

The MyJewishMommyLife Haggadah

By Marion MyJewishMommyLife



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INTRODUCTION

Lighting the Candles

Contributed by [VBS](#)

Source: VBS Haggadah

The first words in the creation of the universe out of the unformed, void and dark earth were God's "Let there be light." Therein lies the hope and faith of Judaism and the obligation of our people: to make the light of justice, compassion, and knowledge penetrate the darkness of our time till the prophecy be fulfilled, 'that wickedness vanish like smoke and the earth shall be filled with knowledge of God as the waters cover the sea' (Isaiah 11:9).

*Baruch atah Adonai Elohaynoo melech ha-olam, asher keedshanoo
b'meetzvotav v'tzeevanoo l'hadleek ner shel yom tov.*

Praised are You, Lord our God, Whose presence fills the universe, Who has sanctified our lives through Your commandments and commanded us to kindle the festival lights.

*Baruch ata Adonai, Elohaynoo melech ha-olam, sheh'hech'eeyanoo
v'keeyemanoo, v'heegeeanoo la-z'man ha-zeh.*

Praised are You, Lord our God, Whose presence fills the universe, Who has given us life and strength and enabled us to reach this moment of joy.

INTRODUCTION

Welcome to Our Seder

Contributed by [VBS](#)

Source: Valley Beth Shalom Haggadah

- In every generation, we must see ourselves as if we personally were liberated from Egypt. We gather tonight to tell the ancient story of a people's liberation from Egyptian slavery. This is the story of our origins as a people. It is from these events that we gain our ethics, our vision of history, our dreams for the future. We gather tonight, as two hundred generations of Jewish families have before us, to retell the timeless tale.
- Yet our tradition requires that on Seder night, we do more than just tell the story. We must live the story. Tonight, we will re-experience the liberation from Egypt. We will remember how our family suffered as slaves; we will feel the exhilaration of redemption. We must re-taste the bitterness of slavery and must rejoice over our newfound freedom. We annually return to Egypt in order to be freed. We remember slavery in order to deepen our commitment to end all suffering; we recreate our liberation in order to reinforce our commitment to universal freedom.

The Cup of Sanctification - Kadesh

Contributed by [VBS](#)

Source: VBS Haggadah

The Hebrew word “Kiddush” means sanctification. But it is not the wine we sanctify. Instead, the wine is a symbol of the sanctity, the preciousness, and the sweetness of this moment. Held together by sacred bonds of family, friendship, peoplehood, we share this table tonight with one another and with all the generations who have come before us. Let us rise, and sanctify this singular moment.

HOW? We will drink four cups of wine at the Seder in celebration of our freedom. (Grape juice is fine too.) We stand, recite the blessing, and enjoy the first cup. L'chaim!

The blessing praises God for creating the “fruit of the vine.” We recite the blessing, not over the whole grape, but over wine – squeezed and fermented through human skill. So, too, the motzee blessing is recited not over sheaves of wheat but over bread, leavened or unleavened, ground and kneaded and prepared by human hands. The blessing is over the product cultivated through human and divine cooperation: We bless the gifts of sun, seed and soil transformed by wisdom and purpose to sustain the body and rejoice the soul.

Baruch ata Adonai, Elohaynoo melech ha-olam, boray pree ha-gafen. Baruch atah Adonai, Elohaynoo melech ha-olam, asher bachar banoo meekol am, v'romemanoo meekol lashon, v'keedshanoo b'meeztvotav. Va'teetayn lanoo Adonai Elohaynoo b'bahava, mo'adeem Isimcha, chageem oo-z'maneem l'sason. Et yom chag ha-matzot ha-zeh,

z'man chayrootaynoo, meekra kodesh, zecher leetzeeyat Meetzrayeem. Kee vanoo vacharta, v'otanoo keed-ashta meekol ha-ameem. Oo'mo'adday kodsheh'cha b'seemcha oo-v'sason heen'chaltanoo. Baruch ata Adonai m'kadesh Yisrael v'ha-z'maneem.

Praised are You, Lord our God, Whose presence fills the universe. Who creates the fruit of the vine. Praised are You, Lord our God, Whose presence

fills the universe, Who has called us for service

from among the peoples of the world, sanctifying our lives with Your commandments. In love, You have given us festivals for rejoicing and seasons of celebration, this Festival of Matzot, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, Lord, Who gave us this joyful heritage and Who sanctifies Israel and the festivals.

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Qαkn«α Ubhv«¥ktj; hh§ vT' t© QURC'

*Baruch ata Adonai, Elohaynoo melech ha-olam, sheh'hech'eeyanoo
v''keeyemanoo, v'heegeeanoo la-z'man ha-zeh.*

Praised are You, Lord, our God, Whose presence fills the universe, Who has given us the gifts of life and strength and enabled us to reach this moment of joy.

