

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-heheyanu 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 bahar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va-titten lanu Adonai eloheinu b'ahavah [shabbatot limnuhah u-]mo-adim l'simhah, hagim u-z'manim l'sason, et yom [ha-shabbat ha-zeh v'et yom]

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

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

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

On Sh'mini Atzeret and Simhat Torah: the Festival of Sh'mini Atzeret,
season of our rejoicing,
hag ha-sukkot ha-zeh, z'man simhateinu.

הַדְּלָקַת נְרוֹת יוֹם טוֹב

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

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

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,
שֶׁהִחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

קִדּוּשׁ לַלַּיִל 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-צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שַׁבַּת מְכַל-מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. בְּרֵאשִׁית א:לֹא-ב:ב:

On all other days, begin here:

סְבִירָה חֲבֵרִי חֲבֵרֹתֵי:

בְּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

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

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֵירוּתֵנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרַתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמֵחַתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי 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'simhah u-v'sason hinhaltanu.

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 melekh 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 melekh 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 Sheheheyanu; on the second night, after Sheheheyanu.)

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.

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 melekh ha-olam, she-heheyanu v'kiymanu v'higianu lazman ha-zeh.

[בְּאַהֲבָה] מְקַרְא קֹדֶשׁ, זְכָר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קֹדֶשֶׁת מְכַלֵּה־עַמִּים, [וְשַׁבָּת] וּמוֹעֲדֵי קֹדֶשׁךָ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחִלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְמָנִים.

On Saturday night, we add Havdalah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוּל, בֵּין אֹר לְחֹשֶׁךְ, 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, הַמְבַדֵּיל 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 Sheheheyanu; on the second night, after Sheheheyanu.)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בְּסֻכָּה.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ לְזָמַן 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.