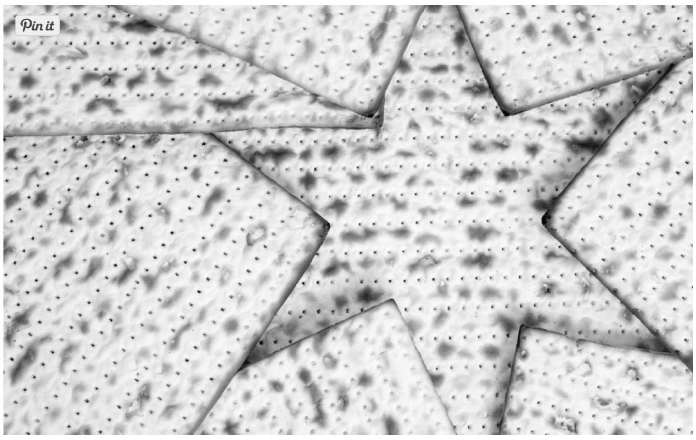
Reclaiming Judaism
Haggadah (updated 2017)

Passover is a holy opera of spirit for which we first prepare by cleaning and resetting the stage of our lives. Different dishes, special foods, and a seder for which the score is this Haggadah-- lest we forget to appreciate and care for the gift that is freedom. *



1. **Opening Song:** Tonight, Tonight--lyrics by Rabbi Dan Liben

We'll tell a tale tonight--of Pharaoh, slaves and God's awesome might;
We'll do it right, with matzah, and maror
And blessings over wine and candlelight.
Tonight, we'll tell our people's story--both slavery and glory,
And how it came out right...
And when we're through
We'll know we've been freed, too-- on this saay-der night!

Tonight, tonight, we'll drink four cups of wine.
We'll laugh and sing and dine in pure delight
The tale's not new. And yet it still rings true
It gives meaning to being a Jew!
Egyptian masters they did beat us.
But with Moses and Miriam lead'n us. We were able to take flight.
And soon we'll know why--we recline on a pillow. On this Saaay-der night!

Candlelighting

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְ] יוֹם טוֹב

2. Barukh atah adonai eloheynu melekh ha-olam
asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner [shel shabbat v'] yom tov
Bending my knee at the Pond of Blessings at the Threshold of Eternity
where we are made holy through the mitzvahs that connect us,
as we kindle the flame for [the Sabbath] and this holy day.*

Shehekheyanu

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

Barukh atah adonai eloheynu melekh ha-olam sheh-hekheyanu v'kiy'manu v'higeeyanu la'zman ha-zeh. *Blessed is the view at the Threshold of the World upon a constellation auspicious for life; sustaining us and bringing us to this time.**

***Note:** Developed by Rabbi Goldie Milgram and Julie Schechter. All items with an asterisk in this Haggadah have been translated, often interpretively, by Rabbi Goldie Milgram. For simplicity given many using transliterations are not able to read Hebrew, the KH sound of the letters khaf and khet are both written with a KH in most places of this Haggadah.

3. First Cup of Wine

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן׃

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עָם, וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה [שַׁבָּתוֹת לִמְנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן [אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְ] אֶת-יוֹם חַג הַמַּצּוֹת הַזֶּה. **זְמַן חֵרוּתֵנוּ, בְּאַהֲבָה, מִקְרָא קֹדֶשׁ**, זֵכֶר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל-הָעַמִּים. [וְשַׁבָּת וּ] מוֹעֲדֵי קָדְשֶׁךָ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ׃ בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים׃

barukh atah adonai eloheynu melekh ha-olam borei p'ri ha-gafen.
barukh atah adonai eloheynu melekh ha-olam asher bakhar banu mi-kol ahm, v'rom'manu mikol lashon, v'kidshanu b'mitzvotav, va'titen lanu adonai elohenu b'ahava [shabbatot limnukha v']moadim l'simkha, khagim uz'manim l'sason et [yom ha-shabbat ha-zeh v'et] yom khag ha-matzot ha-zeh. **z'man kheyruteynu, b'ahava, mikra kodesh**, zeykher l'ytziyat mitzrayim. ki vanu vakharta v'otanu kidashta mi-kol ha-amim [v'shabbat] v'moadei kadshekha b'ahava u'v'ratzon b'simkha u'v'sason hin-khaltanu. barukh ata adonai, m'kadeysh [ha-shabbat v'] yisrael v'hazmanim.

