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SHABBAT NOTES

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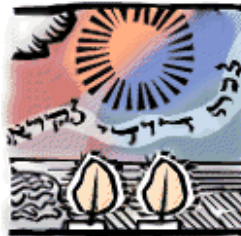
THE DAY OF REST



HILLEL'S JOSEPH MEYERHOFF
CENTER FOR JEWISH LEARNING

**SHABBAT NOTES
WAS PRODUCED FOR
HILLEL'S
BIRTHRIGHT ISRAEL PROGRAM
BY THE
JOSEPH MEYERHOFF CENTER
FOR JEWISH LEARNING.
Compiled and Edited by Geoffrey B. Menkowitz**

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May, 2001**



*The Sabbath is a Queen whose coming changes even
the humblest home into a palace.*

Talmud *Shabbat* 119a



This little booklet was compiled to communicate a sense of what Shabbat is all about by providing an overview of some of the ritual associated with Shabbat observance along with insightful perspectives on the nature of the Sabbath within Jewish tradition. "Shabbat Notes" is designed to be used as a companion text to guide and enhance the celebration of Shabbat or simply to be leafed through at your leisure. Enjoy.

**This booklet is yours to keep.
If you do not wish to keep it, please return it to Hillel
as it contains sacred texts.**

GLOSSARY

- Motsi** - "[The one who] brings forth [bread]." The blessing recited over bread and before eating.
- Ner(p. Nerot)** - Candle(s)
- Netilat Yadayim** - Literally, "lifting up hands." The phrase is used to identify the custom of washing hands before eating bread.
- Oneg** - "Joy, Delight." Shabbat is a day of *oneg*. The term also refers to the social gathering after a Shabbat evening service or to a study session and get-together on a Shabbat afternoon.
- (The) Rabbis** - "My master(s)." The title used to describe the generations of Jewish scholar-leaders who created post-biblical literature such as the Mishna, Talmud, and various Midrashic texts. The term "sages" is often used interchangeably to describe these same leaders.
- Saturday** - "Day of Saturn," so named in honor of the Roman god Saturn who was worshiped as the deity of seed sowing.
- Se-uda** - "The Third Meal." The third meal eaten in honor of Shabbat. Se-uda *Shelishit* Shelishit is a light meal eaten toward the end of Saturday afternoon.
- TALMUD** ("Study" or "learning") The body of teaching which comprises the commentary and discussions of the early Rabbis on the Mishna of Rabbi Judah Hanasi. Divided into the same orders and tractates as the Mishna, the Talmudic discussions are always printed together with their corresponding parts of Mishna. The *Babylonian Talmud* is the interpretation and elaboration of the Mishna as developed in the great academies of Babylonia between the 3rd and 5th centuries, CE, and is considered more authoritative than the smaller *Jerusalem Talmud*, developed in the great academies of Palestine before the 5th century.
- Zachor** - "Remember." In Exodus 20:8 we are commanded, "*Zachor et yom hashabat lekadesh*" ("Remember the Sabbath day to keep it holy.")
- Zemirot** - "Songs." Special musical selections sung at the table on Shabbat and festivals.



**The Jewish
Renaissance Project**

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GLOSSARY

Besamim – The spices used in the Havdalah service.

Bircat HaMazon - “The Blessing of Food.” The blessings of thankfulness recited after meals.

Challah - Special Shabbat and holiday bread. See p.11

Erev - “Evening, eve.” The time prior to the start of Shabbat or a festival. Thus, for example, “Erev Shabbat” refers to Friday, especially the afternoon and early evening before the beginning of Shabbat.

Eruv – A Talmudic legal fiction which removes some of the restrictions dealing largely with the transportation of objects on Shabbat.

Hachnasat Orchim - “Bringing in the guests.” Home hospitality on Shabbat is a *Mitzvah* (Commandment).

Haftarah - “Conclusion.” A section from the prophetic books of the Bible read on Shabbat and holidays after the reading of the Torah.

Halacha - “Law.” (From the root meaning “to go,” the way in which a Jew should “walk” in life.) Halacha is the term used to describe Judaism’s legal tradition.

Havdalah Service - The ceremony marking the end of Shabbat and Festivals. The Havdalah blessings refer to separating the holy from the ordinary.

Kabbalat Shabbat - “Welcoming Shabbat.” The traditional synagogue service conducted in order to “welcome” the Sabbath bride or queen while the sun sets on Friday evening.

Kedusha - “Holiness.” The Hebrew word also has the connotation of separation, setting aside.

Kiddush - “Sanctification.” Prayers recited, usually over wine, to mark the holiness of Shabbat or festivals. The term is also used as a term for the festive gathering after a morning service on such days

Melacha - “Work.” The Talmud enumerates thirty-nine categories of work prohibited on Shabbat.

Menucha - “Rest.” The goal of Shabbat achieved by both the abstinence from weekday activities and the pursuit of other activities that refresh the “soul” of the Jew.

MISHNA - The first legal codification of basic Jewish law, arranged and redacted by R. Judah Hanasi about 200 C.E. The Mishna is the nucleus for all *Halacha*, and contains the basic Oral Law which was transmitted through the generations.

Mitzvah (pl. *Mitzvot*) - “Commandment.” Religious duty or obligation.

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UNDERSTANDING SHABBAT

Shabbat embodies the essence of Judaism, symbolizing the relationship of the Jewish people to God and to humankind. So important is the Sabbath that it alone of all the Jewish festivals is mentioned in the Creation story and in the Ten Commandments; not even Yom Kippur shares that privilege.

The Ten Commandments appears twice in the Torah, once in Exodus and again in Deuteronomy. In the first instance the Fourth Commandment begins with the words: "Remember the Sabbath day, to keep it holy" (Exodus 20:8-11). The Sabbath refers to the day God ceased from the labor of creation, the seventh day. In imitation of God we pause from our weekday activities to celebrate and rejoice in the wonders of creation.

