

שבת שלום

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at Snaiom

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The UJS team are extremely proud to publish our Shabbat companion. Launched for UJS Convention 2021, this companion is for Jewish societies and Jewish students around the UK to elevate the Shabbat experience. Inside, you will find explanations of the classic Shabbat prayers, and different Jewish customs and traditions explained. Shabbat is the time for Jews to come together as one community, for prayers, meals and discussions. Shabbat is an invitation to pause from our week, and consider our priorities.

“Shabbat is, along with the holidays, the primary reason for Jewish endurance and glory.”

Rabbi Judah Halevi, Spanish Jewish physician

*Curated and created by Jodie Franks, Jewish Engagement and Enrichment Officer, with support from the UJS Tzevet 2021-22
Designed and produced by Shiri Wolff, Comms and PR Exec*

To order your copy please email
info@ujjs.org.uk

This Shabbat companion has been put together with great care and attention to detail, to ensure that it can be used by all Jewish students, no matter their affiliation or how they practice their Judaism. Whilst every effort has been made, of course there will be language used or text that some may be less familiar with. Please do not hesitate to start a conversation around this with the UJS team, who will be more than happy to develop the text in future editions.

The text within this companion contains the name of God. Please treat it with the respect that you would any other similar book such as a siddur. If you are seeking to dispose of this companion please find your nearest genizah (Jewish book burial) or return it to the UJS office.

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CANDLE LIGHTING

Shabbat begins and ends with candles. The candles represent the commandment to remember and keep Shabbat, as well as creating a feeling of peace and harmony for Shabbat.

The following blessing is recited after lighting the Shabbat candles:

Baruch atah Adonai	בָּרוּךְ אַתָּה יְהוָה
Eloheinu Melech	אֱלֹהֵינוּ מֶלֶךְ
haolam asher kid'shanu	הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
b'mitzvotav v'tzivanu	בְּמִצְוֹתָיו וְצִוָּנוּ
l'hadlik ner shel Shabbat.	לְהַדְלִיק נֵר שֶׁל שַׁבָּת

Blessed are You, our Omnipotent God, Ruler of the universe,
who has sanctified us with the commandments, and
commanded us to kindle the Shabbat light.

SHALOM ALEICHEM

Shalom aleichem is traditionally sung before kiddush on Friday evening. It was composed by the kabbalists (Jewish mystics) approximately 500 years ago. Shalom aleichem addresses the Shabbat angels, welcoming them and greeting them as they arrive and leave our homes.

Shalom aleichem,	שָׁלוֹם עֲלֵיכֶם
malachei hashareit,	מַלְאְכֵי הַשָּׂרָת
malachei Elyon,	מַלְאְכֵי עֲלִיוֹן
mimelech malchei	מִמְלֶכְךָ מַלְכֵי
ham'lachim,	הַמַּלְכִּים
Hakadosh Baruch Hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא
Bo-achem l'shalom,	בּוֹאֲכֶם לְשָׁלוֹם
malachei hashalom,	מַלְאְכֵי הַשָּׁלוֹם
malachei Elyon,	מַלְאְכֵי עֲלִיוֹן
mimelech malchei	מִמְלֶכְךָ מַלְכֵי
ham'lachim,	הַמַּלְכִּים
Hakadosh Baruch Hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא
Bar'chuni l'shalom,	בָּרְכֵנִי לְשָׁלוֹם
malachei hashalom,	מַלְאְכֵי הַשָּׁלוֹם
malachei Elyon,	מַלְאְכֵי עֲלִיוֹן
mimelech malchei	מִמְלֶכְךָ מַלְכֵי
ham'lachim,	הַמַּלְכִּים

Hakadosh Baruch Hu.

Tzeit'chem l'shalom,

malachei hashalom,

malachei Elyon,

mimelech malchei

ham'lachim,

Hakadosh Baruch Hu.

הַקָּדוֹשׁ בָּרוּךְ הוּא

צֵאתְכֶם לְשָׁלוֹם

מַלְאְכֵי הַשָּׁלוֹם

מַלְאְכֵי עֲלִיוֹן

מִמְלֶכְךָ מַלְכֵי

הַמְּלָכִים

הַקָּדוֹשׁ בָּרוּךְ הוּא

Peace and welcome to you, servants of God, messengers of the Most High, Ruler above all earthly rulers, the Holy One of blessing.

Enter in peace, you servants of peace, messengers of the Most High, Ruler above all earthly rulers, the Holy One of blessing.

Bless me with peace, you servants of peace, messengers of the Most High, Ruler above all earthly rulers, the Holy One of blessing.

Go forth in peace, you servants of peace, messengers of the Most High, Ruler above all earthly rulers, the Holy One of blessing.

Some add:

Ki malachav yitzaveh
lach, lishmarcha b'chol
d'rachecha: Adonai
yishmor tzeitcha uvo'echa,
mei'atah v'ad olam.

Some add:

כִּי מַלְאָכָיו יִצְוֶה
לָךְ, לִשְׁמָרְךָ בְּכָל
דְּרָכֶיךָ: יְהוָה
יִשְׁמֹר צֵאתְךָ
וּבואֶךָ, מֵעַתָּה וְעַד עוֹלָם

Some add:

God will charge the angels for you, to protect you in all your
ways. May God protect your going and your returning from
this time and forever.

KIDDUSH FOR FRIDAY NIGHT

(Vay'hi erev vay'hi voker)	(וַיְהִי עֶרֶב וַיְהִי בֹקֶר)
yom hashishi.	יוֹם הַשִּׁשִּׁי.
Vay'chulu hashamayim	וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
v'ha'aretz v'chol tz'vaam.	וְכָל-צָבָאָם
Vay'chal Elohim bayom	וַיַּכַּל אֱלֹהִים בַּיּוֹם
hash'vi-i m'lachto asher	הַשְּׁבִיעִי מִלַּאֲכֹתוֹ אֲשֶׁר
asah.	עָשָׂה
Vayishbot bayom	וַיִּשְׁבֹּת בַּיּוֹם
hash'vi-i mikol m'lachto	הַשְּׁבִיעִי מִכָּל-מִלַּאֲכֹתוֹ
asher asah.	אֲשֶׁר עָשָׂה
Vay'varech Elohim et yom	וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
hash'vi-i vay'kadeish oto,	הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ
ki vo shavat mikol	כִּי בּוֹ שָׁבַת מִכָּל
m'lachto asher bara	מִלַּאֲכֹתוֹ אֲשֶׁר בָּרָא
Elohim la'asot.	אֱלֹהִים לַעֲשׂוֹת.

(And there was evening and there was morning), the sixth day.
Heaven and earth were finished and all their host. On the seventh
day God finished the work that had been done, and ceased
on the seventh day from all the work that had been done. God
blessed the seventh day, and made it holy, resting on it from all
the work of creation that God had done.

Blessing for wine:

Baruch atah Adonai	בָּרוּךְ אַתָּה, יי
Eloheinu, Melech	אֱלֹהֵינוּ, מֶלֶךְ
haolam, borei p'ri	הָעוֹלָם בּוֹרֵא פְּרִי
hagafen.	הַגָּפֶן

Blessed are You, our Omnipotent God, Ruler of the universe,
who creates the fruit of the vine.

Blessing for the sanctification of Shabbat

Baruch atah, Adonai	בָּרוּךְ אַתָּה, יי
Eloheinu, Melech	אֱלֹהֵינוּ מֶלֶךְ
haolam, asher kid'shanu	הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
b'mitzvotav v'ratzah	בְּמִצְוֹתָיו וַיְרַצֵּה
vanu, v'Shabbat kodsho	בָּנוּ וְשַׁבַּת קֹדְשׁוֹ
b'ahavah uv'ratzon	בְּאַהֲבָה וּבְרָצוֹן
hinchilanu, zikaron	הִנְחִילָנוּ זִכְרוֹן
l'maaseih v'reishit.	לַמַּעֲשֵׂה בְּרֵאשִׁית.
Ki hu yom t'chilah	כִּי הוּא יוֹם תְּחִלָּה
l'mikra-ei kodesh, zecher	לְמִקְרָאֵי קֹדֶשׁ זֵכֶר
litziat Mitzrayim.	לִיצִיַּאת מִצְרַיִם

Ki vanu vacharta, v'otanu

כִּי בָנוּ בְּחֶרֶת, וְאוֹתָנוּ

kidashta, mikol ha'amim.

