

# A FAMILY PESACH SEDER ...

## ... IN RHYME

Composed by Rabbi Scott A. Gurdin

### **A Message To Our Readers:**

Pesach is a wondrous time when parents and grandparents are blessed with an opportunity to create warm, loving Jewish memories for their children & grandchildren. It's my prayer that this Family Pesach Seder, composed in rhyme, will help families to do just that.

Feel free to download this Seder for your family's (or religious school's use). The complete Seder text appears first. There is also a supplemental section with the words to the blessings, songs and participatory passages. In some cases, it's best to provide a full text only to those who are reading the parts. That helps others to listen. (It also saves on paper.) You can give copies of the supplemental section to all participants without reading parts.

In return for using this text, ask only three things:

1. Please remember that "One who says Torah in the name of the person, who said it, hastens the Redemption of the world." (Megillah 15a)
2. Please practice your reading of this text before you try to use it during a Seder or a model Seder. Because of my poetic mediocrity, some of the rhymes are tricky.
3. After you use this text, please let me know what you think of it. I can always benefit from thoughtful insight and advice.

May your celebrations be filled with wonder & joy!

Shalom,

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Rabbi  
5760

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## Kiddush

Our seder now is set to start  
sweet juice from grapes to warm the heart

Four cups in all, we will soon drink  
each time be sure, our minds should think ...

... Of that great and awesome time  
when God who's strong and wise and kind  
gave us freedom and good laws to bind ...

... Each of us to one another  
parent, spouse, sister, brother.

The Torah tells us loud and clear  
just listen now, you're sure to hear  
Hey ... Chaya, Eli, you there Chayim

Ho-tzei-tee et-chem mee ta-chat seev-lot meetz-ra-yeem.  
(Shemot 6:6)

הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם:

Our Torah teaches that God said: "I am the Lord. I will free you from the  
burdens of the Egyptians." (Exodus 6:6)

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam  
Bo-rei, pe-ree ha-ga-fen

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

O Holy One of Blessing, Your Presence fills creation,  
we praise You for creating the fruit of the vine.

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
She-he-che-ya-nu, v'kee-ya-ma-nu, v'hee-gee-ya-nu,  
laz-man Ha-zeh

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

O Holy One of the Blessing, Your Presence fills creation  
thank You, for giving us life, for sustaining us, and for bringing us  
to this happy time!

## **Karpas**

Our tale to tell, both happy and sad,  
like all great lore, some good, some bad

On our table the symbols abound  
you needn't look far, they're all around

Look on your plate, for parsley green  
a sign of Spring when it is seen.

And somewhere near there is salt water,  
tears of slavery, hard work with mortar

And so together, we now recall  
the green around, the tears that fall.

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
Bo-rei pe-ree ha-a-da-mah.

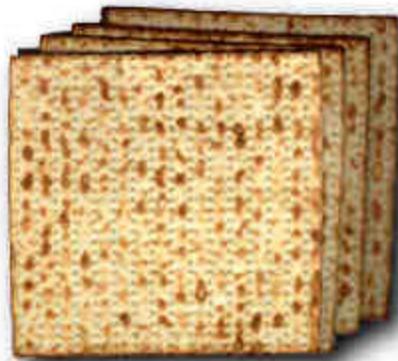
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה:

Oh Holy One of Blessing, Your presence fills creation,  
We praise You for creating the fruit of the ground!

## **Yachatz**

Hey, look here, a plate with Matzah ...  
let's see ... one, two, three  
there sure is "lotsa"

Three matzot, all set to ear  
I'll break the middle,  
... an afikomen treat.



## **The Four Questions**

Our story we are set to tell,  
some of you may know it well.

Still, glance about, there's lot to see  
matzah, charosets, and parsley

There must be questions now to ask  
and to our young ones falls that task.

### **The Four Questions**

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lei-lot?

מה נשתנה הלילה הזה מכל הלילות?

She-b'chol ha-lei-lot a-nu och-lin cha-meitz u-ma-tzah.

Ha-lai-lah ha-zeh, ku-lo ma-tzah?

שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כלו מצה?

She-b'chol ha-lei-lot a-nu och-lin sh'ar y'ra-kot.

Ha-lai-lah ha-zeh ma-ror?

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור?

She-b'chol ha-lei-lot ein anu mat-bi-lin a-fi-lu pa-am, e-hat.

Ha-lai-lah ha-zeh, sh'tei f'a-mim?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים?

