

TEMPLE ISRAEL
OF
LONG BEACH



JUNIOR
CONGREGATION
AND HEBREW
SCHOOL SIDDUR

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The Temple Israel of Long Beach Junior
Congregation and Hebrew School Siddur
Is dedicated by:

Dr. Peter & Sandie Oppenheimer

In honor of the marriage of their son

Benjamin Oppenheimer
to
Simone Lindenfeld

On the
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Rabbi Noah Gradofsky

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treated with respect and care. For instance, it should not be thrown out or taken into a bathroom.

In translating the Hebrew prayers, I have done my best to keep to the meaning of the Hebrew, but in a way that everyone can understand. I am sure I succeeded better at some times than at others.

Throughout the siddur, some of the English writing is in regular type, *while other parts are in italics*. Generally, the regular type will be the translation of the Hebrew words, while *the italic type will be any explanations and instructions*.

Some parts of the prayers **are in bold** while others are in regular type. While each of our prayers is important and meaningful, **the words in bold usually are the key points of the prayers**. In fact, if an adult were to use this siddur for their prayers, and only say the words in bold, that person would fulfill the requirements for these services (except for Shema, which should be said in its entirety).

Introduction

This Siddur (prayer book) has been created as both a prayer book and a textbook for the Temple Israel Hebrew School and Junior Congregation. It contains most of the services and rituals that we study over the Hebrew School year, and that we do at Junior Congregation. It is by no means a complete siddur. The order of the siddur is largely based on what will be convenient for our particular use. Therefore, it is not ordered in the same way most other siddurim are.

As some students may learn different parts of this siddur at different times, a lot of the information about certain prayers may appear with each occurrence of that prayer. This repetition is intentional.

This is a holy book, and contains God's name in it many, many times. Therefore, it should be

Throughout the siddur, there are many parts that are left blank. Students are encouraged to make their own drawings in these spaces, depicting ideas expressed in each prayer.

I would like to thank the many people who were instrumental in creating this siddur, including the Hebrew School Directors and teachers for their input, Marcie Livingston for her careful editing, and Sandie and Dr. Peter Oppenheimer for their sponsorship of the printing of this siddur.

Finally, I give thanks to the Almighty for allowing me to complete this work. I pray that it will be a tool that helps us all grow in our understanding of Judaism, and increases our connection to God and to Torah.

Rabbi Noah Gradofsky

For my opinions of what parts of prayers are most essential, I rely on my study of Talmud. For the *Birkat Hamazon* (Grace After Meals) I also rely on short versions of *Birkat Hamazon* created by Rabbi Sa'adya Gaon (who lived in the 9th century) and Rabbi Yitzchak Abadi (a modern rabbi).

Some words in the text are in gray or in a shaded box. Generally, these are words that appear in most siddurim, but that some Rabbis (with whom I agree) feel should not be recited (or, as indicated, should not be recited in the synagogue).

Many times in this siddur, I refer to God with the word “He.” This does not mean, God forbid, that we believe that God is male. Of course we do not. However, since it is important to me that the translation stays as close to the meaning of the Hebrew words as possible, I did not want to change too much in order to avoid “He.” Where I could avoid it easily, I did.

Shabbat Morning Service

מודה אני Modeh Ani

Modeh Ani is a prayer that people say when they wake up:

I thank you, living and everlasting King, that with mercy you returned my soul to me – Your faithfulness is abundant.

מודה (מודה: For Girls) אני לפניך מלך חי וקים,
שהחזרת בי נשמתִי בחמלה - רבה אמונתך.

מה טבו מה Mah Tov

When Bilam the sorcerer tried to curse the Jewish people, he just couldn't do it. God put words of praise in his mouth instead. We say some of these words every time we come into a synagogue:

How beautiful your tents are, O Jacob, your houses, Oh Israel. I, because of Your great goodness will come into Your temple and bow at Your holy courtyard in awe of you. Adonay, I love Your house, the place where Your glory is. I will bow, I will bless before Adonay who made me. I hope my prayer comes to You at a good time. God, with Your great kindness, answer me with Your trustworthy help.

מה טבו אהלֵיך יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל. וְאָנֹכִי,
בָּרַב חֲסִדֶיךָ אָבִיא בֵּיתְךָ אֲשֶׁתְּחֹה אֶל הַיְכָל קִדְשֶׁךָ
בִּירְאָתְךָ. יְהוָה, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ וּמִקוֹם מִשְׁכַּן
כְּבוֹדְךָ. וְאָנֹכִי, אֲשֶׁתְּחֹה וְאֶכְרַעָה, אֲבָרְכָה לְפָנַי יְהוָה
עָשִׂי. וְאָנֹכִי תַפְלְתִי לְךָ יְהוָה עַת רְצוֹן אֱלֹהִים בָּרַב
חֲסִדֶיךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

The following three blessings do not appear in the Talmud amongst the morning blessings. Some prefer not to say these blessings in the synagogue.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא עָשִׂי גוֹי.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא עָשִׂי
עָבֵד.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא עָשִׂי
אִשָּׁה.

The fourth, said by women, does not appear at all in the Talmud). Some people don't say this blessing at all.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂי
כְּרָצוֹנוֹ.

Praised are You, Adonay our God, Ruler of the universe, who made the rooster know the difference between day and night.

Praised are You, Adonay our God, Ruler of the universe, who opens the eyes of the blind.

ברכות השחר Morning Blessings

There are so many good things that happen for us when we wake up. Jewish people have blessings to say about all of those great things. Some people say these blessings when each good thing happens in the morning. Others wait to say all of the blessings in synagogue or when they start their morning prayers at home. This siddur contains only those blessings mentioned in the Talmud, Berachot, page 60b, though most siddurs include other blessings.

When hearing a rooster crowing in the morning:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן
לְשִׁכּוֹי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

When opening your eyes:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עֵינָיו.

Praised are You, Adonay our God, Ruler of the universe, who clothes the naked.

Praised are You, Adonay our God, Ruler of the universe, who frees the tied-up.

Praised are You, Adonay our God, Ruler of the universe, who makes the bent stand straight.

Praised are You, Adonay our God, Ruler of the universe, who puts earth on top of water.

Praised are You, Adonay our God, Ruler of the universe, who gives me everything I need.

Praised are You, Adonay our God, Ruler of the universe, who makes a person's steps straight.

When getting dressed:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּישׁ עֲרֻמִּים.

When sitting up:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְתִיר אֲסוּרִים.

When standing up:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זֹקֵף כְּפוּפִים.

When putting your feet on the ground:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

When putting shoes on:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֹׁעֵשֶׂה לִּי כָּל צָרָכִי.

When beginning to walk:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִין מְצַעְדֵי גִבֹּר.

Praised are You, Adonay our God, Ruler of the universe, who gives Israel strength.

Praised are You, Adonay our God, Ruler of the universe, who crowns Israel with glory.

Praised are You, Adonay our God, Ruler of the universe, who takes away sleep from my eyes and slumber from my eyelids. Let it be Your will Adonay our God and God of our ancestors that you make us accustomed to Your Torah, and make us stick to Your commandments.

And don't let us come to sin, to bad deed, to evil, to trouble, to embarrassment, and don't let our bad thoughts control us. Keep us far away from a bad person, and a bad friend. Make us stick to good thoughts and good deeds. Bend our minds to serve You. And give us today and every day goodness, righteousness, and mercy in Your eyes and in the eyes of everyone who sees us. **And do good things for us. Praised are You, Adonay, who does good things for his people, Israel.**

When tightening pants or a belt:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל
בְּגִבּוֹרָה.

When covering your head:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל
בְּתַפְאָרָה.

The following blessing was added later. Some people don't say this blessing at all.

כַּח. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לַיָּעִף
Praised are You, Adonay our God, Ruler of
the universe, who gives a weak person strength.

When washing your face:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעֲבִיר שְׁנָה
מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי. וַיְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה
אֱלֹהֵינוּ וְאַל תִּבְיָאֵנוּ לְאֵל תְּבִיאָנוּ לֹא לְיָדֵי חַטָּא וְלֹא לְיָדֵי
בְּמִצּוֹתֶיךָ. וְאַל תִּבְיָאֵנוּ לְאֵל תְּבִיאָנוּ לֹא לְיָדֵי חַטָּא וְלֹא לְיָדֵי
עֲבָרָה וְעוֹן וְלֹא לְיָדֵי נִסְיוֹן וְלֹא לְיָדֵי בְּזִיוֹן וְאַל
תִּשְׁלַט בְּנוּ יֵצֵר הָרָע. וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֶבֶר
רָע. וְדַבְּקֵנוּ בְּיֵצֵר הַטּוֹב וּבְמַעֲשֵׂי טוֹבִים. וְכֹף אֶת
יְצָרְנוּ לְהִשְׁתַּעֲבֵד לָךְ. וְתַנְנוּ הַיּוֹם וּבְכֹל יוֹם לְחַן
וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל רוֹאֵינוּ.
וְתַגְמְלֵנוּ חֲסִדִים טוֹבִים: בְּרוּךְ אַתָּה יְהוָה הַגּוֹמֵל
חֲסִדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

Praised is the one who spoke and the world was created. Praised is He. Praised is the One who made Genesis. Praised is the One who spoke and created. Praised is the One who commands and does. Praised is the One who has mercy on the Earth. Praised is the One who has mercy on creatures. Praised is the one who gives a good reward to those who fear Him. Praised is the One who lives forever, and always exists. Praised is the One who frees and saves. Praised is His name. **Praised are You, Adonay our God, Ruler of the universe, God, merciful father, who is praised by the words of His people.** Praised and exalted by the words of His righteous and servants. And (praised) in the songs of David your servant. We will praise you, Adonay our God with praise and song. We will say how great you are, and praise you and exalt you and say your name and make you King, our King our God. The One who gives life (God) is one, a **praised and exalted King, His great name is forever. Praised are You Adonay, Ruler who is exalted through praise.**

Pesukei D'Zimrah פסוקי דזימרה

“Pesukei D'Zimrah” means “verses of song.” This part of the service is a warm-up. It’s kind of like stretching before doing exercise. We say some prayers praising God before we get to the main parts of the service like the Shema and the Amidah.

Baruch She’amar ברוך שאמר

בְּרוּךְ שְׂאֵמַר וְהִיא הָעוֹלָם. בְּרוּךְ הוּא. בְּרוּךְ עוֹשֶׂה
בְּרֵאשִׁית. בְּרוּךְ אוֹמֵר וְעוֹשֶׂה. בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ. בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.
בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו. בְּרוּךְ חַי לְעַד וְקַיֵּם
לְנֶצַח. בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ שְׂמוֹ. בְּרוּךְ אַתָּה
יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵמֵן
הַמְהַלֵּל בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו
וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ
בְּשִׁבְחוֹת וּבְזִמְרוֹת. נְגַדְלֶךָ וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ וּנְזַכִּיר
שְׁמֶךָ וּנְמַלִּיכְךָ מְלַכְנוּ אֱלֹהֵינוּ. יְחִיד חַי הָעוֹלָמִים,
מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי עַד שְׂמוֹ הַגְּדוֹל: בְּרוּךְ אַתָּה
יְהוָה מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.

Ashray אשרי

Pesukay D'zimrah has lots of prayers and Psalms. The most famous is Ashray. Ashray starts with two sentences that say that people who follow God are "Ashray" (happy, fortunate). The rest of Ashray is Psalm 145 The first letter of each sentence in Psalm 145 is in alphabetical order.

א Happy are those who live in Your house, they will always praise You (Psalms 84:5).

א Happy are the people who have it that way, happy is the nation whose God is Adonay (Psalms 144:15).

A Psalm by David

א I will praise You Adonay, the Ruler, and I will bless Your name forever and ever.

ב Every day I will bless You, and I will praise Your name forever and ever.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיוּ לְךָ סֵלָה.

אֲשֶׁרִי הָעַם שִׂפְכָה לּוֹ, אֲשֶׁרִי הָעַם שִׂיְהוּהוּ אֱלֹהֵיוֹ.

תְּהִלָּה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שֶׁמֶן לְעוֹלָם וָעֶד.

בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שֶׁמֶן לְעוֹלָם וָעֶד.

ג Adonay is mighty, and very praised. There is no way to understand how great God is.
ד Each generation will praise Your works to the next, and will tell about Your greatness.
ה I will talk about the beauty of Your splendid glory, and of Your greatness.
ו They will talk about Your awesome power, and I will tell about Your might.
ז They will celebrate how great You are, and will sing about Your righteousness.
ח God is gracious and merciful, does not get angry easily, and is very kind.
ט God is good to everyone, and His mercy is on everything He created.
י All Your works will praise You, God, and Your devoted ones will bless You.
יא They will talk about how honored Your kingdom is, and will talk about Your strengths.
יב To teach people about His might and the honor of His glorious Kingdom.

גְּדוֹל יְהוָה וּמְהֵלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
 דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
 הֵדָר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרָנָה.
 זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְהוָה, אַרְךְ אַפִּים וּגְדֹל חֶסֶד.
 טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּךָ יְהוָה כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְּךָ וְכְבוֹד הֵדָר מַלְכוּתוֹ.

מ Your Kingdom is a Kingdom forever, and Your rule is for every generation.

ס God supports all that fall, and straightens all who are bent.

ע Everyone's eyes look to You. And You give them their food at the right time.

פ You open Your hands, and willingly satisfy everyone.

צ God is righteous in all His ways, and devoted to everything He does.

ק God is close to all who call Him, (close to) all who call upon Him faithfully.

ר God does what those who fear Him want. He hears their call and saves them.

ש God protects all that love Him, and destroys all evildoers.

ת My mouth will speak God's praises, and may all people bless His Holy Name forever and ever.

And we will praise God, from now and forever, Halleluyah! (Psalms 115:18).

מְלִכּוּתְךָ מְלִכּוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.

פּוֹתַח אֶת יָדְךָ, וּמִשְׂבִּיעַ לְכָל חַי רְצוֹן.

צַדִּיק יְהוָה בְּכָל דְרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

רְצוֹן יִרְאֵוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.

תְּהַלֵּל יְהוָה יִדְבֵּר פִּי, וַיְבָרֶךְ כָּל בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

וְאַנְחֵנוּ נְבָרֶךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

May Your name be praised forever, our King. The God, the great and holy King in heaven and on earth. Because it is good to give You, Adonay our God and God of our fathers, song and tribute, honor and tunes, force and control, power and greatness and strength, thanksgiving and praise, holiness and Kingship, **Praise and thanksgiving from now and forever. Praised are You Adonay, God, King who is very praised, God of Thanksgiving, Master of miracles, who chooses songs of praise, King God, who gives life to the universe.**

The chazan bows and says:

Praise Adonay, who is praised!

Everyone else bows and says, and then the chazan repeats:

Praised is Adonay, who is always praised!

ישתבח Yishtabach

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשִׁמִּים וּבְאָרֶץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עִז וּמִמְשָׁלָה, נִצַּח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדוּשָׁה וּמַלְכוּת. בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה, יְהוָה, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל, חַי הַעוֹלָמִים.

The Shema and Her Blessings

ברכו Barechu

After Pesukei D'Zimrah we're ready for the Shema. We start with Barechu, where the leader (called a "chazan") tells everyone to start praying. The chazan bows and says:

בְּרִכּוּ אֵת יְהוָה הַמְּבָרֵךְ!

Everyone else bows and says, and then the chazan repeats:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

Praised are You, Adonay or God, Ruler of the universe, who creates light and darkness, who makes peace, and creates everything. . . . To a praised God, they will give nice songs, to the King who is an everlasting God, they will sing melodies and sound praises. Because God alone does great things, makes new things, is the master of wars, planter of justice, causes saving, creates healing, is praised in wonder, is the Master of miracles. In God's goodness, **God renews creation every day, as it says, "(give praises to) to the one who makes the great lights (the sun and the moon), for His kindness is forever."** (Psams 136:7). Let a new light shine on Zion (Jerusalem), and may we all soon be lucky enough to benefit from it. **Praised are You, Adonay, who makes light.**

The First Blessing Before Shema – God Created Light and Dark, Night and Day.

בְּרוּךְ, אַתָּה, יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר
 וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל. . . . לְאֵל,
 בְּרוּךְ, נְעִימוֹת יִתְּנוּ לְמֶלֶךְ אֵל חַי וְקַיִם, זְמִירוֹת
 יֵאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל
 גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בַּעַל מְלַחְמוֹת, זוֹרֵעַ
 צְדָקוֹת, מְצַמִּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא
 תְהִלּוֹת. אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם
 תְּמִיד מַעֲשֵׂה בְרִאשִׁית. כְּאֲמוֹר: לְעֹשֶׂה אוֹרִים
 גְּדֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ: אוֹר חֲדָשׁ עַל צִיּוֹן תִּאֲוֵר
 וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה יְהוָה יוֹצֵר
 הַמְאֹרוֹת.

The words in gray were added to this blessing later. Many people do not say them.

You have shown us a lot of love, Adonay our God. You have done many very good things for us. Our Father, our King, for the sake of our ancestors who trusted You, and whom You taught the laws of life, please be good to us and teach us too. Our Father, the Merciful Father, who is merciful, have mercy on us, and help our hearts understand and be smart, to listen, learn and teach, to keep and follow, and to fulfill all the teachings of Your Torah, with love. Open our eyes to Your Torah, and make our hearts stick to Your *mitzvot* (commandments), and make our hearts only love and fear Your name. Then we will never be ashamed, because we trusted in Your great and awesome name. We will sing and rejoice in Your saving us. Bring us peacefully from the four corners of the Earth, and walk us straight to our land (Israel), because You are a God who saves, and have chosen us from every nation and people. **With love You brought us close to Your name, faithfully, to praise Your name and make You one. Praised are You, Adonay, who chooses his nation Israel with love.**

The Second Blessing Before Shema – God’s Love for the Jewish People.

אֱהָבָה רַבָּה אֶהְבֵּתֵנוּ, יְהוָה אֱלֹהֵינוּ. חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַת עָלֵינוּ. אָבִינוּ מִלְּפָנָיו, בְּעִבּוּר אֲבוֹתֵינוּ שָׁבַטְחוּ בְךָ, וַתִּלְמַדְם חֻקֵי חַיִּים כֵּן תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ. אָבִינוּ הָאֵב הָרַחֲמָן, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַי, לְלַמֵּד וּלְלַמֵּד, לְשׁוֹמֵר וּלְעֹשֵׂת, וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִּלְמוּד תּוֹרַתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ. וְלֹא יָבוֹשׁ לְעוֹלָם וָעֶד, כִּי בִשְׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ. נְגִילָה וְנִשְׂמַחָה בִּישׁוּעַתְךָ. וְהִבְאִינוּ לְשָׁלוֹם מֵאֲרָבַע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֲרָצֵנוּ. כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה, וּבָנוּ בְּחִרְתָּ מִכָּל עַם וּלְשׁוֹן, וְקִרְבַּתֵנוּ לְשִׁמְךָ הַגָּדוֹל, סֵלָה בְּאַמֶּת, לְהוֹדוֹת לָךְ וּלְיַחַדְךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יְהוָה. הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

We cover our eyes as we say the first verse of Shema (Deuteronomy 6:4)

**HEAR, O ISRAEL, ADONAY IS OUR GOD;
ADONAY ALONE!**

Then we say quietly (this is not in the Torah):

God's glorious name is praised forever and ever.

The first paragraph continues:

You should love Adonay your God with all your heart, and with all your soul, and with all your might. These words that I am teaching you today should be in your heart. You should teach them to your children, and talk about them whether you're at home or out, when you go to sleep and when you wake up. Tie them as a sign on your arms, and they should be a symbol between your eyes. Write them on your doorposts and on your gates.

