

The Rationalist Haggadah:

A Guide to the Rationalist Seder

Material Components:

In preparing for your seder, make sure you have:

- A goblet of wine for Elijah
- Salt water on the table
- Intoxicating beverage of the participant's choice, enough for four hits, or chocolate for those under 18
- Matzah, at least three pieces; enough for everyone on the table to taste
- A seder plate

The seder plate should contain five items:

- A USB memory stick, to remind us to remember traditions past (replaces Beitzah)
- A tape recorder, to remind us to gather traditions future and not waste anything (replaces Z'roa)
- Maror, or the bitter herb
- Karpas, or a vegetable other than bitter herbs
- Charoset, an edible mixture symbolizing past technologies
- And, at the center, a mobile phone, to wait for Elijah's call

All praises are said by the entire group together. Maggid is to be read by all going clockwise around the table, starting to the left of the leader. The rest of the service may also be done this way. If your group is familiar with the Rationalist Seder, doing this for the entire service is encouraged.

Now, we sing, in the original Hebrew, the 14 parts of the Seder, so everyone knows what to expect and to assure everyone we still intend to perform a good old fashioned Seder:

Kadesh

Urchatz

Karpas

Yachatz

Maggid

Rakhtzah

Motzi Matzah

Maror

Korekh

Shulkhan Orekh

Tzafun

Barekh

Hallel

Nirtzah

1. Kadesh: The First Cup

(Everyone pour themselves a cup of wine or equivalent)

Today we drink five cups of wine, or any mind altering substances of our choice; those who have trouble staying awake until the end may choose coffee, and for those too young for or who do not want stronger things chocolate is permitted. Why five? Each will be explained in one way, but there are many other theories. For symbolic reasons, starting with wine is encouraged but not required.

The first cup symbolizes the beginning not only of the service but of civilization itself, and we give thanks for its founding:

(Raise cups and recite together)

Praise be to you, the refiners of alcoholic beverages and other intoxicating substances, for it is in no small part you that led to the founding of Civilization. To you we owe our very existence. You have called us from across time and space to gather together in celebration and rejoicing, and what you have done for us will not be forgotten. Unless we use too much, in which case someone else please remind us later.

(Drink)

2. Urchatz: Washing the Hands

Go ahead and wash your hands! It's probably symbolic of focusing on the night and separating from the outside, plus your hands were kind of dirty. Don't pretend otherwise. Some people like to make life a little tougher than it is.

3. Karpas: Eat a Green Vegetable

(Everyone take a green vegetable and make sure salt water is within reach)

At this point, one eats a green vegetable dipped in salt water, which is to make sure that no one enjoys it. This symbolizes the sacrifices required to eat correctly or otherwise achieve one's ends.

(Raise the vegetable and recite together)

Praise be to the green vegetable, the only thing one can eat these days without worrying it is somehow bad for you.

(Dip twice and eat)

4. Yachatz: Break the Middle Matzah

Open the door as a sign of hospitality, and post on it the sign from the school in Sunnydale: "Let he who seeks knowledge, enter."

Traditionally we have three Matzah. Why three? The third is unnecessary, so it is clear that they are more than just place holders for other things. Two surfaces can form a sandwich, but there is never any need for a third. Thus, we express our goal to win at life and maximize our utility by breaking the middle Matzah and

sending it away. The leader of the service shall remove the middle Matzah from the stack of three, announce “This is unnecessary” or words to that effect and simultaneously break it into two. The larger piece is saved and wrapped and becomes the afikoman, which while present prevents the conclusion of the Seder.

The rest is passed to the left, where each other person in turn shall speak similar words and break the remainder in two, creating secondary afikomans that must also be gotten rid of, for while we are cursed with what we do not want we are not finished.

5. Maggid: Tell The Story

(Each block of text to be read, in turn, by a different person at the table)

When the first human to harness fire without drawing upon an existing source discovered how to do so, she would go to a special spot in the woods, say a special incantation and then rub two sticks together until a fire began.

