

# The Inner Flame

SEDER COMPANION

An Experiential Guide to  
Diving Beneath the Surface and Internalizing  
the Inner Flame of Seder Night

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# The Inner Flame

## SEDER COMPANION

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# Introduction to The Inner Flame: Seder Companion

***Rachmana Liba Ba'ei, Hashem desires our heart.*** Hashem wants the *Mitzvos* and special times of the year to be a joyous duty of the heart, an experience of feeling the connection of our *Neshama* to its Source. The *Mitzvos* by their very nature set us up to create that inner connection, but our experience has been that it takes more than just doing the outer action of the *Mitzvah* to truly feel that connection. First we need to desire that inner connection, then we need to prepare for it, to create within ourselves a *Kli*, a vessel, to receive the gift of a tangible feeling of closeness with Hashem. When we show Hashem that our deepest cravings are for a feeling of closeness to Him, He gives us this gift of the greatest pleasure in the world, the spiritual bliss of feeling close to Him. But how do we get there?

Our inner connection to Shabbos and Yom Tov can be split into two eras: before we discovered the *Sefer Beyam Darkecha*, and after we discovered it. Its author, Rav Yitzchok Meir Morgenstern, takes ideas from *Chassidus* and *Kabbala* that we always thought were 'above our paygrade' and presents them in an incredibly down to earth and practical way, paving a pathway to an inner world of depth and beauty. These ideas empowered us with a roadmap to proactively develop our inner connection to Hashem, instead of just practicing Judaism and 'hoping' that it comes.

When we started to learn *Beyam Darkecha* on the topic of Pesach, we discovered the Inner Flame of *Seder* night, a world that has

always been right in front of us but we never had the key to decipher its code. We discovered a step by step guide to turn the *Seder* into a transformative experience of letting go of everything that holds back our inner connection, empowering us to unleash the fire of our *Neshamas* to become one with our Creator.

We couldn't keep this to ourselves, so we decided to share it with you. We took our inspiration from the ideas we learned from *Beyam Darkecha* and turned them into a highly practical, experiential guide to accompany you during the *Seder*. We encourage you to read these ideas during your *Seder*, and to take advantage of the tools we present — the Moment of Mindfulness before each step of the *Seder*, and the group discussion points you will find by Magid. If you are new to this kind of inner work it may feel a bit uncomfortable to do this, but give it a shot and see where it takes you. Take these ideas and find your own way to connect to them in whatever *Seder* environment you will be in.

Please note that wherever we have highlighted a Hebrew term, that indicates that its definition appears at the back of the companion in the glossary. If you would like to be added to our mailing list for future Inner Flame publications, email us at [admin@innerflametorah.com](mailto:admin@innerflametorah.com).

Wishing you a meaningful *Seder* experience!

**Menashe & Elliott**

# Kadesh

קדש

## KIDDUSH, FIRST CUP

### ☉ The Outer Action

The first cup of wine is poured. We lift the cup and say *Kiddush*.



### The Inner Flame

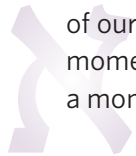
During the drinking of the four cups, Hashem gives us the opportunity to connect with Him. In drinking the four cups we ignite in our hearts a passionate flame of desire to be close to Hashem and to feel His presence in every aspect of our life. Each of the four cups provides a new way to achieve this.

During this first cup we connect to Hashem through **Chochmah**, which is the foundational belief that Hashem is the source of my life, and that He alone sustains me.

### ☉ A Moment of Mindfulness

Think about a burning flame, or look at one if there is a candle nearby. Notice how the flame, though it might be flickering, gives the appearance that it maintains its own existence. But that is an illusion. A flame only exists when it is given fuel to burn. The moment that fuel runs out, the fire ceases to exist. The fire is 100% dependent on a constant supply of fuel in order to maintain its existence.

We are the flame, and Hashem is the fuel. Every single moment of our existence is dependent on Hashem renewing us with another moment of life. Close your eyes and contemplate this truth for a moment.



A *spark* of Holiness

"Hashem is the fuel of my existence."



# Urchatz

# ורחץ

## WASH HANDS

### ☉ The Outer Action

Water is brought to the table or participants go to a sink. Everyone washes their hands but does not say a blessing.

