

The Rock Creek Haggadah



ORDER OF THE SEDER SERVICE

Sanctification	<i>Ka-deysh</i>	קדש
Wash the hands	<i>Ur-khats</i>	ורחץ
Greens	<i>Kar-pas</i>	כַּרְפַּס
Dividing the middle matsa	<i>Ya-khats</i>	יַחַץ
Reciting the Haggadah	<i>Ma-gid</i>	מַגִּיד
Ritual washing	<i>Rakh-tsa</i>	רַחֲצָה
Blessing over bread	<i>Mo-tsi</i>	מוֹצִיא
Blessing over matsa	<i>Ma-tsa</i>	מַצָּה
Bitter herb	<i>Ma-ror</i>	מָרוֹר
Matsa with bitter herb	<i>Ko-rekh</i>	כוֹרֵךְ
Festival meal	<i>Shul-khan o-rekh</i>	שְׁלֵחַן
Eating the afikomen	<i>Tsa-fun</i>	צִפּוֹן
Grace after the meal	<i>Ba-rekh</i>	בִּרְךָ
Hallel	<i>Ha-lel</i>	הַלֵּל
All accepted	<i>Nir-tsa</i>	נִרְצָה



SANCTIFICATION - *KADESH*
FIRST CUP OF SANCTIFICATION

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-rukhh a-ta A-do-nay E-lo-hey-nu me-lekh ha-o-lam, bo-rey p'ri ha-ga-fen.

We offer thanksgiving to the Source of Life, the Majesty of Creation, creating the fruit of the vine.

We are thankful to the Source of All for choosing us by giving us mitzvot and with love giving us opportunities, times, and seasons for celebration, especially for this feast of Pesakh, the season of our freedom, uniting us and reminding us of our exodus from Mitsrayim.

We are grateful that the source of freedom has called upon us and consecrated us to serve. With love we have been provided with holidays and times of gladness and joy. We are thankful to the Holy One of Being, the people Israel, and the festivals.

Ba-rukhh a-ta A-do-nay E-lo-hey-nu me-lekh ha-o-lam, a-sher ba-khar ba-nu mi-kol am. V'rom'ma-nu mi-kol la-shon, v'kid'sha-nu b'mits-vo-tav. Va-ti-ten la-nu A-do-nay

E-lo-hey-nu b'a-ha-va (Sha-ba-tot lim'nu-kha u') mo'a-dim l'sim-kha kha-gim uz'ma-nim l'sa-son. Et yom (ha-Sha-bat ha-ze v'et yom) khag ha-ma-tsot ha-ze z'man

khey-ru-tey-nu (b'a-ha-va) mik-ra ko-desh, zey-kher li-tsi-at Mits-ra-yim. Ki va-nu va-khar-ta v'o-ta-nu ki-dash-ta mi-kol ha-a-mim (v'Sha-bat) u-mo-a-dey kad-sh'kha (b'a-ha-va uv-ra-tson) b'sim-kha uv-sa-son hin-khal-ta-nu. Ba-rukhh a-ta A-do-nay m'ka-deysh (ha-Sha-bat v') Yis-ra-eyl v'haz-ma-nim.

WASHING - *URKHATS*

GREENS - KARPAS

Rise up, my love,
my fair one, come away!
For now the winter is past,
the rains are over and gone.
The flowers appear on the earth,
the time of singing has come.
The song of the dove
is heard in our land.

Song of Songs 2:1-12, 7:13

The standing corn grows ripe,
as dew-drops bring their blessing:
food for the hungry,
healing for the sick.
The grape vines blossom,
as the heavens
yield their dew.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאָדָמָה.

Ba-rukh a-ta A-do-nay E-lo-hey-nu me-lekh ha-o-lam, bo-rey p'ri ha-a-da-ma.

We are thankful to the Majesty of Creation for the fruit of the earth.

BREAKING THE *MATSA* - *YAKHATS*

הָא לַחֲמַת עֲנִיָּא דִּי אֲכָלוּ אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל-דְּכָפִין יִיתִי וְיִכַּל, כָּל-דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְּׁתָּא הָכָא,
לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדִּי, לְשָׁנָה הַבְּאָה
בְּנֵי חוֹרִין.

This is the bread of affliction our
ancestors ate in the land of Egypt.

Let all who are hungry come and eat.
Let all who are in need
come share our Passover.

Ha lakh-ma an-ya
Di a-kha-lu a-va-ha-ta-na
B'ar-a d'mits-ra-yim.

