



INTRODUCTION

Order of the Passover Seder

Contributed by [Ian Gold](#)

Source:

סימן סדר של פסח
קִדְּשׁ • וּרְחִיץ • כַּרְפָּס • יַחֲטִיף • מַגִּיד • רְחֹצֵה • מוֹצִיא •
מַצָּה • מָרֹר • בּוֹרֵךְ • שְׁלַחַן עֹרֵךְ • צְפוּן • בָּרֵךְ •
הַלֵּל • נִרְטָח :

Kadesh, urchatz, karpas, yachatz, maggid, rachtzah, motzi-matzah, maror,
koreich, shulchan oreich, tzafun bareich, hallel, nirtzah.

תְּהִלַּתְךָ יְיָ אֱלֹהֵינוּ (יְהוָה) וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ
 וְיִשְׁמְרֵנוּ (יְהוָה) וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ
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Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ

("And there was evening and there was morning, the sixth day. Now the
 heavens and all their host were completed. And on the seventh day God
 finished His work of creation which He had made. And God blessed the
 seventh day and made it holy, for on that day God rested from His work and
 ceased creating.)

*Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz
 v'choitzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah,
 vayishbot bayom hashvi-i, mikol-m'lachto asher asah. Vayvareich Elohim, et-
 yom hashvi'i, vaykadeish oto, ki vo shavat mikol-m'lachto, asher-bara Elohim
 (la-asot.)*

וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ
 וְיִשְׁמְרֵנוּ (יְהוָה) וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ
 וְיִשְׁמְרֵנוּ (יְהוָה) וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ
 וְיִשְׁמְרֵנוּ (יְהוָה) וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ וְיִשְׁמְרֵנוּ

The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar midaiya,
 shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai
 laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah,
 chamishah chumshhei Torah, arba imahot, shloshah avot, shnai luchos habrit,
 echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shivtaiya,
 echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei
 milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshhei
 Torah, arba imahot, shloshah avot, shnai luchos habrit, echad Eloheinu
 shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah
 dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata,
 shishah sidrei mishnah, chamishah chumshhei Torah, arba imahot, shloshah
 avot, shnai luchos habrit, echad Eloheinu shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah,
 shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah,
 chamishah chumshhei Torah, arba imahot, shloshah avot, shnai luchos habrit,
 echad Eloheinu shebashamayim u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei
 milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshhei
 Torah, arba imahot, shloshah avot, shnai luchos habrit, echad Eloheinu
 shebashamayim u'va'aretz.

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדִּיל בֵּין קֹדֶשׁ לְחַל, ין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הַבְּדֵלֶת, וְאֵת יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשׁ. הַבְּדֵלֶת וְקֹדֶשֶׁת אֵת עַמְךָ יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ. בְּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a

לְדָה, שְׂמוֹנֶה יְמֵי מִילָה, שְׂבַעֲהָ יְמֵי שְׂבֻתָא, שֵׁשֶׁה סְדְרֵי מְשֻׁנָּה, חֲמִשָּׁה חֳמִשֵּׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׂמִים וּבְאַרְץ

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ? שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ: שְׁנַיִם עָשָׂר שְׂבֻתָא, אֶחָד עָשָׂר כּוֹכְבָא, עֶשְׂרֵה דְבְרָא, תְּשַׁעֲהָ יְרַחֵי לְדָה, שְׂמוֹנֶה יְמֵי מִילָה, שְׂבַעֲהָ יְמֵי שְׂבֻתָא, שֵׁשֶׁה סְדְרֵי מְשֻׁנָּה, חֲמִשָּׁה חֳמִשֵּׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׂמִים וּבְאַרְץ

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ? שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עָשָׂר מְדִיָא, שְׁנַיִם עָשָׂר שְׂבֻתָא, אֶחָד עָשָׂר כּוֹכְבָא, עֶשְׂרֵה דְבְרָא, תְּשַׁעֲהָ יְרַחֵי לְדָה, שְׂמוֹנֶה יְמֵי מִילָה, שְׂבַעֲהָ יְמֵי שְׂבֻתָא, שֵׁשֶׁה סְדְרֵי מְשֻׁנָּה, חֲמִשָּׁה חֳמִשֵּׁי תוֹכָה, אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׂבַשְׂמִים וּבְאַרְץ

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah

Shehecheyanu

Contributed by [Ian Gold](#)

Source:

בְּרוּךְ אַתָּה יְהוָה	Blessed are You,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Creator of time and space,
שָׂהֵחַ יָדֵינוּ וְקִדְּמָנוּ	who has supported us, protected us,
וְהִגִּיעָנוּ לְזִמְנֵן הַזֶּה.	and brought us to this moment.

Manhattan camp through a pillar of fire and cloud, and He threw the Manhattan camp into confusion.

1. He removed the wheels of their chariots, and He led them with heaviness, and the horsemen said only 'Yo-Yo Ma'.
1. And they ran away from the Israelites because the Lord was fighting for them against the Manhattanites, after all.
1. Thereupon, the Lord said to Jerry, "Stretch out your hand over the Hudson, and let the water run high flow upon the Manhattanites, upon their chariots, and upon their horsemen".
1. And Jerry said, "I like the sound of that."
1. So Jerry stretched out his hand over the Hudson, and toward morning the Hudson returned to full flow, as the Manhattanites were fleeing toward it, and the Lord stirred the Manhattanites into the Hudson.
1. And the waters returned and covered the chariots and the horsemen, the entire force of Newman coming after them into the Hudson; not even one of them survived.
1. On that day the Lord saved Israel from the hands of the Manhattanites, and Israel saw the Manhattanites dying on the riverbank.
1. And Israel saw the great upper hand, which the Lord had used upon the Manhattanites who had no hand, and the people feared the Lord, and they believed in the Lord and in Jerry His servant, a very, very good man.

1. And the children of Israel protested even more angrily, shouting "Khaaaaan!!" and began throwing golf clubs at Jerry.

1. And Jerry said, "The Lord will fight for you." And the Lord said to Jerry, "Don't look at me! I didn't say anything about fighting..."

1. And Jerry said, "But you told me you 'will be glorified through Pharaoh and through his entire force, and the Manhattantianites will know that I am the Lord, Baby!"

1. And God said, "What? Are you using my 'Baby's now?"

1. And Jerry Said "No, I was just quoting you! ...So why did you tell me to bring them here?; Worlds are colliding! Jerry's getting upset!"

1. And God said, "Look, just raise your Pez and stretch out your hand over the Hudson and split it, and the children of Israel shall come in the midst of the Hudson on dry land. It's low flow."

1. And Jerry was skeptical saying, "Low flow? I don't like the sound of that." Then the Angel of God, who had been going in front of the Israelite camp, moved and went behind them, and a pillar of cloud moved away from in front of them and stood behind them.

1. And he came between the camp of Manhattan and the camp of Israel, and there were the cloud and the darkness, and it illuminated the night - as though the planets were on fire, like flaming globes - and one did not draw near the other all night long.

1. And Jerry stretched out his hand over the Hudson, and the Lord led the Hudson to low flow all night, and He made the Hudson into dry land and the waters split.

1. Then the children of Israel came into the midst of the Hudson on dry land, and the waters were to them as a wall from their right and from their left.

1. The Manhattantianites pursued and came after them, all Newman's horses, his chariots, and his horsemen, into the midst of the Hudson.

1. It came about in the morning watch that the Lord looked down over the

Ritually wash hands without reciting the blessing. The need for hand

washing before eating vegetables is no longer a ritual requirement, however,

it is included here in the traditional Seder.

KARPAS

Traditional - Karpas

Contributed by [Haggadot](#)

Source: Traditional

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

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

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.

1. Pharaoh drew near, and the children of Israel lifted up their eyes, and behold! the Manhattanites were advancing after them.
1. The Israelites were very frightened. Like really scared, not the fake kind where you say "Oooo, I'm so scared," just to be sarcastic because you're not really scared at all. And the children of Israel cried out to the Lord.
1. They said to Jerry, "Is it because there are no graves on the Upper West Side that you have taken us to die in TriBeCa?" which is sarcastic and, frankly, rude and ungrateful given the circumstances.
1. "What is this that you have done to us to take us out of The Upper West Side? Isn't this the thing about which we spoke to you about uptown, saying, 'Leave us alone, and we will serve the Manhattanites, because we would rather serve the Manhattanites than die in the desert'?"
1. And Jerry, in a very high, nasal pitch, shouted at the people, "YOU NEVER SAID THAT!!! YOU LIARS!" But George reminded Jerry, saying "It's not a lie if they believe it."
1. And the children of Israel continued their kvetching, saying things like, "Why have you taken us from a country packed with ponies to a non-pony country?" and, "Here's to feeling good none of the time!"
1. But Jerry composed himself - even though the children of Israel were a BUNCH OF LIARS! – and said, "Don't be afraid! Stand firm and find your Katra. See the Lord's salvation that He will wreak for you today."
1. And the Elders of the people of the children of Israel asked Jerry, "What of this Katra?" And Jerry explained to them, saying "It is your Spirit, your Being. The part of you that says, 'Yes, I can!'"
1. And the Elders of the people of the children of Israel explained to them that Katra, the spirit of the Lord, was with them.
1. And Jerry overheard this and he clarified that, no, Katra was not the spirit of The Lord, rather from Star Trek III, The Search for Spock. And the children of Israel protested, and Jerry said, "Yeah, I know, George will tell you Wrath of Khan is the better picture, but for me – "

Chapter 14

Contributed by [Ian Gold](#)

Source:

Chapter Fourteen(Finally!)

1. The Lord spoke to Jerry, saying, "Speak to the children of Israel, and let them turn back and encamp in front of The West Side Highway, between Canal Street and the Hudson; in front of The entrance to the Holland Tunnel, you shall encamp opposite it, by the Hudson.

1. And Newman will say about the children of Israel, "They are trapped in the land. Tribeca has closed in upon them";

1. And I will harden Pharaoh's cardiac arteries, and he will pursue them, and I will be glorified through Pharaoh and through his entire force, and the Manhattantes will know that I am the Lord, Baby!" And they did so.

1. It was reported to Newman that the people had fled; and Pharaoh and his servants had a change of heart toward the people, and they said, "What is this that we have done, that we have released Israel from serving us? That was a really stupid thing! Why did we lend them our stuff? They aren't coming back. They were never going to return our stuff!"

1. So Newman harnessed his chariot, and took his people with him.

1. He took six hundred select chariots and all the chariots of Egypt, with officers over them all.

1. And the Lord hardened the arteries of Pharaoh, the king of Manhattan, and he chased after the children of Israel, and the children of Israel were marching out triumphantly.

1. The Manhattantes chased after them and overtook them encamped by the Hudson every horse of Pharaoh's chariots, his horsemen, and his force beside the West Side Highway, in front of The entrance to the Holland Tunnel.

Traditional - Yachatz

Contributed by [Haggadot](#)

Source: Traditional

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally

hidden, by the leader of the Seder for the children to "steal" or "find" and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the "Motzi-Matzah" and "Korech"

MAGGID - BEGINNING

Traditional - Maggid

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Beginning

מגיד

Raise the tray with the matzot and say:

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויכל, כל דצריך ייתי ויפסח. השתא הני, לשנה הבאה בארעא דישראל. השתא עבדי, לשנה הבאה בני חורין.

Ha lachma anya dee achalu avhatana b'ara d'metzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.

SONGS

Had Gadya

Contributed by [Ian Gold](#)

Source:

Reorder songs

imahot, shloshah avot, shnailluchot habrit, echad Eloheinu shebashamayim
u'va'aretz.

Tishah mi yode'a? Tishah ani yode'a: tishah yarchai laidah, shmonah yimei
milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshel
Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu
shebashamayim u'va'aretz.

Asarah mi yode'a? Asarah ani yode'a: asarah dibraya, tishah yarchai laidah,
shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah,
chamishah chumshel Torah, arba imahot, shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.

Echad asar mi yode'a? Echad asar ani yode'a: echad asar kochvaya, asarah
dibraya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata,
shishah sidrei mishnah, chamishah chumshel Torah, arba imahot, shloshah
avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shnaim asar mi yode'a? Shnaim asar ani yode'a: shnaim asar shiv'taya,
echad asar kochvaya, asarah dibraya, tishah yarchai laidah, shmonah yimei
milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshel
Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu
shebashamayim u'va'aretz.

Shloshah asar mi yode'a? Shloshah asar ani yode'a: shloshah asar mid'aya,
shnaim asar shiv'taya, echad asar kochvaya, asarah dibraya, tishah yarchai
laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah,
chamishah chumshel Torah, arba imahot, shloshah avot, shnai luchot habrit,
echad Eloheinu shebashamayim u'va'aretz.

Maggid – Four Questions

מגיד ארבע שאלות

מה נישתא-נא הא-לאל-האז-המיקול הא-ל-ל-ל?

Mah nish-ta-na ha-lal-lah ha-zeh mikol ha-lei-lot?

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

השנה הזו שונה מכל שנה אחרת בשנה, למה?

She-b'chol ha-lei-lot annu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo
matzah.

On all other nights, we eat either leavened or unleavened bread, why on this
night do we eat only matzah?

בשנה אחרת אנו אוכלים לחם או מצות, למה בשנה הזו אנו אוכלים רק מצות?

Sheb'chol ha-lei-lot annu och'lin sh'ar y'rakot. Ha-lal-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we
eat bitter herbs?

בשנה אחרת אנו אוכלים ירקות מכל מיני ירקות, למה בשנה הזו אנו אוכלים רק מרור?

Sheb'chol ha-lei-lot ein annu mat-beelin afee-lu pa-am echad. Ha-lal-lah hazeh
sh'tei p'ameem.

On all other nights, we do not dip vegetables even once,
why on this night do we dip greens into salt water and bitter herbs into sweet
haroset?

בשנה אחרת אנו לא מטבילים ירקות אפילו פעם אחת, למה בשנה הזו אנו מטבילים ירקות בשליל וירקות חמוצים בשליל?

Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

אָמְהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ

שְׁנַיִם עֶשְׂרֵי מִי יוֹדֵעַ? שְׁנַיִם עֶשְׂרֵי אֲנִי יוֹדֵעַ: שְׁנַיִם עֶשְׂרֵי שְׁבַטֵיָא, אֶחָד עֶשְׂרֵי כּוֹכְבֵיָא, עֶשְׂרֵי דְבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מְשָׁנָה, הַמְשָׁה חוֹמְשֵי תוֹכָה, אַרְבַּע אַמְהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ.

שְׁלֹשָׁה עֶשְׂרֵי מִי יוֹדֵעַ? שְׁלֹשָׁה עֶשְׂרֵי אֲנִי יוֹדֵעַ: שְׁלֹשָׁה עֶשְׂרֵי מְדֵיָא, שְׁנַיִם עֶשְׂרֵי שְׁבַטֵיָא, אֶחָד עֶשְׂרֵי כּוֹכְבֵיָא, עֶשְׂרֵי דְבְרֵיָא, תְּשַׁעַה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שְׁבַתָא, שְׁשָׁה סְדְרֵי מְשָׁנָה, הַמְשָׁה חוֹמְשֵי תוֹכָה, אַרְבַּע אַמְהוֹת, שְׁלֹשָׁה אַבּוֹת, שְׁנֵי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאֶרֶץ.

Echad mi yode'a? Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

Shnayim mi yode'a? Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shloshah mi yode'a? Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Arba mi yode'a? Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Chamishah mi yode'a? Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shishah mi yode'a? Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shiv'ah mi yode'a? Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Shmonah mi yode'a? Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba

Avadim Hayinu

Contributed by [Ian Gold](#)

Source:

Maggid – Exodus Story

עֲבָדִים הָיִינוּ

עֲבָדִים הָיִינוּ לַפְרָעָה בְּמִצְרַיִם, וַיֹּצִיאֵנוּ יי אֱלֹהֵינוּ מִשָּׁם בְּיַד הַיָּד הַגְּדוֹלָה וּבְזְרוֹעַ נְטוּיָהּ. וְאֵלּוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אֲנִי וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעַבְדֵי הָיִינוּ לַפְרָעָה בְּמִצְרַיִם. וְאֶפִּילוּ כָלנוּ חֲכָמִים, כָּלנוּ נְבוֹנִים, כָּלנוּ זְקֵנִים, כָּלנוּ יוֹדְעִים אֶת הַתּוֹכָה, מִצָּנָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרָבָה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי זֶה מִשְׁבַּח.

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. Va-afilu kulanu chachamim, kulanu n'vonim, kulanu z'keinim, kulanu yod'im et hatorah, mitzvah aleinu l'sapeir bitzi-at mitzrayim. V'chol hamarbeh l'sapeir bitzi-at mitzrayim, harei zeh m'shubach.

We were slaves in Egypt and the Lord freed us from Egypt with a mighty hand. Had not the holy one liberated our people from Egypt, then we, our children and our children's children would still be enslaved.