Urchatz - one person symbolically washing

Contributed by [Danielle & Misha Slutsky](#)

Source: compiled

The first hand-washing of the seder is unusual. The rabbis point out that even a child would wonder at least two things: why do we wash without a blessing and why do we bother to wash when we will not be eating our meal for some time. They suggest that we wash our hands here in order to raise questions. Questions, both of wonder and of despair, are crucial to our time at the seder and, really, our growth as human beings. We have permission to ask questions, even of God, when we see and experience suffering. One person will symbolically wash their hands for all of us seated here.

On Miracles

Contributed by [VBS](#)

Source: VBS Haggadah

Menachem Mendel of Kotzk maintained that "whoever believes in miracles is a fool; and whoever does not believe in miracles is an atheist."

How can the idea of the miraculous be meaningful to us today? We may be guided by the biblical Hebrew term for miracle, nes, which means "sign." A miracle is an event that signifies something of significance, something that makes an important difference in my life or in the life of my community. A miracle is an intimation of an experience of transcending meaning. The sign-miracle does not refer to something beyond or contrary to logic or nature. It refers to events and experiences that make us take notice of the extraordinary in the ordinary, the wonder in the everyday, the marvel in the routine. Signs do not violate reason or nature. They are natural moments in our lives that we recognize as transforming.

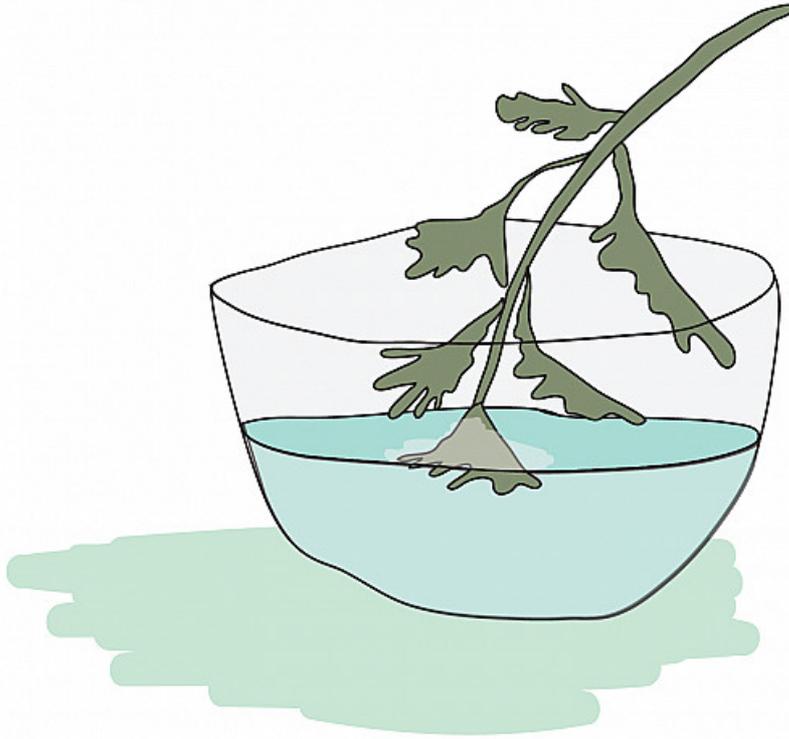
—Rabbi Harold M. Schulweis

KARPAS

Dip Parsley in Saltwater

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



KARPAS

karpas

Contributed by [Eric Schiffer](#)

Source: ayeka

Is there really any reason for a sprig of parsley to be on the Seder Table? What is the connection between *karpas* and the Jewish People leaving Egypt?

Winter, with its bleak landscape and cold, short days, can lead to gloom and despondency.

In contrast, spring breeds hope. Seeds that have been frozen in the earth haven't died, and in the spring they re-awaken. Even when all is cold and dark, the indomitable force of spring and life works beneath the surface, and eventually brings new leaves out of the soil to the light of day. The first growth of spring, the first green stem to rise up, gives us hope in the stubborn and invincible force of life.

We begin the Seder by eating the *karpas*, a fresh green sprig. With it, we ingest the resolute force of new life. Its color, smell, and taste, remind us of the tough power of life within. We are eating the hope of nature itself.

Activity for Seder:

What aspect of the natural world gives you hope? What is the most 'hopeful' place you have ever been?

Rebirth and Renewal

Contributed by [VBS](#)

Source: VBS Haggadah

We have become slaves to the cities we build and to the cars we drive. It is the soil from which humanity came, the earth which each year displays the miracle of creation!

As Spring re-awakens all that is green, let us re-awaken our ties to the natural world and our bonds to the earth. We dip greens into salt water and acknowledge through our blessing that we are partners in the work of Creation.

Green vegetables represent the coming of Spring and the renewal of life. Many families use parsley for its rich green color. We dip vegetables in salt water, recite the blessing, then eat.

Baruch ata Adonai Elohaynoo melech ha-olam, boray pree ha- adamah.

Praised are You, Lord, our God, Whose presence fills the universe, Who creates the fruit of the earth.

