

## Hadlakat Neiroi

## הדלקת נרות

Lighting candles before Shabbat began as a practical need, since fire can't be lit on Shabbat. Today, we light (traditionally two) candles with blessings to honor, welcome, and celebrate the day, reflecting the commandments to remember and observe Shabbat.

Baruch Atah Adonai, Eloheinu Melech  
haolam, asher kid'shanu b'mitzvotav  
v'tzivanu l'hadlik ner shel Shabbat.

ברוך אתה ה' אלוהינו מלך העולם  
אשר קדשנו במצותיו  
וצונו להדליק נר של שבת.

Blessed are You, Eternal God, Sovereign of the Universe, Who has sanctified us with commandments, and commanded us to light Shabbat candles.

## Shalom Aleichem

## שלום עליכם

The Talmud teaches that two angels—one good and one evil—join each of us on the eve of Shabbat, so it is customary to greet them, bless them, and seek their blessing.

Shalom aleichem, mal'achei hashareit,  
mal'achei elyon, mimelech malchei  
ham'lachim, HaKadosh Baruch Hu.

שלום עליכם מלאכי השרת  
מלאכי עליון ממלך מלכי  
המלכים הקדוש ברוך הוא.

Bo'achem l'shalom, mal'achei hashalom,  
mal'achei elyon, mimelech malchei  
ham'lachim, HaKadosh Baruch Hu.

בואכם לשלום מלאכי השלום  
מלאכי עליון ממלך מלכי  
המלכים הקדוש ברוך הוא.

Barechuni l'shalom, mal'achei hashalom,  
mal'achei elyon, mimelech malchei  
ham'lachim, HaKadosh Baruch Hu.

ברכוני לשלום מלאכי השלום  
מלאכי עליון ממלך מלכי  
המלכים הקדוש ברוך הוא.

Tzeitchem l'shalom, mal'achei hashalom,  
mal'achei elyon, mimelech malchei  
ham'lachim, HaKadosh Baruch Hu.

צאתכם לשלום מלאכי השלום  
מלאכי עליון ממלך מלכי  
המלכים הקדוש ברוך הוא.

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

## קידוש

Kiddush, meaning “holiness,” is a blessing recited or heard over a full cup of wine or grape juice, celebrating God's creation of the world, rest on the seventh day, and redemption from Egypt. It's recited holding the cup in the right hand; some stand, others sit, and all drink after the blessing.

[Quietly: Vay'hee erev, vay'hee voker]  
Yom hashishi. Vay'khulu hashamayim  
v'ha'aretz v'khol tz'va'am. Vaychal Elohim  
bayom hash'vi'i m'lakhto asher asah,  
vayishbot bayom hash'vi'i, mikol m'lakhto  
asher asah. Vay'varekh Elohim et yom  
hashviil vaykadeish oto, ki vo shavat mikol  
m'lakhto, asher bara Elohim la'asot.

Savri, maranan v'rabanan v'rabotai!

[Everyone: L'chaim!]

[ויהי ערב ויהי בקר]  
יום הששי. ויכלו השמים  
והארץ וכל צבאם ויכל אלהים  
ביום השביעי מלאכתו אשר עשה.  
וישבת ביום השביעי מכל מלאכתו  
אשר עשה. ויברך אלקים את יום  
השביעי ויקדש אותו. כי בו שבת מכל  
מלאכתו אשר ברא אלהים לעשות.

סברי מרנן ורבנן ורבתי!

[לחיים!]

(continued on reverse side)

Barukh atah Adonai Eloheinu melekh  
ha-olam, borei p'ri hagafen.

Barukh atah Adonai Eloheinu melekh  
ha'olam asher kid'shanu b'mitzvotav  
v'ratzah vanu v'Shabbat kodsho b'ahavah  
uvrazton hinchilanu zikaron l'ma'aseih  
v'reishit. Ki hu yom t'chilah l'mikra'ei  
kodesh zeikher litziyat Mitrayim. Ki vanu  
vacharta v'otanu kidashta mikol ha'amim,  
v'Shabbat kodsh'kha b'ahavah uv'ratzon  
hinchaltanu.

