sections. Five books of Moses! Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.
Who knows Seven? I know Seven. Seven days till Shabbos. Six Mishnah sections. Five books of Moses! Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.
Who knows Eight? I know Eight. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. Five books of Moses! Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.
Who knows Nine? I know Nine. Nine months till baby. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. Five books of Moses! Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.
Who knows Ten? I know Ten. Ten are commandments. Nine months till baby. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. Five books of Moses! Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.
Who knows Eleven? I know Eleven. Eleven stars of Joseph. Ten are commandments. Nine months till baby. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. *Five books of Moses!* Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.

Who knows Twelve? I know Twelve. Twelve tribes of Israel. Eleven stars of Joseph. Ten are commandments. Nine months till baby. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. *Five books of Moses!* Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.

Who knows Thirteen? I know Thirteen. Thirteen are the aspects. Twelve tribes of Israel. Eleven stars of Joseph. Ten are commandments. Nine months till baby. Eight days circumcision. Seven days till Shabbos. Six Mishnah sections. *Five books of Moses!* Four are the mothers. Three are the fathers. Two are the tablets. And One is the Unity.

**ECHAD MI YODEY·AH – LADINO SEPHARDIC VERSION**

Quien supiense i entendiense, Alavar al Dyo criense,
Qualo es el uno, qualo es el uno?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los dos, qualo son los dos?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los tres, qualo son los tres?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los cuatro, qualo son los cuatro?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los cinco, qualo son los cinco?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los sesh, qualo son los sesh?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los siete, qualo son los siete?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los ocho, qualo son los ocho?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los nueve, qualo son los nueve?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los diez, qualo son los diez?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los once, qualo son los once?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los doce, qualo son los doce?

Quien supiense i entendiense, alavar al Dyo criense,
Qualo son los trece, qualo son los trece?
The song means essentially It’s so Beautiful, It’s so Nice (to praise God)
Using alphabetic progression Adir (mighty) in sovereignty, Bachur (chosen) in truth, G’dudav (His minions) say unto Him: To You, yes You; to You because of You; to You, only You; to You Adonai is the power to rule. It’s so Beautiful, It’s so Nice. It continues through the aleph bet in this vein. Dagul (famous), Hadur (glorious), Vatikav (His faithful ones), Zakai (guiltless), Chasin (strong), Tafs'рав (His angels)
Chad gad’ya. Chad gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya. Chad gad’ya.
- V-ata shun’ra, v- achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya. Chad gad’ya
- V-ata chal’ba, v-nashach l-shun’ra, d-achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya...
- V-ata chut’ra, v-hika l-chal’ba, d-nashach l-shun’ra, d-achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey.
Chad gad’ya...
  - V-ata nura, v-saraf l-chutra, d-hika l-chal’ba, d-nashach l-shun’ra, d-achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya...
  - V-ata maya, v-chava l-nura, d-saraf l-chutra, d-hika l-chal’ba, d-nashach l-shun’ra, d-achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya...
  - V-ata tora, v-shata l-maya, d-chava l-nura, d-saraf l-chutra, d-hika l-chal’ba, d-nashach l-shun’ra, d-achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya...
  - V-ata ha-shochet, v-shachat l-tora, d-shata l-maya, d-chava l-nura, d-saraf l-chutra, d-hika l-chal’ba, d-nashach l-shun’ra, d-achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya...
  - V-ata Mal’ach Ha-Mavet, v-shachat l-shochet, d-shachat l-tora, d-shata l-maya, d-chava l-nura, d-saraf l-chutra, d-hika l-chal’ba, d-nashach l-shun’ra, d-achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya...
  - V-ata Ha-Kadosh Baruch Hu v-shachat l-Mal’ach Ha-Mavet, d-shachat l-shochet, d-shachat l-tora, d-shata l-maya, d-chava l-nura, d-saraf l-chutra, d-hika l-chal’ba, d-nashach l-shun’ra, d-achla l-gad’ya, d-za-bin aba bi-t’rey zu-zey. Chad gad’ya. Chad gad’ya
HIGHDOWN FAIR (English translation of Italian Chad Gadya)
from Angelo Branduardi

