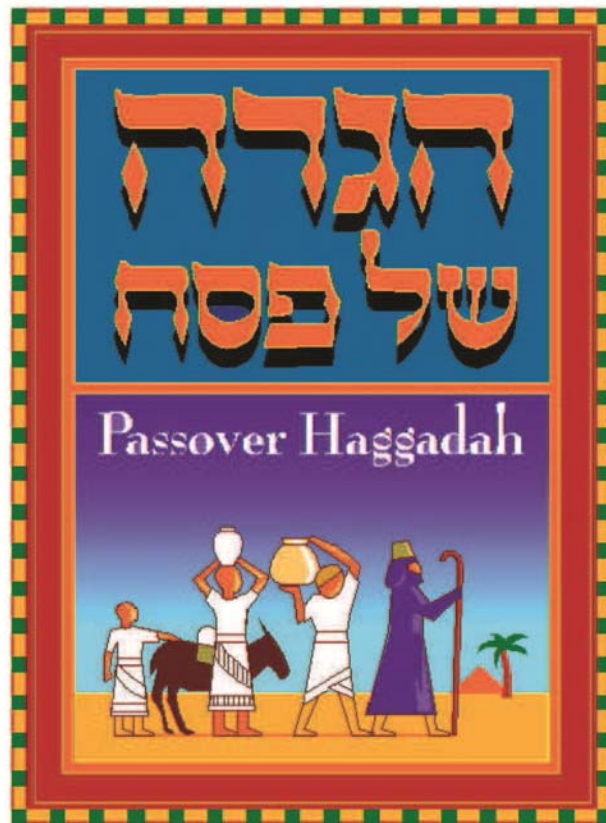


WISESCHOOL

הַגָּדָה שֶׁל פֶּסַח

Passover Haggadah

Grade 5-6



Student's Name _____

Room _____

חַג שְׂמֵחַ Happy Passover



הדלקת הנרות - Light Yom Tov Candles

ברוך אתה יי אלוהינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של [שבת ושל] יום טוב.

Praised are you, Adonai , our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to kindle the lights [for Shabbat] and of the Passover festival.





קִדְּשׁ וּרְחֵץ

The following 14 *seder* symbols guide us in the order of *seder* service:

- | | |
|-----------------------|---|
| קִדְּשׁ | 1. We say Kiddush- the blessing over the wine. |
| וּרְחֵץ | 2. We wash our hands without the customary blessing. |
| כַּרְפָּס | 3. We eat greens dipped into salt water. |
| יִחַץ | 4. Breaks middle <i>matzah</i> |
| מַגִּיד | 5. We recite the <i>Haggadah</i> – we tell the story. |
| רְחֵץ | 6. We wash our hands and make the customary blessing. |
| מוֹצֵיא מַצָּה | 7. We say the blessings for HaMotzi and for Matzah. |
| מָרֹר | 8. We dip the bitter herb into <i>hoarosef</i> and recite a special blessing. |
| כוּרֵךְ | 9. We eat a sandwich of <i>matzah</i> and bitter herbs |
| נִשְׁתַּחֲוֶה עוֹרֵךְ | 10. We enjoy our <i>seder</i> meal |
| צֶפֶן | 11. We eat a piece of <i>Afikoman</i> |
| בִּרְךְ | 12. We say Grace after the meal |
| הַלֵּל | 13. We recite the Hallel & Fourth Cup of Wine |
| נִרְצָה | 14. We hope our Service is acceptable to God |



1. קִדְּוֹשׁ - KADDESH / Kiddush

Please rise!

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Praised are you, *Adonai*, King of the universe, who has created the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם, וְרוּמְמָנוּ
מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [
שַׁבָּתוֹת לְמִנוּחָה וְ] מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת-יוֹם
[הַשַּׁבָּת הַזֶּה וְאֶת - יוֹם] חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ,
[בְּאַהֲבָה,] מִקְרָא קוֹדֵשׁ, זִכָּר לִיציאת מצרים. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל-הָעַמִּים. [וְשַׁבָּת] וּמוֹעֲדֵי קִדְּשֶׁךָ [בְּאַהֲבָה וּבְרָצוֹן]
בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ: בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ [הַשַּׁבָּת וְ]
יִשְׂרָאֵל וְהַזְּמַנִּים:

Praised are you, *Adonai* our God, King of the universe, Who chose us for a unique relationship, lifting us who know the language of creation above those who speak an ordinary language, enabling us to encounter holiness through Your *mitzvot*, giving us lovingly [Shabbat for rest] holidays for joy, festivals and special times for celebration, particularly this [Shabbat and this] Passover, this time of freedom [given in love] this sacred gathering, this re-enactment of our going out from *Mitzrayim*. It is You who has chosen us, You who have shared Your holiness with us in a manner different than with other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly and willingly]. Praised are you, *Adonai*, Who imbues with holiness [Shabbat], Israel and the sacred moments of the year.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ
לְזִמַּן הַזֶּה:

Praised are You *Adonai* our God, King of the universe who has sustained us, maintained us and enabled us to reach this moment in life.

