

הגדה של פסח

by Rabbi Lynn Gottlieb



HINEI MA TOV UMA NAYIM SHEVET ACHIM GAM YACHAD
הנה מה טוב ומה נעים שבת אחים גם יחד
BEHOLD HOW GOOD: KINFOLK SITTING TOGETHER

DE BOCA DE DIO DE BOCA DE DIO SOMOS BENDICHOS
TODOS LOS JUDIOS TODOS LOS PUEBLOS

לילה:	קרב יום אשר הוא לא יום ולא	Hasten the day of redemption.	
לילה:	רם הודע כי לך יום אף לך	of which it is said, 'It shall be	Night'
הלילה:	שומרים הפקד לעירך כל היום וכל	then neither day nor	Night
לילה:	תאיר כאור יום חשכת	Exalted one! Make known that to	Night
יהי בחצי הלילה:		Thee belongeth day and	Night
		Appoint watchmen for Zion day	Night
		and	Night
		Shed the brightness of day where	Night
		Israel sits in darkness as of	Night
		And it came to pass at midnight	

CANDLE LIGHTING

LET US SHEDA LIGHT

להדליקנו של יום טוב

וְיִסְמְכּוּ הַשָּׁמַיִם וְיִתְגַּל הָאָרֶץ, וְיִרְאֵם הַיָּם וְיִמְלֹא
LET THE SKY REJOICE AND THE EARTH DELIGHT AND THE SEA ROAR



הדלקת הנרות

FOR FREEDOM

ברוך אתה יהוה...

KADESH

LET US DRINK THE FIRST CUP OF CELEBRATION

קדש

את יום (השבת הזה ואחיו) חג
המצות הזה. זמן חרותנו (באהבה)
מקרא קדש זכר ליציאת מצרים.
כי כנו בחרות ואותנו קדשת מכל-
העמים (ושבת) ומועדי קדש
(באהבה וברצון) בשמחה ובששון
הנחלתנו. ברוך אתה יהוה מקדש
(השבת ו) ישראל והזמנים:



ברוך אתה יהוה אלהינו מלך
העולם בורא פרי הגפן:

ברוך אתה יהוה אלהינו מלך
העולם אשר בחר בנו מכל-
עם ורוממנו מכל-לשון וקדשנו
במצותיו. ותתן לנו יהוה אלהינו
באהבה (שבתות למנוחה) מועדים
לשמחה חגים וזמנים לששון

URCHATZ

ורחץ

KARPAS



כרפס

WHAT IS THIS? THIS IS THE BOWL OF TEARS FILLED WITH THE SORROW AND JOY OF EACH GENERATION. THIS IS THE SPRIG OF HOPE WHICH EMERGES WITH THE LIGHT OF SPRING. LET US RENEW HOPE AND GIVE STRENGTH TO FREEDOM ONCE AGAIN.

BARUCH ATA ADONAI ELOHAUM MELEKH
HA-OLUM BORAI PRI HA-ADAMAH

ברוך אתה יי אלהינו מלך
העולם בורא פרי האדמה:

YAHATZ

הא לחמא עניא
LET US SHARE OUR BREAD



יהע

ES DEL PAN DE LA EFRISION QUE
COMERON NUESTROS PADRES Y MADRES
EN TIERRA DE AYIFTO. TODOS LOS
QUE TIENEN HAMBRE ENTRE Y COMAN
TODOS LOS QUE TIENEN MINISTER
ENTRE Y PASUAN, ESTE ANO AQUI
EN EL ANO QUE VIMEN EN TIERRA DE
LIBERTAD, FIJOS FOROS, MADRES CON
SUS FIJOS ALEGRES ALLA VAR A ADONAI

הא לחמא עניא די אכלו
אבהתנא בארעא דמצרים. כל-
דכפין ייתי ויכל. כל-דצריך
ייתי ויפסת. השתא הכא. לשנה
הבאה בארעא דישראל. השתא
עבדי. לשנה הבאה בני חורין:

THIS IS THE HUMBLE BREAD OUR ANCESTORS ATE IN THE
LAND OF SLAVERY. LET ALL WHO ARE HUNGRY COME EAT.
LET ALL WHO ARE OPPRESSED COME SHARE THE BREAD OF
FREEDOM.