Seder of our Sages : Telling of the Story

מִעֲשֵׂה רַבֵּי אֱלִיעֶזֶר וְרַבֵּי יְהוֹשֻׁעַ וְרַבֵּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבֵּי עֲקִיבָא וְרַבֵּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵנֵי בְרַק, וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: נְבוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

Ma-aseh b'rabi Eli-ezer, v'rabi Y'hoshua, v'rabi Elazar ben azaryah, v'rabi Akiva, v'rabi Tarfon, she-hayu m'subin bivnei vrak, v'hayu m'sap'rim bitzi-at mitzrayim, kol oto halaylah, ad sheba-u talmideihem v'am'ru lahem. Raboteinu, higi-a z'man k'ri-at sh'ma, shel shacharit.

It once happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiva and Tarfon were reclining at the seder table in Bnei Brak. They spent the whole night discussing the Exodus until their students came and said to them:

Traditional - Songs

Contributed by [Haggadot](#)

Source: Traditional

אָדִיר הוּא

אָדִיר הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, אֵל בְּנָה.

בְּנָה בֵּיתְךָ בְּקָרוֹב

בְּחֹזֵר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, אֵל בְּנָה בֵּיתְךָ בְּקָרוֹב

הַדוֹר הוּא, וְתִיק הוּא, זַכַּאי הוּא, חֹסִיד הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, אֵל בְּנָה בֵּיתְךָ בְּקָרוֹב

טְהוֹר הוּא, נְחִיד הוּא, כְּבִיר הוּא, לְמוֹד הוּא, מְלַךְ הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, אֵל בְּנָה בֵּיתְךָ בְּקָרוֹב

נוֹכָא הוּא, סְגִיב הוּא, עֲזוּז הוּא, פּוֹדָה הוּא, צְדִיק הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, אֵל בְּנָה בֵּיתְךָ בְּקָרוֹב

קְדוֹשׁ הוּא, כְּחוּם הוּא, שְׂדֵי הוּא, תְּקוּף הוּא, יְבֵנָה בֵּיתוֹ בְּקָרוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקָרוֹב. אֵל בְּנָה, אֵל בְּנָה, אֵל בְּנָה בֵּיתְךָ בְּקָרוֹב

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

Bachur hu, gadol hu, dagul hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Hadur hu, vatic hu, zakai hu, chasid hu, yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Tahor hu, yachid hu, kabir hu, lamud hu, melech hu yivei baito b'karov. Bimheirah, bimheirah, b'yamainu b'karov. El b'nai, El b'nai, b'nai baitcha b'karov.

Nora hu, sagiv hu, izuz hu, podeh hu, tzadik hu, yivei baito b'karov. Bimheirah,

מתחלה עובדי עבודה זרה היו אבותינו, ועלשיו קרבנו המקום לעבדתו, שנאמר: ויאמר יהושע אל כל העם, כה אמר יי אלהי ישראל: בעבר הנהר ישבו אבותיכם מעולם, תרח אבי אברהם ואבי נחור, ויעבדו אלהים אחרים. וזקח את אביכם את אברהם מעבר הנהר ואולך אותו בכל ארץ כנען, וארבה את זרעו ואתן לו את יצחק, ואתן ליצחק את יעקב ואת עשיו. ואתן לעשו את הר שעיר לרשת אתו, ויעקב ובניו ירדו מצרים.

Mit'chilah ov'dei avodah zarah hayu avoteinu. V'achshav keir'vanu hamakom la-avodato. Shene-emar: Vayomer Y'hoshua el kol ha-am. Koh amar Adonai Elohei yisra-eil, b'eiver hanahar yash'vu avoteichem mei-olam, Terach avi avraham va-avi nachor. Vaya-avdu Elohim acheirim. Va-ekach et avichem et avraham mei-eiver ha-nahar, va-oleich oto b'chol eretz k'na-an. Va-arbeh et zaro, va-eten lo et Yitzchak. Va-etein l'yitzchak et Ya-akov v'et Eisav. Va-etein l'eisav et har sei-ir, lareshet oto. V'ya-akov uva-nav yar'du mitzrayim.

At first our forefathers worshiped idols, but then the Omnipresent brought us near to divine service, as it is written: "Joshua said to all the people: so says the Lord God of Israel—your fathers have always lived beyond the Euphrates River, Terah the father of Abraham and Nahor; they worshipped other gods. I took your father Abraham from the other side of the river and led him through all the land of Canaan. I multiplied his family and gave him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir to inherit, however Jacob and his children went down to Egypt."

ברוך שומר הבטחתו לישראל, ברוך הוא. שהקדוש ברוך הוא חשב את הקץ, לעשות כמו שאמר לאברהם אבינו בברית בין הבתרים, שנאמר: ויאמר לאברהם, ידע תדע כי גר יהיה זרעך בארץ לא להם, ויעבדום וענו אתם ארבע מאות שנה. וגם את הגוי אשר יעבדו ין אנכי ואחרי כן יצאו ברקש גדול.

Baruch shomeir havtachato l'yisra-eil. Baruch hu. Shehakadosh Baruch hu chishav et hakeitz, la-asot k'mah she-amar l'avraham avinu bivrit bein hab'tarim. Shene-emar: vayomer l'avram yadoa teida, ki geir yihyeh zaracha, b'erezt lo lahem, va-avadum v'inu otam arba meiot shanah. V'gam et hagoy asher ya-avodu dan anochi. V'acharei chein yeitz'u, birchush gadol.

Praised be He who keeps His promise to Israel; praised be He. The holy one, blessed be he, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "He said to Abram, your descendants will surely sojourn in a land that

1. George did suggest quickly dipping into Poppie's but Jerry reminded him that Poppie was a little sloppy.

1. And the habitation of the children of Israel, that they dwelled in Manhattan, was four hundred and thirty years.

1. It came to pass at the end of four hundred and thirty years, and it came to pass in that very day, that all the legions of the Lord went out of the land of Manhattan.

1. It is a night of anticipation for the Lord, to take them out of the land of Manhattan; this night is the Lord's, guarding all the children of Israel throughout their generations.

1. The Lord said to Jerry and George, "This is the **statue** of the Passover Festivus sacrifice: No anti-dentite may partake of it.

1. And every man's slave, purchased for his money you shall circumcise him, though you may have gotten used to his foreskin; then he will be permitted to partake of it.

1. No Latvian Orthodox person nor any member of a group that goes around mutilating squirrels may partake of it. And obviously no pigmen. I don't mean to be difficult about this, but I'm devout!

1. It must be eaten in one house; you shall not take any of the meat out of the house to the outside, neither shall you break any of its bones. Nor shall you deep fry any part of it in chocolate sauce.

1. As for the table setting, use your judgment, save one suggestion. Darling, you see where that glass is? How that glass is near the edge of the table? You got the whole table there to put the glass, why you chose the absolute edge, so half the glass is hanging off the table, you breath and that glass falls over, then you're gonna have broken glass on the carpet, embedded in the carpet fibers, deep, deep in the shag, broken glass, bits of broken glass that you never get out. You can't get it out with a vacuum cleaner. Even on your hands and knees with a magnifying glass, you can't get all the pieces, and then you think you got it all and two years later, you're walkin' barefoot and you step on a piece of broken glass and you

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ
וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ

וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ
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וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ
וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ

threat from Pharaoh.

*We lower the wine cup and continue with the recitation of the traditional
Midrash or Rabbinic discussion of the Passover Exodus story as recorded in
the Torah, beginning first with the threat to Israel from Lavan and then the*

kept saving us from them.

This covenant that remained constant for our ancestors and for us has saved
us against any who arose to destroy us in every generation, and throughout
history when any stood against us to annihilate us, the Kadosh Barukh Hu

*V'hi she-am'dah la-avoteinu v'lanu. She'lo echad bilvad, amad aleinu
l'chaloteinu. Ela sheb'chol dor vador, om'dim aleinu l'chaloteinu, v'hakadosh
Baruch hu matzileinu mi-yadam.*

וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ
וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ וְיִשְׁמַר אֶת אֲבוֹתֵינוּ

*We lift up our cup wine and cover the matzah, as we recite the following and
recall God's promise to Abraham, emphasizing eternal divine watchfulness.*

V'hee She-amdah

they shall leave with great wealth."

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

1. Nor at Pfeiffer's nor Kady's nor La Cucina;

1. Nor at Hunan 5th Ave nor Pete's Tavern nor Sardi's;

1. Nor at Dream Café nor Hop Sing's nor Top of the Muffin To You;

1. Nor at Kenny Rogers Roasters nor Dinky Donuts nor Paisano's Pizza;

1. Nor at Joe's Fruit Stand nor Schnitzer's nor H&H bagels;

1. Nor could they stop at Pomodoro's nor Papaya King nor Reggie's;

Mendy's nor The Soup Nazi's;

1. They baked the dough that they had taken out of Manhattan as
unleavened cakes, for it had not leavened, for they were driven out of
Manhattan. They could not tarry and so they could not stop at Monk's nor

1. And also, a great mixed multitude went up with them, and chickens and
hens and roosters, and also sheep and rams and ewes.

1. The children of Israel journeyed from Del Boca Vista, Phase 3, located for
the purposes of this story, on the Upper West Side, to The corner of First
Avenue and First Street, the nexus of the Universe downtown, about six
hundred thousand on foot, the men, besides the young children.

"lent" them, and they emptied out Manhattan.

1. The Lord gave the people favor in the eyes of the Manhattanites, and they

1. And the children of Israel did according to Jerry's order, and they
"borrowed" from the Manhattanites silver objects, golden objects, and
garments. And, yes, whenever one of the "borrowed" objects was golden
the Israelite would cry out, "it's gold, Jerry! Gold!"

1. The people picked up their dough when it was not yet leavened, their
leftovers bound in their garments on their shoulders.

1. So the Manhattanites took hold of the people to hasten to get them the
hell out of the land, for they said, "You guys...You're not our kinda guys."

1. Take also your chickens and hens and roosters, and also your sheep and
rams and ewes, as you have spoken, and go."

וַיִּרְעוּ אֹתוֹ הַמִּצְרִיִּם--כִּמוֹ שֶׁנֶּאֱמַר "הִבֵּה נִתְחַכְמָה, לוֹ: פִּי-וַיִּרְבֶּה, וְהִיָּה כִּי-תִקְרָאנָה (מִלְחָמָה וְנוֹסֵף גַּם-הוּא עַל-שִׁנְאֵינוּ, וְנִלְחַם-בָּנוּ, וְעָלָה מִן-הָאָרֶץ" (שמות א, י).

וַיֵּעַנּוּ-כִּמוֹ שֶׁנֶּאֱמַר "וַיִּשְׁמוּ עָלָיו שְׂרֵי מִסִּים, לִמְעַן עֲנֹתוֹ בְּסִבְלָתָם; וַיִּבֶן עָרֵי מִסְכְּנוֹת, (לַפְרֵעָה--אֶת-פְּתָם, וְאֶת-רַעְמֵסֵס" (שמות א, יא).

וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה--כִּמוֹ שֶׁנֶּאֱמַר "וַיַּעֲבֹדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל, בְּפֶרֶךְ" (שמות א, יג).

Go out and learn what Lavan the Aramean sought to do to Jacob our father! Pharaoh the evil only decreed against the males, but Lavan sought to uproot everything, as it is written "A wandering Aramean was my father" [while this makes little sense in English, the free word order of Hebrew and ambiguity of the verb "oved" can be stretched somewhat to mean that an Aramean Lavan tried to cause the loss of Jacob] "and he went down into Egypt, and sojourned there" (Deuteronomy 26,5). This teaches that he did not descend to live there permanently, but rather temporarily, "And they said unto Pharaoh: 'To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen'" (Genesis 47,4).

Few in number--as it is written "Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude" (Deuteronomy 10,22).

And he became there a nation--this teaches that Israel were distinguishable from others there. Great, powerful--"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1,7).

And populous--as it is written "I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare" (Ezekiel 16,7).

And the Egyptians dealt ill with us--as it is written "come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land" (Exodus 1,10).

1. And you shall take a fishing rod or a Bruline tennis racquet and immerse it in the blood that is in the basin, and you shall extend to the lintel and to the two doorposts a shtickl of blood that is in the basin, and you shall not go out, any man from the entrance of his house until morning. God's gonna be doing some lopping."

1. The Lord will pass to denogginate the Manhattanites, and He will see the blood on the lintel and on the two doorposts, and the Lord will pass over the entrance, and He will not permit any denogginating in your houses.

1. And you shall keep this matter as a statute for you and for your children forever.

1. And it shall come to pass when you enter the land that the Lord will give you, as He spoke, that you shall observe this Festivus.

1. And it will come to pass if your children say to you, 'What is this service to you?'

1. You shall say, 'It is a Passover Festivus to the Lord, for He passed over the houses of the children of Israel in Manhattan when He denogginated the Manhattanites, and He saved our houses. And the people kneeled and prostrated themselves.'

1. So the children of Israel went and did as the Lord commanded Jerry and George.

1. It came to pass at midnight, and the Lord denogginated every firstborn Bubble boy in the land of Manhattan, from the firstborn Bubble Boy of Pharaoh Newman who sits on his throne to the firstborn Bubble Boy of the captive who is in the dungeon, and every firstborn Bubble animal. And no unbubbled son was denogginated.

1. And Pharaoh arose at night, he and all his servants and all the Manhattanites, and there was a great outcry in Manhattan, for there was no house in which no one was denogginated.

1. So he called for Jerry and George at night, and he said, "Get the hell outta here! Both you, as well as the children of Israel, and go, worship the Lord as you have spoken.

Vayar et an'yeynu – zo p'rishut derech eretz, k'mah shene'emar: vayar Elohim et binei Yisrael vayeida Elohim.

Vayishma Adonai et koleinu – k'mah shene'emar: vayishma Elohim et nakatam, vayizkor Elohim et brito et Avraham, et Yitshak vet Ya'akov.

Vanitzak el Adonai elohai avoteinu – k'mah shene'emar: vayihl vayamin harabim hahem vayamot melech mitzrayim, vayeian'chu binei Yisrael min ha'avodah vayizaku, vata'al shavatam el ha'Elohim min ha'avodah.

Vanitzak el Adonai elohai avoteinu, vayishma Adonai et koleinu, vayar et onyeynu vet amaleinu vet lachatzeynu.

וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם וְאֶת בְּרִיתוֹ וְאֶת אַבְרָהָם וְאֶת יִצְחָק וְאֶת יַעֲקֹב וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם

וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם וְאֶת בְּרִיתוֹ וְאֶת אַבְרָהָם וְאֶת יִצְחָק וְאֶת יַעֲקֹב וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם

וְאֶת אֲבוֹתֵיכֶם

וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם וְאֶת בְּרִיתוֹ וְאֶת אַבְרָהָם וְאֶת יִצְחָק וְאֶת יַעֲקֹב וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם

וְאֶת אֲבוֹתֵיכֶם וְאֶת אֲבוֹתֵיכֶם

וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם וְאֶת בְּרִיתוֹ וְאֶת אַבְרָהָם וְאֶת יִצְחָק וְאֶת יַעֲקֹב וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם

וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם וְאֶת בְּרִיתוֹ וְאֶת אַבְרָהָם וְאֶת יִצְחָק וְאֶת יַעֲקֹב וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם

וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם וְאֶת בְּרִיתוֹ וְאֶת אַבְרָהָם וְאֶת יִצְחָק וְאֶת יַעֲקֹב וַיִּזְכֹּר אֱלֹהִים אֶתְכֶם וְאֶת אֲבוֹתֵיכֶם

And laid upon us hard bondage—as it is written "And the Egyptians made the children of Israel to serve with rigour" (Exodus 1,13).

store-cities, Pitthom and Raamesses" (Exodus 1,11)

taskmasters to afflict them with their burdens. And they built for Pharaoh

And afflicted us—as it is written "Therefore they did set over them

1. Jerry summoned all the elders of Israel and said to them, "Draw forth or buy for yourselves sheep for your families and slaughter the Passover Festival sacrifice.

1. On the fourteenth day of the month of Krameriun, in the evening, you shall eat unleavened cakes, until the twenty first day of the month of Krameriun, in the evening.

1. And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Manhattan, and you shall observe this Festival day throughout your generations, as an everlasting state.

1. For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses. For whoever eats leaven from the first day until the seventh day, that soul shall be cut off from Israel, even if the unleavened cakes, like the bitter herbs, make that soul thirsty, or if the unleavened cakes make another soul constipated.

1. But God, undeterred, returned to his instructions: "Throughout your generations, you shall celebrate it as an everlasting statute, like a Joe Mayo party. And as Joe Mayo assigns to each man and to each woman a task at his parties, I will assign to every Israeliite a task, like the kids with the questions."