שמע Shema

The Shema may be the most important prayer there is! We say the Shema twice a day – once in the morning, and once at night. The Shema should also be the last thing we say before we go to sleep. We cover our eyes as we say the first verse of Shema:

שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Then we say quietly (this is not in the Torah):

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

The first paragraph continues, talking about how we should love God and think about God's teachings all the time. We should also pass our Judaism on to the next generation:

**וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ
וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצִוֶּיךָ
הַיּוֹם עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָיִךָ, וְדַבַּרְתָּ בָם,
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ.
וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.**

If you listen to My commandments that I command you today, loving God and serving God with all your heart and all your soul, I will give your land's dew in its right time – the first rain (of spring) and the last rain (of fall), and you will gather all your crops. I will give grass in your fields for your animals, and you will eat and be full. But be careful not to let your heart turn. Don't go wrong and worship other gods or bow to them. Because then God will be angry at you and close the sky and you won't get rain, and you won't get crops from the land and you will quickly disappear from the good land that I am giving you (the land of Israel). Put my words in your hearts and in your souls. Tie them as a sign on your arms, and as a symbol between your eyes. Teach them to your children; talk about them when you are at home or out, when you go to sleep and when you wake up. Write them on your doorposts and on your gates. This is so you and your children will have a life on the land that I promised your forefathers (the land of Israel) as long as the as the years of heaven and earth.

The second paragraph of Shema (Deuteronomy 11:13-21) talks about the rewards for following the Torah. It also includes includes the commandment to teach Torah to our children, and to have a mezuzah on our doors.

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנֹכִי
מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם,
וּלְעַבְדּוֹ בְּכָל לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטַּר
אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ, וְאִסַּפְתָּ דָגָנְךָ וְתִירֹשְׁךָ
וְיִצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשַׂדְךָ לְבַהֲמֹתֶיךָ, וְאָכַלְתָּ
וְשָׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה
אָף יְהוָה בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטַּר
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֲבַדְתֶּם מִהָרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם. וְשָׁמַתֶּם אֶת
דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם
לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם. וּלְמַדְתֶּם
אֹתָם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְכָתַבְתֶּם עַל
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי
בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְתִּיכֶם
לְתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Adonay said to Moses: Speak to the Children of Israel and tell them to always make fringes on the corners of their clothing, and put a blue thread on each corner. And you will have fringes, and when you see it (the blue), you will remember all the commandments of Adonay, and you will do them, and not follow your heart or eyes which lead you astray. This is so you remember and do all my commandments, and be holy to Your God. I am Adonay Your God, who took you out of Egypt to be Your God. I am Adonay, Your God. True.

The last word of Shema “אמת” (True) is actually the first word of the next paragraph in the prayer book, and we say this word right after we finish the Shema. The chazan repeats these last three words after the Shema is finished:

ADONAY YOUR GOD IS TRUE.

(Our belief in God is) True, certain, right, firm, correct, enduring, beloved, special, delightful, pleasant, awesome, powerful, established, accepted, good and pleasant forever and ever. . . .

The third and last paragraph of Shema (Numbers 15:37-41) talks about having strings on the corners of clothing. This is why we wear a talit. The talit remind us of God’s commandments. The paragraph also reminds us that God took us out of the land of Egypt, where we were slaves.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם, לְדֹרֹתָם. וְנָתַנּוּ עַל צִיצִית הַכַּנֹּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ, וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי. וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְהוָה אֱלֹהֵיכֶם. אָמֵן.

יְהוָה אֱלֹהֵיכֶם אָמֵן

אָמֵן וַיִּצִיב וְנִכּוֹן וְקַיִם וַיִּשָּׂר וְנֶאֱמַן וְאֶהוּב וְחָבִיב וְנֶחֱמַד וְנֶעִים וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיִּפֶּה הַדָּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד. . . .

The First Blessing After Shema – God Saves God’s People, Israel.

The blessing after the Shema, talks about how God saves God’s people. Particularly, it retells the story of the Jewish people leaving Egypt.

תְּהִלּוֹת לֵאלֹהֵינוּ. בְּרוּךְ הוּא וּמְבֹרָךְ. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כֻלָּם:

The next part is a sentence from the song that the Israelites sang to God at the Red Sea. (Exodus 15:11) We sing this together.

מִי כַמְכָה בְּאֱלֹהִים, יְהוָה! מִי כַמְכָה נֶאֱדָר בְּקִדְשׁ!
נֹרָא תְהִלָּת, עֲשֵׂה פִּילָא.

The next sentence introduces another verse from the song at the Red Sea.

שִׁירָה חֲדָשָׁה שֶׁבָחוּ גְאוּלִּים לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם.
יַחַד כֻּלָּם הִודוּ וְהִמְלִיכוּ וְאָמְרוּ:

We sing this together:

יְהוָה יִמְלֶךְ לְעוֹלָם וָעֶד.

Praise to the almighty God! He is praised and blessed. Moses and the children of Israel sang a song to you, with great joy, and they all said:

Who is like You among the mighty, Adonay!
Who is like You, who is especially holy!
Awesome in prayers, who does amazing things!

Those who were saved (at the sea) praised Your name with a new song at the shore of the sea. All together they gave praise, proclaimed You King, and said:

Adonay will rule forever and ever!
(Exodus 15:18)

Rock of Israel, rise to help Israel, and save Judah and Israel like You promised. Save us, Adonay, whose name is Tz'va'ot, Holy (God) of Israel. Praised are You Adonay, who saves Israel.

We stand up to get ready for the Amidah and sing:

צֹר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדָה כְּנַאֲמָךְ
יְהוּדָה וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ
יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְהוָה גֹּאֲלֵ יִשְׂרָאֵל.

The Shabbat Morning Amidah

The Amidah is the main part of Jewish prayer. We say the Amidah three times a day, and four times on Shabbat and holidays (five times on Yom Kippur). The Amidah is said silently and then it is repeated by the Chazan.

The first three blessings of the Amidah are always just about the same. The first blessing in the Amidah talks about God's relationship with our forefathers, Abraham, Isaac and Jacob.

We take three steps backwards, and then forwards before the Amidah. For the rest of the Amidah, we stand with our feet together. We then say quietly:

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Adonay, open my lips, so that my mouth can
praise You.

Praised are You, Adonay, our God and God of our Fathers, God of Abraham, God of Isaac, and God of Jacob, strong, mighty and awesome God, God on high, who does good things, and who creates everything, and remembers the righteousness of our forefathers, and brings a savior to their children's children, for the sake of God's name, with love. God who helps, saves, and protects. Praised are You, Adonay, Shield of Abraham.

You are always strong, Adonay, You give life to the dead, You have great power to save.

*Between Shemini Atzeret and Passover we say:
You blow the wind, and bring down the rain.*

The first two times we say “Praised are You, Adonay,” we bend our knees when we say “בְּרוּךְ” (praised), bow when we say “אַתָּה” (are you), and stand up when we say “Adonay.”

בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אֲבֹרָהִם.

The second blessing talks about God's great powers.

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*Between Shemini Atzeret and Passover we say:
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.*

You support all living things with kindness, give life to the dead with great mercy, support those who fall, heal the sick, free the tied-up, and fulfill Your promises to those who sleep in dust. **Who is like You, mighty one, and who is similar to You, Ruler who takes life and gives life, and makes salvation sprout? You are faithful to give life to the dead. Praised are You, Adonay, who gives life to the dead.**

You are holy, and Your name is holy, and holy ones praise You every day. Praised are You, Adonay, the holy God.

Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:

Praised are You, Adonay, the holy King.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַעַל גְּבוּרוֹת וּמִי
דוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה?
וְנֶאֱמָן אֶתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מַחְיֵה הַמֵּתִים.

The third blessing is about God's holiness. During the silent Amidah, it is a fairly short blessing and then we continue on page 49. When the Amidah is repeated by the leader, a longer prayer, called "Kedushah" (next page) is said instead of this short paragraph.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוּשֵׁיךָ בְּכָל יוֹם יְהִלְלוּךָ
סְלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

Kedusha קדושה

Kedusha is a special prayer about how Holy God is. We only say Keudsha during the repetition of the Amidah. It is meant to copy how the angels praise God. The Chazan starts by introducing what the angels do, and the rest of us join together in saying the words that the angels say.

The Chazan says:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמֵי קַדְיִשִּׁים אוֹתוֹ
בְּשָׁמַי מְרוֹם, כִּכְתוּב עַל יַד נְבִיאֶיךָ: "וְקָרָא זֶה אֶל
זֶה וְאָמַר:

Everyone finishes the sentence, standing on the tip of their toes each time they say the word "קדוש" (holy).

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ."

The Chazan continues:

אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחִזְקָה, מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעֵמֶת שְׁרָפִים, לְעֵמֶתְם בְּרוּךְ יְאִמְרוּ:

We say this together, standing on our toes for the first word:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

Chazan:

We will make Your name holy in this world, just as they make Your name holy in the heavens, as it is written by Your prophet, "One called to another saying:

All:

Holy, Holy, Holy is Adonay Tzeva'ot, the whole world is filled with His glory." (Isaiah 6:3)

Chazan:

Then, with the noise of a great, powerful, strong sound, that makes noise heard, raising themselves towards the *seraphs* (a type of angel), those facing them said "Blessed."

All:

"Blessed is Adonay's glory, from his place." (Ezekiel 3:12).

Chazan:

Our King, from Your place, appear and reign over us, quickly, because we are waiting for You. When will You reign in Zion (Jerusalem)? May You live there soon and in our days, and forever and ever. May You become great and holy within Jerusalem Your city, from generation to generation, and forever and ever. And let our eyes see Your kingship as it is written in the songs of Your strength written by David, Your righteous anointed (king):

All:

May Adonay, Your God oh Zion, be Ruler forever and ever, Halleluyah! (Psalms 146:10)

Chazan:

From generation to generation, we will talk about how great You are, and forever and ever we will declare Your holiness, and our praise for You will never, ever, leave our lips – because You are a great and holy Ruler. Blessed are You, Adonay, the holy God (King).

The Chazan continues (sometimes some parts of this are sung together):

מִמְּקוֹמְךָ מִלְּפָנֵינוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ מְהֵרָה כִּי מִחֲפִים אֲנַחְנוּ לָךְ. מָתִי תִמְלֹךְ בְּצִיּוֹן? בְּקֶרֶב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עֵירְךָ לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתְךָ כַּדָּבָר הָאָמוֹר בְּשִׁירֵי עֶזְרָךְ עַל יַדִּי דָוִד מְשִׁיחַ צְדָקְךָ:

The paragraph above introduces the following words from the Book of Psalms, which is believed to be written by David

We say this together, standing on our toes for the first word:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

The Chazan finishes the Kedusha (sometimes parts of this are sung together):

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֹצֵחַ נְצָחִים קִדְשֶׁתְךָ נִקְדִּישׁ. וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה הָאֵל (הַמֶּלֶךְ) הַקָּדוֹשׁ.

We say המֶלֶךְ (the King) instead of הָאֵל (the God) between Rosh Hashanah and Yom Kippur.

Moses was happy with the gift he received, because you called him a faithful servant. You put a wonderful crown on his head when he stood before you at Mount Sinai. He brought down two stone tablets in his hands. The commandment to keep the Shabbat was written on them. This is what is written in Your Torah:

“The Children of Israel will keep the Shabbat, observing the Shabbat in each generation – a permanent promise (between God and the Jews). It is a permanent symbol between Me (God) and the Children of Israel. Because God made the world in six days, and rested on the seventh day.” (Exodus 21:16-17)

Adonay, our God, You did not give the Shabbat to the nations of the world. Our King, You did not make it a gift for idol worshipers. Non-Jews do not enjoy its rest. Because you gave it in love to Israel Your nation, to the children of Jacob that you chose. The nation that makes the seventh day holy will all enjoy your goodness. You chose the seventh day and made it holy, you called it the most wonderful day, a reminder of the creation of

Genesis.

During the week, the first three blessings of the Amidah are followed by 13 prayers asking God to help us with our needs (such as wisdom, health, and forgiveness). On Shabbat, these 13 blessings are replaced with one blessing about the Shabbat.

יְשַׁמַּח מֹשֶׁה בְּמִתְנַת חֻלְקוֹ, כִּי עָבַד נְאֻמָּן קְרָאתָ לוֹ.
כְּלִיל תְּפִאֲרֶת בְּרָאשׁוֹ נָתַתָּ לוֹ בְּעִמְדוֹ לְפָנֶיךָ עַל הַר
סִינַי. וּשְׁנֵי לְחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם
שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרְתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

וְלֹא נָתַתּוּ יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת. וְלֹא
הִנְחַלְתּוּ מִלְּכָנּוּ לְעוֹבְדֵי פְסִילִים. וְגַם בְּמִנוּחַתּוֹ לֹא
יִשְׁכְּנוּ עַרְלִים. כִּי לְיִשְׂרָאֵל עִמְךָ נָתַתּוּ בְּאַהֲבָה,
לְזָרַע יַעֲקֹב אֲשֶׁר בָּם בְּחֶרֶת. עִם מְקַדְשֵׁי שְׁבִיעִי,
כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וּבְשִׁבְעֵי רְצִיתָ בּוֹ
וְקַדְשָׁתּוּ, חֲמִדַּת יָמִים אוֹתוֹ קְרָאתָ, זִכָּר לְמַעֲשֵׂה
בְּרָאשִׁית.

Our God, and God of our fathers, be happy with our rest (on Shabbat). Make us holy with Your commandments, and give us our share in Your Torah. Make us full with Your goodness, and make us happy with Your saving us, and make our hearts pure to serve You faithfully. With love and favor let Your holy Shabbat be our inheritance, so that Israel, who praises Your name, can rest during Shabbat. Praised are You, Adonay, who makes the Shabbat holy.

Adonay, accept Your people Israel and their prayers. And return the service to Your Temple. And may You lovingly accept the sacrifices of Israel and their prayers, and may the service of Your people Israel always be pleasing to You. May our eyes see Your return to Zion (Jerusalem) with mercy. Praised are You, Adonay, who returns his presence to Zion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחֹתֵינוּ. קִדְּשֵׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטּוֹבֶיךָ
וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשֶׁךָ
וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶיךָ: בְּרוּךְ אַתָּה יְהוָה
מְקַדֵּשׁ הַשַּׁבָּת.

The next three blessings are part of every Amidah – weekday, Shabbat, or holiday. First, we pray that God accepts our prayers, and brings back the Beit Mikdash, the Holy Temple in Jerusalem.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהֵשֵׁב
אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתֶךָ. וְאֲשִׁי יִשְׂרָאֵל וְתִפְלָתָם
בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה. הַמְּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

We thank You, because You are Adonay our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield from generation to generation. In the morning, noon, and night we will pay tribute to You, and talk of Your praise, for our lives that are in Your hands, for our souls that are in Your trust, and for Your miracles that are with us every day. You are The Good One – because Your mercy never ends, and The Merciful One – because Your kindness never ends – we always put our hope in You. For all these reasons, may Your name, our King, be blessed and praised always, forever and ever. And may everyone alive thank You, and praise Your name faithfully, Lord who is our Savior and our Helper, *selah*.

Praised are You, Adonay, whose name is good, and it is good to praise You.

The next blessing is a blessing that thanks God for everything God does for us. We bend our knees and bow at the beginning of this blessing, and stand straight as we say “Adonay.”

**מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ אַתָּה
הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלַּתְךָ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׁבָכְל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבָכְל עֵת. עָרַב וּבִקֵּר וְצָהָרִים. הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ, מֵעוֹלָם קוִינּוּ
לָךְ. וְעַל כָּל־יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֶיךָ תָּמִיד
לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים יוֹדִיךָ סְלָה, וַיְהִלּוּ אֶת
שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סְלָה.**

We bend our knees when we say “ברוך” (praised), bow when we say “אתה” (are you), and stand up when we say “Adonay”

בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

Our God and God of our ancestors, bless us with the three part blessing found in the Torah which was written by the hand of Moses your servant, which was said by Aaron and his sons, the Kohanim, your holy people, saying:

“May God bless you and keep you.

May God shine God’s face on you and be good to you.

May God lift God’s face to you and give you peace.” (Numbers 6:24-26).

Bring peace, good, blessing, grace, kindness and mercy on us and all Your people Israel. Our Father, bless us all together with Your light, because with Your light You gave us, Adonay our God, a Torah of life, and loving kindness, and charity, and blessing, and mercy, and life, and peace. **And it is good in Your eyes to bless Your nation Israel at every moment and at every hour with Your peace. Praised are You, Adonay, who blesses His nation Israel with peace.**

During the repetition of the Amidah, we say a prayer that talks about the blessing that the Kohanim (Priests in the Temple) would use to bless the Jewish people. Sometimes, the descendants of the Kohanim come to the Bimah (stage) and pronounce this prayer.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְשֻׁלֶּשֶׁת
בְּתוֹרַת הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֶבֶדְךָ, הָאֲמוּרָה מִפִּי
אֶהָרֶן וּבְנָיו כַּהֲנִים עִם קְדוּשָׁתְךָ. כְּאֲמֹר:
יְבָרְכְךָ יְהוָה וְיִשְׁמְרְךָ.
יְיָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

The final blessing of the Amidah is a prayer for peace.

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל
עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

My God, keep my mouth from speaking evil, and my lips from saying lies. To people who insult me, let me stay calm. Let me be humble as dust to everyone. Open my heart to Your Torah, and let my soul chase after Your *mitzvot* (commandments). Anyone who wants to do anything bad to me, quickly stop their plans and mess up their thoughts. Please do so for Your name. Do so for Your right arm. Do so for Your holiness. Do so for Your Torah. Do so, so that Your loved ones become strong, let Your right hand save and answer me. **May the words of my mouth and the hopes of my heart be acceptable to You, Adonay, my Rock and my Savior.** (Psalms 60:7)

(God) who makes peace in the heavens, may he make peace upon us and upon all Israel, and let us say, Amen.

After the last blessing of silent Amidah, we say the following prayer. The sentence in bold is considered the actual end of the Amidah.

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
וּלְמַקְלָלֵי נַפְשֵׁי תַדָּם. וְנַפְשֵׁי כְּעַפְרָ לְכֹל תִּהְיֶה.
פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיִנְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יִמְיִנְךָ וְעַנְיִי. יִהְיוּ לְרִצּוֹן
אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי.

Before this final sentence, we take three steps backwards. We bow to the left as we say “עֲשֵׂה שְׁלוֹם” (who makes peace), we bow to the right as we say “הוּא יַעֲשֶׂה שְׁלוֹם” (may he make peace), and we bow forward as we say “וְעַל כָּל יִשְׂרָאֵל” (and upon all Israel).

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

What Are the Five Books of Moses?

The Torah scroll we read from contains the Five Books of Moses. They are:

בְּרֵאשִׁית, Genesis, which tells the story of the creation of the world, the flood at the time of Noah, and the story of our Patriarchs and Matriarchs, Abraham and Sarah, Isaac and Rebecca, and Jacob and Rachel and Leah.

שְׁמוֹת, Exodus, which tells the story of God taking the Israelites out of slavery in Egypt, giving the commandments at Sinai as well as the building of the mishkan, a sanctuary used until the Temple was built in Jerusalem.

וַיִּקְרָא, Leviticus, which is mostly about laws given to the Kohanim (priests) about sacrifices and purity.

בְּמִדְבָּר, Numbers, tells about the Israelites' time in the Sinai wilderness on their way to Israel.

דְּבָרִים, Deuteronomy is mostly speeches given by Moses at the end of his life, where he reminded the Israelites about the law, and told them to follow God's commandments.

Torah Service

The Torah reading is our chance to learn from our Torah, the Five Books of Moses. A part of the Torah is read every Monday and Thursday morning, and on Shabbat and holiday mornings. The Torah portion read each Shabbat is called a "Parsha." On Shabbat, seven people are called to the Torah for an honor called an "aliyah." Other days have different numbers of aliyahs.

The Jewish Bible has three parts – Torah (The Five Books of Moses), Nevi'im (The Prophets) and Ketuvim (The Writings).

After the Torah is read on Shabbat and Holidays, the last person to be called to the Torah (called "Maftir", which does not count as one of the seven aliyahs) reads a section from the Nevi'im which is picked because it reminds us of the Torah reading or of the day on the calendar. This reading is called the "Haftorah".

There is no one like You, Adonay, and no one can do what You do. (Psalms 86:8) Your Kingdom is forever, and Your rule is in each and every generation. (Psalms 145:13) Adonay is ruler, Adonay has been ruler, Adonay will be ruler forever and ever. (Phrases from Psalms 10:16, 93:1, and Exodus 15:18) Adonay will give strength to his people Israel, Adonay will bless his people with peace. (Psalms 29:11).

Merciful father, willingly be good to Zion, Build the walls of Jerusalem. (Psalms 51:20). Because we trust only in You, Ruler on high, master of worlds.