Kol dikh-fin yey-tey v'yey-khul,
Kol dits-rikh yey-tey v'yif-sakh.

Ha-sha-ta ha-kha,
La-sha-na ha-ba-a
B'ar-a d'yis-ra-eyl.

Ha-sha-ta av-dey
La-sha-na ha-ba-a b'ney kho-rin.

This year here,
Next year in Israel redeemed.
Today enslaved,
Tomorrow free.

THE FOUR QUESTIONS

Why is this night different from all other nights?

On other nights we eat bread leavened or unleavened:

on this night, unleavened only!

On other nights we eat all kinds of herbs: on this night, bitter herbs!

On other nights we do not dip herbs at all: on this night, twice!

On other nights we eat sitting upright or leaning: on this night, we all lean!

מה נשתנה הלילה הזה מכל הלילות!

שבכל הלילות אנו אוכלין חמץ ומצה,
הלילה הזה כּלו מצה.

שבכל הלילות אנו אוכלין שאר ירקות,
הלילה הזה מרור.

שבכל הלילות אין אנו מטבילין אפלו
פעם אחת, הלילה הזה שתי פעמים.

Ma nish-ta-na ha-lay-la ha-ze mi-kol ha-ley-lot?

- 1. She-be-khol ha-ley-lot a-nu okh-lin kha-meyts u-ma-tsa,
ha-lay-la ha-ze ku-lo ma-tsa?*
- 2. She-be-khol ha-ley-lot a-nu okh-lin she-ar y'ra-kot,
ha-lay-la ha-ze ku-lo ma-ror?*
- 3. She-be-khol ha-ley-lot eyn a-nu mat-bi-lin, a-fi-lu pa-am eh-khat,
ha-lay-la ha-ze sh'tey fa-mim?*
- 4. She-be-khol ha-ley-lot a-nu okh-lin beyn yosh-vin u-veyn m'su-bin,
ha-lay-la ha-ze ku-la-nu m'su-bin?*

EXODUS - *MAGID* (NARRATION)

Chapter 1, Verses 8-22

A new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground." So they set taskmasters over them to oppress them with forced labor; and they built garrison cities for Pharaoh: Pitom and Raamses. But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to fear the Israelites.

The Egyptians ruthlessly imposed upon the Israelites the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.

The king of Egypt spoke to the Hebrew midwives, one of whom was named Shifra and the other Puah, saying, "When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live." The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth. And God dealt well with the midwives; and the people multiplied and increased greatly. Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."

Chapter 2, Verses 1-23

A certain man of the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw his beauty, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to see what would befall him.

The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother.

And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand. When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?" He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known!

When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well.

Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock." He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread." Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. She bore a son whom he named Gershom, for he said, "I have been a stranger in a foreign land."

A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God.

Chapter 3, Verses 1-8

Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. An angel of the Eternal appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" When the Eternal saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." And God said, "Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground. I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was awed from looking at God.

And the Eternal continued, "I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings. I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey... Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them. Come, therefore, I will send you to Pharaoh, and you shall free My people; the Israelites, from Egypt."

But Moses said to God, "Who am I that I should go to Pharaoh and free the Israelites from Egypt?" And God said, "I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain."

Moses said to God, "When I come to the Israelites and say to them 'The God of your fathers has sent me to you,' and they ask me, 'By what name?' what shall I say to them?" And God said to Moses, "Ehyeh-Asher-Ehyeh." He continued, "Thus shall you say to the Israelites, 'Ehyeh sent me to you.'" And God said further to Moses, "Thus shall you speak to the Israelites: The Eternal, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you:

This shall be My name forever,

This is how I am known by the generations."

TEN PLAGUES - *ESER MAKOT*

BLOOD	<i>Dam</i>	דָּם
FROGS	<i>Ts'far-dey-a</i>	צְפַרְדֵּי
LICE	<i>Ki-nim</i>	כְּנִים
WILD BEASTS	<i>A-rov</i>	עֲרוֹב
CATTLE DISEASE	<i>Deh-ver</i>	דֶּבַר
BOILS	<i>Sh'khin</i>	שָׁחִין
HAIL	<i>Ba-rad</i>	בָּרָד
LOCUSTS	<i>Ar-beh</i>	אַרְבֵּה
DARKNESS	<i>Kho-shekh</i>	חֹשֶׁךְ
DEATH OF THE FIRSTBORN	<i>Ma-kat b'khorot</i>	מַכַּת בְּכוֹרוֹת

Song: *A-va-dim ha-yi-nu, ha-yi-nu, a-ta b'ney kho-rin, b'ney kho-rin.*

We were slaves, now we are free.