All should be seated and drink the wine while reclining to the left side



2. וְרַחֵץ - URHATZ / Wash

Wash hands before dipping the parsley but do not say the customary blessing.
This ceremony may be performed at the table with a glass and bowl.

3. כֶּרֶפֶס - KARPAS / Karpas



We dip parsley in salt water and recite the following blessing before eating it.
A boiled potato or celery stick may be substituted for the parsley.

Any vegetable that is not bitter may be eaten. Some traditional authorities insist upon parsley as the most authentic, but other vegetables used are celery, parsley, onion and potato as they also are the “fruit of the earth” and also remind us of the Spring season’s greens.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Praised are you, Adonai, our God, whose Presence fills the universe, who creates the fruit of the earth.



4. יַחַץ / Divide – YAHATZ

Divide the middle Matzah into two parts, and there is no blessing. Take the larger part; wrap it in napkin and save it for the conclusion of the meal as the Afikoman.

The top matzah and a middle smaller portion is to be used later for the “motzee-matzah” blessing recited for bread, and the bottom matzah is for “Korech,” the Hillel sandwich.

5. מַגִּיד / Narrate – MAGID

Behold this *matzah!* It is like the poor man’s bread our forefathers ate in the land of Egypt. It reminds us of their slavery and poverty.

This is a happy, joyous holiday. Let all those who are hungry come in and join us.

Let all those who are needy come and celebrate Passover with us.

Now we are here. Next year may we be in the land of Israel. This year we are not all free. Next year, we hope and pray all of us will be free people.

הָא לַחְמָא עֲנִיאָ - Ha Lahma Anya

The traditional invitation for all to join the Seder. Some also open the door at this point in the Seder, similar to when it is opened later in the Seder, as a sign of welcoming guests to the Seder.

הָא לַחְמָא עֲנִיאָ דִּי אֶכְלוּ אַבְהֹתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי וַיְכּוּל, כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּגֵי חוֹרֵין:





Refill the wine cups

מה בשַׁתָּנָה “Four Questions”

מה בשַׁתָּנָה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Why is this night of Passover different from all other nights of the year?

1. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמִץ וּמֵצָה. הַלַּיְלָה הַזֶּה כָּלוּ מֵצָה:

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

2. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין נְשֹׂאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה מְרוֹר:

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

3. שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּלוֹ פַּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet *harosef*?

4. שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין. הַלַּיְלָה הַזֶּה
כָּלְנוּ מְסַבֵּין:

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

Uncover the *Matzah* and begin the reply.

The following section is not part of the real Haggadah. It is included here as a direct reply to the Four Questions.



Q. Why do we eat *Matzah*?

A. Our ancestors left Egypt in a hurry. The dough did not have enough time to rise.

Q. Why do we eat bitter herbs?

A. We eat bitter herbs to remind us of the bitterness of slavery in Egypt.

Q. Why do we dip twice?

A. The first time we dip *karpas* into salt water to show that we are now free people and can eat as we please. We use *karpas* because herbs are a sign of spring and *pesach* is the holiday of the spring season.

The second time we dip *Maror* into *harroset* to show that the bitterness of Egypt has been sweetened. The *maror* represents bitterness of life in Egypt. The *harroset* symbolizes the bricks our ancestors made in that land.

Q. Why do we recline at the table?

A. We recline as a sign of freedom and comfort.

עֲבָדִים הָיִינוּ - AVADEEM HAYINU

Storytelling: "We were slaves"

עֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם. וַיּוֹצֵיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד
חֲזָקָה וּבְזֵרוּעַ גְּטוּיָה, וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא
אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מְשֻׁעָבְדִים
הָיִינוּ לְפָרַעַה בְּמִצְרַיִם. וְאֶפִּילוּ כִּלְנוּ חֲכָמִים, כִּלְנוּ גְבוּרִים, כִּלְנוּ
זְקֵנִים, כִּלְנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת
מִצְרַיִם. וְכָל הַמְּרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשֻׁבָּח:

We were slaves in Egypt and God freed us from Egypt with a mighty hand. Had not the holy one liberated our people from Egypt, then we, our children and our children's children would still be enslaved.



A Moment from a Seder of our Sages:

מַעֲשֵׂה בְּרַבֵּי אֱלִיעֶזֶר, וְרַבֵּי יְהוֹשֻׁעַ, וְרַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה, וְרַבֵּי עֲקִיבָא,
וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי־בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם, כָּל־אוֹתוֹ
הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רְבוּתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע,
שֶׁל שַׁחֲרִית:

It happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the *seder* table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them: "Rabbis, it is time for us to recite the *Shema*."