At Highdown fair for two farthings my father bought me a little white mouse
Along came a grey cat and ate up the white mouse my father bought in the market square

At Highdown fair for two farthings my father bought me a little white mouse
Along came a black dog and jumped on the grey cat who ate up the white mouse
my father bought in the market square
Along came an old stick and beat off the black dog who jumped on the grey cat who ate up the white mouse
my father bought in the market square
Along came a fire and burnt up the old stick which beat off the black dog that jumped on the grey cat who ate up the white mouse
my father bought in the market square
Along came sweet water and put out the fire which burnt up the old stick which beat off the black dog that jumped on the grey cat who ate up the white mouse
my father bought in the market square
Along came a great ox and drank all the water which put out the fire which burnt up the old stick which beat off the black dog that jumped on the grey cat who ate up the white mouse
my father bought in the market square
Along came a butcher and slaughtered the great ox which drank all the water which put out the fire which burnt up the old stick which beat off the black dog that jumped on the grey cat who ate up the white mouse
my father bought in the market square
And the angel of death came by for the butcher who slaughtered the great ox which drank all the water which put out the fire which burnt up the old stick which beat off the black dog that jumped on the grey cat who ate up the white mouse
my father bought in the market square
And last came the lord, who threw down the angel who came for the butcher, who slaughtered the great ox which drank all the water which put out the fire which burnt up the old stick which beat off the black dog that jumped on the grey cat who ate up the white mouse
my father bought in the market square

At Highdown fair for two farthings my father bought me a little white mouse
ALLA FIERA DELL’EST (the Italian Chad Gadya) from Angelo Branduardi

Alla fiera dell’est, per due soldi, un topolino mio padre comprò

E venne il gatto, che si mangiò il topo, che al mercato mio padre comprò

Alla fiera dell’est, per due soldi, un topolino mio padre comprò

E venne il cane, che morse il gatto, che si mangiò il topo

Alla fiera dell’est, per due soldi, un topolino mio padre comprò

E venne il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo

Alla fiera dell’est, per due soldi, un topolino mio padre comprò

E venne il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo

Alla fiera dell’est, per due soldi, un topolino mio padre comprò

E venne l’acqua che spense il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo

Alla fiera dell’est, per due soldi, un topolino mio padre comprò

E venne il toro, che bevve l’acqua, che spense il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo

Alla fiera dell’est, per due soldi, un topolino mio padre comprò

E l’angelo della morte, sul macellaio, che uccise il toro, che bevve l’acqua, che spense il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo

Alla fiera dell’est, per due soldi, un topolino mio padre comprò

E infine il Signore, sull’angelo della morte, sul macellaio, che uccise il toro, che bevve l’acqua, che spense il fuoco, che bruciò il bastone, che picchiò il cane, che morse il gatto, che si mangiò il topo

Alla fiera dell’est, per due soldi, un topolino mio padre comprò.
**NON-VIOLENT HAD GADYA**
*(From Meta-Parshiot 5756 by Rabbi David Wolfe-Blank)*

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then came a cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then came a dog that played with the cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then came a stick that drummed for the dog that played with the cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then a fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then came water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then came an ox that bathed and played in the water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then came a *Shokhet* and treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then came the angel of transformations who lovingly guided the *Shokhet* to a logical, rewarding, life-enhancing career change, that *Shokhet* who had treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*

Then came the Holy One, Blessed be He and She, who healed the heavy heart of the angel of transformations who lovingly guided the *Shokhet* to a logical, rewarding, life-enhancing career change, that *Shokhet* who had treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed and agitated the heart of the fire that danced before the stick that drummed for the dog that played with the cat that meowed to the kid.

