

# Rav Nadav's Jammin Music Seder

## Experience

By Rabbi Nadav Caine



## Table of Contents

Table of Contents	2
Introduction	3
The Jammin Music Seder	3
Brought to you by....	4
Kadesh	5
Kiddush Weeknight	5
Karpas	7
Freedom is an Appetizer? The Seder Opening as Satire	7
Yachatz	9
Traditional - Yachatz	9
Maggid - Beginning	10
Musical Maggid: Whoda' Thunk It? Ha Lachma Anya!	10
-- Four Questions	12
Traditional - Four Questions	12
Musical 4 Questions: Redemption Song	14
-- Four Children	16
Reggae Four Children: No Egypt, No Cry!	16
-- Exodus Story	17
Musical Maggid: "Bob Marley's Them Belly Full"	17
-- Ten Plagues	19
Blues' Ten Plagues: Death Don't Have No Mercy in Egyptland	19
The Ten Plagues (Short Version)	20
-- Cup #2 & Dayenu	21
Dayyenu Song (Really Short Version)	21
Concluding Musical Maggid: U2's "One"	22
Motzi-Matzah	24
Motzi-Matzah (Short Version)	24
Maror	25
Maror and Korech	25
Tzafun	26
The All-Ages Everybody-Wins Team Afikomen Hunt!	26
Bareich	28
Birkat (Abbreviated)	28
Elijah's and Miriam's Cups	31
Hallel	32
Hallel: B'tseit Yisrael	32
Fourth Cup	34
A Leonard Cohen Hallel	35
Nirtzah	37
Next Year in Matisyahu's Jerusalem	37
Songs	39
Ki Lo Naeh	39
Chad Gadya Animal Sing-a-Long	41

# Introduction

## The Jammin Music Seder

Contributed by [Rabbi Nadav Caine](#)

Source: Rabbi Nadav Caine

What is different about this night? On this night, we're going to reflect on our story of freedom through music. We'll go back and forth from the ritual actions of Four Questions, Motzi, Maror, 10 Drops, and so on, to and from listening to our story and its meaning through musical expression. In so doing, our job is to *experience* the seder in a different way, not as reading, not as discussion, but as the expression of the heart. It's one thing to hold a piece of matzah and say, "This is the bread of the poor person" juxtaposed with "this karpas is a luxurious appetizer," and it's quite another thing to hear this juxtaposition through the music of Iowa songwriter legend Greg Brown's "Whodu Think It?" which is a plaintive song about how the "living with just enough" attitude [the simple matzah was enough] of our youth gives way to our taking-for-granted bourgeois middle-class ways of good wine and nice homes. Instead of reading these sections, we experience the meaning of their juxtaposition. Or we answer the child's question of why we're doing this by rehearsing artists like Bob Marley who embraced the Exodus narrative by saying, "Because all we ever have are these Redemption songs."

So take the musical journey with us, and open your hearts to the Musical Experience of the Haggadah.

Introduction

Brought to you by....

Contributed by [Rabbi Nadav Caine](#)

Source:

## The Cast & Credits

Program Advisor, Lead Vocals, Guitar: Neil Alexander

Keyboard: Cliff Monier. Percussion, Vocals: Cary Kocher.

Additional Instrumentations: Jake Reichbart

Music arrangements and production: Cliff Monier, Cary Kocher, Neil Alexander

*And thanks to everyone participating or singing along!*

# Kadesh

## Kiddush Weeknight

Contributed by [Rabbi Nadav Caine](#)

Source:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

*Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוּמְמָנוּ מִכָּל לָשׁוֹן  
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים  
לְשִׁשׁוֹן, אֶת יוֹם חַג הַמַּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ מִקְרָא קֹדֶשׁ, זְכָר לִיציאת מִצְרָיִם. כִּי  
בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׁשׁוֹן הִנְחַלְתָּנוּ.  
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים

*Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am,  
v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai  
Eloheinu b'ahavah moadim l'simchah, chagim uz'manim l'sason et-yom chag  
hamatzot hazeh. Z'man cheiruteinu, mikra kodesh, zeicher litziat mitzrayim.  
Ki vanu vacharta v'otanu kidashta mikol ha'amim umo'adei kod'shecha  
b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish Yisrael  
v'hazmanim.*

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly festivals for joy, and special times for celebration, this Passover, this this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with festive revelations of Your holiness, happiness and joy You have granted us joyfully the holidays. Praised are you, Adonai, Who sanctifies Israel and the festivals.

*Say this Shehechyanu blessing the first Seder night only:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה

*Baruch atah Adonai, Eloheinu melech ha-olam,  
she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

Praised are you, Adonai, Lord our God, Ruler of the universe,  
who has sustained us, maintained us and enabled us to reach this moment in  
life.

# Karpas

## Freedom is an Appetizer? The Seder Opening as Satire

Contributed by [Rabbi Nadav Caine](#)

Source:

Reclining at dinner, drinking wine, and getting to eat *karpas*, a Greco-Roman appetizer, is freedom? Seriously?