She-b'chol ha-lei-lot a-nu och-lin

Bein yosh-vin o'vein m-subin.

Ha-lai-lah na-zeh ku-la-nu m-su-bin?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין?



## **Why is this night different from all other nights?**

On all other nights, we eat either leavened bread or matzah;  
on this night ... only matzah.

On all other nights, we eat all kinds of greens;  
on this night, we especially eat bitter herbs.

On all other nights, we do not dip our greens at all;  
on this night we dip them twice.

On all other nights, we eat in an ordinary manner.  
For this celebration, we have a special ceremony.

You ask good questions  
sung clear and loud  
of each of you,  
we all are proud

And now some answers you shall hear  
this is your story  
come, draw near.

No matter what your age ...  
no matter how you think ...  
from the sweet well of Torah, all can drink.

Perhaps you're wise, you want to know  
from whence we've come  
to where we'll go

Maybe you're rebellious,  
could be you're rude,  
if this is the case, yourself you exclude.

Some of us are simple,  
basic questions we ask,  
straightforward answers  
no long drawn out task.

And then there are some  
who are just very young ...  
they don't even know what to say  
we tell them of wonders,  
God's strength, Pharaoh's blunders  
the rest to be told another day.

## *The Story*

So here's the story ...

When history started  
when people began  
they would bow down to idols  
that just looked like a man.

But then came a moment  
a long time ago  
when a fellow named Abraham  
realized something ... so, soooo

... So amazing that it changed everything  
one God, one Creator, one Lord, one King  
that God cares for all that is found in our sight  
every elephant, octopus, human and mite

To Abraham, God made a promise,  
a brit so to speak  
our people would find shelter  
from a life short and bleak

And we Jews, we agreed,  
to this God we'd be faithful

We respect all God's laws,  
we'd avoid all that's hateful

Well in time Abraham died  
but the brit, it lived on  
first to Isaac then Jacob  
from father to son

Then came Joseph  
with all of his dreams and his style  
his heroics saved Egypt  
from the Red Sea to the Nile

But time went on  
the years went fast  
and as things happened  
the good life passed

There arose in Egypt a Pharaoh new  
he was mean and selfish and forgetful too  
of Joseph's greatness, he knew not  
so against our people he did plot

This Pharaoh, he looked 'round and 'round  
and lots of Hebrews he sure found  
he devised a nasty and most devious plan  
to enslave each Hebrew  
every child, woman and man

The slaves endured the work and toil  
in the hot sun, they did broil  
they had no peace; they had no choice  
they thought that none would hear their voice

Just when it seemed as though all was a loss  
that Pharaoh forever would be their cruel boss  
God heard the cry, the wail of the slaves  
and God is a caring Creator who saves

And God set about to change Pharaoh's mind  
Sending messengers like Moses and Aaron to find ...

...To find out if perchance,  
Pharaoh might behave as mensch  
and release all the Hebrews from servitude's clench

But Pharaoh was nasty, he thought it was funny  
that a God yet unseen, a God without money  
could actually tell him what to do

So Pharaoh laughed, and just wouldn't give  
the slaves labored on, no live and let live

Now God has love and God cares too  
God certainly looks out for me and you

But God can sometimes get mad  
and Pharaoh ... he was worse and bad  
God had to act  
with plagues, in fact  
that would make all of Egypt feel sad.

## *The Ten Plagues*

Cruel Pharaoh believed having slaves, it was fun  
that's until God changed his mind with plague number one

Think where there's water  
in oceans and sinks  
in lakes and in clouds and in fountains for drinks



Now imagine the horror  
to say nothing of dread  
if all that clear water  
should like blood become red



Well in Egypt it happened  
the Nile turned to blood  
all the people they panicked  
as red seeped through the mud

Pharaoh seemed ready  
to let the slaves go  
but then the plague ended  
and Pharaoh said "No!"

Pharaoh was stupid, he hadn't a clue  
But God caught his attention with plague number two

You may know a frog  
a tadpole from birth  
now imagine if frogs  
covered all of the earth

Well in Egypt it happened  
frogs everywhere  
in gardens and basements  
on clothes and in hair

No one could stand it  
the green and the slime  
and everywhere "ribbit"  
certainly not a good time.



Pharaoh seemed ready  
to let the slaves go  
but then the plague ended  
and Pharaoh said "No!"