Barukh atah Adonai, m'kadeish haShabbat.

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְרָצָה בָּנוּ וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה  
וּבְרָצוֹן הִנְחִילָנוּ זִכְרוֹן לְמַעֲשֵׂה  
בְּרָאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי  
קֹדֶשׁ זֵכֶר לִיְצִיאת מִצְרָיִם. כִּי בָנוּ  
בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים  
וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחַלְתָּנוּ.

ברוך אתה ה' מְקַדֵּשׁ הַשַּׁבָּת.

(And there was evening and there was morning,) The sixth day. The heaven and the earth were finished, and all their array. On the seventh day God finished the word that God had been doing, and God ceased on the seventh day from all the work that God had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done. Attention, our masters and teachers and all present!

[To life!]

Blessed are you, Eternal God, Sovereign of the universe, Who creates the fruit of the vine.

Blessed are You, Eternal God, Sovereign of the Universe, Who sanctifies us with God's commandments, and has been pleased with us. You have lovingly and willingly given us Your holy Shabbat as an inheritance, in memory of creation because it is the first day of our holy assemblies, in memory of the exodus from Egypt because You have chosen us from all peoples for Your service, and You have given us a sacred purpose in life. In loving favor, You have given us your holy Shabbat as an inheritance. Praised are You, God, who sanctifies the Shabbat.

## Netilat Yadayim

## נטילת ידים

After Kiddush, some prepare for the bread blessing by ritually washing their hands—not for cleaning, but as a tradition.

Ideally, there's no pause before eating, so people avoid speaking and may sing a niggun (wordless melody) instead.

To wash: remove hand jewelry, pour water at least twice over each hand from a cup, and recite the blessing before drying.

Baruch Atah Adonai, Eloheinu Melech  
haolam, asher kid'shanu b'mitzvotav  
v'tzivanu al netilat yadayim.

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Blessed are You, Eternal God, Sovereign of the Universe, who has sanctified us with commandments,  
and commanded us concerning the washing of the hands.

## Hamotzi

## המוציא

Two loaves of challah are uncovered. As they are raised, the following blessing is recited. After the blessing, the challot are cut or torn into pieces, which are distributed to everyone present. Some people lightly salt their piece of challah before eating it, comparing it to a divine offering from Temple times.

Baruch Atah Adonai, Eloheinu Melech  
haolam, hamotzi lechem min ha'aretz.

ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed are You, Eternal God, Sovereign of the Universe, Who draws forth bread from the earth.

## Kiddush

## קידוש

There is a commandment to recite or listen to Kiddush over a cup of wine or grape juice. One recites Kiddush while holding a full cup in one's right hand, and when the full blessing is finished, everyone drinks. Some stand during Kiddush, others sit. Kiddush means "holiness" – the text of the Kiddush celebrates God creating the world (and resting on the seventh day), and redeeming the Jewish people from slavery in Egypt.

*Veshamru v'nei Yisrael et haShabbat, la'asot et haShabbat ledorotam brit olam. Beini uvein benei Yisrael ote hee le'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha'aretz uvayom hashevi'i shavat vayinafash.*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעוֹלָם. כִּי שִׁשֶּׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

*Zachor et yom haShabbat lekadsho. Sheishet yamim ta'avod ve'asita kol melach'techa. Veyom hashevi'i Shabbat la'Adonai Elohecha, lo ta'aseh chol melacha, ata u'vincha uvitecha, avdecha va'amatecha uv'hem'techa, vegeirecha asher bishe'arecha. Ki sheishet yamim asa Adonai et hashamayim ve'et ha'aretz, et hayam veet kol asher bam, vayanach bayom hashevi'i.*

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שִׁשֶּׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכָתְךָ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמָּתְךָ וּבְהִמָּתְךָ וְגִירְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שִׁשֶּׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי.

