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From the family of Moussa El Kodsi
In memory of:

Moussa El Kodsi

הַגְּדָה שֶׁל פֶּסַח

כמנהג היהודים הקראים

Passover Haggadah

According to the Custom
of the Karaite Jews of Egypt

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A note about the Use of the term "the LORD."

The term "the LORD" used in the English translation stands in for the Hebrew word YHWH - the Name of God. Karaites have always held the Name of God in very high esteem; however, there has also been a historical difference within the community as to how the Name should be honored. Some have felt that it is disrespectful not to use the Name of God, and others have felt that to use the Name is disrespectful. In an attempt to respect both sides of this issue, the convention herein discussed has been adopted. The word God stands for the Hebrew word Elohim

The translation below was made based on the Hebrew text in:
"Order of the Haggadah of the Feast of Passover According to the
Custom of the Karaite Jews", The National Religious Council
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The translation of Biblical verses are based on the King James Version
and non-Biblical sections (marked in bold and as "NB") were translated
by Nehemia Gordon.

**In the name of the Redeemer of Israel
who responds to those who seek him (NB)**

Praise Hashem. I will praise Hashem with my whole heart, in the assembly of the upright, and in the congregation. The works of Hashem are great, sought out by all them that have pleasure therein. His work is honorable and glorious: and his righteousness endures forever. He has made his wonderful works to be remembered: Hashem is gracious and full of compassion. He has given meat to them that fear him: he will ever be mindful of his covenant. He has shown his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption to his people: he has commanded his covenant forever: holy and reverend is his name. The fear of Hashem is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endures forever (Ps 111,1-10).

I will remember the works of Hashem: surely I will remember your wonders of old. I will meditate also of all your work, and talk of your doings. Your way, O God, is in the sanctuary: who is so great a God as our God is? You are the God that does wonders: you have declared your strength among the people. You have with your arm redeemed your people, the sons of Jacob and Joseph. Selah (Ps 77,12-16 [11-15]). You are Hashem the God, who chose Abram, and brought him forth out of **Ur** of the **Chaldees**, and gave him the name of Abraham (Neh 9,7). **And thus you informed, Abraham our father of the oppression of his seed in a land that was not theirs, as it is written (NB):**

And he said to Abram, "Know well that your seed shall be a stranger in a land that is not theirs, and they shall be enslaved, and they shall be oppressed four hundred years. And also that nation, whom they shall serve, wills I judge: and afterward shall they come out with great substance (Gen 15,13-14). Israel also came into Egypt; and Jacob sojourned in the land of Ham. And he increased his people greatly; and

made them stronger than their enemies. He turned their heart to hate his people, to deal subtly with his servants (Ps 105,23-25).

And thus the Egyptians dealt subtly with our fathers and oppressed them and enslaved them and embittered their lives as it is written (NB):

And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor (Ex 1,14).

And Pharaoh and Egypt issued two more decrees upon our forefathers. The first decree was through the midwives as it is written (NB):

And the king of Egypt spoke to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah. And he said, When you do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then you shall kill him: but if it be a daughter, then she shall live (Ex 1,15-16).

A second decree was through his people as it is written (NB):

And Pharaoh charged all his people, saying. Every son that is born you shall cast into the river, and every daughter you shall save alive (Ex 1,22). **And Hashem saved them from them and kept them alive as it is written (NB):**

And when I passed by you, and saw you polluted in your own blood, I said to you when you were in your blood, Live; yea, I said to you when you were in your blood, Live (Ez 16,6). For he remembered his holy promise, and Abraham his servant (Ps 105,42). And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect to them (Ex 2,24-25).

For Hashem saw the suffering of our forefathers in Egypt and favored them and pitied them and sent them a savior and redeemer to redeem them and save them as it is written (NB):

And Hashem said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows (Ex 3,7). Come now therefore, and I will send you to Pharaoh, that you may bring forth my people the children of Israel out of Egypt (Ex 3,10). He sent Moses his servant; and Aaron whom he had chosen. They showed his signs among them, and wonders in the land of Ham (Ps 105,26-27). Who sent tokens and wonders into the midst of you, O Egypt, upon Pharaoh, and upon all his servants (Ps 135,9)?