Pharaoh was foolish, believing the bad was no more  
until there appeared plagues three and then four



After frogs, there came lice  
causing itching and scratching  
and then came the beasts  
with their growling and snatching

With each plague, Pharaoh seemed ready  
to let the slaves go  
but then the plague ended  
and Pharaoh said "No!"



Pharaoh believed that the plagues were just tricks  
until God opened his eyes with plagues five and then six

Along came a sickness that killed all livestock  
the cattle, the camels, the sheep in the flock



And after that plague came boils o' so sore  
all the people were screaming,  
they could bear it no more.



And yet again with each plague, Pharaoh seemed ready  
to let the slaves go  
but then the plague ended  
and Pharaoh said "No!"

The worn out Egyptians then faced plague number seven  
as hail it poured forth from the reaches of heaven  
there was no escaping the hard ice as it struck  
it seemed certain that Pharaoh had run out of luck

And again, Pharaoh seemed ready  
to let the slaves go  
but then the plague ended  
and Pharaoh said "No!"



Just when Pharaoh perceived a slight change in his fate  
God tormented Egypt with a plague number eight



Locusts are insects,  
in great swarms they do fly  
hovering over the horizon  
they darken the sky

Locusts cause trouble where ever they land  
for they eat all the crops  
and make fields become sand

Well in Egypt they landed  
and they ate all the wheat  
the people soon panicked  
afraid of nothing to eat

And yet again, Pharaoh seemed ready  
to let the slaves go  
but then the plague ended  
and Pharaoh said "No"!

Pharaoh relaxed for he thought all was fine  
But then God struck his kingdom with plague number nine

Try to think, if you will  
of a day without light  
incredible darkness  
a terrible fright



Well, in Egypt it happened  
the sun didn't shine  
Not a thing could be seen,  
just a horrible time

Once again, Pharaoh seemed ready  
to let the slaves go  
but then the plague ended  
and Pharaoh said "No!"

Pharaoh was stubborn,  
he thought he was smart  
with the end of each plague he would harden his heart  
he was cruel, he was foolish, he was dumb, he was mean  
to ignore all the warnings of that God yet unseen



The God of compassion had really no choice  
for Pharaoh would not listen to God's clear holy voice  
The Hebrews still suffered  
slavery without end  
God demanded freedom, but Pharaoh just wouldn't bend



I shudder to tell you of plague number ten  
it was tragic and painful  
it was it was very sad when ...

... When on that still and restless night  
the angel of death passed through Egypt  
causing sorrow, leaving fright.

All the first born Egyptians  
where wealthy or poor

there were no exceptions  
each went through death's dark door



The anguish was felt in every city and town  
the kingdom was shattered  
only death to be found

And then, in the shadow of that awesome tragedy  
there emerged a small ray of hope  
Pharaoh finally relented  
he gave up and repented  
no more plagues, nor more death could he cope

Pharaoh was defeated, his arrogance depleted  
the moment of truth had arrived  
the Hebrews went free  
what a great victory!  
That brit, God's great promise survived

(Leaving a drop of wine/juice for each plague:

Dam/Blood/ דָּם , Tzfardeyah/Frogs/ צְפַרְדֵּיִעַ , Kinim/Lice/ כִּנִּים ,  
Arov/Wild Beasts/ אַרְוֵבַי , Dever/Blight/ דֵּבַר , Sh'hin/Boils שְׁחִין ,  
Barad/Hail / בָּרָד , Arbeh/Locusts/ אַרְבֵּה , Hoshech/Darkness חֹשֶׁךְ ,  
Makat B'chorot/Slaying of the First Born/ מַכַּת בְּכוֹרוֹת.)

Our ancestors found freedom  
on that incredible night  
by the thousands they left Egypt  
what a staggering sight!

There's much more to our story  
of traditions so dear  
of wonders to tell you  
so much you should hear

But for the moment, at least, I think that we've told  
enough of our story, of our God strong and bold

The story is wondrous  
it's yours and it's mine  
it's my hope and my prayer  
that in freedom you'll find ...

