

Diamond Haggadah

By Larry Diamond



INTRODUCTION

Lighting the Candles

Contributed by [Linda Schneider](#)

Source:

The seder officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world.

Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov.

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the festival lights.

As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.

INTRODUCTION

Seder Plate

Contributed by [Annie Matan](#)

Source: Original



Haroset

Maror

Beitzah (Egg)

Zroah (Pascal Lamb/Shankbone)

Karpas (Greens)

Melah (Salt Water)

Introduction

Contributed by [Pardes](#)

Source: <http://elmad.pardes.org/2016/04/the-pardes-companion-to-the-haggadah/>

Pesach is a time of inclusion.

On seder night, there are two moments where we metaphorically open our doors and invite others in. One is at the opening of the Magid portion of the seder, when we say, “All who are hungry come and eat.” There is a beautiful message here: we were once slaves; poor and hungry, and we remember our redemption by sharing what we have with others.

The other, comes towards the end of the seder, when we have the custom of pouring a fifth cup of wine, which we claim is for Elijah the Prophet. This is a statement of faith, a statement that says that although we are a free people, our redemption is not yet complete, and we believe that it will come.

From the most downtrodden to the most celebrated, the message is clear: everyone is welcome and everyone is necessary. Why is it that we go out of our way to include all at our seder table? Perhaps it is because when we make room for others, we have the opportunity to make room for ourselves as well. In fact, the Mishnah (Pesachim 10:5) teaches us that:

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים
In every generation a person is obligated to see themselves as if they left Egypt

The seder presents us with the obligation of identifying with the generation that left Egypt and internalizing that experience. And through that internalization, we come to feel the redemption as if it was our own as well to - לראות את עצמו. Further, the reliving of the story of the Exodus affords us the opportunity see one's true self. It is only when we are able to see ourselves clearly, that we are able to be redeemed. But perhaps the only way we are able to see ourselves, is when we are truly able to see those around us. This message of inclusion is Pardes's message too, and our hope is that this Haggadah Companion which offers something for everyone, will add new meaning to your seder and help bring the Jewish people a little closer together.

INTRODUCTION

Order of the Seder

Contributed by [Toby Lausin](#)

Source:



Our Passover meal is called a seder, which means “order” in Hebrew, because we go through specific steps as we retell the story of our ancestors’ liberation from slavery. Some people like to begin their seder by reciting or singing the names of the 14 steps—this will help you keep track of how far away the meal is!

What's on the Table

Contributed by [Geoff Chesman](#)

Source:

The Seder Plate

We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance.

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

Charoset – A delicious mix of sweet wine, apples, cinnamon and nuts that resembles the mortar used as bricks of the many buildings the Jewish slaves built in Egypt

Karpas – A green vegetable, usually parsley, is a reminder of the green sprouting up all around us during spring and is used to dip into the saltwater

Zeroah – A roasted lamb or shank bone symbolizing the sacrifice made at the great temple on Passover (The Paschal Lamb)

Beitzah – The egg symbolizes a different holiday offering that was brought to the temple. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.

Orange - The orange on the seder plate has come to symbolize full inclusion in modern day Judaism: not only for women, but also for people with disabilities, intermarried couples, and the LGBT Community.

Matzah

Matzah is the unleavened bread we eat to remember that when the Jews fled Egypt, they didn't even have time to let the dough rise on their bread. We commemorate this by removing all bread and bread products from our home during Passover.

Elijah's Cup

The fifth ceremonial cup of wine poured during the Seder. It is left untouched in honor of Elijah, who, according to tradition, will arrive one day as an unknown guest to herald the advent of the Messiah. During the Seder dinner, biblical verses are read while the door is briefly opened to welcome Elijah. In this way the Seder dinner not only commemorates the historical redemption from Egyptian bondage of the Jewish people but also calls to mind their future redemption when Elijah and the Messiah shall appear.

Miriam's Cup

Another relatively new Passover tradition is that of Miriam's cup. The cup is filled with water and placed next to Elijah's cup. Miriam was the sister of Moses and a prophetess in her own right. After the exodus when the Israelites are wandering through the desert, just as Hashem gave them Manna to eat, legend says that a well of water followed Miriam and it was called 'Miriam's Well'. The tradition of Miriam's cup is meant to honor Miriam's role in the story of the Jewish people and the spirit of all women, who nurture their families just as Miriam helped sustain the Israelites.

Kadesh

Contributed by [JewishBoston](https://JewishBoston.com)

Source: The Wandering is Over Haggadah, JewishBoston.com

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

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

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.

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁחֵיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן 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 happy moment.

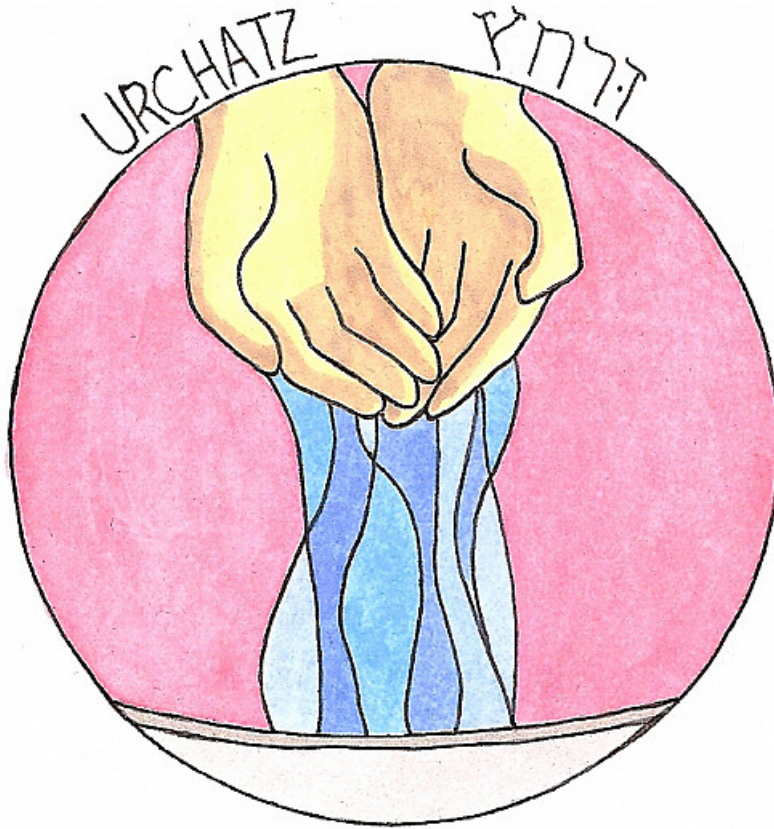
Drink the first glass of wine!

