

Ozi v'zimrat Yah

Words: Exodus 15:2 / Psalm 118:14

עֲזִי וְזִמְרַת יְהוָה לִי לִישׁוּעָה

God the Eternal is my strength and song and has become my salvation!

Ozi v'zimrat yah vay'hi li lishu'ah

Entering the Omer: The Perils of Pairs in the House of Study

Blessing for Study

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy, and who commands us to devote ourselves to the study of Torah.

Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu la-asok b'divrey Torah.

Babylonian Talmud, Yevamot 62b

They said: Rabbi Akiva had twelve thousand pairs of students, from G'vat to Antipatris, and they all died in one period because they did not treat each other with respect.

אָמְרוּ: שָׁנִים עָשָׂר אֶלֶף זוגִים תַּלְמִידִים הָיוּ לוֹ לְרַבִּי עֲקִיבָא מִגְּבַת עַד אַנְטִיפָרְס, וְכוּלָן מָתוּ בְּפֶרֶק אֶחָד, מִפְּנֵי שֶׁלֹּא נִהְגּוּ כְבוֹד זֶה לְזֶה.

Babylonian Talmud, Kiddushin 29b

Our rabbis taught [in a *baraita*],¹ if he [the father] studies and his son studies, he takes precedence over his son. Rabbi Yehudah² says, if his son is swift to learn and bright, and his learning endures, his son takes precedence.

This is like Rav Ya'akov son of Rav Acha bar Ya'akov,³ who was sent by his father to study with Abbaye. When he came home, [his father] saw that his [the son's] learning was not sharpened. He said to him, 'I am preferable to you. You sit, and I will go.'

Abbaye⁴ heard that he [Rav Acha bar Ya'akov, the father] was coming. There was a certain demon Abbaye's house of study. When they went in in pairs even during the day, they were injured. He [Abbaye] said to them [his students]: don't let anyone offer him loggings, maybe a miracle can be brought about.

He [Rav Acha bar Ya'akov] went in, spent the night in that house of study. It appeared to him as the likeness of a serpent with seven heads. Each time he bowed, one of its heads dropped off. He said to them: if a miracle had not occurred, you would have endangered me.

תנו רבנן: הוא ללמוד ובנו ללמוד – הוא קודם לבנו. רבי יהודה אומר: אם בנו זריז וממולח ותלמודו מתקיים בידו – בנו קודמו.

כי הא דרב יעקב בריה דרב אחא בר יעקב שדריה אבוי לקמיה דאביי. כי אתא חזיה דלא הנה מיחדדן שמעתיה. אמר ליה: אנא עדיפא מינך, תוב את, דאיזיל אנא.

שמע אביי דקא הנה אתי. הנה ההוא מזיק בי רבנן דאביי, דכי הוו עיילי בתרין אפילו ביממא הוו מיתזקי. אמר להו: לא ליתבי ליה אינש אושפיזא, אפשר דמתרחיש ניסא.

על, בת ביהוא בי רבנן. אידמי ליה כתנינא דשבעה רישותיה. כל כריעה דכרע נתר חד רישיה. אמר להו למחר: אי לא איתרחיש ניסא סכינתין.

¹ A *baraita* is a teaching from the time of the Mishnah, but which was not included in the Mishnah itself.

² Rabbi Yehudah (bar Ilai) is quoted over 600 times in the Mishnah, and was one of the most important students of the famous Rabbi Akiva, living in Israel in the mid-2nd century CE.

³ Rav Acha bar Ya'akov was a relatively minor contemporary of Abbaye (see below). Little is known about his son, Ya'akov, beyond this legend.

⁴ Abbaye was one of the pre-eminent sages in Babylonia in the late 3rd and early 4th centuries CE.

Babylonian Talmud, Brachot 28b

Mishnah: Rabbi Nechunya ben Hakanah⁵ used to pray a short prayer upon entering and leaving the Study Hall. They said to him, 'What is the place/ purpose of this prayer?'

He said to them, 'When I enter, I pray that a snare shall not come about because of me, and when I go out, I give thanks for my portion.'

