

Treasure of Shabbat: An Illuminated Guide to the Shabbat Table Experience

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TREASURE OF SHABBAT

An Illuminated Guide to
the Shabbat Table Experience

Finding Meaning
and Inspiration through
Shabbat Celebration at Home

Jonathan G. Bressel

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FOREWORD

תניא זכ"ו אמר לו הקדוש ברוך הוא למשה משה מתנה טובה יש לי בבית גנזי ושבת שמה ואני מבקש ליתנה לישראל לך והודיע אותם.

Chazal told us that when Moshe Rabbeinu received the Torah on Mount Sinai Hashem told him, "I have a wonderful present in my store house to give and it is called Shabbat. I wish to give it to the Jewish People. Go and inform them of this gift." The Shabbat experience has uplifted the lives of the Jewish People and has been the single most defining event in the Jew's life. Unfortunately, the pressures of modern life have eliminated the Shabbat from the lives of many Jews or have pushed the Shabbat into a peripheral part of their lives.

Rabbi Jonathan Bressel has produced a wonderful work, *Treasure of Shabbat: An Illuminated Guide to the Shabbat Table Experience*. In this book, he gives a detailed step by step guide how to experience Shabbat and fulfill all of its mandates. This provides the novice with all the information needed to enjoy and experience the beauty of Shabbat. It is a wonderful tool for people involved in education to explain and guide a newcomer to Shabbat.

This book is highly recommended to all who want to learn or teach about the fundamentals of the Shabbat experience. It will become an indispensable tool to all who are involved in education.

Rabbi Moshe Meiselman
Rosh HaYeshiva
Yeshivas Toras Moshe

PREFACE

In 1995, Rabbi Leib Kelemen and his wife, Chana, arranged for a group of English speaking residents of Har Nof, Jerusalem to be Shabbat hosts for a few dozen students visiting Israel on a short trip from the United States. My wife, Deana, and I were fortunate to host students for that inspiring Shabbat, which included meals and lodging with families and ice cream parties with speakers. Upon Rabbi Kelemen's suggestion, my wife and I later took over the project, which hosted hundreds of such students over the next few years.

As we and our friends hosted the students, most of them having little or no experience with formal Jewish practice, we soon became aware of a missing tool. A guest wants to understand what is happening. When that guest has minimal knowledge of Hebrew, blessings, and Shabbat, keeping the guest informed and educated can be challenging. We needed something written, something that we could place next to each guest, a guide that would explain the often bewildering set of behaviors seen at the Shabbat table.

Discussing this with my father, Dr. Charles Bressel, I learned from him the key requirement: such a guide has to be step-by-step, like basic computer guides for the uninitiated. I searched the book market and I found a few possibilities, but none of them matched what I saw in my mind's eye.

Being young and idealistic, I undertook writing such a guide to the Shabbat Table in my spare time, expecting it to take about three months to complete. As I began, I became increasingly aware of how little I knew about the Shabbat Table itself and about book publishing in general. The more I researched, the more research I realized I needed to do, with no end in sight.

Those original three months turned into nearly twenty years. There were times when it was full time, times when it was part time, and times when it was dormant, but I never let it go entirely.

Finally, it is as complete as I am willing to make it. I can no longer hold back this material.

I humbly ask the reader for comments and corrections.

Jonathan G. Bressel
Jerusalem 2016

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Many people contributed profoundly to this work, for which help I am grateful. Acknowledgment order is mostly alphabetical. Determination of title between *Rabbi* and *Mr.* is clear at the extremes and cloudy in the middle. I beg for forgiveness.

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Rabbi Yirmiyahu Cowan made the marvelous suggestion of including stories. He also led to Rabbi Shmuel Kurtz who helped with the title.

My sister, Rachel Eisen, widened the horizon by suggesting using not only Shabbat iconography, but also pictures of the grandeur of nature.

Rabbi Doron Kornbluth was my publishing confidant from the start. He advised on many aspects of the project, sharing the highs and the lows of the lot of the aspiring author. He gave a particularly thorough and scathing manuscript critique, a list of comments that I spent weeks trying to accommodate. Doron's wife, Sarah Tikvah, advised on design, and introduced me to her parents, Mr. and Mrs. Jack & Joy Siegel, both graphic design professionals, who shared freely of their design wisdom. They patiently and gently knocked down my amateurish, fledgling designs, forcing me to seek a proper education in design.

My brother-in-law, Dr. Nosson Goldfarb, provided photographs he took of his beautiful home. Mr. Laib Kaplan spent an afternoon with me, photographing a circumcision chair. Mr. Moshe Lewin photographed tefillin with me. Ms. Jacklyn Ryrice provided photographs she took of challah baked in her Scottish kitchen.

Mr. Tom Steinberg and Mr. Pinchas Wagner donated financially at the beginning.

Beis Yechiel, Bnei Torah, Bnei Yeshivos (Telestone), Chabad Jerusalem, Givas Pinchas, Hahar Hatov (Rabbi Gershon Kitsis), Hebrewbooks.org, Imrei Shefer, Jewish National Library, Magen Avot Library (Mrs. Esther Hoffman), Ohr Hatsafun, Otzar Hasefarim, Tefilas Chana (Rabbi Tzvi Vindish), Yechave Daat, and Yeshivas Toras Moshe provided use of their scholarly collections.

My Rosh Yeshiva, Rabbi Moshe Meiselman, critiqued manuscripts, advised on publishing, and answered the questions of Jewish law that surround such a project. In addition, he graced the book by writing its foreword.

My siblings and brothers and sisters-in-law, Mr. and Mrs. Andrew & Rachel Eisen, Dr. and Mrs. Nosson & Libby Goldfarb, Mr. and Mrs. Daniel & Tanya Bressel, Mr. and Mrs. Benjamin & Alana Bressel, Mr. Raphael Bressel, Mr. and Mrs. Lee & Bonnie Hirsch, and Mr. and Mrs. Dovid & Erika Coplon encouraged me through the project.

My parents, Dr. Charles Bressel and Dr. Ellen Bressel, and my wife's parents, Dr. and Mrs. Norman & Sandra Coplon, supported me in every way.

My dear wife, Deana, was my partner in every way. She kindly allowed me time for the book. Many times she broke my writer's block by penning rough drafts in minutes. At other times, she solved intractable layout problems by suggesting something entirely different. She also provided a few of her own novella. The project's success is hers.

Our children, Chaim Zalman (& Hinda Kaplan), Esther Yosefa (& Yeshaya Subar), Devorah Bracha, Yaakov Meir, Chana Tzipporah, Shmuel Avraham, Tzvi David, and Asher Shimshon encouraged me. Most of them never saw the start of the project. They were literally born into it. Their most common questions have been, "Are you going to make that into a real book?", "Will it be in a real store?", and "When will it be ready?"

The Holy One, The Source of all Blessing, brought me to this day and gave me every skill and impetus to undertake and complete this project. May it be Heaven's Will that this book bring people closer to God, and may God grant my family and me the strength, health, wealth, and wisdom to complete many more such works.

Nathan G. Bressel
Jerusalem 2016

HOW TO USE THIS BOOK

Our dining table is where we joyously spend much of our time on Shabbat. We call it the *Shabbat Table*. This book shows you how to bring this joy into your own home. It covers the ceremonial part of the Shabbat experience that surrounds the Shabbat Table. It does not address communal prayer in the synagogue, nor does it deal with Jewish law concerning general Shabbat observance.

The INTRODUCTION explains the general concept of Shabbat and the idea of blessings. The SAMPLE SHABBAT SCHEDULE details the flow of the Shabbat experience, including the ceremonies in this book. The LIST OF NEEDED ITEMS enumerates the entire inventory of accessories needed for the collection of ceremonies in the book.

The book's five major sections move chronologically: FRIDAY AFTERNOON, FRIDAY NIGHT, SATURDAY MORNING, SATURDAY AFTERNOON, and SATURDAY NIGHT. Further sections cover blessings before and after food, including additions for special events, such as weddings.

Sections contain chapters, each of which tells the story of a particular ceremony. A cover page introduces each ceremony with a description of the *what, why, when, where, and with* of the ceremony. *With* lists the items that the ceremony needs.

Most chapters contain a set of directions for the *how* of the ceremony. To perform the ceremony, follow the numbered steps. Surrounding the directions is peripheral text explaining, enhancing, and clarifying the directions, and adding information about customs and concepts.

Some ceremonies are for all participants at the table, while some are for a leader. Text at the top of the directions mentions when the directions are for a leader. Usually, this is also clear from the ceremony's cover page.

Most ceremonies involve Hebrew text. All Hebrew text (right column) on these pages is transliterated into English letters, line by line (middle column). So if you want to say the Hebrew, but do not know how, you can pronounce the transliteration column, which is designed to sound like the Hebrew. The PRONUNCIATION GUIDE has details. All Hebrew text is translated into English as well,¹ line by line (left column). In a few cases, where the particular Hebrew sentence structure is not translated sequentially, a vertical bar to the side of the text (see left) indicates a reversal of two lines in the translation.

Commentary on the ceremony text is at the bottom of the page, with the text under discussion in **bold**. Some foreign terms are *italicized* in the text and defined in the GLOSSARY.

Small raised numerals in the text refer to notes at the end of the book, arranged according to section and chapter. Usually the notes are not for the casual reader, but rather for the reader who, for reasons of scholarship, wants to know the precise source of the material. Some notes contain additional commentary.

Stories weave through the chapters. A list by subject and a list by author can be found in the INDEX, under entry *story*.

The astute reader will notice a wide variety of styles and spellings, according to the differing sources of the ideas presented. An effort was made to maintain the original style of each source. Attribution for text is found in endnotes. Source text is sometimes abridged as necessary to fit, with no indication.

Jewish tradition and practice vary widely across the world. With today's ease of relocation, they can vary even from house to house. This work cannot present more than one version, with occasional reference to a few variants. Those who have a different Jewish tradition should keep it.

Note: This book aims to help understand and enjoy the traditional Shabbat Table experience. It does not intend to persuade agreement with any of its contents.

Hebrew as language of choice in Jewish ceremonies

Whereas other languages of the world are based on convention between people of particular geographic regions,² Hebrew is the intrinsic language of the universe,³ with each word expressing the true essence of the concept it describes.⁴ As the language of the angels,⁵ the language to which the Divine Presence connects,⁶ the holy language that purifies the spirit,⁷ the language in which the Torah — itself the blueprint of the universe⁸ — is written, the original language of mankind,⁹ and the language through which the world was created,¹⁰ Hebrew is the language of choice in Jewish ceremonies, even for those who do not understand it.¹¹ For options, see main text above.

I CAN FEEL SHABBOS ON WEDNESDAYS NOW — because of the soup and the full-time job.

Until a few months ago, I worked part-time — Mondays and Tuesdays, sometimes Wednesdays. Occasionally, I worked on Thursdays but never Fridays. Fridays I saved for shopping and cooking. On Fridays I'd race from the supermarket to the butcher to the bakery and home to begin the kitchen marathon. On Fridays I would whip through aisles in stores, grabbing fruits and vegetables, pushing my wagon on wobbling wheels. I'd calculate minutes necessary to prepare the chicken. I'd figure out when I'd need to be done with the meat. I'd race through the back door, arms filled with bags. I would turn on the Art Raymond show or a Jewish music tape. I would take out the tablecloth given to us by my husband's great-aunt Malka. I would set out the *challah* plate, the *Kiddush* cups, the candlesticks, and then I would begin.

As I chopped and sliced and peeled and stirred, as the contents of the pots began to bubble, as the windows steamed on winter days, I would feel Shabbos descend, enveloping me at the kitchen sink. I loved the breakneck pace at which I worked, hurrying to get things done in time, checking the clock, wiping my brow, testing and tasting, happy in the knowledge that other women were scurrying too, their kitchens in this way connected to mine.

Then I took the full-time job and Fridays changed. I had to work. I asked if I could please have Fridays off. But they said no in no uncertain terms. They said that I could leave a little early, but I'd have to learn to rearrange my days — which I have found to be a blessing after all. Because I've learned that Shabbos starts on Wednesday nights — just as soon as I begin to cook the soup.

— Anna Gotlieb¹

SAMPLE SHABBAT SCHEDULE

Here is a sample Shabbat schedule. The specific times are merely representative. Actual times vary dramatically, according to geographic location, seasonal changes in sunrise and sunset times, and individual family styles. Preparation for Shabbat ends Friday afternoon, but much can be done earlier in the week.

Friday

- 6:00pm CANDLE LIGHTING. Going to synagogue
- 7:30pm Returning from synagogue. SHABBAT ANGELS
- 7:33pm WOMAN OF VALOR
- 7:35pm BLESSING THE CHILDREN
- 7:40pm KIDDUSH
- 7:43pm WASHING THE HANDS
- 7:45pm BLESSING ON BREAD
- 7:48pm THE MEAL with singing, chatting, Torah discussions
- 10:00pm BLESSING AFTER THE MEAL
- 10:10pm Chatting at the table or on the couch
- 11:00pm Going to sleep

Saturday

- 8:00am Going to synagogue
- 10:30am Returning from synagogue. KIDDUSH
- 10:33am WASHING THE HANDS
- 10:35am BLESSING ON BREAD
- 10:38am THE MEAL with singing, chatting, Torah discussions
- 12:30pm BLESSING AFTER THE MEAL

- 12:40pm Free time: nap, rest, chat, read, walk, snack, play, study, ponder

- 5:00pm Going to synagogue
- 5:30pm Returning from synagogue. WASHING THE HANDS
- 5:32pm BLESSING ON BREAD
- 5:55pm THE MEAL with singing, chatting, Torah discussions
- 6:00pm BLESSING AFTER THE MEAL
- 6:10pm Going to synagogue
- 7:00pm Returning from synagogue. HAVDALLAH

I WAS BEHIND AN ELDERLY LADY WITH SEVERAL ITEMS almost ready to go through. While her items were being rung up, she held one item in her hand. When the cashier finished ringing up the other items she asked for a tally. After he gave her the total, she handed him the item and asked him to put it back on the shelf, since she did not have enough money to buy it.

I whispered to the cashier to put the item through and I would pay for it. The final item the lady was clinging on to until the end that she thought she would have to forgo was a box of Shabbos candles.

— A Daily Dose of Kindness¹

LIST OF NEEDED ITEMS

Here is a list of items needed for the *Shabbat table* experience. Sections in capitals can be found through the TABLE OF CONTENTS.

Matches (FRIDAY AFTERNOON CANDLE LIGHTING, SATURDAY NIGHT HAVDALLAH)

At least one candle, preferably two, or more. A safe spot at which to light them (FRIDAY AFTERNOON CANDLE LIGHTING)

A multi-wick candle or two additional regular candles or two additional matches. Fragrant spices. Some kind of saucer, foil, or plastic to catch dripping wax (SATURDAY NIGHT HAVDALLAH)

A cup or goblet that contains a volume of at least a reviit measure (3.0 fl. oz. or 86 ml.), preferably made of silver. A saucer to go under the goblet. Extra tasting cups, one for each participant. (FRIDAY NIGHT & SATURDAY MORNING KIDDUSH, HAVDALLAH, BLESSING AFTER THE MEAL). Another goblet if performing SEVEN BLESSINGS AFTER A WEDDING MEAL

Kosher wine or kosher grape juice to fill the goblet and a little bit more for each participant. Three times (FRIDAY NIGHT & SATURDAY MORNING KIDDUSH, HAVDALLAH). Additional time for each use of a cup for BLESSING AFTER THE MEAL. And an extra additional time for each performance of SEVEN BLESSINGS AFTER A WEDDING MEAL

A hand washing cup. A faucet & sink, typically in kitchen. A hand towel or napkins (FRIDAY NIGHT, SATURDAY MORNING, & SATURDAY AFTERNOON WASHING THE HANDS)

At least one slice of bread, preferably two whole *challot*. Three times (FRIDAY NIGHT, SATURDAY MORNING, & SATURDAY AFTERNOON BLESSING ON BREAD). Extra bread if eating *melaveh malka* (see end of HAVDALLAH). Some kind of cloth to cover the *challot*

A bread knife, preferably with a cutting board. Table salt (FRIDAY NIGHT, SATURDAY MORNING, & SATURDAY AFTERNOON BLESSING ON BREAD)

A festively set table. Three times (FRIDAY NIGHT, SATURDAY MORNING, & SATURDAY AFTERNOON MEAL). One additional time if eating *melaveh malka* (see end of HAVDALLAH) For sample menus, see THE MEAL sections

A special finger-washing cup and basin, or a faucet & sink. A hand towel or napkins (BLESSING AFTER THE MEAL)

INTRODUCTION

THE TREASURE OF SHABBAT

“I have a fine gift in My treasure house,” God said to Moses. “Its name is Shabbat and I want to give it to the Jewish People. Go let them know...”¹ God says, “See what a [precious] stone I have given you.”² We can imagine that God’s treasure house contains the finest possible example of every gem. How valuable must Shabbat be if it is found there.³ Yet the benefit of Shabbat is in proportion to how much we are aware of what Shabbat can do for us.⁴ What then is Shabbat?

BREAKING THE ROUTINE

The Torah tells us that God created the universe and its contents in six days and then rested on the seventh.⁵ How surprising that One who can create a massive and complex universe should tire and need to rest. A traditional explanation suggests that God rested in order to teach us to imitate Him.⁶ On Shabbat we rest because God rested on the first Shabbat of Time.

Shabbat is an unparalleled tool to lift us to our highest potential. Shabbat is the day when we do not *do*, and as such it is a day of freedom from having our minds enslaved. By abstaining from business, travel, and all forms of activity that take up our minds and attention, we are able to concentrate on the most important issues in life.⁷ Shabbat meals with family and friends, good food, festive singing, and study, generate an expansive atmosphere for contemplation and reassessment of our lives. Shabbat rest is a chance to put our working selves aside and to gain spiritual expression.

The six days of the week are meant for creative physical activity. Symbolically, their very essence is physical. They represent the six directions (north, south, east, and west, up, and down) by which any physical object is defined. The six days always lead to Shabbat, a day embodying the central point of intersection of these six dimensions. Having no size along any of the directions of physical measure, this point is inherently spiritual, the nonphysical spot inside of us where our soul resides. Shabbat is a day of concentration on this point,⁸ a time for personal spiritual expression.

PARTNERSHIP WITH GOD

Shabbat observance testifies that the world’s existence is not a random occurrence, but rather the product of intelligent design of a Creator who Himself rested on the seventh day.⁹ For thousands of years Shabbat has kept humanity aware of God’s creation of the world, and if we are careful, it also enables us to become God’s partners in that creation.

Part of our mission as human beings is to manage the earth responsibly, using our intelligence, creativity, and diligence to temper nature and the world around us. Often we are so successful that we make the mistake of thinking that we are the real owners of the world, not just its creative custodians. A proper understanding of Shabbat guards us from this danger.

By temporarily relinquishing mastery¹⁰ over the physical world and returning it to God's hands for a day, we testify that it is not we, but rather God Who is the ultimate Creator and Master of the world. Instead of contending for the title of Creator of the World, we lay our creativity at the feet of the true Creator. Through Shabbat observance, we demonstrate our partnership with God:¹¹ He created the world — we maintain it creatively.

CREATIVE WORK

In light of this, the nature of creative work as it relates to Shabbat becomes clearer. A good definition of such work might be “an act that shows man's mastery over the world by the constructive exercise of his intelligence and skill.”¹² This explains the traditional view that although it might not be in the spirit of a day of rest, one could exert oneself by moving the living room furniture from one end of the room to the other all day long, without violating the letter of the law of Shabbat. Yet the effortless striking of a match would be a full violation, because it better fits this definition of creative work.¹³

Traditionally, the definition of creative work on Shabbat includes any of the activities involved historically in building the *Holy Temple* where God rested His presence amid the Jewish people.¹⁴ These comprise thirty-nine general categories:¹⁵ sowing, plowing, reaping, gathering sheaves, threshing, winnowing, separating, grinding, sifting, kneading, baking, shearing wool, bleaching wool, combing wool, dying wool, making string or thread, three particular weaving operations, separating into two threads, tying, untying, sewing, ripping, trapping, slaughtering, skinning, tanning animal skins, scribbling animal skins for cutting, smoothing animal skins, cutting animal skins, writing, erasing, building, demolishing, extinguishing flame, lighting flame, putting the last touches on a fabricated object, carrying from one domain to another. Each category has many subcategories, making Shabbat one of the largest areas of Jewish law.

FOCUSING ON DETAILS ON SHABBAT

Shabbat encompasses the entire human experience on the spectrum of the spiritual versus the mundane — from the exhilarating heights of communal prayer and realizations of who we are and how we testify to God's creation and ownership of the world, all the way down to exactly how we light the Shabbat candles and how we hold the cup of *kiddush* wine. It is easy to appreciate lofty ideas, but harder to understand the great importance assigned to the details.

The details of Jewish law are essential for a number of reasons. First, they provide essential support for the larger structure of lofty ideas. A majestic bridge, rising high above the ocean bay to connect two cities, succeeds only because of the thousands of struts, bolts, and panels that support it. Remove them, and the freedom of travel disappears, as everything drops to the ocean. A beautiful painting succeeds only because of the thousands of individual brush strokes, painstakingly applied one at a time. Remove the detail, and the painting disappears from the canvas.

So too Shabbat details are the threads from which the magnificent fabric of the philosophy of Shabbat is woven.¹⁶ Fulfilling the details builds a structure in which the lofty ideas develop and dwell, enabling us to soar to new heights. Remove the details, and the lofty ideas eventually leave with them — the fabric of the day wears out and fades into a regular weekday.

Second, the detail of Shabbat observance — and of all areas of Jewish law in general — mimics the detail we find in the natural world around us. Today we are increasingly aware of how fine-tuned a world we live in. Through scientific research we see that nature is highly micro-managed. On the biological level, for example, minute and microscopic differences in parts of cells can make the difference in the formations of proteins, ultimately spelling the difference between life and death. On the computing level, detail is crucial. Imagine typing *googla.com* instead of *google.com*, a small difference that leads to a totally different result. If it makes sense to apply the same respect for detail in the spiritual arena that we witness in the physical realm, then it is easy to imagine the importance of detail in the spiritual realm. Jewish law is precise guidelines for how to navigate the spiritual realm, and through it God gives us the opportunity to manage the spiritual world.

Third, Jewish law creates an objective framework. In a Jewish law framework, we say, “these things are permitted and these things are forbidden.” It has nothing to do with our emotions. It has nothing to do with how we feel that day. It has nothing to do with one’s own personal wishes and desires. The greatness of Jewish law is that it overrides and supersedes the emotions of the person at the moment. I have to eat matzah on the night of Passover whether I feel like it or not, and because I have to, and I do, the night of Passover eventually carries great significance and meaning for me and my children and grandchildren. For all the family of Israel it has survived for 3,300 years, because it is not dependent on how I feel on that night or what my emotions are or whether I am tired or whether I am depressed or whether I am in a good mood or a bad mood.

The greatness of Jewish law is that it supersedes human frailty. It supersedes the vagaries of human behavior. It is an objective standard that overrides all of our subjective problems and in so doing guarantees that what it comes to commemorate will be remembered eternally, and will have deep meaning, even thousands of years later after the event that it commemorates took place.¹⁸

NAVIGATING THE DETAILS OF SHABBAT

The many details of Shabbat can at first seem perplexing and overwhelming. Our initial encounter is somewhat like learning how to drive a car. Most people, when finding themselves behind the wheel for the first time, wonder how they will ever develop the hand-eye-foot coordination needed for manipulating so many controls simultaneously in order to get the car to move correctly. With experience most succeed at mastering the art and eventually get to the point where they no longer even think about *how* to move the car, rather they think about *where* they want to go. With a bit of experience, Shabbat observance develops the same freedom. The question is no longer *how* do I maneuver, but rather *where* do I want to go, in this case spiritually.¹⁹

Regardless of the stage of one's Shabbat development, it is crucially important not to allow the detail of observance to detract or distract from the essential message of Shabbat.

BLESSINGS

Blessings are found at the heart of nearly all Jewish ceremonies. When we say a blessing we awaken our awareness that God is the source of all goodness in our lives.²⁰ The ceremonies of the Shabbat table contain over a dozen such blessings, which we can begin to understand by looking at their structure.

THE STRUCTURE OF A BLESSING

The first six Hebrew words of most blessings are the same:

בָּרַכְנוּ אֶתְּהָ יְהוָה אֱלֹהֵינוּ מִלְּךְ הַעוֹלָם...

The first word, *baruch* (בָּרוּךְ), has as its root the concept of increasing abundance²¹ and is thus a praise²² of God as being the source of all blessing in the world.²³ We are not giving anything to God through the blessing — He needs nothing from us²⁴ — nor are we blessing the food, rather we are declaring that all blessing, all abundance in the world, flows to us from God.²⁵

The second word, *ata* (אַתָּה), means *you*, indicating our personal relationship with God. How fortunate we are that we can always speak directly to God without bureaucratic channels or intermediaries.²⁶ The first two words together can be translated as, *You are the source of all blessing.*²⁷

The third word, *Adonoy* (יְהוָה), is the principal name of God.²⁸ Although God is unchanging, indivisible perfection, our understanding of God is limited to perception of God's actions toward us.²⁹ We invent descriptive names for God based on our perception.³⁰ This name is constructed from the three tense forms of the verb *to be*, past (וְיָהָיָה), present (הוּוָה), and future (יִהְיֶה), indicating that God is beyond time: God always was, is, and always will be.³¹ This name is so holy that we do not pronounce it as

written, but rather as a different word, *Adonoy*, meaning *master*.³²

The fourth word, *Eloheynu* (אֱלֹהֵינוּ), is a descriptive name of God, referring to God's omnipotent might. The word form here means *our all-powerful God*.³³

The fifth word, *Melech* (מֶלֶךְ), means *king*, indicating that God did not merely create the world and then leave it to run by itself. Rather God constantly runs the world as an active king,³⁴ assigning and delivering all goods to their intended recipients.³⁵

The sixth word, *haolam* (הָעוֹלָם), means *the world* or *the universe*, so the entire preamble now reads, *You are the source of all blessing, our [eternal] Master, our [all-powerful] God, King of the universe...*

Following these six words comes specific language concerning the particular issue at hand. There are two categories: blessings on pleasure and blessings on commandments. Blessings on pleasure conclude directly with a description of the particular pleasure. For example, the blessing on bread continues with the words, "who extracted bread from the land." The blessing on wine continues with the words, "who created the fruit of the vine."

On the other hand, blessings on commandments continue with the universal phrase "who made us holy"³⁶ through His commandments and commanded us to... This declares that God's commandments make us holy, meaning that they give us spiritual nourishment.³⁷ Each specific blessing on commandments then concludes with a description of the particular commandment. For example, the blessing on candle lighting concludes with the words "to light a Shabbat lamp."

BLESSINGS CREATE ABUNDANCE

At their simplest level, blessings are an opportunity to verbalize facts that we know, reminding us of God's active involvement in all of the material and spiritual assets that we have.³⁸ Each blessing expresses thanks to God for supplying us with all that we need to keep our bodies healthy, in order that our minds be free to ponder the kindness of God.³⁹ With the opportunity to say blessings available at every turn in our daily lives, we remain aware of God's presence and we keep our personal connection to God alive and healthy.

At a higher level, blessings are not merely passive reflections, but also powerful actuators. When we say a blessing in recognition of God's plenty, God responds enthusiastically by showering even more gifts upon the world.⁴⁰ The beauty of design found in every natural item in this world declares the grandeur of the Creator. This implies the dangerous result that every time that we consume something, we silence that something's ongoing praise of God. The traditional remedy is to say a blessing, by which we replace the object's implicit testimony with our own explicit praise of God.⁴¹ Our blessing declares God as the generous source of all that we have, prompting God to demonstrate His generosity by allowing us to consume His possessions.⁴²

AMEN

When hearing someone else complete a blessing it is appropriate to answer “Amen,”⁴³ which has two meanings: “What I just heard is true,”⁴⁴ and “I pray that what I just heard will come true.”⁴⁵ Either or both might apply in a particular circumstance.⁴⁶ In general, one does not say “Amen” after saying one’s own blessing.⁴⁷

JEWISH PARTNERSHIP

Blessings benefit from a unique Jewish form of social bond — under the right circumstances, one person can say a blessing as agent for another person. In the cases where this applies, it is often preferable for a leader to say the blessing for a group as opposed to each member of the group saying the blessing separately. This is because of the principle that the glory of the King (God) is in proportion to the number of subjects in the kingdom,⁴⁸ and thus the more people acting together through a shared action, the more honor the ceremony gives to God. The directions in each chapter of the book show when to designate a leader and when to act separately.



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A lit candle in a glass holder on a patterned tablecloth. The candle is lit, with a bright flame. The glass holder is clear and has a flared base. The tablecloth has a repeating pattern of small, stylized floral or geometric motifs. The background is dark, making the candle and the tablecloth stand out.

FRIDAY AFTERNOON

candle lighting 3

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LIGHTING A CANDLE IS RICH IN SYMBOLISM. There are acts which we do totally for ourselves, and others which may be completely altruistic. Generating light, however, defies such limitations. I may light the candle for myself, but I cannot contain the light, because of necessity it illuminates the room for others. If I create light for the benefit of another, I too can see better.

What better way to begin the *Shabbos*, the final step in creation of the universe and its ultimate goal, than by lighting the candles, an act which symbolically binds the inhabitants of the world together. None of us can be an island; what I do affects you, and what you do must have bearing on me. If we could only realize this, we would well understand why the candle lighting is referred to in the Rabbinic literature as an essential for *Shalom Bayit*, for peace in the household. Dissension can occur only when individuals believe they are separate and distinct and can each go their own particular way, untouched by one another...¹

It is traditional in many families to begin lighting two candles after marriage, and to add an additional candle for each child. One of the candles Mother kindled each Friday night was for me. I recall how much this meant to me as a child, when I used to watch the flames flicker, and realize that the house, nay, the world, was a brighter place, because of my existence...

Non-verbal communications are frequently more impressive than verbal. The weekly message to a child, delivered at the initiation of *Shabbos*, that his being has brought additional brightness into the home can be a powerful ingredient in one's personality development.²

— Abraham J. Twerski

IN SHADES OF FUCHSIA AND MAUVE against a background of white, she stands not two inches high, eyes shaded by her hands. Before her, candles glow. Above her shines a blazing sun, behind and beside her float glittering orbs — moons, planets, tiny stars. Her lips are pursed in quiet concentration as she contemplates the creation of the world. Perhaps she comprehends. I study her face and the face of the woman in blue on page sixteen of the little book. Here she waits at a clear high window, a child on either arm. Candles, *challah* and a cup of wine decorate the table in the forefront of the scene. And as the woman waits, looking out into the night, I, the reader, am invited to look in.

— Anna Gotlieb³

CANDLE LIGHTING

❧WHAT❧

We light a set of candles, say a blessing, and optionally say a prayer for the welfare of the family and the Jewish people.

Although everyone is obligated to ensure that candles are lit in the home,⁴ usually the *Jewish adult*⁵ woman of the house lights for everyone, using one set of candles.⁶ Because women typically lavish warmth and goodness on the home, they are the ones privileged to bring light and peace into the home on Shabbat by lighting candles.⁷ The woman of the house retains the privilege even if her husband wants to be the one to light.⁸ However, her husband should participate by preparing the candles to light.⁹ In a house where no woman of the house is lighting, a *Jewish adult* man should light,¹⁰ according to variation noted on top of next page. Guests sleeping in someone else's home typically rely on the lighting by their hostess,¹¹ with the exception of married women who tend to light even then.¹²

❧WHEN❧

Friday evening before sunset,¹³ because the Jewish day begins at night and ends at night.¹⁴ On Shabbat we desist from a defined set of activities, loosely described as creative work. Since lighting a flame is one of these activities,¹⁵ doing so after sunset (even if we forgot to light beforehand) would contradict the very essence of Shabbat.¹⁶

We light candles a number of minutes before sunset.¹⁷ Exactly how many minutes varies with community custom.¹⁸ Some communities light fifteen,¹⁹ some light twenty,²⁰ and others light thirty minutes²¹ before sunset. Communities in the United States typically light eighteen minutes before sunset.²² The Jerusalem community lights forty minutes before sunset.²³

❧WHERE❧

If possible, on or near the Shabbat dining table,²⁴ to provide light for the meal.²⁵ For safety reasons, many place the candles on an isolated, raised shelf on the wall. Before lighting the candles, make sure that there is enough light everywhere in the house where you are likely to need it over Shabbat.²⁶ In fact, because Shabbat begins now, all Shabbat preparations should be complete at this point. Some place the candles on the southern side of the room and the table on the northern side,²⁷ emulating the layout of the *Holy Temple*.²⁸

❧WITH❧

Matches. Preferably two or more candles with holders, but at least one (step 1). A safe spot where they can be lit and left undisturbed until after Shabbat.

❧WHY❧

Candles honor Shabbat with a special ambiance.²⁹ They make Shabbat more enjoyable³⁰ and they bring peace and joy into the home.³¹ Lighting candles on Friday evening is one of Judaism's oldest traditions, tracing back to the days of our matriarch Sarah.³²

Instructions for the female leader

For a male, perform steps 1-6-2, in that order.³³ For why, see commentary on step 3. Remaining members of the household need not be present during the lighting.³⁴

1 Prepare candles for lighting. Typically, the husband sets up the candles for lighting, as his way of participating in the *mitzvah*.³⁵

Some put coins in a charity box in the home before lighting.³⁶

Customs of how many candles to light vary widely.³⁷ The minimal requirement is one candle,³⁸ as evidenced by the singular word “lamp” in the blessing.³⁹ The prevailing custom is to light two candles, symbolizing⁴⁰ the Torah’s calling Shabbat observance both “remembering/proclaiming”⁴¹ and “guarding/keeping.”⁴² Two also symbolizes man and woman.⁴³ Some light the standard two candles plus one candle for each child of the family.⁴⁴ This is based on the Talmudic saying that those who are careful with Shabbat candle lighting will have children who are Torah scholars who illuminate the world with their Torah study.⁴⁵ Thus, a candle is added for each newborn so that in that merit the child will grow up to participate in Jewish study.⁴⁶

Ideally, the candles should be large enough to burn until the end of the meal,⁴⁷ but it is sufficient if they burn through *kiddush* and for some part of the meal.⁴⁸ Most light wax candles, but some consider olive oil more beautiful.⁴⁹ If you do not have candles, you can turn on an electric bulb.⁵⁰

Be careful when choosing the number of candles to light each week, because beautifying Shabbat using a particular number of candles even just once can be seen as a promise (with an implied obligation) to light at least that many in the future.⁵¹

2 Light the candles. While lighting each candle, make sure that at least half of the wick is burning before you move on to light the next candle.⁵² This is how the *menorah* was lit in the *Holy Temple*.⁵³ Ensuring that the flame is fully flourishing before moving your hand away from the wick demonstrates your direct and active involvement in the flame’s creation.⁵⁴ Metaphorically, this teaches us that when passing the torch of Jewish education, we should not let go until the recipient is fully flourishing with the flame of Judaism.⁵⁵

Shabbat radiates joy and pleasure. We facilitate this by preparing everything for Shabbat in advance.⁵⁶ We clean our homes,⁵⁷ wash our clothes⁵⁸ and bodies,⁵⁹ and cook delicious food.⁶⁰ Yet, of all our preparations only lighting candles merits saying a blessing, because the candlelight gives a spiritual pleasure that is greater than the physical pleasures of Shabbat. Thus, candle lighting is the key to pleasure on Shabbat.⁶¹

CANDLE LIGHTING

The Shabbat candles remind us that just as a non-physical flame rests on a physical wick, so too our non-physical soul rests on our physical body.⁶² Shabbat is the highest point of our week, when we turn away from creative physical activities and concentrate on our spiritual side. We bring out our souls and let them shine.⁶³

A candle's flame can light many torches without losing any of its light. So too Shabbat bestows blessing and light on the days of the week without losing any of itself.⁶⁴

The Friday night prayer service speaks of a canopy of peace that spreads over the Jewish people at the beginning of Shabbat.⁶⁵ Jewish mysticism views this canopy as the *woman of the universe*, in which the heavenly flames of the souls of humanity dwell. For this reason Shabbat candles should be lit specifically by a woman, because the *woman on earth* represents this heavenly *woman above*. A woman who lights Friday night candles causes the *woman above* to bestow holy souls on the children of the *woman on earth*... It is a heavenly honor for her.⁶⁶



3 Block your vision of the candle flames with your hands, with the palms of your hands facing away from you.⁶⁷

We typically say a blessing right before the action it describes.⁶⁸ However, in this case we say the blessing only *after* lighting candles. The reason has to do with how we understand the beginning of Shabbat, as follows:

Shabbat technically begins at sunset. However, we typically commit to this week's Shabbat observance somewhat earlier, in order to extend some of the holiness of Shabbat to the preceding week.⁶⁹ We can commit to Shabbat either through a formal declaration such as "I hereby accept Shabbat," or through certain Shabbat related actions that clearly demonstrate our acceptance of Shabbat.⁷⁰

Traditionally, the Shabbat candle lighting ceremony has been the way that women demonstrate that they are accepting Shabbat.⁷¹ At the very least, this applies specifically to saying the blessing. Therefore, if we were to begin by saying the blessing, then this first step would constitute for us the beginning of Shabbat. If so, we could not continue the ceremony with lighting the candles, because it is prohibited to light a flame on Shabbat.⁷² We avoid this problem by lighting the candles *before* saying the blessings. This solution comes at a cost, however, because now we are no longer fulfilling the general principle that blessings precede the action that they describe. We eliminate this cost as follows.

Since the purpose of lighting candles is to add the benefit of light to Shabbat, it would suffice to have the blessing precede at least our seeing the candlelight. We accomplish this by blocking the light until we finish the blessing. When we remove our hands we get benefit from the light right after finishing the blessing, thus fulfilling in some part the principle of preceding an action with its blessing.⁷³

This reasoning does not apply to men, because men, who typically do not have the Shabbat candle lighting privilege of women, begin Shabbat through synagogue prayer, not through candle lighting. Therefore, in the rare case where men light candles, most men say the blessing before lighting the candles.⁷⁴ Nonetheless, some men light candles exactly the way that women do.⁷⁵



Move your open hands around the candles.⁷⁶

Ideally we would like to block the light with our hands. Because there are sometimes too many candles to block, we wave our hands around them, as if trying to block them all.⁷⁷

Cover your eyes with your palms.⁷⁸

Finally, by covering our eyes we succeed in completely blocking the candle light.⁷⁹

Say the following blessing on the candles.⁸⁰

Uncover your eyes if you need to read the blessing.

You are the source of all blessing,
our [eternal] Master,
our [all-powerful] God,
King of the universe,
Who made us holy
through His commandments,
and commanded us
to light
a Shabbat lamp.⁸¹

ba-rooch a-ta,
a-doe-nay,
e-loe-**he**-noo,
me-lech ha-oe-lam,
a-sheer kee-d'**sha**-noo
b'meets-voe-tav,
v'tsee-**a**-noo
l'had-leek
nei shel sha-bat.

ברוך אתה,
יהוה,
אלהינו,
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו,
וְצִוָּנוּ
לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

Those listening, but not the one saying the blessing, say:

Amen.

a-men.

אָמֵן.

WE LOOK AT THE SHABBOS LAMPS. What a miraculous phenomenon! Slow oxidation produces no visible light, but the rapid oxidation of the wick and the wax produces the spectacular phenomenon of light.

— Avigdor Miller⁸²

7 This women's prayer for the family is optional:

Add parenthetical words as appropriate.

This prayer is based⁸³ on the saying that a woman⁸⁴ who lights Shabbat⁸⁵ candles regularly is rewarded with children who light the world⁸⁶ with Torah [scholarship].⁸⁷ God best accepts prayer when the person praying is involved in a *mitzvah*.⁸⁸ Therefore the *mitzvah* of candle lighting makes this an auspicious moment for this prayer.⁸⁹ The connection between candle lighting and Torah is especially accentuated⁹⁰ by the verse, "For a *mitzvah* is a lump and Torah is light."⁹¹

May it be your will, ⁹²	y'hee ra-tsoen mee-l'fa- ne -cha,	יהי רצון מלפניך,
our [eternal] Master,	a-doe-nay,	יהוה,
my [all-powerful] God	e-loe-hay	אלהי
and [all-powerful] God	ve-loe-he	ואלהי
of my forefathers,	a-voe-tay,	אבותי.
that You		
–grace me freely	she-t'choe-nen oe-tee	שְׁתַּחֲוֶנֶן אוֹתִי
(and my husband)	(v'et ee-shee)	(וְאֵת אִשְׁי)
(and my sons)	(v'et ba-nay)	(וְאֵת בְּנֵי)
(and my daughters)	(v'et b'noe-tay)	(וְאֵת בְּנוֹתֵי)
(and my father)	(v'et a-vee)	(וְאֵת אָבִי)
(and my mother)	(v'et ee-mee)	(וְאֵת אִמִּי)
and all of my relatives	v'et kal k'roe-vay	וְאֵת כָּל קְרוֹבֵי
–give us	v'tee-ten la-noo	וְתַתֵּן לָנוּ
and all of [the people of] Israel	ool-chal yees-ra-el	וְלְכָל יִשְׂרָאֵל
a good and long life	cha-yeem toe-veem va-a-roo-keem	חַיִּים טוֹבִים וְאָרְכִים
–remember us	v'teez-k'r ^e -noo	וְתִזְכְּרֵנוּ
with good remembrance	b'zeech-roen toe-va	בְּזִכְרוֹן טוֹבָה
and blessing	oov-ra-cha	וּבְרָכָה
–address our needs	v'teef-k' ^d e-noo beef-koo-dat	וְתַפְקְדֵנוּ בְּפִקְדוֹת
with redemption and mercy	y'shoo-a v'ra-cha-meem	יְשׁוּעָה וְרַחֲמִים
–bless us	oof-va-r' ^{ch} e-noo	וּתְבָרַכְנוּ
with grand blessings	b'ra-choet g'doe-loet	בְּרִכּוֹת גְּדוֹלוֹת
–fulfill our homes	v'tash-leem ba- ^t e-noo	וְתַשְׁלִים בְּתֵינוּ
–make Your presence dwell	v'tash-ken sh'chee-na-t'cha	וְתִשְׁכֵּן שְׂכִינְתְּךָ
amid us	be- ⁿ e-noo	בְּיָנֵינוּ

—merit me to raise children
and grandchildren
[who are] wise and perceptive,
lovers of
our [eternal] Master,
fearful of our [all-powerful] God,
people of truth,
holy offspring,
cleaving to our [eternal] Master,
and lighting the world
with Torah,
good deeds,
and all work
in service of the Creator.
Please hear
my plea
at this moment,
through the merit of Sarah,
Rebecca, Rachel,
and Leah, our matriarchs.
Shine our lamp
so that it never be extinguished.
Shine Your face
so that we are saved.
Amen.

v'za-**ke**-nee l'ga-del ba-neem
oov-neṯ va-neem
cha-cha-meem oon-voe-neem,
oe-ha-veṯ
a-doe-nay,
yeer-ḳ e-loe-heem,
an-shḳ e-meṯ,
ze-ra koe-desh,
ba-doe-nay d've-keem,
oom-ee-reem eṯ ha-oe-lam
ba-toe-ra,
oov-ma-a-seem toe-veem,
oov-chaḷ m'**le**-cheṯ
a-voe-daṯ ha-boe-reṯ.
a-na sh'ma
eṯ t'chee-na-tee
ba-eṯ ha-zoet,
beez-choot sa-ra,
v'reev-ka, v'ra-chel,
v'le-a, ee-moe-**te**-noo.
v'ha-er ne-**re**-noo
she-loe-yeech-be l'oe-lam va-ed.
v'ha-er pa-**ne**-cha
v'nee-va-**she**-a.
a-men.

וְזָכַנִי לְגַדְל בְּנִים
וְזָכַנִי בְנִים
חַכְמִים וְנְבוֹנִים,
אוֹהְבֵי
יְהוָה,
יְרֵאֵי אֱלֹהִים,
אֲנָשֵׁי אֱמוּנָה,
זֵרַע קִדְשׁ,
בְּיְהוָה דְּבָקִים,
וּמְאִירִים אֶת הָעוֹלָם
בְּתוֹרָה,
וּבְמַעֲשָׂיִם טוֹבִים,
וּבְכָל מְלָאכְתָּךְ
עֲבוֹדַת הַבּוֹרָא.
אָנָּה שְׁמַע
אֶת תְּהִנָּתִי
בְּעֵת הַזֹּאת,
בְּזִכּוֹת שָׂרָה,
וּרְבֵקָה, וְרָחֵל,
וְלֵאָה, אֲמוֹתַיִנוּ.
וְהָאֵר גִּרְנוּ
שֶׁלֹא יִכָּבֵה לְעוֹלָם וָעֶד.
וְהָאֵר פְּנִיךָ
וְגוֹשְׁעָה.
אָמֵן.

This concludes candle lighting.

reading Samuel 1:12-10.⁹³ It tells the story of God's answering our ancestor Hannah's heartfelt prayer for children. She ultimately gave birth to Samuel, a great leader during the Jewish people's early years in the land of Israel.

