

FROM
GENERATION TO GENERATION
A FAMILY
MAGGADAT



"And you shall explain to your children on that day, 'it is what God did for me when I went free from Egypt.'"
(Ex.12:8)



COMPLIMENTS OF BRENT'S DELI

THE BRENTS' FAMILY WISHES YOU AND YOUR FAMILY A HAPPY AND HEALTHY PASSOVER.

We are excited to share this Haggadah for your Seder. The Haggadah may be adapted for a shorter more child-friendly Seder by omitting those sections that are surrounded by a green border.

HAPPY HOLIDAY

HAG SAMAY'ACH

חג שמח

ACKNOWLEDGEMENTS

Sincerest thanks to Cindy Wiegand and Darren Gold for their assistance in compiling this Haggadah. Special thanks also to the Jewish educators and clergy who shared their expertise.

For my, "Baba," Minnie Litwack, who lived her Judaism every day, both in form and in substance.

And, for the Peskin and Hernandez families, their children, and their children's children.

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INTRODUCTION

Passover is one of the four holy Jewish festivals required in the Torah, and is a most special family celebration. The essence of the holiday is God's command that each generation teach the next generation the story of the Exodus. Reading stories to the children about the Passover holiday, cleaning the house and getting out special Passover decorations make the holiday festive. Here are some suggestions of ways to prepare for the holiday:

- ✧ Have children search for the "chametz" (leavened products) the night before Passover begins;
- ✧ Have everyone in the family participate in Spring cleaning before Passover begins;
- ✧ Help children clean and perhaps change the dishes in their dollhouse or play kitchen;
- ✧ Make a Passover scrapbook by adding pages each year and watching your family and friends grow;
- ✧ Invite guest(s) who do not have family nearby;
- ✧ Have some guests bring samples of different regional charoset;
- ✧ Have family make a commitment to participate in an activity to help end modern day slavery. Examples could be raising money to halt human trafficking, or having a child report about modern day slavery;
- ✧ Set a computer at the dinner table to Skype and share the Seder with family who are unable to attend;
- ✧ Before the Seder, communicate topics for discussion to family and guests. Suggestions might be: your first Seder memory, how do you feel when eating the maror, the importance of the afikomen to the Seder, etc.

However you choose to celebrate the holiday, remember that family traditions are beautiful and make memories that last a lifetime.

PASSOVER CHECKLIST

Searching for the Chametz

- ✧ A feather
- ✧ Piece of wood, paper plate or wooden spoon
- ✧ Candle or flashlight

The Seder

- ✧ Candlesticks and candles
- ✧ Haggadahs for all the guests (Haggadah means "telling." It refers to the telling of the Passover story.)
- ✧ Wine cup for each guest
- ✧ Pillow for the leader's chair
- ✧ Bowl(s) of salt water
- ✧ Matzah holder
- ✧ Afikomen holder (optional)
- ✧ Wine cup for Elijah
- ✧ Cup filled with water for Miriam (optional)
- ✧ Cup, basin and towel for washing hands



The Seder plate may be very ornate or simple and made by a child. The Seder plate tells the Passover story.

- ✧ Lamb shank (z'roa) symbolizes how the Israelites marked their houses so that the tenth plague passed over their homes;
- ✧ Bitter herbs (maror) horse-radish or bitter greens symbolize the bitter life that the slaves lived.
- ✧ Bitter greens (chazeret) are sometimes used for the Hillel sandwich;
- ✧ Green vegetable (karpas) symbolizes spring, the time when the Exodus took place;
- ✧ Roasted egg (beitsa) symbolizes the renewal of life;
- ✧ Charoset symbolizes the mortar used for brick building.



SEARCHING FOR THE CHAMETZ

Traditionally, before Passover begins, the house should be free from all chametz (leavened products). This is in keeping with the biblical passage:

"Remember this day, on which you went free from Egypt, the house of bondage, how God freed you from it with a mighty hand: no leavened bread shall be eaten." (Ex. 13:3)

The night before Passover is a special time for children. Their parent hides some small pieces of chametz around the house. The lights are dimmed and the children become young detectives in search of chametz. They carry a wooden spoon or a paper plate; a feather, to transfer the chametz onto the spoon or plate and a candle or flashlight. The candle lights the way and the children begin the search. As each piece of chametz is discovered, it is put on the spoon or plate. When all the chametz has been found, it is wrapped in paper or cloth and saved for the morning.



The following prayer is recited before the search begins:

ברוך אתה יהוה אלהינו מלך העולם. אשר קדשנו במצוותיו וצונו על בעור חמץ

Baruch atah Adonai, Elohaynu melech ha'olam, asher kidshanu b'mitzvotav v'tzeevanu al biur-chametz.

Praised are you, Lord our God, Ruler of the Universe, who has sanctified us with your commandments and enjoined upon us the mitzvah of removing leaven before Passover.



Early the next morning, the family awakes and burns the chametz. If possible, it is burned in a fire pit or barbeque. If there is nowhere safe to burn the chametz, you can simply dispose of it. Before burning, the following prayer is said:

כָּל חֲמֵצָא וְחֲמֵיץָא דִּאֲנָא בְּרִשְׁוֹתֵי דְלָא נִמְתָּה וְדִלָּא בְעֵרְתָהּ וְדִלָּא יִדְעָנָא
לֵיהּ לִבְטֵל וְלִהְוֵי הִפְקֵר כְּעֵפְרָא דְאַרְעָא.

Kol-chameera v'chameeya, dicha veerishutee, dela chameetay, u'dla va'aritay u'dla ye'dana, lay lib'tayl v'lehevai heph'kayr k'aphra d'ar'a.

May all leaven in my possession, whether I have seen it or not, or whether I have removed it or not, be regarded as nonexistent and considered as mere dust of the earth.



Throughout this Haggadah, if you look carefully, you will discover matzahs on every few pages. We hope everyone, children especially, will enjoy the search.

LIGHTING THE CANDLES

Before the Seder begins, the holiday candles are lit and the blessing is recited. If the holiday begins on Friday evening, add the words in parentheses.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק
נר של (שבת ושל) יום טוב.

Baruch atah Adonai, Elohaynu melech ha'olam, asher kidshanu b'mitzvotav v'tzeevanu l'hadlik ner shel (shabat v'shel) yom tov

Praised are you, Lord our God, Ruler of the Universe who has sanctified us with laws and commanded us to light the (Sabbath and) holiday candles.

THE SEDER BEGINS

Fill the wine cups.

Leader: We begin the Seder with the “kiddush,” which means sanctification in Hebrew. We are sanctifying the name of God and the festival of Passover by saying the prayer. The blessing over the wine ushers in the Sabbath and all holidays. Wine is a symbol of celebration and joy. On Passover, this most joyous celebration of freedom and family, we are instructed to drink not one but four cups of wine during the Seder.