Gemara: Our rabbis taught [in a baraita]: When he entered, what did he say? 'May it be Your will, Eternal my God, that no snare should come about because of me, and that I should not stumble in a matter of *halachah*, that my colleagues shall rejoice in me, that I should not declare that which is impure, pure. That my colleagues shall not stumble in a matter of *halachah*, and that I shall rejoice in them.' And on his way out, what did he say? 'I give thanks before you, Eternal my God, that you placed my portion among those who sit in the Study Hall, and you did not place my portion amongst those who sit in corners. For I rise early, and they rise early. I rise for the words of Torah, and they rise for empty words. I labour and they labour. I labour and receive a reward; they labour and receive no reward. I run and they run. I run after eternal life, and they run to the pit of destruction.'

Our rabbis taught [in a Baraita]: When Rabbi Eliezer⁶ became ill, his students went in to visit him. They said to him, 'our master, teach us the ways of life, so that we will merit though them eternal life.' He said to them, 'take care over the honour of your fellows, prevent your children from deep thinking,⁷ sit them between the knees of Torah scholars, and when you pray, know before whom you stand. For these actions' sake, you will merit life in the world to come.'

מתני' רבי נחוניא בן הקנה היה מתפלל בכניסתו לבית המדרש וביציאתו תפלה קצרה. אמרו לו: מה מקום לתפלה זו? אמר להם: בכניסתי אני מתפלל שלא יארע דבר תקלה על ידי. וביציאתי אני נותן הודאה על חלקי

גמ' תנו רבנן: בכניסתו מהו אומר? "יהי רצון מלפניך ה' אלהי שלא יארע דבר תקלה על ידי, ולא אכשל בדבר הלכה, וישמחו בי חברי, ולא אומר על טמא טהור, ולא על טהור טמא. ולא יכשלו חברי בדבר הלכה, ואשמח בהם". ביציאתו מהו אומר? "מודה אני לפניך ה' אלהי ששמת חלקי מיושבי בית המדרש ולא שמת חלקי מיושבי קרנות. שאני משכים, והם משכימים. אני משכים לדברי תורה, והם משכימים לדברים בטלים. אני עמל והם עמלים. אני עמל ומקבל שכר, והם עמלים ואינם מקבלים שכר. אני רץ והם רצים. אני רץ לחיי העולם הבא והם רצים לבאר שחת".

תנו רבנן: כשחלה רבי אליעזר נכנסו תלמידיו לבקרו. אמרו לו: רבינו למדנו אורחות חיים ונזכה בהן לחיי העולם הבא. אמר להם: הזהרו בכבוד חבריכם, ומנעו בניהם מן ההגיון, והושיבו בין ברפי תלמידי חכמים, וכשאתם מתפללים — דעו לפני מי אתם עומדים. ובשביל כך תזכו לחיי העולם הבא.

⁵ Rabbi Nechunya ben Hakanah was a very early rabbi, in the first generation of sages that included the schools of Hillel and Shammai. As well as being a rabbi, some kabbalistic literature is attributed to him.

⁶ Rabbi Eliezer (ben Hyrcanus) was one of the preeminent rabbis in the Land of Israel in the late first and early second centuries CE. There are many mystical traditions associated with him, and this story is one of the most detailed accounts we have of his life.

⁷ 'Deep thinking' is traditionally understood as Greek philosophy.

Jerusalem Talmud, Brachot 4:2

Halachah: When he entered, what did he say? 'May it be Your will, Eternal my God, and God of my ancestors, that I should not be offended by my fellows, and my fellow will not be offended by me; that we should not declare impure that which is pure, nor declare pure that which is impure; that we should not forbid that which is permitted, nor permit that which is forbidden; and that I would be found to be embarrassed in this world, and in the world to come.' And on his way out, what did he say? 'I give thanks before You, Eternal my God and God of my ancestors, that you placed my portion among those who sit in the Study Hall and in Synagogues, and you did not place my portion in the theatres and circuses. I labour and they labour. I am diligent and they are diligent. I labour to inherit the Garden of Eden; they labour for the pit of destruction, as it is written, "For You will not forsake my soul to Sheol, you will not allow Your righteous ones to see the pit" (Psalm 16:10).'

Rabbi Pedat⁸ [said] in the name of Rabbi Ya'akov bar Idi,⁹ 'Rabbi Eleazar¹⁰ used to pray three prayers. What did he say after his prayer? "May it be Your will, Eternal my God, and God of my ancestors, that no one should come to hate us in their hearts, nor should we hate anyone in our hearts; that no one should be jealous of us in their hearts, nor should we be jealous of anyone in our hearts. May Your Torah be our work all the days of our lives, may our words be supplications before You."