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At the center of the table, there is a plate with three matzahs. Take the middle matzah and break it in two. The larger piece is wrapped in a napkin, and hidden. The smaller piece is replaced between the other two on the Matzah plate. The hidden matzah is called the "afikoman"

or dessert. It is a tradition that children search for this hidden matzah, and finding it, ransom it back at Seder's end. The Seder cannot end without this Afikoman, and so kids have been known to demand anything from a few candies to a new bike or a college education.

Brokenness and Concealment

Contributed by [VBS](#)

Source: Valley Beth Shalom Haggadah

We are free, but we remember when we were slaves. We are whole, but we bring to mind those who are broken. The middle matzah is broken, but it is the larger part which is hidden. Because the future will be greater than the past, and tomorrow's Passover nobler than yesterday's exodus. The prospects for the dreamed future are overwhelming to the point of making us mute. So it is in silence, without blessing, that we break and hide the matzah and long for its recovery and our redemption.

Telling the Story

Contributed by [VBS](#)

Source: VBS Haggadah

The central imperative of the Seder is to tell the story. The Bible instructs: “ You shall tell your child on that day, saying: ‘This is because of what Adonai did for me when I came out of Egypt.’ ” (Exodus 13:8) We relate the story of our ancestors to regain the memories as our own. Elie Weisel writes: God created man because He loves stories. We each have a story to tell – a story of enslavement, struggle, liberation. Be sure to tell your story at the Seder table, for the Passover is offered not as a one-time event, but as a model for human experience in all generations.

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Ha lachma anya d’achaloo avhatana b’ara d’meetzrayeem. Kol dichfeen yay-tay vi’yachool, kol deetzreech yay-tay viyeesfsach. Hashata hach. Li’shana ha-ba-aa bi’arah di’yeesrael. Hashata av’day, li’shana ha-ba a bi’nay choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and celebrate Passover. Today, we are here. Next year, in the land of Israel. Today, we are slaves. Next year, we will be free.

Written in Aramaic, this statement begins the narration of the Seder by inviting the hungry to our table. Aramaic, Jewish legend has it, is the one language which the angels do not understand. Why then is Ha Lachma spoken in Aramaic? To teach us that where there is hunger, no one should rely upon the angels, no one should pray to the heavens for help. We know the language of the poor, for we were poor in the land of Egypt. We know that we are called to feed the poor and to call them to join our celebration of freedom.

-- FOUR QUESTIONS

The Four Questions

Contributed by [Marion MyJewishMommyLife](#)

Source:

Mah nishtanah halailah hazeh mikol haleilot?

How is this night different from all other nights?

Sheb'chol haleilot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.

On all other nights, we eat chameitz and matzah. Why on this night, only matzah?

Sheb'chol haleilot anu ochlin sh'ar y'rakot, halailah hazeh, maror.

On all other nights, we eat all vegetables. Why, on this night, maror?

Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'tei f'amim.

On all other nights, we don't dip even once. Why on this night do we dip twice?

Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?

The Four Questions

Contributed by [VBS](#)

Source: VBS Haggadah

Free people ask questions. We begin our Seder with questions. Although the custom is that the youngest at the table asks, tradition instructs that all must ask:

Ma Neeshtana ha-laila ha-zeh meekol ha-laylot? Sheh-bichol ha-laylot anoo ochleem chametz oo-matzah. Halailah hazeh chametz oomatz. Sheh-bi'chol ha-laylot anoo ochleem sheh-ar yerakot. Ha-lailah hazeh maror.

Sheh-bi'chol ha-laylot ayn anoo mat-bee- leen afeeloo pa-am echad. Ha-laila hazeh sh'tay pi-ameem. Sheh- bi'chol ha-laylot anoo ochleem bayn yoshveen oo-bayn misoobeen. Ha-laila hazeh koolanoo misooveen.

Why is this night of Passover different from all other nights of the year? On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only matzah? On all other nights, we eat vegetables of all kinds. Why on this night must we eat bitter herbs? On all other nights, we do not dip vegetables even once. Why on this night do we dip twice greens into salt water and bitter herbs into sweet charoset? On all other nights, everyone sits up straight at the table. Why on this night do we recline and eat at leisure?

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Asking questions is an important part of the Seder. Encourage everyone at the table to ask not just the questions listed in the book, but whatever question comes to mind during the Seder. The Seder is designed for distraction, digression, and discussion. So, if you don't finish the whole thing tonight...there's always tomorrow, or next year! What would be your four questions?

The Haggadah's Missing Page

Contributed by [VBS](#)

Source: Rabbi Ed Feinstein

The Seder is all about answering questions. But one question remains unanswered, and that's the most important question – Why? We are taught, “In every generation, each person must see him/herself as if s/he were redeemed from Egypt.” But why? Why return to Egypt year after year? Why re-taste the bitterness of slavery? Ask the Torah – What difference does this experience make for me? How am I shaped by the experience of slavery and liberation? Here is the Torah's response... Out of Exodus comes a fully-formed social vision, an ethic, and way of looking at history. Read each verse, and ask how the experience of Egypt shapes us, shapes our behavior, our society, our expectations for the world. This is the missing page from the Haggadah, the answer to Why?