1. And Jerry stopped God, saying, "Statute" And God said "What?" And Jerry said "Statute. It's not a statue." And God said, "No, statue." And Jerry said, "Fine. We'll celebrate it as an everlasting sculpture." And God called upon George, "Just wait a minute. George, you're smart, is it statue or statute?" And George responding, saying "Statute." And God remained incredulous, saying, "Oh, I really think you're wrong."

1. And this day shall be for you as a memorial, and you shall celebrate it as a Festival for the Lord, throughout your generations, you shall celebrate it as an everlasting statue."

1. But God was steadfast, explaining, "The blood conveys that solemn religious look you want in a sign. Very pious.

V'et amaleinu – eilu habanim. K'mah shene'emar: kol habein hayilod hay'orah tashlichuhu v'chol habit t'chayun.

V'et lachatzeinu – zeh had'chak, k'mah shene'emar: v'gam raiti et halachatz asher mitzrayim lochatzim otam.

“We cried to the Lord, the God of our fathers; the Lord heard our cry and saw our affliction, our toil, and our oppression.” (Dt. 26:6)

We cried to the Lord, the God of our fathers – as it is written: “It happened in the course of those many days that the king of Egypt died; the children of Israel sighed because of their labor and cried; their cry of servitude reached God.”

The Lord heard our cry – as it is written: “God heard their groaning; God remembered His covenant with Abraham, with Isaac, and with Jacob.”

And saw our affliction – that is, the conjugal separation of husband and wife, as it is written: “God saw the children of Israel and God knew.”

Our toil – refers to the drowning of the sons, as it is written: “Every son that is born you shall cast into the river, but you shall let every daughter live.”

Our oppression – means the pressure used upon them, as it is written: “I have also seen how the Egyptians are oppressing them.”

וַיִּזְעַגּוּ יְיָ מִמִּצְרַיִם בְּיַד מִזְקָה וּבִזְרַע נִטְוָה, וּבְמַכָּא גָדֹל, וּבְאִתּוֹת וּבְמִפְתִּים.

וַיִּזְעַגּוּ יְיָ מִמִּצְרַיִם - לֹא עַל יְדֵי מִלְאָךְ, וְלֹא עַל יְדֵי שִׁכְרָךְ, וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְדוּשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֶצְמוֹ, שְׁנֹאֲמַר: וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאֲדָם וְעַד בְּהֵמָה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים. אֲנִי יְיָ

וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה - אֲנִי וְלֹא מִלְאָךְ. וְהִפִּיתִי כָל בְּכוֹר בְּאֶרֶץ מִצְרַיִם - אֲנִי וְלֹא שִׁכְרָךְ. וּבְכָל אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים - אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי יְיָ - אֲנִי הוּא וְלֹא אֲחֵר.

בְּיַד מִזְקָה - זוּ הַדְּבָר, כִּמְהָ שְׁנֹאֲמַר: הִנֵּה יָד יְיָ הִנֵּה בְּמִקְוֶה אֲשֶׁר בְּשַׁדָּה, בְּסוּסִים, בְּחֵמְרִים, בְּגַמְלִים, בְּבִקְרָ וּבְצִאֵן, דָּבָר כְּבִד מְאֹד.

fire its head with its legs and with its innards.” And, again, Jerry made that ‘Eww, Gross!’ face he tended to make.

1. “And you shall not leave over any of it until morning, and whatever is left over of it until morning, you shall burn in fire. And if the fire will not be extinguished, try using a large shoe, almost clownish in it’s size.

1. For if any of the flesh is not burned and is instead discarded in a trash receptacle, then those of weak will might later feast on the discarded refuse, and I will not have the children of Israel eating garbage. I’m looking at you George.

1. And this is how you shall eat it: your loins girded, your shoes on your feet, and your Pez in your hand; and you shall eat it in haste, it is a Passover sacrifice to the Lord.”

1. And Jerry was awash with relief as he would not have to worry about his foot odor problem, and George asked what they would be serving for desert.

1. “I will pass through the land of Manhattan on this night, and I will smite every firstborn Bubble Boy in the land of Manhattan, both man and beast, and upon all the gods of Manhattan will I wreak judgments I, the Lord.”

1. And the blood will be for you for a sign upon the houses where you will be, and I will see the blood and skip over you, and there will be no plague to destroy you when I smite the people of the land of Manhattan.

1. And Jerry, trying to move off of the blood idea, threw out some suggestions, saying, “How about instead of blood we use some peanut butter?”

1. But God commanded like it was a bodily function, “No. Too many containers. Big mess, big mess. Too sloppy. I want to stick with the blood from the lambs. That’s the ticket.”

1. But Jerry, too, would not relent, saying, “How about this: label makers! You know, individualize the houses, like ‘The Steinbergs live here. No smiting, please!’”

uvatzon, dever kaveid m'od.

Uvizroa n'tuyah – zo hacherev, k'mah shene'emar: v'charbo sh'lufah b'yado, n'tuyah al Yerushalayim.

Uv'mora gadol. Zeh giluy sh'chinah, k'mah shene'emar: oh hanisah Elohim lavo lakachat lo goy mikerev goy, b'masot b'otot uv'moftim, uv'milchamah uv'yad chazakah uvizroa n'tuyah, uv'moraim g'dolim, k'chol asher asah lachem Adonai Eloheichem b'mitzrayim l'einecha.

Uv'otot – zeh hamateh, k'mo shene'emar: v'et hamateh hazeh tikach b'yadecha, asher ta'aseh bo et ha'otot.

U'vimoftim – zeh hadam, k'mo shene'emar: v'natati moftim bashamayim u'va'aretz.

“The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, miraculous signs and wonders.” (Dt. 26:8)

The Lord brought us out of Egypt – not by an angel, not by a seraph, not by a messenger, but by the holy one, blessed be He, Himself, as it is written: “I will pass through the land of Egypt on that night; I will smite all the firstborn in the land of Egypt from man unto beast; on all the gods of Egypt I will execute judgments; I am the Lord.”

“I will pass through the land of Egypt on that night” – myself and not an angel; “I will smite all the firstborn in the land of Egypt” – myself and not a seraph; “on all the gods of Egypt I will execute judgments” – myself and not a messenger; “I am the Lord” – I and none other.

Mighty hand – refers to the disease among the cattle, as it is written:

CONCLUSION

Chapter 12

Contributed by [Ian Gold](#)

Source:

Chapter Twelve

1. The Lord spoke to Jerry and to George in the land of Manhattan saying, “This month shall be to you the head of the months; to you it shall be the first of the months of the year. And you shall no longer call it the Newmanium, as Pharaoh has decreed. And you shall call it instead the Kramerium, as I command. Don’t ask me why. God’s choice.
1. Speak to the entire community of Israel, saying, “On the tenth of this month, The Kramerium, let each one take a lamb for each parental home, a lamb for each household.
1. But if the household is too small for a lamb, then he and his neighbor who is nearest to his house shall take one according to the number of people, each one according to one’s ability to eat.” And Jerry shook his milky-white hand at the Lord and said, “That’s commie-talk!”
1. And so the Lord suggested that they get a smaller lamb.
1. “You shall have a perfect male sheep in its first year; you may take it either from the ram or from the ewe.
1. And George inquired, “Let me understand. You got the ewe, the sheep and the ram. The ram goes with the sheep. So who’s having sex with the ewe?”
1. And Jerry suggested they talk about it another time.
1. But George persisted, saying “But you see my point here? You only hear of a ewe, a ram and a lamb. Something’s missing!
1. And God said, “They’re all sheep. The ram has sex with all of them.” And George responded, saying, “That’s perverse.”
1. “Well, as I was saying...You shall keep it for inspection until the fourteenth

Chapter 1

Contributed by [Ian Gold](#)

Source:

Chapter one

1 And these are the names of the sons of Israel who came to the New York Metropolitan area with Jacob, each man and his household came:

2 Reuben, Simeon, and Judah.

3 Issachar, Zebulun and Benjamin...

4 Yada, Yada and Yada...

7 The children of Israel were fruitful, as few were sponge-worthy, and swarmed and increased and became very very strong, particularly the Mandlebaums, and the land became filled with them.

8 A new Crazy pharaoh, Joe Davola, arose over Manhattan, who did not know about Superman or cereal or anything.

9 He said to his people, "Behold, though 95% of the people of the children of Israel are undatable(!) they are more numerous and stronger than we are.

11 So they appointed over them tax collectors and library cops to afflict them with their burdens, and they built two retirement condominium complexes for Pharaoh, namely Phase II of the Pines of Mar Gables, and Del Boca Vista, Phase III.

12 But as much as they would afflict them, so did they multiply, as there were no sponges left in all of Manhattan, and so did they gain strength, not just the Mandlebaums, and the Manhattanites were disgusted because of the children of Israel.

13 So the Manhattanites, all anti-dentite bastards, enslaved the children of Israel with back-breaking labor.

the Lord strengthened Pharaoh's heart, and he did not let the children of Israel out of his land. And Jerry said, "If you strengthen Newman's heart one more time, I'm gonna completely lose it!!"

Chapter Eleven

- 1 . The Lord said to Jerry, "I will bring one more plague upon Pharaoh and upon Manhattan; afterwards Newman will drive you out of here. He's an idiot altogether."
- 1 . Please, speak into the ears of the people, and let them "borrow", each man from his friend and each woman from her friend, silver vessels and golden vessels. That's right. Gold, Jerry! Gold!
- 1 . So the Lord gave the people favor in the Manhattanites' eyes; also Jerry was highly esteemed in the land of Manhattan – How could anyone not like him?
- 1 . Jerry said, "So said the Lord, Art Vandelay, 'At the dividing point of the night, I will go out into midtown Manhattan, and every firstborn Buble Boy in the land of Manhattan will die, from the firstborn Buble Boy of Pharaoh, who sits on his throne to the firstborn Buble Boy of the slave woman who is behind the millstones, and every firstborn Buble animal. And there will be a great cry throughout the entire land, such as there never has been and such as there shall never be again. They'll cry, and then they'll cry again."
- 1 . But to all the children of Israel, not one dog will whet its tongue against either man or beast, in order that you shall know that the Lord will separate between the Manhattanites and between Israel". What does dog licking have to do with the slaying of first Buble boys? That's what I'd like to know about it.
- 1 . The Lord said to Jerry, "Pharaoh will not heed you, in order to increase My miracles in the land of Manhattan."
- 1 . Jerry and George had performed all these miracles before Pharaoh, but

14 And they embittered their lives with hard labor – the maid did little, the pool guy did not replace the towels, no butlers were decreed – and they pretty much had to do most of the cleaning themselves.

15 Now Crazy Joe Davola spoke to the Hebrew midwives, one who was named Milva, and the second, who was named Man Hands.

16 And he said, "When you deliver the Hebrew women, if it is a son, you shall put him to death, but if it is a daughter, she may live." He was a bit of a crazy-talker.

17 The midwives, however, feared God; so they did not do as Crazy Joe Davola had spoken to them, but they enabled the boys to live.

18 Yada, yada, yada...

22 And Pharaoh Joe commanded all his people, saying, "Every Hebrew son who is born you shall cast into the East River, and every daughter you shall allow to live on the Upper West Side.

The Four Children (Hebrew)

Contributed by [Haggadot](#)

Source: Traditional

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שְׁנַתֵּן תּוֹכָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא
כְּנֶגֶד אַרְבַּעַה בְּנִים דְּבָכָה תּוֹכָה. אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ
לְשֹׂאֵל

Baruch hamakom, baruch hu. Baruch shenatan torah l'amo yisra-eil, baruch hu.

K'neged arba-ah vanim dib'rah torah. Echad chacham, v'echad rasha, v'echad tam, v'echad she-eino yodei-a lishol

The Torah speaks of four types of children: one is wise, one is wicked, one is simple, and one does not know how to ask.

חָכָם מָה הוּא אוֹמֵר? מַה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה " אֵלֵהֵינוּ אֶתְכֶם? וְאִיךָ
אֵתָה אָמַר לוֹ כִּהְלָכוֹת הַפֶּסַח: אֵין מִפְּטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן

Chacham mah hu omeir? Mah ha-eidot v'hachukim v'hamishpatim, asher tzivah Adonai Eloheinu etchem? V'af atah emor lo k'hilchot hapesach. Ein maftirin achar hapesach afikoman.

The Wise One asks: "What is the meaning of the laws and traditions God has commanded?" (Deuteronomy 6:20) You should teach him all the traditions of Passover, even to the last detail.

רָשָׁע מָה הוּא אוֹמֵר? מַה הַעֲבֹדָה הַזֹּאת לָכֶם? לָכֶם - וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן
הַכֶּלֶל כִּפָּר בְּעֵקֶר
וְאִיךָ אֵתָה הִקְהָה אֶת שְׁבִיבֵי וְאָמַר לוֹ: בְּעִבּוֹר זֶה עָשָׂה " לִי בְּצִאתִי מִמִּצְרַיִם. לִי - וְלֹא לוֹ.
אֵילוֹ הִיָּה שָׁם, לֹא הִיָּה נִגְאָל

Rasha, mah hu omer? Mah ha-avodah ha-zot lachem? Lachem v'lo lo. Ul'fi shehotzi et atzmo min hak'lal, kafar ba-ikar. V'af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Adonai li, b'tzeiti mimitzrayim, li v'lo lo. Ilu hayah sham, lo hayah nigal.

The Wicked One asks: "What does this ritual mean to you?" (Exodus 12:26) By

people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat Israel's produce and enjoy its goodness; we praise you for Jerusalem's centrality in our lives. (On Shabbat add: Favor us and strengthen us on this Sabbath day) and grant us happiness on this Feast of Matzot, For you, Adonai are good and beneficent to all, and we thank you for the land and the fruit of the vine.

Praised are you, Adonai, for the land and the fruit of the vine.

using the expression "to you" he excludes himself from his people and denies God. Shake his arrogance and say to him: "It is because of what the Lord did for me when I came out of Egypt..." (Exodus 13:8) "For me" and not for him -- for had he been in Egypt, he would not have been freed.

Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage." וְיָצֵאנוּ מֵאֵת יְדֵי שַׁרְפָּתוֹ לְיָדֵי מַצְרַיִם וְיָצֵאנוּ מֵאֵת יְדֵי שַׁרְפָּתוֹ לְיָדֵי מַצְרַיִם

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor.

Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

The Fourth Cup of Wine

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

Baruch Atah Adonai Eloheinu Melech ha'olam, borei pri hagafen.

Praised are you, Adonai, Ruler of the universe, who has created the fruit of the vine.

Drink the wine, then recite the concluding blessing:

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

Baruch Atah Adonai Eloheinu Melech ha'olam, al ha-gafen v'al pri ha-gafen, al la'avoteinu le'echol mipiryah v'lisboa mituvah racheim na Adonai Eloheinu al Yisrael amecha v'al Yerushalayim irecha v'al tzion mishkan k'vodcha v'al mizbecha v'al haichalecha u'vnei Yerushalayim ir hakodesh bimheirah b'yamenu v'ha'aleinu l'tochah v'samcheinu b'vinyanah v'nochal mipriyah v'nisba mituvah u'nivarechecha aleha b'kidushah u'vtaharah (u'tzei v'hachalitzeinu b'yom haShabbat hazeh) v'samcheinu b'yom chag hamatzot hazeh, ki Atah Adonai tov u'mativ lakol v'nodedh l'cha al ha'aretz v'al pri ha-gafen. Baruch Atah Adonai, al ha-gafen v'al pri ha-gafen.

Praised are you, Adonai, Ruler of the universe, for the vine and the fruit, and for produce of the field, for the beautiful and spacious land, which you gave to our ancestors as a heritage. Have mercy, Adonai our God, on Israel your

Vehi Sheamdah

Contributed by [Ian Gold](#)

Source:

וְהוּא שְׁעִמְדָה לְאַבוֹתֵינוּ וְלָנוּ שְׁלֹא אֶחָד בְּלִבָּר עָמַד
עָלֵינוּ לְכַלּוֹתֵנוּ אֱלֹא שֶׁבְכָל־דּוֹר וְדוֹר עוֹמְדִים
עָלֵינוּ לְכַלּוֹתֵנוּ • וְתִקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם :

This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

v'hanora b'norotecha, hamelech hayoshev al kisei ram v'nisa.

Shochain ad marom v'kadosh sh'mo. V'katuv: ran'n'u tzadikim b'Adonai, laiysarim nava t'hilah.

B'fi y'sharim tithallal, u'v'divrei tzadikim titbarach, u'vilshon chasidim titromam, u'vkerev k'doshim titkadash.

Uv'makalot riv'vot amcha beit Yisrael b'rinah yitpa'er shimcha, malkeinu, b'chol dor vador. Shekein chovat kol hay'tzurim l'fanech, Adonai Eloheinu v'Elohei avoteinu, l'hodot l'hallel l'shabei'ach, l'pa'er l'romem l'hader l'vareich, l'alai u'l'kalais al kol divrei shirot v'tishbachot David ben Yishai avd'cha, mishichecha.

