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→ REGARDING TRANSCRIPTION ←

Our goal in transcription has been to create a text that will be as easy as possible to read “correctly” without knowledge of the Hebrew alphabet or language. We have attempted to mirror as closely as possible how the sounds would be written in English avoiding special characters and multiple characters that might cause confusion.

ch is used to represent the sound similar to “ch” in German

ei/ey is used to represent the sound at the end of the word “grey”

ai/ay is used to represent the sound at the end of the word “sky”

' is used to show that two letters should be pronounced distinctly.

Regarding vowels:

a - always like a in father, never like a in able

e - always like e in get, never like e in greet

i - always like i in sing, never like i in ice

o - always like o in rope, never like o in soft

u - always like u in rule, never like u in up

↪ INTRODUCTORY NOTE ↩

This book of prayers for the home—commonly referred to as a *bentcher* in Yiddish—contains the blessings that many Jews invoke after meals, during the Sabbath (Shabbat) and holidays, and in honor of weddings.¹

We hope that this *bentcher* will provide our guests with a valued memento from our wedding. As with our entire wedding, we strove to create a *bentcher* that represented our values, both as individuals and as a couple. The title of this *bentcher*, “Kol Yoshevi Tevel,” translates to “all who dwell on Earth.” This is a phrase that many add to prayers for peace that traditionally are for “us” (those saying the prayer) and “for all of the people of Yisrael” (Jews everywhere). By expanding the prayers, we are not only wishing for peace for all people, but also stating that we are part of, and cannot be separated from, all of humanity.

Additionally, this *bentcher* uses gender-neutral words for God and for humanity, includes our foremothers as equals to our forefathers, and normalizes both same-sex and different-sex couples.² We have included transliterations, translations, and explanatory notes in hopes that the text is accessible to all, no matter one’s level of familiarity with these prayers or fluency in Hebrew. As we could not find an existing *bentcher* that met these needs, we decided to make our own. We are deeply indebted to José and Josh Portuondo-Dember, who gave us the files for the *bentcher* they created, and to Hillel Smith, who designed this *bentcher*. We hope that others will want to use this *bentcher* going forward, either as is, or as a building block for their own creation. Contact us at laraandlaurengetmarried@gmail.com for the files.

May you use this *bentcher* in happiness and merriment for years to come!

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1. Jews from different communities have different formulations for some of these blessings. We each come from Ashkenazic (generally, Eastern European Jewry) families, and have thus chosen to use the phrasing common to that tradition.
 2. In keeping with our understanding of the gendered nature of Hebrew, we have provided options for brides and grooms. We welcome you to use additional terms for spouses as you feel best meets your and your spouse’s gender identity.

At meals for festive occasions, Grace is typically introduced with Psalm 26:

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יי אֶת שִׁיבַת
צִיּוֹן הָיִינוּ כְּחֻלְמִים. אֲזַי יִמְלֵא שְׂחֹק
פִּינוּ וּלְשׁוֹנֵנוּ רֶנֶּה אֲזַי יֹאמְרוּ בְּגוֹיִם
הַגְּדִיל יי לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְּדִיל יי
לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֻחִים. שׁוּבָה יי
אֶת שְׁבִיתָנוּ כְּאֶפְיָקִים בְּנִגְבֹּ. הַזֹּרְעִים
בְּדַמְעָה בְּרִנָּה יִקְצְרוּ. הָלוֹךְ יֵלֵךְ וּבָכָה
נִשְׂאָ מִשֶּׁךְ הַזֶּרַע בֹּא יְבֵא כְּרֵנֶה נִשְׂאָ
אֶלְמֹתָיו.

When 3 or more Jewish adults eat together, one is designated as the leader and the following invitation is read responsively. If 10 or more Jewish adults are present, include the words in parentheses.

LEADER חֲבֵרֵי נְבִרָה!

GROUP יְהִי שֵׁם יי מְבָרֵךְ מַעֲתָה
וְעַד עוֹלָם.

LEADER יְהִי שֵׁם יי מְבָרֵךְ מַעֲתָה
וְעַד עוֹלָם. בְּרִשׁוֹת חֲבֵרֵי, נְבִרָה
(אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ.

GROUP בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ
מִשְׁלוֹ וּבִטְוֵבוֹ חִיֵּנוּ.

Grace after meals is the only prayer explicitly mandated in the Bible: "When you have eaten and are satisfied, then praise Adonai your God, for the good land God has given you." (Deut. 8:10). The rabbis trace the origin of the prayer to Abraham, who offered hospitality to any traveler who passed by his tent. When his guests would thank him for food and drink, he would reply, "Was the food that you have eaten mine? You have partaken of God's bounty. Now therefore praise, glorify, and bless God, who spoke and the world came into existence."

When the invitations to recite grace are said at a wedding, or sometimes at other festive events, the leader will pour a glass of wine or other grape beverage before beginning the invitation, and then hold it in their right hand during the entire grace. After grace is complete, they then say the blessing over wine and drink it. See the section "Seven Blessings for a Wedding" for more details regarding grace after a meal held in honor of such an event.

At meals for festive occasions, Grace is typically introduced with Psalm 26:

A Pilgrim song: When Adonai brought us back out of exile from Zion, we were like dreamers. Our mouths filled with laughter and we sang a joyous song. Among the nations they said, 'Adonai has done great things for them.' Yes, Adonai has done great things for us; we were filled with joy. Adonai, undo our captivity and like a stream waters dry soil, those who sow in tears will reap gladness. Weeping they scatter and plant the seeds, but they return with a joyful song, bringing home their harvest.

When 3 or more Jewish adults eat together, one is designated as the leader and the following invitation is read responsively. If 10 or more Jewish adults are present, include the words in parentheses.

LEADER: *Friends, let us bless.*

GROUP: *May the name of Adonai be blessed for now and all time.*

LEADER: *May the name of Adonai be blessed for now and all time. With the permission of those present, let us bless (our God) who has provided the food we've eaten.*

GROUP: *Blessed is (our God) the one who has fed us and whose goodness has given us life.*

At meals for festive occasions, Grace is typically introduced with Psalm 26:

Shir hama'a'lot b'shuv Adonai et shivat Tziyon hayinu k'cholmim az y'malei s'chok pinu ul'shoneinu rina. Az yomru vagoyim higdil Adonai la'asot im eleh. Higdil Adonai la'a'sot imanu, hayinu s'meimim. Shuva Adonai et sh'viteinu ka'a'fikim banegev. Hazor'im b'dima b'rina yik'tzoru. Haloch yeileich uvachoh, nosei meshech hazara bo yavo v'rina nosei alumotav.

When 3 or more Jewish adults eat together, one is designated as the leader and the following invitation is read responsively. If 10 or more Jewish adults are present, include the words in parentheses.

LEADER: Chaverai n'varech.

GROUP: Y'hi shem Adonai m'vorach mei'ata v'ad olam.

LEADER: Y'hi shem Adonai m'vorach mei'ata v'ad olam. Birshut chaverei n'varech (Eloheinu) she'achalnu mishshelo.

GROUP: Baruch (Eloheinu) she'achalnu mishshelo uv'tuvu chayinu.

LEADER ברוך (אלהינו) שאכלנו
משלו ובטובו חיינו.

ALL SAY ברוך הוא וברוך שמו.

At a wedding, substitute the following invitation.

LEADER חברי נברך!

GROUP יהי שם יי מבך מעתה
ועד עולם.

LEADER יהי שם יי מבך מעתה
ועד עולם. דוי הסר וגם חרון, ואז
אלם בשיר ירון, נחנו במעגלי צדק,
שעה ברכת בני אהרן. ברשות
מרן ורבנן ורבתי נברך אלהינו
שהשמחה במעוננו, ושאכלנו
משלו.

GROUP, THEN LEADER REPEATS

ברוך אלהינו שהשמחה במעוננו
ושאכלנו משלו ובטובו חיינו.

ALL SAY ברוך הוא וברוך שמו.

LEADER: *Blessed is (our God) the one who has fed us and whose goodness has given us life.*

ALL SAY: *Blessed is God, and blessed is God's name.*

LEADER: Baruch (Eloheinu)
she'achalnu mishshelo uv'tuvo chayinu.

ALL SAY: Baruch hu u'varuch sh'mo.

At a wedding, substitute the following invitation.

LEADER: *Friends, let us bless!*

GROUP: *May Adonai's name be blessed now and forever.*

LEADER: *May Adonai's name be blessed now and forever. Remove all grief, all wrath take wing, then even those who are mute will sing. Guide us in righteousness, heed the blessing of the children of Aaron. With the consent of my friends, let us bless (our God) in whose abode is joy, and from whom we have eaten.*

GROUP, THEN LEADER REPEATS:
Blessed is (our God) the one whose abode is joy, and who has fed us and sustained us with goodness.

ALL SAY: *Blessed is God, blessed is God's name.*

At a wedding, substitute the following invitation.

LEADER: Chaverai n'varech!

GROUP: Yehi shem Adonai m'vorach
mei'ata v'ad olam.

LEADER: Yehi shem Adonai m'vorach
mei'ata v'ad olam. D'vai haseir v'gam
charon, v'az ileim b'shir yaron,
n'cheinu v'maglei tzedek, sh'ei
birkat b'nei Aharon. Birshut chaverai
n'varech Eloheinu she'hasimcha
bim'ono v'she'achalnu mishelo.

GROUP, THEN LEADER REPEATS:
Baruch Eloheinu she'hasimcha
bim'ono v'she'achalnu mishelo
uv'tuvo chayinu.

ALL SAY: Baruch hu uvaruch sh'mo.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 הֵנּוּ אֶת הָעוֹלָם כְּלוּ בְטוֹבוֹ בְּחֵן בְּחֶסֶד
 וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר
 כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְדוּ
 לֹא חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מְזוֹן
 לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי
 הוּא אֵל זֵן וּמְפָרֵס לְכָל וּמְטִיב לְכָל,
 וּמְכִין מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
 בְּרוּךְ אַתָּה יי, הֵנּוּ אֶת הַכֹּל.

נוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנַּחֲלַת
 לְאַבּוֹתֵינוּ, אֶרֶץ חֶמְדָּה טוֹבָה וּרְחֹבָה,
 וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ
 מִצְרַיִם, וּפְדִיתָנוּ, מִבַּיִת עֲבָדִים, וְעַל
 בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ
 שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל
 חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת
 מְזוֹן שֶׁאַתָּה זֵן וּמְפָרֵס אוֹתָנוּ תָּמִיד,
 בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

ON CHANUKAH

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת
 וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּפִלְאוֹת וְעַל
 הַנְּחֻמוֹת שֶׁעָשִׂיתָ לְאַבּוֹתֵינוּ בְּיָמֵם
 הַהֵם בְּזְמַן הַזֶּה.

בְּיָמֵי מַתְתִּיָּהוּ בֶן יוֹחָנָן כִּהֵן גְּדוֹל
 חֲשׂוֹנָאֵי וּבְנָיו. כְּשֶׁעֲמְדָה מַלְכוּת יוֹן
 הִרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁכִּיחַ
 תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ.

Blessed are You Adonai, God, ruler of the universe, who feeds the whole universe in Your goodness, grace, kindness and mercy; You give bread to all flesh for You are ever kind, and your great goodness will never be taken from us, and let our nourishment be assured forever. You sustain all life and are good to all, providing for every creature You have made. Blessed are You, Adonai, who sustains all life.

We thank You, Adonai, for the land You gave our ancestors as an inheritance and to which You brought us, Adonai our God, having taken us out of Egypt and redeemed us from slavery; for your Torah and commandments that You have taught us and given unto us; for the life, grace and kindness that You bestow upon us always; for the food and sustenance You provide us with always, every hour of every day in every season.

Baruch atah Adonai Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo b'chein b'chesed uv'rachamim, hu notein lechem l'chol basar, ki l'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu, v'al yechsar lanu mazon l'olam va'ed. Ba'avur sh'mo hagadol, ki hu El zan um'farneis lakol u'meitiv lakol, u'meichin mazon l'chol b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

Nodeh l'cha Adonai Eloheinu al she'hinchalta la'avoteinu eretz chemda tova ur'chava, v'al she'hotzeitanu Adonai Eloheinu mei'erezt mitz'rayim uf'ditanu mibeit avadim, v'al brit'cha she'chatamta biv'sareinu, v'al torat'cha she'limad'tanu, v'al chukecha she'hoda'tanu, v'al chayim chein va'chesed she'chonantanu, v'al achilat mazon she'ata zan um'farneis otanu tamid, b'chol yom uv'chol eit uv'chol sha'ah.

ON CHANUKAH

For the miracles, for the salvation, for the mighty deeds, for the victories, and for the battles You performed for our ancestors in those days, at this season (we thank You).

In the days of Matityahu, son of Yohanan, and his sons the high priests, when a wicked Hellenic government opposed Your people Israel, (determined) to

ON CHANUKAH

Al hanisim v'al hapurkan v'al hag'vurot v'al hat'shu'ot v'al hamilchamot she'asita la'avoteinu bayamim haheim baz'man hazeh.

Bimei Matityahu ben Yochanan kohein gadol Chashmonai u'vanav, k'she'amda malchut Yavan har'sha'a al amcha Yisrael, l'hash'kicham toratecha ul'ha'aviram meichukei r'tzonecha.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
 בָּעֵת צָרָתָם רַבַּת אֶת רִיבָם דִּנְתָּ אֶת
 דִּינָם נִקְמַת אֶת נִקְמַתָּם מִסֶּרֶת גְּבוּרִים
 בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻשִׂים
 וְטַמְאִים בְּיַד טְהוֹרִים וְרָשָׁעִים בְּיַד
 צַדִּיקִים וְזוּדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ.
 וְלָךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ
 וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה
 וּפְרָקוֹן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן כָּאוּ בְּנִיךָ
 לְדָבִיר בֵּיתְךָ וּפְנּוּ אֶת הַיִּכְלָךְ וְטַהֲרוּ
 אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת
 קְדָשְׁךָ וְקָבְעוּ שְׂמוֹנֵת יָמֵי חֲנֻכָּה אֱלוֹ
 לַהֲוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

ON PURIM

עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת
 וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּפִלְאוֹת וְעַל
 הַנְּחֻמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים
 הָהֵם בְּזִמְנֵי הַזֶּה.

בַּיָּמִים מְרֻדֵיךָ וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה
 כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע. בְּקֶשׁ
 לְהַשְׁמִיד לְהַרְגֵם וּלְאַבֵּד אֶת כָּל
 הַיְּהוּדִים מִנְּעַר וְעַד זָקֵן טַף וְנָשִׁים
 בַּיּוֹם אֶחָד בְּשִׁלְשָׁה עָשָׂר לַחֹדֶשׁ שְׁנַיִם
 עָשָׂר הוּא חֹדֶשׁ אֲדָר וּשְׁלָלָם לְבוֹז.

make them forget Your Torah, and sin against You, You, in Your great mercy, stood by them in their time of distress, You championed their cause, defended their rights, and avenged their injustice. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of Your Torah. You made for Yourself a great and holy name in Your world, and for Your people Israel You performed a great act of salvation and deliverance (unrivaled) uno this day. Afterwards, Your children came to the inner sanctum of Your house, cleansed Your Temple, purified Your sanctuary, lit candles in Your holy courtyards, and set these eight days of Chanukah for giving thanks and praise to Your great Name.

V'ata b'rachamecha harabim, amad'ta lahem b'eit tzaratam, ravta et rivam, danta et dinam, nakamta et nikmatam, masarta giborim b'yad chalashim, v'rabim b'yad m'atim, u'te'im b'yad t'horim, ur'sha'im b'yad tzadikim, v'zeidim b'yad oskei toratecha. Ul'cha asita sheim gadol v'kadosh b'olamecha, ul'amecha Yisrael asita t'shu'a g'dola u'furkan k'hayom hazeh. V'achar kein ba'u vanecha lid'vir beitecha, u'finu et hei'chalecha, v'tiharu et mikdashecha, v'hidliku neirot b'chatzrot kodshecha, v'kav'u sh'monat y'mei Channukah eilu, l'hodot ul'haleil l'shimcha hagadol.

ON PURIM

For the miracles, for the salvation, for the mighty deeds, for the victories, and for the battles You performed for our ancestors in those days, at this season (we thank You).

In the days of Mordechai and Esther in the fortress city of Shushan, when there arose against them the wicked Haman, who wanted to annihilate, murder, and destroy all the Jews, young and old,

ON PURIM

Al hanisim v'al hapurkan v'al hag'vurot v'al hat'shuot v'al hamilchamot she'asita la'avoteinu bayamim haheim baz'man hazeh.

Bimei Mordechai v'Esther b'Shushan habira, k'she'amad aleihem Haman harasha, bikeish l'hashmid laharog ul'abeid et kol ha'y'hudim, mina'ar v'ad zakein, taf v'nashim, b'yom echad, bish'losa asar l'chodesh sh'neim asar,

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הַפְּרַת אֶת
 עֲצָתוֹ וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ וְהִשְׁבוֹתָ
 לוֹ גְמוּלוֹ בְּרֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת בְּנָיו
 עַל הָעֵץ.

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
 וּמְבָרְכִים אוֹתְךָ, יְתִבְרַךְ שְׁמֶךָ בְּפִי כָל
 חַי תָּמִיד לְעוֹלָם וָעֶד. כְּכַתוּב, וְאֶכְלֶתָ
 וְשָׂבַעְתָּ, וּבִרְכַת אֶת יי אֱלֹהֶיךָ עַל
 הָאָרֶץ הַטְּבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה
 יי, עַל הָאָרֶץ וְעַל הַמְּזוּן.

רַחֵם נָא יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמֶּךָ,
 וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן
 כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ,
 וְעַל הַבֵּית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא
 שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רְעֵנוּ,
 זִוְנֵנוּ, פְּרֻסְנוּ, וְכֹל־בְּלָנוּ, וְהַרְוִיחֵנוּ,
 וְהַרְנוּחַ לָנוּ יי אֱלֹהֵינוּ מִהֲרָה מִכָּל
 צָרוֹתֵינוּ, וְנָא, אֵל תִּצְרִיכֵנוּ יי אֱלֹהֵינוּ,
 לֹא לִידֵי מִתְנַת בְּשַׁר וָדָם, וְלֹא לִידֵי
 הַלְוָאָתָם. כִּי אִם לִידֵךְ הַמְּלֶאכֶה,
 הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֵבָה, שְׁלֹא
 נְבוֹשׁ וְלֹא נִבְלָם לְעוֹלָם וָעֶד.

ON SHABBAT

רְצָה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצּוֹתֶיךָ
 וּבְמִצּוֹת יוֹם הַשַּׁבָּת הַגָּדוֹל

children and women, on one day, on the thirteenth (day) of the twelfth month, the month of Adar, and plunder their property, You, in Your great mercy, frustrated his plan, and ruined his plot, and cause it to backfire on him, and he and his sons were hanged on the gallows.

Adonai our God, we thank You and bless You, may Your name be blessed from the mouth of every living thing for all time. As it is said, and you shall eat, you shall be satisfied and you shall bless Adonai your God for the good land God gave you. Blessed are You God for the land and for the sustenance You provide.

