



## **The Mitzvot Program**

**AN ENRICHMENT PROGRAM  
FOR BAR/BAT MITZVAH STUDENTS  
Material for Shabbat and Holiday  
Observance**

## LIGHTING THE SHABBAT CANDLES

We light two candles which remain burning until they go out. Some families have a candle for each member of the family so that each person gets to light one. After lighting the candles but before the blessing is said some people symbolically draw in the light from the candles with gentle circular hand motions over the flame. We then cover or close our eyes while reciting the candle lighting blessing.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kidshanu  
b'mitzvotav, v'tzivanu l'hadlik ner shel Shabbat*

Blessed are You, Adonai our God, Ruler of the universe, who has sanctified us with commandments and commanded us to light the Shabbat candles.



**WHY 2 CANDLES?** The two candles represent the two Torah commandments concerning Shabbat: “keep” and “remember”. Keeping Shabbat means we are obligated to observe Shabbat, and remembering Shabbat means we should prepare for it in a special way.

**WHY COVER YOUR EYES FOR THE BLESSING?** Usually we say a blessing before we do something, but in this case we light candles and say the blessing afterwards. This is because if we said the blessing first, thereby beginning Shabbat, we technically could not light a fire! Since we don't want to 'benefit' from the light of the Shabbat candles until we have said the proper blessing, we cover our eyes.

## SHARING IN BLESSING

Parents can bless their children and each other with the priestly blessing. As the parents say the blessing, they place their hands on the children's heads. Many couples also bless each other, or say a few loving words.

**Dreidle** – The dreidle or Sevivon in Hebrew is a spinning top with a Hebrew letter on each of its 4 sides. These letters stand for the phrase *Nes gadol haya sham*, a great miracle happened there. It is said that the Jews during the reign of Antiochus had dreidles on their tables when they studied Jewish texts, and if a soldier entered the room they would pretend to be playing the game.

Any number of people can take part.

Each player begins the game with an equal number of game pieces (about 10-15) such as pennies, nuts, chocolate chips, raisins, matchsticks, etc.

At the beginning of each round, every participant puts one game piece into the center “pot.” In addition, every time the pot is empty or has only one game piece left, every player should put one in the pot.

Every time it's your turn, spin the dreidel once. Depending on the outcome, you give or get game pieces from the pot:



**Nun** means “*nisht*” or “nothing.” The player does nothing.



**Gimmel** means “*gantz*” or “everything.” The player gets everything in the pot.



**Hey** means “*halb*” or “half.” The player gets half of the pot. (If there is an odd number of pieces in the pot, the player takes half of the total plus one).



**Shin** (outside of Israel) means “*shtetl*” or “put in.” *Peh* (in Israel) also means “put in.” The player adds a game piece to the pot.

If you find that you have no game pieces left, you are either “out” or may ask a fellow player for a “loan.”

When one person has won everything, that round of the game is over!

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.

*Yivareche-cha Adonai v'yishmirecha.*

May God bless you and keep you.

יָאֵר יי פְּנֵיו אֵלֶיךָ ויחַנְךָ.

*Ya-eir Adonai panav eylecha vi-chu-ne-ka.*

May the light of God's presence shine upon you and be gracious to you.

יְשָׂא יי פְּנֵיו אֵלֶיךָ ויַשֵּׁם לְךָ שְׁלוֹם.

*Yi-sah Adonai panav eylecha v'yasem l'cha shalom.*

May God bestow favor upon you and grant you peace.

### SINGING KIDDUSH

We mark Shabbat as holy by saying a blessing over wine or grape juice. On Friday night the Kiddush has four parts. The first part recalls the biblical account of the creation of Shabbat. The second part is the blessing over wine. The third describes the gift of Shabbat, its meanings and symbolism. And the fourth describes Shabbat as a sign of covenant between God and the Jewish people.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשִׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ זְכָרוֹן לְמַעֲשֵׂה בְּרָאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכָר לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשִׁבֵּת קִדְּשָׁתְּךָ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ. בְּרוּךְ אַתָּה יי, מְקִדְּשׁ הַשַּׁבָּת.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha gafen. Baruch Atah Adonai, Eloheinu Melech ha-olam, a-sher ki-de-sha-nu b'mitz-vo-tav ve-ratsa vanu, v'shabbat kod-sho b'ahava u've-ratson hin-chi lanu, zi-karon le-ma-ah-sei v'reit-shit. Ki hu yom t'chi-la, le-mikra-ei ko-desh ze-cher l'tsi-at Mits-ra-yim. Ki va-nu va-char-ta v'o-ta-nu ki-dash-ta mi-kol ha-a-mim. V'shabbat kod-she-cha be-a-hava u've-ra-tson hin-chal-ta-nu Baruch Atah Adonai, m'ka-deish ha Shabbat.*

