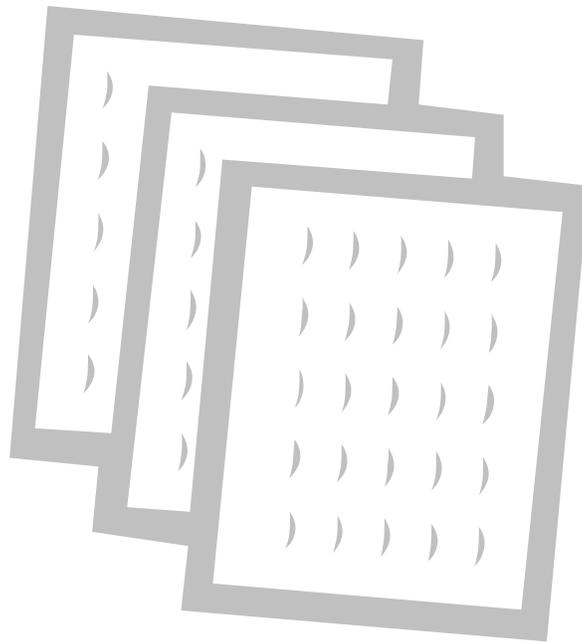


הַגְּדָה שֶׁל פֶּסַח

HAGGADAH SHEL PESACH

THE PASSOVER HAGGADAH



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Kabbalah4All Transliteration Guidelines

Please note that transliteration guidelines are different according to each culture and also within each movement of Judaism. We have developed these guidelines for use with our transliterated documents. They may or may not apply to transliterations put out by other movements including the various organizations teaching Kabbalah.

- a** as in father
- ai** as in aisle
- e** as in red
- ei** as in eight
- i** as in pizza
- o** as in no
- oy** as in toy
- u** as in tune
- ch** as in Bach in German (strong sound from the throat)
- g** as in give
- tz** as in lots
- ' typically adds an "EH" sound after a consonant, this is known as a Shva Na or pronounced Shva as in the word "Sh'ma".
- a dash is simply used to aid in pronunciation, usually if two like vowels follow each other, as in the word "da-at."

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. In our transliteration, when the syllable falls somewhere else other than the last syllable, that stressed syllable will be underlined. Example: Melech.

Hebrew Rules

The following are some of the Hebrew rules you may notice in our siddurim (connection books).

מֶלֶךְ

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. Whenever a syllable other than the last is accented, a "meteg" (the vertical line under the first letter) will appear.

כֹּל

The "masoret" above the letter Chaf indicates that this is a Kamatz Katan, which is pronounced as "o"; in this example the word is "kol."

יִשְׁמְחוּ

The "rafe" above a letter indicates it is a Shva Na. This example is pronounced yism'chu.

Note that the rafe does not appear above the first letter of a word that has a Shva as that is ALWAYS a Shva Na.

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All prefaces to prayers written and adapted by David Aharon L. Curtis for Kabbalah4All.

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הגדה של פסח

ABOUT THE SEARCH FOR CHAMETZ

Matzah is often called "bread without ego". What does matzah not have? Chametz! Chametz, according to Kabbalah, represents our selfish desires...our ego. The night before Pesach, we search the entire house for chametz. This is actually confused with Spring cleaning. The point is not for physical tidiness, rather it is for spiritual cleansing. There is no need to clean/remove all of the chametz from the house. During the blessing, we declare that any chametz we miss is to not be considered. The importance of this act is not the cleaning of the bread crumbs, but rather the cleansing of our inner selfish desire. When we remove the chametz in the evening, we awaken the inner process of soul searching.

We begin the evening by distributing ten pieces of bread around the house, then we search for them after saying the following blessing. It is important that we understand the words we are saying.

THE BLESSING FOR THE SEARCH FOR CHAMETZ

We say the following blessing before we search for the chametz.

Baruch atah Adonai

Blessed are You Adonai,

Eloheinu melech ha-olam,

Elohim, Sovereign of the universe,

asher kid'shanu b'mitzvotav

You hallow us with Your mitzvot

v'tzivanu al bi-ur chametz.

and bid us to remove chametz.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל בְּעוּר חָמֵץ.

THE DECLARATION FOLLOWING THE SEARCH

*After the search, the chametz is wrapped and put aside in a safe place to be burned in the morning.
Then we say the following declaration.*

Kol chamira vachami-a

Any chametz and leaven

d'ika vi-r'shuti,

that is in my possession,

d'la chaziteh ud'la chamiteh

which I have not recognized and which I have not seen

udla vi-arteh udla y'da-na leh,

and have not removed and do not know about,

libatel v'lehevei he-f'ker

should be annulled and become ownerless

k'afra d'ara.

like dust of the earth.

כָּל חֲמִירָא וְחַמֵּיעָא
דְּאִכָּא בְּרִשׁוּתִי,
וְדָלָא חֲזִיתָהּ וְדָלָא חֲמִיתָהּ
וְדָלָא בְּעֵרְתָהּ וְדָלָא יָדַעְנָא לָהּ,
לְבַטֵּל וְלִהְיוּ הֶפְקֵר
כְּעַפְרָא דְאַרְעָא.

THE DECLARATION AFTER THE BURNING

In the morning, after the chametz has been burned, the following declaration is made.

Kol chamira vachami-a

Any chametz and leaven

d'ika vi-r'shuti,

that is in my possession,

dachaziteh ud'la chaziteh,

whether I have recognized it or not,

dachamiteh udla chamiteh,

whether I have seen it or not,

davi-arteh udla vi-arteh,

whether I have removed it or not,

libatel v'lehevei he-f'ker

should be annulled and become ownerless

k'afra d'ara.

like dust of the earth.

כָּל חֲמִירָא וְחַמֵּיעָא
דְּאִכָּא בְּרִשׁוּתִי,
דְּחִזִּיתָהּ וְדָלָא חֲזִיתָהּ,
דְּחֲמִיתָהּ וְדָלָא חֲמִיתָהּ,
דְּבִעַרְתָּהּ וְדָלָא בְּעֵרְתָהּ,
לְבַטֵּל וְלִהְיוּ הֶפְקֵר
כְּעַפְרָא דְאַרְעָא.

PREPARATIONS FOR THE SEDER

Seder means order and in this case, it is a meal which is used as a connection tool to the energy of Pesach. Since it is a meal, it's appropriate to invite over family and friends to join in the festivities.

You will need the following items for the Seder:

- ☞ Two Shabbat/Holiday Candles
- ☞ Red Wine or Red Grape Juice
- ☞ Matzah
- ☞ Karpas (Parsley)
- ☞ Maror (Horseradish)
- ☞ Chazeret (Romaine Lettuce, Kale, Endive, Dandelion Greens or Arugula may be used.)
- ☞ Roasted Shank Bone (Lamb)
- ☞ Roasted Egg
- ☞ Charoset (mixture of chopped apples, honey, nuts, and Kosher wine/grape juice, there are various types, some people add sugar and cinnamon, you can either chop it fine or use a food processor, consistency is of personal preference.)
- ☞ Water/Basin for Hand Washing (done at the table)
- ☞ Bowls of Water with Kosher Salt (for dipping the Karpas)
- ☞ Cup for Elijah
- ☞ Seder Plate
- ☞ Pillows in each chair (to lean upon)

פסח

PESACH

The energy of Pesach is freedom. During the Seder we recall the bitterness of our exile in Egypt and our struggles as a people. Egypt is actually not only a place, it is a metaphor for our ego and its reactive nature. When we react and let our ego run our lives, we are back in Egypt once again. From the very beginning we were ruled by our ego. The ego has no power of its own, rather it is fueled by our reactive behavior. Humankind was on the very edge during the time of Egypt. It was then that the Creator rescued us through ten very powerful strikes, also known as the Ten Plagues.

The Kabbalists teach that this was not the end of the ego, but rather an opportunity for us to regain control. Now each year we have a particular time that this same energy flows into our world and this time is known as Pesach. A time where we can strike the ego once again with the energy of the Light and regain control over our lives.

We celebrate the Seder not only as a commemoration, but also as a tool to connect to that reservoir of spiritual energy unique to Pesach. The Seder plate is a representation of our lives and the items on it correspond to the 10 S'firot and the Ten Plagues. Each item on the plate is a tool which assists us in using the energy of the 10 S'firot. With this energy, we are able to put our ego in check, as well as balance the ego and the soul. This is our opportunity to end chaos, to make a resolution to live a proactive life rather than a reactive one, and to operate from the consciousness of the soul rather than that of the ego.

קטרה

THE SEDER PLATE

Each item on the Seder plate, through the energy of Pesach, becomes a tool which connects us to the S'firot, also known as the Tree of Life.

מצות

MATZOT

The three Matzot link us to the three S'firot of Chochmah, Binah and Da-at. Matzah is known as bread without ego because it lacks leaven, which according to the Kabbalists, is a symbol for ego. We must always be willing to reach out to others and no matter how far along we are in our spiritual journey, we are never above anyone else. Loving our neighbor as ourself means we are all equal and important.

זרוע

Z'ROA

Chesed is mercy and is represented by the shank bone. It represents the sacrifice that was brought to the Temple during Pesach. It connects us to Chesed and reminds us that to really become like the Creator, we must sacrifice our negative characteristics so that we may truly share with others.

ביצה

BEITZAH

Gevurah is judgement. It is represented by the egg. The longer we boil an egg, the harder it becomes. The same thing happens when we encounter people who have different opinions or beliefs than our own and who oppose us, we become hardened and our hearts become closed. Through the egg, we connect to the energy of Gevurah and ask the Creator to assist us in letting go of our opinions which often can imprison us through judgement of others.

מרור

MAROR

Tiferet means truth and is the balance between Gevurah and Chesed. Kabbalah teaches us that life is often filled with challenges and suffering, which is part of the correction process known as tikun. The maror, which is bitter, represents these challenges and suffering. By eating maror we connect to Tiferet and we shorten the tikun process by proactively experiencing a taste of death.

חרוסת

CHAROSET

We connect to Netzach with charoet which was formulated by Rabbi Isaac of Luria, the Ari. Netzach is about victory and through the charoet, we are able to overcome any past mistakes and follow through with our commitment towards our spiritual path.

כרפס

KARPAS

We connect to Hod through karpas (parsley). Water contains the energy of mercy, salt is positive energy, and blood contains the energy of judgement. The salt water represents the haemoglobin in our blood. We dip the karpas in salt water which sweetens any judgement that may be headed for us in the new year.

חזרת

CHAZERET

Yesod acts like a pool which collects all the energies of the other S'firot and channels them into our world. All of our negative traits and the chaos in our lives are gathered and with the chazeret (romaine lettuce), which represents Yesod, we remove them completely.

קערה

K'ARA

Malchut, our physical world, is represented by the Seder plate. The plate has no energy of its own, rather it is just the vessel to contain all of the energies of the tools placed upon it. In Malchut, we have no spiritual energy on our own, we receive all of the energy by connecting to the S'firot.

Portions said only on Shabbat are either noted in instructions or look like this: **Shabbat**

הדלקת הנרות

HADLAKAT HANEROT

We light candles in order to draw the spiritual Light into our personal lives. The candles of Pesach are a reminder that this is a sacred time, which is set apart for us to connect to its energy, to the Light, and to one another.

Baruch atah Adonai

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

asher kid'shanu b'mitzvotav

You hallow us with Your mitzvot

v'tzivanu l'hadlik ner

and bid us to light the candles

shel yom tov.

of this Festival.

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

shehecheyanu v'kiy'manu v'higianu

for giving us life and for enabling us to reach

laz'man hazeh.

this season.

בְּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל יוֹם טוֹב.

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזֶמַן הַזֶּה.

יהודה

THE WORLD OF ATZILUT

During the Seder, we pour four cups of wine. Each cup connects us to one of the Four Worlds. Atzilut is also known as the World of Divine Emanation and is fully conscious of its Divine origin. This realm is in the state of perfect and eternal rectification, it is the world of the spirit. There are four levels of the soul in each human being. Atzilut corresponds to the soul level known as chayah. This world is represented by the letter Yud of the Divine Name.

We fill our cups with wine for the first time.

קדש

KADEISH

Kiddush means holy and also refers to the word "whole." The purpose of the Kiddush is to connect us to that which is whole and holy, to the realm of the Upper Worlds. Freedom and miracles flow from this realm; all we have to do is connect. We each pour wine for the person sitting next to us to represent the majesty of this night, and to remind us of the Kabbalistic principle of sharing.

Hin'ni muchan umzuman

I am now prepared and ready

l'kadeish al hayayin,

to recite the Kiddush over wine,

ulkayeim mitzvat kos rishonah

and to perform the mitzvah of the first cup

mei-arba kosot.

of the Four Cups.

L'shem yichud kudsha

For the sake of the unification of the Holy One

b'rich hu ushchinteh,

blessed is He and His Sh'chinah,

הַנְּנִי מוּכָן וּמְזוּמָן

לְקַדֵּשׁ עַל הַיַּיִן,

וּלְקַיֵּם מִצְוַת כּוֹס רִשׁוֹנָה

מֵאַרְבַּע כּוֹסוֹת.

לְשֵׁם יִחּוּד קוּדְשָׁא

בְּרִיךְ הוּא וּשְׁכִינָתוֹ,

al y'dei hahu tamir v'nelam,
through Him Who is hidden and Who is concealed,
 b'shem kol Yisra-el.
in the name of all of Israel.

Vihi no-am Adonai Eloheinu aleinu,
May the pleasantness of Adonai our Elohim be upon us,
 uma-aseh yadeinu kon'nah aleinu,
and the work of our hands establish for us,
 uma-aseh yadeinu kon'nehu.
and the work of our hands establish it.

עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,
 בְּשֵׁם כּוֹל יִשְׂרָאֵל.
 וִיְהִי נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עִלְיָנוּ,
 וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עִלְיָנוּ,
 וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ.

This portion is only said on Friday night:

Vay'hi erev vay'hi voker.
There was evening and there was morning.
 yom hashishi,
On the sixth day,
 vaychulu hashamayim v'ha-aretz
the heavens and the earth were completed
 v'chol tz'va-am.
with all their hosts.
 Vaychal Elohim bayom hash'vi-i,
And Elohim completed on the seventh day,
 m'lachto asher asah,
the work which Elohim had made,
 vayishbot bayom hash'vi-i,
and ceased on the seventh day,
 mikol m'lachto asher asah.
all work which Elohim had made.
 Vayvarech Elohim et
And Elohim blessed the
 yom hash'vi-i, vaykadesh oto,
seventh day, and sanctified it.
 ki vo shavat mikol m'lachto
because on it ceased from all work,
 asher bara Elohim la-asot.
which in creating Elohim had done.

וִיְהִי עֶרֶב וִיְהִי בֹקֶר.
 יוֹם הַשִּׁשִּׁי,
 וַיֵּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
 וְכֹל צְבָאָם.
 וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
 מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
 וַיְבָרֶךְ אֱלֹהִים אֶת
 יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ,
 כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ,
 אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Baruch atah Adonai,
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
 borei p'ri ha-gafen.
Who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בּוֹרֵא פְרֵי הַגָּפֶן.

Baruch atah Adonai,
Blessed are You Adonai,

בָּרוּךְ אַתָּה יְהוָה,

Eloheinu melech ha-olam,
 our Elohim, Sovereign of the universe,
 asher bachar banu mikol am,
 Who has chosen us above all nations,
 v'rom'manu mikol lashon,
 and exalted us above all peoples,
 v'kid'shanu b'mitzvotav,
 and has sanctified us with Your mitzvot,
 vatiten lanu Adonai Eloheinu
 And You, Adonai our Elohim, have given us
 b'ahavah Shabbatot limnuchah u-
 with love Sabbaths for rest and
 mo-adim l'simchah,
 appointed times for happiness,
 chagim uzmanim l'sason et
 holidays and seasons for joy
 yom ha-Shabbat hazeh v'et yom
 this Sabbath day, and this
 chag haMatzot hazeh,
 Feast of Matzot,
 z'man cheiruteinu,
 our season of freedom,
 b'ahavah, mikra kodesh,
 with love, a holy convocation,
 zeicher litzi-at mitzrayim.
 as a reminder of the Exodus from Egypt.
 Ki vanu vacharta v'otanu
 You have chosen and
 kidashta mikol ha-amim,
 sanctified us above all peoples.
 v'Shabbat umo-adei kodshecha
 and holy Sabbath and appointed times
 b'ahavah uvratzon b'simchah
 with love and pleasure for happiness
 uvsason hinchaltanu.
 and joy You have granted us.
 Baruch atah Adonai,
 Blessed are You Adonai,
 m'kadesh ha-Shabbat v'
 Who makes holy Shabbat and
 Yisra-el v'haz'manim.
 Israel and the appointed times.

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם,
 וְרוֹמָמְנוּ מִכָּל לָשׁוֹן,
 וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה שַׁבָּתוֹת לְמְנוּחָה וּ
 מוֹעֲדִים לְשִׂמְחָה,
 חַגִּים וְזְמַנִּים לְשִׂשׁוֹן אֶת
 יוֹם הַשַּׁבָּת הַזֶּה וְאֶת יוֹם
 חַג הַמַּצּוֹת הַזֶּה,
 זְמַן חֵירוּתֵנוּ,
 בְּאַהֲבָה, מִקְרָא קֹדֶשׁ,
 זֵכֶר לִיציאת מִצְרַיִם.
 כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ
 קִדְּשַׁתָּ מִכָּל הָעַמִּים,
 וְשַׁבָּת וּמוֹעֲדֵי קֹדֶשְׁךָ
 בְּאַהֲבָה וּבְרָצוֹן בְּשִׂמְחָה
 וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ.
 בָּרוּךְ אַתָּה יְהוָה,
 מְקַדֵּשׁ הַשַּׁבָּת וְ
 יִשְׂרָאֵל וְהַזְּמַנִּים:

On Saturday night, we light the Havdalah candle and say the following blessing:

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

borei m'orei ha-esh

Who creates the light of fire.

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

hamavdil bein kodesh l'chol,

who distinguishes between the sacred and the ordinary,

bein or l'choshech,

between light and dark,

bein Yisra-el la-amim,

between Israel and the nations,

bein yom hash'vi-i

between the seventh day,

l'sheshet y'mei hama-aseh.

and the six days of labor.

Bein k'dushat Shabbat likdushat

Between the holiness of Shabbat and the holiness

yom tov hivdalta,

of festivals You have distinguished.

v'et yom hash'vi-i misheshet

and the seventh day above the six

y'mei hama-aseh kidashta,

working days You have made holy.

hivdalta v'kidashta et am'cha

You have distinguished and sanctified Your people

Yisra-el bikdushatecha.

Israel with holiness.

Baruch atah Adonai,

Blessed are You Adonai,

hamavdil bein kodesh l'kodesh.

Who distinguishes between the degrees of holiness.

בָּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחַל

בֵּין אוֹר לְחֹשֶׁךְ,

בֵּין יִשְׂרָאֵל לְעַמִּים,

בֵּין יוֹם הַשְּׁבִיעִי

לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.

בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ

יוֹם טוֹב הַבְּדִלְתָּ,

וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת

יָמֵי הַמַּעֲשֶׂה קִדְּשָׁתָּ,

הַבְּדִלְתָּ וְקִדְּשָׁתָּ אֶת עַמְּךָ

יִשְׂרָאֵל בְּקֹדֶשְׁתֶּךָ.

בָּרוּךְ אַתָּה יְהוָה,

הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

Baruch atah Adonai,
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
 shehecheyanu v'kiy'manu v'higianu
for giving us life and for enabling us to reach
 laz'man hazeh.
this season.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ
 לְזֶמַן הַזֶּה.



We drink the entire first cup of wine while leaning to the left.

וּרְחַץ
 URCHATZ

Our hands have the ability to perform negative deeds. We wash our hands at the beginning of the Seder in order to purify them. We do not recite a blessing after washing our hands this first time during the Seder.

We pass the pitcher/basin around the table for each person to wash their hands, this action is done in silence.

כַּרְפַּס
 KARPAS

Karpas (parsley) represents the exile in Egypt. Rabbi Isaac Luria said that the exile was more spiritual than it was physical. It is often easier to be a slave of the ego and blame others rather than take responsibility for the chaos in our lives. Pesach is about freedom from ego. By eating the karpas, which represents spring and the renewal of life, we are given the power to overcome the ego. We dip the karpas into the salt water, recite the blessing, and eat it. The salt water represents the tears that the Israelites shed during the exile.

Baruch atah Adonai,
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
 borei p'ri ha-adamah.
Who creates the fruit of the earth.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בּוֹרֵא פְּרֵי הָאֲדָמָה.

יחצץ

YACHATZ

Yachatz means to split. There are three Matzot which represent three of our five soul levels: Neshamah, our higher soul (top matzah), Ruach, our spirit (middle matzah), and Nefesh, our animal soul (lower matzah). We take the middle matzah and split it in two, making sure to split it so one half is larger than the other. The larger half is the Afikoman which represents physical pleasure. We wrap the Afikoman in a linen napkin and hide it somewhere in the room. Hiding the Afikoman also represents the positive deeds we do in the form of helping others. When we help others it should be unconditional and hidden, in other words we shouldn't help others to receive praise from them or from others because of our good deeds. The smaller half of the matzah represents spiritual fulfillment.

The leader breaks the middle matzah in two and puts the smaller part back between the two whole Matzot. The larger portion of matzah is wrapped in a linen napkin for later use as the Afikoman and is placed briefly on the shoulder to recount that Israel left Egypt carrying their Matzot on their shoulders.

מגיד

MAGID

Magid means "to tell." Through telling the story of the Exodus we connect to the Thirteen Attributes of Mercy which have the ability to bring about miracles in our lives.

Hin'ni muchan umzuman

I am now prepared and ready

I'kayem hamitzvah

and to perform the mitzvah

I'saper bitzi-at mitzrayim.

of telling about the Exodus from Egypt.

L'shem yichud kudsha

For the sake of the unification of the Holy One

b'rich hu ushchinteh,

blessed is He and His Sh'chinah,

al y'dei hahu tamir v'nelam,

through Him Who is hidden and Who is concealed,

b'shem kol Yisra-el.

in the name of all of Israel.

הַנְּנִי מוּכָן וּמְזוּמָן

לְקִיּוֹם הַמִּצְוָה

לְסַפֵּר בִּיציאת מצרים.

לְשֵׁם יְחִיד קוּדְשָׁא

בְּרִיךְ הוּא וְשְׁכִינָתוֹ,

עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,

בְּשֵׁם כּוֹל יִשְׂרָאֵל.

Vihi no-am Adonai Eloheinu aleinu,
May the pleasantness of Adonai our Elohim be upon us,
 uma-aseh yadeinu kon'nah aleinu,
and the work of our hands establish for us,
 uma-aseh yadeinu kon'nehu.
and the work of our hands establish it.

וְיִהְיֶה נֶעֱמַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ,
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהּ.

We now uncover the matzot for all to see and raise it. Return it to the table and leave it uncovered.

הַא לַחְמַא אַנְיָא HA LACHMA ANYA

Kabbalah teaches that bread actually connects us to our ego nature. The leavening is likened to ego because it has the same effect on bread as it does on us when it becomes inflated. With an inflated ego, the Light of our soul is hidden and we are cut off from what we came to this life to accomplish. The Israelites did not have time to wait for the bread to rise as they began the Exodus. If they were going to escape, they would have to leave their ego behind. Matzah is bread without ego and we use this verse to connect to the energy of matzah, which enables us to overcome our selfish desires.

