

92Y Passover Haggadah

Passover 5781/2021

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Seder-Order

Kadesh - The First Cup of Wine	3
Welcoming: Why is this night different from other nights?	5
Welcoming: What's on the table?	5
Urchatz - First Ritual Handwashing	6
Karpas - Green Vegetable	7
Yachatz - Breaking the Middle Matzah	8
Maggid - Storytelling	9
The Four Questions	9
The Four Children	10
The story of the Exodus	10
The Ten Plagues	11
Dayenu - it would have been enough!	12
Symbols of the Seder	12
The Second Cup of Wine	13
Rachtzah - Ritual Handwashing	14
Motzi-Matzah - Blessing over the Matzah	15
Maror - Eating the Bitter Herb	16
Korech - The Hillel Sandwich	17
Shulchan Oreich - Eating the Meal	18
Tzafun - Eating the Afikoman	19
Barech - Blessing After the Meal	20
Welcoming Elijah	20
Hallel: Songs of Praise	21
Fourth Glass of Wine	22
Nirtzah	23



Kadesh - The First Cup of Wine

We begin the seder with words of gratitude for our gathering.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם ורוממנו מכל לשון וקדשנו במצותיו. ותתן לנו יי אלהינו באהבה מועדים לשמחה, חגים וזמנים לששון, את יום חג המצות הזה, זמן חרותנו מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, ומועדי קדשך בשמחה ובששון הנחלתנו. ברוך אתה יי, מקדש ישראל והזמנים.

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.

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful

holidays. We praise God, who sanctifies the people of Israel and the holidays.

Shehechyanu - Gratitude for this Moment in Time

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה

Baruch Atah Adonai, Eloheinu Melech ha-olam, she-hechyanu v'key'manu v'higiyanu lazman hazeh.

We praise God, Ruler of Everything, who has kept us alive, raised us up, and brought us to this moment.

Drink the first glass of wine.

Questions to Consider:

- Traditionally, wine signifies joy. What makes this seder joyful for you?
- Customarily we recline to the left while blessing the wine to celebrate the luxury of freedom. What freedom are you celebrating this year?

Welcoming: Why is this night different from other nights?

Each year on Passover, we gather with family and friends for seder: to enjoy a meal together and to tell our people's story of liberation. We say, "my parents were wandering Arameans," and we are instructed to feel as though each of us as individuals has personally experienced the miracle of leaving Egypt and becoming free. We enjoy family recipes (and create new classics), laugh together, and remember our loved ones who are no longer with us.

This year, for all of us, Passover is different. Our plans changed for the second year in a row as COVID-19 has changed our lives. Tonight, we gather, grateful for the miracle of technology that connects us across distance. And equally, we mourn for our plans that had to change, that we are unable to be together in person. We wish impatiently for the moments when we can be reunited. And as we experience all of those emotions, we are also grateful for the simple blessing of being alive.

Welcoming: What's on the table?

Maror – The bitter herb symbolizes the harshness of lives of the Jews in Egypt.

Charoset – A mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used by enslaved Jews in Egypt.

Karpas – A green vegetable, usually parsley, is a reminder of the renewal of spring.

Zeroah – The shankbone (from roasted lamb) or beet (for vegetarians) symbolizes the sacrifice made at the Temple in ancient times.

Beitzah – The egg symbolizes a different holiday offering that was brought to the Temple. The egg also symbolizes rebirth and the promise of spring.

Orange – A symbol of Jewish inclusion, acknowledging that women and LGBTQ people belong in Jewish life and leadership.

Matzah – The unleavened bread that the Israelites ate when they left Egypt without time for their dough to rise.

Elijah's Cup – A cup of wine poured during the Seder for the prophet Elijah. According to tradition, Elijah's arrival indicates the arrival of the Messiah and a perfected world.

Miriam's Cup – a cup of water that honors Miriam, Moses' sister and a prophet. Miriam led the Israelites in song after they crossed the Red Sea, and tradition teaches us that "Miriam's Well" was the Israelites' source of water in the desert on their way to the promised land.



Urchatz - First Ritual Handwashing

Jews have always marked moments of transition with water: we wash our hands before a meal, we enter the mikvah (ritual bath) on the High Holy Days, before a wedding, or when becoming a Jew. It is through the clarity and purity of water that we move from one state of being to another.

This year, handwashing has taken on a different significance in our lives. We have taken special care to wash our hands to keep ourselves and those whom we love safe. Washing our hands is the symbol of renewal.

