

SHABBAT EVE MEAL

It is the custom to bless one's children at the Shabbat and Yom Tov table prior to Kiddush.

To sons, say:

To daughters, say:

Gen. 48 **יְשׁוּבָה** MAY God make you like Ephraim and Manasseh.

יְשׁוּבָה MAY God make you like Sarah, Rebecca, Rachel, and Leah.

Num. 6 May the LORD bless you and keep you. May the LORD make His countenance shine upon you and be gracious to you. May the LORD lift up His countenance to you and give you peace.

SHALOM ALEIKHEM

Many people sing each of the four verses of the following song three times:

שְׁלוֹמ PEACE be with you, ministering angels, angels of the Most High, from the King Who is the King of the most exalted of kings, the Holy One, blessed is He.

MAY YOUR COMING be in peace, angels of peace, angels of the Most High, from the King Who is the King of the most exalted of kings, the Holy One, blessed is He.

So too every parent follows Jacob in blessing their children to enjoy the accomplishments of both Ephraim and Menashe, but always giving priority to Torah study. Similarly, Isaac blessed Jacob to receive “the dew of heaven” and only thereafter “the fat of the land” (Gen. 27:28) (*Ktav Sofer*).

Jacob’s elevation of Joseph’s two Egyptian sons, born of an Egyptian woman, to the same status as the tribes — was a conscious effort to extricate these sons from Egyptian culture, by planting them firmly in the national destiny of the Jewish people (R. Ezra Bick).

The Vilna Gaon insisted that the parent place only one hand on the child’s head when reciting the priestly blessing, as only a Kohen is

permitted to recite that benediction in its usual manner with two hands. Other authorities disagreed, insofar as this is not the conventional setting for the priestly blessing, and hence it is not subject to its laws.

שְׁלוֹמ אֵלֵיכֶם / SHALOM ALEIKHEM

The Gemara (*Pesahim* 112b) says that on Friday evening harmful spirits abound, hence special angelic protection is needed. According to *Zohar Hadash* benevolent angels always accompany God’s *Shekhina* and together they escort each Jew home on Friday evening from the synagogue. Upon glimpsing a serene home, the *Shekhina* and angels declare, “This is Mine — Israel, by whom I am glorified” (Isaiah 49:3). The *Shalom Aleikhem* poem greets the angels and

סעודת ליל שבת

It is the custom to bless one's children at the שבת and table prior to יום טוב Kiddush.

To daughters, say:

To sons, say:

יְשׁוּבָה אֱלֹהִים בְּרַחֲמֶיךָ יְשׁוּבָה אֱלֹהִים
יְשׁוּבָה אֱלֹהִים בְּרַחֲמֶיךָ יְשׁוּבָה אֱלֹהִים
יְשׁוּבָה אֱלֹהִים בְּרַחֲמֶיךָ יְשׁוּבָה אֱלֹהִים
יְשׁוּבָה אֱלֹהִים בְּרַחֲמֶיךָ יְשׁוּבָה אֱלֹהִים

שלום עליכם

Many people sing each of the four verses of the following song three times:

שְׁלוֹמ אֵלֵיכֶם, מְלַאכֵי הַשָּׁרָת, מְלַאכֵי עֲלִיוֹן, מְמַלְכֵי מַלְכֵי
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
בּוֹאֲכֶם לְשָׁלוֹם, מְלַאכֵי הַשָּׁלוֹם, מְלַאכֵי עֲלִיוֹן, מְמַלְכֵי מַלְכֵי
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

סעודת ליל שבת / SABBATH EVE MEAL

ברכת הבנים / BLESSING OF THE CHILDREN

The language of this *berakha* is taken directly from Genesis 48:20, where Jacob blesses his grandchildren with these very words, with a preface instructing that his words are to be the model for his future descendants. The blessing for daughters invoking Sarah, Rebecca, Rachel and Leah, does not have a clear source in the literature.

The *Magen Avraham* records the custom to kiss one’s mother’s hands at this point as a gesture of appreciation and love for all that she does for her household, especially in preparation for Shabbat (R. Yissachar Jacobson).

