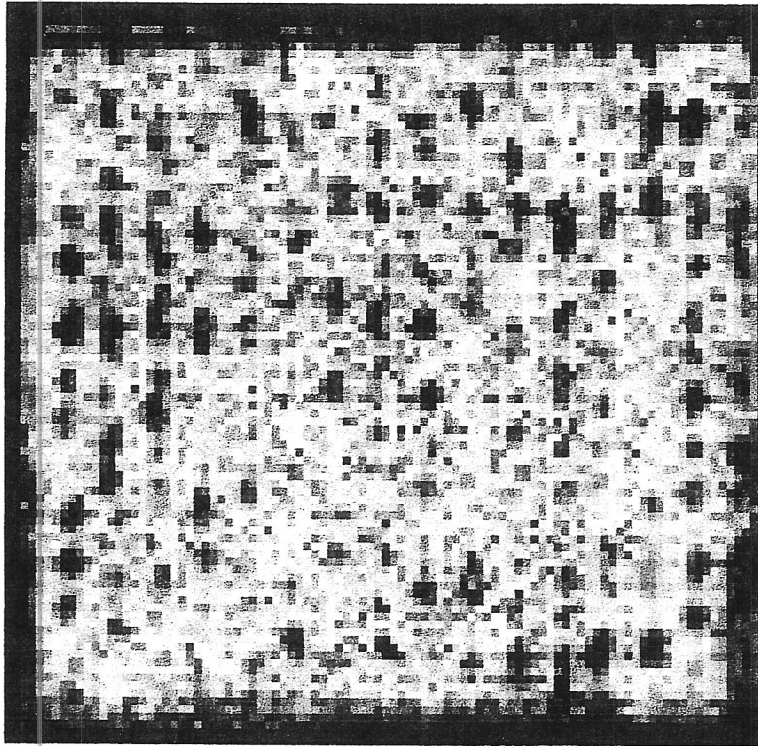


CONGREGATION BETH DAVID

FAMILY SEDER



MATZAH
THE BREAD OF
FREEDOM
AND
HOPE

Introduction

The word Seder means order, indicating that all the commandments and rituals of this evening are to be performed in a specific order. In every Hagadah (Seder Booklet which means 'to tell') we find the traditional sequence of various steps of the Seder.

The rituals and symbolic foods associated with the Seder evoke the twin themes of the evening: slavery and freedom. At the beginning of the story in Ancient Egypt, the Jewish people were enslaved to Pharaoh. After the last plague struck Egypt at midnight, Pharaoh and the Egyptian people chased the Jews out, as they literally journeyed from slavery to freedom.

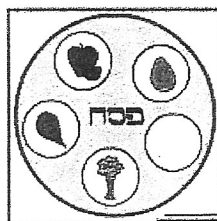
Question: Where are people free today?

Question: Where are people not free today?

Question: What can we do about it?

Seder Plate

The Passover Seder Plate is a special plate containing five symbolic foods used during the Passover Seder. Each of the five items arranged on the plate have special significance to the retelling of the story of the Exodus from Egypt, and of the themes of freedom and slavery.



The five items on the Seder Plate

Maror: A type of bitter herbs, symbolizing the bitterness and harshness of the slavery which the Jews endured in Ancient Egypt. It also reminds us of the bitterness of slavery in our day – whether people are enslaved to others, or to drugs, or alcohol, or to power or to money or to any other ‘Master.’





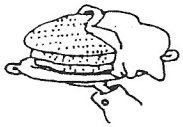


Charoset; A sweet, brown, pebbly mixture, usually made from apples, nuts and wine, representing the mortar used by the Jewish slaves to build the storehouses of Egypt. Since the mixture is sweet, it also reminds us that to the master, the work is ‘sweet’ but to the slave it is not.

Karpas; A green vegetable, usually parsley, reminding us that Passover is celebrated in the spring. It also is a symbol of hope – in the dark, gloomy, cold, blistery, and snowy days of winter, we look hopefully to the bright, happy, warm, gentle days of spring.