Have mercy, Adonai our God, for Israel Your people, Jerusalem Your holy city, Zion where Your glory dwells, for the house of David, Your anointed one, and for the great and holy house that is called by Your name. Our God, our sustainer, shelter us and shield us, sustain and maintain us, grant us relief from our troubles. May we never have to rely on charity from those that will take advantage of us, but instead be able to always rely on Your helping hand, which is full, open and generous, so we may never be ashamed or humiliated.

hu chodesh Adar, ush'lalam lavoz.
V'ata b'rachamecha harabim heifarta
et atzato, v'kilkalta et machashavto,
vahashevota lo g'mulo b'rosho, v'talu
oto v'et banav al ha'eitz.

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

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

ON SHABBAT

Adonai our God, refresh us with your commandments, among them this holy

ON SHABBAT

R'tzei v'hachalitzeinu Adonai Eloheinu
b'mitzvotcha uv'mitzvat yom hash'vi'i

והקדוש הזה. כי יום זה גדול וקדוש
 הוא לפניך, לשבת בו ולנוח בו
 באהבה כמצות רצונך וברצונך הנית
 לנו יי אלהינו, שלא תהא צרה ויגון
 ואנחה ביום מנוחתנו. והראנו יי
 אלהינו בנחמת ציון עירך, ובבנין
 ירושלים עיר קדשך, כי אתה הוא
 בעל הישועות ובעל הנחמות.

ON ROSH CHODESH AND FESTIVALS

אלהינו ואלהי אבותינו, יעלה ויבא
 ויגיע ויראה וירצה וישמע ויפקד
 ויזכר וזכרוננו ופקדוננו, וזכרון
 אבותינו, וזכרון משיח בן דוד עבדך
 וזכרון ירושלים עיר קדשך, וזכרון
 כל עמך בית ישראל לפניך, לפלטה
 לטובה לחן ולחסד ולרחמים, לחיים
 ולשלום ביום

ROSH CHODESH: ראש החודש

PASSOVER: חג המצות

SHAVUOT: חג השבועות

ROSH HASHANAH: הזכרון

SUKKOT: חג הסוכות

SHEMINI ATZERET/SIMCHAT TORAH:

השמיני חג העצרת

הזה. זכרנו יי אלהינו בו לטובה

seventh day, Shabbat. It is a great and holy time that You have given us. Let us rest serenely, keeping with the desire of your will. May there be no sorrow or trouble on our day of rest. May we live to see Zion comforted, for You are the God of consolation.

haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lish'bot bo v'lanuach bo, b'hava k'mitzvat r'tzonecha. U'virtzon'cha hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki ata hu ba'al ha'y'shuot u'va'al hanechamot.

ON ROSH CHODESH AND FESTIVALS

On Rosh Chodesh and Festivals: Our God, God of our ancestors, let ascend, come, arrive, appear, be accepted, be heard, be recollected, and be remembered our remembrance and recollection, the remembrance of our ancestors, the remembrance of the Messiah son of David, Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel before you, for survival, for goodness, for grace, for kindness, and for mercy, for life and for peace, on:

This day of the new month.

This holiday of matzot.

This holiday of Shavuot.

This day of remembrance.

This holiday of Sukkot.

This festival of Shemini Atzeret.

ON ROSH CHODESH AND FESTIVALS

Eloheinu veilohei avoteinu v'imoteinu, ya'aleh v'yavo v'yagia, v'yera'eh v'yera'tzeh, v'yishama, v'yipakeid v'yizacheir zichroneinu u'fikdoneinu, v'zichron avoteinu, v'zichron Mashiach ben David avdecha, v'zichron Yerushalayim ir kodshechah, v'zichron kol am'cha beit Yisrael l'fanecha, lif'leita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom

ROSH CHODESH: Rosh haChodesh

PASSOVER: chag haMatzot

SHAVUOT: chag haShavuot

ROSH HASHANAH: haZikaron

SUKKOT: chag haSukkot

SHEMINI ATZERET/SIMCHAT TORAH:
haSh'mini chag haAtzeret

hazeh. Zachreinu Adonai Eloheinu

וּפְקַדְנוּ בוֹ לְבָרְכָהּ וְהוֹשִׁיעֵנוּ בּוֹ
 לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹסֵת
 וְחַנּוּנוֹ וְרַחֲמֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ
 עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וּבִנְיַה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהְרָה
 בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְרַחֲמֵי
 יְרוּשָׁלַיִם. אָמֵן

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הָאֵל אֲבִינוּ, מִלְכֵנוּ, אֲדִירֵנוּ בּוֹרְאֵנוּ,
 גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב,
 רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב,
 וְהַמְטִיב לְבַל, שֶׁבְכָל יוֹם יוֹם הוּא
 הַטִּיב, הוּא מְטִיב, הוּא יֵיטִיב לָנוּ.
 הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ
 לְעַד לְחַן וְלַחֶסֶד וְלְרַחֲמִים וְלִרְנוּחַ
 הַצֵּלָה וְהַצְלָחָה בְּרַכָּה וְיִשׁוּעָה,
 נְחָמָה, פְּרִנְסָה וְכַלְפָּלָה, וְרַחֲמִים,
 וְחַיִּים וְשָׁלוֹם, וְכָל טוֹב, וּמְכַל טוֹב
 לְעוֹלָם אֵל יַחֲסֵרְנוּ.

הַרְחַמֵן, הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחַמֵן, הוּא יְתַבְרַךְ בְּשָׁמַיִם וּבָאָרֶץ.

הַרְחַמֵן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים,
 וְיִתְפָּאֵר בָּנוּ לְעַד וְלִנְצַח נְצָחִים,
 וְיִתְהַדָּר בָּנוּ לְעַד וְלְעוֹלָמֵי עוֹלָמִים.

Jerusalem, or Yerushalayim, is referred to many times in this blessing, and throughout many Jewish prayers. It is not referring to modern day Jerusalem, but rather to the idea of the Messiah and the rebuilding of the Temple, which is not something all Jews believe in. We choose to think of this as a metaphor for a time when we are no longer divided by hatred and enmity, and when peace will fill the earth as waters fill the sea.

Remember us, Adonai our God, this day for good, recall us this day for blessing, save us this day for life. With salvation and mercy, spare us, be gracious to us, have pity on us, and save us, for our eyes are upon You, for You are a gracious and merciful Divine Ruler.

Rebuild your city, Jerusalem, soon and in our day. Blessed are You, Adonai, who in mercy rebuilds Jerusalem, Amen.

Blessed are You, Adonai our God, ruler of the universe, our provider, our ruler, our creator, our redeemer, our Holy one; the same Holy one to Jacob, our shepherd and shepherd to all Israel. You are a ruler who is good to all, whose goodness is constant and everlasting. May You continue to grant us grace, kindness, and compassion, providing us with deliverance, prosperity, ease, life, peace, and all goodness. May You never deprive us of your goodness.

May the Merciful One reign over us for all time.

May the Merciful One be praised in the heavens and on earth.

May the Merciful One be praised in every generation, glorified through our lives, exalted through us always and for eternity.

bo l'tova, u'fokdeinu vo livracha, v'hoshi'einu vo l'chayim. U'vidrar y'shua v'rachamim chus v'chaneinu, v'racheim aleinu v'hoshi'einu, ki eilecha eineinu, ki El melech chanun v'rachum ata.

Uv'nei Yerushalayim ir hakodesh bimheira v'yameinu. Baruch ata Adonai, boneh b'rachamav Yerushalayim. Amen.

Baruch ata Adonai, Eloheinu melech ha'olam' ha'El avinu malkeinu adireinu bor'einu go'aleinu, yotz'reinu, k'dosheinu k'dosh Ya'akov, ro'einu ro'ei Yisrael, hamelech hatov v'hameitiv lakol, she'b'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu, hu gomleinu, hu yig'm'leinu la'ad l'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha b'racha vishua, nechama, parnasa v'chalkala, v'rachamim v'chayim v'shalom, v'chol tov u'mikol tuv l'olam al y'chasreinu.

Harachaman hu yimloch aleinu l'olam va'ed.

Harachaman hu yitbarach bashamayim u'va'aretz.

Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad ul'neitzach n'tzachim, v'yit'hadar banu la'ad ul'ol'mei olamim.

הֶרְחַמְךָ, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

הֶרְחַמְךָ, הוּא יִשְׁבֹּר עֲלֵנוּ מֵעַל צְוֹאֲרֵנוּ
וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֲרָצֵנוּ.

הֶרְחַמְךָ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה
בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֵבְלָנוּ
עָלֵינוּ.

הֶרְחַמְךָ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ
הַנְּבִיא זְכוּר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוּרוֹת
טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.

הֶרְחַמְךָ, הוּא יְבָרֵךְ:

אוֹתֵי (וְאֵת אֲשֶׁתִּי/אִישִׁי/זְרַעִי) וְאֵת
כָּל אֲשֶׁר לִי,

אֵת בְּעַל הַבַּיִת הַזֶּה וְאֵת בְּעַלְת
הַבַּיִת הַזֶּה, אוֹתָם וְאֵת בֵּיתָם וְאֵת
זְרַעֲם וְאֵת כָּל אֲשֶׁר לָהֶם,

וְאֵת כָּל הַמְּסָבִין בָּאוּ,

אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ, כְּמוֹ
שְׁנַתְּבָרְכוּ אֲמוֹתֵינוּ שָׂרָה רַבָּקָה רַחֵל
וְלֵאָה: הֵיטִיב, טַבַּת, טוֹב, וְכִמוֹ
שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק
וַיַּעֲקֹב: בְּכַל, מְכַל, כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ
כָּלֵנוּ יַחַד. בְּבָרְכָה שְׁלֵמָה, וְנֹאמַר אָמֵן.