A woman having trouble raising her children, or one who has no children, can now beseech God (in addition to lighting Shabbat candles meticulously) by

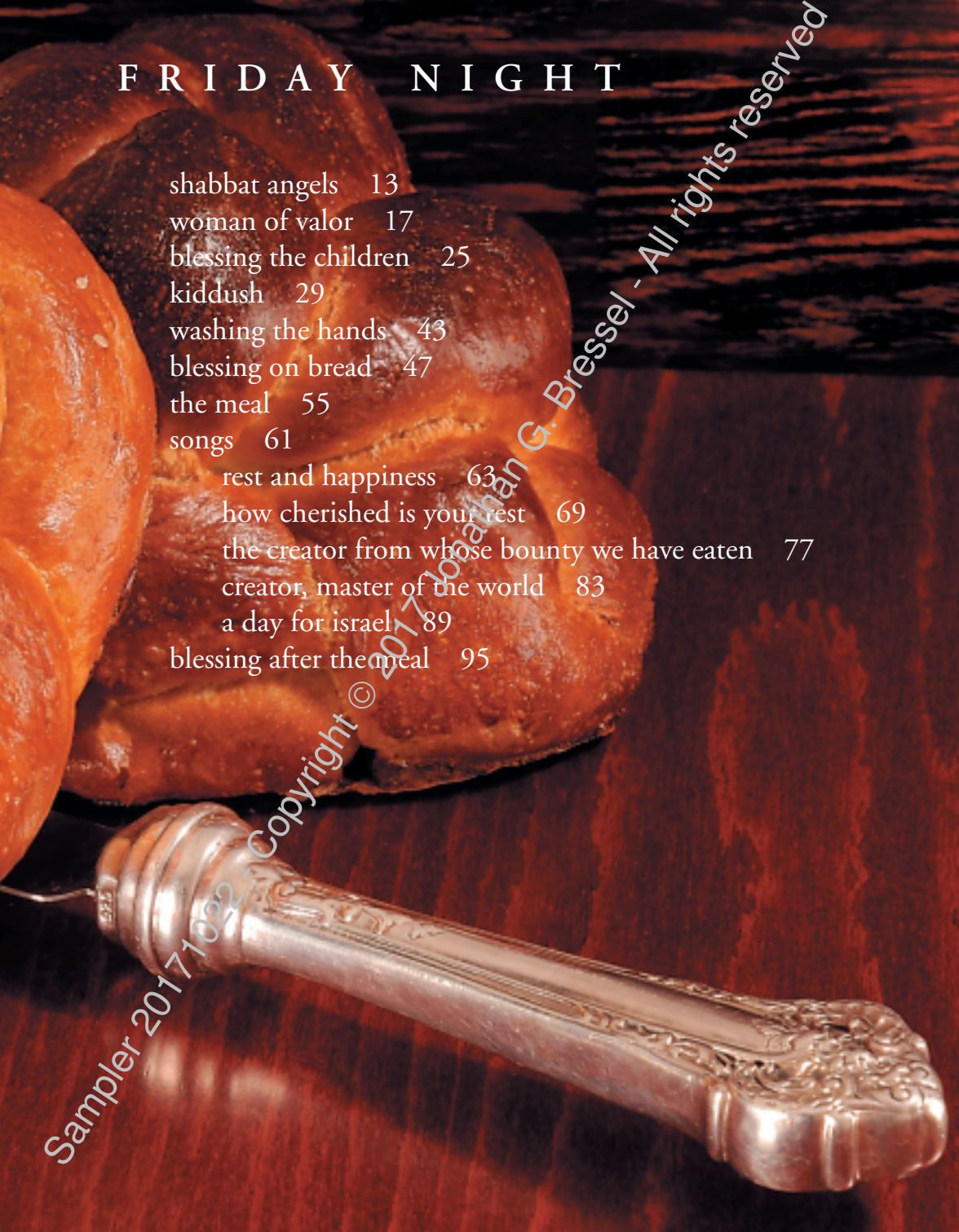


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FRIDAY NIGHT

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WE WERE JUST ABOUT TO SIT DOWN to the Shabbos meal on Friday night, less than twenty-four hours after ten-year-old Arkady had had a circumcision and received a Hebrew name: Yonatan. It was only the second traditional Shabbos that Yonatan had ever experienced and observed in his life. The shy boy watched me as I went over to my seven-year-old son, Dov Baer, put my hand on his head, and gave him my usual Friday night blessing. Yonatan whispered to my wife, “What is the Rabbi doing?” Sarah Beth explained, “He is blessing our son,” and she translated the blessing for him as best she could.

He listened solemnly and then asked, “Could he bless me, too?” Tears came to my eyes as I placed my hand on his head and blessed him. I had no sooner finished when his closest friend, Naftali, came over and asked to be blessed, followed by ten-year-old Boris. I looked up then and saw that all the young campers had lined up for my blessings. I was overwhelmed with thankfulness to God Who is the Source of all blessing, and as I blessed each one, I prayed that these children should remain blessed.

— Ari Solomon¹

ONCE, WHILE STANDING OUTSIDE THE LADIES’ ROOM DOOR at the rear of an airplane in mid-flight, I responded to a stranger’s inquiry. “I’m waiting for my daughter,” I said. “She’ll be out in a moment.” At the words “my daughter” my stomach suddenly flipped. I had wanted to add, “And I have a son, too. See him over there. I have two of them, two beautiful, intelligent, charming, sweet, maddening, wonderful children. And they are mine.” It is this possessiveness that fills me sometimes when I least anticipate it. Frequently, maybe too frequently, I think of my children without actually considering the thought. I accept my role in relation to this boy and girl as a matter of fact. But occasionally, the fact strikes me as incredible. I am their mother. They call me Mommy, Ma, Mom. They shout at me, cry to me, tease me, kiss me, hug me, challenge me and frustrate me. They know me. They love me. They trust me. They are part of me.

— Anna Gotlieb²

JUST AS THE HOLY TEMPLE IS A HOLINESS IN SPACE, Shabbat is holiness in time, and just as the *Kohanim* served in the *Holy Temple*, the Jewish people serve on Shabbat. The *Kohanim* blessed others in the *Holy Temple* and so the Jewish people bless others on Shabbat.

— Emunas Avraham³

BLESSING THE CHILDREN

❧WHAT❧

We bless our children.

❧WHERE❧

Near the table where you will eat the meal, or anywhere the children happen to be.

❧WITH❧

Your children who are home.

❧WHEN❧

Typically immediately before KIDDUSH.⁴ Friday night is the time of the week most auspicious for blessing, because the conduits of heavenly blessing are fully open on Shabbat,⁵ with no spiritual obstacles.⁶ The blessing is further aided by the *increased soul* possessed on Shabbat by both the one blessing and the one blessed.⁷

❧WHY❧

Originally only God could bestow blessing on people. Starting with Abraham, however, God granted the power of blessing to human beings.⁸ Later, Abraham's grandson, Jacob, formalized Jewish blessing when he blessed his own grandchildren, Ephraim and Menashe. He prophesied that future generations of the people of Israel would bless their children with the words⁹ "May our [all powerful] God establish you like Ephraim and Menashe."¹⁰

There is great historical precedent for this custom of placing our hands on the recipient's head.¹¹ When blessing his grandchildren, Menashe and Ephraim, our forefather Jacob placed his hands on their heads.¹² Moses did the same with his hands when blessing his successor Joshua.¹³ Today the *Kehanim* lift their hands toward the synagogue congregation¹⁴ when blessing the people during certain prayer services.¹⁵



Instructions for the parent

Repeat all steps for each child, from the oldest to the youngest.¹⁶

- 1 Face the child¹⁷ and place your hands¹⁸ on the child's head.** Blessing with our hands resting on the child's head helps to direct our intent.¹⁹

Using both hands expresses our desire to bestow a full blessing.²⁰ Some use only one hand,²¹ because a single hand has fifteen visible sections (fourteen on the fingers & one on the palm)²², reminding us of the fifteen words in the blessings, and suggesting, “may the fifteen words of the blessings flow onto you through my hand.”²³ In such case even left-handed people use their right hand.²⁴

- 2 Give the child the following blessing:** The blessing for sons is the blessing given by Jacob on his deathbed to his grandsons, Menashe and Ephraim.²⁵ The blessing for daughters expresses our hope that they will grow up to be like the Jewish people's four matriarchs.²⁶ Even adult children may be blessed.²⁷

For sons:

May our [all-powerful] God establish you
[within the Jewish people] like Ephraim
and Menashe.

y'see-m'chā e-loe-heem יְשִׁימָךְ אֱלֹהִים
k'ef-**ra**-yeem כְּאֶפְרַיִם
v'cheem-na-she. וְכַמְנַשֶּׁה.

For daughters:²⁸

May our [all-powerful] God establish you
[within the Jewish people] like Sarah, Rebecca,
Rachel, and Leah.

y'see-mech e-loe-heem יְשִׁימָךְ אֱלֹהִים
k'sā-rā, reev-kā, כְּסָרָה, רִבְקָה,
rā-ḥel, v'lē-ā. רַחֵל, וְלֵאָה.

like Ephraim and Menashe: Although Jacob had many children and grandchildren, we bless our children to be like Menashe and Ephraim specifically, for at least two reasons. First, born as the sons of Joseph in Egypt, they were the first Jews to encounter the test of survival in a hostile culture. By avoiding assimilation, they taught future Jewish generations how to maintain Jewish values.²⁹ Second, they pursued the two most important undertakings: Ephraim studied Torah and Menashe managed community affairs.³⁰ Ephraim's precedence over Menashe in the blessing, even though he was younger, shows the primary importance of Torah study.³¹

Add the following blessings, followed by any personal blessings you wish:³²

These three blessings are used also by the *Ko-hanim* to bless the Jewish people.³³

spiritual insight and inspiration. The third blessing is for strengthening our spirit and giving us peace.³⁴

The first blessing is for material possessions and good health. The second blessing is for

May our [eternal] Master bless you
and guard you.

y'va-re-ch'cha a-doe-nay
v'yesh-m're-cha.

יְבָרֵךְ יְהוָה
וְיִשְׁמְרֵךְ.

May our [eternal] Master shine
His face toward you
and grace you.

ya-er a-doe-nay
pa-nay e-le-cha
vee-choo-ne-ka.

יָאֵר יְהוָה
פָּנָיו אֵלֶיךָ
וַיְחַנֵּךְ.

May our [eternal] Master lift
His face toward you
and grant you peace.³⁵

yee-sa a-doe-nay
pa-nay e-le-cha
v'ya-sem l'cha sha-loem.

יְשֹׂא יְהוָה
פָּנָיו אֵלֶיךָ
וְיִשֶּׂם לְךָ שְׁלוֹם.



YEARS AGO WHEN MY WIFE AND I, and our little children moved from Chicago to Miami Beach, Florida, to assume our roles as the rabbinical family for a small congregation, we felt very lonely. Our families were in Chicago and Detroit and... we needed some tender loving care... The Gellers, a sweet, unassuming, gentle, and deeply religious couple, in their noble way, became surrogate grandparents to our children, who sorely missed their own biological grandparents. Miami Beach is hot and humid for seven to eight months of the year. When we moved there, the homes generally were not completely air-conditioned as they are today. Yet this elderly Mrs. Geller would bake us a fresh loaf of Sabbath bread (*challah*) every Friday even though the temperature in her non-air-conditioned kitchen must have reached sauna level. She did this for us every Friday of the year, and her husband would walk over in the hot afternoon sun to deliver the loaf of delicious Sabbath bread. Our children were raised on Mrs. Geller's *challah*. It was the highlight of our week, our anchor to holy Sabbath memories.

We eventually moved from Miami Beach and later, in the fullness of time, the Gellers also left — they to move on to their eternal reward. Our children married and are now raising children of their own. Somehow they transmitted the memory of Mrs. Geller's *challah* to our grandchildren who had never seen or known her. My wife and I have always celebrated our Sabbath with the memory of Mrs. Geller's *challah* being present with us at the table. Therefore, imagine my joy when I spoke at a public event in Jerusalem before this past Rosh Hashanah, and a woman approached me and said, "I am Mrs. Geller's granddaughter and I have baked a *challah* for your Sabbath table and here it is!" Our memories converged to create an emotional bond that transcended the passage of time and the change of location. The great task of life had been accomplished — memory had been transferred from one generation to the next.

— Berel Wein¹

BLESSING ON BREAD

❖WHAT❖

We begin our meal with a blessing on two special loaves of bread, called *challot*.

Anyone can say the blessing for oneself. In addition, any *Jewish adult* can be designated to say the blessing for others as needed.

In these instructions, one person says the blessing for everyone, according to the principle that the more people involved in a *mitzvah*, the more honor given to God. This person is usually the head of the household.² All participants should listen attentively and quietly, with intent to fulfill their obligation of blessing on bread through the leader's words, and the leader should intend to fulfill the participants' obligation.

❖WHEN❖

At the beginning of the meal, right after hand washing and before eating other foods.

❖WHERE❖

Sitting at the table at which you will eat the meal.

❖WITH❖

The *challot* (step 2) mentioned in KIDDUSH. A bread knife, preferably with a cutting board. Table *set* (step 1). The cloth used to cover the *challot* (step 2) in KIDDUSH.

❖WHY❖

God left this world incomplete, leaving us to perfect it. For example, bread does not grow ready-made on trees. When we hold a loaf of bread in our hands, we can be pleased that humanity had a part in its preparation. Nonetheless we know that we could not have succeeded without God's sprouting wheat from the ground. With this blessing we thank and acknowledge the ultimate source of the bread.³

It is important to eat bread with each of the three Shabbat meals.⁴ When the Jewish people lived in the Sinai desert, on their way from Egypt to the land of Israel, God fed them miraculously with a daily shower of *manna* from the sky. God blessed Shabbat and made it holy by withholding the standard portion of *manna* on Shabbat, and delivering a double portion on Friday instead.⁵ The Torah refers to the *manna* as bread. By eating bread on Shabbat we commemorate the *manna* with which God observed the first communal Shabbat of history.⁶



Instructions for the leader

1 Prepare a bread knife and place some salt on a plate or cutting board.

Some use a special knife and *challah* board.

There is an old tradition, from at least the time of the Talmud,⁷ to bake *challah* at home as an honor for Shabbat.⁸ This also serves as remembrance to the *lechem hapanim* (see below) which were baked on Friday.⁹ Today, many buy *challah* from a kosher bakery.



2 Keep the *challah* covered, as during *kiddush*.¹⁰

Some do not keep the *challah* covered here, rather they remove the covering immediately after *kiddush*.¹¹

A *challah* is a special loaf of bread eaten on Shabbat and holidays. It is usually braided and often glazed with a thin layer of shiny egg mixture. The word *challah* means a loaf¹² and specifically refers to a tithe that is taken from dough. In the times of the *Holy Temple* the tithe used to be given to a *Kohen* to eat.¹³ Today we still separate the small tithe, but burn it to ash, because without the *Holy Temple* the *Kohanim* are no longer able to attain the spiritual and physical purity required for eating the *challah* tithe.¹⁴ Festive bread eventually came to be called *challah*, to remind the baker to separate the *challah* tithe.¹⁵

Some use twelve small *challah* at each meal as memory of the *lechem hapanim* (show breads)¹⁶ that were baked and displayed weekly in the *Holy Temple*.¹⁷ Most, however, use only two *challah* at each meal, because each of our two long *challah* represents the Hebrew letter *vav*, which has the same long and thin shape. Since *vav*'s *gematria* value is six, the two *challah* together represent twelve ($2 \times 6 = 12$) and serve as memory for the *lechem hapanim*.¹⁸ Another reason not to require twelve *challah* is that if we cut each of the two *challah* at each meal we get four pieces per meal, and with three Shabbat meals we get a total of twelve pieces.¹⁹

Some braid the two *challah* with six braids each, so that together their braids represent twelve.²⁰ Alternatively, we braid the *challah* because people used to bake them in the same oven with meat, and the *challah* would get saturated with meat fat. They shaped them unusually, so that people would distinguish them from regular bread and thereby remember not to eat them with milk,²¹ since Jewish tradition prohibits eating meat products together with milk.²² Alternatively, the braided form is not typically found in nature, so braiding the *challah* suggests that the spirituality of Shabbat is beyond nature.²³

Sitting, and with your hands under the *challah* cover,²⁴ rest both hands on the two stacked loaves.²⁵

Before this step, some gently touch the knife onto the bread to make a slight indentation (but not a cut) at the point at which they intend to start slicing the bread later.²⁶ Making an indentation now avoids the unnecessary interruption later of deciding where to

3

cut the loaf.²⁷ To keep the loaves whole, we make an indentation instead of a cut.²⁸

We rest our hands on the loaves in order to facilitate cutting the bread immediately after the blessing.²⁹ Rest all ten fingers on the loaves.³⁰ Ten fingers represent the ten special commandments involved in the preparation of bread.³¹ These are:³² not tying together two different species of animals to plow a field, not planting different seeds close to each other, not muzzling an animal while it is working around food, leaving dropped produce for the poor, leaving forgotten produce for the poor, leaving an unharvested corner of the field for the poor, tithing a percentage of the produce to give to the *Kohanim*, tithing a percentage of the produce to give to the *Leviim*, tithing a percentage of the produce to eat festively in Jerusalem, and tithing a percentage of the dough to give to the *Kohanim*. For this same reason, there are ten words in the blessing on bread and in many Torah verses describing the world's sustenance.³³

Jewish mysticism says to cut the bottom loaf at the night meal and the top loaf at the other meals.³⁴ At the night meal only, hold the bottom loaf a bit closer to you in order to avoid passing over the top loaf to get to the bottom loaf. In this way, we avoid passing over one *mitzvah* opportunity (cutting the top loaf) while trying to get to another *mitzvah* opportunity (cutting the bottom loaf).³⁵



4 Accept everyone's unspoken permission as follows:³⁶

Some omit this.³⁷

With permission of my masters . . .

beer-shoot ra-boe-tay...

... בְּרִשּׁוֹת רַבּוֹתַי

5 Say the blessing below:

Jewish mysticism says to lift the loaves when saying the name "a-doe-nay,"³⁸ and to set the

loaves back down immediately for the remainder of the blessing.³⁹ Keep your hands on the loaves.

After saying amen, everyone should be careful not to speak, until swallowing⁴⁰ some of the bread⁴¹ cut by the leader.⁴²

You are the source of all blessing,
our [eternal] Master,
our [all-powerful] God,
King of the universe,
Who extracted⁴³ bread
from the land.

ba-rooch a-ta,
a-doe-nay,
e-loe-he-noo
me-lech ha-oe-lam,
ha-**moe**-tee **le**-chem
meen ha-**a**-rets.

בְּרוּךְ אַתָּה,
יְהוָה,
אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ.

Those listening, but not the one saying the blessing, say:

Amen.

a-men.

אָמֵן.

6 Remove the bottom⁴⁴ loaf from under the cover and cut off a slice.

We remove the *challah* from under the cover, not the cover from over the *challah*, because the desert *manna* was removed from under its wrapping of dew.⁴⁵

During the daytime meals take the top loaf instead.⁴⁶ Some cut both loaves at each meal.⁴⁷

Who extracted bread from the land: On the contrary, wheat, not bread, grows from the ground. This surprising choice of words suggests that even our participation in the creation of bread is part of God's creation, and we are thus partners in God's creation.⁴⁸

Alternatively, this hints back to the Garden of Eden when bread truly did grow on trees, and forward to when our improved moral status will once again cause bread to grow on trees.⁴⁹

Eat some of the slice.⁵⁰

Some dip the slice in salt before eating it,⁵¹ for at least three reasons. First, in the past dough was not always flavored with salt, and therefore bread tasted much better with a sprinkle of salt.⁵² People honored the blessing on bread by dipping the bread in salt to ensure that it was said on the tastiest possible bread.⁵³

Second, bread (לחם) and salt (מלח) share the same *gematria*.⁵⁴ Bread represents mercy, while salt represents strict judgement. Dipping the bread in salt symbolizes overpowering strict judgement with mercy.⁵⁵ Jewish mysticism says to dip three times.⁵⁶ The *gematria* value of God's name (יהוה) is 26, which multiplied by three becomes 78, the *gematria* value of salt (מלח).⁵⁷ Thus, dipping three times symbolizes sweetening the caustic nature of salt with God's merciful name.⁵⁸

Third, eating salt by itself can be damaging, yet salt is good for flavoring food. So too, eating bread solely to satisfy one's desires can be damaging, yet eating to regain strength to serve God is good. Eating food can be thought of as flavoring of our service of God. Therefore, we flavor the bread with salt to remind us of this lesson.⁵⁹

If you are on a salt-free diet, there is no need to eat the salt.⁶⁰ However, it is still good to have salt at the table,⁶¹ for at least two reasons. First, salt symbolizes stability.⁶² It comprises two highly reactive, even explosive elements, sodium and chlorine, yet salt itself is balanced and stable.⁶³ It itself never decays,⁶⁴ and when used as a preservative, it prevents food from rotting.⁶⁵ Used in appropriate measure, it maintains life; in large amounts, it sterilizes.⁶⁶ Because of salt's inherent stability, God calls salt His covenant,⁶⁷ and refers to His covenant with the Jewish people as one of salt,⁶⁸ implying that God's covenant with the Jewish people is eternal, and never changing. We put salt on the table as a reminder that no matter where we are and no matter what we are doing, our covenant with God is always intact and unchanging.⁶⁹

Second, when the *Holy Temple* was still standing, a person's deeds could be repaired through a sincere offering at the altar in the *Holy Temple*. Today, with the *Holy Temple* destroyed, our dining table replaces the altar⁷⁰ and our offering at the table can take at least three forms: feeding the poor,⁷¹ discussing Torah,⁷² and simply eating to nourish ourselves so that we are strong and healthy to serve God through His commandments.⁷³ We put salt on the table because all offerings on the altar in the *Holy Temple* were salted.⁷⁴



8 Cut more slices and pass them around the table for everyone to eat.

Give a slice to your spouse first.⁷⁵

Do not toss the slices.⁷⁶ Because we are extremely dependent on food,

we are careful not to damage it.⁷⁷ As the basic foodstuff of humanity, bread gets the additional honor that we avoid degrading bread through throwing,⁷⁸ even in a way that will not damage it.⁷⁹ Moreover, throwing the bread could show a lack of respect for the blessing that we just said on it.⁸⁰

Do not pass the slice of bread directly into a person's hand, rather place it nearby for the person to pick up. This is because on weekdays, if there is a mourner at the table, the person saying the blessing on bread places a slice of bread into the hand of the mourner.⁸¹ By reaching out a hand to receive from others, the mourner demonstrates feelings of impoverishment over loss of the deceased.⁸² We therefore avoid placing the slice of bread into the hand of one who is not mourning, because such a gesture could be perceived as wishing the person bad luck.⁸³ On Shabbat even the mourner does not receive the slice in his hand, because public display of mourning on Shabbat is forbidden,⁸⁴ or because acting impoverished is antithetical to Shabbat which bestows material blessings.⁸⁵

Some have a special basket or plate which the leader fills to pass around the table.

THE MIRACLE OF THE PRODUCTION OF FOOD. As much as we will concentrate on this great phenomenon, we can never fully express enough admiration for the miracles of food. How is it possible for a seed planted in the earth to produce a *challah*? One seed produces an entire *challah*. How can that one seed have the wisdom, the acumen, the ability, the apparatus, to assemble the carbon dioxide from the air and certain materials from the earth and produce starches? How many processes are required before the carbon dioxide of the air is able by means of sunshine and chlorophyll to form starches? And how are these starches processed in such a manner that now on the table is a beautiful *challah* baked for us?

— Avigdor Miller⁸⁶

BLESSING ON BREAD



Friday Night





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SATURDAY MORNING

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OUR HOUSE WAS CLOSE TO THE SYNAGOGUE, and “Reb Leibeh” was famous in Kiev for his hospitality; so it was inevitable that elderly Jews, widowers, widows, and old couples flocked to us on Shabbos. Mama would put an enormous pot of *cholent* in the oven every Friday in readiness for the crowd. They would come on foot from as far as three miles away, come rain or shine or snow, just to pray in the synagogue. Some had homes and families to return to, and some did not. Those unfortunates were our guests. A plate of *cholent* and a bit of Judaism, Kiddush and a few words about the week’s Torah reading revived their flagging spirits and made Shabbos once again a delight for them when they had despaired of ever being happy again...

Every Shabbos morning “our Jews” came trudging down the street, tired after their long walk. Those who were a few minutes early for praying would stop in for a hot cup of tea to revive them. After prayers came the long, long meal, more Torah than eating, and then three or four hours of study all together around the long table. Then afternoon prayers at the synagogue, and back home again, where Mama had *shalosh seudos* ready. After this third Shabbos meal it was Torah study with Papa again until the evening, when after prayers and Havdalah the buses would carry them home, wistful and already dreaming of next Shabbos.

I would spend most of the day curled up in a corner, devouring every word that was said. This was my higher education in Judaism, and took the place of the [Jewish] school we didn’t have. And the glow of that Torah I learned on those Shabbos afternoons still keeps me warm today.

We had an unspoken rule that each guest should bring with him something to say about the weekly Torah reading. As I grew older I was “accepted into the club,” not just content with listening any more but also contributing my own piece of Torah each Shabbos.

We ran our “Shabbos hostel” for many years, without funding and without ever charging a penny. You may well ask how we managed to do it. In Russia, even on what people refer to as “a good salary” it’s hard to get through the month, and we were far from being well off. Papa earned a bit by repairing and restoring straw mattresses, and there was the government pension for bereaved parents of World War II, and that was that... We skimped and scraped through the month with never a penny to spare. All the same, never once did we ask ourselves whether or not we could actually afford to take in a guest or guests. No one ever found our door closed, or left our house hungry, neither on Shabbos nor on a weekday.

— Basyah Barg¹

THE MEAL



Saturday Morning

IN SMALL EUROPEAN TOWNS, Jews did not own ovens suitable for keeping *cholent* warm for the entire Shabbos. The town baker, though, had a very large oven for baking cakes, bread, and *challahs*. On Friday afternoon, everyone came to the bakery with his *cholent* pot. The baker shoveled pot after pot into the oven, where they remained piping hot until Shabbos morning...

On their way home from synagogue on Shabbos morning, the men would stop at the bakery to claim their pots of *cholent*. In small towns, everyone recognized and retrieved his own pot, while in the larger towns, the bakery became a checkroom. Before Shabbos, the baker gave each man a number, pasting the same number on his pot. When people arrived to claim their *cholent*, they would hand their number to the baker, who then searched through all the pots until he found the one with the corresponding number.

— Devora Gliksman²

IT WAS A DREARY FRIDAY MORNING IN WINTER. The phone rang. I answered. “How do you make *cholent*?” she wanted to know. And the question brought tears to my eyes.

“*Mazal tov*,” I responded and proceeded to give her the recipe, both of us aware, of course, that the precise measurement of beans had little to do with the dish. It was what would lay beneath the food which counted.

You see, this, her first *cholent*, would symbolize her decision to embrace the *shomer Shabbos* world. With this pot of beans she would say to herself and *Klal Yisrael* that henceforth she would no longer light a fire on *Shabbos* — that she needed a recipe for a meal which would cook all night because she had taken this significant step. And she wanted to let me know.

Just as I had wanted to let someone else know when I was ready for a pot of *cholent*. Back then, some four years ago, in that time before the classes and the courses, before the conversations, the study and the practice, back when I leaned heavily on someone else, I, too, called for recipes. And there was someone who answered. There was a woman who understood more than my surface questions, an individual who led me gently through the maze of rituals, who gave me confidence. There was one woman in particular who introduced me to *blechs* and *bentchers*, to the concept of *Shabbos*. And it was she who gave me my first taste of *cholent*.

So I cried when I received the call. I cried with joy at the evidence of continuity — at a heritage which dates back three thousand years.

— Anna Gotlieb³

Shabbat culinary traditions vary. Below is a typical menu, which can be replaced with whatever you find most enjoyable. Although only bread is necessary, we traditionally celebrate by adding the best food that we can afford. Between courses, and even during the courses, you can sing songs (see following pages), speak about the Torah, and socialize with family and friends. Be sure to start by complimenting the chef.

Although cooking is a creative activity forbidden on Shabbat, hot food for this meal is prepared via special methods permissible on Shabbat.⁴

The meal ends with SATURDAY MORNING BLESSING AFTER THE MEAL.

Sample Menu

Fish with appetizers & a variety of salads
 Chicken, meat or coldcuts
 Hot *cholent*
 Dessert

Cholent is a much-loved Shabbat treat, a simmering stew, typically containing meat, potatoes, fried onions, barley, beans, and seasoning. It is placed on a small covered fire or hot plate well before Shabbat begins, and left to simmer unattended overnight. It is then eaten hot for Saturday lunch. Its name seems to derive from the French *chaud* (hot) + *lent* (slow).⁵

Cooking is considered creative work that is prohibited on Shabbat,⁶ and *cholent* is a direct response to these circumstances of Shabbat.⁷ Called *cholent* in Eastern Europe, *schena* in Morocco, *tbit* in Iraq, *hetteh* in Kurdistan and *hmin* in Yemen,⁸ it is a hot meal on Shabbat without cooking on Shabbat.

It is actually a *mitzvah* to set up *cholent* on Friday afternoon in order to have hot food to eat on Saturday morning if possible,⁹ because it adds honor and pleasure to Shabbat observance.¹⁰

Cholent is also a symbol of victory in a philosophical battle waged between Judaism and the Karites many centuries ago. The Karites misunderstood the Torah prohibition against lighting a flame on Shabbat, extending it to forbid benefiting from an already existing flame on Shabbat. They sat in the dark and ate only cold food on Shabbat. This attack against the beauty and pleasure of Shabbat was vehemently opposed by the Jewish people of the time. Some explain that even today eating *cholent* is an important expression of Jewish philosophy and Jewish identity.¹¹





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A SONG OF DAVID

This song was written by King David in the book of Psalms.⁴⁶ Its letters number 227, which equals the *gematria* value of the word *bracha* (blessing). This equation is quite fitting, because the psalm speaks of trust in God and of His bestowing life's blessings. Because repeating something three times reinforces it, many sing this song three times in order to receive a triple blessing.⁴⁸

A song of David:	meez-moer l'da-veed:	מְזִמּוֹר לְדָוִד:
Our [eternal] Master	a-doe-nay	יְהוָה
is my Shepherd,	roe-ee,	רֹעִי,
I will not lack.	loe ech-sar.	לֹא אֶחָסֵר.
In a meadow ⁴⁹	been-oet de-she	בְּנְאוֹת דְּשָׁא
He will lay me down to rest, ⁵⁰	yar-bee tse-nee,	יִרְבִּיצְנִי,
by calm ⁵¹ waters	al me m'noo-choet	עַל מֵי מְנוּחוֹת
He will lead ⁵² me.	y'na-ha-le-nee	יְנַהֲלֵנִי:
My spirit will rest, ⁵³	naf-shee y'shoe-vey,	נַפְשִׁי יְשׁוּבָב.
He will lead ⁵⁴ me	yan-che-nee	יְנַהֲנִי
on the level path, ⁵⁵	v'ma-g le tse-dek,	בְּמַעְגְלֵי צְדָק,
for the sake of His name.	l'ma-an sh'moe.	לְמַעַן שְׁמוֹ.

A song of David: Literally, “A song to David,” a song whose purpose was to bring divine inspiration to David.⁴⁶

my Shepherd: Our trust in God is compared to the unquestioning trust that a sheep has in its benevolent shepherd.⁴⁷

He will lay me down to rest: Sometimes the sheep wants to move elsewhere, but the shepherd forces it to stay put, because the sheep is sitting in good pasture.⁴⁸

by calm waters He will lead me: Sometimes the sheep wants to stay put, but the shepherd forces it to move elsewhere where there is good water to drink after eating. So it is with us that God sometimes sees us in a bad situation and extracts us to a better situation. We, who can not perceive the full truth, often protest and lament our fate, but in the end we realize how good it was for us.⁴⁹

on the level path: Alternatively, “on the roundabout path of righteousness.” God leads me on a roundabout path, such that at the beginning I cannot see the end. Nonetheless, I trust that the roundabout will lead me the right way.⁵⁰

for the sake of His name: All of this advertises God's name throughout the world as a good and merciful shepherd who is unparalleled.⁵¹

Even if I were to go
through the valley⁶³ of
the shadow of death,⁶³
I would not fear evil,
for You are with me.
Your correction⁶⁴ rod
and Your support,
they comfort me.⁶⁵
You will set before me a table
opposite my enemies.⁶⁶
You have anointed
my head with oil,
my cup is [filled to] satisfaction.⁶⁷
Nothing but goodness
and kindness will pursue me
all the days of my life,
and I will sit in the house of
our [eternal] Master
for the length of days.

gam kee e-lech
b'ge
tsal-**ma**-vet,
loe ee-raq ra,
kee a-ta ee-ma-dee.
sheev-t'cha
oo-meesh-an-**te**-cha,
he-ma y'na-cha-moo-nee.
ta-a-roech l'fa-nay shool-chan
ne-ged tsoe-r'ray.
dee-**shan**-ta
va-**she**-men roe-shee,
koe-see r'va-ya.
ach toev
va-**che**-sed yeer-d'foe-nee
kal y'me cha-yay,
v'shav-tee b'vet
a-doe-nay
l'oe-rech ya-meem.

גַּם כִּי אֵלֶךְ
בְּגֵי
צִלְמוֹת,
לֹא אֶרְאֶה רָע.
כִּי אַתָּה יְמַדְדִּי.
שֵׁבֶטְךָ
וּמְשַׁעֲנֶתְךָ
הֵמָּה יְנַחֲמֵנִי.
תַּעֲרֹךְ לִפְנֵי שְׁלֹחֶיךָ
נִגְדַת צִרְיֶיךָ.
דְּשַׁנְתָּ
בְּשִׁמְךָ רֹאשִׁי,
כּוֹסֵי רוּחִי.
אֶךְ טוֹב
וְחֶסֶד יְרַדְּפוּנִי
כָּל יְמֵי חַיִּי,
וְשִׁבְתִּי בְּבֵית
יְהוָה
לְאָרְךָ יָמִים.

Even if I were to go through the valley of the shadow of death, I would not fear evil, for You are with me: Some events, even in the end, can not be construed as good, only as bad. Even these can be beneficial because they help me to get closer to God.⁶⁸

Your correction rod and Your support, they comfort me: There are two types of rods, one used to correct behavior — a chastising rod — and one used to lean on — a cane. Together, the two of them comfort me,⁶⁹ telling me that You have not abandoned me to chance.⁷⁰ I am comforted by recalling that in the past, even when You punished me with Your correction rod, nevertheless You ultimately supported me.⁷¹ This tells me that Your correction of me is not for revenge, but rather to help me mend my errant ways.⁷² Alternatively, “Your guidance and Your support, they comfort me.”⁷³ Alternatively, “Your correction rod and Your club.” You keep me on the right path with Your correction rod and You deflect all danger from me with Your club.⁷⁴

You will set before me a table: Of kingship,⁷⁵ or of delicacies.⁷⁶ God’s setting a table represents the processes of nature that bring food to our table.⁷⁷ King David always viewed his eating at his own table as if he were eating at God’s table.⁷⁸

opposite my enemies: My enemies will see it.⁷⁹ Alternatively, “even though I have enemies.”⁸⁰

You have anointed my head with oil: You have crowned me king.⁸¹
my cup: My portion.⁸²



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SATURDAY NIGHT

havdallah 175

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PRONUNCIATION GUIDE

Most Hebrew in this book is accompanied by linear translation and transliteration. The table below shows the transliteration conventions used for vowels and non-obvious consonants.

There are many Hebrew pronunciation systems in practice today. This book provides a novel method for allowing you to choose between today's two predominant systems. Three special letters (א, ע, & ט) have a small circle below them. If you want to read according to today's spoken Hebrew and most *Sephardic* traditions, ignore the small circle. If instead you want to read according to most *Ashkenazic* traditions, adjust your reading of the three special letters according to the transliteration table below.

Please note that transliteration is only an approximation. Perfect pronunciation comes by imitating spoken language. Furthermore, correct pronunciation is rare, even with seasoned speakers, especially in songs, where the needs of tune and rhyme often win out.

In Hebrew the emphasis of a word is usually on its last syllable. Exceptions in the text are shown with the emphasized syllable in **bold**.

Hebrew symbol	Transliteration symbol	Modern spoken Hebrew & most Sephardic traditions	Differences for most Ashkenazic traditions
א or אֲ	a	as in p apa	
אָ or אֱ	ɑ	same as a	as in ba ll
ע or עֲ	e	as in be d	
עֵ	ɛ	same as e	as in gre y
עֶ or עִ	ee	as in se e	
עֹ or עֻ	oo	as in bo o	
עֺ or עֻ	oe	as in to e	
יֵ	'	as the i in bi g	
תּ	t	t	s
תּ or טּ or תּ	ch	a mix of k and h , as in the Scottish word loch or the German name Bach	

GLOSSARY

Ashkenazic Jewry: one of two major divisions of modern Jewry, with differing customs emanating from separate geographic locations during the last several hundred years. The other major division is *Sephardic Jewry*.

bar mitzvah: a boy who has become obligated in Jewish observance, by virtue of turning thirteen years of age. Also refers to a celebration thereof.

bencher: blessing & song booklet.

blech: device to keep food hot on Shabbat.

bris, brit milah: circumcision covenant.

chasan: groom.

Chassidim: plural of *Chassid*, a member of a Jewish movement called *Chasidus*, which advocates serving God with religious fervor. *Chasidus* was founded in the eighteenth century and remains strong and vibrant today.

cholent: see SATURDAY MORNING MEAL.

chuppah: wedding canopy.

dacha: Russian country home.

davening: praying.

devar Torah: a discourse about some aspect of Torah.

distaff: a staff (rod) used to hold wool for spinning.

Eishes Chayil: WOMAN OF VALOR.

Eretz Yisrael: the land of Israel.

gefилte fish: see FRIDAY NIGHT MEAL.

gematria: a mathematical concept of Jewish mysticism that assigns numerical values to each letter of the Hebrew alphabet and to the words composed by them.

hamantashen: triangular, fruit filled cookies, eaten on Purim.

Holy Temple: a building complex in Jerusalem through which God's Divine Presence dwells amid the Jewish people.

increased soul: each person receives an *increased soul* on Shabbat to accommodate the day's increased pleasures¹ and to achieve greater wisdom.² Everything in this world was created for the pleasure of the soul on the seventh day.³

Jewish adult: a male at least thirteen years old or a female at least twelve years old.⁴

kallah: bride.

kapota: a long jacket, typically worn by Chassidic Jews.

kiddushin: betrothal.

Klal Yisrael: the Jewish people.

Kohanim: plural of *Kohen*, a Jew assigned extra religious responsibilities by God, by virtue of being a descendent of Moses's brother Aharon.⁵ These responsibilities included daily operation of the *Holy Temple*.

kosher: literally, "straight" or "correct."⁶ Typically refers to food that fulfills the requirements of the Jewish dietary laws. Packaged food is *kosher* if labeled with the symbol of a reliable Jewish organization dedicated to *kosher* supervision.

kugel: thick casserole.

Leviim: plural of *Levy*, a Jew assigned extra religious responsibilities by God, by virtue of being a descendent of Levy, son of Jacob.⁷

lokshen: noodles.

manna: see FRIDAY NIGHT KIDDUSH, step 1.

mechitzah: divider between men and women at public functions.

Megillah: Scroll. The Scroll of Esther is read on Purim. It recounts the miraculous events of the original Purim story.

menorah: a seven-lamped candelabra lit daily in the *Holy Temple*.⁸

minyan: quorum for public prayer.

mishloach manos: Sending portions. The *mitzvah* of sending gifts of food to one's fellow on Purim.

mitzvah: (pl. *mitzvot*) commandment, good deed.

mohel: one who circumcises.

peyos: side locks worn by some Jews.

Purim seudah: festive Purim meal.

Shalosh Seudos: the third Shabbat meal.

See SATURDAY AFTERNOON MEAL.

sheva berachos: SEVEN BLESSINGS AFTER A WEDDING MEAL.

shomer Shabbos: Shabbat observant.

shtreimel: Jewish religious head covering, typically of Chassidic Jews.

shul: synagogue.

spindle: wheel used for *spinning*.

spinning: the process of turning raw wool into wool thread.

tehillim: Psalms.

tichel: kerchief.

PHOTO CREDITS

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COVER

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FRIDAY AFTERNOON

candles: PJ 12960

FRIDAY AFTERNOON CANDLE LIGHTING

candle montage: FR slgckgc, candela-
bra: FL 33349837 Chris Brignell

FRIDAY NIGHT

challah: PJ 13175

FRIDAY NIGHT SHABBAT ANGELS

Jerusalem sunset: FL 8714642 Irena
Kofman, Santa Clarista sunset: FL
21789739445 Jeff Turner

FRIDAY NIGHT WOMAN OF VALOR

flowers: NG, vineyard: FR Chris
Devaraj, vineyard: FR Chris Devaraj,
loom: FR Ruth Temple, stairs: FL
5797685 bastan, kitchen: FL 27580193
pics721

FRIDAY NIGHT BLESSING THE CHILDREN

geese: CO 94056, room: FR
7109475851 Bill Wilson

FRIDAY NIGHT KIDDUSH

wine montage: FL 21258541 luca
fabbian, goblet: SC 86, challah: JR,
challah cover: SC 17, goblet: SC 86,
earth: NS apollo17, planets: FR Image
Editor (based on J1 PIA 10231), clock:
FR Alex Brown (alexbrn), grape vine:
CO 157090, decanter: SC 207, grapes:
PD Food & Dining 12025, pyramids:
LC 15916, wine montage: FL
35145470 antos74

FRIDAY NIGHT WASHING THE HANDS

wave: AS, Israel Banyas waterfall: FL
33482713 v_blinov, washing cup: SC
100

FRIDAY NIGHT BLESSING ON BREAD

challah: JR, knife & cutting board: SC
20, braiding: CA, field: FR Greg Knapp,
salt baskets: CO 629025, challah: FR
Rebecca Siegel (grongar), challah: FR
Rebecca Siegel (grongar)

FRIDAY NIGHT THE MEAL

dining room: CO 31069, rainbow
trout: FR 25074386525 Aqua Me-
chanical, fish montage: AU, using
(counterclockwise spiral starting top
left) NO reef 2117 Mr. Mohammed Al
Momany, Aqaba, Jordan (three slots);
NO reef 2123; NO reef 2022; FL
14767706 frantisek hojdysz (three
slots); CA; NO reef 2043; NO reef
2050 Mr. Mohammed Al Momany,
Aqaba, Jordan; FL 3595039 Olga
Khoroshunova

FRIDAY NIGHT SONGS

Sunset: FR 26661570680 USFWS
Mountain-Prarie Tom Koerner, galaxies:
FP 22185426583 Image Catalog, whale
tail: CO 479063, stacked chocolate: FR
8272691606 Gary Knight, brownies:
FR 4448807631 JeffreyW, flower: FR
19868605489 Micolo J, ring: AU,
flowers: NG, garden: CO 131072, rose:
AU, dessert buffet: NG, dessert buffet:
FL 48637 Rohit Seth, rose frosting: FL
7171332 Elnur, challah: FR Rebecca
Siegel (grongar), Moshav Nahalal: PW
14673 Kfir Fatchi, dinner plate: CO
569041, wave: CO 312043, buffalo:
CO 739063, geese: PB 350290 258817,
lightning: CO 479074, freighter: FL

14438632 Roman Sigaev, lighthouse:
AS, flower closeup: SX gun, mother and
lamb: SX 1314438 Eran Chesnutt,
couch: FR Sarah Ackerman

FRIDAY NIGHT

BLESSING AFTER THE MEAL

fruit: FL 9738287 inacio pires

SATURDAY MORNING

grapes on vine: FR Robert Verzo (verzo)

SATURDAY MORNING KIDDUSH

decanter: SC 13, glass of wine: PD Food
& Dining 12026, Israel landscape: FL
22235559 Eve81, scenic chair: FL
23433038 goldsaint, galaxies: GS GPN-
2000-000912, grapes: AR 7721-3

SATURDAY MORNING

WASHING THE HANDS

& BLESSING ON BREAD

waterfall: CO 680086

SATURDAY MORNING THE MEAL

set table: DS Architecture & Real Estate
059, flowers: FR 16938892686 Micolo
J, cholent pot: CO 333034

SATURDAY MORNING SONGS

flower: AU, arch of Titus: FR Andy Hay,
wine montage: FL 17504402 Jean-Luc
GIROLET, chocolate strawberries: FR
3345154686 Gary Knight, Israel vista:
FR James Emory (hoyasmeg), sunrise in
tree: CO 482048, candles on table: CO
31018, food baskets for the poor: YE,
hammock: FR
Auslandsösterreicherflickraccountinhaber,
dessert buffet: NG, flowers & moun-
tains: CO 603085, deer: CO 159067,
bread: FR Karen, chicken dinner: CO
587017, dove: AU, dove: AU, dove: FL

1780895 Ackley Road Photos, dove: FL
24304823 haveeseen, Mt. Sinai: SX
1410475 Richard Gately, lamb: CA,
vineyard montage: FL 29940277
antos74, Jerusalem forest pines: AU

SATURDAY MORNING

BLESSING AFTER THE MEAL

fruit: FL 1282129 gandolf

SATURDAY AFTERNOON

sunset in Santa Clarita, California: FR
Jeff Turner (respres)

SATURDAY AFTERNOON

WASHING THE HANDS

& BLESSING ON BREAD

challah: FR vidallia_11, Israel Banyas
waterfall: FL 24969648 Alexey Pavluts

SATURDAY AFTERNOON THE MEAL

sunset: FR 22082245910 Bureau of
Land Management Bob Wick, park
benches: FL 11209621 S. Mohr
Photography, set table: DS Architecture
& Real Estate 056

SATURDAY AFTERNOON SONGS

Jerusalem sunset: AU, light shining on
ocean: CO 36094b, nutshell: SX
1148050 Krzysztof Szkurlatowski
(hisks) 12frames.eu, sheep grazing: FR
Lancashire Country Council, sheep
closeup: PD 19267, running: PB
1485110 Sarun Ador, honeycomb: FL
18283423 Yuriy Afonkin, light shining
on Jerusalem lake: AU

SATURDAY AFTERNOON

BLESSING AFTER THE MEAL

chocolate: FL 32736424 Maksim
Shebeko

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SATURDAY NIGHT

galaxies: FP 22185426583 Image Catalog

SATURDAY NIGHT HAVDALLAH

wine montage: FL 30243101 antos74, cinnamon sticks: FR Pinkstock Photos, holmium-165 collision: LB 96703366 XBD9607-03366, wine with bottle: FL 15809375 inacio pires, spice boxes: FL 16429002 Photosani, iron casting: BS

BLESSING AFTER THE MEAL

cupcakes: FR Patricia Guzman-Moreno (GourmetPattycakes)

BLESSING AFTER THE MEAL

INTRODUCTION

braided bread: FL 26013984 soleg

BLESSING AFTER THE MEAL

A SONG OF ASCENTS

Israel vista: FL 30532511 Eve81, stairs: FL 34917949 boycottfotolia.org

BLESSING AFTER THE MEAL

WASHING THE HANDS

waterfall: FR xlibber, salt evaporation trays: FR Esteban Maringolo (eMaringolo), washing cup: SC 94, waterfall: CO 625085, waterfall: CO 660067

BLESSING AFTER THE MEAL

chocolates: FL 28174672 Marco Mayer, chocolate sticks: SX 195839 Nik Frey (niksan), moose in snow: FR 6001422694 bm.Iphone, deer: FL 9786109 Wild Geese, drinking moose beneath Teton range: RZ, standing moose: FR 14350810178 USFWS Mountain-Prarie Tom Koerner, Tiberias Israel: FL 25865545 voddol, Mt.