קִדְּשָׁתָּ מִכָּל הָעַמִּים

V'Shabbat kodsh'cha

וְשַׁבַּת קִדְּשְׁךָ

b'ahavah uv'ratzon

בְּאַהֲבָה וּבְרָצוֹן.

hinchaltanu. Baruch

הַנִּחַלְתָּנוּ בְּרוּךְ

atah, Adonai, m'kadeish

אַתָּה, יְיָ, מְקַדֵּשׁ

haShabbat.

הַשַּׁבָּת

Blessed are You, our Omnipotent God, Ruler of the universe,
whose commands make us holy, and who delights in us.

Willingly and with love You give us Your holy Shabbat to
inherit, for it recalls the act of creation. This is the first day of
holy gatherings, a reminder of the exodus from Egypt. Because
You chose us to be holy among all peoples, willingly and with
love You gave us Your holy Shabbat to inherit. Blessed are You
God, who makes the Shabbat holy.

KIDDUSH FOR SHABBAT DAY

V'shamru v'nei Yisrael	וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל
et haShabbat, la'asot	אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת
et haShabbat l'dorotam	הַשַּׁבָּת לְדֹרֹתָם
b'rit olam. Beini uvein	בְּרִית עוֹלָם: בֵּינִי וּבֵין
b'nei Yisrael ot hi l'olam	בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם
ki sheishet yamim asah	כִּי־שִׁשֶּׁת יָמִים עָשָׂה
Adonai et hashamayim	יְהוָה אֶת הַשָּׁמַיִם
v'et haaretz, uvayom	וְאֶת הָאָרֶץ וּבַיּוֹם
hash'vi-i shavat	הַשְּׁבִיעִי שָׁבַת
vayinafash.	וַיִּנָּפֶשׁ
Zachor et yom haShabbat	זָכוֹר אֶת־יוֹם הַשַּׁבָּת
l'kadsho. Sheishet	לְקַדְּשׁוֹ שִׁשֶּׁת
yamim ta'avod v'asita kol	יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל
m'lach'techa.	מְלָאכָתְךָ
V'yom hashevi'i Shabbat	וַיּוֹם הַשְּׁבִיעִי שַׁבָּת
la'Adonai Elohecha, lo	לַיהוָה אֱלֹהֶיךָ לֹא
ta'aseh chol melacha	תַּעֲשֶׂה כָּל־מְלָאכָה
atah uvincha uvitecha	אַתָּה וּבִנְךָ וּבִתְךָ
avdecha v'amatecha	עַבְדְּךָ וַאֲמָתְךָ

uvhem'techa v'gercha	וּבְהִמָּחֵד וְגֵרְךָ
asher bisharecha. Ki	אֲשֶׁר בִּשְׂעָרֶיךָ כִּי
sheishet yamim asah	שֵׁשֶׁת יָמִים עָשָׂה
Adonai et hashamayim	יְהוָה אֶת־הַשָּׁמַיִם
v'et ha'aretz et hayam v'et	וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת
kol asher bam, vayanach	כָּל־אֲשֶׁר בָּם וַיָּנַח
bayom hashevi'i.	בְּיוֹם הַשְּׁבִיעִי
Al kein beirach Adonai	עַל־כֵּן בֵּרַךְ יְהוָה
et yom HaShabbat	אֶת־יוֹם הַשַּׁבָּת
vaykad'sheihu.	וַיְקַדְּשֵׁהוּ

The children of Israel shall keep the Shabbat, observing the Shabbat as a timeless covenant for all generations. It is a sign between Me and the children of Israel forever. For in six days the Creator made heaven and earth and on the seventh day ceased from work and was at rest. Remember the Shabbat day and keep it holy. You have six days to labour and do all your work, but the seventh shall be a Shabbat for the Eternal your God. That day you shall do no work - neither you, nor your son, nor your daughter, nor your servant, man or woman, nor your cattle, nor the stranger who lives in your home. For in six days the Creator made heaven and earth, the seas and all that is in them, and rested on the seventh day. Therefore, God blessed the Shabbat day and made it holy.

On festival, add:

Ayle moad'e Adonai	אֵלֶּה מוֹעֲדֵי יְהוָה
mikar'ay kodesh asher	מִקְרָאֵי קֹדֶשׁ אֲשֶׁר
tik'ru otam b'moadam.	תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם
Vay'daber Moshe et	וַיְדַבֵּר מֹשֶׁה אֶת
mo'aday Adonai el b'nei	מוֹעֲדֵי יְהוָה אֶל בְּנֵי
Yisrael	יִשְׂרָאֵל

These are the appointed festivals of God, holy convocations,
which you are to proclaim in their appointed times.
And Moses declared God's appointed festivals to the children
of Israel.

Blessing for wine

Baruch atah Adonai	בָּרוּךְ אַתָּה, יי
Eloheinu, Melech	אֱלֹהֵינוּ, מֶלֶךְ
haolam, borei p'ri	הָעוֹלָם בּוֹרֵא פְּרִי
hagafen.	הַגָּפֶן.

Blessed are You, our Omnipotent God, Ruler of the universe,
who creates the fruit of the vine.

WASHING HANDS

After kiddush, we wash our hands in preparation for eating a meal. The following blessing is recited after washing:

Baruch atah Adonai,	בָּרוּךְ אַתָּה יי
Eloheinu Melech	אֱלֹהֵינוּ מֶלֶךְ
haolam, asher kidshanu	הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
b'mitzvotav v'tzivanu al	בְּמִצְוֹתָיו וְצִוָּנוּ עַל
n'tilat yadayim.	נְטִילַת יָדַיִם

Blessed are You, our Omnipotent God, Ruler of the universe,
who has sanctified us with Your commandments, and
commanded us about the washing of the hands.

BLESSING OVER THE BREAD

It is customary to remain silent after washing, in order to minimise the delay between washing our hands and eating bread. This is because the two blessings should follow each other with no interruption.

The following blessing is made over the challah:

Baruch atah Adonai,	בָּרוּךְ אַתָּה יי
Eloheinu Melech haolam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
hamotzi lechem min	הַמוֹצִיא לֶחֶם מִן
ha'aretz.	הָאָרֶץ

Blessed are you, our Omnipotent God, Ruler of the universe,
who brings forth bread from the earth.

BIRKAT HAMAZON

This introductory psalm is sung on Shabbat and festivals. Here, we express gratitude to God, and happiness over the concept of national redemption.

Shir hama'alot:	שִׁיר הַמַּעֲלוֹת:
b'shuv Adonai et shivat	בְּשׁוּב יְהוָה אֶת שִׁיבַת
Tzion hayinu k'chol'mim.	צִיּוֹן הָיִינוּ כְּכֹל־מִיָּמִים:
Az yimalei s'chok pinu,	אֲזַיִמָּלֵא שְׂחוֹק פִּינוּ
ul'shoneinu rinah. Az	וּלְשׁוֹנֵינוּ רִנָּה אֲזַ
yom'ru vagoyim higdil	יֹאמְרוּ בַּגּוֹיִם הִגְדִּיל
Adonai la'asot im eileh.	יְהוָה לַעֲשׂוֹת עִם אֵלֶּה:
Higdil Adonai la'asot	הִגְדִּיל יְהוָה לַעֲשׂוֹת
imanu, hayinu s'meichim.	עִמָּנוּ הָיִינוּ שְׂמֵיכִים:
Shuvah Adonai et	שׁוּבָה יְהוָה אֶת
sh'viteinu ka'afikim	שְׁבִיתֵנוּ כַּאֲפִיקִים
baNegev.	בַּנֶּגֶב
Hazor'im b'dimah b'rinah	הִזְרְעִים בְּדִמְעָה בְּרִנָּה
yiktzoru.	יִקְצְרוּ:
Haloch yeileich uvachoh,	הָלוֹךְ יֵלֵךְ וּבָחֹה
nosei meshech hazara,	נִשְׂאֵא מִשְׁךְ הַזָּרַע
bo yavo v'rinah, nosei	בֹּא יָבוֹא בְּרִנָּה נִשְׂאֵא
alumotav.	אֶל־מֹתָיו:

A song of ascents. When God brought back Zion's exiles we were like dreamers. Then our mouths were filled with laughter and our tongues with songs of joy. Then other nations saw and said, "God has done great things for them," Indeed, God has done great things for us and we rejoiced. God, enable our return, like springs in the desert. Those who sow in tears shall reap in joy. Although he weeps as he goes, carrying seed, he will return in joy bearing grain.