### 🔥 The Inner Flame

There are three times that we wash our hands during the Seder: before dipping the *Karpas* vegetables; before eating the *Matzah*, and before we recite *Birkas Hamazon* (*Mayim Achronim*). On the surface we are just washing our hands. But beneath the surface we are washing off something much deeper than the dirt on our hands. We are washing our **Kli**, our vessel that we use to receive the light of spirituality from Hashem. Hashem is always giving this light, but we need to create within ourselves the capacity to receive it.

During *Urchatz* we are cleansing our innermost vessel, our minds, of the impurities within them. The modern form of the idols of Egypt are the improper values we hold. We want to realign our values with the values of Hashem and the Torah. This will give us a pure, clean vessel, ready to receive the spiritual bounty of Seder night. By washing away the impurities, we bring ourselves to the point where we can “see” the messages that Hashem is constantly sending us, which we may have never noticed before.

### ☉ A Moment of Mindfulness

Bring to your mind one thing that you value that may be a distraction to your spiritual growth, {examples: money, status, respect, control, looks, attention, “likes”}. Can you let that go, even if only for a few hours of Seder night? Close your eyes, and take a moment to wash it away. Ask Hashem for help to wash these away.

A spark  
of Holiness

"Hashem is always giving this light, but we need to  
create within ourselves the capacity to receive it."

# Karpas

כרפס

## VEGETABLE IN SALT WATER

### ☉ The Outer Action

A small quantity of a vegetable is dipped in salt water. We eat without reclining.



### The Inner Flame

*Karpas* represents *avodas perech*, futile work. Chasing honor, money, “likes” or any worldly/ego pleasure is futile — you keep building towards it but it is like building on quicksand — the happiness bucket remains empty.

We take a lowly vegetable, symbolizing these lowly futile activities, rooted in the dirt, and dip it in salt water to show that chasing after this will all end in tears of futility.

When we are feeling spiritually disconnected (*katnus*), we often chase after these futilities.

The Jews were forced to do meaningless, backbreaking labor in Egypt, building cities on soft mud which then sank into the ground. This was *avodas perech* (futile work).

Often, when we are feeling disconnected from Judaism, the *Yetzer Hara* (Evil Inclination) tries to entice us with alternative ways to find fulfillment and happiness. But this can lead us into quicksand, as we chase more and more of the futile temptations and pleasures of this world, only to turn around and realize that our happiness bucket cannot be filled by anything other than a connection with Hashem.





### **A Moment of Mindfulness**

Consider: What is your *avodas perech*?

Identify what you sink your time and energy into that gives you no real lasting joy. Now prepare to pick up the *karpas* vegetable, symbolizing this lowly pursuit, and as you dip it in salt water, symbolizing tears, internalize the message that the endless pursuit of temptation won't bring us the happiness it promises. Only genuine, spiritual work will bring us the meaning and joy our soul is craving.

Ask Hashem to help you turn your mind and your energies away from meaningless pursuits and redirect it to a deep, satisfying relationship with Hashem.



### *A spark* of Holiness

"Only my relationship with Hashem brings me real happiness; everything else is quicksand."

# Yachatz

יחץ

## BREAK MIDDLE MATZAH

### ☉ The Outer Action

The middle *matzah* is broken in two. The bigger portion is hidden away to serve as the *Afikomen* with which the meal is later concluded. The smaller portion is placed between the two whole matzos.



### The Inner Flame

The middle *matzah* symbolizes our personal power — our actions, and our ability to do and accomplish things with passion (*Yesh*). This is not a bad thing at all. It is Hashem's desire that we partner with Him in perfecting Creation. But there is a risk of us falling to haughtiness and thinking it is all about us; believing that we are the true power (*Yeshus*). So we break the *matzah* and show that our actions are just the smaller part. We then take the smaller part and put it back into the other matzos to show that our actions are small and insignificant in relation to the other matzos which represent Hashem's part (*Bittul Yeshus*). This reminds us that our actions are only significant because we are messengers or *sheluchim* of Hashem, and our souls are vessels/*keilim* for His light.

### ☉ A Moment of Mindfulness

Take a moment to recognize that the work, *hishtadlus*, you do in your life is the smaller part, and it should be tucked between the two big full matzos which represent Hashem's part in running the world and your life. Concentrate on how real inner peace comes from realizing that your actions are only a small part of the equation and knowing that we are all in Hashem's hands. This is the foundation of *Emunah* which brings us wholeness and happiness.

