

Congregation Shaare Rahamim Halachot Series

THE AKKAD EDITION

Halachot of

Hadlakat Nerot



Sehardic Laws & Customs of Shabbat Candle Lighting

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Foreword

נר לרגלי דברך ואור לנתיבתי (תהלים קיט:קה)
כי נר מצוה ותורה אור (משלי ו:כג)

*Your word is a lamp for my step, and a light for my path.
(Tehillim 119:105)*

*For the commandment is a lamp, and Torah is light.
(Mishle 6:23)*



These verses are but two examples of the analogy commonly drawn between Torah knowledge and light. The values and laws of the Torah illuminate our otherwise dark world; a person who tries to live his life without Torah is comparable to someone attempting to walk in the dark, who runs the risk of stumbling and has no advanced warning of the dangers looming ahead. Only through the Torah's light can we find the path Hashem has bidden us to follow, and protect ourselves from the spiritual dangers that we confront over the course of our lives.

In the laws of Shabbat, we find yet another aspect of light, which can likewise be applied to the light of Torah. Several reasons are given for the obligation of Shabbat candles, including the concern for domestic peace and for

The success of this series of publications is a testament and tribute to our community, to their unquenchable thirst for knowledge and their inexhaustible efforts in pursuing it. It is only this inspiring dedication to learning by a congregation that we may aptly describe as "the community of the book," which gives us the strength and fortitude to continue our work in publishing quality Torah material. It is an honor and delight to serve such a community, and to pay tribute to their ongoing dedication to Torah study and dissemination. May the Almighty continue to "illuminate their paths" with the light of Torah knowledge, and help them maintain their fervent devotion to the study and practice of our tradition.

Sincerely,
Rabbi Shlomo Churba

❧ Rabbi's Message ❧



his volume, *Sefer Hadlakat Nerot L'Shabbat*, the latest in Congregation Shaare Rahamim widely acclaimed series of Torah publications, presents a comprehensive guide to the laws and guidelines regarding the lighting of Shabbat candles. Before you proceed to study these very relevant and important halachot, I invite you to spend a few moments exploring the underlying themes and motifs of this obligation, and their practical relevance to daily life.

Among the reasons given for the obligation of *hadlakat nerot* is *shalom bayit*, which literally translates as, "peace in the home." Since the dawn of human history, mankind has struggled to achieve peace, with, tragically, only limited success. What exactly do we mean by the term "peace," and what is it that makes peace so elusive?

"Peace" means the successful interaction between opposing forces. Attaining peace requires accommodating conflicting interests, allowing for the coexistence of two tendencies that are at odds with one other. Only when each side is willing to permit the existence of the other can peace be achieved.

Shalom bayit, then, refers to the practical implementation of this balance between conflicting interests in our private lives. In its most limited sense, *shalom bayit* describes a harmonious relationship between husband and wife, as well as between parents and children, their ability to accommodate each other's interests, preferences and tendencies. More generally, however, *shalom bayit* includes

should they fail in this endeavor, Heaven forbid, then God's presence departs, and what remains is the "fire" of strife and tension.

We conclude our *shemoneh esreh* prayer by describing the Almighty as עושה שלום במרומיו – the One who makes peace in the heavens. God created a world characterized by the precise, harmonious balance between opposing forces – water and fire, light and dark, heat and cold, etc. We are bidden to create our own worlds in a similar fashion – by delicately balancing the conflicting forces within our homes, communities, and society at large.

The Talmud records the Almighty's declaration, "I have created the evil inclination – and I have created the Torah as its remedy." He created man with his own distinctive character and tendencies, but He also granted him the means by which to accommodate conflicting personalities and interests: the Torah, the laws codified in the Shulhan Aruch. If we want to learn to overcome the selfish, unyielding human instinct, we must follow the guidelines established by our Torah and rabbinic tradition. And the Talmud teaches that illuminating our homes on Shabbat eve has the capacity to generate a sense of peace and serenity, and bestow upon us the blessing of *shalom bayit*. Our meticulous fulfillment of this *mitzvah* can help us develop within ourselves the priceless skills of accommodation, tolerance, selflessness and patience.

It is with this objective in mind that Congregation Shaare Rahamim proudly presents this volume, *Sefer Hadlakat Nerot L'Shabbat*, outlining the laws and customs of Shabbat candles. We hope and pray that our study of these laws will enhance not only our practical observance of this important *mitzvah*, but also the aura of peace and tranquillity in our homes and communities.

Sincerely,
Rabbi Shlomo Churba



Acknowledgments



A project of this scope does not happen without the hard work and talents of many people. I would like to express my sincere appreciation to my son Rabbi Rahamim Churba for his untiring efforts in coordinating all aspects of this project. May Hashem bless him and his family with much health and happiness.

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To our many sponsors, your warm and generous response to our publications continues to be a source of great support and encouragement to us.

Sincerely,

Rabbi Shlomo Churba

Introduction



The *mitzvah* of Shabbat candles is among the most widely observed, time-honored rituals in our tradition, which has not only survived the ages and remained as a vestige of Torah observance in otherwise assimilated homes, but has come to represent the essence of the Jewish day of rest. The Jewish people have always seen the Shabbat candles not only as the fulfillment of a rabbinically-ordained obligation, but as the clearest expression of the ideals and aura embodied by Shabbat.

A brief glimpse into the halachic origins of this obligation could perhaps shed some light on the mystique surrounding Shabbat candles. The Gemara in Masechet Shabbat (25b) detects a subtle allusion to the obligation of Shabbat candles in a verse in Megillat Eichah¹: "ותזנה משלום נפשי" – "My life was bereft of peace." This verse, the Gemara explains, refers to

¹ (3:17).

But wherein lies this connection between *shalom bayit* and Shabbat? Why does the ideal of peace and tranquillity play such a prominent role in the Shabbat experience?

✿ *Peace as the "Receptacle for Blessing"*

Through the observance of Shabbat, we earn the Almighty's special blessing that extends throughout the week. And Hazal famously remark in the final Mishnah of the Talmud, "God found for Israel no receptacle of blessing other than peace." Peace is what enables us to receive and contain Hashem's blessing; only by getting along with one another in peace and harmony do we have a "receptacle" through which we can receive the blessings bestowed upon us by the Almighty. For this reason, perhaps, our Sages insisted that only the very highest standards of *shalom bayit* prevail on Shabbat. Since on Shabbat we earn abundant blessings of success and prosperity for the coming week, we must prepare ourselves to receive and contain this bounty of divine grace. We are therefore called upon to ensure a sense of *shalom bayit* in our homes, thereby preparing the "receptacle" through which God will bestow His special blessing upon us.

✿ *Toward Spiritual Perfection*

Shalom bayit perhaps serves an additional function on Shabbat, as well. The Midrash⁴ cites the following comment from Rabbi Eliezer son of Rabbi Elazar Hakapar: "Great is

⁴ Yalkut Shimoni, Naso, 711.

wrongdoing. Thus, when the angels enter our homes and witness the unique quality of *shalom bayit* we have established, they declare the forgiveness of our sins.

The Shabbat candles, then, which help enhance the quality of peace and serenity in our homes, play a critical role in our efforts towards spiritual elevation on Shabbat. In fact, the *Ben Ish Hai*⁸ notes that the Hebrew word for candle, נר, has a numerical value of 250. Twice this amount – corresponding to the two candles traditionally lit for Shabbat – equals 500, the numerical value of the phrase, "חנון המרבה" – "לסלוח" – *hanun* (114) *ha'marbeh* (252) *li-slo'ah* (134) ("gracious One, who forgives abundantly"). By generating the proper atmosphere of *shalom bayit*, Shabbat candles have the capacity to help us overcome our wrongful tendencies and thereby earn divine forgiveness.

✿ *Shalom Bayit and Torah Study*

There perhaps exists yet another basis for this connection between *shalom bayit* and Shabbat, namely, the indispensable role of peace in the pursuit of Torah scholarship. A number of sources indicate that one earns the blessing of Torah knowledge specifically through peace and unity. For example, the Torah describes *Benei Yisrael's* encampment at Mount Sinai in the singular form: "ויחן שם" (as opposed to the plural form, "ויחנו").⁹ Rashi famously explains that the singular form alludes to the unity that prevailed among the people as they encamped at Sinai – "as

⁸ Introduction to Parashat Noah.

⁹ Shemot 19:2.

Levi was elevated above the [rest of the] nation. We might explain that the root of their stature lies in the fact that as a result of Levi's birth, on the day of the tribe's founding, warm relations were established between Yaakov Avinu and Leah, as it states [that Leah declared upon Levi's birth,] "This time, my husband will stay close to me." Before then, Leah thought she was despised [by Yaakov]. This tribe, through which the friction was resolved, was sanctified forever and ever.

The enhancement of Yaakov's relationship with Leah, which resulted from Levi's birth, implanted within this tribe the special quality of peace and unity on account of which God designated specifically the tribe of Levi to serve as the nation's spiritual guides and mentors.

This function of peaceful relations among people perhaps yields the centrality of *shalom bayit* to the Shabbat experience. Shabbat, when we refrain from the mundane activities of the workweek, affords us the time to focus our attention on learning and to enhance our knowledge and understanding of Torah. Like our ancestors upon their arrival at Sinai to receive the Torah, we, too, must establish peace and tranquillity in our homes and communities as Shabbat begins in order to be worthy of understanding and absorbing the words of the Torah.

Appropriately, women have a custom to recite a brief prayer immediately after lighting the Shabbat candles, in which they ask that Hashem bless them with children who "shine" in Torah study. As mentioned earlier, the Hebrew word *ner* has a numerical value of 250, and thus if we combine the two candles traditionally lit on Erev Shabbat,

Torah, by enhancing the quality of *shalom bayit* among her family. (Even though she lights only several candles for *hadlakat nerot*, the *berachah* she recites actually applies to all the lights in the house, including the electric lights.) In addition, she must commit herself to extend this atmosphere of *shalom bayit* throughout the week. The Sages tell that the Shabbat candles lit by Sarah Imenu in her tent continued burning throughout the week, until the following Erev Shabbat. This symbolizes the importance of extending the unique sanctity and environment of Shabbat – represented, as we have seen, by the Shabbat candles – into the workweek.

Given the singular importance of this *mitzvah* and the numerous halachic details involved in *hadlakat nerot*, we have prepared this work that will hopefully serve as a guide for men and women alike, so that we may all earn the special blessings of Shabbat. We pray that the merit of our study and meticulous practice of these laws render us worthy of attaining the very highest standards of peace and harmony in our families and communities. As the Midrash¹⁵ teaches us, God has promised that through our lighting of Shabbat candles, we will be privileged to behold the "candle of Zion." The Second Temple was destroyed due to the baseless hatred that plagued the Jewish people;¹⁶ we hope and pray that our commitment to *shalom bayit* in all its manifestations will help restore the unity and harmony achieved at Mount Sinai, and earn us the merit of beholding the "candle of Zion," speedily and in our days, Amen.

¹⁵ Yalkut Shimoni, Behaalotcha, 719.

¹⁶ Masechet Yoma 9b.

 *Overview* 

Basic Rules and Guidelines



he Sages instituted¹ the obligation for both men and women to have light in their home on Shabbat. Three reasons are given for this obligation.

1. It serves to provide *shalom bayit* (domestic peace), for without light, there is no peace, since people will stumble as they walk in the dark.²

¹ The mishnah in Masechet Shabbat (31b) states: Women die during childbirth for three sins – for being neglectful with regard to and candle lighting. Tosefot (Masechet Shabbat 25b, s.v. *hadlaka*) cite this mishnah as a source for this obligation.

The mishnah also states (34a): A person must announce in his home three things on Erev Shabbat "Light the candle!" See also the Magid Mishneh (Hilchot Shabbat 5:1), who cites as a source for *hadlakat nerot* the Gemara in Masechet Shabbat (25b): Rav Nahman Bar Rava said in the name of Rav: Candle lighting on Shabbat constitutes an obligation.

² The Gemara states in Masechet Shabbat (25b): "*My life was bereft of peace – I forgot what good fortune is*" (Eicha 3:17) – what does it mean, "*My life was bereft of peace*"? Rav Abahu said: This refers to Shabbat candle lighting. Rashi (s.v. *hadlakat*) explains that the verse refers to one who did not have the means to light a candle, and where there is no candle, there is no peace, as the person stumbles as he walks in the darkness.

The straightforward reading of the Gemara implies that the underlying reason for lighting Shabbat candles is *shalom bayit*. This is also implied by the Mordechai in the second chapter of Masechet Shabbat (294), that

The obligations to enjoy oneself on Shabbat (*oneg*) and to honor Shabbat (*kavod*) are derived from the verse in Sefer Yeshayahu (58:13), “*You shall call Shabbat a delight , and you shall show it honor.*”

We will refer to these three reasons throughout our discussion, as the different reasons give rise to different halachot relevant to this obligation.

⁴ Many sources indicate that the primary reason for lighting Shabbat candles is *kavod Shabbat* (the honor of Shabbat), meaning, one must honor Shabbat by properly illuminating his home, rather than leaving it dark and dingy.

The first source pointing to this approach is the Gemara (Masechet Pesachim 53b): Rabbi Shimon Ben Elazar says: When Yom Kippur falls on Shabbat, even in places where they rule not to light [candles for Yom Kippur], they light [in this case], for the **honor** of Shabbat. (Meaning, despite the fact that the obligation of *oneg* does not apply when Yom Kippur falls on Shabbat, the requirement of *kavod* nonetheless remains. See also Biur Ha'Gra, Orah Hayyim 610.)

This apparently is also the opinion of the Yerushalmi (cited by the Hagahot Maimoniyot, Hilchot Shabbat 5), which states that the proper text for the berachah over candle lighting is: “*lehadlik ner lichvod Shabbat.*”

Similarly, the Sefer Hayerei'im (mitzvah 429) writes: Since the prophet (in Yeshayahu 58:13) said, “*You shall honor it by refraining from going about your normal affairs,*” the Sages established and commanded that one light a candle on Shabbat for the **honor** of Shabbat. Their source for this requirement is based on the verse in Iyov (5:24), “*You will know that there is peace in your tent; you will visit your home and not sin.*” In Masechet Shabbat (34a) Rabbi Yehoshua Ben Levi said: The verse states, “*You will know that there is peace in your tent*” – this refers to the candle, for light brings domestic peace. Until Yeshayahu came, it was known through tradition, and they [the Sages] based it on the verse.

to recite a berachah with respect to all the other rooms (as we will discuss at length later, in Chapter 3).

✿ *The Proper Place for Lighting*

The obligation of candle lighting applies to all rooms in the house, because the interest of *shalom bayit* requires ensuring sufficient light throughout the house. However, common practice is to rely on the electric lighting in all rooms other than the dining area (as we will explain later, in Chapter 4).

✿ *The Length of Time the Candles Must Burn*

The Sages added onto this obligation the requirement to eat near a candle, as one thereby increases his *oneg* [enjoyment] while eating, and because this shows a greater display of *kavod* [honor] for his Shabbat meal (as we will explain later, in Chapter 4). Therefore, one must preferably use candles that will continue burning until the end of the meal (as we will explain later, in Chapter 5).

✿ *The Oil Used for Lighting*

Although all oils are suitable for use for candle lighting, there is a special mitzvah to light Shabbat candles with olive oil, since it is drawn to the wick more so than all other oils, and its light is particularly clear (as we will explain later, in Chapter 8).

 *Chapter I* 

Who Lights the Candles



Introduction

Both single and married men and women¹ bear the obligation to light Shabbat candles. However, one person lights and the other members of the household fulfill their obligation through that lighting. We find a similar halachah regarding Hanukah candles:² The head of the household lights on behalf of the entire household, and they fulfill their obligation through his lighting. Similarly, one member of the household lights the Shabbat candles and the other members fulfill their obligation through that lighting. They fulfill their obligation even if they do not hear the recitation of the berachah,³ so long as they are part of the household.⁴ The common custom is for the woman to light with a berachah, thereby fulfilling the obligation of the rest of the household members. In the other rooms of the house, either she or another member of the household lights candles (or, more commonly, turns on the electric lights) without reciting a berachah, relying instead on the berachah recited by the person who lights in the dining area.

¹ Shulhan Aruch 263:2.

² Aruch Ha'shulhan (263:5) likens Shabbat candles to Hanukah candles in this regard, in that the obligation applies to the household. See also Hovat Ha'dar (laws of Shabbat candles), paragraph 5, note 18.

³ Hovat Ha'dar (laws of Shabbat candles), paragraph 5, note 20. See also Kitsot Ha'shulhan, in "Badei Ha'shulhan" 74:22.

⁴ Ibid., paragraph 4, note 17. See also Shemirat Shabbat Ke'hilchatah 45:2.

supreme honor for her and a great merit for her, by which she earns G-d fearing sons who will serve as the candle of [i.e., enlighten] the world in Torah and in the fear [of God], and they will increase peace in the world. She will also give her husband long life. She must therefore be particularly meticulous in this regard.⁹

✧ *Halachah 3*

It is proper for the husband to be involved in the preparation of the candles¹⁰ by preparing the wicks.¹¹ The *Sha'ar Ha'kavanot* writes that he thereby helps rectify the sin of the *Egel* (golden calf), when the males of Israel extinguished the light of the world. As a result of receiving the Torah, the Children of Israel effectively freed themselves from the Angel of Death, but the decree of death returned after the sin of the *Egel* (golden calf). Through his preparation of the Shabbat candles, the husband rectifies the spiritual blemish caused by the males, by restoring the light they extinguished. It is therefore a proper custom for the husband to turn on the electric lights in the other areas of the house.¹² He should not, however, recite a berachah when

⁹ Kaf Ha'hayyim, 263:20.

¹⁰ Magen Avraham, 263:7.

¹¹ Ben Ish Hai, Parashat Noah (second year, 6).

Commenting on the Gemara's account (Masechet Shabbat 119) that Rav Huna would light a candle, the Maharshal (in Hochmat Shelomo) writes, "I assert that perhaps he would light the wick first so that his wife would light the candle for the mitzvah." The Mishnat Yaakov explains (the Maharshal) that he would first prepare the wick by singeing it, and this serves as the source for the custom that the husband prepare the wicks.

¹² Hovat Ha'dar (laws of Shabbat candles), paragraph 4, note 17. See also Tosefot, Masechet Shabbat 23b (s.v. *hachi garsinan ve'ha*), who

✿ *Halachah 5*

If the wife is not at home, the husband lights. He takes precedence over his daughter,¹⁶ since he actually bears the primary obligation, and his wife serves merely as his agent lighting on his behalf.¹⁷ If he cannot light, then he should appoint one of the older family members to light on his behalf.

✿ *Halachah 6*

If two men or two women live together but pay their expenses individually, each bears an independent obligation to light Shabbat candles.¹⁸ Preferably, each should light with a berachah in his or her room.¹⁹

If they wish to light in the same place, then, according to

woman after childbirth cannot come to the dining area, where the candles are placed, the husband should therefore light in her stead. We may thus extract from here that whenever a woman cannot come to the dining area due to illness or some other reason, the husband lights for her. However, the Shiyurei Keneset Hagedolah (263:10) writes: Our practice is to bring the candle to the childbearing woman, and she then lights, and this is a proper custom. The Birkei Yosef (263:2) brings from Rabbi Yitzhak Wali that according to the Rambam, who requires lighting the candles in the location that they will stay lit, this practice is incorrect. This is also the ruling of the Ben Ish Hai (Parashat Noah, second year, 5) who writes that on the first Shabbat after childbirth, the husband lights in the dining area and recites the berachah.

¹⁶ Yalkut Yosef 263:12; Shemirat Shabbat Ke'hilchatah, Chapter 43, note 46. See also Shut Be'er Moshe (8:67).

¹⁷ Shulhan Aruch Harav Kuntras Aharon 2.

¹⁸ Mishnah Berurah, 263:8.

¹⁹ Ben Ish Hai (second year, Parashat Noah, 11); Hovat Ha'dar (laws of Shabbat candles), paragraph 14, note 49.

 *Chapter II* 

The Time for Lighting

❖ *Halachah 1*

Strictly speaking, one may light Shabbat candles several minutes before sunset,¹ but the accepted practice (among women) is to light eighteen minutes before sundown in order to add time from the weekday onto Shabbat.

Therefore, even according to those authorities who hold that accepting Shabbat does not depend upon candle lighting, if a woman lights eighteen minutes before sunset in order to add onto Shabbat, she de facto accepts Shabbat and may no longer perform any activity that is forbidden on Shabbat,² unless she has in mind specifically not to accept

¹ The Magen Avraham (261:9) cites from the Bach that one must take into account the position of Rabbi Eliezer of Metz, author of *Sefer Ha'yere'im*, that the beginning of sundown marks the onset of nighttime, and the period of *ben ha'shemashot* actually begins before sundown. (The period of *ben ha'shemashot* spans the amount of time needed to walk three-quarters of a *mil*, or thirteen-and-a half minutes, assuming that eighteen minutes are needed to walk an entire *mil*. If we assume that walking a *mil* takes twenty-four minutes, then three-quarters of a *mil* equals eighteen minutes.) The custom has therefore developed to light candles eighteen minutes prior to sunset, thereby fulfilling as well the obligation to add onto Shabbat. This is mentioned as well in the Mishnah Berurah 261:23, and Sha'ar Ha'tziyon there (21). The Kaf Ha'hayyim writes (261:23) that the custom is to accept Shabbat twenty minutes before sunset, and this is also mentioned by Rav Hayyim Plagi in Ru'ah Hayyim (261:2). See also Yabi'a Omer vol. 5, Orah Hayyim 21. However the Iggerot Moshe (2:6) writes that the reason for lighting candles eighteen minutes prior to sunset is to add onto Shabbat from the weekday; therefore, those who do not light need not add eighteen minutes onto Shabbat.

² This is mentioned in Lev Hayyim, vol. 2:49. See also Mishnah Berurah (679:1), who writes that even according to those views that accepting

✿ Halachah 3

If one wishes to light earlier than the time mentioned above in Halachah 2, he may do so only if he meets the following two conditions:

1. He accepts Shabbat when lighting candles.
2. He lights after *pelag ha'minhah*.⁷

A. According to some opinions, *pelag ha'minhah* occurs one and one-quarter hours⁸ (as defined by halachah) before **nightfall**.⁹ Some opinions hold that *pelag ha'minhah* is earlier - one and one-quarter hours (as defined by halachah) before **sunset**. When the need arises, one may follow the lenient opinion and light at the earlier *pelag ha'minhah* if he accepts Shabbat at that point.¹⁰ Refer to the appendix on page 159 for exact times.

See Mishnah Berurah, 263:21 that one may light even before a half-hour, if at the time of lighting, Shabbat is accepted in the community where he is spending Shabbat. He writes in the Sha'ar Ha'tziyon (31) that one may light without accepting Shabbat two hours prior to *tzet ha'kochavim* (nightfall), since there are those who accept Shabbat already at that point. The Mahatzit Ha'shekel (9) questions whether this point (two hours before *tzet ha'kochavim*) occurs thirty minutes before sunset, or twenty-four minutes before sunset.

⁷ Shulhan Aruch, 263:4.

⁸ Following the calculation that *tzet ha'kochavim* is forty-five minutes after sundown, *pelag ha-minhah*, which occurs one and one-quarter hours earlier (on an average day), would occur thirty minutes before sunset.

⁹ Ibid.

¹⁰ This is the view of the Levush and Vilna Gaon – see Mishnah Berurah 263:19 and Bei'ur Halachah, s.v. *kodem ha'laylah*. See also Bei'ur Halachah, 261:2, s.v. *le'hakdim*; Ketzot Ha'shulhan 74, in Badei Ha'shulhan 25; Aruch Ha'shulhan, 263:10; Shemirat Shabbat K'hilchatah, Chapter 43, note 63; Yalkut Yosef, 263, note 62.

- A. Similarly, if one lit candles for Shabbat before *pelag ha'minhah*, even if he lit with a berachah and accepted Shabbat, he must light again at the proper time.¹⁵
- B. The same applies if one lit after *pelag ha'minhah* but not specifically for the honor of Shabbat – he must extinguish the candles and light again.¹⁶
- C. If, however, one lit with a berachah after *pelag ha'minhah*, but did not accept Shabbat at that point, then although he acted improperly by not accepting Shabbat at the time of lighting, he nonetheless should not extinguish the candles and light again.¹⁷

✿ Halachah 5

One should not delay candle lighting until just prior to

specifically for the honor of Shabbat. Similarly, if these lights were already lit earlier, one need not, according to these *poskim*, extinguish them and light them again. See Ketzot Ha'shulhan 74, in Badei Ha'shulhan 28; Shevet Ha'lev 3:24. (See Az Nidberu 3:3, who argues.)

¹⁵ Bei'ur Halachah, 263:4 s.v. *mi'be'od*. This applies only if one lit before *pelag ha'minhah* according to the calculation that this occurs one and one-quarter hours before sundown. If, however, one lit before *pelag ha'minhah* according to the calculation that it occurs one and one-quarter hours before nightfall, one does not need to extinguish the candles and light again, since according to some views, he has fulfilled his obligation with the first lighting. Therefore, if he extinguishes the candles and lights them again, the first berachah would become a *berachah le'vatalah*. This appears to be the Halacha in my opinion. Similarly, if one cannot remember if he lit before or after *pelag ha'minhah*, he should not light again.

¹⁶ Mishnah Berurah, 263:20.

¹⁷ Mishnah Berurah, *ibid*; Bei'ur Halachah, s.v. *mi'be'od*.

❁ Halachah 6

If one forgot to light Shabbat candles and remembers during the period of *ben ha'shemashot*, meaning, within approximately thirty-five minutes after sunset in the New York City area, he may instruct a gentile to light Shabbat candles on his behalf.²² No berachah, however, is recited over this lighting.²³

A. One may direct a gentile to light all other candles he normally lights for Shabbat,²⁴ as well, including the electric lights throughout the house, if he needs them for Shabbat.

B. If one's electric lights have been turned on in the dining area, and the lights were turned on specifically for Shabbat, then one should not instruct a gentile to light candles, since he has already fulfilled his obligation of lighting Shabbat candles through the electric lights.²⁵

C. After nightfall, it is forbidden to instruct a gentile to light candles on one's behalf.²⁶ If, however, the absence of light makes it impossible to eat, one may be lenient and instruct a gentile to light a fluorescent light for him. Even in such a circumstance, however, one may not tell a gentile to light a regular bulb for him.²⁷

²² Shulhan Aruch, 261:1.

²³ Mishnah Berurah, 263:21.

²⁴ Hagahot Rabbi Akiva Eger to Shulhan Aruch, 261:1.

²⁵ This appears to be the Halacha. See Yalkut Yosef, 263:49.

²⁶ Mishnah Berurah, 261:10.

²⁷ This follows the position of the Shulhan Aruch (307:5), that for purposes of a mitzvah or other dire need, one may ask a gentile to perform for him an action forbidden only on the level of *shevut* (by force

dark, then according to some views, the candles should be lit when the meal is conducted, even if this occurs before dark. In such a case, one should ensure that the candles remain lit until after dark.³³

❖ *Halachah 9*

When Yom Tov falls on Shabbat Night, and one therefore lights only after nightfall when Shabbat ends, he must recite before lighting, "*Baruch ha'mabdil ben kodesh le'hol*" - a proclamation declaring the end of Shabbat.

❖ *Halachah 10*

If Yom Tov falls on Friday, one lights candles on Yom Tom for Shabbat, since he had prepared an *eruv tavshilin* before Yom Tov. Even if electric lights are already turned on, one may nevertheless light additional candles, since the electric lights were not turned on specifically for the honor of Shabbat.³⁴

³³ See Rav Pe'alim, 4:23.

³⁴ See Chapter 3, footnote 18.

 *Chapter III* 

The Berachah Over Lighting

❁ Halachah 1

When lighting Shabbat candles, one must recite the berachah, "*Baruch atah Hashem le'hadlik ner shel Shabbat.*" Whoever lights, whether it is a man or woman, recites this berachah.¹

❁ Halachah 2

The berachah is recited preferably over the candle lit in the room where one eats, because it is that area that *shalom bayit* is primarily relevant.² Additionally, the candles lit in the place where one eats contributes towards *oneg Shabbat*, as one enjoys his meal more when eaten in the light. Another reason is because it brings honor to the meal.

- A. With this berachah one is exempt from his berachah obligation with respect to all the other rooms.³
- B. If one is not able to make the berachah over the candle lit in the room where he eats, he should nevertheless recite a berachah in a room where he will derive benefit from its light.⁴

¹ Shulhan Aruch, 263:5. The Ra'avyah (199) cites as a source the Talmud Yerushalmi, Masechet Berachot, Chapter 9, but this does not appear in our versions of the Yerushalmi.

² The Hagahot Ha'Rama writes (263:10): The primary lighting involves the candles that are lit on the table. See also Lavush, 263:10.

³ Bei'ur Halachah, 263:6 s.v. *bahurim*.

⁴ See Chapter 4, Halachah 2

Maran in Bet Yosef (s.v. *kataf*) argues with the Mahari Weil and writes, that even according to the Behag, that one accepts Shabbat when lighting, it is nevertheless clear that the acceptance of Shabbat is only at the end of the lighting, not when reciting the berachah. Therefore Maran in the Shulhan Aruch (263:10) when he quotes the opinion of the Behag, writes: According to the Behag, once one lights the Shabbat candle, Shabbat sets in for him and work that is prohibited on Shabbat becomes forbidden for him at that point. On this basis, some women have the practice that after they recite *the berachah and light candles*, they cast the match to the ground in order to not extinguish it themselves. The simple reading is to recite the berachah and then light. It follows then that even according to the Behag's view that candle lighting constitutes one's acceptance of Shabbat, one would still recite the berachah and then light, since the acceptance of Shabbat occurs at the *end* of lighting.

Furthermore Maran does not hold of the opinion of the Behag as we will see in Chapter 6. Therefore according to Maran there is no reason to recite the berachah after the lighting, rather one should recite the berachah and then light.

The straightforward reading of the relevant passage in the Shulhan Aruch also indicates that Maran holds that one should recite the berachah and then light. Maran simply writes (263:5): When one lights, he recites a berachah. If he had held that one must light before reciting the berachah, he should have commented explicitly to this effect (see Yabi'a Omer vol. 2, 16:5 that offers the above proofs).