And they are the ten plagues with which Hashem smote Pharaoh and Egypt (NB)

First, blood;

Second, frogs;

Third, lice;

Fourth, swarms;

Fifth, pestilence;

Sixth, boils;

Seventh, hail;

Eighth, locusts;

Ninth, darkness;

Tenth, first-born, to smite and to kill as it is written (NB):

And it came to pass that at midnight Hashem smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne to the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead (Ex 12,29-30). They are dead, they shall not live; they are deceased, they shall not rise: therefore have you visited and destroyed them, and made all their memory to perish (Isa 26,14). Let them be blotted out of the book of the living, and not be written with the righteous. But I am poor and sorrowful: let your salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify him with thanksgiving (Ps 69,29-31 [28-30]).

Sing to Hashem, praise Hashem: for he has delivered the soul of the poor from the hand of evildoers (Jer 20,13). **And thus Hashem our God commanded us through Moses our teacher to tell our children and our children's children as it is written (NB):**

And that you may tell in the ears of your son, and of your son's son, what things I have wrought in Egypt, and my signs which I have done among them; that you may know that I am Hashem (Ex 10,2).

And you shall speak and say before Hashem your God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried to Hashem God of our fathers, Hashem heard our voice, and looked on our affliction, and our labor, and our oppression: And Hashem brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great awesome power, and with signs, and with wonders (Dt 26,5-8). How he had wrought his signs

in Egypt, and his wonders in the field of Zoan. And had turned their rivers into blood; and their floods, that they could not drink. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. He gave also their increase to the caterpillar, and their labor to the locust. He destroyed their vines with hail, and their sycamore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham (Ps 78,43-51). He brought them forth also with silver and gold: and there was not one feeble person among their tribes (Ps 105,37). And he brought forth his people with joy, and his chosen with gladness (Ps 105,43). O bless our God, you people, and make the voice of his praise to be heard. Which holds our soul in life, and suffers not our feet to be moved (Ps 66,8-8). Hashem has done great things for us; whereof we are glad (Ps 126,3). And has redeemed us from our enemies: for his mercy endures forever (Ps 126,34). Blessed be Hashem, who has not given us as a prey to their teeth (Ps 124,6).

Blessed be our God and the God of our fathers who performed miracles and gallantry and marvels for our forefathers in these days and at this time; And He saved them and redeemed them and delivered them from the domination of Pharaoh King of Egypt with signs and wonders, with a strong hand and an outstretched arm and He took them out with silver and gold, in joy and song, from suffering to respite, from slavery to freedom and led them upright; For Hashem chose them to be to him a chosen people from among the nations, and He made them great and raised them up high above and took great vengeance upon their enemies and He gave them his wonderful Torah as an inheritance and He gave them Holidays of happiness and joy. Blessed is He and exalted beyond all blessing and praise (cf. Ezra 9,5) forever and for eternity, Selah (NB).

Blessed is He who kept us alive and sustained us and made us survive until this time, Amen (NB).

Let it be the will of Hashem our God that He cause to happen speedily, to us and all his people the house of Israel, all the good news and consolation spoken by all of his prophets and may He make us worthy to see the time of our salvation and may we all ascend to Hashem our God happy and with a good heart to rejoice in the joy of

Jerusalem and the joy of the Temple of Hashem. And then shall we bring Passover sacrifices and offer burnt offerings and peace offerings and we will thank and praise the eternal Rock, the perfect God who chose us from all the nations and separated us from all the tongues. And we will sing and rejoice and say (NB):

And my soul shall be joyful in Hashem: it shall rejoice in his salvation. All my bones shall say, Hashem, who is like to you, which delivers the poor from him that is too strong for him, yea, the poor and the needy from him that spoils him (Ps 35,9-10)? He also exalts the horn of his people, the praise of all his holy ones; even of the children of Israel, a people near to him. Praise Hashem (Ps 148,14). Praise Hashem. Praise, O servants of Hashem, praise the name of Hashem. Blessed be the name of Hashem from this time forth and forevermore. From the rising of the sun to the going down of the same Hashem's name is to be praised. Hashem is high above all nations, and his glory above the heavens. Who is like to Hashem our God, who dwells on high, Who comes down to behold the things that are in heaven, and in the earth! He raises up the poor out of the dust, and lifts the needy out of the dunghill; that he may set him with princes, even with the princes of his people. He makes the barren woman to keep house, and to be a joyful mother of children. Praise Hashem (Ps 113,1-9).

When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed you, O sea, that you fled? Oh Jordan, that you were driven back? Oh mountains, that skipped like rams; and little hills, like lambs? Tremble, you earth, at the presence of the Lord, at the presence of the God of Jacob; Which turned the rock into standing water, the flint into a fountain of waters (Ps 114,1-8).