Ba-rukh ha-Ma-kom,

Ba-rukh hu.

Ba-rukh she-na-tan To-ra le-a-mo Yis-ra-eyl,

Ba-rukh hu.

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא.

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.

Praised be the One in whom the world finds its place,

Praised be the One,

Praised be the One who has given Torah-teachings to the people Israel.

Praised be the One!

DAYENU

I-lu ho-tsi-a-nu mi-Mits-ra-yim, Day-yey-nu. I-lu na-tan la-nu et ha-Sha-bat, Day-yey-nu.

I-lu na-tan la-nu et ha-To-ra, Day-yey-nu.

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דִּינָנוּ.

אֱלוֹ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דִּינָנוּ.

אֱלוֹ נָתַן לָנוּ אֶת־הַתּוֹרָה, דִּינָנוּ.

V'hi she-am-da la-a-vo-tey-nu v'la-nu. She-lo e-khad bil-vad a-mad a-ley-nu

l'kha-lo-tey-nu. E-la sheb'-khol dor va-dor om-dim a-ley-nu l'kha-lo-tey-nu.

V'ha-ka-dosh ba-rukh hu ma-tsi-ley-nu mi-ya-dam.

This promise has stood fast for our fathers, for our mothers, and for us:

For not just one person has stood against us to destroy us,

But in every single generation there are those who stand against us to destroy us.

Yet the Blessed Sacred Life Spirit saves us from their hand!

May we learn how to rejoice in freedom,

but not in its cost for us and our enemies.

Let there come a day when violence is no more,

and we shall be free to rejoice without sadness,

to sing without tears.

In each generation, every one of us must feel that we have personally gone out of Egypt. As it is said: "You shall tell your child on that day, 'I do this because of what God did for *me* when I came out of Egypt.'"

Rabban Gamliel used to say that all those who had not spoken of three words on Pesakh had not fulfilled their obligation to tell the story. These are: ***Pesakh Matsa Maror***



רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים
אֵלוֹ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלוֹ הֵן:
פֶּסַח, מַצָּה, וּמְרוֹר.

SECOND CUP

Ba-rukh a-ta A-do-nay

E-lo-hey-nu me-lekh ha-o-lam,

bo-rey p'ri ha-ga-fen.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

We offer thanksgiving to the Source of Life, the Majesty of Creation,
creating the fruit of the vine.

RAKHATSA - RITUAL WASHING

MOTSI MATSA

*Ba-rukh a-ta A-do-nay, E-lo-hey-nu
me-lekh ha-o-lam,*

ha-mo-tsi le-khem min ha-a-rets.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Ba-rukh a-ta A-do-nay, E-lo-hey-nu
me-lekh ha-o-lam, a-sher kid'sha-nu*

b'mits-vo-tav v'tsi-va-nu al a-khi-lat

ma-tsa.

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

We acknowledge and appreciate the Majesty of Creation for bring forth bread from the earth.

We acknowledge and appreciate the Majesty of Creation for sanctifying us with mitzvot (right actions) and calling upon us to eat unleavened bread.

MAROR

*Ba-rukhh a-ta A-do-nay, E-lo-hey-nu
me-lekh ha-o-lam, a-sher kid'sha-nu
b'mits-vo-tav v'tsi-va-nu al a-khi-lat
ma-ror.*

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

We acknowledge and appreciate the Majesty of Creation for sanctifying us with mitzvot (right actions) and calling upon us to eat bitter herbs.

KOREKH

Hillel said: Mix herbs again.

This ancient practice, originated by Rabbi Hillel, suggests that freedom arises out of oppression. We must be aware of the oppression of ourselves and others.

THE MEAL IS SERVED - SHULKHAN OREYKH

SEARCH FOR THE HIDDEN - TSAFUN

After the meal, search for the *Afikomen*.