בְּמִרוֹם יְלַמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת,
שְׁתַּהֲא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרָכָה
מֵאֵת יי וַצְדָקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא

This blessing for one's host has its roots in the era of the Babylonian Talmud, where Rabbi Yochanan is cited as saying that a guest should bless their host that they will never have to be ashamed in this world or blush in the next. In recognition that we no longer live in a world where it is the pretention that one's host will always be "the man of the house," the prayer is presented in the masculine plural, which is the form generally used in Hebrew when the number and gender referred to is not specified. Additionally, we cannot anticipate every possible combination of hosts a person might encounter and also maintain a reasonable degree of legibility. If one prefers to use more specific language the passage can be edited as appropriate.

May the Merciful One give us an honorable livelihood.

May the Merciful One break the yoke of our exile and lead us in dignity to our land.

May the Merciful One send abundant blessing to this house and to this table at which we have eaten.

May the Merciful One send us the prophet Elijah, of blessed memory, who will bring us good news of deliverance and consolation.

May the Merciful bless:

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

the hosts of this house, them and their family, and all that is theirs,

and all who are gathered here,

Just as You have blessed our ancestors, Sarah, Rebecca, Rachel, and Leah “well, goodly, better, and good” and Abraham, Isaac, and Jacob “in all, from all, with all things,” so may You bless us, all of us, together with a complete blessing, and let us say Amen.

May grace be invoked from on high for them and for us, leading to enduring peace. May we receive blessings from Adonai, loving-kindness from God our

Harachaman hu y'far'n'seinu b'chavod.

Harachaman hu yishbor uleinu mei'al tzav'areinu v'hu yolicheinu kom'miyut l'artzeinu.

Harachaman hu yishlach b'racha m'ruba ba'bayit hazeh, v'al shulchan zeh she'achalnu alav.

Harachaman hu yishlach lanu et Eliyahu hanavi zachur latov, vivaser lanu b'sorot tovtot y'shu'ot v'nechamot.

Harachaman hu y'varech:

oti (v'et v'ishti/v'et ishi/v'et zar'i)
v'et kol asher li,

et ba'al habayit hazeh, v'et ba'alat habayit hazeh, otam v'et beitam v'et zar'am v'et kol asher lahem,

V'et kol hamesubin kan,

otanu v'et kol asher lanu, k'mo she'nitbarechu imoteinu, Sarah, Rifka, Rachel, v'Leah, heitiv tovat tov tov, uch'mo she'nitbarechu avoteinu, Avraham, Yitzchak, v'Ya'akov, bakol mikol kol, kein y'varech otanu kulanu yachad, bivracha sh'leima, v'nomar amen.

Bamarom y'lamdu aleihem v'aleinu z'chut, she't'hei l'mishmeret shalom, v'nisa v'racha mei'eit Adonai utz'daka

חן ושֶׁכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

ON SHABBAT

הֶרְחַמְךָ, הוּא יִנְחִילֵנו יוֹם שְׁכָלוֹ
שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

ON ROSH CHODESH

הֶרְחַמְךָ, הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת
הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

ON HOLIDAYS

הֶרְחַמְךָ, הוּא יִנְחִילֵנו יוֹם שְׁכָלוֹ טוֹב.

ON ROSH HASHANAH

הֶרְחַמְךָ, הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת
הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה.

ON SUKKOT

הֶרְחַמְךָ, הוּא יָקִים לָנוּ אֶת סִכַּת
דָּוִד הַנוֹפֵלֶת.

הֶרְחַמְךָ הוּא יִשְׁכֵּן שְׁלוֹם בֵּין בְּנֵי
שָׂרָה וּבֵין בְּנֵי הָגָר.

הֶרְחַמְךָ הוּא יְבָרֵךְ אֶת אֲחֵינוּ הַנְּתוּנִים
בְּצָרָה וְיוֹצִיאָם מֵאֶפְלָה לְאוֹרָה.

הֶרְחַמְךָ הוּא יִשְׁכֵּן שְׁלוֹם בֵּין בְּנֵי אָדָם
וְהֵאָדָמָה.

הֶרְחַמְךָ, הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ
וְלְחַיֵּי הָעוֹלָם הַבָּא.

deliverer. May we find grace and good favor in the eyes of God and humanity.

mei'Elohei yisheinu, v'nim'tza chein
v'seichel tov b'einei Elohim v'adam.

ON SHABBAT: *May the Merciful One grant us a day of true rest and restoration, reflecting the life in the world to come.*

ON SHABBAT: Harachaman hu
yan'chilenu yom she'kulo Shabbat
um'nucha l'chayei ha'olamim.

ON ROSH CHODESH: *May the Merciful One renew this month for goodness and for blessing.*

ON ROSH CHODESH: Harachaman hu
y'chadesh aleinu et hachodesh hazeh
l'tova v'livracha.

ON HOLIDAYS: *May the Merciful One grant us a day that is truly good.*

ON HOLIDAYS: Harachaman hu
yan'chileinu yom she'kulo tov.

ON ROSH HASHANAH: *May the Merciful One renew this year for goodness and for blessing.*

ON ROSH HASHANAH: Harachaman
hu y'chadeish aleinu et hashshana
hazot l'tovah v'livracha.

ON SUKKOT: *May the Merciful One restore the glory of King David.*

ON SUKKOT: Harachaman hu yakim
lanu et sukkat David hanofalet.

May the Merciful One instill peace between the children of Sarah and the children of Hagar.

Harachaman hu yashkin shalom bein
b'nei Sarah uvein b'nei Hagar.

May the Merciful One bless all people who are in dire straits and take them out of darkness into light.

Harachaman hu y'vareich et acheinu
ha'n'tunim b'tzarah v'yotzi'eim
mei'a'feilah l'orah.

May the Merciful One instill peace between humans and the Earth.

Harachaman hu yashkin shalom bein
b'nei Adam v'ha'adamah.

May the Merciful One consider us worthy of the messianic era and life in the world to come.

harachaman hu yezakenu limot
hamashiach ul'chayei haolam haba.

ON SHABBAT AND FESTIVALS: מגדול

ON ALL OTHER DAYS: מגדיל

ישועות מלבו, ועשה חסד למשיחו
 לךוד ולזרעו עד עולם. עשה שלום
 במרומי, הוא יעשה שלום, עלינו
 ועל כל ישראל וכל ישרי תבל, ואמרו
 אמן.

יראו את יי קדושו, כי אין מחסור
 ליראיו. כפירים רשו ורעבו, ודורשי
 יי לא יחסרו כל טוב. הודו ליי כי
 טוב, כי לעולם חסדו. פותח את ידך,
 ומשביע לכל חי רצון. ברוך הגבר
 אשר יבטח ביי, והיה יי מבטחו. [לו
 יהי] נער הייתי גם זקנתי ולא ראיתי
 צדיק נעזב, וזרעו מבקש לחם. יי עז
 לעמו יתן, יי יברך את עמו בשלום:

The phrase "May it be that we never see a righteous person forsaken nor their children beg for bread" is often translated as "I have never seen a righteous person forsaken nor their children beg for bread," a phrase that immediately rings false. Rabbi Lord Jonathan Sacks' interpretation of that line is: "The verb raiyti (seen) is also used in the Book of the Esther (8:6) but there it has quite a different meaning than just 'saw.' In that verse it means 'How can I bear to watch,' in other words becoming a passive spectator of the events happening around you. Translated thus, the verse in psalms that we use to end benching now becomes 'I was young and now am old and I have not merely stood by and watched when the righteous was forsaken and his children forced to be for bread.'" (Jonathan Sacks, To Heal a Fractured World, p. 58).

God, who is the tower of strength, is the source of delivery for God's king, loving-kindness for God's anointed one, David, and his offspring for all eternity. May God who brings peace to the universe bring peace to us and all Israel and the entire world. And let us say, Amen.

Revere Adonai, you who are holy, for those that revere You will lack for nothing. The wicked may suffer, but those that seek You will not be denied. Thank You for You are good; Your love endures for all time. You open your hand and satisfy the needs of every living thing. Blessed are those who trust in Adonai, Adonai is their security. May it be that we never see a righteous person forsaken nor their children beg for bread. God, grant your people strength; God, bless all people with peace.

ON SHABBAT AND FESTIVALS: Migdol

ON ALL OTHER DAYS: Magdil

y'shuot malko v'oseh chesed lim'shicho
l'David ul'zar'o ad olam. Oseh shalom
bimromav hu ya'aseh shalom aleinu
v'al kol Yisrael v'al kol yosh'vei teivel
v'imru amen.

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

1. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַכֵּל בְּרָא לְכַבּוֹדּוֹ.

The seven blessings recited have their source in the Talmud, where the blessings for a wedding are discussed. In each place that refers to the couple, we have changed the original text to allow for multiple options of pairings. The first option is "Bride and Bride" or "Kallah v'Kallah," the second is "Groom and Groom" or "Chatan v'Chatan," and the third is "Groom and Bride" or "Chatan v'Kallah."

2. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יּוֹצֵר הָאָדָם.

3. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּצַלְמוֹ, בְּצַלְמֵ
דְמוֹת תְּבִנִיתוֹ, וְהִתְקִין לוֹ מִמֶּנּוּ
בְּנֵי עַדֵי עַד. בְּרוּךְ אַתָּה יי, יוֹצֵר
הָאָדָם.

4. שׁוֹשׁ תְּשִׁישׁ וְתַגַּל הָעֵקֶרָה בְּקִבוּץ
בְּנֵיהָ לְתוֹכָהּ בְּשִׂמְחָה. בְּרוּךְ אַתָּה
יי, מְשַׂמַּח צִיּוֹן בְּבִנְיָהּ.

5. שִׂמַּח תְּשַׂמַּח רְעִים הָאֵהוּבִים /
רְעוֹת הָאֵהוּבוֹת כְּשִׂמְחָה יְצִירָהּ
בְּגַן עֵדֶן מִקֶּדֶם. בְּרוּךְ אַתָּה יי,
מְשַׂמַּח כֻּלָּה וְכֻלָּה / חֲתָן וְחֲתָן /
חֲתָן וְכֻלָּה.

6. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּרָא שְׂשׂוֹן וְשִׂמְחָה, כֻּלָּה
וְכֻלָּה / חֲתָן וְחֲתָן / חֲתָן וְכֻלָּה,
גִּילָה רְנָה דִּי צֶה וְחֲדוּדָה, אֶהְבֶּה
וְאֶחְנֶה וְשְׁלוֹם וְרַעִיּוֹת. מִהֲרָה

25 → SEVEN BLESSINGS FOR A WEDDING ←

- Blessed are You, Adonai our God, ruler of the universe, who created everything for God's glory.*
- Blessed are You, Adonai our God, ruler of the universe, who created humankind.*
- Blessed are You, Adonai our God, ruler of the universe, who fashioned humanity in God's image, the image of God's likeness, and made for humanity a perpetual form. Blessed are You, Adonai, who created humankind.*
- Bring great joy to the land and gather her children to her. Blessed are You, Adonai, who gladdens Zion with her children.*
- Gladden the beloved partners, as You gladdened the couple in Eden long ago. Blessed are You, Adonai, gladdener of bride and groom / groom and groom / groom and bride.*
- Blessed are You, Adonai our God, ruler of the universe who created gladness & joy, bride and groom and groom / groom and bride, mirth, song, pleasure, delight, love & family, peace & partnership. Adonai our God,*
- Baruch ata Adonai Eloheinu melech ha'olam, she'hakol bara lichvodo.
- Baruch ata Adonai Eloheinu melech ha'olam, yotzeir ha'adam.
- Baruch ata Adonai Eloheinu melech ha'olam, asher yatzar et ha'adam b'tzalmo, b'tzelem d'mut tavnito, v'hitkin lo mimenu binyan adei ad. Baruch ata Adonai, yotzeir ha'adam.
- Sos tasis v'tagel ha'akara b'kibutz baneha l'tocha b'simcha. Baruch ata Adonai m'samei'ach Tzion b'vaneha.
- Samei'ach t'samach rei'im ha'ahuvim / rei'ot ha'ahuvot k'sameichacha y'tzircha b'gan eiden mikedem. Baruch ata Adonai, m'samei'ach kala v'chalah / chatan v'chatan / chatan v'chalah.
- Baruch ata Adonai Eloheinu melech ha'olam, asher bara sason v'simcha, kala v'chalah / chatan v'chatan / chatan v'chalah, gila, rina, ditza v'chedva, ahava v'achava v'shalom v'rei'ut. M'heira Adonai Eloheinu

יי אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה
 וּבְחֻצוֹת יְרוּשָׁלַיִם קוֹל שְׁשׁוֹן וְקוֹל
 שְׁמִחָה, קוֹל כְּלָה וְקוֹל כַּלָּה / קוֹל
 חַתָּן וְקוֹל חַתָּן / קוֹל חַתָּן וְקוֹל
 כְּלָה, קוֹל מִצְהָלוֹת חַתָּנִים מִחֻפָּתָם
 וְנִעְרִים מִמְשֵׁתָה נְגִינָתָם. בְּרוּךְ
 אַתָּה יי, מְשַׂמֵּחַ כְּלָה עִם הַכְּלָה /
 חַתָּן עִם הַחַתָּן / חַתָּן עִם הַכְּלָה.

7. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בּוֹרֵא פְרֵי הַגֶּפֶן.

27 → SEVEN BLESSINGS FOR A WEDDING ←

let us hear in the cities of Judah and yards of Jerusalem the voice of joy & gladness, the voice of the bride and groom / groom and groom / groom and bride, the voice of jubilation from those wed at their chuppa, and of youths feasting. Blessed are You, Adonai, who gladdens the bride and groom / groom and groom / groom and bride.

7. *Blessed are You, Adonai our God, ruler of the universe, who creates the fruit of the vine.*

yishama b'arei Yehuda uv'chutztot
Yerushalayim kol sason v'kol simcha,
kol kala v'kol chalah / kol chatan
v'kol chatan / kol chatan v'kol kala,
kol mitz'halot chatanim m'chupatam
un'arim mimishteit n'ginatam. Baruch
ata Adonai, m'samei'ach kala im
hachalah / chatan im hachatan /
chatan im hachalah.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל

ON SHABBAT: שַׁבָּת.

ON HOLIDAYS: יוֹם טוֹב.

ON A HOLIDAY THAT IS ALSO SHABBAT:
שַׁבָּת וְשֶׁל יוֹם טוֹב.

ON YOM KIPPUR: יוֹם הַכִּפּוּרִים.

WHEN YOM KIPPUR STARTS ON
SHABBAT: שַׁבָּת וְשֶׁל יוֹם הַכִּפּוּרִים

ON HOLIDAYS, ADD THE FOLLOWING
BLESSING:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֲחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְנוֹ הַזֶּה.

This mitzvah was initially instated as a practical matter: as lighting a fire is one of the acts prohibited on Shabbat, the Rabbis wanted to ensure that people lit candles before Shabbat started so they would have light in the evening. The Rabbis were especially concerned that if people were stuck in the dark it would cause families to fight and turn the day into a burden rather than a delight.

This illuminates an important point: the mitzvot should not be sources of strife and misery—we should take steps to ensure that we observe them in a way that brings joy, not strife.

Lighting candles has come to have additional spiritual significance: two candles are lit in recognition of the double commandment to “keep” and “remember” Shabbat. Some have a tradition to light a candle for each child in the household.

Normally, one recites a blessing before performing a mitzvah, however most people take upon themselves the prohibitions of Shabbat immediately as they recite the blessing, which would then mean the candles could not be lit. The tradition has developed to cover one’s eyes immediately after lighting the candles, so as not to “experience” the candles until the blessing has been recited.

Blessed are You Adonai our God, ruler of the universe, who has sanctified and made us holy with your commandments, commanding us to kindle lights for:

Shabbat.

the holiday.

Shabbat and for the holiday.

the Day of Atonement.

Shabbat and the Day of Atonement.

ON HOLIDAYS, ADD THE FOLLOWING BLESSING:

Blessed are You Adonai our God, ruler of the universe, who has given us life and sustenance and brought us to this happy occasion.

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel

ON SHABBAT: Shabbat.

ON HOLIDAYS: Yom Tov.

ON A HOLIDAY THAT IS ALSO SHABBAT:
Shabbat v'shel Yom Tov.

ON YOM KIPPUR: Yom Hakipurim.

WHEN YOM KIPPUR STARTS ON SHABBAT: Shabat v'shel Yom Hakipurim.

ON HOLIDAYS, ADD THE FOLLOWING BLESSING:

Baruch ata Adonai Eloheinu melech ha'olam, she'hecheyanu v'ki'manu v'higi'anu laz'man hazeh.

שְׁלוֹם עֲלֵיכֶם מִלְּאֲבֵי הַשָּׁרֵת מִלְּאֲבֵי
עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשֵׁלוֹם מִלְּאֲבֵי הַשָּׁלוֹם
מִלְּאֲבֵי עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוֹנֵי לְשֵׁלוֹם מִלְּאֲבֵי הַשָּׁלוֹם מִלְּאֲבֵי
עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא.

צֵאתְכֶם לְשֵׁלוֹם מִלְּאֲבֵי הַשָּׁלוֹם
מִלְּאֲבֵי עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Peace to you, attending angels,
messengers of the Most High, the
Supreme Ruler, the Blessed Holy One.*

*Come in peace, angels of peace,
messengers of the Most High, the
Supreme Ruler, the Blessed Holy One.*

*Bless me with peace, angels of peace,
messengers of the Most High, the
Supreme Ruler, the Blessed Holy One.*

*Go in peace, angels of peace, messengers
of the Most High, the Supreme Ruler, the
Blessed Holy One.*

Shalom aleichem, malachei hashareit,
malachei elyon, mimelech malchei
ham'lachim, hakadosh baruch hu.

Bo'achem l'shalom, malachei hashalom,
malachei elyon, mimelech malchei
ham'lachim, hakadosh baruch hu.

Barchuni l'shalom, malachei hashalom,
malachei elyon, mimelech malchei
ham'lachim, hakadosh baruch hu.

Tzeitchem l'shalom, malachei hashalom,
malachei elyon. mimelech malchei
ham'lachim hakadosh baruch hu.

The ones giving the blessing place their hands on the head of the ones receiving the blessing and recite the following:

FOR GIRLS

יְשִׁימָךְ אֱלֹהִים
בְּשָׂרָה רַבָּה רַחֵל וְלֵאָה.

FOR BOYS

יְשִׁימָךְ אֱלֹהִים
בְּאֶפְרַיִם וְכַמְנִשָּׁה.

THEN CONTINUE

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. יָאֵר יי פְּנֵיו
אֵלֶיךָ וְיַחַנְנֶךָ. יֵשֶׂא יי פְּנֵיו אֵלֶיךָ
וְיֵשֶׂם לְךָ שְׁלוֹם.

The tradition of blessing one's offspring has its roots in the Biblical narratives and the Patriarchs blessing their sons. The following formulation alludes to this by first comparing the person being blessed to our Biblical ancestors. The second portion of the blessing however quotes the language that God tells Aharon to use when blessing the entire nation, connecting the relationship between the people of Israel and God to that which ideally exists between the generations within a family.

In most cases, the blessing is said by a parent for their child, but there is no reason that another family member could not use this formula to bless someone that they care for. Similarly, there is no age limit for receiving the blessing, it is as applicable to say over an infant as an adult.

It is also possible to expand the blessing with details particular to the person being blessed—that they may overcome a particular challenge, achieve a specific goal—whatever the person giving the blessing chooses.

33 BLESSING FOR THE YOUNGER GENERATION

The ones giving the blessing place their hands on the head of the ones receiving the blessing and recite the following:

FOR GIRLS:

May God make you like Sarah, Rebecca, Rachel and Leah.