Later, when another wanted fire, he too would go to the special place, and he too would say the special incantation and then rub two sticks together and once again a fire began.

Still later, yet another woman wanted fire, and she too went to the special place, but suspected the special incantation didn’t matter, so she didn’t say it, but she did rub two sticks together, and a fire started.

Even later than that, yet another man wanted fire, and he decided to skip all that mumbo jumbo and rub two sticks together, because we focus only on what matters.

Today, of course, we just use a lighter.

The Questions

If there is a child present, the youngest shall ask. Otherwise, the person who most recently joined the group should ask the four questions.

Why is tonight different from all other nights?

1. On all other nights we may eat either leavened bread or matzah; tonight, only matzah.
2. On all other nights we need not taste bitterness; tonight, we eat bitter herbs.
3. On all other nights, we needn’t dip our food in condiments even once, today we dip twice.
4. On all other nights we eat sitting up; tonight, we recline.

The (Snappy) Answers, which should be given right away:

1. Don’t eat bread ever. That stuff will kill you! (Note: Person should actually believe this)
2. Actually, no one’s forcing you to do anything, buster.
3. You don’t dip your food in condiments? Is that your final answer?
4. Did someone not like reclining? I thought that was every night!

Such answers should be given until the point where the questioner feels they must give the true, fifth

question instead:

5. Why are we going through this old and seemingly ridiculous ritual?

At this point, it should be pointed out that rituals are important for binding together groups and creating both common experiences and making sure people have a variety of different ones, and other such answers, after which it is admitted the real answer is...

Once We Were Slaves

We have long been slaves. We were slaves to a Pharaoh in Egypt, and while we were able to overcome that even those of us who today call ourselves free continue to be slaves of many forms to this day, from our failure to master our environment to our failure to overcome our biases and other limitations, and ultimately to death.

If we do not always struggle to free ourselves, as long as we are alive we will continue to remain so. It is our duty to tell the story of this Exodus, so that we might one day complete it.

Avadim Hayinu; ata b'nei chorin, ata b'nei lo chorin. We were slaves, but now we are free, yet we are not free. Tonight we celebrate our liberation from Egypt, literally "the narrow place." But narrow places exist in more ways than one.

Let this holiday make us mindful of internal bondage which, despite outward freedom, keeps us enslaved, and the limitations of the world we have yet to overcome.

Eliezer and the Torah: The Five Children

(While this is being read, those not reading should refill their cups but not drink)

Four times the Torah bids us to tell our children about the Exodus from Egypt. From this we conclude that Jews can be kind of a nudge. We heard you the first time!

It is also told by those who try to pretend that there was a good reason for everything in that book that there were four generations, four types of children. To understand the relationships between them, one might remember the following tale:

There was once a curious and ferociously intelligent child named Eliezer Yudkowsky. He studied both science and the Torah to seek great wisdom.

He learned that with each generation, those who master the Torah consider themselves to know less than the generation before, while those of science know more than those of the generation before. Thus, Eliezer concluded that even though both sources might contain great wisdom it was only a matter of time before those of science leave in the dust those of the Torah.

Thus, when teaching of the Torah, we have the generation of the Wise Child, who we teach all that we know. Then this begets the generation of the Wicked Child, who we admonish for failing to properly absorb our beliefs exactly as we hold them. After that follows the Simple Child, who has lost much of the wisdom of the past, and finally The One Who Does Not Know How To Ask who seeks not wisdom at all. Then the fifth child is not spoken of, for he knows nothing of the Seder and does not attend.

However, when teaching of Science and the art of Rationality, instead we progress upon each generation.

The first generation is that of The One Who Does Not Know How To Ask. He must discover it for himself, a gravely important task. You must show him the value of knowledge, of exploration. You shall draw out his interest, his curiosity, and kindle it like a fire. You shall encourage him to look at the world and seek the truth.