Some add:

T'hilat Adonai y'daber pi,
vivarech kol basar shem
kodsho l'olam va'ed.
V'anachnu nevarech
ya, me'atah v'ad olam,
halleluyah. Hodu l'Adonai
ki tov, ki l'olam chasdo.
Mi y'malel g'vorot
Adonai yashmiah, kol
t'hilato.

Some add:

תְּהִלַּת יְהוָה יְדַבֵּר-פִּי
וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם
קֹדְשׁוֹ לְעוֹלָם וָעֶד:
וְאֲנַחְנוּ נִבְרָךְ
יְהוָה מֵעַתָּה וְעַד-עוֹלָם
הַלְלוּ-לוֹ יְהוָה: הוֹדוּ לַיהוָה
כִּי-טוֹב כִּי לְעוֹלָם חַסְדּוֹ:
מִי--יִמְלֵל גְּבוּרוֹת
יְהוָה יִשְׁמִיעַ, כָּל
תְּהִלָּתוֹ:

My mouth will praise God; and let all bless God's holy name for ever and ever. And we will bless God from this time and for evermore, hallelujah. Give thanks to God who is good, for kindness that is everlasting. Who can describe the mighty deeds of God or utter all God's praise?

Zimun

If three or more people eat together, a 'zimun' is recited, calling the group to recite the following blessings together. For groups of more than 10, add the words in brackets.

Leader

Rabotai/chaverai

n'vareich.

Response

Y'hi shem Adonai

m'vorach mei'atah v'ad

olam.

Leader

Y'hi shem Adonai

m'vorach mei'atah v'ad

olam.

Birshut rabotai/chaverai,

n'vareich (Eloheinu)

she'achalnu mishelo.

Response

Baruch (Eloheinu)

she'achalnu mishelo

uv'tuvo chayinu.

Leader

רְבוֹתַי/חֲבֵרַי

נִבְרַךְ

Response

יְהִי שֵׁם יי

מְבָרַךְ מֵעַתָּה וְעַד

עוֹלָם:

Leader

יְהִי שֵׁם יי

מְבָרַךְ מֵעַתָּה וְעַד

עוֹלָם:

בְּרִשְׁתּוֹת רְבוֹתַי/חֲבֵרַי

נִבְרַךְ [אֱלֹהֵינוּ]

שֶׁאָכַלְנוּ מִשְׁלוֹ:

Response

בָּרוּךְ [אֱלֹהֵינוּ]

שֶׁאָכַלְנוּ מִשְׁלוֹ

וּבִטּוֹבוֹ חַיֵּינוּ

Leader

Baruch (Eloheinu)
she'achalnu mishelo
uv'tuvo chayinu.

Some add:

Baruch hu u'varuch
sh'mo.

Leader

ברוך [אלהינו]
שְׁאַחַלְנוּ מִשְׁלּוֹ
וּבְטוּבוֹ חַיֵּינוּ

Some add:

ברוך הוא וברוך
שְׁמוֹ:

The leader begins:

Friends, let us bless

The group responds:

Let God's name be blessed now and forever more.

The leader continues:

Let God's name be blessed now and forever more. With the
permission of the friends present let us bless the One (our
God) of whose bounty we have eaten.

The group responds:

Blessed is the One (our God) of whose bounty we have eaten
and through whose goodness we live.

The leader continues:

Blessed is the One (our God) of whose bounty we have eaten
and through whose goodness we live.

Some add:

(Blessed is the One and blessed is the Name.)

The first blessing praises God for feeding the whole world from goodness, and creating the resources we need to harvest and spread food amongst the world.

Baruch atah Adonai,
Eloheinu Melech haolam,
hazan et ha'olam kulo
b'tuvo, b'chein b'chesed
uv'rachamim.

Hu notein lechem l'chol
basar ki l'olam chasdo.
Uv'tuvo hagadol tamid lo
chasar lanu, v'al yechsar
lanu, mazon l'olam va'ed,
ba'avur sh'mo hagadol.
Ki hu zan um'farneis lakol
umeitiv lakol,
umeichin mazon l'chol
b'riyotav asher bara.
(Ka'amor: potei'ach et
yadecha, umasbia l'chol
chai ratzon.) Baruch atah
Adonai, hazan et hakol.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַזֶּן אֶת הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ, בְּחֵן בְּחֶסֶד
וּבְרַחֲמִים
הוּא נֹתֵן לֶחֶם לְכָל־
בָּשָׂר כִּי לְעוֹלָם חֶסֶדּוֹ:
וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא
יִחָסֵר לָנוּ וְאֵל יִחָסֵר
לָנוּ מִזֶּזֶן לְעוֹלָם וְעַד
בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל
כִּי הוּא זֶן וּמִפְרִיָּס
לְכָל וּמַטִּיב לְכָל
וּמַכִּין מִזֶּזֶן לְכָל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא:
(כָּאָמֹר: פּוֹתֵחַ אֶת־
יָדָךְ וּמַשְׁבִּיעַ לְכָל־
חַי רִצּוֹן) בָּרוּךְ אַתָּה
יְהוָה הַזֶּן אֶת הַכֹּל:

Blessed are You, our Omnipotent God, Ruler of the universe, who feeds the whole world with grace, with lovingkindness and with mercy. God provides food for all living things for God's lovingkindness is forever. And through God's abundant goodness food has not failed us; and may it never fail us, for the sake of God's great name. For God nourishes and sustains all, does good to all, and provides food for all the creatures that have been created. (You open Your hand and satisfy the desire of all living things.) Blessed are you, God who provides food for all.

In the second blessing, we remember the exodus from Egypt and the ancient covenant between God and the Jewish people.

Nodeh l'cha, Adonai	נוֹדֶה לְךָ יְהוָה
Eloheinu, al shehinchalta	אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ
la'avoteinu (ul'imoteinu)	לְאֲבוֹתֵינוּ (וּלְאִמּוֹתֵינוּ)
eretz chemdah tovah	אֶרֶץ חֲמֻדָּה טוֹבָה
ur'chavah;	וּרְחֻבָּהּ
v'al shehotzeitanu,	וְעַל שֶׁהוֹצֵאתָנוּ
Adonai Eloheinu	יְהוָה אֱלֹהֵינוּ
mei'eretz Mitzrayim;	מֵאֶרֶץ מִצְרַיִם
uf'ditanu mibeit avadim;	וּפָדִיתָנוּ מִבֵּית עֲבָדִים
v'al b'rit'cha shechatamta	וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ
bivsareinu/bilvaveinu;	בְּבִשְׂרֵנוּ/בְּלִבָּנוּ
v'al Torat'cha	וְעַל תּוֹרַתְךָ

shelimad'tanu, v'al	שְׁלִמַדְתָּנוּ, וְעַל
chukecha shehodatanu,	חֻקֶּיךָ שֶׁהוֹדַתָּנוּ
v'al chayim chein	וְעַל חַיִּים חֵן
vachesed shechonantanu,	וְחֶסֶד שֶׁחֻנַּנְתָּנוּ
v'al achilat mazon	וְעַל אֲכִילַת מֶזֶן
sha'atah zan um'farneis	שֶׁאַתָּה זֵן וּמַפְרִיֵּס
otanu tamid,	אוֹתָנוּ תָּמִיד
b'chol yom uv'chol eit	בְּכָל יוֹם וּבְכָל עֵת
uv'chol sha'ah.	וּבְכָל שָׁעָה:

We thank you, our Omnipotent God, for having given to our ancestors such a desirable, good and spacious land as a heritage; for having brought us forth, our Omnipotent God, from the land of Egypt and freed us from the house of bondage, for your covenant which You sealed in our flesh/ in our hearts; for your Torah which you taught us; for Your statutes which you made known to us; for the life, grace and lovingkindness which You bestowed upon us; and for the food which You constantly feed and sustain us in every day, in every season, and in every hour.