Yishtabach shimcha la'ad malkeinu, Ha'El hamelech hagadol v'hakadosh bashamayim u'va'aretz, ki l'cha na'eh, Adonai Eloheinu v'Elohei avoteinu, shir u'shvachah, hallel v'zimrah, oaz u'memshalah, netzach, g'dulah u'g'vurah, t'hilah v'tiferet, k'dushah u'malchut, brachot v'hoda'ot mai'atah v'ad olam.

O God in your mighty acts of power, great in the honor of your name, powerful forever and revered for your awe-inspiring acts, O King seated upon a high and lofty throne!

He who abidest forever, exalted and holy is His name. And it is written: "Rejoice in the Lord, you righteous; it is pleasant for the upright to give praise."

By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed;

By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of your people, the house of Israel, with song shall your name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, your anointed servant.

1. And though the BM assured Sue Ellen that she was familiar with the various sizes as she herself had breasts, Sue Ellen enumerated them saying, "You got the A, B, C the D. That's the biggest". And the maidens were very uncomfortable.
1. As they waited longer, Sue Ellen commented on the daughter of Israel's sloth saying, "How long does it take to find a Hebrew wet nurse? You ask me to get a sheath bodice, I'm back in two seconds."
1. Suzie returned with Mrs. Seinfeld and Pharaoh's daughter said to her, "Take this child and nurse him for me, and I will give you your wages." So the woman took the child and nursed him but refused the wages even though she was on a very fixed income.
1. Pharaoh's daughter said, "Here. If anybody asks you where you got it, you don't know". The Hebrew woman again refused saying, "No, that's ok, I really don't need any money." Pharaoh's daughter did not understand, "What are you talking about? I want to -" But the Hebrew-ite would not allow her to finish, saying, "It's not necessary." "Daughter of Israel, would you just please take it." "I can't. I can't take it", said the child's mother. "I want you to have it." "I don't want to have it." "Take the money!" "I don't want it!". And The maidens were very uncomfortable.
1. The child grew up, and his mother brought him to Pharaoh's daughter Sue Ellen Mischke Davola, and he became like her son. For the purposes of this story, she named him JERry, and she said, "For I might as well have picked him up at the JERk store."
1. Now it came to pass that in those days that Jerry grew up and went out to his brothers and looked at their burdens and he said, "That's a shame." But he saw a Manhattanite man striking a Hebrew man of his brothers.
1. He turned this way and that way, really hoping someone else would deal with the situation, and he saw that there was no man; "That's fantastic," he said, as though he were speaking to no man, only to himself, in a kind of sarcastic tone, as though he would rather not get involved at all if he could avoid it. But he could not avoid it. So he struck the Manhattanite to the ground.

v'yadeinu frusot k'nisrai shamayim, v'ragleinu kalot ka'ayalot – ein anachnu maspikim l'hodot lach, Adonai Eloheinu v'Elohei avoteinu, u'l'vareich, et shimcha al achat, mai'elef, alfei alafim v'ribai r'vavot p'amim, hatvot she'asita im avoteinu v'imanu, mimitzrayim g'altanu, Adonai Eloheinu, u'mibeit avadim p'ditanu, b'ra'av zantanu u'v'sava kilkaltanu, maicherev hitzaltanu u'midever milat'tanu, u'maichalim ra'im v'ne'emanim dilitanu. Ad heina azarunu rachamecha v'lo azavunu chasadecha, v'al titsheinu, Adonai Eloheinu, lanetzach. Al kein aivarim shepilagta banu v'ru'ach u'nishamah shenafachta b'apeinu v'lashon asher samta b'finu – hein haim yodu viyvarchu viyshabchu viyfa'aru viyrom'mu v'ya'aritzu v'yak'dishu v'yamlichu et shimcha malkeinu. Ki chol peh lach yodeh, v'chol lashon lach tishava, v'chol berech lach tichra, v'chol komah l'fanecha tishtachaveh, v'chol l'vavot yiyra'oocha, v'chol kerev u'chlayot y'zamru lishmecha, kadavar shekatuv, kol atzmotai toemarna: Adonai, mi chamocha matzil ani maichazak mimenu v'ani v'evyon migozlo. Mi yidmeh lach u'mi yishveh lach u'mi ya'aroch lach ha'El hagadol, hagibor v'hanora, El elyon, konai shamayim v'aretz. N'hallelcha u'n'shachaichacha u'n'fa'ercha u'n'vareich et shem kadshecha, k'amur: l'David, barchi nafshi et Adonai v'chol kravai et shem kadsho.

The soul of every living being shall bless your name, Lord our God the spirit of all flesh shall ever glorify and exalt your remembrance, our King. Throughout eternity Thou art God. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-God of the first and of the last, God of all creatures, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks.

Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer—we should still be unable to thank Thee and bless your name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt,

1. And six of the daughters searched for Jerry in the fields and in the diners. And Frank grew impatient and remarked to his eldest daughter, Elaine, "You ask me to get a man's girdle[2], I'm back in two seconds."
1. The daughters returned with Jerry who consented to stay with Mr. Costanza, and Frank gave his eldest daughter Elaine to Jerry.
1. She bore a son, and Jerry named him Golden Boy, for he said, "I have a t-shirt I also call Golden Boy, and it's my best one."
1. Now it came to pass in those many days that the king of Manhattan, Crazy Joe Davola, died, and the children of Israel sighed from the labor, and they cried out "Oh hey! If you happen to see, the most beautiful girl, who walked out on me...tell her I'm sorry...tell her I need my baby, Oh..." And their cry ascended to God from the labor.
1. And God heard their cry and...yada, yada, yada...

[1] Ibn Ezra warns us to not call her Suze.

[2] Rambam preferred to call it a 'Bro', while Ramban liked 'Mansiere'.

To Him who made the heavens with understanding, for His mercy endures forever

To Him that spread forth the earth above the waters, for His mercy endures forever

To Him who made great lights, for His mercy endures forever

The sun to reign by day, for His mercy endures forever

The moon and stars to reign by night, for His mercy endures forever

To Him that smote Egypt in their first-born, for His mercy endures forever

And took Israel out from among them, for His mercy endures forever

With a strong hand and an outstretched arm, for His mercy endures forever

To Him who parted the Red Sea, for His mercy endures forever

And made Israel to pass through it, for His mercy endures forever

And threw Pharaoh and his host in the Red Sea, for His mercy endures forever

To Him who led His people through the wilderness, for His mercy endures forever

To Him who smote great kings; for His mercy endures forever

And slew mighty kings, for His mercy endures forever

Sihon, king of the Amorites, for His mercy endures forever

And Og, king of Bashan, for His mercy endures forever

And gave their land as an inheritance, for His mercy endures forever

Even an inheritance unto Israel His servant, for His mercy endures forever

Who remembered us in our low state, for His mercy endures forever

And hath delivered us from our adversaries, for His mercy endures forever

וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ

Elu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, veilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ

Dam V'esh V'tim'ro ashan
"Blood, and fire and pillars of smoke..."

"Before the great and terrible day of the Lord comes, I will set wonders in the sky and on the earth... blood, fire and pillars of smoke: The sun shall turn to darkness and the moon into blood." Joel 3:3

וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ

Davar acheir. Byad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uvmora gadol sh'tayim. Uv'otot sh'tayim. Uv'mof'tim sh'tayim.

(Another interpretation of Deuteronomy 26:8 is: "strong hand" indicates two plaques; "out-stretched arm" indicates two more plaques; "great awe" indicates two more plaques; "signs" indicates two more plaques because it is plural; and "wonders" two more plaques because it is in the plural. This then is a total of Ten Plagues.)

וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ וְיִפְּתָהּ לְךָ יְיָ אֱלֹהֵינוּ

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O give thanks unto the Lord, for God is good, for His mercy endures forever

O give thanks unto the God of gods, for His mercy endures forever

O give thanks unto the Lord of lords, for His mercy endures forever

To Him who doeth great wonders, for His mercy endures forever

Blood | *Dom* | דם

אלי אתה ואודך, אלהי ארוממך

Frogs | *Tzfardeyah* | צפרדע

הודו ליי כי טוב, כי לעולם חסדו

Lice | *Kinim* | כנים

הודו ליי כי טוב, כי לעולם חסדו

Beasts | *Arov* | ערוב

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Cattle Plague | *Dever* | דבר

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai

Boils | *Sh'chin* | שחין

Eil Adonai vaya-er lanu, isru chag ba-avotim ad karnot hamizbei-ach

Hail | *Barad* | ברד

Eil Adonai vaya-er lanu, isru chag ba-avotim, ad karnot hamizbei-ach

Locusts | *Arbeh* | ארבה

Eili atah v'odeka, elohai arom'meka

Darkness | *Choshech* | חשך

Eili atah v'odeka, elohai arom'meka

Slaying of First Born | *Makat Bechorot* | מכת בכורות

Hodu l'Adonai ki tov, ki l'olam chasdo

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Jehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

Hodu l'Adonai ki tov, ki l'olam chasdo

Blessed be he who comes in the name of the Lord; we bless you from the House of the Lord. The Lord is God, Who has shown us light; bind the festival offering with cords, up to the altar-horns. You are my God, and I exalt you. Give thanks to the Lord, for God is good, His kindness endures forever.

רבי יהודה הנה נותן בהם סמנים:

Rabi Y'hudah hayah notein bahem simanim.

הודו ליי כי טוב, כי לעולם חסדו

Rabbi Yehuda would assign the plagues three mnemonic signs:

הודו לאלהי האלהים, כי לעולם חסדו

דצ"ן עד"ש באח"ב

הודו לאדני האדנים, כי לעולם חסדו

D'TZ"KH A-Da"SH B'AH"V

לעשה נפלאות גדלות לבדו, כי לעולם חסדו

רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלהים הוא, ועל הים מה הוא אומר? וירא ישכאל את ה' הגדלה אשר עשה יי במצרים, וייראו העם את יי, ויאמינו ביי ובמשה עבדו. כמה לקו באצבע? עשר מכות. אמור מעתה: במצרים לקו עשר מכות ועל הים לקו חמשים מכות

לעשה השמים בתבונה, כי לעולם חסדו

לרוקע הארץ על המים, כי לעולם חסדו

לעשה אורים גדלים, כי לעולם חסדו

רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים

את השמש לממשלת ביום, כי לעולם חסדו

Rabbi Yose the Galilean says: How does one derive that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Sea? Concerning the plagues in Egypt the Torah states that "the magicians said to Pharaoh, it is the finger of God." However, at the Sea, the Torah relates that "Israel saw the great hand which the Lord laid upon the Egyptians, and the people revered the Lord and they believed in the Lord and in His servant Moses." It reasons that if they suffered ten plagues in Egypt, they must have been made to

Rabi akiyah omer: minayin shekol makah u'makah shehavi hakadosh baruch hu al hamitzrim b'mitzrayim hayta shel chamesh makot? Shen'emar: yishlach bom charon apo, evrah vazza'am v'tzarah, mishlachat malachei ra'im. Charon apo – echat, evrah – shtayim, vazza'am – shalosh, v'tzarah – arba'a, mishlachat malachei ra'im – chamesh. Emor matah: b'mitzrayim laku chamishim makot va'al hayam laku chamishim makot

Rabi Eliezer omer: minayin shekol makah u'makah shehavi hakadosh baruch hu al hamitzrim b'mitzrayim hayta shel arba makot? Shen'emar: yishlach bom charon apo, evrah vazza'am v'tzarah, mishlachat malachei ra'im. Evrah – echat, vazza'am – shtayim, v'tzarah – shalosh, mishlachat malachei ra'im – arba'a. Emor matah: b'mitzrayim laku arba'im makot va'al hayam laku chamishim makot

Rabi Yosei hagalli omer: minayin atah omer she'la'ku hamitzrim b'mitzrayim eser makot va'al hayam laku chamishim makot? Bamitzrayim ma hu omer? Vayomru hachartumim el paroh: etzba Elohim he, va'al hayam ma hu omer? Vayar Yisrael et hayad hagdolah asher asa Adonai b'mitzrayim, vayiyru ha'am et Adonai, vaya aminu b'Adonai u'vMoshe avdo. Kamah laku b'etzba? Eser makot va'al hayam laku chamishim makot

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה אֲדֹנָי בְּמִצְרַיִם וַיֹּאמְרוּ הַחֹרְתָּנוּמִּים לַפָּרוֹחַ אֵת־עֲבֹדֵי־עֱלֹהִים הֵן וְאֵלֵינוּ מִהוּ עֹמֵר עֶשְׂרֵת מַקּוֹת וְאֵלֵינוּ מִהוּ עֹמֵר חַמִּישִׁים מַקּוֹת וְאֵלֵינוּ מִהוּ עֹמֵר חַמִּישִׁים מַקּוֹת וְאֵלֵינוּ מִהוּ עֹמֵר עֶשְׂרֵת מַקּוֹת וְאֵלֵינוּ מִהוּ עֹמֵר חַמִּישִׁים מַקּוֹת

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O Lord, let us prosper!
O Lord, let us prosper!
O Lord, deliver us!
O Lord, deliver us!

Ana Adonai hatzlichah na
Ana Adonai hatzlichah na
Ana Adonai hoshi-ah na
Ana Adonai hoshi-ah na

אָנָּה אֲדֹנָי הוֹשִׁי־אֵה נָא
אָנָּה אֲדֹנָי הוֹשִׁי־אֵה נָא
אָנָּה אֲדֹנָי הוֹשִׁי־אֵה נָא
אָנָּה אֲדֹנָי הוֹשִׁי־אֵה נָא

The Lord's doing; it is marvelous in our sight. This is the day, which the Lord has made – let us be glad and rejoice on it.

Zeh hayom asah Adonai, nagilah v'nism'chah vo.
Zeh hayom asah Adonai, nagilah v'nism'chah vo.

suffer fifty plagues at the Sea.

Rabbi Eliezer says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to four plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) wrath, 2) fury, 3) trouble and 4) a band of evil messengers, they must have suffered forty plagues in Egypt and two hundred at the Sea.

Rabbi Akiva says: How does one derive that every plague that God inflicted upon the Egyptians in Egypt was equal in intensity to five plagues? It is written: "He sent upon them his fierce anger, wrath, fury and trouble, a band of evil messengers." Since each plague was comprised of 1) fierce anger 2) wrath 3) fury 4) trouble and 5) a band of evil messengers, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Sea.

Lord is with me as my helper, I will see the defeat of all my foes. It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in greatness. All nations have surrounded me; in the name of the Lord, I have cut them down. They have surrounded me, but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me and I nearly fell, but the Lord helped me. The Lord is my strength and song; He has become my salvation. "The voice of rejoicing and salvation is tents of the righteous resound." "The right hand of the Lord is triumphant! The right hand of the Lord is exalted! The right hand of the Lord triumphs!" "I shall not die, but live to proclaim the works of the Lord. The Lord has severely punished me, but he has not handed me over to die. Open the gates of righteousness, that I may enter and praise the Lord. "This is the gateway to the Lord, the righteous shall enter through it.

אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה

אוֹדְךָ כִּי עָנִיתָנִי וַתְּהִי לִי לִישׁוּעָה

אַבְן מַאֲסוֹ הַבּוֹנִים הֵיטָה לְרֹאשׁ פִּנָּה

אַבְן מַאֲסוֹ הַבּוֹנִים הֵיטָה לְרֹאשׁ פִּנָּה

מֵאֵת " הֵיטָה זֹאת הִיא נִפְלְאֹת בְּעֵינָיו

מֵאֵת " הֵיטָה זֹאת הִיא נִפְלְאֹת בְּעֵינָיו

Od'cha ki anitani, vat'hi li lishuah.

Od'cha ki anitani, vat'hi li lishuah.

Even ma-asu haboneem, hay'tah l'rosh pinah.

Even ma-asu habonim, hay'tah l'rosh pinah.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

Mei-eit Adonai hay'tah zot, hi niflat b'eineinu.

1	Muffin bottoms	
2	Phusilli Pharaoh	
3	The Kavorka	
4	Frozen tofu yogurt	
5	BBO (Beyond BO)	
6	Regifting	
7	Poisoned envelopes	
8	The English Patient	
9	Jambalaya	
10	The Killing of the first Bubble Boy	

Rabbi David gave them acronyms:

MUBOPhPhaka

FroToYBBO

RePeEP

JamkifiBUBo

--TEN PLAGUES
 Alternate Seinfeld Plaques. . .
 Contributed by [Ian Gold](#)
 Source:

Hodu l'Adonai ki toy, ki l'olam chasdo.

Yomar na yisra-eil, ki l'olam chasdo.

Yomru na veit aharon, ki l'olam chasdo.

Yomru na yirei Adonai, ki l'olam chasdo.

Give thanks to the Lord, for God is good; His kindness endures forever. Let

Israel declare, His kindness endures forever. Let the house of Aaron declare

His kindness endures forever. Let those who fear the Lord say 'His kindness

endures forever.'