Blessed be the Source of Eternity, creater of the fruit of the vine.
Blessed be the Source of the World, that gives us the responsibility, among the nations of every language, to create connections through mitzvahs, and our G*d-sense gives us loving [sabbaths for rest and] happy times, festivals and times for joy [and this Shabbat] and this Passover holiday. Times when we are free, with love, holiness happens, so remember the leaving of narrow places. Our G*dsense discerns so we become holy through [the Shabbat, a time of holiness and [times of holines, through love and desire, happiness and joy, do we attain our inheritance.
Blessed is this G*dsense, making holy [Shabbat,] the Jewish people and sacred times.*

4. Urkhatz. This symbolic washing of the hands recalls the story of Miriam's well that followed her through the desert, sustaining our people.*
Please lift your hands and together recite:
* May lovingkindness wash through me during this experience with family and friends.

5. Karpas. Everyone take a sprig of parsley and dip it in the little bowl of salt water, but don't taste it yet!
Recite together: May the memory of tears past and any tears to come, moisten my heart that it be a fertile place for courage and love to flourish.*

בְּרוּכָה אַת שְׁכִינָה, אֱלֹהַתֵּינוּ*** רֶחֶם הָעוֹלָם, בּוֹרֵאת פְּרִי הָאֲדָמָה׃

Barukha at shechinah elohateyynu rekhem ha-olam boreit p'ri ha-adamah.
Blessed is the Presence, our G*dsense,
Womb of the world, creating the fruits of the earth.*
***G*d language developed by members of Achiot Or

6.Yakhatz. Please take a piece of matzah and hold it in front of your heart, break it, and save it for ritual later in this seder.
Recite together:
I hold this matzah in front of my heart and pause to recall brokenness from the year gone by.
As the sea parted from the Israelites, so do I break this matzah in half to let in the light of healing for myself and those of all nations.*

הָא לַחְמָא עַנְיָא דִּי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְמִצְרָיִם. כָּל דִּכְפִין יֵיתֵי וְיֵכוֹל, כָּל דִּצְרִיךְ יֵיתֵי וְיִפְסַח. הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הָשַׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין׃

Ha lakhma anya di akhalu avhatana b'ara d'mitzrayim. Kol kikhfin yeitei v'yeikhol, cal ditzrikh yeitei v'yifsakh. hashta hakha, l'shana hava'ah b'arah d'yisrael. hashta avdei l'shana haba'ah b'nei khorin.
This is the bread of poverty that our ancestors ate in Egypt. Let all that are hungry, come and eat; let all who are needy come and celebrate the Passover with us. Now we are here, next year may we be in the Land of Israel. Now we are slaves, next year may we be free.

Moses' first and last day as a lifeguard.

7. Four Special Children by Rabbi Goldie Milgram and Barry Bub, MD

What does it mean when a child is described as being wise?
Is she filled with wisdom based on life experience?
Not simply the first to raise her hand in response to a question,
But also imbued with awareness of when to answer first,
and when to hold back
When to respect others, those gifted with other forms of intelligence
that she may not have,
such as the ability
to be kind.

What does it mean when a child is described as wicked?
Can a child be wicked?
Or is that child the product of a dysfunctional home,
acting out his own distress?
Or bored and being mischievous to keep himself entertained?
Or suffering from attention deficit disorder?
Or intelligent, and the victim of teaching
that does not challenge?
What does it mean for a child
to be wicked?

What does it mean when a child is described as simple?
Is this a child that is stupid or worse?
Or does she perhaps have a learning disability;
unable to cope with how she is being taught?
Though she does not satisfy
the aspirations of some,
do her hugs and laughter
bring others happiness and joy?
And does her art reflect the world back
in surprising and moving ways?
What does it mean for a child
to be simple?