Guest: Many people wonder why we drink four cups. There are different explanations. One explanation is that the four cups of wine represent the four sections of the Seder service: the kiddush, the telling of the story, the blessing after the meal and the conclusion (Silverman, *The Passover Haggadah*, 1980, p.64). Today a common interpretation originates from Ex. 6:5-7, where God made four promises to the Israelites: “I will free you, I will deliver you, I will redeem you and I will take you to be my people.” Each cup of wine celebrates one of these promises.



Cup of wine is raised.

ברוך אתה יי אלהינו מלך העולם. בורא פרי תבואה.

Baruch atah Adonai, Elohaynu melech ha'olam, boray pree ha'gafen.

Praised are You, Lord our God, Ruler of the Universe, who creates the Fruit of the Vine.

Leader:

ברוך אתה יי אלהינו מלך העולם. אשר בחר בנו מכל-עם. ורומענו מכל-לשון. וקדשנו במצוותיו. והתן-לנו יי אלהינו באהבה (שבתות למנוחה ו)מופדים לשמחה. תמים וימים לששון את-יום (השבת הזה ואת-יום) נג המצות הזה. זמן חרותנו. (באהבה). מקרא קדש. וזכר ליציאת מצרים. כי בנו בחרת ואוסנו קדש מכל-העמים. (ושבת) ומופדי קדש (באהבה וכרצון) בשמחה ובששון הנסלחנו ברוך אתה יי. מחדש (השבת ו)ישראל ומופדים.

Baruch atah Adonai, Elohaynu melech ha'olam, asher bachar banu meekol am, v'romemanu meekol lashon, v'keedshanu b'mitzvotav. Va'teeten lanu Adonai Elohaynu b'ahava (v'shabbat l'minucha) mo'adeem l'simcha, chageem uz'maneem l'sason. Et yom chag ha-matzot ha-zeh, z'man chayrutaynu, meekra kodesh, zecher leet'zeyyat meetzrayeem. Kee vanu vacharta, v'otanu keedashta meekol ha'ahmeem. U'mo'aday kodsheh'cha b'seemcha u'sason heen'chaltanu.

Baruch atah Adonai m'kadesh (ha'shabbat v) Yisrael v'haz'maneem.

Praised are You, Lord our God, Ruler of the Universe, who has called us for service from among the peoples of the earth, sanctifying our lives with Your commandments. In love, You have given us (the Sabbath for rest) festivals for rejoicing, holidays, and seasons of joy, including this festival of Passover, the time of our freedom, the sacred occasion commemorating the Exodus from Egypt.

Praised are You, Eternal God, who sanctifies (the Sabbath) Your people Israel, and the festivals.

For the Kiddush prayer on the eve of Shabbat or the Havdalah prayer, refer to the back pages of the Haggadah. The prayer for Shabbat is said before the Kiddush.



Drink first cup of wine.

Leader: We now drink the wine (or grape juice) while leaning to the left. Reclining is a symbol of our freedom and leisure.

Refill wine cups.

Fill Miriam's cup with water.

Guest: We fill Miriam's cup to acknowledge the important role Jewish women have played in our history. A Midrash teaches that a miraculous well followed Miriam through the desert providing water for the Jewish people. Both Miriam and the well were spiritual oases for the Israelites.

On special occasions, the She'hech'eeyanu is recited to thank God for allowing us to live and enjoy a new event.

ברוך אתה יי אלהינו מלך העולם. שהחיינו והציינו ולבנו חיים:

Baruch atah Adonai Elohaynu melech ha-olam, she'hech'eeyanu, v'keeyemanu, v'heegeeyanu la-z'man ha-zeh.

Praised are You, Lord our God, Ruler of the Universe, who has kept us alive and sustained us and allowed us to reach this season.

WASHING HANDS

URCHATZ

ורצין

The leader is given a basin and a pitcher of water. The leader washes hands. This is ceremonial and does not require a blessing. Optionally, a cup or bowl and hand towel may be passed around the table for any guest to partake in the hand washing.

Leader: We are able to take time to wash our hands leisurely because we are now free and no longer slaves.

BLESSING FOR THE GREENS

KARPAS

כָּרְפָס

Leader: Dip your parsley (lettuce or potato) into salt water to remember the tears of our ancestors in slavery. We eat greens to recall that the Exodus occurred during the Spring.

ברוך אתה יי אלהינו מלך העולם, בורא פרי האדמה.

Baruch atah Adonai Elohaynu melech ha-olam, boray pree ha'adamah.

Praised are You, Lord our God, Ruler of the Universe, who creates the fruit of the earth.

BREAKING THE MIDDLE MATZAH

YACHATZ

יָחַץ

Leader: It is time to hide the afikomen. You may search for it after the meal is concluded.

The leader opens the matzah holder and takes out the middle matzah. The leader breaks the middle matzah and wraps the bigger piece to become the afikomen. (Optionally, you can ask all children to close their eyes while someone hides the afikomen).



THE TELLING

MAGID

מָגִיד

Leader: *Raise the plate with the matzah, uncover the matzah and say:*

This is the bread of affliction which our forefathers ate in the land of Egypt. Let all those who are hungry come and eat with us. Let all those who are in need come and share our meal. This year we are here. Next year may we all be in the land of Israel.

The matzah plate is lowered and the matzah is covered.

Leader: Are there any questions about our Exodus from Egypt?

Traditionally, the youngest able child asks the four questions. However, any guest or guests may ask the questions.

THE FOUR 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:

Mah nishtanah halailah hazeh mikol halaylot?

Shebichol halaylot anu ochleen chametz u'matzah halailah hazeh kulo matzah?

Shebichol halaylot anu ochleen sh'ahr y'rakot, halaila hazeh moror?

Shebichol halaylot ayn anu matbeeleen ahfeelu pa'am achat, halaila hazeh sh'tay f'ahmeem?

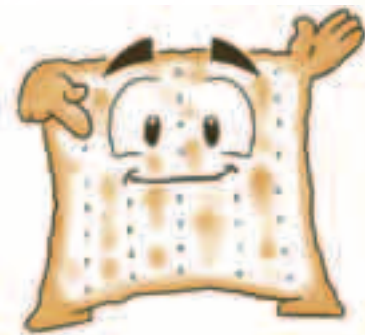
Shebichol halaylot anu ochleen beyn yoshveen u'vayn m'subeen, halaila hazeh kulanu m'subeen?





Why is this night different from all other nights?

On all other nights we eat either leavened or unleavened bread (matzah). Why on this night do we eat only matzah?



On all other nights we eat herbs of any kind. Why on this night do we eat only bitter herbs?

On all other nights we do not dip our herbs even once. Why on this night do we dip them twice?

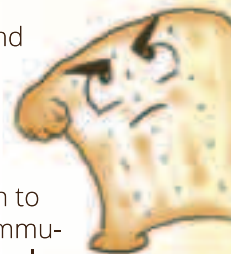
On all other nights we eat either sitting upright or leaning. Why on this night do we eat only in a leaning position?

Guest: The Torah commands that parents should tell their children the story of the Exodus and what God did for their ancestors and, therefore, for them. Each person in every generation should regard themselves as having been personally freed from Egypt.

