



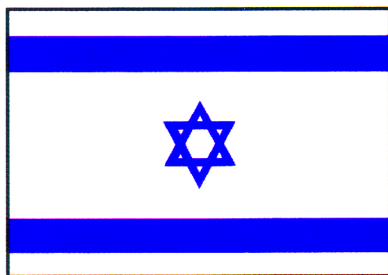
# The Haggadah According to Glatstein

## Prologue

Memory is one of humanity's unique endowments. Nations, just as people, remember their past, and from this collective memory comes national self-consciousness, identity and destiny. One of the most distinctive features of the Jewish people is our sense of history. It has sustained our culture over the centuries and unified us despite our diverse countries of birth, racial characteristics, attitudes toward theology and interpretations of tradition.

Tonight we remember the Exodus. When the Israelites fled from Egypt, they became the first recorded group to rebel against serfdom and celebrate the precious gift of freedom. By serving as a touchstone of hope, the deliverance from Egypt has enabled the Jewish people to endure centuries of persecution and misunderstanding.

Now, welcome to our Seder. Seder means *order*, and tonight we join millions of Jews the world over who, with slight variation, follow the same agenda, contemplate the same sentiments, and sing the same songs. Of all Jewish celebrations, the Seder most connects our ancient past to modern history and current events. As we retell the story of the Israelites' release from bondage, we remember slavery in America, the Nazi Holocaust, Apartheid in South Africa, ethnic cleansing in Bosnia-Herzegovina, and anti-Semitism the world over. And as we remember the injustices inflicted upon the Jewish people, we acknowledge that fear and intolerance can drive anyone to unforgivable deeds and that Jews, acting alone and as members of radical groups, have been the perpetrators of violence as well as its victims. Thus, as we celebrate our freedom, we reaffirm our commitment to equality and human rights for people everywhere.





# Kiddush

We give thanks for the fruit of the vine, for the abundance we enjoy, for our holidays and traditions, and for life itself.

יום השלישי: בקלו השמים והארץ וכל צבאם: וכל  
אלהים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי  
מכל מלאכתו אשר עשה: וברוך אלהים את יום השביעי  
נקדש אותו בי בישבת מכל מלאכתו אשר ברא אלהים לעשות:

קטל נה תסחי קיל סתחלים סון:

ברוך אלהי אלהינו מלך העולם, בורא  
סרי תגסון: ברוך אלהי אלהינו מלך  
העולם אשר בחר בנו מכל

עם ורחמנו מכל לשון וקדשנו במצותיו. ותתן לנו יי אלהינו  
באברהם (ימי שבתות לשתיה) מוצרים לשמחה תגים חסנים  
לששון את יום (השבת נה ונה יום) תג תפצות הנה. זמן תרונו  
(באכה) מקרא קדש ובר ליציאת מצרים. פי בנה בתרת ואותנו  
קדשנו מכל העמים (שבת) ומוצרי קדשך (באכה) וברוך  
וקדשנו תגולתנו: ברוך אלהי אלהינו (השבת) ישן אל ותחמנים:

קדש שבת סתחים:

ברוך אלהי אלהינו מלך העולם בורא מאורי תאש:  
ברוך אלהי אלהינו מלך העולם. תמכיל בין קדש לאל. בין אור לחשך.  
בין ישראל לעמים. בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת  
יום טוב הבדלה. ונה יום השביעי מששת ימי המעשה קדשה. הבדלה וקדשה  
את סנה ישראל בהשנה. ברוך אלהי אלהינו מלך העולם בורא מאורי תאש:  
ברוך אלהי אלהינו מלך העולם שהחיינו וקדשנו והגיענו  
לזמן תנה:

Drink the first cup of wine.







## Karpas

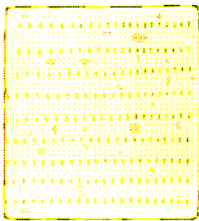
(Everyone takes a piece of parsley from the seder plate and dips it into the salt water.)

These greens symbolize springtime and nature's rebirth. At this season, we renew our faith in a world where freedom and justice will prevail. Our joy of renewal, however, is tempered by the thought of bondage and the tears of suffering shed by those enslaved and hopeless. This is the meaning of the salt water.

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פָּרִי  
הָאֲדָמָה:**

**Ba-roch a-tah a-do-nai Elo-hay-nu me-lech ha-o-lam bo-ray p'-ree ha-a-da-ma**

**We are grateful for the fruit of the earth.**



## Yachats

(The leader now breaks the middle matzah in two. One half is set aside to become the Afikomen, which we will eat after dessert. We will share the Afikomen in remembrance of the time when our ancestors ate the Paschal lamb, which they had sacrificed on the altar of the holy Temple.)

## Maggid

(The leader holds up the remaining matzah, which represents the bread of affliction.)

**הֵא לַחֲמַת עֲנִיָּא דִּי אֲכָלוּ אַבְהֹתָא בְּאַרְצָא  
דְּמִצְרַיִם. כְּלִדְבָקִין יִתִּי וַיִּכַּל, כְּלִדְצָרִיף  
יִתִּי וַיִּסְסַח. הַשָּׂמָא הָבָא, לְשַׁנְה הַבָּאָה  
בְּאַרְצָא דִּישְׂרָאֵל. הַשָּׂמָא עַבְדֵּי, לְשַׁנְה הַבָּאָה  
בְּיַ חוֹרִין:**

Behold, the bread of poverty, which our ancestors ate when they were slaves in Egypt. Let anyone who is hungry join our celebration and share our food.



This customary invitation to share the bread of poverty represents the righteousness and charity inherent in Jewish values. Even when impoverished themselves, Jews have historically helped others in need. By assuming responsibility for their kin, the Jewish people have survived centuries of persecution and deprivation. We owe our good fortune to the good will of others, and we, in turn, accept our responsibility to the poor, the hungry, the homeless, and others less fortunate than we.

## Bashanah Habaah

Ba-sha-na ha-ba-ah  
Ne-shev al ha-mir-pe-set  
V'nis-por tisi-por-im no-deh-dot  
Y'la-dim be-chuf-sha  
Y'sa-cha-ku to-fe-set  
Ben ha-ba-it u-ven ha-sa-dot

Od tir-eh, od tir-eh  
Ka-ma tove y'he-ye  
Ba-sha-na, ba-sha-na ha-ba-ah  
(repeat)

Soon the day will arrive  
When we will live together  
And no longer will we live in fear.