And what does it mean when a child does not formulate a question?
Perhaps he has a question--locked deeply inside his mind
Perhaps he has, all too well,
learned the danger
of opening his mouth to speak
Or that questions are not to be valued as much
as answers.

What does it mean when a child does not question?
Come my child, join us at the seder table
here all your questions and your silence
are welcome and holy.

8. The Four Questions

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת?
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה׃
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת הַלַּיְלָה הַזֶּה מָרוֹר׃
שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים׃
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין׃

Ma nishtana ha-leila ha-zeh [mi kol ha-leilot] 2x
Sheh-b'khol ha-leilot anu okhlin [khametz u'matza] 2x
{[Ha-lailah ha-zeh] 2x kulo matzah} 2x
Sheh-b'khol ha-leilot anu okhlin [sh'ar y'rakot] 2x
{[Ha-lailah ha-zeh] 2x maror} 2x
Sheh-b'khol ha-leilot ein anu matbilin [afilu pa'am ekhat] 2x
{[Ha-lailah ha-zeh] 2x sh'tei f'amim} 2x
Sheh-b'khol ha-leilot anu okhlin bein [yoshvin u'vein m'subin] 2x
{[Ha-lailah ha-zeh] 2x kulanu m'subin} 2x

Why is this night different from all other nights?
Because on every night we can eat leavened bread and matzah.
On this night, we eat only matzah.
On regular nights we eat a measure of greens.Tonight we eat bitter herbs.
On normal nights we don't dip our greens even once.Tonight we dip twice.
On usual nights we don't recline to eat. Tonight all of us recline.*

9. The Traditional Answer:

Avadim hayinu, hayinu. Atah b'nai khorin, b'nai khorin.
Avadim hayinu, Avadim hayinu atah, atah b'nai khorin.
(We were slaves and now we are the children of free people)

10. Together: We were slaves to pharaoh in Egypt. And we were brought out by the Infinite Potential for Change, the Force of Nature from there, our G*dsense. With a mighty hand and a strong arm. Even if the Holy One of Blessing hadn't taken our ancestors from Egypt, even so we and our children and our grandchildren, were subjugated to pharoah in Egypt. And even if we were all wise, all of us sages, all of us elders, all of us intimately knowing the Torah, it is a mitzvah that is upon us to tell what it was like leaving Egypt. And the more that is expressed, the telling of leaving Egypt, the more we will get from it. *

11. The Plagues. Using your fingertip, drop one bit of wine onto the designated plate for each plague as they are recited.

dahm--דָּם .barad--בָּרָד arbeh--אַרְבֶּה khoshekh--חֹשֶׁךְ makat b'khorot--מַכַּת בְּכוֹרוֹת sh'khin--שְׁחִין tz'fardeyah--צְפַרְדֵּעַ kinim--כִּנִּים arov--עָרוֹב dever--דֶּבֶר

Blood, frogs, lice, swarming insects, cattle plague, boils, hail, locusts, darkness, death of the first born.

12. Round table discussion: What aspects of the Exodus story permeate your awareness today. Which metaphors drawn from the Exodus narrative apply in your life's story? Why did slaves adopt this story? How might we apply it to our world today?

13. Let My People Go, Version by Louis Armstrong:
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 all Pharaohs--to let My people go!

So Moses went to Egypt land. Let My people go!
He made all Pharaohs understand. Let My people go!
Go down, Moses, way down in Egypt land. Tell all Pharaohs to let My people go!

Thus spoke the Lord, bold Moses said. Let My people go!
If not I'll smite, your firstborns dead. Let My people go!
Go down, Moses, way down in Egypt land: Tell all Pharaohs to let My people GO!