A spark of Holiness

"My greatest joy comes from knowing that Hashem is running the world, not me."

# Maggid

# מגיד

## TELL THE STORY

### ☉ **The Outer Action**

We tell the story of the Exodus from Egypt. Stories of Hashem's miracles are shared. The Haggadah is read and discussed.



### **The Inner Flame**

The source of our *Emunah* in Hashem and our belief that He is intimately involved in our personal lives is the story of the Exodus from Egypt. What the Jews experienced during the Exodus was so spiritually mind-blowing that the *Emunah* generated during those times has left us with a wellspring of *Emunah* that will last for all of the generations. In order for us to experience this *Emunah* we tell the story of the Exodus with great happiness and joy. Hashem then immediately gifts us with an expanded consciousness (*Gadlus Mochin*) to see and feel how involved He is in our own lives today.

We begin speaking about the miracles we have personally experienced in our lives over the past year with gratitude and tears in our eyes. The Zohar says that at this point Hashem gathers the angels around him and says, "Listen to my children speaking My praise." Then Hashem gives us the next gift which is the ability to see the hidden miracles in my life for the rest of the year.



### **A Moment of Mindfulness**

Think about times in the past year when you experienced hidden or even open miracles. List them in your mind. Bring to mind Hashem and the angels listening with great joy as you talk about the miracles He has done for you and your family.

A spark  
of Holiness

"When I speak of Hashem's open miracles in Egypt, Hashem will give me the ability to see the hidden miracles in my life."



# Maggid continued

## EMUNAH EXERCISES

An integral part of Seder night is building a bridge between the miracles Hashem performed for our ancestors and the miracles Hashem is constantly doing for us now. The Ramban teaches us that by discussing the open miracles Hashem performed in *Mitzrayim* we will come to open our eyes to the hidden miracles He is frequently performing for us now. During the Seder is a powerful time to identify these hidden miracles, discuss them, and thank Hashem for them. Another good time for this is during *Shulchan Aruch*.

Take advantage of this unique spiritual gift of an expanded awareness of Hashem's presence by the Seder! Below are some suggestions of *Emunah* exercises so we can all help each other with this holy task. This can be done alone or as an interactive group discussion

### **1. What Has Been Your Personal *Yetzias Mitzrayim* ?**

The Exodus from Egypt was a powerful experience for the Jewish people that has withstood the test of time as a foundation for our *Emunah*. Yet, it is not only a historical event. Each one of us has experienced the restraints of our own *Mitzrayim* at some point in the past year. The word *Mitzrayim* actually is rooted in the Hebrew word for "narrowness" or "constraint." Think about a personal *Yetzias Mitzrayim*, Exodus, that you have experienced in the past year. This is an area that you felt trapped in and constrained that you were able to escape and break free from. If you wish, share this personal redemption with your Seder-mates. This is an opportunity to feel great gratitude towards Hashem.

## 2. What Yetzias Mitzrayim Are You Still Waiting For?

Consider what aspects of personal *Mitzrayim* you are currently still dealing with that you would like to report at next year's Seder that you have been able to break free from! Perhaps you will share this with others, or just with Hashem. Consider speaking to Hashem in your own words and asking Him to help you break free.

## 3. Identify How Many Miracles Hashem Is Constantly Performing for You.

Even when we see Hashem's guiding hand in our lives, we may be limiting ourselves by not recognizing the extent of these miracles. Identify a hidden miracle and then try to break down this Divine Providence into multiple parts, until you can see many different aspects of each miracle, and see how that expands your *Emunah*, gratitude, and feelings of closeness to Hashem. You could create your own *Dayeinu*, and break your gratitude down into many different parts. For example, "Thank you Hashem for my house" can become, "Thank you Hashem for the home I live in, and all that is within it. Thank you for the bed I have to sleep in so I can rest and recharge, the kitchen I have to store the delicious foods that You've created, the table I have to eat on, the washing machine I have so I can wear clean, fresh clothing, and so on."



# Maggid continued

## THE SECOND CUP

### ☉ **The Outer Action**

The cup is raised. Drink while reclining to the left.