Guest: As the Rabbis tell us, this command is given not once, but four times. Thus, the sages concluded that there are four types of children: wise, rebellious, simple, and one who does not know how to ask. Each child's questions will be different, and your answers should also differ.

THE FOUR CHILDREN

Guest: When **the wise child** asks, "What mean the decrees, laws, and rules that God has enjoined?" (Deut. 6:20), to this motivated child you should explain all the laws and rituals, even the rules regarding the afikomen.



Guest: When **the rebellious child** asks, "What does this ritual mean to you?" (Ex. 12:26), he is separating himself from the Jewish community by saying, "to you," rather than "to us." Then you should reply to him, "It is because of what God did for me when I came out of Egypt" (Ex. 13:8), for me and not for him since he has separated himself from his community.

Guest: When **the simple child** asks, "What does this mean?", to this innocent child, you should explain the story of the Exodus. Respond, "With a mighty hand, the Lord brought us out of Egypt" (Ex. 13:14).

Guest: For **the child who does not know how to ask**, you begin to tell the story of the Exodus in simple words. You may use the Seder plate to help the child understand.



Note: This Haggadah provides a child's presentation of the Exodus story (pp 12 - 16) as well as an adult one (pp 17 - 20). Please choose what best fits your needs.

THE CHILD'S VERSION

Leader: Now, let us read together to answer your questions.

Guest: A long time ago, the Jewish people moved to Egypt. They became friends with the Egyptians, and they and their children and children's children lived happily with their neighbors. Sadly after many years, new Egyptian leaders called Pharaohs became afraid of the Jewish people. The Egyptians were mean to them and beat them. The Egyptians finally made the Israelites their slaves. **How horrible!** They had to work from morning to night in the hot sun.



Guest: At this time, a Jewish woman named, Jochebed, had a baby boy. She was afraid that the newest and cruelest Pharaoh would kill him because he had commanded that all of the Israelites' baby boys were to be killed. Jochebed placed him in a special basket on the river, and had her daughter, Miriam, watch over him. Jochebed hoped someone nice would find him.

Guest: **Oh wow, wonder of wonders!** Miriam saw Pharaoh's daughter, the Princess, find the basket. The Princess opened the basket and hugged the baby. She raised him as her own child and called him Moses, which means "taken from the water."



Guest: Moses grew up as a Prince of Egypt, but he also knew that he was an Israelite. One day, he saw Pharaoh's guard beating an Israelite slave. **"Stop that!"** Moses said. He knew that beating weak people was wrong. He stopped the mean Egyptian from killing the poor slave. Moses no longer felt safe living in Egypt, so he ran to the desert.

Guest: Moses wandered in the desert for a long time. Finally he found a place to live and he became a shepherd. One day when he was watching his sheep, he saw something strange. A bush was on fire but it did not burn. Then he heard a voice coming from the bush. **How Awesome!** Moses was hearing God speak to him. God told Moses that he must return to Egypt and free the slaves.



Guest: Moses traveled back to Egypt and said to Pharaoh, **“LET MY PEOPLE GO!”** Pharaoh said, **“No Way!!”** He did not want to lose his slaves. Because Pharaoh was stubborn and wicked, God made bad things, called plagues, happen.

Pour out one drop of wine each time a plague is said.

1. Water turned to blood

Dahm דָּם

2. Spreading of frogs

Tzfardaya צְפַרְדַּיִם

3. Dust turns to lice (gnats)

Keeneem כִּנִּים

4. Swarms of flies

Arov אַרְוֵב

5. Diseases on livestock

Dever דָּבַר

6. Boils

Sh'cheen שְׁחִינַן

7. Thunder and hail

Barad בָּרָד

8. Locusts

Arbeh אַרְבֵּה

9. Darkness

Choshech חֹשֶׁךְ

10. Slaying of the firstborn

Makat B'chorot מַכַּת בְּכוֹרוֹת

Guest: After each plague, God hoped that Pharaoh would change his cruel ways and free the slaves, but he did not. Finally after the ninth plague, God told Moses to have the Jewish people mark their doorposts so that the tenth plague would pass over their homes. That is why this holiday is called “Passover.”



Guest: After the tenth plague, Pharaoh had enough. He shouted at Moses, **"GET OUT! GET OUT RIGHT NOW!"** The people left so quickly that the bread they were baking did not have time to rise. Their bread stayed flat, and that was the first matzah.

OH NO!! The wicked Pharaoh changed his mind. He sent soldiers to bring the Jewish people back to Egypt. The Israelites were camped next to the sea. **What could they do??** God told Moses to raise his staff and tell the sea to divide. In astonishment, the people watched the mighty waters part. They were able to safely walk through the bottom of the sea. **IT WAS THE COOLEST THING EVER!** Later, the sea closed before the Egyptians could follow.



Guest: Once the Jews were safe, God told them to always remember that they had been slaves and that God had saved them. God told them that they should celebrate their freedom every year by telling their children what He had done for their ancestors when they escaped from Egypt.
How awesome. God saved us as well as our ancestors.

Leader: Now we understand:

- ✧ We eat matzah to remember that our ancestors had to leave Egypt so fast that their bread did not have time to rise.
- ✧ We eat bitter herbs to remember the bitterness of slavery.
- ✧ We dip twice: once greens into salt water to remember the tears of slavery; and once, we dip moror into haroset to replace the bitterness of slavery with the sweetness of freedom.
- ✧ We lean when we eat because reclining is a sign of freedom.

***Go to page 21 to continue
with children's Seder***

THE ADULT'S VERSION

Guest: Now Joseph and his brethren went to live in Egypt, where they were fruitful and multiplied. After some time, there arose a new Pharaoh. He had not known of Joseph or his family. Pharaoh said unto his people, "The Israelites are too numerous and too powerful. Let us be careful with them. Otherwise, in the event of a war, they may join our enemies in fighting against us." (Ex. 1:9-10)

Guest: Then Pharaoh put taskmasters over the Israelites, made them slaves, and embittered their lives with hard work. Many generations later, there arose a more wicked Pharaoh who commanded his people, saying, "Every Israelite boy that is born, ye shall throw into the Nile, but let every girl live." (Ex. 1:22)

Guest: At this time, Jochebed, the wife of a man from the house of Levi, bore a son. She hid him for three months. When she could no longer hide him, she made an ark and put him inside. Jochebed instructed the baby's sister, Miriam, to watch over the ark as she placed it in the river. The Princess, daughter of Pharaoh, came down to bathe in the river. She discovered the ark and heard the baby crying. The Princess had compassion for him, and said, "This must be a Hebrew child," and she raised him as her own son. She called his name Moses, explaining, "I drew him out of the water." (Ex. 2:10)



Guest: And it came to pass, when Moses was grown and knew that he was an Israelite, he saw an Egyptian beating an Israelite slave. He smote the Egyptian. When Pharaoh heard this, he sought to slay Moses. Moses fled and traveled through the desert to the land of Midian. He dwelt there as a shepherd.