Ha lachma anya di achalu
This is the bread of poverty
 avhatana b'ara d'mitzrayim.
that our ancestors ate in the land of Egypt.
 Kol dichfin yeitei v'yeichul,
Let all the hungry people come and eat,
 kol ditzrich yeitei v'yifsach.
Let all the needy come and celebrate Pesach.
 Hashatah hacha, l'shanah haba-ah
This year here, next year
 b'ara d'Yisra-el.
in the land of Israel.
 Hashata avdei,
This year we are slaves,
 l'shanah haba-ah b'nei chorin.
next year may we be truly free.

הַא לַחְמַא אַנְיָא דִּי אֶכְלוּ
 אֲבֹהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.
 כָּל דְּכַפִּיז יִיְתִי וְיִיכֹל,
 כָּל דְּצָרִיךְ יִיְתִי וְיִפְסַח.
 הַשְּׁתָּא הַכָּא, לְשָׁנָה הַבָּאָה
 בְּאַרְעָא דְּיִשְׂרָאֵל.
 הַשְּׁתָּא עַבְדֵּי,
 לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.



THE WORLD OF BERIYAH

During the Seder, we pour four cups of wine. Each cup connects us to one of the Four Worlds. Beriyah is known as the World of Creation. Here the initial substance of creation emerges out of Ein Sof and we begin to see the separation between the Creator and humankind. Beriyah is the spiritual origin of human intelligence. This is the world of the highest angels known as archangels and the world that corresponds to the level of soul known as n'shamah, the seat of the higher self. This world is represented by the first letter Hei of the Divine Name.

We fill our cups with wine for the second time. The Seder plate is removed from the table.

מה נשתנה

MAH NISHTANAH

During our Seder, we ask "how is this night different from all other nights?" Kabbalah teaches us that the energy of Pesach and the tools used during the Seder help us to overcome our ego nature. When we overcome ego, we are no longer slaves. By connecting to the energy of Pesach we are accomplishing the same miracle that the Israelites accomplished in Egypt.

מה נשתנה הלילה הזה מכל הלילות?

Mah nishtanah halailah hazeh mikol haleilot?

How is this night different from all other nights?



שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה,

הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

Sheb'chol haleilot anu och'lin chametz umatzah,
halailah hazeh kulo matzah.

*On all other nights we eat bread or matzah.
this night we only eat matzah.*

ב

שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרָקוֹת,
הַלַּיְלָה הַזֶּה מְרוֹר.

Sheb'chol haleilot anu och'lin sh'ar y'rakot,
halailah hazeh maror.

*On all other nights we eat all kinds of vegetables.
this night we eat horseradish.*

ג

שֶׁבְּכֹל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ פַּעַם אַחַת,
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.

Sheb'chol haleilot ein anu matbilin afilu pa-am echat,
halailah hazeh sh'tei f'amim.

*On all other nights we do not have to dip vegetables even once.
this night we dip them twice.*

ד

שֶׁבְּכֹל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין,
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Sheb'chol haleilot anu och'lin bein yosh'vin uvein m'subin,
halailah hazeh kulanu m'subin.

*On all other nights we eat sitting any way we like.
this night we lean on pillows.*

The Seder plate is returned to the table.

The matzot are kept uncovered during the telling as the Haggadah is recited together.

Avadim hayinu

We were slaves

l'far-oh b'mitzrayim.

to Pharaoh in Egypt.

Vayotzi-enu Adonai Eloheinu misham,

But Adonai our Elohim took us out of there,

b'yad chazakah uvizro-a n'tuyah.

with a mighty hand and an outstretched arm.

V'ilu lo hotzi hakadosh baruch

And had not the Holy One, blessed

hu et avoteinu mimitzrayim,

is He, taken our ancestors out from Egypt,

harei anu uvaneinu uvnei vaneinu,

then we and our children and our children's children,

m'shubadim hayinu

would still be slaves

l'far-oh b'mitzrayim.

to Pharaoh in Egypt.

Va-afilu kulanu chachamim,

Even if all of us were wise,

kulanu n'vonim, kulanu z'keinim,

all of us were understanding, all of us were experienced,

kulanu yod'im et ha-Torah,

all of were knowledgeable about the Torah,

mitzvah aleinu l'saper

it would still be our duty to tell about

bitzi-at mitzrayim.

the Exodus from Egypt.

V'chol hamarbeh l'saper

And the more one tells about

bitzi-at mitzrayim,

the Exodus from Egypt,

harei zeh m'shubach.

the more praise that person deserves.

Ma-aseh b'Rabi Eli-ezer,

There was an occurrence involving Rabbi Eliezer,

v'Rabi Y'hoshu-a,

and Rabbi Yehoshua,

v'Rabi Elazar ben Azaryah,

and Rabbi Elazar son of Azaryah,

v'Rabi Akiva, v'Rabi Tarfon,

and Rabbi Akiva, and Rabbi Tarfon,

shehayu m'subin bivnei v'rak,

who were gathered in B'nei B'rak,

v'hayu m'sap'rim

and they were recounting

bitziyat mitzrayim,

the Exodus from Egypt,

עֲבָדִים הָיִינוּ

לְפָרֹעַה בְּמִצְרַיִם.

וַיּוֹצִיאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם,

בְּיַד חֲזָקָה וּבְזְרוֹעַ נְטוּיָה.

וְאִלוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ

הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,

הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ,

מִשְׁעֲבָדִים הָיִינוּ

לְפָרֹעַה בְּמִצְרַיִם.

וְאִפְּלוּ כָלֵנוּ חֲכָמִים,

כָּלֵנוּ נְבוֹנִים, כָּלֵנוּ זְקֵנִים,

כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה,

מִצְוָה עָלֵינוּ לְסַפֵּר

בִּיצִיאַת מִצְרַיִם.

וְכֹל הַמְרַבֵּה לְסַפֵּר

בִּיצִיאַת מִצְרַיִם,

הָרִי זֶה מְשֻׁבָּח.

מֵעֲשֵׂה בְרַבִּי אֱלִיעֶזֶר,

וְרַבִּי יְהוֹשֻׁעַ,

וְרַבִּי אֱלֶעָזָר בֶּן עֶזְרִיָּה,

וְרַבִּי עֲקִיבָא, וְרַבִּי טַרְפוֹן,

שֶׁהָיוּ מְסֻבִּין בְּבְנֵי בְרַק,

וְהָיוּ מְסַפְּרִים

בִּיצִיאַת מִצְרַיִם,

kol oto halailah,

all that night,

ad sheba-u talmideihem

until their student came

v'am'ru lahem:

and said to them:

Raboteinu, hagi-a z'man

Our teachers, it is now time

k'ri-at Sh'ma, shel Shacharit.

for the Reading of the Sh'ma, of the Morning Service.

Amar Rabi Elazar ben Azaryah,

Rabbi Elazar son of Azaryah said,

harei ani k'ven shivim shanah,

Indeed I am like one who is seventy years old,

v'lo zachiti shetei-ameir

but I did not succeed in the mentioning

y'tzi-at mitzrayim baleilot,

of the Exodus from Egypt every night,

ad shed'rashah Ben Zoma,

until it was expounded by Ben Zoma,

shene-emar: l'ma-an tizkor

as it says: in order that you may remember

et yom tzeit'cha mei-eret mitzrayim,

the day you left the land of Egypt,

kol y'mei chayecha.

all the days of your life.

Y'mei chayecha hayamim,

The days of your life means the days,

kol y'mei chayecha haleilot.

all means not only the days of your life but also the nights.

Vachachamim om'rim:

But the Sages declare:

y'mei chayecha ha-olam hazeh,

the days of your life means only in this world,

kol y'mei chayecha l'havi

all the days of your life includes

limot ha-Mashi-ach.

the days of the Mashiach.

Baruch Hamakom, baruch hu.

Blessed is the Omnipresent, blessed is He.

Baruch shenatan Torah

Blessed is He Who gave the Torah

l'amo Yisra-el, baruch hu.

to the people Israel, blessed is He.

כָּל אוֹתוֹ הַלַּיְלָה,

עַד שֶׁבָּאוּ תַלְמִידֵיהֶם

וְאָמְרוּ לָהֶם:

רְבוֹתֵינוּ, הִגִּיעַ זְמַן

קְרִיאַת שְׁמַע, שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה,

הֲרִי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה,

וְלֹא זָכִיתִי, שֶׁתֹּאמַר

יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת,

עַד שֶׁדָּרְשָׁהּ בֶּן זוֹמָא,

שֶׁנֶּאמַר: לְמַעַן תִּזְכֹּר

אֶת יוֹם יְצִיאַתְךָ מֵאֶרֶץ מִצְרַיִם,

כָּל יְמֵי חַיֶּיךָ.

יְמֵי חַיֶּיךָ הַיָּמִים,

כָּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת.

וְחַכְמֵי אוֹמְרֵים:

יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה,

כָּל יְמֵי חַיֶּיךָ לְהַבִּיא

לְיָמֵי הַמָּשִׁיחַ.

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה

לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא.

There are four paths or types of people. These are represented in the passage of Torah that speaks about four children: a wise one, a wicked one, a simple one, and one who does not know how to ask.

K'neged arba-ah vanim

Four children are

dib'rah Torah:

spoken of in Torah:

echad chacham, v'echad rasha,

a wise one, a wicked one,

v'echad tam, v'echad she-eino

a simple one, and one who does not know

yodei-a lishol.

how to ask.

כְּנֶגֶד אַרְבַּעַה בְּנִים
דִּבְרָה תּוֹרָה:
אֶחָד חָכָם, וְאֶחָד רָשָׁע,
וְאֶחָד תָּם, וְאֶחָד שֶׁאֵינוֹ
יּוֹדֵעַ לְשֹׂאֵל.

The wise person is wise because of his or her desire to seek the spiritual truth beneath the telling of the story of the Exodus. To be wise, we must realize that there is more to life than that of this physical realm of Malchut.

Chacham mah hu omer?

What does the wise one say?

Mah ha-eidot

What are the testimonies

v'hachukim v'hamishpatim,

and decrees and ordinances,

asher tzivah Adonai

which were commanded by Adonai

Eloheinu etchem?

our Elohim to us?

V'af atah emar lo

Therefore explain to that person according to

k'hilchot ha-Pesach.

the customs of Pesach.

Ein maftirin

That after the final taste of

achar ha-Pesach afikoman.

the Pesach offering, one may not have dessert.

חָכָם מַה הוּא אוֹמֵר?
מַה הַעֵדוֹת
וְהַחֻקִּים וְהַמִּשְׁפָּטִים,
אֲשֶׁר צִוָּה יְהוָה
אֱלֹהֵינוּ אֶתְכֶם?
וְאִף אַתָּה אָמַר לוֹ
כְּהִלְכוֹת הַפֶּסַח.
אֵין מַפְטִירִין
אַחַר הַפֶּסַח אֶפִּיקוֹמָן.

The wicked person is completely negative. There is a sarcastic question about everything that is spiritual in nature. Our ego often poses these questions to prevent us from spiritual transformation. When we give in to the ego, we remain slaves to it and can never leave Egypt.

Rasha mah hu omer?

What does the wicked one say?

רָשָׁע מַה הוּא אוֹמֵר?

Mah ha-avodah hazot lachem?*What purpose does this work have to you?***Lachem v'lo lo, ulfi shehotzi***Saying "to you" to exclude theirselves, by excluding theirselves***et atzmo min hak'lal,***from the entire congregation,***kafar b'ikar - v'af atah***they deny a basic principle - therefore***hakheih et shinav, ve-emar lo:***blunt their teeth and tell them:***Ba-avur zeh, asah Adonai li,***That is why Adonai did so for me,***b'tzeti mimitzrayim, li v'lo lo.***as I went out of Egypt, for me but not for them.***Ilu hayah sham, lo hayah nigal.***Had they been there, they would not have been redeemed.*

מָה הָעֲבֹדָה הַזֹּאת לָכֶם?
 לָכֶם וְלֹא לּוֹ, וְלִפִּי שֶׁהוֹצִיא
 אֶת עַצְמוֹ מִן הַכֹּלָל,
 כִּפַּר בְּעֶקֶר – וְאִף אֶתָּה
 הִקְהִי אֶת שִׁנָּיו, וְאָמַר לוֹ:
 בְּעֵבוֹר זֶה, עָשָׂה יְהוָה לִי,
 בְּצֵאתִי מִמִּצְרַיִם, לִי וְלֹא לּוֹ.
 אִלוּ הָיָה שָׁם, לֹא הָיָה נִגְאָל.

The simple person asks, "Why did God have to kill all the Egyptians?" The Egyptians represent our negative traits. When we give in to our reactive ego nature, we bring plagues upon ourselves.

Tam mah hu omer?*What does the simple one say?***Mah zot? V'amarta eilav:***What is this? Tell them:***B'chozek yad hotzianu Adonai***With a mighty hand Adonai took us***mimitzrayim mibeit avadim.***out of Egypt, from the house of bondage.*

תָּם מַה הוּא אוֹמֵר?
 מַה זֹאת? וְאָמַרְתָּ אֵלָיו:
 בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה
 מִמִּצְרַיִם מִבֵּית עֲבָדִים.

Many people are not sure how to ask the right questions. The Zohar says, "Open me to the eye of a needle, and I will open to you the Supernal Gates." It is our responsibility to assist those who are seeking freedom from the slavery of the ego.

V'she-einu yode-a lishol*As for the one who does not know how to ask,***at p'tach lo. Shene-emar:***initiate the subject for them. Say:***V'higadta l'vincha,***And to your child,***bayom hahu leimor:***on that day say:***Ba-avur zeh asah Adonai li,***Because of this, Adonai did so for me,***b'tzeti mimitzrayim.***when I went out of Egypt.*

וְשִׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל,
 אֶת פֶּתַח לוֹ. שְׁנֵי אֵמָר:
 וְהִגַּדְתָּ לְבִנְךָ,
 בַּיּוֹם הַהוּא לֵאמֹר:
 בְּעֵבוֹר זֶה עָשָׂה יְהוָה לִי,
 בְּצֵאתִי מִמִּצְרַיִם.

Yachol meirosh chodesh,
We might think commences with the first day of the month,
talmud lomar bayom hahu.
but the Torah teaches saying on that day.

Iy bayom hahu,
But if on that day,
yachol mib'od yom,
one might think it means while it is still daytime,
talmud lomar ba-avur zeh.
the Torah teaches saying it is because of this.

Ba-avur zeh lo amarti,
Because of this could not be said,
ela b'sha-ah sheyesh maztah
except at the time when there are matzah
umaror munachim l'fanecha.
and maror placed before you.

Mit'chilah ov'dei avodah
Originally our ancestors
zarah hayu avoteinu.
were idol worshippers.
V'achshav ker'vanu hamakom
And now the Omnipresent has brought us unto
la-avodato. Shene-emar,
His service. As it is written,
vayomer Y'hoshu-a el kol ha-am,
Joshua said to all the people:

koh amar Adonai Elohei Yisra-el,
so says Adonai Elohim of Israel,
b'ever hanahar yash'vu
Beyond the Euphrates river dwelled
avoteichem mei-olam,
your fathers,

Terach avi Avraham va-avi Nachor,
Terach the father of Abraham and the father of Nachor.
vaya-avdu elohim acheirim.
and they served other gods.

Va-ekach et avichem et
Then I took your father
Avraham mei-eiver hanahar,
Abraham from beyond the river
va-oleich oto b'chol erez K'na-an,
and led him through the land of Canaan.
va-arbeh et zaro,
I multiplied his offspring
va-etein lo et Yitzchak.
and gave him Isaac.

Va-eten l'Yitzchak
To Isaac I gave

יכול מראש חֹדֶשׁ,
תלמוד לומר ביום ההוא.
אי ביום ההוא,
יכול מבעוד יום,
תלמוד לומר בעבור זה.
בעבור זה לא אמרתי,
אלא בשעה שיש מצה
ומרור מנחים לפניך.

מתחלה עובדי עבודה
זרה היו אבותינו.
ועכשו קרבנו המקום
לעבודתו. שנאמר,
ויאמר יהושע אל כל העם,
כה אמר יהוה אלהי ישראל,
בעבר הנהר ישבו
אבותיכם מעולם,
תרח אבי אברהם ואבי נחור,
ויעבדו אלהים אחרים.
ואקח את אביכם את
אברהם מעבר הנהר,
ואולך אותו בכל ארץ כנען,
וארבה את זרעו,
ואתן לו את יצחק.

ואתן ליצחק

et Ya-akov v'et Eisav,
Jacob and Esau,
 va-eten l'Eisav et har Se-ir,
to Esau I gave Mount Sei-ir
 lareshet oto,
to inherit it,
 v'Ya-akov uvanav yardu mitzrayim.
but Jacob and his children went down to Egypt.

Baruch shomer havtachato
Blessed is the Watchman who keeps the pledge
 l'Yisra-el, baruch hu.
to Israel, blessed is He.
 Shehakadosh baruch hu
For the Holy One, blessed is He,
 chishav et hakeitz,
calculated the end of bondage,
 la-asot k'mah she-amar
in order to do as was promised
 l'Avraham avinu bivrit bein
to our father Abraham at the Covenant between
 hab'tarim, shene-emar:
the parts, as it is stated:
 vayomer l'Avram yado-a teda,
as was said to Abraham know with certainty,
 ki ger yih-yeh zaracha,
that your offspring will be foreigners,
 b'erez lo lahem,
in a land not their own,
 va-avadum v'inu otam
they will serve them and they will oppress them
 arba mei-ot shanah.
four hundred years.
 V'gam et hago-i asher
But also upon the nation which they will serve
 ya-avodu dan anochi.
will I execute judgement.
 V'acharei chen yetzu,
and afterwards they shall leave,
 birchush gadol.
great possessions.

We now cover the matzot, raise our cup of wine and say the following.

V'hi she-am'dah la-avoteinu v'lanu,
It is this that has stood by our ancestors and us,
 shelo echad bilvad,
for not only one,
 amad aleinu l'chalotenu.
has risen against us to destroy us.

את יעקב ואת עשו.
 ואתן לעשו את הר שעיר,
 לרשת אותו,
 ויעקב ובניו ירדו מצרים.
 ברוך שומר הבטחתו
 לישראל, ברוך הוא.
 שהקדוש ברוך הוא
 חשב את הקץ,
 לעשות כמה שאמר
 לאברהם אבינו בברית בין
 הבתרים, שנאמר:
 ויאמר לאברהם ידע ידע,
 כי גר יהיה זרעך,
 בארץ לא להם,
 ועבדום וענו אתם
 ארבע מאות שנה.
 וגם את הגוי אשר
 יעבדו דן אנכי.
 ואחרי כן יצאו,
 ברכש גדול.

והיא שעמדה לאבותינו ולנו,
 שלא אחד בלבד,
 עמד עלינו לכולתנו.

Ela sheb'chol dor vador,
But in every generation,
 om'dim aleinu l'chalotenu,
they rise against us to destroy us,
 v'hakadosh baruch hu
and the Holy One, blessed is He,
 matzilenu miyadam.
rescues us from their hands.

אֶלָּא שֶׁבְּכֹל דּוֹר וָדוֹר,
 עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ,
 וְהַקָּדוֹשׁ בְּרוּךְ הוּא
 מַצִּילֵנוּ מִיָּאֵד.

*We now lower our cups of wine untasted.
 Uncover the matzot and say the following.*

Tzei ulmad, mah bikeish Lavan
Go and learn, what Lavan
 ha-arami la-asot l'Ya-akov avinu,
the Aramean attempted to do to our father Jacob,
 sheparoh lo gazar ela al
for Pharaoh decreed against only
 hazcharim, v'Lavan bikesh la-akor
the males, and Lavan attempted to uproot
 et hakol. Shene-emar:
everything. As it is said:
 Arami oved avi,
An Aramean attempted to destroy my father,
 vayered mitzrayim,
then he descended to Egypt,
 vayagar sham bimtei m'at,
and sojourned there with few people,
 vayhi sham l'go-i gadol,
and there he became a nation great,
 atzum varav.
mighty and numerous.

צֵא וְלִמַּד, מַה בִּיקֵשׁ לְבֶן
 הָאֲרָמִי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ,
 שֶׁפָּרַעַה לֹא גָזַר אֶלָּא עַל
 הַזְּכָרִים, וְלִבֶּן בִּיקֵשׁ לַעֲקֹר
 אֶת הַכֹּל. שְׁנַאֲמַר:
 אֲרָמִי אֹבֵד אָבִי,
 וַיֵּרֵד מִצְרַיִמָּה,
 וַיֵּגֶר שָׁם בְּמֵתֵי מְעַט,
 וַיְהִי שָׁם לְגוֹי גָדוֹל,
 עָצוּם וָרַב.

Vayered mitzraymah, anus al
Then he descended to Egypt, compelled
 pi hadibur. Vayagar sham.
by Divine decree. And he soujourned there.
 M'lamed shelo yarad Ya-akov
This teaches that Jacob
 avinu l'hishtake-a b'mitzrayim,
our father did not descend to Egypt to settle,
 ela lagur sham, shene-emar:
but only to sojourn temporarily, as it says:
 Vayom'ru el paroh,
They said to Pharaoh,
 lagur ba-aretz banu,
"We have com to sojourn in this land,
 ki ein mireh
because there is not pasture

וַיֵּרֵד מִצְרַיִמָּה, אָנוּס עַל
 פִּי הַדְּבָר. וַיֵּגֶר שָׁם.
 מְלַמֵּד שֶׁלֹּא יֵרֵד יַעֲקֹב
 אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם,
 אֶלָּא לְגוֹר שָׁם, שְׁנַאֲמַר:
 וַיֹּאמְרוּ אֶל פְּרַעַה,
 לְגוֹר בְּאֶרֶץ בְּאֵנוּ,
 כִּי אֵין מִרְעָה

latzon asher la-avadecha,
for the flocks of your servants,
ki chaved hara-av b'erezt K'na-an.
because the famine was severe in the land of Canaan.
V'atah, yesh'vu na
And now, please allow your servants
avadecha b'erezt Goshen.
to dwell in the land of Goshen.

Bimtei m'at. K'mah shene-emar:
They descended with few people. As it is written:
b'shivim nefesh,
with seventy persons,
yar'du avotecha mitzraymah.
your forefathers descended to Egypt.
V'atah, sam'cha Adonai Elohecha,
And now, Adonai Your Elohim,
k'choch'vei hashamayim larov.
has made you as numerous as the stars.

Vayhi sham l'goi. M'lamed shehayu
There he became a nation. This teaches that
Yisra-el m'tzuyananim sham.
the Israelites were distinctive there.
Gadol atzum. K'mah shene-emar:
Great and mighty was the nation. As it is written:
Uvnei Yisra-el, paru vayishr'tzu,
And the children of Israel, were fruitful
vayirbu vaya-atzmu, bimod m'od,
increased greatly, multiplied,
vatimalei ha-arezt otam.
and became very mighty and the land was filled with them.