Rav Hayyim Plagi (Yafeh La'lev, vol. 6, 263:1) likewise rules that one recites the berachah before lighting. This is also the ruling of HaGaon HaRav Ovadia Yosef (Yabi'a Omer vol. 9, 24; see also vol. 2, 16). The work Yitzhak Yeranen records that in Halab the practice was to recite the berachah before lighting, and we heard this as well from Hacham Abraham Zafrani zt"l and his brother Hacham Yitzhak Zafrani shlit"a.

The Hid"a, in Mahazik Berachah (263:4), however, rules that one should recite the berachah after lighting. He writes: But here, when there exists a dispute on the essential issue as to whether lighting constitutes acceptance [of Shabbat], and several authorities maintain that she should light beforehand because the berachah constitutes acceptance [of Shabbat], it is therefore worthwhile for us to act stringently pertaining to Shabbat. Rav Abraham Papo (author of Pele Yo'etz) cites these comments of the Hid"a and writes that the custom is to

✿ Halachah 4

Those who have the practice to recite the berachah after lighting follow the position that one accepts Shabbat with the recitation of the berachah, and therefore, if the berachah is recited before the lighting, it will be forbidden to light.

- A. In order that the berachah be considered as having been recited before the performance of the mitzvah, like other berachot of mitzvot, one should spread her hands in front of the candles or over the eyes while saying the berachah so as not to receive any benefit from the light until after the recitation of the berachah. After reciting the berachah, she should remove her hands, and the berachah has thus been considered recited before the performance of the mitzvah of enjoying the light.⁷ If one lights many candles and is not able to cover all of them with her hands, she should close her eyes.⁸
- B. A woman who mistakenly recited the berachah before lighting should nevertheless light,⁹ since it is clear that she had no intention of accepting Shabbat through the recitation of the berachah. If a woman mistakenly recites the berachah while lighting candles, it is unclear whether or not she may continue lighting the other candles that she is accustomed to light.¹⁰

⁷ Rama's glosses (263:5), citing the Mahari Weil.

⁸ Kaf Ha'hayyim, 263:34.

⁹ Shemirat Shabbat Ke'hilchatah, Chapter 43, footnote 155, citing HaGaon Rav Shlomo Zalman Auerbach.

¹⁰ Ibid.

between the berachah and lighting about matters unrelated to candle lighting, she must repeat the berachah. Speaking for purposes involving the lighting, however, does not constitute a *hefsek* (unlawful interruption), and thus if she engages in such speech between the berachah and the lighting, she should not repeat the berachah. If she spoke after having lit one candle, even about matters unrelated to candle lighting, she should not repeat the berachah.¹⁴

❖ *Halachah 6*

During the recitation of the berachah made on the candles in the dining area, one should have in mind for the berachah to apply to the electric lights that were lit in the other rooms, for the honor of Shabbat.¹⁵

A. A woman who has the practice of reciting the berachah after lighting, should light the electric lights needed for Shabbat in the rest of the house (or have someone else light them) **before** lighting candles in the dining area where the berachah is recited.¹⁶ She should have in mind that her berachah applies to the other lights also.

¹⁴ Ben Ish Hai, Parashah Noah, second year, 10.

¹⁵ This can be derived from the Bei'ur Halachah (263:6), s.v. *bahurim* that compares *Hadlakat nerot* to *bedikat hametz*. We find by *bedikat hametz* that when reciting the berachah, one should have in mind the other rooms. See Shulhan Aruch (432:2).

¹⁶ Ben Ish Hai (Parashat Noah, second year, 2). The reason is that since the lighting with a berachah in the dining area constitutes the acceptance of Shabbat (according to the custom that the berachah is said first), therefore one must first light the lights in the rest of the house before lighting in the dining area.

- A. A woman accustomed to recite the berachah before lighting should recite the berachah, light candles, and then turn on the electric lights.¹⁹
- B. A woman who has the practice to recite the berachah after lighting should follow one of the following two procedures:
1. She may first turn on the electric lights for the honor of Shabbat,²⁰ and then **immediately** light candles and recite the berachah.
 2. She can turn on the electric lights **immediately** after lighting the candles and then close her eyes

lights are turned on? See Rav Auerbach's answer cited there in *Shemirat Shabbat Ke'hilchatah*.

HaGaon Rav Ovadia Yosef answers (in the aforementioned responsum) that since one does not wish to fulfill his obligation through the electric lights, it is not considered as lighting in a place that already has lights. He draws proof to his theory from the *Ra'avyah*. (We can draw further proof from the practice recorded by the Mahari Abuhav (cited in *Bet Yosef*, end of 263) that in some places, women light a candle on Erev Shabbat before candle lighting time and call it a "weekday candle." Then, when the time for lighting arrives, they light Shabbat candles. Clearly, according to this custom, one may recite a berachah over Shabbat candles even though a candle is already lit, since the first candle is deemed a weekday candle, rather than a Shabbat candle.) Rav Ovadia Yosef suggests an additional answer, that we may consider the lighting of Shabbat candles a continuation of the lighting of the electric lights, and so long as the performance of the mitzvah has yet to be completed, one may still recite a berachah (as established in *Shulhan Aruch*, 432).

¹⁹ See *Shemirat Shabbat Ke'hilchatah*, 43:35.

²⁰ Since the practice to recite the berachah after lighting stems from the concern for the view that the berachah constitutes an acceptance of Shabbat, and one therefore cannot turn on electricity after reciting the berachah, one must turn on the electric lights before reciting the berachah on the candles.

accepted Shabbat. However, once she has accepted Shabbat, she can no longer recite the berachah, since it is forbidden to light at that point. Therefore she should not recite the berachah if she is in doubt whether the sun had set.

❁ Halachah 9

One who is unsure as to whether or not one recited the berachah over candle lighting should not recite the berachah, since we do not recite a berachah whose requirement is in doubt. One should, however, recite the berachah omitting the phrase, "*Atah Hashem Elokenu Melech ha'olam.*"²⁵

❁ Halachah 10

A blind woman may recite the berachah over candle lighting, for she, too, derives benefit from the candle, insofar

See also Shiyurei Keneset Hagedolah (glosses on the Tur, 11); Mishnah Berurah, 263:21 and Bei'ur Halachah there, s.v. *ke'she'yadlik*; Kaf Ha'hayyim, 263:36; and responsa of Rabbi Akiva Eiger (Mahadura Tanina, 1:13).

However the Yalkut Yosef, 263:35, maintains that one should not recite the berachah after candle lighting, even if one has not yet accepted Shabbat, and he cites from the work of Heker Halachah. This ruling opposes the view taken by all the authorities mentioned above. The Yalkut Yosef asks how, according to that view, one can recite the text of "*le'hadlik*" (to light) in the berachah, a form that refers to an action one has yet to perform, if the candle has already been lit. Rabbi Akiva Eiger (in the responsum cited above) answers that we indeed find a precedent to this effect: one may recite the berachah on tefillin, which reads, "*le'haniah tefillin*" (to place tefillin), even after one has already put on his tefillin, so long as he still wears them.

²⁵ See Bei'ur Halachah (263:5), s.v. *ke'she'yadlik yevarech*; Kaf Ha'hayyim, 263:36.

with a berachah in the dining area, since the extra light adds more light and joy.³⁰

❁ *Halachah 14*

One is not exempt from the obligation of candle lighting even if light penetrates into the dining room from the moon or street lamp, for example.³¹

❁ *Halachah 15*

One recites a berachah over candle lighting on Yom Tov, as well. The text of this berachah reads: "...*asher kideshanu be'mitzvotav ve'tzivanu le'hadlik ner shel Yom Tov.*"³²

A. When lighting candles for Yom Tov, one first recites the berachah and then lights.³³

³⁰ Rama's glosses to the Shulhan Aruch, *ibid.* They have the practice of lighting with a berachah even in the same place where the host lights. See also the work, "Tehilah L'David" (263:7) and *Shemirat Shabbat Ke'hilchatah* (45:8).

³¹ This is the ruling of the Kaf Ha'hayyim (263:16), based on the comment of the Ben Ish Hai (Parashat Noah, 4) that beyond the factor of domestic peace, candle lighting on Shabbat stems from Kabbalistic reasons, as well. See also *Pri Megadim* (Eshel Avraham, 263:21). Another reason one can give, is because the moonlight or street lamp was not lit specifically for the honor of Shabbat.

³² Shulhan Aruch, 263:5.

³³ Mishnah Berurah, 263:27; Kaf Ha'hayyim, *ibid.*, 43, citing the Ben Ish Hai (Parashat Noah, 10); *Mahazik Berachah*, 263:4; *Yehaveh Da'at*, 3:34 and 2:33. See also above, footnote 12.

✿ Halachah 16

Some have the practice to recite *she'heheyanu* at candle lighting on Yom Tov. However, many opinions hold, that women do not recite this berachah at candle lighting,³⁸ but instead they should have in mind to fulfill the obligation of *she'heheyanu* at kiddush.

- A. A woman who recited *she'heheyanu* at candle lighting should not answer, "amen" to the berachah of *she'heheyanu* recited at kiddush, as this would constitute a *hefsek* (forbidden interruption) between the kiddush and drinking the wine. The exception to this rule is Pesah night, when the berachah of *she'heheyanu* applies not only to the Yom Tov itself, but to the additional mitzvot observed that night, as well.³⁹
- B. A woman who recited *she'heheyanu* at candle lighting must accept Yom Tov at that time.⁴⁰

✿ Halachah 17

On Yom Kippur the widespread practice is to recite a berachah over candle lighting,⁴¹ the text of which reads,

³⁸ Kaf Ha'hayyim, 263:40; Yehaveh Da'at, 3:45. This is in opposition to the ruling of the Ben Ish Hai (Parashat Vayelech, first year, 9), who records the custom in his city that women recite the *she'heheyanu* when lighting candles for Yom Tov and Yom Kippur. The Mishnah Berurah (263:23) writes that in places where women have the practice of reciting *she'heheyanu* at candle lighting, one should not object. See also Shemirat Shabbat Ke'hilchatah, Chapter 44, note 14.

³⁹ Yehaveh Da'at, 3:34.

⁴⁰ Kaf Ha'hayyim, 514:112.

⁴¹ Kaf Ha'hayyim, 610:12; Ben Ish Hai, first year, Parashat Vayelech, 9; Yehaveh Da'at, 3:45. However, the Radbaz (vol. 5, 2209, cited by the

 *Chapter IV* 

The Proper Place for Lighting



Introduction

The obligation of candle lighting applies to each and every room in the home. Nevertheless, we light with a berachah in one room, and this berachah then applies to all rooms in the house. We find a similar halachah regarding the search for hametz, that one person recites the berachah in one room, and the berachah then applies to all rooms in the house for the search of hametz.¹ The berachah, is recited (preferably) over the candle lit in the room where one eats, as it is in that area where shalom bayit is primarily relevant. Additionally, the candles lit in the place where one eats contribute towards one's Shabbat, as one enjoys his meal more when it is eaten in the light of the candles. Another reason is because it brings honor to the meal.² In the other rooms of the house, we light without reciting a berachah, relying instead on the berachah that was recited in the dining area. (The common practice is to use electric lights for illuminating the other rooms.)

✿ Halachah 1

One should make the berachah and light the candles in the room where he plans to eat the Friday night meal. By doing so he will also fulfill the obligation of having the meal

¹ Bei'ur Halachah, 263:6, s.v. *bahurim*.

² The Hagahot HaRama writes (263:10): The primary lighting involves the candles that are lit on the table. See also Levush, 263:10. See also Shulhan Aruch Harav 263: 1,14.

- B. The Zohar however, states that one should not place the candles on the table; rather, the table should be situated to the north and the candles opposite it, to the south.⁵
- C. One recites the berachah over candle lighting in the place where he eats, and this berachah exempts him from the obligation to recite a berachah over the lighting of other lights throughout the home. As mentioned earlier, the custom is to rely on the illumination of the electric lights in the other rooms in the house.

❁ Halachah 2

The above requirement to light where one is going to eat applies only on the level of *le'chatehilah* – the most preferable practice. If one cannot eat near the candles, one need not cause himself discomfort in order to do so⁶ (e.g., it is too hot in the house, and one would like to eat outside, or if one is eating by a friend). In such a case, one should light anywhere in the house with a berachah⁷ where one will

The Ma'aseh Rav (113) writes, "The candles should not be placed on the table, and it does not help to place the bread there beforehand" (meaning, the table becomes *muktzeh* in any event).

⁵ Kaf Ha'hayyim, 263:68.

⁶ Shulhan Aruch, Orah Hayyim 273:7.

⁷ As we have seen, there are two requirements of lighting candles: a) so that one does not spend Shabbat in darkness; b) to eat near lit candles. The question arises, for which requirement was the berachah instituted. Was it so that one should not spend Shabbat in the dark, then even if he does not eat near the candles, such as on Yom Kippur that falls on Shabbat, or if he eats elsewhere, and lights candles merely to avoid stumbling in the dark, the berachah is still recited. But if the obligation of the berachah is because one must eat near lit candles, so therefore if one does not eat near the candles, he should not recite a berachah.

benefit from its light. In such a case, he must ensure that the candles will remain lit until he returns later at night, in order that one derives benefit from the lit candles. Alternatively, if he benefits from the candlelight at the beginning of the evening, once it has become dark, then he need not ensure that the candles remain burning until he returns later at night.⁸

❖ *Halachah 3*

One must light candles in all the rooms used on Shabbat,⁹ such as in the bedroom, stairwell, restroom, backyard, basement, and so on. Each location must be lit in accordance with the amount of light it requires. The common custom is to fulfill the obligation with regard to the other rooms through the illumination of electric lights left on for Shabbat.¹⁰ The source of light need not be situated inside the

one would benefit from them in his home at night, as they allow him to see where he is going and avoid stumbling. Similarly, regarding Yom Kippur, the Shulhan Aruch writes (610:2), "Some authorities say that one must recite a berachah [over candle lighting] on Yom Kippur [that falls on Shabbat]." The Kaf Ha'hayyim there observes that this is, indeed, the widespread practice. Yehaveh Da'at (3:45) rules accordingly, that the berachah should be recited when lighting candles for Yom Kippur.

⁸ Shulhan Aruch, Orah Hayyim 263:9; Mishnah Berurah 263:41.

⁹ Magen Avraham, 263:1,13. See also Bei'ur Halachah 263:6, s.v. *bahurim*. This ruling is posited also by Rabbenu Asher Ben Rabbi Hayyim, in Sefer Ha'pardes, 9 (cited in Shiyurei Berachah 263:5). Others, however, argue; see Shut Rav Pe'alim vol. 2, 50. The author there concludes that the obligation of lighting candles indeed applies in all rooms. (See also Yehaveh Da'at vol. 2, 121.)

¹⁰ Shut Shevet Halevi 3,24; Ohr L'tzioon, vol. 2, page 171.

preferably they should not be moved from their place thereafter. If, however, a need arises and they have to be moved, (e.g., if small children are in the area), one may move them to another location that is also being used on Shabbat, since the candles already stayed in their initial location for a period of time, and it is clear that they were lit for the honor of Shabbat.¹⁶

- B. If a woman lit one candle and has no more matches to light the other candles, she may use the candle she lit for Shabbat to light another candle,¹⁷ even if this requires moving it from its place. She should not, however, light a candle or match from a lit Shabbat candle.¹⁸
- C. One should not light the candle while holding it in his hand, for this gives the impression that he is lighting the candle for his own personal use, rather than for the honor of Shabbat. One should rather first place the candles where they will remain lit, as this clearly indicates that he is lighting specifically for the honor of Shabbat.¹⁹

✿ *Halachah 5*

If a woman cannot light Shabbat candles in the dining area, (e.g., if she just recently gave birth and cannot go to the

¹⁶ Magen Avraham, 263:23; Mishnah Berurah, 263:48. See also Shulhan Aruch HaRav, who writes that if one lit in a place that is used and left the candles there for a brief period of time, they may then be moved even to a place where the lit candles will not be used, and this does not render one's berachah a *berachah le'vatalah*.

¹⁷ See Shemirat Shabbat Ke'hilchatah, 43:39.

¹⁸ Kaf Ha'hayyim, 263:14.

¹⁹ Eliyahu Rabbah, 263:4, 14. See also Levushei Serad, 263 (commenting on the Magen Avraham, 263:23), citing the Sefer Ha'agudah.

❖ Halachah 7

One must not light the candles near a door or window that opens to the outside, where the wind might extinguish the lit candles when the door or window is opened. In fact, if one lights near a door or a window, it is forbidden to open that door or window on Shabbat.²³ If, however, one did light the candles there, but makes an assessment that the wind will not blow out the lit candles if the door or window is opened, then one may open that door or window. One must, however, open the door or window slowly, so that the motion of the door or window does not extinguish the lit candles.²⁴ Similarly, it is permissible to close a door or window near burning candles,²⁵ but this must be done slowly and carefully so that the motion of the door or window does not extinguish the lit candles.

If one placed oil lamps on top of a closet and the like, that moves when opening or closing the door, it would be prohibited to open or close the door since the movement of the closet door causes the oil to move either closer to, or further from, the wick, thereby violating the prohibition of *mav'ir* (kindling) or *mechabeh* (extinguishing), respectively. Wax candles, however, may be placed on top of a closet.²⁶

²³ See Shulhan Aruch, 277:1.

²⁴ Mishnah Berurah, 277:3, and Bei'ur Halachah s.v. *ha'ru'ah*.

²⁵ Shulhan Aruch, 277:2. The Mishnah Berurah (277:11) writes, "Although the outside wind sustains the fire, this does not constitute extinguishing, since he does not do anything – he merely stops the wind, and if it will extinguish, it will extinguish."

²⁶ Rama, 277:1, citing the Bet Yosef.

 *Chapter V* 

*The Length of Time the Candles
Must Burn*

✿ Halachah 1

Optimally, one must use candles that are long enough to burn through the end of the meal.¹ An even higher standard is to ensure that the candles burn until one goes to sleep.² If the electric lights remain on until one goes to sleep, this suffices even for the highest standard.

- A. If one does not eat near the lit candles, (e.g., he goes somewhere else to eat,) he should use candles that are long enough to continue burning until he returns home, so that he can derive benefit from their light. If the candles do not last until he returns, his berachah becomes a *berachah le'vatalah*.³ If he is worried about the risk of a fire, then he should satisfy his obligation of *hadlakat nerot* by turning on the electric light with a berachah. Alternatively, if he benefits from the candlelight in the beginning of the night, once it has become dark, it is no longer necessary to ensure that the candles continue burning until one returns at night.⁴
- B. Those who have the practice of accepting Shabbat early in the summertime and conduct their meal before sundown, can recite the berachah over candle lighting even though they do not need the light for their meal. Despite the fact that they eat before dark, they still benefit from and enjoy the candlelight. However, one following this practice must ensure that the candles burn until after dark falls.⁵

¹ Kaf Ha'hayyim, 263:15. See also Rama, 263:10; Bet Yosef, 273:7, and Bei'ur Halachah s.v. *ve'hachi mistabera*.

² See Rav Pe'alim, vol. 4, end of Chapter 30.

³ Shulhan Aruch, 263:9.

⁴ Mishnah Berurah, 263:41.

⁵ The Mishnah Berurah (263:40) writes, "It is a higher standard of

 *Chapter VI* 

The Time for Accepting Shabbat

❁ Halachah 1

The Rishonim debate the issue of whether the acceptance of Shabbat depends on candle lighting.¹ It seems that

¹ The Behag (in Hilchot Hanukah, cited by the Tur, Orah Hayyim 263) maintains that candle lighting constitutes an acceptance of Shabbat. Therefore, he rules that on Shabbat Hanukah, one must first light Hanukah candles before lighting Shabbat candles. The Ran, in his work on the Rif (Masechet Shabbat, second chapter, s.v. *u'mi'de'amar*), proves the Behag's stance and explains the reasons for his position. This is also the view of the Ohr Zaru'a (vol. 2, 11), who bases his position on the Midrash Tanhuma and Sefer Ha'miktzo'eot. The Mordechai (see Bet Yosef, Orah Hayyim 263) follows this position, as well. The Semag (mitzvat asef 30) likewise implies that when lighting candles, one accepts Shabbat upon himself. The Hagahot Maimoniyot (Hilchot Shabbat, Chapter 5, 200) records that the Maharam would instruct people to stipulate before lighting, that they do not accept Shabbat until they let go of the candle. He then brings the view of Rabbenu Simhah and the Ravyah, that once one lights Shabbat candles, he can no longer light Hanukah candles. The Bet Yosef (Orah Hayyim 263) brings the view of Rabbenu Peretz (in Tashbatz Katan, 14) that a woman who lights may no longer perform activity forbidden on Shabbat, for there is no clearer acceptance of Shabbat than by reciting the berachah over lighting, and any condition she makes is of no avail. See Yabi'a Omer (2:16) who cites other Rishonim who follow the Behag's position.

Rashi, however (in his responsa, 279), as well as the Ramban (Masechet Shabbat 23b), Rashba (Masechet Shabbat, and in his responsa, vol. 1, 1,070), Ritva (Masechet Shabbat), Rosh (Masechet Shabbat, 2:24), Rabbenu Yeruham (vol. 2, 67), Shibolei Ha'leket (59), and Maggid Mishneh (Hilchot Hanukah 4:13), maintain that the acceptance of Shabbat does not depend on candle lighting, in opposition to the Behag's view. Yabi'a Omer (vol. 9, 24:4) adds that this is the position also of the Me'iri, Ra'ah, and Ran (Masechet Shabbat 23b).

Shabbat at the time of lighting.³ It suffices to make this verbal declaration only once a year;⁴ meaning, she can say once a year that she does not intend to accept Shabbat at the time of lighting throughout the year.

A. However, the above halachah applies only if she lights before the time of *tosefet Shabbat* – the period normally added onto Shabbat. But if she lights once this period has begun, meaning, within eighteen minutes before sundown, she de facto accepts Shabbat through lighting, since this is the time that Shabbat begins in any event.⁵ But if one lights before this period, one has not necessarily accepted Shabbat.

³ See above, note 2, that the Shulhan Aruch holds that one should preferably try to satisfy the position of the Behag. See also Yalkut Yosef, 263:50.

⁴ Yalkut Yosef, *ibid.*

⁵ The Lev Hayyim (vol. 2, 49) writes, "I further claim that this issue [whether the acceptance of Shabbat depends on candle lighting] is subject to a dispute among the authorities, for when one lights, the time of accepting Shabbat has not arrived, since this [candle lighting] takes place during daylight. But our practice to light this lighting occurs twenty minutes before sundown. Therefore, since one performs the lighting just shortly [before sundown], when Shabbat sets in, such that a person may no longer perform any activity [forbidden on Shabbat], accordingly, one automatically accepts Shabbat, since in any event Shabbat has already begun. Sure enough, if the lighting takes place early in the day, such that time still remains to perform activity [forbidden on Shabbat], then one encounters the dispute as to whether lighting constitutes acceptance of Shabbat or [Shabbat does not begin] until *barechu*. But when one lights at a time when there is no longer any extra time, he certainly accepts Shabbat. [For otherwise,] where is the addition onto the sanctity of Shabbat [that one is obligated to add onto Shabbat]?"

- A. A woman who accepts Shabbat at the time of lighting may not perform after lighting, any activity forbidden on Shabbat. It is also forbidden for her to eat after lighting. She must therefore complete all preparations for Shabbat, recite Minhah, and dress for Shabbat before candle lighting.¹⁰
- B. If after lighting candles she realizes that she did not recite Minhah, some views maintain that she may still recite Minhah.¹¹ According to this view,¹² she may also

with the recitation of the berachah. Those who recite the berachah after lighting do so out of concern for the Behag's view that the berachah constitutes acceptance of Shabbat. Thus, seemingly, adherents of this practice accept Shabbat only once they recite the berachah. Accordingly, it would be permissible to extinguish the match after lighting, as indeed is the ruling of the Aruch Ha'shulhan (263:14) and HaGaon HaRav Shlomo Zalman Auerbach (cited in Shemirat Shabbat Ke'hilchatah, Chapter 43, note 179). However, the Ben Ish Hai maintains that one may not extinguish the match even before the recitation of the berachah, since one accepts Shabbat at the conclusion of the actual lighting. This is also the position of the Ketzot Ha'shulhan (74, in Badei Ha'shulhan, end of 14).

The Badei Ha'shulhan (ibid.) writes that if the candles were extinguished because the fire never fully took hold of the wick, then she may light again, since the first lighting does not halachically qualify as lighting.

¹⁰ This is obvious. Regarding Minhah, see Mishnah Berurah, 263:43; Eshel Avraham – Butchach (263:10); Ketzot Ha'shulhan, 74:5 and in Chapter 76 - Badei Ha'shulhan 11.

¹¹ Leviyat Chen, page 3. See in the following note for the sources of those who disagree.

¹² During the time period after lighting the candles and just before sunset there exist different views among the later authorities as to whether one may perform activities forbidden on Shabbat by Rabbinic enactment. In order to explain the issue, we will present a brief introduction.

perform after candle lighting, activities forbidden on Shabbat by Rabbinic enactment such as:

- a. Covering hot food in a manner that does not increase the heat (but only retains the heat), and preparing an *eruv hatzerot* and *eruv tavshilin*.¹³
- b. Instructing a gentile to perform for her activities forbidden on Shabbat, even those activities forbidden by Torah law, should there arise a dire need, or for the purposes of a mitzvah.

According to other views, however, all this is forbidden after she accepts Shabbat (with the exception of instructing a gentile to perform forbidden activities, which all authorities permit in this case), and she may no longer recite Minhah; she should therefore recite *Arbit* twice (if she always prays Minhah).¹⁴

The Hatam Sofer, however (responsa, Orah Hayyim 65), permits covering hot food after candle lighting. See also Shoe'l U'meishiv (mahadura tinyana, 2:23), who permits separating *hallah* after candle lighting, and Har Tzvi (Orah Hayyim 142), who permits separating *ma'aser*. Similarly, Rav Ovadia Yosef claims in *Leviyat Chen* (p.124) that a woman who lit candles and accepted Shabbat may, *be'di'avad*, separate *hallah* or *ma'aser*.

¹³ The above halachah applies even during *bein ha'shemashot*, in a place that did not accept Shabbat. The Noda Bi'yehudah remains undecided as to whether one recites a berachah over an *eruv* prepared during *bein ha'shemashot*. (He is cited in Kaf Ha'hayyim, 393:11 and 367:138; the Kaf Ha'hayyim himself concludes that given the uncertainty as to the berachah's requirement in this case, one should not recite the berachah.) The Bei'ur Halachah, in Chapter 261 (s.v. *eruvei hatzerot*), rules that one does recite a berachah in such a case.

¹⁴ She first recites *Arbit*, and then repeats the same *Amidah* to make up for Minhah. If she mistakenly said the weekday *Amidah* before sunset, it

❖ *Halachah 6*

If one realizes after accepting Shabbat that he had not recited *Birkat ha'mazon*, he does not add "retzei" in *Birkat ha'mazon*, since he began the meal before Shabbat.¹⁹

❖ *Halachah 7*

When the need arises, a woman may have in mind not to accept Shabbat at the time of lighting, since the practice of adding eighteen minutes onto Shabbat before sunset stems from a custom. According to the strict halachah, however, it suffices to add a brief period of time (approximately ten minutes) before sunset.²⁰ She must make certain to stop any activity that is forbidden on Shabbat, some time before sunset, for otherwise she will not have fulfilled the obligation of *tosefet Shabbat* (adding onto Shabbat).

All of the above applies if the majority of the community has not yet accepted Shabbat. If, however, the majority of the local community has already accepted Shabbat, she too, must accept Shabbat at that time. However, if there are two synagogues in the community, she may accept Shabbat with the congregation that accepts Shabbat at the later time.²¹

A. If a woman who normally accepts Shabbat at the time of lighting now makes a condition in her mind that she does not want to accept Shabbat, her condition is effective even if she did not verbally express it. Optimally, however, she should verbally articulate her stipulation. Her stipulation

¹⁹ Yalkut Yosef, 263:53.

²⁰ See Chapter 2, note 1.

²¹ See Shulhan Aruch, 263:12, Mishnah Berurah, 263:51.

on Shabbat, even if her husband had accepted Shabbat earlier by praying *Arbit*.²⁶ (He adds that she should not do *melachah* for the husband's personal needs). Other Poskim, however, disagree and rule stringently in this regard.²⁷

❖ *Halachah 9*

A man accepts Shabbat just a short period of time before Shabbat begins, or when he recites (in the prayer service,) "*Mizmor shir le'yom ha'Shabbat*."²⁸ It is not forbidden for him to engage in activities that are forbidden on Shabbat as early as eighteen-minutes before sunset,²⁹ even if the candles in his home have already been lit.

❖ *Halachah 10*

On Erev Yom Tov, if the wife recites *she'heheyanu* when she lights candles, she clearly accepts Yom Tov at that point;³⁰ she may no longer perform any activity that is forbidden on Yom Tov. If she does not recite *she'heheyanu* at candle lighting, but she generally accepts Shabbat when she

²⁶ Iggerot Moshe, Orah Hayyim 3:38. See Be'er Moshe 2: 15,16.

²⁷ See Pri Megadim 263 (Mishbetzot Zahav, 1) writes that once the head of the household prays *Arbit*, the entire family must accept Shabbat at that point. See also the Aruch Hashulhan, 22.

²⁸ Rama, 263:11; Shulhan Aruch, 261:4.

²⁹ The Iggerot Moshe (2:6) writes that he never saw even among those who are particularly meticulous, any man who made a point of refraining from an activity that is forbidden on Shabbat, as early as eighteen minutes before sunset; but he adds that one who is strict will be blessed.

³⁰ Kaf Ha'hayyim, 514:112. Since she recites *she'he'heyanu* over the Yom Tov, she has clearly accepted Yom Tov.