Guest: One day when Moses was watching his sheep, he came to Mount Sinai, the mountain of God. There he saw a bush that was enveloped by fire but did not burn. "Moses said, 'Why does the bush not burn up?' When the Lord saw that he had turned aside to look, God called to him from the bush, and He said, 'Moses, Moses!' And Moses answered, 'Here I am!' " (Ex. 3:3-4)



Guest: "And God said, 'Do not come closer! Remove your sandals from your feet, for the place on which you stand is holy ground.' And He said, 'I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' And the Lord said, 'I have surely seen the affliction of My people in Egypt, and I have heard their cry because of their slave drivers, for I know their pain. I have descended to rescue them from the Egyptians and to bring them out of that land, to a good and spacious land, a land flowing with milk and honey.'" (Ex. 3:5-8)

Guest: "Now I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt." But Moses said to God, "Who am I that I should go to Pharaoh and free the Israelites?" (Ex. 3:11) And God said, "I will be with you. I know Pharaoh will not permit you to go, except through a mighty hand. So I will stretch forth My hand and smite the Egyptians with a variety of wonders, and afterwards he will let you out." (Ex. 3:19)

Guest: Then Moses and Aaron went and said unto Pharaoh, "Thus saith HaShem, the God of Israel, 'Let My people go.'" And Pharaoh said, "Who is HaShem that I should heed him and let Israel go? I know not HaShem, and moreover, I will not let Israel go." (Ex. 5:2) Now God caused mighty plagues to befall the Egyptians. During each plague, Pharaoh summoned Moses and said, "I will let the people go." (Ex.8:4)

Guest: However, once the plague ended, Pharaoh's heart hardened and he again refused to let the people go. Finally, after the ninth plague, God said to Moses, "I will bring but one more plague upon Pharaoh and upon Egypt; after that, he shall let you go from here" (Ex. 11:1). God said to take the blood of the paschal lamb and mark the two doorposts of the Israelites' homes. Thus, the Angel of Death would pass over their homes, as the tenth plague was the slaying of every first-born in Egypt.

Leader: As we say the name of each of the ten plagues, we take a drop of wine from our cups to diminish our celebration in recognition of the suffering of the Egyptians.

1. Water turned to blood

Dahm דָּם

2. Spreading of frogs

Tzfardaya צְפַרְדַּיִם

3. Dust turns to lice (gnats)

Keeneem כְּנִים

4. Swarms of flies

Arov אַרְוֵב

5. Diseases on livestock

Dever דָּבַר

6. Boils

Sh'cheen שְׁחִינַיִם

7. Thunder and hail

Barad בָּרָד

8. Locusts

Arbeh אַרְבֵּה

9. Darkness

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10. Slaying of the firstborn

Makat B'chorot מַקַּת בְּכוֹרוֹת



Guest: After the tenth plague, Pharaoh summoned Moses and Aaron and commanded, "Go and depart from among my people. Go, worship God as you want. Take your flocks and your herds and begone!" (Ex. 12:32) God told Moses to have the Israelites camp facing the sea. While the Israelites camped, they baked their unleavened cakes of dough that had not had time to rise because of their swift departure.

Guest: Now, when Pharaoh heard that the people had fled, he had a change of heart. He took his chariot and his army to chase and recapture the Israelites. The Israelites were trapped against the sea. Moses cried out to God for help, and the Angel of God caused darkness and a pillar of cloud to form between the army and the Israelites.

Guest: Then Moses held out his arm over the sea, and God drove the waters back with a strong wind and turned the sea into dry ground. The waters were split and the Israelites walked into the sea on dry land. When the Egyptians attempted to follow, the sea returned to its normal state. Pharaoh's entire army that followed was drowned.



Guest: Thus God delivered the Israelites. When they saw the wondrous power of God, they had faith. God commanded that the Jewish people observe the Feast of Unleavened Bread in the first month, beginning at dusk on the fourteenth day through the twenty-first day. He instructed the Israelites to tell their children and their children's children, forever, the story of the Exodus, for that was the very day God brought the Israelites out of Egypt.

Leader: There is a beautiful song that acknowledges and explains our gratitude and indebtedness to God for all that was done for our ancestors, and therefore, for us as well. The song is called, Da'yanu. It is often sung in the following abbreviated format.

טאָיאַנען



דינו:
דינו:
דינו:
דינו:

אלו הוציאנו ממצרים
אלו נתן לנו את השבת
אלו נתן לנו את התורה
אלו הכניסנו לארץ ישראל

Eelu hotzee hotzee'anu, hotzeeanu mee'mitzra'yim, hotzei'anu mee'mitzra'yim da'yanu.

CHORUS: *Dai dai yanu, dai dai yanu, dai dai yanu, da'yanu, da'yanu*

Eelu natan natan lanu, natan lanu et ha'shabbat natan lanu et ha'shabbat da'yanu.

CHORUS: *Dai dai yanu, dai dai yanu, dai dai yanu, da'yanu, da'yanu*

Eelu natan, natan lanu, natan lanu et ha'torah, natan lanu et hatorah, da'yanu.

CHORUS: *Dai dai yanu, dai dai yanu, dai dai yanu, da'yanu, da'yanu*

Eelu heechnee heechnee'sanu heechnee'sanu l'erezt Yisra'el heechnee'sanu l'erezt Yisra'el, da'yanu

CHORUS: *Dai dai yanu, dai dai yanu, dai dai yanu, da'yanu, da'yanu*

Had He only taken us out of Egypt

It would have been enough, Da'yanu chorus

Had He only given us the Sabbath

It would have been enough, Da'yanu chorus

Had He only given us the Torah

It would have been enough, Da'yanu chorus

Had he only brought us into the land of Israel

It would have been enough, Da'yanu chorus

The leader is given a basin and a pitcher of water. Leader washes hands. Optionally, a cup or bowl and hand towel may be passed around the table for all guests to partake in the hand washing. Hand washing is performed before partaking of food.

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצוותיו וצונו על נטילת ידיים:

Baruch atah Adonai, Elohaynu melech ha'olam, asher kidshanu b'mitzvotav v'tzeevanu al n'tilat yadayim.

Praised are You, Lord our God, Ruler of the Universe, who has sanctified us with his laws and commanded us to wash our hands.

Drink second cup of wine after blessing.

ברוך אתה יי אלהינו מלך העולם. בורא פרי תאבן:

Baruch atah Adonai, Elohaynu melech ha'olam, boray pree ha'gafen.

Praised are You, Lord our God, Ruler of the Universe, who creates the fruit of the vine.

Refill wine cup.

Leader: Rabbi Gamaliel, compiler of a Haggadah in the first-century, said that if you do not explain the following three symbols: the Pascal lamb, the matzah and bitter herbs during the Seder, you have not fulfilled your responsibility.

