

Music Copy

# PESACH HAGODAH

PESACH-1955

With joy and love unbounded  
We raise our glasses high,  
And lift our voices upward  
Upward to the sky.

To our people, to its future,  
To its courage, to its hope,  
To a brighter brave tomorrow  
Free of chain and free of rope.

The chains of bondage forged in  
Egypt  
Into the sea were cast,  
And every year we recall with awe  
The miracle unsurpassed.

We drink to faith, we drink to hope  
No, our heads we do not bow,  
Free of chain, and free of rope  
The future shines before us now.

Presented at Third Seder  
Sunday, April 10, 1955 at W. C. Camp, Carbon Canyon  
Sponsored by:  
E-S City Central Council, Workmen's Circle  
Los Angeles, California



Passover (Pesach) is probably the oldest Jewish holiday. It commemorates an event which took place over 3300 years ago. It is an ancient holiday and it seems to have great staying power. It was libertarian in origin and has remained, throughout the millenia, a holiday of freedom and of the joy in freedom.

Because of its age, because of its humble and yet magnificent origin, because of its spiritual significance, and because of its social and ethical meaning, it has become, in the course of time, a holiday unique in its beautiful ceremony, in its precise and dramatic ritual. Many legends have been woven around it. I has always been the beloved holiday of Jewish children. The seder ceremony constituted for the Jewish child the finest esthetic experience of the year.

#### As told in the Bible

According to the biblical tale, the Jewish community in Egypt was founded by Joseph, who brought his father and his brothers with their families to the land of Egypt. The Pharaoh of Egypt was gracious and generous to them, out of his love for Joseph who was his prime minister, and granted them a special province. However, after some time had elapsed and several kings had ruled and died, a change took place in the status and lot of the Jews. The Jewish group lost its autonomy and the Jew lost his liberty. Their plight was especially great during the reign of the Pharaoh Rameses, who dealt with them mercilessly.

As the biblical narrative continues, we learn that at the height of their suffering, a leader appeared among the Jews. The leader was Moses. According to a terrible law, all Jewish male children were to be drowned right after birth. Moses was concealed for three months and then he too was exposed to death by drowning. He was rescued by an Egyptian princess and was called Moses because "He was drawn out of the water".

Moses was brought up in the royal palace, but soon enough identified himself with his enslaved brethren. Moses fled to the desert. The thought of his persecuted people kept recurring to him and would not give him peace. And then one day, he beheld, at the foot of Mount Sinai, a bush that was ablaze and would not be consumed by its own fire. As he was gazing at the bush, he heard a voice saying: "Moses, Moses, you are standing on holy ground." And the voice was not only the voice of Yavah, as conscience of a man who was in love with liberty and who knew that his loyalty belonged to his brethren. Moses returned to Egypt; he became the leader of the enslaved Jews.

In retaliation for the spirit of rebellion which Moses and his brother, Aaron, were rousing among the people, the king made their lot even harder. The people were dismayed; they were afraid and they hesitated to join hands and hearts with Moses. But Moses would not desist. The Bible tells us about the plagues that were visited upon the land of Egypt. It was the tenth plague that caused the death of the first-born sons in all Egyptian families, including the king's family, although the angel of death "passed over" the Jewish homes (hence the holiday is called Passover). And it was then that the Pharaoh accepted Moses' terms and granted the Jews unconditional freedom.

The Jews had been in Egypt for over four centuries and now there were some six-hundred-thousand of them.

The Jews were so anxious to leave Egypt and to taste the joy of freedom that they had not time to bake bread. They were compelled to bake the unfermented dough into unleavened loaves which are called matzoh. They left Egypt presumably on the fifteenth day of the month of Nisson, and so it is on that day that the Passover holiday begins (with the first seder on the 14th day of Nisson).

#### Some Historical Facts

It is difficult to disentangle the historical facts from the legendary and imaginative elements which were superimposed on them. Briefly, the historical facts insofar as we can ascertain them, are as follows: It appears that some two thousand years B.C., a number of Semitic shepherd tribes overran Egypt and, after conquering the land, established a dynasty of their own. These nomadic tribes were the Hyksos. They remained dominant in Egypt for a considerable time, probably four centuries. As is the custom of conquerors, they oppressed the people remorselessly. It was during that dynasty that Joseph came to Egypt with his father and brothers.