Exodus 22:20 – You shall not wrong a stranger or oppress him, *for you were strangers in the land of Egypt.* You shall not ill-treat any widow or orphan.

Exodus 23: 5 – When you see your enemy's mule lying under its burden and would refrain from raising it, you must nevertheless raise it with him. You shall not subvert the rights of your needy in their disputes. ... You shall not oppress a stranger for you know the soul of the stranger *having yourselves been strangers in the land of Egypt.*

Leviticus 19:33 – When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, *for you were strangers in the land of Egypt.* I the Lord am your God.

Leviticus 25:35 – If your kinsman, becomes poor, and his means fail, then you shall uphold him, you shall hold him as though a resident alien, let him live by your side: do not exact from him advance or accrued interest, but fear your God. Let him live by your side as your kinsman. Do not lend him money at advance interest or give him your food at accrued interest. I the Lord am your God, *who brought you out of the land of Egypt to give you the land of Canaan,* to be your God.

Deuteronomy 5:12-15 – Observe the Sabbath day and keep it holy, as the Lord your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God; you shall not do any work – you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements so that your male and female slave may rest as you do. *Remember that you were a slave in the land of Egypt* and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the Sabbath day.

Deuteronomy 10:17 – God shows no favor and takes no bribe but upholds the cause of the fatherless and the widow and befriends the stranger providing him with food and clothing. You too must befriend the stranger, *for you were strangers in the land of Egypt*.

Deuteronomy 24:17ff – You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. *Remember that you were a slave in Egypt* and that the Lord your God redeemed you from there; therefore do I enjoin you to observe this commandment.

When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow – in order that the Lord your God may bless you in all your undertakings. When you beat down the fruit of your olive trees, do not go over them again, this shall go to the stranger, the fatherless and the widow. When you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the fatherless, and the widow. *Always remember that you were a slave in the land of Egypt*; therefore do I enjoin you to observe this commandment.

Exodus 20:1-2 – I am the LORD your God who *brought you out of the land of Egypt, the house of bondage*. You shall have no other gods besides Me.

The Four Children

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say?

The wise child asks, *What are the testimonies and laws which God commanded you?*

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, *What does this service mean to you?*

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

What does the simple child say?

The simple child asks, *What is this?*

To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question?

Help this child ask.

Start telling the story:

"It is because of what God did for me in taking me out of Egypt."

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Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

-- FOUR CHILDREN

The ballad of the four sons

Contributed by [Robbie Bloom](#)

Source:

The Ballad of the Four Sons
(to the tune of "Clementine")
wriiten by Ben Aronin in 1948

Said the father to the children
"At the Seder you will dine,
You will eat your fill of matzoh,
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 scarcely speak at all.

Said the wise one to his father
"Would you please explain the laws.
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 Pascal lamb 'ere midnight,
And from slavery were freed"

"So we follow their example,
And 'ere midnight must complete,
All the Seder, and we should not
After twelve remain to eat."

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,
As a son of Israel
Then for you this has no meaning,
You could be a slave as well!"

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

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

Now, dear people, heed the lesson
And remember evermore,
What the father told his children
Told his sons who numbered four!

Telling the Story - The Answers

Contributed by [VBS](#)

Source: VBS Haggadah

There are many questions. Now we begin to answer. Our history moves from slavery toward freedom. Our narration begins with degradation and rises to dignity. Our service opens with the rule of evil and advances to the kingdom of God.

1. We were slaves to Pharaoh in Egypt and the Lord 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.

2. We were not born free men and women; we were not born believers in one God. We came from an ancestry of slaves and idol worshippers. Tonight, we celebrate not our genesis — what we were — but what we have become. We are a choosing people, and our choice has come out of tragic encounters with pagan superstition and political enslavement. We are a choosing people and we have discovered the meaning of our choice: to live as witnesses to one God who calls upon us to mend the world.

3. The Torah recounts the early history of the Jewish people. It describes how God commanded Abraham to leave his country and his father's house and to go to the land of Canaan, where he would become the founder of "a great nation." Abraham and his wife, Sarah, obeyed God's command and journeyed to Canaan. There God blessed them and their family. Their son was Isaac, who married Rebecca. Their grandson was Jacob; and it was Jacob who went down to Egypt.

4. Why did Jacob journey to Egypt? Because Joseph, his son by his beloved Rachel, had become prime minister to Pharaoh, king of Egypt. When a famine broke out in Canaan, Joseph asked his father and all his family to join him there. Then Joseph granted his father and his brothers land, as Pharaoh commanded. And Israel dwelt in the land of Goshen; and they were fruitful and multiplied exceedingly.

5. Joseph died, and all his brothers, and all that generation. Now there arose

a new Pharaoh over Egypt, who knew not Joseph. And he said unto his people, "Behold, the people of the children of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and it come to pass, that if there be a war, they join themselves unto our enemies and fight against us." Therefore Pharaoh set over them taskmasters to afflict them with burdens. But the more the Egyptians afflicted them, the more the Israelites multiplied and the more they spread through the land.