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the vine. We praise You Adonai our God, Ruler of the Universe, who hallows us with mitzvot and favors us with the holy Shabbat, lovingly and graciously bestowed upon us, a memorial of the act of creation, first of the holy assemblies, a remembrance of the going forth from Egypt. You have chosen us and hallowed us from among all peoples, by lovingly and graciously bestowing upon us Your holy Sabbath. We praise You, O God, who sanctifies Shabbat.

#### HA-MOTZI: RECITING THE BLESSING OVER THE CHALLAH

The challah remains covered while Shabbat is being sanctified with the blessing over the wine so as not to embarrass it. The person saying the blessing traditionally holds two loaves together. These correspond to the two portions of manna that fell from heaven on Fridays so that the Israelites would not have to gather food on Shabbat.

**You may want to start with this English introduction:**

*Ha motzi lechem min ha-aretz.*

We give thanks to God for bread. Our voices rise in song together. As our joyful prayer is said:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch Atah, Adonai Eloheinu melech ha-olam ha motsi lechem min ha-aretz.*

We praise You, Adonai our God, Ruler of the Universe, who brings forth bread from the earth.

**HOW DOES GOD BRING BREAD FROM THE EARTH?** If we accept God has a role in creation, we can thank god for the grain that grows. Making bread requires humans to plant, harvest, mill and bake. When we bless the challah, we remind ourselves that we get to eat because we are in partnership with God to provide our sustenance.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch ata Adonai, Eloheinu melech haolam, hamotzi lechem min ha'aretz.*

Praised are You, Eternal our God, who brings forth bread from the earth.

*Each night of Chanukah, the following blessings are recited after lighting the Shamash (lead candle) and before the remaining candles are lit. Please note candles are loaded from right to left, but are lit from left to right, beginning with the newest candle*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

*Baruch ata Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Chanukah.*

Praised are You, Eternal our God, Ruler of the universe, Who has sanctified us through Your commandments, commanding us to kindle the Chanukah lights.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה.

*Baruch ata Adonai, Eloheinu melech haolam, She'asah nissim lavoteinu, bayamim ha-hem, bazman hazeh.*

Praised are You, Eternal our God, Ruler of the universe, Who has performed miracles for our ancestors in their in their days at this very time.

*On the first night, this blessing is said as well:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֲחִינּוּ וְקִיַּמְנוּ וְהִצִּילְנוּ לְזֶמַן הַזֶּה.

*Baruch ata Adonai, Eloheinu melech haolam, shehechianu v'kiamanu, v'higianu lazman hazeh.*

Praised are You, Eternal our God, Ruler of the universe, for keeping us in life, for sustaining us, and for helping us reach this moment.

## Blessings

*On the first night of Sukkot, the following blessings recited and candles lit in the sukkah after the blessings:*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַצִּיּוּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch ata Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov.*

Praised are You, Eternal our God, Ruler of the universe, who has sanctified us through Your commandments, commanding us to kindle the festival lights.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיַּמְנוּ וְהִצִּילְנוּ לְזִמְנוּ הַזֶּה.

*Baruch ata Adonai, Eloheinu melech haolam, shehechianu v'kiamanu, v'higianu lazman hazeh.*

Praised are You, Eternal our God, Ruler of the universe, for keeping us in life, for sustaining us, and for helping us reach this moment.

**Then the blessing over the wine, the kiddush, is recited, followed by the blessings for the sukkah, lulav and etrog, Hamotzi (the blessing over bread), and the meal is then eaten.**

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch ata Adonai, Eloheinu melech haolam, borei p'ri hagafen.*

Praised are You, Eternal our God, Ruler of the universe, creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, לֵישֵׁב בַּסֹּפֶת.