Points to the lamb shank and says:

The (Paschal) lamb's blood was used to mark the doorposts of the Israelites' homes, so they could be spared from the 10th plague. God said to Moses, "When I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt." (Ex. 12:11)



Leader: We have a lamb shank on the Seder plate to observe God's instruction to the Israelites' descendants. When your children ask you, "What does the lamb shank represent?", you shall say that the lamb's bone represents the Passover sacrifice to God, who passed over the houses of the Israelites in Egypt. (Ex. 12:26-27)

Holds up matzah plate and says:

The matzah reminds us that the Israelites fled Egypt so quickly that their bread had no time to rise.

Guest: The Torah tells us that Moses said to the people, "You shall not eat leavened bread for seven days, and you shall celebrate these days as a festival to God throughout the ages. You shall tell your children that they may not eat bread on these days because of what God did for us when we went free from Egypt." (Ex. 12:14-15)

BLESSING FOR THE MATZAH

MOTZEE MATZAH

מוציא מצה

Leader: *Break matzah and pass pieces to guests to eat after the blessing.*

We now say the blessing.

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ
ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על
אכילת מצה:

Baruch atah Adonai, Elohaynu melech ha'olam, hamotzi lechem min ha'aretz.

*Baruch atah Adonai, Elohaynu melech ha'olam, asher kidshanu
b'mitzvotav v'tzeevanu al ahchelat matzah.*

***Praised are You, Lord our God, Ruler of the Universe,
who brings forth bread from the earth.***

***Praised are You, Lord our God, Ruler of the Universe
who has sanctified us with his laws and commanded
us to eat matzah.***



Eat matzah.

Leader: *Points to the bitter herbs (maror) and says:*

The bitter herbs remind us of the bitterness of our ancestors' lives as slaves. The Torah says that the Egyptians "ruthlessly made life bitter for the Israelites with harsh labor at mortar and bricks and with all sorts of tasks in the field." (Ex. 1:14)

Leader: We take some bitter herbs and some haroset. We then dip the bitter herbs into the haroset suggesting the bitterness that the Israelites experienced while building with mortar and brick. It also symbolizes that while a slave's life is bitter, freedom is sweet. We now say the blessing.

BLESSING FOR BITTER HERBS

MAROR

מָרֹר

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ עַל אֲכִילַת
מָרֹר

Baruch atah Adonai, Elohaynu melech ha'olam, asher kidshanu b'mitzvotav v'tzeevanu al achelat maror

Praised are You, Lord our God, Ruler of the Universe, who commands us to eat bitter herbs.



Eat maror and charoset together.

HILLEL'S SANDWICH

KORACH

כֹּרַח

Leader: In memory of the Holy Temple and in respect for Hillel, we now make a sandwich with two pieces of matzah. We put bitter herbs in the middle as Hillel did. He did this in accordance with the biblical command for it is said, "They shall eat it with matzah and bitter herbs." (Num. 9:11) Today some people also add charoset to the Hillel sandwich..

Eat Hillel sandwich.

THE FESTIVE MEAL

SHULCHAN DRECH

שולחן ערוך

Leader: The meal usually has several courses and the recipes have often been handed down for many generations. Grain products and legumes are usually not served in the Ashkenazic tradition. However, Ashkenazic and Sephardic traditions do differ and each should be respected. The meal usually begins with hard boiled eggs, as a symbol of spring. The eggs are often dipped into salt water to remind us of our ancestors' tears.

THE AFIKOMEN

TZAFUON

צפון

Guest: Children, it is now time for you to search for the afikomen. Afikomen comes from the Greek which means "that which comes after" or, in this case, "dessert." Traditionally, the meal cannot be finished and the Seder completed until the afikomen is found and eaten. This part of the Seder is called "tzafoon", which means "hidden". The afikomen is hidden at the beginning of the meal, as a treasure for the children to look forward to ransoming back to the leader. The Seder then continues. Many people believe that we end the meal with the matzah because the matzah symbolizes freedom.



BLESSING AFTER THE MEAL

BARECH

ברך

Leader:

רבויי נסרדן

All:

יהי שם יי מברך מעתה ועד עולם.

Leader:

יהי שם יי מברך מעתה ועד עולם. ברשות מרנו ורבנו ורבויי נסרדן (אלהינו) שאכלנו משלו.

All:

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

Leader:

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

All:

ברוך הוא וברוך שמו:
 ברוך אלהי יי. אלהינו מלך העולם. הן את העולם כלו בטובו בהן בהסד
 וברחמים הוא נותן להם לכל בשר כי לעולם חסדו. ומטובו תגדול תמיד
 לא תסר לנו. ואל תסר לנו מזון לעולם ועד. בעבור שמו תגדול. כי הוא
 אל ין ומפרנס לכל ומטיב לכל. ומכין מזון לכל בריותיו אשר ברא.
 ברוך אלהי יי. הן את הכל:

Leader: *Rabotai n'varech.*

All: *Yehee shem Adonai m'vorach may'atah v'ad olam.*

Leader: *Yehee shem Adonai m'vorach may'atah v'ad olam. Birshut rabotay n'vahrach (elohaynu) she'a'chalnu meeshelo.*

All: *Baruch (elohaynu) she'a'chalnu meeshelo uv'tuvo cha'yeenu.*

Leader: *Baruch (elohaynu) she'a'chalnu meeshelo uv'tuvo cha'yeenu.*

All: *Baruch hu u'varuch sh'mo.*

Baruch atah Adonai, Elohaynu melech ha'olam, hazan et ha'olam kulo b'tuvo, b'chayn b'chesed uv'ra'cha'meem. Hu no'tain lechem l'chal basar kee l'olam chasdo. Uvtuvo ha'gadol tameed lo chasar lanu v'al yechsar lahnu mazon l'olam v'ed, ba'avur sh'mo ha'gadol, kee hu zan umfar'nayss lakol, umayteev lakol umaycheen mazon l'chol b'ree'yotav asher bara. Baruch atah Adonai, hazan et hakol.

Leader: *Let us say the blessing for our food*

All: *Praised the name of God from this time forth and forever.*

Leader: *With the permission of those present, let us praise God of whose bounty we have eaten.*

All: *Praised be God of whose bounty we have eaten and through whose goodness we live.*

Leader: *Praised be God of whose bounty we have eaten and through whose goodness we live.*

All: *Praised be God and praised be God's name.*

Praised are You, Lord our God, Ruler of the Universe who sustains the whole world with goodness and loving-kindness, and gives food to all flesh, for God's mercy endures forever. In great goodness, God never failed us with sustenance and may God never fail us, forever and ever, for the sake of God's great name.

ELIJAH

Fill Elijah's cup.

Guest: *Opens the front door and says:*

Elijah was a great prophet who fought against injustice. We open our door to invite him in. Tradition says that he will return to announce the coming of the Messiah, and there will be peace throughout the earth.