On Chanukah and Purim

Al hanisim v'al	עַל הַנִּסִּים וְעַל
hapurkan v'al hagvurot	הַפְּרָקָן וְעַל הַגְּבוּרוֹת
v'al hat'shuot v'al	וְעַל הַתְּשׁוּעוֹת וְעַל
hamilchamot she'asita	הַמִּלְחָמוֹת שֶׁעָשִׂיתָ
la'avoteinu bayamim	לְאַבוֹתֵינוּ בַּיָּמִים
haheim bazman hazeh.	הֵהֱם בַּזְּמַן הַזֶּה

We thank You also for the miracles, for the redemption, for the mighty deeds, and for the victories in battle which You performed for our ancestors in those days at this season.

On Chanukah continue

Bimei Matityahu ben	בְּיָמֵי מַתִּיתָהוּ בֶן
Yochanan kohen gadol	יוֹחָנָן כֹּהֵן גָּדוֹל
chasmon'ai u'vanav,	חֲשִׁמוֹנָאִי וּבָנָיו
k'sheamda malchut	כְּשֶׁעָמְדָה מַלְכוּת
yavan harsha'ah al amcha	יוֹן הָרָשָׁעָה עַל עַמְּךָ
Yisra'el l'hashkicham	יִשְׂרָאֵל לְהַשְׁכִּיחַם
toratecha u'lhav'aviram	תּוֹרַתְךָ וּלְהַעֲבִירָם
mei'chukei r'tzonecha.	מִחֻקֵּי רְצוֹנְךָ.
V'atah b'rachamecha	וְאַתָּה בְּרַחֲמֶיךָ

harabim amad'ta lahem
 b'eit tzaratam, ravta et
 rivam, danta et dinam,
 nakamta et nikmatam,
 masarta giborim b'yad
 chalashim, v'rabim b'yad
 m'atim, ut'mei'im b'yad
 t'horim, ur'sha'im b'yad
 tzadikim, v'zeidem b'yad
 oskei toratecha.

Ul'cha asita sheim gadol
 v'kadosh b'olamecha,
 u'lamcha Yisra'el asita
 t'shuah g'dolah u'furkan
 k'hayom hazeh. V'achar
 kach ba'u vanecha
 lidvir beitecha, u'finu et
 heichalecha, v'tiharu et
 mikdashecha, v'hidliku
 neiros b'chatzrot

הַרְבִּים עָמַדְתָּ לָהֶם
 בְּעֵת צָרָתָם, רָבַתְּ אֶת
 רִיבָם, דָּנַתְּ אֶת דִּינָם
 נִקְמַתְּ אֶת נִקְמָתָם
 מִסָּרְתָּ גִבּוֹרִים בְּיַד
 חֲלָשִׁים, וְרַבִּים בְּיַד
 מְעַטִּים, וְטֵמְאִים בְּיַד
 טְהוֹרִים, וְרָשָׁעִים בְּיַד
 צַדִּיקִים, וְזֵדִים בְּיַד
 עוֹסְקֵי תוֹרָתְךָ.

וְלֶךָ עָשִׂיתָ שֵׁם גָּדוֹל
 וְקָדוֹשׁ בְּעוֹלָמְךָ
 וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גְדוֹלָה וּפְרָקָן
 כְּהַיּוֹם הַזֶּה. וְאַחַר
 כֵּן בָּאוּ בְנֵיךָ
 לְדָבִיר בֵּיתְךָ, וּפָנוּ אֶת
 הַיְכָלְךָ, וְטִהְרוּ אֶת
 מִקְדָּשְׁךָ, וְהִדְלִיקוּ
 נֵרוֹת בְּחֻצְרוֹת

kodshecha, v'kavu

קֹדֶשְׁךָ, וְקָבְעוּ

shmonatv y'mei chanukah

שְׁמוֹנַת יְמֵי חֲנֻכָּה

eilu, l'hodot ul'halel

אֵלֵינוּ, לְהוֹדוֹת וּלְהַלֵּל

l'shimcha hagadol:

לְשִׁמְךָ הַגָּדוֹל:

It was in the days of the Hasmonean Mattityahu, the son of Jochanan the High Priest, and his sons, when the wicked Greek Kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the rules of Your will, that You in Your great mercy stood by them in their time of distress. You championed their cause, You judged their suit, and avenged their wrong. You delivered the strong into the hands of the weak, and the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who devoted themselves to Your Torah. You thus made for Yourself a great and holy name in Your world, and for Your people Israel You performed a great deliverance and redemption as at this day. Thereupon you children entered the most holy part of Your house, cleansed Your temple, purified Your sanctuary, kindled lights in Your holy courts, and appointed these eight days of Hanukkah for giving thanks and praise to Your great name.

Bimei Mordechai v'Esther
b'Shushan habirah,
k'sheamad aleihem
Haman harashah, bikesh
l'hashmid laharog ul'abed
et kol hay'hudim mina'ar
v'ad zaken taf v'nashim
b'yom echad, bishlosa
asar l'chodesh sh'neim
asar hu chodesh adar,
ush'lalam lavoz. V'atah
b'rachamecha harabim
hei'farta et atza'to,
v'kilkalta et machashavto,
va'hasheivota lo et g'mulo
al rosho, v'talu otoh v'et
banav al ha'etz:

בִּימֵי מָרְדֵּכַי וְאֶסְתֵּר
בְּשׁוּשַׁן הַבִּירָה
כְּשֶׁעָמַד עֲלֵיהֶם
הָמָן הָרָשָׁע, בִּקֵּשׁ
לְהַשְׁמִיד לְהָרֹג וּלְאַבֵּד
אֶת כָּל הַיְּהוּדִים מִנֶּעַר
וְעַד זָקֵן טַף וְנָשִׁים
בְּיוֹם אֶחָד, בִּשְׁלוֹשָׁה
עָשָׂר לְחֹדֶשׁ שְׁנַיִם
עָשָׂר הוּא חֹדֶשׁ אָדָר,
וּשְׁלָלָם לְבוֹז. וְאַתָּה
בְּרַחֲמֶיךָ הָרַבִּים
הִפַּרְתָּ אֶת עֲצָתוֹ
וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ,
וְהַשְׁבֹּתָ לוֹ אֶת גְּמוּלוֹ
עַל רֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת
בָּנָיו עַל הָעֵץ:

It was in the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them and sought to destroy, slay and exterminate all the Jews, young and old, infants and women, in one day, on the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions, that You in Your great mercy frustrated his counsel and upset his design, and caused his scheming to recoil upon his own head, so that he and his sons were hanged on the gallows.

The second blessing continues with a pledge to praise God at all times, for the land and the food that we have been given.

V'al hakol, Adonai	וְעַל הַכֹּל יְהוָה
Eloheinu, anachnu	אֱלֹהֵינוּ אַנְחֵנוּ
modim lach um'var'chim	מוֹדִים לָךְ, וּמְבָרְכִים
otach. Yitbarach shimcha	אוֹתָךְ, יִתְבָּרַךְ שִׁמְךָ
b'fi chol chai tamid l'olam	בְּפִי כָּל חַי תָּמִיד לְעוֹלָם
va'ed, kakatuv: V'achalta	וְעַד כִּפְתּוּב: וְאַחֲלַתְּ
v'savata, uveirachta	וְשָׁבַעְתָּ וּבִרַחְתָּ
et Adonai Elohecha al	אֶת יְהוָה אֱלֹהֶיךָ עַל
ha'aretz hatovah asher	הָאֶרֶץ הַטּוֹבָה אֲשֶׁר
natan lach. Baruch atah	נָתַן לָךְ: בָּרוּךְ אַתָּה
Adonai, al ha'aretz v'al	יְהוָה עַל הָאֶרֶץ וְעַל
hamazon.	הַמָּזוֹן:

For all this, Eternal, our God, we thank You and bless You.

Blessed be Your name continually by the mouth of all the living, for ever and ever! For so it is written: When you have eaten and been satisfied, bless the Eternal, Your God, for the good land which was given to you. Blessed are You, O God, for the land and for the food.

The third blessing asks God for mercy upon us, and asks for protection and support from God.