אָמַר רַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה. הֲרִי אֲנִי כְּכֹן שְׁבַעִים שָׁנָה, וְלֹא זָכִיתִי, שֶׁתֵּאמַר
יְצִיאַת מִצְרַיִם בַּלַּיְלֹת. עַד שֶׁדָּרְשָׁה בֶן זוֹמָא. שֶׁנֶּאמַר: לְמַעַן תִּזְכֹּר, אֶת יוֹם
צֵאתְךָ מֵאֶרֶץ מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיְמִיּוֹם. כָּל יְמֵי חַיֶּיךָ הַלַּיְלֹת.
וְחֻכְמַיּוֹם אֲמָרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ לְהֵבִיא לִימּוֹת הַמְּשִׁיחַ:

Rabbi Elazar ben Azaryah said: "I am like a seventy-year old man and I have not succeeded in understanding why the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it by quoting: "In order that you may remember the day you left Egypt all the days of your life." The Torah adds the word **all** to the phrase the days of your life to indicate that the nights are meant as well. The sages declare that "the days of your life" means the present world and "all" includes the messianic era.



אַרְבַּעַת בְּנֵי - The Four Children

בְּרוּךְ הַמְּקוֹם. בְּרוּךְ הוּא. בְּרוּךְ שֶׁנִּתְּנָה תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא.
כְּנֻגַד אַרְבַּעַת בְּנֵי דְבָרָה תּוֹרָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,
וְאֶחָד שְׂאִינֵנו יוֹדֵעַ לְשְׂאוֹל:

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

1. חָכָם מַה הוּא אוֹמֵר? מַה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה
יְיָ אֱלֹהֵינוּ אֶתְכֶם? וְאִם אַתָּה אֹמֵר-לוֹ כְּהַלְכוֹת הַפֶּסַח: אִין מִפְּטִירִין
אַחַר הַפֶּסַח אֲפִיקוּמָן:

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

2. רָשָׁע מַה הוּא אוֹמֵר? מַה הָעֵבוּדָה הַזֹּאת לָכֶם? לָכֶם וְלֹא לוֹ. וְלִפִּי
שְׁהוּצִיא אֶת-עַצְמוֹ מִן הַכֶּלֶל, כְּפֹר בְּעֶקֶר. וְאִם אַתָּה הִקְהִי אֶת-שִׁנּוּי,
וְאֹמֵר-לוֹ: בְּעִבּוּר זֶה, עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרָיִם, לִי וְלֹא-לוֹ. אֱלוֹ
הָיָה שֵׁם, לֹא הָיָה נִגְאָל:

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.



3. תָּם מַה הוּא אוֹמֵר? מַה זֹאת? וְאִמְרָתְךָ אֵלָיו: בְּחֶזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that God took us out of Egypt, out of the house of bondage."

4. וְשִׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל, אֵת פֶּתַח לוֹ. שְׂנֵאָמֵר: וְהִגַּדְתָּ לְבִנְךָ, בַּיּוֹם הַהוּא לֵאמֹר: בְּעֶבְרַת זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרַיִם:

As for the **One Who Does Not Know How To Ask**, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the God did for me when I came out of Egypt.'" (Exodus 13:8)

THE BALLAD OF THE FOUR CHILDREN

The following song to the tune of "Clementine" is not included in the real Haggadah. However, the questions of each of the four children and the answers to them founding this song are based on those given in the Haggadah.

Said the father to his children;
"At the *seder* you will dine,
You will eat your fill of *matzah*
You will drink four cups of wine."

Now this father had no daughters,
But his sons they numbered four,
One was wise and one was wicked,
One was simple and a bore.

And the fourth was sweet and winsome,
He was young and he was small,
While his brothers asked the questions,
He could hardly speak at all.



WHAT DOES THE WISE CHILD SAY?

Said the wise son to his father,
“Would you please explain the laws?
All of the customs of the *seder*
Will you please explain the cause?”

And the father proudly answered,
“As our fathers ate in speed,
Ate the paschal lamb ‘ere midnight
And from slavery they were freed.

So we follow their example
And ‘ere midnight must complete
The service of the *seder*;
After twelve we may not eat.”

AND THE SIMPLE CHILD, WHAT DOES HE SAY?

Then the simple son said simply,
“What is this? and then quietly,
The good father told his offspring,
“We were freed from slavery.”

AND WHAT DOES THE WICKED CHILD SAY?

Then did sneer the son so wicked
“What does all this mean to you?”
And the father’s voice was bitter
As his grief and anger grew.

“If yourself you don’t consider
A true son of Israel
Then for you this has no meaning,
You could be a slave as well.”