יְשׁוּבָה אֱלֹהִים כְּאֵפְרַיִם וְכַמְנַשֶּׁה — *May God make you like Ephraim and Manasseh.* In blessing his

two grandchildren, Jacob surprisingly gave priority to the younger brother Ephraim over his older sibling Menashe. The reason he did so is that parents (and grandparents) should certainly bless their offspring to enjoy material as well as spiritual blessings, but at the same time they should prioritize spiritual accomplishment, i.e., the study of Torah. After Jacob came down to Egypt he had taught Ephraim Torah, while Menashe had gone on to achieve material success. In this, the two siblings were similar to Yissachar (who excelled in Torah) and Zevulun, who supported his brother financially. In formulating their blessing, Jacob conveyed that while both realms are important, Torah study takes precedence even for a Menashe and Zevulun. Hence Jacob blessed Ephraim first, even though he was the younger brother.

ASHREI

The line beginning with "You open Your hand" should be said with special concentration, representing as it does the key idea of this psalm, and of Pesukei DeZimra as a whole, that God is the creator and sustainer of all.

Ps. 84 **אֲשֵׁרִי** HAPPY are they who dwell in Your house,
They shall forever praise You. Selah.

Ps. 144 HAPPY are the people of whom this is so,
Happy are the people whose God is the Lord.

Ps. 145 A PRAISE OF DAVID.

א I exalt You, my God, the King, and I will bless Your name forever and ever. ב Every day I will bless You, and I will praise Your name forever and ever. ג Great is the Lord, and very praiseworthy, and His greatness is boundless. ד One generation lauds Your works to another, and they declare Your mighty deeds. ה I speak of the splendid glory of Your majesty and of Your wondrous works, ו And they speak of the might of Your awesome deeds, and I declare Your greatness. ז They express the renown of Your great goodness, and sing of Your righteousness. ח Gracious and merciful is the Lord, slow to anger and great in loving-kindness. ט The Lord is good to all, and His mercies are upon all His works. י All Your works thank You, O Lord, and Your pious ones bless You. יא They describe the glory of Your kingdom, and speak of Your might, יב To make known to the sons of man His mighty deeds, and the glorious splendor of His kingdom. יג Your kingdom is a kingdom for all times, and Your dominion is for every generation. יד The Lord supports all who fall and raises up all who are bowed down. יו The eyes of all await You, and You give them their food in its time. יז You open Your hand, and You satisfy the desire of every living thing. יח The Lord is righteous in all His ways and kind in all His works. יט The Lord is near to all who address Him, to all who address Him in truth. כ He does the will of those who fear Him, and He hears their cry and saves them. כא The Lord preserves all who love Him, but all the wicked He destroys. כב May my mouth speak the praise of the Lord, and may all flesh bless His holy name forever and ever.

Ps. 115 And we shall bless the Lord now and for evermore. Praise the Lord.

אשרי

The line beginning with פותח את ידך should be said with special concentration, representing as it does the key idea of this psalm, and of Pesukei DeZimra as a whole, that God is the creator and sustainer of all.

אֲשֵׁרִי יושבי ביתך, עוד יהללוך סלה:
אֲשֵׁרִי העם שפכה לו, **אֲשֵׁרִי** העם שיהוה אלהיו:

תהלה לדוד

אֲרוֹמְמָה אלוהי המלך, ו**אֲבָרְכָה** שִׁמְךָ לְעוֹלָם וָעֶד:

בְּכָל־יּוֹם אֲבָרְכֶךָ, ו**אֶהְלֵלֶה** שִׁמְךָ לְעוֹלָם וָעֶד:

גְּדוֹל יהוה ו**מְהֵלֵל מְאֹד**, ו**לְגַדְלָתוֹ** אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, ו**גְּבוּרָתֶיךָ** יִגִּידוּ:

הַדָּר כְּבוֹד הוֹדָה, ו**דְּבָרֵי גִפְלֹאתֶיךָ** אֲשִׁיחָה:

וַעֲזוּז נוֹרָאתֶיךָ יֹאמְרוּ, ו**גְּדוֹלְתֶךָ** אֲסַפְּרָנָה:

זָכַר רַב־טוֹבֶךָ יִבְיַעוּ, ו**צַדִּיקְתֶּךָ** יִרְנְנוּ:

חֲנוּן וְרַחֲמוֹם יהוה, **אֲרָךְ אַפִּים** ו**גְּדֹל־חֶסֶד**:

טוֹב־יהוה לְכֹל, ו**רַחֲמָיו** עַל־כָּל־מַעֲשָׂיו:

יְדוּוֹךָ יהוה כָּל־מַעֲשֵׂיךָ, ו**חֲסִידֶיךָ** יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, ו**גְּבוּרָתֶךָ** יְדַבְּרוּ:

לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרָתֶיךָ, ו**כְּבוֹד הַדָּר מַלְכוּתוֹ**:

מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים, ו**מִמְשַׁלְתֶּךָ** בְּכָל־דוֹר וָדוֹר:

סוֹמֵךְ יהוה לְכָל־הַנְּפֹלִים, ו**זוֹקֵף** לְכָל־הַכְּפוּפִים:

עֵינַיִכֶל אֵלֶיךָ יִשְׁבְּרוּ, ו**אֲתָה** נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יְדֶיךָ, ו**מִשְׁבִּיעַ** לְכָל־חַי רְצוֹן:

צַדִּיק יהוה בְּכָל־דִּרְכָיו, ו**חֲסִיד** בְּכָל־מַעֲשָׂיו:

קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

רְצוֹן־יִרְאִיו יַעֲשֶׂה, ו**אֶת־שׁוֹעֲתָם** יִשְׁמַע, ו**יוֹשִׁיעֵם**:

שׁוֹמֵר יהוה אֶת־כָּל־אֲהַבָּיו, ו**אֶת כָּל־הַרְשָׁעִים** יִשְׁמִיד:

תְּהַלֵּל יהוה יְדַבֵּר פִּי, ו**יִבְרַךְ** כָּל־בֶּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:

ו**אֲנַחְנוּ** נִבְרַךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ:

תהלים פד

תהלים קמד

תהלים קמה

תהלים קטו

name)], insofar as her husband and their father will make a gift to charity on their behalf. As a reward for this, may they merit to raise them to Torah, the marriage canopy, and good deeds. And let us say, Amen.

FOR A MOTHER AND NEWBORN MALE AND FEMALE TWINS (AND NAMING HER)

If the daughter is being named, the first bracketed words are added.

If the brit has not yet been performed, the later bracketed words are added:

מִי שְׁבַרַךְ MAY HE who blessed our fathers Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, our mothers Sarah, Rebecca, Rachel and Leah, bless the woman who has given birth (*new mother's name*) daughter of (*her father's name*) and her son and daughter who were born at an auspicious time, [the daughter to be known among the Jewish people by the name (*baby's name*) daughter of (*baby's father's name*)], insofar as her husband and their father will make a gift to charity on their behalf. As a reward for this, may they merit to [bring him into the covenant of Abraham our forefather in the proper time and] raise them to Torah, the marriage canopy, and good deeds. And let us say, Amen.

FOR A BAR MITZVA

מִי שְׁבַרַךְ MAY HE Who blessed our fathers Abraham, Isaac, and Jacob, bless (*name of bar mitzva boy*) son of (*father's name*) who has reached the age of thirteen years, and become subject to the commandments, and been called to the Torah to give praise and thanks to the Holy One blessed be He, for all the goodness He has bestowed upon him. May the Holy One blessed be He watch over him and grant him life, preparing his heart to be whole with the Lord, to walk in His ways, and to keep His commandments all his days. And let us say, Amen.

FOR A BAT MITZVA

מִי שְׁבַרַךְ MAY HE Who blessed our fathers Abraham, Isaac, and Jacob, and our mothers Sarah, Rebecca, Rachel, and Leah, bless (*name of bat mitzva girl*) daughter of (*father's name*) who has reached the age of twelve years, and become subject to the commandments, and who gives praise and thanks to the Holy One blessed be He, for all the goodness He has bestowed upon her. May the Holy One blessed be He watch over her and grant her life, preparing her heart to be whole with the Lord, to walk in His ways, and to keep His commandments all her days. And let us say, Amen.