During the sixteenth century B.C., the conquerors were expelled from Egypt and a native dynasty was re-established. The hatred for the conqueror remained and was deflected to all who were related to these semitic tribes. Even then the Jew seemed to be the natural scapegoat, and he became the special object of its hatred. Besides the Jews, the Pharaohs enslaved many others, among them hundreds of thousands of their own people. Out of their toil, sweat and blood were built pyramids and monuments which called forth the admiration of later generations.

During the reign of the Pharaoh Menephtah, the Egyptian state was weakened by several rebellions. During one of these rebellions, and the ensuing confusion, the Jews managed to leave Egypt. This occurred more than thirty-three hundred years ago.



UNDZER ERD  
(Solo & Chorus)

Bb  
Vu a barg, a tol, a plain;  
Vu a zun gait oif, fargait;  
Vu a greg, a zamd, a shtain  
Dort is undzer folk farzait.

Nisht kein land - a velt mit land.  
Nisht kein erd - a velt mit erd.  
Doires undzere - geshpant  
Kegn ongesharfter shverd.

Undzer lebn - oisgeshmidd  
In a feierdiker kait.  
Yiddish vort, host oifgehit  
Undzer tzar un undzer fraid.

Undzer lebn - oisgeshmidd, etc.  
Shlogt die show, tze Klingt der klok  
S'hot an anzog zich tzes halt.  
Shprotzt arois a neier tog -  
Undzer zun hot oifgeshtralt.

Undzer lebn - oisheshmidd, etc.

Leader: On this night we have gathered to celebrate the holiday Pesach, the holiday commemorating the liberation of our people. We extend heartiest greetings to you all. Gut yom tov to all! - gut yom tov!

All: Gut yom tov!

SEDER NACHT  
(Chorus)

Die fentzter zai leichtn mit yomtov un blendn  
Die tishn mit gildene koises un kares, mit koises un kares.  
Die shtieber mit kinder un vunder legendn  
Zai zingen fun gor ale vinklen un shpares, fun vinklen un shpares.

Die tiern fun shtieber zai shtaien brait ofn  
Ver s'darf zol heint kumen tzu undz un zol esn, tzu undz un zol esn.  
Kie kindershe oign mit yomtov un hofn  
Eliyohu vet kumen un kainem fargesn, un kainem fargesn.

THE FIRST TOAST

Leader: Let us raise our glasses and drink the first toast.

All: To our people, to its future,  
To its courage, to its hope,  
To a brighter brave tomorrow,  
Free of chain and free of rope.

THIS IS THE POOR BREAD.....  
(Take a piece of matzoh in hand - All together)

This is the poor bread  
Which our forefathers ate in the land of Egypt;  
Let anyone who is hungry  
Come in and eat!  
Let anyone who is needy  
Come in and celebrate Pesach with us!

Today also we recall with pain the tortured and the martyred,  
Who fell at the hands of the tyrannical Nazis.  
In their memory we pledge ourselves to fight  
For our brothers and sisters who are still homeless!  
Next year we hope to sing of the happiness and joy  
Of our people throughout the world.

THE FOUR QUESTIONS

Dear Friends - we shall ask you four questions;

Ma Nishtano - Why is this night of Pesach different from all other nights of the year?

The first question is: Every other night we eat both leavened bread and matzoh,  
But this night of Pesach we eat only matzoh.

The second question is: Every other night we eat all kinds of herbs,  
But this night of Pesach we eat only bitter herbs.

The third question is: Every other night we do not dip even once,  
But this night of Pesach we dip twice.

The fourth question is: Every other night we eat either sitting or reclining,  
But this night of Pesach we all recline.



We were slaves unto Pharaoh in Egypt, and we were delivered from slavery. Now if we had not been delivered, then we, and our children, and our children's children would still have remained enslaved unto Pharaoh in Egypt.

And therefore, as wise as we may all be, and as learned, we are still obliged to recount the story of the exodus from Egypt, and the more one recounts this story, the more praiseworthy is he.

#### THE CHILDREN IN ISRAEL BECOME SLAVES IN EGYPT

Joseph died, and all his brothers, and that whole generation. And the children of Israel increased in numbers and became mighty. And the land became full of them.

And a new king of Egypt arose, and he did not know Joseph. And he said to his people: "Behold, this people, the children of Israel, are more numerous and mightier than we. Come let us deal wisely with them."

And they set taskmasters over our people to afflict them with their burdens. And our people built for Pharaoh treasure cities -- Pithom and Raamses. And the Egyptians embittered the lives of the children of Israel through hard labor, in mortar and in brick, and in all manner of service, and in the fields.

#### PHARAOH COMMANDS DEATH TO ALL ISRAELITE BOYS

And the king of Egypt spoke to the Israelite midwives: "When you are present at the birth of Israelite children: if it is a son, kill him; if it is a daughter, let her live."