FOR BOYS:

May God make you like Ephraim and Menashe.

THEN CONTINUE:

May God bless you and keep you. May God make the light of God's face to shine upon you and grant you grace. May God look upon you and grant you peace.

The ones giving the blessing place their hands on the head of the ones receiving the blessing and recite the following:

FOR GIRLS:

Y'simech Elohim k'Sarah, Rivkah, Rachel, v'Leah.

FOR BOYS:

Y'simcha Elohim k'Ephraim v'chi'Menashe.

THEN CONTINUE:

Y'varechecha Adonai v'yishmarecha. Ya'er Adonai panav eilecha vi'y'chunekah. Yisah Adonai panav eilecha v'yasem l'cha shalom.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
נְטִילַת יָדַיִם.

Pour water over both hands and recite the blessing. Traditionally, one does not speak between this blessing and the blessing of bread.

↪ הַמוֹצֵיא ↪

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.

On Shabbat and holidays, Jews make this blessing over at least two loaves, in recognition of the double portion of manna that God provided in the desert for Israelites.

↪ שְׁנַה טוֹבָה וּמִתּוֹקָה ↪

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הָעֵץ. יְהִי רְצוֹן מִלְּפָנֶיךָ יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ
עֲלֵינוּ שְׁנָה טוֹבָה וּמִתּוֹקָה כְּדָבָשׁ.

During a festive meal on Rosh Hashanah, apples and honey are added to the group of special foods blessed and eaten before the meal. Dip a slice of apple in honey and recite the blessing.

→ HAND WASHING ←

Blessed are You, Adonai our God, ruler of the universe, who has sanctified us with your commandments, and commanded us concerning the washing of the hands.

Baruch ata Adonai, Eloheinu melech ha'olam, asher kidshanu b'mitzvotav vitzivanu al n'tilat yadayim.

→ HAMOTZI ←

Blessed are You, Adonai our God, ruler of the universe, who has brought forth bread from the earth.

Baruch ata Adonai, Eloheinu melech ha'olam, hamotzi lechem min ha'aretz.

→ APPLES IN HONEY ←

Blessed are You, Adonai our God, ruler of the universe, who creates the fruit of the tree. May it be your will to renew for us a good and sweet year.

Baruch ata Adonai Eloheinu melech ha'olam, borei p'ri ha'eitz. Y'hi ratzon she'ti'chadesh aleinu shanah tovah um'tu-kah.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יּוֹם הַשְּׁשַׁי. וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
צְבָאָם. וַיִּכְל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבַּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אוֹתוֹ, כִּי בּו שַׁבַּת מִכָּל מְלַאכְתּוֹ אֲשֶׁר
בְּרָא אֱלֹהִים לַעֲשׂוֹת.

סַבְרִי,

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ,
זְכוּרֵנוּ לְמַעֲשֵׂה בְרִשִׁית. כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוּר לִיצִיאַת
מִצְרַיִם.
כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל
הָעַמִּים. וְשַׁבַּת קִדְּשָׁה בְּאַהֲבָה וּבְרָצוֹן
הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי מִקְדֵּשׁ
הַשַּׁבָּת.

Kiddush is the declaration of the sanctity of the day. In order that the declaration and sanctification be connected to a physical act, the blessing is recited over a glass of wine or grape juice. If for health reasons one cannot drink grape juice or wine, then kiddush can also be recited over the challot.

Kiddush also establishes the beginning of the meal, and should be said at the table, even if it has already been recited as part of the synagogue service.

Incidentally, the tradition in Ashkenazic synagogues of reciting Kiddush at the end of the service derived from a practice of hosting travellers at the Synagogue, and thereby ensured that they would hear Kiddush. Sephardic communities never adopted this practice, taking a community duty to open their individual homes to travellers for meals and lodging. Some Sephardic homes still have the practice of setting extra places at the table in case someone shows up in need of a meal.

**DURING CHOL HAMOED SUKKOT
ADD**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִישַׁב
בְּסֻכָּה.

Kiddush is recited before the blessing over the bread, as a blessing over bread suffices for everything consumed during the meal and would pre-empt the blessing over wine. As a result, the bread is covered so that it is symbolically removed from the table and thereby

It was evening and it was morning.

On the sixth day, the heavens and the earth and all their attendants were completed. For God had finished by the seventh day God's work which God had made, and God rested on the seventh day from all God's work that God had created to function thenceforth.

With your attention!

Blessed are You, Adonai our God, who creates the fruit of the vine.

Blessed are You, Adonai God, ruler of the universe. You have sanctified and made us holy with your precepts and shown your favor. With loving favor You have given us, as a testimony to the creation of the world your holy Shabbat. That day is the first of the holy convocations recalling our going forth from Egypt. From all peoples You have chosen us by sanctifying us, and with loving favor You have caused us to inherit your holy Shabbat. Blessed are You, Adonai, who makes holy Shabbat.

Va'y'hi erev va'y'hi boker

Yom hashishi. Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hashvi'i m'lachto asher asa, vayishbot bayom hashvi'i mikol m'lachto asher asa. Va'y'varech Elohim et yom hashvi'i va'y'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.

Savri.

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

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'ratza vanu, v'Shabbat kodsho b'avava uv'ratzon hin'chilanu zikaron l'ma'asei v'reishit. Ki hu yom t'chila l'mikra'ei kodesh, zeicher litz'i'at Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim, v'Shabbat kodsh'cha b'avava uv'ratzon hinchaltanu. Baruch ata Adonai, m'kadeish haShabbat.

**DURING CHOL HAMOED SUKKOT
ADD**

Blessed are You, Adonai God, ruler of the universe, who has sanctified us with your precepts and commanded us to dwell in the Sukkah.

**DURING CHOL HAMOED SUKKOT
ADD**

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu lei'sheiv ba'sukkah.

ON FRIDAY NIGHT BEGIN HERE

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיִּכְבְּלוּ
הַשְּׁמִים וְהָאָרֶץ וְכָל צְבָאָם. וַיִּכְבֵּל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ
שָׁבַת מִכָּל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים
לַעֲשׂוֹת.

avoids the question of whether the blessing over the bread should take precedence over the blessing for the wine.

In most communities, the tradition is to recite kiddush while standing, holding the wine in one's right hand, and then upon completing the blessing sitting down to drink. The glass is usually filled to just overflowing representing the trust that our needs will always be met.

ON SATURDAY NIGHT BEGIN HERE

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קֹדֶשׁ שָׁבַת לְקֹדֶשׁת יוֹם טוֹב
הַבְּדִלָּתָהּ. וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת
יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת. הַבְּדִלָּתָהּ וְקֹדֶשֶׁת
אֵת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתָהּ. בְּרוּךְ אַתָּה
יי הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

When one person recites kiddush on behalf of others present, that person drinks a small amount of wine, and then passes the wine to each person to have some of the kiddush wine. If there is not enough for everyone to drink from the cup, then more wine is added before the cup is drained so that everyone gets a little bit.

ON OTHER DAYS BEGIN NEXT PAGE

ON FRIDAY NIGHT, BEGIN HERE

It was on the sixth day the heavens and the earth and all their attendants were completed. For God had finished by the seventh day God's work that God had made, and God rested on the seventh day from all God's work that God had created to function thenceforth.

ON FRIDAY NIGHT, BEGIN HERE

Va'y'hi erev va'y'hi boker Yom hashishi. Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hashvi'i m'lachto asher asa, vayishbot bayom hashvi'i mikol m'lachto asher asa. Va'y'varech Elohim et yom hashvi'i va'y'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.

ON SATURDAY NIGHT, BEGIN HERE

Blessed are You, Adonai, ruler of the universe, who creates the lights of the flame.

Blessed are You, Adonai our God, ruler of the universe, who distinguishes between the holy and mundane, between light and dark, between Israel and the nations, between the Sabbath and six days of labor. You have distinguished between the holiness of Shabbat and the holiness of holidays; distinguished and sanctified Israel in your holiness. Blessed are You, Adonai, who distinguishes between different kinds of holiness.

ON SATURDAY NIGHT, BEGIN HERE

Baruch ata Adonai Eloheinu melech ha'olam borei m'orei ha'eish.

Baruch ata Adonai Eloheynu melech ha'olam, hamavdil beyn kodesh l'chol, bein or l'choshech, bein Yisrael la'amim, bein yom hashvi'i l'sheishet y'mei hama'aseh. Bein kedushat Shabbat l'kedushat Yom Tov hivdalta, v'et yom hashvi'i m'sheishet y'mei hama'aseh kidashta, hivdalta v'kidashta et Yisrael b'k'dushatecha. Baruch ata Adonai, hamavdil bein kodesh l'kodesh.

ON OTHER DAYS BEGIN NEXT PAGE

ON OTHER DAYS BEGIN NEXT PAGE

סְבָרִי,

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הַגֶּפֶן.

On Friday night include the words in parentheses.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנוּ מִכָּל עָם, וְרוֹמְמָנוּ מִכָּל
לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה
(ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים
לְשִׁשׁוֹן, אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת
יוֹם):

ON PASSOVER

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

ON SHAVUOT

חַג הַשְּׁבוּעוֹת הַזֶּה, זְמַן מַתַּן
תּוֹרָתֵנוּ,

ON SUKKOT

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחַתֵּנוּ,

ON SHEMINI ATZERET
/ SIMCHAT TORAH

הַשְּׁמִינִי חַג הָעֶצְרֵת הַזֶּה, זְמַן
שִׂמְחַתֵּנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכַר לִיציאת
מִצְרָיִם. בִּי בְּנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים. (וְשֻׁבָת) וּמוֹעֲדֵי קֹדֶשׁךָ
(בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׁשׁוֹן
הַנִּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדָּשׁ

With your attention!