Varav. K'mah shene-emar:
They were numerous. As it is written:
R'vavah k'tzemach hasadeh n'tatich,
I made you as numerous as the plants of the field,
vatirbi, vatigd'li,
you grew and developed,
vatavo-i ba-adi adayim,
and you wore choice adornments,
shadayim nachonu, usareich
your breasts were firm, and your hair
tzimei-ach, v'at eirom v'eryah.
grew long, yet you were bare and naked.
Va-e-evor alayich va-er-eich
And I passed over you and saw you
mitboseset b'damayich va-omar
rolling in your blood and I said to you

לִצְאֹן אֲשֶׁר לַעֲבָדֶיךָ,
כִּי כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן.
וְעַתָּה, יֵשְׁבוּ נָא
עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן.

בְּמִטֵּי מֵעֵט. כְּמַה שְּׁנֵאמַר:
בְּשִׁבְעִים נֶפֶשׁ,
יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִם.
וְעַתָּה, שָׂמַךְ יְהוָה אֱלֹהֶיךָ,
כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב.

וַיְהִי שָׁם לְגוֹי. מְלִמֵּד שֶׁהָיוּ
יִשְׂרָאֵל מְצִינִים שָׁם.
גָּדוֹל עֲצוּם. כְּמַה שְּׁנֵאמַר:
וּבְנֵי יִשְׂרָאֵל, פָּרוּ וַיִּשְׁרְצוּ,
וַיִּרְבוּ וַיֵּעֲצְמוּ, בְּמֵאד מְאֹד,
וַתִּמְלֵא הָאֶרֶץ אֹתָם.

וְרֹב. כְּמַה שְּׁנֵאמַר:
רַבְּבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךָ,
וַתִּרְבִּי, וַתִּגְדְּלִי,
וַתְּבֹאֵי בַעֲדֵי עֲדָיִים,
שְׂדֵיִם נִכְנָו, וּשְׂעָרְךָ
צִמַּח, וְאֵת עַרְסוֹ וְעַרְיָה.
וְאָעֵבֵר עָלֶיךָ וְאֶרְאֶךָ
מִתְבֹּסֶסֶת בְּדַמֶּיךָ וְאָמַר

lach b'damayich chayi va-omar
through your blood you shall live and I said to you
 lach b'damayich chayi.
through your blood you shall live.

Vayare-u otanu hamitzrim
The Egyptians suspected us of evil
 vayanunu, vayitnu aleinu avodah
and afflicted us, and they imposed hard labor
 kashah. Vayare-u otanu hamitzrim.
upon us. The Egyptians suspected us of evil.
 K'mah shene-emar:
As it is written:
 Havah nitchak'mah lo.
Let us deal with them wisely.
 Pen yirbeh, v'hayah ki
Lest they multiply, if we happen
 tikrenah milchamah,
to be at war,
 v'nosaf gam hu al son'einu,
and they may join our enemies,
 v'nilcham banu v'alah min ha-aretz.
and fight against us and then leave the land.

Vayanunu. K'mah shene-emar:
And they afflicted us. As it is written:
 Vayasimu alav sarei misim,
They set taskmasters over them,
 l'ma-an anoto b'sivlotam.
in order to oppress them with their burdens.
 Vayiven arei misk'not l'faroh,
And they built the treasure cities for Pharaoh,
 et pitom v'et Ra-amses.
of Pithom and Ramses.

Vayit'nu aleinu avodah kashah.
And they imposed hard labor upon us.
 K'mah shene-emar:
As it is written:
 Vaya-avidu mitzrayim
And the Egyptians imposed
 et b'nei Yisra-el b'farech.
hard labor upon the children of Israel.

לָךְ בְּדַמֶּיֶךָ חַיִּי וְאָמַר
 לָךְ בְּדַמֶּיֶךָ חַיִּי.

וַיִּרְעוּ אֶתָּנוּ הַמִּצְרִים
 וַיַּעֲנוּנוּ, וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה
 קָשָׁה. וַיִּרְעוּ אֶתָּנוּ הַמִּצְרִים.
 כִּמָּה שְׁנָאֵמַר:
 הִבָּה נִתְחַכְמָה לוֹ.
 פֶּן יִרְבֶּה, וְהָיָה כִּי
 תִקְרָאנָה מִלְחָמָה,
 וְנוֹסֵף גַּם הוּא עַל שֹׁנְאֵינוּ,
 וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ.

וַיַּעֲנוּנוּ. כִּמָּה שְׁנָאֵמַר:
 וַיַּשִּׁימוּ עָלֵינוּ שָׂרֵי מִסִּים,
 לְמַעַן עֲנוֹתוֹ בְּסִבְלוֹתָם.
 וַיִּבְנֶן עָרֵי מִסְכָּנוֹת לְפָרֹעַה,
 אֶת פִּתּוֹם וְאֶת רַעַמְסֵס.

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה.
 כִּמָּה שְׁנָאֵמַר:
 וַיַּעֲבִדוּ מִצְרַיִם
 אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.

Vanitzak el Adonai Elohei avoteinu,
We cried out to Adonai the Elohim of our ancestors,
vayishma Adonai et kolenu,
and Adonai heard our cry,
vayar et anyenu, v'et amalenu,
and saw our affliction, and our toil,
v'et lachatzenu.
and our oppression.

Vanitzak el Adonai Elohei avoteinu,
We cried out to Adonai the Elohim of our ancestors,
k'mah shene-emar:
as it is written:

Vayhi bayamim harabim haheim,
It happened in the course of those many days
vayamat melech mitzrayim,
that the king of Egypt died,
vayei-an'chu b'nei Yisra-el
the children of Israel sighed
min ha-avodah vayizaku.
because of their labor and cried.

Vata-al shavatam
And their cry rose up
el ha-Elohim min ha-avodah.
to Elohim because of the work.

Vayishma Adonai et kolenu.
And Adonai heard our cry.
K'mah shene-emar:
As it is written:
Vayishma Elohim et na-akatam,
And Elohim heard their sigh,
vayizkor Elohim et b'rito,
and Elohim remembered the covenant,
et Avraham, et Yitzchak,
with Abraham, with Isaac,
v'et Ya-akov.
and with Jacob.

Vayar et anyenu,
And saw our affliction,
zo p'rishut derech erez.
that is, the disruption of family life.
K'mah shene-emar:
As it is written:
Vayar Elohim et b'nei Yisra-el,
And Adonai saw the children of Israel,
vayeda Elohim.
and Elohim knew.

וּנְצַעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ,
 וַיִּשְׁמַע יְהוָה אֶת קוֹלֵנוּ,
 וַיֵּרָא אֶת עֲנִינּוֹ, וְאֶת עֲמָלָנוּ,
 וְאֶת לַחֲצָנוּ.

וּנְצַעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ,
 כַּמָּה שְׁנָאֵמַר:

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם,
 וַיָּמָת מֶלֶךְ מִצְרַיִם,
 וַיֵּאֲנָחוּ בְנֵי יִשְׂרָאֵל
 מִן הָעֲבֹדָה וַיִּזְעָקוּ.

וַתַּעַל שׁוֹעֲתָם
 אֶל הָאֱלֹהִים מִן הָעֲבֹדָה:

וַיִּשְׁמַע יְהוָה אֶת קוֹלֵנוּ.
 כַּמָּה שְׁנָאֵמַר:

וַיִּשְׁמַע אֱלֹהִים אֶת נְאֻקָּתָם,
 וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ,
 אֶת אַבְרָהָם, אֶת יִצְחָק,
 וְאֶת יַעֲקֹב.

וַיֵּרָא אֶת עֲנִינּוֹ,
 זֹו פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ.
 כַּמָּה שְׁנָאֵמַר:

וַיֵּרָא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל,
 וַיַּדַּע אֱלֹהִים.

V'et amalenu. Elu habanim,
And our trouble. These are the children,
 k'mah shene-emar:
as it is written:
 Kol haben hayilod
Every son that is born
 hayorah tashlichuhu,
you shall cast into the river,
 v'chol habat t'chayun.
but you shall let every daughter live.

V'et lachatzenu. Zo had'chak,
And our oppression. This refers to the pressure,
 k'mah shene-emar:
as it is written:
 V'gam ra-iti et halachatz
I have also seen the oppression
 asher mitzrayim lochatzim otam.
with which the Egyptians are oppressing them.

Vayotzi-enu Adonai mimitzrayim,
And Adonai brought us out of Egypt,
 b'yad chazakah, uvizro-a n'tuyah,
with a mighty hand, and an outstretched arm,
 uvmora gadol
and with great great awe
 uvotot uvmof'tim.
and with signs and wonders.

Vayotzi-enu Adonai mimitzrayim.
And Adonai brought us out of Egypt.
 Lo al y'dei malach,
Not by an angel,
 v'lo al y'dei saraf,
not by a seraph,
 v'lo al y'dei shali-ach,
not by a messenger,
 ela hakadosh baruch hu
but by the Holy One, blessed is He,
 bichvodo uvatzmo. Shene-emar:
in His glory, He alone. As it is written:
 V'avarti v'erezt mitzrayim
I will pass through the land of Egypt
 balailah hazeh, v'hikeiti
that night, I will slay
 chol b'chor b'erezt mitzrayim,
all the firstborn in the land of Egypt,
 me-adam v'ad b'hemah,
from human to beast

וְאֵת עַמְלָנוּ. אֱלוֹ הַבָּנִים,
 כְּמַה שֶׁנֶּאֱמַר:
 כֹּל הַבֵּן הַיְלוּד
 הַיּוֹרָה תִשְׁלִיכֶהוּ,
 וְכָל הַבַּת תְּחַיֶּינָהּ.

וְאֵת לַחַצְנוֹ. זֶה הַדְּחַק.
 כְּמַה שֶׁנֶּאֱמַר:
 וְגַם רָאִיתִי אֶת הַלַּחֲץ
 אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם.

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם,
 בְּיַד חֲזָקָה, וּבִזְרוֹעַ נְטוּיָה,
 וּבְמֹרָא גְדוֹל
 וּבְאוֹתוֹת וּבְמוֹפְתִים.

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם.
 לֹא עַל יְדֵי מַלְאָךְ,
 וְלֹא עַל יְדֵי שְׂרָף,
 וְלֹא עַל יְדֵי שְׁלִיחַ,
 אֲלָא הַקָּדוֹשׁ בְּרוּךְ הוּא,
 בְּכַבּוּדוֹ וּבְעֶצְמוֹ. שֶׁנֶּאֱמַר:
 וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם
 בַּלַּיְלָה הַזֶּה, וְהִכִּיתִי
 כֹּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם,
 מֵאָדָם וְעַד בְּהֵמָה,

uvchol elohei mitzrayim e-eseh
and upon all the gods of Egypt I will execute
sh'fatim, ani Adonai.
judgement, I am Adonai.

V'avarti v'erezt mitzrayim
I will pass through the land of Egypt
balailah hazeh, ani v'lo malach.
on that night, myself and not an angel.
V'hikeiti chol b'chor b'erezt
I will smite all the firstborn in the land
mitzrayim. Ani v'lo saraf.
of Egypt. I myself and not a seraph.
Uvchol elohei mitzrayim e-eseh
And upon all the gods of Egypt I will execute
sh'fatim, ani v'lo hashali-ach.
judgements, I myself and not a messenger.
Ani Adonai. Ani hu v'lo acher.
I am Adonai. I and none other.

B'yad chazakah, zo hadever,
With a mighty hand, refers to disease among the cattle,
k'mah shene-emar:
as it is written:
Hineh yad Adonai hoyah,
Behold the hand of Adonai,
b'mikn'cha asher basadeh,
strikes your cattle which are in the field,
basusim bachamorim bag'malim,
the horses, donkeys, camels
babakar uvatzon, dever kaved m'od.
the herds and the flocks, a very severe pestilence.

Uvizro-a n'tuyah, zo hacherev,
And with an outstretched arm, means the sword.
k'mah shene-emar: V'charbo sh'lufah
as it is written: His sword is drawn
b'yado, n'tuyah al Y'rushalayim.
in His hand, outstretched over Jerusalem.

Uvmora gadol, zeh gilui
Great awe, alludes to the revelation
Sh'chinah, k'mah shene-emar:
of the Sh'chinah, as it is written:
O hanisah elohim, lavo lakachat
Or has any god, ever attempted to take unto himself
lo go-i mikerev go-i, b'masot
a nation from the midst of another nation, with challenges

וּבְכֹל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים, אֲנִי יְהוָה.
וְעַבְרַתִּי בְּאֶרֶץ מִצְרַיִם
בְּלַיְלָה הַזֶּה, אֲנִי וְלֹא מַלְאָךְ.
וְהִכִּיתִי כָּל בְּכוֹר בְּאֶרֶץ
מִצְרַיִם. אֲנִי וְלֹא שֶׂרָף.
וּבְכֹל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים, אֲנִי וְלֹא הַשְּׁלִיחַ.
אֲנִי יְהוָה. אֲנִי הוּא וְלֹא אֲחֵר.

בְּיַד חֲזָקָה, זֶה הַדֶּבֶר,
כְּמַה שֶׁנֶּאמַר:
הִנֵּה יַד יְהוָה הוּיָהּ,
בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה,
בַּסּוּסִים בַּחֲמֹרִים בַּגְּמָלִים,
בַּבָּקָר וּבַצֹּאן, דֶּבֶר כָּבֵד מְאֹד.

וּבְזֵרַע נְטוּיָה, זֶה הַחֶרֶב,
כְּמַה שֶׁנֶּאמַר: וַחֲרָבוֹ שְׁלֹפָה
בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

וּבְמִוְרָא גְדוֹל, זֶה גִלּוּי
שְׁכִינָה, כְּמַה שֶׁנֶּאמַר:
אוֹ הַנִּסָּה אֱלֹהִים, לָבוֹא לְקַחַת
לוֹ גוֹי מִקֶּרֶב גּוֹי, בְּמַסּוֹת

b'otot uvmof'tim uvmilchamah,
with miraculous signs and with wonders by war and with war,
 uvyad chazakah uvizro-a n'tuyah,
and with a mighty hand and an outstretched arm,
 uvmora-im g'dolim,
and by awesome revelations,
 k'chol asher asah lachem Adonai
like all that It did for you. Adonai
 Eloheichem b'mitzrayim, l'einecha?
your Elohim, in Egypt, before your eyes?

Uvotot. Zeh hamateh,
Miraculous signs. This staff,
 k'mah shene-emar:
as it is written:
 V'et hamateh hazeh tikach b'yadecha,
Take this staff in your hand,
 asher ta-aseh bo et ha-otot.
that you may perform the miraculous signs with it.

Uvmotftim. Zeh hadam,
And with wonders. This alludes to the plague of blood,
 k'mah shene-emar:
as it is written:
 v'natati moftim,
I will show you wonders,
 bashamayim uva-aretz.
in the sky and on the earth.

בְּאוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה,
 וּבְיָד חֲזָקָה וּבְזְרוֹעַ נְטוּיָה,
 וּבְמוֹרָאִים גְּדוֹלִים,
 כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יְהוָה
 אֱלֹהֵיכֶם בְּמִצְרַיִם, לְעֵינֶיךָ?

וּבְאוֹתוֹת. זֶה הַמַּטֵּה,
 כְּמַה שֶׁנֶּאֱמַר:
 וְאֵת הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ,
 אֲשֶׁר תַּעֲשֶׂה בוֹ אֵת הָאוֹתוֹת.

וּבְמוֹפְתִים. זֶה הַדָּם,
 כְּמַה שֶׁנֶּאֱמַר:
 וְנָתַתִּי מוֹפְתִים,
 בַּשָּׁמַיִם וּבָאָרֶץ.

As we say each of the words דָּם Blood, וָאֵשׁ Fire, and עֲשָׁן Smoke,
we spill a bit of wine onto our plates with the finger or by pouring.

דָּם. וָאֵשׁ. וְתִמְרוֹת עֲשָׁן.

Dam. Va-esh. V'timrot ashan.

Blood. Fire. And columns of smoke.

Davar acher:

Another explanation:

B'yad chazakah sh'tayim.

With a mighty hand, two.

Uvizro-a n'tuyah sh'tayim.

And with an outstretched arm, two.

Uvmora gadol sh'tayim.

And with great awe, two.

Uvotot sh'tayim.

And with miraculous signs, two.

Uvmoftim sh'tayim:

And with wonders, two:

Elu eser makot shehevi,

These are the ten plagues which,

hakadosh baruch hu,

the Holy One, blessed is He,

al hamitzrim b'mitzrayim,

brought upon the Egyptians in Egypt,

v'elu hein:

namely these:

דְּבַר אַחֵר:

בְּיַד חֲזָקָה שְׁתַּיִם.

וּבְזְרֹעַ נְטוּיָה שְׁתַּיִם.

וּבְמִוְרָא גָדוֹל שְׁתַּיִם.

וּבְאֵתוֹת שְׁתַּיִם.

וּבְמִפְתִּים שְׁתַּיִם:

אֱלוֹ עֶשֶׂר מַכּוֹת שֶׁהֵבִיא,

הַקָּדוֹשׁ בְּרוּךְ הוּא,

עַל הַמִּצְרִים בְּמִצְרַיִם,

וְאֵלוֹ הֵן:

As we say each plague, we spill a drop of wine on our plates.

The same is done when we mention the three words of Rabbi Yehudah's Mnemonic.

דָּם. צְפַרְדֵּעַ. כְּנִים. עֲרוֹב. דְּבַר. שְׁחִין.

בָּרָד. אֲרֵבָה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת.

Dam. Tz'farde-a. Kinim. Arov. Dever. Sh'chin.

Barad. Arbeh. Choshech. Makat b'chorot.

Blood. Frogs. Vermin. Wild Animals. Cattle Disease. Boils.

Hail. Locusts. Darkness. Death of The Firstborn.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים:

Rabi Y'hudah hayah noten bahem simanim:

Rabbi Yehudah would apply to them mnemonic acronyms:

דִּצְ"ךְ עַד"ש בְּאֵחָ"ב. D'tzach, Adash, B'achav.

The cups are refilled. The wine that was removed is not used.

Rabi Yosei hag'lili omer:

Rabbi Yose the Galilean says:

minayin atah omer

from what can you derive

shelaku hamitzrim b'mitzrayim

that the affliction of the Egyptians in Egypt

eser makot, v'al hayam

was with ten plagues, but at the sea

laku chamishim makot?

it was with fifty plagues?

B'mitzrayim mah hu omer:

In Egypt what does it say?

vayom'ru hachartumim el paroh,

The magicians said to Pharaoh,

etzba Elohim hiv.

it is the finger of Elohim.

V'al hayam mah hu omer?

But at the sea what does it say?

Vayar Yisra-el et hayad hag'dolah

Israel saw the hand that is great

asher asah Adonai b'mitzrayim,

that Adonai afflicted upon Egypt,

vayir'u ha-am et Adonai,

and the people were in awe of Adonai,

vaya-aminu ba-Adonai

and they had faith in Adonai

uvMoshe avdo.

and in Moses His servant.

Kamah laku b'etzba,

With how many plagues were they afflicted with the finger?

eser makot.

Ten plagues.

Emor me-atah,

Conclude from this,

b'mitzrayim laku eser makot,

if in Egypt they were afflicted with ten plagues,

v'al hayam laku chamishim makot.

then at the sea they were afflicted with fifty plagues.

Rabi Eli-ezer omer:

Rabbi Eliezer says:

רַבִּי יוֹסֵי הַגַּלִּילִי אוֹמֵר:

מִנַּיִן אַתָּה אוֹמֵר

שֶׁלְקוֹ הַמִּצְרִים בְּמִצְרַיִם

עֶשֶׂר מַכּוֹת, וְעַל הַיָּם

לָקוּ חֲמִשִּׁים מַכּוֹת?

בְּמִצְרַיִם מָה הוּא אוֹמֵר:

וַיֹּאמְרוּ הַחֲרֻטָּם אֶל פַּרְעֹה,

אֶצְבַּע אֱלֹהִים הוּא.

וְעַל הַיָּם מָה הוּא אוֹמֵר?

וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה

אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם,

וַיִּירְאוּ הָעָם אֶת יְהוָה,

וַיֵּאֱמִינוּ בַיהוָה,

וּבַמֹּשֶׁה עַבְדּוֹ.

כַּמָּה לָקוּ בְּאֶצְבַּע,

עֶשֶׂר מַכּוֹת.

אָמֹר מֵעַתָּה,

בְּמִצְרַיִם לָקוּ עֶשֶׂר מַכּוֹת,

וְעַל הַיָּם, לָקוּ חֲמִשִּׁים מַכּוֹת.

רַבִּי אֱלִיעֶזֶר אוֹמֵר:

minayin shekol makah umakah

From what passage can one derive that every single plague

shehevi hakadosh baruch hu

which He brought, the Holy One, Blessed is He

al hamitzrim b'mitzrayim,

upon the Egyptians in Egypt,

hay'tah shel arba makot?

consisted of four plagues?

Shene-emar:

As it says:

y'shalach bam charon apo,

He sent upon them His fierce anger,

evrah vaza-am v'tzarah,

fury, wrath, and trouble,

mishlachat malachei ra-im.

a band of messengers of evil.

Evrah achat. Vaza-am sh'tayim.

Fury, one. Wrath, two.

V'tzarah shalosh.

And trouble, three.

Mishlachat malachei ra-im arba.

And a band of messengers of evil, four.

Emor me-atah,

Conclude from this,

b'mitzrayim laku arba-im makot,

in Egypt if they were afflicted with forty plagues,

v'al hayam laku matayim makot.

then at the sea they were afflicted with two hundred plagues.

Rabi Akiva omer:

Rabbi Akiva says:

minayin shekol makah umakah

From what passage can one derive that every single plague

shehevi hakadosh baruch hu

which He brought, the Holy One, Blessed is He

al hamitzrim b'mitzrayim,

upon the Egyptians in Egypt,

hay'tah shel chamesh makot?

consisted of five plagues?

Shene-emar:

As it says:

y'shalach bam charon apo,

He sent upon them His fierce anger,

evrah vaza-am v'tzarah,

fury, wrath, and trouble,

mishlachat malachei ra-im.

a band of messengers of evil.

Charon apo achat.

His fierce anger, one.

מִנַּיִן שְׁכֹל מַכָּה וּמַכָּה
שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
עַל הַמִּצְרִים בְּמִצְרַיִם,
הֵיְתָה שֶׁל אַרְבַּע מַכּוֹת?
שְׁנַאֲמַר:

יִשְׁלַח בָּם חֲרוֹן אַפּוֹ,

עֲבָרָה וְזַעַם וְצָרָה,

מִשְׁלַחַת מַלְאֲכֵי רָעִים.

עֲבָרָה אַחַת. וְזַעַם שְׁתַּיִם.

וְצָרָה שְׁלֹשׁ.

מִשְׁלַחַת מַלְאֲכֵי רָעִים אַרְבַּע.

אָמַר מֵעַתָּה,

בְּמִצְרַיִם לָקוּ אַרְבָּעִים מַכּוֹת,

וְעַל הַיָּם לָקוּ מֵאֲתַיִם מַכּוֹת.

רַבִּי עֲקִיבָא אוֹמֵר:

מִנַּיִן שְׁכֹל מַכָּה וּמַכָּה,

שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא

עַל הַמִּצְרִים בְּמִצְרַיִם,

הֵיְתָה שֶׁל חֲמֵשׁ מַכּוֹת?