14. Host: We are not here to read the story, we are here to bring it into our lives. Rehearsing the story of the Israelites' liberation from Egypt year after year is to ensure we carry the story and its meaning for living forward. Redemption happened for us, and it can happen for many more with our help. The G*dfield requires human partnership, open hearts, risk-taking and wisdom to perform acts of redemption in the world.*

15. We Will Survive, An In-Your-Face Passover Anthem, adapted from lyrics by Anna Morrison Markowitz, to the tune of Gloria Gaynor's "I Will Survive"

You know we spent too many years.
Sweating, hungry, and abused.
We used to cry –
But now we hold our heads up high!
So now you'll **see** / somebody new.
We're not that chained up little people/ once enslaved by you.
So if you decide to chase us / don't expect to succeed
Our G-dsense will surely save us / Guide us through the parted sea

Pharoah: Go on now, go! / Walk out the door.
Don't turn around now / You're not welcome anymore.
Weren't you the ones to bite the hand that gave you pita pie?
Without me, you'll crumble / Yeah, you'll lay down and die!

CHORUS: No, we've got Chai** (pronounced Khai) / We will survive!
As long as we trust in our G-d / We know we'll stay alive.
Our numbers will be countless / As the stars up in the sky.
Yes, we'll survive / We will survive! / Yeah, we've got Chai / We will survive!
These miracles of freedom / G-d delivered long ago -
Still we tell our children / So the story they will know.
We will survive! / We have survived!!!! / HEY, HEY!

Moses: First I was afraid / I was petrified.
Kept thinking / I'm just not a public speaking kind of guy.
But then I spent too many nights / seeing how you'd done them wrong,
And I grew strong / Yes, I learned how to get along!

Pharoah: So now you're here / Back in my face.
You've brought us pestilence and famine / Now I want you off my case!
I should have let your people go / When the locusts ate our grain.
Now our firstborn have been taken / And you've caused us so much pain!
Go on now, go! / Walk out the door.
Don't turn around now / You're not welcome anymore.
Weren't you the ones to bite the hand that gave you pita pie?
Without me, you'll crumble / You'll all lay down and die!

CHORUS: No, we've got Chai / We will survive!
As long as we trust in our G-dsense / We know we'll stay alive.
Our numbers will be countless / as the stars up in the sky.
Yes, we'll survive... / We will survive!
Moses: It took all the strength we had /not to fall apart.
Now G-d has heard the weeping / of our broken hearts!
Yes w've got khai -- We will survive! We will *SURVIVE*!

**Chai is from chayyim, life, we've got Life!

16. אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּנוּ׃

ilu hotzi hotzi-anu, [hotzi-anu mi-mitzrayim] 2x dayenu.

אִלּוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּנוּ׃

ilu natan natan lanu, [natan lanu et haTorah] dayenu.

אִלּוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיֵּנוּ׃

ilu natan natan lanu, [natan lanu et ha-Shabbat] Dayenu.

Even if we were only taken out from Egypt, It would have been enough! Dayenu!
Even if we'd only received the Torah. It would have been enough! Dayenu!
Even if we'd only received Shabbat. It would have been enought! Dayenu!
Even if.....(*you fill in*) we had only received....
If only we would (*you fill in*)...Dayenu!

17. Second Cup of Wine

Together: **Through this wine may we be strengthen to deepen this journey, into the flow of time where *mikra kodesh*, "holiness happens."***

בְּרוּכָה אַת שְׁכִינָה, אֱלֹהֵתֵינוּ רֶחֶם הָעוֹלָם, בּוֹרֵאת פְּרִי הַגָּפֶן׃

B'rukha at Shekhinah elohateynu rekhem ha-olam boreit p'ri ha-gafen.
Blessed is the Presence, our G*dsense,
Womb of the World, creating the fruit of the [di]vine.]

18. Slaves: zman heyruteynu mikra kodesh, times we are free, holiness happens
Pharaoh: Some other time, you slaves are mine.
All: zman heyruteinu mikra kodesh, times we are free, holiness happens
Slaves: [we don't care, we're gonna dare] 2x **Repeat with pharaoh**--*

19. רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר׃ כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח,

לֹא יָצָא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן׃ פֶּסַח. מַצָּה וּמָרוֹר׃

Rabbi Gamlied would say:

All that do not say there were three core symbols for Passover have not fulfilled their obligation,
these are: The Passover sacrifice, matzah and bitter herbs.*

20. Host: On the seder plate we also have a roasted egg, symbolizing the circle of life and death;
the bitter herb, marror, reminding us of the bitterness of enslavements;
the kharoset, symbolizing the mortor used to build the pyramids;
the karpas, a green vegetable symbolizing hope and renewal.