The Fourth Commandment in Deuteronomy differs in two significant ways from its formulation in Exodus. First it begins with, "Observe [not "Remember"] the Sabbath day, to keep it holy" (Deuteronomy 5:12-15). Second, instead of referring to God's resting on the seventh day as a model for human conduct, it cites the Israelites Exodus from Egypt as the basis for observing the Sabbath. The Jews are reminded: "You were a slave in the land of Egypt and the Lord your God brought you out with an outstretched arm; therefore, the Lord your God commanded you to observe the Sabbath day" (Deuteronomy 5:15).

By referring to the Exodus from Egypt, the Fourth Commandment reminds Jews of their covenant with God, the lessons of their history and the evils of slavery. The Torah, recognizing the ease with which humans enslave themselves to ideas, routines and to one another, provided the Sabbath as a weekly counter-force. One who never experiences freedom may neither yearn nor strive for it, but the slave who tastes freedom even one day a week will eventually rebel against enslavement.



FOOD FOR SHABBAT

GRANDMOTHER'S FRIDAY SOUP

Yield: About 12 servings

- 3 LB. Fryer (That's a Chicken!)
- 3 quarts water
- 1 Tablespoon salt
- 1 tsp. pepper

Place in pot and bring to a boil while cutting up vegetables.

- 3 stalks celery
- 5 carrots
- 1 onion
- 3 potatoes
- 1 cup steel cut oats (usually found in health food stores)

Cut veggies in bite-sized pieces. Add to pot and simmer for 1 hour, stirring every 15 minutes to prevent oats from sticking. When finished cool and cut chicken up in soup and serve.

NO FAIL POTATO KUGEL

Yield: 10 servings

- 8 large Potatoes, Grated
- 1 large Onion
- 4 Eggs, salt and pepper to taste
- Oil, to cover an 9 x 13- inch dish about 1/8th inch up the side

Grate potatoes. Put onion, eggs, salt (1 tsp. approximately) and pepper (same) into blender and blend well. Add to potatoes.

While you are doing that place oil in Pyrex and heat it in a 375 degree F oven. When oil is hot pour into bowl of potato mixture. Mix and immediately pour entire mixture back into Pyrex dish. Bake at 375 degrees F till top is dark golden color.

FOOD FOR SHABBAT

The Roman Emperor [Hadrian] asked Rabbi Joshua ben Hanania, "Why is it that Shabbat dishes have such a fragrant scent?"

Rabbi Joshua answered, "We put in a special spice called Sabbath."

The Emperor said, "Please give me some of that spice."

Rabbi Joshua answered, "It is effective only for those who keep the Sabbath."

Talmud, *Shabbat* p.119a

Some Recipes for Friday Night Dinner:

ALWAYS SUCCESSFUL CHALLAH

- 9 cups flour - divided use
- 1 1/4 c sugar
- 3 packages of dry yeast
- 1 Tbsp salt
- 2 1/2 c lukewarm water
- 1/2 c oil
- 4 eggs
- Beaten egg and poppy or sesame seeds



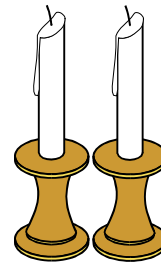
In a large bowl, combine 2- 1/2 c flour, sugar, yeast, salt, water, and oil. Mix well. Add eggs and 1- 1/2 c flour. Mix well. Then add remaining flour, one cup at a time. Mix in between each cup of flour. Knead well. Let rise, covered with a towel, for 2 to 2- 1/2 hours. Divide dough and braid into three large or five small *Challahs*. Brush with beaten egg and sprinkle either poppy seeds or sesame seeds. Bake in a 350 degrees F oven for 30 minutes.

CANDLE LIGHTING

The custom of lighting candles may have originated as a protest against the old Babylonian superstition which considered the "moveable" Sabbath of the Babylonians as an unlucky and gloomy day on which people would use neither fire nor light.

Another probable explanation is the fact that the last work performed before the Sabbath was the preparation of light to last through the night. In time this normal act became associated with the ushering in of the Sabbath and thus became a religious ceremony.

In later times the lights were interpreted as commemorating the ancient custom of weekly refilling and kindling the Menorah in the Temple. Today the importance of the candle lights lies in their being the symbol of the joyous delight that fills the Jewish home on Shabbat.



Why do we kindle TWO Shabbat lights?

In early Talmudic times [1st Century B.C.E.] the average dwelling had three rooms: a kitchen, a living room and a bedroom. Normally, two candles were lighted, one for the kitchen and one for the living room. This normal act, once it became associated with the ushering in of Shabbat, became an established religious rite.

There also exists an interpretation that these two candles correspond to the two different words (*zachor*/remember and *shamor*/observe) that begin the Shabbat commandment in the two versions of the Ten Commandments (see "Understanding Shabbat," p.1)

**The lighting of candles marks the formal
beginning of Shabbat.**

BLESSINGS OVER CANDLES



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Baruch ata Adonai, Eloheinu melech ha'olam,
asher kid'shanu b'mitz'votav v'tzivanu l'hadlik ner shel Shabbat.

Praised are You, Sovereign of the Universe, who has sanctified us
with Your commandments and has commanded us to kindle light
for the Sabbath.

THE SABBATH AS AN INSTRUMENT OF PERSONAL AND SOCIAL SALVATION

MORDECAI M. KAPLAN

An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvas. Living is also an art. We dare not become absorbed in its technical processes and lose our consciousness of its general plan...The Sabbath represents these moments when we pause in our brushwork to renew our vision of the object. Having done so we take ourselves to our painting with clarified vision and renewed energy. This applies alike to the individual and the community. For the individual the Sabbath becomes thereby an instrument of personal salvation; for the community an instrument of social salvation.

