

# IKAR • עיקר

## An Enlightened Hanukkah 5770: 8 Simple Ways to Live a More Meaningful Jewish Life Rabbi Sharon Brous

You don't have to be a Jewish holy-roller to live a meaningful Jewish life. This Hanukkah, I offer 8 simple things you can do to live more meaningfully, more purposefully, more Jewishly. Whether you are atheist, agnostic, Jew-curious or a die-hard insider, I invite you to take on one new Jewish practice each night -- and dedicate (or rededicate) yourself to a life of possibility and purpose.

### First Night: Go Off the Grid – Make Space for Sacred Time

There is a famous experiment in time management in which a large glass jar is placed on the table and students are asked to fill it with stones. Once it is at capacity, the instructor asks if any more can fit. Clearly, the answer is no. But then she brings out a box of small pebbles and pours them into the jar, where they slide into the cracks between the large stones. She again asks if any more can fit in the jar. The students again say no – certain that no stones would be small enough to fit between the pebbles. To their dismay, they watch as the instructor brings out a pitcher of water and pours it into the jar, water filling every inch that is not already full of stone. The message? Unless we do something to protect ourselves, our days will be full, our boundaries endlessly permeable.

Shabbat comes once a week to offer a powerful counter-testimony to the world of the Blackberry. With Shabbat comes the opportunity not to do, but to be. To remember that we are, ultimately, more than our work. Our worth in the world stems not from our ability to produce, but from our capacity to love.

Tonight, for the first night of Hanukkah, *unplug*. Rather than trying to control everything, to keep order over everything, this Shabbat *power down*. You can start with just one hour. Or, if you're ready for a great adventure, take all of Friday night, or even the full 25 hours. In this crazy and chaotic world, make some sacred space for yourself. And instead of running endlessly to achieve, create, fulfill, finish – spend your time instead with the quiet celebration of things as they are. Look across the table at someone you love, or someone you want to love you. Close your eyes and breathe. Sing. It doesn't have to be Psalm 92 – it can be Bohemian Rhapsody. But when you sing, sing with all your heart and without any apology. And in that song, find space again for your humanity.

### Second Night: Wake Up with Wonder

The blessing we say before lighting the candles celebrates the miracles that happened for our ancestors (*bayamim ha-heim*) and those that continue even in our day (*u'bazman hazeh*). Faith begins with a recognition of the mystery, the majesty, the vast beauty and possibility of the world. But it's so hard to see beyond our longing and brokenness. How do we begin to cultivate a consciousness that is open to the miraculous that surround us every day?

Jewish spiritual practice helps us train our eyes to recognize miracles through perceiving the magnificence of the world. "Look at the world as if you have just entered it," the Alter of Slabodka, Rabbi Natan Tzvi Finkel, teaches. "Look at everything around you with newness each day and you will transform monotony into exhilaration."

Let the second day of Hanukkah be the beginning of your spiritual workout this year. Commit tonight to trying to wake up tomorrow to the great surprise of life itself:

מודה אני לפניך, מלך חי וקיים, שהחזרת בי נשמותי בחמלה, רבה אמונתך.

***Modeh/ Modah ani le'fanekha melech hai v'kayam shehehezarta bi nishmati b'hemla raba emunatekha.***

**Thank You, Source of Life,  
for with mercy You have restored within me my soul.  
How awesome -- that You believe in me.**

These words, said in the first moment of consciousness each day, are a humble recognition that the mere fact of living is a miracle, that there is beauty even in pain, that there is light even in the darkest moments. That each day brings with it endless possibility – and therefore today could be the day that everything changes. Print these words out and put them beside your bed. Then try to start the day with awe, wonder and gratitude.

### **Third Night: Lie Down with Forgiveness**

It's a spiritual purge at the end of a long day.

Just as the first words you wake up with can prepare you to face the world with gratitude and wonder, the last words you say before drifting off to sleep can release you from the burden of the day's arguments, disappointments and unfinished business.

*Master of the Universe, I forgive every person who angered or offended me today...*

The Rabbis said that the recitation of the Bedtime Shema keeps the demons away (Talmud Bavli, Berakhot 5a). Will it magically protect you? At the very least it will honor your vulnerability and give you strength, comfort and routine at the end of what may have been a day of tumult.