We wash our hands twice, first right now, without a blessing, and again before the meal.

Ritually wash hands without reciting the blessing.



Karpas

GREEN VEGETABLE

כַּרְפָּס

Karpas - Green Vegetable

Passover is not only the holiday of our freedom but also celebrates the hope of spring. The green vegetable on our plate reminds us of the growth and rebirth that we now get to see, as winter begins to fade.

We take our *karpas*, or green vegetable, and dip it into salt water, the reminder of the tears shed by the Israelites when they were in Egypt.

Together, we recite the blessing:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה

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

We praise God, Ruler of Everything, who creates the fruits of the earth.

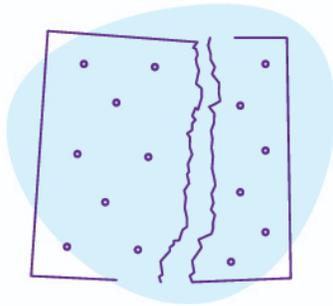
Questions to Consider:

- *Karpas* symbolizes hope for the future. Jewish tradition always embraces hope, even during uncertain times. What are you hopeful about right now?
- What experiences in your life have given you hope? Tell about some struggle to change something that worked. What did you learn?

Mi Shebeirach, Debbie Friedman

*Mi shebeirach avoteinu
M'kor hab'racha l'imoteinu
May the source of strength,
Who blessed the ones before us,
Help us find the courage to make our lives a
blessing, And let us say, Amen.*

*Mi shebeirach imoteinu
M'kor habrachah l'avoteinu
Bless those in need of healing with r'fuah
sh'leimah,
The renewal of body, the renewal of spirit,
And let us say, Amen.*



Yachatz

BREAKING THE MIDDLE MATZAH

יִד!

Yachatz - Breaking the Middle Matzah

We have three pieces of matzah on the table. At this moment, we break the middle matzah and the host prepares to secretly hide one half of it - the afikoman! There will be a prize for whoever finds it at the end of the meal.

We eat matzah in memory of the quick flight from Egypt. When the Israelites were finally told that they were free and could leave Egypt, they did not have time to allow their bread to rise - they simply took the dough that they had and left. The result is matzah.

Uncover and hold up the three pieces of matzah and say:

“*Ha lachma anya* - This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are enslaved; next year we will be free.”



Maggid

STORYTELLING

מגיד

Maggid - Storytelling The Four Questions

מה נשפחה הלילה הזה מכל הלילות

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שפכל הלילות אנו אוכלין חמץ ומצה הלילה הזה פלו מצה

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah. Why tonight do we only eat matzah?

שפכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור

Shebichol haleilot anu ochlin shi'ar yirakot halaila hazeh maror.

On all other nights we eat all kinds of vegetables, but why tonight do we eat bitter herbs?

שפכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

On all other nights we aren't expected to dip our vegetables one time. Why tonight do we dip twice?

שפכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה פלגנו מסבין

Shebichol haleilot anu ochlin bein yoshevin uvein m'subin. Halaila hazeh kulanu m'subin.

On all other nights we eat either sitting normally or reclining. Why tonight do we recline?

Questions to Consider:

- The seder is all about invoking curiosity. This year, our seder is different in so many ways. What questions do you have tonight?

The Four Children of any age

As we tell the story, many of us have questions. We recognize four different paradigms of questioners- and each deserves a compassionate answer.

What does the wise child say?

The wise child asks, *What are the rules and laws that God commanded you?*
To this child, you must teach the rules of observing Passover.

What does the wicked child say?

The wicked child asks, *What does this service mean to you?*
To you and not to themselves! Because this child takes themselves out of the community and misses the point, to this child, say: "It is because of what God did for me in taking me out of Egypt." Help the child to see that it is about each of us - this child is not excluded.

What does the simple child say?

The simple child asks, *What is this?*
To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were enslaved."

What about the child who doesn't know how to ask a question?

Help this person ask. Start telling the story: "It is because of what God did for me in taking me out of Egypt."

How do we answer? *Avadim hayinu hayinu, atah b'nai chorin* - We were enslaved to Pharaoh in Egypt - now, we are free.

Question to Consider:

- The Four Children could be perceived as four personalities within one person. When and how do you see yourself as each of these children?

The story of the Exodus

Our story starts in ancient times, with Abraham, the first Jew. Abraham gave up his family's idols and chose to worship one God, in a new land, Canaan. Canaan would later be called Israel.