AND THE CHILD WHO DOES NOT KNOW HOW TO ASK?

But the youngest son was silent,
For he could not ask at all,
His bright eyes were bright with wonder,
As his father told them all.

Now dear children, heed the lesson,
And remember evermore,
What the father told the children,
Told his sons that numbered four.



וְהִיא שְׁעֵמֶדָה - V'hee She-amdah

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד, עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ.
אֶלָּא שְׁבִכָּל דּוֹר וְדוֹר, עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ הוּא
מְצִילֵנוּ מִיָּדָם:

It is Gods promise of revenge upon our enemies and freedom for our people that have helped us in every generation. Pharaoh was not alone in his attempts to blot us out. In every generation, there are those who rise up to destroy us. However, the Holy One, Blessed be he, always saves us from their hands.

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזְרוּעַ נְטוּיָהּ, וּבְמוֹרָא
גְּדוֹל וּבְאוֹתוֹת וּבְמוֹפְתִים:

"God brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders." (Dt. 26:8)

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם. לֹא עַל־יְדֵי מַלְאָךְ, וְלֹא עַל־יְדֵי שָׂרָף. וְלֹא עַל־יְדֵי
שְׁלִיחַ. אֶלָּא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוֹדוֹ וּבְעֲצָמוֹ. שְׁנֹאֵמַר: וְעַבְרַתִּי בְּאֶרֶץ
מִצְרַיִם בְּלַיְלָה הַזֶּה, וְהִפִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה,
וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְיָ:

God brought us out of Egypt not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: "I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am God."



REVIEW OF EVENTS LEADING UP TO THE TEN PLAGUES

Joseph is sold by his brothers to a caravan of Ishmaelites traveling to Egypt.

Joseph becomes Prime Minister of Egypt after he interprets Pharaoh's dreams. During a famine, Jacob sends his sons to buy food in Egypt. They meet Joseph.

Joseph forgives his brothers and Jacob and his family comes to settle in Goshen. The Israelites prosper. They multiply and grow strong.

Pharaoh's generation dies out. The "new" Pharaoh dislikes the prosperous Israelites. He oppresses them.

The Israelites are made slaves. Their male babies are thrown into the Nile.

Moses is found in the Nile by the princess. He is nursed by his mother. Later Moses lives in the palace.

After killing an Egyptian while defending an Israelite, Moses flees to Midian.

"Go down Moses to Egypt land" Moses hears the voice of God telling him to return to Egypt and help his enslavement brethren.

Moses and Aaron speak to Pharaoh. Pharaoh refuses to free the Israelites.

God sends the TEN PLAGUES upon the Egyptians. After the tenth plague the Jews leave Egypt with great wealth as God had promised Abraham.

עֲשׂוֹר מִכּוֹת The Ten Plagues

אלו עֲשׂוֹר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל-הַמִּצְרִים בְּמִצְרַיִם,
וְאֵלֵי הֵן:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

Should We Rejoice For The Plagues?

דָּם. וָאֵשׁ. וְתִמְרוֹת עָשָׁן:

“Blood, and fire and pillars of smoke. . . .”

The Egyptians made us slaves and *Adonai* rescued us from them.

The plagues were necessary to force the Egyptians to let us go free.

However, even though they were wicked, the Egyptians were humans like us, and suffered during the plagues.



Since our "cup of salvation" cannot be regarded as full when we recall the suffering of the Egyptians, a drop of wine is removed from the cup with the mention of each plague.

**דָּם. צְפַרְדֵּי. פְּנִים. עָרוֹב. דָּבָר. שְׁחִין. בָּרָד. אֲרָבָה.
חֲשֵׁךְ. מַכַּת בְּכוֹרוֹת:**

Blood,

Frogs,

Lice,

Beasts,

Cattle Plague

Boils

Hail

Locusts

Darkness

Slaying of First Born



A Final Way To Count and Recall The Ten Plagues

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Yehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

Rabbi Yehuda would assign the plagues three mnemonic signs:

דָּצ"ךְ עַד"ש בָּאֵח"ב:

דַּיְנוּ: - DAYENU
“It Would Have Been Sufficient”

We sing together.



אֱלֹהֵינוּ הוֹצֵאנוּ מִמִּצְרַיִם דַּיְנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת דַּיְנוּ:

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה דַּיְנוּ:

**How thankful must we be to God for all the
goods deeds he has done for us:**

God brought us out of Egypt
God punished the Egyptians
God slayer their first born
God divided the Red Sea for us
God brought us through it on dry land
And drowned our oppressors in the sea.
God took care of us in the desert for forty years
And fed us manna
God gave us the Sabbath.
And brought us to Mt. Sinai
God gave us the Torah
And brought us into the land of Israel.