When the ark was lifted, Moses would say: “Arise, Adonay, and scatter Your enemies.” (Numbers 10:35) Because Torah will come from Zion, and the word of Adonay will come from Jerusalem. (Isaiah 2:3). Praised is the one who gave Torah to his people Israel.

Before we open the ark where the Torah is kept, we sing:

אִין כְּמוֹךְ בְּאֱלֹהִים אֲדֹנָי וְאִין כְּמַעֲשֵׂיךְ. מַלְכוּתְךָ
מַלְכוּת כָּל עוֹלָמִים וּמַמְשַׁלְתְּךָ בְּכָל דּוֹר וְדוֹר. יְהוָה
מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמֻלְךָ לְעוֹלָם וָעֶד. יְהוָה עִז
לְעַמּוֹ יִתֵּן, יְהוָה יְבַרְךָ אֶת עַמּוֹ בְּשָׁלוֹם.

אָב הַרְחָמִים הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה
חוֹמוֹת יְרוּשָׁלַיִם. כִּי בְּךָ לְבַד בְּטַחָנוּ, מֶלֶךְ אֵל רַם
וְנֹשֵׂא אֲדוֹן עוֹלָמִים.

We stand as the ark is opened. The first sentence tells us what Moshe (Moses) would say when the ark that held the Ten Commandments would be moved as the Israelite people traveled from Egypt to Israel.

וַיְהִי בְּנֹסַע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה וַיִּפְצוּ
אֵיבֶיךָ, וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר יְהוָה מִירוּשָׁלַיִם. בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

I trust in God, and will say praises to His Holy Name. May it be your will (God), that you open my heart to your Torah, and fulfill my heart's wishes, and the wishes of all your people Israel for good, for life, and for peace.

**HEAR, O ISRAEL, ADONAY IS OUR GOD;
ADONAY ALONE!**

Our God is one, Our Lord is great, His name is Holy.

Declare with me that God is great, and we will praise God's name together. (Psalms 34:4)

Before we take the Torah out, we sing the following. This is a prayer in Aramaic, a language very similar to Hebrew. It is also the language that the Talmud is written in.:

בְּה אָנָּא רַחֵינָּ, וְלִשְׁמָה קְדִישָׁא יְקִירָא אָנָּא אָמַר
תְּשַׁבְּחֵן. יְהֵא רַעְוָא קְדָמְךָ דְתַפְתַּח לְבָאֵי בְּאוּרֵיתָא.
וְתִשְׁלִים מְשָׁאֲלִין דְלְבָאֵי וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל
לְטַב וְלְחַיִּין וְלְשָׁלָם.

The Torah is taken out of the ark. The chazan holds it, faces the people and says the first sentence of Shema, and then everyone repeats it.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

The chazan says, and then everyone repeats:

אֶחָד הוּא אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

The chazan faces the ark, bows and says:

גְּדָלוֹ לִיהוָה אֲתֵי, וְנִרְוִמָּה שְׁמוֹ יַחְדָּו.

The chazan (or someone else) carries the Torah around the synagogue. Everyone touches the Torah and kisses the book or hand with which they touched the Torah.

Greatness, strength, wonder, victory, and glory are Yours, as is everyone in heaven and earth. Kingship and control over all leaders is Yours. (1 Chronicles 29:11) Praise Adonay our God, and bow to God's presence, because He is holy. (Psalms 99:5) Praise Adonay our God and bow to God's holy mountain (Jerusalem), because Adonay our God is holy. (Psalms 99:9)

Praise Adonay, who is praised!

Praised is Adonay, who is always praised!

Praised are You, Adonay, our God, Ruler of the universe, who chose us from all the nations and gave us His Torah. Praised are You, Adonay, giver of Torah.

Everyone sings:

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַיְצִיחַ וְהַהוֹד
כִּי כָל בְּשָׂמַיִם וּבָאָרֶץ. לְךָ יְהוָה הַמַּמְלָכָה
וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
וְהַשְׁתַּחֲוִי לְהֵדָם רַגְלָיו קְדוֹשׁ הוּא. רוֹמְמוֹ יְהוָה
אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַר קְדִשׁוֹ כִּי קְדוֹשׁ יְהוָה
אֱלֹהֵינוּ.

The Aliyah

The person with the aliyah comes up and kisses the Torah at the place that it will be read and then says the call to prayer. The person then says aloud:

בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ!

Everyone says back, and then the person with the Aliyah repeats:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

The person with the aliyah continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה
יְהוָה נוֹתֵן הַתּוֹרָה.

Praised are You, Adonay, our God, Ruler of the universe, who gave us a true Torah, and planted within us everlasting life. Praised are You, Adonay, giver of Torah.

This is the Torah that Moses put in front of the Israelites, the word of God in the hands of Moses.

A portion of the Torah is read. Then the person with the aliyah kisses the Torah at the place where the reading ended and says:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה
יְהוָה נוֹתֵן הַתּוֹרָה.

After the Torah portion is read, someone is called up to lift the Torah for everyone to see (described on next page). We all stand and sing:

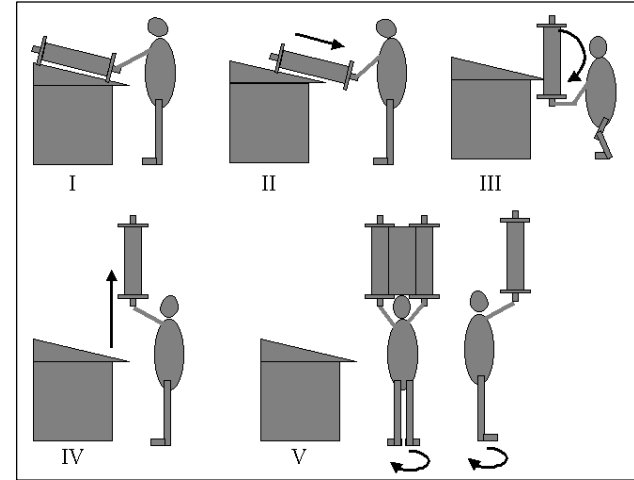
זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל
פִּי יְהוָה בְּיַד מֹשֶׁה.

At this point in the service, the Haftorah is read, with special blessings both before and after the Haftorah. We then begin the service of returning the Torah to the ark.

One of the prayers we say during this service is the Ashray, which you can find on page 19.

How To Lift the Torah

- I. Open the Torah so you can see some of the writing (usually 3-4 columns). Make sure that you have a seam showing.*
- II. Slide the Torah about 1/4 of the way down the table.*
- III. Push the Torah's handles down so that the Torah stands straight up.*
- IV. Lift the Torah straight up*
- V. Turn so the congregation can see the inside of the Torah. Sit down where you are told to sit down..*



Picture from Temple Emanuel Waterford, Ct. (urj.org/ct/Waterford).

As we get ready to return the Torah to the ark, everyone stands up. The chazan holds the Torah and says:

יְהַלְלוּ אֶת שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ--

Everyone sings together:

**--הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיְרַם קֶרֶן לְעַמּוֹ תְהַלֵּה לְכֹל
חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קִרְבוֹ הַלְלוּיָהּ.**

“Let them praise God’s name, for only his name is praised--

--God’s glory is on heaven and earth. God will exalt his nation (Israel), God will be a source of pride to all who are devoted to Him, to the Children of Israel, his close nation, Halleluyah!”
(Psalms 148:13-14)

A song by David: Great beings: Praise God! Praise God's honor and strength. Praise God, whose name is honored, bow down to God's beautiful holiness. **God's voice is on water, the God of honor thunders, God is on the great waters.** God's voice is strong, the voice of God is majestic. The voice of God shatters cedar trees, and God shatters the cedars of Lebanon. **God makes them dance like calves, makes Lebanon and Sirion (dance) like young oxen.** God's voice lights pillars of fire. God's voice shakes the desert, God shakes the desert of Kadesh. God's voice makes trees dance, **and strips forests bare, and in his Temple everyone says "HOLY."** The Lord sits on his throne during the flood, and God will sit as Ruler forever. May God give strength to his nation, may God bless His nation with peace.

The chazan (or someone else) carries the Torah around the synagogue as we sing Psalm 29. In one popular tune, the words in bold are sung by the Chazan, and everyone sings the other words.

מְזֹמֹר לְדוֹד, הָבוּ לַיהוָה בְּנֵי אֱלִים, הָבוּ לַיהוָה
כְּבוֹד וְעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה
בְּהַדְרַת קֹדֶשׁ. קוֹל יְהוָה עַל הַמַּיִם, אֶל הַכְּבוֹד
הַרְעִים יְהוָה עַל מַיִם רַבִּים. קוֹל יְהוָה בַּכַּחַ, קוֹל
יְהוָה בְּהַדָּר. קוֹל יְהוָה שִׁבַּר אֲרָזִים, וַיִּשְׁבַּר יְהוָה
אֶת אֲרָזֵי הַלְּבָנוֹן. וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן
כְּמוֹ בֶן רְאֵמִים. קוֹל יְהוָה חִצָּב לַהֲבוֹת אֵשׁ. קוֹל
יְהוָה יַחֲלִיל מִדְּבַר, יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ. קוֹל יְהוָה
יַחֲלִיל אֵילוֹת. וַיַּחֲשֹׁף יַעֲרוֹת וּבְהִיכְלוּ כָּלֹ אָמֹר
כְּבוֹד. יְהוָה לְמַבּוּל יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

When the ark (holding the Ten Commandments) was put down, Moses would say: “Return, God the many thousands of Israelites.” (Numbers 10:36). God, arise to Your resting place, You and the ark of Your strength. May Your priests be clothed with righteousness, and may those who are dedicated to You sing. For the sake of David Your servant, do not turn away Your anointed king (David) (Psalms 132:8-10). I have given you good teaching, do not forsake my instruction. (Prov.4:2) **It is a tree of life to those who hold on to it, and all that uphold it are happy. (Proverbs 3:18) Its ways are pleasant ways, and its paths are peaceful. (Proverbs 3:17) Return us Adonay to You – and we will return; make our days the same as the old days.**

The Torah is put in the ark and we read the next paragraph. The first sentence of the paragraph describes the words Moshe (Moses) would say when the ark that held the Ten Commandments would be put down after being moved while the people traveled in the wilderness from Egypt to Israel. The first words are usually said out loud by the Chazan. The last words we sing together.

וּבְנִיחָה יֵאמֶר: שׁוּבָה יְהוָה רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל.
קוּמָה יְהוָה לְמִנוּחֶתֶךָ, אֲתָה וְאָרוֹן עֲזֶךָ. כִּהְגִיךָ
יִלְבָּשׁוּ צַדִּיק, וְחֹסֵידֶיךָ יִרְגְּנוּ. בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל
תָּשׁב פָּנָי מִשִּׁיחֶךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי
אֶל תַּעֲזָבוּ. עֵץ חַיִּים הִיא לְמַחֲזִיקִים בָּהּ, וְתִמְכֶּינָהּ
מֵאֲשֶׁר. דְּרֹכֶיהָ דְרֹכֵי־נֶעַם וְכָל נְתִיבֹתֶיהָ שְׁלוֹם.
הִשִּׁיבֵנו יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed. The Rabbi or a congregant usually gives a Devar Torah (a lesson from the Torah). After that, we do the “Musaf” service.

The Kaddish is a very important prayer that prays for God's name to be known and for everyone to treat God with respect and awe. Though many times the Kaddish is said by people who are in mourning, the Kaddish says nothing about people dying.

May God's great name be made great and holy. **Amen.** In this world which God made as God saw fit, and may his kingdom rule, during our lives and our days, and during the lives of the whole House of Israel, quickly and soon, and say: **Amen.**

**May God's great name be praised
forever and ever!**

May the name of the Holy One be blessed, honored, glorified, high, lifted up, made wonderful, elevated, and praised, **He is blessed.** Higher than any blessing, song, honor, or words of comfort that are said in the world, and say: **Amen.**

The Musaf Service

“Musaf” means additional. As Jews, we are supposed to pray three times a day, morning, afternoon, and night. On Shabbat and Holidays, we add a fourth prayer service, because during the time of the Beit Mikdash (the Holy Temple in Jerusalem), they would bring extra sacrifices on Shabbat and holidays. These offerings were called “Musaf” offerings.

The Half Kaddish

The Chazan says the Half Kaddish. Everyone says the words in bold.

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא!

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא. לְעָלְמָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרֵי
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

The Musaf Amidah

The Musaf Amidah is not much different from the one in the morning. As always, the first three and the last three blessings in the Amidah are the same. Only the middle blessing changes. The first blessing in the Amidah talks about God's relationship with our forefathers, Abraham, Isaac and Jacob. We take three steps backwards, and then forwards before the Amidah. Then we stand with our feet together for the rest of the Amidah. We then say quietly:

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

The first two times we say “Praised are You, Adonay,” we bend our knees when we say “ברוך” (praised), bow when we say “אתה” (are you), and stand up when we say “Adonay.”

בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן: בְּרוּךְ אַתָּה יְהוָה, מְגֹן אַבְרָהָם:

Adonay, open my lips, so that my mouth can praise You.

Praised are You, Adonay, our God and God of our Fathers, God of Abraham, God of Isaac, and God of Jacob, strong, mighty and awesome God, God on high, who does good things, and who creates everything, and remembers the righteousness of our forefathers, and brings a savior to their children's children, for the sake of God's name, with love. God who helps, saves, and protects. Praised are You, Adonay, Shield of Abraham.

You are always strong, Adonay, You give life to the dead, You have great power to save.

*Between Shemini Atzeret and Passover we say:
You blow the wind, and bring down the rain.*

You support all living things with kindness, give life to the dead with great mercy, support those who fall, heal the sick, free the tied-up, and fulfill Your promises to those who sleep in dust. **Who is like You, mighty one, and who is similar to You, Ruler who takes life and gives life, and makes salvation sprout? You are faithful to give life to the dead. Praised are You, Adonay, who gives life to the dead.**

The second blessing talks about God's great powers.

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אֶתָּה, רַב לְהוֹשִׁיעַ.

*Between Shemini Atzeret and Passover we say:
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.*

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה? וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

You are holy, and Your name is holy, and holy ones praise You every day. Praised are You, Adonay, the holy God.

Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ.

The Chazan starts:

We will honor You and make You holy like the group of holy seraphim (a type of angel) who make Your name holy in Your holy abode, as is written by your prophet, “One called to another saying:

The third blessing is about God’s holiness. During the silent Amidah, it is a fairly short blessing and then we continue on page 87. When the Amidah is repeated by the leader, a longer prayer, called “Kedushah”(below and next two pages) is said instead of this short paragraph.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ
סְלֵה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:

Praised are You, Adonay, the holy King.

קְדוּשָׁה Kedusha

Kedusha is a special prayer about how Holy God is. We only say the Kedusah during the repetition of the Amidah. It is meant to copy how the angels praise God. The Chazan starts by introducing what the angels do, and the rest of us join together in saying the words that the angels say. The Chazan starts by saying:

נְעַרְיָצְךָ וְנִקְדִישְׁךָ כְּסוּד שִׁיחַ שְׂרָפִי קָדָשׁ,
הַמִּקְדִּישִׁים שִׁמְךָ בְּקָדָשׁ, כְּכַתּוּב עַל יַד נְבִיאָךְ:
”וְקָרָא זֶה אֶל זֶה וְאָמַר:

All:

Holy, Holy, Holy is Adonay Tzeva'ot, the whole world is filled with his glory.” (Isaiah 6:3)

Chazan:

God's glory fills the whole world, those who serve God ask each other “Where is the place of His glory?” They say to each other, “Blessed-

All:

“Blessed is Adonay's glory, from his place.” (Ezekiel 3:12).

Chazan:

May God look at us with mercy from God's place, and be gracious to the nation who makes God's name one; evening and morning each and every day they say Shema with love:

All:

**HEAR, O ISRAEL, ADONAY IS OUR GOD;
ADONAY ALONE!**

Everyone finishes the sentence, standing on the tip of their toes each time they say the word “קדוש” (holy).

קדוש, קדוש, קדוש יהוה צבאות, מלא כל הארץ כבודו.

The Chazan continues (sometimes we sing the bold words together):

כבודו מלא עולם, משרתיו שואלים זה לזה “איזה מקום כבודו.” לעמתם ברוך יאמרו:

We say this together, standing on our toes for the first word:

ברוך כבוד יהוה ממקומו.

The Chazan continues (sometimes we sing this together):

מקומו הוא יפן ברחמים, ויחון עם המיחדים שמו, ערב ובוקר בכל יום תמיד, פעמים באהבה שמע אומרים.

We sing together:

שמע ישראל יהוה אלהינו, יהוה אחד.

Chazan:

He is our God, He is our father, He is our Ruler, He is our Savior, and He will again let us hear His mercy in front of every living creature – “to be a God for You. I am Adonay your God.” (Numbers 15:41). And in your holy text it is written:

We say this together, standing on our toes for the first word:

May Adonay, Your God oh Zion, be Ruler forever and ever, Halleluyah! (Psalms 146:10)

From generation to generation, we will talk about how great You are, and forever and ever we will declare Your holiness, and our praise for You will never, ever, leave our lips – because You are a great and holy Ruler. Blessed are You, Adonay, the holy God (King).

We say הַמֶּלֶךְ (the King) instead of הָאֵל (the God) between Rosh Hashanah and Yom Kippur.

The Chazan continues (sometimes we sing the bold words together):

הוא אֱלֹהֵינוּ הוא אָבִינוּ, הוא מְלַכְנוּ הוא מוֹשִׁיעֵנו,
וְהוא יִשְׁמָעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי "לְהִיּוֹת
לְכֶם לְאֱלֹהִים. אָנִי יְהוָה אֱלֹהֵיכֶם." וּבְדַבְרֵי קְדֻשָּׁתְךָ
כְּתוּב לְאָמֹר:

All:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּהָ.

The Chazan finishes the Kedusha (sometimes parts of this are sung together):

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּתְךָ וְלִנְצַח נְצָחִים קְדֻשַׁתְךָ נְקַדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְהוָה הָאֵל
(הַמֶּלֶךְ) הַקָּדוֹשׁ.

During the week, the first three blessings of the Amidah are followed by 13 prayers asking God to help us with our needs (such as wisdom, health, and forgiveness). On Shabbat, these 13 blessings are replaced with one blessing about the Shabbat.

You made the Shabbat, and accepted its sacrifices. You commanded its details with the order of its liquid offerings. Those who make Shabbat joyous will always have honor. those who experience it will be rewarded with life. Also those who love its laws chose greatness. Long ago at Sinai (When God gave the Ten Commandments) they were commanded about Shabbat. And you commanded us, Adonay our God, to sacrifice on Shabbat the *Musaf* sacrifices as should be done. **May it be Your will before You, Adonay our God and God of our ancestors, that you bring us up happily to our land (Israel) and place us in our borders, so that we can bring the sacrifices that we have to bring before You, the daily offerings in their order, and the *Musaf* offerings according to their laws. And the *Musaf* of this Shabbat we will bring and sacrifice before You with love for You, as you commanded, as You wrote about us in Your Torah, given in the hands of Moses, from Your glorious words saying:**

The Musaf service was created because special sacrifices were brought in the Temple on each holiday. The middle blessing of the Musaf Amidah talks about those sacrifices, and prays for a time when we once again have a Temple In Jerusalem. Although the prayer talks about hoping to have animal sacrifices in the Temple, some people believe that the third Temple will not have animal sacrifices.

תִּפְנֹתַי שַׁבַּת רְצִיתָ קִרְבָּנוֹתֶיהָ. צְוִיתָ פְּרוֹשֵׁיהָ עִם
 סְדוּרֵי נְסֻכֶיהָ. מְעַנְגֶיהָ לְעוֹלָם כְּבוֹד יִנְחָלוּ. טוֹעֲמֶיהָ
 חַיִּים זָכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֹלָה בְּחָרוּ. אֲזַ
 מְסִינֵי נִצְטוּוּ עָלֶיהָ. וַתִּצְוֵנוּ יְהוָה אֱלֹהֵינוּ לְהַקְרִיב
 בָּהּ קִרְבַּן מוֹסֵף שַׁבַּת כְּרָאוּי. יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ,
 וְתִטְעֵנוּ בְּגִבּוּלֵנוּ וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת
 חוֹבוֹתֵינוּ, תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהַלְכָתָם.
 וְאֶת מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ
 בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ, כְּמוֹ שֶׁכָּתַבְתָּ עֲלֵינוּ בְּתוֹרָתְךָ
 עַל יַד מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמֹר.