A great pianist was once asked by an admirer: How do you handle the notes as well as you do?" The artist answered: "The notes I handle no better than many pianists, but the pauses between the notes - ah! that is where the art resides."

In great living, as in great music, the art may be in the pauses. Surely one of the enduring contributions which Judaism made to the art of living was the Shabbat, the pause between the notes." And it is to the Shabbat that we must look if we are to restore to our lives the sense of serenity and sanctity which Shabbat offers in such joyous abundance.

-Likrat Shabbat

IDOLS OF TECHNICAL CIVILIZATION

excerpted from an article by Schnur, Zlotowitz, and Hirt-Manheimer

"On the seventh day," wrote the modern sage Abraham Heschel, "[one] has no right to tamper with God's world, to change the state of physical things." On that day we should set aside our technological mastery of nature. Believing Shabbat to hold our best hope for progress, Heschel described the seventh day as "one day a week for freedom, a day on which we would not use the instruments that have been so easily turned into weapons of destruction...a day in which we stop worshiping the idols of a technical civilization."

Rabbi Irving Greenberg called the Shabbat "the temporary anti-reality of perfection." On the Sabbath, he wrote, "all things are seen through the eyes of love, as if all nature were perfect, in harmony with itself and with us." In Greenberg's view this foretaste of the redemption is not a substitute for redemptive action. "Thanks to Shabbat," he continued, "there is enough fulfillment in the here and now to keep people in motion toward the final consummation...The world was meant to be perfect. Says the Shabbat: 'Experience that perfection. Now, go and make it happen.'"

More than Israel has kept the Sabbath,
the Sabbath has kept Israel.

A Jew who feels a real tie with the life of his people throughout the generations will find it utterly impossible to think of the existence of Israel without the Sabbath. One can say without exaggeration that more than Israel has kept the Sabbath, the Sabbath has kept Israel. Had it not been for the Sabbath, which weekly restored to the people their "soul" and weekly renewed their spirit, the weekday afflictions would have pulled them farther and farther downward until they sank to the lowest depths of materialism as well as ethical and intellectual poverty.

-Ahad Ha-'Am

THE ROOTS OF SHABBAT

article by Bernard M. Zlotowitz

According to traditional Jewish belief, the Sabbath has its origin in God's divine command to observe the seventh day as a day of rest and sanctification. Scholars, on the other hand are divided in their opinion of the Sabbath, though they all agree that it was borrowed from another culture. Some scholars contend that its origin is Babylonian. The Babylonians believed the seventh, fourteenth, twenty-first, and twenty-eighth days of the month (following the phases of the moon) were evil days and therefore the physician, the oracular priest, and the king ceased all labor on these days. The cessation of work they called *Sabattu* was based upon fear and had no relation to the biblical concept of the Sabbath as a day of rest.

Other scholars contend the Hebrews borrowed the concept from the Canaanites, whose primitive agricultural calendar was based on a seven day week. Here, too, the number seven was regarded as evil and unlucky, a potential source of ill fortune to be avoided at all costs. They viewed this final day of the week as a day when evil spirits abounded, and therefore as a day in which human labor would not prosper.

The ancient Hebrews, however, transformed this negative character of the seventh day into one of joy, refraining from labor because it was a day of gladness of spirit. None of the scholarly theories explain how and why the Jews, who were supposed to have borrowed the Sabbath from the Canaanites or the Babylonians, accomplished this transformation.

Traditionally Judaism teaches that the Sabbath was unique to ancient Hebrew culture and not influenced by others. It contends that the Sabbath as a day of rest and joy is our special contribution to the world, a gift from the Jewish people to all humankind.

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to the *holiness in time*. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world...

The seventh day is like a palace in time with a kingdom for all. It is not a date but an atmosphere.

-Rabbi Abraham Joshua Heschel, *The Sabbath*

SHALOM ALEICHEM

Shalom Aleichem, which dates back to the seventeenth century, became a customary home song because of its connection with the talmudic legend that two angels accompany a Jew on the way home from synagogue on Friday evening. If the home has been prepared to honor Shabbat, the good angel says, "So may it be next Shabbat," and the evil angel reluctantly says, "Amen." If the home is not ready for Shabbat, the evil angel can say, "So may it be next Shabbat," and the good angel must respond, "Amen."

שְׁלוֹם עֲלֵיכֶם, מְלַאֲכֵי הַשָּׁרָת, מְלַאֲכֵי עֲלִיוֹן,
מִמְּלַךְ מְלֹכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם, מְלַאֲכֵי הַשָּׁלוֹם, מְלַאֲכֵי עֲלִיוֹן,
מִמְּלַךְ מְלֹכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

בְּרַכּוֹנֵי לְשָׁלוֹם, מְלַאֲכֵי הַשָּׁלוֹם, מְלַאֲכֵי עֲלִיוֹן,
מִמְּלַךְ מְלֹכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

צְאֵתְכֶם לְשָׁלוֹם, מְלַאֲכֵי הַשָּׁלוֹם, מְלַאֲכֵי עֲלִיוֹן,
מִמְּלַךְ מְלֹכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

Shalom aleichem malachei hashareit, malachei elyon,
Mimelech mal'chei ham'lachim hakadosh baruch hu.

Boachem l'shalom, malachei hashalom, malachei elyon,
Mimelech mal'chei ham'lachim hakadosh baruch hu.

Bar'chuni l'shalom, malachei hashalom, malachei elyon,
Mimelech mal'chei ham'lachim hakadosh baruch hu.

Tzeit'chem l'shalom, malachei hashalom, malachei elyon,
Mimelech mal'chei ham'lachim hakadosh baruch hu.