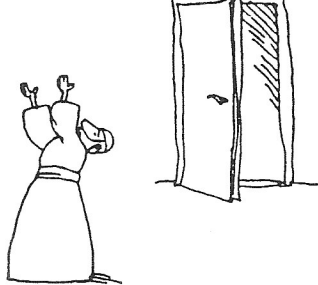


Z'roa; A roasted shank bone, symbolizing the Passover sacrifice, which was offered about 2500 years ago in the ancient Temple in Jerusalem. This reminds us that in order for freedom to exist worldwide, we will all need to make some sacrifices along the way. We take a moment to reflect upon all those who have given their lives for freedom’s sake.

Beitzah; A roasted egg, a symbol of rebirth and new life. The yoke inside, which can rarely be seen from the outside, is a constant reminder to keep striving for ideas and values, even though we can not ‘see’ the immediate results of our labors.

The Mnemonics of the Seder

The mnemonic	What happens	
1. Kaddesh	The leader of the Seder recites the Kiddush, and everyone drinks the first cup.	
2. Rahats	Wash hands for the first dipping, without blessing.	
3. Karpas	Dip vegetable into brine (salt-water) or vinegar. Say blessing over vegetable and eat it.	
4. Yahats	Break the middle matsah into two parts. Wrap the larger piece in a cloth and hide it under the cushion for the <i>afikoman</i> .	
5. Maggid	Raise the plate and start the Haggadah with <i>Ha Lachma</i> . Remove the plate from the table, pour out the second cup. The son asks <i>Mah Nishtanah</i> . Then replace the plate, uncover the matsahs, and say <i>Avadim hayinu</i> .	
6. Rahtsah	Wash hands for meal, and say blessing.	
7. Motsi	Take hold of all three (actually two and a half) matsahs as they are and say blessing over bread.	

The Mnemonics of the Seder

The mnemonic	What happens	
8. Matsah	Hold the upper matsah and what is left of the middle one and say blessing over eating matsah, then eat at least the 'volume of a large olive'.	
9. Maror	Take some <i>maror</i> (volume of 'a large olive'), dip it into the <i>haroset</i> (this is the second dipping) and then shake off the <i>haroset</i> , say blessing over eating <i>maror</i> and eat it.	
10. Korekh	Take 'volume of a large olive' from the third matsah and 'volume of a large olive' of <i>maror</i> dipped in <i>haroset</i> , fold them into a sandwich, and eat without a blessing. This is the 'remembrance of the Temple, according to Hillel'.	
11. Shulkhan Orekh	Eat the meal. It is customary to eat eggs first, and then fish and meat. Wine may be drunk during the meal.	
12. Tsafun	After the meal, bring out the <i>afikomon</i> that has been hidden, from which each person should eat 'the volume of a large olive'.	
13. Barekh	Pour out the third cup of wine, and over it say the Grace After Meals. Then say blessing and drink the third cup. Pour out a cup for Elijah, open the door, say <i>Shefokh hamatekha</i> .	
14. Hallel	Pour out fourth cup, and complete the Hallel. Drink the fourth cup.	
15. Nirtsah	God has accepted the service. Sing traditional songs. Then discuss the Exodus until ready to go to sleep. Some have the custom of reading the Song of Songs.	

KIDDUSH - First Cup

The first cup is dedicated to all of our forbearers, those whose names survived for our recall, and those whose names are lost to us. We affirm our continuity with the generations of Jews who kept alive the vision of freedom with this ritual.

As we drink from the first cup, think about Abraham and Isaac, Sarah and Rebecca and our own parents and grandparents who formed us and nurtured us as best as they were able. Our sense of self, our identity as people of God came from them, as a gift of legacy.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
עַם וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֶּן לָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת לְמְנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חֲגִים
וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם חַג הַמִּצּוֹת
הַזֶּה, זְמַן חֲרוּתֵנוּ בְּאַהֲבָה מִקְרָא קֹדֶשׁ, זִכָּר לִיְצִיאַת
מִצְרָיִם. כִּי בְּנוּ בְּחֵרֶת וְאוֹתֵנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשַׁבָּת
וּמוֹעֲדֵי קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ.

בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְּמַנִּים.

KARPAS – Dip Greens in Salt Water

The greens remind us of our commitment to appreciate and protect nature. We must move beyond the narrow place in our thinking and seek creative solutions to the planet's needs in order to survive and flourish.

The world becomes not a resource to be exploited, but a source of awe and renewal. The salt water traditionally symbolizes the tears we shed when we were slaves in Egypt. It also symbolizes the tears we shed today for hunger, disease and conflict. The salt water also reminds us of the salty Red Sea, through which the Israelites fled to safety. Thus, the salt water forms bookends to our Exodus experience.

Blessed art thou O Lord
our God, King of the
Universe who created the
fruit of the Earth.

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם. בּוֹרֵא
פְּרֵי הָאָדָמָה.

YACHATZ – Break the Middle Matzah

This is Matzah, the bread of the first rebellion in history. This story is radical and revolutionary; our world is NOT unchangeable, we CAN transform how we understand the world and liberate ourselves. We eat this bread to remind ourselves that, like our forbearers, we can and will overcome our bondage.

This is Matzah, a symbol of the sustenance for the journey. The true nourishment is studying spiritual texts, including the Torah, and the writings of enlightened masters. The journey is applying these lessons and psychological insights to our daily lives. As we eat this bread, we renew our obligation to repair the world through inner growth and outer actions.

(Battle Hymn of the republic)

My dad at every Seder
Breaks a Matzah piece in two
And hides the Afikoman half
A game for me and you

Find it hold it ransom
For the Seder isn't through
Till the Afikoman's gone.

**Don't sit on the Afikoman (3)
Or the Seder will last all night!**

One year it was hidden
Beneath a pillow on a chair
But just as I raced over
My Aunt Tillie sat down there
She threw herself upon it
Awful crunching filled the air
And crumbs flew all around.

**Don't sit on the Afikoman (3)
Or the Seder will last all night!**

There were Matzah crumbs all over
Oh it was a messy sight
So we swept up all the pieces
Though it took us half the night
So if you want your Seder
ending sooner than dawn's light
Be careful where you sit!

**Don't sit on the Afikoman (3)
Or the Seder will last all night!**

THE FOUR QUESTIONS

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

מה נשתנה הלילה הזה מכל הלילות.

Ma nishtanah halailah hazeh mikol halaylot?



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

Shebechol halaylot anu ochlin chametz u'matzah. Halailah hazeh kulo matzah.

On all other nights we eat all kinds of bread and crackers. Why do we eat only matzah on Pesach?



שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה מרור.

Shebechol halailot anu ochlin she'or yerakot. Halailah hazeh maror.

On all other nights we eat many kinds of vegetables and herbs. Why do we eat bitter herbs, maror, at our Seder?



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

Shebechol halaylot ayn anu matbilin afilu pa'am echat. Halailah hazeh sh'tay f'amim.

On all other nights we don't usually dip one food into another. At our Seder we dip the parsley in salt water and the bitter herbs in charoset. Why do we dip foods twice tonight?



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

Shebechol halaylot anu ochlin bayn yoshevin u'vayn m'subin. Halailah hazeh kulanu m'subin.
bān yōshveim bayn m'subim

On all other nights we eat sitting up straight. Why do we lean on a pillow tonight?

Music p. 29



We have asked many questions. Let us search for the answers as we read and tell the story of Pesach.

ANSWERING THE FOUR QUESTIONS

Now that we have told the story of Pesach, let us see if we can answer the Four Questions we asked at the beginning of the Seder.



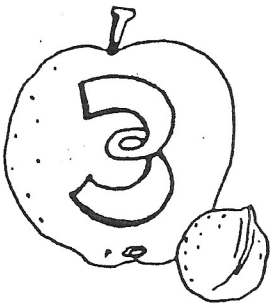
Why do we eat matzah on Pesach?

Matzah reminds us that when the Jews left Egypt, they had no time to bake bread for their journey. They put raw dough on their backs, and the sun baked it into hard crackers called matzah.