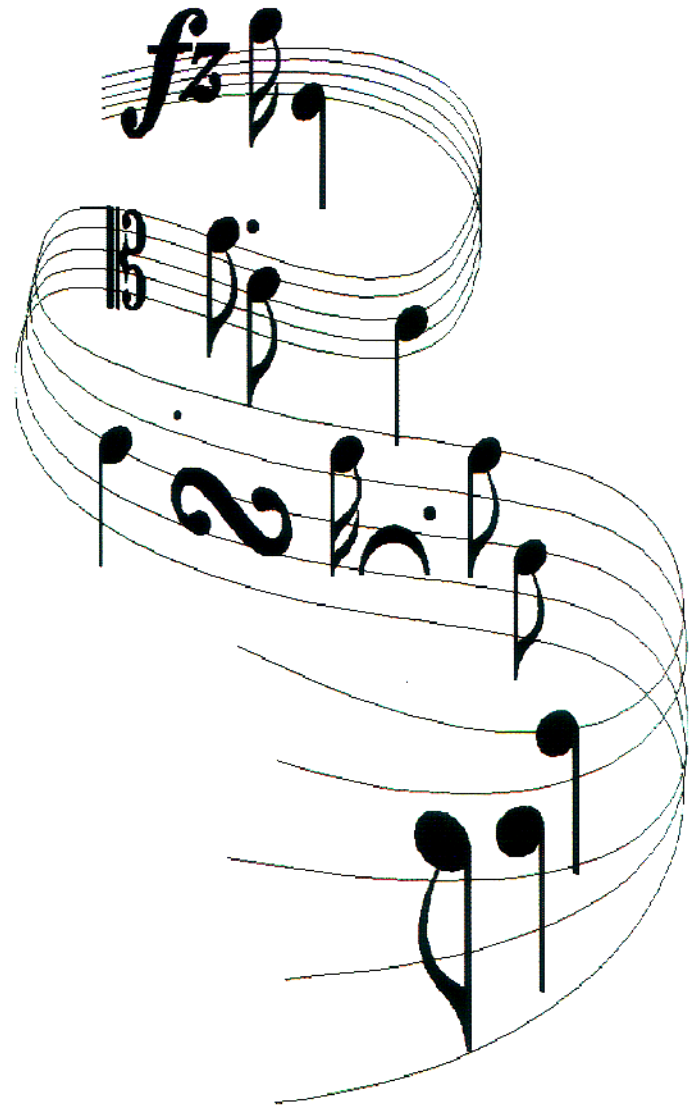
And the children will smile  
Without wondering whether  
On that day dark new clouds will appear

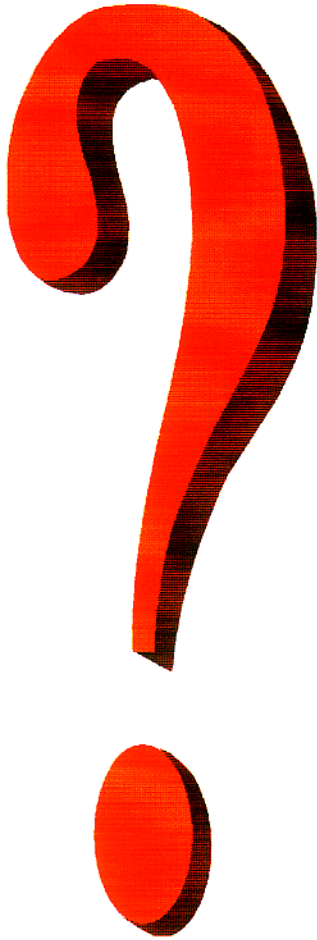
Wait and see, wait and see  
What a world there can be  
If we share, if we care, you and me.  
(repeat)

Many have dreamed, many have died  
To make a bright tomorrow  
And their visions remained in their hearts.  
Now the torch must be passed  
With hope and not in sorrow  
And a promise to make a new start

Od tir-eh, od tir-eh. . . .

(Refill the glasses.)





## The Four Questions

מה נשתנה הלילה הזה מקל-הלילות,  
שבכל-הלילות אנו אוכלין חמץ ומצה,  
הלילה הזה קלו מצה: שבכל-הלילות אנו  
אוכלין שאר ירקות, הלילה הזה מרור:  
שבכל-הלילות אין אנו מטבילין אפילו פעם  
אחת, הלילה הזה שתי טעמים: שבכל-  
הלילות אנו אוכלין בין יושבין ובין מסבין,  
הלילה הזה קלם מסבין:

Why is this night different from all other nights? On all other nights we may eat leavened bread. Why tonight must we eat unleavened bread? Why, on this night, must we eat bitter herbs? Why must we dip twice? And why are we told to recline at the table?

## The Answers:

Indeed, this night is very different from all other nights of the year, for on this night we rededicate ourselves to physical, emotional, and spiritual liberation for all people. We acknowledge that, when intolerance and discrimination limit our goals and achievements, we are slaves. When fear drives us to dishonesty and greed, we are slaves. When we are self-punitive and self-destructive, we are slaves. We reject the shackles of cowardice, ignorance, narrow-mindedness, envy, and bitterness. Tonight is different because tonight we pause to contemplate all that freedom means.

Tonight we eat unleavened bread as our ancestors did in the desert. Legend says that the Israelites escaped from Egypt in such great haste that they could not wait for the day's bread to rise. They fled with their unfinished dough, which the sun baked into flat, hard boards as they walked. The Hebrew word for this bread is *matzah*, similar to the word *mitzvah*, which means commandment. The Talmudic sages exploited this play on words saying that one observes Passover by fulfilling the commandments of righteousness and charity as well as by eating the unleavened bread.

We eat bitter herbs at Seder to commemorate the bitter lives of our ancestors in Egypt and to reflect upon the pain of those still in bondage today.

As for dipping twice, in addition to dipping the parsley in the salt water, we will soon dip the maror, or the bitter herbs, into the sweet charoset in a doubly symbolic gesture. We eat the charoset, reminiscent of mortar, with the bitter herbs to remind us that much of the Hebrews' misery was caused by their relentless labor. Yet the charoset is sweet and so it stands as a sign of hope. Our ancestors were able to withstand slavery because they never lost hope of freedom.

We symbolize the liberation which came at last by dining leisurely in a reclining position.



For centuries, the rabbis have pondered the story of Pesach long into the night. Once, legend says, Rabbi Eliezer, Rabbi Joshua, Rabbi Eliezer ben Azaria, Rabbi Akiba, and Rabbi Tarfon feasted together in the village of Benai Berak. They became so involved in their studies, that before they knew it, daylight had broken and their students were calling, "It's time for morning prayers."

**עֲבָדִים הָיִינוּ לְפָרֹעַ בְּמִצְרַיִם, וְיָצֵאתָ  
?? אֱלֹהֵינוּ מִיָּד חֲזָקָה וּבְיָד נְטוּיָה. וְאֵלֹ  
לֹא הוֹצֵאתָ הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ  
מִמִּצְרַיִם, הֲרִי אָנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מִשְׁעָבָדִים  
הָיִינוּ לְפָרֹעַ בְּמִצְרַיִם. וְאֵסִילוּ בָלֵנוּ  
חֻקִּים, בָּלֵנוּ וּבָנֵינוּ, בָּלֵנוּ וְנַפְשֵׁינוּ, בָּלֵנוּ יַדְעֵינוּ  
אֶת־חַטֹּאתֵינוּ, מִצְוָה עָלֵינוּ לְסַפֵּר בְּיָצֵאתָ  
מִצְרַיִם. וְכִלְחַמֵּנוּ לְסַפֵּר בְּיָצֵאתָ מִצְרַיִם  
הֲרִי נָה מִשְׁבָּח:**

The Rabbis explained, "Once we were slaves unto pharaoh in Egypt, but the Lord, our God, brought us forth with a strong hand and an outstretched arm. If God had not brought our ancestors out of Egypt, behold! We and our children and our children's children might still be enslaved. Therefore, even if all of us were wise, even if all of us had long experience and deep understanding of the Torah, it would still be our duty to tell and retell the story of the Exodus from Egypt. The more we dwell upon the story of the Exodus, the greater will be our understanding of what freedom means, and the stronger our determination to assure liberty for ourselves and for others."



Thus, from generation to generation, parents have told this story to their children that they might tell it to their children in turn. Tradition tells us that children are not all alike. Each child must be told the story in a manner fitting individual needs.



## The Four Children

The wise child asks, "Why do we celebrate the Seder?" This child identifies with the Jewish people and should be told about the customs and the ideals which they symbolize.