Racheim (na), Adonai	רַחֵם (נָא) יי
Eloheinu, al Yisrael	אֱלֹהֵינוּ עַל יִשְׂרָאֵל
amecha, v'al Y'rushalayim	עִמָּךְ, וְעַל יְרוּשָׁלַיִם
irecha, v'al Tziyon mishkan	עִירָךְ, וְעַל צִיּוֹן
k'vodecha. V'al malchut	מַשְׁכָּן כְּבוֹדָךְ וְעַל מַלְכוּת
beit David m'shichecha.	בֵּית דָּוִד מְשִׁיחָךְ
V'al habayit hagadol	וְעַל הַבַּיִת הַגָּדוֹל
v'hakadosh shenikra	וְהַקְדוֹשׁ שֶׁנִּקְרָא
shimcha alav. Eloheinu	שִׁמְךָ עָלָיו: אֱלֹהֵינוּ
Avinu, r'einu zuneinu,	אָבִינוּ, רְעֵנוּ זִוְנֵנוּ
farn'seinu v'chalk'leinu	פָּרְנִסְנוּ וְכָלְכָלְנוּ
v'harvicheinu, v'harvach	וְהַרְוִיחֵנוּ, וְהַרְוַח
lanu, Adonai Eloheinu,	לָנוּ יי אֱלֹהֵינוּ
m'heirah mikol tzaroteinu.	מִהֲרָה מִכָּל צָרוֹתֵינוּ:

V'na al tatzricheinu,	וְנָא אֶל תִּצְרִיכֵנוּ
Adonai Eloheinu, lo lidei	יְיָ אֱלֹהֵינוּ, לֹא לַיָּדִי
mat'nat basar vadam	מִתְּנַת בָּשָׂר וָדָם
v'lo lidei halva'atam, ki	וְלֹא לַיָּדִי הַלְוֹאֲתֶם, כִּי
im l'yad'cha ham'lei-ah	אִם לַיָּדְךָ הַמְּלֶאֶה
hap'tuchah hak'doshah	הַפְּתוּחָה הַקְּדוֹשָׁה
v'har'chavah, shelo	וְהִרְחַבָּה שְׁלֹא
neivosh v'lo nikaleim l'olam	נִבְוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם
va'ed.	וְעַד:

Have mercy (please), our Omnipotent God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the royal house of David Your anointed, and on the great and holy house which bears Your name. Our God, our Guardian, shepherd us, feed us, nourish us, sustain us, and grant us relief. Speedily relieve us, our omnipotent God, from all our troubles. We beseech You, our omnipotent God, let us not be in need of the gifts of people and their loans, but only of Your helping hand, which is full, open, holy and ample, so that we may be neither ashamed not humiliated for ever and ever.

On Shabbat, add this paragraph. We ask God to allow us to rest on Shabbat, for God is the source of salvation and consolation.

R'tzeih v'hachalitzeinu,	רְצֵה וְהַחֲלִיצֵנוּ
Adonai Eloheinu,	יְיָ אֱלֹהֵינוּ
b'mitzvotcha	בְּמִצְוֹתֶיךָ
uv'mitzvat yom hash'vi'i	וּבְמִצְוַת יוֹם הַשְּׁבִיעִי
haShabbat hagadol	הַשַּׁבָּת הַגָּדוֹל
v'hakadosh hazeh, ki	וְהַקְדוֹשׁ הַזֶּה כִּי
yom zeh gadol v'kadosh	יוֹם זֶה גָּדוֹל וְקָדוֹשׁ
hu l'fanecha, lishbat bo	הוּא לִפְנֵיךָ לְשַׁבֵּת בּוֹ
v'lanuach bo b'ahavah	וְלָנוּחַ בּוֹ בְּאַהֲבָה
k'mitvat r'tzonecha.	כְּמִצְוַת רְצוֹנְךָ
Uvir'tzon'cha haniach	וּבְרְצוֹנְךָ הֵנִיחַ
lanu, Adonai Eloheinu,	לָנוּ יְיָ אֱלֹהֵינוּ
shelo t'hei tzarah v'yagon	שֶׁלֹא תִהְיֶה צָרָה וַיְגוֹן
va'anachah b'yom	וְאָנַחַה בְּיוֹם
m'nuchateinu. V'hareinu,	מִנוּחָתֵנוּ, וְהִרְאֵנוּ
Adonai Eloheinu,	יְיָ אֱלֹהֵינוּ
b'nechamat Tziyon irecha	בְּנֶחֱמַת צִיּוֹן עִירְךָ
uv'vinyan Y'rushalayim ir	וּבִבְנֵי יְרוּשָׁלַיִם עִיר
kodshecha, ki atah	קֹדֶשְׁךָ כִּי אַתָּה

hu ba'al hay'shuot uva'al
hanechamot.

הוא בַּעַל הַיְשׁוּעוֹת וּבַעַל
הַנְּחֻמּוֹת

May it please You, our Omnipotent God, to strengthen us with Your commandments, and especially with the command concerning the seventh day, the great and holy Sabbath. For it is indeed a great and holy day to You. On it we must refrain from work; on it we are to rest in love, as You have commanded.

By Your favour, our Omnipotent God, grant us such rest that there be no trouble, sorrow or sighing on our rest day. May we be privileged to see the consolation of Zion Your city, and the rebuilding of Jerusalem, Your holy city, for You are the great God of deliverance and the great God of consolation.

On Festivals and New Moons add:

Elohainu velohei	אֱלֹהֵינוּ וְאֵלֵהֶי
avoteinu (v'imoteinu)	אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ)
ya'aleh v'yavo, v'yagiya,	יַעֲלֶה וְיָבוֹא וְיִגִּיעַ
v'yerah, v'yeratzeh	וְיִרְאֶה וְיִרְצֶה
v'yishama, v'yipaked,	וְיִשְׁמַע וְיִפְקֹד
v'yizacher, zichroneinu	וְיִזְכֹּר זִכְרוֹנֵנוּ
u'fikdoneinu, v'zichron	וּפִקְדוֹנֵנוּ וְזִכְרוֹן
avoteinu, v'zichron	אֲבוֹתֵינוּ וְזִכְרוֹן
Moshiach ben David	מָשִׁיחַ בֶּן דָּוִד
avdecha, v'zichron	עַבְדְּךָ וְזִכְרוֹן
Yerushalayim ir	יְרוּשָׁלַיִם עִיר
kodshechah, v'zichron	קֹדֶשְׁךָ וְזִכְרוֹן
kol amcha beit yisrael	כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
l'fahnecha, liflaytah,	לְפָנֶיךָ, לְפָלִיטָה
l'tovah, l'cheyn,	וּלְטוֹבָה לְחַן
ul'chesed, ulerachamim,	וּלְחֶסֶד וּלְרַחֲמִים
lechayim, uleshalom	לְחַיִּים וּלְשָׁלוֹם
b'yom...	בְּיוֹם

For new month: Rosh

Chodesh

For Passover: Chag

Hamatzot

For Shavuot: Chag

Hashavuot

For Succot: Chag

Hasuccot

For Shemini Atzeret and

Simchat Torah: Shemini

Chag Ha'atzeret

For Rosh Hashanah:

Hazikaron

hazeh,

zohchreinu Adonai

Eloheinu bo l'tovah,

u'fakdeinu vo liv'racha,

v'hoshiyeinu vo l'chayim

(tovim). U'vidvar y'shuah

v'rachamim choos

בראש חודש: ראש

החדש

בפסח: חג

המצות

בשבועות: חג

השבועות

בסוכות: חג

הסוכות

בשמיני עצרת:

שמיני חג

העצרת

בראש השנה:

הזכרון

הזה

זכרנו יהוה

אלהינו בו לטובה

ופקדנו בו לברכה

והושיענו בו לחיים

(טובים) ובדבר ישועה

ורחמים; חוס

v'chaneinu v'rcheim	וְחַנְּנוּ, וְרַחֵם
aleinu, v'hoshiyeinu,	עָלֵינוּ וְהוֹשִׁיעֵנוּ
ki ailecha eineyiu, ki El	כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל
melech chanun v'rachum	מֶלֶךְ חַנּוּן וְרַחוּם
atah.	אַתָּה

Our God and God of our ancestors, may there ascend and arrive, reach and be noticed, accepted, heard, noted and remembered, a remembrance of us and consideration of us, and a remembrance of our ancestors, and a remembrance of the Messiah the son of David your servant, and a remembrance of Jerusalem Your holy city, and of all the people the house of Israel, before You, for deliverance, for goodness, for grace, kindness and mercy, for life and peace – on this day of ...