Blessed are You, Adonai our God, ruler of the universe, who creates the fruit of the vine.

On Friday night include the words in parentheses.

Blessed are You, Adonai our God, ruler of the universe, who chose us from all nations and elevated us among all languages. You have given us, Adonai our God, with love (Sabbaths to rest and) festivals of happiness, holidays and seasons for rejoicing, this (Shabbat day and this)

ON PASSOVER:

holiday of Matzot, time of our freedom,

ON SHAVUOT:

holiday of shavuot, time of our receiving the Torah,

ON SUKKOT:

holiday of Sukkot, time of our rejoicing,

ON SHEMINI ATZERET / SIMCHAT TORAH:

holiday Shemini Atzeret, time of our rejoicing,

providing (with love) a declaration of holiness in memory of the Exodus. For You have chosen and sanctified us among all people giving us (Shabbat

Savri:

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

On Friday night include the words in parentheses.

Baruch ata Adonai Eloheinu melech ha'olam, asher bachar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va'titen lanu Adonai Eloheinu b'ahava (Shabbatot lim'nu'cha u-) mo'a'dim l'simcha, chagim uzmanim l'sason, et yom (haShabbat hazeh v'et yom)

ON PASSOVER:

Chag haMatzot hazeh, z'man cheiruteinu,

ON SHAVUOT:

Chag haShavuot hazeh, z'man matan Torateinu,

ON SUKKOT:

Chag haSukkot hazeh, z'man simchateinu,

ON SHEMINI ATZERET / SIMCHAT TORAH:

Hash'mini chag ha'Atzeret hazeh, z'man simchateinu,

(b'ahava) mikra kodesh, zeicher li'tzi'at Mitz'rayim. Ki vanu vacharta, v'otanu kidashta mikol ha'amim, (v'Shabbat) umo'adei kod'shecha

(השבת ו) ישראל והזמנים.

ON SUKKOT ADD

ברוך אתה יי אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לישב
בסכה.

ON ALL NIGHTS EXCEPT THE LAST
NIGHTS OF PESACH ADD

ברוך אתה יי אלהינו מלך העולם,
שהחיינו וקיימנו והגיענו לזמן הזה.

and) your holy festivals with happiness and rejoicing. Blessed are You, Adonai our God, who sanctifies (Shabbat and) Israel and the seasons.

(b'ahava uv'ratzon) b'simcha uv'sason hinchaltanu. Baruch ata Adonai m'kadeish (haShabbat v') Yisrael v'haz'manim.

ON SUKKOT ADD

Blessed are You Adonai our God, ruler of the universe, who sanctifies us with his precepts and commands us to dwell in the Sukkah.

ON SUKKOT ADD

Baruch ata Adonai Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu lei'shev ba'sukkah.

ON ALL NIGHTS EXCEPT THE LAST NIGHTS OF PESACH ADD

Blessed are You Adonai our God, ruler of the universe, who gives us life, sustenance and brings us to this happy occasion.

ON ALL NIGHTS EXCEPT THE LAST NIGHTS OF PESACH ADD

Baruch ata Adonai Eloheinu melech ha'olam, she'hecheyanu v'ki'manu v'higi'anu laz'man hazeh.

ON FRIDAY NIGHT, BEGIN HERE

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ
הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל
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.

סְבָרִי,

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הַגֶּפֶן.

On Friday night include the words in parentheses.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנוּ מִכָּל עָם, וְרוּמְמָנוּ מִכָּל
לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֶת הַזֶּה
וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם (זְכָרוֹן)
הַתְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר
לְיִצְיַאת מִצְרַיִם. כִּי בְנוּ בְּחֵרֶת וְאוֹתָנוּ
קִדְּשָׁתָּ מִכָּל הָעַמִּים, וּדְבָרְךָ אָמַת
וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל
הָאָרֶץ, מְקַדֵּשׁ (הַשְּׁבֶת וְ) יִשְׂרָאֵל וְיוֹם
הַזְכָּרוֹן.

Rosh Hashanah is observed for two "calendar" days in Israel and in the Diaspora, and is considered by the rabbis to be "one long day." It is therefore uncertain if the blessing of "shechechyanu" which is recited over new occasions should be said on the second night, as it is not considered a "new" day. To avoid uncertainty, many make it a point to eat a new fruit, or wear a new item of clothing for which the blessing may be said on the second night.

ON FRIDAY NIGHT, BEGIN HERE

It was on the sixth day the heavens and the earth and all their attendants were completed. For God had finished by the seventh day God's work that God had made, and God rested on the seventh day from all God's work that God had created to function thenceforth.

With your attention!

Blessed are You, Adonai our God, ruler of the universe, who creates the fruit of the vine.

ON FRIDAY NIGHT, BEGIN HERE

Va'y'hi erev va'y'hi boker yom hashishi. Vay'chulu hashamayim v'ha'aretz v'chol tz'va'am. Vay'chal Elohim bayom hashvi'i m'lachto asher asa, vayishbot bayom hashvi'i mikol m'lachto asher asa. Va'y'varech Elohim et yom hashvi'i va'y'kadesh oto, ki vo shavat mikol m'lachto asher bara Elohim la'asot.

Savri:

Baruch ata Adonai eloheinu melech ha-olam borey pri hagafen.

On Friday night include the words in parentheses.

Blessed are You, Adonai our God, ruler of the universe, who has chosen us from among all nations and elevated us above all languages and sanctified us with your precepts and gave us with love this day (of Shabbat and this day) of remembrance, this holiday, a declaration of holiness and commemoration of the Exodus. For You have chosen us and sanctified us among all nations, and your word, our ruler, is truthful and extant for all time. Blessed are You Adonai our God, ruler of all the earth, who sanctifies (Shabbat and) Israel and the day of remembrance.

On Friday night include the words in parentheses.

Baruch ata Adonai Eloheinu melech ha'olam, asher bachar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va'titan lanu Adonai Eloheinu bahava et yom (haShabbat hazeh v'et yom) hazikaron hazeh, yom (zichron) t'ru'ah (b'ahava) mikra kodesh, zeicher li'tzi'at Mitz'rayim. Ki vanu vacharta, v'otanu kidashta mikol ha'amim, u'd'varcha emet v'kayam la'ad. Baruch ata Adonai, melech al kol ha'aretz, m'kadesh (haShabbat v') Israel v'yom hazikaron.

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CONTINUE NEXT PAGE

WHEN ROSH HASHANAH BEGINS ON
SATURDAY NIGHT, ADD

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר
לְחוֹשֶׁה, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשָׂה.
בֵּין קֹדֶשֶׁת שְׁבַת לְקֹדֶשֶׁת יוֹם טוֹב
הַבְּדִלָתָהּ. וְאֵת יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת
יְמֵי הַמַּעֲשָׂה קֹדֶשֶׁת. הַבְּדִלָתָהּ וְקֹדֶשֶׁת
אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתָהּ. בְּרוּךְ אַתָּה
יי הַמְבַדֵּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחֲחִינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזְמַן הַזֶּה.

WHEN ROSH HASHANAH BEGINS ON SATURDAY NIGHT, ADD

Blessed are You, Adonai our God, ruler of the universe, who creates the light of the flame.

Blessed are You, Adonai our God, ruler of the universe, who distinguishes between the holy and the mundane, between light and dark, between Israel and the nations, between Shabbat and the six days of labor. You distinguished between the holiness of Shabbat and the holiness of the holidays, You distinguished and sanctified your people Israel in your holiness. Blessed are You Adonai, who distinguishes between different kinds of holiness

Blessed are You, Adonai our God, ruler of the universe, who has given us life and sustenance and brought us to this happy occasion.

WHEN ROSH HASHANAH BEGINS ON SATURDAY NIGHT, ADD

Baruch ata Adonai Eloheinu melech ha'olam borei m'orei ha'eish.

Baruch ata Adonai Eloheynu melech ha'olam, hamavdil beyn kodesh l'chol, bein or l'choshech, bein Israel la'amim, bein yom hashvi'i l'sheishet y'mei hama'aseh. Bein kedushat Shabbat l'kedushat Yom Tov hivdalta, v'et yom hashvi'i m'sheishet y'mei hama'aseh kidashta, hivdalta v'kidashta et Israel b'k'dushatecha. Baruch ata Adonai, hamavdil bein kodesh l'kodesh.

Baruch ata Adonai Eloheinu melech ha'olam, she'hecheyanu v'ki'manu v'higi'anu laz'man hazeh.

ON SHABBAT, BEGIN

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לְעִשׂוֹת אֶת הַשַּׁבָּת לְדִרְתָּם בְּרִית
עוֹלָם. בְּיַנִּי וּבִין בְּנֵי יִשְׂרָאֵל אוֹת הַיָּא
לְעֵלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפָשׁ.

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקִדְשׁוֹ. שֵׁשֶׁת
יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכְתְּךָ.
יוֹם הַשְּׁבִיעִי שַׁבָּת לַיי אֱלֹהֶיךָ, לֹא
תַעֲשֶׂה כָּל מְלֹאכָה, אֶתְּהָ וּבִנְךָ וּבִתְּךָ
עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ, וְגֵרְךָ אֲשֶׁר
בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל
אֲשֶׁר בָּם, וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי.

עַל כֵּן בָּרַךְ יי אֶת יוֹם הַשַּׁבָּת
וַיְקַדְּשֶׁהוּ.

Kiddush Raba was instituted by the rabbis, whereas the kiddush recited in the evening is Biblically sourced. Originally it consisted only of the blessing over wine, and in a display of Rabbinic humor was named "Kiddush Raba" or "Great Kiddush" despite having an inferior status to the evening Kiddush.

Many have a tradition of using a local liquor instead of wine, in which case the blessing "Baruch ata Adonai Eloheinu melech ha'olam shehakol nihye b'divaro" should be said instead of the blessing of "Baruch ata Adonai Eloheinu melech ha'olam borey pri hagafen."