But the midwives feared God and they did not fulfill the command of the king of Egypt, and they let the newborn boys live.

Failing thus, the king commanded his entire country: "Every son born to the children of Israel shall be cast into the river, and every daughter shall be permitted to live."

#### PIRAMIDN (All Sing)

*DM*  
*ang*  
In dem land fun piramidn  
Geven a kenig baiz un schlecht;  
Gevezn zeinen ale yidn  
Zeine diener, zeine knecht. (2X)

Ven in dem land fun piramidn  
Volt nit zein kein groiser held,  
Velcher hot gekemft far yidn  
Mit zein chochme, mit zein shverd. (2X)

Kinder hot men farmoiert  
Ven a tzigl hot gefelt;  
Ver vais vi lang es volt gedoirt  
Ot die viste shklafn-velt (2X)

Folk, ver vet dich heing bafreien?  
Vu iz itzt dein shainer held?  
Oif dein vainen, oif dein shreien  
Ver vet tzieyen itzt zein shverd? (2X)

#### THE BIRTH OF MOSES

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bore a son, and when she saw him that he was a goodly child, she hid him for three months. And when she could hide him no longer, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's edge. And his sister Miriam stood afar off, to know what would be done to him,

And the daughter of Pharaoh came down to bathe in the river; and when she saw the ark among the flags, she sent her maid to fetch it, and when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him and said, "This is one of the Israelite's children."

Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Israelite women, that she may nurse the child for thee?" And Pharaoh's daughter said to her, "Go!" And the maid went and called the child's mother, and Pharaoh's daughter said unto her "Take this child away and nurse it for me, and I will give thee thy wages."

And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became to her as her son. And she called his name Moses; and she said, "Because I drew him out of the water."

#### OIFN NIL (Chorus)

*Down I fall  
from DM*  
Shvimt dos kestl oifn teich,  
Oifn groisn Nil;  
Shvimt dos kestl ruik, gleich,  
Shvimt dos kestl shtil.

Un die chvalyes gaien shtil,  
Gaien tzart un lind,  
Vi zai voltn hitn zich  
Nit shodn ton dos kind. (Shvmit dos..)

O, die chvalyes zeinen doch  
Nit vie Pareh schlecht --  
Nit dertrinken veln zai  
Moshieychn fun knecht. (Shvmit dos kestl...)



## THE VOICE UNTO PHARAOH

Pharaoh, Pharaoh, let my people go!  
My fettered children toil with aching limbs  
And wearied fingers, brain and spirit bound,  
Their puny forms are bent, the shadow dims  
Their straining eyes; their ears are choked with sound,  
And thick with reek is every breath they draw.  
I gave them light to see and song to hear.  
I gave them Truth for guide and Love for law;  
And thou has given darkness, blight and fear.  
Pharaoh, Pharaoh, let my people go!  
In chains, unseen but strong, my children slave,  
Too dull for hopes or dreams, too dumb for prayers.  
Thou hast robbed them of the youth I gave,  
The world I made, the joy that should be theirs.  
Their lives are coined to swell thy shining store;  
Then darest thou plead, "Nay, Lord, I did not know, —"  
Still heaping up their burdens more and more?  
The sand is running; let my children go.  
Pharaoh, Pharaoh, let my people go!  
Thy heart is hard, Be warned. The Plagues may come.  
The wrong thou dost may breed yet fouler wrong.  
Those lips may speak in flame that now are dumb!  
Those feeble hands, through wrath and hatred strong;  
May rend where they have wrought. Yea, once again  
Disease, Revolt and Crime may overthrow  
The selfishness that bred them. Sons of men,  
For dread of vengeance, let my people go!

## THE TEN PLAGUES

Leader: The ancient Egyptians were stricken with ten plagues before they saw the folly of the enslavement of the Israelites whom they were oppressing. To-day mankind generally is oppressed with modern plagues that threaten to destroy civilization. These plagues are: War, Totalitarianism, Depression, Disease, Famine, Vice and Crime, Perversion of Justice, Racial Discrimination, Religious Bigotry, Civil Strife. These are some of the evils that afflict modern Society. None of these evils is insurmountable. Man, by the right exercise of his intelligence can overcome all obstacles. To this task we rededicate ourselves at this Passover season. We shall now empty our cup of wine of one drop for each of these plagues.