*Baruch ata Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tzivanu leyshev basukah.*

Praised are You, Eternal our God, Ruler of the universe, who has sanctified us through Your commandments, commanding us to live in the sukkah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, עַל נְטִילַת לֻלָב.

*Baruch ata Adonai, Eloheinu melech haolam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.*

Praised are You, Eternal our God, Ruler of the universe, who has sanctified us through Your commandments, commanding us to wave the lulav.

Havdalah is for the close of Shabbat, but not for the close of Shabbat alone; it is for all the days. Havdalah means separate yourself from the unholy; strive for holiness.

*Havdalah means separate yourself from fraud and exploitation; be fair and honest with all people.*

Havdalah means separate yourself from indifference to the poor and the deprived, the sick and the aged; work to ease their despair and their loneliness.

*Havdalah means separate yourself from hatred and violence; promote peace among people and nations.*

May God give us understanding to reject the unholy and to choose the way of holiness.

May God who separates the holy from the profane inspire us to perform these acts of Havdalah.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

*Barukh Atah Adonai Eloheinu Melekh Ha-Olam, Borei Pri Hagafen.* Blessed are you Adonai our God, Ruler of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים:

*Barukh Atah Adonai Eloheinu Melekh Ha-Olam, Borei Minei B'samim.*

Blessed are you Adonai our God, Ruler of the universe, who creates various sweet fragrances.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

*Barukh Atah Adonai Eloheinu Melekh Ha-Olam, Borei Morei Ha-Eish.*

Blessed are you Adonai our God, Ruler of the universe, who creates the light of the fire.



הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר  
 בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 הַשְּׂבִיעִי, לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה: בְּרוּךְ  
 לְחַטָּךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם  
 אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל:



*Barukh Atah Adonai Eloheinu Melekh Ha-Olam, hamavdil bein kodesh l'chol, bein or l'choshekh, bein Yisrael la'Amim, bein yom hashvi'i l'sheshet y'mei hama'aseh: Barukh Atah Adonai Eloheinu Melekh Ha-Olam, hamavdil bein kodesh l'chol.*

Blessed are you Adonai our God, Ruler of the universe, who differentiates between holy and ordinary, between light and darkness, between Israel and the other nations, between the seventh day and the six days of work. Blessed are you Adonai our God, Ruler of the universe, who differentiates between holy and ordinary.

We give thanks for the Sabbath day that is now ending. We are grateful for its many blessings; for peace and joy, rest for the body and refreshment for the soul. As we enter the new week, we pray that the spirit of Shabbat will remain with us, lifting all that we do to a higher plane of holiness. May we be inspired to work with a new heart for the coming of the day when Elijah's spirit will proclaim our redemption from all sadness and every bondage. May we draw closer to one another, to our own best selves and to God.

*Ey-lee-ya-hu ha-na-vee, Ey-lee-ya-hu ha-tish-bee  
 Ey-lee-ya-hu ha-gil-a-dee  
 Bim-hay-rah v'ya-mey-nu, ya-vo ey-ley-nu,  
 im-mo-shee-ach ben-David*

*Ha-mav-dil bein ko-desh l'chol cha-to-tei-nu hu yim-chol  
 zar-ei-nu v'chas-pei-nu yar-beh ka-chol v'cha-ko-cha-vim ba-lai-la  
 Sha-vu-a-tov, sha-vu-a-tov, sha-vu-a-tov, sha-vu-a-tov*

May God bless you with a happy week of peace and may gladness reign and joy increase.  
 Sha-vu-a-tov, sha-vu-a-tov,

## Decorations For The Sukkah

Be creative and colorful with your decorations. Go to a local craft store to get ideas. Decorations offer a great opportunity for family arts and crafts projects. If you have deer in your neighborhood be sure to hang the edible decorations high off the ground! Feel free to call or e-mail the Temple for suggestions.

## The Lulav & Etrog

The lulav and etrog are made of four species of plant to emphasize the agricultural nature of the holiday. The lulav combines branches from the palm, myrtle, and willow, and the etrog is a citron, looking like a large, bumpy lemon, and as we bless them we praise God for the bounty provided to us with the harvest.

The lulav is held in the right hand with the spine of the lulav toward you and the etrog is held in the left hand with the tip pointing down. With your hands together, the lulav and etrog are shaken to the north, south, east, west, toward the sky, and toward the ground, and blessings are recited. This is done generally in the sukkah on the first day of the holiday, but some people do it every day.