Peace be to you, ministering angels,
messengers of the Most High, of the supreme Sovereign,
the Holy One, ever to be praised.

Enter in peace, O messengers of the Most High, of the
supreme Sovereign, the Holy One, ever to be praised.
Bless us with peace, O messengers of the Most High, of the
supreme Sovereign, the Holy One, ever to be praised.
Depart us in peace, O messengers of the Most High, of the
supreme Sovereign, the Holy One, ever to be praised.

KIDDUSH

As a reminder of the origin of Shabbat, we introduce the blessing over the wine with the following verses from the Torah.

קידוש: (Recite Silently) – וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי וַיְכַלֹּה הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבּוֹת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ. כִּי בּו שָׁבַת מְכַל מְלַאכְתּוֹ. אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

(Recite Silently: Vayehi erev, vayehi voker, yom ha-shishi.)

Vayechulu ha-shama'yim v'ha-aretz v'chol tseva'am, vayechal Elohim ba'yom hash'vi-i melach'to asher asa; vayishbot ba'yom hash'vi-i mikol m'lachto asher asa. Vayevarech Elohim et yom ha'shvi-i vayekadesh oto, ki vo shavat mikol melach'to asher bara Elohim la'asot.

And there was evening and there was morning, the sixth day. The heaven and the earth were finished and all there array. And on the seventh day God finished the work which God had been doing, and God ceased on the seventh day from all the work which had been done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation which had been done. (Genesis 1:31. 2:1-3)



סְגִרֵי מְנוּ וּמְנוּ וּבְמִנְיָוִי:
 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַגֶּפֶן: בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשָׁבַת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ. זְכֵרֹן לְמַעֲשֵׂה בְרֵאשִׁית: כִּי הוּא יוֹם תְּחִלָּה לְמַקְרָאֵי קִדְּשׁ. זְכֵר לַיְצִיאַת מִצְרַיִם: כִּי-בָנוּ בְּחֶרֶף וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וְשָׁבַת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ: בָּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשָּׁבֶת:

Baruch ata Adonai, Eloheinu melech haolam, borei p'ri hagafen. Baruch ata Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'ratza vanu, v'shabat kod'sho b'avaha uv'ratzon hinchilanu, zikaron l'ma'asei v'reisheet. Ki hu yom t'chila l'mikra'ei kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim, v'shabat kod'sh'cha b'avaha uv'ratzon hin'chaltanu. Baruch ata Adonai, m'kadeish hashabat.

We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine. We praise You, Eternal God, Sovereign of the universe: You call us to holiness with the Mitzvah of Shabbat—the sign of Your love, a reminder of Your creative work, and the liberation from Egyptian bondage: our day of days. On Shabbat especially, we hearken to Your call to serve You as a holy people. We praise You, O God, for the holiness of Shabbat.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְרִי הַגֶּפֶן:

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

We praise You, Eternal God, Sovereign of the universe:
 Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מִיְנֵי בְשָׂמִים.

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

We praise You, Eternal God, Sovereign of the universe:
 Creator of the world's spices.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

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

We praise You, Eternal God, Sovereign of the universe:
 Creator of the lights of fire.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמְבַדִּיל בֵּין קִדְּשׁ לְחוֹל. בֵּין אוֹר לְחוֹשֶׁךְ. בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בָּרוּךְ אַתָּה יי הַמְבַדִּיל בֵּין קִדְּשׁ לְחוֹל.

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

We praise You, Eternal God, Sovereign of the universe: You make distinctions, teaching us to distinguish the commonplace from the holy; You create light and darkness, Israel and the nations, the seventh day of rest and the six days of labor. We praise You, O God; You call us to distinguish the commonplace from the holy.

שְׁבוּעַ טוֹב!

Shavuah Tov—Have a good week!

HAVDALAH: THE CONCLUSION OF SHABBAT

Shabbat ends Saturday evening with the appearance of the first stars. The closing ceremony (Havdalah, meaning separation) marks the passage from the sacred to the everyday, from Sabbath to the rest of the week. This ceremony is performed in the synagogue and at home on Saturday night, after the evening prayers. Blessings are recited over a cup of wine (filled to the brim to symbolize abundance), over spices or aromatic plants, and (in modern times) over a braided candle.

הִנֵּה אֵל יְשׁוּעָתִי אֲבִטַח וְלֹא אֶפְחָד. כִּי עֲדֵי וְזִמְרַת יְהוָה.
וַיְהִי לִי לִישׁוּעָה. וְשָׂאֲבַתֶּם מִים בְּשִׁשׁוֹן. מִמַּעַיְנֵי הַיְשׁוּעָה. לִיהוָה
הַיְשׁוּעָה. עַל עֲמֻד בְּרִכְתּוֹךָ סֵלָה. יְהוָה צְבָאוֹת עֲמָנוּ. מִשְׁגָּב לָנוּ
אֱלֹהֵי יַעֲקֹב סֵלָה. יְהוָה צְבָאוֹת. אֲשֶׁר־י אָדָם בִּטַּח בָּךְ. יְהוָה
הוֹשִׁיעָה. הַמְלִיךְ יַעֲנֵנִי בַיּוֹם קָרְאָנוּ. לַיהוּדִים הִיְתָה אוֹרְהָ וְשִׁמְחָה.
וְשִׁשׁוֹן וְיִקְרָ. כֵּן תִּהְיֶה לָנוּ. כּוֹס יְשׁוּעוֹת אֲשָׂא. וּבְשֵׁם יְהוָה אֶקְרָא.