אֵלֵינוּ תָּבִיֵא. אֵלֵינוּ תִּשְׁבֵּב. אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ נִגְלַעְדֵי בַּמִּתְקָה בִּימֵנו
יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד עִם מָשִׁיחַ בֶּן דָּוִד

Ayleeyahu hanavee, Ayleeyahu hatishbee, Ayleeyahu, Ayleeyahu, Ayleeyahu ha'geeladee. Beem'hayrah b'yamaynu yavo Aylaynu, eem mashee'yach ben Daveed, eem mashee'yach ben Daveed

Soon, in our days, the prophet Elijah will come with the Messiah, son of David.



Drink third cup of wine after blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרֵי תְּגַפֵּן

Baruch atah Adonai, Elohaynu melech ha'olam, boray pree ha'gafen.

Praised are You, Lord our God, Ruler of the Universe, who creates the fruit of the vine.

The door is closed. The fourth cup of wine is filled.

Leader: After the meal we thank, praise, honor and exalt God for performing all the miracles that brought our ancestors and, therefore, ourselves to freedom.

Guest: The Lord remembers us with blessings.
The Lord will bless the House of Israel.
The Lord will bless the House of Aaron.
The Lord will bless those who revere the Lord,
both small and great alike.
May the Lord increase your blessings,
yours and your children's.

Guest: May you be blessed by the Lord,
Maker of heaven and earth.
The heavens belong to the Lord,
but the Lord has entrusted the earth to the children of men.
The dead cannot praise the Lord,
nor do any who go down into silence.
But we will praise the Lord, from this time forth and forever.
Halleluyah! (Psalms 115:12 -18)

Drink fourth cup of wine after blessing.



ברוך אתה יי אלהינו מלך העולם. בורא פרי תבן

Baruch atah Adonai, Elohaynu melech ha'olam, boray pree ha'gafen.

Praised are You, Lord our God, Ruler of the Universe, who creates the fruit of the vine.

Leader: Our seder is now concluded according to its order and customs.

לשנה הבאה בירושלים

L'shana haba'ah b'yirushala'yeem

Next year may we celebrate in Jerusalem.



SONGS

אָדער הוּ

אָדיר הוא

אָדיר הוא, אָדיר הוא יבנה ביתו בקרוב, במהרה במהרה, בנימונו בקרוב.
אל בנה, אל בנה, בנה ביתך בקרוב.

בחור הוא, גדול הוא, דגול הוא יבנה ביתו בקרוב, במהרה במהרה,
בנימונו בקרוב אל בנה, אל בנה, בנה ביתך בקרוב.

הדור הוא, נתיק הוא, נבאי הוא הסייד הוא, יבנה ביתו בקרוב, במהרה
במהרה, בנימונו בקרוב, אל בנה, אל בנה, בנה ביתך בקרוב.

הסייד הוא בחור הוא, יחיד הוא יבנה ביתו בקרוב, במהרה במהרה,
בנימונו בקרוב אל בנה, אל בנה, בנה ביתך בקרוב.

כביר הוא, למוד הוא, מלך הוא יבנה ביתו בקרוב, במהרה במהרה,
בנימונו בקרוב אל בנה, אל בנה, בנה ביתך בקרוב.

Adeer hu, adeer hu,

*Chorus: yeevne vayto b'karov,
bimhayrah bimhayrah, b'yamaynu
b'karov. Ayl b'nay, ayl b'nay, b'nay
vayt'cha b'karov.*

Bachur hu, gadol hu, dagul hu,

Chorus

Hadur hu, vateek hu, zaka hu, chaseed hu,

Chorus

Chahseed hu, tahor hu, yacheed hu,

Chorus

Kabeer hu, lamud hu, melech hu,

Chorus

Mighty is He, Mighty is God.

Chorus: May He rebuild His Temple soon. Speedily, speedily, in our lifetime, soon. Rebuild O God, rebuild O God, rebuild Your Temple speedily.

Chosen, great renowned is God.

Chorus

Glorious, faithful, pure is God!

Chorus

Righteous, faultless One is God.

Chorus

Mighty, wise and King is God!

Chorus

אי עוֹדָנוּ מִמָּוֶלָה

אֵתָהּ מִי יוֹדֵעַ?

אֵתָהּ מִי יוֹדֵעַ? אֵתָהּ אֵי יוֹדֵעַ: אֵתָהּ אֱלֹהֵינוּ שְׁבַע־מֵיִם וּבְאֲרָזִים

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֵי יוֹדֵעַ: שְׁנֵי לְחֹת הַבְּרִית. אֵתָהּ אֱלֹהֵינוּ שְׁבַע־מֵיִם וּבְאֲרָזִים -

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֵי יוֹדֵעַ: שְׁלֹשָׁה אֲבוֹת. שְׁנֵי לְחֹת הַבְּרִית. אֵתָהּ אֱלֹהֵינוּ שְׁבַע־מֵיִם וּבְאֲרָזִים.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֵי יוֹדֵעַ: אַרְבַּע אֲמָנוֹת. שְׁלֹשָׁה אֲבוֹת. שְׁנֵי לְחֹת הַבְּרִית. אֵתָהּ אֱלֹהֵינוּ שְׁבַע־מֵיִם וּבְאֲרָזִים.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֵי יוֹדֵעַ: חֲמִשָּׁה הוֹמְשֵׁי תוֹרָה. אַרְבַּע אֲמָנוֹת. שְׁלֹשָׁה אֲבוֹת. שְׁנֵי לְחֹת הַבְּרִית. אֵתָהּ אֱלֹהֵינוּ שְׁבַע־מֵיִם וּבְאֲרָזִים.

שִׁשָּׁה מִי יוֹדֵעַ? שִׁשָּׁה אֵי יוֹדֵעַ: שִׁשָּׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה הוֹמְשֵׁי תוֹרָה. אַרְבַּע אֲמָנוֹת. שְׁלֹשָׁה אֲבוֹת. שְׁנֵי לְחֹת הַבְּרִית. אֵתָהּ אֱלֹהֵינוּ שְׁבַע־מֵיִם וּבְאֲרָזִים -

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֵי יוֹדֵעַ: שִׁבְעָה יְמֵי שְׁבֻעַת שִׁשָּׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה הוֹמְשֵׁי תוֹרָה. אַרְבַּע אֲמָנוֹת. שְׁלֹשָׁה אֲבוֹת. שְׁנֵי לְחֹת הַבְּרִית. אֵתָהּ אֱלֹהֵינוּ שְׁבַע־מֵיִם וּבְאֲרָזִים -

שבעה מי יודע? שבעה אני יודע: שבעה ימי שבתא ששה סדרי משנת
המשה הומשי תורה, ארבע אמהות, שלשה אבות, שני לוחות הברית,
אחד אלהינו שבשמים ובארץ.

שמונה מי יודע? שמונה אני יודע: שמונה ימי מילה, שבעה ימי שבתא
ששה סדרי משנת, המשה הומשי תורה, ארבע אמהות, שלשה אבות,
שני לוחות הברית, אחד אלהינו שבשמים ובארץ.