URCHATZ

Urchatz

Contributed by [Arielle Angel](#)

Source: Original



Urchatz - Wash Your Hands To Prepare for the Seder

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!)

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats... just be careful not to spill!

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do.

Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's *seder*.

KARPAS

Karpas Cocktail

Contributed by [SippingSeder](https://SippingSeder.com)

Source: SippingSeder.com



Karpas is a vegetable other than bitter herbs on the seder plate, and it represents the coming of spring. It is usually parsley, but celery or cooked potato are sometimes also used. At the beginning of the seder, the karpas is dipped into salt water (Ashkenazi custom), vinegar (Sephardic custom) or charoset (Yemenite custom). The practice symbolizes the tears shed by enslaved Jews in Egypt.

Following a fairly literal approach, our karpas cocktail involves parsley and balsamic vinegar. We combine these with Leopolds's American Small Batch Gin, which has some light flowery flavors that pair well with the subtle vegetal taste of the parsley. We definitely suggest using flat or Italian parsley instead of the curly variety, which we found a bit bitter. The effect of the vinegar is subtle, but it adds a nice complexity to the brighter flavors.

Ingredients:

2 oz (60 ml) Leopold's Gin

2 sprigs Flat or Italian Parsley – leaves only

3 drops Balsamic Vinegar

Directions:

1) Combine all ingredients in a shaker with ice. Shake gently to chill the drink

and bruise the parsley.

2) Strain through a fine mesh strainer into a chilled cocktail glass.

3) Garnish with a single parsley leaf floating in the drink.

Notes:

The gentle shaking is the key to this cocktail. You want to roll the drink back and forth in the shaker to release the flavor of the parsley without overly macerating the leaves.

Karpas

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

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

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

-

We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

YACHATZ

Turn on the Light

Contributed by [Eileen Levinson](#)

Source: ellydoesart.tumblr.com



Quote from Harry

Potter. Design by ellydoesart.tumblr.com

Yachatz - Breaking the Middle Matzah

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the afikomen, literally “dessert” in Greek. After dinner, the guests will have to hunt for the afikomen in order to wrap up the meal... and win a prize.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.

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

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 slaves; next year we will be free.

These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.

What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now?

Maggid (Introduction)

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Pour the second glass of wine for everyone.

The Haggadah doesn't tell the story of Passover in a linear fashion. We don't hear of Moses being found by the daughter of Pharaoh – actually, we don't hear much of Moses at all. Instead, we get an impressionistic collection of songs, images, and stories of both the Exodus from Egypt and from Passover celebrations through the centuries. Some say that minimizing the role of Moses keeps us focused on the miracles God performed for us. Others insist that we keep the focus on the role that every member of the community has in bringing about positive change.

The Four Questions

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: [JewishBoston.com](https://www.jewishboston.com)

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. If everyone at your seder is around the same age, perhaps the person with the least seder experience can ask them – or everyone can sing them all together.

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמַצָּה הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה

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

On all other nights we eat both leavened bread and matzah.

Tonight we only eat matzah.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר

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

On all other nights we eat all kinds of vegetables,

but tonight we eat bitter herbs.

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּיָלוּ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

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.

Tonight we do it twice.

שְׁבִיכּוֹל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻבִּין

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

On all other nights we eat either sitting normally or reclining.

Tonight we recline.

-- FOUR CHILDREN

The Four Children as Beatles

Contributed by [Jeremy Ragent](#)

Source:



(source: edited from The Wandering is Over Haggadah)

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of Beatle:

What does John, the wise Beatle, say?

The wise Beatle asks, What are the testimonies and laws which God commanded you?

You must teach this Beatle the rules of observing the holiday of Passover.

"Is there anybody ...to listen to my story...?" - John, "Girl"

What does Paul, the wicked Beatle, say?

The wicked Beatle asks, What does this service mean to you?

To you and not to himself! Because he takes himself out of the community and misses the point, set this Beatle's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that Beatle been there, he would have been left behind.

"You got to give the other fella hell ... so live and let die" - Paul, "Live and Let Die"

What does Ringo, the simple Beatle, say?

The simple Beatle asks, What is this?

To this Beatle, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

"Oh what joy for every girl and boy, knowing they're happy and they're safe" - Ringo, "Octopus's Garden"

What about George, the Beatle who doesn't know how to ask a question?

Help this Beatle ask.

Start telling the story:

"It is because of what God did for me in taking me out of Egypt."

-

"I don't know, I don't know" - George, "Something"

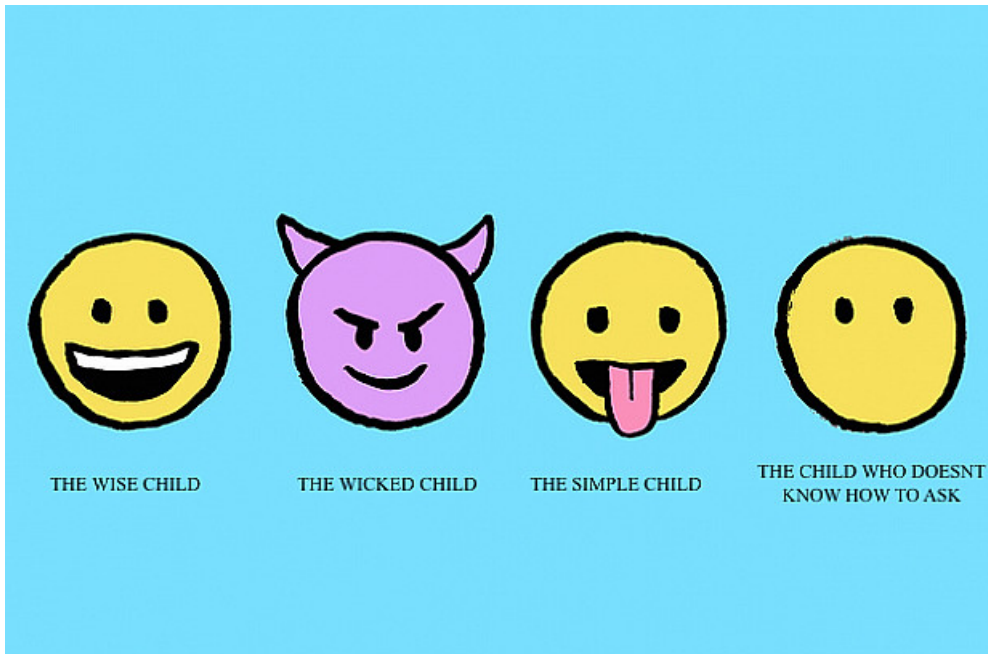
Do you see yourself in any of these Beatles? At times we all approach different situations like each of these Beatles. How do we relate to each of them?