Chapter VII



*Muktzeh with Regard to Shabbat
Candles*

❖ Halachah 1

The *ner* (the receptacle holding the candle)¹ is considered *muktzeh* because it serves as a *bassis* (base) for the flame, and it is therefore forbidden to move it.² Since it becomes *muktzeh* from the moment it is lit, one may not move it even after it is extinguished, for anything that is *muktzeh* during *bein ha'shemashot* (twilight) at the onset of Shabbat, remains *muktzeh* throughout Shabbat. The same applies for the oil, wicks and candlesticks.³ One may not move them even if he needs to use them for some purpose, or even if he needs the space they currently occupy.⁴

❖ Halachah 2

The candles become *muktzeh* immediately after lighting, if the one who lit the candles accepted Shabbat at the time of lighting. According to one view cited in the Shulhan Aruch, the candles become *muktzeh* even for those who have not yet

¹ It is important to point out that whenever we encounter the word "*ner*" (the receptacle holding the candle) in halachic literature, it refers to the oil lamps used in those days, meaning, an ordinary utensil into which oil and a wick were placed. It is therefore *muktzeh* only while it burns (if not for the principle that anything considered *muktzeh* at the onset of Shabbat remains *muktzeh* throughout the entire Shabbat). Nowadays, however, the candlesticks are used only for lighting, and they are therefore *muktzeh* in any event (Aruch Ha'shulhan, 279:1), even on a Shabbat when they were not lit.

² Shulhan Aruch, 279:1.

³ Mishnah Berurah, 279:2.

⁴ Shulhan Aruch, 279:2.

- A. If one needs the space occupied by the candles, one may move the tray with the candles on it to wherever one wishes, even while the candles are lit. However, if the candles on the tray are oil lamps, then one must exercise extreme care to move the tray gently, so as not to jostle the oil such that it moves either further away from, or closer to, the flame.⁹ Some authorities forbid moving the tray with lit oil lamps on it, even gently, so as to avoid the possibility of moving the oil.¹⁰
- B. If one needs the tray, one may take it, if one first shakes the candles off of it. One may do so even while the candles are still lit, provided that the candles are wax (as opposed to oil) and that moving it off the tray will not necessarily result in extinguishing the flame.¹¹ If one cannot shake the candles off the tray because doing so will damage the candles or the place onto which they will fall, one may carry the tray with the candles somewhere else and shake the candles off there.
- C. If the tray is used **only** for candles, then placing a more significant item on the tray before Shabbat does not permit moving the tray on Shabbat.¹²

which is made for other purposes as well, can attain the status of a *bassis* for both something forbidden and something permissible, which the Shulhan Aruch (310:8) permits carrying. Nevertheless, whenever possible, one should shake them off the tray, as ruled in the Shulhan Aruch (ibid.). See also Pri Megadim, 279 (end of 14).

⁹ See Shulhan Aruch, 277:1, Mishnah Berurah, ibid 7.

¹⁰ See Kaf Ha'hayyim, 277:9.

¹¹ Shulhan Aruch, 277:3.

¹² See Pri Megadim, 279 (end of 14). The Yalkut Yosef (4, vol. 2, p. 478) writes that if the tray is used exclusively for candles, then this situation is equivalent to placing an object on the candelabra itself, and one is

further away from, or closer to, the flame.¹⁵ Some authorities forbid moving the table with lit oil lamps on it, even gently, so as to avoid the possibility of moving the oil.

- C. Based on this halachah, the custom evolved that women make sure to place the *halot* (bread) or the like on the table before candle lighting, and this is indeed the proper practice, as it permits one to later move the table if such a need arises.¹⁶

✿ *Halachah 5*

The tablecloth upon which the candles are placed is considered a *bassis* for the candles and may not be moved, even if the candles have already been removed (such as by a gentile). This applies only to the part of the tablecloth underneath the candles; the rest of the tablecloth, however, may be moved. According to some opinions, the tablecloth does not become a *bassis* at all, since the tablecloth is not used as a base for the candles, but rather as a covering for the table; the entire tablecloth, therefore, may be moved. When the need arises, one may rely on this lenient position.¹⁷ If bread or the like was on the tablecloth from before Shabbat, then according to all views it may be moved, as we discussed concerning the table.

✿ *Halachah 6*

If one stipulated before Shabbat that he intends to move the lamp (i.e., the receptacles holding the candles, e.g., the

¹⁵ Formulation of the Mishnah Berurah, *ibid*.

¹⁶ Mishnah Berurah, 277:18; Kaf Ha'hayyim, 277:17.

¹⁷ Mishnah Berurah, 309:18 and Sha'ar Ha'tziyon, 24. See also Shemirat Shabbat Ke'hilchatah, 20:60 and note 223.

made before Shabbat will permit moving the candlesticks only to use them for some purpose or make use of their space; it does not allow moving the candlesticks for their own protection.²⁴

If the candlestick/candelabra has an appreciable value, it is *muktzeh meihamat hesron kis*, because its owner is particular not to use it for other than its intended purpose for fear it might be damaged. It is forbidden to move such an object at all.

- E. This stipulation is effective only with regard to a candle that is expected to extinguish over the course of Shabbat. It does not permit moving a candle such as a "*yahrtzeit candle*," which normally remains kindled throughout Shabbat.²⁵
- F. Those who follow the Rama's rulings do not rely on such a stipulation. Indeed, the widespread practice among Ashkenazim is to refrain from carrying a candle on the basis of this stipulation.²⁶

❖ *Halachah* 7

One is allowed to have a gentile carry the candles after they are extinguished, on one's behalf even without a stipulation to this effect, and this does not violate the prohibition of instructing a gentile to perform on one's behalf activities forbidden on Shabbat.²⁷ The gentile may move the

²⁴ Aruch Ha'shulhan, 279:1. See note 1, above.

²⁵ Mishnah Berurah, 279:14. The reason is that the stipulation is effective only at the time that the candle no longer burns, but in this case, the candle is expected to continue burning throughout Shabbat.

²⁶ Rama, 279:4.

²⁷ Rama, 279:4.

that it is discarded in an honorable manner, e.g., wrap them before discarding them.

❁ *Halachah 10*

One may carry lit candles on Yom Tov,³⁰ but they should nevertheless be lit in the place where one will be eating during Yom Tov.³¹ If one lit with oil, one must ensure to carry the lamps very slowly so as not to move the oil away from the flame, which might cause the flame to be extinguished.³² Some authorities forbid carrying an oil lamp altogether on Yom Tov, even slowly. Leftover oil or wax is considered *muktzeh* on Yom Tov.³³ Some authorities, however, maintain that one may use the leftover oil on Yom Tov.³⁴

and one may therefore use them after Shabbat. See Kaf Ha'hayyim, 279:6.

³⁰ Shemirat Shabbat Ke'hilchatah, 44:10.

³¹ Shemirat Shabbat Ke'hilchatah, *ibid.* (note 33), in the name of HaGaon HaRav Shlomo Zalman Auerbach zt"l, who ruled that optimally one must light the candles in the place where one will be eating, since it is there that the primary obligation to light applies.

³² Shulhan Aruch, 514:2. See also 277:1 and Mishnah Berurah 7, Kaf Ha'hayyim 9.

³³ Shemirat Shabbat Ke'hilchatah, Chapter 44, Halacha 10.

³⁴ The Eliyahu Rabbah writes in the name of the Sefer Agudah (cited in Sha'ar Ha'tziyon, 514:15) that one may take some oil from a burning candle on Yom Tov for purposes of eating, since extinguishing a fire for purposes of eating is permitted on Yom Tov. Clearly, then, according to his view the oil is not *muktzeh*.

 *Chapter VIII* 

*The Oil and Wick Used for
Lighting*



Introduction

One must ensure to use a beautiful candle (flame) for lighting in the area where one eats.¹ This means that the light should be clear. The highest standard of performing this mitzvah (mitzvah min ha'muvhar) is to light with olive oil,² which produces the clearest flame. One will thereby be blessed with sons who shine the light of Torah,³ as it is written, "For

¹ Shulhan Aruch, Orah Hayyim 263:1.

² Shulhan Aruch, 264:6. The source for this halacha is the Gemara in Masechet Shabbat (23a): Rabbi Yehoshua ben Levi said, "All the oils are beautiful for lighting, but olive oil is of the best." Abayei said, "Once he heard what Rabbi Yehoshua ben Levi had said, he would make a point [of using] olive oil, saying, "This has the clearest light." See also *Shut Yabi'a Omer*, vol. 2, Orah Hayyim 17.

³ The Tur writes (beginning of 263), "One should ensure to make a beautiful candle, as Rav Huna said, 'One who accustoms himself to Shabbat candles, *to try and make it beautiful*, will have sons who are Torah scholars'." The Bach there notes that the Gemara mentions only that one who accustoms himself to Shabbat candles will have sons who are scholars. On what basis did the Tur interpret the Gemara as referring specifically to one who makes his candles beautiful? He answers that the Gemara had previously remarked that candle lighting constitutes an obligation and takes precedence over kiddush and Hanukah candles. Why, then, does Rav Huna speak of one who "accustoms himself" to candle lighting, a formulation generally used when dealing with optional practices, rather than strict requirements? Necessarily, then, Rav Huna wishes to add that *only* one who ensures to beautify this mitzvah will have scholarly children. The Me'iri similarly writes, "One who accustoms himself to Hanukah [and Shabbat] candles in a manner that enhances the mitzvah will have sons who are Torah scholars."

One may draw further proof from the Gemara which records that Rav Huna noticed that Rabbi Avin always *lit many candles* and remarked, "Two great men will emerge from here". This would imply that Rabbi

electric lights).⁵ *If one has no olive oil, he should light with other oils that produce a clear flame.*⁶

✿ *Halachah 1*

It is a special mitzvah to light Shabbat lamps with olive oil,⁷ since it is drawn to the wick more than all other oils,⁸ and its light is particularly clear.⁹ Where olive oil is accessible one should make a point of using it for Shabbat, for one who accustoms himself to using olive oil is rewarded with children who are Torah scholars. One should therefore light with olive oil so that he has children who shine forth with Torah, which is compared to olive oil.¹⁰ It is told that a certain person lived an exceptionally long life, and the only unique merit that could be attributed to his longevity was that he made a point to light candles on Erev Shabbat with olive oil.¹¹ If one does not have olive oil, he should light with

⁵ Shulhan Aruch Harav (263, in Kuntras Aharon, 1) writes that the requirement for particularly beautiful lights applies specifically in the area where one eats. (Though he notes there that other authorities disagree.) On this basis, perhaps, the custom evolved to use olive oil specifically in the dining area, and rely on the electric lights in the other areas of the house, particularly given the fact that electricity produces a clear light.

⁶ Shulhan Aruch 264:6, Mishnah Berurah there.

⁷ Shulhan Aruch, 264:6.

⁸ Mishnah Berurah., 264:23.

⁹ Gemara, Masechet Shabbat 23a.

¹⁰ Kaf Ha'hayyim, 264:38.

¹¹ Kaf Ha'hayyim, 264:35, citing the Keneset Ha'gedolah.

D. Where one cannot light candles for Shabbat, one may turn on the electric lights and recite a berachah,¹⁷ thereby fulfilling one's obligation of candle lighting.¹⁸ Other authorities, by contrast, maintain that one does not fulfill his obligation by turning on electric lights;¹⁹ therefore, one should preferably light with oil or wax candles.

¹⁷ Shemirat Shabbat Ke'hilchatah (43:4 and note 22). This is indeed the position of many later authorities, including the Bet Yitzhak (Yoreh De'ah, 120), Melamed Le'ho'il (Orah Hayyim, 41), Har Tzevi (Orah Hayyim, 143), Tzitz Eliezer (vol. 1, 20:11), Yabi'a Omer (2:17), Minhag Shabbat (Minhag Hadashah, 75:3), Yam Ha'gadol by Rav Y.M. Tolidano (end of 32), and Rabbi Yosef Elishar (cited in Yaskil Abdi, 3:18).

¹⁸ The Yabi'a Omer (cited above, in the previous note), concludes, "It emerges from all that we have said that we do not have sufficient reason to claim that one does not fulfill his obligation by turning on an electric light in honor of Shabbat. Nevertheless, it is appropriate and proper to concern oneself with the stringent position in this regard whenever possible, and light as well, an oil candle and recite the berachah over it. Thereby it will be clear that they were lit in honor of Shabbat." The Az Nidberu comments on the Yabi'a Omer: "When I studied the entire responsum, I did not find that there is reason to concern oneself not to rely on the electric lights, except for the [ruling] of the work Levush Mordechai. If the lights are specifically set aside for Shabbat lighting, then the honor of Shabbat is very clearly apparent. Therefore, in the interest of preventing fires one may rely *le'chateilah* [on the position permitting] reciting a berachah on an electric light." See also the work, "Ha'hashmal Le'or Ha'Halacha" which likewise concludes that one may recite a berachah over electric lights for *hadlakat nerot*.

¹⁹ Mishpetei Uziel (Orah Hayyim, 7) writes that one does not fulfill his obligation with electric lights according to Rabbenu Tam's view, that the mitzvah of candle lighting is fulfilled through the act of lighting. The energy that causes the light is contained within the electric wires, and turning the switch merely removes that which prevents the light from being lit. Turning on the switch thus cannot be considered an act of lighting, but rather indirectly causes the lighting. Therefore, he claims, one cannot recite a berachah on such a "lighting". This ruling also appears in the Torah journal "Ha'me'asef" (year 9, Chapter 91), cited in

✿ *Halachah 3*

When lighting, one must light the majority of the portion of the wick that protrudes from the candle, so that a proper flame will appear, i.e., the entire wick is lit, before moving one's hand.²¹

✿ *Halachah 4*

Common custom is to first light the wick and then extinguish it so that it is parched, and the flame will then take hold of the entire wick very easily.²² When Friday is Yom Tov, one may not first parch the wick, as doing so violates the prohibition of *tikkun keli* – completing or improving something for use.²³

ve'tzivanu le'hadlik (and commanded us to light) if he does not actually turn on the light, just as the Mishnah Berurah writes (263:21) that when one asks a gentile to light on his behalf during *ben ha'shemashot*, he does not recite the berachah.

²¹ Shulhan Aruch, 264:8 and Mishnah Berurah. The Ben Ish Hai (Parashat Noah, 15) writes that if one lights only the tip of the wick and then moves his hand away, we consider the flame as having been lit by itself, and one therefore does not fulfill the obligation of lighting.

²² Rama, 264:9. See Chapter 1, footnote 11.

²³ Kaf Ha'hayyim, 264:47.

 *Chapter IX* 

The Number of Candles Required

❖ *Halachah 1*

Strictly speaking, one is required to light only a single candle in the area where he eats. Common custom, however, is to light two candles, corresponding to "*zachor*" and "*shamor*" (the two terms used in connection with the mitzvah of Shabbat in the Ten Commandments).¹ If one places the two candles in the same receptacle, he must ensure to leave at least a finger's width between them,² so that they do not resemble a torch.³ Preferably, they should be lit in separate receptacles.⁴ If one lights with wax candles, he must ensure not to have them stick together, as this, too, would render them a torch.

❖ *Halachah 2*

Some have the practice of lighting seven candles in the area where he eats to correspond to the seven days of the

¹ Shulhan Aruch 263:1. The Kaf Ha'hayyim (ibid.) cites additional reasons for this practice. The Ben Ish Hai writes that the two candles correspond to man and woman. The Hebrew word "*ner*" (candle) has the numerical value of two hundred and fifty, and so two candles have the combined numerical value of five hundred. This equals the combined number of limbs in the man and woman – a man has two hundred and forty-eight, and a woman, two hundred and fifty-two.

² Kaf Ha'hayyim, 263:6.

³ Kaf Ha'hayyim, 263:5 cites the ruling of the Shiyurei Keneset Hagedolah that one should not have the two candles stick together, as they would then be considered a torch, rather than a candle, which we require. The Olat Shabbat and Bach write this, as well. The Magen Avraham, however, disagrees, and maintains that the halacha disqualifying a torch applies only to Hanukah candles, and not to Shabbat candle lighting.

⁴ Kaf Ha'hayyim (ibid.), citing the Match Yehudah. This appears as well in the Shiyurei Keneset Hagedolah (glosses on the Tur, 3).

✿ Halachah 4

A woman who forgot to light Shabbat candles must light an extra candle every Shabbat for the rest of her life. For example, if until then she would light two candles, she must now begin to light three candles; if she had been accustomed to lighting three candles, she must now light four, and so on.¹³ If she forgets again, she must add another candle – in accordance with the number of times she forgot. All this serves as a penalty to ensure that in the future she will be more careful with regard to the honor of Shabbat and not forget to light.

A. If she did not light due to circumstances beyond her control, she need not add more candles. The same applies

¹³ Rama, 263:1, citing the Maharil. The actual text of the Maharil (cited by the Bach, 263, s.v. *ve'ha'nashim*) reads as follows: "A woman who forgot one time to light, lights for the rest of her life three candles." The Bach comments, "The reason appears to be that she will thereby be very careful not to forget again, for if she forgets again she must add yet another candle, each time she forgets." The Magen Avraham (263:3) adds, "accordingly, if she forgets several times, she must add [another candle] each time, since this serves as a reminder that she should be more careful with regard to the honor of Shabbat from this point on. On the basis of this reason, it seems to me that if she did not light due to circumstances beyond her control, such as if she was in prison and the like, she need not add [more candles for having missed candle lighting]." Apparently, the additional candle is not intended as atonement, but rather to facilitate greater meticulousness. Therefore, if she did not light due to extenuating circumstances, she was not lax in being meticulous, but was unable to light due to circumstances beyond her control (Mahatzit Ha'shekel).

☞ *Chapter X* ☞

*Spending Shabbat Away from
Home*



Introduction

As we saw in Chapter 1, the obligation of candle lighting applies to each individual member of the household. Nevertheless, Hazal established that one member of the household lights with a berachah in one room, and this berachah then applies for all members of the household. If, however, a member of the household spends Shabbat away from home, one obviously does not fulfill his obligation through the candle lighting performed at home.¹ He must therefore light with a berachah in the place where he spends Shabbat.

✿ Halachah 1

Although we said that the lighting performed in the house fulfills the obligation for all members of the household, this applies only if they are present in the house. If they spend Shabbat elsewhere, outside the house, then they must light there with a berachah. Therefore, a husband, wife, or even one of the children who is spending Shabbat away from home, such as in a hotel or a second home, must light there and recite a berachah.²

¹ Shulhan Aruch 263:6, Bei'ur Halachah s.v. *bahurim*. The work "Tehillah Le'David" (263:6) explains that a husband who spends Shabbat elsewhere does not fulfill his obligation through his wife's berachah because only when he spends Shabbat at home does she have him in mind when she recites her berachah. However, if the husband is away from home she does not have in mind that this berachah should fulfill his obligation for the room that he is in. See also Hovat Ha'dar (laws of Shabbat candles), paragraph 5, end of note 25, who explains that in such a situation, the husband most likely does not have in mind to fulfill his obligation through his wife's berachah, since he is not currently at home.

² Shulhan Aruch 263:6. See also Bei'ur Halachah s.v. *bahurim*.

E. If someone has two houses in close proximity to one another, and some family members will be sleeping in the other house, one should light and recite a berachah in one of the houses and ensure to have light in the second house to avoid stumbling in the dark. One does not, however, recite a berachah when turning on the lights in the second house, since he has already fulfilled his obligation with the berachah recited over candle lighting in the first house.⁷

❁ Halachah 2

One who leaves his house to eat elsewhere on Shabbat eve, and will then return home to sleep, must light candles and recite a berachah in his home before he leaves (if there is nobody in his house to light). He should light candles in a place where he will need light when he returns home, not necessarily in the dining area. He should ensure to light candles that will remain lit until the time he returns home, or he should spend some time after dark near the candles before leaving,⁸ so that he derives some benefit from the candlelight. If he is afraid to leave the candles burning, because of the threat of a fire and the like, he may turn on the electric lights for the sake of the mitzvah of *hadlakat nerot* and recite a berachah.⁹

Shabbat candles), footnote 39. See also the work "Kavod Ve'oneg Shabbat" (p.10). See Chapter 11 footnote 17.

⁷ Eshel Avraham (Butchach), 263:6, citing the "Shulhan Atzei Shittim" as commenting that a husband should not recite a berachah in his own room so long as his wife is in town and recites a berachah. See also Hovat Ha'dar (laws of candle lighting), paragraph 5, note 20.

⁸ Shulhan Aruch, 263:9; see also Magen Avraham, 263:17. See above, footnote 6, that according to some authorities he is considered part of that household where he will be eating, and will not have to light in his house with a berachah.

⁹ See above, Chapter 8, Halachah 2 D.

- D. One who will be eating in a restaurant should light in his room, since it is his primary location for Shabbat.¹²
- E. When many people eat together, as in a hotel dining room, one should not recite a berachah when lighting in that room if other people have lit there already. One should rather light with a berachah in his hotel room.¹³ (The custom among Ashkenazim, however, is that everyone lights with a berachah in the dining room.)
- F. If a family stays together in a hotel, and they sleep in two or more rooms, a single berachah suffices for all the rooms – even if they are not adjacent to one another.¹⁴ However, one should ensure to either light candles or turn on an electric light in the other rooms so as to avoid stumbling in the dark.
- G. Regarding a situation of two people who share a hotel room, refer to Halachah 6.

✿ *Halachah 4*

Hospitals

The obligation of candle lighting applies even to a patient (male or female) spending Shabbat in the hospital,¹⁵ even if he has someone lighting at home. The patient should light with a berachah in his room. If he

¹² See footnote above, Shemirat Shabbat Ke'hilchatah, Chapter 45, 10.

¹³ See Shulhan Aruch, 263:8.

¹⁴ Based on the comments in the work, "Shulhan Atzei Shittim" (cited in Hagahot Eshel Avraham, 263:6), that a husband should not recite the berachah in his own room so long as his wife is in town and recites a berachah.

¹⁵ Yalkut Yosef, 263:23.

own expenses, or if two people share a room for Shabbat, such as two guests sharing a hotel room or a patient in a hospital room with other patients, each one bears an independent obligation to light candles. According to some authorities,¹⁸ each must light his own candle, but only one berachah may be recited.¹⁹ The one reciting the berachah should have in mind that his berachah should fulfill his roommate's obligation, as well. The roommate should likewise have in mind to fulfill his obligation through the other's berachah when listening to the berachah.

Other authorities, however, rule more leniently,²⁰ claiming that only one roommate lights and the other purchases a share in the candle (or, they can jointly purchase the candle). The one reciting the berachah should have in mind that his berachah should fulfill his roommate's obligation, and the roommate should likewise have in mind to fulfill his obligation through the other's berachah when listening to the berachah.²¹

Two people who live together and they share the household expenses together, are considered as one family therefore one lights and fulfills the other's obligation.²²

¹⁸ Since each person bears a personal obligation, he must light independently. See Bei'ur Halachah, 677 s.v. *imo*; Hovat Ha'dar (laws of Shabbat candles), paragraph 14, note 48; Ohr Le'tzion, vol. 2, p. 165, Halacha 4.

¹⁹ Shulhan Aruch, 263:8.

²⁰ Mishnah Berurah, 263:30.

²¹ See Hovat Ha'dar (laws of Shabbat candles), paragraph 14, note 48, which cites a view that if one appoints the other as his *shaliach* (agent) for candle lighting, then he does not have to listen to the berachah.

²² Hovat Ha'dar (laws of Shabbat candles), paragraph 16, note 52.

 *Chapter XI* 

Candle Lighting for Guests



Introduction

As we saw, the obligation of candle lighting applies to each member of the household. Nevertheless, one person lights with a berachah for all members of the household. However, a guest, in some instances, is not considered part of the household, and therefore bears his own obligation to light.

We also saw, that the obligation concerning the other rooms in the home is fulfilled through the wife's lighting in the dining area. However that is only if the head of the household or anyone else in the household makes some use of that room. If, however, a room that is set aside specifically for a guest, such that no members of the household use that room at all, then they have no obligation to light in that place. Consequently, the berachah recited does not apply to that room, and the guest must therefore light there himself with a berachah.

However, if a guest is in a room where the members of the household require light for their own needs, the guest has no obligation to light there, since the room is now included together with the rest of the house. Nevertheless, the guest must still light candles,¹ due to the personal obligation upon each individual to light Shabbat candles. He therefore, participates with the head of the household where he stays by purchasing a share in the candle.

In this chapter we will discuss when we consider a guest part of the household, and when we do not, in which case he must light himself. We will also discuss the situations in which a guest must purchase a share in the host's candle.

¹ Shulhan Aruch 263:6. See also Bei'ur Halachah s.v. *bahurim*.

members of the household also use that room,⁶ then the obligation to light falls upon the head of the household, rather than the guest. Nevertheless, the guest must acquire a share in the candle to fulfill his obligation of lighting candles, because he is not included as a member of the household, and his obligation is thus not fulfilled through their lighting.⁷ Therefore, he must acquire a share in the candle of the head of the household.

A guest acquires a share in the candle by giving money (e.g. nickel) to the head of the household,⁸ or by having the head of the household give him a share of the candle as a gift.⁹

One who pays rent for lodging¹⁰ or pays a lump sum for all his expenses, needs not acquire a share in the candle.¹¹ He need not hear the berachah recited over candle lighting, and he should not recite a berachah over his own candle lighting.¹²

C. A guest who shares a room and whose wife lights back home.

If the guest's wife lights for him back home, even in a different city, the husband fulfills his obligation through

⁶ Shulhan Aruch Harav 263:9. This is mentioned as well in Hovat Ha'dar (laws of Shabbat candles), paragraph 6, note 30.

⁷ Bei'ur Halachah, 263:6 s.v. *bahurim*.

⁸ Shulhan Aruch 263:7.

⁹ Mishnah Berurah 263:34.

¹⁰ Ketzot Ha'shulhan 74, in Badei Ha'shulhan, note 22.

¹¹ Hovat Ha'dar (laws of Shabbat candles), paragraph 12, note 43.

¹² Ketzot Ha'shulhan 74, in Badei Ha'shulhan, note 22.

A. A guest in a private room.

When a guest comes for Shabbat and depends on the head of the household for his needs, even if it is only for this Shabbat, he may fulfill his obligation either through the household's Shabbat candles or by lighting in the room where he stays, provided that he needs light in that room.¹⁷

- a) Women should preferably light their own candles so as not to lose the mitzvah.¹⁸
- b) The guest may light only in his room, only if the head of the household makes no use of that room. He should

¹⁷ The Ma'amar Mordechai (263:6) writes, "If a daughter-in-law lives with her mother-in-law, or in a similar situation, and each has her own room with a lamp in it, then even though they both rely on the same table [meaning, they both rely on the head of the household for their livelihood], and they eat together and share the oil, each can recite the berachah on her lamp." This appears as well in Rav Pe'alim (2:50), who writes, "It turns out that when dealing with a daughter-in-law and her mother-in-law with respect to Shabbat candles, even though the daughter-in-law and her husband are supported by her father-in-law, the head of the household, and they eat together with them, and her mother-in-law lights in the dining area, which is of primary importance, and conceivably, this berachah should suffice for all places, nevertheless, the practice is to light and recite a berachah in the bedroom."

The above ruling also appears in the Ben Ish Hai (Parashat Noah, second year, 11), and in the Shulhan Aruch Harav 263:15. See also Ketzot Ha'shulhan 74, in Badei Ha'shulhan 22; Ohr L'tziyon, vol. 2, p. 166; Yalkut Yosef 263:18-19. In his work, "Kavod Ve'oneg Shabbat" (p. 11), Rabbi Simhah Bunim Cohen cites HaGaon HaRav Moshe Feinstein zt"l as saying that they can also fulfill their obligation with the lighting of the head of the household, if they so desire, since the room where they stay is considered part of the household. Rav Feinstein's son, HaGaon HaRav Reuven Feinstein shlit"a, adds that women usually choose to light their own lights so as not to lose the mitzvah.

¹⁸ See end of footnote above.

light candles or purchase a share in the candle.²⁷ Nor must he hear the berachah recited over candle lighting. In fact, if he recites a berachah when lighting his own candles, the berachah is considered a *berachah levatalah* (a berachah recited in vain).

❖ *Halachah 3*

As mentioned, all members of the household fulfill their obligation through the lighting of the head of the household. Not only do the family members fulfill their obligation, but anyone who lives permanently in the home does so, as well. Someone who relies on the head of the household for all his needs is considered a member of the household with respect to this halachah,²⁸ even if he has a room specifically designated for his exclusive use.²⁹

²⁷ Mishnah Berurah 263:33. See also Shulhan Aruch Harav 263:9, and Yehaveh Da'at (6:43).

²⁸ The Mishnah Berurah (263:33), citing the Magen Avraham (beginning of 677), writes that someone dependent upon the head of the household is considered part of the household.

²⁹ We may draw proof to this ruling from the Rav Pe'alim (2:50 s.v. *nimtza*), who writes, "It turns out that when dealing with a daughter-in-law and her mother-in-law with respect to Shabbat candles, even though the daughter-in-law and her husband are supported by her father-in-law, the head of the household, and they eat together with them, and her mother-in-law lights in the dining area, which is of primary importance, and conceivably, this berachah should suffice for all places " It thus emerges that one who permanently lives with another and depends on him for his livelihood satisfies his obligation through the lighting of the head of the household. See also Hovat Ha'dar (laws of Shabbat candles), paragraph 10.

☞ *Chapter XII* ☞

*Other Laws Pertaining to Nerot
Shabbat*

✧ *Halachah 1*

One may make personal use of the light of the Shabbat candles, such as to eat or perform other activities by their light.¹ It is forbidden, however, to read or perform any activity requiring one to look with careful concentration, by candlelight.² *Hazal* forbade using candlelight for these purposes out of the concern that one may tilt the candle in order to improve the flame, which would constitute a violation of Shabbat.

- A. See *Shulhan Aruch* 275 for the specific *halachot* as to what qualifies as an activity requiring concentration for purposes of this prohibition.
- B. Regarding, however, wax candles commonly used today, there is reason to permit reading or performing other similar activities by its light, since there is no concern that one may tilt the candle. Nevertheless, a God-fearing person should act stringently in this regard.³
- C. Although one may use the light of the Shabbat candles for mundane purposes, he should not use them in an

¹ See Gemara, Shabbat 21a, and *Tosefot* to Shabbat 25b s.v. *hadlakat* and s.v. *hovah*.

² See *Shulhan Aruch* 275:1.