Rosh Chodesh: Beginning of the Month, Pesach: the Festival of Unleavened Bread, Shavuot: the Festival of Weeks
 Sukkot: the Festival of Booths, Sh'mini Atzeret and Simchat Torah: the Festival of Eighth Day of Assembly
 Rosh Hashanah: Remembrance...

Be mindful of us, our Omnipotent God, on this day, for good. Take note of us for blessing, and preserve us on it in (good) life. And with an act of redemption and mercy, have pity on us and be gracious to us, and be merciful to us and save us, for our eyes are directed toward You, for You are a gracious and merciful divine ruler.

The end of the third blessing calls for the rebuilding of Jerusalem.

Uv'neih Y'rushalayim	ובְּנֵיה יְרוּשָׁלַיִם
ir hakodesh bimheirah	עִיר הַקֹּדֶשׁ בְּמַהֲרָה
v'yameinu.	בְּיָמֵינוּ
Baruch atah Adonai,	בָּרוּךְ אַתָּה יְיָ
boneh v'rachamav	בּוֹנֵה בְּרַחֲמָיו
Y'rushalayim. Amen.	יְרוּשָׁלַיִם. אָמֵן

And rebuild Jerusalem the holy city speedily in our days. Blessed are You, God, who in compassion builds Jerusalem. Amen.

The fourth blessing refers to God as the source of power, and provider of goodness and mercy. We ask that we will never be lacking in good things.

Baruch atah Adonai,	בָּרוּךְ אַתָּה יְיָ
Eloheinu Melech haolam,	אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם
ha'El avinu malkeinu	הָאֵל אָבִינוּ, מַלְכֵנוּ
adireinu, bor'einu,	אֲדִירֵנוּ, בּוֹרְאֵנוּ
goaleinu, yotz'reinu,	גּוֹאֲלֵנוּ יּוֹצְרֵנוּ
k'dosheinu, k'dosh	קְדוֹשֵׁנוּ קְדוֹשׁ
Ya'akov, ro'einu ro'eih	יַעֲקֹב רוֹעֵנוּ רוֹעִי
Yisrael, haMelech	יִשְׂרָאֵל הַמֶּלֶךְ
hatov v'hameitiv lakol,	הַטוֹב וְהַמֵּיטִיב לְכָל
sheb'chol yom vayom hu	שֶׁבְּכָל יוֹם וַיּוֹם הוּא
heitiv, hu meitiv, hu	הַיֵּטִיב, הוּא מֵיטִיב, הוּא

yeitiv lanu. Hu g'malanu,
 hu gom'leinu, hu
 yigm'leinu la'ad, l'chein
 ul'chesed ul'rachamim
 ul'revach, hatzalah
 v'hatzlachah, b'rachah
 vishuah, nechamah,
 parnasah, v'chalkalah,
 v'rachamim v'chayim
 v'shalom, v'chol tov,
 umikol toov l'olam al
 y'chas'reinu.

יִיטִיב לָנוּ: הוּא גִמְלָנוּ
 הוּא גוֹמְלָנוּ, הוּא
 יִגְמְלָנוּ לְעַד, לְחַיִּים
 וְלְחֶסֶד וְלְרַחֲמִים
 וְלְרוּחַ הַצֶּלֶה
 וְהַצִּלָּה בְּרָכָה
 וִישׁוּעָה, נְחָמָה
 פְּרִנְסָה וְכִלְכָּלָה
 וְרַחֲמִים וְחַיִּים
 וְשָׁלוֹם, וְכֹל טוֹב
 וּמִכָּל טוֹב לְעוֹלָם אֶל
 יִחְסַרְנוּ

Blessed are You, our Omnipotent God, Ruler of the world! God, our Guardian, our Ruler, our Sovereign, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob. Our Shepherd, the Shepherd of all Israel. The good Ruler who is beneficent to all. Who has done good to us every day and still does good to us and will always do good to us. Who has dealt kindly with us every day and still deals kindly with us and will ever deal kindly with us, granting us grace, lovingkindness and mercy, relief and deliverance, prosperity, blessing and salvation, comfort, sustenance and support, compassion, life, peace and all good. May we never be deprived of any good thing!

We call upon the God to bless us and be honoured among us forever.

HaRachaman, hu yimloch	הַרַחֲמָן הוּא יִמְלֹךְ
aleinu l'olam va'ed.	עָלֵינוּ לְעוֹלָם וָעֶד
HaRachaman, hu	הַרַחֲמָן הוּא
yitbarach bashamayim	יִתְבָּרַךְ בַּשָּׁמַיִם
uva'aretz.	וּבָאָרֶץ
HaRachaman, hu	הַרַחֲמָן הוּא
yishtabach l'dor dorim,	יִשְׁתַּבַּח לְדוֹר דּוֹרִים,
v'yitpaar banu la'ad	וְיִתְפָּאֵר בָּנוּ לָעַד
ul'neitzach n'tzachim,	וּלְנִצָּחַ נִצָּחִים
v'yit-hadar banu la'ad	וְיִתְהַדַּר בָּנוּ לָעַד
ul'ol'mei olamim.	וּלְעוֹלָמֵי עוֹלָמִים
HaRachaman, hu	הַרַחֲמָן הוּא
y'farn'seinu b'chavod.	יְפָרֵסֵנוּ בְּכָבוֹד
HaRachaman, hu yishbor	הַרַחֲמָן הוּא יִשְׁבּוֹר
uleinu mei'al tzavareinu,	עָלֵנוּ מֵעַל צְוָארֵנוּ
v'hu yolicheinu	וְהוּא יוֹלִיכֵנוּ
kom'miyut l'artzeinu.	קוֹמְמִיּוֹת לְאַרְצֵנוּ
HaRachaman, hu yishlach	הַרַחֲמָן הוּא יִשְׁלַח
lanu b'rachah	לָנוּ בְּרַחֲמָה

m'rubah babayit hazeh,	מְרֻבָּה בַּבַּיִת הַזֶּה
v'al shulchan zeh	וְעַל שֻׁלְחָן זֶה
she-achalnu alav.	שֶׁאָכַלְנוּ עָלָיו
HaRachaman, hu	הַרַחֲמָן הוּא
yishlach lanu et	יִשְׁלַח לָנוּ אֶת
Eliyahu HaNavi, zachur	אֵלִיָּהוּ הַנָּבִיא זָכוֹר
latov, vivaser lanu	לְטוֹב, וַיְבַשֵּׂר לָנוּ
b'sorot tovot, y'shuot	בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת
v'nechamot.	וְנִחְמוֹת

May the Merciful One reign over us for ever and ever.

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

May the Merciful One be praised throughout all generations,
be glorified among us to all eternity and be honoured among
us for ever and ever.

May the Merciful One grant us an honourable livelihood.

May the Merciful One break the yoke from off our neck, and
lead us upright to our land.

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

May the Merciful One send us Elijah the prophet, of blessed
memory, who shall bring us good tidings of salvation and
consolation.

At a general gathering, add:

HaRachaman hu

הַרַחֲמָן הוּא

y'vareich et kol

יְבָרֵךְ אֶת כָּל

ha'msubin kan.

הַמְּסֻבִּין כָּאן

May the Merciful One bless all who are gathered here.

Continue here:

Otanu v'et kol asher lanu,

אוֹתָנוּ וְאֶת כָּל-אֲשֶׁר לָנוּ

k'mo shenitbar'chu

כְּמוֹ שֶׁנִּתְבָּרְכוּ

imoteinu Sarah, Rivkah,

אִמּוֹתֵינוּ שָׂרָה רִבְקָה

Rachel v'Leah, haitiv

רָחֵל וְלֵאָה הֵיטִיב

tovat tov tov. U'k'mo

טֹבַת טוֹב טוֹב. וְכְמוֹ

shenitbar'chu avoteinu

שֶׁנִּתְבָּרְכוּ וְאֲבוֹתֵינוּ

Avraham, Yitzchak,

אַבְרָהָם יִצְחָק

v'Ya'akov, bakol mikol

וַיַּעֲקֹב בְּכָל מִכָּל

kol, kein y'vareich otanu

כָּל כֵּן יְבָרֵךְ אוֹתָנוּ

kulanu yachad, bivrachah

כָּלנוּ יַחַד בְּבִרְכָּה

sh'leimah, v'nomar:

שְׁלֵמָה וְנֹאמַר

Amen.