All: (Pouring off drops of wine) WAR....TOTALITARIANISM....DEPRESSION....DISEASE....  
FAMINE....VICE AND CRIME....PERVERSION OF JUSTICE....RACIAL DISCRIMINATION  
....RELIGIOUS BIGOTRY....CIVIL STRIFE

## PHARAOH CALLS MOSES AND AARON

And there was a great cry in the land of Egypt for there was no house in which there was not one dead. And Pharaoh called Moses and Aaron at night and said: "Rise up, and get you forth from among my people, both ye and the children of Israel. Also take your flocks, and your herds, as ye have said, and be gone."

And the children of Israel went out from Egypt, about six-hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks and herds, and much cattle.

## GO DOWN MOSES

(Solo & Chorus)

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 old Pharaoh  
Let my people go.  
"Thus spoke the Lord" bold Moses said  
Let my people go.  
"If not I'll smite your firstborn dead"  
Let my people go,  
Go down, Moses.....

No more shall they in bondage toil  
Let my people go,  
They shall go forth from Egypt's soil  
Let my people go.  
Go down, Moses.....  
As Israel stood by the water's side  
Let my people go,  
By God's command it did divide  
Let my people go.  
Go down, Moses.

## THE SECOND TOAST

Leader: With joy and love unbounded we raise our glasses high,  
And lift our voices upward, upward to the sky.

All: The chains of bondage forged in Egypt  
Into the sea were cast  
And every year we recall with awe  
The miracle unsurpassed.



## PHARAOH PURSUES THE CHILDREN OF ISRAEL

And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, "Why have we done this, that we have let Israel go from serving us?"

And Pharaoh made ready his chariot, and took his men with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the heart of Pharaoh, king of Egypt was hardened, and he pursued after the children of Israel. And the Egyptians pursued them and overtook them encamping by the sea.

## MOSES DIVIDES THE SEA

And Moses stretched out his hand over the sea. And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. The Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians, in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh.

Leader: I wish to sing the praises for the miracle which was wrought,  
When the horse and he who rode him to the depths of the sea were brought.

All: The enemy said — I shall pursue you, I shall catch you!  
I shall then divide the plunder.  
I shall draw my sword and destroy them with my hands.

Leader: Then came a sudden breath of air to keep them from their slaughters  
They sank as weighted down by lead beneath the mighty waters.

## THE FOUR SONS

Leader: Here are the four sons of Hagadah, four children of Jewish ancestry.

Wise Son: I am wise!

Wicked Son: I am wicked!

Simple Son: I am a simpleton!

Leader: And the indifferent son is a fool!  
What does the wise son say?

Wise Son: What is this Seder which occurs year after year?  
What is the meaning of the holiday Pesach which continues generation after generation?

Leader: What does the wicked son say?

Wicked Son: Why is the holiday Pesach celebrated everywhere?  
I am rid of this — I have nothing to do with you all  
Because even in Egypt I am the equal of the Egyptians.  
Destroy the chains of bondage?  
Not for me — that's for you!

Leader: What does the simple son say?

Simple Son: I beg you tell me, what does all this mean? —  
Matzo's, Moror, Karpas, Haroseth?  
You talk of Egypt, of dividing the sea —  
What is this all about?  
I am only a simpleton!

Leader: As for the indifferent son, who does not even know enough to ask,  
Tell him about the great wonders — bring it to him!  
Let young and old recount today the episodes of that glorious time  
When the Jews liberated themselves from the oppression of the Pharaoh.

All: Know you all, it's Pesach, the day of liberation, the holiday of joy and gladness. We read the Hagadah and fervently hope that we may be rid of all present day enemies.



### MATZOH

(Hold piece of Matzoh in hand)

This matzoh which we eat, why do we do so?

This reminds us, that our forefathers left in great haste, and took their dough before it was leavened. As it was written: And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry; neither had they prepared for themselves any victual.

### BITTER HERBS (Morur)

(Place Bitter Herbs between two pieces of Matzoh)

These bitter herbs which we eat, why do we do so?

This reminds us how the Egyptians embittered the lives of our forefathers in the land of Egypt. As it is written: And they embittered their lives through hard labor in mortar and bricks, and in all manner of service in the fields.

### GREENS (Karpas)

(Dip Greens in salt water)

These greens which we dip into salt water, why do we do so?

This reminds us of the tears shed by our forefathers in the land of Egypt. As it is written: And the children of Israel sighed because of the slavery, and they cried out and their outcry rose up to the heavens.

### HAROSETH

(Dip a bit of Bitter Herb in Haroseth)

This Haroseth, what is its purpose?