FOR THE ISRAEL DEFENSE FORCES

The Leader, or the Rabbi, says the following prayer:

מִי שְׁבַרַךְ MAY HE Who blessed our ancestors, Abraham, Isaac and Jacob, bless those who serve in Israel's Defense Forces and its security services who stand guard over our land and the cities of our God from the Lebanese border to the Egyptian desert, from the Mediterranean Sea to the approach of the Aravah, and

ואביהו יתנו צדקה בעדן. בשכר זה יזכו לגדלן לתורה ולחפה ולמעשים טובים, ונאמר אמן.

ליולדת תאומים זכר ונקבה (וקריאת שם)

If the daughter is being named, the first bracketed words are added.

If the brit has not yet been performed, the later bracketed words are added:

מִי שְׁבַרַךְ אבותינו אברהם יצחק ויעקב, משה ואהרן דוד ושלמה, אמותינו שרה רבקה רחל ולאה הוא יברך את האשה היולדת (פלוגית בת פלוני) ואת בנה ואת בתה הנולדים לה למזל טוב [ויקרא שם הבת בישראל (פלוגית בת פלוני)] בעבור שבעלה ואביהם יתנו צדקה. בשכר זה יזכו [להכניסו בביתו של אברהם אבינו בעתו ובזמנו, ו] לגדלם לתורה ולחפה ולמעשים טובים, ונאמר אמן.

לבר מצווה

מִי שְׁבַרַךְ אבותינו אברהם יצחק ויעקב הוא יברך את (פלוני בן פלוני) שמלאו לו שלש עשרה שנה והגיע למצות, ועלה לתורה, לתת שבח והודיה להשם יתברך על כל הטובה שגמל אתו. ישמרהו הקדוש ברוך הוא ויחיהו, ויכונן את לבו להיות שלם עם יהוה וללכת בדרכיו ולשמור מצותיו כל הימים, ונאמר אמן.

לבת מצווה

מִי שְׁבַרַךְ אבותינו אברהם יצחק ויעקב, אמותינו שרה רבקה רחל ולאה, הוא יברך את (פלוגית בת פלוני) שמלאו לה שתיים עשרה שנה והגיעה למצות, ונותנת שבח והודיה להשם יתברך על כל הטובה שגמל אתה. ישמרה הקדוש ברוך הוא ויחיה, ויכונן את לבה להיות שלם עם יהוה וללכת בדרכיו ולשמור מצותיו כל הימים, ונאמר אמן.

לחיילי צה"ל

The Leader, or the Rabbi, says the following prayer:

מִי שְׁבַרַךְ אבותינו אברהם יצחק ויעקב הוא יברך את חילי צבא ההגנה לישראל ואנשי כחות הבטחון, העומדים על משמר ארצנו וערי אלהינו, מגבול הלבנון ועד מדבר מצרים ומון הגדול עד לבוא

PRAYER FOR THE WELFARE OF THE GOVERNMENT

The Leader or Rabbi says the following:

הַנוֹתָן MAY GOD, Whose kingdom lasts forever, Who alone grants salvation to kings and sovereignty to rulers, Who delivered David His servant from an evil sword, and Who made a thoroughfare in the sea and a path through mighty waters – bless (the President, the Vice President) (the Prime Minister) (et al.), and all the (cabinet) ministers of this land. In His mercy, may the King Who rules over the most exalted of kings grant them life and well-being, and save them from every trouble, worry, and harm. May He inspire them and all their advisers and (cabinet) ministers to act in good faith toward us and all Israel our brothers. In their days and ours may Judah be saved and Israel dwell securely. May the Redeemer come to Zion. May this be Your will, and let us say, Amen.

PRAYER FOR THE STATE OF ISRAEL

The Leader or Rabbi says the following:

אֲבִינוּ שֶׁבַשְׁמַיִם HEAVENLY FATHER, Rock and Redeemer of Israel, bless the State of Israel, the first flowering of our redemption. Shield her beneath your protective wing, and spread over her the canopy of

the seventeenth century, and by the early eighteenth century had become the dominant version in Ashkenazi communities.

May He inspire them and all their advisers and (cabinet) ministers. The text of this traditional prayer has been amended in this Siddur to reflect modern institutions of government, and to recognize that in a democracy ultimate sovereignty resides with the people, rather than with an elected or even hereditary head of state. The particular phrases referring to such heads of state should be adapted to the system of government in whatever country it is said.