שְׁנַאֲמַר:

יִשְׁלַח בָּם חֲרוֹן אַפּוֹ,

עֲבָרָה וְזַעַם וְצָרָה.

מִשְׁלַחַת מַלְאֲכֵי רָעִים.

חֲרוֹן אַפּוֹ אַחַת.

Evra sh'tayim. Vaza-am shalosh.

Fury, two. Wrath, three.

V'tzarah arba. Mishlachot malachei

Trouble, four. And a band of messengers

ra-im chamesh.

of evil, five.

Emor me-atah,

Conclude from this,

b'mitzrayim laku chamishim makot,

in Egypt if they were afflicted with fifty plagues,

v'al hayam laku chamishim

then at the sea they were afflicted with fifty

umatayim makot.

and two hundred plagues.

עַבְרָה שְׁתַּיִם. וְזַעַם שְׁלוֹשׁ.

וְצָרָה אַרְבַּע. מִשְׁלַחַת מַלְאָכֵי

רָעִים חֲמֵשׁ.

אָמֹר מֵעַתָּה,

בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מַכּוֹת,

וְעַל הַיָּם לָקוּ חֲמִשִּׁים

וּמֵאֲתַיִם מַכּוֹת.

כַּמָּה מֵעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ.

Kamah ma-alot tovot lamakom aleinu.

How many good favors have been bestowed upon us from the Omnipresent.

Ilu hotzianu mimitzrayim,

Had HeEternal brought us out of Egypt,

v'lo asah vahem sh'fatim,

and not executed judgement against the Egyptians,

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם,

וְלֹא עָשָׂה בָהֶם שְׁפָטִים,

דַּיֵּנוּ.

dayenu.

it would have been enough for us.

Ilu asah vahem sh'fatim,

Had He executed judgements against the Egyptians,

v'lo asah veloheihem,

and not their gods,

אֱלוֹ עָשָׂה בָהֶם שְׁפָטִים,

וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם,

דַּיֵּנוּ.

dayenu.

it would have been enough for us.

Ilu asah veloheihem,

Had He executed judgements against their gods,

v'lo harag et b'choreihem,

and not put to death their firstborn,

אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם,

וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu harag et b'choreihem,
Had He put to death their firstborn,
v'lo natan lanu et mamonam,
and not given us their riches,

אֱלוֹ הָרַג אֶת בְּכוֹרֵיהֶם,
וְלֹא נָתַן לָנוּ אֶת מַמוֹנָם,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu natan lanu et mamonam,
Had He given us their riches,
v'lo kara lanu et hayam,
and not split the sea for us,

אֱלוֹ נָתַן לָנוּ אֶת מַמוֹנָם,
וְלֹא קָרַע לָנוּ אֶת הַיָּם,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu kara lanu et hayam,
Had He split the sea for us,
v'lo he-eviranu b'tocho vecharavah,
and not led us through it on dry land,

אֱלוֹ קָרַע לָנוּ אֶת הַיָּם,
וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu he-eviranu v'tocho vecharavah,
Had He led us through it on dry land,
v'lo shika tzareinu b'tocho,
and not sunk our foes in it,

אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu shika tzareinu b'tocho,
Had He sunk our foes in it,
v'lo sipeik tzarkenu bamidbar
and not satisfied our needs in the desert for
arba-im shanah,
forty years,

אֱלוֹ שִׁקַּע צָרֵינוּ בְּתוֹכוֹ,
וְלֹא סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר
אַרְבַּעִים שָׁנָה,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu sipeik tzarkenu bamidbar
Had He satisfied our needs in the desert for
arba-im shanah,
forty years,
v'lo he-echilanu et haman,
and not fed us the manna,

אֱלוֹ סִפֵּק צָרְכֵנוּ בַּמִּדְבָּר
אַרְבַּעִים שָׁנָה,
וְלֹא הֶאֱכִילָנוּ אֶת הַמָּן,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu he-echilanu et haman,
Had He fed us the manna,
v'lo natan lanu et ha-Shabbat,
and not given us Shabbat,

אֱלוֹ הֶאֱכִילָנוּ אֶת הַמָּן,
וְלֹא נָתַן לָנוּ אֶת הַשַּׁבָּת,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu natan lanu et ha-Shabbat,
Had He given us Shabbat,
v'lo kervanu lifnei har Sinai,
and not brought us to Mount Sinai,

אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת,
וְלֹא קָרַבְנוּ לְפָנֵי הַר סִינַי,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu kervanu lifnei har Sinai,
Had He brought us to Mount Sinai,
v'lo natan lanu et ha-Torah,
and not given us the Torah,

אֱלוֹ קִרְבָנוּ לְפָנֵי הַר סִינַי,
וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu natan lanu et ha-Torah,
Had He given us the Torah.,
v'lo hichnisanu l'erezt Yisra-el,
and not brought us into the land of Israel,

אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה,
וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Ilu hichnisanu l'erezt Yisra-el,
Had He brought us to the land of Israel,
v'lo vanah lanu et beit hab'chirah,
and not built the Temple for us,

אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
וְלֹא בָנָה לָנוּ אֶת בֵּית הַבְּחִירָה,

דַּיְנוּ.

dayenu.

it would have been enough for us.

Al achat kamah v'chamah
How much more so then should we be grateful
tovah ch'fulah umchupelet
for the numerous favors that
lamakom aleinu.
the Omnipresent has bestowed upon us.
Shehotzi-anu mimitzrayim,
Elohim brought us out of Egypt,
v'asah vahem sh'fatim,
and executed judgements against them,

עַל אַחַת כַּמָּה וְכַמָּה
טוֹבָה כְּפוּלָה וּמְכַפֵּלָה
לְמַקּוֹם עָלֵינוּ.
שְׁהוֹצִיאָנוּ מִמִּצְרַיִם,
וַעֲשָׂה בָהֶם שְׁפָטִים,

v'asah veloheihem,
and smote their gods,
v'harag et b'choreihem,
and slew their firstborn,
v'natan lanu et mamonam,
and gave us their wealth,
v'kara lanu et hayam,
and split the sea for us,
v'he-eviranu v'tocho vecharavah,
and led us through it on dry land,
v'shika tzareinu b'tocho,
and sunk our foes in it,
v'sipeik tzarkenu bamidbar
and sustained us in the desert
arba-im shanah,
for forty years,
v'he-echilanu et haman,
and fed us with the manna,
v'natan lanu et ha-Shabbat,
and gave us Shabbat,
v'kervanu lifnei har Sinai,
and brought us to Mount Sinai,
v'natan lanu et ha-Torah,
and gave us the Torah,
v'hichnisanu l'erezt Yisra-el,
and brought us to the land of Israel,
v'vanah lanu et beit hab'chirah,
and built the Temple for us,
l'chapeir al kol avonoteinu.
to atone for our offenses.

וַעֲשֵׂה בְּאֱלֹהֵיהֶם,
וְהָרַג אֶת בְּכוֹרֵיהֶם,
וְנָתַן לָנוּ אֶת מְמוֹנָם,
וְקָרַע לָנוּ אֶת הַיָּם,
וְהֵעֵבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה,
וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ,
וְסִפֵּק צָרְכָנוּ בַּמִּדְבָּר
אַרְבַּעִים שָׁנָה,
וְהֵאָכִילָנוּ אֶת הַמָּן,
וְנָתַן לָנוּ אֶת הַשַּׁבָּת,
וְקִרְבָנוּ לְפָנֵי הַר סִינַי,
וְנָתַן לָנוּ אֶת הַתּוֹרָה,
וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה,
לְכַפֵּר עַל כָּל עֲוֹנוֹתֵינוּ.

Our Seder is not complete without mentioning the three tools which connect us to the energy of Pesach.

Raban Gamli-el hayah omer:
Raban Gamliel used to say:
Kol shelo amar sh'loshah
whoever has not mentioned the following three
d'varim elu baPesach,
things on Passover,
lo yatza y'dei chovato,
has not done his job,
v'elu hein:
namely these:

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר:
כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה
דְּבָרִים אֵלּוּ בַּפֶּסַח,
לֹא יֵצֵא יָדָיו חוֹבָתוֹ,
וְאֵלּוּ הֵינּוּ:

פֶּסַח. מַצָּה. וּמַרּוֹר.
Pesach. Matzah. Maror.

Pesach shehayu avoteinu och'lim,
The Passover offering our ancestors ate,
bizman shebeit hamikdash
during the time of the Temple,
hayah kayam, al shum mah?
why was it significant?
Al shum shepasach hakadosh
It is because the Holy One,
baruch hu, al batei avoteinu
blessed is He, passed over the houses of our ancestors
b'mitzrayim, shene-emar:
in Egypt, as it is written:
V'amartem zevach Pesach
You shall say: It is the Passover offering
hu l'Adonai, asher pasach al
for Adonai, who passed over
batei v'nei Yisra-el b'mitzrayim,
the houses of the children of Israel in Egypt,
b'nagpo et mitzrayim v'et bateinu
when It smote the Egyptians and our houses
hitzil, vayikod ha-am vayishtachanu.
spared, the people knelt and bowed down.

The middle Matzah is lifted and displayed while the following paragraph is recited.

Matzah zo she-anu och'lim,
This matzah that we eat,
al shum mah?
why is it significant?
Al shum shelo hispik b'tzekam
It is because the dough
shel avoteinu l'hachamitz,
of our ancestors did not have the time to become leavened,
ad sheniglah aleihem
before it was revealed to them
melech malchei ham'lachim,
by the Sovereign of all sovereigns
hakadosh baruch hu,
the Holy One, blessed is He,
ugalam, shene-emar:
and they were redeemed, as it is written:
Vayofu et habatzek,
They baked the dough,
asher hotzi-u mimitzrayim,
which they had brought out of Egypt,
ugot Matzot, ki lo chametz.
into unleavened bread, for it had not fermented.
Ki gor'shu mimitzrayim,
For they were driven out of Egypt,

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים,
בְּזִמַּן שֶׁבֵּית הַמִּקְדָּשׁ
הָיָה קַיָּם, עַל שׁוּם מָה?
עַל שׁוּם שֶׁפָּסַח הַקָּדוֹשׁ
בְּרוּךְ הוּא, עַל בֵּתֵי אֲבוֹתֵינוּ
בְּמִצְרַיִם, שֶׁנֶּאֱמַר:
וְאָמַרְתֶּם זִבַּח פֶּסַח
הוּא לַיהוָה, אֲשֶׁר פָּסַח עַל
בֵּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם,
בְּנִגְפוֹ אֶת מִצְרַיִם וְאֶת בֵּתֵינוּ
הִצִּיל, וַיִּקְדּוּ הָעָם וַיִּשְׁתַּחֲוּוּ.

מַצָּה זוֹ שֶׁאֲנִי אוֹכְלִים,
עַל שׁוּם מָה?
עַל שׁוּם שֶׁלֹּא הִסְפִּיק בְּצִקָּם
שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ,
עַד שֶׁנִּגְלָה עֲלֵיהֶם
מֶלֶךְ מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא,
וְגָאֵלָם, שֶׁנֶּאֱמַר:
וַיֹּאפּוּ אֶת הַבָּצֵק,
אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם,
עַגַת מַצּוֹת, כִּי לֹא חָמֵץ.
כִּי גֵר־שׁוּ מִמִּצְרַיִם,

v'lo yach'lu l'hitmahmeha,
and could not delay,
v'gam tzedah lo asu lahem.
nor had they prepared any provisions for their journey.

וְלֹא יַכְלוּ לְהִתְמַהֵּמָה,
וְגַם צֵדָה לֹא עָשׂוּ לָהֶם.

The Maror is lifted and displayed while the following paragraph is recited.

Maror zeh she-anu och'lim,
This bitter herb that we eat,
al shum mah?
why is it significant?
Al shum shemer'ru hamitzrayim
It is because the Egyptians embittered
et chaye avoteinu b'mitzrayim,
the lives of our ancestors in Egypt,
shene-emar:
as it is written:
Vaymar'ru et chayeihem b'avodah
They made life bitter for them with hard
kashah, b'chomer uvilvenim,
labor, with clay and bricks,
uvchol avodah basadeh.
and with all kinds of labor in the field.
Et chol avodatam,
Whatever work tasks,
asher av'du vahem b'farech.
which they performed were backbreaking.

B'chol dor vador chayav
In every generation after generation it is
adam lirot et atzmo,
a person's duty to regard him/herself,
k'ilu hu yatza mimitzrayim,
as though he/she had personally gone out of Egypt,
shene-emar:
as it is written:
V'higadta l'vincha bayom hahu
You shall tell your child on that day
lemor: Ba-avur zeh asah
saying: This is on account of what
Adonai li, b'tzeti mimitzrayim.
Adonai did for me, when I came out of Egypt.
Lo et avoteinu bilvad,
It was not only our ancestors,
ga-al hakadosh baruch hu,
who were redeemed by the Holy One, blessed is He,
ela af otanu ga-al imahem,
we too were redeemed with them,

מָרוֹר זֶה שֶׁאָנּוּ אוֹכְלִים,
עַל שׁוּם מָה?
עַל שׁוּם שֶׁמִּירוֹ הַמִּצְרִים
אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם,
שֶׁנֶּאֱמַר:
וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה
קָשָׁה, בְּחֹמֶר וּבִלְבֵנִים,
וּבְכֹל עֵבֶדָה בַּשָּׂדֶה.
אֶת כָּל עֲבֹדָתָם,
אֲשֶׁר עָבְדוּ בָהֶם בַּפֶּרֶךְ.
בְּכֹל דּוֹר וְדוֹר חַיִּב
אָדָם לִרְאוֹת אֶת עַצְמוֹ,
כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם,
שֶׁנֶּאֱמַר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
לֵאמֹר: בְּעִבּוֹר זֶה עָשָׂה
יְהוָה לִי, בְּיֵצֵאתִי מִמִּצְרַיִם.
לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד,
גָּאֵל הַקָּדוֹשׁ בְּרוּךְ הוּא,
אֶלָּא אֶף אוֹתָנוּ גָּאֵל עִמָּהֶם,

shene-emar:

as it is written:

V'otanu hotzi misham,

And He took us from there,

l'ma-an havi otanu,

so that He might take us to

latet lanu et ha-aretz

and give us the land

asher nishba la-avoteinu.

*which was promised to our ancestors.**We cover the matzot and lift the cup while the following is recited.*

L'fichach anachnu chayavim l'hodot,

Therefore it is our duty to thank,

l'haleil, l'shabe-ach, l'fa-eir,

praise, pay tribute, glorify,

l'romem, l'hadeir, l'varech,

exalt, honor, bless,

l'aleh ulkales, l'mi she-asah

and acclaim the One, Who performed

la-avoteinu v'lanu et kol

for our ancestors and for us all

hanisim ha-eilu,

of these miracles,

hotzianu me-avdut l'cherut,

He brought us forth from slavery to freedom,

miyagon l'simchah,

out of grief into joy,

ume-evel l'yom tov,

out of mourning into festivity,

ume-afelah l'or gadol,

out of darkness into great light,

umishibud ligulah.

out of slavery into redemption.

V'nomar l'fanav shirah chadashah.

We will recite a new song before Him.

Hal'lu-Yah!

Praise Yah!

שְׁנַיִם עָמָר:

וְאוֹתָנוּ הוֹצִיא מִשָּׁם,

לְמַעַן הָבִיא אֶתָנוּ,

לְתֵת לָנוּ אֶת הָאָרֶץ

אֲשֶׁר נִשְׁבַּע לְאַבְתֵּינוּ.

לְפִיכֶךְ אֲנַחְנוּ חַיִּבִּים לְהוֹדוֹת,

לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,

לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ,

לְעֵלָה וּלְקָלֵס, לְמִי שֶׁעָשָׂה

לְאַבְוֹתֵינוּ וּלְנוּ אֶת כָּל

הַנִּסִּים הָאֵלֹהִים,

הוֹצִיאָנוּ מֵעַבְדוֹת לְחֵרוֹת,

מִיָּגוֹן לְשִׂמְחָה,

וּמֵאֵבֶל לְיוֹם טוֹב,

וּמֵאֲפֵלָה לְאוֹר גָּדוֹל,

וּמִשְׁעַבְדוּד לְגְאֻלָּה.

וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה.

הַלְלוּיָהּ!

We lower the cup and uncover the matzot.

תהלים קי"ג

PSALM 113

Hal'lu-Yah! Hal'lu avdei Adonai,

Praise Yah! Praise you servants of Adonai,

hal'lu et shem Adonai.

Praise the Name of Adonai.

Y'hi shem Adonai m'vorach

Blessed be the Name of Adonai from this time

me-atah v'ad olam.

forth and for ever and ever.

Mimizrach shemesh ad m'vo-o,

From the rising of the sun to its setting,

m'hulal shem Adonai,

the Name of Adonai is praised,

ram al kol goyim Adonai,

high above all the nations is Adonai,

al hashamayim k'vodo.

above the heavens is His glory.

Mi ka-Adonai Eloheinu,

Who is like Adonai our Elohim,

hamagbihi lashavet,

Who though enthroned on high,

hamashpili lirot bashamayim

looks down upon

bashamayim uva-aretz.

heaven and earth.

M'kimi mei-afar dal,

He raises the poor out of the dust,

me-ashpot yarim evyon,

and lifts the needy out of the trash heap,

l'hoshivi im n'divim,

to seat them with nobles,

im n'divei amo.

and the nobles of His people.

Moshivi akeret habayit,

He settles down the barren housewife,

et habanim s'mechah, hal'lu-Yah!

and turns her into a happy mother of children, halleluyah!

הִלְלוּ יְהוָה! הִלְלוּ עַבְדֵי יְהוָה,

הִלְלוּ אֶת שֵׁם יְהוָה.

יְהִי שֵׁם יְהוָה מְבֹרָךְ

מֵעַתָּה וְעַד עוֹלָם.

מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ,

מְהִלֵּל שֵׁם יְהוָה,

רָם עַל כָּל גּוֹיִם יְהוָה,

עַל הַשָּׁמַיִם כְּבוֹדוֹ.

מִי כִיְהוָה אֱלֹהֵינוּ,

הַמַּגְבִּיהִי לְשֶׁבֶת,

הַמְשַׁפִּילִי לְרְאוֹת

בַּשָּׁמַיִם וּבָאָרֶץ.

מִקִּימִי מֵעָפָר דָּל,

מֵאֲשָׁפוֹת יָרִים אֲבִיוֹן,

לְהוֹשִׁיבִי עִם נְדִיבִים,

עִם נְדִיבֵי עַמּוֹ.

מוֹשִׁיבִי עֶקְרֵת הַבַּיִת,

אִם הַבָּנִים שְׂמֵחָה, הִלְלוּ יְהוָה!

תהלים קיד

PSALM 114

B'tzeit Yisra-el mimitzrayim,
When Israel went out of Egypt,
 beit Ya-akov mei-am lo-eiz,
Jacob's household from a people of strange speech,
 hay'tah Y'hudah l'kodsho,
Judah became His sanctuary,
 Yisra-el mamsh'lotav.
Israel His dominions.
 Hayam ra-ah vayanos,
The sea saw it and fled,
 hayardein yisov l'achor.
the Jordan turned backward.
 Heharim rak'du ch'eilim,
The mountains skipped liked rams,
 g'va-ot kivnei tzon.
and the hills like lambs.
 Mah l'cha hayam ki tanus?
Why is it, sea, that you flee?
 Hayardein tisov l'achor?
Why, O Jordan, do you turn backward?
 Heharim tirk'du ch'eilim?
You mountains, why do you skip like rams?
 G'va-ot kivnei tzon?
You hills why do you leap like lambs?
 Milifnei adon chuli aretz,
O Earth, tremble at the presence of the Ruler,
 milifnei Eloha Ya-akov.
at the presence of Elohim of Jacob.
 Hahof'chi hatzur agam mayim,
Who turns the rock into a pond of water,
 chalamish l'may'no mayim.
the flint into a flowing fountain.

We cover the matzot and raise our cup of wine.

Baruch atah Adonai
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
 asher g'alanu v'ga-al et,
Who has redeemed us and
 avoteinu mimitzrayim,
our ancestors from Egypt,

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
 בֵּית יַעֲקֹב מֵעַם לֵעִז,
 הֵיְתָה יְהוּדָה לְקֹדֶשׁוֹ,
 יִשְׂרָאֵל מִמְשָׁלוֹתָיו.
 הַיָּם רָאָה וַיָּנֹס,
 הַיַּרְדֵּן יָסַב לְאַחֹר.
 הַהָרִים רָקְדוּ כְּאֵילִים,
 גְּבְעוֹת כִּבְנֵי צֹאן.
 מַה לְךָ הַיָּם כִּי תִנוּס?
 הַיַּרְדֵּן תִּסַּב לְאַחֹר?
 הַהָרִים תִּרְקְדוּ כְּאֵילִים?
 גְּבְעוֹת כִּבְנֵי צֹאן?
 מִלְפְּנֵי אֲדוֹן חוֹלֵי אֶרֶץ,
 מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב.
 הַהֹפֵכִי הַצּוּר אֶגְמֵ מַיִם,
 חֲלָמִישׁ לְמַעַיְנו מַיִם.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר גָּאֵלָנוּ וְגָאֵל אֶת
 אֲבוֹתֵינוּ מִמִּצְרַיִם,

v'higi-anu lalailah hazeh,
and enabled us to reach this night,
 le-echol bo matzah umaror.
that we may eat matzah and maror.
 Ken Adonai Eloheinu vElohei
So, Adonai our Elohim and Elohim of
 avoteinu, yagi-enu l'mo-adim
our ancestors, enable us to reach also
 v'lirgalim acherim,
the forthcoming holidays,
 haba-im likratenu l'shalom,
and festivals in peace,
 s'mechim b'vinyan irecha,
rejoicing of Your city
 v'sasim ba-avodatecha.
and joyful at Your service.
 V'nochal sham
There we shall eat

Weekday:

min haz'vachim umin hap'sachim,
of the offerings and Passover sacrifices,

Shabbat:

min hap'sachim umin haz'vachim,
of the Passover sacrifices and offerings

asher yagi-a damam,
whose blood will gain the sides,
 al kir mizbachacha l'ratzon.
of Your altar for gracious acceptance.
 V'nodeh l'cha shir chadash al
We shall sing a new hymn of praise to You
 g'ulateinu, v'al p'dut nafshenu.
for our redemption, and for our liberation.
 Baruch atah Adonai
Blessed are You Adonai,
 ga-al Yisra-el.
Who has redeemed Israel.

Hin'ni muchan umzuman
I am now prepared and ready
 l'kadeish al hayayin,
to recite the Kiddush over wine,
 ulkayem mitzvat kos sheni
and to perform the mitzvah of the second cup
 me-arba kosot.
of the Four Cups.
 L'shem yichud kudsha
For the sake of the unification of the Holy One

וְהַגִּיעֵנוּ לַלַּיְלָה הַזֶּה,
 לֶאֱכֹל בּוֹ מַצָּה וּמָרֹר.
 כֵּן יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, יַגִּיעֵנוּ לְמוֹעֲדִים
 וְלִרְגָלִים אַחֲרַיִם,
 הַבָּאִים לְקִרְאתֵנוּ לְשָׁלוֹם,
 שְׂמֵחִים בְּבִנְיַן עִירְךָ,
 וְשָׂשִׂים בְּעַבְדוֹתֶיךָ.
 וְנֹאכַל שָׁם

לחול:

מִן הַזְּבָחִים וּמִן הַפְּסָחִים,

לשבת:

מִן הַפְּסָחִים וּמִן הַזְּבָחִים,

אֲשֶׁר יַגִּיעַ דָּמָם,
 עַל קִיר מִזְבֵּחֶךָ לְרִצּוֹן.
 וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ עַל
 גְּאֻלֹתֵנוּ, וְעַל פְּדוּת נַפְשֵׁנוּ.
 בָּרוּךְ אַתָּה יְהוָה,
 גֹּאֲלֵ יִשְׂרָאֵל.