The first part of the seder is a wicked satire that mocks the fool's answer to the central question of the Seder, "What is freedom?"

Imagine one of the great Rabbis of the Sanhedrin in antiquity, watching the Sages imprisoned and tortured by the Romans, watching senseless massacres of Jewish women and children by their Roman oppressors. Imagine him turning to a Roman citizen --the only truly "free" person in the world by *their* definition-- and asking, "Tell me, What is it like to be a Roman citizen, to be free?" Now imagine the answer: "This is what a free person gets to do. We get to recline on pillows while we eat; we get served; we drink as much wine as we can hold in an elaborate drinking game called a 'symposium,' and we get to eat *karpas*, appetizers!" *What would a Jew think of that?*

They'd think: "You who are free are idiots! If we were free, we'd use our freedom not for appetizers, but for education, for making a better society, for building a safety net for our elderly, sick, and poor, not for lemonade and appetizers!"

The Jewish answer to "What is freedom?" is that Freedom is about What You Do With Your Freedom. How you answer that question depends on Your Story, your Maggid, from *mitzrayim* to a chance to use your freedom.

A person today who has never suffered might define freedom as what it looks like: a new car, hundreds of followers on social media, fashionable clothes, a large house, early retirement.... Those are the pillows, wine cups, and *karpas* of today.

Only the person who identifies with oppression knows that the real answer to the seder's central question is: "Real freedom is using your freedom to serve

God.”

*Take the karpas, dip it into salt-water, and recite:* בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.

# Yachatz

## Traditional - Yachatz

Contributed by [Haggadot](#)

Source: Traditional

*Take the middle matzah and break it into two, one piece larger than the other.*

*The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.*

*The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech”*

# Maggid - Beginning

## Musical Maggid: Whoda' Thunk It? Ha Lachma Anya!

Contributed by [Rabbi Nadav Caine](#)

Source:

Maggid: Ha Lachma Anya

*Raise the tray with the matzot and say:*

הָא לַחְמָא עֲנֵיָא דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתֵי וַיִּיכַל, כָּל דְּצָרִיךְ יִיתֵי  
וַיִּפְסַח. הַשְּׁתָּא הֲכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי, לְשָׁנָה הַבְּאָה בְּנֵי  
חֹרֵין.

*Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem.*

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

### Who'da Thunk It?

(Music by Greg Brown; Words Modified by Rabbi Nadav Caine)

Used to say I could live on matzah, and we could and we did  
Living in tents, Welcoming the stranger, In the wilderness!

Now we say we could live on matzah, but it's not true.  
We can't live on matzah because we don't want to!  
We want cake and cookies, artisan breads, don't give me macaroons!  
We want cake and cookies, artisan breads, don't give me macaroons!  
And I say Hey Hey Hey Hey, Who'da Thunk it?  
Hey Hey Hey Hey, Ha Lachma Anya!

Used to say I could live without karpas, and we could and we did  
We were slaves in Egypt, Ate the bread of affliction, And called on our God!

Now we say we could live without karpas, it's not true.  
We can't live without karpas because we don't want to!

We want egg rolls and salad, tapas, guacamole, and I'm going to dip twice!  
Egg rolls and salad, tapas, guacamole, and I'm going to dip twice!  
And I say Hey Hey Hey Hey, Who'da Thunk it?  
Hey Hey Hey Hey, Ha Lachma Anya!

Used to say I could live without reclining, and we could and we did  
As long as we were together, on a wooden bench, what did it matter?  
Now we say we could live without reclining but it's not true.  
We can't live without reclining, no! Because we don't want to.  
Get me a lazy boy, a sectional, and a home theater!  
Get me a lazy boy, a sectional, that's where I'll eat dinner!  
And I say hey hey hey hey, what happened to the maror?  
And I say hey hey hey hey, Who'da thunk it?  
And I say Hey Hey Hey Hey, Who'da Thunk it?  
Hey Hey hey hey Ha Lachma Anya!  
Hey Hey Hey Hey, Who'da Thunk it?  
Hey Hey hey hey Ha Lachma Anya!

## – Four Questions

### Traditional - Four Questions

Contributed by [Haggadot](#)

Source: Traditional

#### Maggid – Four Questions

מהנשתנה

מה נשתנה הלילה הזה מכל הלילות?

*Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?*

Why is this night of Passover different from all other nights of the year?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

*She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.*

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

*Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.*

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים

*Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.*

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה כלנו מס

*Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah  
hazeh kulanu m'subeen.*

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

-- Four Questions

## Musical 4 Questions: Redemption Song

Contributed by [Rabbi Nadav Caine](#)

Source:

*To start the process of answering "Why is this night different?" we begin with a frame for the Seder: these are redemption songs that teach us our identity.*

### Redemption Song

(Music by Bob Marley; Words Modified by Rabbi Nadav Caine)

Old Midianites, says the Rabbi, Sold Joseph to Egypt  
Minutes after they took him  
From the bottomless pit  
But his hand was made strong By the [outstretched] hand of the Almighty  
We recount in this generation, triumphantly

Won't you help to sing these songs of freedom?  
'Cause all we ever have...Redemption songs, Redemption songs

Emancipate from mental slavery, we Jews must free our minds  
Have no fear of being Jewish, don't say you have no time  
How long shall we ignore our prophets, while they stand aside and look?  
We'll build a new Jerusalem, We've got to fulfill the Book

Won't you help to sing these songs of freedom?  
'Cause all we ever have...Redemption songs, Redemption songs

Our ancestors survived the Holocaust, pogroms and oppression,  
We have to stand up for justice, teach the world our lesson.  
How long shall we ignore our prophets, while they stand aside and look?  
They tell us what God wants from us, we've got to fulfill the book

Won't you help to sing these songs of freedom?  
'Cause all we ever have...Redemption songs, Redemption songs

Won't you help to sing these songs of freedom?  
'Cause all we ever have...Redemption songs, Redemption songs

These songs of freedom, songs of freedom.

## – Four Children

### Reggae Four Children: No Egypt, No Cry!

Contributed by [Rabbi Nadav Caine](#)

Source:

NO EGYPT NO CRY (Music Bob Marley with words modified by Rabbi Nadav Caine)

No, Egypt, no cry, No, Egypt, no cry, No, Egypt, no cry, No, Egypt, no cry.

The wise one asks, "What are the laws that God requires of thee?"  
Tell him there's a Seder, and an Afikomen, and in between we eat!  
The wicked one says, "What's this mean to you"? But not "to me!"  
The simple one adds, "What's this mean at all?" The fourth stares silently.

No Egypt No Cry, No Egypt No Cry,

Here Little Darlin Don't Shed No Tears. No Egypt No Cry.

Said, I remember when we used to build towers and roads in Egypt  
Oppression hurt like a bitter herb; our taskmasters they beat us.  
Good friends we have, oh, good friends we've lost along the way  
In this great future, you can't forget your past, so dry your tears, I say

Ev'ry things gonna be alright, ev'ry things gonna be alright (x 4)

No Egypt, no cry, No, Egypt, no cry

Here, little darlin', don't shed no tears, No Egypt, no cry

Said, God freed us, helped us cross the sea, and drowned our oppressors,  
Then Aaron would light the fire lights, as Miriam sang through the nights  
Then we would bake our matzah, of which I'll share with you  
Our history is our purpose, so we've got to push on through

Everything's gonna be alright, Everything's gonna be alright (x4)

Here little darlin' don't shed no tears.

Here little darlin' don't shed no tears. No Egypt no cry

## – Exodus Story

### Musical Maggid: "Bob Marley's Them Belly Full"

Contributed by [Rabbi Nadav Caine](#)

Source:

*As the Israelites suffered from being given more slave work than they could accomplish with the quota of straw & bricks, and as they went hungry while their oppressors' bellies were full, God instructed Moses to go to Pharaoh and demand that the Israelites be allowed to go into the wilderness for a 3 day "Chag" Dance Festival [the root meaning of "Chag" is "dance in a circle"] to Y-h-v-h (shortened by some to "Jah").*

**Them Belly Full (But We Hungry): Music by Bob Marley. Words Modified by Rabbi Nadav Caine**

(Na-na-na-na, na-na na na-na; na-na-na-na na-na na na-na) x 2  
Them belly full but we hungry, a hungry mob is an angry mob  
Slavery, the work it tough, they give us bricks but it ain't enough  
We're gonna dance to Jah music, dance  
We're gonna dance to Jah music, dance  
Forget your troubles and dance, forget your sadness and dance

Pharaoh wants our boys to die, the Israelites they start to cry  
And now the weak must get strong, they say oh what a tribulation,  
My belly full but me hungry. A hungry mob is an angry mob  
Slavery, the work it tough, they give us bricks but it ain't enough  
We're gonna dance to Jah music, dance  
We're dancin to Jah music, we're dancin'

Them belly full but we hungry, a hungry mob is an angry mob  
Slavery, the work it tough, they give us bricks but it ain't enough

Slavery (CONG: work it tough)  
And all the bricks (CONG: it ain't enough)  
A hungry mob (CONG: angry mob)  
A hungry man (CONG: angry man)

Slavery (CONG: work it tough)

And all the bricks (CONG: it ain't enough)

A hungry mob (CONG: angry mob)

A hungry man (CONG: angry man)

## – Ten Plagues

### Blues' Ten Plagues: Death Don't Have No Mercy in Egyptland

Contributed by [Rabbi Nadav Caine](#)

Source:

Death Don't Have No Mercy (Classic folk blues by the Reverend Gary Davis;  
Words Modified by Rabbi Nadav Caine)

Death don't have no mercy in Egypt land  
Death don't have no mercy in Egypt land,  
He'll come to your house, blood and frogs on the floor,  
Lice and beasts coming through your door,  
Death don't have no mercy in Egypt land.