The second generation is that of The Simple Child. She asks “What is this?”, and this and all her other questions you must always answer and seek to help her in answering. Hers is the golden light of the truth seeker, so do not look down upon her for what she has not yet found!

The third generation is that of The Wicked Child. He asks “What is the meaning of this to you?” because he knows what he feels is enough that he seeks to be handed knowledge for its immediate usefulness, rather than seeking truth. To him you must say: “If you only seek that which is useful to you now, you shall not have a foundation to know that which you need later. Seek knowledge for its own sake and beware of hyperbolic discounting, a dangerous bias!”

The fourth generation is that of The Wise Child. She asks “What is the meaning of the rules, laws and practices of the world around me?” To her you must share all that you know, down to the last detail, as well as how you have learned it, so that she may stand upon the shoulders of giants.

The fifth generation is then that of the Transumanist, he who used his knowledge to master the world. We give birth through our efforts to a new universe of possibilities.

A Story about Seders

A tale is told of five rabbis: Akiba, Yehoshua, Eliezer ben Azarya, Eliezer, and Tarfon, who were holding a seder in the town of B’nei Brak, and talked about Pesach until dawn broke, when their students had to interrupt them saying, “Rabbis, it is morning and time to recite the morning shema!”

This tale teaches us many things, but the most important are: A worthy seeking of knowledge is worth losing sleep over, and never let a formalized ritual interrupt something important!

The Story of Passover

There once was an ethnic minority that were forced to migrate into the land of Egypt, where they were kept as slaves by the Pharaoh.

Rather than accept their bondage, these slaves used their ingenuity to unleash a series of plagues upon the land, and after each sent their leader Moses to negotiate with the Pharaoh. For each, the Pharaoh promised freedom if only Moses and the slaves would first work to end the plague. They then worked together to cure the plague and restore order and peace to the land.

Alas it soon became clear that Pharaoh's precommitments were not credible. Finally, for the tenth and final plague, Moses instead chose that which could not be cured, dealing a devastating blow that allowed them time to flee across the Red Sea.

An unprepared and crippled Egyptian army attempted to follow them but was so damaged in the crossing that they could not return, and all of them perished. Thus did the slaves escape.

The Ten Plagues

(The ten plagues are shouted by the group, together)

(With each plague, remove one drop of wine from your cup)

We must remember the consequences of our actions. Though we do what is necessary, we cannot forget what we must give up, so we remember the plagues unleashed upon the Egyptians:

Blood

Frogs

Lice

Insect Swarms

Cattle Plague

Boils

Hail

Locusts

Darkness

Death of the First Born

We must remember that the Exodus from Egypt is one of the many things we have achieved, and that with all of them we must stand firm, always aware of what we can achieve but never satisfied.

A Brief Aside, from the Sequences of Eliezer:

In 2009, Eliezer Yudkowsky wrote a story entitled "The Sword of Good." He had this to say about it:

I had the idea for this story during a conversation with Nick Bostrom and Robin Hanson about an awful little facet of human nature I call "suspension of moral disbelief". The archetypal case in my mind will always be the Passover Seder, watching my parents and family and sometimes friends reciting the Ten Plagues that God is supposed to have visited on Egypt.

You take drops from the wine glass - or grape juice in my case - and drip them onto the plate, to symbolize your sadness at God slaughtering the first-born male children of the Egyptians. So the Seder actually *points out* the awfulness, and yet no one says: "This is wrong; God should not have done that to innocent families in retaliation for the actions of an unelected Pharaoh."

I forget when I first realized how horrible that was - the real horror being not the Plagues, of course, since they never happened; the real horror is watching your family *not notice* that they're swearing allegiance to an evil God in a happy wholesome family Cthulhu-worshiping ceremony. Arbitrarily hideous evils can be wholly concealed by a social atmosphere in which no one is expected to point them out and it would seem awkward and out-of-pla

ce to do so.