אָמֵן

... us and all that is ours. As our mothers Sarah, Rebecca, Leah and Rachel were each of them blessed with 'good' and as our fathers Abraham, Isaac and Jacob were each of them blessed with 'everything', so may You bless all of us together with a perfect blessing. Amen.

Bamarom y'lam'du	בְּמָרוֹם יִלְמְדוּ
aleihem v'aleinu z'chut,	עֲלֵיהֶם וְעָלֵינוּ זְכוּת
shet'hei l'mishmeret	שֶׁתְּהֵא לְמִשְׁמֶרֶת
shalom v'nisa v'rachah	שְׁלוֹם וְנִסָּא בְּרָכָה
mei'eit Adonai, utz'dakah	מֵאֵת יְהוָה. וּצְדָקָה
meiElohei yisheinu,	מֵאֱלֹהֵי יִשְׁעֵנוּ
v'nimtza chein v'seichel	וְנִמְצָא חֵן וְשִׁיחַל
tov b'einei Elohim v'adam	טוֹב בְּעֵינֵי אֱלֹהִים וָאָדָם

On high may they plead for them and for us, so that we merit a lasting peace, and may gain a blessing from the Creator, and vindication from the God of our salvation. May we find grace and understanding in the sight of God and all people.

On Shabbat:

HaRachaman, hu	הַרַחֲמָן הוּא
yanchileinu yom shekulo	יַנְחִילֵנוּ יוֹם שְׁכָלוּ
Shabbat um'nuchah	שַׁבָּת וּמְנוּחָה
I'chayei haolamim.	לְחַיֵּי הָעוֹלָמִים

On Shabbat: May the Merciful One let us inherit a day which will be wholly a Shabbat and restfulness in life everlasting.

On Rosh Chodesh:

HaRachaman hu	הַרַחֲמָן הוּא
y'chadesh aleinu et	יַחְדֵּשׁ עָלֵינוּ אֶת
hachodesh hazeh l'tova	הַחֹדֶשׁ הַזֶּה לְטוֹבָה
v'livracha.	וּלְבִרְכָּה

On Rosh Chodesh: May the Merciful One renew for us this month for good and for blessing.

On festivals:

HaRachaman hu	הַרַחֲמָן הוּא
yanchileinu yom shekulo	יַנְחִילֵנוּ יוֹם שְׁכָלוּ
tov.	טוֹב

On festivals: May the Merciful One cause us to inherit the day which is wholly good.

On Sukkot:

HaRachaman hu yakim	הַרַחֲמָן הוּא יָקִים
lanu et sukkat David	לָנוּ אֶת סֻכַּת דָּוִד
hanofelet.	הַנִּפְלֵת

On Sukkot: May the Merciful One raise up for us the fallen
Sukkah of David.

On Rosh Hashanah:

HaRachaman hu	הַרַחֲמָן הוּא
y'chadesh aleinu et	יַחַדֵּשׁ עָלֵינוּ אֶת
hashana hazot l'tova	הַשָּׁנָה הַזֹּאת לְטוֹבָה
v'livracha.	וְלִבְרָכָה

On Rosh Hashanah: May the Merciful One renew for us this
year for happiness and for blessing.

For Israel:

HaRachaman hu y'varech	הַרַחֲמָן הוּא יְבָרֵךְ אֶת
et m'dinat Yisrael v'et kol	מְדִינַת יִשְׂרָאֵל וְאֶת כָּל
yoshveha.	יוֹשְׁבֶיהָ
HaRachaman hu yiten	הַרַחֲמָן הוּא יִתֵּן
achva bein b'nei Sarah	אֶחָוָה בֵּין בְּנֵי שָׂרָה
u'vein b'nei Hagar.	וּבֵין בְּנֵי הָגָר

For Israel: May the Merciful One bless the state of Israel and
all its inhabitants.

May the Merciful One bond the descendants of Sarah and the
descendants of Hagar in friendship.

For people in need:

Harachaman hu y'varech

הַרְחַמֵּן הוּא יְבָרֵךְ

et kol b'nei adam

אֶת כָּל בְּנֵי אָדָם

ha'ntunim b'tzarah

הַנְּתוּנִים בַּצָּרָה

v'yotziem mei'afelah

וַיּוֹצִיאֵם מֵאַפֵּלָה

l'orah.

לְאוֹרָה

For people in need: May the Merciful One bless all those who
are in distress and bring them from darkness to light.

HaRachaman hu	הַרַחֲמָן הוּא
y'zakeinu limot	יִזְכְּנוּ לַיָּמֹת
hamashiach ul'chaiyei	הַמָּשִׁיחַ וּלְחַיֵּי
haolam haba.	הָעוֹלָם הַבָּא

Migdol (on weekdays:	מִגְדָּל (מִגְדָּל)
magdil) y'shuot malco,	יְשׁוּעוֹת מַלְכוֹ
v'oseh chesed limshico,	וַעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ
I'David ul'zaro ad olam.	לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם.
Oseh shalom bimromav,	עֹשֶׂה שְׁלוֹם בְּמִרְמֹמָיו
hu ya'aseh shalom, aleinu	הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
v'al kol Yisrael, v'imru	וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ
amen.	אָמֵן

May the Merciful One make us worthy of the days of the
Messianic era and life in the world to come.

God is a tower of strength (On weekdays: God gives great salvation) to the earthly king, and shows love and kindness to God's anointed, to David and his seed forever. May the One who makes peace in the highest bring this peace upon us, upon all Israel, and upon all the world. Amen.

Y'ru et Adonai k'doshav ki	יִרְאוּ אֶת יְהוָה קְדוֹשָׁיו כִּי
ein machsor lirai'av:	אֵין מַחְסוֹר לִירְאָיו
K'firim rashu v'ra'evu	כְּפִירִים רָשׁוּ וְרָעִבוּ
v'dorshai Adonai lo	וְדוֹרְשָׁיו יְהוָה לֹא
yachs'ru kol tov.	יַחֲסְרוּ כָּל־טוֹב
Hodu l'Adonai ki tov, ki	הוֹדוּ לַיהוָה כִּי טוֹב כִּי
l'olam chasdo.	לְעוֹלָם חַסְדּוֹ
Potei'ach et yadecha,	פּוֹתֵחַ אֶת־יָדְךָ
umasbia l'chol chai	וּמַשְׂבִּיעַ לְכָל־חַי
ratzon.	רְצוֹן
Baruch hagever asher	בָּרוּךְ הַגֶּבֶר אֲשֶׁר
yivtach b'Adonai, v'hayah	יִבְטַח בַּיהוָה וְהָיָה
Adonai mivtacho.	יְהוָה מִבְּטָחוֹ
Na'ar hayiti gam zakanti	נַעַר הָיִיתִי גַם זָקַנְתִּי
v'lo ra'iti tzadik ne'ezav	וְלֹא רָצִיתִי צַדִּיק נֶעְזָב
v'zaro m'vakesh lachem.	וְזָרְעוּ מִבְּקֶשׁ לָחֶם
Adonai oz l'amo yitein,	יְהוָה עֹז לְעַמּוֹ יִתֵּן
Adonai y'vareich et amo	יְהוָה יְבָרֵךְ אֶת עַמּוֹ
vashalom.	בְּשָׁלוֹם

Be in awe of God, You who seek holiness, for those who fear God lack nothing. Young lions may be in want and hungry, but those who seek God lack no good thing. Give thanks to the Living God who is good, whose love is everlasting. You open up Your hand and satisfy the needs of all living beings. Blessed is the one who trusts in God and whose trust is God alone.

I was young and have grown old and never wanted the innocent to be forsaken or their children to beg for bread. God give strength to Your people, and bless Your people with peace.