Death won't give you time to get ready in Egypt land  
Death won't give you time to get ready in Egypt land  
Well he'll come to your fields, he won't stay long,  
Death is killing everything on all fours,  
Death don't have no mercy in Egypt land.

Death will leave you standing and crying in Egypt land,  
Death will leave you standing and crying in Egypt land  
He'll give you boils as darkness drops.  
Then hail and locusts will take your crop,  
Death will leave you standing and crying in Egypt land.

Death will take your family in Egypt land,  
Death will take your family in Egypt land,  
Come to your house, he won't stay long,  
Put blood on the door, Or find your oldest gone.  
Death don't have no mercy in Egypt land.

Death don't have no mercy in Egypt land.  
I said Death don't have no mercy in Egypt land.

-- Ten Plagues

## The Ten Plagues (Short Version)

Contributed by [Rabbi Nadav Caine](#)

Source:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

Blood | Dom | דָּם

Frogs | Tzfardeyah | צְפַרְדֵּיָע

Lice | Kinim | כִּנִּים

Beasts | Arov | עֲרוּב

Cattle Plague | Dever | דְּבַר

Boils | Sh'chin | שְׁחִין

Hail | Barad | בָּרָד

Locusts | Arbeh | אֲרֵבָה

Darkness | Choshech | חֹשֶׁךְ

Slaying of First Born | Makat Bechorot | מַכַּת בְּכוֹרוֹת

## – Cup #2 & Dayenu

Dayenu Song (Really Short Version)

Contributed by [Rabbi Nadav Caine](#)

Source:

Dayenu דַּיְינוּ - Sing the italicized..

*Ilu hotzi hotzi anu, hotzi anu mimitzrayim, hotzi anu mimitzrayim, DAYENU*  
(Chorus:) *Day day ye nu, day day ye nu, day day ye nu dayenu dayenu dayenu*  
*Day day ye nu, day day ye nu, day day ye nu dayenu dayenu*

*Ilu natan natan lanu, natan lanu et hashabbat, natan lanu et hashabbat,*  
*DAYENU*

*Ilu natan natan lanu, natan lanu et hatorah, natan lanu et hatorah, DAYENU*  
*Ilu heech nee, heech nee sanu, heech nee sanu, l'erezt Yisrael, heech nee*  
*sanu, l'erezt Yisrael, DAYENU*

[If God had just brought us out of Egypt, it would have been enough for us! If God had just [done that and] just given us Shabbat, it would have been enough for us! If God had just done that and given us the Torah, it would have been enough for us! If God had done all that, and just brought us to Eretz Yisrael, it would have been enough for us!]

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם , וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיְינוּ.

אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיְינוּ.

אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיְינוּ.

The Second Cup of Wine

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen.*

-- Cup #2 & Dayenu

## Concluding Musical Maggid: U2's "One"

Contributed by [Rabbi Nadav Caine](#)

Source:

*The telling of our story is a failure if all it teaches is about the past and present, but not about the future. The goal of the seder is not just to know how we got free, but to embrace how we are to use that freedom, which is in service of God. God redeemed us for a purpose, a purpose which requires us to use our freedom. These lyrics underscore the service in Oneness we are to use our freedom for.*

One (Music: U2, Words modified by Rabbi Nadav Caine)

Is it getting better, or do you feel the same  
Is freedom too hard for you  
Now you got no one to blame

We say: One God, One Tribe  
We all had to leave, In the night  
It's one love, We get to share it  
It leaves you baby, If you don't care for it

Did God disappoint you?  
Or leave a bad taste in your mouth?  
You act like you never had God  
And you want your children to go without?

It's not too late, Tonight, To drag our past out, Into the light  
We're one tribe, But we're not the same  
We get to carry each other, Carry each other, One

Have you known the taste of injustice,  
Of meaning what we just said?  
Do you crave your freedom,  
And freedom for all the rest?  
Did God ask too much, More than a lot  
You got your freedom,, Is that all you got?  
We're one tribe, But we're not the same

We serve Ha-Shem, Then we do it again!

God says: Build yourselves a temple!

Love the higher law

Build yourselves a temple, Love the higher law

He asks us to enter, But then we want to crawl

And we can't be holding on,

To what you got, If all you got is yours

One God, One blood, One tribe

You got to do what you should, One life, With each other, Sisters Brothers

One life, But we're not the same,

We get to carry each other

Carry each other... One.