תַּפִּלָּה לְשִׁלּוּם מְדִינַת יִשְׂרָאֵל / PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

With the founding of the State of Israel in 1948, it was recognized that a new prayer was necessary to address the phenomenon of an autonomous Jewish sovereign state. The Ashkenazi Chief Rabbi at the time, R. Isaac HaLevi Herzog, composed this text, with input from the renowned and observant author Shmuel Yosef Agnon.

The phrase describing the State of Israel as *ראשית צמיחת גאולתנו* (the beginning of the flowering of our redemption) is ambiguous. Some understand it as affirming that the State of Israel is a harbinger, or precursor, of the long-

תפילה לשלום המדינה

The Leader or Rabbi says the following:

הַנוֹתָן תְּשׁוּעָה לַמְּלָכִים וּמִמְשָׁלָה לְנִסְיָכִים, מְלָכוֹתוֹ מְלָכוֹת כָּל עוֹלָמִים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה, הַנוֹתָן בֵּינָם דָּרָךְ וּבְמִיָּם עֲזִים נְתִיבָה, הוּא יְבָרֵךְ אֶת (הַנְּשִׂיא וְאֶת מְשַׁנְּהוּ) (אֶת רֹאשׁ הַמְּמַשְׁלָה) (וְכוֹ) וְאֶת כָּל שְׂרֵי הַמְּדִינּוֹת הָאֵלוּ. מְלַךְ מְלָכֵי הַמְּלָכִים, בְּרַחֲמָיו יַחִים וְיִשְׁמְרֵם, וּמִכָּל צָרָה וְיָגוֹן וְנִזְקִי יִצִּילֵם. וַיִּתֵּן בְּלִבָּם וּבְלִבְ כָּל יוֹעֲצֵיהֶם וְשָׂרֵיהֶם לַעֲשׂוֹת טוֹבוֹת עִמָּנוּ וְעַם כָּל יִשְׂרָאֵל אַחֲינוּ. בְּיַמֵּיהֶם וּבְיָמֵינוּ תִּשְׁעַ יְהוּדָה, וְיִשְׂרָאֵל יִשְׁכַּן לְבָטָח, וּבָא לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי רְצוֹן, וְנֹאמַר אָמֵן.

תפילה לשלום מדינת ישראל

The Leader or Rabbi says the following:

אֲבִינוּ שֶׁבַשְׁמַיִם, צוּר יִשְׂרָאֵל וְגוֹאֵלוֹ, בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֹאשִׁית צְמִיחַת גְּאֻלַּתְנוּ. הֲגִן עָלֶיהָ בְּאַבְרַת

תַּפִּלָּה לְשִׁלּוּם הַמְּדִינָה / PRAYER FOR THE WELFARE OF THE GOVERNMENT

The earliest source advocating a prayer for the welfare of ruling authorities is Jeremiah 29:7 that instructs the Babylonian exiles to seek the peace of the city where they find themselves and “pray unto God for it; for in its peace will you have peace.” Several decades later the custom was cited by the Babylonian King Darius as good reason to permit the Israelites to return to Israel to rebuild the Temple, saying “that they may offer sacrifices of sweet savor unto the God of heaven, and pray for the life of the king, and of his sons” (Ezra 6:10). The Mishna (*Avot* 3:2) similarly instructs us to pray for the well-being of the government, on the grounds that “Without a fear of governmental authority people might eat each other alive.” The Gemara (*Yoma* 69a) relates that in the

fourth century BCE Shimon HaTzaddik met with the conquering Alexander the Great near Jerusalem. The Samaritans had lobbied the powerful king to destroy Jerusalem as he made his way to Egypt. Shimon pleaded that Jerusalem be saved, arguing that it would be unjust to “do away with the very house in which the Jews regularly pray for the king and his empire.” Alexander agreed, and as a result the Temple was spared. From this we learn that a prayer for the government (even a foreign one) was a regular feature of Second Temple procedure, instituted by the Men of the Great Assembly – a group to which, in its final years, Shimon HaTzaddik belonged.

The existence of a fixed text for this prayer is mentioned by Abudarham and *Kol Bo*. The widely accepted text used here was brought from Spain and Provence to Amsterdam in