Some add:

Achalnu v'sava'nu, al
na nit'alleim mitsorchei
rei'einu v'al tei'atamnah
ozneinu mitsa'akatam
l'mazon. P'kach et eineinu
uf'tach et l'vaveinu
v'et v'yadeinu
v'nitchall'kah
b'matnotecha
l'ma'an chissul
hara'av v'hamachsor
mei'olameinu.

Some add:

אָכַלְנוּ וְשָׂבְעָנוּ. אַל
נָא נִתְעַלֵּם מִצָּרֵינוּ
רַעֲנוּ וְאַל־תֵּאָטֵמְנָה
אָזְנוֹנוּ מִצָּעֲקָתָם
לְמִזּוֹן: פָּקַח אֶת
עֵינֵינוּ וּפְתַח אֶת־לִבֵּנוּ
וְאֶת־יָדֵינוּ
וְנִתְחַלֵּקָהּ
בְּמַתְנוֹתֶיךָ
לְמַעַן חִסּוּל
הָרָעָב וְהַמְּחִסּוֹר
מֵעוֹלָמֵנוּ

We have eaten and been satisfied. May we not turn aside from the needs of others, nor ignore their cry for food. Open our eyes and our hearts and our hands so that we may share Your gifts, and help to remove hunger and want from our world.

BENDIGAMOS

This is a popular hymn sung according to the Sephardi custom

Let us bless the Most	Bendigamos al
High,	Altísimo,
The Ruler who created us,	Al Señor que nos crió,
Let us give thanks	Démosle agradecimiento
For the good things	Por los bienes
which God gave us.	que nos dió

Praise God's Holy	Alabado sea su Santo
Name,	Nombre,
Because God always took	Porque siempre nos
pity on us.	apiadó.
Praise the Ruler who is	Load al Señor que es
good;	bueno,
Let Your mercy endure	Que para siempre su
forever.	merced.

Let us bless the Most
High,
First for the Torah,
Binding our people
With the heavens
continuously,

Bendigamos al
Altísimo,
Por su Ley primeramente,
Que liga a nuestra raza
Con el cielo
continuamente,

Praise God's Holy
Name,
Because God always took
pity on us.
Praise the Ruler who is
good;
Let Your mercy endure
forever.

Alabado sea su Santo
Nombre,
Porque siempre nos
apiadó.
Load al Señor que es
bueno,
Que para siempre su
merced.

Let us bless the Most
High,
Secondly for the bread,
And for the delicacies
We ate together.

Bendigamos al
Altísimo,
Por el pan secundamente,
Y también por los manjares
Que comimos juntamente.

As we ate and drank
merrily
Your mercy never failed us.
Praise the Ruler who is
good;
Let Your mercy endure
forever.

Pues comimos y bebimos
alegremente
Su merced nunca nos faltó.
Load al Señor que es
bueno,
Que para siempre su
merced.

Bless this house,
Home to Your presence,
Where we keep Your
festival,
With joy and
permanence.

Bendita sea la casa esta,
El hogar de su presencia,
Donde guardamos su
fiesta,
Con alegría y
permanencia.

Praise God's Holy
Name,
Because God always took
pity on us.
Praise the Ruler who is
good;
Let Your mercy endure
forever.

Alabado sea su Santo
Nombre,
Porque siempre nos
apiadó.
Load al Señor que es
bueno,
Que para siempre su
merced.

HAVDALAH

Hinei El y'shuati, evtach	הִנֵּה אֵל יִשׁוּעָתִי, אֶבְטַח
v'lo efchad. Ki ozi	וְלֹא אֶפְחָד כִּי עָזִי
v'zimrat Yah Adonai	וְזִמְרַת יְהוָה יִי
vay'hi li lishuah.	וַיְהִי לִי לִישׁוּעָה
Ush'avtem mayim b'sason	וּשְׁאַבְתֶּם מַיִם בְּשִׂשׂוֹן,
mimaay'nei hay'shuah.	מִמַּעַיְנֵי הַיִּשׁוּעָה
L'Adonai hay'shuah, al	לַיהוָה הַיִּשׁוּעָה, עַל
am'cha virchatecha,	עַמְּךָ בְּרַכְתֶּךָ
selah.	סֵלָה
Adonai tz'vaot imanu,	יְיָ צְבָאוֹת עִמָּנוּ
misgav lanu, Elohei	מִשְׁגֵּב לָנוּ אֱלֹהֵי
Yaakov, selah.	יַעֲקֹב סֵלָה
Adonai tz'vaot, ashrei	יְיָ צְבָאוֹת, אֲשֶׁרִי
adam botei'ach bach.	אָדָם בֵּיתְךָ בְּךָ
Adonai hoshiah;	יְיָ הוֹשִׁיעָה
haMelech ya'aneinu	הַמֶּלֶךְ יַעֲנֵנוּ
v'yom kor'einu.	בְּיוֹם קִרְאָנוּ

LaY'hudim hay'tah orah	לַיהוּדִים הָיְתָה אוֹרָה
v'simchah v'sason vikar;	וְשִׂמְחָה וְשִׂשׂוֹן וִיקָר
kein tih'yeh lanu.	כֵּן תִּהְיֶה לָנוּ
Kos y'shuot esa, uv'shem	כּוֹס יְשׁוּעוֹת אֵשָׂא, וּבְשֵׁם
Adonai ekra.	יְיָ אֶקְרָא

Behold, God is my savior, I will trust God and not be afraid, for my strong faith and song of praise for God will be my salvation. You will draw water joyously from the wellsprings of salvation. Salvation is God's; may Your blessing rest upon Your people. God of the heavenly armies is with us; the God of Ya'akov is a fortress protecting us. God of the heavenly armies, happy is the individual who trusts You. God, redeem us! The Ruler will answer us on the day we call God. The Jews had light, happiness, joy and honor; may we have the same. I will raise the cup of salvation and call out in the name of the God.

Say the following over the wine:

Baruch atah, Adonai	בָּרוּךְ אַתָּה יְיָ
Eloheinu, Melech	אֱלֹהֵינוּ מֶלֶךְ
haolam, borei p'ri	הָעוֹלָם, בּוֹרֵא פְּרִי
hagafen.	הַגָּפֶן

Blessed are You, our omnipotent God, Ruler of the universe,
Creator of the fruit of the vine.

Say the following before smelling the spices:

Baruch atah, Adonai	בָּרוּךְ אַתָּה יי
Eloheinu, Melech	אֱלֹהֵינוּ מֶלֶךְ
haolam, borei minei	הָעוֹלָם, בּוֹרֵא מֵינַי
v'samim.	בְּשָׂמִים

Blessed are You, our omnipotent God, Ruler of the universe,
Creator of the different spices.

Say the following over the candle:

Baruch atah, Adonai	בָּרוּךְ אַתָּה יי
Eloheinu, Melech	אֱלֹהֵינוּ מֶלֶךְ
haolam, borei m'orei	הָעוֹלָם, בּוֹרֵא מְאוֹרֵי
ha-esh.	הָאֵשׁ

Blessed are You, our omnipotent God, Ruler of the universe,
Creator of the fire's lights.

Say the following before drinking the wine:

Baruch atah, Adonai	בָּרוּךְ אַתָּה יְיָ
Eloheinu, Melech	אֱלֹהֵינוּ מֶלֶךְ
haolam, hamavdil bein	הָעוֹלָם, הַמַּבְדִּיל בֵּין
kodesh l'chol, bein or	קֹדֶשׁ לְחוֹל, בֵּין אוֹר
l'choshech, bein Yisrael	לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
la'amim,	לְעַמִּים
bein yom hash'vi-i	בֵּין יוֹם הַשְּׁבִיעִי
l'sheishet y'mei	לְשֵׁשֶׁת יָמֵי
hama'aseh.	הַמַּעֲשֶׂה
Baruch atah, Adonai,	בָּרוּךְ אַתָּה יְיָ
hamavdil bein kodesh	הַמַּבְדִּיל בֵּין קֹדֶשׁ
l'chol.	לְחוֹל

Blessed are You, our Omnipotent God, Ruler of the universe, who separates between the holy and the profane; between the light and dark; between Israel and the other nations; between the seventh day and the six days of the week. Blessed are You, God, who separates between the holy and the profane.



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