-- FOUR CHILDREN

Emoji Four children

Contributed by [Hannah Dow](#)

Source:



The Four Children

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say?

The wise child asks, *What are the testimonies and laws which God commanded you?*

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, *What does this service mean to you?*

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

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 slaves."

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

Help this child ask.

Start telling the story:

"It is because of what God did for me in taking me out of Egypt."

-

Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

-- EXODUS STORY

Exodus story in LEGO

Contributed by [Ariel Irwin](#)

Source: <http://www.bricktestament.com/exodus/>



Sefer Shemot

illustrated through LEGOs

Avadim Hayinu "We Were Slaves"

Contributed by [Repair the World](#)

Source: Repair the World & Be'chol Lashon



Avadim hayinu

l'pharoh b'mitzrayim. Vayotzieinu Adonai Eloheinu misham, b'yad chazakah uvizroa netuyah We were slaves to Pharaoh in Egypt, and Adonai, our God, brought us out from there with a strong hand and an outstretched arm.

Jews are a people of memory and action. On Passover, we use stories and rituals to remember and retell the narrative of our collective liberation. We share the ancient Exodus story, year after year, so that it resonates through the generations as a narrative of deliverance from slavery to freedom. In Hebrew, Egypt is called Mitzrayim, which means "a narrow place." Every year, the Haggadah asks us not only to share the story of the Exodus, but challenges us to actively engage in the process of combating oppression. We are encouraged to connect the biblical story of Exodus to communal and individual struggles for liberation, and are reminded that the fight for freedom is ongoing.

Let's discuss the process of Exodus, moving from "a narrow place" to a place of freedom. Every day, people fight for freedom on interpersonal, systemic, global and local levels. What are modern struggles for liberation? Discuss the following questions either in pairs or as a group to inspire thought, conversation and action:

Why do you think the text starts with "We were slaves" instead of "Our ancestors were slaves?" How does this quote from Martin Luther King, Jr. "no one is free until we are all free," connect to Avadim Hayinu? How are we free today? How are we still struggling? Share something that you are doing or can commit to doing to help move yourself or others from "a narrow place" to a place of shared freedom.

-- EXODUS STORY

Slavery

Contributed by [Hallel Newman](#)

Source: BrickBible



Telling our Story

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Our story starts in ancient times, with Abraham, the first person to have the idea that maybe all those little statues his contemporaries worshiped as gods were just statues. The idea of one God, invisible and all-powerful, inspired him to leave his family and begin a new people in Canaan, the land that would one day bear his grandson Jacob's adopted name, Israel.

God had made a promise to Abraham that his family would become a great nation, but this promise came with a frightening vision of the troubles along the way: "Your descendants will dwell for a time in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth."

Raise the glass of wine and say:

וְהִיא שְׁעָמְדָה לְאַבוֹתֵינוּ וְלָנוּ

V'hi she-amda l'avoteinu v'lanu.

This promise has sustained our ancestors and us.

For not only one enemy has risen against us to annihilate us, but in every generation there are those who rise against us. But God saves us from those who seek to harm us.

The glass of wine is put down.

In the years our ancestors lived in Egypt, our numbers grew, and soon the family of Jacob became the People of Israel. Pharaoh and the leaders of Egypt grew alarmed by this great nation growing within their borders, so they enslaved us. We were forced to perform hard labor, perhaps even building pyramids. The Egyptians feared that even as slaves, the Israelites might grow strong and rebel. So Pharaoh decreed that Israelite baby boys should be drowned, to prevent the Israelites from overthrowing those who had

enslaved them.

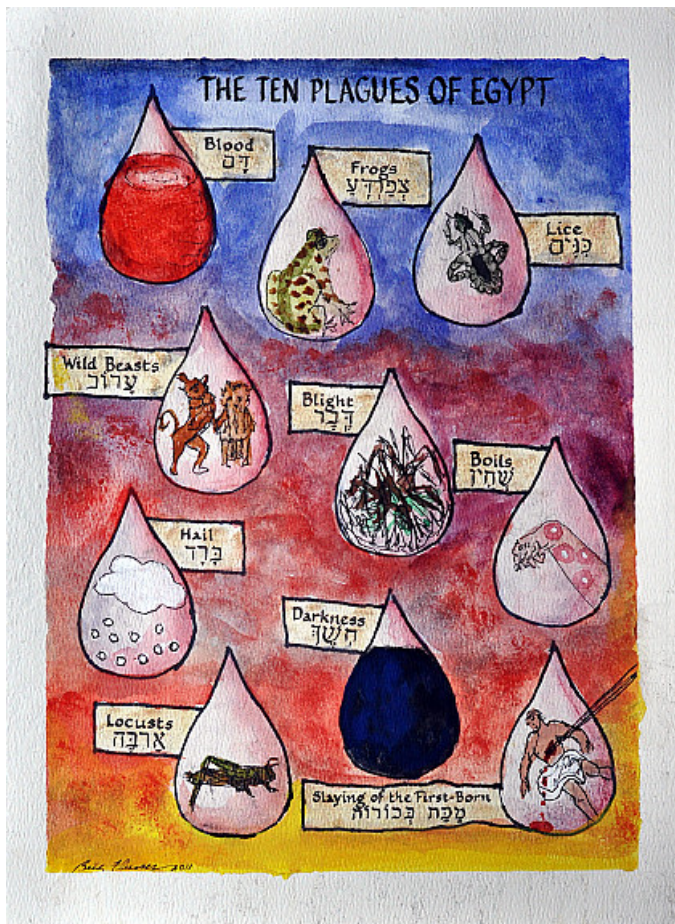
But God heard the cries of the Israelites. And God brought us out of Egypt with a strong hand and outstretched arm, with great awe, miraculous signs and wonders. God brought us out not by angel or messenger, but through God's own intervention.

