

Eruv Tavshilin: Preparing on a Festival for Shabbat

The blessing is recited over some baked or cooked food that will be eaten on Shabbat.

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us regarding the mitzvah of eruv.

Barukh atah adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al mitzvat eruv.

Through this ceremony of *eruv* we permit baking, cooking, warming foods, the kindling of lights, and all the necessary preparations for Shabbat during the festival. It shall be permitted for us and for the people Israel who live in this town or city.

Choose one of the following:

Aramaic:

Ba-hadein eruva y'hei sharei lana la-afuyei, u-l'vashulei, u-l'atmunei, u-l'adlukei sh'raga, u-l'mebad kol tzorkana, mi-yoma tava l'shabta, lana u-l'khol yisrael ha-darim ba-ir ha-zot.

Hebrew:

Ba-eruv ha-zeh y'hei mutar lanu le-efot u-l'vasheil u-l'hatmin, u-l'hadlik ner, v'la-asot kol tz'rakheinu miyom tov l'shabbat, lanu u-l'khol yisrael ha-darim ba-ir ha-zot.

ערוב תבשילין

The blessing is recited over some baked or cooked food that will be eaten on Shabbat.

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו על מצות ערוב.

Choose one of the following:

Aramaic:

בהדין ערובא יהא שרא לנא לאפויי, ולבשולי,
ולאטמוני, ולאדלוקי שרגא, ולמעבד כל צרכנא,
מיומא טבא לשבתא, לנא ולכל ישראל הדרים
בעיר הזאת.

Hebrew:

בערוב הזה יהא מתר לנו לאפות ולבשל ולהטמין,
ולהדליק נר, ולעשות כל צרכינו מיום טוב לשבת,
לנו ולכל ישראל הדרים בעיר הזאת.

ERUV TAVSHILIN. Though traditional Jewish law severely limited the work one could do on Shabbat, it was more relaxed in regard to the festivals. For instance, cooking on the festivals was permitted, even though cooking on Shabbat was not. But even for the festival, this permission was limited: cooking on the festivals was permitted only for the day itself. This limitation creates a problem: when a festival occurs on a Friday, one needs to prepare food for Shabbat, but in doing so, one is no longer focused on the festival itself. To emphasize the fact that Shabbat creates an exception in this regard, the ancient rabbis created a ceremony in which we declare before

the festival begins that we are entering it with the declared intention that we will need to prepare on it for Shabbat. The ceremony involves setting aside some food for Shabbat—cooked or baked goods—before the festival begins, just as one may have prepared special foodstuffs for the festival itself. The ceremony is called *eruv tavshilin*—because one has surrounded the festival with permission for food preparation. This food set aside before the festival is then eaten on Shabbat, weaving the days together. To ensure that all would understand that Shabbat was an exception and that people would not assume that one could prepare on the festival for an ordinary weekday, the statement was recited in Aramaic, the common language of the time. The ceremony is only a symbolic act and the ancient rabbis understood that a person could perform it in the name of one's neighbors or all the Jewish residents of that area. (See Mishnah Beitzah 2:1 and the subsequent discussion in the Babylonian Talmud.)

Candlelighting for Festivals

Barukh atah ADONAI, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to kindle the [Shabbat and] festival lights.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel [shabbat v'shel] yom tov.

Add on every festival night, except the last days of Pesah:

Barukh atah ADONAI, our God, sovereign of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melekh ha-olam, she-heḥeyanu v'kiymanu v'higianu lazman ha-zeh.

Kiddush for Festival Evenings

Some have the custom on Sukkot of inviting in the Ushpizin, the heavenly guests; see page 424.

For Rosh Hashanah evening, see page 432.

According to some traditions, we stand for Kiddush.

On Shabbat we add the following paragraph; the first line is recited quietly.

And there was evening and there was morning, the sixth day.