Rabbi Chayya bar Abba¹¹ added, 'Make our hearts singular in fear of Your name, and remove us from all You hate, and bring us near to all You love, and do for us *tzedakah* for the sake of Your name.'

הלכה: בכניסתו מהו אומר יהי רצון מלפניך יי אלהי ואלהי אבותי שלא אקפיד כנגד חברי ולא חברי יקפידו כנגדי. שלא נטמא את הטהור ולא נטהר את הטמא. שלא נאסור את המותר ולא נתיר את האסור. ונמצאתי מתביש לעולם הזה ולעולם הבא. וביציאתו מהו אומר מודה אני לפניך יי אלהי ואלהי אבותי שנתת חלקי מיושבי בית המדרש ובתי כנסיות ולא נתת חלקי בבתי תרטיות ובבתי קרקסיות שאני עמל והן עמלין. אני שוקד והן שוקדין. אני עמל לירש גן עדן. והן עמלין לבאר שחת שנאמר כי לא תעזוב נפשי לשאול לא תתן חסידך לראות שחת.

רבי פדת בשם רבי יעקב בר אידי רבי אלעזר היה מתפלל שלש תפילות. לאחר תפילתו מהו אומר. יהי רצון מלפניך יי אלהי ואלהי אבותי שלא תעלה שנאתינו על לב אדם ולא שנאת אדם תעלה על לבנו. ולא תעלה קנאתינו על לב אדם ולא קנאת אדם תעלה על לבנו. ותהא תורתך מלאכתנו כלימי חיינו ויהיו דברינו תחנונים לפניך.

רבי חייא בר אבא מוסיף ותיחד לבבינו ליראה את שמך ותרחקנו מכלמה ששנאת ותקרבונו לכל מה שאהבת ותעשה עמנו צדקה למען שמך.

⁸ Rabbi Pedat (ben Eleazar) was a rabbi in the Land of Israel in the early-4th century CE.

⁹ Rabbi Ya'akov bar Idi was a relatively minor sage in the Land of Israel in the 3rd century CE, a student of the more famous Rabbi Yochanan.

¹⁰ Rabbi Eleazar was a student of the famous Rabbi Akiva in the Land of Israel in the mid-2nd century CE.

¹¹ Rabbi Chayya bar Abba was born in Babylonia in the 2nd century CE, but moved to Tiberias in the Land of Israel where he was a student and friend of Rabbi Yehudah HaNasi. He was also a teacher of Rav.

Babylonian Talmud, Pesachim 110b

In the west [i.e. in the Land of Israel], they were not particular about pairs. Rav Dimi¹² from Nehardea¹³ was particular, even with regard to signs on a barrel. There was an incident [in which two signs were written on a barrel] and the barrel burst. The rule of the matter is: all who are particular [about pairs, they] are particular about them; all who are not particular, they are not particular with them. But, one is required to be concerned.

When Rav Dimi came, he said, '[Regarding] two eggs, two nuts, two cucumbers, and another matter – [there is] a *halachah* to Moses from Sinai.' But the Rabbis were uncertain about the other matter, and so they declared regarding all pairs because of the other matter.

בְּמַעְרְבָא לָא קִפְדִּי אַזְוִיגִי. רַב דִּימִי מִנְהַרְדְּעָא
קִפִּיד אֲפִילוּ אַרְוִשְׁמָא דְחִבִּיתָא. הִנֵּה עוֹבְדָא
וּפְקַע חִבִּיתָא. כָּלְלָא דְמִלְתָּא, כָּל דְקִפִּיד –
קִפְדִּי בְהֵדִיָּה, וּדְלָא קִפִּיד – לָא קִפְדִּי בְהֵדִיָּה,
וּמִיָּהוּ לְמִיחַשׁ מִיבְעִי.

כִּי אָתָא רַב דִּימִי, אָמַר: שְׁתֵּי בִיצִים, וּשְׁתֵּי
אֲגוּזִין, שְׁתֵּי קִישׁוּאִין, וְדָבָר אַחֵר – הִלְכָּה
לְמִשָּׁה מִסִּינַי. וּמִסְתַּפְקָא לָהּ לְרַבְּנָן מֵאִי גִיָּהוּ
דְבָר אַחֵר, וּגְזוּר רַבְּנָן בְּכוּלָּהּ זִוְגֵי מְשׁוּם דְבָר
אַחֵר.