The Pursuit of Gödels

Over time, the descendants of the slaves forgot how they had won their great achievement, and instead ascribed these actions to an entity they called The Lord, or God. As part of this telling of the story, they said that God had told them he would never cause onto them any of the plagues he had caused to fall upon the Egyptians.

Thus many clever people, seeking to feel safe from such great wrath, looked to turn this into as much safety as possible.

The Egyptian Pharaoh, it is said, consulted with magicians when the plagues fell upon him, for he knew of no other way these terrible things could have been achieved. And when he asked them, they knew not of how these had been achieved and so instead replied, "This is the finger of God."

Then later they said of the slaves ability to cross the Red Sea, "This is the hand of God." This was used to say that this God had served up fifty plagues. Then they turned to another line of poetry, that he sent against them his fierce anger, fury, indignation and trouble, discharging messengers of evil, so that each plague was not one but five, and thus a total of three hundred plagues were sent upon the Egyptians, just as this many Spartans were said to have later held off the Persian army.

This shows, despite the fact that any such powerful God could easily invent any number of plagues should he so desire, how creative man can be at finding the answer he wants to any question he wishes to answer.

Lo Dayenu: Never Enough!

We follow the traditional song form, but tell a broader story:

Had we crawled forth from the ocean, but not learned to speak with language, but not learned to speak with language, Lo Dayenu!

Lo dayenu. Lo dayenu. Lo dayenu. (Lo) dayenu, (Lo) dayenu, (Lo) dayenu
Lo dayenu. Lo dayenu. Lo dayenu. Lo dayenu, (Lo) da-ye-nu

Had we learned to speak with language, but not mastered wheat and olives, but not mastered wheat and olives, Lo Dayenu!

Had we mastered wheat and olives, but not raised ourselves stone cities, but not raised ourselves stone cities, Lo Dayenu!

Had we raised ourselves stone cities, but not written tomes of wisdom, but not written tomes of wisdom, Lo Dayenu!

Lo dayenu. Lo dayenu. Lo dayenu. (Lo) dayenu, (Lo) dayenu, (Lo) dayenu
Lo dayenu. Lo dayenu. Lo dayenu. Lo dayenu, (Lo) da-ye-nu

Had we written tomes of wisdom, but not severed law from vengeance, but not severed law from vengeance, Lo Dayenu!

Had we severed law from vengeance, but not learned to bake and slice bread, but not learned to bake and slice bread, Lo Dayenu!

Had we learned to bake and slice bread, but not mapped out all Earth's surface, but not mapped out all Earth's surface, Lo Dayenu!

Lo dayenu. Lo dayenu. Lo dayenu. (Lo) dayenu, (Lo) dayenu, (Lo) dayenu
Lo dayenu. Lo dayenu. Lo dayenu. Lo dayenu, (Lo) da-ye-nu

Had we mapped out all Earth's surface, but not crafted printing presses, but not crafted printing presses, Lo Dayenu!

Had we crafted printing presses, but not named the rights of humans, but not named the rights of humans, Lo Dayenu!

Had we named the rights of humans, but not thought of mass production, but not thought of mass production, Lo Dayenu!

Lo dayenu. Lo dayenu. Lo dayenu. (Lo) dayenu, (Lo) dayenu, (Lo) dayenu
Lo dayenu. Lo dayenu. Lo dayenu. Lo dayenu, (Lo) da-ye-nu

Had we thought of mass production, but not tamed and harnessed lightning, but not tamed and harnessed lightning, Lo Dayenu!

Had we tamed and harnessed lightning, but not taught it math and logic, but not taught it math and logic, Lo Dayenu!

Had we taught light math and logic, but not banished death forever, but not banished death forever, Lo Dayenu!

Lo dayenu. Lo dayenu. Lo dayenu. (Lo) dayenu, (Lo) dayenu, (Lo) dayenu
Lo dayenu. Lo dayenu. Lo da-ye-nu. Lo-o da-ye-nuuuuuuuuuuuuuu!