Henei Eil yeshuati evtach evtach v'lo' efchad, ki azi v'zimrat Ya Adonai, vayihi li lishua. U'shavtem mayim b'sason mimainei ha'yeshua. Ladoni ha'yeshua, al amcha virchatecha selah. Adonai tzevaot imanu, misgav lanu Elohei Ya'akov selah. Adonai tzevaot, ashrei adam boteach bach. Adonai hoshiah, ha'malech ya'aneinu v'yom koreinu. La'yehudim ha'yitah orah v'simcha, v'sason vikar, kein ti'hiyeh lanu. Kos y'shuot esah, u'vesheim Adonai ekrah.

Behold! God is my deliverance; I will be confident and unafraid. God is my strength, my song and my salvation. In joy we drink from the wells of salvation. God will rescue us and bless our people. The God of all creation is with us; the God of Israel is our refuge. Happy are those who trust in God. The Jews had light, and joy, delight, and honor; so may it be for us I lift up the cup of deliverance and call upon the Holy One.

Why is the Havdalah candle braided?

Since the blessing of light at Havdalah refers to God as “Creator of the Lights of fire,” the rabbis of the *Talmud* taught that the Havdalah candle should have at least two (if not more) wicks. The result was the braided candle that we use today.

Kiddush is the Hebrew word for “Sanctification.” It comes from the same Hebrew root as *kadosh*, which means “holy” or “set apart.”

The structure of the Friday evening Kiddush consists of the one line blessing over the wine and a blessing sanctifying the day of Shabbat.

The Kiddush is the prayer with which we sanctify Shabbat. The rabbis reasoned that there was an obligation to sanctify Shabbat as a result of their reading the commandment in the Book of Exodus (20:8). Where the text states, “Remember the Sabbath day and keep it holy,” the rabbis determined that making Shabbat holy meant sanctifying it with a blessing. The two part Kiddush on Friday night is that blessing.

Because Shabbat is associated with joy and because wine is also understood in Jewish tradition to be a symbol of joy, the rabbis declared that Shabbat should be sanctified with wine.

It is important to note that Kiddush is not a prayer in which wine is sanctified. Rather, it is a prayer in which the wine is used in order to sanctify Shabbat.

Lechayim!

The classic Jewish toast before drinking wine or other beverages is “Lechayim,” which means “To life.” The toast has Talmudic roots insofar as it was the custom during that period to give wine to bereaved persons who were sitting in mourning. When wine was then used in joyous settings, the mood was of course, very different. To make the distinction clear, the drinking of wine in these settings was accompanied by the hope that it should only be *lechayim* (for life) – for reasons of joy and gladness rather than for grief.



WASHING OF THE HANDS

After making Kiddush there is a tradition to prepare for the blessing over bread by washing their hands. This is meant to be a ritual washing and is not necessarily for the cleaning the hands. When one washes, it is customary to first remove all jewelry from one's hands. After washing, it is customary not speak until *Hamotzi* has been recited, but to wait quietly or sing a *nigun* (a song without words) until everyone present has finished washing. To perform the hand-washing ritual: fill a cup of water and pour it over your right hand. Next, take the cup in your right hand and pour it over your left hand. This is repeated until each hand has water poured over it twice. After this has been completed, the following blessing is said before drying your hands:

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו
במצותיו וצונו על גטילת ידים:

Baruch ata Adonai, Eloheinu melech ha'olam, asher
kid'shanu b'mitz'votav v'tzivanu al n'tilat yadayim.

Praised be our Eternal God, Ruler of the universe: You hallow us
with Mitzvot, and command us to wash our hands.

MOTZI:

BLESSING OVER THE BREAD

Right before we begin to Shabbat dinner, two uncut loaves of challah are uncovered. As they are raised, the following blessing is recited. After the blessing, the Challahs are lightly salted then cut or torn into pieces which are distributed to everyone present. The salt symbolizes the bread offerings that were part of the temple service in Jerusalem.

ברוך אתה יי אלהינו מלך העולם. המוציא
לחם מן הארץ:

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

Praised be our Eternal God, Ruler of the universe: who brings
forth the bread from the earth.

Before Rabbi Simcha recited the blessing for bread, he would first look at the bare ground. He wanted to be inspired by an appreciation of the contrast between the dust of the earth and the fine bread which it brought forth.

KIDDUSH FOR SHABBAT MORNING

וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת. לַעֲשׂוֹת
אֶת-הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אוֹת הִיא לְעָלָם. כִּי-שִׁשֶּׁת יָמִים עָשָׂה
יְיָ אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפֹשׁ:

V'sham'ru v'nei Yisrael et haShabbat, la'asot et-haShabbat
l'dorotam b'rit olam. Beini uvein b'nei Yisrael ot hi l'olam, ki
sheishet yamim asah Adonai et-hashamayim v'et-ha'aretz,
uvayom hash'vii shavat vayinafash.

*The children of Israel shall keep the Shabbat, observing Shabbat as
an eternal covenant for all generations. It is a sign forever between
Me and the people of Israel, for Adonai made the heavens and earth
in six days; but on the seventh day, God rested and was refreshed.
Exodus 31:16-17)*

עַל כֵּן בָּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.
סְבָרִי מְרַנֵּן וּרְבָנָן וּרְבוֹתֵי:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הַגָּפֶן.

Al kein bay-rach Adonai et yom haShabbat le'kadshay-hoo.
Savree meranan v'rabbanan v'rabotai:
Baruch Ata Adonai, Eloheinu Melech ha'olam, borei p'ri hagafen.

*Therefore God blessed the Shabbat day and sanctified it.
By your leave my masters and teachers:
Blessed are You, Adonai our God, Ruler of the Universe,
Creator of the fruit of the vine.*

THE WORDS OF MARCIA FALK

In an ideal world, we might be aware of the potential for holiness at every moment of every day. Judaism reaches toward this ideal in the many opportunities it finds for blessing in our daily life. Yet in the real world, the business of life -- the busy-ness of life -- often seems to distract us from our most profound connections. In truth, this is not the fault of dailiness, and it may not even be the fault of our work; rather, our own failure to be attentive to what matters is ultimately what gets in our way. Somehow we find, in the words of the poet, that

Will

Three generations back
my family had only

to light a candle
and the world parted.