May the time come when the lost will be found,

GRACE AFTER MEAL - BAREKH - BIRKAT HAMAZON

Blessed is the Majesty of Creation providing for the world with goodness, grace, love, and compassion. May the great goodness which is creation never be lacking unto us. May this eternal goodness sustain and nourish all, providing food for all living beings. Blessed is the Majesty of Creation, providing sustenance for all.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּן אֶת־הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לְחֵם לְכָל־בֶּשֶׂר כִּי
לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶר לָנוּ, וְאֵל יִחְסֶר־
לָנוּ מְזוֹן לְעוֹלָם וְעַד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא זֶן וּמְפַרְנֵס
לְכָל וּמְטִיב לְכָל וּמְכִין מְזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ

Ba-ruk h a-ta A-do-nay, E-lo-hey-nu me-lekh ha-o-lam, ha-zan et ha-o-lam ku-lo b'tu-vo b'kheyn b'khe-sed uv-ra-kha-mim. Hu no-teyn le-khem l'khol ba-sar, ki l'o-lam khas-do. Uv'tu-vo ha-ga-dol ta-mid lo kha-sar la-nu v'al yekh-sar la-nu ma-zon l'o-lam va-ed.

Ba-a-vur sh'mo ha-ga-dol, ki hu eyl zan um-far-neys la-kol, u-mey-tiv la-kol u-mey-khin ma-zon l'khol b'ri-yo-tav a-sheer ba-ra. Ba-ruk h a-ta A-do-nay, ha-zan et ha-kol.

Let us bless the good earth.

Let Jerusalem, the City of Peace, the sacred city, be built in our time. Blessed is the Majesty of Creation, the source of history, compassionately building Jerusalem, reconciling peoples and their aspirations.

May we see the Day that is All Good. *Amen.*

May we be worthy of witnessing the time of redemption, liberation, and eternal fulfillment.

Amen.

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

O-se sha-lom bim-ro-mav, hu ya-a-se sha-lom, a-ley-nu v'al kol Yis-ra-eyl, v'im-ru a-meyn.

May your people Israel and all humanity receive Shalom.

Let there be strength, integrity and respect for all.

May our people be blessed with peace. *Amen.*

THIRD CUP



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

Ba-ruk h a-ta A-do-nay, E-lo-hey-nu me-lekh ha-o-lam, bo-rey p'ri ha-ga-fen.

We offer thanksgiving to the Source of Life, the Majesty of Creation, creating the fruit of the vine.

WELCOMING ELIJAH & MIRIAM

Ey-li-ya-hu ha-na-vi, Ey-li-ya-hu ha-Tish-bi

Ey-li-ya-hu, Ey-li-ya-hu, Ey-li-ya-hu ha-Gil-a-di.

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִי,
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגְּלֵעָדִי,

Bim-hey-ra v'ya-mey-nu, ya-vo ey-ley-nu

im Ma-shi-akh ben Da-vid, im Ma-shi-akh ben Da-vid.

בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

Mir-yam ha-n'vi-a, Mir-yam ha-mo-ra,

Mir-yam, Mir-yam, Mir-yam ha-n'vi-a.

Bim-hey-ra b'ya-mey-nu, ta-vo ey-ley-nu

im g'u-lat ar-tsey-nu, im g'u-lat naf-shey-nu.

May Elijah the Prophet come to us quickly
and in our day, bringing the Messianic era.

May Miriam the prophetess and teacher come to us quickly and
in our day, bringing redemption for the earth and for our souls.

PSALMS OF PRAISE - HALLEL

Ho-du l'A-do-nay ki tov, ki l'o-lam khas-do.

Yo-mar na Yis-ra-eyl, ki l'o-lam khas-do.

Yom-ru na veyt A-ha-ron, ki l'o-lam khas-do.

Yom-ru na yir-ey A-do-nay, ki l'o-lam khas-do.

הודו לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמַר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא יְרֵאֵי יְיָ כִּי לְעוֹלָם חַסְדּוֹ.

Give thanks to the Holy One of Being, how good You are!

Your love is eternal!

Let Israel say as one: how good you are!

Your love is eternal!

Let the house of Aaron say, everyone: how good You are!

Your love is eternal!

Let those who revere the Holy One of Being say, everyone:

how good You are! Your love is eternal!

Psalm 118:5-20

FOURTH CUP

Ba-rukhh a-ta A-do-nay, E-lo-hey-nu

me-lekh ha-o-lam, bo-rey p'ri

ha-ga-fen.

Ba-rukhh a-ta A-do-nay,

al ha-a-rets v'al p'ri ha-ga-fen.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

We offer thanksgiving to the Source of Life, the Majesty of Creation, creating the fruit of the vine.

Praised is the Majesty of Creation for the land and for the fruit of the vine.



CLOSING - NIRTSA

Come my love, let us go while night remains,
To the open spaces, to the towns where our people live;
When morning comes
We will awake in vineyards.