Another meaning of the lulav and etrog is that they represent parts of the body. The etrog is the heart, the straight palm is the backbone, the oval leaves of the myrtle the eyes, and the willow the mouth.

A third meaning is that just as all the species in the lulav and etrog are different, so is each Jew different, and we all belong together as a Jewish people and as part of our growing world.

## Shemini Atzeret

The last day of Sukkot is known as *Shemini Atzeret*. It is a slightly solemn day, as we say goodbye to the joyousness of Sukkot. A special prayer for rain is said on this day, to insure enough rain during the winter months for the crops the next season. This is a way of looking to the future, asking God's help as we go forward.



Sukkot, the Festival of Booths, begins two weeks after Rosh Hashanah and lasts seven days. Sukkot, is a holiday of rejoicing and celebration, commemorating two events: the wandering of the Israelites in the desert after the freedom from slavery in Egypt, and the spring harvest. It is one of the three pilgrimage festivals, along with Passover and Shavuot. In biblical days the farmers would take the first fruits of the harvest and make a pilgrimage to the Temple in Jerusalem on Sukkot in order to make an offering to God and the priests. Sukkot is also called *zeman simhateinu*, the season of our rejoicing. This could be because we have successfully completed the harvest or because we have finished the process of repentance of the High Holidays.

There are three mitzvot associated with Sukkot: 1) to dwell in a sukkah; 2) to bring together the lulav and etrog; and 3) to rejoice in the sukkah.

**The Sukkah** is the hut which is traditionally built starting right after Yom Kippur ends. It must be a temporary structure and usually has four walls and a roof made of tree branches. Some people eat all their meals and sleep in the sukkah, and it is customary to entertain guests. The sukkah is to be a place of rejoicing, not suffering, so if it's pouring rain out, don't feel obliged to eat in your sukkah!

There are two explanations for constructing a sukkah. The first is related to a commandment from God in Leviticus that we should build huts in commemoration of the huts the Israelites lived in during their wanderings in the desert. The second is that the huts are reminiscent of the temporary huts used by agricultural workers in the fields during the harvest period. The sukkah is a temporary structure to remind us of the portability of the two types of dwellings mentioned, as well as to stress the impermanence of our lives.

There are many ways to build a sukkah. Feel free to contact Ira Wise for suggestions. A general rule of thumb for your sukkah – make it roomy enough to fit your outdoor table and chairs for meals, and high enough so the tallest member of the household can stand up without banging their head on the roof! It is okay to build it against the side of the house, as long as at least 2 ½ walls are temporary. The roof should be made out of something that was once living (branches, bamboo, etc.) and should not be solid, thereby enabling you to see the stars while you're relaxing in the sukkah.

אֱלֹהֵינוּ הַנְּבִיא אֱלֹהֵינוּ הַתְּשִׁבִי אֱלֹהֵינוּ הַגְּלֻעָדִי  
בְּמִהְרָה יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן-דָּוִד:

הַמְּבַדִּיל בֵּין-קֹדֶשׁ לְחֹל. חַטָּאתֵינוּ הוּא יִמְחַל.  
זְרַעֲנוּ וְכִסְפֵּנוּ יִרְבֶּה כְּחֹל. וְכַפּוּכָבִים בְּלִילָה:

## שְׁבוּעַ טוֹב

The light has gone, and Shabbat with it, but hope illumines the night for us. At this new week begins, we can try to make it better than the last one. As each new day, each new week, each new month and year begins, we will try to better ourselves and be more worthy of God's love.

We hope that as this new week begins, we pledge to not only better ourselves, but also rediscover new ways in which to make the world better.

The twisted candle brightens our hearts  
As together we watch the Sabbath depart  
We smell the spices, taste the wine  
As the stars in the sky begin to shine!  
Shavua tov, may you have a good week  
May you find the happiness that you seek  
Shavua tov, may your week be fine  
May it be as sweet as the Sabbath wine!

We say goodbye to a special friend  
Another Shabbat has come to an end  
Shavua tov are the words we speak  
To say, may you have a happy week !  
Shavua tov, may you have a good week  
May you find the happiness that you seek  
Shavua tov, may your week be fine  
May it be as sweet as the Sabbath wine!