POUR THE CUP

QUESTIONS

מה נשתנה



Wherefore is this night distinguished from all other nights? Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread; all other nights we may eat any species of herbs, but this night only bitter herbs; all other nights we do not dip even once, but on this night twice; all other nights we eat and drink either sitting or reclined, but on this night we all of us recline.

מה נשתנה הלילה הזה מכל-
הלילות: שבכל-הלילות אנו
אוכלין חמץ ומצה. הלילה הזה
כלו מצה: שבכל-הלילות אנו
אוכלין שאר ירקות הלילה הזה
מרור: שבכל-הלילות אין אנו
מסבילין אפילו פעם אחת.
הלילה הזה שתי פעמים: שבכל-
הלילות אנו אוכלין בין יושבין
ובין מסבין. הלילה הזה כלנו
מסבין:

WHY DO WE DO THESE THINGS?

Ha (or "Hey") Lachma Anya transliterated from Hebrew:

Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah habaah b'ara d'Yisrael. Hashata avdei, l'shanah habaah b'nei chorin.

Mish-arotam

Transcription, translation, and transliteration of the Mish-arotam ceremony courtesy of Asher Shasho Levy, based on his family tradition from Aleppo, Syria: <https://www.jewishlanguages.org/other-parts-of-haggadah>

Syrian (and other Sephardi and Mizrahi) Jews recite **Mish-arotam**, a brief theatrical exchange reenacting the Exodus:

The leader breaks the middle matzah, and places the larger piece (the afikomen) in a napkin and the smaller piece in the middle of the other two Matzot. Some Syrian communities also have the tradition of breaking the larger piece into the shape of the letter 'Dalet' and the smaller piece into a "Vuv" – together they make the letter "Hay" which represents the many names of God.

One participant holds the afikomen in their right hand over their left shoulder (or over a seder participants' shoulder) and recites in Hebrew: **Mish-arotam serurot besimlotam 'al shikhmam. Ubene yisra-el 'asu kidbar Moshe. ...their remaining possessions tied up in their bags on their shoulders. And the children of Israel did as Moses commanded (Exodus 12:34-35).**

The seder participants then ask the person holding the massa:

Min Jayye? *Where are you coming from?*

The individual holding the massa replies:

Mimmisrayim *From Egypt*

The seder participants then ask:

Lawen Rayyih? *Where are you going?*

The individual holding the massa replies:

Lirushalayim (be'ezrat ha-el) *To Jerusalem (some add: with God's help)*

The seder participants then ask:

Ishu Zawatak? *What are your provisions?*

The individual holding the massa replies:

Matzoh umaror. *Unleavened bread and bitter herbs.*

The massa is then passed to or over the next person, repeating the whole ceremony. This continues until everyone at the table has participated.

Cover the Matzoh and POUR (don't drink) the second Cup of wine

The Four Questions ???? **Ma Nishtana Ha-laila Ha-zeh //mikol haleilot?//x2**

Sheb'khol haleilot anu okhlin //hametz umatzah//x2; //Halailah hazeh, halailah hazeh, kuloh matzah//x2

Sheb'khol haleilot anu okhlin //sh'ar y' rakot//x2; //Halailah hazeh, halailah hazeh, maror, maror//x2

Sheb'khol haleilot ein anu matbilin //afilu pa'am ekhat//x2; //Halailah hazeh, halailah hazeh, sh'tei f'amim//x2

Sheb'khol haleilot anu okhlin //bein yoshvin uvein m'subin//x2; [: //Halailah hazeh//(x2), kulanu m'subin :]x2

WE WERE SLAVES TO PHARO IN MITZRYIM

WE WERE SLAVES TO PHARO IN MITZRYIM.
IF WE HAD NOT BEEN FREED FROM THERE
THEN WE, OUR CHILDREN, AND OUR CHILDREN'S
CHILDREN WOULD STILL BE SLAVES TO PHARO.
SO, EVEN IF WE WERE ALL WISE, OLD, AND
WELL LEARNED, WE WOULD STILL BE OBLIGED
TO TELL THE STORY. WHOEVER ADDS THEIR
UNDERSTANDING TO THE PASSOVER STORY
BLESSED BE.