³ The *Shulhan Aruch* (275:1) forbids reading by the light of wax candles, and in the *Bet Yosef* he explains that we are concerned that one may trim the wick in order to improve the flame. The *Mishnah Berurah*, however, notes that this concern does not apply to modern wax candles, which produce a very clear flame. We may therefore permit reading and performing similar activities by the light of modern wax candles. Nevertheless, the *Ben Ish Hai* (*Parashat Noah*, 18) and *Kaf Ha'hayyim* (275:11) write that a God-fearing person should act stringently in this regard.

place a utensil with water underneath the candle.¹¹ When the candle falls into the utensil, one should immediately shake out the candle from the receptacle into the garbage.

❖ *Halachah 3*

In the above halachah we discussed placing water in a utensil that is under the candle, the same halachah applies to placing water in the utensil itself that holds the candle,¹² however there are certain leniencies as we will see.

- A. When the need arises, one may place water in the utensil, provided that he does so before Shabbat and that he lights the candle only after placing the water.¹³
- B. It is permissible to stick a wax candle in sand and the like on Erev Shabbat.¹⁴ Regarding Yom Tov,¹⁵ one may do so even on Yom Tov itself – and not just on Erev Yom Tov – but only before he lights the candle.
- C. It is permissible to put water in the oil cup from before Shabbat even though the flame will be extinguished when it reaches the water, since one's intention is merely either to elevate the surface of the oil or to protect the cup from cracking due to the heat.

❖ *Halachah 4*

One may not place a utensil on Shabbat underneath an oil candle to catch the oil dripping from the candle. Doing so

¹¹ See Mishnah Berurah, *ibid.*

¹² See Mishnah Berurah 265:18.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ See Shulhan Aruch 514:3.

of *mevatel keli mei'heichano* by placing it underneath a candle.¹⁹

- E. If one mistakenly did place a utensil underneath a candle (under circumstances in which doing so is forbidden) and no oil or wax dripped into it, the utensil does not become forbidden by virtue of its having been designated for this purpose. One may therefore remove it from underneath the candle and use it as he normally would.²⁰ In fact, it is proper to remove it before oil or wax drips into it, which would then render the individual in violation of the prohibition of *mevatel keli mei'heichano*.²¹

❖ *Halachah 5*

One may place a utensil (that does not contain water) underneath an oil lamp **before** Shabbat.²²

- A. In such a situation, one may not take or use any of the oil that drips from the candle into the utensil.²³
- B. Once oil or wax drips into the utensil, the utensil becomes forbidden for use and one may not move it. Before oil or wax drips into the utensil, however, it remains

¹⁹ See Mishnah Berurah 265:6.

²⁰ See Mishnah Berurah 265:7.

²¹ See Peri Megadim – Mishbetzot Zahav 265:3. By contrast, Shemirat Shabbat Ke'hilchatah (Chapter 22, note 39) cites from Rav Shlomo Zalman Auerbach zt"l that if one placed the utensil there mistakenly, unaware of the prohibition, then he need not remove it from underneath the candle.

²² Shulhan Aruch 265:3.

²³ Ibid.

 *Appendix* 

Terms referred to in the Shabbat and Yom Tov Candle Lighting Times

Pelag Ha'minhah

One cannot light nerot for Shabbat before *Pelag Ha'minhah*. When one lights during the period after *Pelag Ha'minhah* until one half hour before sunset, one must accept Shabbat when lighting. See Chapter 2 Halachot 2-3.

Pelag Ha'minhah of Magen Avraham and Gr"a

There are two opinions how to calculate the *Pelag Ha'minhah*. The Magen Avraham (M.A.) and the Gr"a. The time for *Pelag Ha'minhah* based on the Gr"a's calculation begins earlier. If one needs to light earlier he may rely on the earlier time for *Pelag Ha'minhah* of the Gr"a. See Chapter 2 Halachah 3A.

One Half hour before Sunset

One who lights from 30 minutes before sunset does not have to accept Shabbat at the time of lighting. However, one must accept Shabbat preferably at least 18 minutes before sunset. See Chapter 2 Halachah 1.

Eighteen minutes

Women should light 18 minutes before sunset and accept Shabbat at that time in order to add time from the weekday onto Shabbat (Tosefet Shabbat). See Chapter 2 Halachah 1.

Sunset

If one was unable to light eighteen minutes before sunset, one may light only until sunset. One must add some time from the weekday onto Shabbat. See Chapter 2 Halachah 5.

עקב	August 26	6:13	6:41	7:07	7:19	7:37
ראה	September 2	6:04	6:32	6:56	7:08	7:26
שופטים	September 9	5:54	6:22	6:44	6:56	7:14
כי תצא	September 16	5:45	6:13	6:32	6:44	7:02
כי תבוא	September 23	5:35	6:03	6:21	6:33	6:51
נצבים	September 30	5:25	5:53	6:09	6:21	6:39
ערב ראש השנה	October 3	5:21	5:49	6:04	6:16	6:34
ראש השנה	October 4			<i>light candles after:</i>	7:22	
וילך	October 7	5:16	5:44	5:57	6:09	6:27
ערב יום כפור	October 12	5:09	5:38	5:50	6:02	6:20
האינו	October 14	5:06	5:35	5:46	5:58	6:16
ערב סוכות	October 17	5:03	5:32	5:42	5:54	6:12
ליל ב' של סוכות	October 18			<i>light candles after:</i>	7:00	
ערב שבת חוה"מ	October 21	4:58	5:27	5:36	5:48	6:06
השענא רבא	October 24	4:55	5:24	5:32	5:44	6:02
ליל שמחת תורה	October 25			<i>light candles after:</i>	6:51	
בראשית	October 28	4:50	5:20	5:27	5:39	5:57
נח *	November 4	3:44	4:13	4:18	4:30	4:48
לך לך	November 11	3:38	4:08	4:11	4:23	4:41
וירא	November 18	3:34	4:03	4:05	4:17	4:35
חיי שרה	November 25	3:31	4:01	4:01	4:13	4:31
תולדות	December 2	3:30	3:59	3:59	4:11	4:29
ויצא	December 9	3:30	4:00	3:58	4:10	4:28
וישלח	December 16	3:32	4:02	4:00	4:12	4:30
וישב	December 23	3:35	4:05	4:03	4:15	4:33
מקץ	December 30	3:39	4:09	4:07	4:19	4:37

* Begin Standard Time

** Begin Daylight Savings Time

*** Erub Tabshilin

קלר	June 30	6:56	7:23	8:00	8:12	8:30
חוקת - בלק	July 7	6:55	7:22	7:59	8:11	8:29
פינחס	July 14	6:53	7:19	7:56	8:08	8:26
מטות - מנשי	July 21	6:49	7:16	7:51	8:03	8:21
דברים	July 28	6:44	7:11	7:45	7:57	8:15
ואתחנן	August 4	6:38	7:05	7:37	7:49	8:07
עקב	August 11	6:31	6:58	7:29	7:41	7:59
ראה	August 18	6:23	6:51	7:19	7:31	7:49
שופטים	August 25	6:15	6:42	7:09	7:21	7:39
כי תצא	September 1	6:06	6:33	6:58	7:10	7:28
כי תבוא	September 8	5:56	6:24	6:46	6:58	7:16
נצבים - וילך	September 15	5:46	6:14	6:34	6:46	7:04
ערב ראש השנה	September 22	5:37	6:05	6:23	6:35	6:53
ראש השנה	September 23				7:41	
האינו	September 29	5:27	5:55	6:11	6:23	6:41
ערב יום כפור	October 1	5:24	5:52	6:08	6:20	6:38
ערב סוכות	October 6	5:17	5:46	5:59	6:11	6:29
ליל ב' של סוכות	October 7				7:18	
הושענא רבא	October 13	5:08	5:37	5:48	6:00	6:18
ליל שמחת תורה	October 14				7:07	
בראשית	October 20	4:59	5:28	5:38	5:50	6:08
נח	October 27	4:52	5:21	5:28	5:40	5:58
לך לך *	November 3	3:45	4:14	4:20	4:32	4:50
וירא	November 10	3:39	4:09	4:12	4:24	4:42
חיי שרה	November 17	3:34	4:04	4:06	4:18	4:36
תולדות	November 24	3:31	4:01	4:02	4:14	4:32
ויצא	December 1	3:30	4:00	3:59	4:11	4:29
וישלח	December 8	3:30	4:00	3:58	4:10	4:28
וישב	December 15	3:31	4:01	3:59	4:11	4:29
מקץ	December 22	3:34	4:04	4:02	4:14	4:32
ויגש	December 29	3:38	4:08	4:06	4:18	4:36

light candles after:

light candles after:

light candles after:

* Begin Standard Time

** Begin Daylight Savings Time

*** Erub Tabshilin

הקת	June 22	6:56	7:22	8:00	8:12	8:30
בלק	June 29	6:56	7:23	8:00	8:12	8:30
מינחס	July 6	6:55	7:22	7:59	8:11	8:29
מטות - מסעי	July 13	6:53	7:20	7:56	8:08	8:26
דברים	July 20	6:50	7:17	7:52	8:04	8:22
ואתחנן	July 27	6:45	7:12	7:46	7:58	8:16
עקב	August 3	6:40	7:06	7:39	7:51	8:09
ראה	August 10	6:33	7:00	7:42	7:50	8:00
שופטים	August 17	6:25	6:52	7:21	7:33	7:51
כי תצא	August 24	6:16	6:44	7:10	7:22	7:40
כי תבוא	August 31	6:07	6:35	7:00	7:12	7:30
נצבים - וילך	September 7	5:58	6:26	6:48	7:00	7:18
ערב ראש השנה ***	September 12	5:51	6:19	6:40	6:52	7:10
ראש השנה	September 13			<i>light candles after:</i>	7:58	
האינו	September 14	5:48	6:16	6:37	6:49	7:07
ערב יום כפור	September 21	5:38	6:06	6:25	6:37	6:55
***	September 26	5:31	6:00	6:16	6:28	6:46
ערב סוכות	September 27			<i>light candles after:</i>	7:35	
ליל ב' של סוכות	September 28	5:28	5:57	6:13	6:25	6:43
ערב שבת חוה"מ	September 28			6:05	6:17	6:35
***	October 3	5:22	5:50		7:23	
הושענא רבה	October 4			<i>light candles after:</i>	7:23	
ליל שמחת תורה	October 4			6:01	6:13	6:31
בראשית	October 5	5:19	5:47	6:01	6:13	6:31
נח	October 12	5:10	5:38	5:50	6:02	6:20
לך לך	October 19	5:01	5:30	5:40	5:52	6:10
וירא	October 26	4:53	5:22	5:30	5:42	6:00
חיי שרה *	November 2	3:46	4:15	4:21	4:33	4:51
תולדות	November 9	3:40	4:09	4:13	4:25	4:43
ויצא	November 16	3:35	4:05	4:07	4:19	4:37
וישלח	November 23	3:32	4:02	4:02	4:14	4:32
וישב	November 30	3:30	4:00	3:59	4:11	4:29
מקץ	December 7	3:29	3:59	3:58	4:10	4:28
ויגש	December 14	3:31	4:01	3:59	4:11	4:29
ויחי	December 21	3:33	4:03	4:01	4:13	4:31
שמות	December 28	3:37	4:08	4:06	4:18	4:36

* Begin Standard Time

** Begin Daylight Savings Time

*** Erub Tabshilin

חקות	July 4	6:56	7:22	7:59	8:11	8:29
בלק	July 11	6:54	7:20	7:57	8:09	8:27
פינחס	July 18	6:51	7:17	7:53	8:05	8:23
מטות	July 25	6:46	7:13	7:47	7:59	8:17
מסעי	August 1	6:41	7:08	7:40	7:52	8:10
זברים	August 8	6:34	7:01	7:32	7:44	8:02
ואתחנן	August 15	6:26	6:54	7:22	7:34	7:52
עקב	August 22	6:18	6:45	7:12	7:24	7:42
ראה	August 29	6:09	6:37	7:02	7:14	7:32
שופטים	September 5	6:00	6:27	6:50	7:02	7:20
כי תבוא	September 12	5:50	6:18	6:39	6:51	7:09
כי תבוא	September 19	5:40	6:08	6:27	6:39	6:57
נביים	September 26	5:30	5:59	6:15	6:27	6:45
ערב ראש השנה	September 29	5:26	5:54	6:10	6:22	6:40
ראש השנה	September 30			<i>light candles after:</i>	7:28	
וילך	October 3	5:21	5:49	6:04	6:16	6:34
ערב יום כפור	October 8	5:14	5:43	5:55	6:07	6:25
האזינו	October 10	5:11	5:40	5:52	6:04	6:22
ערב סוכות	October 13	5:08	5:36	5:48	6:00	6:18
ליל ב' של סוכות	October 14			<i>light candles after:</i>	7:06	
ערב שבת חוה"מ	October 17	5:03	5:32	5:42	5:54	6:12
הושענא רבא	October 20	4:59	5:28	5:37	5:49	6:07
ליל שמחת תורה	October 21			<i>light candles after:</i>	6:56	
בראשית	October 24	4:54	5:24	5:32	5:44	6:02
נח	October 31	4:47	5:16	5:23	5:35	5:53
* לך לך *	November 7	3:41	4:10	4:15	4:27	4:45
וירא	November 14	3:36	4:06	4:08	4:20	4:38
חיי שרה	November 21	3:32	4:02	4:03	4:15	4:33
תולדות	November 28	3:30	4:00	4:00	4:12	4:30
ויצא	December 5	3:29	3:59	3:58	4:10	4:28
וישלח	December 12	3:30	4:00	3:59	4:11	4:29
וישב	December 19	3:33	4:03	4:01	4:13	4:31
מקץ	December 26	3:37	4:07	4:05	4:17	4:35

* Begin Standard Time

** Begin Daylight Savings Time

*** Erub Tabshilin

פזמונים

קב

לברית מילה

שיר לברית מילה
(יש לחנים שונים)

מלים: מחזור אר"ץ ("ספר השירים" בגדאד 1906)
סימן: יהושע

וְשִׁלְוָה בְּיִשְׂרָאֵל.
בְּיָמֵינוּ יָבֹא הַנְּצִיחַ:
... יְהִי שְׁלוֹם בְּחֵילֵנוּ.

יְהִי שְׁלוֹם בְּחֵילֵנוּ.
בְּסִימָנוּ טוֹב בֵּן פָּא לָנוּ.

בְּצֵל שְׂדֵי יִתְלוֹנָן.
יִאֲלַף דָּת לְכָל-שׂוֹאֵל:
... יְהִי שְׁלוֹם בְּחֵילֵנוּ.

חַ יְלֵד יְהִי רַעְנָן.
וּבַתּוֹרָה אֲזִי יִתְבוֹנָן.

זְמַן חַיֵּי יְהִי אַרְוָה.
וְזָבְחוֹ לֹא יִתְנַאֲל:
... יְהִי שְׁלוֹם בְּחֵילֵנוּ.

זְמַן חַיֵּי יְהִי אַרְוָה.
וְשִׁלְחָנוּ יְהִי עָרוּף.

אֲשֶׁר יִגְדַל יְהִי נֶגֶד.
יְהִי כְדוּרוֹ בְּשִׁמוֹאֵל:
... יְהִי שְׁלוֹם בְּחֵילֵנוּ.

שְׁמוֹ יֵצֵא בְּכָל-עֶבֶר.
וְלִירְאֵי אֵל יְהִי חֶבֶר.

יְהִי רֵשֶׁן בְּכָל-טוֹבָה.
אָמֵן בֶּן יֵאמֵר הָאֵל:
... יְהִי שְׁלוֹם בְּחֵילֵנוּ.

עַד רֵי זְקֵנָה וְנִם שִׁיבָה.
וְשְׁלוֹם לּוֹ וְרַב אֶתְהַבָּה.

יְחִיָּה לְאָבִיו וּלְאִמּוֹ.
וְעַם כָּל-בֵּית-יִשְׂרָאֵל:
... יְהִי שְׁלוֹם בְּחֵילֵנוּ. תם

תְּנַמּוֹל בְּתוֹךְ עַמּוֹ.
וְיִחִיָּה אֶלְהֵיו עַמּוֹ.

*In Honor of My Esther and Her Husband Eli Kassin
on the Birth of Their Son
from "Jido" Leon and Shefie Cohen*

פזמונים

ק

לימים נוראים

שיר לעשרי"ת

לחן: יא כדוד אל חסן עשאק ג'מאלך

מלים: הרב רפאל ענתבי ז"ל

סימן: עדס

אֶת יַצָּר הַמַּפְתָּה הַפְּרִיעַ.

לְהוֹשִׁיעַנִי: (2)

עַ וְרָנִי אֵל חַי לְהַכְנִיעַ.

מִבְּלִתָּךְ אֵין מוֹשִׁיעַ.

כִּי שָׁבְתִי מִחַטָּאֵי וּמַעַלֵּי.

מִהַר עֲנֵנִי. (2)

אֶתְּךָ תִּשָּׂא עֲוֹנֵי.

יְיָ לְתִי תִשׁוּבָה חַי פֶּתַח לִי.

אֶנָּה עֲוֹרֵי שָׁמַע קוֹלִי.

אוֹדָה עָלַי פִּשְׁעֵי.

לְקַבֵּל אֶת נַפְשׁ הַמִּתְחַרְטָּה.

אֱלֹהֵי קוֹנֵי. (2)

חֲבֵרֶת בֵּית הַצְּפוּנֵי: (2) תם

ס וְד יְמִינְךָ הַפְּשׁוּטָה.

וְלֹא תוֹסִיף תְּחַטָּא.

הֲרַחֲקֵנָּה מֵעַלְיָהּ.

לע"נ ראובן בן אסתר

ת.נ.צ.ב.ה.

*In Memory of
Robert D. Zeiteuni
By his Family*

תזמונים

זח זח

מפי אל מפי אל יבורך את ישראל!

ואין אדיר בה/ ואין גדולה פתורה,	ואין ברוך כגון עמכם, ואין דורשה בישראל:	מפי אל וכו'
ואין הדור בה/ ואין זפאה פתורה,	ואין ותיק כגון עמכם, ואין חומדה בישראל:	מפי אל וכו'
ואין טהור בה/ ואין בטובה פתורה,	ואין ישר כגון עמכם, ואין לומדה בישראל:	מפי אל וכו'
ואין מלך בה/ ואין סומכה פתורה,	ואין נביא כגון עמכם, ואין עזרה בישראל:	מפי אל וכו'
ואין פודה בה/ ואין קדושה פתורה,	ואין אדיק כגון עמכם, ואין רוחשה בישראל:	מפי אל וכו'
ואין שומר בה/ ואין תמימה פתורה,	ואין תמים כגון עמכם, ואין תומכה בישראל:	מפי אל וכו': הם

*In Honor of
Edward and Frieda Sabbagh
Eddie and Carol Sutton
from Elliot and Sarina Sabbagh*

פזמונים

תן ראתיך יהי, הושיעני, ארח חיים תודיענו, מדלות תמלטני,
מיום ועד לילה:
המבדיל וכו'

ט הר טנוף מעשי, פן יאמרו מכעיסי, איה אלוה עשי, נותן
ומירות בלילה:
המבדיל וכו'

ג חנו בדרך פחמר, סלחנא על קל וחמר, יום ליום יביע אמר,
ולילה ללילה:
המבדיל וכו'

אל פודה מפל-צר, קראנוה מן המצר, ידך לא-תקצר, לא יום
ולא לילה:
המבדיל וכו'

מיכאל שר ישראל, אליהו ונבריאל, פאונא עם הגואל, קומו
פתחי הלילה:
המבדיל וכו'

מימינו מיכאל, ומשמאלנו נבריאל, ועל ראשנו שכנית אל,
בכל-יום ובכל-לילה:
המבדיל וכו'

תנה לנו שבוע טוב, רענן פגן רטוב, ומה' יבא הטוב, פל-היום
ובכל-הלילה:
המבדיל וכו'

יבורך הפית הזה, מפי נביא וגם חזנה, פי בן יצנה אליהינו זה,
לשמרו יומם ולילה:
המבדיל וכו'

המבדיל בין מים למים, יחינו מימים, לשנה תפאה יראנו
בטוב ורושלים, ולמשול ביום ובלילה:
המבדיל וכו': תם

לעילוי נשמת

טונה מזל בת שמחה

ממשפחת סקף

פזמונים

זוה

למוצש"ק

סימן: יעקב מנזי חזק

פְּמוֹצֵי יוֹם מְנוּחָה, הַמַּצֵּא לְעַמּוֹד רוּחָה, שְׁלַח תְּשׁוּבָה לְנַאֲנָחָה,
וְנִסּוּ יַגּוֹן וְנַאֲנָחָה:

י אֲתָה לֵךְ עֲזָרִי, לְקַבֵּץ עִם מְסַפְּרִי, מִיַּד גּוֹי אֲכֹרִי, אֲשֶׁר פָּרַח
לִי שׁוּחָה:

עַתָּה דוֹרִים תַּעֲזֹרֵר אֵל, לְמַלֵּט עִם אֲשֶׁר שׁוֹאֵל, רְאוּת טוֹבָה פָּכֵא
נִוְאֵל, לְשֵׁה פְּזוּרָה נְדָחָה:

תָּה רַב יֵשַׁע לְעַם נְדָחָה, אֵל הַגּוֹל מְרַבָּה, יְהִי הַשְּׂבוֹעַ זֶה הַפֶּא
לִישׁוּעָה וְלְרוּחָה:

פֶּה תַּצִּיז הַשְּׂכוּלָה, אֲשֶׁר הִיא הַיּוֹם זְעוּלָה, מְהֵרָה תִּהְיֶה בְּעוּלָה,
אִם תִּפְגֹּם שְׂמֵחָה:

טו עֲזֹנוֹת אֲזִי יוֹבוֹן, וּפְדוּיִים עוֹד יִשׁוּבוּ, וְיִי יֵשַׁע יִשְׁאֲבוּ,
וְהַצָּרָה נִשְׁפָּחָה:

י חַה עַמּוֹד פָּאָב רַחֲמֵן, יַצְפָּצְפוּ עִם לֹא אֶלְמוֹן, דְּבַר יי אֲשֶׁר
נֶאֱמַר, בְּהַקִּימוֹ הַבְּטָחָה:

י יְדִידִים פְּלִיטֵי חַרְץ, נְגִינְתֵם יַפְצְחוּ בְּמַרְץ, בְּלִי צְנוּחָה וּבְלִי
פַרְץ, אִין יוֹצֵאת וְאִין צְנוּחָה:

י הִי הַחֲדָשׁ הַזֶּה, פְּנֻבּוֹת אֲבֵי חוּזָה, וְיִשְׁמַע בְּבֵית זֶה, קוֹל
שְׁשׁוֹן וְקוֹל שְׂמֵחָה:

חֲזֵק יִמְלֵא מַשְׁאֲלוֹתֵינוּ, אִמְיץ יַעֲשֶׂה בְּקוֹשְׁתֵנוּ, וְהוּא יִשְׁלַח
בְּכָל-מַעֲשֵׂה יְדֵינוּ, בְּרַכָּה רוּחָה וְהַצְלָחָה:

פזמונים

פתיחה

שיגא

קרוב יי לבל-קראיו.
לכל אשר יקראהו באמת:
בצור-קראיו נעשה. ואת-שועתם ישמע ויושיעם:

צר

צבא

סימן: שמעון לביא, להרב שמעון לביא ז"ל

בר יוחאי. נמשחת אשריך. שמן ששון מחברך:

בר יוחאי. שמן משחת קדש. נמשחת מפרת הקדש. נשאת
ציץ נזר הקדש. חבוש על ראשך פארך:

בר יוחאי וכו'

בר יוחאי. מושב טוב ישבת. יום נסת יום אשר פרחת.
במערת צורים שעמדת. שם קניית הודך והדרך:

בר יוחאי וכו'

בר יוחאי. עצי שמים עומדים. למודי יי הם לומדים. אור
מפלא אור היקוד הם יוקדים. הלא תפה יורוד
מוריך:

בר יוחאי וכו'

בר יוחאי. ולשרה תפוחים. עלית ללקוט בו מרקחים. סוד
תורה פציצים ופרחים. נעשה אדם נאמר בעבורך:

בר יוחאי וכו'

בר יוחאי. נאורת בנבוכה. ובמלחמת אש דת השערת. וחרב
הוצאת מתערה. שלפת נגד צורריך: בר יוחאי וכו'

בר יוחאי. למקום אבני שיש. הנעת לפני ארנה ליש. גם גלת
בותרת על עיש. תשורי ומי ישורך: בר יוחאי וכו'

תזמוננים

זב

לחן: הזי הזי

מלים: יחזקאל חי אלביג ז"ל

סימן: יחזקאל חי

עָזִי עָזִי עָזִי עָזִי וְזָמַרְתִּי יְהוָה.
לֹא תְבוֹשִׁי לֹא תִפְלָמִי נִחְמַתִּיךָ:

מָתִי אָנֹכִי לְגַנְנִי.
יְהוָה שׁוֹר מִהַרְשָׁעוֹלָל לִי:
עָזִי עָזִי וְכוּ'

יְהוָה נִפְתָּה אֲנִי נִפְתָּה.
כִּי אֹתִי אֲזִיבִי סָנַר.

כִּי הוּא מְרַבֵּה אֲנִיחָה לִי.
אֲנִי יְהִיֶה הַנְּחָה לִי:
עָזִי עָזִי וְכוּ'

חַיֵּי לְאֲזִיבִי וְעָרַפְתִּיו.
כְּמוֹ שֶׁבֹל וְקָטַפְתִּיו.

תַּעֲמֹד וְהִחֲזֹר דְּתִי.
אֲנִי תִשְׁקֹט חֲמַתִּי:
עָזִי עָזִי וְכוּ'

זִכְרוֹת נִעְנָה בְּסִלָּם.
נִקּוּם מֵאֲזִיבִי שׁוֹבֵב.

וְחִישׁ תִּבְנֶה לִי בֵּיתִי.
יְרוּשָׁלַיִם תִּבְנֶינִי: עָזִי עָזִי וְכוּ' תָם

כָּן בֵּין אֵל חַי עֲדַתִּי.
וְאֵשֶׁב עַל אֲדָמַתִּי.

*In Honor of
Yehuda Ben-Elaim*

פזמונים

מקאם צנא

~ ~ ~

סימן: יצחק

מלים: הרב רפאל ענתבי ז"ל

פשראו

י הלל לאל נורא. בקול זמרה. עם חסין יה.
הללוהו, גדלוהו, בתשפחות פם אודה יה.
בל הנשמה תהלל יה הללויה:

א א כגבור מלך שזכן רם. וזכור ברית יצחק בן-אברהם.
שה פוודה. חיש במהרה. קפץ-נא. לעיר קרית חנה.
נגילה ונהלל לו יה. פתוך קהל עם שבטי יה:
הללוהו וכו'

ח יים חן וחסד תן לנו. ותננו. ותוסיף שנית ידך במהרה ותנאלנו.
עשה עמנו לטובה אות. הראנו נפלאות. גם קץ הפלאות. פימי
משה נביאנו. חיש פדנו מלפנו משיחנו. בא ובא במהרה. לבני
הגבירה. אשרי העם שבכה לו. בית יעקב פחר לו יה:
הללוהו וכו'

ק כל תפלת עמך. מנגנו צור ישענו. הושיענו מצרינו. באויבינו
עשה בהם נקמה. יוצרי צורי רפא צירי. חמול על עדת ישורון.
ונהלל בפנינו שיר חדש. עת פהו ינש. בבית המקדש. נראה
כמוב ירושלים הפנייה:
הללוהו וכו': תם

לעילוי נשמת

דניז רחל בת סלין ע"ה

פזמונים

פז

לחן: יא מריא

מילים: דוד שירו

המזרחית, שוב יבחר בו רם, בית מקדשי ירה לשוב יבנה בקר.
שא תחנת בניד ירה אב, תחיש רחמן מלכי נא,
יאיר את אורי ירה.
מנחתי לך, מול היכל קדשי, אקריב עולה תמימה,
תביא לך תודה.