# Motzi-Matzah

## Motzi-Matzah (Short Version)

Contributed by [Rabbi Nadav Caine](#)

Source:

*Take the 3 matzot - the broken piece between the two whole ones – hold them in your hand and recite the following blessing:*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

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

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

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

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

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

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

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

# Maror

## Maror and Korech

Contributed by [Rabbi Nadav Caine](#)

Source:

Maror מָרוֹר - *Now dip some maror into the charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):*

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

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

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

Korech כּוֹרֵךְ

Make a "Hillel sandwich" of matzah, maror, and charoset. This way reminds us of how, in the days of the Temple, Hillel would make a sandwich of the Pashal lamb, matzah and maror, in order to observe the law "You shall eat it (the Pesach sacrifice) on matzah and maror."

# Tzafun

## The All-Ages Everybody-Wins Team Afikomen Hunt!

Contributed by [Rabbi Nadav Caine](#)

Source: Dr. Ron Wolfson

(This has worked amazingly well at every Seder I've ever done, since it was first taught to me by Prof. Ron Wolfson.)

Preparation Before the Seder: Decide ahead of time where the Afikomen will be hidden. Choose a location *outside of the search zone*. (E.g. "refrigerator".) Make sure the name of the location is not too short: you want a long name like "Refrigerator" or "File Cabinet" or "Linen Closet" so that the number of letters is almost the same as the expected number of participants.) Take a deck of identical index cards, and on each one write a single letter of the location. (E.g. On one write "R" and on one write "E" and on one write "F" and keep going.) Make sure for letters like "p" and "b" that you indicate what is the top and what is the bottom so there's no confusion as to what letter it is. Keep a blank index card in your pocket. Pick a search zone. (E.g. living room, den and bathroom.) Hide each index card somewhere in the search zone. Make sure to make some kid-friendly for finding.

At the Seder: Quietly disappear at some point and hide the Afikomen in the previously decided location. Make sure it's outside the search zone and that no one will accidentally find it.

Instructions to Participants: Show the hunt participants the blank index card from your pocket, and explain that you've hidden these cards, with a letter on each, in the search zone. Make sure to tell them exactly how many there are! (So in our example, R-E-F-R-I-G-E-R-A-T-O-R, it will be 12. For a location like "File Cabinet," it's 11.) If they find a card, they are to return to you and put the card on the floor and start trying to spell out the name of the location. It's one card maximum per person, so they may not return to the search zone to find more. (This way even the youngest children can get a chance to find one.)

During the Hunt: As hunters return with cards, they all together try to spell out the name using the cards. It's a team cooperative activity. (You may have to go help, with hints, the last ones unable to find a card find the final

remaining cards.) Once they spell out the name correctly (you may have to give hints, like "it's two words: the first starts with F and the second starts with C..."), they can go fetch the afikomen. At that point, be prepared to give ALL of them a prize. I have successfully used glow necklaces, chocolate covered matzah, or individually wrapped, small fair-trade KP chocolates.

Divide up the Afikomen and everyone eats a bite!

# Bareich

## Birkat (Abbreviated)

Contributed by [Rabbi Nadav Caine](#)

Source:

*Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).*

שִׁיר הַמַּעֲלוֹת: בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הִיָּינוּ כְּחֹלְמִים. אַז יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אַז יֵאמְרוּ בְּגוֹיִם, הִגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הִגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הִיָּינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתֵנוּ, כְּאֶפְיָקִים בְּנֶגֶב. הַזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלוֹךְ יֵלֵךְ וּבָכָה נִשְׂא מִשֶּׁךְ הַזֶּרַע, בָּא יָבֵא בְרִנָּה נִשְׂא אֶלְמִתּוֹ.

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei s'chok pee-nu u'l-sho-nei-nu reena, az yo-m'ru va-goyim, heeg-deel Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah b'reena yeek-tzo-ru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The Lord has done great things for them." The Lord did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Leader: רַבּוֹתַי נְבָרֵךְ. Rabotai n'vareich.

Participants: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Leader: יְהִי שֵׁם יְיָ מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מְכַנֵּן וְכַבֵּן וְכַבּוֹתַי נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֶכְלֵנוּ מִשְׁלוֹ.

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanen v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.

Participants: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ. Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Leader: בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חַיֵּינוּ. Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

All together: בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ. Baruch hu u-varuch sh'mo.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כְּלוּ בְטוּבוֹ בְּחַן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכֹל בְּשָׂר, כִּי לְעוֹלָם חֶסְדוֹ. וּבְטוּבוֹ הַגְּדוֹל תַּמִּיד לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעִבּוֹר שְׁמוֹ הַגְּדוֹל כִּי הוּא אֵל זֵן וּמִפְרִנְס לְכֹל וּמִטִּיב לְכֹל וּמִכִּין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הַזֵּן אֶת הַכֹּל.

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וּרְחֵבָה, וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלַּמְדַּתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻנְנַתָּנוּ, וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֵן וּמִפְרִנְס אוֹתָנוּ תַּמִּיד בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה.