God promised Abraham that his family would become a great and numerous nation, though they would have to make it through slavery in Egypt first. Generations later, this came true. Abraham and Sarah's descendants left Canaan for Egypt during a time of famine. Their descendants remained there, and grew

numerous.

The Egyptian Pharaoh was threatened by the Israelites, and enslaved them. The Israelites were forced to perform hard labor, yet this did not calm the Pharaoh's fears. Pharaoh ordered all Israelite baby boys to be killed. But the Israelites cried out to God who heard their cries, and rescued them.

God sent God's servant Moses to speak to the Pharaoh, yet Pharaoh was stubborn. God sent ten plagues to Egypt before Pharaoh changed his mind and allowed the Israelites to go free.

The Israelites left Egypt in a rush - and by the time that they got to the Reed Sea, the Egyptian Army was chasing them. They were almost free, except for the wall of water before them. There was no turning back and facing the Egyptians.

Question to Consider:

- In the important moments of our lives, there's a wall of water that we each have to cross. In this moment of challenge, what has given you courage?

The Ten Plagues

Though we are grateful for our freedom, it came at great human cost. Egyptian lives were lost in the sea. In recognition of this loss, we do not drink from a full cup. Together, we will chant each of the plagues as we remove some wine from our glasses (with a utensil or with a finger).

These are the ten plagues that God brought down on the Egyptians:

Blood | *dam* | דָּם
Frogs | *tzfardeiya* | צְפַרְדֵּיָע
Lice | *kinim* | כִּנִּים
Beasts | *arov* | עֲרוּב
Cattle disease | *dever* | דְּבַר
Boils | *sh'chin* | שְׁחִין
Hail | *barad* | בָּרָד
Locusts | *arbeh* | אֲרֵבָה
Darkness | *choshech* | חֹשֶׁךְ
Death of the Firstborn | *makat b'chorot* | מַכַּת בְּכוֹרוֹת

Questions to Consider:

- How can we understand the celebration of our own freedom in light of the pain that the plagues caused others? On a personal level, how do we reconcile celebrating when members of our community are suffering?
- Today, people around the world are suffering from the COVID-19 pandemic. How is this experience impacting you?

Dayenu - it would have been enough!

At this point, we recognize the miracle of the entirety of the Passover story. Had only some of it been true, it would have been enough. After a year of pandemic, we are ready to say - Dayenu, enough!

DAYENU

Ilu hotzi, hotzianu, hotzianu miMitzrayim, DAYENU!

Ilu natan lanu et haShabbat, DAYENU

Ilu natan lanu et haTorah, DAYENU... !

If God had only brought us out of Egypt - Dayenu!

If God had only given us Shabbat - Dayenu!

If God had only given us the Torah - Dayenu!

Questions to Consider:

- In this year of COVID-19, what moments of gratitude can you share – even on the days when you feel like you’ve had enough?
- Throughout the last few weeks, what have you learned about yourself and your awareness to find gratitude even in difficult times?
- If you could add a verse to “*Dayenu*” this year, what would it be?

Symbols of the Seder

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:

Shank bone: The shankbone represents the Passover offering which our ancestors ate in the time of the Second Temple. They ate this offering because God “passed over” the houses of our ancestors in Egypt.

Matzah: The matzah reminds us that when our ancestors left Egypt, there was not enough time for the dough to rise. As it is written: “And they baked the dough which they brought forth out of Egypt into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves.”

Maror: The bitter herb reminds us that the Egyptians embittered the lives of our ancestors in Egypt, forcing them to do hard labor.

Question to Consider:

- We eat the bitter herbs twice before eating the meal. How does tasting the bitterness increase our enjoyment of the sweet?

The Second Cup of Wine

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzah mimitzrayim.
In every generation, each person is obligated to see themselves as though they personally left Egypt.

Yatzah Mimitzrayim (Elana Arian and Noah Aronson)

Can you picture yourself crossing through and wandering the desert?

Can you feel the wind support you as you go?

Can you hear the cries of those left behind still hoping for tomorrow?

Do you fear the mountain you still have to climb?

It was not only our ancestors whom God redeemed; God redeemed us too along with them.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

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

Praised are you, Adonai, our God, sovereign of the universe, who has created the fruit of the vine.



Rachtzah

HAND WASHING

רְחִיצָה

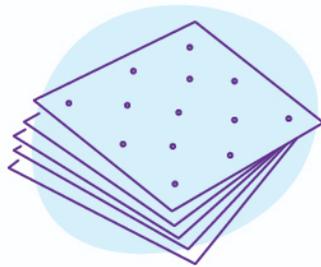
Rachtzah - Ritual Handwashing

We now transition from our formal storytelling to the meal - this time, we wash our hands and say a blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל נְטִילַת יָדַיִם

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.