The scornful child asks, "What does this celebration mean to *you*? By saying *you* instead of *we*, this youngster speaks as an outsider who feels no bond with the Israelites. She should be taught, "All of us are Jewish, and if we had lived in the days of the Bible, we too would have been slaves. Celebrating the liberation of the Hebrews helps us remember that we must protect freedom for ourselves and minority people everywhere. Unless we are careful, we could become slaves again."

The innocent child inquires simply but sincerely, "What is this all about?" And the very small child cannot ask even the simplest question. These youngsters deserve explanations that they can understand, and so they should be told, "Long ago our people were chained and beaten. They were forced to work until they fell. But with strong and courageous leadership, they escaped from slavery, and so we celebrate their freedom."

(Now the matzah is covered and the wine cup is raised.)



**וְהִיא שֶׁמֶדָה לְאַבֹתֵינוּ וְלָנוּ, שֶׁלֹא אָחַד  
בְּלִבָּד עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכְלֵנוּ  
דָּוָר וְדָוָר עֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוּשָׁה  
בְּרוּחָהּוּא מְצִילֵנוּ מִיָּדָם:**

In every generation tyrants have risen up to destroy us and each time we have prevailed.

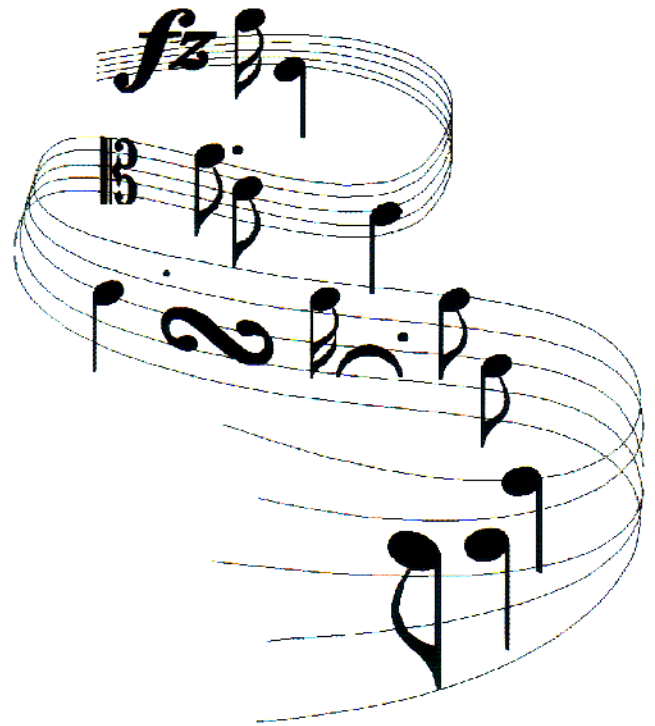
# Hallelujah!

Hallelujah, sing a song  
Hallelujah, we'll follow along  
With a simple word, a single word  
We bless the sky, the tree, the bird  
And we fill our hearts with joy, Hallelujah

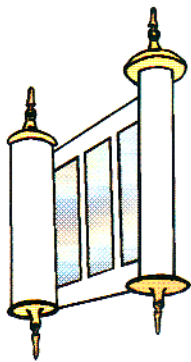
Hallelujah, sounds of love  
Hallelujah, the sunshine above  
Hallelujah, the bells will go ringing  
And singing from dawn till night, Hallelujah

Hallelujah, day by day  
Hallelujah, don't throw it away  
Fly and spread your wing and have a try  
Be free again like a butterfly  
Come along and sing with us, Hallelujah.

Hallelujah, hand in hand  
Hallelujah, all over the land  
Hallelujah, let's try from the start  
And sing it will all our hearts, Hallelujah



## The Story

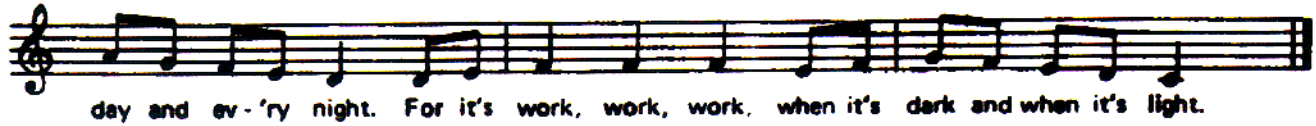
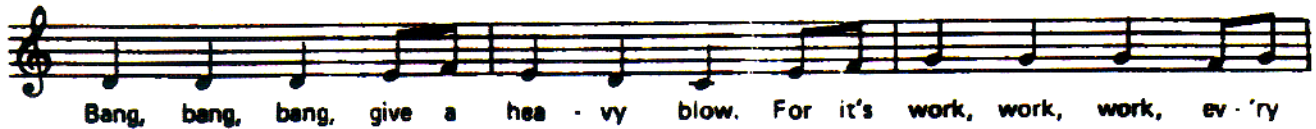


Hundreds of years before the time of Moses, Abraham left his home in Mesopotamia for the land of Canaan, where he became the founder of a great nation. There he married Sarah and their son Isaac was born. Isaac married Rebecca, and together they had Jacob. Jacob married Leah, and they had Joseph, and Joseph's brothers sold him into slavery in Egypt. When the pharaoh discovered that Joseph was clairvoyant, the pharaoh appointed Joseph as prime minister, and when famine broke out in Canaan, Joseph brought his family to Egypt.

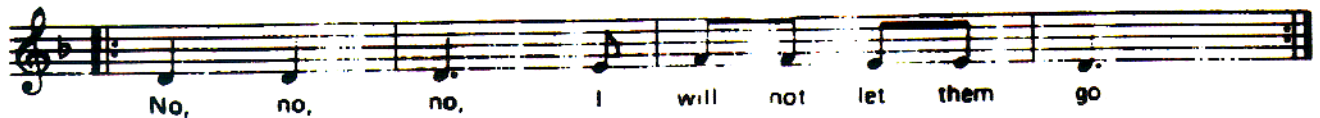
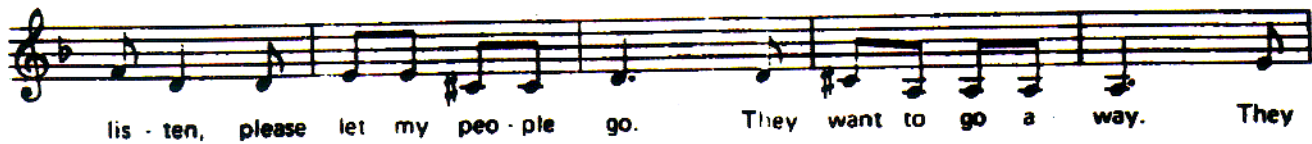
Soon a new king unfamiliar with Joseph arose over Egypt and enslaved the Hebrew people, the descendants of Jacob and Leah. For 400 years they built the cities and monuments of ancient Egypt. Despite exhaustion and pain, the Hebrews multiplied and grew strong. Neither hard work nor humiliation could destroy them. Fearful that the Hebrews would someday outnumber the Egyptians and rise in unity against them, the pharaoh commanded that every baby boy born to the Israelites be drowned in the River Nile.

At this time, Moses was born to Abram and Yokabed. Terrified by the pharaoh's decree, Yokabed hid her baby in a basket in the bulrushes beside the river. As the baby's sister Miriam watched over him, an Egyptian princess came to the river to bathe, found the baby and took him home. Cleverly, Miriam offered to find the princess a wet nurse for the baby, and so she arranged for Yokabed to raise her baby in the pharaoh's palace.