פזמונים הראה אני, הוד יקר תפארת, הוד בית תפארת, הוד.
בניל ורננים שמה אבוא, דודי אגא תשוב, דוד, בא זמני
דוד: תם

Anonymous

פז

לחן: יא גמיל יא גמיל

מילים: בס"ד יצחק סונה הי"ו

אל גליל, אל גליל, אל גליל, אל גליל,
אשריך ארץ הגליל,
במחה נפשי לך הגליל,
אל גדולך צדיקים, אל קדושוך תמימים,
מגן צנה הם על אחים,
חיים הם בתוכנו,
מרוים את צמאוננו:

ערך שלחן לעמי, יוסף הוא נזר תפארת,
חדש הכין הצפתי,

פזמונים

פה פה

לחן: סמרא יא סמרא
מקאם: נאווה

מלים: אברהם דוויק כלוצי ז"ל

נוֹרָא אַל נוֹרָא נְאָזֵר בְּגַבְרָה. שׁוּב אֵלַי מִלְפָּי. הוֹדֵי רַפָּא נַפְשֵׁי
נְכֻסְפָה לְבִיתְךָ מִלְפָּי. נוֹרָא אַל נוֹרָא. נְאָזֵר בְּגַבְרָה:

נוֹרָא אֲשִׁירָה לְךָ אַחֲפִירָה שִׁיר מְהֻלָּלִי. לְךָ אֲתִנֶּה מְנַת חֻכְלִי
וְנוֹרָלִי. בְּכָל-זְמַן עֲזוֹר אֵל נוֹרָא. גִּזַּע אֲבָרְכֶם נְאָר תַּפְאָרְתָּ. אֲפֹה
אַל חַי נוֹתֵן תּוֹרָה: נוֹרָא אַל נוֹרָא וְכוּ'

עֲלִיזוֹן לְעַד גְּבַר חֲסִדְךָ עֲלֵי גַמְל. וְזִיו הוֹדוֹ תוֹף הֵיכַל לֹא יִחַדֵּל. יְהִי
אַל מַטִּיב לְעַבְדְּךָ כְּוַעֲזָרָא. שְׁעָה לְשִׁירֵי וְגַם לְזִמְרָה. אֲפֹה אַל
חַי נוֹתֵן תּוֹרָה: נוֹרָא אַל נוֹרָא וְכוּ'

כְּמוֹת תַּפְאָרְתָּ הָאֵל חֲסִדוֹ לְעַם רְאֵתָה. סִינֵי מֵהוֹדוֹ כְּמוֹעֲדוֹ כִּי נִצְחָה
נִצְחָה. פֶּאֶר וְכַבוֹד שְׁלַח בְּמַהֲרָתָה. וְתַכְנֶנָּה לִי כִּי-תִהְיֶה חִיְרָתָה. אֲפֹה
אַל חַי נוֹתֵן תּוֹרָה: נוֹרָא אַל נוֹרָא וְכוּ': תַּם

*In Honor of Our Wonderful Parents
Lizette and Joseph Husney
by Their Children*

פזמונים

בְּרַכּוֹת לְרֹאשׁ צַדִּיק יְסוּד עוֹלָם. יְסוּד הַיִּכָּל וּדְבִיר וְאוֹלָם.
יֵאִירוּ כְּפּוֹכְבִּים בְּהֶלֶם. נִסָּה עָלֵינוּ אֹר פְּנִידָה יְיָ:

יְיָ הֵאֱחָזר עֲטָרָה לְיֹשֶׁנָּה. מַלְכוּת בֵּית דָּוִד כְּבָרְאִשׁוּנָה.
קִבֵּץ נְדָחֵי מְכַל-עֶבֶר וּפְנָה. אִז אֲשִׁיר הַשִּׁירָה הַזֹּאת לֵי:

תִּם

*In Honor of
Ellis and Tunie
Safdeye
from Their Grandchildren
Avi & Tunie Churba*

פזמונים

אָה וּרְחַם אֵל עִם דָּל. וּשְׁבִילוֹ יִזְרַח. אָנָּה רֹחַ שָׁמַיִם.
אָה פִּי לָךְ יִקְרָא:

כָּל-זְמַן לְפִי. לָךְ רֵם יִחַשֵׁק. נִשְׂא אֵב פִּשְׁעֵי. מִיָּדָּךְ זֶן לִי: אָה...
רְחוּם עֲזָרָה לִי יֵה אֲבִי תְרַחֵם, רְחוּם עֲזָרָה לִי וְכוּ'. אָה...
תָּם כָּל-עֵצַת אוֹחִילָהּ. אֵל לְעַד זֶן לִי:

*Dedicated by
Leon Hanon*



סימן: שם הוי"ה ב"ה, להרב אלעזר אוכרי ז"ל

יִ יָדִיד נִפְשׁ אֵב הַרְחֵמֵן. מְשׁוֹדֵךְ עֵבֶדְךָ אֵל רְאוּנָה.
יָרוּץ עֵבֶדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה מוֹל הַדְּרָךְ.
כִּי יַעֲרֵב לוֹ יְדִידוֹתָהּ. מִנְּפֵת צוּף וְכָל-שָׁעַם:

הָ הַדִּיר נָאָה זִיו הַעוֹלָם. נִפְשֵׁי חוֹלַת אֶהְבְּתָהּ.
אָנָּה אֵל נָא רַפָּא נָא לָהּ. בְּהַרְאוֹת לָהּ נֵעַם זִיוָךְ.
אִז תִּתְחַזֵּק וְתִתְרַפֵּא. וְהִיזְתָּה לָהּ שְׂמַחַת עוֹלָם:

וְ תִיק יִחַמְדוּ רַחֲמֶיךָ. וְחוֹסֶה-נָּא עַל עַם אֶהוּבָהּ.
כִּי זֶה כְּמָה נִכְסוּף נִכְסַף. לְרָאוֹת בְּתַפְאֲרַת עֲזָרָה.
אָנָּה אֵלִי חֲמֹדַת לִפְנֵי. חוֹסֶה-נָּא וְאֵל תִּתְעַלָּם:

הָ נִלְהֶה נָא וּפְרוֹשׁ חֲבִיב. עָלֵינוּ סִפְת שְׁלוּמָהּ.
תְּאִיר אֶרֶץ מִקְבוֹרְךָ. נְגִילָה וְנִשְׂמַחַת כְּדָה.
מִחַר אֶהוּב כִּי כָּא מוֹעֵד. וְחִנְנֵנוּ כִּימֵי עוֹלָם: תָּם

לעילוי נשמת שרה בת בהיה ע"ה

פזמונים

ריב ריבי מְפַל־מְעַנִי, וכלה אויב אֶכְזְרִי.
בְּבִיתְךָ יְהוָה אֵל רַם תִּנְחַנְנִי, בְּדוֹכָן מְזֻמֹּר נִהְלָלָה.
וּלְעִירְךָ יִקְבֹּץ אֶת־קַהְלִי, לְמָה אַחֲרַף וְנִאֲלָתִי.
בְּצִיּוֹן לְשׁוֹב לְשׁוֹבֵן (2), וְנִהְלָלָה אֵל עֲלִיּוֹן.
קִבַּל אֶת רַנְתִּי וְחַוְשָׁה (2), בְּצִיּוֹן לְשׁוֹב לְשׁוֹבֵן (2): תַּם

*Dedicated in Honor of
Mr. Sam Catton*



מלים: מספר "שיר ושבחה"
סימן: ישעיה
יְחִיד אֵל דָּגוּל מְרַבֶּכֶה, לַחַן: יֵא נִסְלוֹן יַחְלוּ יְקוּחוּ
אֲשֶׁר אֶת נַפְשִׁי אֶהְבֶּה, בְּאַהֲבָה וּבְרַב חֶפְזָה:
שִׁדְדִי הוּא יִבְרַךְ אֹתוֹ, וַיִּשְׁמֹר בּוֹאֵו וַיַּעֲתוֹ.
כִּי לִיּוֹן יְרוּמָם מְגוֹלוֹ, וַיֹּאמְרוּ לוֹ בְּרוּךְ הַפֶּא:
אֲצִירָו הַשׁוֹב יִפְתַּח לוֹ, וְהוּא יִהְיֶה לְעֹזְרָה לוֹ.
יְהוָה יִקְיָם כָּל־חִילוֹ, וַיִּזְכֹּר לְאַחֲרֵית שׁוֹבָה:
וַיִּשֵׁם שְׁלוֹם בְּגִבּוּלוֹ, וַיִּזְכֹּר לְאַחֲרֵית שׁוֹבָה: תַּם

*Dedicated by
David Shweky*

פזמונים

עו

דור – לחן: יא טאלע אל סעדי

מלים: הרב רפאל ענתבי ז"ל

ואקריב תמיד במועדו.

יה תאיר להודי וזרח לי.

אלי אלי אלי יה אל.

בעיר נאווה חי שמח לי.

אמץ לי לבבי וסעדו:

ואשאל כדל תאב חסדך.

מן שוד אנא לפי ידאג.

לדגלי תשא עתה מארצך.

בבית מועצך. דוד חיש צופך.

אל נא רפא.

עיני צופה.

נמס לפי אה.

לעדה יפה.

ארחי נעזב. וגם נרמס.

שרי נגב היה למס.

תם

עלצי יערב צור משנבני:

*In Honor of My Parents
by their Son
Shlomo Chai Nathan*

פזמונים

עד

ראסת

סימן: ישראל, להרב ישראל נגי'ארה ז"ל

י' ה רבון עלם ועלמ'א. אנת הוא מלפא מלך מלכ'א.
עוכדי גבורתך ותמת'א. שפר קרמי לתחונה:

שכחין אסדר צפרא ורמ'שא. לך אלהא קדישא. פרא פל-נפשא.
עירין קדישין ובני אנשא. חיות פרא ועוף שמ'א:
יה רבון עלם וכו'.

ר ברבין עוכדך ותמיפין. מכיך רמ'א זקוף פפיפין.
לו יחי גבר שגין אלפין. לא יעול גבורתך פחשפנ'א:
יה רבון עלם וכו'.

א' להא די לה יקר ורבותא. פרוק ית ענה מפום אריתא.
ואפיק ית עמך מגו גלותא. עמך די בחרת מפל-אפ'א:
יה רבון עלם וכו'.

ל' מקדשך טוב ולקדש קדשין. אחר די בה יחדיו רוחין ונפ'שין.
ויזמרון לך שירין ורחשין. בירושלם קרתא דשפר'א:
יה רבון עלם וכו' תם

*In Memory of Joe Maslaton A"H
from His Grandson
Joey Tobias*

פזמונים

עב

ראסת

סימן: מרדכי עבדי, להרב מרדכי עבאדי ז"ל

מ הללך ורב גדלך. אין לו תכלית קצה וסוף.
אין גם אחד יערוף לך. תלל גמור עד לאין סוף.
ומי האיש לבו הלך. יזכיר תהלות יי:

ך קיעי ערבות מכון. מעוז וכול גם שחקים.
ךקיע אחרון תפון. נכספים ומשתוקקים.
עדי כל-איש הנו נכון. ישיר ישראל לי:

ד וממים פרוכים אישים. חיות אופנים חשמים.
מלאכי מרום תרשישים. שרפי קדש ואראלים.
עד פי שואלים ודורשים. קדש ישראל לי:

פ וזכים שמש ירח. ונם שאר פוכבי לכת.
חיתו שרי עוף פורת. כל-אחת שיר היא עזרת.
יחד כל-בשר ורות. יהללו שם יי:

י ודוד כל-מעשיך. ותבחר לשון ערומים.
חי חי פמוני יודך. יהללך כל-הימים.
לפני כסא כבודך. נאנה קדש בית יי:

עבדי האל יודו לשמו. פי צדקה עמם עשה.
וינרא האדם בצלמו. להודות לו פנים נשא.
ומכל-מלאך הקדימו. לומר לשם יי:

תם

לעילוי נשמת

משה בידה בן שרה ע"ה

פזמונים

ע

לחן: ימאמא חלווא

מלים: הרב משה אשקר הכהן ז"ל
סימן: משה

מִלֶּךָ הוֹרֵד לָהּ וּבְרָכֶיהָ:

יְהי תְהִרֵם סֶלָה יַעֲרָה כְּלוּלָהּ.

חֲדָשׁ כְּנֶשֶׁר אֶת נְעוּרֶיהָ:

מִן לִפְנֵי לָהּ הַיָּשָׁר כְּמַעֲנַל יִשְׂרָאֵל.

תַּחֲשׁ יִסֹּד לָהּ אֶת שְׁעָרֶיהָ:

שׁוֹכֵן מַעֲלָה סֶלַח מַעֲלָהּ.

פָּדָה מִשְׁכֵּבִי לָהּ וּלְכַנְיָהּ:

הִיא אֵל יְהוָה אֲבִי עוֹרֵי מִשְׁנֵנֶי.

חֵישׁ מֵהֵרָ כֵּינָה אֶרְמֹנֹתֶיהָ:

לְשִׁמְךָ קִנְיָהּ יְהוָה שׁוֹכֵן סֶנֶת.

אֲמַצִּי וְחַוִּשֵׁי לְבַיִת מִקְדָּשֵׁי. וְלֹא תִבּוֹשֵׁי לְעַלְמֵי עֲלָמִיא: תם

*Dedicated by
Issac Sued*

פזמונים

סו

תושיח - לחן: מלא אל כסאת

מלים: הרב רפאל עתבי ז"ל

סימן: יצחק חזק

י רך עֲשֵׂת אֵת. לְאֹר עֵינַי. יְה אֵל אוֹחִיל לְךָ צוּרֵי הוֹדֵי.
נִצְמָן יְה נֶאֱמַל לִי. אֲדַרְוֹשׁ אֱלֹהֵי וְעֹזוֹ. יְרַאֲנֵי אֵת. נְוֵה דוֹדֵי:

צ וְרֵי צוּר נִעְלָה בַּא לְגַנְנֵי. כִּי אוֹמְנֵי אֵל מְעוֹנֵי.
נִצְמָן יְה נֶאֱמַל לִי: תם

*Dedicated
in Honor of
Louis Chera*

סח

שיר לחתן וכלה
לחן: יא מאל אלשאם

מלים: הרב משה אשקר הכהן ז"ל

סימן: משה חזק חי

נְעִימָה לִי עֵירֶךְ יְה נְעִימָה לִי. אֶרֶץ צְבִיָּה מְאֹד עֲרֶבָה לִי:

מ הַיְנוֹרָאָה נְאֻנָּה וְיִפְתָּה. לָהּ כְּלִתָּה נַפְשִׁי וְנִכְסָפָה.
לְבַנְיָנָה רוּחֵי שְׂאֵפָה. לְרֵאוֹת הוֹדָה וְיוֹי הַיְכָלִי:

שׁוּר כִּי בְנִיָּה לָהּ תֵּאָבֹו. מִזְמַן רַב כֶּה לֹא יֵשְׁבוּ.
וְעַמָּה מִתִּי לָהּ יֵשׁוּבוּ. וַיִּנְחַלוּהָ בְּגוֹרְלִי:

ה ן בְּשִׁלוּמָה שְׂאוּל יִשְׁאַלוּ. וּבְשִׁמְחָתְךָ זְכָרָה יַעֲלוּ.
נֹא בְּשֵׁר לְחֵם קוּמוּ תַעֲלוּ. לְחַר קָדְשִׁי וּבֵית זְבוּלִי:

פזמונים

ס ה ס

לחן: סיבוני יא נאס

מלים: מנחם מ. מוסטקי

שימוני משוש, היכלי היכלי
דביר קדשי אָנָא אָנָא, הצל לי וְחַנְנִי, לְבִיתְךָ תָּשׁוּב, שימוני:

וּכְמָה תָּאֵב לוֹ זְמַרְתִּי וְזְמַרְתִּי,
עָנָה לוֹ אָנָא אָנָא, שְׁלַח לוֹ מְשִׁיחוֹ לְאַרְצֵי יְחוּשׁ, שימוני:

רַעִים אָסַף בֵּית־נְאֻמָּה בֵּית־נְאֻמָּה,
אָנָא אָרִי נָא הַכֶּרֶת תְּמִיד, וְנָא בְּחַסְדְּךָ וּבִלְבָב תָּשׁוּב, שימוני:

חֲזַק קְהֵל בֵּית־יִשְׂרָאֵל
וּלְבֵית־יְהוּדָה בְּשֵׁר בְּשִׂמְחָה מִזֶּלֶם הָרֶם וְהַצֵּלָה, שימוני: תם

*Dedicated by
Kobi Marcus*

פזמונים

סג

לחן: יא קמר דאר אל עיון

כאָמער (4) וְתַחֲנוּן. עוֹרֵף לָךְ עֶבֶד עַל הַדָּל.

שָׁמַע יְהוָה מְלֶאכֶת חַנּוּן. אֵל חַנּוּן. יְהוָה חֲבִיבִי צַעֲקַת הַדָּל.

הַרְם יְהוָה לְקַהֵל הַגּוֹן. לְעוֹלָמִים (2) שְׁמֵךְ יִגְדֹל:

עַם נִצְּוֹב בְּעֵדוֹ חֲנּוּן. חֲנּוּן. בְּשֹׂרֵלֹו אֵל יְהוָה חֲבִיב, אָתָּה. . .
אֲז בְּעֵירוֹ יִשִּׁיר וִירְנֵן. שִׁי תַמִּיד אֵל לָךְ יִקְרִיב, אָתָּה אָתָּה. . .
עַם נִצְּוֹב בְּעֵדוֹ חֲנּוּן, בְּשֹׂרֵלֹו אֵל יְהוָה חֲבִיב. . .

וְשָׁכַן יְהוָה בְּבֵית וְעֵדוֹ. וּבְצִלָּךְ יֵשֵׁב סְבִיב.
שִׁי תַמִּיד אֵל לָךְ יִקְרִיב, בְּשֹׂרֵלֹו אֵל יְהוָה חֲבִיב. . .
אֲז בְּעֵירוֹ יִשִּׁיר וִירְנֵן. . .
שִׁי תַמִּיד אֵל לָךְ יִקְרִיב. בְּשֹׂרֵלֹו אֵל יְהוָה חֲבִיב. . .
עֲזָרְהוּ וְחִזַּק יְהוָה. . . וְרִיבוֹ מֵצַר תִּרְיֵב.
בְּשֹׂרֵלֹו אֵל יְהוָה חֲבִיב. . .

אֲז בְּעֵירוֹ יִשִּׁיר וִירְנֵן. . . שִׁי תַמִּיד אֵל לָךְ יִקְרִיב, אָתָּה אָתָּה. . .
וְשָׁכַן יְהוָה בְּבֵית וְעֵדוֹ. וּבְצִלָּךְ יֵשֵׁב סְבִיב.
עֲזָרְהוּ וְחִזַּק יְהוָה. וְרִיבוֹ מֵצַר תִּרְיֵב: תַּם

לעילוי נשמת

בהיה משען בת גרז ע"ה
Becky Mishan A"fl

פזמונים

סא 66

לחן: חביבי אל מג'הול

מלים: ר' חיים שאול עבוד ז"ל
סימן: חיים

ח ביבי אלי תמכת בי, חביבי. פעת פי צרי חן ירה בי, חביבי.
הן עתה מרה נפשי, למי ונחת עיר-קדשי,
מרה נפשי, עתה חיש הרם לי, חביבי (3).

י חיד לך אתפלל ואשוב, בקל-לב לך אל רחמן.
אמר-נא ריה לצרה צור, ואיך אני פיר-גרנן.
ושלח צירך, ונחם לי, יקבץ פני לעירי יה.
האצל ארך על-ובולי, ואזכה לראות בעיני יה.
גבול חומתי, ובית ועדי: חביבי אלי וכו'

י חדת, אלי אום נאצל, גין האימנים.
עושה רצונך פקר ומעריב, לחדך יוצר אורים.
שעה לניבו ותכרת צר, חשב נקם לחיק צרי.
או יגל פבודי, ואשיר לידידי: חביבי אלי וכו'

ח הר חביבי בנה ביתך. ותראה את-גבורתך.
יתגדל שמך לעד. ויתקדש בעולמך (3):
אנא רחם, אתה אבי, שובה לעירי, ואסתופף אלי,

בחר-קדשי ועפר ארצי אחונן:
יחיד רם ונעלם. יסד היכל ואולם. ואקריב לך שני:
חביבי אלי וכו': תם

לעילוי נשמת אברהם בן מוזל ע"ה
ומזל בת פרידה ע"ה
From Izzy Seruya

פזמונים

נ ש נ

לחן: אל עזובייה

מלים: הרב משה אשקר הכהן ז"ל
סימן: אני משה כהן חזק

יַעֲלֶזֶוּ בַּיָּהּ. גִּזַּע שְׂבֻטֵי יְהוָה. עִם עֹבְדֵי הָאֱלֹהִים. יִחַלְלוּ יְהוָה:

א פְּטִיר בְּשִׁפְתָּהּ. בְּשִׁירָה יָפָה. לָךְ אֲשַׁאֲפָה בְּנִינְיָהּ. שׁוֹכֵן עַלְיָהּ:

ג כִּסֵּפֶה נִפְשֵׁי. לְמַעַן קִדְשֵׁי. זְרַח שְׂמַשִּׁי וּפְקֹד נָא. גִּפְנֵי פֹרְיָהּ:

ח זָק לְחֶזֶן וּכְלָה בַת אֵיתָן. עַל רֵאשִׁים יִתֵּן חֲנָא. וּבְרִכּוֹת שְׂמִינָא:

ז כָּרִם לְטוֹבָה. לְאַלְפֵי רִבְבָה. יְנוּבוּן בְּשִׁיבָה וְזִקְנָה. בְּרַב פְּנִינָא:

ח בֵּין עֲדָתְךָ. לְעִיר תַּפְאָרְתְּךָ. וּמַלְכוּתְךָ גְּלִיהֲנָא. לְעַלְמֵי עַלְמִינָא:

תם

*Dedicated by
Michael Jemal*

פזמונים

ו נו ו

לחן: סוואח

מלים: יוסף גרמון

שִׁמְחָה – אֹר נַפְשִׁי, הַצֵּל כִּיד שִׁמְחָה.

כַּחֲפֵה כְּנֶה לִי בֵית, חֲכִיבִי זָרַח.

לִישׁוּעָה מַצְפִּים, אָנָּה לִי אֹר נִלְה, כְּלִיל תַּפְאָרָה, יִנְהָרוּ לָךְ:

אֵל חַי דְּגוּל, חֲכִיבִי, שָׂא לְקוֹל עִם עָנִי.

שְׁלַח יַנּוּן לִי, אֲשַׁמַּח אָנִי, עִם נַמְי כְּעוֹז וְגִיל:

שִׁמְחָה, נָא לְנַפְשִׁי אֲבִי שִׁמְחָה, אֵל נֶאֱדָרִי, מְחַל לִי, שִׁמְחָה.

יְכוֹן מוֹעֲדִי, שִׁמְחָה, יְהֵ אֵל, לְגוֹרְלִי שִׁמְחָה:

חֹסֶם לִי, עִם דְּלִים שׁוֹאֲלִים, חַי נַעֲרָץ בְּשָׂר פְּעַמֵי גוֹאֵל.

אֵל חַי דְּגוּל וְכוּ'

רַעֲיוֹנֵי, אֵה, רַעֲיוֹנֵי, אֵלִי וְעַדָּה, כְּרִיתָה אֹר תְּשִׁיב לִי.

יְהֵ זְבוּלִי, אֵה, יְהֵ זְבוּלִי, תַּצִּיבֵנוּ לִי, חוֹשֶׁה נֶס עַל כְּפִיר הָרִים.

לָךְ נִעְלָה, אֹר צֵה, אָנָּה תְּמִיד שִׁמְחָה.

חֹסֶם לִי וְכוּ' אֵל חַי דְּגוּל וְכוּ'

יְהֵ חֲמַל, יְהֵ נִשְׂא לִי, תַּאֲזִן לְעַם דְּלִים.

נִרְאָ לִי, תְּרַאֲנִי, נִזְכֶּה לְחַפְתֵּי אֵל.

לִישׁוּעָה מַצְפִּים יְהֵ, נָא סַעֲד עַמִּי יְהֵ.

נַחֲפֵה לֹא עַד שְׁיֻנִּיעַ, אֵלִי עֲשֵׂה טוֹב לְעַמִּי יְהֵ.

חֹסֶם לִי וְכוּ' אֵל חַי דְּגוּל וְכוּ': תֵם

*Dedicated by
Raymond Haber*

פזמונים

תללו לו, שבחו לו, נמרו לו, פרכו שמו: (4)
 פתצו צרות... תללו לו...
 רוממו לו בקול... פרוץ אשר פתר פנו: תם

*In Honor of My Father
 Rabbi Raphael Yair Elnadav
 from Meyer Elnadav*

נה

מלים: שלמה לניאדו ז"ל לחן: אפרח יא קלבי

יפרח יה אבי אל יציב. ישענא לעם חביב יפרח יה אבי:

ישים לי מלך וקצין. ואזיכי פלם תדין.
 פעת תבנה לי בית חסין. ישענא לעם חביב יפרח יה אבי:

על הדוכן פהן יעמיד. יקריב קרפן לך אל יחיד.
 מהר שלח לו פנדוד. ישענא לעם חביב יפרח יה אבי:

שלח לו גואל חי ורם. ויהיה לו אב חי וקיים.
 ואתה אבי נשא ורם. ישענא לעם חביב יפרח יה אבי:

יה אל תנה עז ומחנת. לעם נרד מבית נאנת.
 חוס עלי יה פי הוא צופת. ישענא לעם חביב יפרח יה אבי: תם

*In Memory of
 Rabbi Binjamin Seruya A"H
 from Eddie Shabot*

פזמונים

נ ג

מוזיקא

מלים: הרב רפאל ענתבי ז"ל
סימן: אני רפאל

א. חנה בנעם — פנייה. אל נשוא ורם.

אימתי אשתחווה מול היכל קדשי.
לך אלישי אקריב עולה ית אצא חפשי.
לעד לעולם:

ב. אה ומרוזם. פנה רגל אברהם.
צוה חסדה עלי יומם.
כרה לעבדה נחשר ונכלם:

ג. חיד אל ונורא. אשיר לך רחמן. קרב זמן.
הפזר בשיירי מי זמרה.
עם לא אלמן. לעם נאמן:

ד. רפא עם נדהם. השב להם עדים.
עוניים בגלותם. ומתנחמים בתורתם.
מי וקום פימי עולם:

ה. אמה אל שדי. הם עם ירדי.
אמר נא לצרתם די.
רצה לשרם ולמהללם:

ו. מצן אבותי. אל עון נושא. ועור מחסה.
סלח נא חטאתי. רם פי אין פמוד.
חסד עושה. לנו לעולם: תם

*In Memory of
Edward Serure A"H*

עובדיה בן פולין
ת.נ.צ.ב.ה.

פזמונים

מקאם: נהוונר נאווה את'ר

ס י נ ס

סימן: אברהם, להראב"ע ז"ל

אַנְדְּלֵךְ אֱלֹהֵי. אֱלֹהֵי כָּל-נִשְׁמָה. וְאוֹדֶךָ כְּרַב פֶּחַד וְאַיִמָּה:

בְּ עֲמָדֵי תוֹף קִקְלֵךְ עוֹר לְרוּמָם. לֵךְ אֶבְרַע וְאַכּוּף רֹאשׁ וְקוּמָה:

ךְ קִינֵי רוּם הָלֹא נָטָה בְּמַכְנָסָא. וְהֶאֱרִץ יְסֻדָּהּ עַל כְּלִימָה:

תָּה יוֹנֵל אִישׁ חֲקוֹר אֶת סוּר יוֹצְרוֹ. וְכִי הוּא זֶה כְּכֹל-קִרְמָה וְיָמָה:

מִ רוּמָם הוּא עָלֵי כָל-פֶּה וְלִשׁוֹן. אֲשֶׁר הִפְלִיא וְעָשָׂה כֹּל בְּחִכְמָה:

וְיִתְפַּדֵּל בְּגוֹי קְדוֹשׁ וְעֲלִיוֹן. וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא: תם

*In Memory of My Father
Yosef Ben Marchaba A"fl
from Abraham and Vicky Wahba*

פזמונים

מט

שיר לבר מצוה

לחן: אל קמח אל לילא

מלים: אליהו אברהם מצרי

אה הא הא הא הא אה הא...

ר'מ'ח אברי יעידו אין פלעדו. יה רם תברך, תברך, ושלח לו.
את ברפת אברתם ומשה פן-עמרים. יה רם תברך, ושלח לו.

קשרם על ירך
ולאות יהי לה,
ולמשה עבדו, סוד תורה נלה לו. יה רם תברך, תברך, ושלח לו.
את ברפת אברתם ומשה פן-עמרים. יה רם תברך, ושלח לו.
אה הא הא הא אה הא...

לכבוד חתן בר-מצוה,
בעיר ציון הנעימה,
ענג פכד הוריה,
יגריכו ימיה.

ישירו את השירה,
קרנית חנה,
ושמר מצות פוראך,
ברפת הורים.

אני שימה עלי,
תפלין בין עיני,
אהנה בתורה, אשמר מצותיה. ויש אגני על פל-אמרותיה.
ציון לעד תבנה, אל רם שוכן סנה. נהגם פחסד וברחמים.
אה הא הא הא אה הא...

תן לרעב לחמה,
ה' יפיש עליה,
רנה וקול שמחה,
נשירה ונהללה,

לעני ולאינינה,
אוצר הטוב,
ישמע ביהודה,
לשוכן על.

פזמונים

זו

סימן: דונש (בכל פיסקא)

מלים: דונש בן לברט

וַיִּנְצְרְכֶם כְּמֹו כְּבַת.
שָׁבוּ נַחֲוּ כַּיּוֹם שַׁבָּת:

דְּרוֹר יִקְרָא לְבֵן עִם פֶּת,
נְעִים שְׁמַכֶּם וְלֹא יִשְׁפֹּת,

וְאוֹת יִשַׁע עֲשֵׂה עִמִּי.
שַׁעַת שְׁוֹעַת כְּנִי עִמִּי:

דְּרוֹשׁ נְוִי וְאוֹלָמִי,
נְטַע שׁוֹרֵק כְּתוֹךְ כְּרַמִּי,

וְגַם כָּבֵל אֲשֶׁר נִכְרָה.
שְׁמַע קוֹלִי כַּיּוֹם אֶקְרָא:

דְּרוֹךְ פְּוֹרָה כְּתוֹךְ כְּעָרָה,
נִתֵּן צָרִי כְּאֵף עֵבְרָה,

הַדָּם שָׁפָה כְּרוֹשׁ תְּדַהֵר,
שְׁלוֹמִים תֵּן כְּמִי נַהֵר:

אֱלֹהִים תֵּן כְּמִדְבַר הָרַ,
וְלַפְּוֹהִיר וְלַנְּוֹהֵר,

כְּמוֹז לְכַב וּכְמוֹנָה,
לְשׁוֹנֵנוּ לְךָ רַנְּנָה:

הַדְּרוֹף קָמִי אֵל כְּנָא,
וְנִרְחִיב פֶּה נְמַלְאָנָה,

וְהִיא כְּתֵר לְרֵאשָׁה.
שְׁמֵר שַׁבָּת קְדֻשָּׁה: תַּם

דְּעֵה חֲכָמָה לְנַפְשָׁה,
נְעַר מַצּוֹת אֱלֹהִיךָ,

*In Honor of Rebbetzin Sarah Sananes
from her Children*

פזמונים

מה

לחן: פוק גוצ'נדק יאלמונא

מלים: בס"ד יצחק סונה הי"ו

לַעֲמוֹ אוֹתָם יַעַד.
יִזְכֶּה נָם לַחֲפָה:

אוֹת הֵם לְעוֹלָמִי יַעַד.
כְּתָר הֵם עַל רֹאשׁ חַתָּן פֶּרֶם-מַצֵּוֹת.

וּלְתַפְאֲרַת עַל רֹאשָׁהּ.
שְׁלֹשׁ אֱלֹהִים מְגַנֵּיגָה.
עֲמוֹ אֵל תְּמִיד קְשׁוֹר:
כְּתָר הֵם וְכוּ'

קְשָׁרָם עַל לִיחַ לְכָהּ.
קָדַשׁ נָם אֶת פְּתֻחֶיהָ.
כְּנִינָם עֲמוֹ הַדּוֹר.
כְּנִינָם עֲמוֹ הַדּוֹר.