Dr. Susannah Heschel taught us to

add an orange to our seder plate, for full gender inclusion in our Judaism and our world
and we also add the olive, for peace, a custom among the Iranian Jews.

21. Handwashing.

Together: "I lift up my hands in thanks for Your Blessing" (from a prayer by Rabbi Judy Kummer)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדָיִם׃

Barukh atah adonai eloheynu melekh ha-olam, asher kidshanu b'mitzvotav, v'tzivanu al n'tilat yadayim. Let us bless the Source of Life, as we are blessed, so we lift and ritually wash our hands in joy and gratitude.* **Wash hands.**

22. בְּרוּכָה אַת שְׁכִינָה, אֱלֹהַתֵּינוּ רֶחֶם הָעוֹלָם, הַמּוֹצִיאָה לֶחֶם מִן הָאָרֶץ׃

B'rukha at Shekhinah elohateynu rekhem ha-olam ha-motzia lekhem min ha-aretz.
Blessed be the Mother of the World delivering forth nourishment from the earth.*

23. Together: When I have nothing left to draw on, matzah teaches me to trust and go on.*

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

Barukh atah adonai eloheynu melekh ha-olam, asher kidshanu b'mitzvotav,
v'tzivanu al akhilat matzah. Let us bless the Governing Principle of Eternity,
that connects us through the principle of eating matzah.*
Now, we all take a bite of matzah.

24. **Together:** Bitterness comes into every life. May I learn enough not to pass this way again.*

בָּרוּכָה אַת שְׁכִינָה, אֱלֹהַתֵּינוּ רֶחֶם הָעוֹלָם
אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹותֶהָ וְצִוָּתְנוּ עַל אֲכִילַת מָרוֹר׃

B'rukha at Shekhinah elohateynu rekhem ha-olam asher kidshatnu b'mitzvoteha v'tzivatnu al akhilat maror. Let us bless the Presence, Womb of Eernity, that makes us holy through mitzvah and commands us to eat bitter herbs.* **Now we all eat a bit of bitter herbs.**

25. Together: Let us recognize the bitterness and construct a sweeter life.*
Now, make and eat a sandwich of matzah, bitter herb, and the charoset. (No blessing)

26. The Sounds of Seder *by Rabbi Goldie Milgram, Melody: Sounds of Silence*

Hello *maror* my old friend. Immigrants seek our shores again. Help me remember what I must do.
To be a truly mitzvah-centered Jew. "Because the signs of the prophets are
written on the subway walls and tenement halls" (pause)
We were once strangers, too.

Maror's bitterness reminds. Us of those whom slavery still binds.
Workers, many children worldwide, so impoverished. They need more help than just gefilte fish.
We will rise up as one - to stare their pharaohs in the face. Stop this cruel disgrace! (pause)
We hear those suffering in silence.

We will not let rivers will not run red like maror. From coat-hanger abortions by the poor.
Our bodies are our own sacred space. Government infringement has absolutely no place.
A nation under God cares for all without prejudice. Or religious duress. (pause)
We pledge to stop -- legislative violence.

In the fire of this taste, *maror* reminds us to make haste.
Leaving Egypt is more than metaphor.
Tikkun olam (healing the world) is what we're born here for.
We recall the beauty of nature and legislation that is not. There's still no Camelot (pause)
We will face the tyrants.

This bitterness is nothing new. Why make it hard to be a Jew?
All we want is freedom to live our own ways. To ensure freedom for all on earth every day.
And the vision Torah planted in our brains, still remains. (pause)
In the sounds of *seder*.

27. Together: May the love added to this food during its preparation fill us so we are not only pregnant with celebration, but also bursting with passion to create freedom for all. *

We will return to complete this seder after enjoying dinner.