... All of the opportunity  
to learn and to grow  
to read and to listen  
more Torah you'll know

**Sing Dayeinu (Song Number 8)**

## *Pesach, Matzah, Maror*

A wise Rabbi Gamliel, long ago taught  
These symbols each Seder must have a clear thought

First Pesach reminds us that on the night we went free  
God "passed over" our houses,  
no death did we see

While all Egypt suffered,  
while each home saw great strife  
in the homes of our ancestors,  
there were new signs of life

And the Matzah we eat to remember through taste  
that from Egypt our ancestors departed in haste  
they didn't have time to pause and surmise  
they hadn't a moment to let their bread rise

And then there's the maror, the meal's bitter herb  
a reminder of slavery, our senses disturb  
The maror's a symbol intended to teach  
that enslavement is evil wherever its reach

In each generation we are called and commanded  
to do more than just read and then eat  
our Seder is special, our gathering quite sacred  
for our tradition we actually meet  
At a time such as this, we really should feel  
that it was we who went free on that night



For with that sensation  
we are one, we're a nation  
we're together for all that is right

Now let's take a deep breath  
let's pause and let's think  
and from the sweet cup of freedom  
we'll then take a drink

We're thankful and lucky to be in this place  
where the blessing of freedom  
brings joy to the face



A free people are we  
we're both happy and proud  
we thank God for the goodness  
with our prayer, clear and loud

For our Torah, it tells us  
that our God strong and calm

heetz-chal-tee et-chem me-a-vo-da-tam

הַצֵּלְתִּי אֶתְכֶם מֵעֲבָדְתֶּם.

(Our Torah teaches that God promised our enslaved ancestors that: “ I will deliver you from the Egyptian bondage.” Exodus 6:6)

Ba-ruch A-tah A-do-nai, E-lo-hei-nu, Me-lech Ha-o-lam  
Bo-rei, pe-ree ha-ga-fen.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

O Holy One of Blessing, Your Presence fills creation,  
We praise you for creating the fruit of the vine.

### Getting Ready For Our Seder Meal

#### Rachtzah



The moment's near when we shall eat  
a snack, a meal, a Seder treat  
Our customs held in high esteem  
that when we eat our hands be clean

For all that we can do or say  
a blessing must precede the way

(Participants should wash their hands and recite the following blessing:)

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
a-sheer keed-sha-nu be-meetz-vo-tav, vee-tzee-va-nu  
al n'tee-lat ya-da-yeem.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

O Holy One of Blessing, Your Presence fills creation;  
You made us special with your mitzvot, and You have  
instructed us to wash our hands.

#### Motzi, Matzah

Two times so far we've talked about  
this matzah here to figure out

And now's our chance to take a bite  
to remind us of the slaves rushed flight



But first some blessings say we should  
Thank God for our gifts so good

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
Ha-mo-tzee le-chem meen ha-a-retz.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

O Holy One of Blessing, Your Presence fills creation;  
Thank you for the nourishing goodness of bread.

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
a-sheer keed-sha-nu be-meetz-vo-tav, vee-tzee-va-nu  
al a-chee-lat ma-tzah.

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה:

O Holy One of Blessing, your Presence fills creation;  
You have made us special with your Mitzvot, and You have  
Instructed us to eat Matzah during Pesach.

### **Maror**

And now to think, we taste some Maror  
to remind us all of slavery's horror



Maror, a herb with bitter taste  
should teach us all enslavement's waste

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
a-sheer keed-sha-nu be-meetz-vo-tav,  
vee-tzee-va-nu al a-chee-lat ma-ror.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור:

O Holy One of Blessing, Your Presence fills creation;  
You have made us special with Your Mitzvot, and You have  
instructed us to eat Maror during Pesach.

Hillel, a rabbi of old  
had a custom of which we are told  
a sandwich he said  
made from matzah, not bread  
filled with marror and charosets -- served cold

### **Tzafun**

Some time ago, as we spoke  
this matzah here we held and broke

It's called afikomen -- desert by and by  
a fun tradition now to try

Well that matzah has now been hidden  
for the moment at least, it's been lost  
but I'll make you a deal, I'll give you my word  
if you can find it, we'll pay the cost

(Young participants search for Afikomen.)



## Barech

At times such as this, we pause and reflect  
we thank God for the good that surrounds  
our families, our friends,  
the great blessings of freedom  
and of course all the food that abounds

We make sacred the moment  
with a prayer truly said  
as we celebrate the blessings  
of our feast of unleavened bread

Baruch Atah Adonai, ha-zan eit ha-kol.

בָּרוּךְ אַתָּה יְיָ, הַזֵּן אֶת הַכֹּל

O Holy One of blessing, we thank you for the blessings of food.

A third cup of wine we now shall drink  
as we recall again to think  
God's great promise of redemption  
our ancestor's saw

V'ga-alti et-chem beetz-roah n'too-yah.