Hermon Israel: FL 13713236 Kristina Afanasyeva, pyramids: LC 15914, Rosh Hanikra Israel: FR David King (david55king), Israel vista: FL 23073739 andreypankovskiy, Israel valley: GP D965-012 111571, Jerusalem Old City stone walkway: FL 25973568 slavapolo, food warehouse: FR Nick Saltmarsh, hammeck: PD Home Comforts SS43051, Jerusalem view from Mt. of Olives: AY 227-27, Western wall: FR Kudumomo, park bench: FL 25459697 Elina, table with chandelier: DS Architecture & Real Estate 057, lit home: PN, Shabbat candles: FL 5605647 Scott Latham, moon: CA, synagogue flowers: PJ 10182, honey: AR k7240-6, four species: SC 168, redwood trees: CO 48094, butterfly lifecycle: FL 12514430 JPS, castle: FR Allie Caulfield

BLESSING AFTER THE MEAL

ADDITION FOR FESTIVALS

matza: AU, moon eclipse: FL 3341466 Rafael Ben-Ari, matza: SC 111, synagogue flowers: PJ 10182, four species: SC 168, torah scrolls: CO 122020, honey: AR k7240-6

BLESSING AFTER THE MEAL

ADDITION FOR CHANUKAH

menorah: FR Andrew Ralto (Andydr), menorah: FL 21244467 spe, dreidel: SC 62, menorah: SC 33, menorah: SC 36, menorah: PJ 2469

BLESSING AFTER THE MEAL

ADDITION FOR PURIM

purim cookies (hamentashin): FL 18266690 Elzbieta Sekowska, grogger: SC 120, megillah scroll: SC 116

BLESSING AFTER THE MEAL

INVITATION AFTER A WEDDING MEAL

roses: FR Kat Clay, chuppah: SW

BLESSING AFTER THE MEAL

SEVEN BLESSINGS

AFTER A WEDDING MEAL

matching glasses: FL 23318937 Denis Tabler, chuppah: SW, chuppah bouquet: WR, Jerusalem panorama from Mt. of Olives: FR Julien Menichini, chuppah: WR, Jerusalem Old City archway: FR David King (david55king)

BLESSING AFTER THE MEAL

SONG FOR A CIRCUMCISION MEAL

Sinai Peninsula: ES STS040-78-88, tzitzit: FR Chajm Guski, sunset: BL Arizona CD7049 Lynn Chamberlain, refillin: AU

BLESSING AFTER THE MEAL

INVITATION FOR A CIRCUMCISION MEAL

circumcision chair: PJ 11538, lighthouse: SX D. Carlton, lighthouse: FR yeowatzup

BLESSING AFTER THE MEAL

ADDITION FOR A CIRCUMCISION MEAL

iceberg: FL 2811022827 Jeff Mikels, bookstore: PJ 9392, synagogue in Tomb of Rachel: PJ 19754, circumcision chair: PJ 23769, circumcision chair: PJ 2646, circumcision chair: LK & AU

FOOD BLESSINGS

stacked chocolate: FR Gary Knight

FOOD BLESSINGS

INTRODUCTION

peaches: AR k5632-2

FOOD BLESSINGS

BLESSINGS BEFORE FOOD

apple basket: FL 9298187, combines: US, wine montage: FL 11679183 Dusan Zidar, wine tasting room: DS ARE0044H, fruit: FL 25663258 Robert Keenan, spilling apple basket: FL 25867429 Subbotina Anna, vegetable salad: FL 4812961 Jacek Chabraszewski, water pitcher: PD Home Comforts SS43099

FOOD BLESSINGS

BLESSINGS AFTER FOOD

date tree: AU, montage: AU using (counterclockwise spiral starting top left) AR k7219-1; CA; CF; IA; PD Contemporary Cuisine 30288; AR k7721-7; GL; PC, montage: AU using (counterclockwise starting top left) PC; AR k5141-4; AR 7721-3; PD Food & Dining 12028; AU; FS; NR Arizona Jeff Vanuga, Jerusalem Old City walls: FR David King (david55king), fruit: FR Frank Kovalchek (AlaskanDude), Shabbat candles: FL 5605647 Scott Latham, moon: CA, matza: SC 111, synagogue flowers: PJ 10182, four species: SC 168, torah scrolls: CO 122020, honey: AR k7240-6, vineyard grapes: FR 3087659344 Justus Hayes Shoes on Wires, water pitcher: SX 1337398 Roger Kirby (theswedish)

PRONUNCIATION GUIDE

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COLOPHON

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NOTES

HOW TO USE THIS BOOK

- 1 For preference of Hebrew over English, see *Mishna Berura* 62:3
- 2 *Ran* beginning of Nedarim
- 3 *Beur Halacha* 62 יכ"ל
- 4 *Rav Tsadok*, *Ohr Zaruah* Latzadik, Article on the Nature of the Holy Language
- 5 Chagiga 16a, *Zohar* Exodus 129b according to *HaSulam*
- 6 *Zohar* Exodus 129b
- 7 *Korban HaEida* and *Taklin Chadatin* Shekalim 9b בלשון הקודש
- 8 Genesis Rabba 1:1
- 9 Jerusalem Megillah 1:9, *Medrash Tanchuma* Noach 19
- 10 *Medrash Tanchuma* Noach 19; *Rashi* Genesis 2:23, *Aruch HaShulchan* 185:3, both based on Genesis Rabba 18:4 & 31:8. See also Brachos 55a
- 11 *Mishna Berura* 62:3

SAMPLE SHABBAT SCHEDULE

- 1 Anna Gotlieb, *In Other Words*, (Targum Press, 1999), *Wednesdays*, pp. 27-28

LIST OF NEEDED ITEMS

- 1 Retrieved from groups.yahoo.com/neo/groups/adailydose/conversations/messages/51 Courtesy of Tradition of Kindness; from their free "Daily Dose of Kindness" e-mails. Explore the world of Jewish kindness and subscribe to the "Daily Dose of Kindness" at their website www.TraditionOfKindness.org or e-mail info@TraditionOfKindness.org

INTRODUCTION

- 1 Beitza 16a
- 2 *Medrash Sochar Tov* Psalms 92
- 3 Chafetz Chaim in Beis Yisroel chap. 2. God did not remove the Shabbat from his treasure house. Rather, a Jew who keeps the Shabbat is lifted above his earthly existence of the weekdays and is ushered into the treasure house itself — a semblance of the world to come (*Ohr Gedalyahu* Genesis 6)
- 4 *Rabbi Avigdor Miller Tape* 722
- 5 Genesis 1:1-2:3
- 6 *Rashi* Exodus 20:11 based on Mechilta chap. 7
- 7 *Rabbi Avigdor Miller Tape* 722
- 8 *Maharal Tiferes Yisroel* chapter 40, page 122
- 9 *Chai Adom* Shabbos 1:1, *Magid Mishna* Shabbos 30:15, *Mechilta* Yisro chap. 7 on Exodus 20:11, *Sefer HaChinuch* 32
- 10 *The Sabbath*, page 28. That Shabbat observance involves relinquishing control over nature is hinted at by the fact that a temporary perturbation of nature does not constitute a Shabbat violation. Only a permanent change counts (see Shabbos 102b according to *Magid Mishna* Shabbos 9:13)
- 11 Shabbos 119b by extension
- 12 *The Sabbath*, p. 29
- 13 See *Ohr HaChaim* Exodus 20:9
- 14 *Eglei Tal* introduction

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- 15 Mishna Shabbos 73a as explicated by Shabbos 75b
- 16 Ideas expressed in James Kugel, *On Being a Jew*, (Baltimore/London: Johns Hopkins University Press, 1998), pp. 42-44
- 17 *Heard from Rabbi Yitzchak Adlerstein*
- 18 Rabbi Berel Wein, *Tape*, "The Three Weeks"
- 19 *Heard from Rabbi Yitzchak Adlerstein*
- 20 *Sefer HaChinuch* 430
- 21 *Rashba* *Chidushei Agados* Brachos 7a; *Teshuvos HaRashba* 1:423 and 5:51; *Rabeinu Bachaya* Deuteronomy 8:10; *Sefer Haikarim* 2:26; *Yad HaKetana* *Al HaRambam* beginning of laws of blessings in *Minchas Ani* 2; *Rashi* Sota 10a במה בירכו, *Yevamos* 63a ברכה, *Bava Metzia* 42a אין הברכה, Exodus 16:5, Parables 11:25, all citing Old French *foison*, which *Targum HaLaaz* translates as, *plenty, abundance*. That blessing means increase is hinted to by the gematria values of the letters of the root (ברכ), which are 2, 20, 200, representing increase had when one turns into two (*Maharal Tiferes Yisroel* chapter 34 (p. 99a))
- 22 *Rashi* Brachos 11a בשחר 11b מברך שתיים, *Rashi* Brachos 11b ברוך 11b, *Sefer Shorashim Li'Radak* ב"ר, *Chizkuni* Genesis 24:27, *Ohr Zaruah* laws of krias shema 8 citing *Rabbeinu Chananel*
- 23 *Sefer HaChinuch* 430,

INTRODUCTION

Avudraham weekday
 Morning Prayers, *Sefer Haikarim* 2:26, *Teshuvos HaRashba* 1:423 and 5:51, *Kad HaKemach LiRabeinu Bechaya* ברכה, *Rabeinu Bachaya* Deuteronomy 8:10
 24 *Sefer HaChinuch* 430, *Kad HaKemach LiRabeinu Bechaya* ברכה, *Rabeinu Bachaya* Deuteronomy 8:10, *Rambam* Yesodei HaTorah 1:3, *Nefesh HaChaim* 2:2
 25 *Sefer HaChinuch* 430, *Teshuvos HaRashba* 1:423, *Kad HaKemach LiRabeinu Bechaya* ברכה, *Rabeinu Bachaya* Deuteronomy 8:10.
 In addition, another meaning of the word is “knee,” suggesting that a blessing declares our willingness to “bend our knee” (*Rabeinu Bachaya* Deuteronomy 8:10) in fulfilling God’s will (*Hirsch Siddur, Horeb* 623) or that a blessing declares that we are bent over in gratitude to God for the blessings bestowed on us. (*Rabbi Avigdor Miller Tape* 636)
 26 Based on *Michtav MeEliyahu* vol. 3, p. 82
 27 *Lev Eliyahu Chochma Umussar* p. 300
 28 *Rashi* Genesis 2:5 as explained by *Maharal Gur Aryeh*
 29 *Maharal Gevuras Hashem* 23 (p. 99b-100a), *Tiferes Yisroel* 33 (p. 97a), *Netzach Yisroel* (p. 58b), *Be’er HaGola* Fourth Beer (p. 64), *Kuzari* 2:2
 30 *Tiferes Yisroel* 33 (p. 96b-

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97a), *Kuzari* 2:2. For anthropomorphism in this regard, see *Rashi* Exodus 15:8, 19:18, *Nefesh HaChaim* 2:2. See also *Moreh Nevuchim* 1:26
 31 *Shulchan Aruch* 5:1
 32 *Shulchan Aruch* 5:1
 33 *Shulchan Aruch* 5:1
 34 *Aruch HaShulchan* 167:7-8
 35 *Sefer HaChinuch* 430
 36 Alternatively, “Who betrothed us,” meaning that by giving us commandments, God entered into marriage with the Jewish people as His bride (*Avudraham* weekday Morning Prayers)
 37 *Mei Nefesh BiSefer Beis Yitzchok* on blessing on washing the hands, citing *Eglei Tal* “ג”כ”פ” (I cannot find latter reference). See there that the phrase “and commanded us” indicates a second benefit, one that comes by virtue of our fulfilling the commandment as a commandment and not merely because of its spiritual nourishment. See there further an allegory to a king who commanded his servant to eat a delicious food. By obeying, the servant gained two benefits: the pleasure of the food itself and the king’s satisfaction at having his command obeyed. For discussion and sources regarding the relationship between our performance of commandments and God’s interest in connecting to the

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world, see *Nefesh HaChaim* 2:6
 38 *Sefer HaChinuch* 430, *Avudraham* weekday Morning Prayers
 39 *Avudraham* weekday Morning Prayers
 40 *Rashba Chidushei Agados* Brachos 7a, *Kad HaKemach LiRabeinu Bechaya* ברכה, *Rabeinu Bachaya* Deuteronomy 8:10, *Aruch HaShulchan* 215:4, *Maharsha* on *Rashi* Brachos 35b ישראל וכונסת, *Nefesh HaChaim* 2:4, *Avudraham* weekday Morning Prayers
 41 *Maharal Netiv HaAvoda* 14
 42 *Gur Aryeh* Leviticus 20:3
 43 *Shulchan Aruch* 124:6
 44 *Shulchan Aruch* 124:6
 45 *Mishna Berura* 124:25
 46 *Mishna Berura* 124:25.
 The two meanings are summarized in *Pri Megadim Eshel Avraham* 61:10, 124:10, *Mishpetsos Zahav* 51:3
 47 *Romo* 215:1. For why, see *Aruch HaShulchan* 215:4
 48 See note on same concept in introduction to FRIDAY NIGHT KIDDUSH
FRIDAY AFTERNOON CANDLE LIGHTING
 1 Abraham J. Twerski, *Generation to Generation*, (Brooklyn, NY: Traditional Press, 1987), p. 74
 2 Abraham J. Twerski, *Generation to Generation*, (Brooklyn, NY: Traditional Press, 1987), p. 75

**FRIDAY AFTERNOON
CANDLE LIGHTING**

3 Anna Gotlieb, *Between the Lines* (Princeton, New Jersey: Bristol, Rhein & Englander, 1992), *The Pictures*, p. 212
 4 *Shulchan Aruch* 263:2
 5 *Shmirat Shabbat Kihilchota* 43:7
 6 *Shulchan Aruch* 263:3. In some homes, all women light their own candles (*Aruch HaShulchan* 263:7). Some limit this to those over three years of age (*Shaarei Halacha Viminbag* 138). *Yichave Daas* 2:32 forbids saying a blessing, but allows girls to light, if they want to, after hearing their mother say the blessing. For more details and sources, see *The Radiance of Shabbos* 2:2:1-9
 7 *Shulchan Aruch* 263:3. For another reason, see *Zohar* Genesis 48b and *Mishna Berura* 263:12
 8 *Mishna Berura* 263:11
 9 *Mishna Berura* 263:12
 10 *Shulchan Aruch* 263:2
 11 *Shulchan Aruch HaRav* 263:15, *Tehilla LiDavid* 263:7, *The Radiance of Shabbos* 2:5:21 citing *Heard from Rav Moshe Feinstein*
 12 *The Radiance of Shabbos* 2:5:22 citing *Heard from Rav Moshe Feinstein* and others
 13 *Mishna Berura* 261:23
 14 Brachos 2a, Chulin 83a, *Ibn Ezra* Exodus 16:25, according to the Torah verse, “It was evening and it was morning, day one” (Genesis 1:5)
 15 See INTRODUCTION

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CANDLE LIGHTING**

16 *Mishna Berura* 261:23, 262:11
 17 *Mishna Berura* 261:23. Lighting is several minutes before sunset in order to satisfy all opinions (*Shmirat Shabbat Kihilchota* 43:11, *Mishna Berura* 261:23), including those that the day ends several minutes before sunset (*Shaar HaTziyun* 261:21, *Beur Halacha* 261:21). If you want to light early, you can light candles as early as (*Shulchan Aruch* 267:2, *Romo* 261:2) one and a quarter *seasonal hours* (*Shulchan Aruch* 263:4) before sunset (*Aruch HaShulchan* 261:10, *Shmirat Shabbat Kihilchota* 43:12:65). Before that, it is not clear that the lighting is intended for of Shabbat (*Shulchan Aruch* 263:4). A *seasonal hour* varies with the season and is one-twelfth of the time (*Romo* 233:1, *Mishna Berura* 261:25, 263:19, 267:4) from sunrise to sunset (*Aruch HaShulchan* 261:10, *Shmirat Shabbat Kihilchota* 43:12:65). For example, if sunrise is at 6:00AM and sunset is at 6:00PM, then there are twelve hours between sunrise and sunset, and a *seasonal hour* is one twelfth of that, or one hour. If for example, sunrise is at 4:00AM and sunset is at 8:00PM, then there are sixteen hours between sunrise and sunset, and a *seasonal hour* is one twelfth of that, or

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one and a third hours or 1 hour and 20 minutes. In this latter case, one and a quarter *seasonal hours* would be 1 hour and 40 minutes, so one could light candles as early as 1 hour and 40 minutes before sunset
 18 *Shmirat Shabbat Kihilchota* 43:11
 19 *Sefer Bein HaShmashos* 6:1
 20 *Igros Moshe* Orach Chaim 1:26, *Ketsos HaShulchan* 74:12
 21 *Ben Ish Chai* 2 Noach 7, *Sefer Bein HaShmashos* 6:1
 22 *MaHaRI Shtauf* 1. The reason is to fulfill the opinion that night starts several minutes before sunset
 23 *Ketsos HaShulchan* 74:12 and 73 in *Badei HaShulchan* 14, *Sefer Bein HaShmashos* 6:1
 24 *Romo* 263:10
 25 *Mishna Berura* 263:45
 26 *Mishna Berura* 263:2
 27 Askinu Seudasa of Friday night
 28 *Minchas Yaakov BiSiddur Orzar HaTefilos* on Askinu Seudasa of Friday night
 29 *Shulchan Aruch* 263:4, *Rambam* Shabbos 30:5
 30 *Meiri* Shabbos 25b, *Shulchan Aruch* 263:2, *Tosafos* Shabbos 25b *הדלקת נר בשבת*, *Rambam* Shabbos 5:1
 31 *Shulchan Aruch* 263:3, *Siddura Shel Shabbos* Shores 2:1:8. Without light there is no peace (*Rabbeinu Chananel* Shabbos 34a), because a person bumps into things in the dark (*Rashi* Shabbos 25b *הדלקת נר בשבת*). Moreover,

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sitting in the dark makes a person sad (*Rashi* Shabbos 23b שלום ביתו). Light makes distinctions between things, and by defining boundaries, it separates objects into their own domains. It makes peace by preventing things from colliding physically or conceptually (*Maharal Chidushei Agados* Shabbos 25b)

32 *Rashi* Genesis 24:67 citing Genesis Rabba 60:16

33 Some women follow this alternative (*Yabia Omer* 2:16:19)

34 *Shmirat Shabbat Kihilchota* 43:note 38 citing *Toras Shabbos* 263:7

35 *Mishna Berura* 263:12, *Siddura Shel Shabbos* root 2:2:2

36 *Kitzur Shulchan Aruch* 75:2, *Ketsos HaShulchan* 74 in *Badei HaShulchan* 19 (he says specifically for settlement of land of Israel), *Kaf HaChaim* 263:34. For reason, see *Ben Ish Chai* 2 Noach. Alternatively, perhaps reason is based on the principle found in *Igeres HaTeshuva LiRabbeinu Yonah* 59 that when donating charity, one should pray to have good children. Accordingly, since the end of this ceremony includes a prayer for having good children, it is fitting here to give charity

37 Additional customs include: seven candles, symbolizing the seven days of the week (*Mishna Berura*

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263:6), or the seven lights of the *menorah* in the Holy Temple (*Shela* Tractate Shabbos, Chapter Torah Ohr 29), or the seven synagogue congregants called to read the Torah on Shabbat (*Kaf HaChaim* 263:9); ten candles, symbolizing the Ten Commandments (*Mishna Berura* 263:6)

38 *Shulchan Aruch* 263:1, *Mishna Berura* 263:9,22, *Kitzur Shulchan Aruch* 75:2, *Ben Ish Chai* 2 Noach 1

39 *Mishna Berura* 263:22

40 *Shulchan Aruch* 263:1

41 Exodus 19:8

42 Deuteronomy 5:12

43 *Elya Rabba* 263:2. Some explain that two candles have numerical gematria value of 500 (2 x 71), which is the sum of the number of body parts of a man (248) and a woman (252) (*Maharil Minhagim* Laws of Shabbat, *Kaf HaChaim* 263:4, *Ben Ish Chai* 2 Noach, *Elya Rabba* 263:2). This suggests that the *mitzvah* will illuminate all of their limbs (*Ben Ish Chai* 2 Noach). Some (*Kol Bo* 24) say that this doubling is in consonance with the many other doublings on Shabbat (*Medrash Sochar Tov* Psalms 92:1), which together reflect the inherently double nature of Shabbat: it has a connection to both this world and the world to come (*Gur Aryeh* Deuteronomy 5:12)

44 *Shmirat Shabbat Kihilchota*

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43: note 51

45 Shabbos 23b

46 *Likutei Moharach*

47 *Kitzur Shulchan Aruch* 75:2

48 *Mishna Berura* 263:40

49 *Shulchan Aruch* 264:6, *Shela* Tractate Shabbos Ner Mitzvah. For a discussion of the possible superiority of olive oil over other fuels, see *The Radiance of Shabbos* 4:1:2

50 *Shmirat Shabbat Kihilchota* 43:4

51 *Romo* 263:1

52 *Shulchan Aruch* 264:8

53 *Mishna Berura* 264:26

54 *Ben Ish Chai* 2 Noach 15

55 *Darash Moshe* Exodus 27:21

56 *Shulchan Aruch* 250:1

57 *Shulchan Aruch* 262:1

58 *Shulchan Aruch* 242:1

59 *Romo* 262:3

60 *Shulchan Aruch* 250:1-2

61 *Heard from Rabbi Beryl Gershenfeld* based on *Meiri* Shabbos 25b

62 *Maharal Netivos Olam Netiv HaTorah* chapter 16 (p. 71a)

63 *Heard from Rabbi Beryl Gershenfeld*

64 *Ben Ish Chai* 2 Noach

65 Friday night prayers

66 *Zohar* 48b as explained by *Peirush HaSulam*

67 *Shmirat Shabbat Kihilchota* 43:30, *Romo* 263:5. Blocking light with hand is also in *Ketsos HaShulchan* 74:7

68 *Mishna Berura* 263:26

69 *Shulchan Aruch* 261:2

70 *Mishna Berura* 261:21

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71 *Romo* 263:10
 72 Exodus 35:3
 73 *Romo* 263:5, *Mishna Berura* 263:27
 74 *Shmirat Shabbat Kibilchota* 43:30, *Kitzur Hilchos Shabbos* 1:10, *Aruch HaShulchan* 263:13, *Chai Adom* 5:11, *Beur Halacha* 263 אחר ההדלקה
 75 *Siddur Derech HaChaim* note 7
 76 *Noheg Ki Tzon Yosef* Shabbat 11 (implied)
 77 *Minhag Yisroel Torah* 263:7 based on *Kaf HaChaim* 263:34
 78 *Aruch HaShulchan* 263:13, *Ketsos HaShulchan* 74 in *Badei HaShulchan* 19
 79 *Minhag Yisroel Torah* 263:7 based on *Kaf HaChaim* 263:34
 80 *Shulchan Aruch* 263:5. Some add the word *kodesh* (holy) at the end of the blessing (*Shaarei Halacha Viminhag* 137). *Yabia Omer* 2:16:18 says not to, but that if one did so, one need not repeat the blessing

81 *Rashi* Exodus 30:7 & *Pashi* Shabbos 22b מַעְרָבִי translate as Old French *lozes*, which *Targum HaLevi* translates as, *lamp*. *Rashi* Pesachim 11a translates as the Old French *croisel*, which *Targum HaLevi* translates as, *lamp*
 82 *Sing You Righteous* 533 (p. 248)
 83 *Igeres Ha Teshuva Li-Rabbeinu Yonah* 60, *Mishna*

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Berura 263:2, *Magen Avraham* 263:11 citing *Mateh Moshe* 417 citing *Rabeinu Bachaya* Exodus 19:3
 84 *Zohar* Genesis 48b
 85 *Rashi* Shabbos 23b בָּנִים תַּלְמִידֵי חֲכָמִים, *Zohar* Genesis 48b
 86 *Zohar* Genesis 48b
 87 Shabbos 23b, *Zohar* Genesis 48b
 88 *Rabeinu Bachaya* Exodus 19:3, *Igeres Ha Teshuva LiRabbeinu Yonah* 60
 89 *Rabeinu Bachaya* Exodus 19:3
 90 *Rashi* Shabbos 23b בָּנִים תַּלְמִידֵי חֲכָמִים, *Igeres Ha Teshuva LiRabbeinu Yonah* 60, *Rabeinu Bachaya* Exodus 19:3. For nuances, see all
 91 Proverbs 6:23 according to *Ibn Ezra*, *Rambag*, *Metsudas Dovid*, *Malbim*
 92 *Yair Ohr LaMalbim* א:7
 93 *Kitzur Shulchan Aruch* 75:2

SHABBAT ANGELS

1 Genesis Rabba 11:18
 2 *Sefas Emes* Genesis 641
 3 Anna Gotlieb, *In Other Words*, (Targum Press, 1999), *The Bar Mitzvah*, p. 23
 4 Manifest tradition
 5 Shabbos 119b. For a variation on this theme, see *Yisod ViShoresh HaAvodah* 8:5 citing *Zohar Chodos* Acharei 60a
 6 Based on *Kedushas Levi* Exodus 31:16
 7 *Maharal Chidushei Agados*

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Shabbos 119b וּמְנַחֵין יְדִיהֶם עַל רֵאשׁוֹ
 8 *Heard from Rabbi Beryu Gershenfeld* based on *ibid*
 9 *Shem MiShmuel* טז 1677
 10 *Ta'amei HaMinhagim* 903
 11 *Sabbath: Day of Eternity* p. 21
 12 *Zohar* Numbers 176b
 13 *Heard from Deana Bressel* based on *Shaar Bas Rabim* Vayakheil 115b
 14 *Heard from Deana Bressel*
 15 *Likutei Moharach*
 16 *Likutei Moharach*, *Avudraham* on Eliyahu HaNavi on motzei shabbos, *Ta'amei HaMinhagim* 426 citing *Diurei Yechezkel (Halbershtam)* Section for Shabbat
 17 *Hirsch Siddur* on Aleynu Prayer. For an alternative translation, see Ya Ribon Friday night song
 18 *Shir Tziona*
 19 *Shulchan HaTahor* 262:3
 20 *Pisgamei Oraisa* pp. 3-4 based on *Alsbich* Leviticus 26:11
 21 *Yechi Reuven Chagiga*, Vol. I, p. 23, note 2 on Chagiga 12b
 22 *Etz Yosef* on Aleynu prayer, *Malbim* Isaiah 6:3
 23 *Siddur Yaivetz*
 24 Jerusalem Brachos 9:1 (63a)
 25 *Shir Tziona*
 26 *Siddur Yaivetz*, others cited by *Shaarei Teshuva* 262:2 and *Likutei Moharach*
 27 *Shaarei Teshuva* 262:2
 28 For a discussion of the debate surrounding this text,

SHABBAT ANGELS

see *Be'er HaChasidus - Zmiros*

Shabbos p. 11

29 *Siddur Yaiveitz*

30 *Emunas Avraham* p. 117

31 *Shabbos Malkesa* 1:3 (p.

29) based on *Ohr HaChaim*

Exodus 31:17, *Shem*

MiShmuel ויקרא 671. See also

Shem MiShmuel ויקרא 676

32 *Siddur Tefilas Yisroel LiRav*

Shlomo Yanovsky, Emunas

Avraham pp. 113-115

33 *Machatsis HaShekel* 262:1,

Shaaarei Teshuva 262:2

34 *Emunas Avraham* pp. 113-

115

35 *Sefas Emes* Vayetze 661,

Shabbos Malkesa 1:3 (p. 29)

citing *Chafetz Chaim*

36 *Tiferes Shlomo* Numbers

1:3

FRIDAY NIGHT

WOMAN OF VALOR

1 Retrieved from

groups.yahoo.com/neo/

groups/adailydose/conversations/messages/72

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An earlier version of this work

is found at <http://>

www.aishdas.org/avodah/

vol11/vol11n044.shtml#15

2 *Shabbos* 119a, Genesis

Rabba 11:8

FRIDAY NIGHT

WOMAN OF VALOR

3 *Iyun Tefila BiSiddur Otzar*

HaTefilos on Shalom Aleychem

of Friday night

4 *Yalkut Shimoni, Genesis*

Rabba 59:2, *Medrash Sochar*

Tov Proverbs 31, *Rashi*

Proverbs 31:10

5 *Medrash Tanchuma* Chayei

Sarah 4, *Yalkut Shimoni,*

Genesis Rabba 45:1

6 *Medrash Sochar Tov*

Proverbs 31

7 *Shabbos* 118b, *Gittin* 52a

8 *Heard from Rabbi Beryl*

Gershenfeld based on *Yalkut*

Shimoni Ruth 606

9 *Siddur Tefilas Yisroel LiRav*

Shlomo Yanovsky

10 Proverbs 31:10-31

11 *Metsudas Tzion, Hirsch*

Siddur

12 *Sefer Shorashim LiRadak*

ל"ג

13 *Hirsch Siddur* translates, “a

valiant wife”

14 *Sefer Shorashim LiRadak*

ל"ד

15 *Sefer Shorashim LiRadak*

ל"ה, *Rashi* Genesis 34:29

16 *Ramban* Exodus 18:21

17 *Ramban* Exodus 18:21

18 *Hirsch* Exodus 18:21

19 *Kabbalas Shabbos LiRav*

Chaim Maza

20 *Rabbi Zev Leff tape How to*

Become a Woman of Valor

21 *Shulchan Shabbat*

22 *Moshe Yidaber BiSeder*

Zmiros LiShabbos Kodesh Im

Perush Imrei Shefer

23 *Kabbalas Shabbos LiRav*

Chaim Maza

24 *Kabbalas Shabbos LiRav*

Chaim Maza

FRIDAY NIGHT

WOMAN OF VALOR

25 *Moshe Yidaber BiSeder*

Zmiros LiShabbos Kodesh Im

Perush Imrei Shefer

26 *Alshich*

27 *Rabbi Zev Leff tape How to*

Become a Woman of Valor

28 *Kabbalas Shabbos LiRav*

Chaim Maza

29 *Kabbalas Shabbos LiRav*

Chaim Maza

30 *Rashi, Metsudas Dovid*

31 *Sefer Shorashim LiRadak*

ל"ו

32 *Yair Ohr LaMalbim* 8:25

33 *Metsudas Dovid, Rablag*

34 *Metsudas Dovid, Ibn Ezra*

35 *Rabbi Zev Leff tape How to*

Become a Woman of Valor

36 *Rashi* Exodus 19:5 citing

Mechilta

37 *Kabbalas Shabbos LiRav*

Chaim Maza

38 *Metsudas Tzion*

39 This verse refers to the

hand spinning process used to

twist raw flax and wool into

thread or yarn. English terms

inferred from description of

terms by *Rashi* and *Metsudas*

Tzion, together with

description of the spinning

process in *The New Encyclo-*

pedia Britannica, 15th

edition, Vol. 18, p. 173.

According to Webster’s

Seventh New Collegiate

Dictionary, the distaff is “a

staff for holding the flax, tow,

or wool in spinning,” and the

spindle is “a round stick with

tapered ends used to form and

twist the yarn in hand

spinning.”

40 *Rashi* Exodus 23:6,

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Deuteronomy 15:4, 24:14
 41 *Metsudas Dovid, Rashbam*
 Exodus 25:4
 42 *Rashbam* Exodus 25:4
 43 *Ralbag*
 44 *Metsudas Dovid*
 45 *Etz Yosef*
 46 *Kabbalas Shabbos LiRav*
Chaim Maza
 47 *Rashi, Metsudas Dovid*
 48 *Rashi, Metsudas Dovid,*
Metsudas Tzion
 49 *Metsudas Tzion, Tosefta*
 Menachos 9:7, *Rashi* and
Rashbam Exodus 25:4
 50 *Hirsch Siddur*. See also
Metsudas Dovid here, *Ibn Ezra*
 Exodus 25:4
 51 *Rashi* Exodus 25:4
 52 *Metsudas Dovid*
 53 *Metsudas Dovid*
 54 *Metsudas Tzion*
 55 *Rashi, Metsudas Dovid,*
Metsudas Tzion, Rashi Genesis
 38:2 based on *Pesachim* 50a
 56 *Rabbi Zev Leff tape How to*
Become a Woman of Valor
 57 *Rashi, Ibn Ezra*
 58 *Rabbi Zev Leff tape How to*
Become a Woman of Valor
 59 *Rabbi Avigdor Miller Tape*
 369. See *Rashi, Ralbag, Ibn*
Ezra
 60 *Rashi, Ralbag, Ibn Ezra*
 61 *Rashi, Metsudas Dovid.*
 Alternatively, at old age (*Ibn*
Ezra), or on the day of death
 (*Targum*)
 62 *Metsudas Dovid*
 63 *Metsudas Dovid*
 64 *Metsudas Tzion* here and
 Psalms 1:1, 119:1, 144:15,
Metsudas Dovid Psalms
 144:15

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65 *Rabbi Zev Leff tape How to*
Become a Woman of Valor
 66 *Metsudas Dovid*
 67 *Kabbalas Shabbos LiRav*
Chaim Maza
 68 *Metsudas Dovid*
 69 *Metsudas Tzion* and also on
 Ecclesiastes 1:2
 70 *Metsudas Dovid* Ecclesi-
 astes 1:2
 71 *Rashi, Ibn Ezra*
 72 *Rabbi Zev Leff tape How to*
Become a Woman of Valor
 73 *Metsudas Dovid, Etz Yosef*
 74 *Rabbi Zev Leff tape How to*
Become a Woman of Valor
 75 *Rabbi Zev Leff tape How to*
Become a Woman of Valor

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BLESSING THE CHILDREN

1 *Ruchma Shain, Shining*
Lights (Jerusalem/NY:
 Feldheim, Publishers, 1997),
 p. 165
 2 *Anna Gotlieb, Between the*
Lines (Princeton, New Jersey:
 Bristol, Rhein & Englander,
 1992), *Motherhood*, p. 219
 3 *Emunas Avraham* p. 111
 4 Manifest tradition. See also
Siddur Yaivetz (Friday Night
 Ritual 7) who says in
 synagogue or upon entering
 the house on return from
 synagogue
 5 *Siddur Yaivetz* (Friday Night
 Ritual 7), *Sefer HaChaim* 3:6
 6 *Maavar Yabok* Sifsei
 Raninos 43
 7 *Maavar Yabok* Sifsei
 Raninos 43
 8 *Rashi* Genesis 12:2,

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Numbers Rabba 11:2,
Medrash Tanchuma Lech
 Licha 4, mentioned also in
Rashi Genesis 25:11
 9 *Rashbam, Rashi, Sifsei*
Chochomim Genesis 48:20,
Rashi Genesis 12:3, 26:4
 10 Genesis 48:20
 11 *Siddur Yaivetz* Friday
 Night Ritual 7, *Maavar Yabok*
 Sifsei Raninos 43
 12 *Genesis* 48:14
 13 Numbers 27:23
 14 *Shulchan Aruch* 128:12
 15 *Shulchan Aruch* 129, *Romo*
 128:44
 16 The precedence of an older
 child over a younger child for
 a blessing is clear from the
 story in Genesis 48:8-20
 17 Manifest tradition,
 presumably based on
 common sense. Furthermore,
 such is the law regarding
 blessings of Kohanim
 (*Shulchan Aruch* 128:23)
 18 *Siddur Yaivetz* Friday
 Night Ritual 7, *Sheeilos*
Yaivetz 2:125, *Noheg KiTzon*
Yosef Shabbat 23
 19 *Seforno* Genesis 48:18
 20 *Siddur Yaivetz* Friday
 Night Ritual 7
 21 *Torah Temima* Numbers
 6:23:131 citing *Gra, Maavar*
Yabok Sifsei Raninos 43,
Noheg KiTzon Yosef Shabbat
 23, *Reishis Chochmo* Child
 Rearing 8
 22 *Noheg KiTzon Yosef*
 Shabbat 23, *Reishis Chochmo*
 Child Rearing 8
 23 *Maavar Yabok* Sifsei
 Raninos 43. Another reason

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for using only one hand is that using two hands is too similar to the way in which the Kohanim bless the people, a practice forbidden to imitate (*Torah Temima* Numbers 6:23:131 citing *Gra*)

24 *Kuntreis Ish Itair L'Rav*

Chaim Kanievsky law 43

25 Genesis 48:20

26 Perhaps this fits well with Rashi Genesis 12:3, 26:4 who says that people will bless their children to be like Abraham and Isaac

27 *Siddur Yaivetz* Friday

Night Ritual 7

28 *Maavar Yabok* Sifsei

Raninos 43 says to bless daughters as well, but gives no particular text

29 *Yalkut Yehuda* Genesis 48:20:15

30 *Yalkut Yehuda* Genesis 48:20:15

31 *Kesav Sofer* Genesis 48:19-20

32 *Siddur Yaivetz* Friday Night Ritual 7

33 Numbers 6:24-26

34 *Malbim* Numbers Noso 144

35 Numbers 6:24-26

FRIDAY NIGHT KIDDUSH

1 *Sing You Righteous* 533 (pp. 248-249). See also *Rabbi Avigdor Miller Tape* 106, 673

2 *Shulchan Aruch* 271:10

3 *A fortiori* from *Mishna Berura* 271:2

4 *Shulchan Aruch* 271:2

5 *Shulchan Aruch* 273:6,

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Mishna Berura 273:30. In some homes, everyone says kiddush separately, according to the principle that it is better to do a *mitzvah* yourself than to have someone else do it for you (*Kaf HaChaim* 273:44 citing *Olas Shabbos* 273:5). This does not contradict the fact that we often promote having one person say a blessing for many others (as in the blessing for *tzitzis* in *Shulchan Aruch* 8:5), because *kiddush* is a *mitzvah* that one needs to do with one's body [making a declaration about Shabbat], unlike the blessing for *tzitzis* (*Elya Rabba* 273:9). See also *Tosafos Shabbos* 273:10 who deflects the problem of preferring to do the *mitzvah* oneself. He cites the fact that answering *Amen* is as if one said the words oneself (*Succah* 38b), and concludes that therefore it is as if he did the *mitzvah* himself

6 *Mishna Berura* 213:17, *Kaf HaChaim* 273:44 citing

Tosafos Shabbos 273:10, *Shulchan Aruch* 298:14, *Gra* 8:5, *Aruch HaShulchan* 8:11, *Mishna Berura* 298:36

7 *Romo* 167:2, *Shulchan Aruch* 193:1, *Shulchan Aruch* 213:3

8 *Romo* 167:2, *Romo* 193:1, *Shulchan Aruch* 213:3

9 *Shulchan Aruch* 271:1

10 *Shulchan Aruch* 271:1 as explained by *Mishna Berura* 271:1. A minority reverse the order of hand washing and

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kiddush (*Romo* 271:12). For reason, see *Mishna Berura* 271:61. The text follows the opposite opinion found in *Shulchan Aruch* 271:12 and others mentioned in *Mishna Berura* 271:62 and *Likutei Moharach*. If you want to say *kiddush* early, you can say *kiddush* before evening prayers (*Mishna Berura* 271:11), as early as one and a quarter *seasonal hours* before sunset, and no later than a half-hour before nightfall (*Mishna Berura* 271:11). If *kiddush* is said too early, it is not clearly connected to Shabbat (Shmirat *Shabbat Kihilchota* 43 note 67 citing *Rabbi Shlomo Zalman Auerbach*). If it is said too close to nightfall, it might interfere with evening prayers (*Mishna Berura* 235:16, 271:11), so in such case it is better to pray evening prayers first (*a fortiori* from *Mishna Berura* 267:6). Saying *kiddush* means Shabbat has started, so always light Shabbat candles first, unless the sun has already set after which point candles should never be lit (*Mishna Berura* 262:11)

11 *Mishna Berura* 271:1

12 *Shulchan Aruch* 271:4, *Mishna Berura* 271:11

13 *Shulchan Aruch HaRav* 271:9

14 *Shulchan Aruch* 273:1

15 *Marganisa Tova LiRebbe Yihonason Valiner* 31 (found at end of *Sefer Ahavas Chesed*)

16 *Sefer Shorashim LiRadak*

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ש"קד
 17 *Heard from Rabbi Beryl Gershenfeld based on Mesilas Yesharim* chap. 26 and *Ohr HaTsafun* 2:122-125. See also *Beis HaLevi* Genesis 18 *Shulchan Aruch* 274:1
 19 *Romo* 274:1
 20 The *challot* need to be on the table at the time of *kiddush*, in order to satisfy the third reason for covering the *challot* (*Aruch HaShulchan* 271:22)
 21 *Shulchan Aruch, Romo* 274:1
 22 By definition, bread is made of any of five grains (*Shulchan Aruch* 208:7-9): wheat, barley, oats, rye, or spelt (*Mishna Berura* 208:2). For Talmudic sources and derivation, see *Avudraham* Blessing on Bread, *Sefer HaChinuch* 430
 23 A covering is needed under the *challot* as well, because the manna was covered by dew both above and below (*Tur* 271). That the table cloth under the *challot* is acceptable is found in *Shulchan Aruch* 271:9, *Aruch HaShulchan* 271:22, *Shulchan Aruch HaRav* 271:17, *Siddur Yaivetz* Laws of Kiddush 18. *The Radiance of Shabbos* 8:3 extends to a cutting board or plate
 24 *Shulchan Aruch* 168:14
 25 *Aruch HaShulchan* 274:5
 26 *Aruch HaShulchan* 274:5
 27 *Mishna Berura* 274:2
 28 Exodus 16:4-36
 29 *Siddur Yaivetz* on Saturday

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morning song Ki Eshmera Shabbat
 30 *Mishna Berura* 274:1
 31 *Shulchan Aruch* 271:9
 32 *Tur* 271
 33 *Shulchan Aruch* 211:4
 34 *Tur* 271 citing Jerusalem Talmud. Note the sensitivity of the Talmud, which refers to this act of covering as preventing the embarrassment of the bread. If we are so careful about the feelings of inanimate challot, how much more careful must we be about the feelings of people, such as the person who baked the challot (Heard in the name of the Mussar Greats)
 35 *Magen Avraham* 271:20, *Tosafos* Pesachim 100ב שאין שאלין מביאיין citing *Sheeltos DeRav Achai Gaon* 54, *Rashbam* Pesachim 100ב הרבה בר חונה citing *Sheeltos DeRav Achai Gaon* 54, *Rosh* Pesachim 10:5, *Mordechai* Pesachim 34d (explicitly mentions covering bread specifically, as opposed to covering the entire table), *Mordechai* Shabbos 408, *Ran* Shabbos 44ב ור דלוק, *Tur* 271, *Shulchan Aruch HaRav* 271:17, *Aruch HaShulchan* 271:22. This reason does not apply to the other Shabbat meals during the daytime (*Mordechai* Pesachim 34d, *Hagaos Maimoni* Laws of Shabbat 29:100)
 36 *Mishna Berura* 271:42, *Mishna Berura* 183:9
 37 *Shulchan Aruch* 271:10, *Romo* 183:2

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38 *Maharal Netivos Olam Netiv HaAvoda* 18. See also Psalms 23
 39 *Mishna Berura* 271:42, *Mishna Berura* 183:9, *Shaar HaTziyun* 183:14
 40 *Shiurei Torah LiHaGRACH Naeh* 3:6 that it is 86 ml. (3.0 fl. ozs.) (also cited by *Shmirat Shabbat Kibilchota* 47:9). Others say 4.42 fl. ozs. (125 ml.) (*Kol Dodi Haggadah* 2:5-6, based on *Mishna Berura* 271:8,68 and 486:1 and *Beur Halacha* 271:13 של רביעית, which state that one should be stringent in cases where the subject is of Torah origin, and further based on measurements by his father *Rav Moshe Feinstein* in *Igros Moshe Orach Chaim* I:136). Still others say 5.3 fl. ozs. (150 ml.) (*Shiurin Shel Torah* in *Shiurei HaMitzvos* 18, based on rulings of *Chazon Ish* (*Orach Chaim* 39))
 41 *Shulchan Aruch* 183:1. Some rinse it even if it is already clean, for mystical reasons (*Kaf HaChaim* 183:4) or to beautify the mitzvah (*Likutei Moharach* Friday night kiddush)
 42 *Shulchan Aruch* 183:3, *Mishna Berura* 183:10-11
 43 *Siddur R Shabbati. Kaf HaChaim* 472:11 says to use silver because it represents kindness (*Zohar* *Mishpatim* 115a, *Ki Tetzeh Raya Mehemna* 277a). Regarding possible advantage or disadvantage of using gold,