The Second Cup of Wine

The second cup represents the celebration of human progress and achievement.

(Raise cups and recite together)

Praise be to those who achieve and celebrate their triumphs!

(Drink)

Signs & Symbols

They mean whatever you want them to mean. Discuss.

(No, seriously, discuss!)

The Three Things

A rabbi once said, and is often quoted in such things, that as long as you discuss the significance of three things you have fulfilled your obligation at the Seder. Well, actually, what he said was that he who does not discuss the significance of these three things has not fulfilled his duty, but since he could have named any number of other things and chose not to, clearly he didn't think anything else was necessary:

The Passover Sacrifice.

The Matzah.

The Bitter Herb.

Since we want to make sure that everyone out there gets a good and officially sufficient Seder, in case any relatives come asking nosy questions, we'll discuss all three right now.

"The Passover Sacrifice is not at this table. Why?"

Answer: The sacrifice has no purpose. A sacrifice is made not because one wishes to have less but because there is some benefit, so that someone may have more. Since no utility was extracted from this lamb, why should we not instead eat it? Thus, the lamb is in the kitchen right now, and we will eat it so that we may gain benefit from it. In the past people have thought that such a sacrifice would earn them good favor despite having no real explanation of why. Luckily, we don't!

"The Matzah is not on this table, for it has been broken and set aside. Why?"

Answer: The Matzah has no purpose. No one actually wants to eat that stuff, and the other two matzah are plenty for everyone. Thus, what serves no purpose, we set aside and send away. In addition to likely being forced to eat it all the time as a more efficient use of flour, our forefathers did not have time for their bread to rise. Luckily, we do! *(People are encouraged to argue this point if they desire)*

“The Bitter Herb is at this table. Why?”

Answer: The Bitter Herb has a purpose! It is important for all to seek out a variety of perspectives and experiences, and to know that things can change and become better or worse depending on our choices and actions. The bitter herb shows us the consequences of making a bad decision, as well as reminding us that avoiding such bitterness in our lives is the result of a long string of good decisions and the hard work of many generations. We remind ourselves that it need not always be thus, such as it is now rather than as it was in the land of Egypt.

6. Rachtzah:

Now the hands are washed again. Just as earlier we washed our hands of the distractions from outside, now we wash our hands so that we might move from remembrances of the past to the feast of the present and promise of the future. And this time, as Tyler Durden says, we use soap!

7. Motzi:

Take the motzi aloft, and say: Blessed are we, that we need not consume of such tasteless cardboard! Now we break off a piece of each of the motzi, which then is passed around in opposite directions, as each person in turn strives to take as small a piece as possible and then pass it along as rapidly as they can. Do not consume any.

8. Maror:

Everyone now strives to take what little Matzah they have, and use it to extract as little Maror as possible from the Seder plate, since bitter things are to be minimized and avoided. Then the Maror is consumed, either with or without consuming the Matzah.

9. Korech

Right away, wash that down by having some of the Charoset. Much better, I'm sure.

10. Shulchan Orech

Serve the meal! Lamb is of course a required dish, so that there is still lamb to discuss, but feel free to go nuts, guys.

11. Tzafun

At this point, one must symbolize the discarding of what is not useful by getting rid any remaining Afikomans. Each person must take their own and dispose of it. Children can of course attempt to steal any or all of them, and then threaten to keep them at the table until the adults give them something. If they do this, it's up to you to decide what to do, but remember it's a symbol and it is decision theoretically correct to credibly pre-commit not to negotiating with terrorists.

12. Berach

The third cup is poured, together with any dessert, to symbolize that there is always room for dessert.

Rather than bless the meal, we instead do what is far more traditional. Those who have eaten shall now complain. In particular, they should complain that they have eaten far too much, and that the portions were so small, that it wasn't healthy, that it was too healthy, that it wasn't like their mother used to make, and that it was exactly like their mother used to make. After due ritual complaints are complete, honest feedback should be given by all parties.