רַבֵּן גַּמְלִיֵּאל - RABBAN GAMLIEL

Rabban Gamliel taught that before we proceed further that we must understand the three principal symbols of the Seder meal.

רַבֵּן גַּמְלִיֵּאל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסַח, לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן:

פֶּסַח. מַצָּה. וּמָרֹר.

Rabban Gamliel would teach that all those who had not spoken of three words on Passover had not fulfilled their obligation to tell the story, and these three words are: *Pesah* [Paschal Lamb], *Matzah* and *Maror* [Bitter Herb].

פֶּסַח

Everyone's attention is now drawn to the shank bone on the Seder Plate, but it is not touched or raised.

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיָם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאָמַרְתֶּם זִבַּח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם, בְּנֹגְפוֹ אֶת־מִצְרַיִם וְאֶת־בֵּיתֵינוּ הֲצִיל, וַיִּקּוֹד הָעַם וַיִּשְׁתַּחֲוּוּ.

The *Pesah* which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the *Pesah* offering because the holy one, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for *Adonai*, who passed over the houses of the Israelites saving us in *Mitzrayim* but struck the houses of the Egyptians. . . .’”

Why we eat *Matzha*?

Because our ancestors left Egypt in a great hurry and the dough they made did not have sufficient time to rise.



מַצָּה

The plate of Matzah is raised.

מַצָּה זוֹ שְׂאֵנוּ אוֹכְלִים, עַל שׁוּם מָה? עַל שׁוּם שְׁלֹא הִסְפִּיק בְּצִקָּם שָׁל אֲבוֹתֵינוּ לְהַתְּמִיץ, עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא, וּגְאָלָם, שְׁנֶאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק, אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגוֹת מַצּוֹת, כִּי לֹא תִמֵּץ: כִּי גוֹרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַתְּמִיץ, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out of Egypt into *matzah* - cakes of unleavened bread - which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves.”

The plate of Matzah is lowered.

Why we eat *Maror*?

Because the Egyptians embittered the live of our ancestors in Egypt.



9. מרור

The Maror is raised

מרור זה שאנו אוכלים, על שום מָה? על שום שמררו המצרים את־חיי אבותינו במצרים, לשנאמר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה, בַּחֹמֶר וּבַלְּבָנִים, וּבְכָל־עִבּוּדָה בַּשָּׂדֶה: אֵת כָּל־עִבּוּדְתָם, אֲשֶׁר עָבְדוּ בְּהֶם בְּפָרֶךְ.

We eat *Maror* for the reason that the Egyptians embitter the lives of our ancestors in *Mitzrayim*, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”

The Maror is lowered.

בְּכָל-דּוֹר וְדּוֹר “In Every Generation”

בְּכָל-דּוֹר וְדּוֹר תִּיב אָדָם לְרֹאוֹת אֶת-עַצְמוֹ, כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם,
שְׁנֹאמֵר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי,
בְּיֵצֵאתִי מִמִּצְרַיִם. לֹא אֶת-אֲבוֹתֵינוּ בְּלָבָד, גָּאֵל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֱלֹהֵי
אֲפֹ אֹתָנוּ גָּאֵל עַמֵּהֶם, שְׁנֹאמֵר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא
אוֹתָנוּ, לְתֶת לָנוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ.

In every generation, each Jew must look upon oneself as if they themselves had gone froth from Egypt because it says in the Torah: “God took us out of there to bring US to Israel and give US the land he promised to our ancestors.”

Therefore we are obligated, to thank, sing the *Hallel*, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us!

You brought us from human servitude to freedom,
from sorrow to joy,
for a time of mourning to a festive day,
from deep darkness to great light
and from slavery to redemption!

In Your presence we renew our singing as in ancient days:

Hallel-lu-yah
Sing *Hallel* to God.



הַלֵּל HALLEL

We are obliged to praise God, which we do in the Psalms of Hallel: We raise our glasses of wine and we cover the Matzot.

לְפִיכֶךָ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעִלָּה וּלְקַלֵּס, לְמִי נִשְׁעָשָׂה
לְאַבוֹתֵינוּ וְלָנוּ אֶת־כָּל־הַנִּסִּים הָאֵלֹהִים. הוֹצִיאָנוּ

מֵעַבְדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר
גָּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה. הַלְלוּיָהּ:

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! *Halleluyah!*

תְּהִלִּים PSALM 113

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ. יְהִי שֵׁם יְיָ מְבֹרָךְ מְעַתָּה
וְעַד עוֹלָם: מִמְּזֶרֶח שֶׁמֶשׁ עַד מְבֹאֵאוֹ. מִהֲלֵל שֵׁם יְיָ.