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see *Lihoros Noson* vol. 4, Orach Chaim 25
 44 *Magen Avraham* 272:2, *Mishna Berura* 272:5. Others say that grape juice is just as good (*Elya Rabba* 272:4)
 45 *Shulchan Aruch* 272:2
 46 For sources on diluting wine, see *Mishna Berura* 272:16. For a full description of the opinions about grape juice, see *ViZos HaBracha* p. 112.
Minchas Shlomo 4 says that grape juice, unlike wine, may not be diluted at all, because it immediately loses its flavor with any added water. Moreover, he says that even if the flavor of grape juice concentrate is not damaged by added water, nonetheless, one may not use such a reformulation for *kiddush*. He points out that the permissibility for *kiddush* of a mixture made of raisins and water is only because the water itself becomes wine when the raisins ferment. However, a mixture of grape juice concentrate and water does not ferment and hence the water remains water. On another tack, one might think to consider the grape juice concentrate the prime portion and the water only an adjunct, in which case one could use it for *kiddush*, but this is not true, because such a reasoning works only when the prime portion is alcoholic. Thus, according to him, grape juice made from concentrate may

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not be used for *kiddush*. Others, including *Minchas Yitzchok* 8:14 and *Ohr LiTzion* 2:20:18, say grape juice is like wine and may be diluted. However, *Ohr LiTzion* 2:20:21 still says that one may not use grape juice concentrate, because the concentrate, which has a consistency of honey, loses the quality of wine, and reconstituting it does not give it back the quality of wine. But, *Minchas Yitzchok* 8:14 says that in certain cases it would be okay.
 Regarding the whole issue of grape juice, see *The Radiance of Shabbos* 9:3, and notes 12 and 13 there. For an analysis of which wines are permissible for *kiddush* see *Yisodei Yeshurun* 3 *Kiddush*
 47 *Shulchan Aruch Yoreh Deah* 123:1
 48 *Shulchan Aruch* 202:1, *Mishna Berura* 202:3. If proper wine or grape juice is not available, see *The Radiance of Shabbos* 13:2 based on *Shulchan Aruch* 272:9 and *Mishna Berura* there
 49 *Shulchan Aruch* and *Romo* 271:10
 50 *Keitos HaShulchan* 79:4, *Kaf HaChaim* 271:62 citing *Shaar Hakavanos* *Kiddush*, *Mishnas Chasidim* Friday Night 2:8, *Beis Yosef* 271, *Likutei Mobarach* citing *ARI*, *Ben Ish Chai* 2 Genesis 29, *Shela* Tractate Shabbat Chapter Torah Ohr

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51 *Beis Yosef* 271 citing *Kol Bo* 41
 52 *Romo* 271:10
 53 *Shulchan Aruch* 271:10, *Kitzur Shulchan Aruch* 77:3, implied by *Pri Megadim Eshel Avraham* 268:10. *Siddur Yaivetz* Laws of *Kiddush* 12-13
 54 *Mishna Berura* 271:45, 268:19
 55 *Beis Yosef* 271 citing *Kol Bo* 41
 56 *Mishna Berura* 271:46
 57 *Shulchan Aruch* 183:4
 58 *Mishna Berura* 206:18
 59 *Shulchan Aruch* 206:4
 60 *Maharal Netivos Olam Netiv HaAvoda* chapter 18
 61 *Mishna Berura* 206:18
 62 *Shulchan Aruch* 183:4
 63 *Shiurei Torah LiHaGRACH* Naeh 3:25
 64 *Mishna Berura* 183:16
 65 *Romo* 271:10, *Shulchan Aruch* 183:4
 66 *Shulchan Aruch* 183:4
 67 *Mishna Berura* 183:17
 68 *Mishna Berura* 183:15, *Be'er Heitev* 183:5, *Magen Avraham* 183:6
 69 *Zohar* 1:1a
 70 Genesis 1:31-2:3
 71 Exodus 20:8
 72 Shabbos 119b
 73 Furthermore, we are partners in the very act itself, because God created the world through speech and our testimony is also through speech (*Maharsha* Shabbos 119b)
 74 *Beis HaLevi* Genesis
 75 The text of *kiddush* in the instructions starts in the

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middle of a Torah verse, which is the last verse of the Torah's description of God's act of creation. This verse does not really belong in *kiddush*, which is supposed to be testimony to the Friday night completion of God's act of creation (*Be'er Heitev* 271:13). Instead, *kiddush* should begin with the next verse (*Shulchan Aruch* 271:10), if it were not for an overriding concern. We want to move the beginning of *kiddush* backward to incorporate the words "sixth day," because such an expanded text of *kiddush* would contain a special symbolism (*Romo* 271:10, *Magen Avraham* 271:22). With just these two additional words as its beginning, the expanded text of *kiddush* would start with four Hebrew words whose first letters (ו-ה-ו-ה) would combine to spell the Hebrew name of God (*Romo* 271:10). We can view this as a stamp of God's signature on His creation (*Hirsch Siddur*). Including only these two words in the beginning of *kiddush* is impossible, however, because alone they are nonsensical (*Chosom Sofer Orach Chaim* 10). Therefore, we would like to say even more of the previous verse, and just how much more is a difference of scholarly opinion. Some suggest saying the entire previous verse —

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"The all powerful God saw all that he had done and behold it was very good, it was evening and it was morning, the sixth day" — in keeping with the principle that when quoting Torah verses, one should always quote the entire verse (*Aruch HaShulchan* 271:25). Others say that this principle is overridden in this case, because part of the first half of the verse — "it was very good" — refers to the creation of the Angel of Death, and should therefore not be mentioned during *kiddush* (*Chosom Sofer Orach Chaim* 10). Therefore only the second half of the verse should be said (*Levush* 271:10, *Chosom Sofer Orach Chaim* 10, *Siddur Yaivetz* Laws of Kiddush 14). This opinion is the one used in these instructions. Whatever the amount of the verse added, say the extra portion in an undertone (*Levush* 271:10, *Aruch HaShulchan* 271:25), presumably because it is not directly relevant to *kiddush*. An alternative explanation for adding the words "sixth day," is that we want to make *kiddush* contain 72 words (*Magen Avraham* 271:22, *Machatsis HaShekel* 271:22, *Aruch HaShulchan* 271:26), because 72 represents the name of God (*Aruch HaShulchan* 271:26). Which words of *kiddush* count toward the total of 72 is the subject of a scholarly debate

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(*Magen Avraham* 271:22, *Machatsis HaShekel* 271:22, *Aruch HaShulchan* 271:26). For sources on where the text of *kiddush* begins, see *Shmirat Shabbat Kibulchot* 147:30 and notes 148, 149 there, *Be'er HaChasidus - Zmiros Shabbos* p. 46, *Mitzvat Yisroel Torah* 271:14, *The Radiance of Shabbos* p. 29 6:1:1:5 76 *Siddur Yaivetz* Laws of Shabbat 14, because it is forbidden to say two verses as one 77 *Romo* 271:10 78 *Shulchan Aruch HaRav* 271:19 and *Magen Avraham* 271:23 based on *Maharil* Laws of Shabbos. For further explanation and more reasons, see there, *Be'er HaChasidus - Zmiros Shabbos* p. 42, and *Ohr HaShabbos* 3:8:58-60. Some say that this reminds the man of his participation in the mitzvah (*Siddura Shel Shabbos* root 2:2:2). For another reason, see *Chochmas Shlomo* on *Romo* 271:10 79 *Brachos* 43b 80 *Rabbi Avigdor Miller Tape* 722 81 *Rashi* *Brachos* 43b בקדושה דבי שמשי 82 *Rabbi Avigdor Miller Tape* 722. See also *Rabbi Avigdor Miller Tape* 106, *Tiferes HaShabbos* p. 83 citing אברק"ק ומושטש הרמ"ח ז"ל 83 *Medrash Rabba* Genesis 10:1 84 *The Living Torah*. Concerning what these

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components are, see *Ramban*
85 Medrash Rabba Numbers
 10:1
86 Medrash Rabba Genesis
 10:2
87 Sefas Emes 5648
88 Medrash Rabba Genesis
 10:5
89 Rabbi Avigdor Miller Tape
 722
90 The Beginning 2:1 (p. 52)
91 Hirsch Siddur, Sefer
Shorashim LiRadak ש"ב, *Yair Obr LaMalbim* פ:2
92 Rashi citing *Medrash*
Rabba Genesis 10:9
93 Dover Shalom BiSiddur
Otzar HaTefillos on Friday
 Night prayers
94 Chizkuni
95 Rashi
96 Magid Devarav LiYaakov
 Likutei Amarim 135 (126)
97 Based on Genesis Rabba
 10:9
98 Aderes Eliyahu Genesis 2:2
99 Pirchei Shoshanim
100 Ramban
101 Beer Moshe LiHaRaHaK
Meozrov Leviticus 19:2, *Rav*
Tsadok in *Yisroel kiddoshim*
 note 7 beginning. See also
Reishis Chochmo Shaar
 Hakedusha 2 that Shabbat is
 the root of all holiness and all
 revolves around Shabbat
102 Ibn Ezra Exodus 20:8
103 Rashi based on Genesis
 Rabba 11:9
104 Matamei Yitzchok, Aderes
Eliyahu Genesis 2:3
105 Matamei Yitzchok
106 Rabbi Avigdor Miller Tape
 369 based on Genesis Rabba
 11:6. See also *The Beginning*

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2:3 (pp. 56-58)
107 Based on *Divrei Yechezkel*
(Halbershtam) Genesis
108 Ramban citing *Ibn Ezra*,
Chizkuni, *Anaf Yosef BiSiddur*
Otzar HaTefilos (Friday night
 prayers)
109 Chizkuni. For more
 possibilities, see *Ramban*
110 Rabbi Avigdor Miller Tape
 722. See also *Fortunate Nation*
 5:12 (pp. 64-65) and *The*
Beginning 2:2 (p. 54)
111 Shulchan Aruch and *Romo*
 271:10
112 Rabbi Avigdor Miller Tape
 673. See also *Rabbi Avigdor*
Miller Tape 106, *Sing You*
Righteous 533 (pp. 248-249)
113 Pesachim 33b regarding
 מִיִּפְקֵד פְּקִידֵי
114 Maharal Chianushei
Agados Sanhedrin 70a
115 Heard from Rabbi Beryl
Gershenfeld
116 Sefer HaChinuch mitzvah
 31
117 Maharal Chidushei
Agados Sanhedrin 70a
118 Mishna Berura 182:1
 citing *Levush* 182:2
119 Rabbi Avigdor Miller Tape
 722, *Shulchan Shabbat* on
 Havdallah
120 Mishna Berura 182:1
121 Horeb paragraph 188
122 The precise text of this
 prelude, the precise transla-
 tion of this prelude, and the
 reason for this prelude are
 under scholarly debate. The
 instructions follow a common
 text. See *Beis Yosef* 167,
Darhei Moshe 167:4,
Shulchan Aruch HaRav

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174:11, *Romo* 174:8, *Mishna*
Berura 46,47. For sources,
 and an explanation of why the
 language for wine differs from
 the language for bread, see
Iyun Tefila BiSiddur Otzar
HaTefilos Friday night
 Kiddush and *Anaf Yosef*
BiSiddur Otzar HaTefilos end
 of Bircas HaMazon, *Minhagei*
Yeshurun 88, *Ta'amei*
HaMinhagim 291-294, *Be'er*
HaChasidus - Zmiros Shabbos
 p. 54, *The Radiance of Shabbos*
 p. 50 6:1:3:6:7
123 Aruch HaShulchan
 167:7-8, *Pri Megadim Eshel*
Auraham 167:8, an extension
 from *Brachos* 52b and *Rashi*
 52ב *דברא משמע*
124 Aruch HaShulchan
 167:7-8 and by extension
 from bread
125 Kuzari 2:50
126 Shabbos Malkisa LiRav
Chaim Maza on Saturday
 morning song Yom Zeh
 Mechubad
127 Leviticus 23, Numbers
 28:1-30:1
**128 Etz Yosef, Mateh Yehuda,
Siddur Yaivetz, Siddur Tefilas
Yisroel LiRav Shlomo Yanovsky,
 all on Saturday morning song
 Yom Zeh Mechubad, *Etz Yosef*
129 Dover Shalom BiSiddur
Otzar HaTefillos
130 Radak Isaiah 56:6. For
 additional reasons, see
Shabbos Malkisa LiRav Chaim
Maza on Saturday morning
 song Yom Zeh Mechubad
131 Ramban Leviticus 23:2
132 Siddur Iyun Tefilla of
*HaKisav ViHaKaballah***

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133 *Ramban* Leviticus 23:2 citing *Targum* there
 134 *Iyun Tefila BiSiddur Orzar HaTefilos*
 135 *Shulchan Aruch* 271:15
 136 *Ibn Ezra* Deuteronomy 5:14; *Ohr HaChaim* Deuteronomy 5:15; *Sefer HaChinuch* 32; *Moreh Nevuchim* 2:31, 3:43, *Maharal Tiferes Yisroel* 44
 137 *Ramban* Deuteronomy 5:15, *Ohr HaChaim* Deuteronomy 5:15, *Seder HaYom* Kiddush Friday Night, *Inyanei HaMoadim BiChumash Rav Pininim* Leviticus 23:2. Others say that commemorating the exodus from Egypt refers only to the holidays mentioned in the text, each of which is based on a particular aspect of the exodus from Egypt, but that Shabbat commemorates only the act of creation (*Ta'amei HaMinhagim* 296 citing *Seder HaYom* Kiddush Friday Night, *Tur* 271)
 138 *Rav Reuven Grozovsky* in *Haggadah Arzei HaLivanon* Vol. 2 pp. 63-64
 139 *Rabbi Avigdor Miller Tape* 722
 140 *Meshech Chochmo* Deuteronomy 10:20
 141 *Maharal Tiferes Yisroel* 44
 142 That this is acceptable, as opposed to everyone's drinking directly from the Kiddush cup, is implied by *Shulchan Aruch* 190:1 and 271:16. Try to leave at least a *revit* (3.0 fl. oz. or 86 ml.) in the kiddush cup (*Mishna*

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Berura 271:51) to ensure drinking from a full measure
 143 *Mishna Berura* 296:6, *Ketsos HaShulchan* 79:4, *Kaf HaChaim* 271:64, *Mishnas Chasidim* Friday Night 3:8
 144 *Kaf HaChaim* 271:64, *Ben Ish Chai* 2 Genesis 29, *Shela* Tractate Shabbos Chapter Ner Mitzvah 58 about Havdallah citing *Teshuvot Maharil* 8. For more sources, see *Ben Ish Chai* 2 Genesis 29
 145 *Shulchan Aruch* 271:13
 146 *Mishna Berura* 271:65
 147 *Shaar HaTziyun* 271:65
 148 *Rabbi Avigdor Miller Tape* 353
 149 *Rabbi Avigdor Miller Tape* 673. See also *Rabbi Avigdor Miller Tape* 106 and *Sing You Righteous* 533 (pp. 248-249)
 150 *Mishna Berura* 271:71
 151 In some homes, all participants who want to drink, now say their own blessing on the wine, even if the leader has said *kiddush* for them (*Eleph LiMateh* 625:74)
 152 *Shulchan Aruch* 271:14
 153 *Romo* 273:3
 154 *Shulchan Aruch* 273:1
 155 *Mishna Berura* 273:1
 156 *Sefer HaChinuch* 31
 157 *Ohr HaTsafun* 2:123

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1 *Shulchan Aruch* 158:1
 2 *Shulchan Aruch* 158:1. The law applies only to bread, because the majority of tithing comes from grain and

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the standard product made from grain is bread (*Mishna Berura* 158:2)
 3 A fortiori from *Shulchan Aruch* 85:2
 4 *Mishna Berura* 158:1, *Maharal Netivos Olam Netiv HaAvoda* chapter 16 and *Chidushei Agados Sotah* 4b
 5 *Maharal Netivos Olam Netiv HaAvoda* chapter 16
 6 *Hirsch Horeb* 463
 7 *Mishna Berura* 158:1
 8 *Shulchan Aruch Yoreh Deah* 331:19
 9 *Mishna Berura* 158:1
 10 *Emunas Avraham* p. 143
 11 *Mishna Berura* 165:5
 12 *Shulchan Aruch* 161:1, 162:2
 13 *Shulchan Aruch* 161:3
 14 *Shulchan Aruch* 161:1-3
 15 *Shulchan Aruch* 159:3
 16 *Shulchan Aruch* 159:1
 17 *Shulchan Aruch* 159:1
 18 *Mishna Berura* 159:1, *Aruch HaShulchan* 159:1
 19 *Aruch HaShulchan* 159:1. Additionally, the water for the basic purification process in the Holy Temple was prepared in a similar vessel (*Mishna Berura* 159:1, *Aruch HaShulchan* 159:1)
 20 *Shmirat Shabbat Kibilchota* 1:39. See also *Mishna Berura* 160:27
 21 *Shulchan Aruch* 4:10. Equation between hand washing in the morning and hand washing for food is seen in *Beis Yosef* 4 in second resolution of contradiction between two sources in *Zohar*.

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This appears to be opinion of
Shulchan Aruch 4:10
 22 *Mishna Berura* 158:4
 23 *Mishna Berura* 4:22
 24 *Pri Megadim Eshel Avraham* 158:1, *Mishna Berura* 4:22
 25 *Shulchan Aruch HaRav* 4:10
 26 *Shulchan Aruch* 158:10, *Mishna Berura* 158:37
 27 *Shulchan Aruch* 162:3, *Mishna Berura* 162:9
 28 *Shulchan Aruch* 4:10 and *Mishna Berura* 158:4
 29 *Shulchan Aruch* 161:4
 30 *Mishna Berura* 162:21
 31 *Shulchan Aruch* 162:2
 32 *Ibid*
 33 *Mishna Berura* 165:2, *Shulchan Aruch HaRav* 165:1
 34 *Romo* 158:11
 35 *Shulchan Aruch* 158:1, *Mishna Berura* 158:6. The tradition of some to say שֵׁן וְיָדֵיכֶם קִוְיָהּ is omitted here (*Maiseh Rav* 78) because some view it as an interruption
 36 *Shulchan Aruch* 158:11, *Mishna Berura* 158:39
 37 *Shulchan Aruch* 158:11
 38 *Mishna Berura* 158:40
 39 *Shulchan Aruch* 158:11
 40 *Romo* 158:11, *Mishna Berura* 158:42
 41 *Targum* Exodus 10:13, *Radak* Isaiah 63:9, *Targum* Ezekiel 3:12, *Ta'amei HaMinhagim* 168 citing *Shulchan Shel Arba* 1:1, *Sefer Chasidim* 58, *Etz Yosef* on washing in the morning
 42 *Shulchan Aruch* 158:12
 43 *Shulchan Aruch* 167:6,

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Mishna Berura 167:35
 44 *Shulchan Aruch* 166:1
 45 *Shulchan Aruch* 166:1 and *Mishna Berura* there. If you happen to speak before the blessing on bread, there is no need to wash again (*Mishna Berura* 166:6)
 46 *Aruch HaShulchan* 167:8 says so regarding the blessing on bread. Presumably the same reasoning applies to blessing on washing
 47 *Rashi* Chulin 107a נִטְלָא and *Targum Yonason Ben Uziel* Exodus 40:31, *Sefer Chasidim* 58, *Etz Yosef* on washing in the morning

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1 Berel Wein, *Buy Green Bananas*, (Brooklyn, NY: Shaar Press), pp. 116-118
 2 *Shulchan Aruch* 167:14
 3 *Mahaval Netivos Olam Netiv HaAvoda* 17
 4 *Shulchan Aruch* 274:4. It is best to eat slightly more than (*Mishna Berura* 291:2) a *kabaytza* measure (2 oz. or 57.6 gm. (*Shiurei Torah LiHaGRACH Naeh* 3:8 (Rabbinical measures in keeping with rabbinical origin of this mitzvah))) of bread at some point during each Shabbat meal (*Shulchan Aruch* 291:1), and at the very least a *kazayit* measure (0.6 oz. or 17.3 gm. (*Shiurei Torah LiHaGRACH Naeh* 3:13)) (*Mishna Berura* 291:2)
 5 This showed the generation

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who lived in the desert that their consumption of manna was made possible, not through their daily collection of the manna, but rather by God. The proof was on Shabbat when there was nothing to collect and yet they ate just as well from the double portion of Friday (*Yisma'ach Yisroel* Genesis 2)
 6 *Responsa Rabbi Akiva Eiger* hashmatos 1. Further reasons are that eating bread honors Shabbat (*Mishna Berura* 274:9) and it maximizes our pleasure on Shabbat (*Meiri* Berachos 49b, *Mordechai* Shabbos 279)
 7 *Beur Halacha* 242 אָוֶן
 8 *Romo* 242:1
 9 *Siddur Yaivetz*. For additional reason, see *Mishna Berura* 242:6
 10 *Mishna Berura* 271:41, *Aruch HaShulchan* 271:22, *Chai Adom* Laws of Shabbat 6:13, *Eleph HaMagen* 625:63, *Responsa Eretz Tzvi* 49, *Siddur Yaivetz* Friday night 2, *Likutei Mobarach*, *Likutei Meir* 2:16. For additional sources, see latter
 11 *Magen Avraham* 271:20, *Pirisha* 271:13. The motivation depends on the different reasons for covering the *challot*, found in FRIDAY NIGHT KIDDUSH
 12 *Ibn Ezra* Leviticus 2:4. *Rashi* Numbers 15:20 translates as, Old French *tortel*, which *Targum HaLaaz* translates as, a round loaf of bread

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13 *Shulchan Aruch Yoreh Deah* 322
 14 *Shulchan Aruch Yoreh Deah* 322:4-5, *Romo Yoreh Deah* 322:5
 15 *Ta'amei HaMinhagim* 252 citing *Eshel Avraham (Butshatsh)* 260
 16 *Shaarei Teshuva* 274:1 citing *ARI, Be'er Heitev* 274:2 citing *Shaar Hakavanos, Kaf HaChaim* 262:2 citing *Shaar Hakavanos*. For more, see *Minhag Yisroel Torah* 274:1
 17 *Leviticus* 24:5-9
 18 *Likutei Moharach*
 19 *Magen ViTsina* end of chapter 13
 20 *Minhag Yisroel Torah* 274:1 citing *Iyun Tefilla MeHarav Shemariah Shmerel MeRimlov in Siddur Daas Kedoshim* p. 121
 21 *Yosef Ometz* 573, *Mekor Chaim (MeBaal Chavas Yair)* 274:1 citing *Shela* (I can not find *Shela*)
 22 *Shulchan Aruch Yoreh Deah* 91:1, *Exodus* 23:19, *Exodus* 34:26, *Deuteronomy* 14:21
 23 Mrs. Tehila Jaeger, in "Separation of Challah" #308 in the *Ayelet Hashachar Woman to Woman Inspiration* tape series, available at (718) 471-7141. Based on *Hirsch* concerning *tefillin* (Collected Writings of Rabbi Samson Raphael Hirsch, Vol. III, *Jewish Symbolism* (Spring Valley, NY: Phillip Feldheim, Inc.), p. 152
 24 Somewhat implied by *Mishna Berura* 167:23, *Ta'amei HaMinhagim* 281

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citing *Kitzur Shelah* Tractate *Shabbat, Mekor Chaim (MeBaal Chavas Yair)* 274:1, *Eleph HaMagen* 625:63
 25 *Shulchan Aruch* 167:3-4, 274:1
 26 *Kitzur Shulchan Aruch* 77:17, *Magen Avraham* 274:1, *Mishna Berura* 274:5
 27 *Kitzur Shulchan Aruch* 77:17, *Machatsis HaShekel* on *Magen Avraham* 274:1
 28 *Romo* 167:1, *Levushei Serad* on *Magen Avraham* 274:1, *Kitzur Shulchan Aruch* 77:17
 29 *Magen Avraham* 167:9
 30 *Avudraham* Laws of Blessing on Bread, *Shibulei HaLeket* 141
 31 *Shulchan Aruch* 167:4
 32 *Mishna Berura* 167:24
 33 *Shulchan Aruch* 167:4
 34 *Romo* 274:1
 35 *Mishna Berura* 274:5
 36 *Mishna Berura* 274:2
 37 *Maiseh Rav* 78. Because some view it as an interruption (notes there). *Mizmor LiDavid* is omitted for the same reason
 38 *Mishna Berura* 167:23, *Siddur Yaivetz* Friday night
 39 *Maharil* Laws of Shabbos, *Siddur Yaivetz* Friday night
 40 *Mishna Berura* 167:35
 41 *Shulchan Aruch* 167:6
 42 *Mishna Berura* 167:83
 43 *Brachos* 38, *Rashi* 38a מו"ק
 44 *Shulchan Aruch* 274:1. For mystical explanation, see *Mekor Chaim (MeBaal Chavas Yair)* 274:1 who cites *Tolaas Yaakov* Secret of Shabbat 11

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45 *Likutei Moharach* Friday Night meal citing *Pirisha* 271:13
 46 *Romo* 274:1
 47 *Mishna Berura* 274:4, *Chai Adom* Laws of Shabbat 7:2
 48 Based on *Maharal Netivos Olam Netiv HaAvoda* 17
 49 *Toras Chaim* Sanhedrin 70b, *Shulchan Shel Arba* gate 1, *Barb* 167, *Kaf HaChaim* 167:74. Based on Shabbos 30b, *Kesubos* 111b, *Genesis Rabbah* 15:7, *Jerusalem Brachos* 6:1 and commentaries there
 50 *Mishna Berura* 167:79 against *Romo* 167:15
 51 *Mishna Berura* 167:33
 52 *Shulchan Aruch* 167:5
 53 *Mishna Berura* 167:27
 54 *Nagid Umitzvah* 89
 55 *Nagid Umitzvah* 89
 56 *Mishna Berura* 167:33
 57 *Ta'amei HaMinhagim* 182
 58 *Ohr Tzadikim* Laws of Meals 3:17
 59 *Yitav Lev* Teruma on *Exodus* 25:30
 60 Obvious and clearly implied by *Mishna Berura* 242:2, 257:48, 291:3
 61 *Romo* 167:5
 62 *Rashi* Numbers 18:19
 63 *Rabbi Avigdor Miller Tape* 721, *Sing You Righteous* 351 (p. 157)
 64 *Rashi* Numbers 18:19
 65 *Rabeinu Bachaya* *Leviticus* 2:13
 66 *Ramban* and *Rabeinu Bachaya* *Leviticus* 2:13
 67 *Leviticus* 2:13
 68 Numbers 18:19
 69 *Hirsch* *Leviticus* 2:13

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70 Brachos 55a, Chagiga 27a, Menachos 97a
 71 *Rashi* Chagiga 27a שלחנו, *Rashi* and *Rabbeinu Gershom* Menachos 97a שלחנו, *Mishna Berura* 167:30
 72 *Shaar HaTziyun* 167:25
 73 *Mishna Berura* 167:31
 74 *Romo* 167:5
 75 *Kaf HaChaim* 262:2 citing *Shaar Hakavanos* The Table, *Pri Etz Chaim* Gate of Shabbat 17, *Siddur Yaivetz* Friday Night, *Mishnas Chasidim* Friday Night 4:4
 76 *Mishna Berura* 167:88
 77 *Shulchan Aruch* 171:1
 78 *Aruch HaShulchan* 171:3
 79 *Mishna Berura* 171:9 and 167:88
 80 *Mishna Berura* 167:88
 81 *Shulchan Aruch* 167:18
 82 Sources for this law include *Rambam* Laws of Blessings 7:5 & *Kesef Mishna* there, *Teshuvos HaRashba* 1:278 citing *Bahag* Blessings Chapter 6, *Avudraham* Laws of Blessing on Bread, *Darhei Moshe* 167, *Shulchan Aruch* & *Romo* 167:18, *Mishna Berura* 167:89-90. The consensus is that the origin is Medrash Rabba Lamentations, based on Lamentations 1:17. The closest discussion there is in Introduction Section 11 & *MaHaRZO* there. Another discussion there is in 4:7, in which *Radda* points to a more direct discussion in *Yalkut Shimoni* Proverbs 947. See *Zayis Raanan* there. None of the above explicitly state a reason, although the *Yalkut*

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Shimoni and first Medrash Rabba source seem to imply that a mourner's reaching out for bread is an expression of [emotional] poverty. See also Jeremiah 16:7 with commentaries there and further sources in *Minhag Yisroel Torah* 167:4
 83 *Mishna Berura* 167:90
 84 *Mishna Berura* 167:89
 85 *Yalkut Shimoni* Proverbs 947
 86 *Rabbi Avigdor Miller Tape* 482, 673

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1 Samson Raphael Hirsch, *Horeb: A Philosophy of Jewish Laws and Observances*, (NY/London/Jerusalem: Soncino Press, 1994), 463 (pp. 337-338)
 2 *Maharal Beer HaGola* Be'er Hasheini, page 34
 3 *Siddura Shel Shabbos* Shoresht 5:3:3
 4 *Maavar Yabok* Sephas Emes beginning of chap. 18, *Biras Migdal Oz* beginning of section on eating
 5 *Maavar Yabok* Sephas Emes beginning of chap. 18
 6 Miriam S. Zakon, *Silent Revolution*, (Brooklyn, NY: Artscroll Mesorah Publications, 1992), pp. 96-97
 7 Beitza 16a as explained by *Rashi*
 8 *Mishna Berura* 242:1
 9 *Shulchan Aruch* 274:4
 10 *Mishna Berura* 291:22
 11 *Rabbi Avigdor Miller Tape* 620, 824

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12 *Shulchan Aruch* 318
 13 *Mishna Berura* 242:2
 14 *Ohr HaShabbos* 4:3:19 citing *Toras Yechiel* Genesis note 464
 15 *Shulchan Aruch Yoreh Deah* 13:1
 16 *Kiddushin* 13a, Sanhedrin 108a, Zevachim 113b, *Rashi* Genesis 7:22
 17 *Toras Yechiel* Genesis note 464
 18 *Mateh Moshe* 404
 19 Genesis 1:22
 20 Genesis 1:28
 21 Genesis 2:3
 22 *Ohr HaShabbos* 4:3:12 citing *Bnei Yissaschar* שבת שם 11 and ברכת שבת 16
 23 *Ben Ish Chai* 2 Vayera 18. See there for more reasons
 24 Pesachim 76b
 25 *Magen Avraham* 173:1
 26 *Shulchan Aruch Yoreh Deah* 116:2-3
 27 *Romo Yoreh Deah* 116:3
 28 *Rambam* Laws of Knowledge 4:7, *Kaf HaChaim* 157:38 that lighter foods digest more quickly and hence should be eaten first
 29 Genesis 1:20
 30 *Minhag Yisroel Torah* 274:1 citing *Toras Emes* beginning of *Chelek HaMoadim*
 31 *Shmirat Shabbat Kihilchota* 3:15; *Kitzur Hilchos Shabbos* 12:14: 61; Webster's Seventh New Collegiate Dictionary 32 *Taste of Shabbos Cookbook* page 50, *Shmirat Shabbat Kihilchota* 3:15, *Kitzur Hilchos Shabbos* 12:14:61 citing *Shiurei Mincha on Minchas Shabbos* 80:21

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33 *Shulchan Aruch* 319

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- 1 Miriam S. Zakon, *Silent Revolution*, (Brooklyn, NY: Artscroll Mesorah Publications, 1992), p. 84
- 2 Rachel Noam, *The View from Above*, (Princeton, NJ: Bristol, Rhein & Englander, Lakewood, NJ: CIS Publishers, 1992), pp. 179-181
- 3 *Mishna Berura* 289:5
- 4 *Sefer Chasidim* 271
- 5 Psalms 92:1-2
- 6 *Sefer Chasidim* 271,409, *Siddur Yaivetz* Friday Night
- 7 *Radak* Psalms 92:2
- 8 Based on Megillah 12b and *Siddur Yaivetz* Friday Night citing *Medrash Rabba* Song of Songs 8:16
- 9 Based on *Maharal Gur Aryeh* Exodus 15:1
- 10 Exodus 15:1, Judges 5:1
- 11 *Chayei Olam* by Rav Yaakov Yisroel Kanievsky 1:1
- 12 Rambam Yesodei HaTorah 7:4. See Kings II 3:15
- 13 Rambam Klei HaMikdash 3:3
- 14 *Nefesh HaChaim* 2:16
- 15 Ramban Deuteronomy 31:19
- 16 Implied by *Shulchan Aruch* 142:2 and *Romo* 142:1
- 17 *Siddur Yaivetz* Friday Night
- 18 *HaChajim* Yosef Yaivetz Ethics of the Fathers 3:4. See there that Torah study at the table is even better
- 19 *Yismach Moshe* Deuteronomy 33:4

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- 20 *Yitav Lev* Exodus 12:1-2
- 21 *Obr Zaruah* Laws of Shabbat 42:4, mentioned in *Tosafos* Sanhedrin 37b מכניך
- 22 Herman Wouk, This is my God, (NY: Dell Publishing, 1964), pp. 47-48. Copyright © 1959 by The Abe Wouk Foundation, Inc. Copyright © renewed 1987 by Herman Wouk
- 23 *Seder Zmiros LiShabbos HaMiforash*
- 24 *Malbim* Exodus 23:12
- 25 See Esther 8:16 (*Mateh Yehuda*)
- 26 *Avodas Yisroel*. Alternatively, "and they continue to stand in place" (*Siddur Yaivetz*)
- 27 *Kabbalas Shabbos LiRav Chaim Maza*
- 28 *Alei Shur* Vol. 2, p. 384
- 29 Chagiga 12a
- 30 *Bnei Yisaschar* שבת ברכת 7, *Beer Moshe LiHaRaHaK Meozrov* Genesis Saying 3:9
- 31 *Emunas Avraham* p. 161 citing Genesis Rabba 11:2
- 32 *Seforno* Genesis 2:9
- 33 *Siddur Yaivetz*. See *Ramban* Exodus 20:8
- 34 *Etz Yosef*
- 35 *Yismach Moshe* Exodus 20:8, *Pirchei Shoshanim, Yitav Lev* Genesis 1:1
- 36 *Etz Yosef, Avodas Yisroel, Siddur Yaivetz*
- 37 *Metsudas Dovid* Psalms 148:4. Alternatively, "the highest heights" (*Aderes Eliyahu* Genesis 1:1). Alternatively, "the highest heaven" (*Siddur Damesek Eliezer*). See Psalms 148:4

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- 38 *Yair Obr LaMalbim* 7:6
- 39 *Siddur Yaivetz, Rashi* Genesis 1:21
- 40 *Sefer Shorashim LiRadak* 7"ד, *Siddur Yaivetz, Rashi* Genesis 1:21
- 41 *Rashi Avoda Zara* 3b קרני ראמי
- 42 *Siddur Yaivetz*
- 43 *Radak* Isaiah 26:4. For alternative translation, see *Etz Yosef*
- 44 See Isaiah 26:4, *Radak*
- 45 *Rashi & Ramban* Exodus 19:5, *Siddur Yaivetz*
- 46 See Deuteronomy 7:6 (*Mateh Yehuda*), 14:2, Exodus 19:5, Ecclesiastes 2:8, Chronicles I 29:3
- 47 *Siddur Yaivetz*
- 48 See Deuteronomy 5:12 (*Mateh Yehuda*)
- 49 See Saturday morning Amidah prayer (*Mateh Yehuda*)
- 50 *Shulchan Shabbat*. See also *Siddur Yaivetz*
- 51 *Rashi* Genesis 31:29, Exodus 15:11, *Ramban* Genesis 17:1
- 52 See Genesis 2:3 (*Avodas Yisroel, Siddur Yaivetz*)
- 53 *Hirsch* Exodus 19:5
- 54 *Ramban* Exodus 19:5
- 55 *Shulchan Shabbat*
- 56 *Etz Yosef*. This refers to text in Addition for Shabbat in Blessing after the Meal (*Avodas Yisroel*)
- 57 *Etz Yosef*
- 58 *Etz Yosef, Avodas Yisroel*
- 59 Shabbat Morning Prayers
- 60 Sabbath Musaf Prayers
- 61 *Etz Yosef, Avodas Yisroel*
- 62 See Ecclesiastes 9:7

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(*Avodas Yisroel, Siddur Yaivetz, Etz Yosef, Mateh Yehuda*)
 63 *Avodas Yisroel, Mateh Yehuda*
 64 *Mateh Yehuda*
 65 See Psalms 31:20 (*Mateh Yehuda*)
 66 *Kabbalas Shabbos LiRav Chaim Maza*
 67 *Etz Yosef*. For further development of this theme, see *Zmiros LiShabbos Kodesh Im Perush Shaarei Yehoshua*
 68 *Zmiros LiShabbos Kodesh Im Perush Shaarei Yehoshua* based on *Rashi Beitza* 16a שְׁמַחַת יְהוּדָה
 69 *Shiras David on Siddur*
 70 *Siddur Yaivetz*
 71 *Mateh Yehuda*
 72 *Rambam Laws of Kings* 11:1
 73 *Rambam Laws of Kings* 11:4
 74 *Rambam Laws of Kings* 12:1
 75 *Rambam Laws of Kings* 12:5
 76 Anna Gotlieb, *In Other Words*, (Targum Press, 1999), *The Award*, p. 114
 77 *Leket Sichos Mussar* Vol. 1 pp. 405-407 based on *Medrash Tanchuma* Genesis 2 and *Sheeltos DeRav Acha Gaon* beginning of Genesis, *Medrash Lekach Tov* Genesis 2:3
 78 *Rashi, Metsudas Tzion, Metsudas Dovid, Ibn Ezra* Psalms 84:2, *Mateh Yehuda, Siddur Yaivetz*
 79 *Siddur Yaivetz*
 80 *Sefer Shorashim LiRadak* וְשִׂמְחָה, *Etz Yosef, Siddur Yaivetz,*

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Avodas Yisroel, Mateh Yehuda
 81 See Shabbos 113a (*Mateh Yehuda*)
 82 *Siddur Yaivetz*
 83 See Exodus 39:32 (*Mateh Yehuda*)
 84 *Siddur Yaivetz*
 85 See Exodus 20:10 (*Siddur Yaivetz*). See also Leviticus 23:3 (*Etz Yosef*)
 86 Shabbos 119a, Bava Kama 32b (*Etz Yosef, Mateh Yehuda*)
 87 *Seder HaYom, Shaar Hakavanos* Inyan Kabbalas Shabbos Lecture 1, *Shulchan Aruch HaAri (Even HaShoham)* 262:12, *Siddur R Shabbati*
 88 *Mishna Berura* 262:10
 89 *Shabbos Malkesa* 3:3
 90 *Maharal Tiferes Yisroel* 40, *Maharsha Chidushei Agados* Bava Kama 32b
 91 *Maharsha Chidushei Agados* Bava Kama 32b
 92 *Siddur Yaivetz*
 93 *Rashi, Radak, Ralbag, Metsudas Tzion* Kings I 5:3, *Avodas Yisroel*. The name *barburim* indicates origin from Barbaria (*Radak, Metsudas Tzion, Mateh Yehuda*)
 94 *The Living Torah* Exodus 16:13 citing the Septuagint. Alternatively, “a very fatty bird” (*Mateh Yehuda* citing *Rashi* Exodus 16:13). Alternatively, “a fatty bird” (*Metsudas Tzion* Psalms 105:40)
 95 *Meiri, Rabbeinu Gershom* Bava Basra 98a
 96 See *Rambam* Shabbos 30:7
 97 *Sefer Shorashim LiRadak*

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פְּנִיָּק, *Ibn Ezra, Ralbag, Metsudas Tzion, Metsudas Dovid* Proverbs 29:21, *Etz Yosef, Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*
 98 *Sefer Chasidim* 14^a
 99 Eruvin 43b according to *Rashi*
 100 *Shabbat Secrets* p. 2
 101 Rabbi Berel Wein tape “Amos”
 102 *Rashi* Brachos 53a וְשִׂמְחָה, העשוי להעביר את הוויכוח סוּפֵי כְּסֵא אֲשִׁירָא' *Beitza* 23a יְרוּחָא 7b רְוּחָא 7b together with *Romo* 612:6, *Rabbi Avigdor Miller Tape* 353
 104 *Rashash* Bava Basra 98a
 105 *Siddur Yaivetz, Avodas Yisroel*
 106 Shabbos 118a (*Etz Yosef, Siddur Yaivetz, Avodas Yisroel*)
 107 See Isaiah 58:14 (*Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda, Etz Yosef*), which is part of SATURDAY MORNING KIDDUSH
 108 *Rashi* Shabbos 118a בְּלִי מְצָרִים
 109 *Avodas Yisroel, Etz Yosef, Mateh Yehuda*
 110 See Exodus 19:5 (*Siddur Yaivetz, Avodas Yisroel*), *Rashi* there (*Mateh Yehuda*)
 111 See Exodus 23:12 (*Siddur Yaivetz*). See Exodus 20:9, Leviticus 23:3
 112 *Chosom Sofer* Leviticus 26:3
 113 *Yismach Yisroel* Exodus 1
 114 *Shulchan Aruch* 250:2
 115 Measure for measure. *Beis Yosef* beginning of 242
 116 *Maharsha* Shabbos 118a,

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Toldos Yaakov Yosef Behar
 117 *Maharal Chidushei Agados* Shabbos 118a
 118 Anaf Yosef on *Ein Yaakov* Shabbos 118a
 119 *Yismach Yisroel* Exodus 1
 120 Shabbos 118ab
 121 *Be'er HaChasidus - Zmiros* Shabbos p. 148 citing *Beer Moshe LiHaRaHaK Meozrov*, presumably Genesis Saying 7:2
 122 *Avodas Yisroel* based on Exodus Rabba 25:12 & Leviticus Rabba 3:1, *Avodas Yisroel & Etz Yosef* based on Shabbos 118b
 123 *Shulchan Aruch* 306:1
 124 *Shulchan Aruch* 307:6
 125 *Shulchan Aruch* 306:8
 126 *Shulchan Aruch* 306:6
 127 *Shulchan Aruch* 306:6
 128 *Metsudas Tzion* Psalms 4:1
 129 *Baruch Sheamar - Prayers of the Year*. See also *Etz Yosef*. See Psalms 4:1 (*Siddur Yaivetz*)
 130 *Etz Yosef*
 131 *Etz Yosef, Avodas Yisroel, Mateh Yehuda*
 132 *Etz Yosef*
 133 *Rashi* Numbers 10:54 *Targum* throughout Numbers 10
 134 *Siddur Yaivetz, Shulchan Aruch* 301:1, *Mishna Berura* 301:1, based on Shabbos 113b that one's way of walking should not be like one's way of walking during the week (*Avodas Yisroel, Mateh Yehuda*), or based on *Medrash Tanchuma* Genesis 2 (*Etz Yosef*)

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135 See Isaiah 58:13 (*Avodas Yisroel, Mateh Yehuda*)
 136 *Romo* 290:1
 137 Lit. "bleat" like a sheep. *Rashi, Metsudas Tzion* Psalms 42:2, *Siddur Yaivetz, Avodas Yisroel, Etz Yosef*
 138 See Psalms 42:2 (*Siddur Yaivetz, Avodas Yisroel, Etz Yosef*). The translation is according to *Mateh Yehuda*, that the singer is speaking to God. Alternatively, "my spirit" is the author's and "you" is the reader, or, "my spirit" is the reader's and "you" is Shabbat (*Siddur Yaivetz*). For another possibility, see *Siddur Yaivetz*
 139 *Avodas Yisroel, Etz Yosef, Mateh Yehuda*
 140 *Avodas Yisroel, Etz Yosef, Mateh Yehuda, Siddur Yaivetz*
 141 *Avodas Yisroel, Siddur Yaivetz*. See Song of Songs 7:3
 142 *Rabbi Avigdor Miller Tape* 722. See also 106
 143 *Rabbi Avigdor Miller Tape* 722 based on שִׁנְהַבְשַׁבַּת (mentioned in *Yalkut Reuveni* Deuteronomy 4:19, *Shela* Tractate Shabbat Ner Mitzvah)
 144 Song of Songs 2:2. For reason, see *Rashi*
 145 *Etz Yosef*
 146 *Avodas Yisroel*. For additional meaning, see *Siddur Yaivetz & Lechem Rav* 582
 147 Brachos 57b (*Etz Yosef, Avodas Yisroel*)
 148 See Shabbos 118b that whoever takes pleasure in Shabbat will have the wishes

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of his heart fulfilled (*Mateh Yehuda*)
 149 See Shabbos 118a that the third meal of Shabbat saves one from the birth pangs of the Messiah (*Avodas Yisroel, Etz Yosef, Mateh Yehuda*)
 150 *Siddur Yaivetz*
 151 *Sefer Shorashim Li'Radak* ל"ג
 152 *Sefer Shorashim Li'Radak* פ"ו
 153 *Siddur Yaivetz*
 154 *Sefer HaMilim: Concorzonzia HaChadash*. Misery here means an internal pain, whereas *sighing* represents its external expression (*Malbim* Isaiah 35:10)
 155 *Sefer Shorashim Li'Radak* פ"א describes it as "exhaling because of worry, 'suspir.'" *Rashi* on Lamentations 1:8 also translates it as the old French "suspirer." This is presumably "suspire" in English. According to Webster's Seventh New Collegiate Dictionary, "suspire" is synonymous with the word "sigh," which means "to take a deep, audible breath (as in weariness or grief)."
 156 See Isaiah 51:11 (*Siddur Yaivetz*). See Isaiah 35:10
 157 *Osios DiRebbe Akiva* letter aleph
 158 *Mateh Yehuda* citing Brachos 57b
 159 *Rabbi Avigdor Miller Tape* 722. See also 106
 160 *Rabbi Avigdor Miller Tape* 673
 161 *Emunas Avraham* pp. 166-167