On the Shabbat (sacrifice) two perfect year-old lambs, two-tenths of an *ephah* of flour mixed with oil as a meal offering, a Shabbat sacrifice on Shabbat, as well as the regular (daily) sacrifice and its (liquid) offering. (Numbers 28:9-10)

Those who keep the Shabbat and call it a pleasure will be happy that You are their King. The nation that makes the Seventh day Holy, will all enjoy Your goodness. You chose the seventh day and made it holy; You called it the most wonderful day, a reminder of the creation of Genesis.

Our God, and God of our fathers, be happy with our rest (on Shabbat). Make us holy with Your commandments, and give us our share in Your Torah. Make us full with Your goodness, and make us happy with Your saving us, and make our hearts pure to serve You faithfully. With love and favor let Your holy Shabbat be our inheritance, so that Israel, who praises Your name, can rest during Shabbat. Praised are You, Adonay, who makes the Shabbat holy.

The Musaf Amidah includes a description of the Musaf sacrifice for Shabbat:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ. עֲלֵת שַׁבַּת בְּשַׁבְּתוֹ עַל עֲלֵת הַתְּמִיד וְנִסְכָּהּ.

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג. עִם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ. וּבְשִׁבְעֵי רְצִיתְךָ בּוֹ וְקַדְּשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרְאתָ, זְכוֹר לַמַּעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמִנוּחֹתֵינוּ. קַדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׁבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קַדְּשְׁךָ וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

Adonay, accept Your people Israel and their prayers. And return the service to Your Temple. And may You lovingly accept the sacrifices of Israel and their prayers, and may the service of Your people Israel always be pleasing to You. **May our eyes see Your return to Zion (Jerusalem) with mercy. Praised are You, Adonay, who returns his presence to Zion.**

We thank You, because You are Adonay our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield from generation to generation. In the morning, noon, and night we will pay tribute to You, and talk of Your praise, for our lives that are in Your hands, for our souls that are in Your trust, and for Your miracles that are with us every day. You are The Good one – because Your mercy never ends, and The Merciful One – because Your kindness never ends – we always put our hope in You.

The next three blessings are part of every Amidah – weekday, Shabbat, or holiday. First, we pray that God accepts our prayers, and brings back the Holy Temple in Jerusalem.

רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשִׁב אֶת הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה. הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

The next blessing is a blessing that thanks God for everything God does for us. We bend our knees and bow at the beginning of this blessing, and stand straight as we say “Adonay.”

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהַלְתֵּךְ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת. עָרַב וּבִקֵּר וְצָהַרְרִים. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוִינֹו לָךְ

For all these reasons, may Your name, our King, be blessed and praised always, forever and ever. And may everyone alive thank You, and praise Your name faithfully, Lord who is our Savior, *selah*.

Praised are You, Adonay, whose name is good, and it is good to praise You.

Our God and God of our ancestors, bless us with the three part blessing found in the Torah which was written by the hand of Moses your servant, which was recited by Aaron and his sons, the Kohanim, your holy people, saying:

**“May God bless you and keep you.
May God shine God’s face on you and be good to you.
May God lift God’s face to you and give you peace.”** (Numbers 6:24-26).

וְעַל כָּלֵם יִתְבַרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מְלִכֵנו תָּמִיד
לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיִּהְלְלוּ אֶת
שְׁמֶךָ בְּאַמָּת, הָאֵל יִשׁוּעַתָנוּ וְעִזְרָתָנוּ סְלָה.

We bend our knees when we say “ברוך” (praised), bow when we say “אתה” (are you), and stand up when we say “Adonay”

בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלֵךְ נֶאֱדָה לְהוֹדוֹת.

During the repetition of the Amidah, we recite a prayer that talks about the blessing that the Kohanim (Priests in the Temple) would use to bless the Jewish people. Sometimes, the descendants of the Kohanim come to the Bimah (stage) and pronounce this prayer.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת
בְּתוֹרַהּ הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי
אֶהְרֹן וּבְנָיו כַּהֲנָיִם עִם קְדוּשָׁתְךָ. כְּאֲמֹר:
יְבָרְכְךָ יְהוָה וַיִּשְׁמְרֶךָ.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Bring peace, good, blessing, grace, kindness and mercy on us and all Your people Israel. Our Father, bless us all together with Your light, because with Your light You gave us, Adonay our God, a Torah of life, and loving kindness, and charity, and blessing, and mercy, and life, and peace. And it is good in your eyes to bless Your nation Israel at every moment and at every hour with Your peace. Praised are You, Adonay, who blesses His nation Israel with peace.

The final blessing of the Amidah is a prayer for peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל
עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

My God, keep my mouth from speaking evil, and my lips from saying lies. To people who insult me, let me stay calm. Let me be humble as dust to everyone. Open my heart to Your Torah, and let my soul chase after Your *mitzvot* (commandments). Anyone who wants to do anything bad to me, quickly stop their plans and mess up their thoughts. Please do so for Your name. Do so for Your right arm. Do so for Your holiness. Do so for Your Torah. Do so, so that Your loved ones become strong, let Your right hand save and answer me. **May the words of my mouth and the hopes of my heart be acceptable to You, Adonay, my Rock and my savior.** (Psalms 60:7)

(God) who makes peace in the heavens, may he make peace upon us and upon all Israel, and let us say, Amen.

After the last blessing of silent Amidah, we say the following prayer. The sentence in bold is considered the actual end of the Amidah.

אֱלֹהֵי, נֹצֵר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מְרָמָה.
וּלְמַקְלָלֵי נַפְשֵׁי תְדָם. וְנַפְשֵׁי כְּעַפָּר לְכֹל תִּהְיֶה.
פֶּתַח לְבִי בְּתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקֵל
מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יִמְיֶנְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יִמְיֶנְךָ וְעַנְגִּי. יִהְיוּ לְרִצּוֹן
אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי.

Before this final sentence, we take three steps backwards. We bow to the left as we say “עֲשֵׂה שְׁלוֹם” (who makes peace), we bow to the right as we say “הוּא יַעֲשֶׂה שְׁלוֹם” (may he make peace), and we bow forward as we say “וְעַל כָּל יִשְׂרָאֵל” (and upon all Israel).

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Ayn Kelohenu אין כאלהינו

אין - There is no one like our God.

There is no one like our Ruler.

There is no one like our King.

There is no one like our Savior.

מי - Who is like our God?

Who is like our Ruler?

Who is like our King?

Who is like our Savior?

נוֹדָה - We will give thanks to our God.

We will give thanks to our Ruler.

We will give thanks to our King.

We will give thanks to our Savior.

בְּרוּךְ - Our God is praised.

Our Ruler is praised.

Our King is praised.

Our Savior is praised.

אַתָּה - You are our God.

You are our Ruler.

You are our King.

You are our Savior.

You are the one before whom our ancestors
brought fragrant incense.

אין כאלהינו.

אין כאדונינו.

אין כמלכנו.

אין כמושיענו.

מי כאלהינו?

מי כאדונינו?

מי כמלכנו?

מי כמושיענו?

נוֹדָה לאלהינו.

נוֹדָה לאדונינו.

נוֹדָה למלכנו.

נוֹדָה למושיענו.

בְּרוּךְ אלהינו.

בְּרוּךְ אדונינו.

בְּרוּךְ מלכנו.

בְּרוּךְ מושיענו.

אַתָּה הוא אלהינו.

אַתָּה הוא אדונינו.

אַתָּה הוא מלכנו.

אַתָּה הוא מושיענו.

אַתָּה הוא שֶׁהַקְטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת

הַסַּמִּים.

It is our duty to thank the Ruler of All, to praise the Creator of Genesis. For He did not make us like the nations of the Earth, and did not put us in the same position as the nations of the families of the world. For God did not make our situation like theirs, or make our lot in life like all other people. **And we bend our knees and bow and give thanks before the King who is the King of Kings, the Holy One, blessed is he.** For He spread out the sky, and made the Earth firm (Isaiah 45:20). And His glorious home is in the heavens above, and the majestic presence is in the highest heavens. He is our God, there is no other. Our King is faithful, there is no other besides Him. As it is written in His Torah: “You should know today, and take it to heart that Adonay is the God in the heavens above and the earth below, there is no other.” (Deuteronomy 4:39)

עלינו Alenu

Alenu is one of the most ancient prayers that we have. The first paragraph talks about how we should give praise to God for making us Jewish and teaching us to worship one God who created the world. We bend our knees when we say “כּוֹרְעִים” (bend), bow when we say “וּמִשְׁתַּחֲוִים” (bow), and stand up after we say “הוא” (He).

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
 בְּרֵאשִׁית. שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
 כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם חִלְקֵנוּ כֶּהֱם, וְגוֹרְלֵנוּ
 כְּכֹל הַמּוֹנֵם. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא
 נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
 מִמַּעַל, וְשׂוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ,
 אֵין עוֹד. אִמֵּת מְלַכְנוּ, אִפְס זולתו. כִּפְתוּב בְּתוֹרָתוֹ:
 “וַיִּדְעֶת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ, כִּי יְהוָה הוּא
 הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין
 עוֹד.”

Therefore we hope, Adonay our God, to soon see Your majestic glory, removing all idols from the earth, and destroying all false-gods, fixing the earth as the Almighty's kingdom, and all people will call out in Your name, and all the bad people on earth will turn to You. Everyone on earth will know that every knee should bend to You, and every mouth should swear to You. They will bow and fall before You, Adonay our God, and they will give praise to Your glorious name. They will all accept the authority of Your Kingdom, and You will be King over them soon and forever. For Kingship is Yours, and You will be King forever in Your glory. As it is written: "Adonay will be King forever and ever." (Exodus 15:18) And it is said: **"And Adonay will be King over all the earth, on that day there will be one God, and His name will be one."** (Zechariah 14:9).

The second paragraph prays that one day everyone will worship God. This paragraph is usually said quietly. When everyone has finished reading, the Chazan begins to sing the last sentence out loud, and everyone joins in.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה
בְּתַפְאֲרַת עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים פְּרוֹת יִכְרֹתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי
אָרֶץ. יִפְירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָךְ תִּכְרַע כָּל
בָּרֶךְ, תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ
וַיִּפְלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרֹאוּ יְתִנּוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל
מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.
כִּפְתּוּב בְּתוֹרַתְךָ: "יְהוָה יִמְלֹךְ לְעַלְמֵי וָעֶד." וְנֹאמַר:
"וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד."

Master of the Universe who was King,
 Before anything was created.
 When everything was made as God wanted it,
 Then he was called King.
 And at the end, when everything is over,
 God alone will be King.
 And at the end, when everything is over,
 The Awesome One alone will be King.
 God is One there is no second,
 To compare to Him, to put next to Him.
 God has no beginning and no end,
 Power and control are His.
 He is my God, and living Savior,
 And my rock in times of trouble.
 He is my flag and my shelter,
 My share of joy when I call.
 I put my life in God's hands,
 When I go to sleep, and I wake up.
 My spirit remains with my body,
 Adonay is with me, I will not be afraid.

Adon Olam אדון עולם

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטֶרֶם כָּל יִצִּיר נִבְרָא.
 לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
 וְאַחֲרַי כְּכֹלֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא הָיָה וְהוּא הוֹה, וְהוּא יְהִיָּה בְּתַפְאָרָה.
 וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
 בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.
 וְהוּא אֱלִי, וְחִי גּוֹאֲלִי, וְצוֹר חֲבֵלִי בְּעַת צָרָה.
 וְהוּא נְסִי וּמְנוֹס לִי, מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.
 בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעַת אִישׁוֹן, וְאַעִירָה.
 וְעַם רוּחִי גְּוִיָּתִי, יְהוֹה לִי וְלֹא אֵירָא.

“The Children of Israel will keep the Shabbat, observing the Shabbat in each generation – a permanent promise (between God and the Jews). It is a permanent symbol between Me (God) and the Children of Israel. Because God made the world in six days, and rested on the seventh day.” (Exodus 21:16-17)

With your permission, gentlemen:
Praised are You, Adonay our God, Ruler of the universe, who creates the fruit of the vine.

Shabbat Day Kiddush

We say Kiddush over wine or grape juice after Shabbat services, and then when we get home for our Shabbat lunch. We do this because wine is a symbol of celebration.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת
הִיא לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

סְבָרִי מְרַנֵּן וְרַבּוֹתִי:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

Blessings Before Eating Food

Before we eat any kind of food, we say the proper blessing.

Before eating bread, we wash our hands (see p. 199) and then we say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ.

Before eating anything other than bread made of wheat, barley, oats, rye, spelt or rice.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי
מִזֻּנוֹת.

Before eating anything that grows on trees that have branches during the winter (most fruits). If you are not sure, say the next blessing instead.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הָעֵץ.

Before eating anything that grows on a plant that does not have branches during the winter (mostly vegetables, but also strawberries, bananas, etc.)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הָאֲדָמָה.

Praised are You, Adonay our God, Ruler of the universe, who brings bread out of the earth.

Praised are You, Adonay our God, Ruler of the universe, who creates all kinds of food.

Praised are You, Adonay our God, Ruler of the universe, who creates fruit of the tree.

Praised are You, Adonay our God, Ruler of the universe, who creates fruit of the earth.

Praised are You, Adonay our God, Ruler of the universe, that everything was created through His word.

בּוֹרָא נִפְשׁוֹת Borei Nefashot

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא נִפְשׁוֹת
רְבוֹת וְחִסְרוֹנָן עַל כָּל מַה שֶּׁבָרָא לְהַחֲיֹת בָּהֶם נֶפֶשׁ
כָּל חַי. בְּרוּךְ אַתָּה יְהוָה חַי הָעוֹלָמִים.

Praised are You, Adonay our God, Ruler of the universe, who makes many living things, with their needs, for everything that You have created with which to keep all living things alive. Praised are You Adonay, the life of the world.

Note that most prayer books do not have the words אַתָּה יְהוָה (“Are You Adonay”) as part of the last sentence of this blessing. However, they seem to belong (see e.g. manuscripts mentioned in the Goldschmidt Hagaddah).

When eating or drinking anything else, or if you don't know the right blessing for what you are eating, we say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָה
בְּדַבְּרוֹ.

Blessings After Eating Food

Whenever we eat any food, we say a blessing afterwards. If we ate bread, we say the בְּרַכַּת הַמְּזוֹן, the Grace After Meals found on page 203. If we did not eat bread, there are other, shorter blessings to be said. One blessing (on the next page) is said after drinking wine, eating one of the fruits that grow abundantly in Israel (grapes, figs, pomegranates, olives, or dates), or eating something made of the five major grains (wheat, barley, oats, rye, or spelt). If we did not eat bread, and we did not eat any of the other items listed, we say a catch-all blessing called בּוֹרָא נִפְשׁוֹת which is found on the opposite page.

Praised are You, Adonay our God, Ruler of the universe

For grain products: for the food and sustenance

For wine: for the vine and the fruit of the vine

For fruits: for the tree and the fruit of the tree

And for the good, large, and pleasing land (Israel) which You were happy to give to our ancestors to eat its fruit and be filled with its good. Have mercy, please, Adonay our God, on Israel Your nation, and on Jerusalem Your city, and on Zion the resting place of Your glory, and on Your altar, and Your courtyard (of the Temple). Rebuild Jerusalem Your city soon and in our lifetime, and bring us there, and let us be happy that it is built, and eat her fruits, and be filled with her good, and we will praise You for her, in holiness and purity.

On Shabbat: Be happy with us and give us strength on this Shabbat day.

For You, Adonay are good and do good for all, and we thank You for the land

For grain products: and for the food

For wine: and for the vine

For fruits: and for the tree.

Blessing after eating grain products, wine/grape juice, or fruits of Israel

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Say the phrase for each of these items you ate:

For grain products: עַל הַמַּחֲיָה וְעַל הַפְּלִפְלָה

For wine: עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן

For fruits: עַל הָעֵץ וְעַל פְּרֵי הָעֵץ

וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וּרְחֹבָה שְׂרָצִית וְהִנְחַלְתָּ לְאַבוֹתֵינוּ לֶאֱכֹל מִפְּרֵיהָ וּלְשַׂבֹּעַ מִטוֹבָהּ. רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל מִזְבְּחֶךָ וְעַל הַיְכָלְךָ. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפְּרֵיהָ וְנִשְׂבַּע מִטוֹבָהּ וְנִבְרַכְךָ עָלֶיהָ בְּקִדְשָׁהּ וּבִטְהָרָהּ.

On Shabbat: וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה. (There are other additions for other holidays.)

כִּי אַתָּה יְהוָה טוֹב וְיִמְטִיב לְכֹל וְנוֹדָה לְךָ עַל הָאָרֶץ

Say the phrase for each of these items you ate:

For grain products: וְעַל הַמַּחֲיָה

For Wine: וְעַל פְּרֵי הַגֶּפֶן

For Fruits: וְעַל הַפְּרוֹת.

Beloved of the soul, compassionate Father. Draw (me) your servant toward your will. Your servant will run like a deer. I will bow before Your glory. Your love is more pleasing to me than a honeycomb and all sweets.

Glorious (God), beautiful (God), Radiance of the universe, my heart aches for Your love. Please, God, please heal her (my soul) by showing her the pleasure of Your glow. Then she will be strengthened and healed, and will be happy forever.

Enduring (God) May Your mercy be excited, and take pity please, on (me) Your beloved son. For how long has he yearned to experience the glory of Your strength. Please my Lord, my heart yearns. Move quickly and do not delay.

(God) please show Yourself, and spread over me, my Beloved, the shelter of Your peace. Light up the world with Your glory, we will rejoice and be happy with You. Quickly, beloved, for the time is coming, be gracious to me as in the days of old.

Friday Night Service

קבלת שבת Receiving the Shabbat

ידיד נפש *Yedid Nefesh*

Yedid Nefesh was composed by Rabbi Eleazer ben Moshe Azikri in the sixteenth-century.

יְדִיד נֶפֶשׁ אֵב הַרְחֵמֵנִי. מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ. יְרוּץ
עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ. יַעֲרֵב לוֹ
יְדִידוֹתֶיךָ מִנוֹפֶת צוּף וְכָל טַעַם.

הַדּוֹר נָאָה זִיו הָעוֹלָם. נִפְשֵׁי חוֹלֵת אֶהְבֶּתְךָ. אֲנֵא
אֵל נָא רַפָּא נָא לָהּ. בְּהִרְאוֹת לָהּ נוֹעַם זִיוְךָ. אֲז
תִּתְחַזֵּק וְתִתְרַפֵּא. וְהִיֵּתָה לָהּ שְׂמֵחַת עוֹלָם.

וְתִיק יִהְמוּ נָא רַחֲמֶיךָ. וְחוּסָה נָא עַל בֶּן אֶהוּבְךָ. כִּי
זֶה כְּמָה נִכְסוּף נִכְסַפְתִּי לְרְאוֹת בְּתַפְאֶרֶת עֲזֶךָ. אֱלֹה
חֲמֵדָה לְבִי. וְחוּסָה נָא וְאֵל תִּתְעַלֵּם.

הַגְּלֵה נָא וּפְרוֹס חֲבִיבִי עָלַי אֶת סִכַּת שְׁלוֹמְךָ. תְּאִיר
אֶרֶץ מְכַבֹּדְךָ. נְגִילָה וְנִשְׂמָחָה בְּךָ. מֵהַר אֶהוּב כִּי
בֵּא מוֹעֵד וְחַנּוּנוֹ כִּימֵי עוֹלָם.

Psalms Chapter 95

Let's sing to God, we will shout to the rock who saves us! We will come before God with thanks, we will sing songs to Him. For Adonay is a great God, and a greater King than all gods. The deepest part of the earth is in His hands, and the top of the mountains are his. The sea is His - He created it, and His hands made dry land. Let's go bow and bend our knee, we will kneel before God, our Creator. For He is our God, and we are the nation He watches over, the sheep in His hands, today if you listen to what He says. Don't let your hearts be hard like at Meribah (where the people who left Egypt complained that they didn't have enough water), like the day at Massah (another name for Meribah) in the wilderness. There Your ancestors tested Me, examined Me even though they saw My miracles (in Egypt). **For forty years I was upset by the generation** (that left Egypt), **I said they are a misguided people, who do not know my ways. I swore in my anger: "They will not come into my res."** (meaning they won't get into Israel).