Today, Friday afternoon,
I disconnect clocks and phones.

When night fills my house
with passages,

I begin saving
my life.

the world is too much with us: getting and spending, we lay waste our powers. So, to return us to a sense of balance, to help us regain our perspective, we are given an opportunity to pause -- a chance to step back from our occupation with the world and to appreciate instead our very being-in-the-world. This is the Sabbath, the day of rest, Judaism's magnificent invention. This is the day in which the routines of work are abandoned and time seems to become a different dimension. From sundown on Friday until the first stars of Saturday night, we disconnect the ordinary clocks that run our lives and dismantle the everyday systems of communication. In their absence, time flows like a balm, as we focus our awareness in solitude and celebrate in community, taking delight in the whole of creation.

Where does the word "Challah" come from?

In biblical as well as in later Hebrew, "*Challah*" means a round loaf or cake. The word "*Challah*" originally referred to the dough offering set aside for the priests during the time of the Temple in Jerusalem. After the destruction of the Temple, Jews continued setting aside part of their dough when they baked Shabbat and holiday breads. Eventually, the term "*Challah*" was also applied to these loaves themselves.



- ◆ When we pause to recite the Motsi before a meal begins, our goal is to sensitize ourselves to the fundamental blessings that surround us. We thank God for creating the world in such a way that life can sustain itself. Consider the following...

When the world was created,
God made everything a little bit incomplete.
Rather than making bread grow out of the earth,
God made wheat grow
so that we might bake it into bread.
Rather than making the earth of bricks,
God made it of clay
so that we might bake the clay into bricks.
Why?
So that we might become partners
in completing the work of creation.

BLESSINGS AFTER THE MEAL

It is customary to conclude meals with *Birkat HaMazon* (Blessings after the Meal). The commandment to thank God after a meal is of Scriptural origin: “*And you shall eat and you shall be satisfied and you shall bless . . .*” (*Deut. 8:10*). As the verse indicates, the Scriptural requirement applies only when one has eaten his/her fill. From earliest times, however, the Jewish people has undertaken to express its gratitude even after a modest meal, provided one had eaten at least as much bread as the volume of an olive. On Shabbat, Birkat HaMazon begins with Psalm 126, an ancient prophetic poem of yearning for return from the Babylonian exile. The blessing continues with an invitation, said only when three or more people are present, wherein the group “comes together” to praise God. After the invitation, their are traditionally four sections: the first thanks God for nourishment, the second for the land of Israel, the third is for Jerusalem, and the fourth section is for God’s goodness.

ON SHABBAT:

Shir Hama-a-lot, b’shuv Adonai et shivat Tzion hayinu k’cholmim.

Az y’malei s’chok pinu ul-shoneinu rina,

az yomru vagoyim: Higdil Adonai la-a-sot im eileh.

Higdil Adonai la-a-sot imanu, hayinu s’meichim. Shuva

Adonai

et sh’viteinu ka-afikim banegev. Hazor’im b’dima

b’rina yik-tzoru. Haloch yeileich uvacho, nosei meshech

hazara. Bo yavo v’rina nosei alumotav.

A song of ascents. When Adonai brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: “Adonai has done great things for them.” Truly, Adonai has done great things for us. And we rejoiced. Bring us from exile, Adonai, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.

Leader: Rabotai [chaveirai] n’varech.

Group (Leader Repeats): Y’hi sheim Adonai m’vorach mei-atah v’ad olam.

Leader: Birshut maranan verabanan verabotai [Birshut chaveirau], n’vareich (Eloheinu) she-achalnu mishelo.

Group (Leader Repeats): Baruch (Eloheinu) she-achalnu mishelo uv-tuvo chayinu.

All: Baruch hu u-varuch sh’mo.

Let us thank God. Blessed is the name of God now and forever. With your permission, let us thank God whose food we have eaten. Blessed is God whose food we have eaten and through whose goodness we live. Blessed is God and Blessed is God’s name.

Baruch atah Adonai Eloheinu melech ha-olam, hazan et ha-olam kulo b’tuvo

b’chein b’chesed uv-rachamim,

hu notein lechem l’chol-basar, ki l’olam chasdo,

Uv-tuvo hagadol tamid lo chasar lanu

v’al yechar lanu mazon l’olam va-ed.

Ba-avur sh’mo hagadol, ki hu Eil zan um-farneis lakol,

u-meitiv lakol u-meichin mazon l’chol-b’riyotav asher bara.

Baruch atah Adonai, hazan et hakol.

Blessed is Adonai our God, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God’s mercy is everlasting. With abundant goodness we have never lacked, and may we never lack sustenance forever in God’s great name. God sustains all, does good to all, and provides food for all the creatures created. Blessed is Adonai, who provides food for all.

1

כשבת:

שיר המעלות. כשוב יי את-שיבת ציון היינו כחלמים.

אז ימלא שחוק פיננו ולשוננו רנה.

אז יאמרו בגוים: הגדיל יי לעשות עם אלה.

הגדיל יי לעשות עמנו. היינו שמתים. שובה יי

את-שבתנו כאפקים בגב. הורעים בדמעה

ברנה יקצרו. הלוח ילך ובכה. נשא משך-הזרע

בא יבא ברנה נשא אלתיו.

2

רבותי תכריני נברך.

יהי שם יי מברך מעתה ועד עולם.

ברשות מרנני וברנני ורבותי וברשות תכריני.