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- 162 *Maalos HaShabbos* Vol. 1, p. 335 citing *Zohar* portion of Emor 95a
- 163 *Rabbi Avigdor Miller Tape* 33 and 212, all based on Kiddushin 32b
- 164 Anna Gotlieb, *In Other Words*, (Targum Press, 1999), *Family*, p. 126
- 165 *Iyun Tefila BiSiddur Otzar HaTefilos, Siddur Yaivetz, Avodas Yisroel*
- 166 *Iyun Tefila BiSiddur Otzar HaTefilos, Siddur Yaivetz, Avodas Yisroel*
- 167 *Iyun Tefila BiSiddur Otzar HaTefilos, Siddur Yaivetz*
- 168 *Siddur Yaivetz, Avodas Yisroel*
- 169 *Iyun Tefila BiSiddur Otzar HaTefilos, Siddur Yaivetz*
- 170 *Dover Shalom BiSiddur Otzar HaTefillos* based on Sotah 10ab. See also Genesis Rabba 43:7, 49:4, 54:6, *Yalkut Shimoni* Genesis 14:74, 18:82
- 171 *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky*
- 172 *Mateh Yehuda, Siddur Yaivetz* later on *tsureinu, Sifri* Deuteronomy 32:4. See Deuteronomy 32:18 (*Kabbalas Shabbos LiRav Chaim Maza*). Alternatively, “The Powerful One” (*Sifri* Deuteronomy 32:31, *Sefer Shorashim LiRadak* 7113, *Targum* Deuteronomy 32:31). See Deuteronomy 8:15 (*Kabbalas Shabbos LiRav Chaim Maza*). Alternatively, “The One Who forms”

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- (*Kabbalas Shabbos LiRav Chaim Maza*). See Psalms 18:32 & Samuel I 2:2 (*Mateh Yehuda*)
- 173 *Mateh Yehuda, Siddur Yaivetz, Avodas Yisroel, Dover Shalom BiSiddur Otzar HaTefillos, Iyun Tefila BiSiddur Otzar HaTefilos*
- 174 *Mateh Yehuda* on Saturday morning song *Yom Shabbason* on the words *livnei emunim*, claiming that so are called the people of Israel, based on Samuel II 20:19. Alternatively, “my trusted ones” (*Siddur Yaivetz*)
- 175 Sentence break is according to *Iyun Tefila BiSiddur Otzar HaTefilos*. For an alternative punctuation, see *Siddur Yaivetz*
- 176 See Ruth 2:14 (*Siddur Yaivetz*)
- 177 *Avodas Yisroel, Iyun Tefila BiSiddur Otzar HaTefilos, Mateh Yehuda*, based on Deuteronomy 8:10
- 178 See Kings II 4:43 (*Iyun Tefila BiSiddur Otzar HaTefilos*). See Kings II 4:44 (*Siddur Yaivetz*)
- 179 Based on *Seforno* Exodus 36:7
- 180 *Geulas Yisroel* 178 (p. 41), *Pas Lechem* on Blessing after the Meal
- 181 *Pas Lechem* on Blessing after the Meal citing *ViZos LiYehudah*
- 182 *Mateh Yehuda*
- 183 *Rashi* Deuteronomy 26:5. Alternatively, “we praise and say,” or “we testify and say” (*Bircas HaMazon*)

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- ViNuscha* pp. 238-240)
- 184 See Deuteronomy 26:5
- 185 See Samuel I 2:2 (*Siddur Yaivetz, Avodas Yisroel*)
- 186 *Kabbalas Shabbos LiRav Chaim Maza*
- 187 See Psalms 26:7 & Jonah 2:10 (*Bircas HaMazon ViNuscha* p. 240)
- 188 See Jeremiah 3:18-19 (*Mateh Yehuda*)
- 189 *Sefer Shorashim LiRadak* 7113, *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky* citing Joshua 9:5
- 190 *Sefer Shorashim LiRadak* 7107
- 191 See Psalms 117:2 (*Mateh Yehuda*)
- 192 *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky*
- 193 *Kabbalas Shabbos LiRav Chaim Maza*
- 194 *Kabbalas Shabbos LiRav Chaim Maza*
- 195 *Rashi* Psalms 117:2, *Siddur Yaivetz*
- 196 *Siddur Yaivetz*
- 197 *Siddur Yaivetz*
- 198 See Psalms 26:8 (*Bircas HaMazon ViNuscha* p. 243)
- 199 *Sefer Shorashim LiRadak* 7107, *Rashi* Genesis 30:20
- 200 This refers to the Holy Temple (*Siddur Yaivetz, Avodas Yisroel*). See Kings I 8:13 (*Avodas Yisroel*)
- 201 *Targum* Lamentations 4:20. Alternatively, “We will keep waiting for the Messiah so long as we have breath in our nostrils.” (*Siddur Yaivetz*). See Lamentations 4:20 (*Siddur Yaivetz, Mateh Yehuda, Avodas Yisroel*)

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202 About our redemption (*Siddur Yaivetz*). See Psalms 96:1 (*Mateh Yehuda*), Isaiah 42:10 (*Bircas HaMazon ViNuscha* p. 246)

203 The words רַנַּן and רַנְּן are synonyms (*Sefer Shorashim Li'Radak* (רַנְּן) with several shades of meaning: a form of prayer (*Metsudas Zion* Jeremiah 7:16, 11:14, *Rashi* Psalms 84:3, Deuteronomy Rabba 2:1, Brachos 31a), praise (Deuteronomy Rabba 2:1, *Yalkut Shimoni* Psalms 149 (889), Jerusalem Talmud Succah 16a chap. 3, law 10, gemara, *Targum* Leviticus 9:24, Deuteronomy 32:43, Isaiah 35:6, Psalms 126:2,5,6, 145:7, Parables 1:20, *Rashi* Leviticus 9:24, Deuteronomy 32:43, Brachos 31a וַיִּרְנְנוּ תַפִּילָה, *Ralbag* Kings I:8:28, *Rabeinu Bachaya* Deuteronomy 32:43, *Ohr HaChaim* Deuteronomy 32:43), an outcry, announcement, or explicit expression (*Targum* Kings I:22:36, *Rashi* Parables 1:20, 8:3, Chronicles II:6:19, *Ibn Ezra* Leviticus 9:24, Psalms 145:7, Parables 1:20, Lamentations 2:19, *Sefer Shorashim Li'Radak* רַנַּן, *Radak* Kings I:22:36, Jeremiah 7:16, *Metsudas Zion* Kings I:22:36, Parables 1:20, 8:3, *Ralbag* Kings I:22:36, *Rabeinu Bachaya* Deuteronomy 32:43, *Avudraham*, *Siddur Yaivetz* on Shmonei Esrei Shabbat Afternoon Prayers “Kirchak Yiranan”, *Etz Yosef* on Morning Prayers Ashrei

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Psalms 145:7), including song (*Sefer Shorashim Li'Radak* רַנַּן, *Ralbag* Kings I:8:28), a form of happiness (*Zohar* Exodus 169b), specifically in the downfall of evil (*Yalkut Shimoni* Parables 11 (947), *Radak* Kings I:22:36, *Gra* on Samuel I:2:1 & on Proverbs 11:10). These meanings can overlap

204 *Siddur Yaivetz*

205 See Kaddish prayer (*Bircas HaMazon ViNuscha* p. 246)

206 *Siddur Yaivetz*

207 See Deuteronomy 16:17 (*Mateh Yehuda*)

208 *Avodas Yisroel* based on Isaiah 33:5

209 *Siddur Yaivetz*. Some understand this stanza as paralleling the fourth blessing of blessing after the meal. In such case, the refilling of the city of Zion would be to repair the destruction of the populace of Beitar, discussed in the fourth blessing (*Kabbalas Shabbos LiRav Chaim Maza*). For additional translation, see *Mateh Yehuda*

210 Emanuel Feldman, *The Shul Without a Clock*, (Jerusalem/NY: Feldheim Publishers, 2001), pp. 71-73

211 Duvid Werdyger, *Songs of Hope*, as told to Avraham Yaakov Finkel, (NY: CIS Publishers, 1993), pp. 236-237

212 *Seder Zmiros Li'Shabbos HaMiforash*

213 *Avodas Yisroel, Iyun Tefila BiSiddur Otzar HaTefilos*

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214 *Shem HaGedolim LiChida* book זמירות ישראל

215 *Siddur Yaivetz*. Master of this world and also the countless upper worlds, situated one above the other (*Shir Tzion*)

216 See Daniel 2:29 (*Siddur Yaivetz*), Daniel 2:37

217 *Siddur Yaivetz, Pirchei Shoshanim*. For alternative translation, see Friday night Angels

218 *Siddur Yaivetz*

219 *Pirchei Shoshanim*

220 *Pirchei Shoshanim, Targum* Judges 4:12. See Daniel 2:10 (*Avodas Yisroel*)

221 See Daniel 3:32 (*Siddur Yaivetz*)

222 *Siddur Yaivetz, Pirchei Shoshanim*

223 *Targum* Isaiah 64:7

224 *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky*

225 *Pirchei Shoshanim, Siddur Yaivetz*

226 *Pirchei Shoshanim, Siddur Yaivetz*

227 *Metsudas Dovid, Saadya Gaon* Daniel 4:14, *Siddur Yaivetz*

228 *Sefer HaAruch* עִירָן, *Rashi* Pesachim 33a עִירָן, *Saadya Gaon, Metsudas Dovid* Daniel 4:14, *Siddur Yaivetz, Avodas Yisroel* citing Daniel 4:14, *Iyun Tefila BiSiddur Otzar HaTefilos*. See Daniel 4:10

229 *Avodas Yisroel* citing Daniel 4:9, *Siddur Yaivetz, Iyun Tefila BiSiddur Otzar HaTefilos*. See targum Genesis 3:1,14

230 *Pirchei Shoshanim*. See

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- Targum* Genesis 2:20
 231 *Siddur Yaivetz, Iyun Tefila BiSiddur Otzar HaTefilos, Avodas Yisroel*
 232 *Siddur Yaivetz*
 233 *Sefer HaAruch* כ"ג,
Pirchei Shoshanim
 234 *Avodas Yisroel*. Lit. high (*Siddur Yaivetz, Iyun Tefila BiSiddur Otzar HaTefilos*)
 235 *Targum* Genesis 31:45, 37:7
 236 *Siddur Yaivetz, Pirchei Shoshanim*
 237 *Siddur Yaivetz*. Alternatively, "Would not [be able to] fathom your might." (*Iyun Tefila BiSiddur Otzar HaTefilos, Avodas Yisroel*). See also *Pirchei Shoshanim*
 238 *Pirchei Shoshanim*
 239 *Siddur Yaivetz, Iyun Tefila BiSiddur Otzar HaTefilos, Pirchei Shoshanim, Avodas Yisroel*
 240 *Sefer HaAruch* י"ט
 241 *Iyun Tefila BiSiddur Otzar HaTefilos, Pirchei Shoshanim, Avodas Yisroel*
 242 *Pirchei Shoshanim, Iyun Tefila BiSiddur Otzar HaTefilos*
 243 *Rashi, Metsudas Tzion* Psalms 45:2. Alternatively, translate as "praise" (*Iyun Tefila BiSiddur Otzar HaTefilos*)
 244 *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky* based on *Medrash Sochar Tov* Psalms 45:2
 245 Ruchoma Shain, *All for the Boss*, (Jerusalem/NY: Feldheim Publishers, 1984), pp. 105-106. Compare

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- Jerusalem Brachos 9:1 (63b)
 246 *Seder Zmiros Li'Shabbos HaMiforash*
 247 *Rashi, Targum* Genesis 43:34, *Avodas Yisroel*. Alternatively, "a gift" (*Metsudas Tzion, Metsudas Dovid* Jeremiah 40:5, *Ibn Ezra, Rasbbam* Genesis 43:34). See Genesis 43:34 (*Avodas Yisroel*), Esther 2:18
 248 *Sefer Shorashim Li'Radak* ח"ח
 249 See Jeremiah 48:41 (*Avodas Yisroel*)
 250 See Job 30:25 (*Avodas Yisroel*)
 251 See Isaiah 30:15
 252 An internal, spiritual nobility (*Malbim* Leviticus 19:15 (38), Numbers 27:20, Psalms 104:1)
 253 See Psalms 76:12 (*Avodas Yisroel*)
 254 *Shir Tzion*

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BLESSING AFTER THE MEAL

- 1 Devora Glikzman, *A Sun and a Shield*, (Jerusalem/NY: Feldheim Publishers, 1996), p. 44
 2 Dina Gabel, *Behind the Ice Curtain*, (NY: CIS Publishers, 1992), p. 352
 3 *Rabbi Avigdor Miller Tape* 722

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- 1 Anna Gotlieb, *Between the Lines* (Princeton, New Jersey: Bristol, Rhein & Englander,

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- 1992), *Kiddush Cup*, pp. 412-413
 2 Peska Friedman, *Going Forward*, (Brooklyn, NY: Artscroll Mesorah Publications, 1994), pp. 18-19
 3 *Shulchan Aruch* 289:1
 4 *Mishna Berura* 289:2
 5 *Shulchan Aruch* 288:1
 6 *Mishna Berura* 288:1
 7 *Shulchan Aruch* 289:1
 חובת הבריות
 קידוש
 9 *Shulchan Aruch* 289:1
 10 *Ran* on Pesachim 106a (p. 22a) וזכרוהו, *Avudraham*
 Friday night prayers, *Shibulei HaLeket* 84, *Kol Bo* end of 31
 11 *Shulchan Aruch* 289:1, Pesachim 106a
 12 *Pri Tsadik* Eikev 9.
 Alternatively, the sole obligatory portion of this *kiddush* is the blessing on wine, which always (*Rashi, Rashbam* Pesachim 106a קידושא רבה, *Shibulei HaLeket* 84) appears first (*Avudraham* Friday night prayers, *Kol Bo* end of 31, *Sefer HaManhig* Laws of Shabbat 44) in collections of blessings surrounding ceremonies based on a cup of wine
 13 *Pri Tsadik* Vayigash 9
 14 Implied by *Romo* 274:1 and by *Beis Yosef* 291
 15 *Likutei Moharach* citing *Hagaos Maimoni* Laws of Shabbat 29:100 and *Machzor Vitri* Laws of Shabbat from *Sefer HaTerumah* 44
 16 *Shiurei Torah LiHaGRACH* Naeh 3:6 that it

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is 3.0 fl. ozs. (86 ml.) (also cited by *Shmirat Shabbat Kihilchota* 47:9). Others say 3.3 fl. ozs. (93 ml.) (*Kol Dodi Haggadah* 2:5-6, based on measurements by his father *Rav Moshe Feinstein* in *Igros Moshe Orach Chaim* I:136 and on *Mishna Berura* 271:68 and 486:1 which state that one can be lenient in cases where the subject is of only Rabbinic origin). Still others say 5.3 fl. ozs. (150 ml.) (*Shiurin Shel Torah* in *Shiurei HaMitzvos* 18, based on rulings of *Chazon Ish* (*Orach Chaim* 39) (also cited by *Shmirat Shabbat Kihilchota* 47:9))
 17 *Siddur R Shabbati*
 18 *Tiferes HaShabbos, Shaarei Teshuva* 289:1 citing *Birkai Yosef LiChidah* 289:2 inferring from *Sefer HaKavonos* Shabbat Morning Meal that the *ARI* did so and that so did the holy Rabbis of Jerusalem
 19 *Rabbi Avigdor Miller Tape* 909
 20 *Rabbi Avigdor Miller Tape* 14
 21 *Emunas Avraham* p. 132
 22 *Likutei Mobarach*
 23 *Shulchan Aruch* 289:1
 24 *Isaiah* 58:13-14
 25 *Heard from, Deana Bressel*. Shabbat observance weighs against all of the laws of the Torah. (*Chulin* 5a, *Rambam* Shabbat 30:15. For a description of how this is evident from the Prophets, see *Kid HaKemach LiRabbeinu*

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Bechaya שבת). Violating Shabbat implies a lack of belief in God's creation of the world (*Kad HaKemach LiRabbeinu Bechaya* שבת, *Rashi* end of *Chulin* 5a), which in turn implies a lack of belief in the entire Torah (*Magid Mishna* on *Rambam* Shabbat 30:15)
 26 *Radak, Metsudas Dovid*
 27 *Radak, Metsudas Dovid*
 28 *Metsudas Dovid*
 29 *Metsudas Dovid*
 30 Based on *Sefas Emes* *Likuttim Yitro* on *Exodus* 20:8, *Emes Veemuna - Kotak* p. 32
 31 *Exodus* 20:8
 32 *Siddur Yaivetz*
 33 *Kad HaKemach LiRabbeinu Bechaya* Shabbat, *Radak* *Isaiah* 58:13-14
 34 *Rabbi Avigdor Miller Tape* 673
 35 *Metsudas Dovid*
 36 *Metsudas Dovid, Metsudas Zion, Rashi* *Deuteronomy* 32:13
 37 *Tana DiBei Eliyahu* 26
 38 *Leket Sichos Mussar* Vol. 1, p. 429
 39 *Psalms* 33:6
 40 Will and Testament of *Rabbi David HaKohen Ashkenazi* in *Hanhagos Tsadikim* Vol. 4 or 5, p. 394, paragraph 7. See *Jerusalem Talmud Shabbos* 15:3
 41 *Metsudas Dovid*
 42 *Kad HaKemach LiRabbeinu Bechaya* שבת, *Radak*. See also *Rambam* *Laws of Shabbos* 30:15

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43 *Metsudas Dovid*
 44 *Radak*
 45 *Rashi*
 46 *Radak, Metsudas Dovid*
 47 *Exodus* 31:16-17
 48 *Exodus* 25:8, 29:43-46, *Rashi* 29:43, 46
 49 This is a tremendous understatement. Findings published in 2004 indicate a minimal universe radius of over 24 billion parsecs, or over 78 billion light years, or over 740 billion-trillion kilometers (American Physical Society's *Physical Review Letters*, Vol. 92, Issue 20, Number 201302 (19 May 2004), Letter: *Constraining the Topology of the Universe*, Neil J. Cornish, David N. Spergel, Glenn D. Starkman, Eiichiro Komatsu)
 50 The number of observable galaxies in the late 1980's was at least one billion (p. 9), each of which was estimated to contain over one hundred billion stars (p. 7) (*Realm of the Universe*, Abell, Morrison, Wolff, Saunders College Publishing, Fourth Edition, 1988), giving a total of one hundred billion-billion stars. Compare to *Brachos* 32b, the simple reading of which yields over one billion-billion stars. There are as many stars as there are grains of sand on the beaches (*Rabbi Avigdor Miller Tape* 357)
 51 See also *Rashi* *Deuteronomy* 10:14
 52 *Rabbi Avigdor Miller Tape* 355, 696. See Numbers

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Rabba 12:3
 53 *Rabbi Avigdor Miller Tape* 355, 696, 722
 54 *Rabbi Avigdor Miller Tape* 355, 696. We can further note the importance of the Holy Temple by measuring the fraction of the Torah that discusses it. No other topic covers so vast a span of the Torah as the description of the construction and function of the Holy Temple (*Rabbi Avigdor Miller Tape* 683, 696). Even the holiness of the greatest day of awe in the Jewish calendar was overridden by the happiness of the Jewish people on the dedication day of the Holy Temple. King Solomon and the prophets cancelled that year's fast of Yom Kippur (Moed Katan 9a), because the holiness achieved through the Holy Temple dedication made the holiness of Yom Kippur superfluous (*Rabbi Avigdor Miller Tape* 304)
 55 *Rashi & Ramban* Exodus 31:13. In tractate Yevamos 6a this appears to be learned from a different verse
 56 *Rabbi Avigdor Miller Tape* 722
 57 *Rav Gedaliah Tikin* in *Kerem Shlomo* Year 10 vol. 5, *Kedushas Levi* Exodus 31:16
 58 Based on *Ohr HaChaim*
 59 *Avos DiRebbe Nosson* 31
 60 *Amalah Shel Torah* (found at end of *Pri Tsadik* Vol. 3) 6
 61 *Ovach Chaim*
 62 *Targum Yonason Ben Uziel*.

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For further meanings, see *Ohr HaChaim*
 63 *Kesav Sofer*
 64 *Tiferes Avos* Exodus 31:16
 65 *Mechilta* Exodus 31:16
 66 Jerusalem Talmud Taanis 1:1 at end, Exodus Rabba 25:12, *Medrash Sochar Tov* Psalms 95:7, *Yalkut Shimoni* 852. Some say two Shabbats (Shabbos 118b)
 67 *Pisgamei Oraisa* p. 59
 68 *HaKisav ViHaKaballah* Exodus 31:16
 69 *Ohr HaChaim* Exodus 31:17
 70 *Rabbi Avigdor Miller Tape* 722. See also 106
 71 *Reishis Chochmo* Shaar Hakedusha 2
 72 *Sabbath: Day of Eternity* p. 24
 73 Exodus 20:8-11
 74 *Ramban*
 75 *Ramban*
 76 *Rashi, Mishna Berura* 250:2
 77 *Toras Moshe Alshich*
 78 *Seforno* on previous verse
 79 *Rashi*
 80 *Tur* 306
 81 *Rashi* Deuteronomy 15:11, *Sifsei Chochomim* there
 82 *Rabeinu Bachaya*
 83 *Medrash Rabba* Numbers 10:1
 84 *Ohr HaChaim* Genesis 2:3 and Exodus 20:11
 85 Shabbos 119b
 86 *Maharal Tiferes Yisroel* 40 (p. 121)
 87 *Mechilta*
 88 *Rashi*
 89 *Ohr HaChaim*

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90 *Seforno*
 91 *Rashi* based on *Mechilta*
 92 *Seforno*
 93 *Rashbam*
 94 *Ramban*

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WASHING THE HANDS
&BLESSING ON BREAD

1 David Fisher, *Reb Chaim Gelb*, (Brooklyn, NY: Artseroll Mesorah Publications, 1989), pp. 63-64
 2 Abraham J. Twerski, *Generation to Generation*, (Brooklyn, NY: Traditional Press, 1987), pp. 131-132

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1 Shlomo Zalman Sonnenfeld, *Voices in the Silence*, (Jerusalem/NY: Feldheim Publishers, 1992), pp. 131-133
 2 Devora Gliksmann, *A Sun and a Shield*, (Jerusalem/NY: Feldheim Publishers, 1996), pp. 149-150
 3 Anna Gotlieb, *Between the Lines* (Princeton, New Jersey: Bristol, Rhein & Englander, 1992), *Cholent*, p. 390
 4 *Shulchan Aruch* 318. You may reheat a pot of non-liquid, fully cooked food, by placing it at a convenient time on top of the hot cholent pot (*Shulchan Aruch* 318:8, *Mishna Berura* 318:60) described in the text
 5 So people say
 6 *Shulchan Aruch* 318

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- 7 *Taste of Shabbos Cookbook* p. 50
 8 *Jerusalem Post*, Sunday, February 8, 1998, Vol. LXVI, No. 19849, p. 1, Helen Kaye, *More than 100 Participate in the Quest for the Ultimate Cholent*
 9 *Mishna Berura* 257:48
 10 *Romo* 257:8
 11 *Meor HaKatan* Shabbos 16b (pagination of *Rif*)

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- 1 Abraham J. Twerski, *Generation to Generation*, (Brooklyn, NY: Traditional Press, 1987), p. 126
 2 Retrieved from groups.yahoo.com/neo/groups/adailydose/conversations/messages/37
 Courtesy of Tradition of Kindness; from their free "Daily Dose of Kindness" e-mails. Explore the world of Jewish kindness and subscribe to the "Daily Dose of Kindness" at their website www.TraditionOfKindness.org or e-mail info@TraditionOfKindness.org
 3 See also *Genesis Rabba* 11:4
 4 Abraham J. Twerski, *Not Just Stories*, (Brooklyn, NY: Shaar Press, 1997), pp. 330-331
 5 Shlomo Zalman Sonnenfeld, *Voices in the Silence*, (Jerusalem/NY: Feldheim Publishers, 1992), pp. 136-139. There is a tradition in France of burying a person in a coffin constructed from the

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- person's dining room table, to emphasize that one leaves this world with nothing except for good deeds done, including feeding the poor at the table (*Rabeinu Bachaya* Exodus 25:23 (says France), *Shulchan Shel Arba* first gate (says Spain))
 6 *Seder Zmiros Li'Shabbos HaMiforash*
 7 See Genesis 14:20 (*Avodas Yisroel, Mateh Yehuda, Iyun Tefila BiSiddur Otzar HaTefilos*)
 8 *Siddur Yaivetz*
 9 See Kings I 8:56 (*Siddur Yaivetz*)
 10 *Iyun Tefila BiSiddur Otzar HaTefilos, Prchei Shoshanim*
 11 *Sefer Shorashim Li'Radak* ט"א"ש and ט"ב"ש. See Lamentations 3:47 (*Etz Yosef, Avodas Yisroel, Mateh Yehuda*)
 12 *Targum* Deuteronomy 30:4, Jeremiah 23:8, Psalms 147:2
 13 See Jeremiah 30:17 (*Mateh Yehuda, Iyun Tefila BiSiddur Otzar HaTefilos*)
 14 *Ibn Ezra, Ralbag, Metsudas Zion, Metsudas Dovid* Job 19:2. See Job 19:2 (*Avodas Yisroel, Mateh Yehuda, Iyun Tefila BiSiddur Otzar HaTefilos*)
 15 *Shabbo Malkisa LiRav Chaim Maza*
 16 *Pirchei Shoshanim*
 17 *Mateh Yehuda* citing Lamentations 1:21
 18 *Siddur Yaivetz*
 19 See Exodus 20:10 (*Etz Yosef, Mateh Yehuda*)
 20 See Leviticus 2:5 (*Iyun*

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- Tefila BiSiddur Otzar HaTefilos*), 6:14 (*Mateh Yehuda*), 7:9 (*Avodas Yisroel*), 21 *Siddur Yaivetz, Etz Yosef*
 22 *Etz Yosef*. See Psalms 68:5 (*Avodas Yisroel, Mateh Yehuda*), *Metsudas Dovid, Ibn Ezra, Meiri* there, *Sefer Shorashim Li'Radak* ט"ז"ר.
 This refers to the top of seven layers of heaven described in *Chaz"ga* 12b
 23 *Siddur Yaivetz*
 24 *Siddur Yaivetz, Avodas Yisroel, Iyun Tefila BiSiddur Otzar HaTefilos, Etz Yosef*. See Deuteronomy 32:1 (*Siddur Yaivetz*), Ecclesiastes 12:9 (*Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*)
 25 *Iyun Tefila BiSiddur Otzar HaTefilos*
 26 *Iyun Tefila BiSiddur Otzar HaTefilos*. This telling was through the prophet Isaiah (*Iyun Tefila BiSiddur Otzar HaTefilos* citing Isaiah 58:13). Alternatively, this telling was through "His pleasant words (*Siddur Yaivetz, Etz Yosef*) on Mt. Sinai" (*Siddur Yaivetz*) in which Shabbat was mentioned as one of the Ten Commandments
 27 *Siddur Yaivetz, Etz Yosef, Mateh Yehuda, Yair Ohr LaMalbim* 1:1
 28 See Leviticus 2:5 (*Iyun Tefila BiSiddur Otzar HaTefilos*)
 29 *Siddur Yaivetz*
 30 *Ohr HaChaim* Deuteronomy 33:26. See also *Daas Zekeinim MiBaalei HaTosafos* there

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31 *Meiri* Psalms 68:5, *Ohr HaChaim* Deuteronomy 33:26, *Mateh Yehuda* citing *Radak* Psalms 68:5. See also Deuteronomy 33:26
 32 *Rabbi Avigdor Miller Tape* 350
 33 *Aderes Eliyahu* Genesis 2:9
 34 *Metsudas Tzion* and *Rashi* Psalms 1:1; *Metsudas Tzion* Psalms 119:1, 144:15; *Metsudas Dovid* Psalms 144:15; *Targum* Genesis 30:13
 35 *Sefer Shorashim Li'Radak* פ"כ"ב, *Metsudas Tzion* Isaiah 30:18, *Etz Yosef*, *Siddur Yaivetz*. See Isaiah 30:18 (*Iyun Tefila BiSiddur Otzar HaTefilos*)
 36 This phrase is borrowed from a Talmudic term (Bava Kama 62b) for a specific form of legal payment (*Iyun Tefila BiSiddur Otzar HaTefilos*). Alternatively, "payment many times over" (*Etz Yosef*)
 37 *Etz Yosef*, *Avodas Yisroel*, *Mateh Yehuda*, *Siddur Yaivetz*
 38 *Siddur Yaivetz*
 39 *Rashi* Exodus 19:9, 20:18. See Kings I 8:12 (*Mateh Yehuda*)
 40 See Deuteronomy 1:7 (*Etz Yosef*, *Mateh Yehuda*)
 41 See Deuteronomy 12:9 (*Mateh Yehuda*)
 42 *Mateh Yehuda*, *Siddur Yaivetz*, note on *Etz Yosef* citing *Meitiv Nagen*
 43 *Etz Yosef*, *Avodas Yisroel*, *Siddur Yaivetz*
 44 *Etz Yosef*, *Avodas Yisroel*, *Mateh Yehuda*
 45 *Medrash Sochar Tov* Psalms

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92:1, *Sheeltos DeRav Achai Gaon* 1, *Daas Zekeinim*
MiBaalei HaTosafos Numbers 28:9, *Rokeach* Numbers 28:9
 46 *Shabbos Malkisa LiRav Chaim Maza*
 47 *Mateh Yehuda* citing Exodus 22:2
 48 *Siddur Yaivetz* & *Etz Yosef* citing Genesis 32:32. For further discussion, see commentary on FRIDAY NIGHT SONG HOW CHERISHED IS YOUR REST and on SATURDAY MORNING KIDDUSH
 49 See Genesis 32:32
 50 *Siddur Yaivetz*
 51 See Isaiah 56 (*Siddur Yaivetz*), 56:2 (*Avodas Yisroel*) and 56:6 (*Mateh Yehuda*)
 52 *Etz Yosef*, *Mateh Yehuda*
 53 This Talmudic term is borrowed from *Shulin* 33a (*Avodas Yisroel*), 36b (*Siddur Yaivetz*, *Mateh Yehuda*), *Pesachim* 29a and *Rabbeinu Chananel* there
 54 *Mateh Yehuda*; *Siddur Yaivetz*; *Etz Yosef*; *Sefer Shorashim Li'Radak* פ"דו; *Targum*, *Rashi*, *Ibn Ezra*, *Targum*, *Metsudas Dovid*, *Metsudas Tzion* Psalms 51:7; *Targum*, *Metsudas Dovid*, *Metsudas Tzion* Psalms 90:2; *Rashi*, *Metsudas Dovid*, *Metsudas Tzion*, Isaiah 51:2. See Deuteronomy 32:18 (*Mateh Yehuda*)
 55 *Etz Yosef*
 56 *Etz Yosef*, *Siddur Yaivetz*, *Targum Yonason Ben Uziel* Genesis 32:19, 43:11, 15, 26. See Genesis 32:19 (*Mateh*

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Yehuda, *Siddur Yaivetz*). Alternatively, "an offering" (*Targum* Genesis 32:19, 43:11, 15, 26)
 57 *Siddur Yaivetz*
 58 *Malbim* Psalms 7:9, 18:24, 101:2, *Parables* 11:20, *Job* 1:1. This refers to the Jewish people (*Mateh Yehuda*, *Siddur Yaivetz*)
 59 *Iyun Tefila BiSiddur Otzar HaTefilos*; *Siddur Yaivetz*, *Etz Yosef*
 60 *Sefer Shorashim Li'Radak* פ"כ"א, *Etz Yosef*, *Iyun Tefila BiSiddur Otzar HaTefilos*, *Siddur Yaivetz*
 61 *Etz Yosef*, *Iyun Tefila BiSiddur Otzar HaTefilos*, *Avodas Yisroel*, *Mateh Yehuda*
 62 *Iyun Tefila BiSiddur Otzar HaTefilos*, *Siddur Yaivetz*, *Mateh Yehuda*. Alternatively, "will wrap" (*Etz Yosef*)
 63 *Iyun Tefila BiSiddur Otzar HaTefilos*, *Avodas Yisroel*. Alternatively, "will find satisfaction in them" (*Siddur Yaivetz*, *Mateh Yehuda*)
 64 *Iyun Tefila BiSiddur Otzar HaTefilos* on Saturday morning Amidah prayer. For further explanations, see *Etz Yosef* on Saturday morning Amidah prayer and *Avudraham* on Friday night prayers. For an interesting synthesis, see *Siddur Yaivetz*
 65 *Sefer Shorashim Li'Radak* פ"ל"ה, *Ezekiel* 28:13 & *Metsudas Dovid* there
 66 *Iyun Tefila BiSiddur Otzar HaTefilos*
 67 *Shabbos* 88a
 68 *Shem MiShmuel* Vayikrah

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year 671, 676, and *Ben Yiboyada* Beitza 16a both citing *Shaar HaKavanos* Inyan מזור שיר ליום השבת, *Sefas Emes* Tisa 632 on Exodus 31:16, *Beer Moshe LiHaRa-HaK Meozrov* Numbers 16:4 citing *Pri Etz Chaim* Shabbat chapter 8, *Chosom Sofer* Exodus 31:17
69 See Exodus 20:8 (*Iyun Tefila BiSiddur Otzar Ha Tefilos, Siddur Yaivetz, Mateh Yehuda*)
70 *Etz Yosef*. See Samuel I 2:1 (*Mateh Yehuda*)
71 *Etz Yosef*
72 *Etz Yosef*. See Numbers 6:7 (*Mateh Yehuda*), Exodus 29:6
73 *Etz Yosef, Iyun Tefila BiSiddur Otzar Ha Tefilos, Avodas Yisroel, Siddur Yaivetz, Sefer Shorashim Li'Radak מ"ש*, *Rashi* Genesis 31:13, *Mateh Yehuda* citing *Rashi* Exodus 29:29
74 See Exodus 31:14 (*Mateh Yehuda, Iyun Tefila BiSiddur Otzar Ha Tefilos*), Exodus 35:2 (*Siddur Yaivetz*)
75 *Targum, Metsudas Dovid* Ezekiel 44:30. See Ezekiel 44:30 (*Etz Yosef, Iyun Tefila BiSiddur Otzar Ha Tefilos, Avodas Yisroel, Mateh Yehuda, Siddur Yaivetz*)
76 See Exodus 35:3 (*Siddur Yaivetz*), Leviticus 23:3 (*Iyun Tefila BiSiddur Otzar Ha Tefilos*)
77 See Exodus 20:10 (*Siddur Yaivetz, Iyun Tefila BiSiddur Otzar Ha Tefilos, Mateh Yehuda*)
78 Based on *Rabbi Avigdor*

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Miller Tape 326
79 Edith Krohn, *The Way it Was*, (Brooklyn, NY: Artscroll Mesorah Publications, 1989), p. 193
80 See Genesis 2:3 (*Siddur Yaivetz, Mateh Yehuda*)
81 *Siddur Yaivetz*
82 *Siddur Yaivetz*
83 *Rashi* Leviticus 25:2, *Seforno, Orach Chaim* Exodus 20:10. See Exodus 20:10 (*Etz Yosef, Mateh Yehuda*)
84 *Siddur Yaivetz*
85 *Avodas Yisroel, Siddur Yaivetz*. For a discussion of the missing word *in*, see commentary on the last paragraph preceding the blessing on wine in SATURDAY MORNING KIDDUSH
86 The entire stanza is modeled after Exodus 20:9-11 (*Siddur Yaivetz*). See Exodus 31:17 (*Mateh Yehuda*)
87 *Seforno* Exodus 34:21
88 *Ramban* Leviticus 25:2
89 See commentary on "beginning day" in last paragraph of FRIDAY NIGHT KIDDUSH
90 *Rashi* Deuteronomy 15:11
91 Based on principles described in *Malbim*. On Leviticus 19:3 he explains that the word זכר is male if the adjoining verb is singular, but includes both sexes if the verb is plural. Here the verb is singular, however on Leviticus 20:9 he adds that the doubled word זכר זכר includes both sexes. It would then seem logical that the word כל (all) here includes

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both sexes. This appears to be his tack at the end of his commentary on Leviticus 19:3 when discussing *Rashi*
92 *Etz Yosef, Avodas Yisroel, Mateh Yehuda*
93 *Etz Yosef, Siddur Yaivetz*. Alternatively, "and perfect ones (the Jewish people) will break bread on two loaves" (*Etz Yosef*)
94 *Rav Yosef Chaim Shneur Kotler* in *Haggadah Arzei HaLivanon* Vol. 2 pp. 65-66, *Geulas Yisroel* 17 (p. 17)
95 See Nechemia 8:10 (*Avodas Yisroel, Siddur Yaivetz, Mateh Yehuda*)
96 *Etz Yosef, Avodas Yisroel, Siddur Yaivetz*
97 See Genesis 28:20 (*Siddur Yaivetz, Mateh Yehuda*)
98 *Hirsch* Genesis 47:22. See Parables 30:8 (*Siddur Yaivetz, Mateh Yehuda, Etz Yosef*). Daily allotment of bread (*Rashi* Genesis 47:22)
99 *Siddur Yaivetz*
100 See Deuteronomy 8:9 (*Etz Yosef, Avodas Yisroel, Mateh Yehuda*)
101 See Deuteronomy 8:10
102 See Deuteronomy 7:14 (*Siddur Yaivetz, Mateh Yehuda*)
103 *Shabbos Malkisa LiRav Chaim Maza*
104 *Shulchan Shabbat*
105 See Psalms 19:2 (*Mateh Yehuda, Siddur Yaivetz, Avodas Yisroel*)
106 See Psalms 33:5 (*Mateh Yehuda, Avodas Yisroel*), 119:64 (*Siddur Yaivetz*)
107 See Isaiah 66:2 (*Mateh*

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Yehuda, Siddur Yaivetz, Avodas Yisroel, Etz Yosef
 108 See Deuteronomy 32:4 (*Mateh Yehuda, Siddur Yaivetz, Avodas Yisroel*)
 109 *Toldos Yaakov Yosef* Exodus 1:1
 110 Hillel Goldberg in S. Finkelman, *Shabbos*, (Brooklyn, NY: Artscroll Mesorah Publications, 1991), p. 79, note 17. Copyright © 2003 by Hillel Goldberg
 111 Anna Gottlieb, *Between the Lines* (Princeton, New Jersey: Bristol, Rhein & Englander, 1992), *To See Shabbos*, pp. 408-409
 112 *Seder Zmiros Li'Shabbos HaMiforash*
 113 *Mateh Yehuda, Siddur Yaivetz*
 114 *Yair Ohr LaMalbim* 8:12
 115 See Exodus 31:17 (*Mateh Yehuda, Siddur Yaivetz, Avodas Yisroel, Etz Yosef*)
 116 This stanza is based on Isaiah 58. For commentary, see SATURDAY MORNING KIDDUSH
 117 See Psalms 1:2 (*Mateh Yehuda*)
 118 See Psalms 19:8 (*Mateh Yehuda*)
 119 *Etz Yosef* citing *Tur* 290 citing *Medrash*
 120 *Mateh Yehuda*
 121 *Etz Yosef, Siddur Yaivetz*. See Isaiah 29:19 (*Mateh Yehuda*)
 122 *Yair Ohr LaMalbim* 8:12
 123 *Etz Yosef, Siddur Yaivetz*
 124 *Siddur Yaivetz*
 125 *Etz Yosef*. Alternatively, "It is written in God's Torah"

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(*Siddur Yaivetz*)
 126 *Sefer Shorashim Li'Radak* 1"ד. This refers to the Kohan priests (*Etz Yosef, Avodas Yisroel, Siddur Yaivetz*). See Nechemia 4:8,13 (*Mateh Yehuda, Siddur Yaivetz*)
 127 *Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*
 128 *Mateh Yehuda*. See Leviticus 24:8 (*Mateh Yehuda*)
 129 *Mateh Yehuda, Avodas Yisroel*
 130 *Etz Yosef, Mateh Yehuda*
 131 Leviticus 24:5-9
 132 *Siddur Yaivetz*
 133 *Medrash Tanchuma* Genesis 3
 134 *Avodas Yisroel*
 135 *Etz Yosef, Siddur Yaivetz*
 136 *Sefer Shorashim Li'Radak* 1"ד. See Isaiah 42:17 (*Mateh Yehuda*)
 137 *Siddur Yaivetz, Mateh Yehuda*
 138 *Siddur Yaivetz, Mateh Yehuda, Avodas Yisroel*. Alternatively, "One who begins creative work on [Shabbat]" (*Rashi, Metsudas Dovid, Metsudas Tzion* Jeremiah 25:29)
 139 See Exodus 31:14 (*Mateh Yehuda*). If desecrating Shabbat excises from connection to God, then observing Shabbat will connect me to God. Therefore I will cleanse my heart in preparation for entering the palace of the King (*Shem MiShmuel* Vayikra 676)
 140 *Siddur Yaivetz, Etz Yosef, Shir Zion*. See Jeremiah 2:22 (*Etz Yosef, Mateh Yehuda*)

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141 *Etz Yosef*
 142 *Siddur Yaivetz, Mateh Yehuda*
 143 *Siddur Yaivetz*
 144 *Avodas Yisroel, Mateh Yehuda*
 145 *Pirchei Shoshanim*
 146 *Divrei Yechezkel (Halbershtam)*, Deuteronomy citing his *Fabbi*
 147 Akiva Tatz, *Anatomy of a Search* (Brooklyn, NY: Artscroll Mesorah Publications, 1987), pp. 18-20
 148 *Seder Zmiros Li'Shabbos HaMiforash*
 149 *Meitiv Nagen* based on Song of Songs 5:2, 6:9; *Etz Yosef* based on Brachos 53b, Shabbos 49a and 130a, Gittin 45a, Sanhedrin 95a, Song of Songs 4:1; Song of Songs 2:14 (*Avodas Yisroel*)
 150 *Siddur Yaivetz, Meitiv Nagen*
 151 *Meitiv Nagen, Imrei Noam* Noach Likutim 3 (Year 2000 printing), *Reishis Chochmo* Gate of Holiness 7:102, all citing *Tikunei Zohar* 6. See also *Zohar* Numbers 179b
 152 Genesis 8:8-12
 153 *Etz Yosef, Mateh Yehuda*. For proof through calculation, see *Pirchei Shoshanim*
 154 *Mateh Yehuda* citing Genesis Rabba 33:6, *Etz Yosef*
 155 *Mateh Yehuda, Siddur Yaivetz*. Alternatively, "One who mentions it is..." (*Etz Yosef*)
 156 *Etz Yosef, Siddur Yaivetz*
 157 See Leviticus 2:9 (*Mateh Yehuda*). See Exodus 29:25,

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Leviticus 1:9, 2:2,12,
Numbers 28:6,8,13,24,27,
29:2,6,8,13,36
158 *Siddur Yaivetz*
159 See Genesis 8:9 (*Avodas Yisroel, Siddur Yaivetz*)
160 See Job 3:16 (*Avodas Yisroel, Siddur Yaivetz, Mateh Yehuda*)
161 *Yismach Moshe* Genesis 2:2
162 *Etz Yosef, Siddur Yaivetz*
163 *Rashi* Exodus 29:18, 29:25, *Rashi, Malbim* Leviticus 1:9, *Rashi* Numbers 28:8
164 *Heard from Deana Bressel* based on *Chovos HaLevavos* 3:3:7, 8:3:4, 8:3:18
165 *Lechem Rav* 721
166 *Siddur Yaivetz*
167 *Etz Yosef, Mateh Yehuda*
168 *Mateh Yehuda* citing Samuel II 20:19
169 *Avodas Yisroel, Siddur Yaivetz, Mateh Yehuda*
170 *Siddur Yaivetz*
171 See Exodus 31:18, Deuteronomy 4:13
172 *Siddur Yaivetz*. Alternatively, "is engraved... by the Powerful..." (*Avodas Yisroel*)
173 *Sefer Shorashim Li'Radak* א"ן
174 *Sefer Shorashim Li'Radak* א"ן
175 See Isaiah 40:26 (*Siddur Yaivetz, Mateh Yehuda, Avodas Yisroel*). See Job 9:4
176 *Siddur Yaivetz*
177 *Mateh Yehuda*
178 See Exodus 24:7 (*Mateh Yehuda*)
179 See Exodus 24:3
180 *Siddur Yaivetz*