AVADIM HAYINU L' PHARO B' MITZRYIM
ACK SHAV B' NAI HORIN, B' NOT HORIN
(ATAH)



Said the parents to the children
At the seder you will dine
You will eat your fill of matzah
You will drink four cups of wine

Now the parents had no daughters
But the 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 the parents
Would you please explain the laws
Of the customs of the Seder
Would you please explain the cause

And the parents answered proudly
As our ancestors ate in speed
Ate the pascal lamb at midnight
And from slavery we 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 parents voice grew bitter
As their grief and anger grew

If yourself you don't consider
As a child of Yisrael
Then for you this has no meaning
You could be a slave as well!
The the simple son said simply
"What is this?" and quietly
The good parents told their offspring
We were freed from slavery.
But the youngest son was silent
For he could not ask at all
But his eyes were bright with wonder
As his parents told him all

עבדים

היינו לפרעה במצרים.
ויציאתנו "אלהינו משם ביד
חזקה ובכורע וטויה. ואלו לא
הוציא הקדוש ברוך הוא את
אבותינו ממצרים, הרי את
ובנינו ובני בנינו משעבדים
היינו לפרעה במצרים. ואפילו
כלנו חכמים, כלנו גבונים,
כלנו ידעים, כלנו יודעים את
התורה—מצוה עלינו לספר
ביציאת מצרים. וכל המרבה
לספר ביציאת מצרים—הרי
זה משבח.

ברוך המקום ברוך הוא. ברוך
שנתן תורה לעמו ישראל. ברוך
הוא: כנגד ארבעה בנים דברה
תורה. אחד חכם. ואחד רשע.
ואחד חם. ואחד שאינו יודע
לשאל:

4 CHILDREN



THE STORY OF PASSOVER

המגיד

אַרְמֵי אֲבֹד אָבִי יִרְדּוּ מִצְרַיִם
 וְיִנְדּוּ שָׁם בְּמַחֵי מַעֲט וְיִהְיֶה שָׁם לָנוּ
 גְּדוֹל עֲצוּם וְרַב:



וְיִזְאַנּוּ יְיָ מִמִּצְרַיִם בְּיַד חֲזָקָה
 וּבְזֶרַע נְשִׂיָה וּבְמִרְא גְדֹל וּבְאִתּוֹת
 וּבְמִפְתִּיחַים:

וְנִצַּעַק אֱלֹהֵי אֲבוֹתֵינוּ
 וְיִשְׁמַע יְיָ אֶת־קִלְנוּ וְיֵרָא אֶת־
 עֲנִינוּ וְאֶת־עַמְלָנוּ וְאֶת־לַחֲצָנוּ:

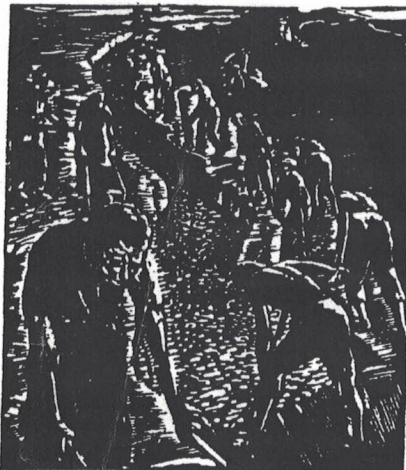
LONG AGO OUR ANCESTORS WERE A WANDERING PEOPLE AND THEY WENT DOWN TO MITZRYIM AND SOJOURNED THERE, FEW IN NUMBER. WE BECAME A GREAT NATION, MIGHTY AND NUMEROUS.