Dodi Li

Words: Song of Songs 2:16, 3:6

Music: Steven Sher

דוּדֵי לִי וְאֲנִי לוֹ הִרְעָה בְּשׁוֹשַׁנִּים
מִי זֹאת עָלָה מִן־הַמִּדְבָּר
מִקְטֶרֶת מוֹר וּלְבוֹנָה

*My beloved is mine and I am my beloved's, who browses among the lilies
Who is this who comes up from the desert, in clouds of myrrh and frankincense?*

Dodi li v'ani lo, ha-ro'eh ba-shoshanim

Mi zot olah min ha-midbar

M'kuteret mor u'l'vonah

On Lighting the Festival Candles

בְּרוּךְ אַתָּה יְיָ הוֹיָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב:

*Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy, and who
commands us to light the Sabbath and Festival candles.*

Baruch attah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav, v'tsivvanu l'hadlik neir shel
Yom Tov.

¹² There are several Rav Dimis cited in the Talmud, but this is likely to be the fourth century sage who commonly went backwards and forwards between Babylonia and the Land of Israel, since here he is transmitting a teaching from the Land of Israel.

¹³ Traditionally understood as the location of one of the most famous Babylonian rabbinic academies.

Before the Amidah
Leviticus 23:4

אַלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:

These are the set times of the Eternal, the sacred occasions, which you shall celebrate at their appointed time.

Eleh moadei Adonai, mikraei kodesh, asher tik'r'u otam b'moadam

Kedushat HaYom (Replacing the Shabbat Kedushat HaYom on p144-145)

The section of the Amidah that declares the holiness of the day on festivals and on Shabbat.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ. וַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת־יּוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתָנוּ מִקְרָא קֹדֶשׁ, זְכָר לִיצִיאַת מִצְרָיִם.

You chose to love us from among all peoples and to delight in us, raising us in holiness among the nations through Your commandments. Our Sovereign, You summoned us to serve You, bearing Your great and holy name. With love You gave us festivals for joy and seasons of gladness: this Festival of Unleavened Bread, the time of our freedom. A gathering together to remember the Exodus from Egypt.

Attah v'chartanu mikkol ha-ammim, ahavta otanu, v'ratzita banu, v'romamtanu mikkol ha-l'shonot, v'kiddashtanu b'mitzvotcha, v'keiravtanu malkeinu la-avodatecha, v'shimcha ha-gadol v'ha-kadosh aleinu karata. Va-tittein lanu Adonai Eloheinu b'ahavah moadim l'simcha, chaggim u'zmanim 'sassion, et yom Chag Ha-Matzot ha-zeh, z'man cheuteinu. Mikra kodesh, zeicher litziat mitzrayim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרוּנוּ וּפְקֻדוֹתֵינוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ. וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה וְלְטוֹבָה לְחַן וְלְחֶסֶד וְלִרְחֻמִּים לְחַיִּים וְלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה.

זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה אָמֵן

וּפְקֻדוֹתֵינוּ בּוֹ לְבִרְכָה אָמֵן

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים אָמֵן

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹס וְחַנּוּן. כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

Our God and God of our ancestors, may Your regard and concern for us and our ancestors, for the time of our redemption, for Jerusalem the city of Your holiness, and for all Your people the family of Israel, be close to You and be pleasing to You. Favour us all with freedom and goodness, with grace, love and mercy, on this day of the festival of Unleavened Bread.

Our Living God remember us for good (Amen)

Bring us Your blessing (Amen)

Save us for a good life (Amen).

Spare us and be kind to us according to Your promise of deliverance and mercy.

Our eyes are turned towards You, for You are a Sovereign of mercy and compassion.

Eloheinu veilohei avoteinu ya'aleh v'yavo v'yagi'a v'yeira'eh v'yeiratsch v'yishama v'yippakeid v'yizzacheir zichroneinu ufikdoneinu, v'zichron avoteinu v'zichron mashi'ach ben david avdecha, v'zichron y'rushalayim ir kodshecha v'zichron kol amm'cha beit yisra'el l'fanecha lifleitah ul'tovah, l'chein ul'chesed ul'rachamim, l'chayyim ul'shalom, b'yom Chag ha-matzot ha-zeh.

Zochreinu Adonai eloheinu bo l'tovah (Amen)

U'fokdeinu vo livracha (Amen)

V'hoshi'einu vo l'chayyim tovim (Amen).

Uvidvar y'shua'ah v'rachamim chus v'chonneinu, ki eilecha eineinu, ki eil melech channun v'rachum attah.