Praise God! Praise, the servants of God, praise the name of God.
Blessed be the name of God from this time forth and forever.
From the rising of the sun to its setting,
God's name is to be praised. High above all nations is God;
above the heavens is God's glory.

תהילים PSALM 114

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לוֹעֵז:

הִיְתָה יְהוּדָה לְקָדְשׁוֹ. יִשְׂרָאֵל מִמְּשָׁלוֹתָיו:

הַיָּם רָאָה וַיָּנוּס, הַיַּרְדֵּן יָסוּב לְאַחֹר:

הַהָרִים רָקְדוּ כְּאֵילִים. גְּבָעוֹת פְּבַנִּי-צֹאן:

מֵה־לֶּךְ הַיָּם כִּי תָנוּס. הַיַּרְדֵּן תָּסוּב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאֵילִים. גְּבָעוֹת פְּבַנִּי-צֹאן:

מִלְּפָנֵי אָדוֹן חוֹלֵי אֲרָץ. מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב:

הַהוֹפְכֵי הַצּוּר אֲגַם-מַיִם. תִּלְמִישׁ לְמַעַיְנוֹ-מַיִם.



כּוֹס שְׁנִיָּה

Second Cup of Wine

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

Praised are you, *Adonai*, King of the universe, who has created the fruit of the vine.

We drink the second cup of wine while reclining on the left side

6. רְחֻצָּה Washing

Everyone at the Seder now ritually washes before Motzee-Matzah. We wash because we are a “kingdom of priests” and whenever we wash before eating, we are reminded of that special role.

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

Praised are you, *Adonai*, King of the universe, who sanctified us with his commandment to wash our hands.

7. מוֹצֵיא מַצָּה



The first food at the meal is matzah - unleavened bread). Notice the special instructions and sequence of berachot. First we recite “ha-motzee.” However, before eating the matzah, we add a second beracha for matzah.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

Praised are you, *Adonai*, King of the universe, who brings forth sustenance from the earth.

We now put the bottom matzah back in its place and continue, reciting the matzah beracha holding the top and middle matzah.

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

Praised are you, *Adonai*, King of the universe, who sanctified us with his commandment to eat matzah.

We eat the Matzvah while reclining on the left side



8. מָרוֹר - Bitter Herbs

Small pieces of horse-radish are dipped into the haroset (symbolic of mortar). Before eating it, a berakha is recited. Some people mix the pieces of horse-radish with haroset. We generally do not recline while eating maror as it is a symbol of slavery.

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

Praised are you, Adonai, King of the universe, who sanctified us with his commandment to eat the bitter herb.

9. פּוּרְךָ – Hillel Sandwich

In ancient times, Hillel ate the three symbolic foods (lamb, matzah and bitter herbs) folded together so that each mouthful contained all three, combining the symbols of slavery and liberation. Since we do not have today a Paschal lamb, we eat just matzah and horse-radish in a "Hillel sandwich".

A “sandwich” is made, composed of a piece of the bottom matzah, maror, and haroset.

זָכַר לְמִקְדָּשׁ כְּהִלֵּל: כֵּן עָשָׂה הִלֵּל בְּזִמְנוֹ שְׁבִיית הַמִּקְדָּשׁ הִיָּה קַיָּם. הִיָּה

פּוּרְךָ פֶּסַח מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד. לְקַיָּם מָה שֶׁנֶּאֱמַר: עַל־מִצּוֹת

וּמָרוֹרִים יֹאכְלֵהוּ:

This way of eating *matzah*, *maror* and *haroset* reminds us of how Hillel would do so when the Second Temple still existed, making a sandwich of the *Pashal* lamb, *matzah* and *maror*, fulfilling the Torah injunction: “with *matzot* and *maror* they shall eat the *Pashal* lamb.”

10. נְשֵׁלֶמֶן עוֹרֵךְ

We eat the Seder Meal!



11. אֶפִּיקוֹמָן (Dessert) – צָפוּן

It is now time to redeem the Afikoman. Then, each person eats a portion of the Afikoman.

After one eats the Afikoman, it is forbidden to eat anything further or to drink anything but for the two remaining mandatory ritual cups of wine, one for the Grace after meals and one for Hallel.

Birkat HaMazone – בִּרְכַּת .12

Fill the cup before Birkat HaMazone / grace.

המזמן: רבותי נְבָרְךְ

המסובין: יְהִי שֵׁם יי מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

המזמן: יְהִי שֵׁם יי מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

המזמן: בְּרִשׁוֹת מְרִנּוֹ וְרַבְּנּוֹ וְרַבּוֹתֵי, נְבָרְךְ (אֱלוֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ.

המסובין: בְּרוּךְ (אֱלוֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבָטוּבוֹ חַיֵּינוּ.

המזמן: בְּרוּךְ (אֱלוֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבָטוּבוֹ חַיֵּינוּ.