28. Afikomen. The youngest among us, please go find the afikomen, the half matzah hidden at the beginning of this seder.
When afikomen is found, say together:
This symbolizes that we cannot create the Jewish future without you*****
Everyone gets a bit of the afikomen as a blessing for a good future.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלָיִם

29. Birkat HaMazon--Blessing after the meal
--melody and English by Rabbi Shefa Gold, Hebrew: Talmud
[Brikh rakhamana malka d'alma marei d'hai pita.] 2x
You are the Source of Life for all that is and your blessing flows through us.

30. Third Cup of Wine.

בְּרוּכָה אַת שְׁכִינָה, אֱלֹהֵתֵינוּ רֶחֶם הָעוֹלָם, בּוֹרֵאת פְּרִי הַגָּפֶן׃

B'rukha at Shekhinah elohateynu rekhem ha-olam boreit p'ri ha-gafen.
Blessed is the Presence, our G*dsense,
Womb of the world, creating the fruit of the [di]vine. *

31. Open the Front Door:
Together: Welcome Prophets! Elijah and Miriam to this home. Elijah you bring us awareness, and Miriam yours are the waters of redemption.*

Eliyahu ha-navi, Eliyahu ha-tishbi, Eliyahu ha-giladi. Bimheirah b'yameinu, yavo eileinu, im Mashiakh ben David, im mashiakh bat* David.

and from Rabbi Leila Gal Berner

מִרְיָם הַנְּבִיאָה עֹז וְזִמְרָה בְּיָדָהּ
מִרְיָם תִּרְקֹד אִתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
מִרְיָם תִּרְקֹד אִתָּנוּ לְתַקֵּן אֶת-הָעוֹלָם׃
בִּמְהֵרָה בְיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מֵי הַיְשׁוּעָה

Miriam ha-n'viya oz v'zimra b'yada, Miriam tirkode itanu l'hagdil et ha-golah, Miriam tirkode itanu, l'taken et ha-olam. Bimheira b'yameinu, hi t'vee-eynu, el mei ha-y'shua, el mei ha-y'shua.
Miriam the prophet, strength and song in her hand. Miriam dance with us in order to increase the song of the world. Miriam dance with us in order to repair the world. Soon she will bring us to the waters of redemption.

32. Fourth Cup of Wine

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן׃

Barukh atah adonai eloheynu melekh ha-olam borei p'ri ha-gafen

Add on 2nd Night: Counting the omer

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר

Barukh ata adonai eloheyn melekh ha-olam,
asher k'dshanu b'mitzvotav v'tzivanu al s'firat ha-omer.
Together: Today is the day one, khessed sheh b'khessed --Exponential lovingkindness of the 49 day journey from Passover to Sinai (Shavuot is day 50)

33. Elijah--(to the tune of "Maria")

Elijah! I just saw the prophet Elijah.
And suddenly that name. Will never sound the same to me.
Elijah! He came to our seder--Elijah!
He had his cup of wine, But could not stay to dine---This year--
Elijah! For your message all Jews are waiting:
That the time's come for peace and not hating--
Elijah--Next year we'll be waiting. Elijah!

English:

Next year
We'll sit on the porch
And count migrating birds
Children on vacation
Will play tag
Between the house and the fields.
You will yet see, you will yet see
How good it will be
Next year.
Red grapes
Will ripen till the evening
And will be served chilled to the table.
And languid winds
Will carry to the crossroads
Old newspapers and a cloud.
You will yet see…
Next year
We will spread out our hands
towards the radiant light.
A white heron
Like a light
will spread her wings
And within them the sun will rise.
You will yet see… (continues in right column)

34. Bashana haba'ah.

Neishev al hamirpeset /
V'nispor tziporim nod'dot
Y'ladim b'khufsha /
Y'-sakhaku tofeset
Bein habayit I'vein hasadot

REFRAIN: Od tir'eh, od tir'eh /
Kama tov yihiyeh /
Bashana bashana haba'ah

Anavim adumim / Yav'shilu ad ha'erev
V'yug'shu tson'nim lashulkhan
V'rukhot r'dumim / Yis'u el eim haderekh /
Itonim y'shanim v'anan **REFRAIN**