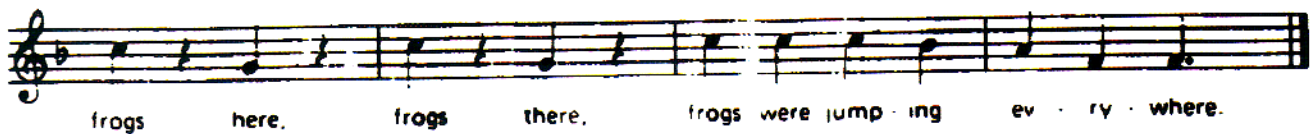
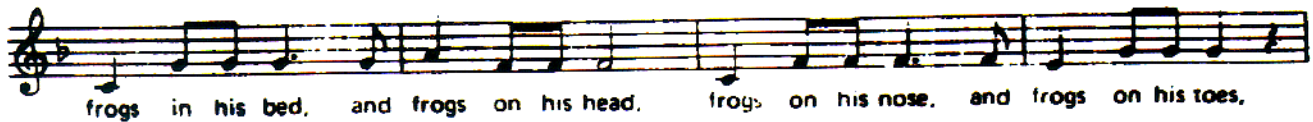
# Building Cities



# Listen King Pharaoh



# One Morning





While Moses felt the palace was his home, he could not adopt the pharaoh's hard heart. One day, Moses saw an Egyptian beating an Israelite, and he could contain himself no longer. He smote the Egyptian and, fearing for his life, fled to the Midian. In the wilderness, Moses accepted the mission to free the Israelites and returned to Egypt to confront the pharaoh. When the pharaoh rejected Moses' demands, one plague after the next fell upon the Egyptians. Although each plague was more terrible than the one before the pharaoh became increasingly defiant. Nine plagues failed to move him, but the tenth broke his will. Afraid that his own first-born son would be slain and that his kingdom would perish, he finally relented, and the Hebrews escaped into the desert.

## The Ten Plagues



These are the plagues the Egyptians suffered.

(As we say each plague, we spill a drop of wine from our glasses to suggest that we experience a loss when anyone suffers, even our enemies.)

Blood	Dum	דָּם.
Frogs	Zfar-day-a	צִפְרָדַיִם.
Vermin	Kee-neem	כְּנֵימִים.
Murrain	Ah-rove	עֲרוֹב.
Insects	Deh-ver	דְּבַר.
Boils	She-cheen	שָׁחַח.
Hail	Ba-rav	בָּרָד.
Locusts	Ar-beh	אַרְבֵּה.
Darkness	Cho-check	חֹשֶׁךְ.
Slaying of the first born	Ma-kot-B'-cho-rote	מַכַּת בְּכוֹרוֹת.

The Talmudic sages created this acronym from the Hebrew words:

**De-tzach ah-dash bi-achav**

**דְּצַח אַחְדָּשׁ בִּי אַחָב.**

# Dayanu

Even if we had only been freed from Egypt, it would have been enough.

אלו הוציאנו ממצרים,  
ולא קרע לנו את הדגים,  
דייט:

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

אלו נתן לנו את התורה,  
ולא הכניסנו לארץ ישראל,  
דייט:

DAI AY NOO . . . All sing together (Translation: It would have been enough)

HAD G-D LED US OUT OF EGYPT  
ONLY LED US OUT OF EGYPT

HAD G-D LED US OUT OF EGYPT, DAI AY NOO (Yiddish)

Chorus:

DAI DAI AY NOO, DAI DAI AY NOO,  
DAI DAI AY NOO, DAI AY NOO  
DAI AY NOO :

VOLT KAIN PESACH NISHT GEVAYN  
VOLT KAIN PESACH NISHT GEVAYN  
VOLT UNDZ OOMETIK GEVAYN

HAD G-D GIVEN US THE SABBATH  
ONLY GIVEN US THE SABBATH

DAI AY NOO

HAD G-D GIVEN US THE SABBATH, DAI AY NOO  
Chorus

Chorus

VOLT KAIN MOISHE NISHT GEVAYN  
VOLT KAIN FRAIHAIT NISHT GEVAYN  
VOLT KAIN PESACH NISHT GEVAYN

HAD G-D GIVEN US THE TORAH  
ONLY GIVEN US THE TORAH

DAY AY NOO

HAD G-D GIVEN US THE TORAH, DAI AY NOO

Chorus

## The Second Cup of Wine

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא  
פְּרֵי הַגָּפֶן:

Ba-roch a-tah a-do-nai Elo-hay-nu me-lech ha-o-lam bo-ray p'-ree ha-ga-fen

We are grateful for the fruit of the vine.

## Dayanu

Even if we had only been freed from Egypt, it would have been enough.

אלו הוציאנו ממצרים,  
ולא קרע לנו אֶת־זָמָם,  
דַּיֵּנוּ:

אלו נתן לנו את השבת,  
ולא קָרַבנוּ לַפֶּתַח הַיָּם,  
דַּיֵּנוּ:

אלו נתן לנו את התורה,  
ולא הִכְבֵּדְנוּ לְאֶרֶץ יִשְׂרָאֵל,  
דַּיֵּנוּ:

Ee-lu- hotzi, ho-tzi anu, ho-tzi anu mi-mitzra-yim  
ho-tzi a-nu mi-mitzra-yim, da-yay-nu.

Da-yay-nu

Ee-lu na-tan, na-tan la-nu, na-tan la-nu et ha-Shab-bat  
na-tan la-nu et ha-Shab-bat, da-yay-nu.

Da-yay-nu

Ee-lu na-tan, na-tan la-nu, na-tan la-nu et ha To-rah  
na-tan la-nu et ha-To-rah, da-yay-nu

Da-yay-nu.

## The Second Cup of Wine

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא  
פְּרֵי הַגָּפֶן:

Ba-roch a-tah a-do-nai Elo-hay-nu me-lech ha-o-lam bo-ray p'-ree ha-ga-fen

We are grateful for the fruit of the vine.







## Motzi Matzah

(A piece of the upper matzah is distributed to everyone.)

**בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּצֵּיא  
לָנוּ מַצָּה.**

**בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְנָתַן עֵלֵינוּ מַצָּה.**

Ba-roch a-tah a-do-nai Elo-hay-nu me-lech ha-o-lam  
Ha-mo-tzee le-chem meen ha-ah-retz  
Ba-roch a-tah a-do-nai Elo-hay-nu me-lech ha-o-lam  
Ah-sheer kid-di-sha-nu beh-mitz-vo-tav  
V'-tzi-va-nu al ah-chee-lat ma-tzah

We are grateful for this bread and for this ceremony.



## Maror

(a piece of bitter herb is dipped in charoset and distributed to everyone.)

**בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְנָתַן עֵלֵינוּ מָרוֹר.**

Ba-roch a-tah a-do-nai Elo-hay-nu me-lech ha-o-lam  
Ah-sheer kid-di-sha-nu beh-mitz-vo-tav  
V'-tzi-va-nu al ah-chee-lat ma-roar

We are grateful for this opportunity to eat the bitter herb and the charoset together.

## The Hillel Sandwich

(Everyone is given a piece of horse radish placed between two pieces of matzah.)

Legend says that the great Babylonian scholar Hillel ate this sandwich to fulfill the following Biblical commandment: "They must eat matzah and bitter herbs together." We eat this sandwich tonight in commemoration of Passover celebrations during the days of the ancient Temple in Jerusalem.



## The Meal and the Afikomen

## The Grace after Meals

(Fill the third glass of wine.)



All rejoice together:

A Song of Ascents.

When the Lord brought back the captives of Zion,  
 We were like those who dream.  
 Then was our mouth filled with laughter  
 And our tongue with singing;  
 Then they said among the nations,  
 "The Lord hath done great things for these."  
 The Lord hath done great things for us;  
 Whereat we rejoiced.