Not to us, O Hashem, not to us, but to your name give glory, for your mercy, and for your truth's sake (Ps 115,1). He has made his wonderful works to be remembered: Hashem is gracious and full of compassion (Ps 111,4). From generation to generation they shall praise your works, and shall declare your mighty acts (Ps 145,4). So we your people and sheep of your pasture will give you thanks forever: we will shew forth your praise to all generations (Ps 79,13). But we will bless Hashem from this time forth and forevermore. Praise Hashem (Ps 115,18).

You have commanded us to keep your precepts diligently (Ps 119,4). And Moses declared to the children of Israel the feasts of Hashem (Lev 23,44).

These are the feasts of Hashem, even holy convocations, which you shall proclaim in their seasons (Lev 23,4). Seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you (Ex 12,15-16). In the first month, on the fourteenth day of the month at even, you shall eat unleavened bread, until the one and twentieth day of the month at even (Ex 12,18). It is a night of watching for Hashem to bring them out from the land of Egypt: this is that night of watching for Hashem for all the children of Israel in their generations (Ex 12,42).

Blessed are you Hashem our God, king of the universe who has sanctified us with his commandments and commanded us with the days of holidays of joy and the times and holy convocations and this Feast of Unleavened Bread, Amen (NB).

Blessed are you Hashem our God, king of the universe, who has kept us alive and sustained us and made us survive until this time in peace, Amen (NB).

O, give thanks to Hashem; for he is good: for his mercy endures forever. O, give thanks to the God of gods: for his mercy endures forever. O give thanks to the Lord of lords: for his mercy endures forever (Ps 136,1-3).

Blessed are you Hashem our God, king of the universe, who has blessed his people Israel with this Feast of Unleavened Bread and with the Holidays of joy and holy convocations, Amen (NB).

Blessed are you Hashem our God, king of the universe who gives us joy and happiness and creates the fruit of the vine, Amen (NB).

[And all the participants shall taste (of the wine) and afterwards take unleavened bread and bitter herbs in your hand and say]

Blessed are you Hashem our God, king of the universe who has sanctified us with his commandments and commanded us about eating unleavened bread and bitter herbs, Amen (NB).

[And make the bread blessing and say]

Blessed are you Hashem our God, king of the universe who has sanctified us with his commandments and commanded us to eat unleavened bread for seven days and who brings bread of affliction out of the earth, Amen (NB).

[And when the Holiday falls out on the Sabbath say this blessing]

And Moses declared to the children of Israel the feasts of Hashem (Lev 23,44).

Speak to the children of Israel, and say to them, concerning the feasts of Hashem, which you shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; you shall do no work therein: it is the Sabbath of Hashem in all your dwellings (Lev 23,2-3).

Blessed are you Hashem our God, king of the universe who sanctifies his people Israel from all the nations and blesses and makes great and sanctifies and chooses this day of the Sabbath, Amen (NB).

[And take the cup of wine in your hand and make the blessing saying]

Time to sanctify (NB): Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made (Gen 2,1-3).

Blessed are you Hashem our God, king of the universe who blesses and sanctifies his people Israel with this Feast of Unleavened Bread and with Holidays of joy and holy convocations, Amen (NB).

And bless our God king of the universe who created the vine and from its wine makes happy the hearts of men as it is written (NB):

And wine that makes glad the heart of man, and oil to make his face to shine, and bread which strengthens man's heart (Ps 104,15).

Blessed are you Hashem our God, king of the universe who blesses and sanctifies the day of the Sabbath for his people Israel, Amen (NB).

And bless our God king of the universe who gives us joy and happiness and creates the fruit of the vine, Amen (NB).

[And all the participants shall taste (of the wine) and afterwards take unleavened bread and bitter herbs in your hand and say]

Blessed are you Hashem our God, king of the universe who has sanctified us with his commandments and commanded us about eating unleavened bread and bitter herbs, Amen (NB).

[And make the bread blessing and say]

Blessed are you Hashem our God, king of the universe who has sanctified us with his commandments and commanded us to eat unleavened bread for seven days and who brings bread of affliction out of the earth, Amen (NB).