Bashana haba'ah / Nifros kapot yadayim /
Mul ha'or hanigar halavan/
Anafa l'vana / T'fros ka'or k'nafayim /
V'hashemesh tizrakh b'tokhan **REFRAIN**

35. Miriam's Song by Hazzan Debbie Friedman, z"l

REFRAIN: And the women dancing with their timbrels, followed Miriam as she sang her song, sing a song to the One whom we've exalted, Miriam and the women danced and danced the whole night long

And Miriam was a weaver of unique variety
the tapestry she wove was one which sang our history.
With every strand and every thread she crafted her delight!
A woman touched with spirit, she dances toward the light
REFRAIN

When Miriam stood upon the shores and gazed across the sea
the wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand
and we would pass to freedom and march to the promised land!
REFRAIN

And Miriam the prophet took her timbrel in her hand,
and all the women followed her just as she had planned,
and Miriam raised her voice in song-
She sang with praise and might
We've just lived through a miracle (yelled):We're going to dance tonight!!
REFRAIN

36. Chad (khad) Gadya

An only kid, An only kid. My father bought for two zuzim.
REFRAIN: khad Gadya, khad Gadya.
Then came the cat that ate the kid, my father bought for two zuzim. REFRAIN

Then came the dog that bit the cat, that ate the kid, my father bought for two zuzim. REFRAIN
Then came the stick, that beat the dog that bit the cat, that ate the kid, my father bought for two zuzim. REFRAIN

Then came the fire, that burned the stick, that beat the dog that bit the cat, that ate the kid, my father bought for two zuzim. REFRAIN

Then came the water, that quenched the fire, that burned the stick, that beat the dog that bit the cat, that ate the kid, my father bought for two zuzim. REFRAIN

Then came the ox, that drank the water, that quenched the fire, that burned the stick, that beat the dog that bit the cat, that ate the kid, my father bought for two zuzim. REFRAIN

37. **Adir Hu**

Adir hu. Adir hu.

REFRAIN: Yiv'ne beto b'karov. Bim'heira, bim'heira.

B'yameinu v'karov. El b'ne, el b'ne. B'ne veit'kha b'karov.

Bakhur hu.Gadol hu. Dagul hu.REFRAIN

Hadur hu. Vatik hu. Zakai hu. khasid hu. REFRAIN

Tahur hu.Yakhid hu. Kabir hu. Lamud hu. Melekh hu. Norha hu. Sagiv hu. Izuz hu. Podeh hu. Tzadik hu. REFRAIN

Kadosh hu. Rakhum hu. Shadai hu. Takif hu. REFRAIN

G*d's house (built of mitzvot, can be viewed as a metaphor) may it be built quickly and in our time! For the G*dsense is awesome, discerning, great and much more!*

Then came the butcher, that killed the ox, that drank the water, that quenched the fire, that burned the stick, that beat the dog that bit the cat, that ate the kid, my father bought for two zuzim. REFRAIN

Then came the angel of death, that slew the butcher, that killed the ox, that drank the water, that quenched the fire, that burned the stick, that beat the dog that bit the cat, that ate the kid, my father bought for two zuzim. REFRAIN

Then came the holy one, blessed be God, that destroyed the angel of death, that slew the butcher, that killed the ox, that drank the water, that quenched the fire, that burned the stick, that beat the dog that bit the cat, that ate the kid, my father bought for two zuzim. khad Gadya, khad Gadya.

38. **HalleluYah--Psalm 150**

Melody, Leonard Cohen,
Lyrics*

Let us praise the Mystery,
of celestial awe and majesty
with shofar, lutes and timbrels, halleluYah.
As wonders of life go on and on
we praise as awareness dawns
with flutes, drums and cymbals, halleluYah
[HalleuYah refrain]
Your drum beats out our every breath
each living thing to life says (pause): Yes!
of Your Great Name we sing out, halleluYah
This Glory fills the earth with joy,
with eyes of wonder we deploy
to dance & praise a holy halleluYah.
[HalleuYah refrain]