תשעה מי יודע? תשעה אני יודע: תשעה ירחי לילה, שמונה ימי מילה,
שבעה ימי שבתא ששה סדרי משנת, המשה הומשי תורה, ארבע
אמהות, שלשה אבות, שני לוחות הברית, אחד אלהינו שבשמים ובארץ.

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

Echad mee yoday'a?
echad anee yoday'a.
Echad Elohaynu
shebashamayeem uva'aretz.

Who knows two?
I know two.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.

Shnayem mee yoday'a?
shnayem anee yoday'a.
shnay luchot habit,
Echad Elohaynu
shebashamayeem uva'aretz

Who knows three?
I know three.
Three are the Patriarchs.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.

Shloshah mee yoday'a?
shloshah anee yoday'a.
shlosa avot.
shnay luchot habit.
Echad Elohaynu,
shebashamayeem uva'aretz.

Who knows four?
I know four.
Four are Matriarchs.
Three are the Patriarchs.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.

Arba mee yoday'a?
arba anee yoday'a.
arba eema'hot.
shloshah avot.
shnay luchot habit.
Echad Elohaynu,
shebashamayeem uva'aretz.

*Who knows five?
I know five.
Five are the books of the Torah.
Four are Matriarchs.
Three are the Patriarchs.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.*

*Who knows six?
I know six.
Six are the books of the Mishnah.
Five are the books of the Torah.
Four are Matriarchs.
Three are the Patriarchs.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.*

*Who knows seven?
I know seven.
Seven are the days in the week.
Six are the books of the Mishnah.
Five are the books of the Torah.
Four are Matriarchs.
Three are the Patriarchs.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.*

*Who knows eight?
I know eight.
Eight are the days before circumcision.
Seven are the days in the week.
Six are the books of the Mishnah.
Five are the books of the Torah.
Four are Matriarchs.
Three are the Patriarchs.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.*

*Chameshah mee yoday'a?
chameshah anee yoday'a.
Chameshah chumshay Torah.
arba eema'hot.
shloshah avot.
shnay luchot habit.
Echad Elohaynu
shebashamayeem uva'aretz.*

*Sheeshah mee yoday'a?
Sheeshah anee yoday'a.
Sheeshah seedray Meeshnah.
Chameshah chumshay Torah.
arba eema'hot.
shloshah avot.
shnay luchot habit.
Echad Elohaynu,
shebashamayeem uva'aretz.*

*Sheevah mee yoday'a?
Sheevah anee yoday'a.
Sheevah yimay shabatah.
Sheeshah seedray Meeshnah.
Chameshah chumshay Torah.
Arba eema'hot.
Shloshah avot.
Shnay luchot habit.
Echad Elohaynu,
shebashamayeem uva'aretz.*

*Shmonah mee yoday'a?
Shmonah anee yoday'a.
Shmonah yimay meelah.
Sheevah yimay shabatah.
Sheeshah seedray Meeshnah.
Chameshah chumshay Torah.
arba eema'hot.
shloshah avot.
shnay luchot habit.
Echad Elohaynu
shebashamayeem uva'aretz.*

Who knows nine?
I know nine.
Nine are the months of childbirth.
Eight are the days before circumcision.
Seven are the days in the week.
Six are the books of the Mishnah.
Five are the books of the Torah.
Four are Matriarchs.
Three are the Patriarchs.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.

Teeshah mee yoday'a?
Teeshah anee yoday'a.
Teeshah yarchay laydah.
Shemonah yimay meelah.
Sheevah yimay shabatah.
Sheeshah seedray Meeshnah.
Chameshah chumshay Torah.
arba eema'hot.
shloshah avot.
shnay luchot habrit.
Echad Elohaynu,
shebashamayem uva'aretz.

Who knows ten?
I know ten.
Ten are the commandments.
Nine are the months of childbirth.
Eight are the days before circumcision.
Seven are the days in the week.
Six are the books of the Mishnah.
Five are the books of the Torah.
Four are Matriarchs.
Three are the Patriarchs.
Two are the tablets of the covenant.
One is our God
in heaven and on earth.

Asarah mee yoday'a?
Asarah anee yoday'a.
Asarah deebra'ya.
Teeshah yarchay laydah.
Shemonah yimay meelah.
Sheevah yimay shabatah.
Sheeshah seedray Meeshnah.
Chameshah chumshay Torah.
Arba eema'hot.
Shloshah avot.
Shnay luchot habrit.
Echad Elohaynu
shebashamayem uva'aretz.

אָעסאָ גאָדאָ

שֵׁד גִּדְיָא

שֵׁד גִּדְיָא. שֵׁד גִּדְיָא. דּוּבִין אַכּא בַתְרִי זַוְיָא.
וְאַתָּא שְׂוִנְרָא. וְאַכְלָה לְגִדְיָא. דּוּבִין אַכּא בַתְרִי זַוְיָא. שֵׁד גִּדְיָא. שֵׁד גִּדְיָא.
וְאַתָּא בְּלִבָּא. וְנִשְׁדַּל לְשׂוֹנְרָא. דְּאַכְלָה לְגִדְיָא. דּוּבִין אַכּא בַתְרִי זַוְיָא. שֵׁד
גִּדְיָא. שֵׁד גִּדְיָא.
וְאַתָּא חִיבְרָא. וְהִפֵּה לְבִלְבָּא. דְּנִשְׁדַּל לְשׂוֹנְרָא. דְּאַכְלָה לְגִדְיָא. דּוּבִין אַכּא
בַתְרִי זַוְיָא. שֵׁד גִּדְיָא. שֵׁד גִּדְיָא.

ואתא נורא, ושרף לחוטרא, דהקה לכלבא, דנשך לשונרא, דאכלה
לגדיא, דזבין אבא בתרי זויי, חד גדיא, חד גדיא.

ואתא מיא, וכבה לנורא, דשרף לחוטרא, דהקה לכלבא, דנשך לשונרא,
דאכלה לגדיא, דזבין אבא בתרי זויי, חד גדיא, חד גדיא.

ואתא תורא, ושמה למינא, וכבה לנורא, דשרף לחוטרא, דהקה לכלבא,
דנשך לשונרא, דאכלה לגדיא, דזבין אבא
בתרי זויי, חד גדיא, חד גדיא.

ואתא השוחט, ושחט לתורא, דשמה למינא, דכבה לנורא, דשרף
לחוטרא, דהקה לכלבא, דנשך לשונרא,
דאכלה לגדיא, דזבין אבא בתרי זויי, חד גדיא, חד גדיא.

ואתא מלאך המות, ושחט לשוחט, דשחט לתורא, דשמה למינא, דכבה
לנורא, דשרף לחוטרא, דהקה לכלבא, דנשך לשונרא, דאכלה לגדיא,
דזבין אבא בתרי זויי, חד גדיא, חד גדיא.

ואתא הקדוש ברוך הוא, ושחט למלאך המות, דשחט לתורא, דשמה
למינא, דכבה לנורא, דשרף לחוטרא, דהקה לכלבא, דנשך לשונרא,
דאכלה לגדיא, דזבין אבא בתרי זויי, חד גדיא, חד גדיא.