Motzi
Matzah

MATZAH
מוֹצִיא מַצָּה

Motzi-Matzah - Blessing over the Matzah

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

We praise God, Ruler of Everything, who brings forth bread from the earth..

בְּרוּךְ אַתָּה יְיָ, 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.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

Eat the top and middle matzah.



Maror

BITTER HERB

מָרוֹר

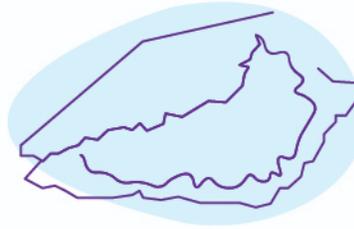
Maror - Eating the Bitter Herb

Though the memory of being enslaved in Egypt is bitter, Passover is usually a joyful holiday, a celebration of freedom. Yet many of us this year feel disconnected from our personal freedoms. Though we are blessed to shelter in safety, we look forward to the days when it is safe to travel freely in our neighborhoods. We may not feel as though we need to eat a bitter herb to remind us of the bitterness, yet we give thanks for this holy act of remembrance.

בָּרוּךְ 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.

We praise God, Ruler of Everything, who sanctified us with mitzvot, commanding us to eat bitter herbs.



Korech

HILLEL SANDWICH

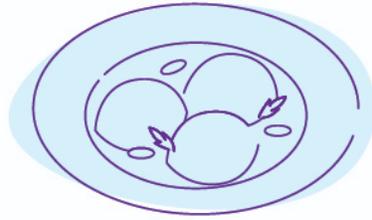
כֹּרֵךְ

Korech - The Hillel Sandwich

When the Temple stood in Jerusalem, the sage Hillel would eat the Passover offering on a sandwich made of matzah and bitter herbs.

For many of us, this year, the bitterness of not being together is sweetened through the connections of technology. As we eat the Hillel sandwich, let us remember that this moment will one day be a memory. We will tell the story of *this* Passover to the next generations.

Create a sandwich using matzah, maror, and charoset. Enjoy!



SHULCHAN
OREICH

Shulchan
Oreich

THE MEAL
שְׁלֵחַן עֵרֵךְ

Shulchan Oreich - Eating the Meal

Enjoy! But don't forget when you're done we've got a little more seder to go, including the final two cups of wine!

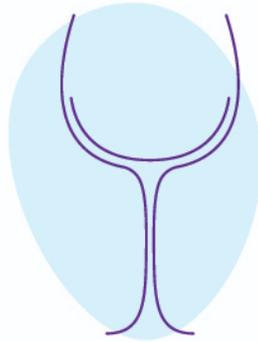


Tzafun - Eating the Afikoman

Toward the end of the meal, the youngest members of the household search for the hidden afikoman - our dessert!

Question to Consider:

- The afikoman reminds us that what is broken can be repaired, and what is lost can be found. What are some things you hope to find and repair before we meet again for seder in 2021?



Barech
BARECH

BLESSING

בָּרַךְ

Barech - Blessing After the Meal

Blessed are you, Holy One, who has enabled us to reach this day. For the gift of being together, for the gift of technology, for the gift of hope, for all of the gifts in our lives: we thank you.

The Third Glass of Wine

The blessing over the meal is immediately followed by another blessing over the wine, which we drink while reclining to the left:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

Welcoming Elijah

We open the door for the prophet Elijah, and with hope for better days to come, we sing:

Eliyahu Hanavi, Eliyahu Hatishbee, Eliyahu, Eliyahu, Eliyahu Hagiladee, Bimheira
B'yameinu Yavo eileinu - Im mashiah ben David.

Miriam haN'via

Question to Consider:

- We open the door to welcome Elijah in order to usher in hope for the future. What do you think Elijah needs to bring this year?
- What will we do this year to help bring hope to the world?



Hallel: Songs of Praise

Chad Gadya

Chad gadya. Chad gadya.

My Father bought for two zuzim, Chad gadya. Chad gadya.

Then came a cat that ate the goat, My Father bought for two zuzim, Chad gadya.
Chad gadya.

Then came a dog that bit the cat, that ate the goat, My Father bought for two zuzim,
Chad gadya, Chad gadya.