וְיִתְבָּרַךְ לְךָ יְיָ אֱלֹהֵינוּ לְעֹלָם וָעֶד. וְיִתְבָּרַךְ לְךָ יְיָ אֱלֹהֵינוּ לְעֹלָם וָעֶד. וְיִתְבָּרַךְ לְךָ יְיָ אֱלֹהֵינוּ לְעֹלָם וָעֶד.

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Min hametzar karati yah, anani vamerchav yah. Adonai li lo ira, mah ya-aseh

li adam. Adonai li b'ozray, va-ani ereh v'sonay. Tov lachasot b'Adonai,

mib'toach ba-adam. Tov lachasot b'Adonai, mib'toach b'indivim. Kol goyim

s'avuni, b'sheim Adonai ki amilam. Sabuni gam s'avuni, b'sheim Adonai ki

amilam. Sabuni chidvorim do-achu k'eish kotzim, b'sheim Adonai ki amilam.

Dachoh d'chitani linpol, v'Adonai azarani. Ozi v'zimrat yah, vay'hi li lishuah.

Kol rinah vishuah b'aholei tzadikim, y'min Adonai osah chayil. Y'min Adonai

romeimah, y'min Adonai osah chayil. Lo amut ki echyeh, va-asapeir ma-asei

yah. Yasor yis'rani yah, v'lamavet lo n'tanani. P'itchu li sha-arei tzedek, avo

vam odeh yah. Zeh hash'a-ar l'Adonai, tzadikim yavo-u vo.

From the narrow I called to the Lord, God answered me in the great freedom

of space. The Lord is with me, I have no fear, what can man do to me? The

Traditional - Maggid - Closing

Contributed by [Haggadot](#)

Source: Traditional

Maggid – Closing דיינו

לכמה מעלות טובות למקום עלינו

אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דיינו

אלו עשה בהם שפטים, ולא עשה באלהיהם, דיינו

אלו עשה באלהיהם, ולא הרג את בכוריהם, דיינו

אלו הרג את בכוריהם, ולא נתן לנו את ממונם, דיינו

אלו נתן לנו את ממונם, ולא קרע לנו את הימים, דיינו

אלו קרע לנו את הימים, ולא העביכנו בתוכו בחרבה, דיינו

אלו העביכנו בתוכו בחרבה, ולא שקע צרנו בתוכו, דיינו

אלו שקע צרנו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דיינו

אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את המן, דיינו

אלו האכילנו את המן, ולא נתן לנו את השבת, דיינו

אלו נתן לנו את השבת, ולא קרבונו לפני הר סיני, דיינו

אלו קרבונו לפני הר סיני, ולא נתן לנו את התורה, דיינו

אלו נתן לנו את התורה, ולא הכניסנו לארץ ישכאל, דיינו

אלו הכניסנו לארץ ישכאל, ולא בנה לנו את בית הבחירה, דיינו

Kama ma'a lot tovot lamakom aleinu.

Illo hotzi'anu mimitzrayim, v'lo asah bahem shfatim, dayenu.

Illo asah bahem shfatim, v'lo asah vailoheihem, dayenu.

have faith even when I speak out "All men are false."

מה אשיב ליי, כל תגמולוהי עלי. כוס ישועות אשא, ובשם יי אקרא. נדרי ליי אשלים, נגדה נא לכל עמו. יקר בעיני יי המותה להסידיו. אגא יי כי אני עבדך, אני עבדך בן אמתך פתחת למוסרי. לב אצבח זבח תודה ובשם יי אקרא. נדרי ליי אשלים נגדה נא לכל עמו. בחרות בית יי, בתוכי ירושלים, הללנה

Mah asheev l'Adonai, kol tagmulohi alay. Kos y'shuot esa, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. Yakar b'einei Adonai, hamav'tah lachasidav. Anah Adonai ki anee avdecha, anee avd'cha ben amatecha, pee-tachta l'moseiray. L'cha ezbach zevach todah, uv'sheim Adonai ekra. N'darai l'Adonai ashaleim, negdah na l'chol amo. B'chatzrot beit Adonai, b'tocheichi y'rushalayim, hal'luyah.

How can I repay the Lord for all His kindness to me? I raise the cup of deliverance, and call upon the name of the Lord. My vows to the Lord I pay in the presence of all His people. Greivous in the Lord's sight is the death of His faithful followers. Lord, I am your servant, your servant, the child of your maid-servant; You have undone what bounds me. I sacrifice a thank offering to You, and call upon the name of the Lord. I pay vows to the Lord in the presence of all God's people, in the courts of the Lord's house, in the midst of Jerusalem. Halleluyah.

הללו את יי, כל גוים, שבחוהו כל האמים. כי גבר עלינו חסדו, ואמת יי לעולם, הללנה

Hal'lu et Adonai, kol goyim, shab'chu-hu, kol ha-umeem. Ki gavar aleinu chasdo, ve-emet Adonai l'olam, hal'luyah.

Praise the Lord, all you nations; praise God, all you peoples, for His love to us is great, and the truth of the Lord is forever. Halleluyah.

הודו ליי כי טוב, כי לעולם חסדו

יאמר נא ישכאל, כי לעולם חסדו

יאמרו נא בית אהרן, כי לעולם חסדו

יאמרו נא יראי יי, כי לעולם חסדו

Had He given us their riches, and not split the Sea for us, it would have been enough – Dayenu

Had He put to death their firstborn, and not given us their riches, it would have been enough – Dayenu

Had He executed judgments against their gods and not put to death their firstborn, it would have been enough – Dayenu

Had He executed judgments against the Egyptians, and not their gods, it would have been enough – Dayenu

Had He brought us out of Egypt, and not executed judgments against the Egyptians, it would have been enough – Dayenu

God has bestowed many favors upon us.

Ilu hichisanu l'erez Yisrael, v'lo vana lanu et bat habchirah, dayenu.

Ilu natan lanu et hatorah, v'lo hichnisanu l'erez Yisrael, dayenu.

Ilu karvanu lifnei har Sinai, v'lo natan lanu et hatorah, dayenu.

Ilu natan lanu et hashabat, v'lo karvanu lifnei har Sinai, dayenu.

Ilu he'echilianu et haman, v'lo natan lanu et hashabat, dayenu.

dayenu.

Ilu sifek tzarchainu bamidbar arba'im shana, v'lo he'echilianu et haman,

dayneu.

Ilu shikah tzareinu b'tocho, v'lo sifek tzarchainu bamidbar arba'im shana,

Ilu he'evairanu bitocho becheravah, v'lo shikah tzareinu b'tocho, dayenu.

Ilu karah lanu et hayam, v'lo he'evairanu bitocho becheravah, dayenu.

Ilu natan lanu mamonom, v'lo karah lanu et hayam, dayenu.

Ilu harag et bichoraihem, v'lo natan lanu mamonom, dayenu.

Ilu asah vailloheihem, v'lo harag et bichoraihem, dayenu.

I love that the Lord. He hears my pleas because he has inclined his ear to me whenever I call. The bonds of death encompassed me, the torments of the grave have overtaken me, I found trouble and sorrow. Then I called upon the name of the Lord: "O Lord, save my life!" The Lord is gracious and righteous and our God is merciful. The Lord protects the simple, I was brought low and God saved me. Be at rest, oh my soul, for the Lord has been good to you. You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the lands of the living. I trust in the Lord and

Ahavti ki yishma Adonai, et koli tachanunay. Ki hitah oz'no li, uv'yamai ekra. Afatuni chevei mavet, um'tzare'i sh'ol m'tza-uni, tzarah v'yagon emtza. Uv'sheim Adonai ekra, anah Adonai maitah nafshi. Chanun Adonai v'tzadik, vailloheinu m'racheim. Shomeir p'ta-im Adonai, daloti v'li y'hoshi-a. Shuvi nafshi limnuhay'chi, ki Adonai gamal alay'chi. Ki chee-latza nafshi mee-mavet, et elini min dee-mah, et ragli mee-dechi. Et-haleich lefnei Adonai, b'artzot hachayeeem. He-emaniti ki adabeir, anee aniti m'od. Anee amarteem v'chof'zi, kol ha-adam kozeliv

אָהַבְתִּי כִּי יִשְׁמָא אֲדֹנָי, עַתְּ כֹלֵי תַחֲנוּנַי. כִּי הִתַּח אֲזַנּוֹ לִי, וּבְיָמָי עָקְרָא. אֶפְאַתִּי חַוְיֵי מָוֶת, וּמִתְּצָרַי שְׁׁוֹל מִתְּצָא-וּנִי, צָרָה וְיָגוֹן עִמְּצָא. וּבְשֵׁימ אֲדֹנָי עָקְרָא, אַנְהוּ אֲדֹנָי מַיְתַח נַפְשִׁי. חַנּוּן אֲדֹנָי וְצַדִּיק, וַאֲלֹהֵינוּ מְרַחֵם. שׁוֹמֵר פְּטָאִים אֲדֹנָי, דַּלּוֹתִי וְלִי יְהוֹשִׁי-א. שׁוּבִי נַפְשִׁי לִמְנוּחַי-ךְ, כִּי אֲדֹנָי גָּמַל אֶלַי-ךְ. כִּי חִיעֵה-לַצָּא נַפְשִׁי מִמָּוֶת, עַתְּ עֵלֵי מִן דֵּעֵ-מָה, עַתְּ רַגְלִי מִעַדְכִּי. עַתְּ-הַלֵּיךְ לִפְנֵי אֲדֹנָי, בְּאַרְצוֹת חַיֵּי עָמָרְתֵּם. הֵעֵמָנִיתִי כִּי אֲדַבֵּיר, אַנְעִי אֲנִי מֵעַד. אַנְעִי אֲמַרְתֵּם וְכוֹפְזִי, כֹּל הָאָדָם כּוֹזֵלִיב

The Lord is mindful of us and will bless us; He will bless the house of Israel; He will bless the house of Aaron; He will bless those who fear the Lord, small and great. May the Lord bless you and increase you, you and your children. You are blessed by the Lord, Maker of heaven and earth. The heaven is the Lord's, but earth has been given to mankind. The dead cannot praise the Lord, nor can any who go down into silence. We will bless the Lord now and forever. Halleluyah.

atah vad'olam, halluyah.
Adonai z'charanu y'vareich, y'vareich et beit yisra-el, y'vareich et beit aharon. Y'vareich yirei Adonai, hak'tanim im hag'doleem. Yoseif Adonai aleichem, aleichem val b'neichehem. B'rucheem atem l'Adonai, oseih shamayeeem va-aretz. Hashamayeeem shamayeeem l'Adonai, v'ha-aretz natan livnei adam. Lo hameiteem y'hailu yah, v'lo kol yor'dei dumah. Va-anachnu n'vareich yah, mei-

Had He split the Sea for us, and not led us through it on dry land, It would have been enough – Dayyenu

Had He led us through it on dry land, and not sunk our foes in it, It would have been enough – Dayyenu

Had He sunk our foes in it, and not satisfied our needs in the desert for forty years, It would have been enough – Dayyenu

Had He satisfied our needs in the desert for forty years, and not fed us the manna, It would have been enough – Dayyenu

Had He fed us the manna, and not given us the Sabbath, It would have been enough – Dayyenu

Had He given us the Sabbath, and not brought us to Mount Sinai, It would have been enough – Dayyenu

Had He brought us to Mount Sinai, and not given us the Torah, It would have been enough – Dayyenu

Had He given us the Torah, and not brought us into Israel, It would have been enough – Dayyenu

Had He brought us into Israel, and not built the Temple for us, It would have been enough – Dayyenu

Obligations of the Holiday

כָּבֵן גַּמְלִיאֵל הִיָּה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בְּפֶסַח, לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלוֹ הֵן

פֶּסַח, מִצֵּה, וּמִרּוֹר

Rabban Gamlieil hayah omeir: kol shelo amar sh'loshah d'varim eilu bapesach, lo yatza y'dei chovato, v'eilu hein: Pesach, Matzah, Umaror.

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

HALLEL

Traditional - Hallel

Contributed by [Haggadot](#)

Source: Traditional

Hallel הלל

לֹא לָנוּ, יי, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ, עַל אֲמֻנְתְּךָ. לָמָּה יִאֲמְרוּ הַגּוֹיִם, אֵיִהָ נָא אֱלֹהֵיהֶם. וְאֵלֵהֵינוּ בְּשִׁמּוֹתֵינוּ, כָּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִיבֵיהֶם כְּסָף וְנִהְבַּ מִעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֲזַנַיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְיִחוּ. יְדֵיהֶם וְלֹא יִמְיִשוּן, כַּגְּלִיָּהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגָרוֹנָם. כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בָּטַח בָּהֶם. יִשְׂרָאֵל בָּטַח בִּי, עֲזָרְכֶם וּמַגִּנָּם הוּא. בֵּית אֶהָרֵן בְּטַחוּ בִּי, עֲזָרְכֶם וּמַגִּנָּם הוּא. יִרְאִי יי בְּטַחוּ בִּי, עֲזָרְכֶם וּמַגִּנָּם הוּא

Lo-lanu, Adonai, lo-lanu, ki l'shimcha tein kavod, al chasd'cha al amee-techa. Lamah yomru hagoyeem, ayeih na Eloheihem. Veiloheinu vashamayim, kol asher chafeitz asah. Atzabehem kesef v'zahav, ma-aseih y'dei adam. Peh lahem v'lo y'dabeiru, einayeem lahem v'lo yirou. Oz'nayeem lahem v'lo yishma-u, af lahem v'lo y'richun. Y'deihem v'lo y'mishun, ragleihem v'lo y'haleichu, lo yehgu bigronam. K'mohem yihyu oseihem, kol asher botei-ach bahem. Yisrael b'tach b'Adonai, ezram u-maginam hu. Beit aharon bitchu v'Adonai, ezram umageenam hu. Yirei Adonai bitchu v'Adonai, ezram u-mageenam hu.

Not for us, Lord, not for us, but for your name bring glory, for the sake of your kindness and your faithfulness. Let the nations say: "Where is their God?" Our God is in the heavens; all that He wills, He accomplishes. Their idols are silver and gold, the work of human hands. They have mouths, but cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; they can utter no sound with their throats. Those who fashions them, whoever trusts them, shall become like them. Israel, trust in the Lord! God is your help and shield.

יי זָכְנוּ וְיִבְרַךְ. יִבְרַךְ אֶת בֵּית יִשְׂרָאֵל, וְיִבְרַךְ אֶת בֵּית אֶהָרֵן. וְיִבְרַךְ יִרְאִי יי הַקּוֹטְנִים עִם הַגְּדִלִים. יִסֵּף יי עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לִי, עֲשֵׂה שְׁמִים וְאֶרֶץ. הַשְּׁמַיִם שְׁמִים לִי, וְהָאֶרֶץ נָתַן לִבְנֵי אָדָם. לֹא הִמְתִּים יְהוָה לְעַלְוֵהָ, וְלֹא כָל יִרְדֵי דוּמָה. וְאַנְחֵנוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם, הַלְלֵהָ

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: "And they baked the dough which they brought forth out of Egypt into matzah – cakes of unleavened bread – which had not risen, for having been driven out of Egypt they could not tarry, and they had made no provisions for themselves."

Matzah zeh sheanu och'llim, al shum mah? Al shum sheho hispik b'tzeikam shel avoteinu l'hachamitz ad sheniglah aleihem melech ham'lachim, hakadosh baruch hu, ug'alum, shene'emar: vayofu et habatzek asher hotzu mimitzrayim ugot matzo, ki lo chameitz, ki gor'shu mimitzrayim v'lo yachlu v'gam tzeidah lo asu lahem.

אָנעם ווען ער האט געזען די ברייטע פלייסען פונעם זעלבן טאג וואס ער האט געזען אין ארץ מצרים, האט ער געזאגט: ״וְיִצְאֵם מִן־הָאָרֶץ בְּיָדָם אֵלֹהֵי מִצְרָיִם, אֲשֶׁר בָּרַךְ אֶת־הַמַּצּוֹת, כִּי לֹא חָמֵץ, כִּי גּוֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָאֲחִזּוּ בְּהַמַּצּוֹת בְּיָדָם אֵלֹהֵי מִצְרָיִם, אֲשֶׁר הוֹצִיאָם מִן־הָאָרֶץ בְּיָדָם אֵלֹהֵי מִצְרָיִם״

Point to the matza.

The Pesah which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the holy one, Blessed be He "passed over" the houses of our ancestors in Egypt, as it is written in the Torah: "And You shall say, 'It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Egyptians."

Pesach shehayu avoteinu och'llim, bizman shebeir hamikdash hayah kayam, al shum mah? Al shum shepasach hakadosh baruch hu al batei avoteinu b'mitzrayim, shene'emar: va'amartem zevach pesach hu l'Adonai, asher pasach al batei v'nei Yisrael b'mitzrayim, b'nagpo et mitzrayim vet bateinu hitzil, vayikod ha'am vayishtachavu.