כִּי שָׁמוֹ עַל רֹאשׁ יִשְׂאוּ.
עֲמוֹ אֵל תְּמִיד קְשׁוֹר.
וְיִזְכֶּה לְעוֹשֶׂה טָב:
כְּתָר הֵם וְכוּ'

יִרְאוּ עַמִּים וְיִירְאוּ.
כְּנִינָם עֲמוֹ הַדּוֹר.
יִגַּל וְיִשְׂמַח הָאֵב.
יִגַּל וְיִשְׂמַח הָאֵב.

כְּנִינָם וְזָאֵל יַחֲיוּ.
עֲמוֹ אֵל תְּמִיד קְשׁוֹר.
כְּשִׁמְשׁ יִגּוֹן שָׁמוֹ:
כְּתָר הֵם וְכוּ': תם

תּוֹק וְהִיָּה לְאִישׁ.
כְּנִינָם עֲמוֹ הַדּוֹר.
תִּגַּל אִם יוֹלְדֶתוֹ.
תִּגַּל אִם יוֹלְדֶתוֹ.

*In Memory of
Elliot and Sondra Maleh A"H*

פזמונים

מג

מלים: הרב רפאל ענתבי ז"ל, לכבוד הרב משה אשקר הכהן ז"ל
סימן: משה
מרש - לחן: דום יא זמאן

מִן לֶךְ רַחֲמֶיךָ. שְׁמַר נָא וּנְאֹל נָא לְעַם לֶךְ יַחַד.
וּבְנֵה צִוֵּר לְעַד עִיר הַחֲמֻדָּה. וּבָהּ פָּבֹד יִנְחַל:

שִׁיר בְּחֻבָּה. רְצֵה נָא עַת אֲשִׁירָה. מוֹל הַחֲתָן.
עַם בְּלֵה נְאֻה. עֲזֹר לוֹ נְאֻה. וַיִּשְׁמַח בָּהּ תְּדִיר.
פֶּלֶת מִשָּׁה הִיא. בַּת-יִעֲקֹב אִישׁ תָּם:

ה זָרוּ נָא. עַם אֲמוֹנָה. בְּקוֹל רִנָּה. לְאֵל גְּדוֹל וְנִעְלָם לְעוֹלָם.
הוּא רוֹעֵי וּמוֹשִׁיעֵי. בְּכַל-עֵדֶן וּבְכַל-זְמַן מְחַסְדֵּי אַחֲוָה נַעֲמִ.
יָתֵן לִי יְהוָה לְעֹד. בְּרַפְתְּ אַבְרָהָם אֶבְרָתוֹ.
שְׂאֵל אֲשֵׁאל מֵאֵל הַנְּאֻמָּן. כִּימֵי שְׁלֹמֹה יֵאִיר אֶת הוֹרֵי בְעֵגְלֵ:
עַם

*Dedicated by
Jeff Sutton*

פזמונים

ס ז ט

לחן: שמש אל שמוסי

מלים: הרב משה אשקר הכהן ז"ל

סימן: משה חזק חי

כָּל-עַת אֶלֶיךָ עֵינַי, וְנַפְשִׁי אֶשָּׂא.
יְהִי הַיְבִיטָה לְהַגִּיזוֹנִי, וְעָלֵי יְהִי חוֹסֶה:

וְגַם אֶקְוֶה.
נִגִּיד וְיִמְצְוֶה.
אֶל נוֹת נוֹת.

טו לְכִי כְּךָ אֲנִיל אֶפְרַח.
עַדֵי תֵאִיר מִמְּזוֹרַח.
לְקַבֵּץ לְעַם הָאֲזוֹרַח.

וְשֵׁם כְּבוֹדְךָ יִזְרַח, כְּבֵית הַיְכָלִי:

הַקָּשֶׁב רַבְתִּי.
וְאַסַּף עַדְתִּי.
הִיא עִיר נִוְתִי.

שֶׁאֵל אֶשָּׂא לְמַדְבָּר אֵל.
כְּנֻכּוֹת אֲבָרְתֶם הוֹאֵל.
תוֹךְ מִקְדָּשׁ וְאַרְיֵאֵל.

כִּי־מִי מְרַדְּכִי בַּזֵּל, יִזְרַח אֲזוֹרְךָ לִי:

יְהִי צוֹר נַעֲלָה.
וְתַחֵן סֵלָה.
כְּבַתְחֻלָּה.

כז יְהִי סְבִיבֵי חוֹנָה.

מָרַם אֶקְרָא תַעֲנֶנָּה.
בֵּית בְּחִירַתִּי כְּנָה.

עַד אֵן צַר לִי יַעֲנֶנָּה, נָא הַתֵּר כְּכֻלִּי:

וְעָלֵי חוֹפֵף.
כִּי כְּךָ אֶסְתַּוְּפֵף.
צִיּוֹן יַעֲזוּבֵף.

חֲזֹק אֲזוֹרְךָ לִי יִנְהַר.

הַט לִי שְׁלוֹם כְּנָהר.
אֵלֶיךָ כְּנֶשֶׁר עַל הַר.

יְבַשֵּׁר טוֹב וַיִּנְהַר, לְקָרָא דְרוּר לִי:

*In Memory of
Mordechai Ben-Dayan A"H
by Michael and Michelle Wahba*

פזמונים

ל ט

דור - לחן: אנא הויתו ואנתהית

מלים: הרב ציון לניאדו ז"ל

אָנאַ קניית (לו) בְּכַל-עַת לִישׁוּעָה. דוד אל דגול.
יבנה לי את בני הדור. בעת אויבי לקה גרי יהול.
אָקום אָנאַ, בְּיָדוֹ, אֲשַׁעֵן. וְלִי שְׂמוֹ יְהוּל, וְלִי שְׂמוֹ יְהוּל:

אָנאַ נַא חֲבִיבִי לְדוֹגְלִים לַעֲשֵׂם כִּי דָל. אֵת, וְנִאָמֵן. אֵת...
אֲקָרִיב כּוֹ עֲתָה פְּאוֹלָם. לְעַבְדּוֹ יְהוָה אֵל נִשְׂאָ וְרָם. אֵת.
אָקום אָנאַ בְּיָדוֹ, בְּיָדוֹ אֲשַׁעֵן. רוּחִי תִהְלַל יְהוָה.
תִּם תִּלְלוּיָהּ לְעוֹלָם:

*Dedicated by
David Jemal*

פזמונים

לז

לחן: אינתא עומרי

מלים: נסים בן משה הלוי ז"ל

אל בעניי תפסט יה רם ממעוננו. אל ענני יה רם לתחנתי מחסדו.
ולשונעתי קבל מטובך עליה. אלי רחם עם אהוב ונדך עליה.
אתה עזרי. אל נאדר ונורא פעולמו:

אה אלי ויזצרי מחסדך סלח לעמך יה חביבי. אה אלי ויזצרי סלח.
ונשא יה אבי גדלך בשמחה מהודך. אל נאדר חן יה אל לעם
הנבחר. אתפלל כל-עת לך. אזחיל לך אלי. אתפלל כל-עת.
רפא רפא יה אלי קחלי:

קולי שמעה אתה חי בקהלך אלי. אתה חי ממעונך אבי ומלבי.
יה חמדת לבי יה פאר חמדתי. שירתי אל אניש לך יה חביבי
וואלי:

אל יה אלי אל חי תשור בחבה לעולם. יה אבי תשפון ממעונך.
חן עליה חום חן באהבה ובחבה. בא זמן יה אבי תנאל עם
קהלך:
ולשונעתי וכו'

חי קנא תפרח בציון עירך יה. חי פדה תשלח יגון ידיר יה. יה
חביבי נעלה. אליה יבשר-נא הוא יבשר-נא. יה חביבי מלוד
בכל יה:
ולשונעתי וכו'

יה נעלה ממרומים. יה רם על פלדמים. חן לי מחנך חן לי.
שיבת ציון תראני. יחיד יחיד. אלי אתה. יחיד יחיד ממעונך.
צעוד נצעד בקמה. בעז ורם ובקנה:

פזמונים

לה

סימן: אני דוד בר אהרן בן חסין חזק

תמיד עיני צופיה.
אדמת קדש סבירה:
אעברה נא וכו'

א וחיל יום אשתא.
אעברה נא ואראה.

גם טובה ראיתה.
שמה העיר פניה:
אעברה נא וכו'

ג עימה ישיבתה.
ים פגרת חומתה.

נחו על משפכותם.
פלם בני עליה:
אעברה נא וכו'

י שרים בלבותם.
ובתוכה קבורתם.

אמרי פי והגיוני.
כמו סלת נקיה:
אעברה נא וכו' תם

ק ול זמרת שיר רנני.
יהיו לפני יי.

*Dedicated by
Eddie Saff*

פזמונים

מקאם כורד

לג

לחן: רחמים עמאר

מלים: אשר מזרחי ז"ל
סימן: אשר

חֲכִיבִי, יְהִי חֲכִיבִי. (2)
הָאֵל הַמְּלֹךְ. (2)
תְּרַחֵם. יִשְׁלַח מְשִׁיחוֹ הַנְּאֻמָּן. הַנְּאֻמָּן:

אָב הַרְחֵם שְׁמַע קוֹלִנוּ, שְׁלַח בְּנִדְרוֹד וַיִּנְאֲלֵנוּ. (2)
נִשׁוּב לְצִיּוֹן עִיר קִדְשֵׁנוּ, וּנְשַׁלֹּט בָּהּ בְּיַד רַמָּה: חֲכִיבִי וְכוּ'

שָׁמָּה נִתְאַסַּף בְּעִיר הַבִּירָה, וּמִחֲדָשׁ יִשְׁמַע קוֹל שִׁירָה. (2)
וְאֵז נִדְלִיק אֶת-הַמְּנוֹרָה, בְּבֵית שׁוֹכֵן מְעוֹנָה: חֲכִיבִי וְכוּ'

רַ אֵה בְּעֵנֵי יִשְׂרָאֵל עֲמֹד, וְהַשִּׁיבֵם נָא לְנִבּוּלָה. (2)
וְאֵז יִרְאֵה כָּל-זְכוּרָה, שְׁלֹשׁ פְּעָמִים בְּשָׁנָה: חֲכִיבִי וְכוּ: תם

*Dedicated in Honor of
Morris Mizrahi*

פזמונים

ל א

המחבר: אברהם כהן סבן

סימן: אברהם

לחן: עלה חסב וודאד

א מיץ קהלה צורי אל-רם
מהר ושלח גואלם
כרה עזרא ונס רחל
בימי אברהם זמן
בסימן טוב נולד לנו בן
לפניה ימצא חן

ב רה עזרא ונס רחל
בימי אברהם זמן

ג נתן רנת מהללנו
אורף יאיר עלינו

חיש מהר וגאלנו (2)

ד נשיר לה ונגילה
ונקריב לה מנחת-שי
ויפת תשורר אמרי
תגל חנה עם מרדכי: בסימן טוב וכו'

ה הרה הראה, לקהל נאה,
חזק עמה. למען שמה.
יברה ילד ואמו
ברכה עליו תניח
כרה עזרא ונס רחל
בימי אברהם זמן

ו ה-טוב לישראל
בקרוב טוב ינאל

בברית האל (2)

פזמונים

בְּתוֹרַתְךָ יִשְׁקֶה,
אֶת מְצוֹתֶיךָ יִשְׁמֹר,
חֹזֵק אֶת-יְהוּדָה,
בְּשׂוֹר אֶת-יִשְׂרָאֵל, עַת וְזָמִיר הַגִּיעַ:
הַעֲלֵה אֶת רִנָּתִי וְכוּ'

שְׁלַח מַלְאֲכֵי הַטּוֹב,
לְהַאֲדִיר לְפָנָיו,
כְּרוּךְ הוּא כְּבָאוֹ,
הוֹדוּ לָה' בִּי טוֹב, לְעוֹלָם חֶסֶדוֹ:
הַעֲלֵה אֶת רִנָּתִי וְכוּ'

הִרָם אֶת מוֹלוֹ,
אֶרֶךְ יָמִים לוֹ תֵן,
עֲשֵׂר חֶכְמָה וְחַן,
יִרְבּוּ נָא שְׂמֵחוֹת, בִּירוּשָׁלָיִם:
הַעֲלֵה אֶת רִנָּתִי וְכוּ': תָם

Dedicated in Honor of
Mr. and Mrs. Jack and Jacklyn Braha
Mr. and Mrs. Elliot and Karen Braha
Dr. and Mrs. Victor and Shela Fariwa

תזמונים

כ ו

לחן: אלילא לילא לילא

מלים: משה אליהו

הַלֵּילָה לַיְלָה לַיְלָה. שְׂמֵחָה גְדוֹלָה הַלֵּילָה:

הַלֵּילָה אָנוּ בְּאֵנוּ
נְשִׁיר נְגִיל בְּלֵנוּ בְּלִיל שְׂמֵחָתְכֶם.
יחד נְשִׂתָה לְחַיִּים, שְׂמֵחָה תִהְיֶה בְּפִלִים, שְׂמֵחָה גְדוֹלָה וְכוּ'
הַלֵּילָה הַלֵּילָה, שְׂמֵחָה גְדוֹלָה הַלֵּילָה:
הַלֵּילָה לַיְלָה וְכוּ'

יוֹסֵף הָאֵל עָלֵינוּ
שְׁנוֹת חַיִּים וְחֶסֶד לְאַרְבֵּי יָמִים.
יחד נְשִׂתָה לְחַיִּים, שְׂמֵחָה תִהְיֶה בְּפִלִים, שְׂמֵחָה גְדוֹלָה וְכוּ'

בְּאַרְצֵי אֲבוֹתֵינוּ
יָבֹוא גּוֹאֲלֵנוּ יִבְנֶה מְקוֹדְשֵׁנוּ.
בְּלֶם לְמַחֵא פְּפִים, לְכַבוֹד יְרוּשָׁלַיִם, שְׂמֵחָה גְדוֹלָה וְכוּ'
הַלֵּילָה לַיְלָה וְכוּ': תם

Dedicated by Mal Cohen

פזמונים

כה

לחן: מברוך עליך

מלים: דוד שירו

ברוך תהיה בר-מצוה אהוב, ביזם שמחה תפלין עטור.
ברוך תהיה חתן ברוך:

פיו יהיה בתורתך, אותו תברך ותושיע.
יחושע בר-מצוה, יגדל יפרח ויצליח.
חזקתו, אל רחמן, אמצהו, מיחל לך.
אשת חיל לו תנה, בפשרה אם פל-האמה.
ברוך תהיה חתן ברוך:

ברוך תהיה בר-מצוה אהוב...

אשרי העם שככה לו, מזונך תאירר לו.
הרם דגלו ומגלו, יזכו הזריו לחפתי.
שמור חתן, כאישון בת, פרכהו פרב דגן.
שמו יצא לכל-עבר, לתהלה ולתפארת.
ברוך תהיה חתן ברוך:

ברוך תהיה בר-מצוה אהוב...

מה-נעים הוא החתן, בחר מגנע האייתן.
יברך מפי עליון, ישמרהו פאב המזן.
עוד ישמע ביהודה, קול ששון וקול שמחה.
בית-שלמה בנה-נא, השב בהן על הדוכן.
ברוך תהיה חתן ברוך:

ברוך תהיה בר-מצוה אהוב... תם

In Honor of My Wife "אשת חיל"

Sharon

from Her Husband Steve Sutton

פזמונים

כ"ג כ"ג

מלים: הרב משה אשקר הכהן ז"ל לחן: אשכי למין ד'זל אלהווא

אֲשִׁיר אֲנִי בְּבֵית נְאוֹה, יְהוָה בְּשׁוֹבָה,
וְאַרְנֶן פּוֹ וְאֹמֵר, ה' מֶלֶךְ:
בְּשִׁיר חֲדָשׁ אֲזַמְּרָה לְךָ:
אֵל כְּרֹךְ נָא, עִם קְהֵלְךָ, וְשַׁלַּח צִירִים לְעִירִים:
הֵם עִם רֶם, נִצֵּר מִטָּע, הַמִּזֵּן צוֹפִים, יְהוָה בְּשׁוֹבָה:
עֲדַת קְהֵלִי תַחֲזֹר, לְנֹוֹה חֲבִיב, אֵל תָּא אָשׁוּב, וּבֹו אֲנִיל:
כִּהֵן יִשִׁיב, נֵר בְּמִזְרַח, וְקִרְבְּנִי, אֵל עַל יַרְחַ לְעוֹלָמִים:
חַל וְשָׁבִיעִי, וּבְכָל-יַרְחַ, זֶר יֵאָנִין, יַעַל יַגְרַח.
הַמִּזֵּן צוֹפִים, יְהוָה בְּשׁוֹבָה:
תם

*In Memory of
Selim and Nizha Gindi A"H*

פזמונים

ס נ א

לחן: אין טאל ג'פאקה יג'מיל

מלים: מנחם מ. מוסטקי

את תהלתך יה אגיד יושב שמים.
נפלאותיך כל-יום תמיד תחנה כל-עין:

את מעשיך מי יבין יוצר עולמים.
מעפר בן-אדם הכין בלב רחמים:

מי אל כמותך באלים נוצא עליה.
נוצא רוח יוצר הרים נוטה רגיע:

גדולים חסדיך, מלך אל טוב ומטיב.
ישרים דרכיך גומל טוב לחיבים:

יה חביבי בלבי, אהבתך נקשרה.
לעבדך בכל-נפשי בשירה ובזמרה:

פתר יתנו לך, מלאכים ואופנים.
ישראל עבדיך מקדישים וממליכים:

חי ורם על-כל-דרמים, מפרנס לכל-ברייה.
אתה מלך מלכים, עושה גם ונבשה:

יה חביבי וכו': תם

*In Honor of Our Mother
Esther Balassiano
from Her Children*

פזמונים

ח ד'ש מקד'שנו. זכרה נחרכת. טובך מושיענו. תנה לנו לנצח.
בשבת יושבת. בזמיר ושבתה. שבת מנוחה:

ז כור קדוש לנו. בזכות יקרת היום. שמור נא אותנו. ביום
זה ובכל-יום. דורי צח ואיום. תביא הרותה. שבת מנוחה:

ק ול רנה וישועה. לישראל השמיעה. כבוא חיון תשועה. צור
משמיע ישועה. אור שמשי הופיעה. תמיד הנריחה. שבת מנוחה:
יום זה לישראל. אורה ושמחה. שבת מנוחה: תם

*In Honor of My Parents
Mal and Jeanette Cohen
from Their Son David*

פזמונים

פתחה

מלים: הרב רפאל ענתבי ז"ל
 סימן: הוי"ה ב"ה
 יום קדוש ומבדך
 הוא יום שבת
 ונתתו לבני ישראל
 היא חמדה גנוזה
 אתה אחד ולעם מיחד

צבא
 מכל־הימים אל בחרת:
 שְׁמֹאלֶכֶת עוֹלָמִים בו גְּמַרְתָּ:
 כִּי לָהֶם אַתָּה קִדְשָׁתָּ:
 שְׁבוּ יִשְׂמַח מֹשֶׁה וְעַמּוֹ תִפְנֹתָ:
 שְׁמִירְתוֹ לָהֶם פְּקֻדָּתָּ:

מז

סימן: אברהם, להראב"ע ז"ל
 ביאת־רהא

כִּי אֲשַׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי. אֹתָהּ הִיא לְעוֹלָמִי עַד בְּיָנוּ וּבְיָנֶיךָ:
 אַ סוּר מִצֵּא חֶפֶץ עֲשׂוֹת דְּרָכִים. גַּם מִלְדָּבָר בּוֹ דְּבָרֵי צָרְכִים.
 דְּבָרֵי סְחֹרָה אִו דְּבָרֵי מְלָכִים. אֲהַגִּיד בְּתוֹרַת אֵל וּתְחַכְּמֵנִי:
 עֹ אֲמַצֵּא תְּמִיד נוֹחַ לְנַפְשִׁי. הִנֵּה לְדוֹר רֵאשׁוֹן נָתַן קְדוּשָׁי.
 מוֹפֵת בְּתַת לָחֶם מִשְׁנֵה בְּשִׁשִּׁי. כָּכָה בְּכָל־שִׁשִּׁי יִכְפַּל מְזוֹנִי:
 דְּ שֵׁם בְּרַת הָאֵל חֶק אֵל סְנַנְיוֹ. בּוֹ לְעֶרְךָ לָחֶם תְּמִיד לְפָנָיו.
 עַל־כֵּן לְהַתְּעַנּוֹת בּוֹ עַל פִּי נְבוּנָיו. אֲסוּר לְבַד מִיּוֹם כְּפוּר עֲזָנִי:
 ה וָ יוֹם מְכַבֵּד הוּא יוֹם תְּעַנּוּגִים. לָחֶם וַיֵּין מִזֶּבֶחַ בְּשָׂר וְדָגִים.
 הַמִּתְּעַנּוּגִים (הַשְּׂמֵחִים) בּוֹ הֵם שְׂמֵחָה מְשִׁיגִים.
 כִּי יוֹם שְׂמֵחוֹת הוּא וְתִשְׂמַחְנִי:
 מַ חַל מְלֹאכָה בּוֹ סוּפוֹ לְהַכְרִית. עַל־כֵּן אֲכַכֶּס בּוֹ לְפִי בְּבוֹרִית.
 אֲתַפְּלֶלָה לְאֵל עֲרֵבִית וְשַׁחֲרִית. מוֹסַף וְגַם מְנַחָה הוּא יַעֲנֵנִי:
 תַּם

לעילוי נשמת מורי אבי

יוסף ורחבה בן מרחבה ע"ה

ממשפחת ורחבה

פזמונים

ר ם הוא ונעלה על כל־תהלה.
נפש אעולה תוד גן שתולה.
ימתק תמר ממחללם:
ספה ועלה על כל־העלה.
שכל מעלה אעילי סגלה.
פרוד שאמר וכו':

בנה בשם טוב יתעלה האל.
הקריב אחיטוב קרפן לבית אל.
ריחו לא נמר עמר לעולם:
בגן רטוב בגן אריאל.
ובחר פטוב עמנו אל.
פרוד שאמר וכו': תם

לעילוי נשמת

חכם בנימין בן שרה צרויה ע"ה

from David E. Cohen

פזמונים

לך רעיוני.

חי רצה פרנני:

עזרם אורם. חי רם:

תם

צור יה אל מלך העולם.

צייז זך רם פנה האולם.

עליון עזרם. פנה עירם.

יוצר עולם:

*In Honor of
Rennie and Susan Menashe
and Eddie and Helen Shamah
from Jack and Renee Menashe and Family*

פזמונים

יב

מלים: מנחם מ. מוסטקי
לחן: יא לילת אל עיד
יה ליל חג לי, אור וקר־שֶׁה, ובִלְכָבוֹת שְׂמֻחָה,
ליל הַתְקַדְּשׁ חג ליל:
הַסַּחַר בְּלֶכֶן הוֹפִיעַ, אֶת ליל חַגְנוּ יֵאִירָה.
וְלֵנוּ כָל-פּוֹכֵב יִזְהִירָה, אֹר יִקְרוֹת בְּלִיל חַגְנוּ:
יה ליל חג לי וכו'
שְׁלוֹת אֵל, וּמְנוּחָה אֲמַצָּא, וְהַפְּרָכָה בְּכַל שׂוֹרָה.
וּמִצְתָּלוֹת שְׂמַחַת הַשָּׁמַיִם, יִבְשְׂרוּ הַתְקַדְּשׁ חג לי:
יה ליל חג לי וכו'
תַּחֲנוּנָה כְּל־עֵין בְּכָל-בַּיִת, הוֹלְקוֹת גְּרוֹת, וְכּוֹס יַיִן.
וּיְכַרְכוּ תוֹפְפוּ לְחַיִּים, אִישׁ אֶת אָחִיו, בְּלִיל חַגְנוּ:
יה ליל חג לי וכו'
חֲבִיבִי, הַפֶּט מְרֻמִּים, וְשְׁלוֹם נָא שִׁים לְפָנַי.
פִּי לִיל זֶה לֵנוּ שְׂמוֹרִים, לֹא אֶתֵּן גַּם, בְּלִיל חַגְנוּ:
יה ליל חג לי וכו'
כְּרוּךְ בּוֹאֵךְ חַגְנוּ, כְּרוּךְ אֵל שְׂבַחַר כְּנוּ.
נְשִׁישׁ נְגִיל וְנִשְׂמַחָה, וְנִצְפָּה לָךְ יְהִי, לִיל חַגְנוּ:
יה ליל חג לי וכו' : תם

*Dedicated by
Victor Sutton*

פזמונים

6 י 8

לחן: יכופי בועדו

מלים: שלמה הלוי ז"ל

יְהוָה רוֹפְאֵי הוֹדוּ יִתְעַלֶּה,
וְלוֹ לְבָדוּ, אֲשִׁיר לְכַבֹּדוֹ,
וְלִפֵּי חֲסֵדוֹ יִתְלַל,
כִּי נָכַר חֲסֵדוֹ, יְהוָה רוֹפְאֵי הוֹדוּ יִתְעַלֶּה:

יְהוָה צוֹר מַשְׁנֵבֵי חַן עָלַי יְהוָה,
קוֹץ הַנֶּשֶׁמָן חִישׁ נָלַח לִי,
וְהוּא יִהְיֶה מִלֶּךְ עָלַי יְהוָה,
יִשְׁפֹּט בְּצֶדֶק עִם שֹׁכְמֵי יְהוָה.
וְלוֹ לְבָדוּ, אֲשִׁיר לְכַבֹּדוֹ,
כִּי נָכַר חֲסֵדוֹ, יְהוָה רוֹפְאֵי הוֹדוּ יִתְעַלֶּה:

לֵךְ קוֹיֵתִי אֶל טְהוֹר, תִּכְנֶה הַיְכָלִי, מוֹנֵן יְהוָה רִוְחֵי בֵּיתְךָ, וְדָרוֹר
תִּקְרָא לִי, יְהוָה אֵל, אֲנִי לְאֵר תִּדְרָפֶה, וְהִב עֲזָרָה לִי, וְלַעֲם הָאֵימָן,
פָּדֶה יְהוָה אֱלֹהֵי, פָּדֶה יְהוָה אֱלֹהֵי:

וְאֲשִׁיר לְךָ בְּאֵימָה, נִרְשׂ אֶת-פְּנוֹת־הָאֵמָה, לְכָל-הַרוּחוֹת וַיָּמָה:

אֲשִׁמֹּר שִׁפְתַי יְהוָה עֲזֵי חֲבִיב, וּבְנִכּוֹתַי אֶת-אֵיבֵי תָרִיב.
יְהוָה אֵל כָּהֵן מִגִּבִּי, וְלֶךְ צוֹפֶה עֵינַי.
לְנִרְשׂ אֶת-פְּנוֹת־הָאֵמָה, לְכָל-הַרוּחוֹת וַיָּמָה.
וְאֲשִׁיר לְךָ בְּאֵימָה: תַּם

*In Honor of
Raymond Braha
from His Parents
Victor and Sophia Braha*

פזמונים

ח

מלים: אברהם דוויק כלוצי ז"ל

לחן: על לומא

יְהִלֹּמָה יְהִלֹּמָה

יְהִלֹּמָה יְהִלֹּמָה.

אַרְצֵנוּ הַנְּחַמְדָּת

אַרְצֵנוּ הַקְּדוּמָה:

אֱלֹהֵי דַר מְרוֹמִים.

בְּנֵה בֵיתְךָ בְּרָמִים.

מִתִּי בּוֹ לֵךְ אֶקְרִיב

קִרְבֵּנוּ רֵאשִׁית תְּרוּמָה: יְהִלֹּמָה וְכוּ'

יְחִיד וְאֵין לְךָ שֵׁנִי.

דְּלִנִּי וְשִׁמְרֵנִי.

בְּרִשָּׁא תִרְבִּיצֵנִי.

יִזְרַע תַּעֲלוּמָה: יְהִלֹּמָה וְכוּ'

יְהִי רְצוּהָ לְתַפְלָתִי.

בְּשִׁפְתֵי מְנוּחָתִי.

וְהַקֶּשֶׁב לְשׁוֹעָתִי.