הִנְנִי מוּכָן וּמְזוּמָן
 לְקַדֵּשׁ עַל הַיַּיִן,
 וּלְקַיֵּם מִצְוַת כּוֹס שֵׁנִי
 מֵאַרְבַּע כּוֹסוֹת.
 לְשֵׁם יִחְוּד קוּדְשָׁא

b'rich hu ushchinteh,
blessed is He and His Sh'chinah,
 al y'dei hahu tamir v'nelam,
through Him Who is hidden and Who is concealed,
 b'shem kol Yisra-el.
in the name of all of Israel.

Vihi no-am Adonai Eloheinu aleinu,
May the pleasantness of Adonai our Elohim be upon us,
 uma-aseh yadeinu kon'nah aleinu,
and the work of our hands establish for us,
 uma-aseh yadeinu kon'nehu.
and the work of our hands establish it.

Baruch atah Adonai,
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
 borei p'ri ha-gafen.
Who creates the fruit of the vine.

בְּרִיךְ הוּא וּשְׁכִינָתוֹ,
 עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,
 בְּשֵׁם כּוֹל יִשְׂרָאֵל.
 וִיְהִי נֶעֱמַל אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ,
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עֲלֵינוּ,
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בּוֹרֵא פְרֵי הַגָּפֶן.



We drink the second cup of wine while leaning to the left.

רחצה

RACHTZAH

Our hands attract all sorts of energies, including negative energy. Water has the qualities of Chesed and purification. The word "natal" literally means "to lift." By washing our hands before we continue our Seder, we are cleansing them and raising them from their mundane tasks to sacred service.

Baruch atah Adonai
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe.
 asher kid'shanu b'mitzvotav,
You hallow us with Your mitzvot,
 v'tzivanu al n'tilat yadayim.
and bid us to wash our hands.

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

We pass the pitcher/basin around the table for each person to wash their hands, this action is done in silence.

מוציא

MOTZI

Before breaking the matzah, we say the following Kabbalistic statement of intention.

Hin'ni muchan umzuman

I am now prepared and ready

I'kayem mitzvat achilat matzah.

to perform the mitzvah of eating matzah.

L'shem yichud kudsha

For the sake of the unification of the Holy One

b'rich hu ushchinteh,

blessed is He, and His Sh'chinah,

al y'dei hahu tamir v'nelam,

through Him Who is hidden and Who is concealed,

b'shem kol Yisra-el.

in the name of all of Israel.

Vihi no-am Adonai Eloheinu aleinu,

May the pleasantness of Adonai our Elohim be upon us,

uma-aseh yadeinu kon'nah aleinu,

and the work of our hands establish for us,

uma-aseh yadeinu kon'nehu.

and the work of our hands establish it.

הַנְּנִי מוּכָן וּמְזוּמָן
 לְקַיֵּם מִצְוֹת אֲכִילַת מַצָּה.
 לְשֵׁם יְחִוּד קוּדְשָׁא
 בְּרִיךְ הוּא וּשְׁכִינָתִיהָ,
 עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,
 בְּשֵׁם כּוֹל יִשְׂרָאֵל.
 וִיְהִי נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ,
 וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָה עֲלֵינוּ,
 וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָהּ.

מצה

MATZAH

Bread and matzah are basically the same; both contain flour and water. However, bread goes through a fermentation process before it is baked that changes its appearance and taste. Matzah is baked before it has time to rise and also has no chametz or fermenting agent. Matzah is likened to truth because it does not change and you simply taste flour and water. Bread on the other hand is likened to falsehood because the taste of the flour has been disguised. The chametz, which is likened to ego, can be puffed up with lies about our actual reality. As we connect to the energy of freedom during Pesach, it is important that we connect to the truth of matzah.

All three Matzot are raised as we say the following blessing.

Baruch atah Adonai,
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the Universe,
 hamotzi lechem min ha-aretz.
Who brings forth bread from the earth.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמוֹצֵא לֶחֶם מִן הָאָרֶץ.

The bottom matzah is returned to the plate and the upper and middle matzah are broken and distributed. We say the following blessing before eating the matzah.

Baruch atah Adonai
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe.
 asher kid'shanu b'mitzvotav,
You hallow us with Your mitzvot,
 v'tzivanu al achilat matzah.
and bid us to eat matzah.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

מרור

MAROR

Maror has the same numerical value as the word "death." When we slowly chew the maror and embrace its bitterness, we are tasting death and removing ourselves from its grip. We dip the maror into the charoset, careful to shake off the excess charoset so as to not neutralize the taste of the maror. Dipping the maror gives us a taste of the sweetness of freedom as we remember the bitterness of our struggle to transform our ego nature.

All take a piece of maror and dip it in the charoset. We say the following blessing before eating the maror.

Hin'ni muchan umzuman

I am now prepared and ready

l'kayem mitzvat achilat maror.

to perform the mitzvah of eating maror.

L'shem yichud kudsha

For the sake of the unification of the Holy One

b'rich hu ushchinteh,

blessed is He, and His Sh'chinah,

al y'dei hahu tamir v'nelam,

through Him Who is hidden and Who is concealed,

b'shem kol Yisra-el.

in the name of all of Israel.

Vihi no-am Adonai Eloheinu aleinu,

May the pleasantness of Adonai our Elohim be upon us,

uma-aseh yadeinu kon'nah aleinu,

and the work of our hands establish for us,

uma-aseh yadeinu kon'nehu.

and the work of our hands establish it.

Baruch atah Adonai

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe.

asher kid'shanu b'mitzvotav,

You hallow us with Your mitzvot,

v'tzivanu al achilat maror.

and bid us to eat maror.

הִנְנִי מוּכָן וּמְזוּמָן

לְקַיֵּם מִצְוֹת אֲכִילַת מָרוֹר.

לְשֵׁם יִחּוּד קוּדְשָׁא

בְּרִיךְ הוּא וּשְׁכִינָתִיהָ,

עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,

בְּשֵׁם כָּל יִשְׂרָאֵל.

וַיְהִי נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ,

וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עֲלֵינוּ,

וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ.

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

כּוֹרֵיךְ

KOREICH

The month of Nissan is ruled by the constellation of Aries, the Ram. It is no coincidence that this animal was chosen to be the sacrifice at Pesach during the days of the Temple. This connection, according to Kabbalah, assists us in rising above the astrological constellations and their influence over us.

The bottom matzah is broken and distributed.

All take a piece of chazeret (romaine lettuce) and dip it in the charoset and make a sandwich with the matzah. We say the following blessing, and then we eat the sandwich while reclining.

Zecher l'mikdash k'Hilel.

In remembrance of the Temple we do as Hillel.

Ken asah Hileil bizman

As did Hillel in the days

shebeit hamikdash hayah kayam.

that the Temple was still standing.

Hayah koreich Pesach matzah

He would make a sandwich of the Passover offering, matzah

umaror v'ocheil b'yachad.

and maror and eat them together.

l'kayem mah shene-emar:

This is to fulfill as it is written:

Al Matzot umrorim yoch'luhu.

They shall eat it with matzah and bitter herbs.

זָכַר לְמִקְדָּשׁ כְּהִלֵּל.

כֵּן עָשָׂה הִלֵּל בְּזִמְנָא

שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם.

הָיָה כּוֹרֵךְ פֶּסַח מַצָּה

וּמְרוֹר וְאוֹכֵל בְּיַחַד.

לְקַיֵּם מַה שֶּׁנֶּאֱמַר:

עַל מַצּוֹת וּמְרוֹרִים יֹאכְלֵהוּ.

שׁוּלְחַן עוֹרֵךְ

SHULCHAN OREICH

We now partake and eat of the festival meal. We are not giving in to the desire to receive. On the contrary we are eating to give ourselves energy to continue forward in our spiritual transformation. At the beginning of the meal, we eat an egg which represents the Passover sacrifice brought to Jerusalem in the days of the Temple. Our meal should be eaten in a combination of joy and solemnity, for the meal is also part of our connection. It is suggested that our conversations during this portion of the Seder be about Pesach and Kabbalistic wisdom. We eat a moderate amount during the meal so as to save room for the Afikoman.

צפון

TZAFUN

The Afikoman represents the Pesach sacrifice. Tzafun literally means “the revelation of that which is hidden”. The matzah we eat at the beginning of the meal connected us to the energy responsible for the redemption from Egypt. The hiding of the Afikoman connects us to the energy of the Final Redemption, when the Tikun Olam will be realized. We eat this at the very end of our meal and are not to eat anything else for the remainder of the Seder.

Hin’ni muchan um-zuman l’kayem

Behold I am prepared and ready to perform

mitzvot achilat afikoman.

the mitzvot of eating the afikoman.

L’shem yichud kudsha

For the sake of the unification of the Holy One

b’rich hu ushchinteh,

blessed is He, and His Sh’chinah,

al y’dei hahu tamir v’nelam,

through Him Who is hidden and Who is concealed,

b’shem kol Yisra-el.

in the name of all of Israel.

Vihi no-am Adonai Eloheinu aleinu,

May the pleasantness of Adonai our Elohim be upon us,

uma-aseh yadeinu kon’nah aleinu,

and the work of our hands establish for us,

uma-aseh yadeinu kon’nehu.

and the work of our hands establish it.

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקִיּוֹם

מִצְוֹת אֲכִילַת אַפִּיקוֹמָן.

לְשֵׁם יִחּוּד קוּדְשָׁא

בְּרִיךְ הוּא וּשְׁכִינָתוֹ,

עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,

בְּשֵׁם כָּל יִשְׂרָאֵל.

וְיֵהִי נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ,

וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עֲלֵינוּ,

וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ.

We break and distribute the Afikoman and eat it while leaning to the left.

We fill our cups with wine for the third time.

ברך

BARECH

We now continue with the Birkat Hamazon, the blessing after the meal. It raises the divine sparks of Light contained within the food to assure that we are not only physically nourished, but spiritually as well.

תהלים קכו

PSALM 126

We recite Psalm 126 before beginning the Birkat Hamazon on Shabbat and Festivals, because on these days is "when cheerfulness is prescribed."

Shir hama-alot b'shuv Adonai

A song of ascents when Adonai will return

et shivat Tziyon hayinu k'chol'mim.

the exiles back to Zion, we were like those who dream.

Az yimalei s'chok pinu

Then our mouth was filled with laughter

ulshonenu rinah.

and our tongue with glad song.

Az yom'ru vagoyim:

Then it was said among the nations:

Higdil Adonai la-asot im eleh.

Adonai has done great things for them.

Higdil Adonai la-asot

Adonai has done great things

imanu hayinu s'mechim.

for us and we rejoiced.

Shuvah Adonai et sh'vitenu

Restore our captives Adonai

ka-afikim banegev.

like streams in the desert.

Hazor'im b'dimah b'rinah yiktzoru.

Those who sow in tears shall reap in joy.

Haloch yelech uvachoh

The one who goes for weeping,

nosei meshech hazara,

bearing the seed for sowing,

bo yavo v'rinah

shall come back with shouts of joy,

nosei alumotav.

bearing their sheaves.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה
אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים.
אֲז יִמָּלֵא שְׂחֹק פִּינוּ
וְלִשְׁוֹנֵנוּ רִנָּה.
אֲז יֹאמְרוּ בַגּוֹיִם:
הֲגִדִיל יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי.
הֲגִדִיל יְהוָה לַעֲשׂוֹת
עִמָּנוּ הָיִינוּ שְׂמֵחִים.
שׁוּבָה יְהוָה אֶת שְׁבִיתָנוּ
כַּאֲפִיקִים בַּנֶּגֶב.
הֲזֹרְעִים בְּדִמָּעָה בְּרִנָּה יִקְצְרוּ.
הַלֹּךְ יֵלֵךְ וּבְכֹה נִשְׂא
מִשֶּׁךְ הַזֶּרַע,
בֹּא יבֹא בְרִנָּה
נִשְׂא אֲלֻמֹּתָיו.

Hin'ni muchan um-zuman l'kayem

Behold I am prepared and ready to perform

mitzvot aseih shel

the positive commandment of

birkat hamazon,

Blessing After Meals,

shene-emar: V'achalta v'savata,

for it is said: And you shall eat and you shall be satisfied,

uverachta et Adonai Elohecha,

and you shall bless Adonai your Elohim,

al ha-aretz hatovah asher natan lach. על הארץ הטובה אשר נתן לך.

for the land that is good which He gave you.

הִנְנִי מוֹכֵן וּמְזֻמָּן לְקִיִּים

מִצְוֹת עֲשֵׂה שֶׁל

בְּרִכַּת הַמָּזוֹן,

שְׁנַיִם עָמָר: וְאַכַּלְתָּ וְשָׂבַעְתָּ,

וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ,

עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ.

דִּימוּךְ

INVITATION

*If three or more persons participates in the meal, then a Leader is appointed and the following is said.
The Leader also says the four blessings to which everyone else at table responds "Amen."*

Leader:

חֲבֵרַי נְבָרְךָ!

Chaveirai n'varech!

Friends, let us bless!

Group:

יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

Y'hi shem Adonai m'vorach me-atah v'ad olam.

Blessed be the Name of Adonai from this time and to eternity.

Leader:

יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

Y'hi shem Adonai m'vorach me-atah v'ad olam.

Blessed be the Name of Adonai from this time and to eternity.

Leader:

בְּרִשׁוֹת חֲבֵרַי נְבָרְךָ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלוֹ.

Bir'shut chaverai n'varech Eloheinu she-achalnu mishelo.

Let us now bless our Elohim for we have eaten of what is His.

Group:

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵיִינוּ.

Baruch Eloheinu she-achalnu mishelo uv-tuvo chayinu.

Blessed be our Elohim for we have eaten of what is His and through His goodness we live.

Leader:

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵיִינוּ.

Baruch Eloheinu she-achalnu mishelo uv-tuvo chayinu.

Blessed be our Elohim for we have eaten of what is His and through His goodness we live.

Everyone:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

Baruch hu uvaruch sh'mo.

Blessed is He and Blessed is His Name.

הברכה הראשונה - ברכת הזן

THE FIRST BLESSING: FOR THE NOURISHMENT

This first blessing, prescribed by Torah, was composed by Moses in thanksgiving for the manna with which the Creator sustained Israel daily in the Wilderness.

Baruch atah Adonai

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe.

hazan et ha-olam kulo b'tuvo

Who nourishes the entire world with goodness

b'chen b'chesed uvrachamim,

and favor and kindness and mercy,

hu noten lechem l'chol basar

You give food to all living creatures

ki l'olam chasdo.

because Your kindness endures forever.

Uvtuvo hagadol

And through Your great goodness

tamid lo chasar lanu,

we have never been in want,

v'al yechar lanu mazon

and may we never lack nourishment

l'olam va-ed.

for ever and ever.

Ba-avur sh'mo hagadol,

For the sake of Your great Name,

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ

בְּחֵן בְּחֶסֶד וּבְרַחֲמִים,

הוּא נוֹתֵן לֶחֶם לְכֹל בָּשָׂר

כִּי לְעוֹלָם חֶסֶדּוֹ.

וּבְטוּבוֹ הַגָּדוֹל

תָּמִיד לֹא חָסַר לָנוּ,

וְאֵל יַחְסַר לָנוּ מִזֹּן

לְעוֹלָם וָעֶד.

בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל,

ki hu Eil zan

for You nourish

umfarnes lakol umetiv lakol,

and sustain all and do good to all,

umechin mazon l'chol b'riyotav

and provide food for all creatures

asher bara.

which You have created.

Baruch atah Adonai,

Blessed are You Adonai,

hazan et hakol. Amen.

Who nourishes all. Amen.

כִּי הוּא אֵל זֶן
וּמְפַרְנֵס לְכֹל וּמַטִּיב לְכֹל,
וּמַכְיִן מְזוֹן לְכֹל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יְהוָה,
הַזֵּן אֶת הַכֹּל. אָמֵן.

הברכה השנייה - ברכת הארץ

THE SECOND BLESSING: FOR THE LAND

This is the second blessing prescribed by Torah. When Joshua entered the land of Israel, he composed this blessing in honor of the land.

Nodeh I'cha Adonai Eloheinu

We thank You Adonai our Elohim

al shehinchalta la-avoteinu,

for having bestowed upon our ancestors,

eretz chemdah tovah urchavah.

a land beautiful, good, and spacious,

V'al shehotzetanu Adonai Eloheinu

And for taking us out Adonai our Elohim

me-eretz mitzrayim,

from the land of Egypt,

uf-ditanu mibeit avadim,

and redeeming us from the house of slavery,

v'al b'rit'cha shechatamta bivsarenu,

and for Your covenant which You have sealed in our flesh,

v'al Torat'cha shelimadtanu,

and for Your Torah which You have taught us,

v'al chukecha shehodatanu,

and for Your statutes which You made known to us,

v'al chayim chein

and for the life, grace

vachesed shechonantanu,

and lovingkindness which You granted us,

נוֹדָה לְךָ יְהוָה אֱלֹהֵינוּ
עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ,
אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחְבָּה.
וְעַל שֶׁהוֹצַאתָנוּ יְהוָה אֱלֹהֵינוּ
מֵאֶרֶץ מִצְרַיִם,
וּפְדִיתָנוּ מִבֵּית עֲבָדִים,
וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בְּבִשְׂרָנוּ,
וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ,
וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ,
וְעַל חַיִּים חֵן
וְחֶסֶד שֶׁחֹנַנְתָּנוּ,

v'al achilat mazon
and for our eating of the food
 sha-atah zan umfarnes
with which You nourish and sustain
 otanu tamid,
us always,
 b'chol yom uvchol et
in every day and in every season
 uvchol sha-ah.
and in every hour.

V'al hakol Adonai Eloheinu anachnu
And for all, Adonai our Elohim, we give You
 modim lach, umvar'chim otach,
thanks, and bless You,
 yitbarach shimcha b'fi kol chai tamid
may Your Name be always blessed by all
 l'olam va-ed.
for ever and ever.
 Kakatuv, v'achalta v'savata,
As it is written, after you have eaten and are satisfied,
 uverachta et Adonai Elohecha
you shall bless Adonai your Elohim
 al ha-aretz hatovah asher
for the good land which
 natan lach.
you have been given.
 Baruch atah Adonai,
Blessed are You Adonai,
 al ha-aretz v'al hamazon. Amen.
for the land and for the food. Amen.

וְעַל אֲכִילַת מְזוֹן
 שְׂאֵתָה זֶן וּמְפָרְנִים
 אוֹתָנוּ תָמִיד,
 בְּכֹל יוֹם וּבְכֹל עֵת
 וּבְכֹל שָׁעָה.

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ
 מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ,
 יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד
 לְעוֹלָם וָעֶד.
 כַּכָּתוּב, וְאַכַּלְתָּ וּשְׂבַעְתָּ,
 וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ
 עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר
 נָתַן לָךְ.
 בָּרוּךְ אַתָּה יְהוָה,
 עַל הָאָרֶץ וְעַל הַמְּזוֹן. אָמֵן.

הברכה השלישית - ברכת ירושלים

THE THIRD BLESSING: FOR JERUSALEM

This is the final blessing prescribed by Torah. It was composed by David and Solomon.

Rachem, Adonai Eloheinu,
Have mercy, Adonai our Elohim,
 al Yisra-el amecha,
on Israel Your people,
 v'al Y'rushalayim irecha,
and on Jerusalem Your city,
 v'al Tziyon mishkan k'vodecha,
and on Zion the dwelling place of Your glory,
 v'al malchut beit David m'shichecha,
and on the sovereignty of the House of David Your anointed,
 v'al habayit hagadol v'hakadosh
and on the great and holy House
 shenikra shimcha alav.
upon which Your Name is called.
 Eloheinu, Avinu, r'enu, zunenu,
Our Elohim, our Father, tend us, nourish us,
 parn'senu, v'chalk'lenu,
sustain us, and support us,
 v'harvichenu, v'harvach lanu
and relieve us, and grant relief to us
 Adonai Eloheinu
Adonai our Elohim
 m'herah mikol tzaroteinu,
speedily from all our troubles.
 V'nah al tatzrichenu,
Please do not make us dependent,
 Adonai Eloheinu,
Adonai our Elohim,
 lo lidei mat'nat basar vadam,
neither upon the gifts of flesh and blood,
 v'lo lidei halva-adam,
nor upon their loans,
 ki im l'yad'cha ham'le-ah,
but only upon Your hand that is full,
 hap'tuchah, hak'doshah v'har'chavah,
open, holy, and spacious,
 shelo nevosh v'lo nikalem
that we not be ashamed nor be humiliated
 l'olam va-ed.
for ever and ever.

רחם, יהוה 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, והרוח לנו
 יהוה אלהינו
 מהרה מכל צרותינו.
 ונא אל תצריכנו,
 יהוה אלהינו,
 לא לידי מתנת בשר ודם,
 ולא לידי הלואתם,
 כי אם לידי המלאה,
 הפתוחה, הקדושה והרחבה,
 שלא נבוש ולא נכלם
 לעולם ועד.

On Friday night the following is added.

SHABBAT

We say this blessing on Shabbat to assist us in connecting to the extra energy available to us on this day.

R'tzeh v'hachalitzenu

May it be pleasing to You to give us rest

Adonai Eloheinu

Adonai our Elohim

b'mitzvotecha uvmitzvot

through Your commandments and through the commandment

yom hash'vi-i ha-Shabbat hagadol

of the Seventh Day, the Sabbath that is great

v'hakadosh hazeh.

and holy, this one.

Ki yom zeh gadol

For this day which is great

v'kadosh hu l'fanecha,

and holy before You,

lishbat bo v'lanu-ach bo

to cease from work on it and to rest on it

b'ahavah k'mitzvot r'tzonecha,

in love as ordained by Your will,

uvirtzon'cha hani-ach lanu

and through Your will grant rest to us

Adonai Eloheinu,

Adonai our Elohim,

shelo t'hei tzarah v'yagon

that there should not be any distress nor grief

va-anachah b'yom m'nuchatenu.

nor lament on this day of our rest.

V'harenu Adonai Eloheinu

And show us Adonai our Elohim

b'nechamat Tziyon irecha,

the consolation of Zion, Your City,

uv'vinyan Y'rushalayim ir kodshecha,

and the rebuilding of Jerusalem City of Your holiness,

ki atah hu ba-al

for You are Ruler

hay'shu-ot uva-al hanechamot.

of salvations and Ruler of consolations.

רְצֵה וְהַחֲלִיצֵנוּ

יְהוָה אֱלֹהֵינוּ

בְּמִצְוֹתֶיךָ וּבְמִצְוֹת

יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל

וְהַקָּדוֹשׁ הַזֶּה.