### 🔥 **The Inner Flame**

During the second cup we connect to Hashem through **Binah**. In *Binah* (understanding) we see Hashem in the fine details of our lives. This comes after we have done the work of *Maggid*, and we are able to see in detail how Hashem is present in every aspect of our lives. We bless Hashem for all that we now understand that we did not understand before. Take a moment to reflect on how Hashem did miracles for the Jewish people then, and He does them today — though in a more hidden manner. Reflect on how Hashem has not changed in any way since the Exodus took place. All the power that Hashem had then, He has now (אני השם לא שנית').

### ☉ **A Moment of Mindfulness**

Think of one area of your life that you have worries about. Bring to mind the awareness that just as He has taken care of you in the past, so will he take care of you in the future. Ask Hashem to melt away all your fears in the understanding that He is always present and always with us, in every situation.

*A spark  
of Holiness*

"I now see that Hashem is there with me, in every situation. I have nothing to worry about. I am in Hashem's hands."

# Rachtza

# רחצה

## WASH HANDS

### ⊙ The Outer Action

In preparation for the meal, all participants wash their hands and recite the blessing.

### 🔥 The Inner Flame

In the last washing (*Urchatz*) we washed out our minds from the idols of Egypt that live in our minds still today. Now, during *Rachtza*, we take it a step further. We wash out our hearts with the cooling waters of *Emunah*. We wash away the non-kosher desires we have that pull us away from Hashem and we wash away our arrogance and ego. We wash away our irritation when life doesn't go our way or when others don't cooperate with our wishes.

Bring to mind how everything that happens in our life is from Hashem. In truth, there is only Hashem and you. Everything we see or experience is Hashem, especially anything that annoys us, distracts us or pulls us away from Hashem. They are all put there by Hashem to strengthen our *Emunah*.

### ⊙ A Moment of Mindfulness

Take a moment now to thank Hashem for all the challenges in your life. Recognize they are all there out of His love for you. Meditate on this for a moment as you wash off all of the inner negativity that the *Yetzer Hara* (Evil Inclination) tricks us with.

A spark  
of Holiness

"Hashem loves me. Every challenge He sends me is sourced only in His love for me. His desire is always to bring me closer as I strengthen my *Emunah*."

# Motzi Matzah

מוציא  
מזה

## EATING THE MATZAH

### ☉ The Outer Action

The leader holds all three matzos and says the *brachos*. *Matzah* is given to each member of the meal. All eat reclining to the left.

### 🔥 The Inner Flame

During the eating of the *matzah*, Hashem's light comes down to us. We have in mind to receive this light, where we recognize that only Hashem is real. Everything else in life is a veil that conceals Him. He is the life source of everything. The *matzah* contains within it the spark of this true *Emunah*. In Egypt, He showed us that nothing is real in of itself and nothing has its own existence outside of Hashem. Nature has no power on its own and neither does man who erroneously perceives his own might and power as independent from Hashem. Just as *Ein Od Milvado* (there is nothing other than Hashem) was true then, it is true now. My existence is completely reliant on Hashem and as I eat the *matzah* (unleavened, unrisen, egoless), Hashem gives me the gift of humility. This is the recognition that Hashem is everything and I have no true independent existence.

### ☉ A Moment of Mindfulness

As you eat the *matzah*, ask Hashem to infuse you with real *Emunah*. Picture the humble spark of *Emunah* in the *matzah* entering you with each bite. And with each bite ask Hashem to fill you with *Emunah*, more and more.

A spark  
of Holiness

"Ein Od Milvado, There is Nothing Outside  
of Hashem."



## BITTER HERBS

### ☉ The Outer Action

Lettuce and/or horseradish is dipped in *charoses* and eaten. We do not recline.



### The Inner Flame

The **Maror** is a reminder of the bitterness of slavery which our forefathers experienced in Egypt. But in reality, it was not only our forefathers who were enslaved. We too are enslaved. Just as our forefathers were enslaved not only physically, but spiritually to Egyptian values, we too are enslaved to modern western values. These external values trick us into thinking there is something there for us in these values and external pleasures. We picture the enjoyment we will receive from following these pathways that take us away from Hashem. But in the end, instead of being left with the pleasure we imagined, we are left with only the bitterness of disconnection from Hashem.