Turn our captivity, O Lord,  
 Like streams in the southland.  
 May those who sow in tears  
 Reap with joyous song.  
 May he who goeth on his way weeping,  
 Bearing the measure of seed,  
 Come home with joyous song.  
 Bearing his sheaves.

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

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

Leader:

¶ Let us say grace.

Company:

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

Leader and Company:

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

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

שִׁיר הַמַּעֲלוֹת, בָּשׁוּב יי אַדְשִׁיבֶת צִיּוֹן, הָיִינוּ  
 כְּחֹלְמִים: אָז יִפְלֵא שְׂמוֹךְ פִּי וְלִשְׁנֵי רַגְלֵי, אָז  
 יִמְצְאוּ בִּלְבָבֵם, וְהִדְלִיל יי לַעֲשׂוֹת עִמָּאֵלֵינוּ:  
 וְהִדְלִיל יי לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים: שִׁבְחָה יי  
 אַדְשִׁיבֶתָּם כְּמִשְׁחֵי־יָמֵינוּ: הַרְרִים בְּדַמְעָתָהּ,  
 בְּרַחֲמֵי יִקְצְרוּ: הַלֹּחֵף הַלֹּחֵף וְיָבִיחַ נַפְשׁוֹ כְּשֶׁ-  
 הִרְעָה, בְּמִרְיָתָהּ בְּרַחֲמֵי נַפְשׁוֹ אֶל־מִצְרָיִם:

The third cup of wine is filled.

רְבוּתֵי וְנִבְרָךְ:

יְהִי שֵׁם יי מְבָרָךְ מִעַתָּה וְעַד עוֹלָם:  
 בְּרַשׁוֹת רְבוּתֵי.

וְנִבְרָךְ אֱלֹהֵינוּ שְׂשׂוֹבְלֵנוּ מִשָּׁלוֹ:

בְּרַחֲמֵי אֱלֹהֵינוּ שְׂשׂוֹבְלֵנוּ מִשָּׁלוֹ וּבִטְוֵבוֹ הָיִינוּ:  
 בְּרַחֲמֵי הוּא וּבְרַחֲמֵי שֵׁמוֹ:

בְּרִיךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 הֵן אַתָּה הָעוֹלָם קָלוֹ בְּטוֹבוֹ, בָּחוּן, בְּחַסְדֵּךְ,  
 וּבְרַחֲמֵינוּ, הוּא מִתֵּן לָנוּ לְכֹל־בְּשָׂרֵנוּ, כִּי  
 לְעוֹלָם תִּסְתָּדֵד: וּבִטְוֵבוֹ הַגָּדוֹל תִּמְיִד לֹא־תִסְתָּדֵד  
 לָנוּ, וְעַל יִחְסְרֵנוּ מִזֶּן לְעוֹלָם וָעַד, בְּעִבְדֵּךְ  
 שֵׁמוֹ הַגָּדוֹל: כִּי הוּא הוּא וְתַסְתָּרֵנוּ לְכֹל וְתַסְתִּיב  
 לְגַל וְתַכֵּן מִזֶּן לְכֹל־בְּרִיּוֹתֵינוּ אֲשֶׁר בָּרָא:  
 בְּרַחֲמֵי אַתָּה יי, הֵן אַתָּה־עַל־:

וּבְנֵה יְרוּשָׁלַיִם אִיד הַיְקָדֵשׁ בְּמִנְהַרָה  
 בְּיָמֵינוּ: בְּרַחֲמֵי אַתָּה יי, מִתֵּן בְּרַחֲמֵי יְרוּשָׁלַיִם,  
 אָמֵן:

בְּגִדוֹל יְשׁוּעוֹת מְלֵט, וְעֵשֶׂה הַסֵּד לְמִשְׁחֵינוּ,  
 לְזֶד וְלְחֵרֵט עַד עוֹלָם: עֵשֶׂה שְׁלוֹם  
 בְּמִצְרָיִם, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל  
 כָּל־יִשְׂרָאֵל, וְאֲמִירוֹ, אָמֵן:

פִּיטֵם אַת יְדִיךָ וְתַשְׁבִּיעַ לְכֹל חַי רַחוּם  
 בְּרַחֲמֵי הַמֶּלֶךְ אֲשֶׁר בְּיָמֵינוּ וְהָיָה יי בְּמִצְרָיִם:  
 עַד לְעַמּוֹ יִסּוֹן יי וְנִבְרָךְ אַתָּה שְׂמוֹ בְּשָׁלוֹם.

# The Third Glass of Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי  
הַיַּיִן.

Ba-roch a-tah a-do-nai Elo-hay-nu me-lech ha-o-lam bo-ray p'-ree ha-ga-fen



We are thankful for the fruit of the vine.



## The Cup of Elijah

Legend tells us that the prophet Elijah will herald the coming of the messianic era. We open the door for the spirit of Elijah in the hopes that humankind will one day achieve perfect peace and happiness.

אֵלֶיָּהוּ הַנָּבִיא, אֵלֶיָּהוּ הַתְּשׁוּבִי,  
אֵלֶיָּהוּ, אֵלֶיָּהוּ, אֵלֶיָּהוּ הַגִּלְעָדִי,  
בְּמַהְרָה יָבֵא אֵלֵינוּ עִסְמְשִׁיחַ בְּדָוִד:

### ELIAHU HA-NAVI

*Softly, with longing* *Folk Song*

E - li - ya-hu han-ma - vi, E - li -  
ya-hu ha-eish - bi, E - li - ya-hu, E - li -  
ya - hu, E - li - ya hu hag-gil' - a -  
di, E - li - ya - hu, E - li -  
ya-hu, E - li - ya - hu hag-gil' - a - di,  
*More brightly,*  
Bi-mc-he - rah ya - vo ya -

*Gradually*

vo - ce - le - nu im mo -  
*stronger and stronger*  
shi - ah ben Da - vid im mo -  
*joyfully*  
shi - ah ben Da - vid im mo - shi - ah  
*Gradually softer*  
ben Da - vid, im mo - shi - ah ben Da -  
vid, im mo - shi - ah, im mo -  
shi - ah, im mo - shi - ah - ben Da - vid.



# The Conclusion



(Fill the fourth glass of wine.)

**בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַיַּיִן.**

**Ba-roch a-tah a-do-nai Elo-hay-nu melech ha-o-lam bo-ray ha-ga-fen**

**We are thankful for the fruit of the vine.**

Now we come to the close of the seder. Once again we have recited the epic of Israel's liberation and rededicated ourselves to freedom from tyranny and oppression. As we have celebrated tonight, so may we celebrate together next year, in joy, in peace, and in freedom.

**לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם**

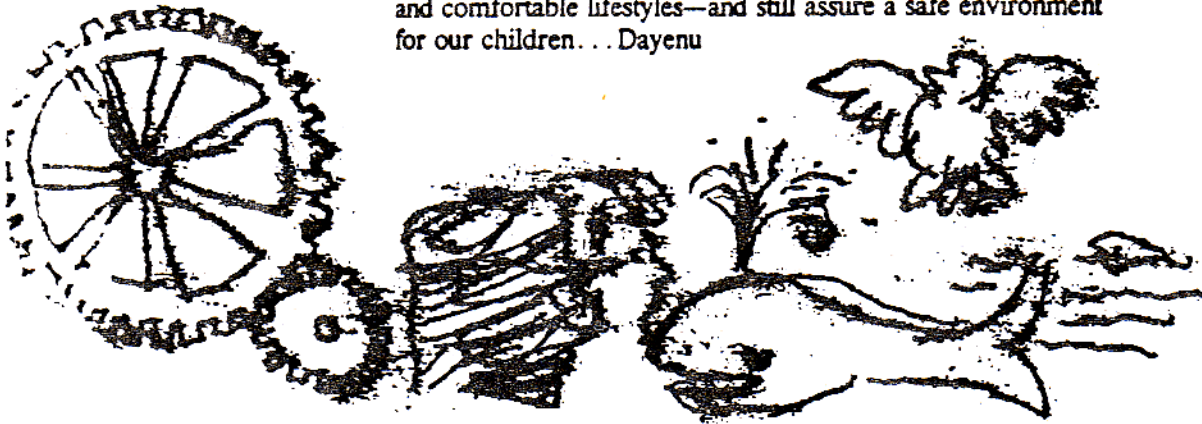
May the coming year bring clear thinking, compassionate behavior, and peace to everyone in Israel and throughout the world.

So let's bring Dayenu into the present, tonight. We have a vision, we take it to heart, and we work hard to make it happen. We are grateful, and yet what miracles and accomplishments would be sufficient (Dayenu) in today's world for us to be truly satisfied?

When all the workers of the world receive just compensation and respect for their labors, enjoy safe, healthy, and secure working conditions, and can take pride in their work. . . Dayenu

When governments end the escalating production of devastating weapons, secure in the knowledge that they will not be necessary. . . Dayenu

When technology for the production and conservation of energy and our other natural resources is developed so that we can maintain responsible and comfortable lifestyles—and still assure a safe environment for our children. . . Dayenu



MODERN  
DAYENU

When the air, water, fellow creatures and beautiful world are protected for the benefit and enjoyment of all, and given priority over development for the sake of profit. . . Dayenu

When all people live freely in their own countries, practicing their beliefs and cultures without interference or persecution. . . Dayenu

When all women and men are allowed to make their own decisions on matters regarding their own bodies and their personal relationships without discrimination or legal consequences. . . Dayenu

When people of all ages, sexes, races, religions, cultures and nations respect and appreciate one another. . . Dayenu

When all children grow up in freedom, without hunger, and with the love and support needed to realize their full potential. . . Dayenu

When all children, women, and men are free of the threat of violence, abuse and domination; when personal power and strength are not used as weapons. . . Dayenu

When all people have access to the information and care they need for their physical, mental, and spiritual well-being. . . Dayenu

When food and shelter are accepted as human rights, not as commodities, and are available to all. . . Dayenu

When no elderly person in our society has to fear hunger, cold, or loneliness. . . Dayenu

When the peoples of the Middle East, and all peoples living in strife, are able to create paths to just and lasting peace. . . Dayenu

When people everywhere have the opportunities we have to celebrate our culture and use it as a basis to work for progressive change in the world. . . Dayenu

If tonight each person could say, "this year I worked as hard as I could toward my goals for improving this world, so that one day all people can experience the joy and freedom I feel sitting with my family and friends at the Seder table. . . Dayenu Dayenu



# The Songs

The walls of Jericho fell on Passover.  
Midian was destroyed by a loaf of barley bread measuring  
an Omer on Passover.  
The soldiers of Pul and Lud were burned in a mighty  
conflagration on Passover.

THIS IS THE PASSOVER FESTIVAL!

Sennacherib met disaster at Zion's gate on Passover.  
The hand wrote on the wall in Babylon on Passover.  
The table was set and all arranged on Passover.

THIS IS THE PASSOVER FESTIVAL!

Queen Esther assembled the community to fast three days  
at Passover.  
Haman was hanged on the gallows fifty cubits high on Passover.  
A twofold punishment You will bring on our enemies  
on Passover.  
Then Your right hand shall be uplifted as on this hallowed  
feast of Passover.

THIS IS THE PASSOVER FESTIVAL!

TO HIM IT IS FITTING, TO HIM IT IS DUE.

Mighty in majesty, Supreme indeed!  
His legions sing to Him:

*Yours alone, O God, is the world's sovereignty.*

TO HIM IT IS FITTING, TO HIM IT IS DUE.

First in majesty, Glorious indeed!  
His faithful sing to Him:

*Yours alone, O God, is the world's sovereignty.*

TO HIM IT IS FITTING, TO HIM IT IS DUE.

Pure in majesty, Powerful indeed!  
His attendants sing to Him:

*Yours alone, O God, is the world's sovereignty.*

TO HIM IT IS FITTING, TO HIM IT IS DUE.

Unique in majesty, Mighty indeed!  
His disciples sing to Him:

*Yours alone, O God, is the world's sovereignty.*

TO HIM IT IS FITTING, TO HIM IT IS DUE.

Ruling in majesty, Revered indeed!  
His angles sing to Him:

*Yours alone, O God, is the world's sovereignty.*

TO HIM IT IS FITTING, TO HIM IT IS DUE.

Humble in majesty, Redeemer indeed!  
His righteous sing to Him:

*Yours alone, O God, is the world's sovereignty.*

TO HIM IT IS FITTING, TO HIM IT IS DUE.

Holy in majesty, Merciful indeed!  
His myriads sing to Him:

*Yours alone, O God, is the world's sovereignty.*

TO HIM IT IS FITTING, TO HIM IT IS DUE.

Almighty in majesty, Sustainer indeed!  
His upright sing to Him:

*Yours alone, O God, is the world's sovereignty.*

TO HIM IT IS FITTING, TO HIM IT IS DUE.

# כִּי לֹא נָאָה, כִּי לֹא יָאָה.

אָדִיר בְּמִלּוּכָה, בְּחֹר פְּהֵלְכָה, גְּדוּדָיו יֹאמְרֵי לֹא:  
לֵה וְלֵה, לֵה כִּי לֵה, לֵה אַף לֵה, לֵה יְיָ הַמַּמְלָכָה.  
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

דָּגוּל בְּמִלּוּכָה, הַדּוּר פְּהֵלְכָה, וְחִיקָיו יֹאמְרֵי לֹא:  
לֵה וְלֵה, לֵה כִּי לֵה, לֵה אַף לֵה, לֵה יְיָ הַמַּמְלָכָה.  
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

נִפְאֵי בְּמִלּוּכָה, חֲסִין פְּהֵלְכָה, טַפְסָרָיו יֹאמְרֵי לֹא:  
לֵה וְלֵה, לֵה כִּי לֵה, לֵה אַף לֵה, לֵה יְיָ הַמַּמְלָכָה.  
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

יְחִיד בְּמִלּוּכָה, כְּבִיר פְּהֵלְכָה, לְמוֹדָיו יֹאמְרֵי לֹא:  
לֵה וְלֵה, לֵה כִּי לֵה, לֵה אַף לֵה, לֵה יְיָ הַמַּמְלָכָה.  
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

מוֹשֵׁל בְּמִלּוּכָה, עוֹרָא כְּהֵלְכָה, סְבִיבָיו יֹאמְרֵי לֹא:  
לֵה וְלֵה, לֵה כִּי לֵה, לֵה אַף לֵה, לֵה יְיָ הַמַּמְלָכָה.  
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

עֵץ בְּמִלּוּכָה, פּוֹדֵה כְּהֵלְכָה, צְדִיקָיו יֹאמְרוּ לֹא:  
לֵה וְלֵה, לֵה כִּי לֵה, לֵה אַף לֵה, לֵה יְיָ הַמַּמְלָכָה.  
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

קְדוֹשׁ בְּמִלּוּכָה, רַחוּם פְּהֵלְכָה, שְׂטָנָיו יֹאמְרוּ לֹא:  
לֵה וְלֵה, לֵה כִּי לֵה, לֵה אַף לֵה, לֵה יְיָ הַמַּמְלָכָה.  
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

תַּקִּיף בְּמִלּוּכָה, תּוֹמֵךְ פְּהֵלְכָה, תַּמִּימָיו יֹאמְרוּ לֹא:  
לֵה וְלֵה, לֵה כִּי לֵה, לֵה אַף לֵה, לֵה יְיָ הַמַּמְלָכָה.  
כִּי לֹא נָאָה, כִּי לֹא יָאָה.