אָנעם ווען ער האט געזען די ברייטע פלייסען פונעם זעלבן טאג וואס ער האט געזען אין ארץ מצרים, האט ער געזאגט: ״וְיִצְאֵם מִן־הָאָרֶץ בְּיָדָם אֵלֹהֵי מִצְרָיִם, אֲשֶׁר בָּרַךְ אֶת־הַמַּצּוֹת, כִּי לֹא חָמֵץ, כִּי גּוֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָאֲחִזּוּ בְּהַמַּצּוֹת בְּיָדָם אֵלֹהֵי מִצְרָיִם״

Point to the shank bone.

1. This back-and-forth went on for quite a long time. And the descriptions of each plague were remarkably similar. So much so that opportunities to inject satirical bits into the text became increasingly difficult.
1. For instance, next came hail. So something about the hail being as big as Titileist golf balls. Not great.
1. Then you got your locusts, which really are supposed to be in the next chapter but people are getting hungry. And what is your scribe supposed to do with locusts?
1. But there was one difference. The Manhatantites were angry that day, my friends, like old men trying to return soup at a deli. They said to Newman, "Let the people go and they will worship their God. Don't you yet know that Manhattan is lost, you stubborn, stupid, silly man?"
1. But Newman's arterial sclerosis was too far gone and he kept lying because he was a liar. And so the locusts came. Then the darkness.
1. And Newman summoned Jerry and said, "Hear me and hear me well - The day will come. Oh yes, mark my words - your day of reckoning is coming. When an evil wind will blow through your little playworld, and wipe that smug smile off your face. And I'll be there, in all my glory, watching, watching as it all comes crumbling down".
1. And Jerry clenched his teeth and loudly whispered, "Newman!"

Point to the maror.

מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את חיי אבותינו במצרים, שנגמר: נמררו את חיינו בעבדה קשה, בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך

Maror zeh sheanu och'lim, al shum mah? Al shum shemeir'ru hamitzrim et chayei avoteinu b'mitzrayim, shene'emar: vayamararu et chayei hem baavodah kashah, b'chomer uvilveinim uv'chol avodah basadeh et kol avodatam asher avdu vahem b'farech.

Why do we eat Maror? For the reason that the Egyptians embitter the lives of our ancestors in Mitzrayim, as the Torah states: "And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment."

בכל דור ודור תב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנגמר: והגדת לבנך ביום ההוא לאמר, בעבור זה עשה לי בצאתי ממצרים. לא את אבותינו בלבד גאל הקדוש ברוך הוא, אלא אף אותנו גאל עמנו, שנגמר: ואתנו הוציא משם, למען הביא אותנו, לתת לנו את הארץ אשר נשבע לאבותינו

B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatza mimitzrayim, shene'emar: v'higadta l'vincha bayom hahu leimor, ba'avur zeh asah Adonai li b'tzeiti mimitzrayim. Lo et avoteinu bilvad ga'al hakadosh baruch hu, ela af otanu ga'al imahem, shene'emar: v'otanu hotzi misham, l'maan havi otanu, latet lanu et ha'aretz asher nishba la'avoteinu.

Therefore we are obligated, to thank, sing the Hallel, praise, glorify, exalt, honor, bless, elevate and raise our voices for joy to the holy one, Blessed be He, Who performed all these miracles for our ancestors and therefore for us! You brought us from human servitude to freedom, from sorrow to joy, for a time of mourning to a festive day, from deep darkness to great light and from slavery to redemption! In Your presence we renew our singing as in ancient days: Hallel-lu-yah Sing Hallel to God.

Cover the matza and raise the cup of wine until it is drunk at the end of Maggid.

לפיכך אנחנו תובים להודות, להלל, לשבח, לפאר, לרומם, להדר, לברך, לעלה ולקלס

HALLEL

Chapters 9 and 10

Contributed by [Ian Gold](#)

Source:

Chapters Nine and Ten

1. Let My people go...yada, yada...a very severe pestilence...yada, yada... livestock (not the noxious kind) died...yada, yada...hardened arteries... yada, yada...
1. And George asked Jerry, "Haven't we had this conversation before?" and Jerry pondered, "You think?" And George became more confident, "I think we have." And Jerry shrugged, "Yeah, maybe we have."
1. The Lord said to Jerry and to George, "Take yourselves handfuls of Junior Mints - or, if you're out of Junior Mints, maybe Jujufruits, either will work - and Jerry shall cast them heavenward before Pharaoh's eyes.
1. And the Junior Mints/Jujufruits will come down upon the entire land of Manhattan, and the candy will carry fungus [fungus?!] breaking out into white discolorations upon man and upon beast throughout the entire land of Manhattan."
1. So they took the Junior Mints, but did not partake of the Jujufruits, and they stood before Newman, and Jerry cast them heavenward, and they became fungus [fungus?!] breaking out into white discolorations upon man and upon beast.
1. And the necromancers dealt in fungus. They were knee-deep in fungus. These guys knew fungus. But the necromancers could not stand before Jerry because of the fungi, for the fungi were upon the necromancers and upon all Manhattan. And the necromancers called Dr. Bison, but he said was booked solid, even when he was told it was for Pharaoh.
1. And - no cliff-hanger here - the Lord strengthened Pharaoh's heart (he Nautilus-ed, of course), and he did not hearken to them, as the Lord told Jerry.

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord, above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

Halleluyah hal'lu avdei Adonai, hal'lu et sheim Adonai. V'hi sheim Adonai m'vorach mei'atah v'ad olam. Mimitzrach shemesh ad m'vo'o m'hulal sheim Adonai. Ram al kol goyim Adonai, al hashamayim k'vodo. Mi k'Adonai Eloheinu hamagb'ih l'ashavet, hamashp'ili lirot bashamayim uva'aretz? M'kimi mei'afar dal, mei'ashpot yarim evyon, l'hoshivi im nidivim, im nidivei amo. Moshivi akereit habayit, eim habanim s'meichah. Halleluyah.

הַלְלוּ אֱלֹהֵינוּ הַמַּגְבִּיחַ לְאֲשָׁוֶת, הַמַּשְׁפִּיל לְרוֹת בַּשָּׁמַיִם וּבָאָרֶץ? מִכִּימִי מֵעַפְרַת דָּל, מֵאֲשָׁפוֹת יָרִים עֲבוֹן, לְהוֹשִׁיבִי עִם נִדְוִיִּם, עִם נִדְוֵי עַמּוֹ. מוֹשִׁיבִי אֶרְעֵי הַבַּיִת, עִם הַבָּנִים שְׂמֵיכָה. הַלְלוּיָהּ.
הַלְלוּ אֱלֹהֵינוּ הַמַּגְבִּיחַ לְאֲשָׁוֶת, הַמַּשְׁפִּיל לְרוֹת בַּשָּׁמַיִם וּבָאָרֶץ? מִכִּימִי מֵעַפְרַת דָּל, מֵאֲשָׁפוֹת יָרִים עֲבוֹן, לְהוֹשִׁיבִי עִם נִדְוִיִּם, עִם נִדְוֵי עַמּוֹ. מוֹשִׁיבִי אֶרְעֵי הַבַּיִת, עִם הַבָּנִים שְׂמֵיכָה. הַלְלוּיָהּ.

Hallel Excerpts

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

L'frichach anachnu chayavim l'hodot, l'hallel, l'shabelach, l'faeir, l'romeim, l'hadair, l'vareich, l'aleih ul'kaleis, l'mi she'asah a'avoteinu v'ianu et kol hanisim ha'ilu: hotzianu mei'advut l'cheirut miyagon l'simchah, um'eiveil l'yom tov, um'eifela'ah l'or gadol, umishibud l'igulah. V'nomar l'fanav shirah chadasah: halleluyah.

לְפָרִיחַח אַנַּחְנוּ חַיָּאָבִים לְהוֹדוֹת, לְהַלְלוֹת, לְשַׁבְּעֵיכָהּ, לְפָאֵיר, לְרֹמְעִים, לְהַדַּיר, לְבָרֵיחַ, לְאַלֵּיָהּ וּלְקָלַעִים, לְמִי שֶׁאַסָּה אַבּוֹתֵינוּ וְאֵנָנוּ עֵת כּוֹל הַנִּסִּים הָאֵלֵּי: הוֹצִיאָנוּ מֵעֲדֻוֹת לְחֵירוּת מִיַּגוֹן לְשִׂמְחָה, וּמֵעֵיבֵל לְיוֹם טוֹב, וּמֵעִפְלָאָה לְאוֹר גָּדוֹל, וּמִשִּׁבּוּד לְיְגוּלָהּ. וְנֹמַר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

Because it is proper for Him, because it befits Him. Mighty in sovereignty, rightly select. His minions say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours, Adonai, is sovereignty!" Exalted in sovereignty, rightly glorious. His faithful ones say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours, Adonai, is sovereignty!" Singular in sovereignty, rightly strong. His learned ones say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours, Adonai, is sovereignty!" Exalted in sovereignty, rightly awesome. Those who surround Him say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours, Adonai, is sovereignty!" Holy in sovereignty, rightly merciful. His multitudes say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours — Yours, Adonai, is sovereignty!" Strong in sovereignty, rightly supportive. His perfect ones say to Him: "Yours and Yours, Yours because it is Yours, Yours and only Yours — Yours, Adonai, is sovereignty!"

Takif b'imluchah, tomach kahalachah t'mimav yom'ru lo: l'cha u'l'cha, l'cha ki l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, ki lo na'eh, ki lo ya'eh.

Kadosh b'imluchah, rachum kahalachah shinanav yom'ru lo: l'cha u'l'cha, l'cha ki l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, ki lo na'eh, ki lo ya'eh.

Anav b'imluchah, podeh kahalachah, tzadikav yom'ru lo: l'cha u'l'cha, l'cha ki l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, ki lo na'eh, ki lo ya'eh.

l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, ki lo na'eh, ki lo ya'eh.

בצאת ישׂראל מממרים , בית יעקב מעם לעז, היתה יהודה לקדשו, ישׂראל ממשלותיו.
הים ראה ונס, הירדן יסב לאחור. החרים כקדו כאילים, גבעות - כבני צאן. מה לב הים
כי תנס, הירדן - תסב לאחור, החרים - תרקדו כאילים, גבעות - כבני צאן. מלפני אדון
חולי ארץ, מלפני אלוה יעקב. ההפכי הצור אגם מים, חלמיש - למעינו מים

*B'tzeit Yisrael mimitzrayim, beit Ya'akov mei'am lo'eiz, haytah yihudah
likodsho, Yisrael mamshilotav. Hayam ra'ah vayanos, hayardein yisov l'achor.
Heharim rakedu che'eilim, giva'ot – kivnei tzon. Mah l'cha hayam ki tanus,
hayardein – tisov l'achor, heharim tirkedu che'eilim, givaot – kivnei tzon.
Milifnei adon chuli aretz, milifnei eloha Ya'akov. Hahofchi hatzur agam
mayim, chalamish – lemayno mayim.*

When Israel went out of Egypt, When the household of Jacob left a people
with a strange tongue, Judah became the place from which God's holiness
went forth, Israel became the seat from which the world would know of Gods
rule. The sea looked and fled, The Jordan reversed its curse. Mountains
skipped like rams and the hills jumped about like young lambs. What is
happening that you turn back, O sea, Jordan, why do you reverse your
course? Mountains, why do you skip like rams And hills why do you jump like
lambs? You are beholding the face of your Creator, Before God, before the
God of Jacob, Turning rocks into swirling waters and stone into a flowing
spring.

KOS SHEINEE

The Second Cup of Wine

ברוך אתה " אלהינו מלך העולם, אשר גאלנו וגאל את אבותינו ממצרים , והגיענו
ללילה הזה לאכל בו מצה ומרור. כן " אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים
אחרים הבאים לקראתנו לשלום, שמחים בבני עירב וששים בעבודתך. ונאכל שם מן
הזבחים ומן הפסחים אשר יגיע דמם על קיר מזבח לבצון, ונודה לב שיר תדש על
גאלתנו ועל פדות נפשנו. ברוך אתה " גאל ישׂראל

ברוך אתה " אלהינו מלך העולם בורא פרי הגפן

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher g'alanu v'ga'al et
avoteinu mimitzrayim, v'higianu lalaylah hazeh le'echol bo matzah umaror.*

BAREICH

Ki Lo Naeh

Contributed by [Ian Gold](#)

Source:

אדיר במלכות, חזר פהלקה, גודויו יאמרו לו:
לה ולה, לה פי לה, לה אף לה, לה " הפמלקה, פי לו
נאה, פי לו יאה.

דגול במלכות, חזר פהלקה, ותיקו יאמרו לו:
לה ולה, לה פי לה, לה אף לה, לה " הפמלקה, פי לו
נאה, פי לו יאה.

זכאי במלכות, חזר פהלקה טפסו יאמרו לו:
לה ולה, לה פי לה, לה אף לה, לה " הפמלקה, פי לו
נאה, פי לו יאה.

יתיר במלכות, פכיר פהלקה למדו יאמרו לו:
לה ולה, לה פי לה, לה אף לה, לה " הפמלקה, פי לו
נאה, פי לו יאה.

מושל במלכות, נורא פהלקה סביבו יאמרו לו:
לה ולה, לה פי לה, לה אף לה, לה " הפמלקה, פי לו
נאה, פי לו יאה.

עניו במלכות, פודה פהלקה, צדיקו יאמרו לו:
לה ולה, לה פי לה, לה אף לה, לה " הפמלקה, פי לו
נאה, פי לו יאה.

קדוש במלכות, רחום פהלקה שנאניו יאמרו לו:
לה ולה, לה פי לה, לה אף לה, לה " הפמלקה, פי לו
נאה, פי לו יאה.

מתיר במלכות, חסד פהלקה תמיפיו יאמרו לו:
לה ולה, לה פי לה, לה אף לה, לה " הפמלקה, פי לו
נאה, פי לו יאה.

Ki lo na'eh, ki lo ya'eh.

*Adir bimlucha, bachur kahalcha, g'dudav yomru lo: l'cha u'l'cha, l'cha ki l'cha,
l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Dagul bimluchah, hadur kahalachah, vaticav yom'ru lo: l'cha u'l'cha, l'cha ki
l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Zakai bimluchah, chasin kahalachah taf'srav yom'ru lo: l'cha u'l'cha, l'cha ki
l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

*Yachid bimluchah, kabir kahalachah limudav yom'ru lo: l'cha u'l'cha, l'cha ki
l'cha, l'cha af l'cha, l'cha Adonai hamamlachah, Ki lo na'eh, ki lo ya'eh.*

Moshail bimluchah, nora kahalachah savivav yom'ru lo: l'cha u'l'cha, l'cha ki

Kein Adonai Eloheinu v'Eilohei avoteinu yagiveinu l'moadim v'iligalim acheirim haba'im likrateinu l'shalom, s'meichim b'vinyan irecha v'sasim bavodatecha. V'nochal sham min hazvachim umin hapsachim asher yagia damam al kir mizbachacha l'ratzon, v'nodedh l'cha shir chadash al g'ulateinu val p'dut natshenu. Baruch Atah Adonai, ga'al Yisrael.

Baruch Atah Adonai, Eloheinu Melech haolam, borei pri hagafen.

Praised are you, Adonai, our God, sovereign of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzo and maror. Lord our God and God of our fathers, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. There we shall eat of the offerings and Passover sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Adonai, who has redeemed Israel.

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

1. And Jerry again interrupted, "noxious creatures?" And God said, "Yeah. noxious creatures." And Jerry said, "Well, what kind of noxious creatures? And God said, "Trust me. I will give you the Kavorka."

1. And Jerry said, "I know not of this Kavorka of which you speak." And God said, "It is a Latvian word. It means 'the lure of the animal'. The place will be crawling with them. But only in the WASPY neighborhoods, and not where the Mahjong and Pinochle games are played, in order that Newman will know that I am the Lord."

1. And The Lord did so, and the animals - some noxious, some not so much - were lured and came to Pharaoh's house and the land was destroyed because of the noxious creatures and the shit they did produce.

1. Thereupon, Newman summoned Jerry and George, and he said, "I will let you go out for a long weekend, and you will sacrifice to the Lord, your God, Art Vandelay, in the desert, if you put in a good word for me."

1. So Jerry went away from Pharaoh and entreated the Lord.

1. And the Lord did according to Jerry's word, and He removed noxious creatures from Pharaoh and from his people and he left the shit for the Manhattanites to shovel.