39. Who knows one? I know one!

One is Source, one is ALL, All are one, and one is ALL..
Ya-da-da-da-da-da-dah.
Who knows two? I know two!
Two are the tablets that Moses brought, And **REFRAIN**
Who knows three? I know three! Tree are the Papas,
Two are the tablets that Moses brought. And **REFRAIN**
Who knows four? I know four! Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought, And **REFRAIN**
Who knows five? I know five! Five are the books of the Torah,
Four are the Mamas, three are the Papas, Two are the tablets that Moses brought, And **REFRAIN**
Who knows six? I know six! Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas, Two are the tablets that Moshe brought, And **REFRAIN**
Who knows seven? I know seven! Seven are the days of the week – ooh ah,
Six are the parts of the Mishnah, Five are the books of the Torah, Four are the Mamas,
three are the Papas, Two are the tablets that Moses brought, And **REFRAIN**
Who knows eight? I know eight! Eight are the days til a brit milah,
Seven are the days until Shabbat – ooh ah, Six are the parts of the Mishnah,
Five are the books of the Torah, Four are the Mamas, three are the Papas,
Two are the tablets that Moses brought, And **REFRAIN**
Who knows nine? I know nine! Nine are the months before a baby's born,
Eight are the days til a brit milah, Seven are the days until Shabbat – ooh ah,
Six are the parts of the Mishnah, Five are the books of the Torah,
Four are the Mamas, three are the Papas, Two are the tablets that Moshe brought,
And **REFRAIN**
Who knows ten? I know ten! Ten are the ten commandments, Nine are the months before a baby's born, Eight are the days til a bris, Seven are the days until Shabbat– ooh ah, six are the parts of the Mishnah, Five are the books of the Torah, Four are the Mamas, three are the Papas, Two are the tablets that Moshe brought, And **REFRAIN**

40. Ekhad Mi Yode'a

Ekhad mi yode'a? Ekhad ani yode'a. Ekhad eloheinu shebashamayim uva'aretz.

Shnayim mi yode'a? Shanyim ani yode'a. Shnei lukhot habrit. Ekhad eloheinu shebashamayim uva'aretz.

Shlosha mi yode'a? Shlosha ani yode'a. Shlosha avot. Shnei lukhot habrit. Ekhad eloheinu shebashamayim uva'aretz.

Arba mi yode'a? Arba ani yode'a. Arba imakhot. Shlosha avot. Shnei lukhot habrit. Ekhad eloheinu shebashamayim uva'aretz.

khamisha mi yode'a? khamisha ani yode'a. khamisha khum'shei tora. Arba imakhot. Shlosha avot.
Shnei lukhot habrit. Ekhad eloheinu shebashamayim uva'aretz.

Shisha mi yode'a? Shisha ani yode'a. Shisha sid'rei mish'na. khamisha khum'shei tora. Arba imakhot. Shlosha avot. Shnei lukhot habrit. Ekhad eloheinu shebashamayim uva'aretz.

Shiva mi yode'a? Shiva ani yode'a. Shiva y'mei shabata. Shisha sid'rei mish'na khamisha khum'shei tora.Arba imakhot. Shlosha avot. Shnei lukhot habrit.Ekhad eloheinu shebashamayim uva'aretz.

Shmona mi yode'a? Shmona ani yode'a. Shmona y'mei mila. Shiva y'mei shabata. Shisha sid'rei mish'na khamisha khum'shei tora. Arba imakhot. Shlosha avot. Shnei lukhot habrit. Ekhad eloheinu shebashamayim uva'aretz.

Tisha mi yode'a? Tisha ani yode'a. Tisha yar'khei leida. Shmona y'mei mila. Shiva y'mei shabata. Shisha sid'rei mish'na/ khamisha khum'shei tora. Arba imakhot. Shlosha avot. Shnei lukhot habrit. Ekhad eloheinu shebashamayim uva'aretz.

Asara mi yode'a? Asara ani yode'a. Asara dib'raiya. Shiva y'mei shabata. Shisha sid'rei mish'na khamisha khum'shei tora. Arba imakhot. Shlosha avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.