Tonight, try reciting the Bedtime Shema with your children before bed – it is a powerful way to remind them that forgiveness is possible, that there is something bigger than them at work in the universe, and that while it's natural to be afraid, even in the dark quiet of night they are never alone. But remember that this ritual is not only for children. For adults it could be the key to a sleep that is untroubled and even healing. You can recite anything from the one line of *shema* to the full bed time liturgy, which includes the offering of forgiveness and the request that God protect us, especially when we are weakest and most vulnerable (**see below for the abridged and the full text**). Take a moment to release yourself from the stranglehold of the day so that you can wake up refreshed and renewed, ready to embrace new possibility.

### **Fourth Night: Thank Before You Eat**

Mother Theresa once visited a desperately poor family whose children who hadn't eaten in days. She walked into their crowded hut holding a platter of food, her every step followed by hungry eyes. The children's mother graciously took the platter from Mother Theresa's hand and disappeared behind the

hut for a few minutes. When she returned, she called her family around to eat, but half the food was missing. Where did you go? Mother Theresa asked. My neighbor, the woman answered, my neighbor and her children are as hungry as we are. I gave them half of what we have. Mother Theresa was stunned – by the woman's selflessness, but even more so by the fact that this hungry person was spiritually awake enough to realize that there are others who are hungry as well.

There is a simple way to begin to cultivate that kind of wakefulness. By offering blessings before taking the first bite, the Jewish tradition hardwires in us the idea that to eat is to be a beneficiary of a rare and magnificent gift. It is to recognize that our earth sustains us and needs to be protected. It is to acknowledge that our smallest snack is the finished product of the labor of many – from those who plant to those who reap to those who bake and package and ship and truck and stack on the grocery shelves. And it is to recognize, with humble gratitude, that most people in the world don't have access to food the instant they desire it. It *will* change the way you eat. **See below for the simple Jewish formula for blessings over various foods.**

Try it. Next time you grab a pint of Haagen Dazs out of the freezer, take a moment before you indulge to say thank you and mean it.

### **Fifth Night: Everything and Nothing**

The story goes that the rabbi, overwhelmed by the vast challenges facing her community, falls to her knees and cries out, "Oh, God, I am nothing! I am nothing!" The cantor, so moved by the rabbi's passion, prostrates himself as well, crying out "Oh, God, I too am nothing! I am nothing!" The synagogue president, touched by the fervor of their prayer, joins them on the ground and cries out, "Oh, God, I also am nothing! Nothing at all!"

At this the cantor nudges the rabbi and says, "Look who thinks he's nothing."

As Jewish jokes go, it's a decent one, mocking the smug self-satisfaction that often comes with piety. But there is a humility we are taught to strive for that is neither hubris nor insecurity in disguise, a humility modeled by Abraham when he realizes the utter absurdity of his moral challenge to God over the plan to destroy Sodom and Gemorrah. *I am but dust and ashes*, he says – I understand very well just how little I understand. My life is momentary and finite, my greatest worries and deepest dreams will fade in an instant and may barely be remembered.

And yet, in the same breath, we are challenged to cultivate what seems to be a completely contradictory impulse – the affirmation that our lives are purposeful and consequential. I matter. I am not everything but I am *something*, and the world will be impoverished if I am not me.

The Hasidim determined that one way to help reinforce this dual consciousness is to walk around each day with a slip of paper in each pocket. One piece says אנכי עפר ואפר -- *I am but dust and ashes* and the other: בשבילי נברא העולם -- *For my sake the world was created*. Try it tomorrow. When you need to be taken down a notch or reminded that even the terribly monumental will eventually pass, pull out *dust and ashes*. And when you need to remember that your voice matters, pull out *For my sake*. It just might shape the way you experience the day.

## **Sixth Night: Making Time**

A man I know walked out of his office last year in the midst of heated negotiations over a \$100 million deal because he had promised his kids he'd take them rock climbing that afternoon. In retrospect, he now says that he sees that money left on table as best investment of his life.

The Rabbis tell us that there are six questions we'll be asked on the Day of Judgment to determine if we lived life fully. One of the questions: *kavata itim la'torah* – did you set aside time to study Torah – reflects the reality that if we don't make time for the things that matter most, they simply won't get done. And we'll end up racing through life watching months turn into years, only regretting that we didn't get to do what we had always hoped to.