This reminds us of the clay which our forefathers kneaded, and made bricks in the land of Egypt. As it is written: And the quota of bricks which they did make heretofore, ye shall lay upon them, ye shall not diminish ought thereof.

### DAYAINU

(All Sing)

Voltn mir nor fun Mitzreiem  
Glicklech oisgelaizt gevorn,  
Nor der yam zich nit geshpoltn -  
Dayainu  
Volt der yam zich shoin geshpoltn  
Nor im durchgain in der truken,  
Volt undz demolt nit gegoltn -  
Dayainu  
Da, da, yainu, da, da, yainu  
Da, da, yainu, dayainu, dayainu.  
Voltn mir im shoin ariber,  
Nisht gekent nor iberkumen  
Fertzik yor in groisn midbor -  
Dayainu

Voltn mir die fertzik yor shoin  
In dem mid durchgekumen  
Un kein man dort nisht gefunen -  
Dayainu  
Da, da, yainu,....etc.  
Voltn mir dort man gefunen,  
Nor dem Shabes nisht bakumen  
Un tzum Sinei nisht gekumen  
Dayainu  
Voltn mir tzum Sinei kumen  
Nor die Toireh nish bakumen  
S'folk fun Toireh nisht gevorn -  
Dayainu  
Da, da, yainu,....etc.

### CHAD GADYO

(All Sing)

Ich hob far eich a meisele  
A meisele gor shain  
Der tate hot a tzigele  
Gekoift far tzvai gildain.  
A tzigele, a veisinke  
A shaininke vi gold -  
Un tzvai gildain mesumene  
Hot er far ir batzolt  
Chad Gadyo, Chad Gadyo (2X)

Iz doch in hoif a katz geven  
A mazik, vi bavust  
Hot ketzlen zich fartzukn gor  
Dos tzigele farglust.  
Derzen hot es hinele  
Fardrist es im gantz shtark  
Er varft zich oif der baizer katz  
Un beist ir ein in kark.  
Chad Gadyo, Chad Gadyo (2X)

Kumt shtekele in kas arein  
Un tracht gornit kein sach,  
Er shpalt dos kepl hintelen  
Du hint! S'iz nit dein zach.  
Tzevlakert hot zich feierl  
Far kas tzunter-roit  
Du shtekele, du flekele  
Ich mach dir bald a toit.  
Chad Gadyo, Chad Gadyo (2X)

### DER BECHER

(All Sing)

Teire malke, gezunt zolstu zein  
Gis on dem becher,  
Dem becher mit vein

Bim-bam...

Der doziker becher  
Vos glantz azoi shain  
Fun im hot getrunken  
Der zaide alain.

Bim-bam...

Geven shlechte tzeitn  
Vi es macht zich amol,  
Nor dem becher hot er gehalten  
Eizn un shtol.

Bim-bam...

Teiere malke, gezunt zolstu zein  
Far vemen zol ich trinken  
Dem dozikn vein.

Bim-bam...

Ch'trink far meine sonim  
Nor zog zai nit ois  
Ze, trern zai shpritzn fun becher arois

Bim-bam...

(MEAL IS SERVED)



## THE MEANING OF PASSOVER FOR US

It was during the reign of Menaphtah that the Jews achieved their liberation. It was this Pharaoh who inscribed upon a granite slab: "Israel is no longer; its seed has been destroyed." Thirty-three centuries have elapsed then, empires arose and fell; civilizations were born, flowered, and declined.. and Israel is still here.

Passover is an ancient holiday and it teaches us that our roots are deep, that we are a contemporary people with an ancient and continuous heritage. That heritage must have for us a contemporary and a universal meaning. The essence of our heritage from the prophets in ancient Judea to the martyred heroes of the Warsaw ghetto who so recently wrote such a glorious chapter in our history, and to those of our people who even today, in the young State of Israel, are working and building to make of a barren desert, a free and peaceful home for thousands — is the love of liberty, the moral concept of human freedom and dignity.

Passover, the Jewish festival of freedom, commemorates a great and dramatic event in the history of the Jewish people — their deliverance from Egyptian bondage. Yet we must understand that though liberty was won by Israel from Pharaoh many centuries ago, it has to be won by succeeding generations time and time again. In a broader sense this means that everyone in his personal life can easily fall into slavery; he can become enslaved to bad habits of speech, thought and action. This applies not only to individuals, but to nations as well. Hard won liberty and independence in national life are often lost through indifference, through lack of knowledge, through lack of patriotism, or through the rise of tyrants. For men in all generations, Passover with its great and eternal theme — Liberty, has been a symbol of their own quest for liberty, and a promise that the freedom they desire can be won.