BUT THE EGYPTIANS DEALT HARSHLY WITH US AND OPPRESSED US, AND IMPOSED HARD LABOR UPON US

WE CRIED OUT TO ADONAI THE GOD OF OUR ANCESTORS. ADONAI HEARD OUR PLEA, SAW OUR FLIGHT, OUR MISERY, AND OUR OPPRESSION

THEN ADONAI TOOK US OUT OF MITZRYIM WITH A MIGHTY HAND AND AN OUTSTRETCHED ARM WITH AWESOME POWER WITH SIGNS AND WONDERS... THE PLAGUES (DEUT. 26:8)

(consult your haggadahs to provide commentary on the above words)



"Slaves we were to Pharaoh in Egypt." A woodcut in a Hebrew-Yiddish Haggadah produced by survivors of the Nazi death camps for a seder held in Munich, 1946. The artist, Ben-Benyamin, was a survivor.

- BLOOD
- FROGS
- LICE
- WILD BEASTS
- CATTLE PLAGUE
- BOILS
- HAIL
- LOCUSTS
- DARKNESS

דָּם
 צְפַרְדֵּי
 כִּנִּיּוֹם
 טַרְדֵּי
 דַּבֵּר
 שִׁחִין
 עֲוֵרָה
 אַרְבֵּה
 חֹשֶׁךְ

DEATH OF THE CHILDREN מַכַּת בְּלוֹרוֹת
 TODAY WE ALSO GIVE WITNESS TO PLAGUES:

DAYENU



Sing together:

Ilu hotzi hotzianu,
hotzianu mimitzrayim,
hotzianu mimitzrayim dayenu.
DAY-DAY-YE-NU, DAY-DAY-YE-NU,
DAY-DAY-YE-NU, Dayenu, Dayenu!

Ilu natan natan lanu,
natan lanu et hashabat,
natan, lanu et hashabat dayenu.
DAY-DAY-YE-NU, DAY-DAY-YE-NU,
DAY-DAY-YE-NU, Dayenu, Dayenu!

Ilu natan natan lanu,
natan lanu et hatorah,
natan lanu et hatorah, dayenu.
DAY-DAY-YE-NU, DAY-DAY-YE-NU,
DAY-DAY-YE-NU, Dayenu, Dayenu!

How great is the blessing of Shekinah upon us. She brought us out of Mitzryim, parted the sea, drowned our oppressors, sustained us forty years in the wilderness, fed us manna, gave us the Shabbat, drew us close to Her Presence at Mt. Sinai, gave us the Torah, brought us to the promised land, built for us Jerusalem and our Temple to heal us and preserve our freedom. Dayenu!

LET US DRINK OUR SECOND ☞ OF CELEBRATION

BARUCH ATA ADONAI ELOHANU MELECH HAOLUM BORAI PRI HAGAFEN

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:



רבן גמליאל היה אומר: כל שלא אומר שלשה דברים אלו בפסח לא יצא ידי חובתו, ואלו הן: פסח, מצ, מרור.

RABBAN GAMLIEL USED TO SAY: ONE MUST EXPLAIN THESE THREE TO FULFILL ONE'S OBLIGATION: PESACH, MATZAH, MAROR.

This shank bone reminds us when we were passed over by the plague. פסח:

This matzah reminds us of our haste in leaving. מצה:

This bitter herb reminds us of all those whose lives are still bitter with oppression, as were our ancestors long ago. מרור:

RACHITZA **רחצה**
BARUCH ATA ADONAI ELOHANU MELECH HAOLUM HA MOTZI LECHEM MIN HAARETZ.

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ:

BARUCH ATA ADONAI ELOHANU MELECH HAOLUM ASHER KIDSHANU B' MITZVOTAV V TZIVANU:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצוותיו וצונו על-אכילת מצה:

AL ACHILAT MATZAH @ AL ACHILAT MAROR.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצוותיו וצונו על-אכילת מרור:

With joy, we celebrate the mitzvot of eating matzah and maror in a Hillel Sandwich. The meal is served!

KORECH

כורך



PESACH SONGS

PHARAOH by Richard Thompson

Pharaoh he sits in his tower of steel,
The dogs of money are at his heel,
Magicians cry, "All truth, all real,"
We're all working for the Pharaoh.