נברך (אלהינו) שאכלנו משלו.

ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

ברוך הוא וברוך שמו:

3

ברוך אתה יי אלהינו מלך העולם.

הזן את-העולם כולו בטובו

בחן בחסד וברחמים.

הוא נותן להם לכל-בשר כי לעולם חסדו.

ובטובו הגדול תמיד לא חסר לנו

ואל יחסר-לנו מזון לעולם ועד.

בעבור שמו הגדול. כי הוא אל זן ומפרנס לכל.

ומיטיב לכל ומכין מזון לכל-ברייתיו אשר ברא:

ברוך אתה יי. הזן את-הכל.

SONGS FOR SHABBAT

- 1 Hinei mah tov u'mah na'im, הנה מה-טוב ומה-נעים
Shevet achim, gam yachad. שבת אחים גם יחד:
Behold, how good and how pleasant it is when brothers (and sisters) sit together. - Psalm 133:1
- 2 David, Melech Yisrael, דוד מלך ישראל חי וקים:
chai v'kayam. David, King of Israel lives and endures.
Talmud, B. Rosh HaShanah p. 25a
- 3 Oseh shalom bimromav, עשה שלום במרומי
Hu ya'aseh shalom aleinu הוא יעשה שלום עלינו
V'al kol Yisrael: V'imru, Amen.
May the One who makes peace in the high heavens make peace upon us and upon all of Israel, and let us say, Amen.
Words from liturgy (Kaddish, Birkat hamazon, Amidah, etc.)
- 4 Kol ha'olam kulo, כל העולם כולו גשר צר מאד
gesher tzar me'od, והעקר לא לפחד כלל:
V'ha'ikar lo l'fached klal.
All the world is a very narrow bridge; the main thing to remember is not to fear anything. - Rabbi Nachman of Bratzlav
- 5 Lo yisa goy el goy cherev לא-ישא גוי אל-גוי חרב
Lo yilm'du od milchamah. ולא-ילמדו עוד מלחמה:
Nation shall not lift up sword against nation, they shall not study war anymore. - Isaiah 2:4
- 6 Eretz ztavat halav u'd'vash! ארץ זבת חלב ודבש:
Land of milk and honey! - Exodus 3:8
- 7 L'shana Haba'a Bi'rushalayim לשנה הבאה בירושלים:
Hab'nuya. *Next Year in Rebuilt Jerusalem!*
-Words from the Passover Haggadah

Harachaman hu yezakeinu limot hamashiach ulchayei ha'olam haba. Magdil (migdol) yeshuot malko, ve'oseh chesed limshicho leDavid ulizar'o ad olam. Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol-yisraeil ve'yimru amen. Yiru et adonai kidoshav, ki ain machsor lerei'av kefirim ra'shu ve'raevinu, v'dorshei adoni Adoni lo yachseru chol tov. Hodu ladoni ki tov, ki le'olam chasdo. Poteiach ye yadecha, umasbi'a lechol chai ratzon. Baruch hagever asher yivtach badonai, vehayah Adonai mivtacho. Na'ar hayiti gam zakanti velo ra'iti tzadik ne'ezav, vezar'o mevakesh lachem. Adonai oz le'amo yitein, Adonai yevareich et amo vashalom.

15

הַרְחַמֵּן הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. מַגְדִּיל [מִגְדוֹל] יֵשׁוּעוֹת מַלְכוֹ וְעוֹשֶׂה חֶסֶד לְמִשְׁחֹו לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם. עוֹשֶׂה שְׁלוֹם בְּמִרְוָמוֹ. הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל. וְאִמְרוּ אָמֵן. יִרְאוּ אֶת יְהוָה קְדוֹשׁ. כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבוּ. וְדָרְשׁוּ יְהוָה לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לַיהוָה כִּי טוֹב. כִּי לְעוֹלָם חֶסֶדוֹ. פּוֹתֵיחַ אֶת יְדוֹ. וּמְשַׁבֵּיעַ לְכָל חַי רִצּוֹן. בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה. וְהָיָה יְהוָה מְבַטְחוֹ. נַעַר הָיִיתִי גַם זָקֵנְתִי. וְלֹא רָאִיתִי צָרִיק נִעְזֵב. וְזַרְעוֹ מְבַקֵּשׁ לַחֵם. יֵי עֵז לְעַמּוֹ יִתֵּן. יֵי יְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם.

May the compassionate One allow us to merit the days of Messiah and the days of the World to come. God is a Tower of salvations of his king and does kindness to his anointed one, to David and his descendants forever. He who makes peace in His celestial heights, may He make peace for us and for all Israel, and say Amen. Fear God, his holy ones for there is no lacking for those who fear God. Lion cubs may be deprived and hungry, but those who seek God will not lack anything good. Give thanks to God, for He is good, for His kindness is forever. You open Your hand, and provide the desires of all living beings. Blesses is the man who trusts in God, for God will be his trust. I have been young, and now I am old, but I have never seen a righteous person abandoned, or his children begging for bread. God will grant strength to His nation; God will bless his nation with peace.

SHABBAT: THINK ABOUT IT!

“Shabbat means being fully aware of the apple tree but having no judgments, plans, or prospects for it.”
Harvey Cox

“The movement from weekday work to Shabbat rest is a move from acting outward to developing inward. The Shabbat is more than a day of being; it is a day of becoming.”
Rabbi Irving Greenberg

“The Sabbath is one of the glories of our humanity. For if to labor is noble, of our own free will to pause in that labor may be nobler still.”
Claude G. Montefiore

“It is a sign between Me and the children of Israel.”
Exodus 30:17

Nodeh lecha Adonai Eloheinu, al shehinchalta la'avoteinu eretz chemdah tovah urchavah, ve'al shehoteitenu Adonai Eloheinu mei'eretz Mitzraim, ufditanu mibeit avadim, ve'al beritecha shechatamta bivsareinu, ve'al toratecha shelimadatanu, ve'al chuukecha shehoda'tanu, ve'al chayim chein vachesed shechonantanu, ve'al achilat mazon sha'atah zan umfarneis otanu tamid, bechol yom uvchol eit uvchol sha'ah.