וְגֵאלְתִּי אֶתְכֶם בְּרוּעַ נְטוּיָה:

(Our Torah teaches that God said:

"I will redeem you with an outstretched arm." Shemot 6:6)

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam

Bo-rei, pe-ree ha-ga-fen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

O Holy One of Blessing, our Presence fills creation,  
we praise you for creating the fruit of the vine.

A special guest we welcome now  
the prophet Elijah to take his bow

Our custom at each Seder meal  
to invite our friends, our joy to feel

One day quite soon, we all pray  
Elijah will really come our way  
And peaceful times he'll bring about  
with joy and gladness all will shout

And so this cup for him we leave  
our warm hospitality he might receive

**Sing Eliyahu Ha-navi (Song 13)**

## Hallel

Our Seder's joyous interlude  
our celebration soon conclude  
we hope the day so soon to come  
when songs of freedom all will hum

When God, the Brit did reaffirm  
a promise made, in time's good turn  
one day in freedom, peace and calm

"La-kach-ti et-chem lee l'am"

לְקַחְתִּי אֶתְכֶם לִי לְעָם

(Our Torah teaches that God said: "I will take you to be my people."  
Exodus 6:7)

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam  
Bo-rei, pe-ree ha-ga-fen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

O Holy One of Blessing, Your Presence fills creation,  
We praise you for creating the fruit of the vine.

### **Play Game: Who knows One? (Number 15)**

(In many families, generations sing special songs and play word-games that teach about Jewish traditions. Who knows one is one such word-game. The leader asks: "Who knows one?" [or whatever the number is at the moment.] Participants then recite the numerical countdown in one breath. It's easy with "One". It requires some serious aerobic training at about "Ten." Enjoy:)

## Conclusion

Now's the time to say good bye  
we soon depart, our head held high

We pray a day when we shall see  
that all God's children will be free

Perhaps next year we'll celebrate  
an end to war and fear and hate

We pray as well, dear Chaya and Chaim

**L'shana ha-ba-ah b'Ye-ru-sha-la-yeem**

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

**Next year in Jerusalem!!!**



## Songs, Blessings, Etc.

### 1. Song: He-nei Mah Tov

Hee-nei mah tov u-mah-na-yeem,      How good it is and how pleasant  
הַנְּהִי מְהֵיטוֹב וּמְהֵינָעִים  
She-vet a-cheem gam ya-chad!      When we can be together!  
שֶׁבֶת אֶחָיִם גַּם יַחְדָּר.

### 2. The four questions.

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lei-lot?  
מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?  
Why is this night different from all other nights?

She-b'chol ha-lei-lot a-nu och-lin cha-meitz u-ma-tzah Ha-lai-lah ha-zeh, ku-lo ma-tzah?  
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה?  
On all other nights, we eat either leavened bread or matzah; on this night ... only matzah.

She-b'chol ha-lei-lot a-nu och-lin sh'ar y'ra-kot Ha-lai-lah ha-zeh ma-ror?  
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר?  
On all other nights we eat all kinds of greens; on this night, we especially eat bitter herbs.

She-b'chol ha-lei-lot ein anu mat-bi-lin a-fi-lu pa-am e-hat Ha-lai-lah ha-zeh, sh'tei f'a-mim?  
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפְסָלוּ פָּעַם אֶחָת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים?  
On all other nights, we do not dip our greens at all; on this night we dip them twice.

She-b'chol ha-lei-lot a-nu och-lin Bein yosh-vin o'vein m-subin Ha-lai-lah ha-zeh ku-la-nu m-su-bin?  
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסַבִּין. הַלַּיְלָה הַזֶּה בָּלָנוּ מְסַבִּין?  
On all other nights, we eat in an ordinary manner. For this celebration, we have a special ceremony.

### 3. Each time we drink a cup of grape juice, we say:

Bar-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam  
Bo-rei, pe-ree ha-ga-fen.  
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:  
O Holy One of Blessing, Your Presence fills creation,  
we praise you for creating the fruit of the vine.



### 4. When we begin a new celebration, we say:

Ba-ruch A-tah Ado-nai, E-lo-hei-nu Me-lech H-o-lam,  
She-he-che-ya-nu, v'kee-ya-ma-nu, v'hee-gee-ya-nu, laz-man ha-zeh  
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזַמַּן הַזֶּה:  
O Holy One of Blessing, your Presence fills creation  
thank you, for giving us life, sustaining us,  
and for bringing us to this happy time!