*Al kein beirach Adonai et yom haShabbat vayekadshaihu.*

עַל כֵּן בֵּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

*Savri, maranan v'rabanan v'rabotai!*

סַבְּרִי מְרִנּוֹ וּרְבִנּוֹ וּרְבֹתַי!

*[Everyone: L'chaim!]*

*[לחיים!]*

*Barukh atah Adonai Eloheinu melekh haolam, borei p'ri hagafen.*

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time: It shall be a sign for all time between Me and the people of Israel. For in six days God made heaven and earth, before ceasing from work and being refreshed on the seventh day. Remember the sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of your Eternal God; you shall not do any work—you, your son or your daughter, your male or female slave, or the stranger in your settlements. For in six days God made heaven and earth and sea—and all that is in them—and then rested on the seventh day; therefore God blessed the sabbath day and hallowed it.

Attention, our masters and teachers and all present!

[To life!]

Blessed are you, Eternal God, Sovereign of the universe, Who creates the fruit of the vine.

## Netilat Yadayim

## נטילת ידים

After making Kiddush, some people choose to prepare for the blessing over bread by washing their hands. This is a ritual washing and is not necessarily for cleaning the hands. Optimally, there is no separation between the pre-meal washing and the eating itself, so if there is a delay before Hamotzi, the practice is not to speak until everyone is ready – instead, a common practice is to sing a niggun (a wordless melody). To perform the ritual: Remove all jewelry on your hands, fill a cup with water, and pour the water at least twice over each hand. The blessing is recited before hands are dried.

*Baruch Atah Adonai, Eloheinu Melech  
haolam, asher kid'shanu b'mitzvotav  
v'tzivanu al netilat yadayim.*

ברוך אתה ה' אלוהינו מלך העולם אשר קדשנו  
במצותיו וצונו על נטילת ידים.

Blessed are You, Eternal God, Sovereign of the Universe, who has sanctified us with commandments, and  
commanded us concerning the washing of the hands.

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## Hamotzi

## המוציא

Two loaves of challah are uncovered. As they are raised, the following blessing is recited. After the blessing, the challahs are cut or torn into pieces, which are distributed to everyone present. Some people lightly salt their piece of challah before eating it, comparing it to a divine offering from Temple times.

*Baruch Atah Adonai, Eloheinu Melech  
haolam, hamotzi lechem min ha'aretz.*

ברוך אתה ה' אלוהינו מלך העולם המוציא לחם  
מן הארץ.

Blessed are You, Eternal God, Sovereign of the Universe, Who draws forth bread from the earth.

## Opening to Havdalah

Hinei El yeshuati, evtach velo efchad, ki ozi vezimrat  
yah Adonai, vayehi li liyeshuah. Ushavtem mayim besasson,  
mima'anei hayeshuah. La'Adonai hayeshuah, al amcha  
virchatecha selah. Adonai tzeva'ot imanu, misgav lanu Elohay  
Ya'akov selah. Adonai tzeva'ot, ashray adam botayach bach.  
Adonai hoshi'ah, hamelech ya'anaynu veyom koraynu. Layehudim  
hayetah orah vesimcha vesason vikar. Ken tehiyeh lanu.  
Kos yeshuot esa uveshaym Adonai ekrah.

הנה אל ישועתי אבטח ולא אפחד כי עזי וזמרת יה' ה'  
ויהי לי לישועה. ושאתם מים בששון ממעיני הישועה  
לה' הישועה על עמך ברכתך סלה. ה' צבאות עמנו משגב לנו  
אלהי. יעקב סלה. ה' צבאות אשרי אדם בטח בך  
ה' הושיעה המלך יעגנו ביום קראנו. ליהודים היתה  
אורה ושמחה וששון ויקר. בן תהיה לנו.  
כוס ישועות אשא ובשם ה' אקרא.

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 joyfully 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 God.



### The Blessing over Wine or Grape Juice (Yayin - Pri haGafen)

Baruch atah, Adonai, Elohaynu melech ha'olam,  
boray pri hagafen.

ברוך אתה ה' אלוהינו מלך העולם בורא פרי הגפן.