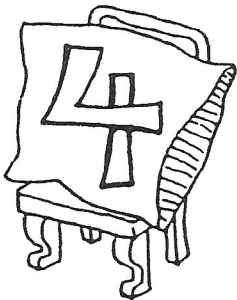
Why do we eat bitter herbs, maror, at the Seder?

Maror reminds us of the bitter and cruel way Pharaoh treated the Jewish people when they were slaves in Egypt.



Why do we dip foods twice at the Seder?

We dip bitter herbs into charoset to remind us how hard the Jewish slaves worked in Egypt. The chopped apples and nuts look like clay which the Jews used to make bricks for building Pharaoh's cities and palaces.



Why do we lean on a pillow at the Seder?

We lean on a pillow to be comfortable and to remind us that once we were slaves, but now we are free.

THE BALLAD OF THE FOUR SONS

By
Ben Aronin

Said the father to his children,
"At the Seder you will dine,
You will eat your fill of Matzoh,
You will drink four cups of wine."

Then did sneer the son so wicked,
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

Now this father had no daughters,
But his sons they numbered four,
One was wise and one was wicked,
One was simple and a bore.

"If yourself you don't consider
a son of Israel,
Then for you this has no meaning
You could be a slave as well."

And the fourth was sweet and winsome,
He was young and he was small,
While his brothers asked the questions,
He could scarcely speak at all.

Then the simple son said simply,
"What is this?", and quietly
The good father told his offspring
"We were freed from slavery."

Said the wise son to his father,
"Would you please explain the laws?
Of the customs of the Seder
Will you please explain the cause?"
And the father proudly answered,
"As our fathers ate in speed,
Ate the Pashal lamb 'ere midnight
And from slavery were freed.

But the youngest son was silent
For he could not ask at all,
His bright eyes were bright with wonder
As his father told him all.

My dear children, heed the lesson
And remember evermore
What the father told his children
Told his sons that numbered four.

So we follow their example
And 'ere midnight must complete
All the Seder, and we should not
After 12 remain to eat.

(To the tune of Clementine)

THE PLAGUES

The triumph of Passover is diminished by our awareness of the pain of the Egyptian people when the plagues arrived. In the ancient story, the plagues that befell the Egyptians were the result of the decisions of a tyrant.

So, let us reduce the wine in our cups, by putting drops of wine on our plate, as we recall each of the ten plagues that befell the Egyptian people. By reducing the wine, we remember the suffering of the Egyptians, and reduce our own pleasure, symbolized by the wine.

(Reciting of Traditional Plagues). Then ...

As the pain of others diminished our joys, let us also diminish the wine of our festival as we repeat the names of these modern plagues:

Anger

Guilt

Suspicion

Hunger

War

Tyranny

Injustice

Violence

Poverty

Ignorance

Pollution

Indifference to Human Suffering

Pharoah Doesn't Pay

(to the tune of "I've Been Working on the Railroad")

We've been working on these buildings;
Pharoah doesn't pay.

We've been doing what he tells us,
Mixing straw with clay.

Can't you hear the master calling,
"Hurry now, make that brick!"

Can't you feel the master whip us,
'Til we're feeling sick.

Oy, vay, it's a mess,
A terrible distress.

Oy, vay, it's a mess for Jews, us Jews.

Oy, vay, it's a mess,
A terrible distress.

Oy, vay, it's a mess for Jews.

Now Moshe's in the palace with Pharoah,
Warning of God's big clout . . . clout, clout, clout.

Now Moshe's in the palace with Pharoah . . .

And God's gonna get us out!

We're singing . . .

Fee, fi, fiddely eye oh,
Making our matzahs "to go" . . . go, go, go.

Fee, fi, fiddely eye oh!
Stick it to the ol' Pharoah!



1. BLOOD

2. FROGS

3. VERMIN

4. BEASTS

5. CATTLE DISEASE

6. BOILS

7. HAIL

8. LOCUSTS

9. DARKNESS

10. SLAYING

OF THE

FIRST-BORN

דָּם, צִפְרָדִּיעַ, בְּנִימִים.