We thank you, Adonai, Lord our God, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנִיחָנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תַּמִּיד לְעוֹלָם וָעֶד. כִּפְתּוּב, וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַתְתָּ אֶת יי אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל הַמִּזֶּן.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יי, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

*Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amein.*

*The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

*Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.*

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Bareich

## Elijah's and Miriam's Cups

Contributed by [Rabbi Nadav Caine](#)

Source:

### THE CUPS OF ELIJAHU AND MIRIAM

*Fill the Cup of Elijah on the table with wine and the Cup of Miriam with water. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.*

Eliyahu Ha-navee, Eliyahu Ha-tish-bee, Eliyahu, Eliyahu, Eliyahu Ha-giladee

Bim Heira B'yameinu Yavo eileinu, Eem mashiah ben David, Eem mashiah ben David

Eliyahu Ha-navee, Eliyahu Ha-tish-bee, Eliyahu, Eliyahu, Eliyahu Ha-giladee

# Hallel

## Hallel: B'tseit Yisrael

Contributed by [Rabbi Nadav Caine](#)

Source:

Betzeit yisrael mimitzrayim, בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,  
beit Ya'akov meam loez. בֵּית יַעֲקֹב מֵעַם לֵעִז.

Betzeit yisrael mimitzrayim, בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,  
beit Ya'akov meam loez. בֵּית יַעֲקֹב מֵעַם לֵעִז.

Haytah (haytah) yehudah lekodsho הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ  
Yisrael mamshelotav. יִשְׂרָאֵל מִמְשָׁלוֹתָיו.

Hayam (hayam) ra'ah vayanos, הַיָּם רָאָה וַיָּנֹס  
hayarden yisov leachor. הַיַּרְדֵּן יָסַב לְאַחֹר.

Heharim rakedu cheilim, הַהָרִים תִּרְקְדוּ כְּאֵילִים,  
gevaot kivnei tzon. גְּבָעוֹת כִּבְנֵי צֹאן.

Mah lecha hayam (mah lecha hayam) ki tanus (ki tanus), מַה לְּךָ הַיָּם כִּי תָנוּס  
hayarden (hayarden) tisoov leachor (lisoov leachor). הַיַּרְדֵּן תִּסּוּב לְאַחֹר.

Heharim (heharim) tirkedu cheilim (tirkedu cheilim), הַהָרִים תִּרְקְדוּ כְּאֵילִים,  
gevaot (gevaot) kivnei tzon (kivnei tzon). גְּבָעוֹת כִּבְנֵי צֹאן.

Milifnei adon (milifnei adon) chuli aretz (chuli aretz), מִלִּפְנֵי אֲדֹנָי חוּלֵי אֶרֶץ,  
Mlifnei (milifnei) eloah ya'akov (eloah ya'akov). מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.

Hahofechi hatzur (hahofechi hatzur) agam mayim (agam mayim), הַהֹפְכִי הַצּוּר,  
אֲגַם מַיִם

Chalamish (chalamish) lemayeno mayim (lemayeno mayim). חֲלַמֵּישׁ לִמְעֵינֹי.  
מַיִם.

When Israel came forth out of Egypt, the house of Jacob from a people of  
strange language;

Judah became God's sanctuary, Israel God's dominion.

The sea saw it, and fled; the Jordan turned backward.

The mountains skipped like rams, the hills like young sheep.

What has come upon you, the sea, that you flee? The Jordan, that you turn  
backward?

The mountains, that you skip like rams; the hills, like young sheep?

Tremble, earth, at the presence of the Master, at the presence of the God of Jacob;

Who turned the rock into a pool of water, the flint into a fountain of waters.

Hallel

## Fourth Cup

Contributed by [Rabbi Nadav Caine](#)

Source:

### The Fourth Cup of Wine

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

*Baruch Atah Adonai Eloheinu Melech ha'olam, borei p'ri hagafen.*

Hallel

## A Leonard Cohen Hallel

Contributed by [Rabbi Nadav Caine](#)

Source: Sony/ATV and Google Music

### Hallelujah by Leonard Cohen

Now, I've heard there was a secret chord  
That David played, and it pleased the Lord  
But you don't really care for music, do ya?  
It goes like this, the fourth, the fifth  
The minor fall, the major lift  
The baffled king composing hallelujah

Halleluyah, Halleluyah, Halleluyah, Halleluyah,

Your faith was strong but you needed proof  
You saw her bathing on the roof  
Her beauty and the moonlight overthrew ya  
She tied you to a kitchen chair  
She broke your throne, and she cut your hair  
And from your lips she drew the hallelujah

Halleluyah, Halleluyah, Halleluyah, Halleluyah,

You say I took the name in vain  
I don't even know the name  
But if I did, well really, what's it to ya?  
There's a blaze of light in every word  
It doesn't matter which you heard  
The holy or the broken hallelujah

Halleluyah, Halleluyah, Halleluyah, Halleluyah,

I did my best, it wasn't much  
I couldn't feel, so I tried to touch  
I've told the truth, I didn't come to fool ya  
And even though it all went wrong  
I'll stand before the lord of song