כִּי יוֹם זֶה גָּדוֹל

וְקָדוֹשׁ הוּא לְפָנֶיךָ,

לְשַׁבָּת בּוֹ וּלְנֹחַ בּוֹ

בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ,

וּבְרְצוֹנְךָ הַנִּיחַ לָנוּ

יְהוָה אֱלֹהֵינוּ,

שֶׁלֹּא תִהְיֶה צָרָה וְיָגוֹן

וְאַנְחָה בְּיוֹם מְנוּחַתֵּנוּ.

וְהִרְאֵנוּ יְהוָה אֱלֹהֵינוּ

בְּנֶחֱמַת צִיּוֹן עִירֶךָ,

וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשְׁךָ,

כִּי אַתָּה הוּא בַּעַל

הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת.

Eloheinu v'Elohei avoteinu,
Our Elohim and Elohim of our ancestors,
 ya-aleh v'yavo, v'yagi-a, v'yera-eh,
may there rise and come, and reach, and be noted,
 v'yeratzeh, v'yishama, v'yipaked,
and be favored, and be heard, and be considered,
 v'yizacher zichronenu ufikdonenu
and be remembered the remembrance and consideration of us
 v'zichron avoteinu, v'zichron
and the remembrance of our ancestors, and the remembrance
 Mashi-ach ben David avdecha,
of Mashiach son of David Your servant,
 v'zichron Y'rushalayim ir
and the remembrance of Jerusalem the City
 kodshecha, v'zichron kol am'cha
of Your holiness, and the remembrance of Your entire people
 beit Yisra-el l'fanecha,
the House of Israel before You,
 lifletah, l'tovah,
for deliverance, for goodness,
 l'chen ul-chesed ul-rachamim,
for grace and for kindness and for compassion,
 l'chayim ul-shalom,
for life and for peace,
 b'jom Chag ha-Matzot hazeh.
on this day of the Festival of matzah.
 Zochrenu Adonai Eloheinu,
Remember us Adonai our Elohim,
 bo l'tovah, ufokdenu vo
for goodness on it, and consider us on it
 livrachah, v'hoshi-enu vo
for blessing, and save us on it
 l'chayim. Uvidvar y'shu-ah
for life. In the matter of salvation
 v'rachamim, chus v'chanenu,
and compassion, have pity and be gracious,
 v'rachem aleinu v'hoshi-enu,
and be compassionate with us and save us,
 ki elecha eineinu,
for to You our eyes are turned,
 ki el melech chanun
because O Almighty One a Sovereign gracious
 v'rachum atah.
and compassionate are You.
 Uvneh Y'rushalayim ir ha-kodesh
And rebuild Jerusalem the city of holiness
 bimherah v'yameinu.
soon in our days.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 יַעֲלֶה וַיָּבֹא, וַיַּגִּיעַ, וַיֵּרָא,
 וַיֵּרָצֶה, וַיִּשְׁמַע, וַיִּפְקֹד,
 וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹנוּ
 וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן
 מָשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר
 קְדוֹשְׁךָ, וְזִכְרוֹן כָּל עַמֶּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְפִלְיָטָה, לְטוֹבָה,
 לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
 לְחַיִּים וּלְשָׁלוֹם,
 בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.
 זְכוֹרֵנוּ, יְהוָה אֱלֹהֵינוּ,
 בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ
 לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ
 לְחַיִּים. וּבְדַבַּר יְשׁוּעָה
 וּרַחֲמִים, חוּס וְחַנּוּן,
 וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
 כִּי אֵלֶיךָ עֵינֵינוּ,
 כִּי אֵל מֶלֶךְ חַנוּן
 וּרְחוּם אַתָּה.
 וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
 בְּמַהֲרָה בְּיָמֵינוּ.

Baruch atah Adonai,
Blessed are You Adonai,
 boneh v'rachamav Y'rushalayim.
Who rebuilds Jerusalem with mercy.
 Amen.
Amen.

בְּרוּךְ אַתָּה יְהוָה,
 בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם.
 אָמֵן.

הברכה הרביעית - הנוב והמטיב

THE FOURTH BLESSING: FOR THE CREATOR'S GOODNESS

This blessing connects us to the energy of gratitude, which enables us to receive more blessings in our lives.

Baruch atah Adonai Eloheinu
Blessed are You Adonai our Elohim
 melech ha-olam, ha-El, Avinu,
Sovereign of the universe, the Almighty, our Father,
 malkenu, adirenu, bor'enu,
our Sovereign, our Mighty One, our Creator,
 go-alenu, yotz'renu,
our Redeemer, our Maker,
 k'doshenu k'dosh Ya-akov,
our Holy One, Holy One of Jacob,
 ro-enu ro-eh Yisra-el,
our Shepherd, Shepherd of Israel,
 hamelech hatov v'hametiv l'kol,
the Sovereign Who is good and does good for all,
 sheb'chol yom vayom hu hetiv,
for every day and day after He did good,
 hu metiv, hu yetiv lanu.
He does good, and He will do good to us.
 Hu g'malanu, hu gom'lenu,
He was bountiful with us, He is bountiful with us,
 hu yigm'lenu la-ad,
and He will be bountiful with us,
 l'chen ulchesed ulrachamim
with grace and with kindness and with compassion
 ulrevach hatzalah v'hatzlachah,
with relief, rescue and success,
 b'rachah vishu-ah, nechamah,
blessing and salvation, consolation,
 parnasah v'chal-kalah, v'rachamim
sustenance and support, and compassion
 v'chayim v'shalom v'chol tov,
and life and peace and all good,

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, הָאֵל, אָבִינוּ,
 מַלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ,
 גּוֹאֲלֵנוּ, יוֹצְרֵנוּ,
 קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב,
 רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל,
 הַמֶּלֶךְ הַטוֹב וְהַמְטִיב לְכָל,
 שֶׁבְּכָל יוֹם וַיּוֹם הוּא הֵטִיב,
 הוּא מְטִיב, הוּא יֵיטִיב לָנוּ.
 הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ,
 הוּא יִגְמְלָנוּ לְעַד,
 לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
 וּלְרוּחַ הַצְּלָחָה וְהַצְּלָחָה,
 בְּרַחֲמָה וַיְשׁוּעָה, נְחָמָה,
 פְּרִנְסָה וְכִלְכָּלָה, וְרַחֲמִים
 וְחַיִּים וְשָׁלוֹם וְכֹל טוֹב,

umikol tuv l'olam al y'chas'renu.
and of all good things may He forever not deprive us.
Amen.
Amen.

Harachaman, hu yimloch
The Compassionate One, May He reign
aleinu l'olam va-ed.
over us for ever and ever.

Harachaman, hu yitbarach
The Compassionate One, may He be blessed
bashamayim uva-aretz.
in heaven and on earth.

Harachaman, hu yishtabach
The Compassionate One, may He be praised
l'dor dorim, v'yitpa-ar banu la-ad
for all generations, and may He be glorified in us forever
ulnetzach n'tzachim, v'yit-hadar
and until the end of time, and may He be honored
banu la-ad ul-ol'mei olamim.
in us forever and for all eternity.

Harachaman, hu y'farn'senu
The Compassionate One, may He sustain us
b'chavod.
in honor.

Harachaman, hu yishbor ulenu
The Compassionate One, may He break our burden
me-al tzavarenu v'hu yolichenu
of oppression from our necks and guide us
kom'miyut l'ar-tzenu.
upstanding to our land.

Harachaman, hu yishlach lanu
The Compassionate One, may He send ample
b'rachah m'rubah babayit hazeh,
 blessing unto this house,
v'al shulchan zeh she-achalnu alav.
and upon this table at which we have eaten.

Harachaman, hu yishlach lanu et
The Compassionate One, may He send us
Eilياهو hanavi zachur latov,
Elijah the prophet of blessed memory,
vivaser lanu b'sorot tovat
who will bring us good tidings

וּמְכַל טוֹב לְעוֹלָם אֵל יַחְסְרֵנוּ.
 אָמֵן.

הַרְחֵמֵן, הוּא יְמַלּוֹךְ
 עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחֵמֵן, הוּא יִתְבָּרֵךְ
 בַּשָּׁמַיִם וּבָאָרֶץ.

הַרְחֵמֵן, הוּא יִשְׁתַּבַּח
 לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעֶד
 וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר
 בְּנוֹ לְעֶד וּלְעוֹלָמֵי עוֹלָמִים.

הַרְחֵמֵן, הוּא יִפְרֹנְסֵנוּ
 בְּכָבוֹד.

הַרְחֵמֵן, הוּא יִשְׁבֹּר עָלֵנוּ
 מֵעַל צְוָאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ
 קוֹמְמִיּוֹת לְאֶרְצֵנוּ.

הַרְחֵמֵן, הוּא יִשְׁלַח לָנוּ
 בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה,
 וְעַל שֻׁלְחָן זֶה שֶׁאֲכַלְנוּ עָלָיו.

הַרְחֵמֵן, הוּא יִשְׁלַח לָנוּ אֶת
 אֵילִיָּהוּ הַנָּבִיא זָכוֹר לְטוֹב,
 וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת

y'shu-ot v'nechamot.
of consolation and comfort.

Otanu v'et kol asher lanu,
Us and all that is ours,
k'mo shenitbar'chu avoteinu,
just as our ancestors were blessed,
Avraham Yitz-chak v'Ya-akov,
Abraham, Isaac, and Jacob,
bakol, mikol, kol,
in everything, from everything, with everything,
ken y'varech otanu
so may He bless us
kulanu yachad bivrachah sh'lemah,
all of us together with a blessing that is perfect.
v'nomar, Amen.
and let us say, amen.

Bamarom y'lam'du aleihem
On high may there be pleaded upon them
v'aleinu z'chut,
and upon us merit,
shet'hei l'mishmeret shalom.
that may serve for a safeguard of peace.
V'nisa v'rachah me-eit Adonai,
And may we receive a blessing from Adonai,
utzdakah me-Elohei yishenu,
and kindness that is just from the Elohim or our salvation,
v'nimtza chen v'sechel tov
and may we find favor and understanding that is good
b'einei Elohim v'adam.
in the eyes of Elohim and humankind.

On Shabbat Add This Line:

Harachaman, hu yanchilenu
May the Merciful One, cause us to inherit
yom shekulo Shabbat
the day which will be completely Shabbat
umnuchah l'chayei ha-olamim.
and a rest day for life that is eternal.

ישועות וְנַחֲמוֹת.

אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ,
כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ,
אַבְרָהָם יִצְחָק וְיַעֲקֹב,
בְּכֹל, מִכֹּל, כֹּל,
כֵּן יְבָרֵךְ אוֹתָנוּ
כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה,
וְנֹאמֵר, אָמֵן.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם
וְעַלֵּינוּ זְכוּת,
שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם.
וְנִשָּׂא בְרָכָה מֵאֵת יְהוָה,
וְצַדִּיקָה מֵאֱלֹהֵי יִשְׂרָאֵל,
וְנִמְצָא חֵן וְשִׁכְל טוֹב
בְּעֵינֵי אֱלֹהִים וָאָדָם.

לְשַׁבָּת:

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ
יוֹם שְׁכֻלוֹ שַׁבָּת
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

Harachaman, hu yanchilenu

May the Merciful One, cause us to inherit

yom shekulo tov.

the day which will be completely good.

Harachaman, hu y'zakenu limot

May the Merciful One, enable us to live in the days

ha-Mashi-ach ulchayei ha-olam haba.

of the Mashiach and in the world to come.

Migdol y'shu-ot malko,

He who is a tower of salvations to His king,

v'oseh chesed limshicho

and does kindness to His anointed,

l'David ulzaro ad olam.

to David and to his offspring forever.

Oseh shalom bimromav,

May the One who makes peace in the high heavens,

hu ya-aseh shalom aleinu,

bring this peace upon us,

v'al kol Yisra-el,

and upon all Israel and upon all the world,

v'al kol yosh'vei tevel,

and upon all the inhabitants of the earth,

v'imru Amen.

and let us say amen.

Y'ru et Adonai k'doshav,

Give honor to Adonai O you holy ones,

ki ein machsor lire-av.

for there is no deprivation for the Eternal's reverent ones.

K'firim rashu v'ra-evu,

Young lions may want and hunger,

v'dor'shei Adonai lo

but those who seek Adonai will not

yachs'ru kol tov.

lack any good.

Hodu l'Adonai ki tov,

Give thanks to Adonai who is good,

ki l'olam chasdo.

for His kindness endures forever.

הֲרַחֲמֵן, הוּא יִנְחִילֵנוּ

יּוֹם שֶׁכֻּלּוֹ טוֹב.

הֲרַחֲמֵן, הוּא יִזְכֵּנוּ לַיָּמֹת

הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

מִגְדוֹל יְשׁוּעוֹת מַלְכוּתוֹ,

וְעֹשֶׂה חֶסֶד לְמְשִׁיחוֹ

לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם.

עֹשֶׂה שָׁלוֹם בְּמְרוֹמָיו,

הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל

וְעַל כָּל יוֹשְׁבֵי תֵבֶל,

וְאָמְרוּ אָמֵן.

יִרְאוּ אֶת יְהוָה קְדוֹשֵׁיוּ,

כִּי אֵין מַחְסוֹר לִירְאָיו.

כְּפִירִים רָשׁוּ וְרָעִבוּ,

וְדוֹרְשֵׁי יְהוָה לֹא

יִחְסְרוּ כֹּל טוֹב.

הוֹדוּ לַיהוָה כִּי טוֹב,

כִּי לְעוֹלָם חֶסְדּוֹ.

Pote-ach et yadecha,
You open Your hand,
 umasbi-a l'chol chai ratzon.
and satisfy every living thing with its desire.
 Baruch hagever asher
Blessed is the one who
 yivtach b'Adonai,
trusts in Adonai,
 v'hayah Adonai mitvacho.
and then will Adonai be their security.
 Na-ar hayiti gam zakanti,
A youth have I been and also I have aged,
 v'lo ra-iti tzadik ne-ezav,
but I have not seen a righteous person forsaken,
 v'zaro m'vakesh lachem.
nor their children begging for bread.
 Adonai oz l'amo yiten,
Adonai will give strength to His people,
 Adonai y'varech et amo vashalom.
Adonai will bless His people with peace.

פּוֹתַח אֶת יָדְךָ,
 וּמְשַׁבֵּיעַ לְכֹל חַי רָצוֹן.
 בְּרוּךְ הַגֶּבֶר אֲשֶׁר
 יִבְטַח בַּיהוָה,
 וְהָיָה יְהוָה מְבִטְחוֹ.
 נַעַר הָיִיתִי גַם זָקַנְתִּי,
 וְלֹא רָאִיתִי צַדִּיק נֶעְזָב,
 וְזָרְעוֹ מְבַקֵּשׁ לֶחֶם.
 יְהוָה עֹז לְעַמּוֹ יִתֵּן,
 יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

יהוה

THE WORLD OF YETZIRAH

Yetzirah is known as the World of Formation. There is increasing differentiation in this world because it is further removed from the direct Light of the Creator. Yetzirah is the spiritual origin of human emotion. This is the world of the angels and the world that corresponds to the level of the soul known as ruach, which is seated in the heart. This world is represented by the letter Vav of the Divine Name.

Hin'ni muchan umzuman
I am now prepared and ready
 l'kadesh al hayayin,
to recite the Kiddush over wine,
 ulkayem mitzvot kos sh'lishi
and to perform the mitzvah of the third cup
 me-arba kosot.
of the Four Cups.
 L'shem yichud kudsha
For the sake of the unification of the Holy One
 b'rich hu ushchinteh,
blessed is He, and His Sh'chinah,
 al y'dei hahu tamir v'nelam,
through Him Who is hidden and Who is concealed,

הִנְנִי מוּכָן וּמְזוּמָן
 לְקַדֵּשׁ עַל הַיַּיִן,
 וּלְקַיֵּם מִצְוֹת כּוֹס שְׁלִישִׁי
 מֵאַרְבַּע כּוֹסוֹת.
 לְשֵׁם יְחִוּד קוּדְשָׁא
 בְּרִיךְ הוּא וּשְׁכִינָתִיהָ,
 עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,

b'shem kol Yisra-el.

in the name of all of Israel.

Vihi no-am Adonai Eloheinu aleinu,

May the pleasantness of Adonai our Elohim be upon us,

uma-aseh yadeinu kon'nah aleinu,

and the work of our hands establish for us,

uma-aseh yadeinu kon'nehu.

and the work of our hands establish it.

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

borei p'ri ha-gafen.

Who creates the fruit of the vine.

בְּשֵׁם כָּל יִשְׂרָאֵל.

וְיְהִי נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עִלֵּינוּ,

וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עִלֵּינוּ,

וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהּ.

בָּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְּרֵי הַגָּפֶן.



We drink the third cup of wine while leaning to the left.

שִׁפְךְ חֲמַתְךָ

SH'FOCH CHAMAT'CHA

Elijah will herald Mashiach, a new level of consciousness which will enable all people of the earth to live in love, peace, and harmony with one another, with little effort. Elijah is the only being that has a dual function, in the Upper Worlds he is an angel, but in our world he is a person. He is our link to achieving closeness to the Creator's Light and through that closeness we are able to transform our negativity. We now invite Elijah to join our Seder. We open the door of our home to welcome him in. We do this for ourselves and not for him, because it is we that need to open our hearts to Elijah's message of the Creator's love for us.

We fill our cups with wine for the fourth time.

The cup of Elijah is poured and we open the main door of the house.

Sh'foch chamat'cha el hagoyim,

Pour Your wrath upon the nations,

asher lo y'da-ucha v'al mamlachot

that do not recognize You and upon the kingdoms

asher b'shimcha lo kara-u.

that do not call upon Your Name.

Ki achal et Ya-akov

For they have devoured Jacob

v'et navehu heshamu.

and they have destroyed his habitation.

שִׁפְךְ חֲמַתְךָ אֶל הַגּוֹיִם,

אֲשֶׁר לֹא יִדְעוּךָ וְעַל מַמְלָכוֹת

אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ.

כִּי אָכַל אֶת יַעֲקֹב

וְאֶת נְוֵהוּ הִשְׁמִי.

Sh'foch aleihem zamecha,
Pour upon them Your fury,
 vaharon ap'cha yasigem.
and let the fierceness of Your anger overtake them.
 Tirdof b'af v'tashmidem,
Pursue them in anger and destroy them,
 mitachat sh'mei Adonai.
from beneath the heavens of Adonai.

Eilyahu hanavi,
Elijah the prophet,
 Eilyahu ha-Tishbi,
Elijah the Tishbite,
 Eilyahu ha-Giladi,
Elijah of Gilead,
 bimherah v'yameinu yavo
come speedily in our day
 eleinu im Mashich ben David.
with the Mashiach, the son of David.

שִׁפֹּךְ עֲלֵיהֶם זַעֲמֶךָ,
 וַחֲרוֹן אַפֶּךָ יִשְׁיגֵם.
 תִּרְדֹּף בְּאַף וְתִשְׁמִידֵם,
 מִתַּחַת שָׁמַי יְהוָה.

אֱלִיָּהוּ הַנָּבִיא,
 אֱלִיָּהוּ הַתִּשְׁבִּי,
 אֱלִיָּהוּ הַגִּלְעָדִי,
 בְּמַהֲרָה בְּיָמֵינוּ יָבֹא
 אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.

The door is closed.

הלל

HALEIL

תהלים קטו:א-יא
 PSALM 115:1-11

Lo lanu, Adonai, lo lanu,
Not for our sake, Adonai, not for our sake,
 ki l'shimcha tein kavod,
but for Your Name's sake give glory,
 al chasd'cha al amitecha.
for Your kindness and Your truth.
 Lamah yom'ru hago-yim,
Why should the nations say,
 ayeh na Eloheihem.
where now is their Elohim.
 V'Eloheinu bashamayim,
Our Elohim is in the heavens,

לֹא לָנוּ, יְהוָה, לֹא לָנוּ,
 כִּי לְשִׁמְךָ תֵּן כְּבוֹד,
 עַל חַסְדֶּךָ עַל אֱמֶתְךָ.
 לָמָּה יֹאמְרוּ הַגּוֹיִם,
 אַיֵּה נָא אֱלֹהֵיהֶם.
 וְאֱלֹהֵינוּ בַּשָּׁמַיִם,

kol asher chafetz asah.

whatever It pleases It does.

Aztabehem kesef v'zahav,

Their idols are silver and gold,

ma-aseh y'dei adam.

the work of human hands.

Peh lahem v'lo y'dabeiru,

They have a mouth but cannot speak,

einayim lahem v'lo yiru.

they have eyes but cannot see.

Oznayim lahem v'lo yishma-u,

They have ears but they cannot hear,

af lahem v'lo y'richun.

a nose but they cannot smell.

Y'deihem v'lo y'mishun,

Their hands cannot feel,

ragleihem v'lo y'haleichu,

their feet cannot walk,

lo yeh-gu bigronam.

they cannot utter a sound from their throat.

K'mohem yih-yu oseihem,

Those who make them should become like them,

kol asher botej-ach bahem.

all who put their trust in them.

Yisra-el b'tach b'Adonai,

O Israel trust in Adonai,

ezram umaginam hu.

who is their help and their shield.

Beit Aharon bitchu b'Adonai,

House of Aaron trust in Adonai,

ezram umaginam hu.

who is their help and their shield.

Yirei Adonai bitchu b'Adonai,

You who are in awe of Adonai trust in Adonai,

ezram umaginam hu.

who is their help and their shield.

כָּל אֲשֶׁר חָפֵץ עָשָׂה.
 עֲצֵבֵיהֶם כֶּסֶף וְזָהָב,
 מַעֲשֵׂה יְדֵי אָדָם.
 פֶּה לָהֶם וְלֹא יִדְבְּרוּ,
 עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
 אָזְנַיִם לָהֶם וְלֹא יִשְׁמְעוּ,
 אֵף לָהֶם וְלֹא יִרְיחוּ.
 יְדֵיהֶם וְלֹא יִמִּישׁוּן,
 רַגְלֵיהֶם וְלֹא יִהְלְכוּ,
 לֹא יִהְיוּ בְּגִרּוֹנָם.
 כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם,
 כָּל אֲשֶׁר בָּטַח בָּהֶם.
 יִשְׂרָאֵל בְּטַח בַּיהוָה,
 עֲזָרָם וּמִגְּנָם הוּא.
 בַּיֵּת אַהֲרֹן בְּטַחוּ בַּיהוָה,
 עֲזָרָם וּמִגְּנָם הוּא.
 יִרְאֵי יְהוָה בְּטַחוּ בַּיהוָה,
 עֲזָרָם וּמִגְּנָם הוּא.

תהלים קטו:יב-יח

PSALM 115:12-18

Adonai z'charanu y'vareich,

Adonai who has remembered us will bless us,

y'vareich et beit Yisra-el,

It will bless the House of Israel,

y'vareich et beit Aharon.

It will bless the House of Aharon.

יהוה זְכָרָנוּ יְבָרֵךְ,
 יְבָרֵךְ אֶת בַּיֵּת יִשְׂרָאֵל,
 יְבָרֵךְ אֶת בַּיֵּת אַהֲרֹן.