עֲרוּב, דְּבָר.

שְׁחִין, בָּרָד.

אֲרָבָה, חֹשֶׁךְ.

מַכַּת בְּכוֹרוֹת:

("OH SUSANNA")

LET MY PEOPLE, LET MY PEOPLE GO
OH I COME TO FREE THE ISRAELITES
SO LET MY PEOPLE GO!

We've been slaves for many years
And you have been a dud
If you don't let my people go
The Nile will turn to **BLOOD!**

Hatred is an awful thing
The mind it really clogs
If you don't tell us we can leave
I'll infest your home with **FROGS!**

You want to keep the slaves right here
And that's not very nice
But if you do not let them go
I'll fill your land with **LICE!**

Our bags are packed we're set to go
We've baked without our yeasts
But if we hear you've changed your mind
I will send to you **WILD BEASTS!**

You can pray to whom you want
But it's G-d you have to please
But if you stay hard-hearted
You will suffer with **CATTLE DISEASE!**

Everybody has to leave
Men, Women boys and goils
If you insist on keeping them
I'll strike you with the **BOILS!**

We've been working here too long
It's time to hit the trail
And if again you tell us 'no'
I'll pummel you with **HAIL!**

We know exactly what we want
So we are staying focused
And if we stay here one more day
I'm sending you the **LOCUST!**

You haven't learned from past mistakes
But we haven't lost our spark
You have to let us go right now
Or Egypt will be **DARK!**

We all know it's all your fault
You made this whole big meth
I'm warning you this one last time
The last plague will bring **DEATH!**

DAYENU - It Would Have Been Enough

At this part of the Seder, we sing a song which encourages us to reflect upon all the goodness that was provided to the ancient Israelites. For each of the miracles they experienced, we say 'Dayenu' - any one of them would have been enough.

ILU HOTZIANU MI-MITZ-RAYYIM ... DAYYENU

דִּינֵנו:

אלו הוציאנו ממצרים,

ILU NATTAN LANNU ET HA-SHABBAT ... DAYYENU

דִּינֵנו:

אלו נתן לנו את השבת,

ILU NATTAN LANU ET HATORAH ... DAYYENU

דִּינֵנו:

אלו נתן לנו את התורה,

SECOND CUP OF WINE

It took great will power to move forward from slavery that had become familiar into the unknown future. Our grandparents made a similar leap into the unknown to travel to and arrive in America. We are called upon to make the effort and to use the same willpower to create a forward motion in all aspects of our lives.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן

RACHTZA - Washing Hands

The ritual hand-washing is repeated. We wash our hands in symbolic appreciation for having the opportunity to eat food in a clean and safe environment. Water is certainly not abundant in many parts of the world, where sickness and disease rule the day.

רחצה Rachatz: Washing Hands

Wash hands and say the following blessing.

Blessed are you, our God, Creator of the Universe, who has sanctified us with the commandments, and has commanded us to observe washing the hands.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch Atah Adonai, Eloheinu Melech ha-olam asher kidshanu
b'mitzvotav v'tzivanu al netilat yadayim.



מוציא מצה

Motzi: Blessing Over Bread

Before partaking of the matzah, recite the following blessing:

Blessed are You, our God, Creator of the Universe, who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ.

Baruch Atah Adonai, Eloheinu Melech ha-olam ha-motzi lehem min
ha-aretz.

MAROR – Bitter Herbs

We now dip Bitter Herbs into the Charoset and recite the following:

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

HILLEL SANDWICH

We now make a small sandwich of Bitter Herbs and Matzah (some use Charoset) and say the following:

"This is in remembrance of the Temple, according to the custom of Hillel. At the time the Temple was standing, Hillel used to make a sandwich of Matzah and Marror. This was to fulfill that which it says in the Torah: "They shall eat it (the Passover offering) with Matzah and Bitter Herbs." (Numbers 9:11)

SHULCHAN ORECH – The Table is Set

We now enjoy a Festive Meal. (YAY!!)