This Passover season marks ~~twelve years~~ since the heroic Battle of the Warsaw Ghetto. It is to our brothers and sisters who perished in that fight for freedom, and to the six million of our people who were exterminated by the ruthless Nazis, that we dedicate this portion of our Seder ceremony.

### MIR VANDERN (Chorus)

Mir vandern, mir vandern  
Fun ain land in dem andern,  
Durch hunger un durch kelt;  
Farvoglte, farbiterte,  
Farfolgte un farziterte —  
Mir fremde fun der velt.

Fun goles toiznt-yorikn,  
Fun heint un fun amelikn,  
Hot undz zich opgeshtelt;  
A reichtum gor an anderer,  
A kolech fun a vanderer,  
Vos gait um oif der velt.

Mir trogn zoimen aibike,  
Fun glaibike, fun hailike,  
A roite zun undz helt;  
Mir trogn in der arbets-gas,  
Durch feier, blut un mentshn-has  
A kamendike velt.

A neie velt, a gresere,  
A shenere, a besere,  
Vet vern oifgeshtelt;  
Mir boien zie mit undzer mut,  
Mir birger fun der velt.

*Mit undzer geist, mit undzer blut*

All: In every generation there arise enemies to destroy us —  
But our faith in truth and justice  
And our courage to defend all which is holy and dear to us —  
These have always saved us from the hands of the enemy.

### THE THIRD TOAST

Leader: With joy and love unbounded we raise our glasses high  
And lift our voices upward, upward to the sky.

All: The hour of joy will soon return  
In deepest faith our hearts will blend  
For brighter days we need not yearn  
All pain and sorrow soon will end.

### PESACH — WARSAW 1943

It happened on the 19th of April, 1943, just after the First Seder, the Jews were still seated at the tables and were reading the Hagadah, when fearful cries were heard coming from the streets. The Nazi murderers had entered the Ghetto with six tanks, surrounded the ghetto streets, and had started to pull Jews out of the houses.

The Jews, already organized, started to fire on the six tanks from all sides, and almost immediately shot the drivers of the tanks. A cry was heard from a window: Jews we shall fight to the last drop of blood. This was the signal for the revolt, for the holy uprising of the Warsaw Ghetto.

The whole Ghetto became a fortress. Many Jews were dressed in German uniforms in order to confuse the enemy. Early in the morning the banner of revolt already fluttered over the ghetto walls. The German horde, police and soldiers, who entered the ghetto in the morning, never left alive.



At noon of the first day of Pesach, the ghetto was already a real battlefield. The ghetto was surrounded by tanks and machine-guns. The battle continued until late in the evening. Shots were fired from every house at German attackers. The Nazis were forced to retreat, leaving hundreds dead and wounded, and many weapons. The Jews took many of the enemy prisoner. The Nazis understood that this was an organized revolt and began immediately to make more adequate preparations to crush it.

The second night of Peasch the Jews stormed out of the ghetto, attacked many German warehouses, brought back many weapons, and armed the entire populace.

On the seventh day of the battle, five hundred of the ghetto fighters, Jews dressed in German uniforms, attacked the guardhouse, freed the prisoners, dressed them in German clothes, armed them, and brought them back within the ghetto walls. The battle became more intense and many hundreds of the enemy were killed.

A day later hell broke loose - the Nazis attacked with canons and tanks. But the special "Suicide Brigade" of the ghetto broke through the Nazi lines and wrought havoc. With grenades in hand, they destroyed the German tanks, they themselves dying in the conflagration.

The next night German airplanes attacked the ghetto, flooded it with explosive and incendiary bombs and buried thousands of men, women and children in the burning shattered homes. But the Nazis had to fight many long hours to capture each house and each ruin.

On the forty-second day there remained but one large central four story structure which the Jewish fighters still held stubbornly. Their banner still flew overhead. The battle for this house raged for eight hours. When all the defenders were already dead, the one living boy who guarded the banner, wrapped himself in the flag and jumped from the fourth story and died together with his fellow fighters.

This revolt will be recorded as one of the most heroic moments in the life and in the fight of our people for its survival. This event will be compared to all the heroic moments in our long history of martyrdom. Hungry, exhausted, degraded and pillaged, they arose, our brothers and sisters, young and old, and threw themselves into this unbalanced fight against a bloody and mighty foe. For forty-two days they fought, for forty-two days the ghetto burned. But the enemy paid dearly. They suffered a loss of a thousand dead and thousands wounded. The Nazis got a taste of Jewish revenge. The echo of this battle resounded throughout all the other ghettos, and kindled everywhere the flame of revolt. It strengthened the determination of the Jews to have their revenge for the spilling of the innocent blood of our people.