It is our nature to try to “gulp down” this bitterness and pretend it isn’t there. We want to convince ourselves we are unbothered by values, decisions, and a lifestyle that is disconnected from Hashem. The work here is to slow down and see the truth: That there is no happiness here. The *Maror* reminds us of the bitterness that is at the end of these external pathways. We need to chew this bitterness slowly and mindfully. To bring into our mind, heart, and body the bitterness that a path away from Hashem leads us to. This slow chewing of the bitterness then leads to sweetness (the *Charoses*) — because we make up our minds that when it comes to seeking pleasure in any way that drives us away from Hashem. **We Are Done With It.** We only want the sweetness of a relationship with Hashem from now on!

# Maror

continued

## 🌀 **A Moment of Mindfulness**

As you pick up your *Maror*, bring to mind the falsehood in all of our external (non-Hashem-directed) enjoyments and the bitterness that we feel when we follow their path. With each bite of the *Maror*, internalize the message that the only real pleasure in life is a connection with Hashem. When the real bitterness of the *Maror* hits you, ask Hashem to make the feeling of bitterness towards anything that takes us away from Him, last the whole year. Then when you are done with your *Maror*, feel the sweetness of Hashem fully welcoming you back to Him with joy.



### *A spark* of Holiness

"Anything that takes me away from Hashem always leads to bitterness. There is no real pleasure other than being close to Hashem."

# Korech

# כורֶךְ

## THE HILLEL SANDWICH

### ☉ The Outer Action

Bitter herbs (*Maror*) is sandwiched between two pieces of *matzah* taken from the lowermost *matzah*. Eat while reclining to the left.



### The Inner Flame

The *Maror* represents the bitterness of being enslaved to our *Yetzer Hara* and the bitterness of feeling disconnected from Hashem. The *matzah*, on the other hand, represents *Emunah*, freedom from our *Yetzer Hara*, and connection to Hashem. After slowly eating the *Maror*, in the last step, we have clarified in our minds, hearts, and bodies that any pleasure that leads to disconnection from Hashem is pure bitterness.

Now we are ready to address a different type of bitterness. This is the bitterness we experience from everything that has happened to us in our lives that we have perceived as “bad.” We are all human, and it is natural for us to experience anything painful in our life as “bad.” Yet, when we bring *Emunah* into our life, the knowledge that everything that we experience is tailor-designed by Hashem for us to achieve our life mission — that which we perceived as “bad” becomes absorbed into *G-dliness* — Hashem’s desire for us to become close to Him. In the end, *Emunah* has the ability to swallow up all the “bad” in our lives, all the pain, and bring us closer to Hashem — the Ultimate Good. The *matzah* of *Emunah* in this way “swallows up” the bitterness of the *Maror*.

### ☉ A Moment of Mindfulness

As you pick up your *Korech*/Hillel sandwich, call to mind all that you have experienced as painful or “bad” in the past year. Ask Hashem to illuminate your mind right now, as you eat, and show you how all of this pain and challenge is the perfect fit for your life purpose and mission. Spend a moment thanking Hashem for all the good and the “bad” — knowing that from a soul perspective, it is all good.



# Shulchan Orech שלחן עורך

## THE MEAL

⦿ **The Outer Action**  
The festive meal is eaten.

🔥 **The Inner Flame**  
This meal is the Holy of Holies. This is one of only two meals during the year where the *Yetzer Hara* has no control (the other is Purim). During this meal, we can truly feel that all pleasure embedded in materialism is really the light of Hashem. Normally, feeling holiness in food is very difficult for us. We get caught up in the pleasure of the food and have a very hard time feeling connected to Hashem as we eat. Yet, now, at the Seder, this level is accessible to all who wish to join. All who are spiritually hungry are welcome to join us in this holy eating as we use food to draw ourselves closer to Hashem. The opportunity during this meal is to make a *tikkun*, or fix, all of the eating I have done during the past year that may not have drawn me closer to Hashem. I am now able to rectify all of those meals as I bring to mind all that food from the year and reconnect it all to its Source, Hashem.

⦿ **A Moment of Mindfulness**  
Before you eat, take a moment to offer up the following prayer:  
"Hashem, please help me feel Your hidden light, which is the source of all pleasure, in the food I am about to enjoy. Help me also lift up all the food I ate in the past year and reconnect it with You, Hashem, the Source of All Pleasure."

A spark of Holiness

"Hashem is the source of all pleasure."

# Tzafun

# צפון

## THE HIDDEN MATZAH

### ◎ The Outer Action

At the end of the meal, the remaining piece of *matzah*, which had been hidden earlier (the *Afikoman*) is eaten.