המסובין: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יי, אֱלוֹהֵינוּ מֶלֶךְ הָעוֹלָם, הִזַּן אֶת הָעוֹלָם כֹּל בְּטוּבוֹ בְּחֵן
בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ
הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מִזֶּן לְעוֹלָם וָעַד. בְּעִבּוֹר
שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמְפָרֵס לֵכֹל וּמַטִּיב לֵכֹל, וּמַכִּין מִזֶּן
לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יי, הִזַּן אֶת הַכֹּל:

Praised are you, *Adonai* our God, King of the universe, who nourishes the whole world with grace, kindness and mercy. You provide food to all creatures, for your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, *Adonai*, who sustains all.



כּוֹס שְׁלִישִׁית THIRD CUP

We conclude the Grace after the meal by drinking the Third Cup of wine, the cup of blessing, while reclining to the left.

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

כּוֹס אֵלִיָּהוּ - ELIJAHU'S CUP

At this point in the Seder, we fill the Cup of Elijah on the table. We rise and open the door for Elijah.

The door is opened in honor of Elijah, the prophet.

In Jewish tradition, the Prophet Elijah is the messenger of God appointed to usher in the era of the Messiah, the era of perfect happiness when all the people throughout the world shall be free and live in peace.

As a symbol of our expectation of Elijah's arrival, we open the door.

According to the legend, Elijah visits every Jewish home on the Seder home and sips from his cup of wine.



We Sing "Eliyahu Ha-Navi" and then close the door.

אֱלִיהוּ הַנָּבִיא

אֱלִיהוּ הַנָּבִיא,
אֱלִיהוּ הַתְּשׁוּבִי;
אֱלִיהוּ, אֱלִיהוּ,
אֱלִיהוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ,
יָבֵא אֵלֵינוּ;
עִם מְשִׁיחַ בֶּן דָּוִד,
עִם מְשִׁיחַ בֶּן דָּוִד.

13. הַלֵּל - HALLEL

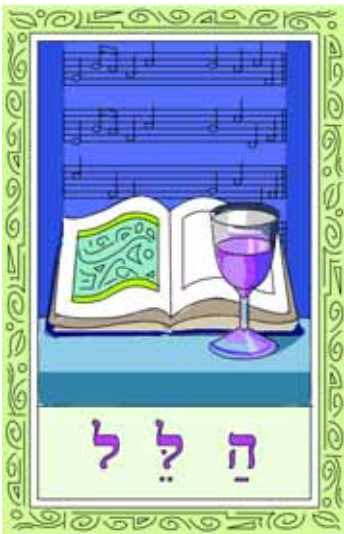
Conclude HALLEL and join together in SEDER SONGS:

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

יִאמְרוּ נְאֻם יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:

יִאמְרוּ נְאֻם בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:

יִאמְרוּ נְאֻם יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ:



Give thanks to God, for he is good;

God's kindness endures forever.

Let Israel say: God's kindness endures forever.

Let the house of Aaron say: God's kindness endures forever.

Let those who revere God say: God's kindness endures forever.

אֲדִיר הוּא

אֲדִיר הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב, בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנֵה, בָּנֵה בֵּיתְךָ בְּקֶרֶב.

He is powerful. May He build his temple very soon. O God, build your temple speedily.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יִבְנֶה בֵּיתוֹ בְּקֶרֶב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.
אֵל בָּנֵה, אֵל בָּנֵה, בָּנֵה בֵּיתְךָ בְּקֶרֶב.

He is chosen, great, and famous. May He build his temple very soon. O God, build your temple speedily.



כּוֹס רְבִיעִית Fourth Cup



The fourth cup of wine is filled and after the following blessing we drink this final cup of the Seder.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

The Seder is concluded — גִּרְצָה 14.

חֲסַל סְדוֹר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כְּאִשֶּׁר זָכִינוּ לְסִדֵּר
אוֹתוֹ, בֵּן נִזְכָּה לַעֲשׂוֹתוֹ.

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem.

We sing together:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

Next Year in Jerusalem!





אֶחָד מִי יוֹדֵעַ?