*One kid, one kid.
That my father bought
for two zuzim,
one kid, one kid.*

*Then came a cat
and ate the kid
that my father bought
for two zuzim,
one kid, one kid.*

*Chad gadya, chad gadya.
dizvan abah
bitray zuzay,
chad gadya, chad gadya.*

*Vatah shunrah
v'achalah l'gadya,
dizvan abah
bitray zuzay
Chad gadya, chad gadya.*

*Then came a dog
and bit the cat
that ate the kid
that my father bought
for two zuzim,
one kid, one kid.*

*Then came a stick
and beat the dog
that bit the cat
that ate the kid
that my father bought
for two zuzim,
one kid, one kid.*

*Then came a fire
and burnt the stick
that beat the dog
that bit the cat
that ate the kid
that my father bought
for two zuzim,
one kid, one kid.*

*Then came water
and quenched the fire
that burnt the stick
that beat the dog
that bit the cat
that ate the kid
that my father bought
for two zuzim,
one kid, one kid.*

*Then came an ox
and drank the water
that quenched the fire
that burnt the stick
that beat the dog
that bit the cat
that ate the kid
that my father bought
for two zuzim,
one kid, one kid.*

*Vatah chalbah
v'nashach l'shunrah
d'achalah l'gadya,
dizvan abah
bitray zuzay
Chad gadya, chad gadya.*

*Vatah chutrah
v'heekah l'kalbah
d'nashach l'shunrah,
d'achalah l'gadya,
dizvan abah
bitray zuzay
Chad gadya, chad gadya*

*Vatah nurah
v'shahraf l'chutrah
d'heekah l'chalbah
d'nashach l'shunrah
d'achalah l'gadya
dizvan abah
bitray zuzay
Chad gadya, chad gadya.*

*Vatah mayah
v'chavah l'nurah
d'saraf l'chutrah
d'heekah l'chalbah
d'nashach l'shunrah,
d'achalah l'gadya,
dizvan abah
bitray zuzay
Chad gadya, chad gadya.*

*Vatah Torah,
v'shatah l'mayah,
d'chavah l'nurah,
d'saraf l'chutrah
d'heekah l'chalbah
d'nashach l'shunrah,
d'achalah l'gadya,
dizvan abah
bitray zuzay
Chad gadya, chad gadya*

*Then came a butcher
and slaughtered the ox
that drank the water
that quenched the fire
that burnt the stick
that beat the dog
that bit the cat
that ate the kid
that my father bought
for two zuzim.
One kid, one kid.*

*Then came the angel of death
who slew the butcher
that slaughtered the ox
that drank the water
that quenched the fire
that burnt the stick
that beat the dog
that bit the cat
that ate the kid
that my father bought
for two zuzim.
One kid, one kid.*

*Then came the Holy one,
praised be He
and took the angel of death
who slew the butcher
that slaughtered the ox
that drank the water
that quenched the fire
that burnt the stick
that beat the dog
that bit the cat
that ate the kid
that my father bought
for two zuzim.
One kid, one kid.*

*Vatah hashochait,
v'shachat l'torah,
d'shatah l'mayah,
d'chavah l'nurah,
d'saraf l'chutrah
d'heekah l'chalbah
d'nashach l'shunrah,
d'achalah l'gadya,
dizvan abah
bitray zuzay
Chad gadya, chad gadya*

*Vatah malach hamavet,
v'shachat l'shochait,
d'shachat l'torah
d'shatah l'mayah,
d'chavah l'nurah,
d'saraf l'chutrah
d'heekah l'chalbah
d'nashach l'shunrah,
d'achalah l'gadya,
dizvan abah
bitray zuzay
Chad gadya, chad gadya*

*Va-ta ha-Kadosh
Baruch Hu
v'shachat l'malach ha-ma-vet,
d'shachat l'shochait,
d'shachat l'torah
d'shatah l'mayah,
d'chavah l'nurah,
d'saraf l'chutrah
d'heekah l'chalbah
d'nashach l'shunrah,
d'achalah l'gadya,
dizvan abah
bitray zuzay
Chad gadya, chad gadya*

ADDITIONAL PRAYERS

When the Seder begins on the eve of Shabbat, begin Kiddush here:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יום הששי. ויכלו השמים והארץ וכל צבאם: ויכל אלהים ביום השביעי.
מלאכתו אשר עשה. וישבת ביום השביעי. מכל-מלאכתו אשר עשה:
ויברך אלהים את-יום השביעי. ויקדש אתו. כי בו שבת מכל-מלאכתו.
אשר-ברא אלהים לעשות:

Va'yhee erev va'yhee voker. Yom ha'sheeshee, va'ychulu ha'shamayim v'haaretz v'chol-tzva'am. Va'ycvhal Eloheem bayom hashvee'ee, m'lachto asher asah. Va'yshbot bayom hashvee'ee, michol-m'lachto asher asah. Va'yvaraych Elomheem et-yom hashvee'ee, va'ykadaysh oto, kee vo shavat meekol m'lachto, asher bara Eloheem la'a'sot.

And it was evening and it was morning. On the sixth day the heavens and the earth and all their hosts were finished. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it; because he rested thereon from all His work which God had created and made.

When the Seder begins occurs at the conclusion of Shabbat, add Havdalah.

ברוך אתה יי אלהינו מלך העולם בורא מאור' האש

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש להל בין אור לחושך
בין ישראל לעמים
בין יום השביעי לששת ימי המעשה בין קדשת שבת לקדשה יום טוב
הבדלה ואת יום השביעי מששת ימי המעשה קדשת הבדלה וקדשת
הבדלה וקדשת את צמח ישראל בקדשתה
ברוך אתה יי המבדיל בין קדש לקדש

Baruch atah Adonai, Eluhaynu melech haalom, boray m'oray ha'aysh.

Baruch atah Adonai, Elohaynu melech haolum, ha'mavdeel bayn kodesh l'chol, bayn or l'choshech bayn Yisra'el la'ameem bayn yom hashvee'ee l'shayshet y'may hama'aseh. Bayn kdushat Shabat leek'dushat yom tov heevdalta v'et yom hashvee'ee meeshayshet y'may hama'aseh keedashta, heevdalta v'keedashta et am'cha Yisra'el bee'kdusha'techa. Baruch atah Adonai ha'mavdeel bayn kodesh l'kodesh.

Praised are You, Lord our God, Ruler of the Universe, Creator of the light of the fire.

Praised are You, Lord our God, Ruler of the Universe who has made a distinction between sacred and profane, between light and darkness, between Israel and the other nations, between seventh day and the six working days. You have distinguished between the sanctity of the Sabbath and the holiness of the festival; and sanctified the seventh day above the six working days; You have distinguished and sanctified your people Israel with Your holiness. Praised are You, Lord our God, Ruler of the Universe who distinguishes between holy and holy.



*From our family to yours,
Hag Samay'ach*

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