A thousand nights, a thousand years,
He feeds us all, he feeds our fears,
Don't stir in your sleep tonight, my dear,
We're all working for the Pharaoh.

CHORUS:

*And it's Egypt land, Egypt land,
We're all living in Egypt land.
Tell me brother, don't you understand?*

We're all working for the Pharaoh.
Hidden from the eyes of chance,
The men in shadows dance their dance,
We're all struck into a trance,
We're all working for the Pharaoh.

The idols are rising to the sky,
Pyramids soar, Sphinxes lie,
Head of dog, Osiris' eye,
We're all working for the Pharaoh.

(CHORUS)

I dig a ditch, I shape with stone,
Another battlement for his throne,
Another day on earth is flown,
We're all working for the Pharaoh.

Call it England, call it Spain,
Egypt rules with a whip and chain.
Moses free my people again,
We're all working for the Pharaoh.

(CHORUS & INSTRUMENTAL)

Pharaoh sits in his tower of steel,
Around his feet, the princes kneel,
Far beneath, we shoulder the wheel,
We're all working for the Pharaoh.

PESAH ALA MANO by Flory Jagoda

Purim, Purim, Purim lano
Pesah, Pesah ala mano

Las masman si stan faziendo
Los japrakis si stan koziendo

CHORUS:

Aman (4x)

Il Dio Bendicho mos da mazal

Aman (4x)

Il Dio Bendicho mos da mazal

Purim, Purim, Purim lano
Pesah, Pesah ala mano

La Nona sta dziendo a los nyetos
Alimpia il puelvo kantones i loz techos
(CHORUS)

Purim, Purim, Purim lano
Pesah, Pesah ala mano

Il Sinyor Rubi disho a las tiyas
No kumer il pan ocho diyas
(CHORUS)

GO DOWN MOSES

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

CHORUS:

Go down Moses,

Way down in Egypt's land,

Tell old Pharaoh,

Let my people go.

No more shall we in bondage toil-Let...
Let us go out as children royal-Let...

(CHORUS)

We need not always weep & mourn-Let...
And wear those slavery chains forlorn-Let

Eliahu ha-navi
Eliahu ha-tishbi
Elijah(3x) ha-giladi
B'imharah b'yamaynu
Yavo alenu. im maschiah ben david
im maschiah ben david

Follow the Drinkin' Gourd

Perhaps no song is more closely associated with the Underground Railroad than this one. To follow the North Star was the message embedded in this spiritual; instructions are included in the song to follow the points of the drinking gourd (the Big Dipper) to the brightest star (the North Star).

The story: A one-legged sailor, known as Peg Leg Joe, worked at various jobs on plantations as he made his way around the South. At each job, he would become friendly with the slaves and teach them the words to the song, Follow the Drinking Gourd. Each spring following Peg Leg Joe's visit to these plantations, many young men would be missing from those plantations. Peg Leg Joe's plantation visits focused on the area north of Mobile, Alabama, around 1859. The escape route traveled north to the headwaters of the Tombigbee River, through the divide, and then down the Tennessee River to the Ohio River. To guide the slaves along the way, the trail was marked with the outline of a human left foot and a round circle in place of the right foot. (From: www.osblackhistory.com).

When the sun comes back and the first quail call,
Follow the drinkin' gourd,
The old man is a-waitin' to carry you to freedom,
Follow the drinking gourd.

Now the riverbank will make a mighty good road,
The dead trees show you the way,
Left foot, peg foot travelin' on,
Just you follow the drinkin' gourd.

Chorus:

Follow the drinkin' gourd,
Follow the drinkin' gourd,
For the old man is a-waitin' to carry you to
freedom,
Follow the drinkin' gourd.

The river ends between two hills
Follow the drinkin' gourd
There's another river on the other side
Follow the drinkin' gourd.

Where the little river meets the great big one,
Follow the drinkin' gourd,
The old man is a-waitin' to carry you to freedom,
Follow the drinkin' gourd.