6. The cruelest decree of all was the Pharaoh's order that every baby boy born to an Israelite woman be drowned in the River Nile. One couple, Amram and Yocheved, would not kill their newborn son. Instead, they hid him in their hut for three months. When his cries became too loud Yocheved placed him in a basket on the river. Their daughter Miriam watched to see what would happen.

7. As the Pharaoh's daughter came to bathe in the river she discovered the basket. She felt pity for the helpless child and decided to keep him as her own. She named him Moshe (Moses), which means "drawn from the water." Bravely, Miriam asked the princess if she needed a nurse to help her with the baby. The princess said yes, and so it happened that Yocheved was able to care for her own son and teach him about his heritage.

8. Moses would have lived at the Pharaoh's palace forever, but he could not ignore the suffering of his people. Once when he saw an Egyptian beating an Israelite slave, he could not control his anger, and he killed the Egyptian. Knowing his life would be in danger once the news of this deed spread, Moses fled to the land of Midian where he became a shepherd.

9. One day, while tending sheep on Mount Horeb, Moses saw a bush that seemed to be on fire, but was not burning up. From the bush, he heard God's voice calling him. God said, "I am the God of your ancestors. I have seen the suffering of the Israelites and have heard their cries. I am ready to take them out of Egypt and bring them to a new land, a land flowing with milk and honey."

10. God told Moses to return to Egypt to bring the message of freedom to the Israelites and to warn Pharaoh that God would bring plagues on the Egyptians if he did not let the slaves go free. Moses was such a humble man that he could not imagine being God's messenger. "I will be with you," God

promised Moses. With this assurance and challenge, Moses set out for Egypt.

11. When Moses asked Pharaoh to free the Israelites, he refused. It was only then that God brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, the death of the firstborn of the Egyptians, that Pharaoh agreed to let the Israelites go. And so it was that God brought us forth out of Egypt, with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders.

12. And so God's promise to our ancestor Abraham was fulfilled, "Your children shall be strangers in a land not their own, and they shall be enslaved and oppressed four hundred years. But I will bring judgment on the nation they shall serve, and in the end, they shall go free with abundance." (Genesis 15:13-4)

13. The experience of the Exodus was transforming. It made us a free people forever. No matter how oppressed we are, deep inside we remain free. We know now that history has meaning. We know that power cannot forever vanquish freedom. We know that God has purposes in human history.

The Story of Five Rabbis

Contributed by [VBS](#)

Source: VBS Haggadah

Five rabbis, living under the Roman oppression in the second century, gather for a Seder and lose track of the time, until reminded by their students that dawn has come. Some scholars suggest that they used this Seder, with its themes of liberation from oppression, to plan a revolution. With their students posted as look-outs to warn of the approach of Roman authorities, the debate raged all night long:

Pacifism or militant revolt? Is there a right time to take up arms against an enemy? Do the ends of revolution justify the means of violence? Is war ever justified? Does Judaism require political freedom, political power to survive? May we step away from the world of politics and practice our spirituality, oblivious to the material conditions of human existence? Or is our spirituality tied intimately to the real lives of our people? Perhaps it was the passion of their teachers in debate, that moved the students to exclaim: Dawn has arrived!

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A story is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akiba, and Rabbi Tarfon, who were sitting at a Seder in B'nay Brock. All night long, they told the story of the Exodus from Egypt until their students came and said to them: "Our teachers, dawn has broken, it is time to say the morning prayer!"

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"Pharonic oppression, deliverance, Sinai, and Canaan are still with us as powerful memories shaping our perceptions of the political world. The "door of hope" is still open; things are

not what they might be even when what they might be isn't totally different from what they are. This is a central theme in Western thought, always present though elaborated in many different ways. We still believe, or many of us do, what the Exodus first taught, or what it has commonly been taken

to teach about the meaning and possibility of politics and about its proper form:

First, that wherever you live, it is probably Egypt;

Second, that there is a better place, a world more attractive, a promised land;

Third, that “the way to the land is through the wilderness.” There is no way to get there from here to there except by joining together and marching.

—Michael Walzer

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*Baruch Ha-Mokum. Baruch Hoo. Baruch Sheh-Natan Torah L'amo Yisrael.
Baruch Hoo. Praised is God. Praised is the One who gave Torah to the
People Israel. Praised is God.*

The Ten Plagues

Contributed by [VBS](#)

Source: VBS Haggadah

As we recite each of the Ten Plagues, we dip out a drop of wine from our wine cup. When human beings suffer, even evil human beings, our joy cannot be complete.