-- TEN PLAGUES

The Ten Plagues of Egypt

Contributed by [Beth Flusser](#)

Source: Beth Flusser



watercolor and pen on paper

Beth Flusser

2011

The Ten Plagues

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

Dip a finger or a spoon into your wine glass for a drop for each plague.

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

Blood | dam | דָּם

Frogs | tzfardeiya | צְפַרְדֵּי

Lice | kinim | כִּנִּים

Beasts | arov | עֲרוֹב

Cattle disease | dever | דֶּבֶר

Boils | sh'chin | שְׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אֲרֵבָה

Darkness | choshech | חֹשֶׁךְ

Death of the Firstborn | makat b'chorot | מַכַּת בְּכוֹרוֹת

The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

Answering Our Questions

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

As all good term papers do, we start with the main idea:

עֲבָדִים הָיִינוּ הָיִינוּ. עַתָּה בְּנֵי חוֹרִין

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Egypt. Now we are free.

We were slaves to Pharaoh in Egypt, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of Egypt, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

Dayeinu

Contributed by [JewishBoston](https://JewishBoston.com)

Source: The Wandering is Over Haggadah, JewishBoston.com

The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – dayeinu.

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם, יְיָנוּ

Ilu hotzi- hotzianu, Hotzianu mi-mitzrayim Hotzianu mi-mitzrayim, Dayeinu

If God had only taken us out of Egypt, that would have been enough!

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה, יְיָנוּ

Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah , Dayeinu

If God had only given us the Torah, that would have been enough.

The complete lyrics to Dayeinu tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. (See the Additional Readings if you want to read or sing them all.)

Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

The Passover Symbols

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

We have now told the story of Passover...but wait! We're not quite done. There are still some symbols on our seder plate we haven't talked about yet. Rabban Gamliel would say that whoever didn't explain the shank bone, matzah, and marror (or bitter herbs) hasn't done Passover justice.

The shank bone represents the Pesach, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the pesach, from the Hebrew word meaning "to pass over," because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

The matzah reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.

The bitter herbs provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.

In Every Generation & Second Cup

Contributed by [JewishBoston](https://JewishBoston.com)

Source: The Wandering is Over Haggadah, JewishBoston.com

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

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

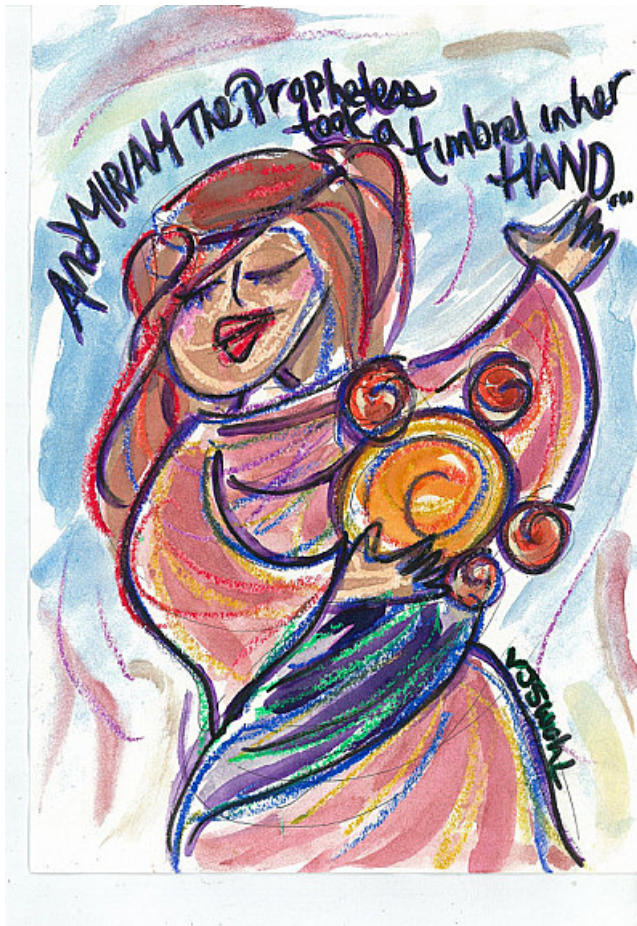
We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the second glass of wine!

Miriam's Cup

Contributed by [Rachel Schulties](#)

Source: My Jewish Learning



What is a Miriam's Cup?

A Miriam's Cup is a new ritual object that is placed on the seder table beside the Cup of Elijah. Miriam's Cup is filled with water. It serves as a symbol of Miriam's Well, which was the source of water for the Israelites in the desert. Putting a Miriam's Cup on your table is a way of making your seder more inclusive.

It is also a way of drawing attention to the importance of Miriam and the other women of the Exodus story, women who have sometimes been overlooked but about whom our tradition says, "If it wasn't for the righteousness of women of that generation we would not have been redeemed from Egypt" (Babylonian Talmud, Sotah 9b).

There are many legends about Miriam's well. It is said to have been a magical source of water that followed the Israelites for 40 years because of

the merit of Miriam. The waters of this well were said to be healing and sustaining. Thus Miriam's Cup is a symbol of all that sustains us through our own journeys, while Elijah's Cup is a symbol of a future Messianic time.

This is the Cup of Miriam, the cup of living waters. Let us remember the Exodus from Egypt. These are the living waters, God's gift to Miriam, which gave new life to Israel as we struggled with ourselves in the wilderness. Blessed are You God, Who brings us from the narrows into the wilderness, sustains us with endless possibilities, and enables us to reach a new place."