בְּנוֹת תּוֹרָה תְּמִימָה: יְהִלֹּמָה וְכוּ': תָּם

*Dedicated by
Eddie Chalom*

פזמונים

ו ו ו

לחן: אל חיאת חלוא

מלים: יחזקאל חי אלביג ז"ל

שירו שיר חֲדוּה — בְּקוֹל וְרִנָּה:
לְכַבּוֹד בַּר מִצְוֶה — גִּילוֹ שְׂמֵחוּ נָא:
הֶעֱרִיצוּ רִנּוֹ — עִם מִי מָנָה:
שירו שיר חֲדוּה — שירו שיר חֲדוּה:

אל חי נִעְלָה — יוֹשֵׁב עַל כִּסֵּא:
לוֹ הַמְּמַשְׁלָה — רֶם וּמִתְנַשֵּׂא:
שְׁלוֹם וּנְאֻלָּה — בְּמַרוֹמָיו עוֹשֶׂה (2):
הַמּוֹנֵי מַעְלָה — שירו שיר חֲדוּה — שירו שיר חֲדוּה:

אל חי הוּא נְטָה — בְּדַק שְׁמַיִם:
בְּשִׁלְמָה עֲטָה — יַפְעַת אֲוִרִים:
יָשִׁיב פְּלִטָה — לִירוּשָׁלַיִם (2):
קְבוּצֵי מִטָּה — שירו שיר חֲדוּה — שירו שיר חֲדוּה:

אל חי בְּנֵה נָא — עָרֵי יְהוּדָה:
יִפְלֵא רִנָּה — פִּי, שִׁיר אֲנִידָה:
יִנּוֹן הַשָּׁנָה — שְׁלַח לְעֵדָה (2):
אֵלֵי נְרַנְנָה — שירו שיר חֲדוּה — שירו שיר חֲדוּה: תם

*Dedicated by
Victor Braha*

פזמונים

ג

שיר לשלש רגלים

תושיח - לחן: בלאדיי אסכרה

מלים: הרב רפאל ענתבי ז"ל

מַעֲזֵי אֵז פְּלֶה קִיץ עֲזֹבֵי לְמָה, עֲפִי עֲשֵׂה אֹת לְמוֹכָה וּנְחָמָה:

מַעֲזֵי נְחֻלָּה נִפְנֵי גֹי אֵיתָן, צִעַד עַל שׁוּרֵי וְהַרְג וְטָרַף:

מַעֲזֵי אֵז יָרַד הַמַּעַי עַל הַמֶּם, נִגְרָה מִן עֵינֵי נְהַר,

אָנָּה הַלֵּךְ הַדְרֵי וְאָנָּה פָּנָה, כּוּ אֲשַׁמַּח שְׁלֹשׁ פְּעָמִים בְּשָׁנָה: תֵּם

*In Honor of
Mr. and Mrs. Jack Kassin*

ג

שיר לחתן וכלה

לחן: פולקא אסטנבוליה

מלים: הרב משה אשקר הכהן ז"ל

סימן: אליה משה

אֵל מְאֹד נִעְלָה אֶקְדֵּם פְּנֵיו, בְּשִׁירָה וּתְהִלָּה אָבֵא לְמַעֲוֹנָיו,

כִּימֵי מִשָּׁה וְאַהֲרֹן, יוֹבִילֵנִי לְמִשְׁפָּנוֹתָיו:

לֹ וְשׁוֹעֲתֵי תַעֲלֵ, וְיִשְׁמַע קוֹלִי, וְיִסְלַח לִי מִעַל וְיַעֲזֹר לִי,

וְאַזְן לְאִמְרֵי-פִי, וְאֵל יִפְּן לְמַעַלְלֵי:

יְהִי הַרֵם לְחַתָּן וּכְלָתוֹ, בְּנִכּוֹת אָב הָאֵיתָן וְצַדִּיקוֹ,

וְתִמְלֹךְ הַמְּלִכָּה רַחֵל, בְּשִׁלְמוֹה בְּמַלְכוּתָו: תֵּם

*In Honor of
Rabbi Ren Rafil*

פזמונים

ו יסוד צדיק בשבעה נעלם. אות פְּרִית הִיא לְעוֹלָם.
מעין הפְּרִי הַיָּבֵשׁ יסוד עוֹלָם. צְדִיק אֶתָּה יי:

נ א תקם מלכות דוד ושלמה. בעֲטָרָה שְׁעֵטָרָה-לוֹ אָמוֹ.
פְּנֵסֶת יִשְׂרָאֵל בְּלָה קְרוּאָה בְּנַעֲמֹו. עֲטָרֹת תִּפְאָרֶת בְּיָדֵי־יְי:

חֲזַק מִיַּחַד בְּאֶחָד עֲשֵׂר סְפִירוֹת. מִפְּרִי אֲלוֹתָ לֹא יִרְאֶה מְאֹרוֹת.
סְפִיר גִּזְרָתָם יַחַד מְאִירוֹת. תִּקְרַב רַחֲמֵי לְפָנֶיךָ יי: תם

לעילוי נשמת

חכם בנימין בן שרה צרויה ע"ה

In Memory of

Rabbi Binjamin Seruya A"H

from His Children

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after eating bread. This applies specifically if the person did not eat anything after eating the bread; if, however, he ate other food, then the seventy-two minutes are calculated from the time he finished eating the other foods. (*S”A 184:5*; see *Mishnah Berurah*)

10) One must recite *Birkat Hamazon* in the place where he ate, i.e., in the same room. If he cannot recite *Birkat Hamazon* in the same room where he ate, he may recite it in an adjacent room, so long as he can see the place where he ate.

If he left the place where he ate before reciting *Birkat Hamazon*, he must return there for *Birkat Hamazon*. If doing so poses considerable difficulty, then if this situation arose because he did not know or forgot the *halachah*, he need not return to his original location. He may recite *Birkat Hamazon* in his current location. If, however, he changed places deliberately, he must return to his original location and recite *Birkat Hamazon* there. If there is bread in his current location, then he should recite a new *berachah* over the bread (assuming he had decided to stop eating), eat some bread, and then recite *Birkat Hamazon* there. By eating bread in his current location, one absolves himself of the obligation to return to his original place. (*S”A 184:1, 2*)

11) On Shabbat, one must include the prayer “*Retzeh*” in *Birkat Hamazon*. If one mistakenly omitted this prayer from *Birkat Hamazon* after either one of the first two Shabbat meals, he must repeat *Birkat Hamazon*. If, however, he realized his omission after he recited “*Baruch atah Hashem*” but before he concluded, “*boneh Yerushalayim,*” he should say the words, “*lamedeni hukeycha*” then recite *Retzeh*, and continue, “*V’tevneh Yerushalim. . . Baruch atah Hashem. . . boneh Yerushalayim.* If, however, one remembered only after he completed the *berachah* and said “*boneh Yerushalayim,*” then he must recite there the *berachah* (printed in many siddurim), “*Baruch atah Hashem asher natan Shabbatot. . .*”.

If one did not remember until after he began reciting the next

which we call “*Birkat Ha’zan*,” we bless Hashem Who feeds the world. Moshe Rabbenu instituted this *berachah* when manna rained down for Benei Yisrael in the wilderness.

The second *berachah* is called “*Birkat Ha’aretz*.” It begins with the words, “*Nodeh lecha*” and concludes with, “*al ha’aretz ve’al ha’mazon*.” In this *berachah* we give thanks to Hashem for giving us Eretz Yisrael. Yehoshua instituted this *berachah* when Benei Yisrael entered the Land of Israel.

We refer to the third *berachah* as “*Boneh Yerushalayim*.” It begins with “*Rahem*” and ends with “*boneh Yerushalayim*.” In this *berachah*, we pray that Hashem will have compassion on the city of Jerusalem and on the Temple. This *berachah* was instituted by the kings David and Shelomo.

The fourth *berachah*, which we call “*Ha’tov Ve’ha’meitiv*,” begins with “*Baruch atah Hashem la’ad ha’Kel Avinu*” and ends, “*ve’revah ve’hatzalah ve’kol tov*.” In this *berachah*, we bless Hashem for the kindness He performs for us. The Sages of Yavneh instituted this *berachah* after the Romans gave the Jews permission to bury those who were killed in the city of Beitar. We refer to Hashem as *Ha’tov*, “the Good One,” which alludes to the permission granted by the Romans to bury the remains of the dead, and *Ve’ha’meitiv*, “the One Who performs kindness,” referring to the miracle that their bodies had not decomposed before they were buried.

The “*Harahaman*” section of *Birkat Hamazon* is recited only by force of a *minhag* (custom).

Halachot

1) The recitation of the first three *berachot* of *Birkat Hamazon* is required by Torah law, whereas the fourth was legislated by the Rabbis. Because Torah law requires the recitation of the first three *berachot*, if one is unsure whether he recited *Birkat Hamazon*, he must recite the first three *berachot* (assuming he was sated with the

9) The learned person in the group leads the *zimun*, even in the presence of a Kohen who is not learned. If there is no learned person in the group, the Kohen leads the *zimun*. (*S" A 201:2*)

10) A guest should always lead the *zimun*, even if the host is more learned than the guest, in order that the guest will bless the host. (*S" A 201:2*)

Halachot of Mayim Aharonim

1) Before reciting *Birkat Hamazon*, one is obligated to wash his hands with *Mayim Aharonim*. (*S" A 181:1*)

2) One is required to wash only up to the second knuckle. (*S" A 181:4*) However according to Kabbalah, one should wash up to the third knuckle. (*Kaf Hachaim 181:17*) If one came in contact with food above his knuckles, he should also wash there.

3) Preferably one should wash only with water. However, if water is not available, he may wash with any other liquid (except wine). (*Mishnah Berurah 181:20–21*)

4) When washing his hands one should keep his fingers towards the ground so the water will go downwards (i.e., the water will drip off his fingertips). (*S" A 181:5*)

5) One should not pour *Mayim Aharonim* directly on to the floor, rather into a utensil, because of the bad spirit רוח רעה that rests on it may cause harm to people that pass over it. (*S" A 181:2*) We cover the utensil into which the *Mayim Aharonim* was placed.

6) One should not talk between *Mayim Aharonim* and *Birkat Hamazon*. (*S" A 181:24*)

7) One should preferably dry his hands of the *Mayim Aharonim*. (*Mishnah Berurah 181:19*)

Halachot of Netilat Yadayim

1) One must wash his hands before eating bread whose *berachah* is *hamotzi*. (S²A 158:1)

2) If one eats less than a *kazayit* (1 oz.) of bread, he is not required to wash his hands. However, one who is stringent and washes his hands, should do so without reciting a *berachah*.

One who eats at least 1 oz. but less than 2 oz. is required to wash his hands, but without reciting a *berachah*. The *berachah* of *Netilat Yadayim* is said only if one is planning to eat 2 oz. or more. (S²A 158:2, 3; *Misnah Berurah* 158:10)

3) The *berachah* should be recited immediately *after* washing one's hands, not before. However, the *berachah* must be recited before drying his hands, and if they are already dry, one may not recite the *berachah*. In such a situation he should make his hands impure by touching those areas of his body that are usually covered, or by scratching his head, and then wash his hands again and recite a *berachah*. (S²A 158:11; *Kaf Hachayim* 158:85)

4) The utensil used for washing one's hands must hold at least a *revi'it* (3 oz.). All types of utensils may be used. (S²A 159:1) However, it is not preferable to use a disposable utensil, e.g., paper cup. (*Yalkut Yosef*)

5) One should not wash his hands if there is a foreign substance on them. But if it is minute, and he does not mind it, he may wash his hands without removing it. (S²A 161:1, 2) Also, if one has a serious wound that is covered with a bandage which is not usually removed while eating, one may wash his hands without removing it. (S²A 162:10) Also, if one wears a ring which is normally not removed while working or coming in contact with water, he may wash his hands without removing it. However, women who remove their rings when they do household chores should remove their rings before washing their hands. (S²A 161:1, 2)

Kiddush so that one does not “embarrass” the bread by first reciting the *berachah* over wine, during *Kiddush*, before reciting the *berachah* over the bread. (*S”A* 271:9)

One must follow *Kiddush* immediately with a meal. See below for further details of this *halachah*. (*Rema*, 273:3)

The Proper Location for *Kiddush*

One must recite *Kiddush* in the place where he will eat his meal, because the Torah states, “You shall call *Shabbat* ‘a delight’” — which implies that one should perform the “calling,” or *Kiddush*, in the place where one conducts the “delight” of *Shabbat*, meaning, the *Shabbat* meal. (*SA* 273:1; *Mishnah Berurah* 273;1)

Therefore, one may not recite *Kiddush* in one room and then move to a different room to eat his meal. (*S”A* 273:1) However when necessary, if during *Kiddush* one had in mind to eat somewhere else in the same house, he may then eat his meal in a different room in the house. (273:1) After one has eaten a meal, however, he may then relocate to continue eating.

A “meal” for purposes of this *halachah* means a minimum of a *kezayit* (1 oz.) of bread or other baked goods, or a minimum of a *rebi’it* (3 oz.) of wine. Eating other foods, however, do not qualify as a “meal” in this regard, even if one ate large quantities. (*S”A* 273:5)

All those who hear *Kiddush* must eat their meal in that location; it is not sufficient that just the one who recited *Kiddush* drinks a *rebi’it* of wine. (*Mishnah Berurah*, 273:26)

If one heard *Kiddush* with the intention of eating in that location, but then decides to eat his meal somewhere else, he must recite *Kiddush* in the new location. (273:2)

If one heard *Kiddush* but did not eat, or if he ate less than a *kezayit*, he has not fulfilled the obligation of *Kiddush*. He must therefore recite *Kiddush* again in the place where he will eat. (*S”A* 273:3)

their level of obligation is lower than that of adults, they may not recite *Kiddush* on behalf of adult men or women. (*S”A* 271:2)

The Kiddush Cup

The cup used for *Kiddush* must be rinsed — both the interior and exterior — before *Kiddush* if it has remnants of wine or the like. The cup must be large enough to contain a *rebi’it*, (3 oz.) and it must be completely filled for *Kiddush*. (See *S”A* 271:10)

One should raise the cup with both hands as a demonstration of love for the *misvah*. When he begins reciting *Kiddush*, he takes the cup in his right hand. One should not use both hands to support the *Kiddush* cup, as doing so would give the impression that he sees the *misvah* as a burden. (*S”A* 183:4)

One should lift the *Kiddush* cup at least one handbreadth above the table so that everyone at the table can see it. (*S”A* 183:4)

The Hebrew word “*kos*” (cup) has the numerical value of eighty-six — which is also the numerical value of אלהים—God (*Kaf Ha’bayim*, 271:58)

The Wine Used for Kiddush

One may recite *Kiddush* on wine containing sugar, as well as wine that is *mevushal* (that had been brought to a boil). Some, however, are stringent in this regard, and use wine that does not contain sugar and is not *mevushal*. (*S”A* 272:8)

One must ensure not to recite *Kiddush* with a *kos pagum* — a cup from which someone had already drunk. If someone did take a sip from the cup, one can still use it for *Kiddush* by adding to it a little bit of wine or water, from which nobody has drunk. (*S”A* 271:10; 182:6)

Drinking the Wine.

The one who recited *Kiddush* must drink from the *Kiddush* cup the amount of *rob rebi’it* (the majority of *rebi’it* 1.5 oz.), and it must be drunk all at once. A big person, however, must drink a full *rebi’it*. (*S”A* 271:13)

הבדלה

את-שם יהוה אלהיכם אשר-עשה עמכם להפליא ולא-
יבשו עמי לעולם: וירדפתם פי בקרב ישראל אני ואני יהוה
אלהיכם ואין עוד ולא יבשו עמי לעולם: ופרו יי יהוה ישבון
ונבאו ציון פרויה ושמחת עולם על-ראשם עשיון ושמחה
ישנינו ונסו יגזון ואנחה: פי-בשמחה תבאו ונשלום תוכלון
ההרים והגבעות יפאחו לפניכם רנה וקל-עמי השדה
ימחאו-רנה: הנה אל ישועתי אבטח ולא אפחד פי-עמי
וזמרת יה יהוה ויהי-לי לישועה: ושאתם-מים בששון
ממעייני הישועה: ואמרתם פיום הוא הודו ליהוה קראו
בשמו הודיעו בעמים עלילתיו הנפירו פי נשגב שמו: ופרו
יהוה פי מאות עשה מודעת זאת פכל-הארץ: צהלי רני
ישבת ציון פי-גדול בקרבה קדוש ישראל: ואמר פיום
הוא הנה אלהינו זה קנינו לו וישוענו זה יהוה קנינו לו
נגילה ונשמחה פישועתו: פורא נב עפתים שלום | שלום
לרחוק ולקרוב אמר יהוה ורפאתיו: ורוח לבשה את-עמשי
ראש השלישים לך דויד ועמך בן-ישי שלום | שלום לך
ושלום לעזרָה פי עזרה אלהיה ויקבלם דויד ויתנם פראשי
הגדוד:

The following Pasuk is said seven times:

ואמרתם בַּה לְחַי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכָל אֲשֶׁר-לְךָ
שָׁלוֹם:

פְּרוּהַ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיהוָה וְהִיָּה יְהוָה מִבְּטָחוֹ: יְהוָה עַז
לַעֲמוֹ יִתֵּן יְהוָה | יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

ואחר כך יאמר מאה ושלשים פעם אליהו הנביא וזכור לטוב. ויאמר פתיחת אליהו הנביא
ז"ל עד יקום רבי שמעון.

Dedicated by Dr. and Mrs. Ezra M. Cohen

הַבְּדִלָּה

as it is written, "He will receive a blessing from Hashem, and just kindness from the God of his salvation. The Jews had light, joy, happiness and honor. And David was successful in all his ways, and Hashem was with him." So may He be with us (constantly).

(God of Meir answer us. 3x)

By your grace, my masters:

The others respond:

To Life!

Blessed are You Hashem, our God, King of the Universe, Who creates the fruit of the vine.

Blessed are you Hashem, our God, King of the Universe, Who creates aromatic (trees) (herbs) spices.

Blessed are you Hashem, our God, King of the Universe, Who creates the illumination of fire.

Blessed are you Hashem, our God, King of the Universe, Who differentiates between holy and profane, between light and darkness, between Yisrael and the nations, between the Seventh Day and the six days of work. Blessed are you Hashem, Who differentiates between holy and profane.

בְּרַבְרָבִיב, יִשָּׂא בְרָכָה מֵאֵת
יְהוָה, וַיַּדְרֶקָה מֵאֱלֹהֵי יִשְׁעוֹ;
לְיִהוּדִים הִיְתָה אֹרֶחַ וְשִׂמְחָה,
וְשָׁשׂוּ וַיִּקְרְ: וּבְתִיב, וַיְהִי דָוִד
לְכָל-דְּרָכָיו מִשְׂפִּיל, וַיְהוּה
עִמּוֹ, כִּן יְהִיָּה עִמָּנוּ (תְּמִיד):
(אֱלֹהָא דְמֵאִיר עֲנָנוּ: גִּיפ)
סְבָרִי מָרְנָו:

ועונין

לְחַיִּים.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מִלְּךָ הָעוֹלָם, בּוֹרֵא פְרִי הַנֶּפֶס:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מִלְּךָ הָעוֹלָם, בּוֹרֵא מִיְנֵי
(עֲשָׂפִי) (בְּשָׂמִים):

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מִלְּךָ הָעוֹלָם, בּוֹרֵא מֵאִוְרֵי
הָאֵשׁ:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מִלְּךָ הָעוֹלָם, הַמְבַדֵּיל בֵּין
קֹדֶשׁ לְחֹל, וּבֵין אֹר לְחֹשֶׁךְ,
וּבֵין יִשְׂרָאֵל לְעַמִּים, וּבֵין יוֹם
הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי
הַמַּעֲשֶׂה: בְּרוּךְ אַתָּה, יְהוָה,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל:

ברכות הנהנין

Before eating food made from grains (excluding bread):

Blessed are You Hashem, our God, King of the Universe, Who creates various types of nourishment.

Before drinking wine:

Blessed are You Hashem, our God, King of the Universe, Who creates fruit of the vine.

Before eating tree fruits:

Blessed are You Hashem, our God, King of the Universe, Who creates the fruit of the tree.

Before eating fruits or vegetables that grow from the ground:

Blessed are You Hashem, our God, King of the Universe, Who creates the fruit of the earth.

Before eating foods that neither grow on trees nor from the ground, and before drinking beverages (except wine):

Blessed are You Hashem, our God, King of the Universe, by Whose word everything came into being.

Before eating a new fruit or donning a new garment:

Blessed are You Hashem, our God, King of the Universe, Who has kept us alive, and has sustained us, and has brought us to this time.

האוכל מאכל שנעשה מחמשת מיני דגן (חוץ מלחם):

ברוך אתה יהוה, אלהינו מלך העולם, פורא מיני מזונות:

השותה יין:

ברוך אתה יהוה, אלהינו מלך העולם, פורא פרי תנפין:

האוכל פירות האילן:

ברוך אתה יהוה, אלהינו מלך העולם, פורא פרי העץ:

האוכל פירות או ירקות שגידוליהן מן הארץ:

ברוך אתה יהוה, אלהינו מלך העולם, פורא פרי האדמה:

האוכל דברים שאין גידוליהן מן הארץ והשותה משקין (חוץ מייין):

ברוך אתה יהוה, אלהינו מלך העולם, שהכל נהיה בברוך:

האוכל פרי חדשה או לובש מלבוש חדש:

ברוך אתה יהוה, אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה:

מעין שלש

and bring us up into it, and make us rejoice with its rebuilding. And we will bless You for it, in holiness and purity.

וְהַעֲלֵנוּ לְתוֹכָהּ. וְשִׂמְחָנוּ
בְּבִנְיָנָהּ וּבְנִבְרָכָהּ עָלֶיךָ
בְּקִדְשָׁהּ וּבְטָהֳרָהּ.

On Shabbat add: כשבת:

And favor us and strengthen us on this Shabbat day,

וְרָצָה וְהִחַלְצָנוּ בְּיוֹם הַשַּׁבָּת
הַזֶּה.

On Rosh Hodesh add: בראש חודש:

And remember us for goodness on this day of Rosh Hodesh,

וְזָכְרָנוּ לְטוֹבָה בְּיוֹם רֵאשִׁי
(ה) הַחֹדֶשׁ הַזֶּה.

On Rosh Hashanah add: בראש השנה:

And remember us for goodness on this Day of Remembrance,

וְזָכְרָנוּ לְטוֹבָה בְּיוֹם הַזְּכוֹרֹן הַזֶּה.

On Holidays add the following: ביום טוב ובחול-המועד:

And make us happy on this day of
the Festival of Matzot
the Festival of Shabuot
the Festival of Sukkot
of Shemini Hag Atzeret

וְשִׂמְחָנוּ בְּיוֹם
בַּפֶּסַח חַג הַמַּצּוֹת
בַּשְּׁבֻעוֹת חַג הַשְּׁבֻעוֹת
בַּסּוּכוֹת חַג הַסּוּכוֹת
בַּשְּׁמִינִי עֲצֵרַת חַג עֲצֵרַת

Omit the word "Festive" on Hol Hamoed.

on this (Festive) day that is called holy.

הַזֶּה. בְּיוֹם (בְּיוֹ"ט מוֹסִיף טוֹב)
מִקְרָא קֹדֶשׁ הַזֶּה.

For You are good and You do good to all, and we thank You, Hashem, our God, for the land and for the

כִּי אַתָּה טוֹב וְיִמְטִיב לְכָל,
וְנוֹדֶה לְךָ יְיָהוָה אֱלֹהֵינוּ עַל
הָאָרֶץ וְעַל

After food made of grain: על מזונות:

nourishment and for the sustenance. Blessed are You

הַמְחִיָּה וְעַל הַתְּלַפְלָפָהּ. בְּרוּךְ

בְּרַכַּת הַמְּזֻזָּן

He who makes peace in His heights, may He in His mercy, make peace for us and for His entire nation Yisrael, and say, Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא
בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל, וְאָמְרוּ
אָמֵן:

When Zimun was made on a cup of Wine

I will raise a cup of salvation
and call the Name of Hashem.

בּוֹסֵי-יְשׁוּעוֹת אֲשָׂא, וּבְשֵׁם
יְהוָה אֶקְרָא:

By your grace, my masters:

סִבְרֵי מָרְנָן:

The others respond: To Life!

וְעוֹנִין לְחַיִּים.

Blessed are You Hashem, our
God, King of the Universe,
Who creates the fruit of the
vine.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי
הַיַּיִן:

In Honor of Our Parents

Isaac I. and Suzette Sasson

Jake and Felie Kassin

By Their Children

N. Sam and Samantha Sasson

and by Their Grandchildren

Isaac, Susie, Jacob and Felie

בְּרַכַּת הַמִּזְוָה

At a circumcision add: כְּבָרִית מִלָּה:

The Compassionate One, may He bless the master of this house, the father of the child, him and his wife who gave birth, from now and forever.

הַרְחֵמֵן הוּא יְבָרֶךְ אֶת-בַּעַל
הַבַּיִת הַזֶּה, אֶת-אִמֵּי הַבֵּן, הוּא,
וְאִשְׁתּוֹ הַיּוֹלֶדֶת מְעַתָּה וְעַד
עוֹלָם:

The Compassionate One, may He bless the boy that was born; and just as the Holy One Blessed is He, made him worthy to be circumcised, so may He make him worthy to enter into [the study of] Torah, the marriage canopy, the commandments and good deeds. May this be [His] will, and let us say, Amen.

הַרְחֵמֵן הוּא יְבָרֶךְ אֶת-הַיֶּלֶד
הַנּוֹלָד, וּבְשֵׁם שׁוֹפְרוֹ הַקָּדוֹשׁ
קָדוֹךָ הוּא לְמִלָּה, כִּף וְנִפְהוּ
לְכָנִס לַתּוֹרָה וְלַחֻפָּה וְלַמִּצְוֹת
וְלַמַּעֲשִׂים טוֹבִים, וְכֵן יְהִי רָצוֹן,
וְנֹאמַר אָמֵן:

The Compassionate One, may He bless the honorable Sandak and Mohel, and all those who are participating in this mitzvah, them and all that is theirs.

הַרְחֵמֵן הוּא יְבָרֶךְ אֶת-מַעֲלֵת
הַסַּנְדָּק וְהַמּוֹהֵל וְשָׂאֵר
הַמְּשַׁתְּדָּלִים בַּמִּצְוָה, הֵם וְכָל-
אֲשֶׁר לָהֶם:

At a marriage feast add: כְּשִׂמְחַת נִשׂוּאִין:

The Compassionate One, may He bless the groom and bride with male children for His service, blessed be He.

הַרְחֵמֵן הוּא יְבָרֶךְ אֶת-הַחַתָּן
וְהַכַּלָּה בְּבָנִים וְכָרִים לְעִבּוּדְתּוֹ
יְתִבְרַךְ:

The Compassionate One, may He give us life, make us worthy, and bring us closer to the days of the Messiah and to the building of the Bet Hamikdash and the life of the World to Come.

הַרְחֵמֵן הוּא יַתִּיבֵנוּ וְיַנְפִּינוּ
וְיַקְרִיבֵנוּ לְיָמֵי מְשִׁיחַ
וְלְבִנְיַן בַּיִת הַמִּקְדָּשׁ וְלַחַיִּי
הָעוֹלָם הַבָּא:

ברכת המזון

On Shabbat add: כשבת:

The Compassionate One, may He bequeath to us a world that is completely a Shabbat and rest [day] for everlasting life.

הַרְחֵמֵנוּ הוּא יִנְחִילֵנוּ עוֹלָם שְׁפֵלוֹ
שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

On Rosh Hodesh add: בראש חדש:

The Compassionate One, may He renew for us this month with goodness and blessing.

הַרְחֵמֵנוּ הוּא יַחַדְשׁ עָלֵינוּ הַחֹדֶשׁ
הַזֶּה לְטוֹבָה וְלִבְרָכָה:

On Pesah Shavuot and Sukkot add: בפסח שבועות וסוכות:

The Compassionate One, may He cause us to reach other Festivals that are approaching, in peace.

הַרְחֵמֵנוּ הוּא יַגִּיעֵנוּ לְמוֹעֲדִים
אַחֵרִים הַבָּאִים לְקִרְבָּנוּ לְשָׁלוֹם:

On the Festivals add: ליום טוב:

The Compassionate One, may He bequeath to us a day that is completely good.

הַרְחֵמֵנוּ הוּא יִנְחִילֵנוּ יוֹם שְׁפֵלוֹ
טוֹב:

On Rosh Hashanah add: בראש השנה:

The Compassionate One, may He renew for us this year, with goodness and blessing.

הַרְחֵמֵנוּ הוּא יַחַדְשׁ עָלֵינוּ אֶת־
הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה:

On Sukkot add: בסוכות:

The Compassionate One, may He make us worthy to dwell in the Sukkah [made from] the skin of the Leviathan.

הַרְחֵמֵנוּ הוּא יַזְכֵּנוּ לֵישֵׁב בְּסֻכַּת
עוֹרֵי שָׁל לַלְוִיָּתָן:

The Compassionate One, may He bestow upon us an abundance of holiness and purity from the seven exalted holy guests; may their merit be a shield and protection over us.

הַרְחֵמֵנוּ הוּא יִשְׁפִיעַ עָלֵינוּ שְׂפָע
קִדְשָׁה וְטָהֳרָה מִשִּׁבְעַת
אֲשֵׁרֵיהֶן עֲלָאִין קַדִּישִׁין. וְכוּתָם
תְּהֵא מִגֵּן וְצַנָּה עָלֵינוּ:

בְּרַכַּת הַמְּזוּז

One of Yaakov, our Shepherd, the Shepherd of Yisrael, the King Who is good and who does good to all; for each and every day He has done good for us, He does good for us, and He will do good for us; He has rewarded us, He rewards us, and He will forever reward us with grace, kindness, mercy, relief, rescue and all good.

The Compassionate One, may He be praised upon the Throne of His glory.

The Compassionate One, may He be praised in the heavens and upon the earth.

The Compassionate One, may He be praised through us for all generations.

The Compassionate One, may He elevate the pride for His people.

The Compassionate One, may He be glorified through us for all eternity.

The Compassionate One, may He provide our livelihood with honor and without shame, in a permissible way and not in a forbidden manner, in comfort and not in pain.

The Compassionate One, may He grant peace among us.

יְעַקֵּב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל,
הַמְּלֹךְ הַטוֹב וְהַמְּטִיב לְכָל,
אֲשֶׁר לְיוֹם וָיוֹם הוּא הַמְּטִיב
לָנוּ, הוּא מְטִיב לָנוּ, הוּא
יִמְטִיב לָנוּ, הוּא נִמְלֵנוּ, הוּא
נִמְלֵנוּ, הוּא יִמְלֵנוּ לְעַד חַן
וְחֶסֶד וְרַחֲמִים וְרוּחַ וְהַצְלָחָה
וְכָל-טוֹב: (עוֹנִים: אָמֵן)

הַרְחֵמֵן הוּא יִשְׁתַּבַּח עַל-
פְּסָא כְבוֹדוֹ:

הַרְחֵמֵן הוּא יִשְׁתַּבַּח בַּשָּׁמַיִם
וּבְאָרֶץ:

הַרְחֵמֵן הוּא יִשְׁתַּבַּח בָּנוּ
לְדוֹר וָדוֹרִים:

הַרְחֵמֵן הוּא קָרַן לְעַמּוֹ יְרִים:

הַרְחֵמֵן הוּא יִתְפָּאֵר בָּנוּ
לְנֶצַח נְעָחִים:

הַרְחֵמֵן הוּא יִפְרֵנְסֵנוּ בְּכְבוֹד
וְלֹא בְבוּז, בְּהִתֵּר וְלֹא
בְּאִסוּר, בְּנִחַת וְלֹא בְצַעַר:

הַרְחֵמֵן הוּא יִתֵּן שְׁלוֹם
פְּיִנְיָנוּ:

בְּרַכַּת הַמִּזְוֵן

be considered, and be remembered: Our remembrance, and the remembrance of our forefathers, the remembrance of Yerushalayim, Your City, and the remembrance of Messiah the son of David, Your servant, and the remembrance of your entire nation, the House of Israel before You; for deliverance, for goodness, for grace, for kindness, and for mercy, for good life and for peace,

וַיִּפְקֹד וַיִּזְכֹּר וַיִּזְכְּרֵנוּ וַיִּזְכְּרוּן
אֲבוֹתֵינוּ, וַזְכְּרוּן יְרוּשָׁלַיִם עִירָךְ,
וַזְכְּרוּן מְשִׁיחַ בְּנֵי-דָוִד עַבְדְּךָ,
וַזְכְּרוּן כָּל-עַמּוּךָ בֵּית יִשְׂרָאֵל,
לְפָנֶיךָ, לְפִלִיטָה, לְטוֹבָה, לְחַן,
לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם,

On Rosh Hodesh: בראש חדש:

on this day of Rosh Hodesh

בְּיוֹם רֵאשׁ (ה) חֹדֶשׁ הַחֹה,

On Pesah: בפסח:

on this day of the Festival of Matzot, on this (Festive*) day that is called holy

בְּיוֹם חַג הַמַּצּוֹת הַחֹה, בְּיוֹם
(טוֹב) מִקְרָא קֹדֶשׁ הַחֹה.