לְכוּ נְרַנְנָה לַיהוָה

Psalm 95 begins with a celebration of God. The second half of the psalm pictures God complaining about how the Israelites who left Egypt did not trust God to help them in their times of need. Because the people who left Egypt did not trust God enough, God decided not to bring them into the land of Israel until forty years later, when a new generation took over.

לְכוּ נְרַנְנָה לַיהוָה, נְרִיעָה לְצוּר יִשְׁעֵנוּ. נִקְדְּמָה פְּנֵינוּ
בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ. כִּי אֵל גָּדוֹל יְהוָה, וּמֶלֶךְ
גָּדוֹל עַל כָּל אֱלֹהִים. אֲשֶׁר בִּידוֹ מִחֻקֵּי אָרֶץ,
וְתוֹעֲפוֹת הַרִים לוֹ. אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,
וַיִּבְשֹׁת יָדָיו יַצְרוּ. בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה, נִבְרַכָּה
לְפָנֵי יְהוָה עֲשֵׂנוּ. כִּי הוּא אֱלֹהֵינוּ, וְאַנְחֵנוּ עִם
מִרְעִיתוֹ וְצֵאן יָדוֹ, הַיּוֹם אִם בְּקִלּוֹ תִשְׁמָעוּ. אֵל
תִּקְשׁוּ לְבַבְכֶם כְּמִרְיָבָה, כִּיּוֹם מָסָה בַּמִּדְבָּר. אֲשֶׁר
נִסּוּנֵי אֲבוֹתֵיכֶם, בְּחֲנוּנֵי גַם רָאוּ פְעָלֵי. אֲרֻבַּעִים
שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם תַּעֲיֵ לְבַב הֵם, וְהֵם לֹא
יָדְעוּ דַרְכֵי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאַפִּי, אִם יִבְאוּ אֵל
מִנוּחָתִי.

Psalms Chapter 96

Sing a new Song to Adonay, sing to Adonay, all the earth. Sing to Adonay, bless His name, talk about how He saves every day. Talk of God's glory to all the nations, talk of His wonders to all people. For Adonay is great, and highly praised, He is more awesome than all gods. Because all the gods of the nations are idols, and Adonay created the heavens. Honor and majesty are before God, strength and beauty are in His Temple. Credit Adonay, families of peoples, credit God with honor and strength. Credit God with the glory fit for His name, take an offering and bring it to His courtyard (of the Temple in Jerusalem). Bow to God in the beautiful holiness (of the Temple), shake before God, all the earth. Tell the nations: "Adonay is King!" the world is firm and will not be shaken, God will judge the nations fairly. The heavens will rejoice and the earth will celebrate, the sea and everything in it will shout. My fields and everything in it will delight, then every tree of the forest will sing. In front of Adonay who has come, who has come to judge the earth, He will judge the world with justice, and the nations with His faithfulness.

שִׁירוֹ לַה' שִׁיר חֲדָשׁ

שִׁירוֹ לַיהוָה שִׁיר חֲדָשׁ, שִׁירוֹ לַיהוָה כָּל הָאָרֶץ. שִׁירוֹ לַיהוָה בְּרָכוּ שְׁמוֹ, בְּשִׁירוֹ מִיּוֹם לַיּוֹם יְשׁוּעָתוֹ. סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְלְאוֹתָיו. כִּי גָדוֹל יְהוָה וּמְהֵלָל מְאֹד, נוֹרָא הוּא עַל כָּל אֱלֹהִים. כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה. הוֹד וְהָדָר לְפָנָיו, עֵז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ. הָבוּ לַיהוָה מְשֻׁפְּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֵז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְחִצְרוֹתָיו. הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ, חִילוּ מִפְּנֵי כָּל הָאָרֶץ. אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ, אֵף תִּכּוֹן תֵּבֵל בַּל תִּמוּט, יָדִין עַמִּים בְּמִישְׁרִים. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעַם הַיָּם וּמְלֵאוּ. יַעֲלֶז שְׂדֵי וְכָל אֲשֶׁר בּוֹ, אֲזִי יִרְנְנוּ כָּל עֵצֵי יַעַר. לִפְנֵי יְהוָה כִּי בָא כִּי בָא לְשַׁפֵּט הָאָרֶץ, יִשְׁפֹּט תֵּבֵל בְּצֶדֶק וְעַמִּים בְּאִמוּנָתוֹ.

Adonay is King, let the earth rejoice, let the many islands be happy. Clouds and darkness surround God, righteousness and justice are the base of His throne. A fire goes in front of Him and burns His enemies around Him. His lightning lights up the world, the earth saw (the lightning) and trembled. Mountains melted like wax before Adonay, before the Master of the entire earth. The heavens spoke of God's righteousness, and all the nations saw His honor. All who worship idols should be ashamed, those who boast about their false gods (should be ashamed) – let all gods bow to God. Zion (Jerusalem) heard (the heavens praising God) and was happy, the daughters of Judah rejoiced, because of Your Justice, Adonay. For you, Adonay, are above the whole earth, You are so much higher than other gods. **Those who love Adonay hate evil, God guards the souls of those dedicated to Him, and saves them from the hands of evildoers. Light is planted for the righteous, and those who do right have a happy heart. Righteous people, be glad with Adonay, and give credit to His holy name.**

ה' מֶלֶךְ תִּגַּל הָאָרֶץ Psalms Chapter 97

יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ, יִשְׁמְחוּ אַיִם רַבִּים. עֵנָן וְעָרַפֶּל סָבִיבוּ, צְדָק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ. אֵשׁ לִפְנֵי תֵלֶךְ, וּתְלַהֵט סָבִיב צְרִיו. הָאִירוּ בְרָקִיו תִּבֵּל, רָאֲתָה וּתַחֵל הָאָרֶץ. הָרִים כְּדוֹנָג נִמְסוּ מִלִּפְנֵי יְהוָה, מִלִּפְנֵי אֲדוֹן כָּל הָאָרֶץ. הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ, וּרְאוּ כָּל הָעַמִּים כְּבוֹדוֹ. יִבְשׂוּ כָּל עַבְדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֱלִילִים, הַשִּׁתְּחוּ לוֹ כָּל אֱלֹהִים. שְׁמְעָה וּתְשַׁמַּח צִיּוֹן וּתְגַלְגֵּל בְּנוֹת יְהוּדָה, לְמַעַן מִשְׁפָּטֶיךָ יְהוָה. כִּי אַתָּה יְהוָה עֲלִיוֹן עַל כָּל הָאָרֶץ, מְאֹד נְעֲלִיתָ עַל כָּל אֱלֹהִים. אֲהַבִּי יְהוָה שְׂנְאוֹ רָע, שִׁמְרֵ נַפְשׁוֹת חֹסֵידָיו מִיַּד רָשָׁעִים יִצִּילֵם. אֹרֶז לְצַדִּיק, וּלְיִשְׂרָיִל לֵב שְׂמֵחָה. שְׂמְחוּ צַדִּיקִים בִּיהוָה, וְהוֹדוּ לְזִכְרֵ קִדְשׁוֹ.

A Psalm, sing a new Song to Adonay, for He has made miracles, His right hand and holy arm have won battles for Him. Adonay has declared His victories, God has shown His righteousness in front of the nations. God has remembered His kindness and faithfulness to the House of Israel (the Jewish people), all corners of the earth have seen God's victory. Sing to Adonay, all earth, break out and rejoice and play music. Play to Adonay with the lyre (an instrument like a small harp), with the lyre and the sound of song. Give Praise before the King, Adonay with trumpets and shofars. The sea and all in it will roar, the world and all who live there (will shout). **The rivers will clap hands, the mountains will sing together. (This celebration will happen) in front of Adonay, who will come to judge the earth, He will judge the world with justice, and (will judge) the nations fairly.**

מְזִמּוֹר, שִׁירוֹ לַיהוָה שִׁיר חָדָשׁ כִּי נִפְלְאוֹת עָשָׂה,
 הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ. הוֹדִיעַ יְהוָה
 יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ. זָכַר חֲסִדוֹ
 וְאַמוּנָתוֹ לְבַיִת יִשְׂרָאֵל, רָאוּ כָּל אַפְסֵי אֶרֶץ אֶת
 יְשׁוּעַת אֱלֹהֵינוּ. הֲרִיעוּ לַיהוָה כָּל הָאָרֶץ, פְּצְחוּ
 וּרְנְנוּ וּזְמְרוּ. זָמְרוּ לַיהוָה בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמֶרָה.
 בַּחֲצָצְרוֹת וְקוֹל שׁוֹפָר, הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.
 יַרְעֵם הַיָּם וּמְלֹאוּ, תִּבֵּל וַיִּשְׁבִּי בָהּ. נְהָרוֹת יִמְחָאוּ
 כָּף, יַחַד הָרִים יִרְנְנוּ. לִפְנֵי יְהוָה כִּי בָא לְשַׁפֵּט
 הָאָרֶץ, יִשְׁפֹּט תִּבֵּל בְּצֶדֶק וְעֲמִים בְּמִישָׁרִים.

Psalms Chapter 99

Adonay is King, people tremble; (Adonay) sits amongst Cherubim (a kind of angel), the earth shakes. Adonay is great in Zion, and is above all people. They will praise your name, great and awesome one, who is Holy. The King (God) who loves justice is strong, you have created fairness, you have done justice and righteousness in Jacob (the Jewish people). Praise Adonay our God, and bow to God's presence, because He is holy. When Moses, and Aaron one of God's priests, and Samuel one of those who called God's name, they would call God and He would answer them. God spoke to them from a cloud, they kept God's rules, and He gave them law. Adonay our God, You answered them, You were a forgiving God to them, but punished their sins. **Praise Adonay our God and bow to God's holy mountain (Jerusalem), because Adonay our God is holy.**

ה' מֶלֶךְ יִרְגְּזוּ עַמִּים

יְהוָה מֶלֶךְ יִרְגְּזוּ עַמִּים, יֹשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.
יְהוָה בְּצִיּוֹן גָּדוֹל, וְרֵם הוּא עַל כָּל הָעַמִּים. יוֹדוּ
שִׁמְךָ גָּדוֹל וְנוֹרָא, קְדוֹשׁ הוּא. וְעַז מֶלֶךְ מִשְׁפָּט
אֱהָב, אֶתְּהָ כּוֹנֵנֶת מִיִּשְׂרָאֵל, מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב
אֶתְּהָ עָשִׂיתָ. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֲדָם
רַגְלָיו, קְדוֹשׁ הוּא. מִשָּׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמּוֹאֵל
בְּקִרְאֵי שָׁמַיִם, קִרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם. בְּעַמּוּד
עֵנָן יִדְבֹר אֲלֵיהֶם, שִׁמְרוּ עֲדוּתֵי וְחֻקֵי נְתַן לָמוֹ.
יְהוָה אֱלֹהֵינוּ אֶתְּהָ עֲנִיתָם, אֵל לְנִשְׂאָה הֵייתָ לָהֶם,
וְנִקַּם עַל עֲלִילוֹתָם. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ
לָהֶר קְדָשׁוֹ, כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

Psalms Chapter 29

A song by David: Great beings: Praise God! Praise God's honor and strength. Praise God, whose name is honored, bow down to God's beautiful holiness. God's voice is on water, the God of honor thunders, God is on the great waters. God's voice is strong, the voice of God is majestic. The voice of God shatters cedar trees, and God shatters the cedars of Lebanon. God makes them dance like calves, makes Lebanon and Sirion (dance) like young oxen. God's voice lights pillars of fire. God's voice shakes the desert, God shakes the desert of Kadesh. God's voice makes trees dance, and strips forests bare, and in His Temple everyone says "HOLY." The Lord sits on His throne during the flood, and God will sit as Ruler forever. May God give strength to His nation, may God bless His nation with peace.

מְזִמּוֹר לְדָוִד.

We stand as we say Psalm 29. Usually, we sing this psalm.

מְזִמּוֹר לְדָוִד, הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה
כְּבוֹד וְעֹז. הָבוּ לַיהוָה כְּבוֹד שָׁמַיִם, הַשְׁתַּחֲוּוּ לַיהוָה
בְּהַדְרַת קֹדֶשׁ. קוֹל יְהוָה עַל הַמַּיִם, אֶל הַכְּבוֹד
הַרְעִים יְהוָה עַל מַיִם רַבִּים. קוֹל יְהוָה בַּפֶּתַח, קוֹל
יְהוָה בְּהַדְרָה. קוֹל יְהוָה שֹׁבֵר אֲרָזִים, וַיִּשְׁבֶּר יְהוָה
אֶת אֲרָזֵי הַלְּבָנוֹן. וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן
כְּמוֹ בֵן רְאֵמִים. קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ. קוֹל
יְהוָה יַחֲלִיל מִדְּבָר, יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ. קוֹל יְהוָה
יַחֲלִיל אֵילוֹת. וַיַּחֲשֹׁף יַעֲרוֹת וּבְהִיכְלוֹ כָּלוּ אִמֹר
כְּבוֹד. יְהוָה לַמַּבּוּל יֵשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן. יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

לְכֵה דוּדִי

Lecha Dodi is a beautiful prayer about greeting the Shabbat. It also talks about rebuilding Jerusalem and the Beit Mikdash (the Holy Temple in Jerusalem). The first letter of each paragraph spells out the name of its author – Shelomo Halevi.

Come my beloved to greet the bride. Let us receive the Shabbat.

שׁ The One God told us to “Keep” and “Remember” (the Shabbat) at the same time. Adonay is one, and His name is alone in fame, beauty, and praise. *Come my beloved . . .*

לְ Let’s go to greet the Shabbat. Because it is the source of all blessing. From the beginning, from the start, it was chosen. The final creation was the first thought. *Come my beloved . . .*

מְ Temple of the King, royal city, get up and stop being in ruin. For too long you have been in the valley of tears. He (God) will take pity on you. *Come my beloved . . .*

לְכֵה דוּדִי לְקִרְאת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה.

שׁמור וזכור בדבור אחד השמיענו אל להמיחד.
יהוה אחד ושמו אחד לשם ולתפארת ולתהלה.

לְכֵה דוּדִי לְקִרְאת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה.

לְקִרְאת שַׁבַּת לְכוּ וְנִלְכֶה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

לְכֵה דוּדִי לְקִרְאת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה.

מְקִדָּשׁ מֶלֶךְ עִיר מְלוּכָה, קוֹמֵי צְאֵי מִתּוֹךְ הַהִפְכָּה.
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא. וְהוּא יַחְמוֹל עֲלֶיךָ
חֲמֵלָה.

לְכֵה דוּדִי לְקִרְאת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה.

הַ Shake off the dirt, and get up. Wear nice clothing, my people. At the hands of the son of Jesse (The Messiah, who will be a descendent of King David, son of Jesse) of the Bethlehemite family, come close to my soul - save it. *Come my . . .*

הַ Wake up! Wake up! Your light is coming, rise and shine! Wake up! Wake up! Say a song. God's glory is revealed to you. *Come my . . .*

לֹ Do not be embarrassed or confused. Why should you be sad, and why should you moan. The afflicted of your people will find shelter in You (Jerusalem). And the city will be built on its ruins. *Come my beloved . . .*

הַתְנַעֲרִי מֵעֶפֶר קוֹמִי. לְבָשִׁי בְגָדֵי תְפָאֲרֶתְךָ עִמִּי. עַל יַד בֶּן יִשְׁי בֵּית הַלְחָמִי. קִרְבָּה אֶל נַפְשִׁי גְאֹלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

הַתְעוֹרְרִי הַתְעוֹרְרִי. כִּי בָא אֹרֶךְ קוֹמִי אֹרִי. עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי. מַה תִּשְׁתַּוְּחָחִי וּמַה תִּתְהַמִּי. בְּךָ יִחְסוּ עַנְיֵי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלָּה.

לְכֵה דוֹדֵי לְקִרְאֵת כָּלָה. פְּנֵי שַׁבַּת נִקְבְּלָה.

‏ Those who ruined you will be ruined. And all who would devour you will be far away. Your God will celebrate with you as a groom celebrates with a bride. *Come my beloved . . .*

‏ Spread out to the right and to the left, and praise Adonay. Through the hand of the descendant of Peretz (an ancestor of King David). We will be happy and rejoice. *Come my beloved . . .*

Come in peace, crown of her husband, both with joy and happiness. Be among the faithful of the chosen nation. Come in bride, come in bride.

Come my beloved to greet the bride. Let us receive the Shabbat.

וְהָיוּ לְמַשְׁסָּה שְׂאִסְיָךְ. וְרַחֲקוּ כָּל מְבַלְעֶיךָ. יְשִׁישׁ
עָלֶיךָ אֱלֹהֶיךָ כְּמִשׁוֹשׁ חֲתָן עַל כַּלָּה.

לָכֵה דוֹדֵי לְקַרְאֵת כַּלָּה. פָּנֵי שַׁבַּת נִקְבְּלָה.

יָמִין וּשְׂמֹאל תִּפְרוּצִי וְאֵת יְהוָה תִּעְרִיצִי. עַל יַד
אִישׁ בֶּן פְּרָצִי. וְנִשְׂמַחָה וְנִגְיָלָה.

לָכֵה דוֹדֵי לְקַרְאֵת כַּלָּה. פָּנֵי שַׁבַּת נִקְבְּלָה.

We stand up and face the door as if to welcome the Shabbat into the room. We bow forward the first time we say “בּוֹאִי” (come). We bow to the left the second time we say “בּוֹאִי” and then to the right the last time we say “בּוֹאִי”.

בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ, גַּם בְּשִׂמְחָה וּבְצַהֲלָה.
תּוֹךְ אֲמוּנָי עִם סִגְלָה. בּוֹאִי כַלָּה. בּוֹאִי כַלָּה.

לָכֵה דוֹדֵי לְקַרְאֵת כַּלָּה. פָּנֵי שַׁבַּת נִקְבְּלָה.

מזמור שיר ליום השבת

We remain standing as we say Psalm 92. This is the most ancient part of Kabbalat Shabbat.

מְזַמֵּר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהוֹדוֹת לַיהוָה,
וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ. לְהַגִּיד בַּבֶּקֶר חֶסֶדְךָ, וְאִמוּנָתְךָ
בְּלֵילוֹת. עָלַי עֲשׂוֹר וְעָלַי נָבֵל, עָלַי הַגִּיוֹן בְּכִנּוֹר. כִּי
שָׂמַחְתָּנִי יְהוָה בְּפַעֲלֶךָ, בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן. מִה גָּדְלוֹ
מַעֲשֵׂיךָ יְהוָה, מֵאֲדַ עֲמָקוֹ מִחֻשְׁבֹּתֶיךָ. אִישׁ בַּעַר לֹא
יָדַע, וְכִסִּיל לֹא יָבִין אֶת זֹאת. בְּפֶרֶחַ רְשָׁעִים כְּמוֹ
עֵשֶׂב, וַיִּצְיָצוּ כָּל פְּעָלֵי אֱוֹן, לְהַשְׁמָדֵם עֲדֵי עַד.
וְאַתָּה מְרוֹם לְעוֹלָם, יְהוָה. כִּי הִנֵּה אֵיבֶיךָ יְהוָה, כִּי
הִנֵּה אֵיבֶיךָ יֵאבְדוּ, יִתְפָּרְדּוּ כָּל פְּעָלֵי אֱוֹן. וְתָרַם
כְּרָאִים קִרְנֵי, בְּלַתִּי בְּשֶׁמֶן רַעֲנָן. וְתַבֵּט עֵינַי בְּשׂוֹרֵי,
בְּקָמִים עָלַי מֵרַעִים תִּשְׁמַעֲנָה אֲזִנִּי. צַדִּיק כִּתְמוֹר
יִפְרַח, כְּאֲרֵז בַּלְבָּנוֹן יִשְׁגָה. שְׁתוּלִים בְּבַיִת יְהוָה,
בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד יִנּוּבוֹן בְּשִׁיבָה, דְּשָׁנִים
וְרַעֲנָנִים יִהְיוּ. לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרֵי וְלֹא עוֹלָתָה
בו.