[Blessing after the Meal]

[When the holiday falls out on the Sabbath skip "Hashem is good to all" and say here "And the children of Israel shall keep"]

Hashem is good to all: and his tender mercies are over all his works (Ps 145,9). Who remembered us in our low estate: for his mercy endures forever: And has redeemed us from our enemies: for his mercy endures forever (Ps 136,23-24). **Blessed be he (NB)** who gives food to all flesh: for his mercy endures forever. O, give thanks to the God of heaven: for his mercy endures forever (Ps 136,23-26). Let your mercy, O Hashem, be upon us, according as we hope in you (Ps 33,22). Blessed be Hashem forevermore. Amen, and Amen (Ps 89,53 [52]). Blessed be you, Hashem God of Israel our father, forever and ever. Yours, O Hashem is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is yours; yours is the kingdom, O Hashem, and you are exalted as head above all. Both riches and honor come of you, and you reign over all; and in your hand is power and might; and in your hand it is to make great, and to give strength to all. Now therefore, our God, we thank you, and praise your glorious name (1Chr 29,10-13). But we will bless Hashem from this time forth and forevermore. Praise Hashem (Ps 115,18). The eyes of all wait upon you; and you give them their meat in due season. You open your hand, and satisfy the desire of every living thing (Ps 145,15-16). **Sate us with satisfaction and hunger distance from us and feed us our daily food and may your table be set for all. We live by your great tolerance and good kindness and we are sustained by the opening of your hand. For you are He who feeds and sustains and supports all and prepares food and sustenance for all your creatures that you created. Blessed are you Hashem who feeds all, Amen. Let us thank Hashem for his kindness and for his wonderful works to man (cf. Ps 107,8) (NB).** For he satisfies the longing soul, and fills the hungry soul with goodness (Ps 107,9). They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied (Ps 37,19).

[And on the Sabbath and Holiday (i.e. when the holiday falls out on Sabbath) say this]

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days Hashem made heaven and earth, and on the seventh day he rested, and was refreshed (Ex 31,16-17). And Moses gathered all the congregation of the children of Israel together, and said to them, These are the words which

Hashem has commanded, that you should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to Hashem: whosoever does work therein shall be put to death. You shall kindle no fire throughout your habitations upon the Sabbath day (Ex 35,1-3). You shall keep my Sabbaths, and reverence my sanctuary: I am Hashem (Lev 19,30). You shall fear every man his mother, and his father, and keep my Sabbaths: I am Hashem your God (Lev 19,3).

These are the feasts of Hashem, even holy convocations, which you shall proclaim in their seasons (Lev 23,4). And this day shall be to you for a memorial; and you shall keep it a feast to Hashem throughout your generations; you shall keep it a feast by an ordinance forever. Seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And you shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall you observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month at even, you shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. You shall eat nothing leavened; in all your habitations shall you eat unleavened bread (Ex 12,14-20). Seven days you shall eat unleavened bread, and in the seventh day shall be a feast to Hashem. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your quarters. And you shall shew your son in that day, saying This is done because of that which Hashem did to me when I came forth out of Egypt. And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that Hashem's law may be in your mouth: for with a strong hand has Hashem brought you out of Egypt. You shall therefore keep this ordinance in its season from year to year (Ex 13,6-10). And when your son asks you in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which Hashem our God has commanded you? Then you shall say to your son, We were Pharaoh's

bondmen in Egypt; and Hashem brought us out of Egypt with a mighty hand: And Hashem shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he swore to our fathers. And Hashem commanded us to do all these statutes, to fear Hashem our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before Hashem our God, as he has commanded us (Dt 6,20-25). And you shall serve Hashem your God, and he shall bless your bread, and your water; and I will take sickness away from the midst of you (Ex 23,25). And houses full of all good things, which you did not filled, and dug wells, which you did not dig, vineyards and olive trees, which you did not plant; when you shall have eaten and be full (Dt 6,11). When you have eaten and are full, then you shalt bless Hashem your God for the good land which he has given you (Dt 8,10). Bless Hashem, O house of Israel: bless Hashem, O house of Aaron: Bless Hashem, O house of Levi: you that fear Hashem, bless Hashem. Blessed be Hashem out of Zion, who dwells in Jerusalem. Praise Hashem (Ps 135,19-21).

Praise Hashem. Praise, O servants of Hashem, praise the name of Hashem. Blessed be the name of Hashem from this time forth and forevermore. From the rising of the sun to the going down of the same Hashem's name is to be praised. Hashem is high above all nations, and his glory above the heavens. Who is like to Hashem our God, who dwells on high, Who humbles himself to behold the things that are in heaven, and in the earth! He raises up the poor out of the dust, and lifts the needy out of the dunghill; That he may set him with princes, even with the princes of his people. He makes the barren woman to keep house, and to be a joyful mother of children. Praise Hashem (Ps 113,1-9).