This may also explain why many have the custom of sitting during the reciting of this kiddush rather than standing.

ON PASSOVER, SHAVUOT,
AND SUKKOT

אֱלֹהֵי מוֹעֲדֵי יי מְקַרְאֵי קֹדֶשׁ, אֲשֶׁר
תְּקַרְאוּ אֹתָם בְּמוֹעֲדֵם. וַיְדַבֵּר מֹשֶׁה
אֶת מוֹעֲדֵי יי, אֵל בְּנֵי יִשְׂרָאֵל.

ON ROSH HASHANAH

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חַגְגּוֹ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי
יַעֲקֹב.

ON SHABBAT, BEGIN

The children of Israel shall keep Shabbat, making Shabbat an everlasting covenant through their generations. It is a sign between God and the children of Israel forever that in six days Adonai made heaven and earth and rested on the seventh day.

Remember Shabbat to keep it holy. Six days shall you labor and do all your work, but the seventh day is Shabbat to Adonai your God. Do not do any work: not you, your son, or your daughter, nor your servingman or servingwoman, nor your cattle, nor the stranger within your gates, since for six days Adonai made the heavens and the earth, the seas, and all they contain, and rested on the seventh day.

Therefore, Adonai blessed the seventh day and made it holy.

ON SHABBAT, BEGIN

V'shamru v'nei Yisrael et haShabbat, la'asot et haShabbat l'dorotam b'rit olam. Beini u'vein b'nei Yisrael ot hi l'olam, ki sheisheset yamim asa Adonai et hashamayim v'et ha'aretz, u'vayom hash'vi'i shavat va'yinafash.

Zachor et yom haShabbat l'kadsho. Sheisheset yamim ta'avod v'asita kol m'lachtecha. V'yom hashvi'i Shabbat l'Adonai Elohecha, lo ta'aseh kol m'lacha, ata u'vincha u'vitecha avd'cha va'amatcha uv'hemtecha, v'geircha asher bisharecha. Ki sheisheset yamim asa Adonai et hashamayim v'et ha'aretz et hayam v'et kol asher bam, vayanach bayom hashvi'i.

Al kein beirach Adonai et yom haShabbat vayikad'sheihu.

**ON PASSOVER, SHAVUOT,
AND SUKKOT**

These are the festivals of Adonai declared Holy, which you shall declare in their season. Thus Moses declared the festivals of Adonai to Israel.

**ON PASSOVER, SHAVUOT,
AND SUKKOT**

Eleh mo'adei Adonai mikra'ei kodesh asher tik'r'u otam b'mo'adam. Vay'daber Moshe et mo'adei Adonai el b'nei Yisrael.

ON ROSH HASHANAH

Sound the shofar on the new moon for the day of our holiday. For it is a precept for Israel, a judgement of the God of Jacob.

ON ROSH HASHANAH

Tik'u va'chodesh shofar, bakeseh l'yom chagienu. Ki chok l'Yisrael hu, mishpat l'Elohei Ya'akov.

ALL DAYS

סְבִירִי,

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

ON SUKKOT

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִישֵׁב
בַּסֻּכָּה.

ALL DAYS

With your attention!

Blessed are You, Adonai God, ruler of the universe, who creates the fruit of the vine.

ALL DAYS

Savri:

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

ON SUKKOT

Blessed are You, Adonai our God, who has sanctified and made us holy with God's commandments, commanding us to dwell in the Sukkah.

ON SUKKOT

Baruch ata Adonai Eloheinu melech
ha'olam, asher kid'shanu b'mitzvotav
v'tzivanu lei'shev ba'sukkah.

הִנֵּה אֵל יִשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד
כִּי עֵזִי וְזַמְרַתְּ יְהוָה יִי וְיִהְיֶה לִּי לִישׁוּעָה.
וּשְׂאֲבָתֶם מִיִּם בְּשִׁשׁוֹן מִמַּעַיְנֵי
הַיִּשׁוּעָה. לִי הַיִּשׁוּעָה עַל עֵמֶךָ בְּרַכְתֶּךָ
סֵלָה. יִי צְבָאוֹת עֲמָנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה. יִי צְבָאוֹת אֱשֶׁרֵי אָדָם
בֵּטַח בָּךְ. יִי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ
בְּיוֹם קָרְאָנוּ. לְיְהוּדִים, הִיְתָה אוֹרָה
וְשִׁמְחָה, וְשִׁשׁוֹן, וִיקָר. בֶּן תְּהִיָּה לָנוּ.
כּוֹס יִשׁוּעוֹת אֶשָּׂא, וּבָשֵׂם יִי אֶקְרָא.

סַבְרִי,

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הַגָּפֶן.

HOLD UP THE WINE

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיַּיִ בְּשָׂמִים.

SMELL THE SPICES

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מֵאוּרֵי הָאֵשׁ.

LOOK AT THE FLAME

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
הַשְּׂבִיעִי, לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ
אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

DRINK THE WINE

Havdallah was originally part of the synagogue service, but was introduced into the home service so that children too young to attend synagogue could participate in the practice and share a drop of the wine.

The introductory passages vary not only among Ashkenazim and Sephardim, but also widely within Sephardic communities.

The references to Elijah refer to a tradition that Elijah will return on a Shabbat night to announce the coming of the Messiah.

In addition to the blessing over wine, Havdallah includes a blessing over spices and the light of the flame.

Resh Lakish interpreted the purpose of the sweet spices to serve as a consolation for the departure of the "additional soul" that is given to every Jew on Shabbat. Maimonides understood the purpose similarly, if more prosaically, as a consolation for the sadness of Shabbat's departure.

Another interpretation connects the spices with the blessing over the fire. Since lighting a fire is prohibited on Shabbat, lighting one is an act recognizing that Shabbat is over. In the Mishnaic times, there was a custom of

Behold the God of my salvation, I will trust and be unafraid. Adonai is my strength, my might and my deliverance. With joy shall you draw water from the well of deliverance. Deliverance comes from Adonai; bless your people, sela. Adonai Tzevaot is with us, the God of Jacob our fortress. Happy are they who rely on the Adonai Tzevaot. Adonai will deliver us, the Ruler will answer when we call. For the Jews were blessed with light, gladness, joy and honor—may we be so blessed. I will raise the cup of deliverance and call upon Adonai.

With your attention!

Blessed are You, Adonai God, ruler of the universe, who creates the fruit of the vine.

HOLD UP THE WINE

Blessed are You, Adonai our God, ruler of the universe, who creates diverse spices

SMELL THE SPICES

Blessed are You, Adonai our God, ruler of the universe, who creates the light of the fire.

LOOK AT THE FLAME

Blessed are You, Adonai our God, ruler of the universe, who distinguishes between holy and mundane, between light and dark, between Israel and the nations, between the seventh day and the six days of creation. Blessed are You Adonai, who distinguishes between sacred and mundane.

DRINK THE WINE

Hinei El y'shu'ati evtach v'lo efchad, ki azi v'zimrat Yah Adonai va'y'hi li lishu'a. Ush'avtem mayim b'sason mima'anei hay'shu'a. Ladonai hay'shu'a, al amcha birchatecha selah. Adonai tz'va'ot imanu, misgav lanu Elohei Ya'akov selah. Adonai tz'va'ot ashrei adam botei'ach bach. Adonai hoshi'a hamelech ya'aneinu v'yom koreinu. La'y'hudim ha'y'ta ora v'simcha v'sason vikar. Kein tihyeh lanu. Kos y'shu'ot esa uv'sheim Adonai ekra.

Savri:

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

HOLD UP THE WINE

Baruch ata Adonai, Eloheinu melech ha'olam, borei minei b'samim.

SMELL THE SPICES

Baruch ata Adonai, Eloheinu melech ha'olam borei m'orei ha'eish.

LOOK AT THE FLAME

Baruch ata Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol, bein or l'choshech, bein Yisrael la'amim, bein yom hashvi'i l'sheishet y'mei hama'aseh. Baruch ata Adonai, hamavdil bein kodesh l'chol.

DRINK THE WINE

אֵלֶיהוּ הַנְּבִיאַ, אֵלֶיהוּ הַתְּשֻׁבִי, אֵלֶיהוּ
הַגְּלֻעְדֵי בַמְּהָרָה יָבֹוא אֵלֵינוּ עִם
מְשִׁיחַ בֶּן דָּוִד.

מְרִים הַנְּבִיאָה עַז וְזַמְרָה בִּיָּדָה
מְרִים תְּרַקֵּד אַתָּנוּ לְהַגְדִּיל זְמַרְת עוֹלָם
מְרִים תְּרַקֵּד אַתָּנוּ לְתַקֵּן אֶת הָעוֹלָם.
בַּמְּהָרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מֵי הַיְּשׁוּעָה.

*burning spices on hot coals at the end
of a meal to perfume the air. Since this
was not possible on Shabbat, smelling
sweet spices recalled a luxury that was
unavailable during Shabbat, and served
both to make up for the lost opportunity
and also to remind us that while
Shabbat is a joy and respite from the
week, the week is sweet in it's own way,
as it has many special joys of its own to
be savored and cherished.*

*May Elijah the Prophet come to us,
heralding the Messiah, soon and in our
days!*

*Miriam the Prophetess, strength and
song in her hand, will dance with us
to repair the world. Soon, and in our
days, may she bring us to the waters of
redemption!*

Eliyahu hanavi, Eliyahu haTishbi,
Eliyahu haGiladi. Bimheira v'yameinu
yavo eleinu, im Mashiach ben David.

Miriam hanevi'a, oz v'zimra b'yadah.
Miriam tirkod itanu l'hagdil zimrat
olam. Miriam tirkod itanu l'taken
et ha'olam. Bimheira v'yameinu, hi
t'vi'einu el mei ha'y'shuah.