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation. Genesis 1:31–2:3

On all other days, begin here:

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space, who creates the fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen and distinguished us by providing us a path to holiness through the observance of mitzvot. Lovingly, ADONAI our God, You have bestowed on us [Shabbatot for rest,] festivals for rejoicing and holidays and seasons for delight: this [Shabbat and this] day of

Barukh atah Adonai eloheinu melekh ha-olam, asher baḥar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va-titten lanu Adonai eloheinu b'ahavah [shabbatot limnuḥah u-]mo-adim l'simḥah, ḥagim u-z'manim l'sason, et yom [ha-shabbat ha-zeh v'et yom]

On Pesah: the Festival of Matzot, season of our liberation,
ḥag ha-matzot ha-zeh, z'man ḥeiruteinu,

On Shavuot: the Festival of Shavuot, season of the giving of our Torah,
ḥag ha-shavuot ha-zeh, z'man matan torateinu,

On Sukkot: the Festival of Sukkot, season of our rejoicing,
ḥag ha-sukkot ha-zeh, z'man simḥateinu,

On Sh'mini Atzeret and Simḥat Torah: the Festival of Sh'mini Atzeret,
season of our rejoicing,

ha-sh'mini, ḥag ha-atzeret ha-zeh, z'man simḥateinu,

continued

הַדְּלָקַת נְרוֹת יוֹם טוֹב

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

On every festival night, except the last days of Pesah, add:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֲחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

קִדּוּשׁ לְלַיִל יוֹם טוֹב

*Some have the custom on Sukkot of inviting in the Ushpizin,
the heavenly guests; see page 424.*

For Rosh Hashanah evening, see page 432.

According to some traditions, we stand for Kiddush.

On Shabbat we add the following paragraph; the first line is recited quietly.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שַׁבַּת מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. בְּרֵאשִׁית א:לֹא-ב:ג

On all other days, begin here:

סְבָרֵי חֲבֵרִי חֲבֵרוֹתֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם
וְרוֹמַמְנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְהִתְנַחֵם לָנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה וּ]מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן,
אֶת-יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרַתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

On Sh'mini Atzeret and Simḥat Torah:

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

continued

[with love,] a sacred time, a symbol of the exodus from Egypt. You have chosen us and sanctified us among all people, bestowing on us [Shabbat and] Your hallowed festivals [lovingly and gladly,] for joy and delight.

Barukh atah ADONAI, who makes [Shabbat,] the people Israel and the festivals holy.

[b'ahavah] mikra kodesh, zeikher litziat mitzrayim. Ki vanu vaharta v'otanu kidashta mikol ha-amim, [v'shabbat] u-mo'adei kodshekha [b'ahavah u-v'ratzon] b'simḥah u-v'sason hinḥaltanu.

Barukh atah Adonai, m'kadesh [ha-shabbat v'] yisrael v'hazmanim.

On Saturday night, Havdalah is added:

Barukh atah ADONAI, our God, sovereign of time and space, who creates the lights of fire.

Barukh atah Adonai eloheinu melek ha-olam, borei me'orei ha-eish.

Barukh atah ADONAI, our God, sovereign of time and space, who distinguishes between the sacred and the ordinary, light and darkness, the people Israel from the peoples of the world, and between the seventh day and the six days of creation. As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.

Barukh atah ADONAI, who distinguishes one holy day from another.

Barukh atah Adonai eloheinu melek ha-olam, ha-mavdil bein kodesh l'hol, bein or l'hoshekh, bein yisrael la-amim, bein yom ha-sh'vi-i l'sheishet y'mei ha-ma-aseh. Bein k'dushat shabbat li-k'dushat yom tov hivdalta, v'et yom ha-sh'vi-i mi-sheishet y'mei ha-ma-aseh kidashta. Hivdalta v'kidashta et am'kha yisrael bi-k'dushatekha.

Barukh atah Adonai, ha-mavdil bein kodesh l'kodesh.

On Sukkot, when Kiddush is chanted in the sukkah, we add the following b'rakhah.

(On the first night, it is recited before Sheheḥeyanu; on the second night, after Sheheḥeyanu.)

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to dwell in the *sukkah*.

Barukh atah Adonai eloheinu melek ha-olam, asher kid'shanu b'mitzvotav v'tzivanu leisheiv ba-sukkah.

On all nights (except the last two of Pesah), we conclude:

Barukh atah ADONAI, our God, sovereign of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melek ha-olam, she-heḥeyanu v'kiymanu v'higianu lazman ha-zeh.