Y'vareich yir-ei Adonai,
It will bless those who are in awe of Adonai,
hak'tanim im hagdolim.
the small as well as the great.
Yoseif Adonai aleichem,
May Adonai increase upon you,
aleichem v'al b'neichem.
upon you and upon your children.
B'ruchim atem l'Adonai,
Blessed are you by Adonai,
oseih shamayim va-aretz.
Maker heaven and earth.
Hashamayim shamayim l'Adonai,
As for the heavens, the heavens are for Adonai,
v'ha-aretz natan livnei adam.
but the earth It has given to humankind.
Lo hameitim y'hal'lu Yah,
Neither the dead can praise Yah,
v'lo kol yordei dumah.
nor any who descended into silence.
Va-anachnu n'vareich Yah,
But we will bless Yah,
me-atah v'ad olam, hal'lu-Yah.
from this time until eternity, praise Yah.

יְבָרֵךְ יִרְאֵי יְהוָה,
הַקְטָנִים עִם הַגְּדֹלִים.
יִסַּף יְהוָה עֲלֵיכֶם,
עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוָה,
עֹשֵׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לַיהוָה,
וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.
לֹא הַמֵּיתִים יְהַלְלוּ יְהוָה,
וְלֹא כָּל יֹרְדֵי דוּמָה.
וְאֲנַחְנוּ נְבָרֵךְ יְהוָה,
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּ יְהוָה.

תהלים קטז:א-יא

PSALM 116:1-11

Ahavti ki yishma Adonai,
I love for Adonai hears,
et koli tachanunai.
my voice and my supplications.
Ki hitah azno li,
For It has inclined His ear to me,
uvyamai ekra.
so in my days shall I call.
Afafuni chevlei mavet,
The pains of death have encircled me,
umtzarei sh'ol m'tza-uni,
and the confines of the grave have found me,
tzarah v'yagon em'tza.
distress and grief I would find.
Uvsheim Adonai ekra,
Then the Name of Adonai I would invoke,
anah Adonai mal'tah nafshi.
please Adonai save my soul.

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה,
אֶת קוֹלִי תַחֲנוּנָי.
כִּי הִטָּה אָזְנוֹ לִי,
וּבְיָמַי אֶקְרָא.
אֶפְפוּנֵי חֲבַלֵי מוֹת,
וּמְצָרֵי שְׂאוֹל מְצָאוּנֵי,
צָרָה וַיְגוֹן אֶמְצָא.
וּבִשְׁם יְהוָה אֶקְרָא,
אָנָּה יְהוָה מַלְטָה נַפְשִׁי.

Chanun Adonai v'tzadik,
Adonai is compassionate and righteous,
v'Eilohenu m'racheim.
and our Elohim is merciful.

Shomeir p'tayim Adonai,
Adonai is the protector of the simple,
daloti v'li y'hoshi-a.

I was brought low but It saved me.

Shuvi nafshi limnuchay'chi,
Return my soul to your rest,
ki Adonai gamal alay'chi.

for Adonai has rewarded you.

Ki chilatz'ta nafshi mimavet,
For You have delivered my soul from death,
et eini min dimah,

my eyes from tears,

et ragli midechi.

my feet from stumbling.

Et-haleich lifnei Adonai,
I shall walk before Adonai,
b'ar'tzot ha-chayim.

in the lands of the living.

He-emanti ki adabeir,
I have kept faith although I say,
ani aniti m'od.

I suffer exceedingly.

Ani amarti b'chafzi,
I said in my haste,
kol ha-adam kozeiv.

all humankind is deceitful.

חַנוּן יְהוָה וְצַדִּיק,
וְאֱלֹהֵינוּ מְרַחֵם.
שׁוֹמֵר פְּתָאִים יְהוָה,
דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ.
שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִי,
כִּי יְהוָה גָּמַל עָלַיִכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת עֵינַי מִן דִּמְעָה,
אֶת רַגְלִי מִדְּחִי.
אֶתְהַלֵּךְ לִפְנֵי יְהוָה,
בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר,
אֲנִי עָנִיתִי מְאֹד.
אֲנִי אָמַרְתִּי בְחַפְזִי,
כֹּל הָאָדָם כּוֹזֵב.

תהלים קטז: יב-יט

PSALM 116:12-19

Mah ashiv l'Adonai,
How can I repay Adonai,
kol tagmulohi alai.
for the kindnesses It has bestowed on me?

Kos y'shu-ot esa,
I will raise the cup of salvation,
uvsheim Adonai ekra.
and invoke the Name of Adonai.

N'darai l'Adonai ashaleim,
I will pay my vows to Adonai,
negdah na l'chol amo.

now in the presence of His entire people.

מָה אָשִׁיב לַיהוָה,
כֹּל תַּגְּמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֶשָּׂא,
וּבְשֵׁם יְהוָה אֶקְרָא.
נְדָרַי לַיהוָה אֲשַׁלֵּם,
נְגִדָה נָא לְכֹל עַמּוֹ.

Yakar b'einei Adonai,

Difficult in the eyes of Adonai,

hamavta lachasidav.

is the death of His devout ones.

Anah Adonai ki ani avdecha,

Please Adonai for I am Your servant,

ani avd'cha ben amatecha,

I am Your servant son of Your handmaiden,

pitachta l'moseirai.

You have released my bonds.

L'cha ezbach zevach todah,

To You I will sacrifice an offering of thanks,

uvshem Adonai ekra.

and invoke the Name of Adonai.

N'darai l'Adonai ashaleim,

I will pay my vows to Adonai,

negdah na l'chol amo.

now in the presence of His entire people.

B'chatzrot beit Adonai,

In the courtyards of the House of Adonai,

b'tocheichi Y'rushalayim, hal'lu-Yah.

in your midst O Jerusalem, praise Yah.

יָקָר בְּעֵינֵי יְהוָה,
הַמּוֹתָה לַחֲסִידָיו.
אָנָּה יְהוָה כִּי אָנִי עַבְדְּךָ,
אָנִי עַבְדְּךָ בֶּן אִמְתְּךָ,
פָּתַחְתָּ לְמוֹסְרֵי.
לְךָ אֶזְבַּח זֶבַח תּוֹדָה,
וּבְשֵׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם,
נִגְדָה נָא לְכֹל עַמּוֹ.
בְּחִצְרוֹת בַּיִת יְהוָה,
בְּתוֹכֵי יְרוּשָׁלַיִם, הַלְלוּיָהּ.

תהלים קיז

PSALM 117

Hal'lu et Adonai, kol go-yim,

Praise Adonai, all nations,

shab'chuhu, kol ha-umim.

extol It, all the peoples.

Ki gavar aleinu chasdo,

For His kindness has overwhelmed us,

ve-emet Adonai l'olam, hal'lu-Yah.

and the truth of Adonai is eternal, praise Yah.

הַלְלוּ אֶת יְהוָה, כָּל גּוֹיִם,
שִׁבְּחוּהוּ, כָּל הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ,
וְאֵמֶת יְהוָה לְעוֹלָם, הַלְלוּיָהּ.

תהלים קיח

PSALM 118

Each verse is recited by the Leader, after each verse Everyone responds with the first line.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.

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

Give thanks to Adonai for His goodness, for His kindness endures forever.

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.

Yomar na Yisra-el, ki l'olam chasdo.

Let Israel now say, for His kindness endures forever.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.

Yom'ru na beit Aharon, ki l'olam chasdo.

Let the House of Aaron now say, for His kindness endures forever.

יֹאמְרוּ נָא יְרֵאֵי יְהוָה, כִּי לְעוֹלָם חַסְדּוֹ.

Yom'ru na yirei Adonai, ki l'olam chasdo.

Let those who are in awe of Adonai now say, for His kindness endures forever.

Min hameitzar karati Yah,

From the straits did I call upon Yah,

anani vamer'chav Yah.

Yah answered me with immensity.

Adonai li lo ira,

Adonai is with me I have no fear,

mah ya-aseh li adam.

how can any person affect me?

Adonai li b'ozrai,

Adonai is with me through my helpers,

va-ani ereh v'sonai.

therefore I can face my foes

Tov lachasot b'Adonai,

It is better to take refuge in Adonai,

mib'to-ach ba-adam.

than to rely on people.

Tov lachasot b'Adonai,

It is better to take refuge in Adonai,

mib'to-ach bindivim.

than to rely on nobles.

מִן הַמֵּצָר קָרָאתִי יְהוָה,

עֲנֵנִי בַמְרֹחֵב יְהוָה.

יְהוָה לִי לֹא אִירָא,

מַה יַעֲשֶׂה לִי אָדָם.

יְהוָה לִי בְעֹזְרֵי,

וְאֲנִי אֶרְאֶה בְשֹׁנְאֵי.

טוֹב לְחַסוֹת בַּיהוָה,

מִבְּטַח בְּאָדָם.

טוֹב לְחַסוֹת בַּיהוָה,

מִבְּטַח בְּנְדִיבִים.

Kol goyim s'vayuni,

All the nations surround me,

b'shem Adonai ki amilam.

it is in the Name of Adonai that I cut them down.

Sabuni gam s'vayuni,

They encircle me also they surround me,

b'shem Adonai ki amilam.

it is in the Name of Adonai that I cut them down.

Sabuni kidvorim do-achu k'eish

They encircle me like bees but they are extinguished as a fire

kotzim, b'shem Adonai ki amilam.

of thorns, it is in the Name of Adonai that I cut them down.

Dachoh d'chitani linpol,

You push me hard that I might fall,

v'Adonai azarani.

but Adonai assisted me.

Azi v'zimrat Yah,

My might and my praise is Yah,

vayhi li lishu-ah.

and It was for me a salvation.

Kol rinah vishu-ah b'ahalei

The sound of rejoicing and salvation is in the tents

tzadikim, y'min Adonai osah chayil.

of the righteous, the right hand of Adonai does mighty deeds.

Y'min Adonai romeimah,

The right hand of Adonai is raised triumphantly,

y'min Adonai osah chayil.

the right hand of Adonai does mighty deeds.

Lo amut ki echyeh,

I shall not die but I shall live,

va-asapeir ma-asei Yah.

and relate the deeds of Yah.

Yasor yisrani Yah,

Yah has chastised me exceedingly,

v'lamanet lo n'tanani.

but It did not give me over to death.

Pitchu li sha-arei tzedek,

Open for me the gates of righteousness,

avo vam odeh Yah.

I will enter them and thank Yah.

Zeh hashar l'Adonai,

This is the gate of Adonai,

tzadikim yavo-u vo.

the righteous shall enter through it.

כָּל גּוֹיִם סְבְּבוּנִי,

בְּשֵׁם יְהוָה כִּי אֲמִילָם.

סְבְּבוּנִי גַם סְבְּבוּנִי,

בְּשֵׁם יְהוָה כִּי אֲמִילָם.

סְבְּבוּנִי כְּדַבְרִים דֹּעֵכוּ כְּאֵשׁ

קוֹצִים, בְּשֵׁם יְהוָה כִּי אֲמִילָם.

דָּחָה דְּחִיתָנִי לְנֶפֶל,

וַיְהוּה עֲזָרָנִי.

עֲזִי וְזִמְרַת יְהוָה,

וַיְהִי לִי לִישׁוּעָה.

קוֹל רִנָּה וַיִּשְׁוּעָה בְּאֹהֲלֵי

צְדִיקִים, יְמִין יְהוָה עֹשֶׂה חֵיל.

יְמִין יְהוָה רוֹמְמָה,

יְמִין יְהוָה עֹשֶׂה חֵיל.

לֹא אָמוֹת כִּי אַחֲיָה,

וְאִסְפֹּר מַעֲשֵׂי יְהוָה.

יִסֹר יִסְרָנִי יְהוָה,

וְלִמּוֹת לֹא נִתַּנְנִי.

פָּתְחוּ לִי שַׁעְרֵי צֶדֶק,

אֲבֹא בָם אוֹדֶה יְהוָה.

זֶה הַשַּׁעַר לַיהוָה,

צְדִיקִים יָבֹאוּ בוֹ.

Each of the following verses is recited twice by Everyone:

י אֹדְךָ כִּי עֲנִיתָנִי, וַתֵּהִי לִי לִישׁוּעָה.

Od'cha ki anitani, vat'hi li lishu-ah.

I thank You for You have answered me, and You have become for me a salvation.

ה אֶבֶן מֵאֲסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.

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

The stone rejected by the builders, has become the cornerstone.

ו מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאֵת בְּעֵינֵינוּ.

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

From Adonai this emanated, it is wondrous in our eyes.

ה זֶה הַיּוֹם עָשָׂה יְהוָה, נִגִּילָה וְנִשְׂמְחָה בּוֹ.

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

This day Adonai made, let us rejoice and be glad on it.

Leader:

אֲנִי יְהוָה הוֹשִׁיעָה נָא.

Ana Adonai hoshi-ah na.

Please Adonai save now.

Everyone:

אֲנִי יְהוָה הוֹשִׁיעָה נָא.

Ana Adonai hoshi-ah na.

Please Adonai save now.

Leader:

אֲנִי יְהוָה הַצְּלִיחָה נָא.

Ana Adonai hatz-lichah na.

Please Adonai bring success now.

Everyone:

אֲנִי יְהוָה הַצְּלִיחָה נָא.

Ana Adonai hatz-lichah na.

Please Adonai bring success now.

Each of the next four lines is recited by the Leader and then by Everyone:

י בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה.

Baruch haba b'shem Adonai, beirachnuchem mibeit Adonai.

Blessed is the one who comes in the Name of Adonai, we bless you from the House of Adonai.

ה אֵל יְהוָה וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעֵבְתַיִם עַד קַרְנוֹת הַמִּזְבֵּחַ.

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

The Almighty is Adonai who illuminated for us, bind the festival offering with cords unto the corners of the altar.

ו אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ.

Eili atah v'odecha, Elohai arom'meka.

My Eternal One You are and I will thank you, my Elohim I will exalt You.

ה הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.

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

Give thanks to Adonai for His goodness, for His kindness endures forever.

Leader:

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.

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

Give thanks to Adonai for His goodness, for His kindness endures forever.

Everyone:

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.

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

Give thanks to Adonai for His goodness, for His kindness endures forever.

Y'hal'lucha Adonai Eloheinu

They shall praise You Adonai our Elohim,

kol ma-asecha, vachasidecha

for all of Your works, and Your devout ones

tzadikim omei r'tzonecha,

the righteous who do Your will,

v'chol amcha beit Yisra-el b'rinah

and all of Your people the House of Israel with glad song

yodu vivar'chu vishab'chu vifa-aru

will thank and bless and praise and glorify

virom'mu v'ya-aritzu v'yakdishu

and exalt and extol and sanctify

vayamlichu et shimcha malkeinu.

and proclaim the sovereignty of Your Name, our Sovereign.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ,

כָּל מַעֲשֵׂיךָ, וְחַסִּדֶיךָ,

צְדִיקִים עוֹשֵׂי רְצוֹנְךָ,

וְכָל עַמֶּךָ בַּיִת יִשְׂרָאֵל בְּרִנָּה

יֹדוּ וַיְבָרְכוּ וַיְשַׁבְּחוּ וַיְפָאֲרוּ

וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ

וַיְמַלִּיכוּ אֶת שִׁמְךָ מַלְכֵנוּ.

Ki l'cha tov l'hodot

For to You it is good to give thanks

ulshimcha na-eh l'zameir,

and to sing praises unto Your name,

ki mei-olam v'ad olam atah Eil.

for from this world to the world to come You are the Eternal.

כִּי לְךָ טוֹב לְהוֹדוֹת

וּלְשִׁמְךָ נָאֵה לְזַמֵּר,

כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

תהלים קלו

PSALM 136

Hodu l'Adonai ki tov,

Give thanks to Adonai for His goodness,

ki l'olam chasdo.

for His kindness endures forever.

Hodu Leilohei ha-elohim,

Give thanks to the Elohim who is above all gods,

ki l'olam chasdo.

for His kindness endures forever.

Hodu la-Adonei ha-adonim,

Give thanks to the Ruler of all rulers,

ki l'olam chasdo.

for His kindness endures forever.

L'oseih nifla-ot g'dolot l'vado,

To the One who alone does great wonders,

ki l'olam chasdo.

for His kindness endures forever.

L'oseih hashamayim bitvunah,

To the One who made the heavens with understanding,

ki l'olam chasdo.

for His kindness endures forever.

L'roka ha-aretz al hamayim,

To the One who stretched the earth over the waters,

ki l'olam chasdo.

for His kindness endures forever.

L'oseih orim g'dolim,

To the One who made the great lights,

ki l'olam chasdo.

for His kindness endures forever.

Et Adonaiesh l'memshelet bayom,

The sun to reign by day,

ki l'olam chasdo.

for His kindness endures forever.

Et hayarei-ach v'chochavim

The moon and the stars

l'memsh'lot balailah,

to reign by night,

הוֹדוּ לַיהוָה כִּי טוֹב,

כִּי לְעוֹלָם חַסְדּוֹ.

הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים,

כִּי לְעוֹלָם חַסְדּוֹ.

הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים,

כִּי לְעוֹלָם חַסְדּוֹ.

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ,

כִּי לְעוֹלָם חַסְדּוֹ.

לַעֲשֵׂה הַשָּׁמַיִם בְּתְבוּנָה,

כִּי לְעוֹלָם חַסְדּוֹ.

לְרוֹקַע הָאָרֶץ עַל הַמַּיִם,

כִּי לְעוֹלָם חַסְדּוֹ.

לַעֲשֵׂה אוֹרִים גְּדֻלִים,

כִּי לְעוֹלָם חַסְדּוֹ.

אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם,

כִּי לְעוֹלָם חַסְדּוֹ.

אֶת הַיָּרֵחַ וְכּוֹכָבִים

לְמַמְשֶׁלוֹת בַּלַּיְלָה,

ki l'olam chasdo.

for His kindness endures forever.

L'makeih mitzrayim bivchoreihem,

To the One who smote Egypt in their firstborn,

ki l'olam chasdo.

for His kindness endures forever.

Vayotzei Yisra-el mitocham,

And took Israel out from among them,

ki l'olam chasdo.

for His kindness endures forever.

B'yad chazakah uvizro-a n'tuyah,

With strong hand and outstretched arm,

ki l'olam chasdo.

for His kindness endures forever.

L'gozeir yam suf ligzarim,

To the One who parted the Red Sea,

ki l'olam chasdo.

for His kindness endures forever.

V'he-evil Yisra-el b'tocho,

And caused Israel to pass through it,

ki l'olam chasdo.

for His kindness endures forever.

V'ni-eir parah v'cheilo v'yam suf,

And threw Pharaoh and his host into the Red Sea,

ki l'olam chasdo.

for His kindness endures forever.

L'molich amo vamidbar,

To the One who led His people through the wilderness,

ki l'olam chasdo.

for His kindness endures forever.

L'makeih m'lachim g'dolim,

To the One who smote great kings,

ki l'olam chasdo.

for His kindness endures forever.

Vayaharog m'lachim adirim,

To the One who slew mighty kings,

ki l'olam chasdo.

for His kindness endures forever.

L'sichon melech ha-emori,

Sihon, king of the Amorites,

ki l'olam chasdo.

for His kindness endures forever.

Ulog melech habashan,

And Og king of Bashan,

ki l'olam chasdo.

for His kindness endures forever.

V'natan artzam l'nachalah,

And gave their land as an inheritance,

כִּי לְעוֹלָם חֶסֶדּוֹ.

לְמַכָּה מִצְרַיִם בְּבְכוֹרֵיהֶם,

כִּי לְעוֹלָם חֶסֶדּוֹ.

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם,

כִּי לְעוֹלָם חֶסֶדּוֹ.

בְּיַד חֲזָקָה וּבְזְרוֹעַ נְטוּיָה,

כִּי לְעוֹלָם חֶסֶדּוֹ.

לְגַזֵּר יַם סוּף לְגַזְרִים,

כִּי לְעוֹלָם חֶסֶדּוֹ.

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ,

כִּי לְעוֹלָם חֶסֶדּוֹ.

וַנְעִיר פַּרְעֹה וְחֵילוֹ בַיָּם סוּף,

כִּי לְעוֹלָם חֶסֶדּוֹ.

לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר,

כִּי לְעוֹלָם חֶסֶדּוֹ.

לְמַכָּה מְלָכִים גְּדֹלִים,

כִּי לְעוֹלָם חֶסֶדּוֹ.

וַיַּהַרֵג מְלָכִים אַדִּירִים,

כִּי לְעוֹלָם חֶסֶדּוֹ.

לְסִיחֹן מֶלֶךְ הָאֱמֹרִי,

כִּי לְעוֹלָם חֶסֶדּוֹ.

וּלְעוֹג מֶלֶךְ הַבָּשָׁן,

כִּי לְעוֹלָם חֶסֶדּוֹ.

וַנָּתַן אֶרְצָם לְנַחֲלָה,

ki l'olam chasdo.

for His kindness endures forever.

Nachalah l'Yisra-el avdo,

An inheritance to Israel His servant,

ki l'olam chasdo.

for His kindness endures forever.

Sheb'shifleinu zachar lanu,

who remembered us in our low state,

ki l'olam chasdo.

for His kindness endures forever.

Vayifr'keinu mitzreinu,

And released us from our foes,

ki l'olam chasdo.

for His kindness endures forever.

Notein lechem l'chol basar,

who gives food to all creatures,

ki l'olam chasdo.

for His kindness endures forever.

Hodu l'Eil hashamayim,

Give thanks to Elohim of all heaven,

ki l'olam chasdo.

for His kindness endures forever.

כִּי לְעוֹלָם חֶסֶדּוֹ.
נִחְלָה לְיִשְׂרָאֵל עַבְדּוֹ,
כִּי לְעוֹלָם חֶסֶדּוֹ.
שֶׁב־שִׁפְלֵנוּ זָכַר לָנוּ,
כִּי לְעוֹלָם חֶסֶדּוֹ.
וַיִּפְרְקֵנוּ מִצָּרֵינוּ,
כִּי לְעוֹלָם חֶסֶדּוֹ.
נוֹתֵן לֶחֶם לְכֹל בָּשָׂר,
כִּי לְעוֹלָם חֶסֶדּוֹ.
הוֹדוּ לְאֵל הַשָּׁמַיִם,
כִּי לְעוֹלָם חֶסֶדּוֹ.

נְשִׁמָּה

NISHMAT

During Shabbat and Holidays, there is extra energy being released and this prayer builds up our vessel so as to receive it. These verses are always recited in the morning, except for Pesach where we recite them at night. At night a part of our soul leaves us and journeys into the Upper Worlds. By reciting these verses on Pesach night, we are obtaining extra protection for our soul for all of the other nights of the entire year.

Nishmat kol chai,

The soul of all living,

t'vareich et shimcha

shall bless Your Name

Adonai Eloheinu,

Adonai our Elohim,

v'ru-ach kol basar,

the spirit of all flesh,

t'fa-eir utromeim zichr'cha

shall glorify and extol Your memorial

malkeinu tamid.

always, our Sovereign.

Min ha-olam v'ad ha-olam

From this world to the next

atah Eil,

You are Almighty,

נְשִׁמָּת כּוֹל חַי,
תְּבָרַךְ אֶת שִׁמְךָ
יְהוָה אֱלֹהֵינוּ,
וְרוּחַ כּוֹל בָּשָׂר,
תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ
מַלְכֵנוּ תָמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם
אַתָּה אֵל,

umibaladecha ein lanu

and besides You we have no

melech go-eil umoshi-a.

sovereign that redeems and saves.