1. But – big surprise - Pharaoh hardened his arteries this time also, and he did not let the people go.

Chapter 3

Contributed by [Ian Gold](#)

Source:

Chapter 3

1. Jerry was pasturing the roosters and the hens and the chickens of Frank, his father-in-law, the chief of Queens, and he led the poultry to the free pastureland, and he came to the mountain of God, just a couple of blocks up from Famous Original Ray's Pizza off of Rockaway beach.
1. An angel of the Lord appeared to him in a flame of fire from within the thorn bush, and behold, the bush was burning like a urinating man with gonorrhea. But unlike a '47 cabin, the bush was not burned.
1. So Jerry said, "Let me now see this great spectacle, why does the bush not burn. This should be fun."
1. The Lord saw that Jerry had turned to see, and God – a bit of a burning-bush talker - called to him from within the bush, and He said, "Jerry! Hello!!" And Jerry said, "Here I am! What are you doing? You can't have angles shoving themselves into 600 degree bushes!" And God said, "It's all supervised."
- 5 And God said, "Do not draw near here. Take your shoes off your feet, because the place upon which you stand is holy soil." But Jerry refused, saying "Between you and me, God, I think I've got a foot odor problem." But God insisted, speaking in a tongue unfamiliar to Jerry and said, "Eno Enoa Juang."
1. And Jerry said, "Oh Lord, I do not understand." And God replied, "It's Korean. It means 'This guy...this is not my kind of guy.'" But Jerry protested saying "No, God, I am your kind of guy, though between you and me I think I think you are placing a lot of importance on shoe removal".
1. Jerry was ashamed in the eyes of God and removed his shoes, though he muttered "You don't have to make a federal case out of it," as if God

You know I always wanted to pretend that I was an architect".

1. And God grew bored of this meaningless conversation and instead called upon Carl the exterminator, and not just because he was black. And Carl did exterminate the frogs from the apartments, and from the clubs, and from the gymnasia, and from the restaurants throughout Manhattan so that they were found once more only in the Hudson, mostly dead like the fish.
1. The Manhattanites gathered them into many heaps, and the land smelled. Smelled bad. Really bad. Worse than BO, Beyond BO, BBO. The dead frogs funkified the whole place.
1. And Newman again hardened his arteries, and he did not hearken to them, not so much because of the stench, but mostly because he was a big phony.
1. And so now with the lice. George. Pez. Lice. And Jerry spoke unto the Pharaoh, saying, "You know Newman, the thing about lice is that they irritate the skin and they start to itch. Oh! maybe you can hold out five seconds or ten, maybe fifteen or twenty but after a while, no matter how much will power a person may have. It won't matter, because they're crawling, crawling on your skin. Up your legs, up your spine, up your back...."
1. But though Newman was rife with lice, his heart remained steadfast, and he did not hearken to them, as the Lord had spoken.
1. And the Lord said to Moses, "Arise early in the morning and stand before Pharaoh, behold, he is going out to the water, and you shall say to him, 'So said the Lord, Art Vandelay "Let My people go out and serve Me"...'"
1. And Jerry said, "Another pee party?"
1. And God said, "Don't bring me down...I lost my train of thought." And Jerry prompted God saying "Let my people go out and serve me..."
1. And God did regain his train of thought, "Right. For if you do not let My people go, behold, I will incite against you and against your servants and against your people and in your houses a mixture of noxious creatures..."

Chapter Eight

1. Then the same thing happened, basically, except with frogs.

1. Thereupon, Pharaoh Newman summoned Jerry and George, and said, "Entreat the Lord that He remove the frogs from me and from my people, and I will let out the people of Israel so that they may sacrifice to the Lord. Go ahead, Jerry. I'm beginin' you, Jerry! Please!"

1. And Jerry said to Pharaoh, "You've got a little problem." And Pharaoh fell to his knees and said, "Oh, I've got a big problem, Jerry." And Jerry relented, saying "Alright! Pull yourself together. You're making me sick! Be a man!

1. We'll do it, but only so that you should know that there is none like the Lord, our God, Art Vandelay. Got it?"

1. And Jerry and George went away from Newman, and Jerry cried out to the Lord concerning the frogs that He had brought upon Newman.

1. And the Lord said, "You promised what?!" And Jerry said, "No good?" And God said, "No. Not good. You know what kind of job that is?"

1. But God relented. And God said said to George, "You shall rid the land of the frogs." And George was seized fear with and said, "Why me, Oh Lord?" And God said, "Because Jerry told me you were a marine biologist." And George was getting frustrated.

1. And George said to Jerry "A marine biologist? Why am I a marine biologist?" And Jerry replied, "I may have mentioned it." And George said, But I'm not a marine biologist" to which Jerry replied, "I'm aware of that. You don't think it's a good job?" And George said "I didn't think it was a job." And Jerry did enlighten George saying, "Oh. It's a fascinating field!" And George exclaimed, "Why couldn't you have made me an architect?"

didn't have super-human hearing. But God let it slide.

1. And He said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face because he was afraid to look toward God. But he felt a poke and he took a peak.

1. And the Lord said, "I have surely seen the affliction of My people who are in Manhattan, and I have heard their cries because of their slave drivers and the difficulty finding a decent parking spot and the ridiculously high rents, for I know their pains.

1. I have descended to rescue them from the hands of the oppressive Manhattantites and to bring them up from that land, to a good and spacious land, to a land flowing with milk and honey.

1. To the place of the Miami-tites and the Lauderdaleans; the West Palm Beachniks and the Bal Harborians; the Sarasata-tites and the Tampa-Saint Pederasts. And the Moops.

1. And My people the children of Israel will be Masters of their Domain.

1. So now come and take My people...please - That Henry Youngman cracks me up. Is he still alive? - No, seriously. Take My people out of Manhattan."

1. But Jerry said to God, "Who am I that I should go to Pharaoh Newman, and that I should take the children of Israel out of Manhattan?" And God replied "Ted Danson wasn't available."

1. Jerry said to God, "Behold I shall come to the children of Israel, and I shall say to them, 'The God of your fathers has sent me to you', and they shall say to me, 'What is His name?' What shall I say to them?"

1. God said to Moses, "Tell them to call me 'I will Be What I will Be.'" And Jerry smirked and said "Yeah, that'll go over really well." And God said

"What? No good?!" And Jerry questioned God saying, "I will Be What I will Be? What does that even mean?" And God challenged Jerry saying, "What? And you could do better? And Jerry sniggered saying, "Well I think I can do better than that."

1. And God grew annoyed and said "Fine. Call me whatever the hell you

want. Just go, already!" And Jerry said, "How about Art Cor...velay?" And God said, "Get the hell outta here!" And Jerry countered, saying, "Vandelay?" And God heard that it was good, well not good but adequate, and he said, "Giddyup!"

1. And Jerry turned, but God cried after him, "And don't forget the part about 'surely remembering them and what is being done to them' -" And Jerry cut him off saying, "Yeah, I got it. You remembered." But God continued, "and tell them 'I will bring you up out of the affliction of the' -" And Jerry grew irritated, saying "Yeah. Milk. Honey. I got it!"

1. But The Lord God of the Hebrews would not Yada Yada. He went on, "And they will hearken to your voice, and you shall come, you and the elders of Israel, to Newman, and you shall say to him, 'The Lord God of the Hebrews, Art Vandelay, has happened upon us, and now, let us go for a three days' journey in the desert and offer up sacrifices to the Lord, our God'."

1. Jerry was unimpressed. "The desert? Three days?" And God said, "It's a dry heat. You can clean house a little bit," signifying not a scratch of the nose, but a pick therein.

1. And Jerry took the opportunity to remark on God's habit of referring to himself in the third person saying, "You know, I've never heard anyone talk the way you do. It's very unusual." And The Lord said, "Well, God is very unusual."

1. And God got back to the business at hand saying, "However, I know that Newman will not permit you to go, except through a mighty hand.

1. And I will stretch forth My hand and smite the Manhattanites with all My miracles that I will wreak in their midst, and afterwards he will send you out".

1. And Jerry said, "Smite? Don't you think that's coming on a little too strong? Isn't that like a turn-off?" And God did roll his eyes and say, "Jerry. He's a GUY."

Bim Heira B'yameinu Yavo eileinu

Eem mashiah ben David

Eem mashiah ben David

שִׁפְךָ מִמֶּתֶךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׂמְךָ לֹא קָרְאוּ. כִּי אֶכֶל אֶת יַעֲקֹב וְאֶת נְוֵהוּ הִשְׁמֹו. שִׁפְךָ עֲלֵיהֶם זַעֲמֶךָ וְחֲרוֹן אַפֶּךָ יִשִּׁיגֵם. תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַי " "

Shfoch chamatcha el hagoyim asher lo y'da'ucha v'al mamlachot asher b'shimcha lo kara'u. Ki achal et Ya'akov v'et naveihu heishamu. Shfoch Aleihem zamech vacharon apcha yasigaim. Tirdof b'af v'tashmidaim mitachat shmay Adonai.

"Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home." (Ps. 79:6,7) "Pour out your wrath on them; may your blazing anger overtake them." (Ps. 69.25) "Pursue them in wrath and destroy them from under the heavens of the Lord!" (Lam. 3:66)

God is our tower of salvation, showing kindness to his anointed, to David and his descendants forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and all humanity, and we can say, Amen.

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing. Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.

ברוך אתה יהוה אלהינו יהוה אחד. "אמן"

Baruch atah Adonai, Eloheinu melech ha-olam, borei pri hagafen.

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Elijah

Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Elijahu Ha-Navi" and then the door is closed.

Elijahu Ha-navee

Elijahu Ha-tish-bee

Elijahu, Elijahu

Elijahu Ha-giladee

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1. And God said, "And it will come to pass that when you go, you will not go empty handed. Each woman shall "borrow" from her neighbor, silver and gold objects and you shall empty out Manhattan. Gold, Jerry! Gold!"

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RACHTZAH

Rachtzah

Contributed by [Julie R](#)

Source: Traditional

רחצה

Rachtzah

Wash hands while reciting the traditional blessing for washing the hands:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו וצונו על נטילת ידיים.

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

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Harachaman hu y'variech et M'dinat Yisrael.

Harachaman hu y'variech et chayalei Tz'va Hagana l'Yisrael, v'yagein aleihem.

Harachaman hu y'variech et m'dinat hazot, v'et chayaleiha, v'yagein aleihem.

Harachaman hu yashkiyn shalom Bayn binei Ya'akov u'vnei Yishma'ayl.

Harachaman hu y'zakeinu limot Hamashiach ul'chayei ha'olam haba.

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One bless the State of Israel.

May the Merciful One bless those who serve in the IDF and watch over them.

May the Merciful One bless this country, and its soldiers, and watch over them.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מגדול ישועות מלכנו ועשה חסד למשיחו לידו ולזרעו עד עולם. עשה שלום במרומיו הוא ועשה שלום עלינו ועל כל ישראל, ואמרו אמן.

יראו את יי קדשיו כי אין מחסור ליראיו. כפירים כשו ובעבו ודרשי יי לא יחסרו כל טוב. הודו ליי כי טוב כי לעולם תסדו. פותח את ידך ומשביע לכל חי בצון. ברוך הגבר אשר יבטח ביי ויהיה יי מבטחו. בער הייתי גם זקנתי ולא באיתי צדיק נעזב וזרעו מבקש לחם. יי עז לעמו יתן יי יברך את עמו בשלום.

Migdol y'shu'ot Malko v'oseh chesed limshicho l'David ul'zar'o ad olam. Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.

Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki 'olam chasdo. Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

הַזֶּה הוּא מַעֲשֵׂה הַיְיָ אֱלֹהֵינוּ עִמָּנוּ מֵהַיּוֹם הַזֶּה וְעַד הָעֵדֶן. אֵין עוֹלָם לְעוֹלָם אִי אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם.

Bamarom y'lamdu aleihem v'aleinu z'chut she'r'hei l'mishmeret shalom. V'nisa v'racha mei'ei Adonai, utz'daka mei'Elohei yisheinu, v'nimitza chein v'seichel tov b'einei Elohim v'adam.

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

On Shabbat:

וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם.

Harachaman hu yanchiileinu gom shekulo ul'chayei halolamim.

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.)

Optional blessings:

וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם.

וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם.

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וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם. וְעַתָּה יְיָ אֱלֹהֵינוּ בְּרַכֵּנוּ בְּכָל בְּרָכָה וּבְכָל שְׂמֵחָה וּבְכָל אֵין עוֹלָם לְעוֹלָם.

Harachaman hu yanchiileinu gom shekulo tov.

Chapter 4

1 Jerry answered and said, "Behold they will not believe me, and they will not heed my voice, but they will say, 'The Lord has not appeared to you'."

2 And the Lord said to him, "What do you have in your puffy shirt?" And he said, "Nothing." And God said "Jerry, you're obviously lying. I can plainly see you have something in your puffy shirt."

3 And God said, "take it out," "it?" "it." "out?" "out." And so Jerry did reluctantly show God the Tweety Bird Pez dispenser he was indeed concealing in his puffy shirt, and lo it did need air.

4 And God said, "Cast the Pez to the ground" and Jerry cast it to the ground, and it became a serpent, and Jerry fled from before it, like the time he found a hair in his farina and freaked out.

4 And the Lord said to Jerry, "Stretch forth your hand and take hold of its tail." So Jerry stretched forth his hand and grasped it, though he did crinkle his face up and held the serpent as far from himself as possible, and it again became a Tweety Bird Pez dispenser in his hand.

6 And the Lord said further to him, "Your hands, they're quite exquisite. They are so soft and milky white. Now put your hand into your bosom. No the other one," and he put his hand into his bosom, and he took it out, and behold, his hand had a discoloration on it, also white, but not of the milky kind.

7 And God said, "Put your hand back into your bosom. No the other one." And he put his hand back into his bosom, and when he took it out of his bosom, lo there was no white discoloration, only an exquisite, milky white hand, like the other one.

8 "And it will come to pass, if they do not believe either of these two signs,

and they do not heed your voice, you shall take of the water of the Hudson and spill it upon the dry land, and the water that you take from the Hudson will become Snapple on the dry land.”

9 Jerry said to the Lord, "I beseech You, O Lord. I am not a man of words, Yea, a bit of a lippy-talker."

10 But the Lord said to him, "Who gave man a mouth, or who makes one dumb or deaf or seeing or blind? Is it not I, the Lord? And Jerry said, "Get out!! I was just talking about that to my friends the other day; if it would be better to date the deaf or the blind. Now I said the deaf because – "

12 So now, go! I will be with your mouth, and I will instruct you what you shall speak. "

13 But Jerry said, "I beseech You, O Lord, send now your message with another whom You would send."

14 And The Lord said, "God is getting upset! Is there not George your brother, the Levite? I know that he will surely speak, and behold, he is coming forth toward you, and when he sees you, he will rejoice in his heart. And Jerry said, "I don't know so much about 'rejoice'."

15 "You shall speak to him, and you shall put the words into his mouth, and I will be with your mouth and with his mouth, and I will instruct you both what you shall do."

16 "Whose mouth now?"

17 And God had an idea and said, "I just had a great idea. You will speak and George will speak for you, to the people, and it will be that he will be your speaker, and you will be his leader."

18 "So you want him to read my lips? He's not a novelty act, God. Where you hire him out for weddings and Bar Mitzvahs."

1. And God said, "Look. It's a skill just like juggling. He probably enjoys showing it off." But Jerry remained unconvinced. The Lord continued, "Could you ask him? Just ask him. If he says no, case closed." And George came forth and said, "Sure. I'll do it."

אָבִי מוֹרִי (בְּעַל הַבַּיִת הַזֶּה) וְאֶת אִמִּי מוֹרָתִי (בְּעַלְת הַבַּיִת הַזֶּה), אוֹתָם וְאֶת בְּיָתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם

avi mori (ba'al ha-bayit ha-zeh), v'et imi morati (ba'alat ha-bayit) ha-zeh, otam v'et beitam, v'et zar'am, v'et kol asher lahem,

(my revered father) the master of this house and (my revered mother) the mistress of this house, them, and their household, and their children, and everything that is theirs,

for one's family:

אוֹתִי (וְאֶת אִשְׁתִּי/בְּעַלִּי/זְרַעִי וְאֶת) כָּל אֲשֶׁר לִי

oti (v'et ishti / ba'ali / zar-i v'et) kol asher li,

me (and my wife/husband/children) and all that is mine

for one's hosts:

בְּעַל הַבַּיִת הַזֶּה וְאֶת בְּעַלְת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בְּיָתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם

ba'al ha-bayit ha-zeh, v'et ba-alat ha-bayit ha-zeh, otam v'et beitam, v'et zar'am, v'et kol asher lahem,

our host and our hostess, them, and their household, and their children, and everything that is theirs,

for all others:

וְאֶת כָּל הַמְּסֻבִּין כָּאן

v'et kol ham'subim kan,

and all who are seated here,

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אַבְוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כֵּן יִבְרַךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכַּה שְׁלֵמָה, וְנֹאמַר אָמֵן

otanu v'et kol asher lanu, k'mo she'nitbarchu avoteinu Avraham Yitzchak v'Ya'akov bakol mikol kol, kein y'vareich otanu kulanu yachad biv'racha sh'leima, v'nomar, Amein.

Do you have any control of your child 'cause this is the time to exercise it when baby is crying in that high-pitched, squealing tone that can drive you insane?!!"