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֵל הֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֵל הֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

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

שְׁלוֹשָׁה מִי יוֹדֵעַ? שְׁלוֹשָׁה אֲנִי יוֹדֵעַ: שְׁלוֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֵלוֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֵל הֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֵל הֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

שֵׁשׁ מִי יוֹדֵעַ? שֵׁשׁ אֲנִי יוֹדֵעַ: שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמּוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַיִם לְחֹת הַבְּרִית, אֶחָד אֵל הֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

שְׁבַע מִי יוֹדֵעַ? שְׁבַע אֲנִי יוֹדֵעַ: שְׁבַע יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשׁ אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֶלֶּיִן הֵינּוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows seven? I know seven! Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

שְׁמוֹנֶה מִי יוֹדֵעַ? שְׁמוֹנֶה אֲנִי יוֹדֵעַ: שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַע יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשׁ אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֶלֶּיִן הֵינּוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows eight? I know eight! Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

תְּשַׁע מִי יוֹדֵעַ? תְּשַׁע אֲנִי יוֹדֵעַ: תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַע יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשׁ אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֶלֶּיִן הֵינּוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

עֲשָׂרָה מִי יוֹדֵעַ? עֲשָׂרָה אֲנִי יוֹדֵעַ: עֲשָׂרָה דְּבָרִים, תְּשַׁע יְרַחֵי לְדָה, שְׁמוֹנֶה יָמֵי מִילָה, שְׁבַע יָמֵי שַׁבָּת, שֵׁשׁ סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשׁ אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֶלֶּיִן הֵינּוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

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

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

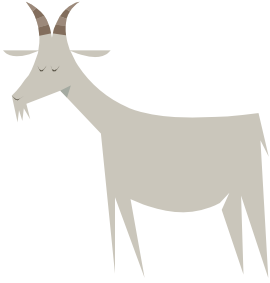
שנים עשר מי יודע? שנים עשר אני יודע: שנים עשר שבטיא, אחד עשר פוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אל הינו שבשמים ובארץ.

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 to childbirth; Eight are the days to circumcision; Seven are the days of the week; Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

שלושה עשר מי יודע? שלושה עשר אני יודע: שלושה עשר מדיא, שנים עשר שבטיא, אחד עשר פוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלוהינו שבשמים ובארץ.

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





חַד גִּדְיָא

חַד גִּדְיָא, חַד גִּדְיָא דְזַבִּין אָפֵא בְתָרֵי זוּזֵי, חַד גִּדְיָא, חַד גִּדְיָא.

One kid, one kid that Father bought for two zuzim; One kid, one kid.

וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגִדְיָא, דְזַבִּין אָפֵא בְתָרֵי זוּזֵי, חַד גִּדְיָא, חַד גִּדְיָא.

The cat came and ate the kid that father bought for two zuzim; One kid, one kid.

וְאַתָּא כְּלָבָא, וְנָשַׁךְ לְשׁוּנְרָא, דְאַכְלָה לְגִדְיָא, דְזַבִּין אָפֵא בְתָרֵי זוּזֵי, חַד גִּדְיָא, חַד גִּדְיָא.

The dog came and bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

וְאַתָּא חוּטְרָא, וְהִכָּה לְכְלָבָא, דְנָשַׁךְ לְשׁוּנְרָא, דְאַכְלָה לְגִדְיָא, דְזַבִּין אָפֵא בְתָרֵי זוּזֵי, חַד גִּדְיָא, חַד גִּדְיָא.

The stick came and beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

וְאַתָּא נוּרָא, וְשָׂרַף לְחוּטְרָא, דְהִכָּה לְכְלָבָא, דְנָשַׁךְ לְשׁוּנְרָא, דְאַכְלָה לְגִדְיָא, דְזַבִּין אָפֵא בְתָרֵי זוּזֵי, חַד גִּדְיָא, חַד גִּדְיָא.

The fire came and burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

וְאַתָּא מַיָּא, וְכָבַה לְנוּרָא, דְשָׂרַף לְחוּטְרָא, דְהִכָּה לְכְלָבָא, דְנָשַׁךְ לְשׁוּנְרָא, דְאַכְלָה לְגִדְיָא, דְזַבִּין אָפֵא בְתָרֵי זוּזֵי, חַד גִּדְיָא, חַד גִּדְיָא.

The water came and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

וְאֵתָא תּוֹרָא, וְשָׂתָא לְמֵיָא, דְּכִבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכַלְפָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זױזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

The ox came and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

וְאֵתָא הַשׁוֹחֵט, וְשָׂחַט לְתוֹרָא, דְּשָׂתָא לְמֵיָא, דְּכִבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכַלְפָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זױזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

The slaughterer came and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

וְאֵתָא מְלַאךְ הַמָּוֶת, וְשָׂחַט לְשׁוֹחֵט, דְּשָׂחַט לְתוֹרָא, דְּשָׂתָא לְמֵיָא, דְּכִבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכַלְפָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זױזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

The angel of death came and slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.

וְאֵתָא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשָׂחַט לְמְלַאךְ הַמָּוֶת, דְּשָׂחַט לְתוֹרָא, דְּשָׂתָא לְמֵיָא, דְּכִבָּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה לְכַלְפָּא, דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרֵּי זױזֵי, חַד גַּדְיָא, חַד גַּדְיָא.

The holy one, blessed be He, came and slew the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid that father bought for two zuzim; One kid, one kid.