When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed you, O sea, that you fled? Oh Jordan, that you were driven back? Oh mountains, that skipped like rams; and little hills, like lambs? Tremble, you earth, at the presence of the Lord, at the presence of the God of Jacob; Which turned the rock into standing water, the flint into a fountain of waters (114,1-8).

Not to us, O Hashem, not to us, but to your name give glory, for your mercy, and for your truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he has done

whatsoever he has pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like to them; so is every one that trusts in them. O Israel, trust you in Hashem: he is their help and their shield. O house of Aaron, trust in Hashem: he is their help and their shield. You that fear Hashem, trust in Hashem: he is their help and their shield. Hashem has been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear Hashem, both small and great. Hashem shall increase you more and more, you and your children. You are blessed of Hashem which made heaven and earth. The heaven, even the heavens, are Hashem's: but the earth has he given to the children of men. The dead praise not Hashem, neither any that go down into silence. But we will bless Hashem from this time forth and forevermore. Praise Hashem (Ps 115,1-18).

I love Hashem, because he has heard my voice and my supplications. Because he has inclined his ear to me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell seized hold upon me: I found trouble and sorrow. Then called I upon the name of Hashem; O Hashem, I beseech you, deliver my soul. Gracious is Hashem, and righteous; yea, our God is merciful. Hashem preserves the simple: I was brought low, and he helped me. Return to your rest, O my soul; for Hashem has dealt bountifully with you. For you have delivered my soul from death, my eyes from tears, and my feet from falling. I will walk before Hashem in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men are liars. What shall I render to Hashem for all his benefits toward me? I will take the cup of salvation, and call upon the name of Hashem. I will pay my vows to Hashem now in the presence of all his people. Precious in the sight of Hashem is the death of his saints. O Hashem, truly I am your servant; I am your servant and the son of your handmaid: you have loosed my bonds. I will offer to you the sacrifice of thanksgiving, and will call upon the name of Hashem. I will pay my vows to Hashem now in the presence of all his people. In the courts of Hashem's house, in the midst of you, O Jerusalem. Praise Hashem (Ps 116,1-19).

O praise Hashem, all you nations: praise him, all you people. For his merciful kindness is great toward us: and the truth of Hashem endures forever. Praise Hashem (Ps 117,1-2).

O, give thanks to Hashem; for he is good: because his mercy endures forever. Let Israel now say, that his mercy endures forever. Let the house of Aaron now say, that his mercy endures forever. Let them now that fear Hashem say, that his mercy endures forever. I called upon Hashem in distress: Hashem answered me, and set me in a large place. Hashem is on my side; I will not fear: what can man do to me? Hashem takes my part with them that help me: therefore shall I see my desire upon them that hate me. It is better to trust in Hashem than to put confidence in man. It is better to trust in Hashem than to put confidence in princes. All nations compassed me about: but in the name of Hashem will I destroy them. They compassed me about; yea, they compassed me about: but in the name of Hashem I will destroy them. They compassed me about like bees: they are quenched as the fire of thorns: for in the name of Hashem I will destroy them. You have thrust sore at me that I might fall: but Hashem helped me. Hashem is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of Hashem does valiantly. The right hand of Hashem is exalted: the right hand of Hashem does valiantly. I shall not die, but live, and declare the works of Hashem. Hashem has chastened me sore: but he has not given me over to death. Open to me the gates of righteousness: I will go into them, and I will praise Hashem: This gate of Hashem, into which the righteous shall enter. I will praise you: for you have heard me, and are become my salvation. The stone which the builders refused is become the head stone of the corner. This is Hashem's doing; it is marvelous in our eyes. This is the day which Hashem has made; we will rejoice and be glad in it. Save now, I beseech you, O Hashem: O Hashem, I beseech you, send now prosperity. Blessed be he that comes in the name of Hashem: we have blessed you out of the house of Hashem. God is Hashem, who has shown us light: bind the sacrifice with cords, even to the horns of the altar. You are my God, and I will praise you: you are my God, I will exalt you. O, give thanks to Hashem; for he is good: for his mercy endures forever (Ps 118,1-29). Hashem will give strength to his people; Hashem will bless his people with peace (Ps 29,11). Blessed be Hashem forevermore. Amen, and Amen (Ps 89,53 [52]).