### The Inner Flame

As we go through life, we often feel that Hashem is hidden from us. It is hard to see the good in the challenges and pain and it is hard to feel that Hashem is with us. During *Tzafun*, which means hidden, we reveal that which was hidden from us — that Hashem is always with us — **even when we don't feel him**. The experience of feeling distant from Hashem has a name, *Katnus*, literally meaning smallness. We feel small and insignificant. At these times, we don't want to engage Hashem and His *mitzvot* and we don't want to express our *neshamos* — we want to express our bodies, desires, and egos. The trick is to remember *Tzafun*. This holy *matzah* has been hidden from us the whole night. But did any one of us really doubt that it was *somewhere* in the house? No. We all knew it was somewhere in the house, even if we couldn't say exactly where. Even more than belief, we **knew** it was still here. This is how we get from *Katnus* to *Gadlus* (Greatness) — by always remembering that Hashem is still there and not being fooled into thinking that we have been abandoned. Hashem has been here, with you, all along.

# Tzafun continued

## 🌀 **A Moment of Mindfulness**

Take a moment to reflect on how, just like children who were looking for the *Afikoman* the whole night, we have been looking for Hashem our whole lives. In particular, we have looked for Hashem when it is night for us — when it is dark in our lives. Ask Hashem to help you to know and feel that even when it is dark, even when you don't feel Him, He is there with you. Ask Hashem to give you this clarity right now that will last you all year.



*A spark of Holiness*

“Hashem may be hidden,  
but He is always here, with me.”

# Barech

ברך

## THANK YOU HASHEM

### MAYIM ACHRONIM

#### ☉ The Outer Action

We wash our hands for a third time, this time in preparation for the Grace Blessing after the meal (*Birkat Hamazon*).

#### 🔥 The Inner Flame

In the first two washings, we washed out our minds and hearts. Now, in this often forgotten part of the Seder, we wash out our actions. We ask Hashem to cleanse our actions that were not aligned with His Will and that were sourced in the idols of Egypt that we still worship. We sometimes feel that as long as our intentions are good it doesn't matter if we hurt other people's feelings. At other times, we become sloppy in our *mitzvah* observance, thinking, Hashem doesn't really care about this, does He? Perhaps, worst of all, we don't take care of ourselves because we don't deep down feel we are worth treating ourselves with great respect, care, and compassion. At this time, we wash out all these actions that we have taken that are inconsistent with the Holy *Neshamah* that we really are. We wash ourselves with *Emunah* and reunite with our true identity — a Holy *Neshamah*.

#### ☉ A Moment of Mindfulness

Take a moment before you wash your hands for the final time and say the following prayer, "Hashem, please wash out the actions that took me away from You and from my *Neshamah* and fill me *Emunah* so that I can serve You according to Your Will."

A spark  
of Holiness

"I am a Holy *Neshamah*. May my actions be aligned  
with who I really am."

## BIRKAS HAMAZON / THE THIRD CUP

### ☉ The Outer Action

The third cup is poured. Grace after the meal is recited. A blessing is said on the wine. We drink while reclining to the left.

### 🔥 The Inner Flame

During the third cup we connect to Hashem through **Daas**. *Daas* is contemplation that inspires us to action. During *Birkas Hamazon* this inspiration leads to sincere gratitude as we declare that everything in our lives is from Hashem: food, livelihood, family, health, and all our physical and spiritual blessings. We reflect on the kindness that Hashem has on us and reflect on how He takes care of our needs. Hashem not only feeds our bodies, but provides for us spiritually by providing us pathways to connect with Him through Torah study, prayer, and kindness to our fellow man (*chessed*). He provides us with a Holy **Neshamah** that propels us to be like our Creator by being givers. He gives us a desire to live our lives with purpose and the means to discover what that purpose is through the strengths and opportunities that He has given us. He provides us with the ability to speak to Him in our own words whenever we want to and waits for us to reach out to Him. He provides us with the ability to ask Him for anything we want and responds to our requests through His actions. Perhaps during the course of the year, we have not fully taken the opportunity to thank Hashem for all that He provides us. This *Birkas Hamazon* is an opportunity to rectify all the times in the past year that we have not properly thanked Hashem for the physical and spiritual sustenance He provides us with.