13. Hallel

All those gathered shall now offer praise for what the others at the table have accomplished during the past year, and proclaim what they seek to accomplish in the following year.

Look around for Elijah, and check the phone to make sure you didn't miss his call. The first person to proclaim they guess he's not coming gets to drink his wine. It's a real shame. Bonus points for anyone who already did drink the wine when no one was looking. Discussion of how big brother may or may not be watching you is appropriate.

If you wish to "count the omer" to cover the costs of the meal, everyone shall pay a reasonable amount to the host. Once payment is received or skipped, a fourth cup is consumed.

The fifth cup can now be consumed by each person, as they wish, at any time, with no explanation or warning. They also may consume, of course, any additional ones beyond that.

14. Nirtzah

At this time, we close with two traditional songs, plus any the group wishes to add.

Who Knows One?

Leader asks "Who knows what one is?" and anyone can call out what one is. Then leader asks "Who knows what two is?" and anyone can call that out, then everyone repeats what one is. Then leader asks "Who knows what three is?" and anyone can call that out, then group says what two and one were. This pattern is repeated with four and then up through twelve. You may not repeat answers from previous years, and you may do at most one of the original answers (if you do seven days in a week you can't do the ten commandments, and so on).

And of course, Had Gadya:

English

ONE LITTLE GOAT

חַד גַּדְיָא

One little goat, one little goat:

Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא

Which my father bought for two [zuzim](#).

דִּזַבִּין אַבָּא בִּתְרֵי זֻזִי. dizabin abah bitrei zuzei.

One little goat, one little goat:

Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא

The cat came, and ate the goat,

וְאַתָּא שֻׁנְרָא, וְאַכְלָה לְגַדְיָא ve-ata shunra ve-akhlah le-gadya

Which my father bought for two zuzim

דִּזַבִּין אַבָּא בִּתְרֵי זֻזִי. dizabin abba bitrei zuzei.

One little goat, one little goat:

Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא

The dog came, and bit the cat, that ate the goat,

ve-ata kalba ve-nashakh le-shunra, de-akhlah le-gadya

וְאַתָּא כְּלָבָא, וְנָשַׁךְ לְשֻׁנְרָא, דְּאַכְלָה לְגַדְיָא

Which my father bought for two zuzim.

דִּזַבִּין אַבָּא בִּתְרֵי זֻזִי. Dizabin abba bitrei zuzei.

One little goat, one little goat:

Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא

The stick came, and beat the dog,

וְאַתָּא חוּטְרָא, וְהִכָּה לְכַלְבָּא ve-ata chutra, ve-hikkah le-khalba

that bit the cat, that ate the goat,

de-nashakh le-shunra, de-akhlah le-gadya דְּנָשַׁךְ לְשֻׁנְרָא, דְּאַכְלָה לְגַדְיָא

Which my father bought for two zuzim.

דִּזַבִּין אַבָּא בִּתְרֵי זֻזִי. dizabin abba bitrei zuzei.

One little goat, one little goat:

Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא

The fire came, and burned the stick,

וְאַתָּא נוּרָא, וְשָׂרַף לְחוּטְרָא ve-ata nura, ve-saraf le-chutra

that beat the dog, that bit the cat, that ate the goat,

de-hikkah le-khalba, de-nashakh le-shunra, de-akhlah le-gadya

דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשֻׁנְרָא, דְּאַכְלָה לְגַדְיָא

Which my father bought for two zuzim.

דִּזַבִּין אַבָּא בִּתְרֵי זֻזִי. dizabin abba bitrei zuzei.

One little goat, one little goat:
 Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא
 The water came, and quenched the fire,
 ve-ata maya, ve-khavah le-nura וְאַתָּא מַיָּא, וְכַבְּה לְנוּרָא
 that burned the stick, that beat the dog,
 de-saraf le-chutra, de-hikkah le-khalba דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא
 that bit the cat, that ate the goat,
 de-nashakh le-shunra, de-akhlah le-gadya דְּנָשַׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא
 Which my father bought for two zuzim].
 dizabin abba bitrei zuzei. דִּזְבִּין אַבְבָּא בִּתְרֵי זֻזֵי.