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181 *Sefer Shorashim Li'Radak* 7"י, *Siddur Yaivetz*)
182 See Isaiah 40:29 (*Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*)
183 *Siddur Yaivetz*
184 *Siddur Yaivetz, Mateh Yehuda*
185 *Siddur Yaivetz*
186 *Etz Yosef*
187 *Siddur Yaivetz* based on *Rashbam* Exodus 24:7. Some understand this more radically, that we will agree to fulfill the Torah even before we know its content and only later will we hear [what is in] it (*Shabbos Malkisa Li' Rav Chaim Maza*, presumably based on *Shabbos* 88a according to *Rashi* & *Maharsha*)
188 *Tikkun Tefila BiSiddur Otzar HaTefilos* on morning blessings citing Isaiah 40:29
189 *Etz Yosef* on morning blessings
190 *Siddur Yaivetz*
191 *Siddur Yaivetz*. Alternatively, "through his holy prophet Moses" (*Etz Yosef*)
192 *Mateh Yehuda*. Alternatively, "to study and to fulfill" (*Siddur Yaivetz, Avodas Yisroel*)
193 See Nahum 2:2 (*Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*)
194 *Etz Yosef, Siddur Yaivetz, Shabbos Malkisa Li' Rav Chaim Maza*
195 *Avodas Yisroel, Mateh Yehuda, Shabbos Malkisa Li' Rav Chaim Maza*. See Genesis Rabba 55:7 (*Shabbos*

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Malkisa Li' Rav Chaim Maza)
196 *Shulchan Shabbat* based on *Shabbat* 88b
197 *Siddur Yaivetz, Mateh Yehuda*
198 *Etz Yosef*
199 *Etz Yosef*
200 *Siddur Yaivetz*
201 *Hirsch Psalms* Psalms 119:176, *Metsudas David* Isaiah 53:6
202 See Isaiah 53:6 (*Mateh Yehuda*), Psalms 119:176 (*Etz Yosef*)
203 See Isaiah 54:9 (*Etz Yosef, Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*)
204 *Etz Yosef, Siddur Yaivetz, Mateh Yehuda*
205 *Mateh Yehuda*
206 *Siddur Yaivetz*
207 Chaim Shlomo Friedman, *Dare to Survive*, translated by Avraham Yaakov Finkel, (NY: CIS Publishers, 1991), pp. 91-92
208 Leibel (Leon) Sanik, *Someday We'll be Free*, (NY: CIS Publishers, 1994), p. 182
209 *Seder Zmiros Li'Shabbos HaMiforash*
210 *Siddur Yaivetz, Etz Yosef*
211 *Sefer Shorashim Li'Radak* 7"ך, *Mateh Yehuda*
212 See Exodus 20:10 (*Mateh Yehuda*)
213 *Sefer Shorashim Li'Radak* 7"ץ, *Etz Yosef, Siddur Yaivetz*
214 *Sefer Shorashim Li'Radak* 7"כב, *Etz Yosef, Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda* citing *Radak* Zacharia 2:12. See *Radak* Psalms 17:8 (*Mateh Yehuda* on Friday night song *Ma Yafit*)

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- 215 *Etz Yosef, Siddur Yaivetz, Avodas Yisroel*. See Psalms 135:3 (*Siddur Yaivetz, Mateh Yehuda*)
- 216 *Siddur Yaivetz, Avodas Yisroel*. See Lamentations 5:15 (*Etz Yosef*), Genesis 8:22 (*Mateh Yehuda*)
- 217 *Etz Yosef, Siddur Yaivetz, Avodas Yisroel*. See Exodus 16:29 (*Mateh Yehuda, Siddur Yaivetz*)
- 218 *Targum, Targum Yonason Ben Uziel* Exodus 15:13
- 219 See Psalms 86:17 (*Mateh Yehuda*)
- 220 *Sefer Shorashim Li'Radak* ק"ש"ר, *Rashi* and *Radak* Isaiah 5:2, *Avodas Yisroel, Mateh Yehuda*. See Isaiah 5:2 (*Etz Yosef, Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*). See also *Rashi* Genesis 49:11
- 221 *Sefer Shorashim Li'Radak* ש"ע"ד
- 222 *Sefer Shorashim Li'Radak* ש"ו"ר, *Rashi, Metsudas Dovid, Metsudas Tzion, Radak* Jeremiah 8:19
- 223 See Jeremiah 8:19 (*Mateh Yehuda*)
- 224 *Mateh Yehuda* on Saturday morning song Shimru Shabbosai
- 225 *Etz Yosef, Siddur Yaivetz*
- 226 *Ramban* Exodus 15:13 citing *Mechilta* there *Etz Yosef, Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda* citing *Targum Yonason Ben Uziel* Exodus 15:13
- 227 *Etz Yosef, Avodas Yisroel, Mateh Yehuda* citing Kings I 6:3
- 228 *Avodas Yisroel, Radak*

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- Isaiah 5:2
- 229 *Radak* Isaiah 5:2
- 230 *Siddur Yaivetz*
- 231 *Mateh Yehuda*
- 232 *Mateh Yehuda* citing Isaiah 5:2
- 233 *Techeles Mordechai (Shwadran)* Likutei Zmiros Shabbos
- 234 *Radak* Isaiah 63:3
- 235 *Radak* Isaiah 63:3
- 236 *Radak* Isaiah 63:1.
- Alternatively, the Edomite capital
- 237 See Isaiah 63:1,3 (*Etz Yosef, Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*)
- 238 *Etz Yosef*
- 239 See Jeremiah 1:10 (*Etz Yosef*)
- 240 *Sefer Shorashim Li'Radak* ע"ב"ר
- 241 See Psalms 27:7 (*Mateh Yehuda*)
- 242 See Isaiah 41:19 (*Etz Yosef, Siddur Yaivetz, Avodas Yisroel, Mateh Yehuda*)
- 243 Bava Basra 80b translates as תור נ"ח, which *Rashbam* translates as פ"ן, which *Targum HaLaaz* translates, pine-tree
- 244 Bava Basra 80b translates as ברת"י, which *Rashbam* translates as ש"י"י, which *Targum HaLaaz* translates, box-tree
- 245 Bava Basra 80b translates as ש"א"א, which *Rashbam* translates as פ"ש, which *Targum HaLaaz* translates, fir-tree
- 246 See Isaiah 66:12 (*Etz Yosef*), Isaiah 48:18 (*Siddur Yaivetz, Mateh Yehuda*)

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- 247 *Etz Yosef, Mateh Yehuda*
- 248 *Mateh Yehuda* citing *Sefer Shorashim Li'Radak* ק"ר"מ
- 249 *Sefer Shorashim Li'Radak* מ"ו"ג, *Siddur Yaivetz, Mateh Yehuda*. See Joshua 2:9 (*Etz Yosef*), Ezekiel 21:20 (*Mateh Yehuda*)
- 250 *Etz Yosef, Mateh Yehuda, Sefer Shorashim Li'Radak* מ"ג"א. Alternatively, with melting and broken heart (*Siddur Yaivetz, Mateh Yehuda*). See Lamentations 3:65 (*Siddur Yaivetz, Mateh Yehuda*)
- 251 See Psalms 81:11 (*Etz Yosef, Siddur Yaivetz, Mateh Yehuda*)
- 252 Translation is according to *Mateh Yehuda*. Others translate that we will fill our mouths as well as our tongues (*Siddur Yaivetz*). See Psalms 126:2 (*Avodas Yisroel, Mateh Yehuda*)
- 253 See Parables 24:14 (*Siddur Yaivetz, Mateh Yehuda, Avodas Yisroel*)
- 254 See Parables 14:18 (*Mateh Yehuda*)
- 255 *Siddur Yaivetz, Mateh Yehuda, Avodas Yisroel*. See Isaiah 49:7 (*Avodas Yisroel*), Parables 6:20 (*Mateh Yehuda*)
- 256 *Mateh Yehuda*
- 257 *Siddur Tefilas Yisroel Li'Ra'v Shlomo Yanovsky*
- 258 *Shabbos Malkisa Li'Ra'v Chaim Maza*
- 259 *Avodas Yisroel*
- 260 *Siddur Yaivetz*
- 261 *Etz Yosef, Radak* Isaiah 41:19, *Metsudas Dovid* 41:19
- 262 *Siddur Yaivetz, Mateh Yehuda, Avodas Yisroel, Etz*

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- Yosef*
 263 *Siddur Yaivetz, Metsudas David* Isaiah 66:12
 264 *Shabbos Malkisa LiRav Chaim Maza*
 265 *Siddur Yaivetz, Etz Yosef, Pirchei Shoshanim*
 266 *Rabbi Avigdor Miller Tape* 722
 267 *Rabbi Avigdor Miller Tape* 673
 268 *Shabbos Malkisa LiRav Chaim Maza*
 269 *Rabbi Avigdor Miller Tape* 482, 673, 689, 722, partially based on *Rambam* Commentary on Mishnah, Introduction to Sanhedrin, chap. 10, and Laws of Repentance 8:2
 270 *Shabbos Malkisa LiRav Chaim Maza*
 271 *Avodas Yisroel*

SATURDAY MORNING BLESSING AFTER THE MEAL

- 1 Anna Gotlieb, *Between the Lines* (Princeton, New Jersey: Bristol, Rhein & Englander, 1992), *Fruity Pebbles*, pp. 318-320

SATURDAY AFTERNOON WASHING THE HANDS & BLESSING ON BREAD

- 1 Aaron Chazan, *Deep in the Russian Night*, (NY: CIS Publishers, 1990), p. 204
 2 Retrieved from groups.yahoo.com/neo/groups/adailydose/conversations/messages/4
 Courtesy of Tradition of Kindness; from their free

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- “Daily Dose of Kindness” e-mails. Explore the world of Jewish kindness and subscribe to the “Daily Dose of Kindness” at their website www.TraditionOfKindness.org or e-mail info@TraditionOfKindness.org
 3 *Shulchan Aruch, Romo* 291:4, *Mishna Berura* 291:21,23
 4 *Taamei HaMinhagim* 281 citing *Eshel Avraham (Butshatsh)* end of 271 (He also asks that if the covering is because of the *manna*, then why do we not do it during the week as well? He answers according to the *Zohar* that says that the days of the week receive their blessing from Shabbat, and thus we commemorate the *manna* on Shabbat.), *Be'er HaChasidus - Zmros Shabbos* p. 275 citing *Kaf HaChaim* 291:34
 5 *Aruch HaShulchan* 299:14, *Dinim ViHanhagos (Minhagei Chazon Ish)* 10:11, *Tosafos Chaim* 16 on *Chai Adom* Shabbos 6:13
 6 *Shulchan Aruch* 291:4, although there is a minority that does say kiddush at this meal (*Shmirat Shabbat Kihilchota* 47:3, *Talmid Rabbeinu Yona* Brachos 36b (pagination of *Rif*) ברכת המזון citing *Rambam* Laws of Shabbat 30:9). For additional sources, see *Shmirat Shabbat Kihilchota* 47:3:12
 7 *Aruch HaShulchan* 299:14.

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- For an analysis of this explanation, see *Minhag Yisroel Torah* 271:9
 8 *Zohar Yisro* 88a
 9 *Kaf HaChaim Palajy* 36:45
 10 *Bnei Yissaschar* Sayings of Shabbos 7:13

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- 1 *Divrei Yechezkel Shraga Al HaTorah* Vayechi 721
 2 Peska Friedman, *Going Forward*, (Brooklyn, NY: Artscroll Mesorah Publications, 1994), pp. 32-33
 3 *Shulchan Aruch* 299:1, *Mishna Berura* 299:1. No earlier than half a *seasonal hour* (See notes on CANDLE LIGHTING) before midday (*Shulchan Aruch* 291:2)
 4 *Mishna Berura* 299:1 relying on opinions that daytime ends a long time after sunset (*Shaar HaTziyun* 299:3)
 5 *Romo* 299:1
 6 *Shulchan Aruch* 291:1
 7 *Divrei Emes* Numbers 24:19. See also *Imrei Noam* Exodus 25:27
 8 *Machazik Bracha LiChidah* 291:1
 9 This explains why it is possible to fulfill the last meal with less than a full meal, because it is solely for our pleasure
 10 *Maharal Netivos Olam* Gmilus Chassadim end of chapter 1
 11 Anna Gotlieb, *Between the Lines* (Princeton, New Jersey:

SATURDAY AFTERNOON MEAL SATURDAY AFTERNOON SONGS SATURDAY AFTERNOON SONGS

Bristol, Rhein & Englander, 1992), *Butcher*, pp. 336-337

SATURDAY AFTERNOON SONGS

1 Anna Eilenberg-Eibeshitz, *Sisters in the Storm*, (NY: CIS Publishers, 1992), pp. 75-78

2 *Be'er HaChasidus - Zmiros Shabbos* p. 309 citing *Zohar* Exodus 88a

3 *Targum* Psalms 4:8

4 *Targum* Genesis 1:16

5 *Targum* Psalms 84:10

6 *Targum* Isaiah 5:8

7 Based on *Minchas Yaakov BiSiddur Otzar HaTefilos*

8 *Minchas Yaakov BiSiddur Otzar HaTefilos* on Saturday morning

9 *Mateh Yehuda* on Friday night

10 *Minchas Yaakov BiSiddur Otzar HaTefilos* on Friday night

11 *Sefer Shorashim Li'Radak* הכ"ל

12 *Sefer Shorashim Li'Radak* כס"פ, *Minchas Yaakov BiSiddur Otzar HaTefilos*, *Siddura Shel Shabbos* Drush 1:1:3

13 *Sefer HaAruch* תכ"א

14 *Siddura Shel Shabbos* Drush 1:1:17

15 *Targum* Exodus 28:5, *Rashi* Exodus 28:11

16 *Minchas Yaakov BiSiddur Otzar HaTefilos*

17 *Targum*, *Rashi* Exodus 2:21, *Rashi* Genesis 18:31

18 *Minchas Yaakov BiSiddur Otzar HaTefilos*

19 *Targum* Deuteronomy 4:17, Job 39:13

20 *Minchas Yaakov BiSiddur Otzar HaTefilos*

21 *Minchas Yaakov BiSiddur Otzar HaTefilos*

22 *Targum* Deuteronomy 33:23

23 *Minchas Yaakov BiSiddur Otzar HaTefilos*

24 *Ahavas Shalom* Pikudei Exodus 39:32

25 *Shem MiShmuel* Genesis 674

26 For a categorization of the different types of angels, see *Malbim* Ezekiel 1:4,5

27 *Radak* Isaiah 6:2

28 Isaiah 6:2

29 *Malbim* Isaiah 6:2

30 *Minchas Yaakov BiSiddur Otzar HaTefilos*, *Siddura Shel Shabbos* Drush 1:1:20,21,31

31 *Pirchei Shoshanim*, implied

32 *Targum* Proverbs 5:10, Exodus 9:16

33 *Targum* Genesis 47:20

34 *Pirchei Shoshanim*

35 *Pirchei Shoshanim*

36 *Minchas Yaakov BiSiddur Otzar HaTefilos*

37 *Pirchei Shoshanim*

38 *Minchas Yaakov BiSiddur Otzar HaTefilos*

39 *Minchas Yaakov BiSiddur Otzar HaTefilos*

40 *Minchas Yaakov BiSiddur Otzar HaTefilos*

41 *Minchas Yaakov BiSiddur Otzar HaTefilos*

42 *Targum* Psalms 104:18

43 *Minchas Yaakov BiSiddur Otzar HaTefilos*

44 *Pirchei Shoshanim*

45 *Pischei Chochma ViDas LiRamchal* principle 8

46 Psalms 23

47 The letters appear to number only 220. Perhaps the intent is to add the number of verses (6) and the number of chapters (1) as well

48 *Bnei Yissaschar* Maamarei HaShabbos 8:20

49 *Rashi*, *Ibn Ezra*, *Metsudas Dovid*, *Metsudas Tzion*

50 *Ibn Ezra*, *Metsudas Tzion*

51 *Metsudas Dovid*

52 *Rashi* Genesis 47:17,

Metsudas Tzion

53 *Metsudas Tzion*

54 *Sefer Shorashim Li'Radak* ת"ת

55 *Rashi*, *Ibn Ezra*, *Metsudas Dovid*

56 *Rashi*

57 *Ruach Chaim* 2:4 citing *Rav Chaim MiVolozin* Song of Songs 1:8

58 *Ruach Chaim* 2:4 citing *Rav Chaim MiVolozin* Song of Songs 1:8

59 *Ruach Chaim* 2:4 citing *Rav Chaim MiVolozin* Song of Songs 1:8

60 *Mei Nefesh BiSefer Beis Yitzchok*

61 *Ibn Ezra*. See also *Metsudas Dovid*

62 *Metsudas Dovid*

63 *Metsudas Tzion*

64 *Rashi*, *Metsudas Dovid*

65 *Rashi*, *Metsudas Dovid*

66 *Metsudas Dovid*

67 *Rashi*, *Metsudas Dovid*, *Metsudas Tzion*

68 *Ruach Chaim* 2:4 citing *Rav Chaim MiVolozin* Song of Songs 1:8

69 *Ruach Chaim* 2:4 citing *Rav Chaim MiVolozin* Song of Songs 1:8

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70 <i>Metsudas Dovid</i>		19 Eiruvim 65a
71 <i>Seferno</i>	1992), <i>Shabbos in Jerusalem</i> , pp. 270-271	20 <i>Maharsha</i>
72 <i>Givas Pinchas</i> Job 15:11		21 <i>Rashi</i> בכלל ברכה אין
73 <i>Meiri</i>		22 <i>Romo</i> 296:1
74 <i>Malbim</i>	SATURDAY NIGHT	23 <i>Mishna Berura</i> 296:5
75 <i>Rashi</i>	HAVDALLAH	24 <i>Maharal Chidushei Agados</i> Shevuos 18b
76 <i>Metsudas Dovid</i>	1 <i>Hirsch Siddur</i>	25 <i>Pri Tsadik</i> Exodus (end of Terumah)
77 <i>Rabbi Avigdor Miller Tape</i> 337	2 Rachel Samson Rabinowitz, <i>A Jubilee of Watching</i> , (Jerusalem/NY: Feldheim Publishers, 1994), p. 133	26 <i>Hirsch Siddur</i>
78 <i>Rabbi Avigdor Miller Tape</i> 212	3 Anna Gotlieb, <i>Between the</i> <i>Lines</i> (Princeton, New Jersey: Bristol, Rhein & Englander, 1992), <i>Shabbos</i> , pp. 227-228	27 <i>Heard from Rabbi Beryl</i> <i>Gershenfeld</i>
79 <i>Metsudas Dovid</i>	4 <i>Romo</i> 296:1	28 <i>Rashi & Ramban</i> Exodus 51:13. In Yevamos 6a, this appears to be learned from a different verse
80 <i>Meiri</i>	5 <i>Shulchan Aruch</i> 296:1	29 <i>Shulchan Aruch</i> 298:2
81 <i>Rashi, Metsudas Dovid</i>	6 <i>Kaf HaChaim</i> 296:3 citing <i>Rashbatz Maimar Chometz</i> 20:17 printed in his book <i>Meivin Shmuah</i>	30 <i>Mishna Berura</i> 298:5
82 <i>Mei Nefesh BiSefer Beis</i> <i>Yitzchok</i> based on <i>Alshich</i> Psalms 16:5	7 <i>Beur Halacha</i> 299 מברך ברכה זמון על אחד	31 <i>Kol Bo</i> 41
83 <i>Be'er HaChasidus - Zmiros</i> <i>Shabbos</i>	8 <i>Shulchan Aruch HaRav</i> 293:1	32 Red, white, and blue (<i>Rashi</i> Brachos 52b הורבה)
84 <i>Sefer Shorashim Li'Radak</i> ד"ד	9 <i>Mishna Berura</i> 293:5	33 <i>Brachos</i> 52b
85 <i>Rashi</i> Psalms 19:11	10 <i>Shulchan Aruch</i> 293:2	34 <i>Elya Rabba</i> 298:1, <i>Kaf</i> <i>HaChaim</i> 298:3
86 See Psalms 19:11. <i>Sefer</i> <i>Shorashim Li'Radak</i> צ"פ & <i>Rashi</i> translate, בריויקאש, which <i>Targum HaLaaz</i> translates, <i>honeycombs</i>	11 <i>Beur Halacha</i> 261 שהוא ג מילין ורביעה	35 <i>Mishna Berura</i> 298:8
87 See Numbers 12:13. <i>Seferno</i> , <i>Ohr HaChaim</i>	12 <i>Igros Moshe Orach Chaim</i> IV:62	36 <i>Shmirat Shabbat Kihilchota</i> 61:26 based on <i>Romo</i> 298:2 and <i>Mishna Berura</i> 298:6
88 <i>Radak</i> Psalms 19:11	13 A fortiori based on relative latitude	37 <i>Shulchan Aruch</i> 298:2
89 <i>Mosaf HaAruch Al Sefer</i> <i>HaAruch</i> ות"ק. See also <i>Rashi</i> Brachos 9b ותיקין, and 26a לותיקין	14 <i>Sefer Shorashim Li'Radak</i> בד"ל	38 Opinions cited by <i>Shmirat</i> <i>Shabbat Kihilchota</i> 61:32
90 See Genesis 31:30. <i>Sefer</i> <i>Shorashim Li'Radak</i> כס"ב, <i>Targum, Rashi, Ibn Ezra,</i> <i>Seferno</i>	15 <i>Rambam</i> <i>Shabbos</i> 29:1, <i>Sefer HaChinuch</i> 31, others cited in <i>The Radiance of</i> <i>Shabbos</i> 18:note 1, 19:notes 5,6	39 <i>Shulchan Aruch</i> 296:6, <i>Shmirat Shabbat Kihilchota</i> 60:22 and note 60
SATURDAY AFTERNOON BLESSING AFTER THE MEAL	16 <i>Kaf HaChaim</i> 296:5	40 <i>Shulchan Aruch</i> 296:6
1 Anna Gotlieb, <i>Between the</i> <i>Lines</i> (Princeton, New Jersey: Bristol, Rhein & Englander,	17 <i>Romo</i> 296:1, <i>Mishna</i> <i>Berura</i> 296:5	41 <i>Mishna Berura</i> 296:27
	18 <i>Mishna Berura</i> 296:5	42 <i>Romo</i> 296:6, <i>Shulchan</i> <i>Aruch HaRav</i> 296:15. According to this opinion, sitting is not required, because the fact that everyone is assembled to fulfill an obligation makes the leader able to fulfill everyone's

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obligation (*Mishna Berura* 296:27)
 43 *Mishna Berura* 296:27
 44 *Shmirat Shabbat Kihilchota* 60:24 and note 71 citing *Shulchan Aruch* 183:5
 45 *Shulchan Aruch* 297:1. Some do not lift the spices, but rather leave them on the table in front of them (*Aruch HaShulchan* 296:17)
 46 *Shulchan Aruch* 296:6
 47 *Romo* 296:1. This refers to the blessing on spices, whose purpose is to ease the soul at the departure of Shabbat (*Levush* 296:1)
 48 *Romo* 296:1
 49 *Metsudas Dovid* Isaiah 12:2
 50 *Targum* Exodus 15:2, *Metsudas Tzion* Isaiah 12:2
 51 *Metsudas Tzion* Isaiah 12:2, *Rashi* Genesis 43:11 based on *Targum, Ibn Ezra* 43:11. See also *Rashi* Exodus 15:2
 52 Exodus 15:2
 53 *Metsudas Tzion* Isaiah 12:2
 54 Isaiah 12:2-3
 55 Psalms 3:9. *Metsudas Dovid* Psalms 3:9, *Metsudas Tzion* Psalms 3:3, *Metsudas Dovid* Psalms 3:5
 56 *Metsudas Dovid* Psalms 24:10
 57 *Sefer Shorashim L'Radak* ש"ב
 58 Psalms 46:12
 59 Psalms 84:13
 60 *Targum, Hirsch Psalms* Psalms 20:10
 61 Psalms 20:10
 62 *Metsudas Dovid* Isaiah 12:2
 63 *Praise My Soul* 238 (p. 82)

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64 *Hirsch Psalms* 20:10
 65 *The Radiance of Shabbos* 21:I:5, *Likutei Moharach*. This refers to the blessing on the flame (*Levush* 296:1)
 66 Esther 8:16
 67 *Etz Yosef*
 68 *Praise My Soul* 240 (p. 83)
 69 *Hirsch Siddur* Sabbath and Holiday Evening Prayer
 70 *Romo* 296:1. This refers to the blessing on wine (*Levush* 296:1)
 71 Psalms 116:13
 72 *Shulchan Shabbat, Rabbi Avigdor Miller Tape* 722
 73 *Rabbi Avigdor Miller Tape* 353
 74 *Shulchan Shabbat*
 75 *Siddur Yaivetz, Shulchan Aruch HaRav* 296:16
 76 *Shulchan Aruch* 296:6
 77 *Shulchan Aruch* 297:1. The same applies if you can not smell (*Shulchan Aruch* 297:5, implied by *Ben Ish Chai* 1 Vaeschanan 2)
 78 *Shulchan Aruch* 206:4, *Mishna Berura* 296:29, *Chai Adom* 9:24, *Shulchan Aruch HaRav* 296:16
 79 *Mishna Berura* 296:30 and 182:1
 80 *Aruch HaShulchan* 296:17, *Siddur Yaivetz*
 81 *Shulchan Aruch* 297:4
 82 *Mishna Berura* 297:8
 83 *Romo* 297:4, *Mishna Berura* 297:8
 84 *Brochos* 43b, *Maharsha*. Some say that the soul continues to enjoy fragrance long after the body no longer detects it (*Ben Ish Chai* 1

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Vaeschanan 1)
 85 *Reishis Chochmo* Gate of Love 6:67
 86 *Tur* 297, *Mishna Berura* 297:2
 87 *Rashi* Beitsa 16a שמו"ב יתירה
 88 *Tsafos* Beitsa 33b כ"י הוי"נ ר"ב אמר. See also *Rashi* Beitsa 16a ינ"פ
 89 *Mishna Berura* 297:10
 90 *Mishna Berura* 297:3
 91 *Shulchan Aruch* 297:2
 92 *Shmirat Shabbat Kihilchota* 61:7
 93 *Mishna Berura* 296:31
 94 *Mishna Berura* 298:13
 95 *Romo* 298:3
 96 *Shulchan Aruch* 298:3, *Mishna Berura* 298:9
 97 *Shulchan Aruch* 298:1
 98 *Mishna Berura* 298:6
 99 *Kuntreis Ish Itair L' Rav Chaim Kanievsky* law 45
 100 *Mishna Berura* 298:10
 101 *Romo* 298:3. Some also then open and turn over their hand and look at the nails of the four fingers on the back of their open hand (*Mishna Berura* 298:11)
 102 *Ta'amei HaMinhagim* 415 citing *Teshuvos MaHa-Ram MeRutemberg* 538
 103 *Heard from Rabbi Beryl Gershenfeld* based on *Tolaas Yaakov*
 104 *The Radiance of Shabbos* 23:VII:5 citing *Rav Moshe Feinstein*
 105 *Siddur Yaivetz, Rav Moshe Feinstein* responsum 4 in *The Radiance of Shabbos*. Order given in the text is according

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to *Mishna Berura* 296:31 and *Kaf HaChaim* 296:45 (because all blessings of praise are said after the action)
106 *Mishna Berura* 298:9. For more reasons, see *Ta'amei HaMinhagim* 415
107 *Shulchan Aruch* 298:1
108 *Mishna Berura* 296:3
109 *Romo* 296:1 as explained by *The Radiance of Shabbos* 21, note 16, citing *Rav Chaim Pinchas Sheinberg Shlita*
110 *Mishna Berura* 296:3
111 *Mishna Berura* 298:1, *Shulchan Aruch HaRav* 298:1. This reason alone is insufficient to justify saying a blessing. If it were, we would expect to see a special blessing for each object at its original time of creation (e.g. for plants on the third day, fish on the fifth day, etc.). Yet there are no such blessings. Flame is special, because its forbidden status on Shabbat makes the moment after Shabbat look like a new time of creation. (*Be'er Heitev* 299:14 at end, *Aruch HaShulchan* 298:2, *Shulchan Aruch HaRav* 298:1, all based on *Teshuvos HaRashba* 159)
112 *Pesachim* 54a
113 *Heard from Rabbi Beryl Gershenfeld* based on *Pirkei DiRebbe Eliezer* chapter 20
114 *Hirsch Siddur*
115 *Rabbinu Bachaya* Exodus 35:2
116 *Shmirat Shabbat Kibulchota* 60:24
117 *Romo* 296:1 as explained

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by *The Radiance of Shabbos* 21: note 16, citing *Rav Chaim Pinchas Sheinberg Shlita*
118 *Mishna Berura* 296:3
119 See *Leviticus* 10:10 (*Etz Yosef*)
120 See *Genesis* 1:4 (*Etz Yosef*)
121 See *Leviticus* 20:26 (*Etz Yosef*)
122 *Igros Moshe Orach Chaim* 4:70:1
123 See *Chulin* 63b and *Ibn Ezra* *Leviticus* 20:25
124 Rabbi Isaac Bernstein, tape on *Kedoshim*, *Leviticus* 20:25, citing "a significant personality"
125 *Mishna Berura* 296:6, *Shulchan Aruch HaRav* 296:15
126 *Shulchan Aruch HaRav* 296:15
127 *Mishna Berura* 296:6. This is to guarantee drinking enough to enable saying a blessing after wine
128 *Mishna Berura* 296:23
129 *Shulchan Aruch HaRav* 271:25
130 *Romo* 296:1
131 *Shulchan Aruch HaRav* 296:5
132 *Romo* 296:1
133 *Minhag Yisroel Torah* 296:2, *The Radiance of Shabbos* 21:I:8
134 *Shulchan Aruch* 300:1
135 *Shulchan Aruch* 300:1
136 *Mishna Berura* 300:3
137 *Heard from Rabbi Yitzchak Adlerstein*
138 *Tseida LaDerech* Saying 4, Principle 1, Chap. 7 toward

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end
139 *Ben Ish Chai* 2 Vayetzei 26
140 *Mishna Berura* 300:2
141 *Mishna Berura* 300:1
BLESSING AFTER THE MEAL INTRODUCTION
1 Anna Gotlieb, *Between the Lines* (Princeton, New Jersey: Bristol, Rhein & Englander, 1992), *Reflections*, pp. 404-405
BLESSING AFTER THE MEAL A SONG OF ASCENTS
1 *Psalms* 126
2 *Radak, Rashi, Ibn Ezra, Metsudas Dovid* *Psalms* 120:1
3 *Kaf HaChaim* 157:18 citing *Ohr Tzadikim* *Laws of Meals* 3:19 & *Shela* *Gate of Letters Kedushas HaAchila*
4 *Shela* *Gate of Letters Kedushas HaAchila* citing *Zohar* *Teruma* 157b
5 *Mishna Berura* 1:11, *Kitzur Shelah* *Blessing after the Meal, Kaf HaChaim* 157:18 citing *Ohr Tzadikim* 23:19 and *Shela* *Gate of Letters Kedushas HaAchila*
6 *Siddur Otzar HaTefilos*
7 *Kaf HaChaim* 157:18 citing *Ohr Tzadikim* 23:19 and *Shela* *Gate of Letters Kedushas HaAchila*
8 *Radak, Rashi, Ibn Ezra, Metsudas Dovid* *Psalms* 120:1. *Succah* 51b
9 *Metsudas Tzion*
10 *Rashi, Metsudas Dovid*

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11 See also Deuteronomy 30:3, Jeremiah 48:47,49:39, Ezekiel 29:14
 12 *Targum*
 13 *Rashi* Deuteronomy 30:3
 14 *Meiri*
 15 *Rashi* Deuteronomy 30:3
 16 *Metsudas Dovid, Radak*
 17 *Chidushe Maran Griz HaLevi Al HaTorah* Megillas Esther 9:28
 18 *Seforno, Ibn Ezra, Meiri*
 19 *Meiri*
 20 *Drashos Chosom Sofer* II, p. 368c
 21 *Mei Nefesh BiSefer Beis Yitzchok* citing *Ohr HaTzvi* drush li'bein hameitzarim 68
 22 *Ibn Ezra*
 23 *Ginzei Yosef* Tazria
 24 *Shevet MeYehuda* Terumah 667
 25 *Haggadah Machazeh Avraham*
 26 *Drashos Chosom Sofer* I, p. 91d
 27 *Rashi, Metsudas Dovid, Metsudas Tzion*
 28 *Ibn Ezra, Meiri*
 29 *Metsudas Dovid, Malbim*
 30 *Ibn Ezra*. See also *Radak*
 31 *Gra Imrei Noam* Brachos 31a. Or, the nations continue, "We now see that when we were happy and we had it all, it was really God who gave it all to us, and not Nature (*Mei Nefesh BiSefer Beis Yitzchok* citing *Ohr HaTzvi* drush li'bein hameitzarim 68)
 32 *Metsudas Dovid*
 33 *Alsbich*
 34 *Drashos Chosom Sofer* I, p. 172c

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35 *Mei Nefesh BiSefer Beis Yitzchok* based on *Rashi, Ibn Ezra, Metsudas Dovid*

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WASHING THE HANDS**

1 *Shulchan Aruch* 181:4
 2 *Mishna Berura* 181:1
 3 *Shulchan Aruch* 181:10
 4 *Mishna Berura* 181:22
 5 Genesis 13:13
 6 Sanhedrin 109a
 7 Genesis Rabba 49:6, 50:7, Sanhedrin 109
 8 *My Prayer* pp. 291-292
 9 Wash the area from the finger tips to at least the second knuckle from the finger tips (*Shulchan Aruch* 181:4)
 10 *Kaf HaChaim* 181:8
 11 *Shulchan Aruch* 181:8, *Mishna Berura* 181:19
 12 *Mishna Berura* 181:24

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1 *Shulchan Aruch* 183:7
 2 *Mishna Berura* 183:27
 3 *Shulchan Aruch* 188:1
 4 *Rashba* Brochos 48b, *Rosh* Brochos 7:22, *Tur* 188 & *Beis Yosef* 187 citing *Ramban* in *Sefer HaHasagos* Root 1. See also *Medrash Rabba* Numbers 23:7
 5 *Shulchan Aruch* 188:1
 6 Brochos 48b
 7 *Chosom Sofer* *Toras Moshe* Deuteronomy 8:10, *Chosom Sofer* on Torah האינו entry לא תתגודדו
 8 *Rabbi Avigdor Miller Tape*

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212
 9 *Mishna Berura* 184:18
 10 *Mishna Berura* 184:1
 11 *Heard from Rabbi Beiyel Gershenfeld* based on *Ruth Rabba* 5:15 and *MaHarZO* there
 12 Deuteronomy 8:10
 13 *Hirsch* Deuteronomy 8:10, *Hirsch Siddur*
 14 *Shulchan Aruch* 180:1
 15 *Minhag Yisroel Torah* 180:2
 16 Based on *Mishna Berura* 180:1, *Levush* 180:2
 17 *Mishna Berura* 180:1, *Levush* 180:1
 18 *Rabbi Yoel Schwartz in And You Shall Bless* p. 18
 19 *Mishna Berura* 180:2, *Levush* 180:2, *Rashi* Sanhedrin 92a דלא דליכא שלימה 92a, *Yad Rama* Sanhedrin 92a
 20 Kings II 4:43
 21 *Rashi* Sanhedrin 92a כל שאינו, *Mishna Berura* 180:2, *Levush* 180:2
 22 *Rabbi Yoel Schwartz in And You Shall Bless* p. 18
 23 *Mishna Berura* 201:1
 24 *Romo* 201:1
 25 *Shulchan Aruch* 201:1
 26 *Mishna Berura* 182:16
 27 *Minhag Yisroel Torah* 182:1
 28 *Seder HaYom* Friday night meal
 29 *Mekor Chaim (MeBaal Chavas Yair)* 274:1 strongly recommends it at least for the three meals of Shabbat
 30 *Beur Halacha* 271:13 של רביעית
 31 *Romo* 199:10, *Mishna Berura* 199:13
 32 *Shulchan Aruch* 199:6
 33 *Shiurei Torah*

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LiHaGRACH Naeh 3:12
 34 *Shulchan Aruch* 196:4,
Mishna Berura 197:20
 35 *Shulchan Aruch* 197:2,
Mishna Berura 197:20,22
 36 *Shulchan Aruch* 197:2
 37 *Mishna Berura* 197:22
 38 *Shulchan Aruch* 197:2
 39 *Shulchan Aruch* 197:3,
Mishna Berura 197:20
 40 *Shulchan Aruch* 199:7
 41 *Aruch HaShulchan* 199:2
 42 Implied by *Shulchan Aruch*
 198:1. Regarding women
 having to join the *zimun* if
 three or more men present,
 see *Shulchan Aruch* 199:7 and
 see also *Responsa Shevet*
HaLevi 1:38
 43 *Shulchan Aruch* 197:2
 44 *Mishna Berura* 197:14
 45 *Shulchan Aruch* 197:2
 46 *Hirsch Siddur*
 47 *Maharal Derech HaChaim*
 3:3
 48 *Maharal Derech HaChaim*
 3:6
 49 *Shulchan Aruch* 139:7,
Talmid Rabbeinu Yona
Brachos 49a (36b) מציין citing
 Harav Rabbi Yehuda
 Barceloni and Rabbi Seadya
 Gaon
 50 This prelude initiates the
 holiness introduced by the
 invitation to bless after the
 meal (*Mishna Berura* 192:2)
 51 *Mishna Berura* 192:2
 52 *Psalms* 136:2
 53 *Shulchan Aruch* 192:1
 54 Regarding standing when
 there are ten, see *Minhag*
Yisroel Torah 192:1
 55 Although adding the
 words “The One” might

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violate *Shulchan Aruch* 192:1,
 nonetheless translating
 otherwise seems impossible
 56 *Shulchan Aruch* 192:1
 57 The lesson is to extrapolate
 from the eating to see the
 goodness found in the entire
 world (*Leket Sichos Mussar*
 Vol. 1 p. 406)
 58 *Shulchan Aruch* 198:1
 59 *Shulchan Aruch* 192:1
 60 The last sentence should
 be said only by the leader of a
 communal invitation to bless
 (*Mishna Berura* 192:4). See
Tur 192, *Maharal Netivos*
Olam Netiv HaAvoda 18,
Avudraham, Darchei Moshe
 192:2, *Levush* 192:1, *Elya*
Rabba 192:2, *Bach* 192,
Magen Avraham 192 at
 beginning, *Shaarei Teshuva*
 192:3, *Ateres Zikeinim* 192.
 Some say it should be said
 only for an invitation
 comprising ten or more (*Bach*
 192, *Ateres Zikeinim* 192).
 Some say not to say it at all
 (*Taz* 192:1, *Mateh Moshe* 346,
Shulchan Aruch 192:1
 (implied)). Some say that all
 participants should say it, but
 only for an invitation
 comprising three or more
 (*Emek Bracha*). For analysis,
 see *Sheerusa DiTzilusa*
 61 *Shulchan Aruch* 197:3
 62 *Mishna Berura* 183:28
 63 *Brochos* 48b
 64 *Hirsch* Deuteronomy 8:10
 65 *Mateh Yehuda, Maharal*
Netivos Olam Netiv HaAvoda
 18
 66 *Rashi* Deuteronomy 3:23
 translates אמת, as a free gift.

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Webster’s Seventh New
 Collegiate Dictionary defines
grace as, “1a unmerited divine
 assistance given man for his
 regeneration or sanctifica-
 tion.” *Gra* Parables 3:4, 31:30
 defines it as “free”, which
 explains the expression “to
 find grace.” Something free is
 found, not acquired
 67 *Rashi* Genesis 31:54,
Leviticus 21:17,21; *Maharal*
Netivos Olam Netiv HaAvoda
 17, *Targum and Radak* *Psalms*
 136:25
 68 Genesis 7:15-16
 69 *Maharal Netivos Olam*
Netiv HaAvoda 18. See *Psalms*
 136:25 (*Mateh Yehuda*).
 Alternatively, “eternal”
 (*Metsudas Dovid* *Psalms*
 136:1, *Siddur Rokeach*), or,
 “continuous” (*Ibn Ezra*
Psalms 136:8)
 70 *Avodas Yisroel, Mateh*
Yehuda, Shibulei HaLeket 157,
Olas Tamid Hominer 30,
Siddur Rokeach on end of this
 paragraph. Based on *Shabbos*
 107b, *Avodah Zara* 3b
 71 *Siddur Tefilas Yisroel LiRav*
Shlomo Yanovsky
 72 *Mateh Yehuda*
 73 *Mateh Yehuda*
 74 *Mateh Yehuda, Aruch*
HaShulchan 187:3 concern-
 ing the later phrase “prepares
 food for all of His creatures”.
 Grace, kindness, and mercy
 refer to three levels of God’s
 provision of food to people.
 Grace refers to the wealthy
 whom God has decided to
 grace with everything,
 kindness refers to the middle

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classes who have all of their needs met, but do not have luxuries, and mercy refers to the poor, for whom even necessities come with a struggle. (*Aruch HaShulchan* 187:4) The struggle and the lack is not because God does not wish to provide (*Mei Nefesh BiSefer Beis Yitzchok*), but rather because it serves a positive purpose for the person (*Aruch HaShulchan* 187:4, *Mei Nefesh BiSefer Beis Yitzchok*) in the larger scheme known only to God. For some possible reasons, see *Aruch HaShulchan* 187:4

75 *Praise My Soul* 397 (p. 142)

76 *Rabbi Avigdor Miller Tape* 337

77 *Mateh Yehuda*

78 *Mateh Yehuda*

79 *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky*

80 *Rabbi Avigdor Miller Tape* 722

81 *Rabbi Avigdor Miller Tape* 287, 588

82 Based on *Praise My Soul* 394 (p. 140)

83 *Praise My Soul* 394 (p. 140)

84 *Seder Zmiros LiShabbos, Im Perush Mekor HaTefillos*

85 *Sing You Righteous* 335 (p. 150). See also *Praise My Soul* 748 (p. 257)

86 *Praise My Soul* 394 (pp. 140-141)

87 *Mateh Yehuda* citing *Radak* Psalms 136:25

88 See note on similar language in second blessing

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89 *Anaf Yosef BiSiddur Otzar HaTefilos* citing *Shela* Gate of Letters *Kedushas HaAchila*

90 *Bircas Hamazon Im Beur HaGrach Kanievsky*

91 *Etz Yosef, Avudraham, Peirush Bircas Hamazon LiRav Nossan Shapira*

92 See note on similar language in second blessing

93 See Samuel I 12:22 (*Bircas HaMazon ViNuscha* p. 237)

94 *Pirchei Shoshanim, Rashi* Bava Metzia 69b ואפרסנה, Bava Basra 9a פּרנסת לינה, Gittin 12b פּרנסה, *Mordechai* Brachos 217, *Maharal Netivos Olam Netiv HaAvoda* 18, *Aruch HaShulchan* 187:5, *Peirush Bircas Hamazon LiRav Nossan Shapira, Sidur Rokeach, Mateh Moshe* 315, *Pri Megadim Eshel Avraham* 187 at beginning, *Mishpetos Zahav* 188 at end. See also Kesubos 68b (*Pirchei Shoshanim*), 50b, *Imrei Noam* Brachos 28a

95 *Komo* 183:7

96 *Bircas HaMazon ViNuscha* p. 142, *Praise My Soul* 394

97 *Maharal Netivos Olam Netiv HaAvoda* 18. Alternatively, feeding others is an inherent aspect of God, as expressed by His great name (ibid)

98 *Rabbi Avigdor Miller Tape* 595. See also *A Nation is Born* 16:25 (pp. 216-217)

99 *Leviticus Rabba* 14:2 (*Iyun Tefila BiSiddur Otzar HaTefilos*), *Kiddushin* 32b

100 *Lechem Rav* 215, *Iyun Tefila BiSiddur Otzar*

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HaTefilos based on Brachos 58a

101 *Mishmar HaLeviim* Brachos section 44, based on *Yalkut Shimoni* Psalms 136 and *Targum Deuteronomy* 8:18

102 *Rabbi Avigdor Miller Tape* 595

103 *Rabbi Avigdor Miller Tape* 348

104 *Maharal Netivos Olam Netiv HaAvoda* 18

105 Brachos 48b

106 *Alshich* Deuteronomy 8:10. For an alternative view, see note on the parallel idea on the third blessing

107 *Zohar* Exodus 157a, Taanis 10a, *Rashi Ecclesiastes* 2:5. See also *Rashi* Deuteronomy 11:12 based on *Sifri, Rashi* Deuteronomy 33:25 based on *Sifri, Imrei Noam* Brachos 35a, *Zohar Chodosh* Ruth 99a

108 *Aderes Eliyahu LiBen Ish Chai* Deuteronomy 8:10

109 See Psalms 79:13 (*Tur* 187, *Mateh Yehuda, Iyun Tefila BiSiddur Otzar HaTefilos*) and *Ibn Ezra* and *Metsudas Dovid* there

110 See Jeremiah 3:19 (*Mateh Yehuda* on Friday night song Tsur Mishelo, *Pas Lechem*). See also Psalms 106:24. The word “desirable” typically refers to nonphysical pleasures (*Gra* Parables 2:16)

111 According to God’s promise to us in Deuteronomy 8:7-10 (*Rabbi Yoel Schwartz in And You Shall Bless* p. 32)

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- 112 See Exodus 3:8 (*Mateh Yebuda*)
 113 *Bircas Hamazon Im Beur HaGrach Kanievsky*
 114 *Vayaas Avraham in Tsilusa DiAvraham Siddur, Beer Moshe LiHaRaHaK Meozrov* Exodus pp. 307-308
 115 *Siddur Yaivetz*
 116 *Bircas HaMazon ViNuscha* p. 78 based on *Abshich* Deuteronomy 8:10
 117 Exodus Rabba 32:2. Most of the reasons following are found there. It is the land that everyone desired (*Siddur Rokeach*)
 118 Exodus 3:8, 3:17, 13:5, 33:3, Leviticus 20:24, Numbers 13:27, 14:8, 16:13, 16:14, Deuteronomy 6:3, 11:9, 26:9, 26:15, 27:3, 31:20, Joshua 5:6, Jeremiah 11:5, 32:22, Ezekiel 20:6, 20:15
 119 *Kol Bo* 25
 120 Genesis Rabba 85:14
 121 *Iyun Tefila BiSiddur Otzar HaTefilos*
 122 *Shibulei HaLeket* 157
 123 *Maharal Netivos Olam Netiv HaAvoda* 18
 124 *Mei Nefesh BiSefer Beis Yitzchok*
 125 *Shiras David on Siddur* based on *Aderes Eliyahu* Genesis 2:9
 126 *Zohar Teruma* 157b
 127 *Siddur Rokeach, Ramban* Exodus 3:8, *Aderes Eliyahu* Deuteronomy 8:7
 128 *Aderes Eliyahu* Deuteronomy 8:7
 129 *Siddur Rokeach*
 130 *Ramban* Exodus 3:8