# Barech continued

## 🌀 **A Moment of Mindfulness**

Take a moment to thank Hashem from the bottom of your heart for all the physical and spiritual blessings He has showered upon you and your loved ones during the past year. Have the intention that this *bentching* serve as a *tikkun* (rectification) for all of the times over the past year when you did not fully focus on the gratitude you have to Hashem. Lift all those prayers up to their proper place near Hashem's throne where sincere prayers are kept. When you raise the Third Cup have this simple intention in mind: "Thank You Hashem."



### A *spark* of Holiness

"Thank you Hashem for all the physical and spiritual blessings  
you have given me and my loved ones over the past year.  
Thank you. Thank you. Thank you."

# Hallel

# הלל

## PRAISE/ THE FOURTH CUP

### ☉ **The Outer Action**

The fourth cup of wine is poured and *Hallel* is completed. Drink the fourth cup while reclining to the left.

### 🔥 **The Inner Flame**

Now that we have merited to have our minds and hearts opened to Hashem's light during the Seder, we are experiencing clear *Emunah*. We can see clearly that there is no reality outside of Hashem (*Ein Od Milvado*), and as a continuation of the *Daas* that we are developing, we cannot help ourselves and spring into *Hallel* (praise) for Hashem and His greatness. It is only natural that when a person achieves a new level of his or her understanding of Hashem's presence and greatness, that they will begin singing words of praise and gratitude. In every other holiday, it takes time for us to begin receiving the light of that holiday, so we wait to say *Hallel* until the day. But tonight, we are receiving so much light that we begin to say *Hallel* at night. While in *Birkas Hamazon* we praised Hashem for all the good that He does for us, now we praise Him for something *even deeper*.

**We praise Him for the ability to praise Him.** Recognize that it is a uniquely human ability to recognize our Creator, to speak to Him, to have a relationship with Him, and ultimately to give Hashem *nachas* because He gives us the ability to choose Him.

### © **A Moment of Mindfulness**

Take a moment to appreciate how fortunate you are that you have been given the tools to have a direct relationship with The Creator of the Universe. Thank Hashem now in your own words for this incredible gift. Know that there is nothing in this world more precious or valuable (no amount of money, power, private jets, etc.) that could possibly provide a human being with more happiness, joy, and inner peace than what you have: the ability to connect with Hashem anytime and anywhere through Torah learning, personal prayer, *chessed*, and *Emunah*. Hold this special gratitude in your mind as you say *Hallel*.

מלבדו

A *spark* of Holiness

"Thank you Hashem for giving me a relationship with You.  
There is nothing in the world that is more precious than this."

## PARTING/ THE SEDER SERVICE IS FINISHED

☉ **The Outer Action**

We conclude the Seder with a declaration that we have performed the service correctly and pray that we merit to fulfill the service in the holy Temple in Jerusalem next year.

🔥 **The Inner Flame**

This is the final moment of the Seder where all of our inner work of the evening comes together. We fill ourselves with the intention that we and Hashem become One. The whole evening was designed to bring upon us the many different lights of Hashem, and now they all come together into one powerful light, the light of **Yichud** (Oneness). All of the separateness we feel in the Creation now melts away as we see that everything is really One, and there is really nothing that exists outside of Hashem. Now is the time to allow ourselves to experience **Bittul** (Full Ego Nullification). The nullification of the *Chametz*/Ego that is inside us is temporarily lifted so we can see the truth of Hashem and His Oneness. The intention at this time is to fully realize how everything is G-dliness. All the good, all the bad, everything is G-dliness. All of existence melts into Hashem's light and everything in this world is nothing but vessels for Hashem's light. Continue feeling **Bittul** until it fills your heart and your mind with certainty in Hashem's existence and in the personal love and care that He has for you. You are now prepared to shine Hashem's light that lives inside of you into the world, to see that everything that happens is Hashem's will, and that everything that He does is really all light.

© **A Moment of Mindfulness**

Now is the time to pray and ask Hashem for what you really, really want: to feel His closeness in your life. Ask Hashem for the ability to see Him in every situation that arises in your life, particularly the difficult ones. Ask Hashem to shine the light of the Torah on you in purity and holiness. Most simply, ask Hashem to feel that we are One with Him, all year long.



*A spark* of Holiness

"Hashem, please help me feel close to you all year long. Even when I feel that you are far away, help me know that you are always right there with me."