## 5. When we eat the parsley, we say:

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam, Bo-rei pe-ree ha-a-da-mah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הָאָרֶזָּה:

O Holy One of Blessing, Your Presence fills creation,  
we praise You for creating the fruit of the ground!



## 6. The ten plagues

Dam/Blood, דָּם.

Tzfardey/Frogs, צְפַרְדֵּי.

Kinim/Lice, קִנִּים.

Arov/Wild Beasts, עֲרוֹב.

Dever/Blight, דֵּבַר.

Sh'hin'/Boils, שְׁחִין.

Barad/Hail, בָּרָד.

Arbeh/Locusts, אַרְבֵּה.

Hoshech/Darkness, חֹשֶׁךְ.

Makat b'chorot/Slaying of the First-Born, מַכַּת בְּכוֹרוֹת.

## 7. Song: Dayeinu

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְנוּ.

Ee-lu ho-tzee ho-tzee-anu.

Ho-tzee-anu mee-meetz-ra-yeem

Ho-tzee-anu mee-meetz-ra-yeem

Dai-yei-nu

Dai-dai-yei-nu, dai-dai-yei-nu, dai-dai-yei-nu

Dai-yei-nu, dai-yei-nu (dai-yei-nu) (Repeat)

Had God brought us our from Egypt,  
had God brought us out from Egypt,  
freed us from Egyptian bondage,  
dayeinu!

Dai-dai-yei-nu, dai-dai-yei-nu, dai-dai-yei-nu

Dai-yei-nu, dai-yei-nu (dai-yei-nu) (Repeat)

אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְנוּ.

Ee-lu na-tan, na-tan la-nu

Na-tan la-nu et ha-to-rah

Na-tan la-nu et ha-to-rah

Dai-yei-nu (dai-yei-nu)

### **Dayeinu Cont'd**

Dai-dai-yei-nu, dai-dai-yei-nu, dai-dai-yei-nu  
Dai-yei-nu, dai-yei-nu (dai-yei-nu) (Repeat)

Had God given us the Torah  
had God given us the Torah  
given us great laws for guidance  
dayeinu!

Dai-dai-yei-nu, dai-dai-yei-nu, dai-dai-yei-nu  
Dai-yei-nu, dai-yei-nu (dai-yei-nu) (Repeat)

אלו נתן לנו את השבת, דינו.

Ee-lu na-tan, na-tan la-nu  
na-tan la-nu et ha-sha-bat  
na-tan la-ny et ha-sha-bat  
dai-yei-nu (da-yei-nu)

Dai-dai-yei-nu, dai-dai-yei-nu, dai-dai-yei-nu  
dai-yei-nu, dai-yei-nu (dai-yei-nu) (repeat)

Had God given us the Sabbath  
had God given us the Sabbath  
given us a day for resting  
dayeinu!

Dai-dai-yei-nu, dai-dai-yei-nu, dai-dai-yei-nu  
dai-yei-nu, dai-yei-nu (dai-yei-nu) (Repeat)



### **8. When we wash our hands at the Seder we say:**

Ba-ruch Atah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
a-sheer keed-sha-nu be-meetz-vo-tav, vee-tzee-va-nu al n'tee-lat ya-da-yeem.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצננו על נטילת ידים:

O Holy One of Blessing, Your Presence fills creation;  
You have made us special with Your mitzvot, and You have  
instructed us to wash our hands.



### **9. When we eat any type of bread, including matzah, we say:**

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
Ha-mo-tzee le-chem meen ha-a-retz.

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם מן הארץ:

O Holy One of Blessing, Your Presence fills creation;  
thank you for the nourishing goodness of bread.



**10. When we eat matzah, we say:**

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
a-sheer keed-sha-nu be-meetz-vo-tav, vee-tzee-va-nu  
al-a-chee-lat ma-tzah.



ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה:

O Holy One of Blessing, Your Presence fills creation;  
You have made us special with our mitzvot,  
and You have instructed us to eat matzah during Pesach.

**11. When we eat the marror, the bitter herb, we say:**

Ba-ruch A-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,  
a-sheer keed-sha-nu be-meetz-vo-tav,  
vee-tzee-va-nu al a -chee-lat ma-ror.



ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור:

O Holy One of Blessing, your Presence fills creation;  
You have made us special with Your mitzvot,  
and You have instructed us to eat maror during Pesach.