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- 131 *Targum Yonason Ben Uziel* Exodus 3:8
 132 *Ramban* Exodus 3:8
 133 *Medrash HaGadol* Exodus 3:8
 134 *Medrash HaGadol* Exodus 3:8, *Rabbi Yoel Schwartz in And You Shall Bless* p. 32 based on Gittin 57a. Accordingly, the land is sometimes referred to as the land of the deer, because when a deer is skinned its hide contracts to a tiny size and yet that same skin once covered an entire deer. So too the land of Israel expands its capacity to sustain the population as the population grows.
 135 *Rashi, Targum* Deuteronomy 6:12, where you did not have cities and houses that were full (*Ibn Ezra* Deuteronomy 6:12). Alternatively, from a condition of spiritual (*Beer Moshe LiHaRaHaK Meozrov* Exodus pp. 333-334) slavery under the control of the Egyptians (*Sefas Emes* Vaairah 631)
 136 See Deuteronomy 7:8 (*Avudraham*)
 137 Unlike Torah, which can be comprehended and hence taught, certain rules can not be comprehended and are simply made known (*Maharal Netivos Olam Netiv HaAvoda* 18). See Exodus 18:16
 138 *Darhei Moshe* 187:3, *Hirsch Siddur*. Alternatively, this is a term for a six hour period (*Mateh Yebuda, Elya Rabba* 187, *Peirush Bircas Hamazon LiRav Nossan*

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- Shapira*) or an unspecified period throughout the day (*Vayaas Avraham in Tsilusa DiAvraham Siddur*)
 139 *Darhei Moshe* 187:3
 140 *Bircas Hamazon Im Beur HaGrach Kanievsky* citing Pesachim 116b
 141 *Avudraham*
 142 *Shulchan Shel Arba* chap. 1, *Avudraham*
 143 *Umrei Aharon* based on Menachos 43b. As a sign that we are God's servants (*Pas Lechem*)
 144 *Shulchan Shabbat*
 145 *Mei Nefesh BiSefer Beis Yitzchok*
 146 *Kuntreis Avodas HaTefillah Bircas HaMazon* citing *HaRav Mattesyahu Solomon*
 147 *Praise My Soul* 402 (p. 145)
 148 *Praise My Soul* 394 (p. 141)
 149 *Avudraham, Etz Yosef, Peirush Bircas Hamazon LiRav Nossan Shapira*. See *Yisod ViShoresh HaAvodah* 7:9 that human nature is to thank first for the whole, then for each detail, and then again for the whole. Alternatively, because pleasure is lessened if even one detail is missing (*Shiras David on Siddur*). Alternatively, "Beyond all of the above, You are our [eternal] Master, our [all-powerful] God, and for that fact we thank You..." (*Beer Moshe LiHaRaHaK Meozrov* Leviticus 444 citing *Botsina DeNehora* p. 39a (77), *Mictav Sofer* 112b). Alternatively, "Beyond all of the

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above, is the fact that we have merited the privilege to thank You..." (*Beer Moshe LiHaRa-HaK Meozrov* Leviticus p. 444, *Lechem Rav* I:224 citing Yalkut David (I can not find this reference), *Pri Tsadik* Vol. I Holiness of Shabbat, lecture 7. See also *Talmid Rabbeinu Yona* Brachos 13b (pagination of *Rif*, על שאנו מודים, 150 *Sefer HaChinuch* 430 151 *Siddur Yaivetz & Etz Yosef* on Modim blessing of Morning Prayers, *Mateh Yehuda*, *Iyun Tefila BiSiddur Otzar HaTefilos* 152 *Siddur Yaivetz* on Modim blessing of Morning Prayers, *Iyun Tefila BiSiddur Otzar HaTefilos* citing *Mateh Yehuda*, *Etz Yosef* on Modim blessing of Morning Prayers, *Rashi* Exodus 15:18, *Rabeinu Bachaya* Exodus 15:18. See also *Ibn Ezra* Exodus 15:18 and Psalms 9:6 153 Deuteronomy 8:10 154 Even though the proper meaning is, "concerning the land that gives forth the food," nonetheless, it is proper here to think about both the land and the food (*Yisod ViShoresh HaAvodah* 7:9, *Peirush Bircas Hamazon LiRav Nosson Shapira*) 155 *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky* 156 *Iyun Tefillah LiRav Yaakov Tzvi Mekelenberg* 157 *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky* 158 *Rabbi Avigdor Miller Tape* 419. God's behavior (*Sifsei*

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Chaim: Biurei Tefilas HaYamim HaNoraim p. 251) 159 *Alshich* Deuteronomy 8:10, *Tiferes Yehonason* Ekev. Similarly, under proper circumstances, God blesses us such that our stomachs are satisfied with a far reduced amount (*Siddur Tefilas Yisroel LiRav Shlomo Yanovsky* on Shabbat song Yom Zeh Mechubad based on *Rashi* Deuteronomy 11:15, Leviticus 26:5, both in turn based on *Toras Cohanim* Leviticus 26:5) 160 *Michtav MeEliyahu* Part 1, p. 43 161 *Sefas Emes* Ekev 648 162 *Lechem Rav* 228 163 *Leviticus Rabba* 13:2 164 *Maharal Netiv Olam Netiv HaAvoda* 18 165 Brochos 48b as explained by *Avudraham* 166 *Respona Tashbetz* 2:161 167 *Rashba* Brachos 48b, *Tur* 188, *Beis Yosef* 187. See also *Rosh* Brachos 48b. Others say that Moses, Joshua, David and Solomon actually added conceptual parts, but it was Ezra and his court (*Sefer HaChinuch* 430) or the sages of the Talmud (*Avodas Yisroel*) who years later formulated the exact language 168 *Baal HaTurim* Exodus 26:9, 36:7, *Zohar* Exodus 157a, *Zohar Chodosh* Ruth 106b, *Avos DiRebbe Nosson* 4:4, Kesubos 10b and *Rashi* there מדין, *Tosafos Yom Tov* Midos 4:1, *Medrash Tanchuma* Tetzaveh 13

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169 *Sefer Shorashim LiRadak* 871, *Bircas Hamazon Im Beur HaGrach Kanievsky* citing Brachos 9a. This can also mean now (*Sefer Shorashim LiRadak*) 170 See Ezekiel 39:25 (*Avudraham*) 171 See Zacharia 1:12 (*Avudraham*) 172 See Joel 4:21 and Psalms 74:2 (*Mateh Yehuda*), Joel 4:17 (*Avudraham*) 173 See Chronicles II 2:4 (*Mateh Yehuda*) 174 See Kings I 9:3 (*Mateh Yehuda*), Chagai 2:9 (*Avudraham*) 175 See Jeremiah 7:10 (*Mateh Yehuda*), Chronicles II 7:16 (*Avudraham*) 176 *Siddur Yaivetz* 177 *Emek Bracha in Tsilusa DiAvraham Siddur*. The city of David is where the dynasty of the House of David resided (*Dover Shalom BiSiddur Otzar HaTefillos* Musaf Prayer of the New Month). See also *Gra* Esther 1:2, Isaiah 1:9 that Zion was the seat of government of Jerusalem. See also *Rabbeinu Yona Pirkei Avos* 1:2 178 *Rashi* Brachos 48b ומלכות בית דוד בבונה וירושלים, *Mordechai* Brachos 176 179 *Rambam* Brachos 2:4, *Meiri* Brachos 48b 180 *Peirush Bircas Hamazon LiRav Nosson Shapira* 181 *Mishpetos Zahav* 188 at end 182 *Sefer Shorashim LiRadak* 871

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183 Based on *Rashi* Genesis 19:18 (*Kuntreis Avodas HaTefillah Bircas HaMazon*)
184 An alternative version of the text replaces “holy” with “heaping,” which on face value fits better with the scheme of the text (mentioned in *Aruch HaShulchan* 188:6, *Iyun Tefila BiSiddur Otzar HaTefilos, Lechem Rav* 237), however such version does not appear to be found in early versions of the prayer book (*Iyun Tefila BiSiddur Otzar HaTefilos*). For more, see *Kuntreis Avodas HaTefillah Bircas HaMazon*
185 See Isaiah 45:17 (*Avodas Yisroel*). Here “ashamed” refers to self-generated shame based on one’s internal perspective, whereas “shamed” refers to shame externally imposed by others (*Malbim* Isaiah 45:16-17, 54:4, Jeremiah 3:25, *Imrei Noam* Brochos 16b). Alternatively, “ashamed” is in this world (*Avodas Yisroel*) by poverty (*Avudraham* on blessing for the host, *Etz Yosef, Siddur Yaivetz*), and “shamed” is in the world to come (*Avodas Yisroel*) by sins committed (*Avudraham* on blessing for the host, *Etz Yosef*) in response to poverty (*Etz Yosef*). “Shamed” is typically worse than “ashamed” (*Sefer Shorashim LiRadak* כל”מ, *Avodas Yisroel, idem, Yaivetz*)
186 *Pas Lechem*
187 *Etz Yosef*

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188 *Pas Lechem*
189 *Etz Yosef*
190 *Kad HaKemach Li-Rabbeinu Bechaya* פּרנסה, *Peirush Bircas Hamazon LiRav Nosson Shapira*
191 *Sefer Shorashim LiRadak* כו”ל
192 *Mor UKetzia* 188
193 *Metsudas Dovid* Psalms 55:23
194 *Rashi* Psalms 55:23
195 *Metsudas Tzion, Ibn Ezra, Radak* Psalms 55:23
196 *Mei Nefesh BiSefer Beis Yitzchok*
197 *Botsina DeNehora* p. 39a (77), *Ahavas Shalom* Deuteronomy 15:11, *Toldos Yaakov Yosef* Noach
198 *Pas Lechem*
199 *Pas Lechem*. See also *Praise My Soul* 396 (pp. 141-142). Similarly, the way of the world is that when a person’s hand is full, it is usually not open, because the rich often refuse to give. And when a hand is open, this is usually a sign that it is empty. However, God’s hand is both full and open. (*Tiferes HaShabbos*)
200 *Shiras David on Siddur*, based on *Bach* 208
201 *Maharsha* Sanhedrin 108ב ידיו, *Avodas Yisroel*
202 *Shulchan Aruch* 188:5
203 *Maharal Netivos Olam Netiv HaAvoda* 18
204 *Hirsch Siddur*, presumably based on *Rashi* Genesis 33:10
205 *Rashi* Eruvin 39a והל”צנו and *Yevamos* 102ב והכתיב ויחליץ and ויחלצם, *Rav*

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Ovadiah Bartenura Eruvin 3:9, *Tur* 188, *Vayaas Avraham in Tsilusa DiAvraham Siddur*, *Hirsch Siddur, Etz Yosef* on Friday night *Menucha ViSimcha* song. See also *Rashi* 58:11, *Radak* Isaiah 58:11, *Sefer Shorashim LiRadak* ח”ל”צ, *Avudraham, Siddur Yaivetz* on Friday night song *Menucha ViSimcha*
206 *Vayaas Avraham in Tsilusa DiAvraham Siddur, Pirchei Shoshanim*
207 *ViZos LiYehudah*. That we should refrain from working on it (*Vayaas Avraham in Tsilusa DiAvraham Siddur*)
208 *Etz Yosef, Pirchei Shoshanim*
209 *Rashi, Radak, Metsudas Dovid* Psalms 102:15, *Ibn Ezra* Deuteronomy 33:24
210 *Ramban* Genesis 33:10
211 *Rashi* Genesis 33:10, *Leviticus* 22:19, *Deuteronomy* 33:16, *Parables* 10:32
212 *Seforno* Genesis 33:10. See also note on last part of CANDLE LIGHTING
213 *Rav Ovadiah Bartenura* Eruvin 3:9
214 *Radak* Isaiah 58:11, *Sefer Shorashim LiRadak* ח”ל”צ, *Avudraham*, all citing *Leviticus* Rabba 34:15. For expanded list of translations, see *Baruch Sheamar - Prayers of the Year*
215 *Avudraham, Etz Yosef*
216 *Shiras David on Siddur*
217 *Rav Avraham Grodzinsky in Toras Avraham* p. 166a
218 *Shiras David on Siddur*

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219 See Isaiah 51:2 (*Avudraham*)
 220 *Bnei Yissaschar* מאמר השבת 7:13 (mentions the *Ohr HaChaim* about world being created for only six days), *Pirchei Shoshanim*
 221 *Avudraham*
 222 *Shiras David* on *Siddur*
 223 *Aruch HaShulchan* 188:7. Alternatively, this is not a request, but rather a statement of fact that Shabbat observance will thwart trouble on Shabbat (*Kol Bo* 25)
 224 *Avudraham*
 225 *Aruch HaShulchan* 188:7
 226 *Lechem Rav* 239. Similarly, see *Sefas Emes* *Vayetze* 658
 227 See *Nechemia* 11:1 (*Avudraham*). See *Isaiah* 52:1 (*Bircas Hamazon Im Beur HaGrach Kanievsky*)
 228 See *Psalms* 147:2 (*Avudraham*)
 229 *Romo* 215:1
 230 *Shulchan Aruch* 188:1, *Romo* 215:1
 231 *Yisod ViShores* *HaAvodah* 7:9
 232 *Bircas Hamazon Im Beur HaGrach Kanievsky*
 233 *Beur Shemos HaNirafim* Introduction 2 and note 13 there
 234 *Mateh Yehuda* citing *Bava Basra* 75a, *Siddur Yaivetz*. For more, see *Yismach Moshe* chelek gimmel in siach sefunim (cited by *Lechem Rav* 244)
 235 *Sbaar Yisaschar LiHarav HaKadosh Mimunketch* Essays

BLESSING AFTER THE MEAL

on month of Tishrei, essay *Yesha Rav* 63 based on *Pri Megadim Eshel Avraham*
 561:1
 236 *Tur* 188, *Shulchan Aruch* 188:1
 237 *Isaiah* 1:27
 238 *Beis Yosef* 188 citing *Kol Bo* 25
 239 *Mordechai* end of *Brachos* in the name of *MaHaRam MeRutemberg*, *Darchoi Moshe* 188:1
 240 *Ateres Zikeinim* 188, *Bach* 188
 241 *Pirisha* 188:2, *Bach* 188, *Darchoi Moshe* 188:1, *Tur Choshen Mishpot* 1
 242 *Darchoi Moshe* 188:1
 243 *Ateres Zikeinim* 188, *Bach* 188
 244 *Pirisha* 188:2, *Bach* 188, the latter verse also *Beis Yosef* 188
 245 *Jeremiah*, 30:18
 246 *Zachariah* 1:12-16. Some resolve the contradiction by saying that God's return will be via mercy, but the rebuilding will be via judgement (*Bircas Hamazon Im Beur HaGrach Kanievsky*). For more sources, see *Kuntreis Avodas HaTefillah Bircas HaMazon* and *Bircas David Al Bircas HaMazon*
 247 *Lamentations Rabba* 2:4
 248 *Lamentations Rabba* 2:4
 249 *Gittin* 57a
 250 *Lamentations Rabba* 2:4
 251 *Lamentations Rabba* 2:4
 252 *Avudraham*
 253 *Lamentations Rabba* 2:4
 254 *Maharal Netivos Olam* *Netiv HaAvoda* 18 at end

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255 *Avudraham* Blessing after the Meal. For another reason, see *Rosh Brachos* 9:15, *Maadanei Yom Tov* 6 on *Rosh Brachos* 9:15
 256 *Maharal Netivos Olam* *Netiv HaAvoda* 18
 257 *Pas Lechem* citing *ViZos LiYehudah*
 258 *Taz* 189:2
 259 *Siddur Rokeach*. See also *Metsudas Tzion* and *Metsudas Dovid* *Psalms* 93:4
 260 See commentary on "Creator of Man" in second blessing of SEVEN BLESSINGS AFTER A WEDDING MEAL
 261 *Tsilusa DiAvraham* citing *Isaiah* 29:23
 262 *Tsilusa DiAvraham* citing *Psalms* 80:2
 263 *Siddur Rokeach*
 264 *Sheeris Nossan (Lubart)* p. 97
 265 *Siddur Rokeach*
 266 *Siddur Rokeach*
 267 *Pas Lechem* based on *ViZos LiYehudah*
 268 *Siddur Rokeach*, *Peirush Bircas Hamazon LiRav Nossan Shapira*
 269 *Mei Nefesh BiSefer Beis Yitzchok*
 270 *Maharal Netivos Olam* *Netiv HaAvoda* 18
 271 *Pas Lechem* citing *Metsudas Dovid* *Psalms* 119:68, *Ibn Ezra* 119:68
 272 *Shibulei HaLeket* 157
 273 *Peirush Bircas Hamazon LiRav Nossan Shapira*
 274 *Maharal Netivos Olam* *Netiv HaAvoda* 18
 275 *Peirush Bircas Hamazon LiRav Nossan Shapira*

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276 *Iyun Tefila BiSiddur Otzar HaTefilos*
 277 *Tsilusa DiAvraham*. See Genesis 24:10
 278 *ViZos LiYehudah*
 279 *Iyun Tefila BiSiddur Otzar HaTefilos*
 280 *Imrei Aharon*
 281 *Pri Megadim Mishpetsos Zahav* 189, *Magen Avraham* 192 at beginning, *Aruch HaShulchan* 189:7, *Avodas Yisroel, Siddur Yaivetz*
 282 *Siddur Otzar HaTefilos* citing *Sefer HaNoheg CiTson Yosef* Laws of Blessings 12. For contrary opinion to leave cup in hand for entire ceremony, see *Siddur Yaivetz*. For opinions and sources, see *Minhag Yisroel Torah* 183:8
 283 *Magen Avraham* 192 at beginning
 284 *Shulchan Aruch* 201:1. Placement according to *Bircas Hamazon Im Beur HaGrach Kanievsky, Sifsei Chochomim* Brachos 46a וְאֵרַח
 285 Brachos 46a
 286 *Siddur Yaivetz*
 287 Brachos 58a
 288 *Imrei Noam* Brachos 55a
 289 Lands (*Rashi* Brochos 46a)
 290 *Siddur Yaivetz* (although he has a different text), *Avudraham*
 291 *Yair Ohr LaMalbim* 7:11. See also *Yoma* 36b
 292 See last of morning blessings (*Sifsei Chochomim* Brachos 46a)
 293 *Yair Ohr LaMalbim* 7:11
 294 *Sifsei Chochomim* Brachos 46a וְהִי רִצּוֹן

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295 *Sifsei Chochomim* Brachos 46a וַיְצַלִּיחַ
 296 *Rashi* Brachos 46a. See also *Rashi* Bava Metzia 107a קְרוּבִין לַעִיר
 297 *Malbim* Job 1:6
 298 *Sifsei Chochomim* Brachos 46a וְקִרְוִימִים
 299 *Pas Lechem* citing *ViZos LiYehudah*
 300 *Avudraham*
 301 *Siddur Yaivetz*
 302 *Sifsei Chochomim* Brachos 46a וְאֵל יוֹדֵקֵק
 303 *Tur* 189, *Levush* 189, *Avudraham*
 304 *Iyun Tefila BiSiddur Otzar HaTefilos & Avodas Yisroel* based on *Kol Bo* 99
 305 Brachos 32a
 306 *Iyun Tefila BiSiddur Otzar HaTefilos*
 307 *Sichos HaChofetz Chaim* note 74 or 75 (p. 65 or p. 222, depending on edition)
 308 *Avudraham, Perush HaTefilos ViHaBrachos LiRav Yehuda Bar Yakar, Siddur Pukeach*. See also *Kol Bo* 25
 309 *Mishna Berura* 189:5, 215:9, *Emek Bracha* Laws of Blessing after the Meal, *Kol Bo* 99, *Magen Avraham* 215:3
 310 See first blessing of Shema in Evening Prayers. See also third blessing there (*Iyun Tefila BiSiddur Otzar HaTefilos*). See also Exodus 15:18 and *Rashi* there
 311 Implied by *Siddur Rokeach* who explains that God provides the upper beings with the glow of His beauty and the lower beings with food

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312 *Rashi* Exodus 8:5 citing Isaiah 10:15, and translating, *vanter*, which *Targum HaLaaz* translates, *to vaunt, to boast*
 313 See Isaiah 49:3 (*Iyun Tefila BiSiddur Otzar HaTefilos*). Grammar according to *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky*
 314 This “forever” refers to the eternity of the soul, whereas the “forever” two lines later refers to the entirety of the limited length of the physical world (*Malbim* Jeremiah 3:5)
 315 This simply means forever. The extra “and ever” is to indicate that we really mean forever, and not just a long time (*Metsudas Dovid* Daniel 7:18)
 316 See Leviticus 26:13 (*Avodas Yisroel, Iyun Tefila BiSiddur Otzar HaTefilos*)
 317 *Rashi, Rashbam, Targum Yonason Ben Uziel, Ibn Ezra* Leviticus 26:13, *Etz Yosef & Iyun Tefila BiSiddur Otzar HaTefilos* on second blessing of Shema in Morning Prayers, *Numbers Rabba* 13:12
 318 See second blessing of Shema in Morning Prayers (*Avodas Yisroel*). See Leviticus 26:13 (*Iyun Tefila BiSiddur Otzar HaTefilos*)
 319 See Brachos 3a, *Avos DiRebbe Nosson* beginning of chap. 2
 320 *Metsudas Tzion* Isaiah 52:7, *Sefer Shorashim LiRadak* בִּשְׁׁרָׁׁ. See Isaiah 52:7 (*Avodas Yisroel*)
 321 *Siddur Tefilas Yisroel*

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- LiRav Shlomo Yanovsky*
 322 *Siddur Tefilas Yisroel*
LiRav Shlomo Yanovsky
 323 Isaiah 49:3 (*Iyun Tefila BiSiddur Otzar HaTefilos*)
 324 Isaiah 49:6
 325 *Kuzari* 2:50-55
 326 *Siddur Rokeach*
 327 *Targum* Leviticus 26:13, *Likutei Moharabch, Bircas Hamazon Im Beur HaGrach Kanievsky* citing his father
 328 *Sifra* Bichukosai on Leviticus 26:13
 329 *Praise My Soul* 879 (p. 302)
 330 Numbers Rabba 13:12
 331 *Alshich* Leviticus 26:13
 332 *Dover Shalom BiSiddur Otzar HaTefillos* on second blessing of Shema in Morning Prayers, *Hagadas Agadas Ezov* (see there for another explanation) & *Pri Chaim Beer Chaim Biur Al Siddur HaTefila*, both citing *Chosom Sofer* (I can not find latter). Also cited in *Mei Nefesh BiSefer Beis Yitzchok* as *Sefer Menachem Yitzchok* (I can not find latter)
 333 *Praise My Soul* 879 (p. 302)
 334 *Ibn Ezra* Melachi 3:18
 335 Melachi 3:23
 336 *Metsudas Dovid* Melachi 3:23
 337 *Radak* Melachi 3:23
 338 *Metsudas Dovid* Melachi 3:23
 339 *Iyun Tefila BiSiddur Otzar HaTefilos*
 340 *Iyun Tefila BiSiddur Otzar HaTefilos*
 341 *Kol Bo* 25

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- 342 See Genesis 24:1 (*Rashi* Bava Basra 17a בבל, *Iyun Tefila BiSiddur Otzar HaTefilos, Mateh Yehuda*)
 343 See Genesis 27:33 (*Rashi* Bava Basra 17a מכל, *Iyun Tefila BiSiddur Otzar HaTefilos, Mateh Yehuda*)
 344 See Genesis 33:11 (*Rashi* Bava Basra 17a כל, *Iyun Tefila BiSiddur Otzar HaTefilos, Mateh Yehuda*)
 345 *Pri Megadim Eshel Avraham* 189:1. See also *Be'er Heitev* 187:1
 346 *Bircas Hamazon Im Beur HaGrach Kanievsky*
 347 Charity is what one needs even if it is beyond what one deserves (*Gra* Parables 8:18)
 348 See Psalms 24:5 (*Mateh Yehuda, Avodas Yisroel, Iyun Tefila BiSiddur Otzar HaTefilos*)
 349 *Sefer Shovashim Li'Radak* ל"כ"ב. Alternatively, "May we find grace and be perceived as wise in the eyes of..." (*Metsudas Dovid* Parables 3:4), or, "May we find grace and succeed in the eyes of..." (*Gra* Parables 3:4), or, "May we find grace in the eyes of Man and wisdom in the eyes of God," because God sees into the heart (*Gra* Parables 13:15), or, "May we find grace in the eyes of God to grant us divine inspiration and may we find grace in the eyes of Man to perceive us as having divine inspiration" (*Malbim* Parables 1:3, 3:4, 13:15)
 350 See Proverbs 3:4 (*Mateh*

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- Yehuda, Avodas Yisroel, Iyun Tefila BiSiddur Otzar HaTefilos*)
 351 *Rashi* Bava Basra 17a כל מכל, *Avodas Yisroel*
 352 *Ibn Ezra* Genesis 24:1
 353 Bava Basra 17a
 354 *Shiras David* on *Siddur* based on *Maamar HaChochma LiRambam* Bircas Kedushas Hashem
 355 *Iyun Tefila BiSiddur Otzar HaTefilos*
 356 *Bircas Hamazon Im Beur HaGrach Kanievsky*
 357 *Iyun Tefila BiSiddur Otzar HaTefilos*
 358 *Iyun Tefila BiSiddur Otzar HaTefilos* based on *Rashi* Leviticus 26:6 citing *Toras Cohanim* 26:7
 359 Order partially dictated by *Pri Megadim Eshel Avraham* 490:1 and *Noam Megadim LiPri Megadim* 33b
 360 *Kores Habris, Siddur Otzar HaTefilos, Edus LiYisroel*
 361 *Avodas Yisroel & Iyun Tefila BiSiddur Otzar HaTefilos* on Song of the Levites for Shabbat Musaf prayer, *Etz Yosef* citing *Toras Chaim* Sanhedrin 99a י"ן ה"ז, *Ramban* Genesis 2:3, *Rabeinu Bachaya* Genesis 2:3, *Rashi* Rosh Hashana 31a ו"ל, *Tiferes Yisroel: Yachin* Tamid 7:4:52, *Chidushei HaGra* Tamid 7:4. See also *Ta'amei HaMinhagim* 377, *Tosafos Yom Tov* end of Tamid, *Chok Nossan* end of Tamid, *Sheeilos Yaivetz* 141:1, *Iyun Tefila BiSiddur Otzar HaTefilos* on

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Baruch Sheamar of Morning prayers
362 *Noam Megadim LiPri Megadim* 33b
363 Some add this phrase on Rosh Hashana (*Yosef Ometz* 966, *Tsilusa DiAvraham*) and some do not (*Taamei HaMinhagim* 377 citing *Noam Megadim LiPri Megadim* 33b)
364 *Pri Megadim Eshel Avraham* 490:1 citing *Elya Rabba* 490:4, *Tsilusa DiAvraham*
365 *Pri Megadim Eshel Avraham* 490:1 citing *Elya Rabba* 490:4, *Noam Megadim LiPri Megadim* 33b
366 *Magen Avraham* 490:1, *Noam Megadim LiPri Megadim* 33b
367 *Etz Yosef* citing *Toras Chaim* Sanhedrin 99a פ"ו פ"ו
368 *Imrei Aharon*
369 *Noam Megadim LiPri Megadim* 33b
370 *Pri Megadim Eshel Avraham* 490:1 citing *Elya Rabba* 490:4
371 See Amos 9:11 (*Iyun Tefila BiSiddur Otzar HaTefilos, Avodas Yisroel*)
372 Alternatively, "cleanse us of sin" (*Avudraham* citing Job 9:30. See *Rashi, Metsudas Dovid, Metsudas Tzion* there)
373 *Peirush Bircas Hamazon LiRav Nosson Shapira, Siddur Rokeach*
374 *Peirush Bircas Hamazon LiRav Nosson Shapira, Siddur Rokeach*
375 *Targum, Rashi, Radak, Metsudas Dovid* Amos 9:11

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376 *Radak* Amos 9:11
377 *Maharal Netzach Yisroel* 35
378 *Shiras David on Siddur* based on *Maharal Netzach Yisroel* 35
379 *Shiras David on Siddur* based on *MaHaRi Kara* Amos 9:11
380 *Arvei Nachal* Bahar sermon 2
381 *Shulchan Aruch* 639:1
382 *Shulchan Aruch* 625:1
383 *Mishna Berura* 189:5
384 Samuel II 22:51
385 Psalms 18:51
386 See Job 25:2 (*Avodas Yisroel* end of Shmone Esrei Morning Prayers, *Etz Yosef*)
387 For why the language here is "And say, 'Amen,'" whereas in the earlier section of blessing the host the language is "And let us say, 'Amen,'" see *Magen Avraham* 189:1
388 *Iyun Tefila BiSiddur Otzar HaTefilos* based on *Midrash Sochar Tov* Psalms end of 18
389 *Darchei Moshe* 189:1, *Magen Avraham* 189:1, both citing *Avudraham*. Also, the verse said on Shabbat is from the books of Prophets, whereas the verse said on weekdays is from the lesser books of Writings (*Shela* Noach)
390 Leviticus Rabba 9:9, *Yalkut Shimoni* I:711, Numbers Rabba 11:7
391 *Iyun Tefila BiSiddur Otzar HaTefilos, Etz Yosef, Avudraham, Pas Lechem*. For

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sources and examples, see *Iyun Tefila BiSiddur Otzar HaTefilos*
392 *Mateh Moshe* 342, *Iyun Tefila BiSiddur Otzar HaTefilos*, both based on *Rashi* Leviticus 26:6 citing *Toras Cohanim* 26:7
393 *Iyun Tefila BiSiddur Otzar HaTefilos* based on *Parables* 15:17 & 17:1
394 *Praise My Soul* 748 (p. 257). See also *The Beginning* 1:31 (pp. 48-49)
395 *Avudraham* End of Kaddish in Morning Prayers. For further development of this idea, see *Pas Lechem*
396 *Chosom Sofer* *Toras Moshe* on the last blessing of Shmone Esrei. See *Numbers Rabba* 12:8 that the physical environment of the heavens and the physical nature of its inhabitants possess diametrically opposite poles, such as fire and snow or fire and water. Thus, even they need God's peace making
397 *Bircas Hamazon Im Beur HaGrach Kanievsky* based on *Brachos* 49b
398 *Avudraham, Elya Rabba* 187, and *Emek Bracha* *Laws of Blessing after the Meal* mention many of these verses
399 *Rashi, Metsudas Tzion* Psalms 34:10
400 See Samuel I:12:24
401 *Rashi, Metsudas Tzion* Psalms 34:11
402 *Rashi* Psalms 34:11
403 See Psalms 34:10-11 (*Avodas Yisroel*)
404 See Psalms 118:1 (*Avodas*

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Yisroel), Psalms 136:1 as explained by *AnafYosef BiSiddur Otzar HaTefilos*
 405 See Psalms 145:16 (*Avodas Yisroel*), as explained by *AnafYosef BiSiddur Otzar HaTefilos*
 406 *Malbim* Psalms 34:10-11
 407 *Yismach Moshe* Lamentations 1:7
 408 *AnafYosef BiSiddur Otzar HaTefilos*
 409 *Radak*
 410 *Metsudas Dovid*
 411 *Metsudas Dovid*. Alternatively, this refers to deniers of God (*Ibn Ezra*)
 412 *Radak*
 413 *Gra* Parables 6:11
 414 *Botsina DeNehora* p. 31b (62)
 415 *Lev Eliyahu Chochma Umussar* Vayetze, To take pleasure in God
 416 *Rabbi Avigdor Miller Tape* 212
 417 *Praise My Soul* 400 (pp. 143-144)
 418 *Likutei HaGra* letter ש 11
 419 *AnafYosef BiSiddur Otzar HaTefilos*
 420 *Praise My Soul* 399 (p. 143)
 421 *Praise My Soul* 398 (p. 143)
 422 See Jeremiah 17:7 (*Avodas Yisroel*)
 423 See Psalms 37:25 (*Avodas Yisroel*)
 424 See Psalms 29:11 (*Avodas Yisroel*)
 425 *Radak* Jeremiah 17:7
 426 *Metsudas Dovid* Jeremiah 17:7, *Sefas Emes* Teruma 631. Alternatively, the highest

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form of trust in God is where one not only trusts in God, but also trusts that one's entire salvation will come through God (*Malbim* Jeremiah 17:5,7)
 427 *Siddur Tefilas Yisroel LiRav Shlomo Yanovsky & Mei Nefesh BiSefer Beis Yitzchok* both citing Yevamos 16b. In such case, the phrase "I was young, I have also aged" spans from the creation of the world to its end (*Be'er Avraham* Psalms 37:25)
 428 *Rashi* Yevamos 16b שר הועולם
 429 *Hirsch* Psalms 37:25
 430 *Ibn Ezra*, *Meiri*, *Hirsch* Psalms 37:25. See also *Medrash Tanchuma Miketz* 6
 431 *Metsudas Dovid* Psalms 37:25
 432 *Medrash Rabba* Leviticus 35:2. Rather he viewed it as constructive divine supervision to cleanse him from sin (*Anaf Yosef BiSiddur Otzar HaTefilos*)
 433 *Pas Lechem* based on *Chazeh Tzion* Psalms 29:11, itself presumably based on *Medrash Tanchuma* Nitsavim 1
 434 *Shulchan Aruch* 190:3, to avoid having to say a blessing after the wine. Alternatively, drink at least a *reviit* (3.0 ozs., 86 ml.) of the wine and then say a blessing after the wine
 435 *Shulchan Aruch* 190:4
 436 *Sheerusa DiTsilusa in Tsilusa DiAvraham Siddur* on three-faceted blessing, note 6 citing *Zohar* Vayera 104a

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437 *Mishna Berura* 299:14
 BLESSING AFTER THE MEAL
 ADDITION FOR FESTIVALS
 1 Abraham J. Twerski *Generation to Generation*, (Brooklyn, NY: Traditional Press, 1987), pp. 96-98
 2 *Hirsch Siddur* Morning Prayers
 3 Emanuel Feldman, *The Shul Without a Clock*, (Jerusalem/ NY: Feldheim Publishers, 2001), pp. 8-9
 4 *Sifsei Chaim* on Holidays Vol. I, p. 108
 5 *Sefer HaChaim* 4:2
 6 *Audraham* Prayers of Passover
 7 *Hirsch Siddur* Morning Prayers
 8 *Michtav MeEliyahu* Vol. 3, p. 110 citing *Gra* on Laws of New Month in *Shulchan Aruch* end of 428
 9 *Yair Ohr LaMalbim* 1:6, *Malbim* Leviticus 18:16, Jeremiah 3:16, 14:10, 15:15, Psalms 106:4, *Sefer Shorashim LiRadak* פק"ד, *Ramban* Genesis 21:1
 10 Punctuation, that "your servant" refers to David, is according to *Bircas Hamazon Im Beur HaGrach Kanievsky*
 11 *Hirsch Siddur* Morning Prayers
 12 *Malbim* Psalms 106:4
 13 *Mei Nefesh BiSefer Beis Yitzchok*
 14 *Poked Akarim LiRav Tsadok* 1,2 based on *Maharsha* Rosh Hashana 32b
 15 *Hirsch Siddur* Morning

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ADDITION FOR FESTIVALS**

Prayers
 16 *Hirsch Siddur* Morning Prayers
 17 *Haggadah Shel Pesach MiBeis HaLevi* citing Gris McBrisk
 18 *Hirsch Siddur* Morning Prayers
 19 Some omit the words “and king.” See *Romo* 188:3 and *Mishna Berura* 188:6. For explanation and sources, see *Sheerusa DiTsilusa in Tsilusa DiAvraham Siddur*
 20 *Iyun Tefila BiSiddur Otzar HaTefilos* Morning Prayers. The word of God is reliable enough for us, so we need ask only for that (*Bircas Hamazon Im Beur HaGrach Kanievsky*)
 21 *Haggadah Shel Pesach Chaim LiRosh* ברך 21

**BLESSING AFTER THE MEAL
ADDITION FOR CHANUKAH**

1 Abraham J. Twerski, *Generation to Generation*, (Brooklyn, NY: Traditional Press, 1987), pp. 46-47, 93-94
 2 Shabbos 21b, *Rambam* Laws of Chanukah 3:1-3
 3 Letter *vav* is according to *Siddur Yaivetz* on Modim prayer of Morning Prayers, *Mishna Berura* 682:1, *Aruch HaShulchan* 682:1
 4 *Rashi* Avoda Zara 4a להם שוע, *Etz Yosef* on Morning Prayers based on *Targum* Deuteronomy 7:8. Alternatively, “deliverance” (*Hirsch Siddur*)
 5 *Etz Yosef* on Morning

**BLESSING AFTER THE MEAL
ADDITION FOR CHANUKAH**

Prayers
 6 *Rashi* Psalms 136:24, consistent with *Sefer Shorashim LiRadak* פר"ק: removal of one thing from another
 7 *Emek Bracha in Tsilusa DiAvraham Siddur* Morning prayers
 8 *Metsudas Tzion* Psalms 136:24, *Rashi* Avoda Zara 4a להם שוע based on *Targum* Exodus 14:30, *Avodas Yisroel*, *Emek Bracha in Tsilusa DiAvraham Siddur* Morning Prayers
 9 *Sifsei Chaim* Holidays Vol. II: *Biur Al Hanisim*
 10 *Hirsch Siddur* Morning Prayers
 11 See הגדול יצמוד לנו שמרך בעת צרה in tachanun of Morning Prayers for Monday and Thursday, paragraph beginning הטה (*Mateh Yehuda*)
 12 See Psalms 35:1 (*Mateh Yehuda*)
 13 *Avudraham* Prayers of Chanukah, *Emek Bracha in Tsilusa DiAvraham Siddur* Morning Prayers, *Avodas Yisroel*
 14 Megillah 11a, *Maharsha* Pesachim 57a at end, *Avodas Yisroel*. Others are unsure (*Responsa Tashbetz* III:135, *Bnei Yissaschar* Kisleiv-Teves 4:25 in gloss). For additional sources, see *Pardes Yosef HaChodosh* BeHaaloscha 3
 15 *Avudraham* Prayers of Chanukah, *Sefer Aruch HaShalem*

**BLESSING AFTER THE MEAL
ADDITION FOR CHANUKAH**

16 *Beis Yosef* 682 citing Psalms 68:32
 17 *Emek Bracha in Tsilusa DiAvraham Siddur* Morning Prayers
 18 Cited and rejected by *Emek Bracha in Tsilusa DiAvraham Siddur* Morning Prayers
 19 *Sifsei Chaim* Holidays Vol. II: *Biur Al Hanisim* based on *Rashi* Genesis 25:31
 20 Shabbos 21b

**BLESSING AFTER THE MEAL
ADDITION FOR PURIM**

1 Anna Gotlieb, *Between the Lines* (Princeton, New Jersey: Bristol, Rhein & Englander, 1992), pp. 182-184
 2 *Shulchan Aruch* 687
 3 *Shulchan Aruch* 694
 4 *Shulchan Aruch* 695:4
 5 *Shulchan Aruch* 695
 6 *Iyun Tefila BiSiddur Otzar HaTefilos* Morning Prayers, *Avodas Yisroel* Morning Prayers
 7 *Iyun Tefila BiSiddur Otzar HaTefilos* Morning Prayers
 8 See *Rashi* Leviticus 20:9, *Metsudas Dovid* Obadia 1:15
 9 See Lamentations 3:64 (*Mateh Yehuda*), Obadia 1:15
 10 See Esther 7:10 (*Mateh Yehuda*), Esther 9:14
 11 *Aderes Eliyahu* Deuteronomy 32:33
 12 *Gra* Parables 14:32

**BLESSING AFTER THE MEAL
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1 See *Responsa Rabbi Akiva Eiger* Vol. I, 29,30 which mention that Rabbi Akiva Eiger's uncle celebrated remotely when he could not attend Rabbi Akiva Eiger's wedding and that Rabbi Akiva Eiger responded with gratitude. I am unable to find more direct evidence of the opinion mentioned in the story

2 As appeared in the Aish HaTorah Shabbat Shalom Weekly written by Rabbi Kalman Packouz, shabbatshalom.org

3 Anna Gotlieb, *In Other Words* (Southfield, Mich., Targum Press, 1999), *The Chasunah*, pp. 214-215

4 *Shulchan Aruch Even HaEzer* 62:13

5 *Drisha Even HaEzer* 62, *Taz Even HaEzer* 62:7, *Edus LiYisroel*, *Avodas Yisroel*. Some do not fill the second cup now, rather waiting to fill it after the conclusion of blessing after the meal, right before saying the seven blessings of marriage (*Beis Shmuel* 62:11, *Be'er Hava*, *Even HaEzer* 62:11, *Magen Avraham* 147:11, *Chochmos Adom* 129:7, *Kitzur Shulchan Aruch* 149:1, *Shulchan HaEzer* 9:3:2) For further sources, see *Made in Heaven* 25:6

6 *Drisha Even HaEzer* 62:4, *Beis Shmuel* 62:11, *Taz Even HaEzer* 62:7, *Kitzur Shulchan*

**BLESSING AFTER THE MEAL
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Aruch 149:1, *Shulchan HaEzer* 9:4, *Edus LiYisroel* 7 *Avodas Yisroel*, *AnafYosef BiSiddur Otzar HaTefilos*, *Iyun Tefila BiSiddur Otzar HaTefilos*, *Shulchan HaEzer* 9:4:5. For discussion, see *Edus LiYisroel*

8 *Beis Shmuel* 62:11, *Aruch HaShulchan Even HaEzer* 62:18, *Shulchan HaEzer* 9:4

9 *Chelkas Mechokek* 62:8,17, *Beis Shmuel* 62:15

10 That Devai Haser is said using the cup of blessing after the meal is found in *Drisha Even HaEzer* 62:4, *Beis Shmuel* 62:11, *Aruch HaShulchan Even HaEzer* 62:18, *Shulchan HaEzer* 9:4,5 implied, *Edus LiYisroel*. Some say to use the cup of blessings of marriage (*Taz Even HaEzer* 62:7)

11 *Avodas Yisroel*, *Iyun Tefila BiSiddur Otzar HaTefilos*

12 *Targum* Isaiah 35:6

13 See Isaiah 35:6 (*Avodas Yisroel*, *AnafYosef BiSiddur Otzar HaTefilos*, *Iyun Tefila BiSiddur Otzar HaTefilos*)

14 See Psalms 23:3 (*AnafYosef BiSiddur Otzar HaTefilos*, *Iyun Tefila BiSiddur Otzar HaTefilos*, *Avodas Yisroel*, *Mateh Yehuda*)

15 *Iyun Tefila BiSiddur Otzar HaTefilos*, *Avodas Yisroel*, *Mateh Yehuda*

16 *Mateh Yehuda*

17 Text according to *Taz Even HaEzer* 62:7. For discussion of text versions, see *Edus*

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LiYisroel

18 Based on *Made in Heaven* p. 218 based on *Ta'arot HaMinhagim* 986 citing *Mateh Yehuda*

19 *AnafYosef BiSiddur Otzar HaTefilos*, *Iyun Tefila BiSiddur Otzar HaTefilos*

20 *Iyun Tefila BiSiddur Otzar HaTefilos*, *Avodas Yisroel*

21 Based on Deuteronomy 32:15 (*Mateh Yehuda*)

22 *Mishna Berura* 198:6

23 *Sefer Chasidim* 393, *Noheg KiTzon Yosef* Marriage 12

24 *Made in Heaven* p. 220 note 37 citing *Matamim* 49

25 *Brachos* 6b

26 *Perush HaTefilos ViHaBrachos LiRav Yehuda Bar Yakar*, *Kad HaKemach LiRabbeinu Bechaya* ןןןן, *Avudraham*, *Kol Bo* 75

27 *Aruch HaShulchan Even HaEzer* 62:40

28 *Chagiga* 12b

29 *Tanya Rabbati* 91, p. 98a, *Sefer HaTur* 2:4, p. 64b, *Sefer HaManhig* p. 91, *Yalkut Yitzchak* 552:62

30 *Rabeinu Bachaya* Exodus 25:18, *Kad HaKemach LiRabbeinu Bechaya* ןןןן, *Perush HaTefilos ViHaBrachos LiRav Yehuda Bar Yakar*

31 *Shita Mikubetses Kesubos* 8a citing Geonim, *Yalkut Yitzchak* 552:61

32 *Made in Heaven* p. 221 based on *Sefer HaTur* 2:4, p. 64b and *Tanya Rabbati* 91, p. 98a