1. So God released Jerry. Then Elaine said, "A bridegroom of blood concerning the circumcision." And under his breath, Jerry said "I still don't know what that means."
1. The Lord said to George, "Go toward Jerry, to the desert." And George Replied, "I am down. Mark me down!" So he went and met him on the mount of God, and he kissed him, not that there's anything wrong with that.
1. And Jerry mouthed George all the words of the Lord with which He had sent him and all the signs that He had commanded him.

33 So Jerry and George went, and they assembled all the elders of the children of Israel. And George did read his lips and spoke most the words that the Lord had spoken to Jerry, messing up only one or two - ok maybe more than two, but they got the gist of it - and he performed the signs before the eyes of the people.

34 And the people believed, and they heard that the Lord, Art Vandelay, had remembered the children of Israel and that He saw their affliction, and they kneeled and prostrated themselves and said "You are a very good man." And Jerry thought to himself, "Yes, I am a good man. A very, very good man."

[1] Zipporah immediately understood that the threat was related to circumcision, by a "psychoanalytic link" between Jerry's penis and his son's, the ambiguous use of pronouns taken by Haberman (2003) as indicating the fundamental identity of the deity, her husband and her son in the woman's subconscious. Bonna Devora Haberman, 'Foreskin sacrifice - Zipporah's Ritual and the Bloody Bridegroom' in: *The covenant of circumcision: new perspectives on an ancient Jewish rite*, Brandeis series on Jewish women, ed. Mark, UPNE, 2003, ISBN 978-1-58465-307-3, 18-42. "Like Eve, Zipporah tangles her references to her son, her lover and God. ... Male figures coalesce in Eve[s] and Zipporah's consciousness."

Adonai Eloheinu bo l'tova ufokdeinu vo livrachta v'hoshieinu vo l'chayim. uv'dvar y'shuah v'rachamim chus v'chaneinu v'racheim aleinu v'hoshieinu ki eilecha eineinu, ki eil melech chanun vrachum ata.

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.

וּבְנֵי יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִהְרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְרִמְזֵי יְרוּשָׁלַיִם. אָמֵן

Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amein.

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מִלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שֶׁבָּכֵל יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא יִיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד לַחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלִחַיִּים וְלִצְלָח וְהַצְלָחָה בְּרַכָּה וְיִשׁוּעָה נְסֻמָּה פְּרֻנְסָה וְכַלְכָּלָה וְרַחֲמִים וְחַיִּים וְשִׁלּוּם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יִחְסְרֵנוּ

Baruch atah Adonai, Eloheinu melech ha'olam, ha'Eil Avinu Malkeinu Adireinu Bor'einu Go'aleinu Yotz'reinu K'dosheinu k'dosh Ya'akov ro'einu ro'ei Yisrael Hamelech hatov v'hameitiv lakol sheb'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu hu gomleinu hu yig'm'leinu la'ad, l'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha, b'racha vi'shua nechama parnasa v'chalkala v'rachamim v'chayim v'shalom v'chol-tov, u'mikol tuv l'olam al y'chasreinu.

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and

and generous hand, that we may never be put to shame and disgrace. Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'v'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, she'lo neivosh v'lo nikaleim l'olam va'ed.

(On Shabbat:

יְיָ אֱלֹהֵינוּ הֵשִׁיב אֵת אֲנֵינוּ וְאֵת אֶרֶץ אֲנֵינוּ כִּי עָרַבְנוּ עָרְבָנוּ עָרְבָנוּ עָרְבָנוּ כִּי
וְאֵת אֶרֶץ אֲנֵינוּ וְאֵת אֲנֵינוּ כִּי עָרַבְנוּ עָרְבָנוּ עָרְבָנוּ עָרְבָנוּ כִּי
וְאֵת אֶרֶץ אֲנֵינוּ וְאֵת אֲנֵינוּ כִּי עָרַבְנוּ עָרְבָנוּ עָרְבָנוּ עָרְבָנוּ כִּי
וְאֵת אֶרֶץ אֲנֵינוּ וְאֵת אֲנֵינוּ כִּי עָרַבְנוּ עָרְבָנוּ עָרְבָנוּ עָרְבָנוּ כִּי

R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvot'echa, uv'mitzvat yom hash'vi'i hashabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu han'ach lanu Adonai Eloheinu, she'lo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion i'recha, uv'vinyan Yerushalayim ir kodshecha, ki atah hu ba'al ha'y'shuot u'va'al hanechamat.

Favor us and strengthen us, Lord our God, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be no sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

יְיָ אֱלֹהֵינוּ הֵשִׁיב אֵת אֲנֵינוּ וְאֵת אֶרֶץ אֲנֵינוּ כִּי עָרַבְנוּ עָרְבָנוּ עָרְבָנוּ עָרְבָנוּ כִּי
וְאֵת אֶרֶץ אֲנֵינוּ וְאֵת אֲנֵינוּ כִּי עָרַבְנוּ עָרְבָנוּ עָרְבָנוּ עָרְבָנוּ כִּי
וְאֵת אֶרֶץ אֲנֵינוּ וְאֵת אֲנֵינוּ כִּי עָרַבְנוּ עָרְבָנוּ עָרְבָנוּ עָרְבָנוּ כִּי
וְאֵת אֶרֶץ אֲנֵינוּ וְאֵת אֲנֵינוּ כִּי עָרַבְנוּ עָרְבָנוּ עָרְבָנוּ עָרְבָנוּ כִּי

Eloheinu v'Eilohel avoteinu, yaleh v'yavo v'yagiah v'yera'eh v'yera'tzeh v'yishma v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron Mashach ben David avdecha, v'zikhron Y'russhalayim ir kodshecha, v'zichron kol amkha beit Yisrael l'fanecha, lif'leita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu

MOTZI-MATZAH

Traditional - Motzi-Matzah

Contributed by [Haggadot](#)

Source: Traditional

Motzi-Matzah מוציא

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

ועל הכל יי אלהינו אנו מודים לך ומברכים אותך יתברך שמך בפי כל חי תמיד לעולם ועד. ככתוב, ואכלת ושבעת וברכת את יי אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה יי על הארץ ועל המזון.

רחם נא יי אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מלכות בית דוד משיחך ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו אבינו רענו זוננו פרנסנו וכלכלנו והרויחנו והרחנו לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו לא לידי מתנת בשר ודם ולא לידי הלאמתם, כי אם לידך המלאה הפתוחה הקדושה והרחבה, שלא גבוש ולא נכלם לעולם ועד.

V'al hakol Adonai Eloheinu anachnu modim lach um'varchim otach, yitbarach shimcha b'fi kol chai tamid l'olam va'ed. Kakatuv, v'achalta v'savata uveirachta et Adonai Elohecha al ha'aretz hatova asher natan lach. Baruch atah Adonai al ha-aretz v'al hamazon.

Racheim na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion mishkan K'vodecha v'al malchut beit David m'shichecha v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parn'seinu v'chalk'lenu v'harvicheinu v'harvach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu. V'na al tatz'richeinu Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim l'olam va'ed.

For everything, Adonai, our God, we thank and praise You. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open

Maror מרור

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):
Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

MAROR
Traditional - Maror
Contributed by Haggadot
Source: Traditional

Blessed be (our God) whose food we have eaten.

All together:

ויאמר יהוה יחד

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

אמן המדברים בשם ה' ויאמר יהוה יחד. כל זמן שה' ינוח עליו. כל זמן שה' ינוח עליו. כל זמן שה' ינוח עליו. כל זמן שה' ינוח עליו.

Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kullo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu val yechsar lanu mazon l'olam vad. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-

meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, and providing food for all creation. Praised are you, Adonai, who sustains all.

והוא יתנו לנו חסדו ורחמי שבתמיד לא יפסק לנו חסדו ורחמי. והוא יתנו לנו חסדו ורחמי. והוא יתנו לנו חסדו ורחמי.

Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kullo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu val yechsar lanu mazon l'olam vad. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-

meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.
We thank you, Adonai, Lord our God, for having given a beautiful, good, and

KOREICH

Traditional - Korech

Contributed by [Haggadot](#)

Source: Traditional

Korech כּוֹרֵךְ

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הַזֶּה קַיִּים: הָיָה כּוֹרֵךְ מִצָּה וּמָרֹר וְאוֹכֵל בֵּיחַד, לְקַיִּים מֵה שְׁנֵאֵמַר: עַל מִצּוֹת וּמָרֹרִים יֹאכְלֶהוּ.

Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam. Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim mah shene-emar. "Al matzot um'rorim yochlu-hu."

Eating matzah, maror and haroset this way reminds us of how, in the days of the Temple, Hillel would do so, making a sandwich of the Pashal lamb, matzah and maror, in order to observe the law "You shall eat it (the Pesach sacrifice) on matzah and maror."

Include parentheses when there is a minayn present.

Leader:

רַבּוֹתַי נְבָרֵךְ

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם

Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Praised be the name of the Lord now and forever.

Leader:

יְהִי שֵׁם יי מְבָרֵךְ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מְכֻבָּד וּבְבִגְדֵי וְכִבְדֵי וְכִבְדֵי נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֵכְלֵנוּ מִשְׁלוּ.

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanan v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.

Praised be the name of the Lord now and forever. With your permission, let us now bless (our God) whose food we have eaten.

Participants:

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֵכְלֵנוּ מִשְׁלוּ וּבְטוּבוֹ תִּיְיָנוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֵכְלֵנוּ מִשְׁלוּ וּבְטוּבוֹ תִּיְיָנוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Chapter Five

1. And afterwards, Jerry and George came and said to Newman, "Hello Newman. So said the Lord God of Israel, 'Send out My people, and let them sacrifice to Me in the desert'."
1. And Newman said, "Hello Jerry. Who is the Lord that I should heed His voice to let Israel out? I do not know the Lord, neither will I let Israel out!"
1. And they said, "Art Vandelay, The God of the Hebrews has happened upon us. Now let us go on a three-day journey in the desert and sacrifice to the Lord our God, lest He strike us with a plague or with the sword."
1. But the king of Manhattan said to them, "Why, Jerry and George, do you disturb the people from their work making bagels? Go to your own labors." Then they all got into this whole thing about importing and exporting, with Newman refusing to import more seeds - neither poppy, nor sesame - yet demanding that the Hebrews export more bagels.
1. And Newman's taskmasters and postmasters noodged the Hebrews and did heckle them with lines that were so played and hacky. And they did insult the Hebrews, remarking that their furniture was so un-Karl-Farbman-like.
1. And the elders of the children of Israel came to Jerry and George and they said, "Thanks a lot, bigmouths!"
1. And Jerry said "What did we do?" and the elders of the children of Israel told of Newman's hocking. And Jerry said unto God, "That's just great."

Barech הַבָּרֵךְ

Pour the third cup of wine and recite Birkat Hamazon (Blessing after the

Meal).

לַיְיָ אֱלֹהֵינוּ וְשֵׁנֵי שְׁמֵי אֱלֹהֵינוּ וְשֵׁנֵי

הַבָּרֵךְ אֱלֹהֵינוּ וְשֵׁנֵי שְׁמֵי אֱלֹהֵינוּ וְשֵׁנֵי הַבָּרֵךְ אֱלֹהֵינוּ וְשֵׁנֵי שְׁמֵי אֱלֹהֵינוּ וְשֵׁנֵי הַבָּרֵךְ אֱלֹהֵינוּ וְשֵׁנֵי שְׁמֵי אֱלֹהֵינוּ וְשֵׁנֵי

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bearing his sheaves.

Traditional - Shulchan Orech

Contributed by [Haggadot](#)

Source: Traditional

Shulchan Orech שְׁלֹחַן עֹרֵךְ

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

aren't exactly falling all over each other to drink the water."

1. The Lord said to Jerry, "Tell George, 'Take your Pez and stretch forth your hand over the waters of Manhattan, over their rivers, over their indoor pools, over their outdoor pools, over their baths and bidets, and over all their bodies of water, and they will become blood, and there will be blood throughout the entire land of Manhattan. It's all pipes.'" But Jerry had taken off the first time he heard God say the word 'Blood'.
1. George did as the Lord had commanded, and he raised the Pez and struck the water that was in the Hudson before the eyes of Newman and before the eyes of all the postmen, and all the water that was in the Hudson turned to blood.
1. And the fish that were in the Hudson remained dead, and the Hudson remained putrid; the Manhattanites could not drink water, but only of Hennigan's.
1. And the necromancers of Manhattan did likewise with their secret rites and one even did dove tricks, and Newman's heart was steadfast, and he did not heed them, as the Lord had spoken. So really, what was the point?

Chapter Six

1. And the Lord said unto Jerry, "Now just you wait and see what I'll do to Newman...yada, yada...covenant...yada, yada...bondage...yada, yada...outstretched arm and with great judgments...yada, yada... and you will know that I am the Lord your God, who has brought you out from under the burdens of the Manhattanites";
1. So Jerry spoke thus to the children of Israel of the bondage and of the freeing, but they did not hearken to Jerry because, really, who has the time?
1. The Lord spoke to Jerry, saying, "Come, speak to Newman, and he will let the children of Israel out of his land."
1. But Jerry spoke before the Lord, saying, "Behold, the children of Israel did not hearken to me. How then will Newman hearken to me, seeing that I am of closed lips? No hearkening."
1. So the Lord spoke to Jerry and to George, and He commanded them concerning the children of Israel and concerning Newman, to let the children of Israel out of the land of Manhattan.
1. And Jerry said "Why me, Lord?" And God said "Because that's your thing," And Jerry said, "What? Calling Pharaohs I hardly know, and demanding they release their slaves? That's my thing?" And God said, "Yeah. That's your thing."
1. These are the heads of the fathers' houses: Yada, Yada and Yada...

1. Thereupon, Jerry and George came to Newman, and they did so, as the Lord had commanded, the Pez/snake thing.

1. Then, Newman too summoned the wise men and the magicians, and the necromancers of Manhattan and they too had Pez dispensers (though no Tweety Birds).

1. Each one of them cast down his Pez, and they became serpents; but the Tweety Bird Pez serpents swallowed their Pez serpents.

1. But Newman's heart remained steadfast, and he did not hearken to them, as the Lord had spoken. No heark.

1. The Lord said to Jerry, "Newman's heart is heavy – OK, all of Newman is heavy – he has refused to let the people out. And Jerry said, "Yeah. We know. You told us that was going to happen. Can we move along in the story please?"

1. And God strongly suggested, "Go to Newman in the morning; behold, he is going forth to the water, and you shall stand opposite him on the bank of the Hudson." And Jerry protested saying, "Let's all just have a big pee party. Hey everybody, grab a bucket. We're going up to Jerry's. It's a pee party".
1. God pretended not to hear that and went on, "You shall say to him, "The Lord God of the Hebrews, Art Vandelay, sent me to you, saying, "Send forth My people, so that they may serve Me in the desert," but behold, until now, you have not hearkened." And George leaned into Jerry and whispered, "Again with the hearken."

1. And so God told Jerry to tell George to tell Newman that God told Jerry to tell Newman, "With this you will know that I am the Lord." Behold, I will smite with the Pez that is in my hand upon the water that is in the Hudson, and it will turn to blood.

1. And the fish that are in the Hudson will die, and the Hudson will become putrid, and the Manhattanites will weary in their efforts to drink water from the Hudson." Whereupon George said, "I hate to break it to you, Lord, but the fish in the Hudson are already dead, and the Manhattanites

Tzafun

Contributed by [Julie R.](#)

Source: Traditional

Tzafun

וַיִּפְזֹ

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Chapter 7

Contributed by [Ian Gold](#)

Source:

Chapter Seven

1. The Lord said to Jerry, "You shall speak all that I command you," but because of the no hearken concern, Jerry did challenge George to choose him for it. And Jerry was odds. And George was evens. And on the fourth and final choose, Jerry shot a two and George shot a one. And Jerry was victorious. And he chose not to talk to Newman. And God said, "Fine. Whatever. Will one of you just speak to Newman, that he let the children of Israel out of his land?!"
1. But I will harden Newman's cardiac arteries, and I will increase My signs and My wonders in the land of Manhattan.
1. And Jerry said, "Let me get this straight. You want us to ask Newman to free the children of Israel. Then, you will make him NOT free the children of Israel. And Then you'll use your signs and wonders so he WILL free the children of Israel... Yeah, that's normal."
1. God, wanting to be really, really clear about this, repeated himself, yet again, "Newman will not hearken to you, and I will lay My hand upon the Manhattanites, and I will take My legions, My people, the children of Israel, out of Manhattan with great judgments."
1. And Jerry said, "Oh yeah. I like **this** idea."
1. And despite the sarcasm, Jerry and George did as the Lord commanded them. And George confessed to Jerry saying, "I don't think I've ever been to an appointment in my life where I wanted the other guy to show up."
1. And Jerry was eighty years old, and George was eighty-three years old when they spoke to Newman.
1. The Lord spoke to Jerry and George, saying, "When Newman speaks to you, saying, 'Provide a sign for yourselves,' do the Pez/snake thing.