God is Mighty!  
May He soon rebuild His Temple.

Speedily, speedily,  
In our days, soon.

O God, rebuild, O God, rebuild,  
Rebuild Your Temple soon.

God is First, Great and Renowned!  
May He soon rebuild His Temple.

Speedily, speedily,  
In our days, soon.

O God, rebuild, O God, rebuild,  
Rebuild Your Temple soon.

He is Glorious, Faithful, Just and Gracious!  
May He soon rebuild His Temple.

Speedily, speedily,  
In our days, soon.

O God, rebuild, O God, rebuild,  
Rebuild Your Temple soon.

He is Pure, Unique, Mighty, Wise, Majestic,  
Revered, Exalted, Strong, Redeemer and Righteous!  
May He soon rebuild His Temple.

Speedily, speedily,  
In our days, soon.

O God, rebuild, O God, rebuild,  
Rebuild Your Temple soon.

He is Holy, Merciful, Powerful, Almighty!  
May He soon rebuild His Temple.

Speedily, speedily,  
In our days, soon.

O God, rebuild, O God, rebuild,  
Rebuild Your Temple soon.

אָדיר הוּא, יְבִנֵה בֵיתוֹ בְּקֶרֶב, בְּמַהֲרָה בְּיָמֵינוּ  
בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה, בְּנֵה בֵיתְךָ בְּקֶרֶב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּטָל הוּא, יְבִנֵה בֵיתוֹ בְּקֶרֶב,  
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה, בְּנֵה בֵיתְךָ  
בְּקֶרֶב.

הַדּוֹר הוּא, וְתִיק הוּא, וְנָאִי הוּא, תְּסִיד רַחֵם, יְבִנֵה בֵיתוֹ  
בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה,  
בְּנֵה בֵיתְךָ בְּקֶרֶב.

טְהוֹר הוּא, יְחִיד הוּא, כְּבִיר הוּא, לְמוֹד רַחֵם, מְלָךְ הוּא,  
טָרָא הוּא, טָיִב הוּא, עֲזוּז הוּא, פּוֹדֶה הוּא, צְדִיק הוּא, יְבִנֵה  
בֵיתוֹ בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל  
בָּנָה, בְּנֵה בֵיתְךָ בְּקֶרֶב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂרִי הוּא, תְּקִיף רַחֵם, יְבִנֵה בֵיתוֹ  
בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בָּנָה, אֵל בָּנָה,  
בְּנֵה בֵיתְךָ בְּקֶרֶב:

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

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

**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.**

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

**Who knows five? I know five.  
Five are the books of the Torah;  
Four are the 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 sections of the Mishnah;  
Five are the books of the Torah;  
Four are the matriarchs;  
Three are the patriarchs;  
Two are the tablets of the covenant;  
One is our God, in heaven and on earth.**

**אחד מי ידע? אחד אני ידע: אחד אלהינו שבשמים  
ובארץ.**

**שנים מי ידע? שנים אני ידע: שני  
לחות הברית, אחד אלהינו שבשמים  
ובארץ.**

**שלושה מי ידע? שלושה אני ידע:  
שלושה אבות, שני לחות הברית, אחד  
אלהינו שבשמים ובארץ.**

**ארבע מי ידע? ארבע אני ידע:  
ארבע אמהות, שלושה אבות, שני לחות  
הברית, אחד אלהינו שבשמים ובארץ.**

**חמשה מי ידע? חמשה אני ידע:  
חמשה חומשי תורה, ארבע אמהות, שלושה  
אבות, שני לחות הברית, אחד אלהינו  
שבשמים ובארץ.**

**ששה מי ידע? ששה אני ידע: ששה  
סדרי משנה, חמשה חומשי תורה, ארבע  
אמהות, שלושה אבות, שני לחות הברית,  
אחד אלהינו שבשמים ובארץ.**



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

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

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 of the week;  
Six are the sections of the Mishnah;  
Five are the books of the Torah;  
Four are the matriarchs;  
Three are the patriarchs;  
Two are the tablets of the covenant;  
One is our God, in heaven and on earth.

Who knows eleven? I know eleven.  
Eleven are the stars in Joseph's dream;  
Ten are the commandments;  
Nine are the months of childbirth;  
Eight are the days before circumcision;  
Seven are the days of the week;  
Six are the sections of the Mishnah;  
Five are the books of the Torah;  
Four are the matriarchs;  
Three are the patriarchs;  
Two are the tablets of the covenant;  
One is our God, in heaven and on earth.

שבעה מי ידע? שבעה אני יודע: שבעה ימי שבתא,  
ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה  
אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שמונה מי ידע? שמונה אני יודע: שמונה ימי מילה,  
שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה,  
ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו  
שבשמים ובארץ.

תשעה מי ידע? תשעה אני יודע: תשעה ירחי לדה,  
שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי משנה, חמשה  
חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית,  
אחד אלהינו שבשמים ובארץ.

עשרה מי ידע? עשרה אני יודע: עשרה דבריא, תשעה  
ירחי לדה, שמונה ימי מילה, שבעה ימי שבתא, ששה סדרי  
משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות,  
שני לחות הברית, אחד אלהינו שבשמים ובארץ.

אחד עשר מי ידע? אחד עשר אני יודע: אחד עשר  
פוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה,  
שבעה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה,  
ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו  
שבשמים ובארץ.



Who knows twelve? I know twelve.  
Twelve are the tribes of Israel;  
Eleven are the stars in Joseph's dream;  
Ten are the commandments;  
Nine are the months of childbirth;  
Eight are the days before circumcision;  
Seven are the days of the week;  
Six are the sections of the Mishnah;  
Five are the books of the Torah;  
Four are the matriarchs;  
Three are the patriarchs;  
Two are the tablets of the covenant;  
One is our God, in heaven and on earth.

Who knows thirteen? I know thirteen.  
Thirteen are God's attributes;  
Twelve, the tribes of Israel;  
Eleven, the stars in Joseph's dream;  
Ten are the commandments;  
Nine are the months of childbirth;  
Eight are the days before circumcision;  
Seven are the days of the week;  
Six are the sections of the Mishnah;  
Five are the books of the Torah;  
Four are the matriarchs;  
Three are the patriarchs;  
Two are the tablets of the covenant;  
One is our God, in heaven and on earth.

שנים עשר מי ידע? שנים עשר אני ידע: שנים עשר  
שבטיא, אחד עשר פוכביא, עשרה דבריא, תשעה ירחי לדה,  
שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, תמשה  
חומשי תורה, ארבע אמהות, שני לחות הברית,  
אחד אלהינו שבשמים ובארץ.