Miriam's cup should be passed around the table allowing each participant to pour a little water from their glass into Miriam's cup. This symbolizes the support of notable Jewish women throughout our history which are often not spoken about during our times of remembrance.

Rachtzah

Contributed by [JewishBoston](https://www.jewishboston.com)

Source: The Wandering is Over Haggadah, JewishBoston.com

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short blessing.

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

The Wandering is Over Haggadah - Motzi Matzah

Contributed by [JewishBoston](https://JewishBoston.com)

Source: JewishBoston.com

The blessing over the meal and matzah | *motzi matzah* | מוֹצִיא מַצָּה

The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

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 bread from the land.

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.

Distribute and eat the top and middle matzah for everyone to eat.

DIY Matzoh Baking

Contributed by [Ken Goldman](#)

Source: Original



For those of you who want to experience baking matzot on the run! 1. upcycle an old television dish- add shoulder straps2. cover dish with lots of foil3. hang black pot with dough at just the right angle4. head out to your nearest desert at high noon!should take about an hour goes great with charoset!

The Wandering is Over Haggadah - Maror

Contributed by [JewishBoston](https://JewishBoston.com)

Source: JewishBoston.com

Dipping the bitter herb in sweet charoset | *maror* | מרור

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מֵרֹר

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

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

MAROR

Maror

Contributed by [Arielle Angel](#)

Source: Original



MAROR

Horseradish

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



The Wandering is Over Haggadah - Koreich

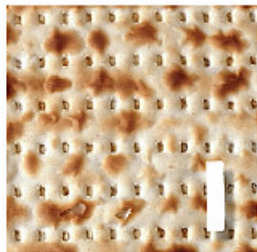
Contributed by [JewishBoston](https://JewishBoston.com)

Source: JewishBoston.com

Eating a sandwich of matzah and bitter herb | *koreich* | כּוֹרֵיךְ

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God’s kindness helped relieve the bitterness of slavery.

Matzah + Maror + Charoset



Matzah



+ Maror



+ Charoset



More Matzah!

The Wandering is Over Haggadah - Shulchan Oreich

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

Eating the meal! | *shulchan oreich* | שלחן עורכ

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!

SHULCHAN OREICH

Shulchan Orech

Contributed by [Arielle Angel](#)

Source: Original



The Wandering is Over Haggadah - Tzafoon

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

Finding and eating the Afikomen | *tzafoon* | תצפון

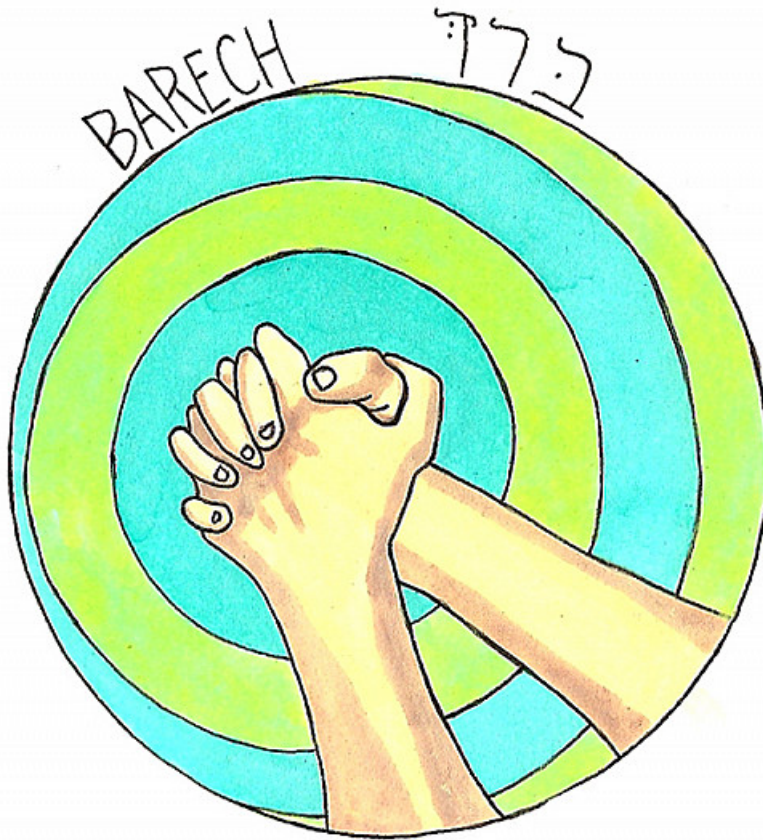
The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

BAREICH

Barech

Contributed by [Arielle Angel](#)

Source: Original



Barech – Invitation to Gratitude

Contributed by [MAZON:](#)

Source: Mazon: Hunger Seder

בָּרוּךְ אַתָּה יְיָ הֵזֵן אֶת הַכֹּל.

Baruch ata Adonai hazan et hakol.

Blessed are You Adonai, who provides food for all.

After we've eaten, we bless God for the good land that God has given us. We bless You, Adonai, for the land and for the food it yields. It is our responsibility to make sure that it is distributed so that every person gets the nutrition he or she needs to thrive.

Third Cup of Wine

Contributed by [HIAS](#)

Source: HIAS Haggadah 2019



Lift the third cup of wine and read together.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

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

Blessed are You, Ruler of the Universe, who creates the fruit of the vine.

Emboldened to welcome refugees into our communities, may we remember that true welcome is not completed upon a person's safe arrival in our country but in all the ways we help people to rebuild their lives. As God provided for our needs on the long journey from slavery to the Promised Land, let us give the refugees in our communities the tools they need not just to survive but to thrive: safe homes to settle into, quality education for their children, English language tutoring, access to jobs, and all of the things we would want for ourselves and our families. Blessed are You, Adonai our God,

who gives us the opportunity to be your partner in ongoing redemption.

Drink the third cup of wine.

Third Question

Discuss as a group: What do you think makes some people stay and continue to experience unimaginable trauma and others flee in search of refuge and asylum? Can you understand both ways of thinking?