We must bless and revere and hold dear for generations and generations, the memory of these heroes of our people. Holy martyrs, our heroes, your exemplary deeds will be written with fiery ink upon the hearts of our children, and children's children, until the end of time. You showed us the road to our survival at a time when, in the dire and fearful darkness, we almost lost our way. You showed courage when many of us nearly lost our courage. From the very depths of pain and sorrow, you raised yourselves to the loftiest heights of heroism for your people.

In the brightness of your memory we shall forever see light. In your exaltation we shall always feel exalted as Jews and as human beings. In your courage we shall always find the courage and the strength to weather adversity and to go forward. We shall remember forever the boy of the ghetto who remained, the last one alive in that holy battle, and who, wrapped in the flag, jumped from the top story of that building and with his death and with his blood sanctified the flag of his suffering people.

#### THE FOURTH TOAST

Leader: With joy and love unbounded we raise our glasses high  
And lift our voices upward, upward to the sky.

All: We drink to faith, we drink to hope  
No, our heads we do not bow  
Free of chain, and free of rope  
The future shines before us now.

#### DOS NEIE LIED (All Sing)

Un zol vie veit noch zein die tzeit  
Fun liebe un fun sholem  
Doch kumen vet, tzi frie tzi shpet } 2X  
Die tzeit es is kein cholem. }

Ich her dos lied fun liebe, fried,  
Die mechtige gezangen  
Un yeder ton fun lied zagt on } 2X  
Die zun is oifgegangen. }

Es ekt die nacht, die velt dervacht  
Ful hofnung, lust un shtrebn,  
Ich her in luft a shtime ruft } 2X  
Tzu mut, tzu kraft, tzu lebn. }



Excerpt from SHADOWS OF THE WARSAW GHETTO

Ot dos yingl fun geto -- ver hot bafliglt  
Un koiech un gvure gegeben?  
Efsher geschenkt hot im fligl der malech,  
Vos iz tzu Avrom Avinu gekumen  
Un hot im gebentsht far zein aibiker graitkeit.

...Un gezogt hot der zokn: oib bleibn vet hundert --  
Zol brenen in hundert fun doires der tzorn,  
Un ver s'vet noch bleibn fun zai opgezundert --  
Farsholtn zol vern oif aibike yorn!  
Oib bleibn vet fuftzik! gezogt hot der zokn,  
Zol flamen in fuftzik fun doires die sine,  
Der kamf zol nit shtiln oif trep un oif shtokn,  
In kelters, oif shveln, oif decher oif grine,  
Un oib s'vet a tzendlik farbleibn ingantz,  
Fun Varshever yishuv a tzendlik ingantz,  
Fun Poilishe yidn a tzendlik ingantz,  
Fun Yiddishn shtet nor a tzendlik ingantz --  
Zol demolt der minyen mit kraft in die orems  
Nit kumen die kvorim mit ziitzn bakrantzn,  
Zol demolt der minyen oif undzere kvorim  
Nit kumen kein treern kein haise fargisn,  
Oib s'vet noch a tzendlik ingantz farbleibn,  
Zol gliyen fun doires in zai der gevisn  
Un zol der gevisn fun doires zai treibn  
In baize geshlegn, in letzte geshlegn;  
Un oib s'vet in zaiere Yiddishe negl  
Ain koiler chotsh faln dershtikt un dervorgn  
Un vet nit derlebn dem oifgang fun morgn,  
Vel ich in dem kaiver die zin meine bantshn,  
Die broche fun Got un die broche fun mentshn,  
Zol loichtn in zaiere hailike nemen.  
Un oib s'vet fun feier, fun schlacht un fun klemen,  
Zich rateven ainer...ain Yid vet farbleibn,  
To zol er dos umglik far doires farshreibn.

PARTIZANER LIED

Zog nit kainmol az du gaist dem letzttn veg  
Ven himlen bleine farshteln bloiye teg,  
Veil kumen vet noch undzer oisgebenkte sho } 2X  
Es vet a poik ton undzer trot, mir zeinen do. }

Fun grinem palmen land biz veisn land fun shnai  
Mir kumen on mit undzer pein, mit undzer vai  
Un vu gefaln iz a shpritz fun undzer blut, } 2X  
Sprotzn vet dort undzer gvure undzer mut. }

Es vet die morgn-zun bagildn undz dem heint  
Der shvartzer nechtn vet farshvindn mitn feint  
Nor oib farzamen vet die zun in dem cayor } 2X  
Vie a parol zol gain dos lied fun dor tzu dor. }

Dos lied geshribn iz mit blut un nit mit blei  
S'iz nit a lied fun zumer-foigl oif der frei  
Dos hot a folk tzvishn falndike vent } 2X  
Dos lied gezungen mit naganes in die hent. }

Derfar zog kainmol az du gaist dem letzttn veg...