With nothing on my tongue but hallelujah,

Halleluyah, Halleluyah, Halleluyah, Halleluyah,  
Halleluyah, Halleluyah, Halleluyah, Halleluyah,  
Halleluyah, Halleluyah, Halleluyah, Halleluyah

# Nirtzah

## Next Year in Matisyahu's Jerusalem

Contributed by [Rabbi Nadav Caine](#)

Source: Matisyahu

### Jerusalem (Matisyahu, Slow Acoustic Version)

Jerusalem, if I forget you, Fire not gonna come from me tongue  
Jerusalem, if I forget you, Let my right hand forget what it's supposed to do

Jerusalem, if I forget you, Fire not gonna come from me tongue  
Jerusalem, if I forget you, Let my right hand forget what it's supposed to do

In the ancient days, we will return with no delay, Picking up the bounty and  
the spoils on our way

We've been traveling from state to state, And them don't understand what  
they say

Three thousand years with no place to be, They want me to give up my milk  
and honey

Don't you see, it's not about the land or the sea, Not the country but the  
dwelling of God's majesty

Jerusalem, if I forget you, Fire not gonna come from me tongue  
Jerusalem, if I forget you, Let my right hand forget what it's supposed to do

Jerusalem, if I forget you, Fire not gonna come from me tongue  
Jerusalem, if I forget you, Let my right hand forget what it's supposed to do

Rebuild the temple and the crown of glory, Years gone by, about sixty  
We were burned in the oven in this century, And the gas tried to choke, but it  
couldn't choke me

Will not lie down, I will not fall asleep, So they come overseas, yeah they're  
trying to be free

Erase the demons out of our memory, Change your name and your identity

Afraid of the past and our dark history, Why is everybody always chasing we?  
Cut off the roots from your family tree, Don't you know that's not the way to  
be!

Jerusalem, if I forget you, Fire not gonna come from me tongue  
Jerusalem, if I forget you, Let my right hand forget what it's supposed to do!

Jerusalem, if I forget you, Fire not gonna come from me tongue  
Jerusalem, if I forget you, Let my right hand forget what it's supposed to do

Caught up in these ways, and the worlds gone craze  
Don't you know it's just a phase  
Case of the Simon says  
If I forget the truth then my words won't penetrate  
Babylon burning in the place, can't see through the haze  
Chop down all of them dirty ways,  
That's the price that you pay for selling lies to the youth  
No way, not OK, oh no way, not ok, hey  
Ain't no one gonna break my stride  
Ain't no one gonna pull me down  
Oh no, I got to keep on moving

Jerusalem, if I forget you, Fire not gonna come from me tongue  
Jerusalem, if I forget you, Let my right hand forget what it's supposed to do

Jerusalem, if I forget you....

**לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם**    NEXT YEAR IN JERUSALEM!

*L'shana haba-ah L'shana haba-ah L'shana haba-ah biy'rushalayim! (repeat!)*

# Songs

## Ki Lo Naeh

Contributed by [Ian Gold](#)

Source:

אָדיר בּמלוּכָה, בַּחור פּהֶלְכָה, גְּדוּדָיו יֵאמְרוּ לוֹ:  
לֵךְ יְלֹה, לֵךְ פִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי הַמַּמְלָכָה, פִּי לוֹ  
נָאֵה, פִּי לוֹ יָאֵה.

דָּגוּל בּמלוּכָה, הַדוּר פּהֶלְכָה, וַתִּיקָיו יֵאמְרוּ לוֹ:  
לֵךְ יְלֹה, לֵךְ פִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי הַמַּמְלָכָה, פִּי לוֹ  
נָאֵה, פִּי לוֹ יָאֵה.

זַכַּאי בּמלוּכָה, חֲסִין פּהֶלְכָה טַפְסָרָיו יֵאמְרוּ לוֹ:  
לֵךְ יְלֹה, לֵךְ פִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי הַמַּמְלָכָה, פִּי לוֹ  
נָאֵה, פִּי לוֹ יָאֵה.

יַחֲד בּמלוּכָה, פּבִיר פּהֶלְכָה לְמוּדָיו יֵאמְרוּ לוֹ:  
לֵךְ יְלֹה, לֵךְ פִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי הַמַּמְלָכָה, פִּי לוֹ  
נָאֵה, פִּי לוֹ יָאֵה.

מוֹשֵׁל בּמלוּכָה, גּוֹרָא פּהֶלְכָה סְבִיבָיו יֵאמְרוּ לוֹ:  
לֵךְ יְלֹה, לֵךְ פִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי הַמַּמְלָכָה, פִּי לוֹ  
נָאֵה, פִּי לוֹ יָאֵה.

עָנָיו בּמלוּכָה, פּוֹדֵה פּהֶלְכָה, צְדִיקָיו יֵאמְרוּ לוֹ:  
לֵךְ יְלֹה, לֵךְ פִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי הַמַּמְלָכָה, פִּי לוֹ  
נָאֵה, פִּי לוֹ יָאֵה.