When Messiah Comes Lyrics

Contributed by [TAMAR FOX](#)

Source: <https://www.youtube.com/watch?v=pfWay4hh5HY>

This song was written to be part of Fiddler on the Roof, but was cut from the show before it made its Broadway debut for being too slow, and comic at a moment in the show when the people of Anatevka are experiencing tragedy. It imagines a world in which the Messiah is coming, but lost, and worried about us.

Words and music by Sheldon Harnick

When Messiah comes he will say to us, "I apologize that I took so long." "But I had a little trouble finding you, over here a few, over there a few..... You were hard to re-unite But, everything is going to be alright."

Up in heaven there how I wrung my hands when they exiled you from the Promised Land. Into Babylon you went like cast aways, On the first of many, many moving days What a day.... and what a blow! How terrible I felt you'll never know.

Since that day Many men said to us, "get thee out," Kings they were, gone they are, We're still here.....

When Messiah comes he will say to us, "Don't you think I know what a time you had? Now I'm here, you'll see how quickly things improve. And you won't have to move unless you want to move. You shall never more take flight, Yes! Everything is going to be alright!"

When Messiah comes, he will say to us, "I was worried sick if you'd last or not, And I spoke to God and said, 'Would that be fair, If Messiah came and there was no one there?' And the Lord replied to me, 'Wait! Everything will be alright you'll see!'"

Many times, many men, took our homes, Took our lives, Kings they were, gone they are. We're still here!

When Messiah comes and his reign begins Truth and justice then shall appear on Earth. But if this reward we would be worthy of We must keep our

covenant with God above. So be patient and devout.... and Gather up your things and get thee out!

Learn more: <http://www.masterworksbroadway.com/blog/a-tale-of-two-fiddler-songs/>

Watch a video: <https://www.youtube.com/watch?v=pfWay4hh5HY>

HALLEL

Opening the Door for Elijah

Contributed by [Haggadot](#)

Source: Original Illustration from Haggadot.com



The Wandering is Over Haggadah - Cup of Elijah

Contributed by [JewishBoston](http://JewishBoston.com)

Source: JewishBoston.com

The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder.

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover seder.

אֱלֹהֵינוּ הַנָּבִיא, אֱלֹהֵינוּ הַתְּשַׁבֵּי אֶלְהֵנוּ, אֱלֹהֵינוּ הַגִּלְעָדִי

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

עִם מָשִׁיחַ בֶּן דָּוִד

עִם מָשִׁיחַ בֶּן דָּוִד

Eliyahu hanavi

Eliyahu hatishbi

Eliyahu, Eliyahu, Eliyahu hagiladi

Bimheirah b'yameinu, yavo eileinu

Im mashiach ben-David,

Im mashiach ben-David

Elijah the prophet, the returning, the man of Gilad:

return to us speedily,

in our days with the messiah,

son of David.

The Wandering is Over Haggadah - Hallel

Contributed by [JewishBoston](#)

Source: [JewishBoston.com](#)

Singing songs that praise God | hallel | הלל

This is the time set aside for singing. Some of us might sing traditional prayers from the Book of Psalms. Others take this moment for favorites like Chad Gadya & Who Knows One, which you can find in the appendix. To celebrate the theme of freedom, we might sing songs from the civil rights movement. Or perhaps your crazy Uncle Frank has some parody lyrics about Passover to the tunes from a musical. We're at least three glasses of wine into the night, so just roll with it.

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, for the traditions that help inform our daily lives and guide our actions and aspirations.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

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

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

Drink the fourth and final glass of wine!

Nirtzah

Contributed by [JewishBoston](#)

Source: The Wandering is Over Haggadah, JewishBoston.com

Nirtzah marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, “Next year in Jerusalem!”

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with *Klal Yisrael*, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

In *The Leader's Guide to the Family Participation Haggadah: A Different Night*, Rabbi David Hartman writes: “Passover is the night for reckless dreams; for visions about what a human being can be, what society can be, what people can be, what history may become.”

What can *we* do to fulfill our reckless dreams? What will be our legacy for future generations?

Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba-ah biy'rushalayim

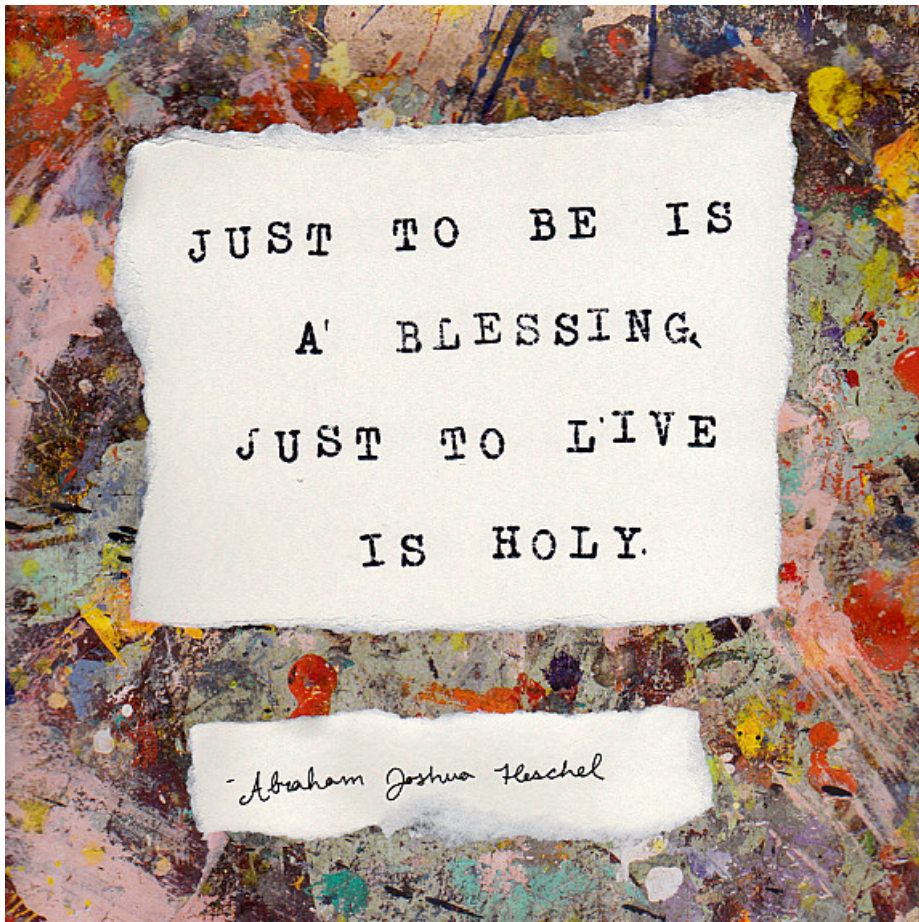
NEXT YEAR IN JERUSALEM!