וְהַשִּׂיאָנוּ, יי אֱלֹהֵינוּ, אֶת בְּרַכַּת מוֹעֲדֶיךָ, לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׂשׁוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, שִׁים חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבְךָ, שִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לְבָנוּ לְעַבְדְּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן שְׁבַת וּמוֹעֲדֵי קִדְּשֶׁךָ, וְיִשְׁמְחוּ בְךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשְּׁבַת וְיִשְׂרָאֵל וְהַזְּמָנִים.

Bestow on us the blessing of Your festivals, and make us worthy of the new life, joy and peace that You promised us. Make us holy through your commands and let us share in the work of Your Torah. Satisfy us with Your goodness and let our souls know the joy of Your salvation. Purify our hearts to serve You in truth. In Your love and goodwill, let us inherit (Shabbat and) your holy festivals with joy and happiness and may all Israel who seek holiness find their happiness fulfilled in You. Blessed are You God, who makes Shabbat, Israel and the festivals holy.

V'hassiyeinu Adonai eloheinu et birkat mo'adecha, l'chayyim u'l'shalom, l'simchah u'l'sasson, ka-asher ratzita v'amarta l'varcheinu. Kaddsheinu b'mitzvotcha, sim chelkeinu b'toratecha, sabbeinu mi'tuvecha, samcheinu bishuatecha, v'taheir libeinu l'ovd'cha be'emet. V'hanchileinu Adonai eloheinu b'ahavah uv'ratson, b'simcha u'v'sasson (shabbat u') mo'adei kodshecha. V'yism'chu v'cha yisrael m'kaddshei sh'mecha. Baruch attah Adonai, m'kaddeish ha-Shabbat v'yisrael v'ha-z'manim.

Counting the Omer

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

Baruch attah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav v'tsivanu al s'firat ha-omer.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy and who commands us to count the Omer.

הַיּוֹם שִׁשָּׁה יָמִים לְעֹמֶר

Hayom shishah yamim la'omer.

Today is the sixth day of the Omer.

Gesher tsar m'od

Words: Nachman of Bratslav, Likutei Moharan Part 2, 48:2

Music: Baruch Chait

וְדַע, שֶׁהָאָדָם צָרִיךְ לְעַבֵּר עַל גֶּשֶׁר צָר מְאֹד מְאֹד, וְהַכֵּלֵל וְהַעֲקֹר - שְׁלֵא יִתְפַּחַד כָּלֵל :

Know, a person needs to cross a very, very narrow bridge. The main rule is: Do not be afraid at all.

Kol ha-olam kullo gesher tsar m'od, v'ha-ikkar lo l'facheid k'lal.

All the world is a very narrow bridge; but the main thing to recall is to have no fear at all.

Festival Kiddush

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

Blessed are You, our Living God, Sovereign of the universe, who creates the fruit of the vine.

Baruch attah Adonai eloheinu melech ha-olam, borei p'ri ha-gafen.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְנִתְּתָן לָנוּ, יְיָ אֱלֹהֵינוּ, מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ, מִקְרָא קֹדֶשׁ, זִכָּר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וּמוֹעֲדֵי קֹדֶשׁךָ בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים.

Blessed are You, our Living God, Sovereign of the Universe, who chose and raised us from among all peoples and nations to make us holy through Your commands. With love You gave us, God our provider, festivals of joy and seasons of gladness, this Festival of Unleavened Bread, the season of our freedom, gathering us together in holiness to recall the exodus from Egypt. You chose to make us holy among all people by inherited Your festivals in love and gladness. Blessed are You God, who chose to hallow Israel and the festivals.

Baruch attah Adonai eloheinu melech ha-olam, asher bachar banu mikol am v'rom'manu mikol lashon, v'kidd'shanu b'mitsvotav vatitein lanu, Adonai Eloheinu, moadim l'simchah, chagim uzmanim l'sasson, et Yom Chag Hamatzot hazeh, z'man heruteinu, mikra kodesh Zecher litsi'at Mitzrayim. Ki vanu vacharta v'otanu kiddashta mikkol ha-ammim, umoadai kod'sh'cha b'simchah uv'sasson hinchaltanu. Baruch attah Adonai, m'kaddeish Yisrael v'hazmanim

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

Blessed are You, our Living God, Sovereign of the universe, who brings forth food out of the earth.

Baruch attah Adonai eloheinu melech ha-olam, ha-motzi lechem min ha-arets.