קְדוֹשׁ בּמלוּכָה, רַחוּם פּהֶלְכָה שְׁנֵאָנָיו יֵאמְרוּ לוֹ:  
לֵךְ יְלֹה, לֵךְ פִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי הַמַּמְלָכָה, פִּי לוֹ  
נָאֵה, פִּי לוֹ יָאֵה.

תִּקְוִיָּה בּמלוּכָה, תּוֹמֵךְ פּהֶלְכָה תְּמִימָיו יֵאמְרוּ לוֹ:  
לֵךְ יְלֹה, לֵךְ פִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יי הַמַּמְלָכָה, פִּי לוֹ  
נָאֵה, פִּי לוֹ יָאֵה.

*Ki lo na'eh, ki lo ya'eh.*

*Adir bimplucha, bachur kahalcha, g'dudav yomru lo: l'cha u'l'cha, l'cha ki l'cha,  
l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Dagul bimpluchah, hadur kahalachah, vaticav yom'ru lo: l'cha u'l'cha, l'cha ki  
l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Zakai bimpluchah, chasin kahalachah taf'srav yom'ru lo: l'cha u'l'cha, l'cha ki  
l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Yachid bimpluchah, kabir kahalachah limudav yom'ru lo: l'cha u'l'cha, l'cha ki  
l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Moshail bimpluchah, nora kahalachah savivav yom'ru lo: l'cha u'l'cha, l'cha ki l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Anav bimpluchah, podeh kahalachah, tzadikav yom'ru lo: l'cha u'l'cha, l'cha ki l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Kadosh bimpluchah, rachum kahalachah shinanav yom'ru lo: l'cha u'l'cha, l'cha ki l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Takif bimpluchah, tomaich kahalachah t'mimav yom'ru lo: l'cha u'l'cha, l'cha ki l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

Because it is proper for Him, because it befits Him. Mighty in sovereignty, rightly select. His minions say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!" Exalted in sovereignty, rightly glorious. His faithful ones say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!" Blameless in sovereignty, rightly powerful. His generals say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!" Singular in sovereignty, rightly strong. His learned ones say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!" Exalted in sovereignty, rightly awesome. Those who surround Him say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!" Humble in sovereignty, rightly saving. His righteous ones say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!" Holy in sovereignty, rightly merciful. His multitudes say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!" Strong in sovereignty, rightly supportive. His perfect ones say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!"

Songs

## Chad Gadya Animal Sing-a-Long

Contributed by [Rabbi Nadav Caine](#)

Source:

*As the music pauses for the animal sounds, everybody make those animal sounds! [Alternatively, you can assign various participants the roles of goat, cat, dog, stick, fire, water, ox, butcher, and angel of death. Every time it's mentioned, they have to make the sound! (Baaa, meow...)]*

Along came the kid [ *baaa*] that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the cat [ *meow!*] that ate the goat [ *baaa!*], that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the dog [ *woof!*] that bit the cat [ *meow!*] that ate the goat [ *baaa!*], that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the stick [ *snap!*] that beat the dog [ *woof!*] that bit the cat [ *meow!*] that ate the goat [ *baaa!*], that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the fire [*fire sound*] that burned the stick [ *snap!*] that beat the dog [ *woof!*] that bit the cat [ *meow!*] that ate the goat [ *baaa!*], that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the water [ *water sound*] that quenched the fire [*fire sound*] that burned the stick [ *snap!*] that beat the dog [ *woof!*] that bit the cat [ *meow!*] that ate the goat [ *baaa!*], that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the that ox [ *ox sound*] that drank the water [ *water sound*] that quenched the fire [*fire sound*] that burned the stick [ *snap!*] that beat the dog [ *woof!*] that bit the cat [ *meow!*] that ate the goat [ *baaa!*], that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the butcher [ *sound*] that slew the ox [ *ox sound*] that drank the water [ *water sound*] that quenched the fire [*fire sound*] that burned the stick [ *snap!*] that beat the dog [ *woof!*] that bit the cat [ *meow!*] that ate the goat [ *baaa!*], that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the Angel of Death [ *sound*] that killed the butcher [ *sound*]

that slew the ox [ *ox sound*] that drank the water [ *water sound*] that quenched the fire [ *fire sound*] that burned the stick [ *snap*!] that beat the dog [ woof!] that bit the cat [ meow!] that ate the goat [ *baaa*!], that my father bought for two zuzim, chad gadya, chad gadya!

Then along came the Holy One and smote the Angel of Death [ *sound*] that killed the butcher [ *sound*] that slew the ox [ *ox sound*] that drank the water [ *water sound*] that quenched the fire [ *fire sound*] that burned the stick [ *snap*!] that beat the dog [ woof!] that bit the cat [ meow!] that ate the goat [ *baaa*!], that my father bought for two zuzim, chad gadya, chad gadya!