CONCLUSION

Just to be is a blessing...

Contributed by [Haggadot](#)

Source: Abraham Joshua Heschel Quote, Design by Haggadot.com



Monty Python Haggadah

Contributed by [Sue Kayton](#)

Source: Monty Python Haggadah

Scene 1: In the Desert Moses is galloping (skipping on foot while clapping coconuts together to sound like hoofbeats) across the desert. He comes to a burning bush.

Bush: Halt! Who goes there!

Moses: A shrubbery! A talking shrubbery! One that looks nice, but is not too expensive. It is a good shrubbery. I like the laurels particularly.

Bush: Moses! Moses, Leader of the Israelites!

(Moses looks stunned, drops to his knees in awe and bows his head to the ground in front of the burning bush.)

Bush: Oh, don't grovel! If there's one thing I can't stand, it's people groveling.

Moses: Sorry--

Bush: And don't apologize. Every time I try to talk to someone, it's "sorry this" and "forgive me that" and "I'm not worthy". What are you doing now!?

Moses: I'm averting my eyes, oh Lord.

Bush: Well, don't. It's like those miserable Psalms -- they're so depressing. Now knock it off.

Moses: Yes, Lord.

Bush: Right! Moses, leader of the Israelites your people shall have a task to make them an example in these dark times.

Moses: Good idea, Lord!

Bush: Of course it's a good idea! Behold! This is your task to deliver the Israelites from bondage in Egypt.

Moses: A blessing! But are you sure I shouldn't deliver a pizza instead

Scene 2: In Egypt

Moses: I never wanted to do this job of deliverance in the first place. At least delivering pizzas pays good tips! I wanted to be a lumberjack, even though its a bit hard doing that in the desert.

(Israelites sing) Oh, we're Egyptian slaves. It's not OK. We work all night and we work all day. We quarry blocks and make mud bricks And want to run away!

Scene 3: Asking Pharaoh to leave

Moses approaches Pharaoh and his advisors to ask for permission for the Israelites to leave Egypt.

Pharaoh and his advisors say, "Ni! We are the keepers of the sacred words: Ni, Ping, and Neeee-wommmm! We want a shrubbery!!!"

Moses says, "I already found a shrubbery in the desert. It told me it was God, and told me to deliver the Israelites from bondage in Egypt."

When Pharaoh asks for proof that Moses speaks for God, he shows Pharaoh the holy hand grenade and Aaron pulls the holy pin, making mincemeat of half the advisors.

Scene 4: The Ten Plagues

Killer rabbits.

Dead parrots.

The Spanish Inquisition.

Silly walks.

1000-ton weights.

Plague six. There IS no plague six!

Crunchy frogs.

Spam.

Giant badgers.

The killing of the first born.

The morning after the final plague, the Egyptian garbage collectors roam the streets calling, "Bring out your dead!" People bring corpses of plague victims to the dead cart.

When they start to pick up one body, one of the collectors says, "Wait a bit. He's not dead. He's just resting." A lightning bolt comes out of the sky, hitting the body and killing it. The collectors smile and heave it onto the cart.

Scene 5: The Exodus

Aaron (addressing the assembled Israelite multitude): We need to sneak out of Egypt quickly without Pharaoh's army noticing. In this demonstration, we hope to show how to leave Egypt without being seen. This is Miriam of the Tribe of Levi. She can not be seen. Now I am going to ask her to stand up. Sister Miriam, will you stand up please?

In the distance Miriam stands up. There is a clap of thunder and Miriam crumples to the ground.

Aaron: This demonstrates the value of not being seen

Stop! This is getting too silly!

Scene 6: Arriving at the Red Sea.

The Red Sea guard challenges the fleeing Israelites as they arrive, saying, "None shall pass."

Guard: What is your name?

Moses: Moses.

Guard: What is your quest?

Moses: To reach the Promised Land.

Guard: What are your favorite colors?

Moses: Blue and white.

Guard: You may pass.

The Israelites pass through the Red Sea. Now Pharaoh's army approaches, led by Rameses.

Guard: What is your name? Rameses: Rameses, Pharaoh of Egypt

Guard: What is your quest? Rameses: To bring back the fleeing Israelite slaves.

Guard: What is the capital of modern-day Abyssinia

Rameses: I don't know that.

The guard unleashes a flood of water onto Rameses and the army, drowning them all.

Rameses: Auuugh!

Aaron watches awestruck, then asks Moses how he was able to answer the questions so well. Moses says, "You have to know these sorts of things when you're a leader of the Israelites, you know."

Narrator: Forty years later, after wandering around in the desert searching for the Holy Grail, Moses and Joshua stumble across a dragon ship and sail across the river Jordan to swelling music, but just as everything looks like there will be a happy ending

Moses: No afikomen here. Let's head back.

And now for something completely different.

Scene 7: The seder plate

To help us remember the story of the first Passover, we have assembled various symbolic foods on a Seder plate. There's egg and spam; shankbone and spam; greens and spam, bitter herbs and spam, charoses and spam, and spam, and spam spam egg and spam; spam spam spam matzoh and spam;

spam spam spam spam spam spam baked beans spam spam spam... Spam!
Lovely spam! Lovely spam!

But I can't eat spam, it's not kosher!

I'll eat yours, dear. I'm Reform

Scene 8: The Four Questions

Setting: A dusty street in an small Egyptian city. Moses: It's time to ask the five questions. Aaron: Four, sir! It's FOUR questions. Moses: Right. Thou shalt ask four. No more. No less. Four shall be the number thou shalt ask, and the number of the asking shall be four. Five shalt thou not ask, nor either ask thou three, excepting that thou then proceed to four.