\*\*\*

Guide to Pronunciation

a	as in	arm	ai	as in	ale
e	as in	end	ei	as in	ice
i	as in	ill	ie	as in	eve
o	as in	up			
u	as in	foot			



### AN ONLY KID

I asked my dad to buy for me  
A little pet, and daddy did.  
For two bright coins he got for me  
A little pet -- a little kid.  
Then came a cat and ate my kid,  
And so the funny thing began:  
Then came a dog and bit the cat,  
And then away, away he ran.

Then came a stick -- a big, big stick  
And then the big, big stick did beat  
The wicked dog that bit the cat  
That my dear little kid did eat.  
Then came a fire, and burnt the stick,  
Then water came, and made fire wet,  
For burning stick, that beat the dog  
That bit the cat, that ate my pet.

Then came the ox, the big, big ox  
He drank the water that got rid  
Of fire, of stick, of dog, of cat,  
And even of my little kid.  
I wish I had my little pet,  
And cat had not done what he did,  
Then dog would not have hurt the cat,  
And I'd have had my little kid.

### HOB ICH MIR AN ALTN DEIM

Hob ich mir an altn deim  
Ta di di di di dei dam  
Iz der deim oich nisht mein  
Ta di di di di dei dam  
Kum mit mir in shenkl arein  
Trinken, bronfn, trinken vein  
Lomir ale frailach zein  
Ta di di di di dei dam.

Nisht kein chaver, nisht kein freint  
Ta di di di di dei dam  
Nisht kein morgn, nisht kein heint  
Ta di di di di dei dam  
Lomir ale freilach zein  
Kumt mit mir in shenkl arein  
Trinken, bronfn, trinken vein  
Ta di di di di dei dam

### ARBEITER RING HYMN

Mir hobn die haimishe flamen  
Shoin tzendlike yorn gehit  
Zai hobn oich hinter die yamen  
Far undz azoi lieb noch gegliet  
Zai hobn undz glutik tzuzamen  
In ring fun an ordn geshmidt.

Un ale far ainem  
Un ainer far al  
Baloichn inainem  
Fun ain ideal  
Dem groisn, dem shainem  
Fun arbeiter Klal.

### PESACH TIME IS HERE

Peasch, Peasch time is here (2)  
With its Matzos and its wine,  
We will feast and we will dine  
La, La, la, la, la, la, la, etc.  
Peasch, Pesach time is here. (2)

Pesach, Pesach time is here (2)  
Four questions I will ask  
And hear the story of our past  
La, la, la, la, la, la, la, etc.  
Pesach, Pesach time is here (2)

Pesach, Pesach time is here (2)  
Many songs we shall sing;  
With "Chad Gadyo" our voices ring  
La, la, la, la, la, la, la, etc.  
Pesach, Pesach time is here. (2)

### TUM BALALAIKE

DM  
Shtait a bocherl un tracht  
Tracht un tracht a gantze nacht  
Tzie zol er zie nemen  
Nit zie farshtemen  
Efsher vet ir an anderer tzunemen.

Tum ba la lai, tum ba la lai, tum  
balalalike  
Tum ba la lai, taum ba la lai, tum  
balalalike  
Tum balalalike, shpiel balalalike  
Tum balalalike, frailach un frei

Vos iz hecher fun a hoiz  
Vos iz flinker fun a moiz  
Vos iz tiefer fun a kval  
Un vos iz biterer fun gal

Tum ba la lai, tum ba la lai, tum  
balalalike  
Tum ba la lai, tum ba la lai, tum  
balalalike  
Tum balalalike, shpiel balalalike  
Tum balalalike, frailach un frei

Der himl iz hecher fun a hoiz  
Die katz iz flinker fun a moiz  
Liebe iz tiefer fun a kval  
Der toit iz biterer fun gal.

Tum ba la lai, tum ba la lai, tum  
balalalike  
Tum ba la lai, tum ba la lai, tum  
balalalike  
Tum balalalike, shpiel balalalike  
Tum balalalike, frailach un frei.