TZAFUN – Hidden

We now eat the Afikoman as the final dessert of the evening. (Yummy)

BARECH – Blessings after the Meal

THIRD CUP OF WINE

The third cup of wine is dedicated to all those who need our help, those who society would marginalize, and to those who fight to make the world a better place.

During this Jewish Festival of Life, we remember the millions who died as victims of the Holocaust and the earlier pogroms. We remember the Inquisition, and the expulsion from Spain, the destruction of our ancient temple during the reign of King Nebuchadnezzar. These attacks remain in our collective memory, even in our times of celebration.

We accept the responsibility of working to prevent such suffering from ever occurring again.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגֶּפֶן

OPENING THE DOOR FOR ELIJAH

אֱלֹהֵינוּ הַתְּשִׁיבֵנו,
אֱלֹהֵינוּ הַתְּשִׁיבֵנו,
בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד.

Ei-li-ya-hu ha-na-vi,
Ei-li-ya-hu ha-tish-bi,
Ei-li-ya-hu Ei-li-ya-hu,
Ei-li-ya-hu ha-gil-a-di.

Bim-hei-ra, ve-ya-mei-nu
Ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid,
Im Ma-shi-ach ben Da-vid.

Ei-li-ya-hu . . .

FOURTH CUP OF WINE

The fourth cup of wine is dedicated to Hope. We must learn to trust God who is without end. This will help us to free ourselves from our shackles, and of the negatives we hold on to because we think we are the real deal.

There is nothing but God and everything flows from Adonai. We must allow our true identity to manifest itself through us and our awareness.

NIRTZA – Conclusion of the Seder

Ended is the Passover Seder.

As we are worthy to celebrate this year,
So may we be privileged to celebrate again next year.

Avinu Shebasmayim – Our God in heaven,
Restore the people of Israel with your Love,
And speedily lead your Children to Zion in Joy.

We now sing some traditional songs as we bring our Seder to a close.

Our last song will be: Leshana Haba'ah Birushalayim

NEXT YEAR IN JERUSALEM

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

L'sha-nah Ha-ba-ah Be-ru-sha-la-yim.

FAVORITE PESAH SONGS

אָדיר הוּא

אָדיר הוּא, יבְנֵה בֵיתוֹ בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיַמֵּינוּ
בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ בְּקָרוֹב.

ADIR HU, ADIR HU,

(Chorus)

YIVNEH BEYTO BEKAROV
BIMHEYRA, BIMHEYRA, BEYAMENU BEKAROV
EL BNAI, EL BNAI, BNAI BETCHA BEKAROV

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא, יבְנֵה בֵיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵיתְךָ
בְּקָרוֹב.

BACHUR HU, GADOL HU, DAGUL HU,

(Chorus)

הַדוּר הוּא, וְתִיק הוּא, וְזָכַי הוּא, חָסִיד הוּא, יבְנֵה בֵיתוֹ
בְּקָרוֹב, בְּמַהֲרָה בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנֵה, אֵל בְּנֵה,
בְּנֵה בֵיתְךָ בְּקָרוֹב.

HADUR HU, VATIK HU, ZAKAI HU, CHASID HU,

(Chorus)

Chad Gadya

Chad gadya, chad gadya.
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the cat and ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the dog and bit the cat,
that ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the stick and beat the dog,
that bit the cat that ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the fire and burned the stick,
that beat the dog that bit the cat,
that ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the water and and quenched the fire,
that burned the stick that beat the dog,
that bit the cat that ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the ox and drank the water,
that quenched the fire that burned the stick,
that beat the dog that bit the cat,
that ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the butcher and slew the ox,
that drank the water that quenched the fire,
that burned the stick that beat the dog,
that bit the cat that ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the angel of death,
and killed the butcher that slew the ox,
that drank the water that quenched the fire,
that burned the stick that beat the dog,
that bit the ca that ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya.

Then came the Holy One, blessed be He!
And destroyed the Angel of death,
that killed the butcher that slew the ox,
that drank the water that quenched the fire,
that burned the stick that beat the dog,
that bit the cat that ate the kid,
My father bought for two zuzim.
Chad gadya, chad gadya. Gadya