Then came the Holy One, Blessed be and slew the Angel of Death...
that killed the butcher, that slaughtered the ox, that drank the water, that put out
the the fire, that burnt the stick, that beat the dog, that bit the cat, that ate the
goat, My Father bought for two zuzim, Chad gadya. Chad gadya!

Adir Hu

Adir hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Fourth Glass of Wine

As we come to the end of the seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together through it all.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the fourth and final glass of wine.



Nirtzah

CONCLUSION

נִרְצָה

Nirtzah

We end our seder with words of hope. We pray for peace and wholeness in this world which especially this year, so badly needs it. We hope to be together next year - in person.

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'al kol yoshvei tevel, v'imru Amen.

L'shana haba-ah biy'rushalayim - oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol yisrael, v'imru: amen!

NEXT YEAR IN JERUSALEM!

May the one who makes peace on high make peace for us, and all the world. Let us say: Amen.

Question to Consider:

- We conclude our seder looking toward next year. What do you hope for next year?

Additional Songs

Go Down Moses

When Israel was in Egypt's Land, Let my people go.
Oppressed so hard they could not stand, "Let my people go."

Go Down, Moses, way down in Egypt's land
Tell old, Pharaoh, Let my people go

So Moses went to Egypt land
Let My people go
He made the Pharaoh understand
Let My people go

Go Down, Moses, way down in Egypt's land
Tell old, Pharaoh, Let my people go

A voice told Moses what to do, Let My people go;
To lead the children of Israel through, Let My people go.

Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: Let My people go.

As Israel stood by the water-side, Let My people go;
At G-d's command it did divide, Let My people go.

Go down, Moses, way down in Egypt's land,
Tell old Pharaoh: Let My people go.

When people stop this slavery -let my people go
Soon, may all the earth be free - let my people go

Go Down, Moses, way down in Egypt's land
Tell old, Pharaoh, Let my people go
Let my people go!

Avadim Hayinu

Avadim hayinu, hayinu - Atah v'nai chorin, b'nai chorin

Avadim hayinu, Ata, ata, v'nai chorin,
Avadim hayinu, ata, ata v'nai chorin, b'nai chorin

ata, ata v'nai chorin, b'nai chorin.

Enslaved we used to be, we used to be
But now we're all made free, we're all made free

Avadim hayinu,
Ata, ata v'nai chorin,
Avadim hayinu,
ata, ata v'nai chorin,
b'nai chorin

ata, ata v'nai chorin,
b'nai chorin

WHO KNOWS ONE?

Who knows one? I know one.
1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows two? I know two
2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows three? I know three
3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows four? I know four
4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows five? I know five
5 are the book of the Torah
And 4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows six? I know six
6 are the books of the Mishnah
5 are the book of the Torah
And 4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows seven? I know seven
7 are the days of the week (clap clap!)
6 are the books of the Mishnah
5 are the book of the Torah
And 4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows eight? I know eight
8 are the days before a Brit Milah
7 are the days of the week (clap clap!)
6 are the books of the Mishnah
5 are the book of the Torah
And 4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows nine? I know nine
9 are the months before a baby's born
8 are the days before a Brit Milah
7 are the days of the week (clap clap!)
6 are the books of the Mishnah
5 are the book of the Torah
And 4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows ten? I know ten
10 are theeeeeee commandments
9 are the months before a baby's born
8 are the days before a Brit Milah

7 are the days of the week (clap clap!)
6 are the books of the Mishnah
5 are the book of the Torah
And 4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)
Who knows eleven? I know eleven
11 are the stars that Joseph saw
10 are theeeeeee commandments
9 are the months before a baby's born
8 are the days before a Brit Milah
7 are the days of the week (clap clap!)
6 are the books of the Mishnah
5 are the book of the Torah
And 4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

Who knows twelve? I know twelve
12 are the tribes of Yisrael
11 are the stars that Joseph saw
10 are theeeeeee commandments
9 are the months before a baby's born
8 are the days before a Brit Milah
7 are the days of the week (clap clap!)
6 are the books of the Mishnah
5 are the book of the Torah
And 4 are the Mamas
And 3 are the Papas
And 2 are the tablets that Moshe brought
And 1 is G-d, 1 is G-d, 1 is G-d
in the heaven & the earth (ba da da da da!)

This Haggadah was made by Rabbi Samantha Frank with the use of Haggadot.com (<https://www.haggadot.com/haggadah/liberal-haggadah-15>) as well as the Union for Reform Judaism's 2020 Seder checklist (<https://urj.org/blog/2020/03/26/digital-content-enliven-years-virtual-seder>) for use at the 92nd Street Y.