**BLESSING AFTER THE MEAL
SEVEN BLESSINGS AFTER A
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1 Paysach J. Krohn, *Along the Maggid's Journey*, (Brooklyn, NY: Artscroll Mesorah Publications, 1995), pp. 147-149
 2 *Rashi* Genesis 29:27, *Jerusalem Talmud* Moed Kotton 1:7, *Pirkei DiRebbe Eliezer* 16, *Tanya Rabbati* 91, 99a, *Sefer HaTzur* 2:4, 65b, *Perush HaTefilos ViHaBrachos LiRav Yehuda Bar Yakar*
 3 *Jerusalem Talmud* Kesubos 1:1 (2b), *Tanya Rabbati* 91, 99a, *Sefer HaTzur* 2:4, 65b
 4 *Made in Heaven* p. 230
 5 *Made in Heaven* p. 198
 6 Kallah beginning, Kallah Rabbati beginning, *Tanya Rabbati* 91, 99a, *Sefer HaTzur* 2:4, 65b. Some trace it back to the first marriage of history, when God blessed Adam and Eve in the Garden of Eden (Kallah Rabbati beginning, *Tanya Rabbati* 91, 99a, *Sefer HaTzur* 2:4, 65b). For more sources, see *Made in Heaven* 22:72
 7 *Made in Heaven* p. 197 based on *Shela* Gates of Letters, Letter ק, Holiness of Marriage
 8 *Made in Heaven* pp. 194, 231 based on *Kad HaKemach LiRabbeinu Bechaya* וקק, *Mateh Moshe* 12, *Yalkut Yitzchak* 552:51
 9 *Mateh Moshe* 12, *Yalkut Yitzchak* 552:51
 10 *Kol Bo* 75, *Nachalas Shiva* Shtarot 12 Mechudashim 5:3, *Tzamei HaMinhagim* 971

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11 *Zohar* Exodus 245a. Others mention ten canopies (see step 6 in this section)
 12 *Nachalas Shiva* Shtarot 12 Mechudashim 5:3
 13 *Maharsha* Yevamos 62b
 14 First six are Yevamos 62b, last is Yevamos 63a. See also *Tur Even HaEzer* 1 and gloss on *Pirisha Even HaEzer* 1:4. For more commentary on the seven blessings of marriage, see *Made in Heaven* pp. 194-199
 15 *Shulchan Aruch Even HaEzer* 62:5
 16 Opinion in *Shulchan Aruch, Romo Even HaEzer* 62:9, *Beis Shmuel* 62:11, *Magen Avraham* 147:11, *Chochmos Adom* 129:7, *Aruch HaShulchan Even HaEzer* 62:18, *Shulchan HaEzer* 9:3:1, 9:5:1, *Edus LiYisroel*
 17 *Taz Even HaEzer* 62:6 citing Pesachim 102b, *Beurei HaGra Even HaEzer* 62:26 citing *Tosafos* Pesachim 102b שאין
 18 *Made in Heaven* 22:85 citing *Igros Moshe Even HaEzer* 1:94 and 25:59 citing *Edus LiYisroel* 1:9
 19 *Beis Shmuel* 62:11, *Chochmos Adom* 129:7, *Kitzur Shulchan Aruch* 149:1, *Aruch HaShulchan Even HaEzer* 62:18, *Shulchan HaEzer* 9:5, *Edus LiYisroel*
 20 *Shulchan Aruch Even HaEzer* 62:5
 21 *Shulchan Aruch Even HaEzer* 62:6

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22 *Shulchan Aruch Even HaEzer* 62:4
 23 *Shulchan Aruch Even HaEzer* 62:4
 24 *Shulchan Aruch Even HaEzer* 62:7
 25 *Shulchan Aruch Even HaEzer* 62:8
 26 Genesis Rabba 11:2
 27 *Likutei Yehudah* citing *Sefas Emes*
 28 *Shulchan Aruch Even HaEzer* 62:4,7
 29 *Romo Even HaEzer* 62:4, *Beurei HaGra Even HaEzer* 62:12
 30 *Romo Even HaEzer* 62:7
 31 *Meiri* Kesubos 8a, *Shita Mikubetses* Kesubos 8a citing *Talmid Rabbeinu Yona* citing *Rama, Avodas Yisroel*
 32 *Brachos* 61a, *Eruvin* 18b
 33 *Rashi* Kesubos 8a שמח ושמח
 34 *Avudraham* citing *Rama, Meiri* Kesubos 8a, *Shita Mikubetses* Kesubos 8a citing *Talmid Rabbeinu Yona* citing *Rama*
 35 Based on *Haflaah* Kesubos 8a
 36 *Maharsha* Kesubos 8a
 37 *Avudraham, Maharsha* Kesubos 8a, *Avodas Yisroel*
 38 *Likutei Yehudah* citing *Imrei Emes*
 39 *Avudraham, Meiri* Kesubos 8a, *Shita Mikubetses* Kesubos 8a citing *Talmid Rabbeinu Yona* citing *Rama, Etz Yosef, Avodas Yisroel*
 40 *Lechem Rav* 263
 41 *Avodas Yisroel*

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42 Genesis 1:26,27
43 *Nefesh HaChaim* 1:1 based on Isaiah 40:18, *Perush HaTefilos ViHaBrachos LiRav Yehuda Bar Yakar, Sifsei Chochohim* Genesis 1:26:3 based on Deuteronomy 4:12, *Kli Yakar* Genesis 1:26 based on Isaiah 40:18,25. See also Deuteronomy 4:15. Some say that this is merely a form of speech to encourage us to respect our fellow who is in the image of God (*Perush HaTefilos ViHaBrachos LiRav Yehuda Bar Yakar*). Nonetheless, some understand this to be a physical image shown by God (*Kli Yakar* Genesis 1:26, *Siddur Rokeach*). When speaking to His prophets, God presents a variety of images (*Rashi* Hosea 12:11), according to the prophet and the context (*Rabeinu Bachaya* Deuteronomy 5:4 citing Hosea 12:11), even though He has no image (*Kli Yakar* Genesis 1:26). At the parting of the Red Sea, God appeared as a powerful, youthful warrior; at the giving of the Torah on Mt. Sinai, as an old scholar, full of mercy (*Mechilta Yisro* 5 on Exodus 20:2, *Rashi* Song of Songs 5:16, *Rabeinu Bachaya* Deuteronomy 5:4, *Kli Yakar* Genesis 1:26, Exodus 20:3,19). These images are all only facets of God's indivisible unity (*Mechilta Yisro* 5 on Exodus 20:2, *Kli Yakar*

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Exodus 20:3). It is with these images as blueprint that God fashioned man. Others say that God used the image of man found on His throne (*Siddur Rokeach*)
44 *Nefesh HaChaim* 1:1, *Sefer Shorashim LiRadak* צל"מ
45 *Rabbi Avigdor Miller Tape* 116
46 *Ramban* Genesis 1:26, *Avudraham*
47 *Malbim* Genesis 1:26, *Seforno* Genesis 1:26,5:1, *Kli Yakar* Genesis 5:1
48 *Rashi* Genesis 1:26. Translation according to *Rashi* Exodus 31:3, Deuteronomy 1:13, *Yair Ohr LaMalbim* 7:15, *Malbim* Parables 1:2, 7:4
49 *Rashi* Genesis 1:26. Translation according to *Yair Ohr LaMalbim* 7:13, *Malbim* Parables 1:3, 13:15. See also *Seforno* Genesis 9:6
50 *Nefesh HaChaim* 1:3
51 *Iyun Tefila BiSiddur Otzar HaTefilos*
52 Genesis 2:18
53 Genesis 2:21
54 Genesis 2:22
55 Genesis 2:18
56 *Avudraham*
57 Some say that this refers to the human face, which God made to look like the face found engraved on God's throne (*Siddur Rokeach*)
58 *Avudraham*. See Genesis 1:26,27 (*Avudraham*)
59 See Genesis 2:22 (*Rashi* Kesubos 8a, *Avudraham*)

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60 *Rashi, Meiri* Kesubos 8a
61 *Meiri* Kesubos 8a, *Siddur Rokeach*
62 *Malbim* Genesis 2:7, Isaiah 45:18
63 Genesis 2:7
64 *Rashi* Genesis 1:26
65 *Avudraham*
66 *Ritva* Kesubos 8a as explained by *Iyun Tefila BiSiddur Otzar HaTefilos*, based on Rosh Hashana 11a and *Rashi* there בצביונם
67 *Avudraham* citing Genesis 2:18
68 *Avudraham*
69 *Baalei HaNefesh* introduction, *Ramban* Genesis 2:24, *Pirisha* Even HaEzer 62:3, *Bach* Even HaEzer 1, *Yalkut Yitzchak* 1:15 citing *Abarbanel* Genesis 2:21
70 *Gra* Parables 9:10
71 *Aderes Eliyahu* Genesis 1:27
72 *Rashi* Kesubos 8a, *Avudraham*
73 Brachos 61a, Eruvin 18ab
74 That this means building is implied by Shabbos 95a (*MaHaRZO* Genesis Rabba 18:1)
75 Brachos 61a, Eruvin 18ab, Shabbos 95a, Niddah 45b, Genesis Rabba 18:1
76 Brachos 61a, Eruvin 18ab, Genesis Rabba 18:3
77 Niddah 45b, Genesis Rabba 18:1
78 *Avudraham*
79 *Iyun Menachem* Kesubos 8a
80 Based on *Rashbam* Genesis

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2:23
81 *Haflaah* Kesubos 8a. This fits well with females not needing circumcision (*Heard from Deana Bressel*)
82 *Rashi, Meiri, Shita Mikubetses, Tosafos Rid* Kesubos 8a, *Avudraham, Avodas Yisroel, Etz Yosef, Iyun Tefila BiSiddur Otzar HaTefilos*
83 *Tur* 560, *Shulchan Aruch* 560:2, *Mishna Berura* 560 beginning
84 Psalms 137:5-6
85 *Rashi* Psalms 137:5. Alternatively, the Levite singers exiled in Babylon after the destruction of the first Holy Temple (*Ibn Ezra*), or the exiled populace (*Metsudas Dovid*)
86 *Metsudas Dovid*
87 *Ibn Ezra, Metsudas Dovid*
88 In times of misery, it is easy to remember how good things were in the past, but the promise here is much greater. It is a promise to mention and remember Jerusalem even when times are joyous (*Lechem Rav* 210 citing *Divrei Shaul of Nitra* Psalm 137:1)
89 *Shulchan Aruch* 564:25
90 The Book of Our Heritage, Elyahu Kitov, Vol. III, Feldheim Publishers, Revised Edition, 1978, translated from the Hebrew *Sefer Hatoda'ah* by Nathan Berman, p. 242
91 Isaiah 62:5
92 *Avudraham*

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93 *Rashi* Kesubos 8a, *Avudraham, Avodas Yisroel, Etz Yosef, Iyun Tefila BiSiddur Otzar HaTefilos*
94 *Iyun Tefila BiSiddur Otzar HaTefilos, Siddur Rokeach*
95 See Isaiah 54:1 (*Avudraham, Siddur Rokeach*). Some do not translate, “the barren one,” but rather “the mainstay,” as in “the mainstay of the home,” referring to the woman of the home (*Yihah Obr* Terumah 169 on חזרה דעיקרא דביהא)
96 See Isaiah 61:10
97 *Siddur Rokeach*
98 *Meiri* Kesubos 8a, *Shita Mikubetses* Kesubos 8a citing *Talmid Rabbeim, Yona* citing *Rama, Avudraham*. Some say that this is a request that God make them happy all of the days of their lives (*Tosafos Rid* Kesubos 8a) through food and all goodness (*Rashi* Kesubos 8a)
99 *Avodas Yisroel*. The couple of today, who chose each other of their own free will, require greater blessing for happiness than did Adam and Eve, who were matched for each other by God (*Lechem Rav* 260)
100 *Pirkei DiRebbe Eliezer* 12
101 Genesis Rabba 8:13
102 Genesis Rabba 18:1
103 Genesis Rabba 18:1, Leviticus Rabba 20:2, Ecclesiastes Rabba 8:2, Bava Basra 75a, Psikta Rabbati 14:10, *Medrash Tanchuma*

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Acharei 3, *Pirkei DiRebbe Eliezer* 12. Others mention eleven or thirteen (see above references). Still others mention seven canopies (see Introduction to this section)
104 *Pirkei DiRebbe Eliezer* 12
105 *Rashi & Matnas Kehuna* on Genesis Rabba 18:1
106 *Matnas Kehuna* on Genesis Rabba 18:1
107 Genesis Rabba 18:1
108 *Pirkei DiRebbe Eliezer* 12
109 Literally, “happy, do make happy,” hinting at the fact that one needs to be happy in order to make others happy. We ask here that God make each of the bride and groom happy so that they can make each other happy (*Shiras David on Siddur* based on Taanis 22a and *Rashi* there ברוך)
110 See Genesis 2:8 (*Rashi* Kesubos 8a). Translation according to *Targum, Targum Yonason Ben Uziel, Ramban* Genesis 2:18, Genesis Rabba 15:3, Pesachim 54a and *Rashi* there, Nedarim 39b. Alternatively, in the East (*Rashi, Ibn Ezra* Genesis 2:18, *Sefer Shorashim Li'Radak* קד“ג)
111 *Rashi* Kesubos 8a. See also *Maharsha* Kesubos 8a
112 *Rashi* Kesubos 8a
113 *Rabbi Avigdor Miller Tape* 627, 683. See also *The Beginning* 2:8 (pp. 63-64). See also Genesis 2:8
114 *Sefas Emes* Shelach 649

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115 *Meiri Kesubos* 8a, *Avodas Yisroel*
 116 *Pirkei Avos* 5:1
 117 *Kad HaKemach Li-Rabbeinu Bechaya* יתקב based on *Zohar Teruma* 169b
 118 *Iyun Tefila BiSiddur Otzar HaTefilos*
 119 *Perush HaTefilos ViHaBrachos LiRav Yehuda Bar Yakar*
 120 *Exodus Rabba* 15:21
 121 *Perush HaTefilos ViHaBrachos LiRav Yehuda Bar Yakar*
 122 *Rashi, Tosafos Rid Kesubos* 8a
 123 Crying out (*Sefer Shorashim LiRadak* ר"ד ר"ג & ר"ג, *Siddur Rokeach*)
 124 See *Jeremiah* 7:34 (*Maharsha Kesubos* 8a), *Jeremiah* 33:10-11 (*Avudraham, Maharsha, Iyun Tefila BiSiddur Otzar HaTefilos, Avodas Yisroel, Mateh Yehuda*)
 125 *Metsudas Tzion, Malbim Isaiah* 10:30
 126 *Sefer Shorashim LiRadak* ר"ד ר"ג, *Malbim Isaiah* 23:16. See *Lamentations* 5:14 (*Meiri Kesubos* 8a, *Avudraham, Ezr Yosef*)
 127 *Made in Heaven* 22-note 22 based on *Mateh Moshe* 12
 128 *Yair Ohr LaMalbim* 1:10, *Malbim Isaiah* 22:13, 35:1, 61:10, 65:18, 19, 66:10, *Tzefania* 3:17. For a different definition, see *Gra Esther* 8:16
 129 *Yair Ohr LaMalbim* 1:10, *Malbim Isaiah* 9:2, 16:10,

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22:13, 35:1, 65:18, 66:10, *Tzefania* 3:17. For a different definition, see *Gra Esther* 8:16, *Parables* 23:24 and *Aderes Eliyahu* *Job* 3:21
 130 *Yair Ohr LaMalbim* 1:10, *Malbim Isaiah* 9:2, 16:10, 35:1, 61:10, 65:18, 19, 66:10, *Tzefania* 3:17. For a different definition, see *Gra Parables* 23:24 and *Aderes Eliyahu* *Job* 3:21
 131 *Mei Nefesh BiSefer Beis Yitzchok*
 132 *Siddur Rokeach*
 133 *Metsudas Dovid* *Job* 41:14
 134 *Mei Nefesh BiSefer Beis Yitzchok*
 135 *Malbim Exodus* 18:9
 136 *Mei Nefesh BiSefer Beis Yitzchok* citing *Kefalim LiToshia on Psalms* beginning
 137 *Mei Nefesh BiSefer Beis Yitzchok* citing *Kefalim LiToshia on Psalms* beginning
 138 *Mei Nefesh BiSefer Beis Yitzchok* citing *Kefalim LiToshia on Psalms* beginning
 139 *Mei Nefesh BiSefer Beis Yitzchok*
 140 *Shulchan HaEzer* 9:5:1 based on *Shulchan Aruch* 190:3
 141 *Aruch HaShulchan Even HaEzer* 62:18
 142 *Aruch HaShulchan Even HaEzer* 62:18
 143 Purely practical considerations
 144 *Aruch HaShulchan Even HaEzer* 62:18
 145 *Shulchan HaEzer* 9:5:7,

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Edus LiYisroel 1:8
 146 *Made in Heaven* p. 172 based on *Shulchan HaEzer* 8:1:9 and *Otzar Kol Minhagei Yeshurun* 16:11
 147 *Shabbos* 137b
 148 *Made in Heaven* p. 172
 149 *Carmela Raiz, Blue Star over Red Square* (Jerusalem, Feldheim Publishers, 1994), p. 198
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 1 Paysach J. Krohn, *The Maggid Speaks*, (Brooklyn, NY: Artscroll Mesorah Publications, 1987), pp. 190-191
 2 *Bris Avos* 13, *Zocher HaBris* 1, 25:17, *Edus LiYisroel*
 3 *Bris Avos, Zocher HaBris*
 4 *Zocher HaBris* 25:17 and *Kores Habris* citing *Ruth Rabba* 6:4
 5 *Bris Avos* 13 citing *Ohr HaGanuz* Bishalach on *Exodus* 15:19, presumably based on *Mechilta Exodus* 14:15
 6 *Carmela Raiz, Blue Star over Red Square* (Jerusalem, Feldheim Publishers, 1994), p. 172
 7 *Targum, Ibn Ezra Exodus* 15:5
 8 *Arugas HaBosem, Siddur Yaiuetz, Zocher HaBris*. See *Psalms* 66:6 (*Arugas HaBosem*)
 9 *Zocher HaBris, Rashi,*

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Radak, Metsudas Tzion
Jeremiah 8:5
10 *Rabeinu Bachaya* Genesis 6:6, Numbers 20:19, Deuteronomy 2:28. Literally, the legs or feet
11 *Rashi, Ibn Ezra, Metsudas Dovid, Metsudas Tzion* Song of Songs 7:1
12 See Song of Songs 7:2 (*Zocher HaBris, Machzor Kol Bo* Passover 218)
13 Exodus 14:21-22
14 *Zocher HaBris*
15 *Zocher HaBris*
16 *Mateh Levi Seventh Day Passover Prayers* based on Exodus 14:22-28
17 *Arugas HaBosem, Siddur Yaivetz, Machzor Kol Bo* Passover 218, *Mateh Levi Seventh Day Passover Prayers*
18 *Sotah 11b* and *Rashi* there, Exodus Rabba 1:11, 5:18, Numbers Rabba 15:20, *Medrash Tanchuma be-haloscha 13, Yalkut Shimoni* Exodus 1:163, *Daas Zekeinim MiBaalei HaTosafos* Exodus 1:11, *Ohr HaChaim* Exodus 1:11, 3:18, *Sifsei Chochanim* Genesis 47:28
19 *Zocher HaBris*
20 *Arugas HaBosem* based on Judges 9:31
21 *Siddur Yaivetz, Zocher HaBris, Machzor Kol Bo* Passover 218, *Mateh Levi Seventh Day Passover Prayers*
22 *Zocher HaBris* based on Genesis 10:13
23 *Siddur Yaivetz, Zocher HaBris* based on Song of

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Songs 7:1, *Targum* Song of Songs 7:1
24 *Rashi* Song of Songs 7:1
25 *Metsudas Dovid* Song of Songs 7:1
26 *Machzor Kol Bo* Passover 218
27 *Mateh Levi Seventh Day Passover Prayers*
28 *Zocher HaBris, Siddur Yaivetz* based on Isaiah 11:15
29 *Techeles Mordechai (Shwadran)* Festivals Seventh Day Passover pp. 41-42
30 *Mateh Levi Seventh Day Passover Prayers*
31 Deuteronomy 33:26
32 Deuteronomy 32:31, *Targum, Targum Yonason Ben Uziel, Targum Yerushalmi, Rashi, Rasbbam* there
33 Isaiah 17:5 (*Arugas HaBosem*)
34 *Mateh Levi Seventh Day Passover Prayers, Machzor Kol Bo* Passover 218
35 *Zocher HaBris*
36 *Targum* Deuteronomy 32:15, 33:26, *Zohar* Genesis 177b, *Siddur Yaivetz, Zocher HaBris, Mateh Levi Seventh Day Passover Prayers*
37 *Ibn Ezra* Deuteronomy 32:15, *Ramban* Deuteronomy 7:12
38 *Rabeinu Bachaya* Exodus 20:7
39 *Rabeinu Bachaya* Deuteronomy 33:5
40 *Arugas HaBosem*
41 *Zocher HaBris*
42 *Arugas HaBosem, Zocher HaBris, Mateh Levi Seventh*

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Day Passover Prayers
43 *Zocher HaBris*
44 *Arugas HaBosem*
45 *Zocher HaBris*
46 *Zocher HaBris, Mateh Levi Seventh Day Passover Prayers*
47 *Teferes Yisroel Modjetz* Part 1, p. 28
48 *Zocher HaBris, Mateh Levi Seventh Day Passover Prayers*, both based on Isaiah 27:12, *Arugas HaBosem, Machzor Kol Bo* Passover 218
49 *Metsudas Dovid* Isaiah 27:12
50 *Zocher HaBris*
51 *Mateh Levi Seventh Day Passover Prayers*
52 *The Living Torah* Deuteronomy 22:12
53 *Zocher HaBris*
54 *Zocher HaBris*. Alternatively, the commandment to circumcise on the eighth day takes effect at the moment of birth (*Bircas Hamazon Im Beur HaGrach Kanievsky*). Indeed the first eight days are called the eight days of circumcision (*Bircas Hamazon Im Beur HaGrach Kanievsky* citing song at end of Passover Haggadah, *Rashi* Ecclesiastes 11:2, *Medrash Sochar Tov* Psalms 5)
55 *Mateh Levi Seventh Day Passover Prayers* based on Exodus 13:9,16, Deuteronomy 6:8,11:18
56 Exodus 13:9,16, Deuteronomy 6:8,11:18, *Shulchan Aruch* 25-45
57 *Mateh Levi Seventh Day*

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Passover Prayers based on Deuteronomy 28:10 as interpreted by Brachos 6a,57a, Megillah 16b, Sotah 17a, Menachos 35b, Chullin 89a. See also *Siddur Yaivetz*, *Zocher HaBris*, *Machzor Kol Bo* Passover 218
58 *Zocher HaBris*. See Deuteronomy 22:12
59 Numbers 15:38-41, Deuteronomy 22:12, *Shulchan Aruch* 8-24
60 *Bircas Hamazon Im Beur HaGrach Kanievsky* based on Menachos 43b
61 *Sefer Shorashim Li'Radak* ז"ש
62 See Genesis 38:25
63 *Mateh Levi Seventh Day Passover Prayers*
64 Song of Songs 2:17 (*Zocher HaBris*)
65 Song of Songs 3:6,8:5
66 *Arugas HaBosem*, *Siddur Yaivetz*, *Machzor Kol Bo* Passover 218
67 *Arugas HaBosem*, *Mateh Levi Seventh Day Passover Prayers*. See also *Siddur Yaivetz*, *Zocher HaBris*, and *Machzor Kol Bo* Passover 218
68 *Arugas HaBosem*
69 *Arugas HaBosem*, *Siddur Yaivetz*, *Machzor Kol Bo* Passover 218
70 *Zocher HaBris*, *Machzor Kol Bo* Passover 218, *Mateh Levi Seventh Day Passover Prayers*
71 *Arugas HaBosem*, *Siddur Yaivetz*, *Zocher HaBris*, *Machzor Kol Bo* Passover 218,

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Mateh Levi Seventh Day Passover Prayers. See Numbers 15:38 (*Zocher HaBris*)
72 *Zocher HaBris* citing Hosea 2:21
73 *Radak* Hosea 2:21
74 *Siddur Yaivetz*, *Machzor Kol Bo* Passover 218
75 *Radak* Isaiah 60:20, See Isaiah 60:20 (*Zocher HaBris*)
76 *Machzor Kol Bo* Passover 218
77 *Mateh Levi Seventh Day Passover Prayers*
78 *Metsudas Dovid* Psalms 145:1
79 *Arugas HaBosem*
80 See Exodus 15:11, the words reversed, presumably to match the rhyme
81 *Zocher HaBris* based on Exodus 15:1-2
**BLESSING AFTER THE MEAL
INVITATION FOR A
CIRCUMCISION MEAL**
1 Paysach J. Krohn, *Around the Maggid's Table*, (Brooklyn, NY: Artscroll Mesorah Publications, 1989), pp. 141-145
2 *Bris Avos*, *Zocher HaBris* 1, 25:17, *Kores Habris*, *Siddur Otzar HaTefilos*, *Edus LiYisroel*. For more sources, see *Edus LiYisroel*
3 *Edus LiYisroel*
4 *Kores Habris*
5 See Psalms 44:9 (*Mateh Yehuda*)
6 *Meiri*, *Hirsch Psalms* 115:15
7 Samuel II:2:5 (*Mateh*

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Yehuda), Samuel I:23:21, Psalms 115:15
8 *Kores Habris*
9 Habakuk 1:7 (*Mateh Yehuda*). Translation according to *Malbim* Exodus 15:16, 23:27, Joshua 2:9, Habakuk 1:7, *Yair Obr LaMalbim* 8:16,17
10 Psalms 9:10 (*Mateh Yehuda*). Translation according to *Rashi*, *Meiri*, *Metsudas Dovid*, *Metsudas Zion* Psalms 9:10
11 *Sefer Shorashim Li'Radak* ז"ש, *Metsudas Dovid* Psalms 65:7
12 Psalms 65:7 (*Mateh Yehuda*)
13 Psalms 93:4 (*Mateh Yehuda*)
14 *Hirsch Psalms* 115:15. See also *Hirsch* Genesis 14:19, *Meiri* Psalms 115:15
15 *Pas Lechem* on Blessing after the Meal
16 Psalms 34:2 (*Mateh Yehuda*)
17 *Dover Shalom BiSiddur Otzar HaTefillos*
18 *Mateh Yehuda*
19 *ArtScroll Bris Milah* based on *Malbim* Isaiah 42:10
20 See Job 32:20 (*Mateh Yehuda*)
21 *Malbim*, *Hirsch Psalms* 35:10. Alternatively, "my body" (*Meiri* Psalms 35:10)
22 See Psalms 35:10 (*Mateh Yehuda*)
23 *Metsudas Dovid* Psalms 118:26
24 Psalms 118:26 (*Mateh*

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Yehuda)
25 Based on *Metsudas Dovid*
Job 32:20
26 Based on *Malbim* Job
32:20
27 *Seforno* Psalms 118:26
28 *Meiri* Psalms 118:26
29 *Hirsch* Psalms 118:26

**BLESSING AFTER THE MEAL
ADDITION FOR A
CIRCUMCISION MEAL**

1 Paysach J. Krohn, *Reflections of the Maggid*, (Brooklyn, NY: Artscroll Mesorah Publications, 2002), pp. 37-40
2 *Bris Avraham, Kores Habris, Siddur Otzar HaTefilos*
3 *Kores Habris*
4 *Pirkei DiRebbe Eliezer* 29, *Medrash Sochar Tov* Psalms 112:1, Kesubos 8a (implied), *Rashi* Shabbos 130a בשמחה, *Tosafos* Shabbos 130a שש אנכי, *Avudraham* Laws of Blessings Gate 9, *Kad HaKemach LiRabbeinu Bechaya*, מילה, *Rabeinu Bachaya* Genesis 17:13 and 21:8
5 *Kores Habris* based on *Magen Avraham* 215:3
6 *Kores Habris*
7 *Zocher HaBris*
8 Leviticus 22:27 (*Zocher HaBris, Mateh Yehuda*)
9 *Bris Avraham* citing *Rabeinu Bachaya* Genesis 17:13, *Kad HaKemach LiRabbeinu Bechaya* מילה. See also *Medrash Tanchuma* Leviticus end of chap. 8

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10 *Kad HaKemach LiRabbeinu Bechaya* מילה
11 *Rabeinu Bachaya* Genesis 17:13, *Kad HaKemach LiRabbeinu Bechaya* מילה. For further similarities, see there
12 See Leviticus 22:27 (*Zocher HaBris*)
13 See Kings I:8:57 (*Zocher HaBris*), Chronicles II:36:23 (*Mateh Yehuda*)
14 *Kores HaBris, Zocher HaBris*
15 Shabbos 137b
16 *Kores HaBris, Zocher HaBris*
17 *Mei Nefesh BiSefer Beis Yitzchok*
18 *Mateh Yehuda, Mei Nefesh BiSefer Beis Yitzchok*
19 *Mei Nefesh BiSefer Beis Yitzchok*
20 *Zocher HaBris*
21 *Ta'amai HaMinhagim* 913:11
22 *Lechem Rav* 190
23 *Mei Nefesh BiSefer Beis Yitzchok*
24 *Kores Habris*
25 *Bris Avraham, Kores HaBris, Zocher HaBris*
26 *Yalkut Shimoni* Psalms 35 (723)
27 *Romo Yoreh Deah* 265:11
28 *Sefer HaAruch* סנדיקוס
29 The phrase can not mean the father, because he was already blessed in the previous request (*Bris Avraham, Kores HaBris*). Nonetheless, some do view it as referring to the father (*Mei Nefesh BiSefer Beis Yitzchok*)

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30 *Bris Avraham, Kores HaBris, Zocher HaBris*. See also *Mateh Yehuda*
31 *Dover Shalom BiSiddur Otzar HaTefillos*
32 *ArtScroll Bris Milah* based on *Chosom Safer* Responsa *Orach Chaim* 158, 159
33 *Zocher HaBris*
34 *Bris Avraham, Kores HaBris, Zocher HaBris*. See Isaiah 64:4 (*Kores HaBris*)
35 For an explanation of the meaning of actions vs. wages, see *Shiras David on Siddur* based on *Gra* Ruth 2:12 and *Sefer HaMakneh* introduction 19
36 See Deuteronomy 28:43 (*Bris Avraham*)
37 Psalms 119:162, *Megillah* 16b citing Esther 8:16
38 *Zocher HaBris* citing Shabbos 130a, *Dover Shalom BiSiddur Otzar HaTefillos*
39 *Rashi* Shabbos 130a בשמחה
40 *Rashi* Shabbos 130a שש אנכי על אמרתך, citing *Menachos* 43b
41 *Kores HaBris, Zocher HaBris* citing Ruth 2:12
42 *Kores HaBris*. Some understand the connection differently: the *sandak* obligated himself to payments that he had no responsibility for (see commentary above, regarding *sandak's* charity), just as Ruth obligated herself (by converting to Judaism) to commandments that she had no responsibility for (*Zocher*

**BLESSING AFTER THE MEAL
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HaBris)
 43 Deuteronomy 16:15-16 (*Bris Avraham, Mateh Yehuda*), Exodus 23:17
 44 *Kores HaBris*. Moreover, an uncircumcised male is incapable of perceiving the Divine Presence (*Zocher HaBris & Lechem Rav* 191 citing Genesis 17:3 and *Rashi* there)
 45 See Genesis 33:13 (*Bris Avraham, Kores HaBris*)
 46 See Exodus 17:12 (*Bris Avraham, Kores HaBris, Mateh Yehuda*)
 47 *Zocher HaBris*
 48 *Mateh Yehuda* based on *Rashi* Exodus 17:12
 49 *Mei Nefesh BiSefer Beis Yitzchok*
 50 *Bris Avraham, Kores Habris, Edus LiYisroel, Siddur Otzar HaTefilos*
 51 *Kores Habris*
 52 *Zocher HaBris*
 53 The plural *bloods* refers either to the blood resulting from both the cutting and the uncovering (*ArtScroll Bris Milah* based on *Seforno* Exodus 4:26), or to a requirement to draw blood twice (*Kores HaBris, Bris Avos*)
 54 See Deuteronomy 20:8 (*Bris Avraham, Mateh Yehuda*)
 55 See Exodus 21:11 (*Bris Avraham, Mateh Yehuda*)
 56 *Bris Avraham, Kores HaBris, Zocher HaBris, Mateh Yehuda, Mei Nefesh BiSefer Beis Yitzchok*
 57 For details, see *ArtScroll*

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Bris Milah pp. 99, 155
 58 Retrieved from groups.yahoo.com/neo/groups/adailydose/conversations/messages/1462
 Courtesy of Tradition of Kindness; from their free “Daily Dose of Kindness” e-mails. Explore the world of Jewish kindness and subscribe to the “Daily Dose of Kindness” at their website www.TraditionOfKindness.org or e-mail info@TraditionOfKindness.org
 59 Zacharia 9:11. See *Radak, Ibn Ezra, Metsudas David*, there
 60 *Zocher HaBris, Dover Shalom BiSiddur Otzar HaTefillos*
 61 *Rashi* Genesis 17:1, *Dover Shalom BiSiddur Otzar HaTefillos*. See Psalms 15:2 (*Bris Avraham, Kores HaBris, Mateh Yehuda*), Genesis 17:1 (*Zocher HaBris*)
 62 *Ibn Ezra* Exodus 4:26. See Exodus 4:26 (*Bris Avraham, Mateh Yehuda*)
 63 Esther 3:8 (*Bris Avraham, Mateh Yehuda*)
 64 *Zocher HaBris* citing *Yalkut Shimoni* Isaiah 52 (476) and *Medrash Sochar Tov* Psalms 15:2
 65 *Sefer Shorashim Li’Radak* פת”ן
 66 *Kores HaBris*
 67 *Sefer Shorashim Li’Radak* פת”ן, *Ibn Ezra* Exodus 4:26
 68 *Bris Avraham, Kores HaBris, Zocher HaBris, Bris*

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Avos
 69 Eruvin 43b citing Malachi 3:23 and *Rashi* Eruvin 43b לפני בא יום השם (*Kores HaBris, Zocher HaBris, Bris Avos*), the order of the requests in the haftorah blessings - first Elijah, then the Messiah (*Kores HaBris, Bris Avos*). For more sources, see *Kores HaBris*
 70 *Bris Avraham, Kores HaBris, Zocher HaBris, Dover Shalom BiSiddur Otzar HaTefillos, Mateh Yehuda*. This idea is found in *Targum Yonason Ben Uziel* Exodus 6:18, *Peirush Yonason* Exodus 4:13, *Yalkut Shimoni* Numbers 25 (771), *Zohar Raya Mebemna* Pinchas 215a, *Zohar* Exodus 190a, *Pirkei DiRebbe Eliezer* 29, *Bava Metzria* 114b according to *Rashi* לאו כהן מר, *Baal HaTurim* Numbers 25:12. A contrary position is found in *Bava Basra* 121ב אהיה רשוי, according to *Rashi, Tosafos, Rashba, Ramban*. For further reference, see *Tosafos HaRosh* Kiddushin 70a אלהי אלו, *Seforno* Numbers 25:12, *Radak* Judges 20:28, Kings I:17:1, Kings I:19:4, Malachi 2:5, *Chronicles* I:9:20, *Rabag* Judges 5:31, 6:21, Kings I:17:1, I:22:38:27, *Rabeinu Bachaya* Numbers 25:11-13, *Ibn Ezra* Malachi 3:24, *Ohr HaChaim* Numbers 25:13
 71 *Pirkei DiRebbe Eliezer* 29.

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Whether this is a reward, that in the merit of his zeal, Elijah gets to attend all circumcisions (*Pirisha Yoreh Deah* 265:25), or whether it is a rebuke, that because of his undue criticism he is forced to note every time that the Jewish people indeed perform the *mitzvah* (*Zohar* Genesis 93a, *Pirisha Yoreh Deah* 265:25), is under scholarly debate. According to some, the story continues with Elijah's concern, "Master of the universe, since my nature is to be zealous and I will not be able to bear sin and wrongdoing, perhaps the father of the son entering the covenant will be a sinner and I will not be able to bear it." God answered him, "I will forgive him his sins." Elijah said, "Maybe the master of the circumcision and the *mohel* will be sinners." God answered, "I will forgive them also." Elijah said further, "Perhaps those attending will be sinners," and God answered that He would forgive all those in attendance." (*Bnei Yissaschar* Tishrei 4:2. For more, see *Sefer HaBris* p. 308)
72 *Kores HaBris, Zocher HaBris, Bris Avos, Dover Shalom BiSiddur Otzar HaTefillos, Lechem Rav* 193
73 *Zocher HaBris, Bris Avos*
74 Some of the explanations are as follows. First, the text

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prefers to mention the more important Messiah before the less important Elijah (*Kores HaBris*). Second, in a similar explanation, the text is according to the opinion that the Messiah will be Moses himself, and therefore, even though Elijah will come first, it is not appropriate to mention Elijah before Moses (*Bris Avos*). Third, the second request does not refer to Elijah, but rather to another personality who will accompany the Messiah. (*Dover Shalom BiSiddur Otzar HaTefillos*). According to all of the answers so far, the heralding by the Messiah in the first request is apparently heralding not the coming of the Messiah, but rather something else. Fourth, both requests refer to Elijah and neither discusses the Messiah. Even though the first request mentions the term *Messiah* explicitly, this term sometimes means only grandeur (*Zocher HaBris*)
75 *Kli Chemdah* Shmini section 3 & *Bris Avos* citing *Devarim Niflaim* Miketz, both based on *Kreisi Upleisi Yoreh Deah* 110 at end of *Beis HaSafek*. See also *Lechem Rav* 193 who proposes a similar idea, but not that the Messiah in the first request is Elijah. According to this, the heralding by the Messiah in the first request is apparently

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heralding not the coming of the Messiah, but rather something else
76 See Psalms 132:9 (*Bris Avraham, Kores HaBris*)
77 *Bris Avraham, Kores HaBris, Zocher HaBris, Mateh Yehuda*
78 Psalms 89:37 (*Bris Avraham, Kores HaBris, Mateh Yehuda*)
79 *Kores HaBris* based on Job 29:3. See *Rashi, Ralbag, Metsudas Dovid, Metsudas Tzion* there
80 *Rashi, Radak, Ralbag, Metsudas Dovid, Metsudas Tzion* Kings I:19:13
81 *Metsudas Tzion* Kings I:19:13. See Kings I:19:13 (*Bris Avraham, Kores HaBris, Mateh Yehuda*)
82 *Rashi, Radak, Ralbag, Metsudas Dovid, Metsudas Tzion* Kings II:2:8. See Kings II:2:8 (*Bris Avraham, Kores HaBris, Mateh Yehuda*)
83 Malachi 2:5 (*Bris Avraham, Kores HaBris, Zocher HaBris, Mateh Yehuda*). See also Numbers 25:12 (*Bris Avraham, Kores HaBris, Zocher HaBris, Dover Shalom BiSiddur Otzar HaTefillos*)
84 Kings II:2:1,11
85 *Bris Avraham, Kores HaBris, Zocher HaBris*
86 *Kores HaBris* based on Psalms 89:37
87 *Ibn Ezra, Metsudas Dovid* Psalms 89:38, *Mei Nefesh BiSefer Beis Yitzchok*

BLESSING AFTER THE MEAL ADDITION FOR A CIRCUMCISION MEAL	FOOD BLESSINGS INTRODUCTION	FOOD BLESSINGS BLESSINGS AFTER FOOD
88 <i>Kores HaBris</i> based on Zevachim 102a	Psalms 118:1) 2 Emanuel Feldman, Tales out of Shul, (Brooklyn, NY: Shaar Press, 1996), p. 252-253	6 <i>Shulchan Aruch</i> 208:6 7 <i>Shulchan Aruch</i> 208:2 8 <i>Levush</i> 208:1, 211:4 9 <i>Levush</i> 208:1, 211:4, 5 10 <i>Levush</i> 211:4, <i>Mishna Berura</i> 202:2
89 <i>Mateh Yehuda</i> citing Exodus 28:18. Identification of this gem is under scholarly debate (<i>The Living Torah</i> Exodus 28:18)	FOOD BLESSINGS BLESSINGS BEFORE FOOD	11 <i>Shulchan Aruch</i> 208:1 12 <i>Levush</i> 208:1
90 <i>ArtScroll Bris Milah</i>	1 <i>Rejoice O Youth</i> 160-161 (pp. 84-85)	13 <i>Mishna Berura</i> 208:50
91 <i>Mei Nefesh BiSefer Beis Yitzchok</i>	2 Based on <i>Rashi</i> Brachos 35a	14 <i>Shulchan Aruch</i> 208:12
92 <i>Zocher HaBris</i> citing <i>Kores HaBris</i> based on <i>Sefer HaNitzachon</i> 22. Alternatively, Elijah has many agents acting for him (<i>Sodei Rezeyay</i> Part 2, Laws of Angels, p. 10). Alternatively, Elijah has the power of an angel to arrive from one side of the world to another in an instant (<i>Sefer HaNitzachon</i> 22)	בּוֹרָא מִיְיָ דְשָׂאִים 3 This can be considered tantamount to theft, based on Brachos 35ab	15 <i>Tikkun Tefila BiSiddur Otzar HaTefilos</i>
93 <i>Metsudas Tzion</i> Kings I:19:13	4 <i>Shulchan Aruch</i> 206:4	16 <i>Yayaas Avraham in Tsilusa DeAvraham Siddur</i>
94 <i>Metsudas Dovid</i> Kings I:19:13	5 <i>Rejoice O Youth</i> 175 (pp. 93-94)	17 <i>Hirsch Siddur</i> pp. 712-714
95 Kings II:2:8	6 <i>Rabbi Avigdor Miller Tape</i> 317	18 <i>Pas Lechem</i>
96 <i>Metsudas Dovid</i> Malachi 2:5	7 <i>Rejoice O Youth</i> 703 (p. 312)	19 <i>Mishna Berura</i> 208:50
97 <i>Ibn Ezra</i> Malachi 2:5	8 <i>Shulchan Aruch</i> 204	20 Literally, “growth” (<i>Sefer Shorashim LiRadak</i> ב”ג, <i>Aruch HaShulchan</i> 208:5).
98 <i>Rashi, Radak</i> Malachi 2:5	9 <i>Rashi</i> Genesis 1:29 based on Sanhedrin 59b	Alternatively, “fruit” (<i>Ibn Ezra</i> Deuteronomy 32:13
99 <i>Mei Nefesh BiSefer Beis Yitzchok</i>	10 <i>Avudraham</i> . For development of this theme, see <i>Pas Lechem</i> on Meein Shalosh Blessing	21 See Ezekiel 36:30 (<i>Avodas Yisroel</i>) and Deuteronomy 32:13 (<i>Avudraham</i>)
FOOD BLESSINGS INTRODUCTION	FOOD BLESSINGS BLESSINGS AFTER FOOD	22 <i>Lechem Rav</i> 203
1 Devora Rubin, Daughters of Destiny, (Brooklyn, NY: Artscroll Mesorah Publications, 1988), p. 172. We repay God through thanks and acknowledgment (<i>Medrash Sochar Tov & Yalkut Shimoni</i>	1 <i>Rejoice O Youth</i> 162-164 (pp. 86-87)	23 <i>Lechem Rav</i> 204, presumably based on <i>Beis Yosef</i> 208
	2 Deuteronomy 8:8	24 <i>Bircas Hamazon Im Beur HaGrach Kanievisky</i> citing Sotah 14a and <i>Griz</i>
	3 <i>Levush</i> 208:1, 211:1	25 <i>Shulchan Aruch</i> 208:12, <i>Mishna Berura</i> 208:58
	4 <i>Levush</i> 208:1, <i>Mishna Berura</i> 208:2	26 <i>Mishna Berura</i> 208:50
	5 <i>Shulchan Aruch</i> 168:6,7	27 <i>Shulchan Aruch</i> 207:1
		28 <i>Maharal Netivos Olam</i> Gmilus Chassadim end of chapter 1
		29 <i>Rav Ovadiah Bartenura</i> Brachos 6:8, <i>Tsafos</i> Brachos 37a בּוֹרָא אַדְרָהָמָה, <i>Tur</i> 207, <i>Levush</i> 207, <i>Shela</i> Gates of Letters <i>Kedushas HaAchila</i> . See also <i>Talmid Rabbeinu Yona</i>

FOOD BLESSINGS

BLESSINGS AFTER FOOD

Brachos 32a (pagination of Rif) ובירושלמי

30 *Shenos Eliyahu* Brachos 6:8, *Imrei Noam* Brachos 37a

31 *Avodas Yisroel*

32 *Mishna Berura* 207:3

33 *Pas Lechem* citing *Nagid U'Mitzvah*

34 *Amud HaChesed* 5 (in back of *Ahavas Chesed*)

35 *Pas Lechem*

36 *Pas Lechem* citing *Maasei Hasbem* Maaseh Mitzrayim chap. 1 at beginning

GLOSSARY

1 *Rashi* Beitsa 16a & Taanis 27b נשמה יתירה ב

2 *Ibn Ezra* Genesis 2:3 &

Exodus 20:8, *Seforno* Exodus 20:11, *Shita Mikubetses* Beitsa 16a

3 *Rabbeinu Chananel* Beitsa

16a

4 *Shulchan Aruch* 55:9,

Shulchan Aruch Choshen

Mishpot 35:1, *Shulchan Aruch*

Even HaEzer 155:12,14. In

addition, certain signs of physical maturity are needed when the issue is of Torah

GLOSSARY

source (as opposed to of Rabbinic source) such as

Friday night *kiddush* (*Mishna Berura* 271:3) and blessing after the meal

5 Exodus 29:9, 40:13,15. See also *Rashi* Genesis 47:22

6 *Sefer Shorashim Li'Radak*

כש"ר

7 Numbers 18:2-6, 21-32

8 Exodus 25:31-40, Leviticus 24:1-4, Numbers 8:2

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