A Psalm, a song for Shabbat. It is good to thank Adonay, and to sing to Your name, oh High One. (It is good) to speak about Your kindness in the morning, and (to speak about) Your faithfulness at night. With ten-stringed instruments, with the strings of the lyre, with song accompanying a harp. Because You have made me happy with what You have done, I will praise what Your hands have done. How great are your actions, Adonay, Your thoughts are deep. A stupid person does not know, and a dumb person cannot understand this. When evildoers grow like grass, and people who do wrong sprout up, let them be destroyed forever. You are always high, Adonay. Your enemies, Adonay, let Your enemies be destroyed, and people who do wrong be spread out. But You have made my power great, I am soaked with oil. My eyes see my enemies, may my ears hear the defeat of those who get up against me. The righteous will bloom like dates, they will grow like the cedars of Lebanon. May those who are planted in the House of Adonay, grow like flowers in the courtyards of God. Let them still make fruit when they are old, let them be strong and fresh. This will show that God is fair, my rock, Who does no wrong.

Adonay is King, He wears majesty, Adonay is dressed in strength, the earth is firm, and cannot shake. Your throne has always been firm, you are forever. The floods have come up, Adonay, the floods raised their voices, the floods raised their waves. God above is more powerful than great waters, more powerful than the great waves. **Your rules are always faithful, holiness is appropriate for Your house, Adonay, forever and ever.**

“The Children of Israel will keep the Shabbat, observing the Shabbat in each generation – a permanent promise (between God and the Jews). It is a permanent symbol between Me (God) and the Children of Israel. Because God made the world in six days, and rested on the seventh day.”
(Exodus 21:16-17)

יְהוָה מֶלֶךְ גִּאוֹת לְבִשׁ, לְבִשׁ יְהוָה עַז הַתְּאֲזָר, אִף
תִּכּוֹן תִּבֵּל בַּל תִּמוּט. נִכּוֹן כִּסֵּאֲךָ מֵאֵז, מֵעוֹלָם
אָתָּה. נִשְׂאוּ נְהָרוֹת יְהוָה, נִשְׂאוּ נְהָרוֹת קוֹלָם,
יִשְׂאוּ נְהָרוֹת דְּכָיִים. מִקְלוֹת מַיִם רַבִּים אֲדִירִים
מִשְׁבְּרֵי יָם, אֲדִיר בַּמָּרוֹם יְהוָה. עֲדִיתִךָ נֶאֱמָנוּ מְאֹד,
לְבֵיתֶךָ נֶאֱוָה קֹדֶשׁ, יְהוָה לְאַרְךָ יָמִים.

וְשָׁמְרוּ

Many synagogues say Veshameru later in the Friday evening service. In this siddur, Veshameru is earlier on, since many people believe it should not break up the flow of the evening service.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתֵם בְּרִית עוֹלָם. בְּיָנִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת
הִיא לְעוֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

About the Shema and Her Blessings

We say the Shema twice a day – once in the morning, and once at night. Generally, we say the Shema during the morning prayer (Shacharit) and the evening prayer (Ma'ariv). We say two blessings before the Shema both in the morning and at night. The first blessing is about how God created light and dark. The second one is about God's love for the Jewish people and giving the Jewish people the Torah. After the Shema, we say a blessing about how God saves the Jewish people (particularly talking about how God took the Jewish people out of Egypt). In the evening, a second blessing is added after Shema, which asks God to protect us during the night time.

Following the Shema and her blessings, we say the Amidah, which is the main part of every prayer service. In fact, when we say that a Jew is supposed to pray three times a day, we mean that a Jew is supposed to say the Amidah three times a day.

Ma'ariv Service מעריב The Shema and Her Blessings

Barechu בְּרַכּוּ

Barechu is the call to worship. The leader (called a “chazan”) tells everyone to start praying. The chazan bows and says:

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ!

Praise Adonay, who is praised!

Everyone else bows and says:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

Praised is Adonay, who is always praised!

The chazan bows and says:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

Praised is Adonay, who is always praised!

The First Blessing Before Shema – God Created
Light and Dark, Night and Day.

Praised are You Adonay our God, Sovereign of the Universe, who by His words makes the evening evening, by his wisdom opens gates (of heaven), and with understanding changes times and switches the seasons, and arranges the stars at their places in the sky as He wishes. Who creates day and night, and rolls light over darkness, and darkness over light. Who makes the day leave and brings night, and makes a difference between day and night, Adonay of Hosts is His name. May the living and eternal God always be our King forever and ever. **Praised are You Adonay, who causes evenings to be evening.**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עֶרְבִים, בְּחִכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה
מְשַׁנֶּה עֵתִים וּמַחֲלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ, כְּרָצוֹנוֹ. בּוֹרֵא יוֹם
וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין
לַיְלָה. יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יִמְלוֹךְ
עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב
עֶרְבִים.

You have loved the House of Israel (the Jewish people) with an everlasting love. You taught us Torah and *mitzvot* (commandments), laws and rules. Therefore, Adonay our God, when we go to sleep and when we wake up we will talk about Your laws, and be happy with the words of Your Torah and *mitzvot* forever and ever. Because they are our lives make our days long, and we will study them night and day. Please don't let take your love away from us. Praised are You Adonay, who loves His people Israel.

The Second Blessing Before Shema – God's Love
for the Jewish People.

אַהֲבַת עוֹלָם, בֵּית יִשְׂרָאֵל עִמָּךְ, אֶהְבֵּת. תּוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן, יְהוָה
אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבִקְוֵמֵנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח
בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ
וְאַרְךְ יָמֵינוּ וּבָהֶם נִהְגֶה יוֹמָם וּלְיָלֵה. וְאַהֲבַתְךָ אֵל
תְּסִיר מִמֵּנוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ
יִשְׂרָאֵל.

We cover our eyes as we say the first verse of Shema (Deuteronomy 6:4)

**HEAR, O ISRAEL, ADONAY IS OUR GOD;
ADONAY ALONE!**

Then we say quietly (this is not in the Torah):

God's glorious name is praised forever and ever.

The first paragraph continues:

You should love Adonay your God with all your heart, and with all your soul, and with all your might. These words that I am teaching you today should be in your heart. You should teach them to your children, and talk about them whether you're at home or out, when you go to sleep and when you wake up. Tie them as a sign on your arms, and they should be a symbol between your eyes. Write them on your doorposts and on your gates.

שמע Shema

We cover our eyes as we say the first verse of Shema:

שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Then we say quietly (this is not in the Torah):

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

The first paragraph continues, talking about how we should love God and think about God's teachings all the time. We should also pass our Judaism on to the next generation:

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ
וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִנְיֶיךָ, וְדַבַּרְתָּ בָם,
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וְכַתַּבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

If you listen to My commandments that I command you today, loving God and serving God with all your heart and all your soul, I will give your land's dew in its right time – the first rain (of spring) and the last rain (of fall), and you will gather all your crops. I will give grass in your fields for your animals, and you will eat and be full. But be careful not to let your heart turn. Don't go wrong and worship other gods or bow to them. Because then God will be angry at you and close the sky and you won't get rain, and you won't get crops from the land and you will quickly disappear from the good land that I am giving you (the land of Israel). Put my words in your hearts and in your souls. Tie them as a sign on your arms, and as a symbol between your eyes. Teach them to your children; talk about them when you are at home or out, when you go to sleep and when you wake up. Write them on your doorposts and on your gates. This is so you and your children will have a life on the land that I promised your forefathers (the land of Israel) as long as the years of heaven and earth.

The second paragraph of Shema (Deuteronomy 11:13-21) talks about the rewards for following the Torah. It also includes includes the commandment to teach Torah to our children, and to have a mezuzah on our doors.

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנֹכִי
מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם,
וּלְעַבְדּוֹ בְּכָל לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטַּר
אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ, וְאִסַּפְתִּי דָגָנְךָ וְתִירֹשְׁךָ
וְיִצְהַרְךָ. וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶיךָ, וְאָכַלְתָּ
וְשָׂבַעְתָּ. הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לִבְבְּכֶם, וְסָרְתֶם
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה
אֵף יְהוָה בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטַּר
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאֲבַדְתֶּם מִהָרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם. וְשָׁמַתֶּם אֶת
דְּבָרֵי אֱלֹהֵי עַל לִבְבְּכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם
לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם. וּלְמַדְתֶּם
אֹתָם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וְכָתַבְתֶּם עַל
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמִי
בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְתֵּיכֶם
לְתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

Adonay said to Moses: Speak to the Children of Israel and tell them to always make fringes on the corners of their clothing, and put a blue thread on each corner. And you will have fringes, and when you see it (the blue), you will remember all the commandments of Adonay, and you will do them, and not follow your heart or eyes which lead you astray. This is so you remember and do all my commandments, and be holy to Your God. I am Adonay Your God, who took you out of Egypt to be Your God. I am Adonay, Your God. True.

The last word of Shema “אמת” (True) is actually the first word of the next paragraph in the prayer book, and we say this word right after we finish the Shema. The chazan repeats these last three words after the Shema is said:

ADONAY YOUR GOD IS TRUE.

All of this is true and trustworthy, and established for us – for He is Adonay our God and there is no other, and we are Israel His people. . . . (He is the one) who struck the first born of Egypt with his wrath, and took His People Israel away from them to everlasting freedom . . .

The third and last paragraph of Shema (Numbers 15:37-41) talks about having strings on the corners of clothing. This is why we wear a talit. The talit reminds us of God’s commandments. The paragraph also reminds us that God took us out of the land of Egypt, where we were slaves.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם, לְדֹרֹתָם. וּנְתַנּוּ עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ, וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי. וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְהוָה אֱלֹהֵיכֶם. אָמֵן.

יְהוָה אֱלֹהֵיכֶם אָמֵן

אָמֵן וְאַמוּנָה כָּל זֹאת וְקִים עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עִמּוֹ. . . . הַמֶּכָּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם. . . .

They all willingly accepted Your Kingship upon themselves. Moses and the Children of Israel sang a song to you, with great joy. They all said

Who is like You among the mighty, Adonay?
Who is like You, who is especially holy?
Awesome in prayers, who does amazing things!

Your Children (The Jewish people at the red sea) saw your Kingship, as You split the sea before Moses. “This is my God,” they responded, and said:

Adonay will rule forever and ever!
(Exodus 15:18)

The First Blessing After Shema – God Saves God’s People, Israel.

The first blessing after Shema, talks about how God saves God’s people. Particularly, it retells the story of the Jewish people leaving Egypt.

וּמְלֻכּוֹתָיו, בְּרָצוֹן קָבְלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל
לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָּלָם:

The next part is a sentence of the song that the Israelites sang to God at the Red Sea. (Exodus 15:11). We sing this together.

מִי כַמְכָה בְּאֱלִים, יְהוָה? מִי כַמְכָה נֹאדָר בְּקֹדֶשׁ?
נֹרָא תְהִלָּת, עֲשֵׂה פִּילָא.

The next sentence introduces another verse from the song at the Red Sea.

מְלֻכּוֹתֶיךָ רָאוּ בְּנִיךָ, בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה. זֶה אֱלֹהֵי
עָנוּ וְאָמְרוּ:

We sing this together:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

In this next paragraph “Jacob” is used as a word meaning “the Jewish people,” since we are all descendants and Jacob.

And it says, “For Adonay will rescue Jacob and saved it from a power greater than it.” (Jeremiah 31:11) Praised are You, Adonay, who saves Israel.

Adonay our God, let us sleep in peace. Our King, wake us up to life. And spread over us Your covering of peace. Keep us following your good ideas. Save us for the sake of Your name. Be our protection, and remove from us enemies, sickness, war, hunger, and troubles. Remove bad angels from in front of us and behind us. And cover us with the shade of Your wings. Because You are a God who protects us and saves us. Because You are a God, King, who is kind and forgiving. Guard our going out and our coming in for life and peace from now and forever. **And spread over us Your covering of peace. Praised are You, Adonay, who spreads a covering of Peace upon us and upon His People Israel, and on Jerusalem.**

Everyone usually says this next paragraph silently, and then the chazan says it out loud:

וְנֹאמֵר, כִּי פָדָה יְהוָה אֶת יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזָק
מִמֶּנּוּ. בְּרוּךְ אַתָּה יְהוָה, גֹּאֵל יִשְׂרָאֵל.

The Second Blessing After Shema – Asking God’s protection for the night.

הַשְּׂכִיבֵנו יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם. וְהַעֲמִידֵנוּ מִלְּכָנוּ
לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. וְתִקַּנְנוּ בְּעֵצָה
טוֹבָה מִלְּפָנֶיךָ. וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדֵּנוּ.
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן. וְהִסֵּר
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצִל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי
אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם
אַתָּה. וְשִׁמּוֹר צְאֵתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה
יְהוָה, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם.

The Half Kaddish

The Chazan says the Half Kaddish. Everyone says the words in bold. The Kaddish is a very important prayer that prays for God's name to be known and for everyone to treat God with respect and awe. Though many times the Kaddish is said by people who are in mourning, the Kaddish says nothing about people dying

May God's great name be made great and holy. **Amen.** In this world which God made as God saw fit, and may His kingdom rule, during our lives and our days, and during the lives of the whole House of Israel, quickly and soon, and say: **Amen.**

**May God's great name be praised
forever and ever!**

May the name of the Holy One be blessed, honored, glorified, high, lifted up, made wonderful, elevated, and praised, **He is blessed.** Higher than any blessing, song, honor, or words of comfort that are said in the world, and say: **Amen.**

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. אָמֵן. בְּעֵלְמָא דִּי בְרָא
כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמַיָּא!

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא. לְעֵלְא
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירָן
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

The Shabbat Ma'ariv Amidah

The Amidah is the main part of Jewish prayer. We say the Amidah three times a day, and four times on Shabbat and holidays (five times on Yom Kippur). In the mornings and afternoons, the Amidah is said silently and then it is repeated by the Chazan. During the evening, the Amidah is only said silently.

The first three blessings of the Amidah are always just about the same. The first blessing in the Amidah talks about God's relationship with our forefathers, Abraham, Isaac and Jacob.

We take three steps backwards, and then forwards before the Amidah. For the rest of the Amidah we stand with our feet together. We then say quietly:

Adonay, open my lips, so that my mouth can
praise you.

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Praised are You, Adonay, our God and God of our Fathers, God of Abraham, God of Isaac, and God of Jacob, strong, mighty and awesome God, God on high, who does good things, and who creates everything, and remembers the righteousness of our forefathers, and brings a savior to their children's children, for the sake of God's name, with love. God who helps, saves, and protects. Praised are You, Adonay, Shield of Abraham.

You are always strong, Adonay, You give life to the dead, You have great power to save.

*Between Shemini Atzeret and Passover we say:
You blow the wind, and bring down the rain.*

The first two times we say “Praised are You, Adonay,” we bend our knees when we say “בְּרוּךְ” (praised), bow when we say “אַתָּה” (are you), and stand up when we say “Adonay.”

בְּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן אַבְרָהָם:

The second blessing talks about God's great powers.

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*Between Shemini Atzeret and Passover we say:
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.*

You support all living things with kindness, give life to the dead with great mercy, support those who fall, heal the sick, free the tied-up, and fulfill Your promises to those who sleep in dust. **Who is like You, mighty one, and who is similar to You, Ruler who takes life and gives life, and makes salvation sprout? You are faithful to give life to the dead. Praised are You, Adonay, who gives life to the dead.**

You are holy, and Your name is holy, and holy ones praise You every day. Praised are You, Adonay, the holy God.

Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:

Praised are You, Adonay, the holy King.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם
אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַעַל גְּבוּרוֹת וּמִי
דוֹמֶה לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה?
וְנֶאֱמַן אֶתְּהָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

The third blessing is about God's holiness. During the silent Amidah, it is a fairly short. When the Amidah is repeated by the leader, a longer prayer, called "Kedushah" (next page) is said. There is no repetition of the Amidah during Ma'ariv, though.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ
סְלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur, the blessing ends like this instead:

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוֹשׁ.

You made the seventh day holy for yourself, finishing the creation of the heaven and earth. (You) blessed it over all other days, and made it holier than any other time. This is what it says in your Torah:

The heavens and earth were finished, with all their parts. And on the seventh day God stopped His work which He had done. And he rested on the Seventh day from all the work which He had done. And God blessed the seventh day and made it holy, because God rested then from all the work that God had created. (Genesis 2:1-3)

Our God, and God of our fathers, be happy with our rest (on Shabbat). Make us holy with Your commandments, and give us our share in Your Torah. Make us full with Your goodness, and make us happy with Your saving us. And make our hearts pure to serve You faithfully. With love and favor let Your holy Shabbat be our inheritance, so that Israel, who praises Your name, can rest during Shabbat. Praised are You, Adonay, who makes the Shabbat holy.

During the week, the first three blessings of the Amidah are followed by 13 prayers asking God to help us with our needs (such as wisdom, health, and forgiveness). On Shabbat, these 13 blessings are replaced with one blessing about the Shabbat.

אַתָּה קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשַׁמְךָ, תְּכִלִּית
מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל הַיָּמִים, וְקִדְשָׁתוֹ
מִכָּל הַיָּמִים. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחֵתֵנוּ. קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטּוֹבְךָ
וְשִׂמְחֵנוּ בִישׁוּעֶתְךָ וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבֹת קִדְשֶׁךָ
וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה
מִקִּדְשׁ הַשְּׁבֹת.

Adonay, accept Your people Israel and their prayers. And return the service to Your Temple. And may You lovingly accept the sacrifices of Israel and their prayers, and may the service of Your people Israel always be pleasing to You. **May our eyes see Your return to Zion (Jerusalem) with mercy. Praised are You, Adonay, who returns his presence to Zion.**

We thank You, because You are Adonay our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield from generation to generation. In the morning, noon, and night we will pay tribute to You, and talk of Your praise, for our lives that are in Your hands, for our souls that are in Your trust, and for Your miracles that are with us every day. You are The Good one – because Your mercy never ends, and The Merciful One – because Your kindness never ends – we always put our hope in You

The next three blessings are part of every Amidah – weekday, Shabbat, or holiday. First, we pray that God accepts our prayers, and brings back the Holy Temple in Jerusalem.

רָצָה יְהוָה אֱלֹהֵינוּ בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשִׁב
אֶת הָעֲבוּדָה לְדַבְּרֵי בֵיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם.
בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה. הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

The next blessing is a blessing that thanks God for everything God does for us. We bend our knees and bow at the beginning of this blessing, and stand straight as we say “Adonay.”

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מְגִן יִשְׁעֵנו אֵתָה
הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהַלְתֵּךְ עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נִסְיַךְ שְׁבָכְךָ יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׁבָכְךָ עֵת. עָרַב וּבִקֵּר וְצָהָרִים. הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוִינֹו
לָךְ

For all these reasons, may Your name, our King, be blessed and praised always, forever and ever. And may everyone alive thank You, and praise Your name faithfully, Lord who is our Savior and our Helper, *selah*.

Praised are You, Adonay, whose name is good, and it is good to praise You.

Bring peace, good, blessing, grace, kindness and mercy on us and all Your people Israel. Our Father, bless us all together with Your light, because with Your light You gave us, Adonay our God, a Torah of life, and loving kindness, and charity, and blessing, and mercy, and life, and peace. And it is good in Your eyes to bless Your nation Israel at every moment and at every hour with Your peace. Praised are You, Adonay, who blesses His nation Israel with peace.

וְעַל כָּל־מַלְכֵנוּ שְׁמֶךָ וַיְתַרְוֵם שְׁמֶךָ מְלִכְנוּ תָּמִיד
לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדִין סְלָה, וַיִּהְלְלוּ אֶת
שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעֵתְנוּ וְעִזְרֵתְנוּ סְלָה.

We bend our knees when we say “בָּרוּךְ” (praised), bow when we say “אַתָּה” (are you), and stand up when we say “Adonay”

בָּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלֶךְ נְאֻה לְהוֹדוֹת.

The final blessing of the Amidah is a prayer for peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל
עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

My God, keep my mouth from speaking evil, and my lips from saying lies. To people who insult me, let me stay calm. Let me be humble as dust to everyone. Open my heart to Your Torah, and let my soul chase after Your *mitzvot* (commandments). Anyone who wants to do anything bad to me, quickly stop their plans and mess up their thoughts. Please do so for Your name. Do so for Your right arm. Do so for Your holiness. Do so for Your Torah. Do so, so that Your loved ones become strong, let Your right hand save and answer me. **May the words of my mouth and the hopes of my heart be acceptable to You, Adonay, my rock and my savior.** (Psalms 60:7)

(God) who makes peace in the heavens, may he make peace upon us and upon all Israel, and let us say, Amen.