Look: the vines are blossoming!
The flowers are opening!
There are buds on the pomegranates!

This is the place to share my love with you.
Run away with me, my love!
Swift and strong,
How like the morning star:
The promise of light
Upon the fragrant mountains.

Arise my love, Take wing, And come away.

Song of Songs 7:12-13, 8:14

*Kha-sal si-dur pe-sakh k'hil-kha-to,
K'khol mish-pa-to v'khu-ka-to
Ka-a-sheer za-khi-nu l'sa-deyr o-to
Keyn niz-ke la-a-so-to
Zakh sho-kheyn m'o-na
Ko-meym k'hal mi ma-na
Ka-reyv na-heyl nit-ey kha-na
P'du-yim l'tsi-yon b'ri-na.*

חַסֵּל סְדוּר פֶּסַח בְּהַלְכָּתוֹ,
בְּכָל-מִשְׁפָּטוֹ וְחֻקָּתוֹ.
בְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ,
בֵּן נְזֻכָּה לְעִשׂוֹתוֹ.
זָךְ שׁוֹכֵן מְעוֹנָה,
קוֹמֵם קָהָל יְעִידת מִי מְנָה.
בְּקָרוֹב נִהַל גִּטְעֵי כִנֶּה,
פְּדוּיִים לְצִיּוֹן בְּרִנָּה.

La-sha-na ha-ba-a bi-ru-sha-la-yim!

Our seder now concludes, its rites and customs done.
This year's task completed, we took to a time yet unborn.
We look to the light of dawn, tomorrow's promised Passover,
the days of peace, the days of love, the time of full redemption.

Next year in Jerusalem!
Next year may all humanity be redeemed!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

ADIR HU

A-dir hu, a-dir hu, yig-a-ley-nu b'ka-rov,
Bim-hey-ra, bim-hey-ra, B'ya-mey-nu b'ka-rov.
Eyl p'dey, eyl p'dey, p'dey am-kha b'ka-rov.

Ba-khur hu, ga-dol hu, da-gul hu,
Yig-a-ley-nu b'ka-rov.
Bim-hey-ra, bim-hey-ra, B'ya-mey-nu b'ka-rov.
Eyl p'dey, eyl p'dey, p'dey am-kha b'ka-rov.

DODI LI

Do-di li va-a-ni lo,
Ha-ro-e ba-sho-sha-nim.

Mi zot o-la min ha-mid-bar,
Mi zot o-la?
M'ku-te-ret mor, mor u-l'vo-na,
Mor u-l'vo-na.
Li-bav-ti-ni, a-kho-ti ka-la,
Li-bav-ti-ni ka-la.
U-ri tsa-fon, uv'o-i tey-man,
U-ri tsa-fon, uv'o-i tey-man.

AN ONLY KID

Khad gad-ya, khad gad-ya,
Diz'van a-ba bit-rey zu-zey;
Khad gad-ya, khad gad-ya.

V'a-ta shun-ra v'a-khal l'gad-ya,
Diz'van a-ba bit-rey zu-zey;
Khad gad-ya, khad gad-ya.

אָדיר הוּא, יגאַלנוּ בְּקֶרוּב,
בְּמַהְרָה בְּמַהְרָה בְּיָמֵינוּ בְּקֶרוּב.
אַל פְּדָה, אַל פְּדָה, פְּדָה עִמָּךְ בְּקֶרוּב.

בְּחוּר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא,
יגאַלנוּ בְּקֶרוּב, בְּמַהְרָה בְּמַהְרָה בְּיָמֵינוּ
בְּקֶרוּב. אַל פְּדָה, אַל פְּדָה, פְּדָה עִמָּךְ בְּקֶרוּב.

דודי לי ואני לו,
הרעה בשושנים.
מי זאת עלה מן המדבר,
מי זאת עלה?
מקטרת מור, מור ולבונה,
מור ולבונה.
לבבתיני. אחתי בלה,
לבבתיני בלה.
עורי צפון, ובואי תמן,
עורי צפון, ובואי תמן.

חד גדיא, חד גדיא,
דזבן אבא בתרי זוזי;
חד גדיא, חד גדיא.
ואתא שונרא ואכל לגדיא,
דזבן אבא בתרי זוזי;
חד גדיא, חד גדיא.
ואתא כלבא ונשך לשונרא,
דאכל לגדיא,
דזבן אבא בתרי זוזי;
חד גדיא, חד גדיא.