Chorus

Wade In the Water

Harriet Tubman sang this spiritual as a warning to runaway slaves. To escaping slaves, the song told them to abandon the path and move into the water. By traveling along the water's edge or across a body of water, the slaves would throw chasing dogs and their keepers off the scent.

Chorus:

Wade in the water children.
Wade in the water,
G-d's gonna trouble the water.

Who are those children dressed in Red?
G-d's gonna trouble the water.
Must be the children that Moses led.
G-d's gonna trouble the water.

Chorus

Who are those children dressed in White?
G-d's gonna trouble the water.
Must be the children of the Israelites.
G-d's gonna trouble the water.

Chorus

Who are those children dressed in Green?
G-d's gonna trouble the water.
Must be the one-percent who act so Mean.
G-d's gonna trouble the water.

Chorus

G-d spoke and divided the sea in two;
G-d's gonna trouble the water.
Allowing the people to pass on through.
G-d's gonna trouble the water.

Chorus

G-d spoke and the water flowed back again,
G-d's gonna trouble the water.
And drowned the oppressors pursuing them,
G-d's gonna trouble the water.

Chorus

"Das Tsigele" p.8

"Dos Lid Fumen Tsigele" Itsik Manger
transliteration from the original poem

INSTR.

der tate hot gekoift a tsigele
Mit yoren lang tsurik,
in had gadyoh es farshpart
gebunden oif a shtrik

① <

iz troiyerik dos vayse tsigele
voind iz im un vey
zimmer zeyt es nisht ken gruz
in vinter nisht ken shney

Had-gad-yu

zagt mayn bruder "Itsik, her"
Vi azoy derlozt es Got
tsi iz im nisht dos tsigele
dos vaysinke a shod ?

② <

zog ikh "Notl, bist gerekht !"
in nisht lang getracht
s'iz geven, vi zeltn ven,
a sheyne yesne-nakht

Had-gad-yu

INSTR.

der tate shloft, di mame shloft,
s'shloft dos gantse hoiz.
firn mir finem had gadyoh
dos tsigele arois.

③ <

mir firen bay di herner es,
di velt is vayt un grois,
in van mir lozn es aleyen
dos zogn mir nisht ois.

Had-gad-yu

Pesach di ershte seder-nacht,
dos tsigele iz nishto,
fregt der tate "Itsik du ?"
zog ich "abervu"

④ <

fregt der tate "Notl du"
zagt er "vos iz ven ?"

zint farayorn Pesach-tzayt
dos tsigele nisht gezen"

Had-gadu

INSTR.

der tate meynt, di mame veynt
un keyner veyst nisht vos
zingt men dem "had gadyoh" op
iz dos shoin nisht dos]x2

⑤ <

to vuzhe iz dos tsigele ?
s'shpringt arim in feld

un hot hanoefun der zun
un fin der gantser velt]2x

Had-gad-yu

"The Song of the Little Goat" Itsik Manger
translation from Yiddish

father bought a little goat
many years ago
shut up in prison
bound with a rope

the little white goat was sad
and woeful :
it didn't see the sun in summer
nor the snow in winter

my brother said " Itsik, listen"
how does God allow it
isn't the little white goat
pitiful to Him ?

I said "Notl, you're right"
and didn't think long.
it was a rare,
beautiful spring night

father sleeps, mother sleeps
the whole house sleeps
we lead the little goat
out from prison

we lead it by the horns
the world is far and wide
and where we leave it,
we don't tell

Passover, on the first seder
the little goat isn't there
father asks, "Itsik, you ?"
I say "but where ?"

father asks "Notl, you?"
he answers "what's up"
It's a year since last Pesach
that we haven't seen the little goat

father ponders, mother cries,
and no one knows what
we finish singing the had gadyoh
and that's that

so what's with the little goat ?
it jumps around in the field
enjoying the sunshine
and the whole world

By/From Linda LaBove
2004 for Klezband

⑧

SONGS/PRAYERS FOR THE SEDER AFTER THE MEAL; INCLUDES 2 MORE CUPS OF WINE

TZAFUN –hidden/ Afikomen-dessert: find it – get a prize - everyone eat some Afikomen!
(POUR the THIRD cup of wine, but don't drink it yet!)