Enter King Arthur and the Black Knight. King Arthur fights the Black Knight. First King Arthur cuts off the Black Knight's right arm, but he keeps on fighting. Then Arthur cuts off the Black Knight's left arm, followed by his right leg, and then finally cuts off his left leg. The Black Knight keeps fighting. King Arthur turns toward the camera with a puzzled look and asks, "Why is this knight different from all other knights?"

Pause. Let the audience groan. Then continue. Yes, we know that's only one question, but who's counting?

Scene 9: Dinner

It's time to eat dinner before finishing the rest of the Haggadah. While eating dinner, make sure to defend yourself against the possibility that the person to your right will attack you with a banana.

Scene 10: The Afikomen

The children are sent out of the room to find the Afikomen. They return, shouting:

Children: An afikomen! An afikomen! An afikomen! We've got an afikomen!:
We have found an afikomen, may we eat it?

Father: Eat it! Eat!

Mother: How do you know it is an afikomen?

Children: It looks like one. It has warts on it. And it turned me into a newt!

Scene 11: Elijah's Cup

Well, it's just after eight o'clock, and time for to open the door for Elijah's penguin. (Participant opens the door and in comes a penguin. The penguin explodes.

Scene 12: Conclusion Narrator: We conclude tonight's program with the question, 'Is there life after death?'. And here to discuss this question are three dead people. The late Pharaoh Ramses, former ruler of the kingdom of Egypt, circa 1400 BCE; the late Moshe ben Amram, tribal spokesperson and record holder for longest road trip across the wilderness; and putting forward the view of the Powers that Be, the prophet Elijah the Gileadite. Gentlemen, is there life after death or not? (Prolonged silence)

Well there we have it! Three say "No". On next week's program we'll be discussing the question 'Does the state of France have a right to exist?. And until then, goodnight.

THE END

SONGS

The Wandering is Over Haggadah - Chad Gadya

Contributed by [JewishBoston](http://JewishBoston.com)

Source: JewishBoston.com

Chad Gadya

חַד גָּדְיָא, חַד גָּדְיָא

דִּזְבִּין אַבָּא בִּתְרֵי זֻזִי

חַד גָּדְיָא, חַד גָּדְיָא

Chad gadya, chad gadya

Dizabin abah bitrei zuzei

Chad gadya, chad gadya.

One little goat, one little goat:

Which my father brought for two zuzim.

One little goat, one little goat:

The cat came and ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The dog came and bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The stick came and beat the dog

That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The fire came and burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The water came and extinguished the

Fire that burned the stick

That beat the dog that bit the cat

That ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The ox came and drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The butcher came and killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The angle of death came and slew

The butcher who killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

Which my father bought for two zuzim.

One little goat, one little goat:

The Holy One, Blessed Be He came and

Smote the angle of death who slew

The butcher who killed the ox,

That drank the water

That extinguished the fire

That burned the stick that beat the dog That bit the cat that ate the goat,

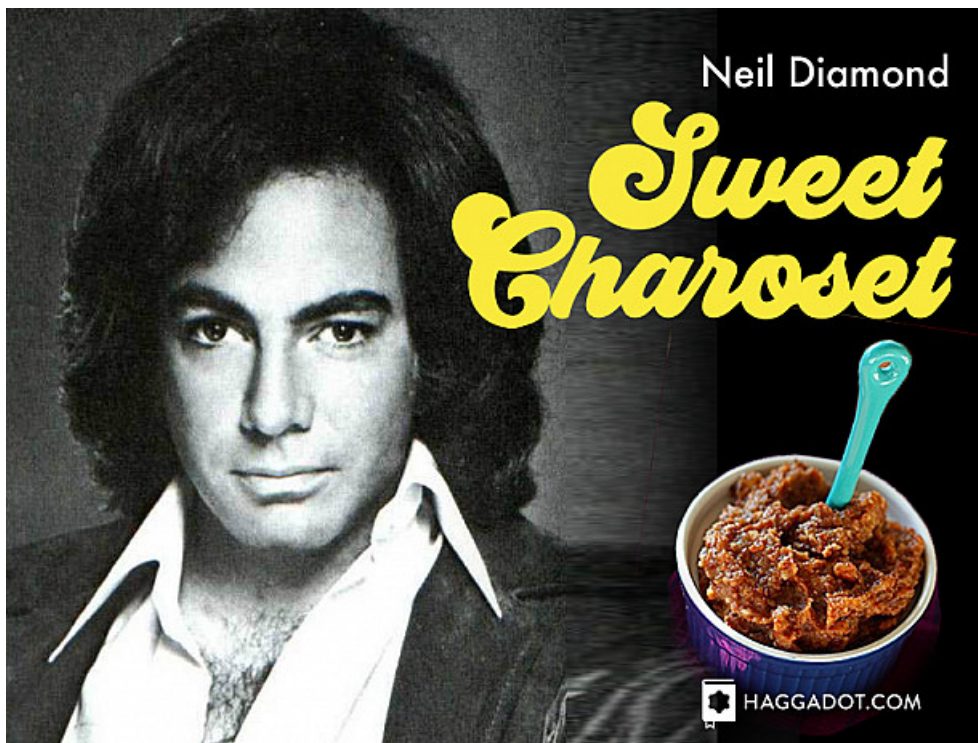
Which my father bought for two zuzim.

SONGS

Sweet Charoset - parody song

Contributed by [Marc Leavey](#)

Source: Marc I. Leavey, M.D; artwork by Haggadot.com



Sweet Charoset to the tune of "Sweet Caroline"

May be shared with credit line: © 2020 by Marc I. Leavey, M.D., Baltimore, Maryland

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Before it begins, I get some nuts and apples

And cinnamon to make it strong

Chag in the spring

Prepare for Seder table

The family comes to sing this song

Dip, carpas dip

Reaching out, some for me, some for you

Sweet Charoset

Every year it seems so good

We sit reclined

Tell the story as we could

And then we

Go through the night

And we read the Hagadah

We started with cups one and two

After we eat

We bentch and say the Hallel

Then it's time for the second two

Dip, carpas dip

Reaching out, some for me, some for you

Sweet Charoset

Every year it seems so good