[בְּאַהֲבָה] מְקַרְא קֹדֶשׁ, זִכָּר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּחֵרָתְךָ וְאוֹתָנוּ קֹדֶשְׁתָּ מִכָּל־הָעַמִּים, [וְשַׁבָּת] וּמוֹעֲדֵי קֹדֶשְׁךָ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחִלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמָנִים.

On Saturday night, we add Havdalah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל. בֵּין אֹר לְחָשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב. הַבְּדִלְתָּ, וְאֶת־יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת, הַבְּדִלְתָּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

On Sukkot, when Kiddush is chanted in the sukkah, we add the following b'rakhah. (On the first night, we recite it before Sheheḥeyanu; on the second night, after Sheheḥeyanu.)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קֹדֶשְׁנוּ בְּמִצְוֹתֶיךָ וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

On all nights (except the last two of Pesah), we conclude:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

HAVDALAH. Each Saturday night, the conclusion of Shabbat is marked by the ceremony of Havdalah, in which we light a candle with many wicks and recite a blessing over its light. When a festival follows Shabbat, the festival candles are lit as the light for that day, and the blessing that is normally recited over the Havdalah candle is recited over the festival candles instead.

Unlike Shabbat, the use of fire is permitted on the festival—although rather than kindling a new flame, the fire is passed from one already kindled.

In a sukkah we add:

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

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to dwell in the sukkah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu leisheiv ba-sukkah.

נטילת ידיים Hand Washing

It is customary to pour water over each hand two or three times. Many people maintain silence between this b'rakhah and Hamotzi (which follows), highlighting the interconnection between this act of cleansing and the meal. Some have the custom of raising up the hands after washing them, and reciting the following line in addition to the b'rakhah:

שאו ידכם קדש וברכו את־יהוה.

Lift your hands toward the holy, and bless ADONAI.

Se'u y'deikhem kodesh u-var'khu et Adonai.

Psalm 134:2

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו על נטילת ידיים.

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to wash our hands.

Barukh atah Adonai, eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

המוציא Hamotzi: Breaking Bread

It is customary to recite a b'rakhah over two whole loaves on Shabbat, commemorating the double portion of manna that fell on Fridays in the wilderness.

ברוך אתה יהוה אלהינו מלך העולם,
המוציא לחם מן הארץ.

Barukh atah ADONAI, our God, sovereign of time and space, who brings forth bread from the earth.

Barukh atah Adonai, eloheinu melekh ha-olam,
ha-motzi lehem min ha-aretz.

קידושא רבא ליום טוב Kiddush for the Festival Midday Meal

On Shabbat, we add the following two paragraphs:

ושמרו בני ישראל את־השבת,
לעשות את־השבת לדורתם ברית עולם.
ביני ובין בני ישראל אות היא לעולם,
כי ששת ימים עשה יהוה את־השמים ואת־הארץ,
וביום השביעי שבת וינפש.

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam, ki sheishet yamim asah Adonai et

ha-shamayim v'et ha-aretz, u-vayom ha-sh'vi'i shavat va-yinafash.

Exodus 31:16–17

על כן ברוך יהוה את־יום השבת ויקדשהו.

Therefore ADONAI blessed the seventh day and made it holy.

Al ken berakh Adonai et yom ha-shabbat va-y'kadsheihu.

Exodus 20:11

On weekdays, we begin here:

וידבר משה את־מעדי יהוה אל בני ישראל.

Thus Moses proclaimed the festivals of ADONAI to the people Israel.

Va-y'dabeir moshe et mo-adei Adonai el b'nei yisrael.

Leviticus 23:44

On Rosh Hashanah, substitute the following:

תקעו בחודש שופר, בכסה ליום חגנו.
כי חק לישראל הוא, משפט לאלהי יעקב.

Sound the shofar on our feast day, on the new moon, when it is hidden.

For it is Israel's law, a decree of the God of Jacob.

Tiku va-hodesh shofar, ba-keseh l'yom hageinu.

Ki hok l'yisrael hu, mishpat leilohei ya-akov.

Psalm 81:4–5

סברי חבְרִי\חבְרוֹתִי:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space, who creates the fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.