BAREKH (or Beyrakh)

B'rikh Rakhamana-From the Talmud -Blessing for after the meal transliterated from Aramaic
Aramaic only-round by Noah Aronson OR Aramaic & English-round by Rabbi Shefa Gold & Hazzan Jack Kessler:

// B'rikh rakhamana malka di alma ma'arey d'hai pitah //2x (ma'arey d'hai pita)
// You are the source of life for all that is and Your blessing flows through me // 2x

THIRD CUP OF WINE – lean to the left and say /sing the blessing:

Baruch Ata Adonai Eloheinu Melech HaOlam, Borei P'ri HaGafen.

(POUR the FOURTH cup of wine, but don't drink it yet!)

Fill Elijah's cup with wine and cos Miriam with water –open the door and invite them in:

Eliyahu ha-Navi – Miriam ha-N'viah

Eliyahu ha-Navi, Eliyahu ha-Tishbi,
Eliyahu, Eliyahu, Eliya--hu ha-Giladi.
Bimheyra v'yameynu, yavo eyley-nu
// Im mashiach ben David // x2

Elijah the prophet, Elijah the Tishbaite,
Elijah the Giliad.
Hurry up and come to us
With the Messiah, the son of David.

Miriam ha-N'viah oz v'zimrah b'yadah,
Miriam tirkod itanu, l'ta-key--nu et-ha-olam.
Bim-heyra v'ya-meynu hi t'vi--ey--nu
// El mey ha-y'shuah // x2

Miriam the prophet, in whose hands are strength & song,
Miriam will dance with us in the repair of the world.
Speedily our days she will bring us
To the waters of salvation.

From the praises of HALLEL:

HODU LADONAI ki tov, ki l'olam chasdo Give thanks to God for essential goodness; God's kindness endures forever-Psalm 136:1

MIN HAMEYTZAR kararti Yah; Anani vamerchav Yah

From the narrow place I called to God; God answered me with abounding relief Psalm 118

PITCHU LI shaarey tzedek avo vam odeh Yah: Zeh hashaar LAdonai, tzadikim yavo uvo

Open for me the gates of righteousness; I will enter them and give thanks to God; This is the gate of God, the righteous will enter it Psalm 118

FORTH CUP OF WINE – lean to the left and say /sing the blessing:

Baruch Ata Adonai Eloheinu Melech HaOlam, Borei P'ri HaGafen.

COUNTING THE OMER – SEFIRAT HA'OMER:

Baruch Ata Adonai Eloheynu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu al sefirat ha'omer. Hayom yom echad ha'omer: Tonight is the first day of the Omer.

Week 1/Day 1 — Chesed through Chesed: Loving-kindness in Loving-kindness

Love is the single most powerful and necessary component in life. It is both giving and receiving.

Love allows us to reach above and beyond ourselves, to experience another person and to allow that person to experience us.

It is the tool by which we learn to experience the highest reality — God.

To page 8 and Dance: Das Tsigele-Had Gadyu “Dos lid fumen Tsigele” (by Itzik Manger), or Un Cavrito/or Chad Gadya

“God has allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land.”

—Excerpt from Dr. Martin Luther King Jr.'s speech on April 3, 1968 –the night before his assassination ZT"L

NIRTZAH ... for your action was long ago approved by God. (Kohelet/Ecclesiastes 9:7)

SEDER means order. Here is the SEDER of the SEDER:

KADDESH	We say the Kiddush First cup of wine	קִדְּשׁ
UR'CHATZ	We wash our hands	וּרְחַץ
KARPAS	We dip a vegetable in salt water and say the blessing	כַּרְפָּס
YACHATZ	We break the middle matzah and hide the larger half, the Afikomen	יַחַץ
MAGGID	We tell the story of Passover Four Questions Second cup of wine	מַגִּיד
RACHTZAH	We wash our hands and say the blessing	רְחִיצָה
MOTZI/ MATZAH	We say the blessings for "bread" and matzah	מוֹצִיא מַצָּה
MAROR	We dip the bitter herbs in charoset and say the blessing	מָרֹר
KORECH	We eat a sandwich of matzah and bitter herbs	כוֹרֵךְ
SHULCHAN ORECH	We eat the festival meal	שֻׁלְחַן עֹרֵךְ
TZAFUN	We eat the Afikomen	צָפוּן
BARECH	We say the blessing after the meal Third cup of wine Welcome Elijah the Prophet	בָּרַךְ
HALLEL	We sing songs of praise Fourth cup of wine	הַלֵּל
NIRTZAH	We complete the seder	נִרְצָה

S'iz Matse Do

S'iz matse do, kharoysey do
 Un koyses royter vayn
 S'iz peysakh dokh, s'iz seyder dokh.
 Vos Ken nokh ziser zayn?
 Si'z kidush do, kashes do,
 Makholim mole-tam.
 S'iz yontev dokh, friling dokh.
 Vos ken nokh shener zayn?
 Ay-ay-ay-ay-ay-ay

Afikoymen do, elyenovi do,
 Mishpokhe, gute-fraynd.
 S'iz yontef dokh, banayung dokh,
 Vos ken nokh beser zayn?
 Hagode do, bonim do,
 Der khokhem un der tam,
 Der vos veyst nisht vos tsu fregn
 Un der vos fregt nisht stam.
 Ay-ay-ay-ay-ay-ay

Der maylekh do, di malke do,
 Kneydlekh, fish muz zayn,
 Kraytekhtser un khreyne avade.
 Vi ken es andersh zayn?
 Der Nigun do, dayenu do,
 Dos tsigele khad-gadyo.
 Mertseshem, leshono habo.
 Vos ken nokh ne'enter zayn?
 Ay-ay-ay-ay-ay-ay

There's Matza Here

There's matza here, charoset here
 And cups of red wine.
 It's Pesach time. Its seder time.
 What could be sweeter?
 There's *kidush* here, questions here,
 Plenty of tasty food
 It's holiday time. It's spring time.
 What can be more beautiful?

There's afikoman here, Elijah's here,
 Family and good friends.
 It's holiday time, renewing time.
 What can be better?
 There's the hagada here, children here,
 The wise one and the simple one,
 The one who knows not what to ask,
 And the one who just stays silent.

The king's here, the queen's here,
 Matza balls and gefilta fish,
 herbs and horseraddish of course.
 How could it be different?
 There's singing here, dayenu here
 The little goat, chad gad ya.
 With God's help next year in Jerusalem,
 What could be coming sooner?

ס'איז מצה דא, חרוסת דא,
 און פוסות רויטער וויין
 ס'איז פסח דאך. ס'איז סדר דאך.
 וואס קען נאך זיסער זיין?
 ס'איז קידוש דא, קשיות דא,
 זאכלים מלא-טעם.
 ס'איז יום-טוב דאך, פֿרילינג דאך
 וואס קען נאך שענער זיין?
 איי-איי-איי-איי-איי

אפיקומן דא, אליהו-הנבאי דא,
 משפחה, גוטע-פֿרײַנד.
 ס'איז יום-טוב דאך באַניינג דאך
 וואס קען נאך בעסער זיין?
 הגדה דא, בנים דא,
 דער חכם און דער תם,
 דער וואס ווייסט נישט וואס צו
 פֿרעגן
 און דער וואס פֿרעגט נישט סתם.
 איי-איי-איי-איי-איי

דער מלך דא, די מלכה דא,
 קניידלעך, פֿיש מוז זיין,
 קרייטעכצער און כריין אַוודאי.
 זיי קען עס אַנדערש זיין?
 דער ניגון דא, דיינו דא,
 דאס ציגעלע חד-גדיא.
 זעצערעשעם לשמנה הבאה
 וואס קען נאך נענטער זיין?
 איי-איי-איי-איי-איי

Words and music by Beyle Schaechter-Gottesman