4

נוֹדֶה לְךָ יְהוָה אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה. וְאֵל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרָיִם. וְעַל בְּרִיתְךָ שֶׁחַתַּמְתָּ בְּבִסְרֵנוּ. וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ. וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֹנְנָתָנוּ. וְעַל אֲכִילַת מִזוֹן שֶׁאַתָּה זָן וּמְפָרְסֵם אוֹתָנוּ תָּמִיד. בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

We will give thanks to You, Adonai our God, for your giving our ancestors a lovely, fine, and spacious land; and for bringing us forth, Adonai our God, from the Land of Egypt, and redeeming us from the house of slavery; and for the covenant which you sealed in our flesh; and for your Torah which You taught us; and for Your laws which You made known to us; and for the life, grace, and kindness which you bestowed upon us; and for the food with which You sustain and provide us always, every day and at every time.

Ve'al hakol Adonai Eloheinu anachnu modim lach, umvarechim otach, yitbarach shimcha befi chol chai tamid le'olam va'ed, kakatuv: ve'achalta vesava'ta, uveirachta et Adonai Elohecha al ha'aretz hatovah asher natan lach. Baruch atah Adonai, al ha'aretz ve'al hamazon.

5

וְעַל הַכֹּל יֵי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ. וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד. כַּכָּתוּב: וְאַחַלְתָּ וּשְׂבַעְתָּ. וּבִרְכַתְּ אֶת-יֵי אֱלֹהֶיךָ. עַל הָאֶרֶץ הַטוֹבָה אֲשֶׁר נָתַתָּ לְךָ. בְּרוּךְ אַתָּה יֵי. עַל הָאֶרֶץ וְעַל הַמִּזוֹן:

And for all things, Adonai our God, we thank You, and bless You. May Your Name be blessed in the mouths of all living things always and forever. As it is written (Deut. 8:10) "When you shall eat, and you are satiated, then you shall bless Adonai your God for the good land that He has given you." Blessed are You, Adonai, for the land and for the sustenance.

Racheim Adonai Elohainu al Yisra'eil amecha, ve'al Yerushalayim irecha, ve'al Tziyon mishkan kevodecha, ve'al malchut beit David meshichecha, ve'al habayit hagadol vehakadosh shenikra shimcha alav. Eloheinu avinu re'einu zuneinu pameseinu vechalkeleinu vekarveinu, vekarvach lanu Adonai Eloheinu meheirah mikol tzaroteinu. Vena al tatriceinu Adonai Eloheinu, lo lidei matenat basar vadam velo lidei halva'atam, ki im leyadecha hamelei'ah hapetuchah hakedoshah veharehavah, shelo neivosh velo nikaleim le'olam va'ed.

6

רַחֵם יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ. וְעַל יְרוּשָׁלַיִם עִירְךָ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אֱלֹהֵינוּ אֲבִינוּ רְעֵנוּ וְזוֹנֵנוּ פְּרֻסְנוּ וְכֻלְכְּלָנוּ הַרְוִיחֵנוּ. וְהַרְחֵן לָנוּ יְהוָה אֱלֹהֵינוּ מִהֵרָה מִכָּל צָרוֹתֵינוּ. וְנָא אֵל תְּצַרְכֵנוּ יְהוָה אֱלֹהֵינוּ. לֹא לִידֵי מַתְנַת בָּשָׂר וְדָם. וְלֹא לִידֵי הַלְוָאָתָם. כִּי אִם לִידֵי הַמְּלֶאכָה הַפְּתוּחָה הַקְּדוֹשָׁה וְהַרְחֲבָה. שֶׁלֹּא נִבּוֹשׁ וְלֹא נִקְלָם לְעוֹלָם וָעֶד.

Have mercy, Adonai our God, on Israel Your nation, and on Jerusalem Your city, and on Zion the sanctuary of Your glory, and on the kingdom of the House of David Your anointed, and on the great and holy Temple that is called by Your Name. Our God, our Father, tend us, sustain us, nourish us, and grant us relief, Adonai our God, speedily from all our troubles, and please do not make us needful, Adonai our God, of people's gifts, nor of their loans, but rather of Your full, open, holy, and rich hand, that we may never be humiliated or ashamed.

On Shabbat: Retzeih vahachalitzeinu Adonai Eloheinu bemitzvotcha, uvmitzvat yom hashevi'I haShabbat hagadol vehakadosh hazeh. Ki yom zeh gadol vekadosh hu lefanekha, lishbot bo velanuach bo be'ahavah kemitzvat retzonecha. Uvritzonecha haniach lanu Adonai Eloheinu, shelo tehei tzarah veyagon va'anachah beyom menuchateinu. Vekarveinu Adonai Eloheinu benechamat Tziyon irecha, uvvinyan Yerushalayim ir kodshecha, ki atah hu ba'al hayshu'ot uva'al hanechamot.

7

רְצֵה וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ. בְּמִצְוֹת יוֹם הַשְּׁבִיעִי הַשָּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ. לְשִׁבְתָּ בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה בְּמִצְוֹת רִצּוֹנְךָ. וּבְרִצּוֹנְךָ הַנִּית לָנוּ יְהוָה אֱלֹהֵינוּ. שֶׁלֹּא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יְהוָה אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ. וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ. כִּי אַתָּה הוּא בֹעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנְּחָמוֹת.