Podeh umatzil umfarneis umracheim

You liberate and rescue, sustain and show mercy

b'chol eit tzarah v'tzukah,

at every occasion of trouble and distress,

ein lanu melech ela atah.

we have no Sovereign but You.

Elohei harishonim v'ha-acharonim,

Elohim of the first and of the last,

Eloha kol b'riyot,

Elohim of all creatures,

Adon kol toladot,

Ruler of all generations,

ham'hulal b'rov hatishbachot,

Who is extolled through a multitude of praises,

ham'naheig olamo b'chesed,

Who guides Your world with kindness,

uvriyotav b'rachamim.

and all Your creatures with mercy.

v'Adonai lo yanum v'lo yishan.

and Adonai does not slumber nor sleep.

Ham'oreir y'sheinim,

who arouses those who sleep,

v'hameikitz nirdamim,

and awakens those who slumber,

v'hameisj-ach il'mim,

causes the mute to speak,

v'hamatir asurim,

and unties those who are bound,

v'hasomeich nof'lim,

supports those who are falling,

v'hazukeif k'fufim,

and makes to stand tall those who are bent over,

I'cha l'vad'cha anachnu modim.

to You alone we give thanks.

Ilu finu malei shirah kayam,

Were our mouth filled with song as the ocean,

ulshoneinu rinah kahamon galav,

and our tongue with joyful song as the swarm of its waves,

v'siftoteinu shevach

and our lips with praise

k'merchavei rakia,

as the breadth of the heavens,

v'eineinu m'irof

and our eyes as brilliant

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ

מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם

בְּכָל עֵת צָרָה וְצוּקָה,

אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים,

אֱלֹהֵי כָּל בְּרִיּוֹת,

אֲדוֹן כָּל תּוֹלְדוֹת,

הַמְהַלֵּל בְּרֹב הַתְּשׁוּבָחוֹת,

הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד,

וּבְרִיּוֹתָיו בְּרַחֲמִים.

וַיְהוּהוּ לֹא יָנוּם וְלֹא יִישָׁן.

הַמְעוֹרֵר יְשׁוּנִים,

וְהַמְקִיץ נֹרְדָמִים,

וְהַמְשִׁיחַ אֲלֵמִים,

וְהַמְתִּיר אֲסוּרִים,

וְהַסּוֹמֵךְ נוֹפְלִים,

וְהַזּוֹקֵף כְּפוּפִים,

לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

וְאֵלֵינוּ פִּינוּ מְלֵא שִׁירָה כִּפִּים,

וְלִשׁוֹנֵנוּ רְנָה כְּהַמוֹן גִּלְיוֹ,

וְשִׁפְתוֹתֵינוּ שׁוֹבַח

כְּמֶרְחָבֵי רַקִּיעַ,

וְעֵינֵינוּ מְאִירוֹת

kashemesh v'chayarei-ach,
 as the sun and the moon,
 v'yadeinu f'rusot
 and our hands as outspread
 k'nishrei shamayim,
 as eagles of the sky,
 v'ragleinu kalot ka-ayalot,
 and our feet as swift as deer,
 ein anachnu maspikim
 we would not suffice
 l'hodot l'cha,
 to thank you,
 Adonai Eloheinu,
 Adonai our Elohim,
 v'Eilohei avoteinu,
 and Elohim of our ancestors,
 ulvareich et shimcha,
 and to bless Your Name,
 al achat mei-alef elef alfei
 for even one thousandth of the thousand
 alafim v'ribey r'vavot p'amim,
 millions and manifold myriads of occasions,
 hatovot she-asita im
 the favors that You performed for
 avoteinu v'imanu.
 our ancestors and for us.
 Mimitzrayim g'altanu,
 You redeemed us from Egypt,
 Adonai Eloheinu,
 Adonai our Elohim,
 umibeit avadim p'ditanu.
 and from the house of bondage You liberated us.
 B'ra-av zantanu
 In famine You nourished us
 uvsava kilkaltanu,
 and in plenty sustained us,
 Meicherev hitzaltanu
 You saved us from the sword
 umidever milat-tanu,
 and let us escape from pestilence,
 Umeicholayim ra-im
 And from diseases that are severe
 v'ne-emanim dilitanu.
 and enduring You spared us.
 Ad heinah azarunu rachamecha,
 Until now Your mercies have helped us,
 v'lo azayunu chasadecha,
 and Your kindnesses have not abandoned us,

כַּשֶׁמֶשׁ וְכִיָּרַח,
 וַיְדִינֵנוּ פְרוֹשׁוֹת
 כְּנִשְׂרֵי שָׁמַיִם,
 וְרַגְלֵינוּ קָלוֹת כַּאֲיָלוֹת,
 אֵין אֲנַחְנוּ מַסְפִּיקִים
 לְהוֹדוֹת לְךָ,
 יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ,
 וּלְבָרֵךְ אֶת שִׁמְךָ,
 עַל אַחַת מֵאַלְף אֶלְף אֲלֵפֵי
 אֲלָפִים וְרִבֵּי רַבּוֹת פְּעָמִים,
 הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם
 אֲבוֹתֵינוּ וְעִמָּנוּ.
 מִמִּצְרַיִם גְּאַלְתָּנוּ,
 יְהוָה אֱלֹהֵינוּ,
 וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
 בְּרָעַב זָנַתָּנוּ
 וּבְשָׂבַע כִּלְכַלְתָּנוּ,
 מִחֶרֶב הִצַּלְתָּנוּ
 וּמִדֶּבֶר מִלַּטְתָּנוּ,
 וּמִחֲלָיִם רָעִים
 וְנֶאֱמָנִים דָּלִיתָנוּ.
 עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ,
 וְלֹא עֲזָבוּנוּ חַסְדֶיךָ,

v'al tit'sheinu,

and do not forsake us,

Adonai Eloheinu, lanetzach.

Adonai our Elohim, for eternity.

Al kein eivarim shepilagta banu,

Therefore, the organs that You have grouped within us,

v'ru-ach unshamah

and the spirit and soul

shenafachta b'apeinu,

that You have breathed into our nostrils,

v'lashon asher samta b'finu,

and the tongue that You have placed in our mouths,

hein heim yodu vivar'chu

they themselves shall give thanks and bless

vishab'chu vifa-aru virom'mu

and praise and glorify and extol

v'ya-aritzu v'yakdishu v'yamlichu

and venerate and sanctify and proclaim sovereignty

et shimcha malkeinu.

to Your Name our Sovereign.

Ki chol peh l'cha yodeh,

For to You every mouth should give thanks,

v'chol lashon l'cha tishava,

and every tongue shall swear allegiance to You,

v'chol berech l'cha tichra,

and every knee shall bend to You

v'chol komah l'fanecha tishtachaveh,

and every upright spine shall prostrate before You,

v'chol l'avot yira-ucha,

and every heart shall revere You,

v'chol kerev uchlayot

and all innermost feelings and thoughts

y'zam'ru lishmecha,

shall sing out to Your Name,

kadavar shekatuv,

as it is written,

kol atzmotai tomarnah,

All my bones shall say,

Adonai, mi chamocha,

Adonai, who is like You?

matzil ani meichazak mimenu,

who delivers the poor from one stronger than they,

v'ani v'evyon migoz'lo.

and the poor and the needy from those that would rob them.

Mi yidmeh lach,

who is comparable to You?

umi yishveh lach umi ya-arach lach.

and who is equal to You and who can be compared to You?

וְאֵל תִּטְּשֵׁנוּ,

יְהוָה אֱלֹהֵינוּ, לְנֶצַח.

עַל כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָּנוּ,

וְרוּחַ וְנִשְׁמָה

שֶׁנִּפְחַתְתָּ בְּאַפֵּינוּ,

וְלִשׁוֹן אֲשֶׁר שִׂמַּתָּ בְּפִינוּ,

הֵן הֵם יוֹדוּ וַיְבָרְכוּ

וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרַמְּמוּ

וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ

אֶת שִׁמְךָ מַלְכֵנוּ.

כִּי כָל פֶּה לְךָ יוֹדֵה,

וְכָל לִשׁוֹן לְךָ תִּשְׁבַּע,

וְכָל בֶּרֶךְ לְךָ תִּכְרַע,

וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,

וְכָל לִבָּבוֹת יִירָאוּךָ,

וְכָל קָרֵב וְכָלִיּוֹת

יִזְמְרוּ לְשִׁמְךָ.

כַּדָּבָר שֶׁכָּתוּב,

כֹּל עֲצָמוֹתַי תֹּאמְרָנָה,

יְהוָה, מִי כָמוֹךָ,

מַצִּיל עֲנִי מִחֲזָק מִמֶּנּוּ,

וְעֲנִי וְאֲבִיוֹן מִגְזָלוֹ.

מִי יִדְמָה לְךָ,

וּמִי יִשְׁוֶה לְךָ וּמִי יַעֲרַךְ לְךָ.

Ha-Eil hagadol hagibor v'hanora,
The One who is great, who is mighty and who is awesome,
 Eil elyon koneih shamayim va-aretz.

The Most High One, Creator of heaven and earth.

N'halelcha unshabeichacha unfa-ercha
We shall laud You and praise You and glorify You
 unvareich et shem kodshecha.

and bless the Name of Your holiness.

Ka-amur, l'David,

As it is said, by David,

Bar'chi nafshi et Adonai,

Bless Adonai O my soul,

v'chol k'ravai et shem kodsho.

and all that is within me bless the Name of Adonai's holiness.

Ha-Eil b'ta-atzumot uzecha,

The One in the omnipotence of Your strength,

hagadol bichvod sh'mecha.

who is great in the glory of Your Name.

Hagibor lanetzach v'hanora

who is mighty for eternity and who is awesome

b'noratecha.

in Your awesome deeds.

Hamelech hayosheiv al

The Sovereign who is enthroned upon

kisei ram v'nisa.

a high and lofty throne.

Shochein ad, marom v'kadosh sh'mo.

The One who dwells forever, whose Name is holy and exalted.

V'chatuv: Ran'nu tzadikim b'Adonai,

And it is written: Sing joyfully O righteous because of Adonai,

laysharim navah t'hilah.

for the upright, praise is fitting.

B'fi y'sharim titromam,

By the mouth of the upright You shall be extolled,

uvsiftei tzadikim titbarach,

by the lips of the righteous You shall be blessed,

uvilshon chasidim titkadash,

by the tongue of the pious You shall be sanctified

uvkerev k'doshim tit-halal.

and within the midst of the holy You shall be praised.

הַאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיּוֹן קֹנֵה שָׁמַיִם וָאָרֶץ.

נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ

וְנִבְרַךְ אֶת שֵׁם קְדוֹשְׁךָ.

כְּאִמּוֹר, לְדוֹד,

בְּרַכֵּי נַפְשִׁי אֶת יְהוָה,

וְכֹל קְרִבֵי אֶת שֵׁם קְדוֹשׁוֹ.

הַאֵל בְּתַעֲצוּמוֹת עֲזָךָ,

הַגָּדוֹל בְּכַבוֹד שְׁמֶךָ.

הַגִּבּוֹר לְנֶצַח וְהַנּוֹרָא

בְּנוֹרְאוֹתֶיךָ.

הַמֶּלֶךְ הַיּוֹשֵׁב עַל

כִּסֵּא רָם וְנֹשֵׂא.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.

וְכָתוּב: רַנְּנוּ צְדִיקִים בִּיהוָה,

לִישָׂרִים נְאֻה תְּהִלָּה.

בְּפִי יְשָׂרִים תְּתַרְוַמְּם,

וּבְשִׁפְתַי צְדִיקִים תְּתַבְרַךְ,

וּבְלִשׁוֹן חֲסִידִים תְּתַקְדָּשׁ,

וּבְקֶרֶב קְדוֹשִׁים תְּתַהַלַּל.

B'makhalot riv'vot*In the assemblies of the myriads***am'cha beit Yisra-el,***of Your people, the House of Israel,***b'rinah yitpa-ar shimcha malkeinu,***with joyous song shall Your Name be glorified our Sovereign,***b'chol dor vador,***throughout every generation to generation,***shekein chovat kol hay'tzurim,***for such is the duty of all creatures,***l'fanecha Adonai Eloheinu,***before You Adonai our Elohim,***v'Eilohei avoteinu, l'hodot,***and Elohim of our ancestors, to thank,***l'haleil, l'shabei-ach, l'fa-eir,***to laud, to praise, to glorify,***l'romeim, l'hadeir ulnatzei-ach,***to exalt, to honor and to render triumphant,***l'vareich, l'aleih ulkaleis,***to bless, to elevate and to sing praises,***al kol divrei shirot***beyond all the words of song***v'tishb'chot David ben Yishai***and praise of David the son of Yishai***avd'cha m'shichecha.***Your servant, Your anointed one.***Yishtabach shimcha la-ad malkeinu,***May Your Name be praised forever our Sovereign,***ha-Eil hamelech hagadol v'hakadosh,***the Almighty, the Sovereign who is great and holy,***bashamayim uva-aretz.***in heaven and on earth.***Ki l'cha na-eh,***Because to You are fitting,***Adonai Eloheinu,***Adonai our Elohim,***v'Eilohei avoteinu,***and Elohim of our ancestors,***shir ushvachah, haleil v'zimrah,***song and praise, laudation and melody,***oz umemshalah,***power and dominion,***netzach g'dulah ugvurah,***triumph, greatness and strength,***t'hilah v'tiferet,***praise and glory,***k'dushah umalchut,***holiness and sovereignty,*

בְּמִקְהֵלוֹת רִבְבוֹת
 עַמְּךָ בֵּית יִשְׂרָאֵל,
 בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּכָנּוּ,
 בְּכָל דּוֹר וָדוֹר,
 שֶׁכֶן חוֹבֵת כָּל הַיְצוּרִים,
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ,
 וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת,
 לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
 לְרוֹמֵם, לְהַדִּיר וּלְנַצֵּחַ,
 לְבָרֵךְ, לְעַלֶּה וּלְקַלֵּס,
 עַל כָּל דְּבָרֵי שִׁירוֹת
 וְתִשְׁבַּחֹת דָּוִד בֶּן יִשַׁי
 עַבְדְּךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכָנּוּ,
 הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ,
 בַּשָּׁמַיִם וּבָאָרֶץ.
 כִּי לְךָ נֶאֱדָה,
 יְהוָה אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שִׁיר וּשְׁבַחָה, הַלֵּל וְזִמְרָה,
 עֹז וּמְשָׁלָה,
 נִצָּח גְּדֻלָּה וּגְבוּרָה,
 תְּהִלָּה וְתִפְאֳרָת,
 קְדוּשָׁה וּמַלְכוּת,

b'rachot v'hoda-ot
 blessings and thanksgivings
me-atah v'ad olam.
 and from this time until eternity.

Y'hal'lucha Adonai Eloheinu
 They shall praise You, Adonai our Elohim
kol ma-asecha,
 all of Your works,
vachasidecha tzadikim
 and Your devout ones, the righteous
osei r'tzonecha,
 who do Your will,
v'chol am'cha beit Yisra-el b'rinah
 and all of Your people the House of Israel with glad song
yodu vivar'chu vishab'chu vifa-aru
 will thank and bless and praise and glorify
virom'mu v'ya-aritzu v'yakdishu
 and exalt and extol and sanctify
v'yamlichu et shimcha malkeinu.
 and proclaim the sovereignty of Your Name, our Sovereign.
Ki l'cha tov l'hodot ulshimcha
 For to You it is good to give thanks unto Your Name
na-eh l'zameir, ki mei-olam
 it is proper to sing praises, for from This World
v'ad olam atah Eil.
 to the World to Come You are the Almighty One.

Baruch atah Adonai,
 Blessed are You Adonai,
melech m'hulal batishbachot.
 the Sovereign Who is exalted with praises.

בְּרָכוֹת וְהוֹדָאוֹת
 מֵעַתָּה וְעַד עוֹלָם.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ
 כָּל מַעֲשֵׂיךָ,
 וְחַסִּדֵיךָ צְדִיקִים
 עוֹשֵׂי רְצוֹנְךָ,
 וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה
 יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ
 וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ
 וַיְמַלִּיכוּ אֶת שִׁמְךָ מִלְּכָנוּ.
 כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמְּךָ
 נָאֵה לְזַמֵּר, כִּי מֵעוֹלָם
 וְעַד עוֹלָם אַתָּה אֵל.

בָּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָה.

יהוה

THE WORLD OF ASSIYAH

Assiyah is known as the World of Action, which corresponds to our physical world of Malchut. There is increasing differentiation in this world because it is further removed from the direct Light of the Creator. This is the world of the Ofanim, the angels of nature, and the world that corresponds to the level of the soul known as nefesh. This world is represented by the second letter Hei of the Divine Name.

Hin'ni muchan umzuman

I am now prepared and ready

l'kadeish al hayayin,

to recite the Kiddush over wine,

ulkayeim mitzvat kos r'vi-i

and to perform the mitzvah of the fourth cup

mei-arba kosot.

of the Four Cups.

L'shem yichud kudsha

For the sake of the unification of the Holy One

b'rich hu ushchinteh,

blessed is He and His Sh'chinah,

al y'dei hahu tamir v'nelam,

through Him Who is hidden and Who is concealed,

b'shem kol Yisra-el.

in the name of all of Israel.

Vihi no-am Adonai Eloheinu aleinu,

May the pleasantness of Adonai our Elohim be upon us,

uma-aseh yadeinu kon'nah aleinu,

and the work of our hands establish for us,

uma-aseh yadeinu kon'neihu.

and the work of our hands establish it.

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

borei p'ri ha-gafen.

Who creates the fruit of the vine.

הַנְּנִי מוּכָן וּמְזוּמָן

לְקַדֵּשׁ עַל הַיַּיִן,

וּלְקַיֵּם מִצְוַת כּוֹס רְבִיעִי

מֵאַרְבַּע כּוֹסוֹת.

לְשֵׁם יִחּוּד קוּדְשָׁא

בְּרִיךְ הוּא וּשְׁכִינָתִיהָ,

עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,

בְּשֵׁם כּוֹל יִשְׂרָאֵל.

וַיְהִי נֶעֱמַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,

וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָה עָלֵינוּ,

וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָהּ.

בָּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְרֵי הַגָּפֶן.



We drink the fourth cup of wine while leaning to the left.

The final blessing is now said. The shaded parts are only said on Friday night.

Baruch atah Adonai,
Blessed are You Adonai,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
al hagafen v'al p'ri hagafen,
for the vine and for the fruit of the vine,
v'al t'nuvat hasadeh,
and for the produce of the field,
v'al erez chemdah tovah urchavah,
and for the beautiful and spacious land,
sheratzita v'hinchalta la-avoteinu,
which You gave to our ancestors,
le-echol mipir'yah v'lisbo-a
as a heritage to eat of its fruit and enjoy of its
mituvah.

goodness.

Racheim Adonai Eloheinu al
Have mercy Adonai our Elohim, on
Yisra-el amecha, v'al Y'rushalayim
Your people Israel, and on Jerusalem
irecha, v'al Tziyon
Your city, and on Zion
mishkan k'vodecha, v'al mizb'checha
the abode of Your glory, on Your altar
v'al heichalecha.
and on Your Temple.

Uvneih Y'rushalayim ir hakodesh
Rebuild Jerusalem the holy city
bimheirah v'yameinu, v'ha-aleinu
speedily in our days, bring us
l'tochah, v'sam'cheinu b'vinyanah,
there, and cheer us with its restoration,
v'nochal mipir'yah
may we eat of its fruit
v'nisba mituvah, unvarchach aleha
and enjoy of its goodness, may we bless You for it
bikdushah uvtaharah.
in holiness and purity.

Urtzeih v'hachalitzeinu
And favor and strengthen us
b'yom ha-Shabbat hazeh.
on this day of Shabbat.

V'sam'cheinu b'yom chag
And grant us happiness on this Feast

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עַל הַגָּפֶן וְעַל פְּרֵי הַגָּפֶן,
וְעַל תְּנוּבַת הַשָּׂדֶה,
וְעַל אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה,
שְׂרָצִיתָ וְהִנְחַלְתָּ לְאַבוֹתֵינוּ,
לְאֲכוֹל מִפְּרִיָּהּ וּלְשִׂבּוֹעַ
מִטּוֹבָהּ.

רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל
יִשְׂרָאֵל עַמֶּךָ, וְעַל יְרוּשָׁלַיִם
עִירֶךָ, וְעַל צִיּוֹן
מִשְׁכַּן כְּבוֹדְךָ, וְעַל מִזְבְּחֶךָ
וְעַל הֵיכְלֶךָ.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ
לְתוֹכָהּ, וְשִׂמְחָנוּ בְּבִנְיָנָהּ,
וְנֹאכַל מִפְּרִיָּהּ

וְנִשְׂבַע מִטּוֹבָהּ, וְנִבְרַכְךָ עָלֶיָּהּ
בְּקֹדֶשׁ וּבְטָהֳרָה.

וְרַצְיָהּ וְהַחֲלִיצֵנוּ
בְּיוֹם הַשַּׁבָּת הַזֶּה.

וְשִׂמְחָנוּ בְּיוֹם חַג

ha-Matzot hazeh.

of Matzot.

Ki atah Adonai tov umeitiv

For You Adonai are good and beneficent

lakol, v'nodeh l'cha al ha-aretz

to all, and we thank You for the land

v'al p'ri ha-gafen.

and for the fruit of the vine.

Baruch atah Adonai,

Blessed are You Adonai,

al ha-aretz v'al p'ri ha-gafen.

for the land and for the fruit of the vine.

הַמַּצּוֹת הַזֶּה.

כִּי אַתָּה יְהוָה טוֹב וּמְטִיב

לְכֹל, וְנוֹדֶה לְךָ עַל הָאָרֶץ

וְעַל פְּרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יְהוָה,

עַל הָאָרֶץ וְעַל פְּרֵי הַגָּפֶן.

נִרְצָה

NIRTZAH

Through this final stage of the Seder, we are securing that all that we have done through our connection is received in the Upper Worlds. We are also securing the energy needed for our deliverance from the bondage of ego.

Chasal sidur Pesach k'hilchato,

The Passover Seder now concludes according to its practices,

k'chol mishpato v'chukato.

complete in all laws and ordinances.

Ka-asher zachinu l'sadeir oto,

Just as were privileged to arrange it,

kein nizkeh la-asoto.

so may we be granted to perform it again.

Zach shochein m'onah,

O Pure One who dwells on high,

komeim k'hal adat mi manah.

establish us as a countless people once again.

B'karov naheil nitei chanah,

Soon guide the offshoots of Your plants,

p'duyim l'Tziyon b'rinah.

redeemed to Zion with glad song.

חָסַל סֵדוֹר פֶּסַח כְּהִלְחָתוֹ,

כְּכֹל מִשְׁפָּטוֹ וּחְקָתוֹ.

כַּאֲשֶׁר זָכִינוּ לְסַדֵּר אוֹתוֹ,

כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.

זָךְ שׁוֹכֵן מְעוֹנָה,

קוֹמֵם קָהָל עֵדֶת מִי מְנָה.

בְּקִרְוֵב נִהַל נִטְעֵי כַנָּה,

פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'shanah haba-ah Birushalayim!

Next year in Jerusalem!