After the last blessing of silent Amidah, we say the following prayer. The sentence in bold is considered the actual end of the Amidah.

אֱלֹהִי, נִצַּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה.
וְלִמְקַלְלֵי נַפְשִׁי תָדֹם. וְנַפְשִׁי כְּעַפְרָה לְכֹל תְּהִיָּה.
פָּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינְךָ.
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינְךָ וְעַנְגִּי. יִהְיוּ לְרִצּוֹן
אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי.

Before this final sentence, we take three steps backwards. We bow to the left as we say “עֲשֵׂה שְׁלוֹם” (who makes peace), we bow to the right as we say “הוּא יַעֲשֶׂה שְׁלוֹם” (may he make peace), and we bow forward as we say “וְעַל כָּל יִשְׂרָאֵל” (and upon all Israel).

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The heavens and earth were finished, with all their parts. And on the seventh day God stopped His work which He had done. And He rested on the Seventh day from all the work which He had done. And God blessed the seventh day and made it holy, because God rested then from all the work that God had created. (Genesis 2:1-3)

Praised are You, Adonai, our God and God of our Fathers, God of Abraham, God of Isaac, and God of Jacob, strong, mighty and awesome God, God on high, who creates the heavens and earth.

After everyone finishes saying the Amidah quietly, we sing together:

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. 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.

מעין שבע The Mini-Repetition

Although we do not repeat the Amidah at night, on Friday nights we have one blessing that is like a miniature repetition. It is called “מעין שבע” (“the Essence of the Seven”) because it contains the themes from the seven blessings of the Shabbat Amidah. The chazan begins:

בָּרוּךְ אַתָּה יְיָהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי
אֲבֹרָהּם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל,
הַגְּבוֹר, וְהַנּוֹרָא אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

(God) who shielded our ancestors with His words. (God) who gives life to the dead by His command. The Holy God – there is none like Him, who gives his people rest on the holy Shabbat day, because He wanted to give them rest. We will worship before Him with awe and fear, and give thanks to His name every day continually with proper blessings. God of thanks, Master of peace, who makes the Shabbat holy, and blesses the seventh day, and lets his nation which is soaked in happiness rest in holiness, as a memory of the creations of Genesis.

Our God, and God of our fathers, be happy with our rest (on Shabbat). Make us holy with Your commandments, and give us our share in Your Torah. Make us full with Your goodness, and make us happy with Your saving us, and make our hearts pure to serve You faithfully. With love and favor let Your holy Shabbat be our inheritance, so that Israel, who praises Your name, can rest during Shabbat. Praised are You, Adonay, who makes the Shabbat holy.

Usually, this paragraph is sung together. Sometimes the chazan says this paragraph after the congregation sings it.

מִגַּן אָבוֹת בְּדַבְּרוֹ. מַחֲיֵה מֵתִים בְּמֵאֲמָרוֹ. הָאֵל
הַקְּדוֹשׁ שְׂאִין כְּמוֹהוּ, הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת
קְדָשׁוֹ, כִּי בַם רְצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד
בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תְּמִיד מֵעִין
הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ
הַשַּׁבָּת וּמְבָרֵךְ שְׂבִיעֵי, וּמְנִיחַ בְּקַדְשָׁהּ לְעַם מְדַשְּׁנֵי
עָנָג, זִכָּר לְמַעֲשֵׂה בְרֵאשִׁית.

The next paragraph can be sung together or said by the chazan. The final sentence should be said only by the chazan.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצָה בְּמְנוּחָתָנוּ. קְדָשָׁנוּ
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִטּוֹבֶיךָ
וְשִׂמְחָנוּ בִישׁוּעָתֶךָ וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדָשְׁךָ
וְיִנוּחוּ בּוֹ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה
מְקַדֵּשׁ הַשַּׁבָּת.

In some synagogues, the blessing over wine (p. 197) and the last paragraph of Kiddush is recited here.

עלינו Alenu

Alenu is one of the most ancient prayers that we have. The first paragraph talks about how we should give praise to God for making us Jewish and teaching us to worship one God who created the world. We bend our knees when we say “כּוֹרְעִים” (bend), bow when we say “וּמִשְׁתַּחֲוִים” (bow), and stand up after we say “הוא” (He).

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלְקָנוּ כָּהֵם, וְגוֹרְלָנוּ
כְּכֹל הַמּוֹנִם. וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא
נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ. וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ,
אֵין עוֹד. אִמֵּת מְלַכְנוּ, אִפְסֵ זולָתוֹ. כִּפְתוּב בְּתוֹרָתוֹ:
“וַיִּדְעֵת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין
עוֹד.”

It is our duty to thank the Ruler of All, to praise the Creator of Genesis. For He did not make us like the nations of the Earth, and did not put us in the same position as the nations of the families of the world. For God did not make our situation like theirs, or make our lot in life like all other people. **And we bend our knees and bow and give thanks before the King who is the King of Kings, the Holy One, blessed is He.** For He spread out the sky, and made the Earth firm (Isaiah 45:20). And His glorious home is in the heavens above, and the majestic presence is in the highest heavens. He is our God, there is no other. Our King is faithful, there is no other besides Him. As it is written in His Torah: “You should know today, and take it to heart that Adonay is the God in the heavens above and the earth below, there is no other.” (Deuteronomy 4:39)

Therefore we hope, Adonay our God, to soon see Your majestic glory, removing all idols from the earth, and destroying all false-gods, fixing the earth as the Almighty's kingdom, and all people will call out in Your name, and all the bad people on earth will turn to You. Everyone on earth will know that every knee should bend to You, and every mouth should swear to You. They will bow and fall before You, Adonay our God, and they will give praise to Your glorious name. They will all accept the authority of Your Kingdom, and You will be King over them soon and forever. For Kingship is Yours, and You will be King forever in Your glory. As it is written: "Adonay will be King forever and ever." (Exodus 15:18) And it is said: **"And Adonay will be King over all the earth, on that day there will be one God, and His name will be one."** (Zechariah 14:9).

The second paragraph prays that one day everyone will worship God. of This paragraph is usually said quietly. When everyone has finished reading, the Chazan begins to sing the last sentence out loud, and everyone joins in.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה
בְּתַפְאֶרֶת עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים פְּרוֹת יִכְרֹתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי,
וְכָל בְּנֵי בֶשֶׁר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי
אָרֶץ. יִפְּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל
בָּרֶךְ, תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ
וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרֹאוּ יְתָנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עַל
מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבוֹד.
כִּפְתוּב בְּתוֹרַתְךָ: "יְהוָה יִמְלֹךְ לְעַלְמֵם וָעֶד." וְנֹאמַר:
"וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד."

יגדל Yigdal

Yigdal was written by Daniel ben Judah of Rome in the fourteenth century. Each verse is based on one of Maimonides 13 principles of Jewish faith. Although many people disagree with some of these principles, they are a very good way to get an idea of Jewish beliefs.

1. God always exists.

The living God is great and praised,
He exists, and is not limited in time.

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ.

2. God is one.

God is one – there is no oneness like His,
Unknowable, without end to his oneness.

אֶחָד וְאֵין יְחִיד כְּיַחֲוּדוֹ,
נֶעְלָם וְגַם אֵין סוֹף לְאַחַדוֹתָו.

3. God has no physical body.

God has no shape and no body,
There is nothing like His holiness.

אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף,
לֹא נֶעְרַךְ אֱלֹיוֹ קְדֻשָּׁתוֹ.

4. God existed before anything else.

God existed before everything was created,
God was first, without any beginning.

קְדָמוֹן לְכָל דְבַר אֲשֶׁר נִבְרָא,
רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ.

5. We only pray to God.

He is Master of the universe and every creature,
Declares his greatness and kingship.

הַנּוֹ אֲדוֹן עוֹלָם וְכָל נּוֹצֵר
יּוֹרָה גְדֻלָּתוֹ וּמַלְכוּתוֹ.

6. God gives prophecy to the people God chooses.

He gave a lot of prophecy,
To the people of His choice and his glory.

שָׁפַע נְבוּאָתוֹ נְתַנּוּ
אֶל אַנְשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.

7. Moses was the greatest prophet ever.

No one ever again became like Moses,
A prophet who saw God's appearance.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,
נָבִיא וּמַבִּיט אֶת תְּמוֹנָתוֹ.

8. The Torah came from God.

God gave a Torah of truth to His nation,
Through His prophet, the most faithful of
his house (Moses).

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
עַל יַד נְבִיאָוּ נְאֻמָּן בֵּיתוֹ.

9. The Torah and its laws are permanent.

God will not replace or change His law,
For any other law, ever.

לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ,
לְעוֹלָמִים לְזוֹלָתוֹ.

10. God knows everything that we do and think.

God watches and knows our secrets,
God sees the end of things as they start.

צוֹפֵה וְיֹדֵעַ סִתְּרֵינוּ,
מִבֵּיט לְסוֹף דְּבַר בְּקִדְמוּתוֹ.

11. God rewards good and punishes bad.

God rewards a person for his good deeds,
(and) punishes a bad person for bad deeds.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ,
נוֹתֵן לְרָשָׁע רָע כְּרָשָׁעוֹ.

12. The Messiah will come.

God will send His Messiah at the end of days,
To save those who wait for his final help.

יִשְׁלַח לְקֵץ הַיָּמִין מְשִׁיחֵנוּ,
לְפִדּוֹת מַחְכֵי קֵץ יְשׁוּעָתוֹ.

13. God will make the dead live avain.

In God's kindness He will give life to the dead,
May His glorious name be praised forever!

מֵתִים יַחְיֶה אֵל בְּרַב חֶסְדּוֹ,
בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתוֹ.

Whenever we do a mitzvah (commandment), we say a blessing thanking God for choosing us to get God's commandments. The rule is that we always say the blessing before we do the mitzvah. However, most people have a custom to light Shabbat candles first, and then cover their eyes while saying the blessing.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Praised are You, Adonay our God, Ruler of the universe, who made us Holy through your commandments, and commanded us to light the Shabbat candle.

Setting the Shabbat Table

The Shabbat table should look beautiful, and should have a Kiddush cup and two whole loaves of bread (usually challah). The bread is covered until after Kiddush is said. This is done because at most other meals we would start by eating bread. At this meal, we start by drinking wine.

Friday Night at Home

Shabbat Candles

Shabbat candles should be lit at home in a safe place. The custom is for the mother to light candles. However, it is perfectly OK for anyone else of Bar Mitzvah age to be the one to light candles for the family. Children may also light candles, but at least one adult should.

Candles should be lit at least 18 minutes before sunset, but NEVER after sunset, because once the sun sets, it is Shabbat and we are not allowed to start a flame on Shabbat. If you are going to synagogue on Friday night, candles should be lit before going to synagogue in a VERY safe place.

Candles can be dangerous. Please don't light them without an adult around to supervise.

The Parents' Blessing

When we sit at the Shabbat table, we begin with parents blessing their children. The parent(s) puts their hands on each child and recites the blessing. Some say the blessing to each child, some do one blessing for all their children.

For boys, we pray that they become like Ephraim and Menashe, the sons of Joseph who founded two of the Jewish tribes. We say:

יְשִׁימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

Ye-sim-cha Elohim ke-Ef-rayim v'chiM-nah-sheh.

May God make you like Ephraim and Menashe.

For girls, we pray that they become like the matriarchs of Judaism. We say:

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה.

Ye-sim-aych Elohim ke-Sa-rah, Rivka, Rachel, v'Lay-ah.

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

All the children are blessed with the words (found in Numbers 6:24-26) that the Kohanim (Priests) would use to bless the Jewish people.

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

Yeh-va-rech-cha Adonay v'yish-meh-reh-cha..

May God bless you and keep you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ.

Yah-er Adonay pa-nav ay-le-cha v'yi-choo-ne-ka.

May God shine God's face on you and be good to you.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Yah-er Adonay pa-nav ay-le-cha v'yi-choo-ne-ka.

May God lift God's face to you and give you peace.

שלום עליכם *Shalom Aleichem*

Some people sing Shalom Aleichem on Friday night. Shalom Aleichem is a song that welcomes the angels to our Shabbat meal. The third paragraph is in gray because many people believe it is wrong to ask an angel for a blessing.

Peace be upon you, serving angels, high angels, from the King, who is the King of kings, the Holy One, Blessed is He.

Come in peace, angels of peace, high angels, from the King, who is the King of kings, the Holy One, Blessed is He.

Bless me for peace, angels of peace, high angels, from the King, who is the King of kings, the Holy One, Blessed is He.

Leave in peace, angels of peace, high angels, from the King, who is the King of kings, the Holy One, Blessed is He.

שְׁלוֹם עֲלֵיכֶם, מְלֹאכֵי הַשָּׁרֵת, מְלֹאכֵי עֲלִיוֹן, מִמֶּלֶךְ
מְלֵכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיוֹן,
מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוֹנִי לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיוֹן,
מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיוֹן,
מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

א Who can find a strong woman - she is worth more than rubies.

ב Her husband trusts her, and doesn't miss out on anything.

ג She does good for him, and not bad, all the days of her life.

ד She looks for wool and flax, and loves to work with her hands.

ה She is like a merchant ship, bringing her food from afar.

ו And she gets up while it is still night, and gives food to her house and bread to her servants.

ז She thinks about a field and buys it, and with her earnings she plants a vineyard.

ח She wears strength, and her arms are strong.

ט She knows her merchandise is good, she doesn't turn off her light at night (because she is still working).

Eshet Chayil אשת חיל

Eshet Chayil is a beautiful poem from the Book of Proverbs, speaking about an ideal person, who is busy with work, but also has time to take care of family and friends. It is appropriate as we begin our day of rest, to remember all that we tried to accomplish this week, and will try to continue to accomplish next week. The first letter of each verse is in alphabetical order.

אשֶׁת חַיִּיל מִי יִמְצָא, וְרָחֵק מִפְּגִינִים מִכָּרָה.

בטֹחַ בָּהּ לֵב בְּעֵלָהּ, וְשָׁלַל לֹא יִחְסֹר.

גמְלַתְהוּ טוֹב וְלֹא רָע, כָּל יְמֵי חַיֶּיהָ.

דרָשָׁה צְמֹר וּפְשֻׁתִים, וַתַּעַשׂ בְּחֶפֶץ כַּפֵּיהָ.

היָתָה כְּאֲנִיּוֹת סוֹחֵר, מִמְּרָחֵק תָּבִיא לַחֲמָה.

ותִּקַּם בְּעוֹד לַיְלָה, וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֵק לְנַעֲרֹתֶיהָ.

זמָמָה שָׂדֶה וַתִּקְחָהּ, מִפְּרֵי כַּפֵּיהָ נִטְעָה כָּרֶם.

חגָּרָה בְּעוֹז מְתַנֶּיהָ, וַתֵּאֱמַן זְרוּעֹתֶיהָ.

טעָמָה כִּי טוֹב סַחְרָה, לֹא יִכְבֶּה בַלַּיְלָה גֵּרָה.

יְּ Her hands are on the distaff, and her palms are on the spindle.

בְּ Her palm is spread out to the poor, and her hand stretches out to the needy.

לֹ She is not afraid for her family when it snows, because her whole family wears scarlet (wool).

מְ She makes covers for herself, her clothing is crimson and purple.

קְ She makes linen clothing and sells them, and sells her belts to the merchants.

יְ She wears strength and beauty, and she is happy about the future.

פְ She opens her mouth with wisdom, and teachings of kindness are on her tongue.

צְ She watches where her family goes, and does not eat the bread of laziness.

יְדֵיהָ שְׁלָחָה בְּכִישׁוֹר, וְכַפֵּיהָ תִּמְכוּ פֶלֶךְ.

כַּפָּה פָּרְשָׁה לְעַנִּי, וַיְדִיָּה שְׁלָחָה לְאַבְיוֹן.

לֹא תִירָא לְבֵיתָהּ מִשֶּׁלֶג, כִּי כָּל בֵּיתָהּ לְבֶשׂ שָׁנִים.

מִרְבָּדִים עָשְׂתָה לָּהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה.

נֹדַע בְּשַׁעְרִים בַּעֲלָהּ, בְּשִׁבְתּוֹ עִם זְקֵנֵי אֶרֶץ.

סָדִין עָשְׂתָה וְתִמְכֹר, וְחֹגוֹר נִתְּנָה לְכַנְעֲנִי.

עֲזָ וְהָדָר לְבוּשָׁה, וְתִשְׁחַק לְיוֹם אַחֲרוֹן.

פִּיהָ פִּתְחָה בְּחָכְמָה, וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ.

צוּפִיהָ הִלִּיכֹת בֵּיתָהּ, וְלָחֶם עֲצָלוֹת לֹא תֹאכַל.

ק Her children get up and honor her, her husband (gets up) and praises her (saying):

ו “Many women do good things, but you are better than all of them.”

ש Charm is a lie, and beauty is a waste, but a woman who fears Adonay is worthy of praise.

ת Give her the profit of her work, and let what she does benefit her at the gates (of heaven).

קמוּ בְנֵיהָ וַיֵּאָשְׁרוּהָ, בַּעֲלָהּ וַיְהַלְלָהּ.

רבוֹת בְּנוֹת עָשׂוּ חַיִּל, וְאֶתְ עַלִּית עַל כָּלָנָהּ.

שקֵר הַחַן וְהַבֵּל הַיָּפִי, אִשָּׁה יִרְאֵת יְהוָה הִיא תִתְהַלֵּל.

תנוּ לָהּ מִפְּרֵי יָדֶיהָ, וַיְהַלְלוּהָ בַּשְּׁעָרִים מִעֲשִׂיהָ.

קידוש לליל שבת Friday Night Kiddush

Kiddush allows us to celebrate Shabbat by saying a blessing about the Shabbat and then drinking wine (or grape juice). We hold the cup of wine in our hands while saying Kiddush. We drink the wine at the very end, not right after saying the blessing on the wine.

Although it is not technically part of Kiddush, we read a part of the Torah that talks about God finishing the world in six days and resting on Shabbat (Genesis 1:31-2:4). We say the first verse quietly, and the rest in our regular voice.

וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב וַיְהִי
בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ
שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבָרֵי מְרַנְּן וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

בוֹרֵא פְרֵי הַגֶּפֶן.

And God saw all that God made, and it was very good, and there was evening and there was morning, the sixth day. The heavens and earth were finished, with all their parts. And on the seventh day God stopped His work which He had done. And He rested on the Seventh day from all the work which He had done. And God blessed the seventh day and made it holy, because God rested then from all the work that God had created.

With your permission, gentlemen:

Praised are You, Adonay our God, Ruler of the universe, who creates the fruit of the vine.

Praised are You, Adonay our God, Ruler of the universe, who made us Holy through your commandments, and whose holy Shabbat he gave us with love and happiness, as a reminder of the creation of Genesis. It (Shabbat) is the first of the holidays, a reminder of our leaving Egypt. For you chose us, and made us more holy than all nations, and your holy Shabbat you gave us with love and happiness. Praised are You Adonay, who makes the Shabbat holy.

Praised are You, Adonay our God, Ruler of the universe, who made us Holy through your commandments, and commanded us about washing hands.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וּרְצָה בָּנוּ, וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרִצּוֹן
הִנְחִילָנוּ, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוֹר לִיציאת מִצְרַיִם. כִּי בָנוּ
בְּחֵרָתָ וְאוֹתָנוּ קִדְּשָׁתָ מִכָּל הָעַמִּים, וְשִׁבַּת קִדְּשָׁתְךָ
בְּאַהֲבָה וּבְרִצּוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה מְקִדְּשׁ
הַשַּׁבָּת.

נטילת ידיים Washing the Hands

Before we eat bread, we do a ritual hand washing. This is to make our hands pure, not to make them clean. In fact, we should always clean our hands thoroughly before the hand washing. We fill a cup with water and then pour the water on each hand a couple of times, making sure to get the whole hand wet. Then we dry our hands thoroughly. The rule is that we always say the blessing before we do the mitzvah. However, most people have a custom to say this blessing after washing their hands but before drying.

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

Praised are You, Adonay our God, Ruler of the universe, who brings bread out of the earth.