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

### The Blessing over Spices (Besamim - Minei V'samim)

Baruch atah, Adonai, Elohaynu melech ha'olam,  
boray minay vesamim.

ברוך אתה ה' אלוהינו מלך העולם  
בורא מיני בשמים.

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

### The Blessing over Light (Ner - M'orei haAish)

Baruch atah, Adonai, Elohaynu melech ha'olam,  
boray me'oray ha'aysh.

ברוך אתה ה' אלוהינו מלך העולם  
בורא מאורי האש.

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

### The Blessing over Separation (HaMavdil - HaMavdil bein kodesh l'chol)

Baruch atah Adonai, Elohaynu melech ha'olam, hamavdil  
bayn kodesh lechol, bayn or lechoshech, bayn Yisrael la'amim,  
bayn yom hashevi'i leshayshet yemay hama'aseh.  
Baruch atah Adonai, hamavdil bayn kodesh lechol.

ברוך אתה ה' אלוהינו מלך העולם המבדיל  
בין קדש לחול בין אור לחשך בין ישראל לעמים בין יום  
השביעי לששת ימי המעשה.  
ברוך אתה ה' המבדיל בין קדש לחול.

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



## Eliyahu The Prophet (Eliyahu HaNavi)

*Eliyahu hanavi, Eliyahu haTishbi, Eliyahu haGiladi.*

*Bimheira v'yameinu yavo eleinu, im mashiach ben David.*

אֱלִיָּהוּ הַנָּבִיא אֱלִיָּהוּ הַתִּשְׁבִּי אֱלִיָּהוּ הַגִּלְעָדִי

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.

Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite.

Soon and in our days, may he come, with Mashiach, the son of David.

## Miriam The Prophetess (Miriam HaNavia)

*Miriam haNevi'a, oz v'zimra b'yadah,*

*Miriam tirkod itanu l'hagdil zimrat olam.*

*Miriam tirkod itanu l'taken et haolam.*

*Bimheira v'yameinu, hee t'vi'einu el mei hay'shuah, el mei hay'shua.*

מִרְיָם הַנָּבִיאָה עִז וְזִמְרָה בְּיָדָהּ

מִרְיָם תִּרְקֹד אִתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם.

מִרְיָם תִּרְקֹד אִתָּנוּ לְתַקֵּן אֶת הָעוֹלָם.

בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ אֶל מֵי הַיְּשׁוּעָה.

Miriam the Prophetess, strength and song in her hand,

Miriam will dance with us to increase songs of the world.

Miriam will dance with us to repair the world.

Soon and in our days, may she bring us to the waters of redemption!

## The Separator between Holy (Hamavdil Bein Kodesh)

*Hamavdil, hamavdil bein kodesh -- Kodesh, kodesh l'chol (x2)*

*Shavua, shavua tov -- Shavua, shavua tov (x2)*

הַמַּבְדִּיל הַמַּבְדִּיל בֵּין קֹדֶשׁ -- קֹדֶשׁ קֹדֶשׁ לְחֹל (x2)

שָׁבוּעַ שָׁבוּעַ טוֹב -- שָׁבוּעַ שָׁבוּעַ טוֹב (x2)

The distinguisher, distinguisher between sacred—sacred, sacred and ordinary (x2)

Week, have a good week - Week, have a good week (x2)

## To the Jews (La Yehudim)

*La yehudim hayta orah, hayta orah*

*V'simcha, v'sasson, v'ikar.*

*Ken tiyeh lanu, tiyeh lanu, tiyeh lanu.*

לְיִהוּדִים הָיְתָה אוֹרָה הָיְתָה אוֹרָה

וְשִׂמְחָה וְשִׂשׂוֹן וִיקָר.

כֵּן תִּהְיֶה לָנוּ תִּהְיֶה לָנוּ תִּהְיֶה לָנוּ.

The Jews enjoyed light, there was light,

and gladness, and gladness, and splendor.

Yes this will be for us, this will be for us, this will be for us.