# Glossary of Hebrew Terms

**Afikomen** – The last piece of *matzah* eaten at the *Seder*, often a source of great fun for children as they hide it and negotiate its return to the *Seder* participant to whom it belongs. Word source is unclear as it is not Hebrew.

**Avodas perech** – Futile work

**Bentching** – Yiddish word for saying the grace after meals

**Binah** – Understanding, the second of the ten Kabbalistic *Sefirot* (G-dly emanations)

**Birkas/Birkat Hamazon** – Grace after the meal

**Bittul** – Ego nullification

**Brachos/Brachot** – Jewish blessings

**Chametz** – Leavened bread, forbidden on Passover

**Charoset** – Sweet mixture made of apples, wine, and nuts

**Chessed** – Acts of kindness

**Chochmah** – Wisdom, the first of the ten Kabbalistic *Sefirot* (G-dly emanations)

**Daas** – Knowledge, the third of the ten Kabbalistic *Sefirot* (G-dly emanations)

**Ein Od Milvado** – Phrase meaning “There is nothing other than Hashem”

**Emunah** – Faith, or a sense of relationship with Hashem

**Gadlus** – Greatness

**Gadlus Mochin** – Expanded Consciousness

**Hallel** – Praise

**Hashem** – G-d, literally “The Name”

**Kadesh** – Sanctification

**Karpas** – vegetable used in the *Seder*, commonly radish, greens, or roots of parsley

**Katnus** - Feeling spiritually disconnected, literally meaning "smallness"

**Kli** - Vessel, could refer to either a physical or spiritual vessel, plural: *keilim*

**Korech** - sandwich

**Maggid** - Telling the story of the Exodus, literally meaning "Telling"

**Maror** - Bitter Herbs

**Matzah** - The unleavened "bread" we eat at the Seder

**Mayim Achronim** - Washing of the hands after the meal, literally meaning "last waters"

**Mitzrayim** - Egypt

**Mitzvah/mitzvot** - Commandment(s)

**Mochin** - Consciousness, or receiving G-d's light, literally meaning "brains"

**Motzi Matzah** - literally "Taking out the Matzah"

**Neshamah/Neshamot** - Soul(s)

**Rachtzah** - Washing

**Seder** - Passover service, literally meaning "order"

**Shaliach** - Messenger, plural: *Sheluchim*

**Tikkun** - Fixing or rectification

**Torah** - The five books of Moses, or the entire body of Jewish wisdom

**Tzafun** - Hidden

**Urchatz** - Washing

**Yesh** - A sense of our own being and existence, literally "is"

**Yeshus** - Derivative of *Yesh* with a more negative spin, as in haughtiness

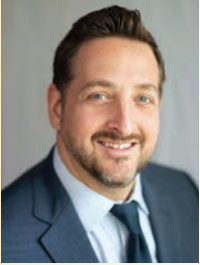
**Yetzer Hara** - Evil inclination

**Yetziat/Yetzias Mitzrayim** - The Exodus from Egypt

**Yichud** - Oneness, unification

**Zohar** - Primary literary source of Kabbalistic wisdom

# Author Bios



## ELLIOTT ROSENBAUM

Elliott Rosenbaum studied at Yeshivat Hakotel, Yeshiva University, Ner Yisroel and Yeshiva Gedolah in Silver Spring, receiving *semichah* from Rav Zalman Nechemia Goldberg, zt"l. He is a board-certified clinical psychologist trained at Johns Hopkins University and the founder of The American School of Professional

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Menashe Uhr learned in Yeshiva of Philadelphia, Yeshiva of Twin Rivers, and Brisk in Yerushalayim before his Rabbinic training in Israel at the Ner Le'elef Institute for Jewish Leadership Training, and Kollel Etz Pri under the leadership of his Rebbe, Rabbi Peretz Segal. He is currently a Rabbi at the Jacksonville Community Kollel in

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## COVER ART & DESIGN

Emily Rich Camras is an award-winning graphic artist specializing in visual storytelling, brand identity, and messaging. A designer with vision and heart, Emily creates mindful, individualized partnerships to bring clients' visions to life. Emily is honored to be featured in Graphic Design USA's 2021 *People to Watch* showcasing design professionals who embody the spirit of the creative community. ([www.emilyrichdesign.com](http://www.emilyrichdesign.com))