שלושה עשר מי ידע? שלושה עשר אני ידע: שלושה עשר  
מדיא, שנים עשר שבטיא, אחד עשר פוכביא, עשרה דבריא,  
תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה  
סדרי משנה, תמשה חומשי תורה, ארבע אמהות, שלושה  
אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ:

# HAD GADYA

One little goat, one little goat,  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came a cat and ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came a dog and bit the cat,  
That ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came a stick and beat the dog,  
That bit the cat that ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came a fire and burned the stick,  
That beat the dog that bit the cat  
That ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came the water and quenched the fire,  
That burned the stick that beat the dog  
That bit the cat that ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came an ox and drank the water,  
That quenched the fire that burned the stick  
That beat the dog that bit the cat  
That ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came a *shohet* and slaughtered the ox,  
That drank the water that quenched the fire  
That burned the stick that beat the dog  
That bit the cat that ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came the angel of death and killed the *shohet*,  
That slaughtered the ox that drank the water  
That quenched the fire that burned the stick  
That beat the dog that bit the cat  
That ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

Then came the Holy One, blessed be He,  
And slew the angel of death,  
That killed the *shohet* that slaughtered the ox  
That drank the water that quenched the fire  
That burned the stick that beat the dog  
That bit the cat that ate the goat  
My father bought for two zuzim.  
*One little goat, one little goat.*

חד גדיא, חד גדיא, דזבן אבא  
בתרי זוזי, חד גדיא, חד גדיא.

ואתא שטרא, ואכלה לגדיא, דזבן  
אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא כלבא, ונשד לשטרא, דאכלה  
לגדיא, דזבן אבא בתרי זוזי, חד גדיא,  
חד גדיא.

ואתא חוטרא, והכה לכלבא, דנשד לשטרא, דאכלה  
לגדיא, דזבן אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מרא, ושרף לחוטרא, דהכה לכלבא, דנשד  
לשטרא, דאכלה לגדיא, דזבן אבא בתרי זוזי, חד גדיא,  
חד גדיא.

ואתא מייא, וכבה למרא, דשרף לחוטרא, דהכה לכלבא,  
דנשד לשטרא, דאכלה לגדיא, דזבן אבא בתרי זוזי, חד  
גדיא, חד גדיא.

ואתא תורא, ושטה למייא, דכבה למרא, דשרף לחוטרא,  
דהכה לכלבא, דנשד לשטרא, דאכלה לגדיא, דזבן אבא  
בתרי זוזי, חד גדיא, חד גדיא.

ואתא השחט, ושחט לתורא, דשטה למייא, דכבה למרא,  
דשרף לחוטרא, דהכה לכלבא, דנשד לשטרא, דאכלה  
לגדיא, דזבן אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מלאך המות, ושחט לשחט, דשחט לתורא, דשטה  
למייא, דכבה למרא, דשרף לחוטרא, דהכה לכלבא, דנשד  
לשטרא, דאכלה לגדיא, דזבן אבא בתרי זוזי, חד גדיא,  
חד גדיא.

ואתא הקדוש ברוך הוא, ושחט למלאך המות, דשחט  
לשחט, דשחט לתורא, דשטה למייא, דכבה למרא, דשרף  
לחוטרא, דהכה לכלבא, דנשד לשטרא, דאכלה לגדיא,  
דזבן אבא בתרי זוזי, חד גדיא, חד גדיא.

## A-DEER HU

SOLO:

A-deer hu, a-deer hu.  
Yiv-neh vey-so b'ko-rov.

CHORUS:

Bim-hey-roh, bim-hey-roh,  
B'yo-mey-nu b'ko-rov.

SOLO:

CHORUS:

Eyl b'ney, Eyl b'ney  
B'ney veys-cho b'ko-rov.

2

Bo-chur hu, go-dol hu.  
Yiv-neh vey-so b'ko-rov.

3

Do-gul hu, ho-dur hu.  
Yiv-neh vey-so b'ko-rov.

4

Vo-sik hu, za-kay hu.  
Yiv-neh vey-so b'ko-rov.

5

Cho-sid hu, to-hor hu.  
Yiv-neh vey-so b'ko-rov.

6

Yo-chid hu, ka-bir hu.  
Yiv-neh vey-so b'ko-rov.

## CHAD GAD-YO

Chad gad-yo, chad gad-yo.

Di-ze-van a-bo bis-rey  
zu-zey  
Chad gad-yo, chad gad-yo.

V'o-so shun-ro v'o-chal  
l'gad-yo. Di-ze-van . .

V'o-so kal-bo v'no-shach  
l'shun-ro  
D'o-chal l'gad-yo. Di-ze-van . .

V'o-so chut-ro v'hi-koh  
l'chal-bo  
D'no-shach l'shun-ro.  
D'o-chal l'gad-yo. Di-ze-van . . .

V'o-so nu-ro v'so-raf  
l'chut-ro  
D'hi-koh l'chal-bo, d'no-shach  
l'shun-ro.  
D'o-chal l'gad-yo. Di-ze-van . . .

V'o-sa ma-yo v'cho-voh  
l'nu-ro  
D'so-raf l'chut-ro, d'hi-koh  
l'chal-bo,  
D'no-shach l'shun-ro,  
D'o-chal l'gad-yo. Di-ze-van . . .

## E-CHOD MEE YO-DEY-A?

E-chod mee yo-dey-a?  
E-chod anee yo-dey-a.  
E-chod Elohey-nu  
She-ba-sho-ma-yeem u-vo-o-rets.

Sh'nayceem mee yo-dey-a?  
Sh'nayceem anee yo-dey-a.  
Sh'ney lu-chos ha-b'ris,  
E-chod Elo-hey-nu  
She-ba-sho-ma-yeem u-vo-o-rets.

Sh'lo-sho mee yo-dey-a?  
Sh'lo-sho anee yo-dey-a.  
Sh'lo-sho o-vos  
Sh'ney lu-chos ha-b'ris,  
E-chod Elo-hey-nu  
She-ba-sho-ma-yeem u-vo-o-rets.

Ar-ba mee yo-dey-a?  
Ar-ba anee yo-dey-a.  
Ar-ba ee-mo-hos,  
Sh'lo-sho o-vos,  
Sh'ney lu-chos ha-b'ris,  
E-chod Elo-hey-nu  
She-ba-sho-ma-yeem u-vo-o-rets.



15. JERUSALEM OF GOLD

Avir ha-rim tza-lul ka-ya-yin  
 V'ray-ach or-a-nim  
 Ni-sa ba-ru-ach ha-ar-by-it  
 Im kol pa-a-mo-nim  
 Uv-tar-d'mat elan va-even  
 Shvu-ya ba-cha-lo-ma  
 Ha-ir a-sheer ba-dad yo-shev-ed  
 U'v'li-ba cho-ma

Yerushalayim shel zahav  
 V'shel n'cho-shet v'shel or  
 Ha-lo l'chol shir-i-ich a-ni ki-nor.  
 (repeat)

The mountain air is clear and fragrant  
 Like wine it weaves a spell  
 It's bourne aloft on evening breezes  
 Along with sounds of bells.  
 In slumber like the stone and cypress  
 Enchanted, set apart  
 The city long was sitting lonely  
 A wall was at her heart.

Yerushalayim of shining gold  
 And shining copper against the sky  
 For the songs to your glory  
 Thy harp am I.

To ancient walls, to narrow alleys  
 Each stole a precious gem  
 Beside the walls a shofar calls us  
 To old Jerusalem.  
 A thousand suns in rocky caverns  
 Shine out and bid us go  
 The long lost road down to the Dead Sea  
 The road to Jericho.

But now the time has come to hail thee  
 Weave garlands for thy guards.  
 I am the smallest of thy children  
 The latest of thy bards.  
 Thy name can burn the lips of poets  
 Like fiery seraph's wings  
 I'll not forget Yerushalayim  
 And I shall ever sing.