*One kid, just one kid my parents bought for two zuzim, one kid, just one kid. Had Gadya, Had Gadya.*
OH MARY, DON'T YOU WEEP, DON'T YOU MOURN
Oh Mary, don't you weep, don't you mourn Oh Mary, don't you weep, don't you mourn.
‘Cause Pharoah's army got drownned Oh Mary don't you weep.

If I could I surely would Stand on the rock where Moses stood.
‘Cause Pharoah's army got drownned Oh Mary don't you weep.
Oh Mary, don’t you weep, don’t you mourn Oh Mary, don’t you weep, don’t you mourn.
‘Cause Pharoah's army got drownned Oh Mary don't you weep.

God told Moses what to do, to lead the Hebrew children through.
‘Cause Pharoah's army...

Moses stood on the red sea shore, smotin’ the water with a two by four.
‘Cause Pharoah’s army...

One of these nights about 12 o' clock This old world’s going to reel and rock.
‘Cause Pharoah's army...

ADIR HU RequestMapping

_encrypt: Yiv’neh bey-to b-karov...
encrypt: Bi-m'hey-ra, bi-m'hey-ra. B-ya-mey-nu b-karov.
encrypt: Eyl b'ney, Eyl b'ney. B'ney veyt'cha b-karov.
encrypt: Ta-hor hu. Ya-chid hu. La-mud hu.
encrypt: Shaddai hu. Ta-kif hu.

Powerful One, build Your temple, soon in our days. Chosen One, Great One, Outstanding, Splendid, Ancient, Righteous, Kind, Pure, Unique, Mighty, Ancient, Worthy...
THE BALLAD OF MO AMRAMSON
(to the tune of "The Ballad of Jed Clampett")

Come and listen to a story 'bout a man named Mo
His people they were slaves to the evil Pharaoh.
Until one day he was lookin at a bush,
And he heard the voice of G-d, though he wasn't a lush.
(The Lord, that is, I AM, the BIG "G")

Next thing you know, Mo's talkin to Pharaoh,
Mo says, "God said you gotta let my people go!"
But the king says "No, they always will be slaves to me!"
So God sent down 10 big plagues
on Pharaoh's whole country.
(Blood'n frogs, that is, Pestilence, Special effects!)

When the first borns died, Pharaoh sent the Jews away.
They ran and ate some matzoh on that very day.
So now we have our Seder to commemorate that feat-
We drink some wine & talk a lot, and we also sing and eat!
(Matzoh, that is, Maror too.
Y'all come back now, y'hear!)

A PASSOVER SONG
(sung to the tune of "These are a Few of My Favorite Things")

Cleaning and cooking and so many dishes
Out with the chametz, no pasta, no knishes
Fish that's gefilted, horseradish that stings
These are a few of our Passover things.

Matzoh and karpas and chopped up charoset
Shankbones and Kiddish and Yiddish neuroses
Tante who kvetches and Uncle who sings
These are a few of our Passover things

Motzi and maror and trouble with Pharaohs
Famines and locusts and slaves with wheelbarrows
Matzoh balls floating and eggshells that cling
These are a few of our Passover things.

When the plagues strike,
When the lice bite
When we're feeling sad,
We simply remember our Passover things,
and then we don't feel so bad
TA•KEYN OLAM – To Heal the World  
Words: Traditional liturgy; Music: Tirzah Firestone

To heal the world, we must feel the world, then heal the world with the power of Shaddai
Amen

OD YAVO SHALOM  
Music and Hebrew ascribed to Mosh Ben Ari and to The Sheva Band

Raach Yejee El Sallaam Alainaa
Wa-A’l Koll El- A’llaam
Shalom A’llaina Wa-A’l Kol El-A’llam
Shalom Shalom

Od yavo shalom aleynu v-al kulam.
Salaam aleynu v-al kol ha-olam. Salaam Salaam

[Peace will yet come, upon us, upon everyone, and the whole world]
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