On Shabuot: בשבועות:

on this day of the Festival of Shabuot, on this Festive day that is called holy

בְּיוֹם חַג הַשְּׁבֻעוֹת הַחֹה, בְּיוֹם
טוֹב מִקְרָא קֹדֶשׁ הַחֹה.

On Rosh Hashanah: בראש השנה:

on this day of Remembrance, on this Festive day that is called holy

בְּיוֹם הַזִּכְרוֹן הַחֹה, בְּיוֹם טוֹב
מִקְרָא קֹדֶשׁ הַחֹה.

On Sukkot: בסוכות:

on this day of the Festival of Sukkot, on this (Festive*) day that is called holy

בְּיוֹם חַג הַסּוּכּוֹת הַחֹה, בְּיוֹם
(טוֹב) מִקְרָא קֹדֶשׁ הַחֹה.

On Shemini Atzeret: בשמיני עצרת וש"ת:

on this day of Shemini Hag Atzeret, on this Festive day that is called holy

בְּיוֹם שְׁמִינִי חַג עֲצֵרֶת הַחֹה,
בְּיוֹם טוֹב מִקְרָא קֹדֶשׁ הַחֹה.

* Omit the word "Festive" on Hol Hamoed.

And for all this [i.e., all the gifts enumerated above], we thank You, Hashem our God, and bless Your Name, as it is stated, "You shall eat and be satisfied, and you should bless Hashem, your God, for the good land that He gave you." Blessed are You Hashem, for the land and for the nourishment.

וְעַל הַכֹּל, יְהוָה אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אֶת־שִׁמְךָ, בְּאִמּוֹר, וְאָכַלְתָּ
וְשָׂבַעְתָּ, וּבִרְבֵּת אֶת־יְהוָה
אֱלֹהֶיךָ עַל־הָאָרֶץ הַטּוֹבָה
אֲשֶׁר נָתַתְּ לָךְ. בָּרוּךְ אַתָּה
יְהוָה, עַל הָאָרֶץ וְעַל הַמְּזוֹן:

In this *berachah*, we pray that Hashem will have compassion on the city of Jerusalem and on the Temple. This *berachah* was instituted by the kings David and Shelomoh.

Have mercy, Hashem our God, upon us and upon Yisrael your nation, and upon Yerushalyim Your City, upon Mount Tzion the dwelling place of Your glory, upon Your Temple, upon Your Abode, upon Your Sanctuary, and upon the great and holy House over which Your Name is called. Our Father, tend us, nourish us, support us, sustain us, relieve us, and relieve us speedily from all our troubles. And please do not make us needful, Hashem, our God, of the gifts of mankind nor of their loans, but only of Your hand which is full, generous, rich and open. May it be Your will, that we not be ashamed in this world nor humiliated in the World to Come.

רַחֵם יְהוָה אֱלֹהֵינוּ, עָלֵינוּ,
וְעַל יִשְׂרָאֵל עַמֶּךָ, וְעַל־
יְרוּשָׁלַיִם עִירְךָ, וְעַל הַר צִיּוֹן
מִשְׁכַּן כְּבוֹדְךָ, וְעַל הַיְכָלְךָ,
וְעַל מְעוֹנֶךָ, וְעַל דְּבִירְךָ, וְעַל
הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו. אָבִינוּ,
רַעֲנוּ, זִנְנֵנו, פָּרַנְסֵנוּ, כִּלְפָלְנוּ,
הַרְוִיחֵנוּ, הַרְוּחֵלְנוּ מִהַרָּה
מִכָּל־צָרוֹתֵינוּ: וְנָא אֵל־
תַּצְרִיכֵנוּ יְהוָה אֱלֹהֵינוּ, לַיְדֵי
מִתְנוֹת בָּשָׂר וָדָם, וְלֹא לַיְדֵי
הַלּוֹאֲתָם, אֲלֵא לַיְדֵךָ הַמְּלֵאָה
וְהַרְחֲבָהּ, הַעֲשִׂירָה וְהַפְתִּיחָהּ.
יְהִי רָצוֹן שְׂלֵא יִבּוֹשׁ כְּעוֹלָם
הַזֶּה, וְלֹא נִפְלֵם לְעוֹלָם הַבָּא,

ברכת המזון

In this *berachah* we give thanks to Hashem for giving us Eretz Yisrael. Yehoshua instituted this *berachah* when Benei Yisrael entered the Land of Israel.

We thank You, Hashem, our God: For You have given as an inheritance to our forefathers, a land that is desirable, good and spacious; [We also thank You] for the Covenant and Torah, life and food; for taking us out of the land of Egypt, and redeeming us from the house of slavery;

And for Your covenant that You sealed in our flesh [i.e., Brit Milah]; And for Your Torah that you have taught us, and for the decrees that You desire, which You have made known to us; and for life and food with which You feed and sustain us.

נִזְכָּר לְךָ יְיָהוָה אֱלֹהֵינוּ, עַל
שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ
חֲמֻדָּה טוֹבָה וְרַחֲבָה, פְּרִיַת
וְתוֹרָה, חַיִּים וּמְזוֹן, עַל
שֶׁהוֹצַאתָנוּ מֵאֶרֶץ מִצְרַיִם
וּפְדִיתָנוּ מִבֵּית עַבָדִים,

וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ
בְּבָשָׂרֵנוּ, וְעַל תּוֹרַתְךָ
שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֵּי רְצוֹנְךָ
שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים וּמְזוֹן
שֶׁאָתַתָּה זֶן וּמִפְרִיָם אוֹתָנוּ.

בְּרַכַּת הַמְּזֻזָּן

If three men or more ate together *Zimun* is recited. See pages 57–58 for details.

The leader says: המברך אומר:

Allow us and we will bless the Exalted Holy King. **הב לָּנוּ וְנִבְרַךְ לְמִלְכָּא עֲלֵאָה קַדִּישָׁא.**

The others answer: ועונין:

[With permission of] Heaven. **שָׁמַיִם.**

The leader continues: המברך אומר:

With the permission of the Exalted Holy King, **בְּרִשׁוּת מִלְכָּא עֲלֵאָה קַדִּישָׁא.**

On Shabbat add: בשבת:

And with the permission of the Shabbat Queen, **וּבְרִשׁוּת שַׁבָּת מַלְכֵּתָא.**

And with your permission. **וּבְרִשׁוּתְכֶם.**

Let us bless [Him] (with ten men add: Our God) of Whose [bounty] we have eaten. **נְבָרְךָ (בעשרה: אֱלֹהֵינוּ) * שְׂאֵבְלָנוּ מִשְׁלוֹ:**

They answer: ועונין:

Blessed is [He] (with ten men add: Our God) of Whose [bounty] we have eaten and through Whose goodness we live. **בָּרוּךְ (בעשרה: אֱלֹהֵינוּ) * שְׂאֵבְלָנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵינּוּ:**

The leader repeats: וחזור המברך:

Blessed is [He] (with ten men add: Our God) of Whose [bounty] we have eaten and through Whose goodness we live. **בָּרוּךְ (בעשרה: אֱלֹהֵינוּ) * שְׂאֵבְלָנוּ מִשְׁלוֹ וּבְטוּבוֹ חֵינּוּ:**

* If a *Hattan* and *Kallah* are present, add **בְּמַעוֹנוּ** *בְּמַעוֹנוּ*.

בְּרַכַּת הַמִּזוּן

After eating a minimum of 1 oz. of bread, one is required to recite *Birkat Hamazon*. The obligation of *Birkat Hamazon* applies to both men and women. For more details refer to pages 59–63.

For the chief musician, a Psalm with instrumental music, a song.

לְמַנְצַח פְּנִינֵי מִזְמוֹר שִׁיר:

May God favor us and bless us; may He shine His countenance among us, forever.

אֱלֹהִים יִחַנְנוּ וְיִבְרַכְנוּ, יָאֵר פְּנֵינוּ אֶתְנֵנוּ סֵלָה:

[In order to] to make Your way [of kindness to Your nation] known to the world, and Your salvation [to our people] to all nations.

לְדַעַת פְּאָרְצֵי דְרַכְךָ, בְּכָל-גּוֹיִם יִשְׁוּעָתְךָ:

[Then] the nations will acknowledge You, God; all the nations will acknowledge You.

יִזְדוּף עַמִּים אֱלֹהִים, יִזְדוּף עַמִּים כָּלָם:

The nations will rejoice and sing because You will judge the nations fairly, and You will guide the nations upon the earth, forever.

יִשְׂמְחוּ וְיִרְנְנוּ לְאֻמִּים, בִּי-תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וְלְאֻמִּים פְּאָרְצֵי תִנְחֵם סֵלָה:

The nations will acknowledge You, God, all the nations will acknowledge You.

יִזְדוּף עַמִּים אֱלֹהִים, יִזְדוּף עַמִּים כָּלָם:

The earth will give forth its produce, may God our God bless us.

אֶרֶץ נְתַנָּה יְכוּלָהּ, יִבְרַכְנוּ אֱלֹהִים אֱלֹהֵינוּ:

May God bless us, and may [all people from] all ends of the earth fear Him.

יִבְרַכְנוּ אֱלֹהִים, וְיִירָאוּ אוֹתוֹ כָּל-אֶפְסֵי-אֶרֶץ:

פזמונים

Upon washing hands before eating bread we recite the following *berachah*.
For more details refer to pages 54–55.

Blessed are You, Hashem, our God, King of the Universe, Who has sanctified us with His commandments, and has commanded us regarding the washing of the hands.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת
יָדַיִם:

Before eating bread recite the following:

The eyes of all look hopefully to You, and You give them their food at its proper time. You open Your hand and satisfy every living thing with its wants. Blessed is He Who sanctifies the Shabbat and Yisrael.

עֵינֵי כָל יִשְׂרָאֵל יֹשְׁבֵי אֶרֶץ
נֹתְנֵי לֶחֶם אֶת-אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת-יָדְךָ, וּמְשַׂבֵּעַ
לְכָל-חַי רֶצֶוֹן: בָּרוּךְ מְקַדֵּשׁ
הַשַּׁבָּת וְיִשְׂרָאֵל:

Blessed are You, Hashem, our God, King of the Universe, Who brings forth Bread from the earth.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לֶחֶם
מִן הָאָרֶץ:

It is customary for parents to bless their sons
on Shabbat after Kiddush

ברכה לילדים

יְשִׁימְךָ אֱלֹהִים
כְּאֶפְרַיִם וּמְנַשֶּׁה

עֲלֶיךָ יי וְיִשְׁמְרֶיךָ
יְיָ פְּנֵי אֲבִיךָ וְיִחַנְךָ
יְיָ פְּנֵי אֲבִיךָ וְיִשְׁמְרֶיךָ שְׁלוֹמִים

MAY HASHEM MAKE YOU
LIKE EPHRAIM
AND MENASHE

MAY HASHEM BLESS YOU
AND SAFEGUARD YOU.

MAY HASHEM ILLUMINATE
HIS COUNTENANCE TO YOU AND BE
GRACIOUS TO YOU.

MAY HASHEM LIFT HIS
COUNTENANCE TO YOU AND
GRANT YOU PEACE.

ויברכהו
יְיָ

ויברכהו
יְיָ

In Honor of our Beautiful Children

May Hashem guide and bless them to continue our legacy of our forefathers.

Soli and Sheryl Mizrahi

קידוש ליום שבת

Kiddush for the day is recited when seated. For more details refer to pages 49–53.

A psalm by David: Hashem is my shepherd, I shall not lack. In lush meadows He lays me down; beside tranquil waters He leads me. He restores my soul; He leads me on paths of righteousness, for the sake of His Name. Even when I walk in the valley of death, I will not fear evil, for You are with me. Your rod and Your staff shall comfort me. You prepare a table before me in the presence of my enemies. You anointed my head with oil, my cup overflows. May only goodness and kindness pursue me all the days of my life; and may I dwell in the House of Hashem for the length of days.

If you restrain because of Shabbat your feet, [and refrain] from doing your personal needs on My holy day, and if you declare Shabbat “a delight,” holy to Hashem, honored; and you honor it by not attending to your own affairs, from seeking your personal needs, or from discussing [forbidden] matters. Then you will be granted pleasure with

מִזְמוֹר לְדָוִד, יְהוָה רֹעִי לֹא
אֲחָסֵר: בְּנֵאֲוֹת דְּשֵׁא יִרְבִּיצֵנִי,
עַל-מֵי מְנַחֹת יִנְהַלֵּנִי: נַפְשִׁי
יִשׁוּבָב, יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק
לְמַעַן שְׁמוֹ: נִם כִּי-אֱלֹהִי בְּגִיָּא
צַלְמוֹת, לֹא-אֵירָא רָע כִּי-
אִתָּה עִמָּדִי, שְׁבִמָּה וּמִשְׁעֲנִתֶךָ
הַמָּה יִנְחַמֵּנִי: תַּעֲרֹךְ
לְפָנַי שֶׁלְחָן נֹגֵד צִדְדֵי, דְשִׁנְתָּ
בְשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:
אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל-
יְמֵי חַיָּי, וְשִׁבְתִּי בְּבֵית-יְהוָה
לְאֶרֶךְ יָמִים:

אִם-תִּשְׁיֵב מִשַּׁבַּת רַגְלֶךָ,
עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קִדְשִׁי,
וְקִרְאתָ לַשַּׁבַּת עֲנָג לְקִדּוּשׁ
יְהוָה מְכַבֵּד, וְכִבְדִּיתוּ
מַעֲשׂוֹת דְרָכֶיךָ מִמִּצְוֹא
חֲפָצֶךָ וְדַבֵּר דְבָר: אִז תִּתְעַנֵּג

קידוש ליל שבת

Kiddush on Friday evening is an obligation from the Torah, as it states, "Remember the Shabbat day to sanctify it," meaning, remember Shabbat by mentioning praise and reciting *Kiddush*. *Kiddush* is made over a cup that contains a minimum of a *revi'it* (3 oz.) of wine or grape juice. One must drink from the *Kiddush* cup a minimum of 1.5 oz. For more details refer to pages 49–53.

The sixth day:

יום הששי:

Thus were finished the heaven and earth and all their components.

וַיִּבְלֹוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-
צְבָאָם:

God finished on the Seventh Day His work that He had done; and He abstained on the Seventh Day from all His work that He had done.

וַיִּבְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ, אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכֹל-
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

God blessed the Seventh Day and [He] sanctified it, because on it He abstained from all His work which God had created [that it continue] to function.

וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, בִּי בּו-
שָׁבֹת מְכֹל-מְלַאכְתּוֹ, אֲשֶׁר-
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

By your grace, my masters:

סְבָרֵי מְרַנְנֵי:

The others respond: ועונין

To Life! לְחַיִּים.

Blessed are You Hashem, our God, King of the Universe, Who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מְלֹךְ הָעוֹלָם, בּוֹרֵא פְרֵי
הַגֶּפֶן:

אזמר בשבחין

Let us fashion crowns for them with the precious words [of Kiddush], whose seventy crowns [i.e., words] exceed those of fifty [words of the Patriarchal blessings].

May the *Shechinah* be crowned as with six hallot on each side, may our table be bound to two letters *vav* [= twelve], and the secrets [in the Beit Hamikdash of above].

(Shabbat suspends and relinquishes the distant evil, angels of destruction, and all types of captives.)

May it be the will of the Ancient One, the Holiest One of all holies, the Hidden One of all hidden, the One most concealed of all, that there flow exalted dew from Him to fill the head of the *Ze'er Anpin*, and to shower the sacred *Hakal Tappuhin* with shining countenance, with favor and with joy for all. And may there flow from the Ancient One, the Holiest One of all holies, the Hidden One of all hidden, the One most concealed of all,

נְעַבְדָּ לְהוֹן כְּתָרִין, בְּמַלְיָן
יְקִירִין, בְּשִׁבְעִין עֲשׂוּרִין,
דְּעַל נְפִי חֲמִשִּׁין:

שְׂכִינְתָא תַתְּעַפָּר, בְּשִׁית
נְהִמִי לְסָפֵר, בְּוִיז תַתְּקָפֵר,
וִזְנִין דְּכְנִישִׁין:

(שְׂבִיתִין וְשְׂבִיקִין, מְסֹאֲבִין
דְּרַחֲקִין, חֲבִילִין דְּמַעֲיָקִין,
וְכָל זִינֵי חַרְשִׁין):

וִיְהִי רַעְוָא מִן קַדָּם עֲתִיקָא
קַדִּישָׁא דְכָל קַדִּישִׁין, טְמוּרָא
דְכָל טְמוּרִין, סְתִימָא דְכָלְא,
דִּיתְמַשְׁדָּה טַלָּא עֲלָאָה מְנַה,
לְמַלְאָה רִישָׁה דְזַעִיר אֲנָפִין,
וְלַהֲטִיל לְחַקֵּל תַּפּוּחִין
קַדִּישִׁין בְּנִהֲרוּ דְאֲנָפִין,
בְּרַעְוָא וּבְחַדוּתָא דְכָלְא.
וִיתְמַשְׁדָּה מִן קַדָּם עֲתִיקָא
קַדִּישָׁא דְכָל קַדִּישִׁין, טְמוּרָא
דְכָל טְמוּרִין, סְתִימָא דְכָלְא.

אזמר בשבתין

[Three preceding days] to her right, and [three succeeding days] to the left, and with the [Shabbat] bride in between, adorned with jewelry, [beautiful] robes and clothing.

Her Master [the *Shechinah*] embraces her [Yisrael], and in His unifying with her, grants her serenity, thus crushing all the [spiritual] accusers.

Screaming and anguish are nullified and suspended, but [for Yisrael], a new face, [*Neshama Yetera*] spirit and soul.

Much joy [comes on Shabbat], a double measure of rejoicing [as on weekdays], enveloping his soul with brilliant light and abundant blessings.

Draw near close friends, and prepare [for Shabbat], and have many types of delicacies fish and fowl.

Thereby creating souls, and new spirits [*Neshama Yetera*], to achieve the thirty-two pathways of wisdom, and the three sections of the Torah [Tanach].

יְמִינָא וּשְׂמָאלָא, וּבִינְיָהּ
בְּלָהּ, בְּקָשׁוּטִין אִזְלָא, וּמְאֵנִין
וּלְבוּשִׁין:

יְחַבֵּק לָהּ בְּעָלְהּ, וּבִיסוּדָא
דִּילָהּ, דְּעָבִיד נִיחָא לָהּ, יְהֵא
כְּתִישׁ כְּתִישִׁין:

צְנֻחִין אַף עֲקָתִין, כְּטִילִין
וּשְׂבִיתִין, בְּרַם אֲנָפִין חֲדָתִין,
וְרוּחִין עִם נַפְשִׁין:

חֲדוּ סְגֵי יִיתֵי, וְעַל חֲדָא
חֲדָתֵי, נְהוּרָא לָהּ יִכְמֵי,
וּבְרַכּוּן דְּנַפְשִׁין:

קְרִיבוּ שׁוֹשְׁבֵינִין, עֲבִידוּ
תְּקוּנִין, לְאַפְשָׁא זִיגִין, וְנוּגִין
עִם רַחֲשִׁין:

לְמַעַבְדַּ נְשָׁמָתִין, וְרוּחִין
חֲדָתִין, בְּחֲדָתִין וּבְחֲלָתִין,
וּבְחֲלָתָא שְׂבָשִׁין:

אשת חיל

Strength and beauty are her clothing, and she joyfully awaits the very last day.

עֲזוֹז וְיָדָר לְבוּשָׁהּ, וְתִשְׁחַק
לְיוֹם אַחֲרוֹן:

She opens her mouth with wisdom, and the teaching of kindness is upon her tongue.

פִּיהָ פִּתְחָה בְּחָכְמָה, וְתוֹרַת־
חֶסֶד עַל־לְשׁוֹנָה:

She keeps watch over the ways of her household, and she does not eat the bread of laziness.

צוּפֶיהָ הִלִּיכוֹת בֵּיתָהּ, וְלֶחֶם
עֲצָלוֹת לֹא תֹאכַל:

Her children rise and praise her, her husband, he [too] praises her, [saying]:

קָמוּ בְנֵיהָ וַיִּבְרְכוּהָ, בְּעֵלָהּ
וַיְהַלְלָהּ:

“Many women have done virtuously, but you have excelled over them all.”

רַבּוֹת בָּנוֹת עָשׂוּ חֵיל, וְאַתָּה
עָלִית עַל־כֻּלָּנָה:

Charm is false and beauty is vain; a woman who is God fearing, brings praise upon herself.

שֶׁקֶר חֲמֵן וְהַבֵּל חֵיפִי, אִשָּׁה
יִרְאַת־יְהוָה הִיא תִתְהַלֵּל:

Give her the fruit of her hands, and let her own deeds praise her at the gates.

תִּנְנוּ־לָהּ מִפְּרֵי יָדֶיהָ, וַיְהַלְלוּהָ
בְּשַׁעְרִים מַעֲשֵׂיהָ:

*Dedicated in Honor of
Laurie Sasson
From Her Husband*

אשת חיל

According to some commentators, the following chapter "Eshet Hayil" is allegorical, and is interpreted as a reference to Shabbat, the Divine Presence and the Torah.

A virtuous woman, who can find? Far beyond pearls is her value.

אֵשֶׁת-חַיִּיל מִי יִמָּצֵא, וְרַחֵק
מִפְּנִינִים מְכָרָהּ:

Her husband's heart trusts her, and he lacks no fortune.

בְּטַח בָּהּ לֵב בַּעֲלָהּ, וְשָׁלָל
לֹא יִחְסֹר:

She does him good, but no harm, all the days of her life.

וְנִמְלְתָהּ טוֹב וְלֹא-רָע, כֹּל
יְמֵי חַיֶּיהָ:

She seeks wool and flax, and works willingly with her hands.

דֹּרְשָׁה צֹמֶר וּפְשִׁתִּים, וְתַעֲשֶׂה
בְּחֶפְזָן כִּפְיָהּ:

She is like a merchant's ships; bringing her sustenance from afar.

הִי תַה כַּאֲנִיּוֹת סוֹחֵר, מִמְּרָחֵק
תָּבִיא לְחֻמָּהּ:

She rises while it is yet night, and gives food to her household, and a portion to her maidens.

וְתָקָם בְּעוֹד לַיְלָה וְתַתֵּן מִטְּרַף
לְבֵיתָהּ, וְחֶק לְנַעֲרֹתֶיהָ:

She considers a field and buys it, from the fruit of her handiwork, she plants a vineyard.

וּמָמָה שָׂדֵה וְתַקְחָהּ, מִפְּרִי
כִּפְיָהּ נִטְעָה כֶּרֶם:



שלום עליכם

The following is a greeting to the two angels who escort each Jew to his home on Shabbat eve. It is based on the Gemara in Masechet Shabbat (119b) which states that two angels, one good and one evil, accompany a person from the synagogue to his home. If upon arriving home he finds a kindled lamp, a set table, and a bed covered with a spread, the good angel wishes him, "May it be the will [of Hashem] that it also be so the next Shabbat." The evil angel unwillingly responds, "Amen." But if not, the evil angel exclaims, "May it be the will [of Hashem] that it also be so the next Shabbat."

The good angel unwillingly responds, "Amen."

Recite each of the following five stanzas three times

Peace to you, ministering angels, angels of the Exalted One, (sent by) the King, Who reigns over kings, the Holy One, Blessed Is He. (3x)

שְׁלוֹם עֲלֵיכֶם, מְלָאכֵי
הַשָּׁרָת, מְלָאכֵי עֲלִיּוֹן,
(מ) מְלָךְ מְלָכֵי הַמְּלָכִים
תְּקַדֹּשׁ בְּרוּךְ הוּא: ג"פ

May your coming be in peace, angels of peace, angels of the Exalted One, (sent by) the King, Who reigns over kings, the Holy One, Blessed Is He. (3x)

בּוֹאֵכֶם לְשָׁלוֹם, מְלָאכֵי
הַשָּׁלוֹם, מְלָאכֵי עֲלִיּוֹן,
(מ) מְלָךְ מְלָכֵי הַמְּלָכִים
תְּקַדֹּשׁ בְּרוּךְ הוּא: ג"פ

Bless me with peace, angels of peace, angels of the Exalted One, (sent by) the King, Who reigns over kings, the Holy One, Blessed Is He. (3x)

בְּרַבּוֹנֵי לְשָׁלוֹם, מְלָאכֵי
הַשָּׁלוֹם, מְלָאכֵי עֲלִיּוֹן,
(מ) מְלָךְ מְלָכֵי הַמְּלָכִים
תְּקַדֹּשׁ בְּרוּךְ הוּא: ג"פ

הדלקת נרות

When lighting candles Friday evening (18 minutes before sunset), recite the following *Berachah*:

Blessed are You Hashem, our God, King of the Universe, Who sanctified us with His commandments, and has commanded us to kindle the light of Shabbat.

בְּרוּךְ אַתָּה יְיָ הַקָּדוֹם, אֱלֹהֵינוּ
מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת:

When lighting candles for YomTob recite the following *Berachah*

Blessed are You Hashem, our God, King of the Universe, Who sanctified us with His commandments, and has commanded us to kindle the light of (Shabbat and) Yom Tob.

בְּרוּךְ אַתָּה יְיָ הַקָּדוֹם, אֱלֹהֵינוּ
מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְ) יוֹם טוֹב:

The Syrian community (and others) recite the *Berachah* for candle lighting, on the eve of Yom Kippur.

Blessed are You Hashem, our God, King of the Universe, Who sanctified us with His commandments, and has commanded us to kindle the light of (Shabbat and) Yom Kippur.

בְּרוּךְ אַתָּה, יְיָ הַקָּדוֹם, אֱלֹהֵינוּ
מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְ) יוֹם הַכִּיפּוּרִים:

הדלקת נרות

תפלה בשעת נתינת השמן בנר שבת

(מס' חסד לאלפים ממוחבר פלא יועץ)

A prayer said by the husband,
when preparing the Shabbat Candles.

לשם יחוד קודשא בריך הוא ושכנתיה הריני נותן שמן לנר
לכבוד שבת לעשות נחת רוח ליוצרנו ולתקן הדברים
בשורשם במקום עליון. ויהי נועם אדני אלהינו עלינו
ומעשה ידינו כוננה עלינו ומעשה ידינו כוננהו. ויהי רצון
מלפניך שתעלה עלינו כאילו כיוונו בכל הכונות הראויות
לבוין ובכח סגולת מצות הדלקת נרות שבת קודש תזכנו
לנו ולזרענו לנר מצוה ותורה אור. ויאירו ויושלמו רמ"ח
אברי נפש רוח נשמה. ותזכנו שנהיה אנחנו ובנינו וחתנינו
ונכדינו וכל יוצאי חלצינו מאירים בתורה ובמצות וברכנו
אבינו כולנו כאחד באור פניך. כי עמך מקור חיים באורך
נראה אור. כי אתה תאיר נרי ה' אלהי יגיה חשכי. וזכנו
לקיים מקרא שכתוב בכל עת יהיו בגדיך לבנים ושמן על
ראשך אל יחסר. ויקויים בנו מה שכתוב טוב שם משמן
טוב ויום המות מיום הולדו. ותמהר ותחיש לגאלנו ותבנה
בית מקדשינו ותפארתינו. ושם גדליק המנורה על ידי
כהניך הקדושים. יהיו לרצון אמרי פי והגיון לבי לפניך ה'
צורי וגואלי.

*Dedicated in Honor of
Cookie Safdieh
From Her Husband Rennie*

The Shaare Rahamim Birkon

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Congregation Shaare Rahamim

Congregation Shaare Rahamim, a thriving center of Jewish study and practice in accordance with the Sephardic tradition, works on many different levels to disseminate Torah and raise the standards of knowledge and observance among Jews far and wide.

The synagogue itself, home to worshippers who attend the daily, Shabbat and festival services, hosts an extensive adult education program offering a variety of challenging classes on a wide range of topics – including Humash, Halachah, and Hashkafah – for students of every level. The study programs, held separately for men and women, feature intellectually stimulating learning in a warm, inviting atmosphere, combining to provide the perfect Torah experience. A variety of youth programs, including informal activities as well as supplemental Torah study sessions, allow children of all ages the opportunity to bond socially while at the same time growing spiritually.

The congregation's new and fast-growing Yeshivah High School combines a nurturing Torah environment with rigorous academic standards in both Jewish and general studies. Its professional, devoted faculty and administration are committed to inspiring the young men of our community with the beauty and splendor of our tradition, while providing a complete, well-rounded education, including comprehensive preparation for the Regents exams.

Shaare Rahamim's publication series, several volumes of which have become standard textbooks in congregations, educational programs, and schools across the country, continues to expand, covering a range of relevant and important topics of Jewish interest. From the festivals to Shabbat candles, these texts present both in-depth analysis as well as step-by-step guidelines for proper observance of the given mitzvah.

We invite you to join the Shaare Rahamim family and take part in any of its numerous exciting programs. The congregation is situated at 1244 East 7th Street, and the office can be reached at 718-951-6226.

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The Shaare Rahamim

Birkon

*Kiddush & Birkat Hamazon with
English Translation and
Sephardic Pizmonim*



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