**12. Our shortened grace after the meal:**

Ba-ruch A-tah A-do-nai, ha-zan eit-ha-kol.

ברוך אתה יי, הוון את הכל

O Holy One of blessing, we thank You for the blessings of food.



**13. Song: Eliyahu Ha-navi**

Eliyahu ha-navi, eliyahu ha-tishbi  
eliyahu, eliyahu, eliyahu ha-giladi

Beem-hei-ra b'ya-mei-nu  
Ya-vo a-lei-nu

Eem ma-shee-ach ben David  
Eem-ma-shee ach ben David

אלהינו הנביא, אליהו התשבי,  
אליהו, אליהו, אליהו הגלעדי,  
במהרה בנמינו יבא אלינו  
עם משיח בן דוד.

#### **14. Song: Who knows one?**

Who knows One?

I know One.

One is our God in heaven & on earth.

Two are the tables of the commandments.

One is our God in heaven & on earth.

Who know Three?

I know Three.

Three is the number of patriarchs.

Two are the tables of the commandments.

One is our God in heaven & earth.

Who knows Four?

I know Four.

Four is the number of matriarchs.

Three is the number of patriarchs.

Two are the tables of the commandments.

One is our God in heaven & on earth.

Who knows Five?

I know Five.

Five books there are in the Torah;

Four is the number of matriarchs.

Three is the number of patriarchs.

Two are the tables of the commandments.

One is our God in heaven & on earth.

Who knows Six?

I know Six.

Six sections the Mishnah has;

Five books there are in the Torah;

Four is the number of matriarchs.

Three is the number of patriarchs.

Two are the tables of the commandments.

One is our God in heaven & on earth.

Who knows Seven?

I know Seven.

Seven days there are in a week.

Six sections the Mishnah has;

Five books there are in the Torah;

Four is the number of matriarchs.

Three is the number of patriarchs.

Two are the tables of the commandments.

One is our God in heaven & on earth.

### **Who Knows One? Cont'd**

Who knows Eight?

I know Eight.

Eight days there are before a bris.  
Seven days there are in a week.  
Six sections the Mishnah has;  
Five books there are in the Torah;  
Four is the number of matriarchs.  
Three is the number of patriarchs.  
Two are the tables of the commandments.  
One is our God in heaven & on earth.

Who knows Nine?

I know Nine.

Nine is the number of the holidays.  
Eight days there are before a bris.  
Seven days there are in a week.  
Six sections the mishnah has;  
Five books there are in the Torah;  
Four is the number of matriarchs.  
Three is the number of patriarchs.  
Two are the tables of the commandments.  
One is our God in heaven & on earth.

Who knows Ten?

I know Ten.

Ten commandments were given at Sinai.  
Nine is the number of the holidays.  
Eight days there are before a bris.  
Seven days there are in a week.  
Six sections the mishnah has;  
Five books there are in the Torah;  
Four is the number of matriarchs.  
Three is the number of patriarchs.  
Two are the tables of the commandments.  
One is our God in heaven & on earth.

Who knows Eleven?

I know Eleven.

Eleven were the stars in Joseph's dream.  
Ten commandments were given at Sinai.  
Nine is the number of the holidays.  
Eight days there are before a bris.  
Seven days there are in a week.  
Six sections the mishnah has;  
Five books there are in the Torah;  
Four is the number of the matriarchs.  
Three is the number of patriarchs.  
Two are the tables of the commandments.  
One is our God in heaven & on earth.

### **Who Knows One? Cont'd**

Who knows Twelve?

I know Twelve.

Twelve are the tribes of Israel.

Eleven were the stars in Joseph's dream.

Ten commandments were given at Sinai.

Nine is the number of the holidays.

Eight days there are before a bris.

Seven days there are in a week.

Six sections the Mishnah has;

Five books there are in the Torah;

Four is the number of matriarchs.

Three is the number of patriarchs.

Two are the tables of the commandments.

One is our God in heaven & on earth.

Who knows Thirteen?

I know Thirteen.

Thirteen are the attributes of God.

Twelve are the tribes of Israel.

Eleven were the stars in Joseph's dream.

Ten commandments were given at Sinai.

Nine is the number of the holidays.

Eight days there are before a bris.

Seven days there are in a week.

Six sections the Mishnah has;

Five books there are in the Torah;

Four is the number of matriarchs.

Three is the number of patriarchs.

Two are the tables of the commandments.

One is our God in heaven & on earth.