המוציא Hamotzi

On Shabbat, we say Hamotzi while holding two loaves of bread. After we say the blessing, we may not talk until after we eat the bread. This is the rule for any other food as well – after we thank God for the food we are about to eat, we do not speak until after we have started to eat that food.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיא לֶחֶם
מִן הָאָרֶץ.

The blessings we say before and after eating other food other than bread can be found starting on page 109.

A song for going up (to Jerusalem), when Adonay returns those who will return to Zion (Jerusalem), it will be like we are dreaming. Then our mouths will be filled with laughter, and our lips (will be filled with) song. Then the nations will say “God has done great for them (the Jews).” God will do great things for us, and we will be joyous. Adonay, please send back those who return (to Israel) like a river in the desert. Those who plant with tears, will harvest with song. The one who walks along and cries while carrying the bag of the seeds, will gather the harvest with song.

Grace After Meals *ברכת המזון*

We say Birkat Hamazon after any meal where we ate bread. If it is Shabbat or a Holiday, we begin by reciting Psalm 126:

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן הָיִינוּ
כְּחֻלְמִים. אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה. אִזּוּ
יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל
יְהוָה לַעֲשׂוֹת עִמָּנוּ, הָיִינוּ שְׂמֵחִים. שׁוּבָה יְהוָה אֶת
שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב. הַזְרְעִים בְּדַמְעָה בְּרִנָּה
יִקְצְרוּ. הַלֹּחֵךְ יִלֶּךְ וּבִכָּה נִשָּׂא מִשֶּׁךְ הַזֶּרַע, בָּא יְבֵא
בְּרִנָּה, נִשָּׂא אֶלְמִתּוֹ.

Praised are You, Adonay our God, Ruler of the universe, who feeds the whole world in His goodness, with grace, kindness, and mercy. He gives bread to everyone, because His kindness is endless. And in His great goodness, we never have anything missing, and may we never lack for food ever. For the sake of His great name, for He is a God who feeds and provides for all, and is good to all, and prepares food for all His creations, which He created. Praised are You, Adonay, who feeds everyone.

Birkat Hamazon has four blessings. The blessing praises God as the one who gives food to every living creature:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת
הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ, בְּחֶן, בְּחֶסֶד וּבְרַחֲמִים. הוּא
נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶדּוֹ. וּבְטוֹבוֹ
הַגָּדוֹל תִּמְיֵד לֹא חֶסֶר לָנוּ וְאֵל יַחְסֵר לָנוּ מִזֶּזֶן
לְעוֹלָם וָעֵד. בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֵן
וּמְפָרֵס לְכָל, וּמְטִיב לְכָל, וּמְכִין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה יְהוָה הַזֵּן אֶת הַכֹּל.**

We thank You, Adonay our God, because You gave our ancestors a beautiful, good, spacious land, and because You took us out, Adonay our God, from the land of Egypt, and saved us from slavery, and for Your covenant which You sealed in our body, and for Your Torah which You taught us, and the laws which You instructed us, and for the life of grace and kindness that You bestowed on us, and for eating the food which You always provide us, every day and at every moment, and at every hour. Adonay our God, we thank You and praise You for everything, may Your name always be praised by every mouth forever and ever. As it is written: “You will eat and be full, and praise Adonay Your God for the good land which God gave You.” (Deuteronomy 8:10) Praised are You, Adonay, for the land and for the food.

The second of Birkat Hamazon blessing thanks God for giving us the land of Israel.

נוֹדָה לְךָ יְהוָה אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ
חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ
מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל בְּרִיתְךָ
שֶׁחֲתַמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ
שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל
אֲכִילַת מַזּוֹן שֶׁאַתָּה זֶן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד, בְּכָל
יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה. וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ
אֲנַחְנוּ מוֹדִים לְךָ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי
כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. כְּכַתוּב: “וְאָכַלְתָּ וְשָׂבַעְתָּ
וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן
לְךָ.” בְּרוּךְ אַתָּה יְהוָה עַל הָאֶרֶץ וְעַל הַמַּזּוֹן.

Adonay our God, have mercy on Israel Your nation, and on Jerusalem Your city and on Zion where Your glory rests, and on the Kingdom of the House of David Your anointed (king), and on the great and holy house (the Temple) which is called by Your name. Our God, our Father, tend to us, feed us, provide for us, support us, and save us. Adonay our God, save us quickly from all our troubles. Adonay our God, don't let us need gifts or loans from people. Instead, (let us get things) from Your full, open, overflowing, and generous hands, so that we are not embarrassed or ashamed ever again.

The third blessing of Birkat Hamazon asks God to have mercy and rebuild Jerusalem and the Beit Mikdash (the Holy Temple in Jerusalem).

רַחֵם נָא יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שֵׁמֶךָ עָלֵינוּ. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זִוְגְנוּ, פִּרְנָסְנוּ, וְכַלְכַּלְנוּ, וְהַרְוִיחֵנוּ. וְהַרְוַח לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מִכָּל צָרוֹתֵינוּ. וְנָא אֵל תִּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ לֹא לְיָדֵי מִתְנַת בְּשָׂר וְדָם וְלֹא לְיָדֵי הַלְוָאָתָם. כִּי אִם לְיָדְךָ הַמַּלְאָה, הַפְּתוּחָה, הַגְּדוֹשָׁה וְהַרְחֵבָה, שֶׁלֹּא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעַד.

Adonay our God, be pleased and strengthen us with Your mizvot (commandments), and with the mitzvah of the seventh day, this great and holy Shabbat. Because it is a great and holy day before You, to rest on it, to relax on it, with love, according to the commandments that You wanted. And by Your will, Adonay our God, let us rest, so that there won't be troubles, problems, or grief on our day of rest. Adonay our God, let us see the comforting of Zion (Jerusalem) Your city, and the building of Jerusalem Your holy city, because You are the Master of saving and the Master of comforting.

(Please) build Jerusalem Your holy city quickly and in our days. Praised are You, Adonay, who mercifully builds Jerusalem. Amen.

When we say Birkat Hamazon on Shabbat, we add this prayer:

רָצָה וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ, וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשָׁבוֹת בּוֹ, וְלַנוּחַ בּוֹ, בְּאַהֲבָה, כְּמִצְוֹת רְצוֹנָךְ. וּבְרְצוֹנְךָ הַנִּיחַ לָנוּ יְהוָה אֱלֹהֵינוּ שְׁלֵא תִהְיֶה צָרָה, וְיִגוֹן, וְאַנְחָה, בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְהוָה אֱלֹהֵינוּ בְּנַחֲמַת צִיּוֹן עִירְךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשְׁךָ, כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנַּחֲמוֹת.

Although we almost never say amen after we say our own blessing, we do say amen after the third blessing of Birkat Hamazon. This is because the first three blessings are considered to be more ancient than the fourth blessing of Birkat Hamazon.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדֻשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

Praised are You Adonay our God, Ruler of the universe, the God, our Father, our King, our Powerful, our Creator, our Savior, our Maker, our Holy One, the Holy One of Jacob. Our Shepherd, the Shepherd of Israel, the Good King, Who does good for all, Who every day did good, and does good, and will do good for us. He provided for us, He provides for us, may He provide for us forever, with grace, kindness, and mercy, for rescuing, saving, and success, blessing and redeeming, comforting, providing, and supporting, and mercy, and life, and peace and all good, and (may he) never let us lack anything good.

May the Merciful One (God) be our King forever.

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

May the Merciful One be praised in every generation, and be glorified by us forever and for all times, and be honored by us forever and ever.

The fourth and final blessing of Birkat Hamazon talks about how good God is:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, אָבִינוּ,
מִלְכֵנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יּוֹצְרֵנוּ, קְדוֹשֵׁנוּ,
קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב
וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַטֵּיב הוּא מְטִיב
הוּא יֵיטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא
יְגַמְלָנוּ לְעַד, לְחַן, וּלְחֶסֶד, וּלְרַחֲמִים, וּלְרִוּחַ, הַצֵּלָה,
וְהַצִּלָּחָה, בְּרַכָּה, וַיְשׁוּעָה, נְחֻמָּה, פְּרִנְסָה, וְכִלְכֵּלָה,
וְרַחֲמִים, וְחַיִּים, וְשָׁלוֹם, וְכָל טוֹב, וּמְכַל טוֹב
לְעוֹלָם אֵל יַחְסְרֵנוּ.

Technically, Birkat Hamazon ends here. However, other prayers have been added which most people recite after Birkat Hamazon.

הַרְחֵמֵנוּ הוּא יְמִלְךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחֵמֵנוּ הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.

הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לְעַד
וַיִּגְצַח נְצַחִים, וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

May the Merciful One provide for us with honor.

May the Merciful One break the yoke off our necks, and let us walk, standing straight, to our land (Israel).

May the Merciful One send us many blessings on this house and this table that we ate off.

May the Merciful One send us Elijah the prophet, of blessed memory, to report good, saving, and comforting news (that the Messiah is coming).

May the Merciful One bless (my father, my teacher) the owner of this house, and (my mother, my teacher) the owner of this house, and everyone gathered here – (May God bless) us and all our families, just as Abraham, Isaac and Jacob were blessed – with everything, so may God bless us all together with a complete blessing, and let us say: Amen.

הַרְחֵמֵן הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

הַרְחֵמֵן הוּא יִשְׁבֵּר עוֹלָנוּ מֵעַל צְוָאֲרָנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצָנוּ.

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ בְרָכָה מְרֵבָה בַּבַּיִת הַזֶּה וְעַל שֻׁלְחָן זֶה שֶׁאֲכָלְנוּ עָלָיו.

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ הַנָּבִיא, זְכוֹר לְטוֹב, וַיִּבְשֹׂר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

The next paragraph is a blessing for the host of the meal, and everyone else at the meal. Some parts of this prayer will not be correct for the meal we just finished, and would be skipped.

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה וְאֶת (אִמִּי מוֹרֵתִי) בְּעַלֵּת הַבַּיִת הַזֶּה וְאֶת כָּל הַמְּסֻבִּין כָּאֵן - אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב - בְּכָל מְכַל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן.

In heaven, may they argue that we and they are worthy, so that we can be protected with peace. And let us get a blessing from Adonay, and kindness from the God that saves us, and may we find grace and a good opinion (of us) in the eyes of God and (in the eyes of) humanity.

May the Merciful One let us get to a time that is entirely Shabbat and rest for everlasting life.

May the Merciful One bless the State of Israel that it may be the first sprouting of our being saved (by the coming of the Messiah).

May the Merciful One bless and protect the soldiers of the Israel Defense Force (the Israeli Army).

At this point, there are different prayers said if it is Shabbat or a holiday. The prayer for Shabbat is:

הַרְחֵמֵן הוּא יִנְחִילֵנוּ לְיוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.

The next blessings are for the State of Israel, the United States, and the Jewish People. The word in gray is added in this siddur, but is not in most prayer books.

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת מְדִינַת יִשְׂרָאֵל שְׁתֵּהא
רְאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת חִילֵי צָבָא הַגָּנָה לְיִשְׂרָאֵל,
וַיְגַן עֲלֵיהֶם.

May the Merciful One bless our brothers, the Children of Israel who are in danger, and bring them out of darkness to light.

May the Merciful One bless this country and protect it.

May the Merciful One let us live to see the days of the Messiah and the life of the world to come.

Weekdays: He makes the saving of his King great
Holidays: He is a tower of savings to His King

All Days: And does kindness to his anointed King (David), to David and to his children forever. (God) who makes peace in the heavens, may he make peace upon us and upon all Israel, and let us say, Amen.

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת-אַחֵינוּ בְּנֵי יִשְׂרָאֵל הַנִּתְּוֹנִים
בְּצָרָה וְיוֹצִיאֵם מֵאֲפֶלֶה לְאוֹרָה.

הַרְחֵמֵן הוּא יְבָרֵךְ אֶת הָאָרֶץ הַזֹּאת, וַיְגַן עָלֶיהָ.

הַרְחֵמֵן הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם
הַבָּא.

When the next paragraph is said on Shabbat and holidays, the word “מגדול” (He is a tower) is said instead of “מגדיל” (Who makes great).

מְגַדִּיל (מְגַדוֹל) יְשׁוּעוֹת מַלְכוּ וְעֲשֵׂה חֻסֵּד לְמְשִׁיחוֹ
לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

God's holy ones: Have awe of God, for those who have awe of God don't have anything missing. Lions go hungry, but people who seek Adonay don't have anything good missing. (Psalms 34:10-11) Give thanks to God, because God is good, His goodness is forever. (Psalms 136:1) You open Your hands, and willingly satisfy everyone. (Psalms 145:16) The person who trusts Adonay is blessed; Adonay will protect him. (Jeremaih 17:7) I have been young, and also gotten older, and I have never seen a righteous person abandoned (by God) and (the righteous person's) children asking for bread. (Psalms 37:25) Adonay will give strength to his people Israel, Adonay will bless his people with peace. (Psalms 29:11).

יִרְאוּ אֶת יְהוָה קְדוֹשֵׁיוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו.
כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדוֹרְשֵׁי יְהוָה לֹא יַחְסְרוּ כֹל
טוֹב. הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ. פּוֹתַח
אֶת יָדָךְ, וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן. בְּרוּךְ הַגֹּבֵר אֲשֶׁר
יְבַטֵּחַ בַּיהוָה, וְהָיָה יְהוָה מְבֹטָחוֹ. נֶעַר הָיִיתִי גַם
זָקְנִיתִי וְלֹא רָאִיתִי צְדִיק נֶעְזֵב וְזָרְעוֹ מִבִּקֵּשׁ לֶחֶם.
יְהוָה עֲזַרְנוּ לְעַמּוֹ יִתָּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

REMEMBER: Candles can be dangerous. Please don't light them without an adult around to supervise.

Look! God is my Savior, I will trust (God) and will not be afraid; because Yah Adonay is my strength and my song, and will be my Savior. (Isaiah 12:2)

Draw water happily from the wells of salvation! (Isaiah 12:3).

Saving is for God – Let Your blessing be on Your nation (the Jewish people), *selah*. (Psalms 3:9)

Adonay Tzeva'ot (of armies) is with us, the God of Jacob is a fortress for us, *selah* (Psalms 46:12)

Adonay Tzeva'ot, the person who trusts You is lucky. (Psalms 84:13)

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Havdallah הַבְּדִלָּה

On Saturday night, when three stars come out in the sky, the Shabbat ends. As we say Havdallah, we have a cup of wine, some nice spices and a candle (which usually has more than one wick). Usually, one person of Bar or Bat Mitzvah age holds a cup of wine and says Havdallah, and everyone else says “amen” after each blessing. We begin Havdallah with a couple of verses:

יְהוָה אֱלֹהֵינוּ יְשׁוּעָתֵנוּ וְלֹא אִפְסָדָהּ, כִּי עֲזֵי וְזִמְרָת
יְהוָה יְהוּדָה, וַיְהִי לִי לִישׁוּעָה.

וּשְׂאֵבֹתָם מִיָּם בְּשִׁשׁוֹן מִמַּעֲיָנֵי הַיְשׁוּעָה!

לִיהוָה הַיְשׁוּעָה - עַל עַמְּךָ בְּרִכָּתֶךָ, סְלָה.

יְהוָה צְבָאוֹת עִמָּנוּ, מְשׁוּבָה לָנוּ אֱלֹהֵי יַעֲקֹב, סְלָה.

יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.

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Adonay, save (us)! (May the) King answer us when we call. (Psalms 20:10)

The Jews had light, happiness, joy, and gladness (at the end of the Purim story). (Esther 8:16) So may it be for us.

I will lift up the cup of victory, and call out in Adonay's name. (Psalms 116:13)

With your permission, gentlemen:

Praised are You, Adonay our God, Ruler of the universe, who creates the fruit of the vine.

Praised are You, Adonay our God, Ruler of the universe, who creates different kinds of spices.

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קִרְאָנוּ.

The next part is usually said by everyone, and then repeated by the leader:

לְיְהוּדִים הַיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וִיקָר. כֵּן תְּהִיָּה לָנוּ.

The leader continues:

כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשֵׁם יְהוָה אֶקְרָא.

סְבְרֵי מְרַנֵּן וְרַבּוֹתֵי:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

We do not drink the wine until after Havdallah is finished. Next, we say a blessing over beautiful smelling spices. This is not a special blessing for the end of Shabbat, but should be said every time we smell something nice. We make it a point to smell something nice during Havdallah because it reminds us of how sweet the Shabbat was. After this blessing, everyone smells the spices.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בוֹרֵא מִיְיָ בְשָׂמִים.

Praised are You, Adonay our God, Ruler of the universe, who creates the lights of fire.

Praised are You, Adonay our God, Ruler of the universe, who makes a difference between holy and regular, between light and dark, between Israel (the Jewish people) and the (other) nations, between the seventh day (Shabbat) and the six days of work. Praised are You, Adonay, who makes a difference between holy and regular.

Next, we say a blessing over the candlelight. We only say a blessing over a flame on Saturday night. This is because legend has it that right after the first Shabbat in the Garden of Eden, Adam learned how to make fire. After the blessing, some people look at the fire through their hands, so they can see their skin glow. Others curve their hands so they can see the shadow of their fingers in their palms.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי
הָאֵשׁ.

The last blessing of Havdallah praises God as one who makes differences between things, particularly between things that are holy and things that are regular. After this blessing, the leader drinks the wine. Some people spill some of the wine to put the candle out. Other people think that this is a waste of food and shouldn't be done.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבַדֵּיל בֵּין
קֹדֶשׁ לְחָל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין
יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְהוָה
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחָל.

Lighting Chanukah Candles

REMEMBER: *Candles can be dangerous. Please don't light them without an adult around to supervise.*

Chanukah celebrates the victory of the Jewish people over the Greeks, so that we could continue to worship God in our Beit Mikdash, the Holy Temple in Jerusalem. It also celebrates the small jug of oil that miraculously lasted for eight days.

Chanukah candles should be lit as soon after sunset as possible and near a door or a window, so people outside can see them. On the first night, we light one candle. On each night after, we add one more candle to the left of the first candle. We always light the newest candle first. We say the blessings before lighting the candles:

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֵׁל חֲנֻכָּה.**

Praised are You, Adonay our God, Ruler of the universe, who made us Holy through your commandments, and commanded us to light the Chanukah candle.

**בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.**

Praised are You, Adonay our God, Ruler of the universe, who made miracles for our ancestors in those days at this time

Praised are You, Adonay our God, Ruler of the universe, who kept us alive, supported us, and brought us to this day.

We light these candles for the miracles and wonders and saving and battles that you did for our ancestors in those days at this time at the hands of your holy Kohanim (priests). And for all eight days of Chanukah, these candles are holy. And we are not allowed to use them except only to look at them. So that we may give praise and thanks to your great name for your miracles and wonders and saving.

Our strong rock, my Savoir, it is pleasing to praise You. (Please) restore my House of Prayer (the Beit Mikdash), and there we will give a thanksgiving offering. At the moment prepare the slaughter of the barking enemy, then I will finish the dedication of the altar with hymn song.

The following blessing is only said if this is the first time the person is lighting Chanukah candles this year:

**בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מֶלֶךְ הָעוֹלָם
שֶׁחַיֵּינוּ וְקִיּמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.**

After lighting the candles we say:

**הַנִּירוֹת הַלָּלוּ אָנוּ מְדַלִּיקִין עַל הַנְּסִים וְעַל הַנִּפְלְאוֹת
וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בְּיָמִים הָהֵם בְּזֶמֶן הַזֶּה, עַל יְדֵי כַּהֲנִיךְ הַקְּדוֹשִׁים.
וְכָל שְׂמוֹנֵת יָמֵי חֲנֻכָּה הַנִּירוֹת הַלָּלוּ קֹדֶשׁ הֵם. וְאֵין
לָנוּ רְשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֲלֵא לְרְאוֹתָם בְּלִבָּד.
כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נִסֶּיךָ וְעַל
נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.**

We sing together:

**מְעוֹז צוֹר יְשׁוּעָתִי לְךָ נֶאֱהָ לְשַׁבַּח. תִּכּוֹן בַּיִת
תִּפְלְתִי וְשֵׁם תּוֹדָה נִזְבַּח. לְעֵת תִּכּוֹן מִטְבַּח מִצֶּר
הַמִּנְבַּח, אֲזִ אֶגְמֹר בְּשִׁיר מִזְמוֹר חֲנֻכַּת הַמִּזְבֵּחַ.**