God brought Ten Plagues upon the Egyptians, and they were:

Blood | *Dam*

Frogs | *T'z'fardaya*

Lice | *Keeneem*

Beasts | *Arov*

Blight | *Dever*

Boils | *Shecheen*

Hail | *Barad*

Locusts | *Arbeh*

Darkness | *Choshech*

Death of Firstborn | *Makat Bechorot*

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When Israel saw the wondrous power which the Lord had wielded against the Egyptians, the people feared the Lord; they had faith in the Lord and His servant Moses. Then Moses and the Israelites sang this song to the Lord. They sang: "I will sing to the Lord for He has triumphed gloriously." Midrash: At that moment, the angels of heaven wanted to sing praises to God. But God silenced them, saying: "My children are drowning in the sea and you want to sing before me?"

Moses confronts Pharaoh. The one represents the power of the moral, the other, a morality of power. Who will prevail? Can raw power extinguish the human spirit? Can the police state control the human imagination? The victory of God over Pharaoh is the foundation of the ultimate Jewish faith in the future. At the Red Sea, history became transparent – its pattern and meaning became visible.

A Song of Gratitude - Dayenu

Contributed by [VBS](#)

Source: VBS Haggadah

We have so many reasons to be grateful to God tonight: for freedom and dignity, friendship and family, prosperity and health. Any one of these would have been enough - *Day'aynoo!*

Kama ma'alot tovot la-Makom alaynoo, Day'aynoo!

How many are the gifts that God has granted us!

Eeloo ho'tzee-anu me'meetzrayeem, Day'aynoo!

Eeloo seepayk tzarchaynoo ba-midbar arbaeem shana, Day'aynoo!

Eeloo heh-eh-cheelanoo et ha-man, Day'aynoo!

Eeloo kayr-vanoo leefnay har seeni, Day'aynoo!

Eeloo natan lanoo et ha-Shabbat, Day'aynoo!

Eeloo natan lanoo et ha-Torah, Day'aynoo!

Had God taken us out of Egypt...Day'aynoo!

It would have been enough! Had God carried us across the Sea... Day'aynoo!

It would have been enough! Had God cared for us for forty years... Day'aynoo!

It would have been enough! Had God given us the Sabbath... Day'aynoo!

It would have been enough! Had God given us the Torah... Day'aynoo!

It would have been enough! Had God brought us back to the Land of Israel...

Day'aynoo!

It would have been enough! Had God returned us to Jerusalem... Day'aynoo!

It would have been enough! Had God helped us redeem our brothers and

sisters... **Day'aynoo!** *It would have been enough!*

-- CUP #2 & DAYENU

In Every Generation...

Contributed by [VBS](#)

Source: VBS Haggadah

In each generation we must look at ourselves as though we personally had been redeemed from Egypt. As the Torah teaches: You shall tell your children on that day, saying, "It is because of what the Lord did for me when I went free out of Egypt." (Exodus 13:8) For the Holy One redeemed not only our ancestors: God redeemed us with them, as it says, "God brought us out of there so that God might bring us to the land promised to our ancestors." (Deuteronomy 6:23)

RACHTZAH

Rachtzah

Contributed by [Julie R](#)

Source: Traditional

רחצה

Rachtzah

Wash hands while reciting the traditional blessing for washing the hands:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

מוציא Matzi-Matzah

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

MOTZI-MATZAH

Waiting for that bread to rise...

Contributed by [Eitan Stieber](#)

Source: <http://www.richardcodor.com>



MAROR

Traditional - Maror

Contributed by [Haggadot](#)

Source: Traditional

מרור Maror

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Traditional - Korech

Contributed by [Haggadot](#)

Source: Traditional

כּוֹרֵךְ Korech

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קָיִים: הָיָה כּוֹרֵךְ מִצָּה וּמָרוֹר
וְאוֹכֵל בְּיַחַד, לְקָיִים מֵה שְׁנֵאֵמַר: עַל מִצּוֹת וּמְרִירִים יֹאכְלֵהוּ.

*Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah
kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim
mah shene-emar. "Al matzot um'rorim yochlu-hu."*

Eating matzah, maror and haroset this way reminds us of how, in the days of
the Temple, Hillel would do so, making a sandwich of the Pashal lamb,
matzah and maror, in order to observe the law "You shall eat it (the Pesach
sacrifice) on matzah and maror."

One more thought

Contributed by [Marion MyJewishMommyLife](#)

Source: Rabbi Ed Feinstein, VBS

When God created the world, everything was in its place, beautiful, complete and perfect. Only one thing was missing. The world was dark, static, lifeless, without energy or motion. So God breathed life and light and energy into the world, and the world came alive. The problem was, God so loved the world, God breathed in too much energy, too much light. And like blowing too much air into a balloon, the world exploded. In a huge big bang, the world exploded, sending pieces every which way. That's our world, taught Isaac Luria. We live in the world of broken pieces, shattered fragments, shards and ruins. But each one of these broken pieces still carries sparks of God's light. Our job, as human beings, is to gather the pieces and put them together. Tikkun, the job of repairing God's broken world, is our task in the world.

There is a corner of the world that only you, with your abilities and interests and aptitudes, only you can make whole. Your task is to find that place, and apply all your energy and skill to make it whole, to make it right. That's the meaning of your life. That's how you live a life of meaning.