One little goat, one little goat:
 Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא
 The ox came, and drank the water,
 ve-ata tora, ve-shatah le-maya וְאַתָּא תּוֹרָא, וְשָׂתָה לְמַיָּא
 that quenched the fire, that burned the stick,
 de-khavah le-nura, de-saraf le-chutra דְּשָׂרַף לְנוּרָא, דְּהִכָּה לְכַלְבָּא
 לְחוּטְרָא
 that beat the dog, that bit the cat, that ate the goat,
 de-hikkah le-khalba, de-nashakh le-shunra, de-akhlah le-gadya
 דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא
 Which my father bought for two zuzim.
 dizabin abba bitrei zuzei. דִּזְבִּין אַבְבָּא בִּתְרֵי זֻזֵי.

One little goat, one little goat:
 Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא
 The slaughterer ([Shohet](#)) came, and killed the ox,
 ve-ata ha-shochet, ve-shachat le-tora וְאַתָּא הַשׁוֹחֵט, וְשָׁחַט לְתוֹרָא
 that drank the water, that quenched the fire,
 de-shatah le-maya, de-khavah le-nura דְּשָׂתָה לְמַיָּא, דְּכַבְּה לְנוּרָא
 that burned the stick, that beat the dog,
 de-saraf le-chutra, de-hikkah le-khalba דְּשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא
 that bit the cat, that ate the goat,
 de-nashakh le-shunra, de-akhlah le-gadya דְּנָשַׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא
 Which my father bought for two zuzim.
 dizabin abba bitrei zuzei. דִּזְבִּין אַבְבָּא בִּתְרֵי זֻזֵי.

One little goat, one little goat:
 Chad gadya, chad gadya, חַד גַּדְיָא, חַד גַּדְיָא
 Death came, and slew the slaughterer,
 ve-ata mal'akh ha-mavet, ve-shachat le-shochet
 וְאַתָּא מַלְאָךְ הַמָּוֶת, וְשָׁחַט לְשׁוֹחֵט
 who killed the [ox](#), that drank the water,
 de-shachat le-torah, de-shatah le-maya דְּשָׁחַט לְתוֹרָא, דְּשָׂתָה לְמַיָּא
 that quenched the fire, that burned the stick,
 de-khavah le-maya, de-saraf le-chutra דְּכַבְּה לְנוּרָא, דְּשָׂרַף לְחוּטְרָא
 that beat the dog, that bit the cat, that ate the goat,
 de hikkah le-khalba, de-nashakh le-shunra, de-akhlah le-gadya
 דְּהִכָּה לְכַלְבָּא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגַדְיָא

Which my father bought for two zuzim.

dizabin abba bitrei zuzei. דִּזְבִּין אָבִא בִּתְרֵי זֻזֵי.

One little goat, one little goat:

Chad gadya, chad gadya, אֶחָד גְּדִיָּא, אֶחָד גְּדִיָּא

Then came the [Scientist](#),

ve-ata mada-an אֶתְּמָא מַדְאֵ-אֲנִי

and smote death, who slew the slaughterer,

ve-shachat le-mal'akh ha-mavet, de-shachat le-shochet

וְשָׁחַט לְמַלְאָךְ הַמּוֹת, דִּשְׁחַט לְשׁוֹחֵט

...who killed the ox, that drank the water,

that extinguised the fire, that burned the stick,

that beat the dog, that bit the cat, that ate the goat,

which my afther bought for two zuzim.

One little goat, one little goat.

Chad gadya, chad gadya, אֶחָד גְּדִיָּא, אֶחָד גְּדִיָּא

And we finish with:

“OK, maybe not quite yet. But next year!”