The answer to the question, what's the meaning of life, isn't a philosophical discourse or theological formula. The answer is found in doing, in acting. That's the deeper truth of the Jewish tradition: The language of meaning is made up of deeds not words. Meaning is located in a pattern of sacred acts.

The first Lubavitcher Rebbe, Shnuer Zalman taught that there will always be moments in life when we're ready to give up and lie down in defeat. We give up on the world, on God, on the meaning. When those moments come, taught the Rebbe, you must go and do one good deed. One act of selfless loving. Go hold the hand of a sick person. Go teach one child to read. Go feed one hungry person. Fill your hands with Tikkun, with goodness, and suddenly you will feel God's presence in your hands.

Something happens to you when you are teaching a kid to read, or planting a tree on a barren hillside, or hammering a nail into a new home for a displaced family. The sense of futility and cynicism and depression that shadow us

everyday are replaced with a sense hope and the open possibilities of life. We grow inside. We become more than ourselves. We leave behind our own pettiness, the aggravations and irritations of daily life. The worries and anxieties, they all disappear; displaced by a profound sense of joy in our power to touch the world in significant ways.

Taught Abraham Joshua Heschel: “No one is lonely when doing a mitzvah, for mitzvah is where God and the human being meet. To meet God means to come upon an inner certainty of God’s realness, an awareness of God’s will. Such meeting, such presence, we experience in deeds.”

The Jewish tradition taught, s’char mitzvah mitzvah. The only reward one gets from a mitzvah is the chance to do another. And that’s enough. That’s all we need. The chance to know again, what Heschel called, “ineffable delight of sacred deeds.” A reminder that I matter, that I can touch the world.

-Rabbi Ed Feinstein

Dinner is Served

Contributed by [VBS](#)

Source: Valley Beth Shalom Haggadah

-At this time in our festive meal, we recline more fully, we share our stories more openly, and we affirm our identities as a newly freed people. We have found the Afikoman and continue this gathering with celebration and song. There re-united piece of matzah that makes our meal complete is the symbol of wholeness we feel in retelling the story of our people's liberation. We now find ourselves more complete than when we started.

-Family has gathered, new friendships have been forged, and we must continue to tell our own story within the great narrative of the Jewish people. We are a part of the telling, our story today is as alive and important as the generations before us. We share this piece of matzah now and renew our promise to find wholeness in the world around us.

TZAFUN

Tzafun

Contributed by [Julie R](#)

Source: Traditional

Tzafun

תפיל

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

BAREICH

Third Cup of Wine Blessing

Contributed by [Rabbi Amy Joy Small](#)

Source:

כּוֹס שְׁלִישִׁי The Third Cup

Refill your wine...

As the great “outstretched arm” is a manifestation of God’s power, we recall now the great leaders of our people who used their power and strength to make real this Divine promise of redemption.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

barukh atah Adonai Eloheinu melekh ha-olam borei p'ri ha-gafen

You are blessed, our God, Spirit of the World, who creates the fruit of the vine.

HALLEL

Just to Be...

Contributed by [Haggadot](#)

Source: Abraham Joshua Heschel Quote, Design by Haggadot.com

**JUST TO BE
IS A BLESSING**

**JUST TO LIVE
IS HOLY**

- ABRAHAM JOSHUA HESCHEL -

 HAGGADOT.COM

HALLEL

Elijah's Cup

Contributed by [VBS](#)

Source: Valley Beth Shalom Haggadah

The prophet Elijah symbolizes the dreams of the Jewish people. Elijah challenged the injustice of the powerful and overthrew worship of idols. He healed the sick and protected the helpless. At the end of his days, Elijah was carried off to heaven in fiery chariot. The prophet Malachi promised that Elijah will return one day to announce the coming of the Messiah, when all the world will celebrate universal freedom. Legend relates that Elijah returns to earth each day to carry forward the work of bringing justice and peace.

This cup is Elijah's cup. In setting this cup at our table, we invite Elijah to join us, and we bring his passion for justice into our lives. But the cup is empty. No one has yet stepped forward to fill it.

According to Hasidic custom begun at the table of the master Rabbi Naftali of Ropschutz, we pass Elijah's cup from person to person at the table, each person pouring a little wine into Elijah's cup from our own cups, until it is filled. In this way we recognize that we must act together, each contributing our best talents and energies, to bring Elijah's promise to the world. Only through the efforts of our hands will the world be redeemed. We open the door, we stand, and we sing of the Jewish dream of freedom.

Eliyahu ha-navi.

Eliyahu ha-tish-bee.

Eliyahu, Eliyahu, Eliyahu ha-gee-ladee.

Beem'hay'rah b'yamay'nu Yavo ay'laynu Eem mashiach ben daveed

Legend relates that Elijah enters the world each day in disguise, waiting for someone to do him a simple act of kindness. That one, caring act will trigger the redemption of the world. Where is Elijah? He could be anywhere - with a homeless family living on the street; in the AIDS ward of your local hospital; in a delapidated inner-city kindergarten classroom. He could even be the person sitting beside you right now.

HALLEL

Hallel

Contributed by [Erica Berkowitz](#)

Source: Original

Elijah the prophet is a symbol of the hope to come. It is told that when he comes he will bring peace and spread love throughout the world. Let's drink our last cup of wine to Elijah!

Barukh atah Adonai, Eloheinu melekh ha'olam, borei pri ha'gafen.

NIRTZAH

Traditional - Nirtzah

Contributed by [Haggadot](#)

Source: Traditional

נרצה Nirtzah

After all the singing is concluded we rise and recite together the traditional formula, the Seder is concluded .

הַסֵּל סִדּוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ. כֵּן נִזְכֶּה
לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹיָם קֹהֵל עֲדַת מִי מָנָה. בְּקֶרֶב נֵהַל נִטְעֵי כֶּנֶה. פְּדוּיִם לְצִיּוֹן
בְּרִנָּה.

*Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu
l'sadeir oto, kein nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat
mi manah. B'karov naheil nitei chanah, p'duyim l'tzion b'rinah.*

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. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

At the conclusion of the Seder, everyone joins in singing:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana Haba'ah b'Y'rushalayim

Next Year in Jerusalem!

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדיר הוא

אָדיר הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה
בְּנֵה בֵּיתְךָ בְּקָרוֹב.

בַּחֹר הוא, גָּדוֹל הוא, דָּגוּל הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל
בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

הַדוּר הוא, וְתִיק הוא, זַכַּאי הוא, חֲסִיד הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

טָהוּר הוא, יַחֲיד הוא, כַּבִּיר הוא, לָמוּד הוא, מֶלֶךְ הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

נוֹכָא הוא, סָגִיב הוא, עֲזוּז הוא, פּוֹדֵה הוא, צַדִּיק הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

קְדוֹשׁ הוא, רַחוּם הוא, שְׂדֵי הוא, תַּקִּיף הוא, יבְנֵה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקָרוֹב.

*Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai,
El b'nai, b'nai baitcha b'karov.*

*Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah,
b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Hadur hu, vatic hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah,
bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.*

*Tahor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov.
Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha
b'karov.*

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah,

bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Kadosh hu, rachum hu, shadai hu, takif hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

אָחַד מִי יוֹדֵעַ

אָחַד מִי יוֹדֵעַ? אָחַד אֲנִי יוֹדֵעַ. אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ. שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים
וּבְאֲרָץ

אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד
אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי
לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי
תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה

יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת,
שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

תְּשַׁעָה מִי יוֹדֵעַ? תְּשַׁעָה אֲנִי יוֹדֵעַ: תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא,
שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְבָרַיָא, תְּשַׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה,
שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,
שְׁנֵי לַחֹת הַבְּרִית, אָחַד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֲרָץ

אַחַד עָשָׂר מִי יוֹדֵעַ? אַחַד עָשָׂר אֲנִי יוֹדֵעַ: אַחַד עָשָׂר כּוֹכְבַיָא, עֶשְׂרֵה דְבָרַיָא, תְּשַׁעָה יְרַחֵי
לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שִׁבְעָה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹכָה, אַרְבַּע

אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ

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

שלשה עשר מי יודע? שלשה עשר אני יודע: שלשה עשר מדיא, שנים עשר שבטיא, אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבעה ימי שבטא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba

imahot, shloshah avot, shnailuchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

SONGS

GO DOWN MOSES

Contributed by [VBS](#)

Source: Valley Beth Shalom Haggadah

When Israel was in Egypt land, "Let my people go!"

Oppressed so hard they could not stand. "Let my people go!"

Go down, Moses, way down in Egypt Land. Tell ol' Pharaoh: "Let my people go!"

The Lord told Moses what to do, "Let my people go!"

To lead the children of Israel through, "Let my people go!"

SONGS

CSJO: Bashana Haba'ah

Contributed by [Congress of Secular Jewish Organization](#)

Source: The Jewish Secular Community Passover Hagada

Bashanah haba-ah

Neshev al ha-mir-peset

Ven-is-por tse-porim no-de-dot.

Ye-lodim be-khufsa

Ye sa-ha-ku to-feset

Beyn ha-bayit le veyn ha-sadot.

Od-tireh od-tireh

Kamah-tov-ye-yey

Bashanah bashanah ha-ba-ah (repeat stanza)

Soon the day will arrive

When we will be together

And no longer will we live in fear.

And the children will smile

Without wondering whether

On that dark day 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 stanza)

We have dreamed, we have died

To make a bright tomorrow

And their vision remains in our hearts.

Now the torch must be passed

With hope and not in sorrow

And a promise to make a new start.

Od-tireh od-tireh

Kamah-tov ye-yey

Bashana bashana haba-ah (repeat stanza)