Let the sixth night of Hanukkah be the night that we rededicate ourselves to *something* that matters deeply but is continually backburnered. But this time don't just think about how much you want to do it – set a *z'man kavua* – a fixed time, so that it will actually happen. Choose one day a week to leave work a bit early to pick your kid up from school – no matter what else is going on. Set aside a half hour every Tuesday to read a chapter of Torah. Make a date night. Choose carefully – our lives are defined by the choices we make. Tonight, give yourself the gift of realignment and start to live the way you really want to.

## **Seventh Night: Erring on the Side of Presence**

A few years ago, my dear friend – a beloved rabbi – lost his mother after a long struggle with illness. Of the thousands of members of his congregation, and his hundreds of friends and acquaintances, he received only a handful of phone calls from people offering condolences -- the sting of his grief was now compounded by a deep loneliness. "We thought you needed your space," he was told afterward when he asked where the community had been. *Err on the side of being too present!* he now says. *Just showing up* is actually a Jewish value.

The Rabbis tell us that when God decides to send three angels to bring comfort and support to Abraham after his surgery (Gen. 18), they offer all manner of objections: Abraham needs his privacy, it will be uncomfortable to be there, etc. But God tells them that it is precisely the darkest, loneliest and scariest corners of the earth that need our presence.

Who needs to hear your voice? Who needs a visit? Let's rededicate ourselves to the spiritual practice of *being present* on this, the seventh night of Hanukkah.

## **Eighth Night: The Privilege of Giving**

One of my favorite stories: A young man came home from work one day and announced to his wife, "Sweetie, I have wonderful news! I got a \$1000 bonus today. Where should we donate \$100?"

"Are you out of your mind?" she replied. "We're struggling to survive! We're in no position to donate so much money – we're not even stable ourselves!"

“OK,” he responded, “let’s try that again: Sweetie, I have wonderful news! I got a \$900 bonus today.”

This couple eventually became some of the most generous philanthropists in the Jewish community – guided by the conviction that tzedakah is not an act of kindness, it is a moral obligation. Tzedakah, working to realize justice in the world, is the ultimate Jewish spiritual practice. How can you be sure that the light of Hanukkah continues to inspire after the holiday ends tomorrow? By giving generously to help bring more justice, healing and light into the world.

Here’s one great way that you can contribute to a more vibrant and vital Jewish future and a more just world: IKAR’s ISAIAH FUND has inspired thousands of hours of volunteer work and generated critical funds for our community by collecting donations that can be released to IKAR only when we go out and work toward justice, dignity and peace. We are hoping to start the new year with a robust Isaiah Fund, and I am able to **match all contributions that come in by December 31<sup>st</sup>** through my donor advised fund from the Jewish Community Foundation. So now is the time to give. [CLICK HERE TO CONTRIBUTE TO THE ISAIAH FUND.](#)

Tonight is the last night of Hanukkah. I pray that the inspiration from this celebration of light motivates us to bring healing and hope into our homes, our community, and into the fragile balance of our world.

# עיקר • IKAR

## קריאת שמע על המטה -- *The Bedtime Sh'ma* --abridged version--

רבוננו של עולם, הרניני מוחל לכל מי שהכעיס והקניט אותי, או שחטא כנגדי.

Master of the Universe, behold, I forgive every person who angered or disturbed me,  
and anyone who offended me

שמע | ישראל, יי | אלהינו, יי | אחד.  
ברוך שם כבוד מלכותו לעולם ועד.

Hear, O Israel, Adonai, our God, Adonai, is One.  
Blessed be the name of his glorious majesty forever and ever.

ואהבת את יי | אלהיך, בכל | לבבך, ובכל נפשך, ובכל מאדך. והיו הדברים האלה, אשר | אנכי מצוך  
היום, על | לבבך. ושננתם לבניך, ודברת בם, בשבתך בביתך, ובליכתך בדרך, ובשכבך, ובקומך.  
וקשרתם לאות | על ידך, והיו לטפות בין | עיניך. וכתבתם | על מזוזות ביתך ובשעריך.

You shall love Adonai your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them as a sign on your hand, and they shall be frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

בידו אפקיד רוחי, בעת אישן ואעירה. ועם רוחי גויתי, יי לי ולא אירא.

*B'yado af'kid rukhi                      b'eyt 'ishan v'a'ira*  
*v'im rukhi g'viyati                      Adonai li v'lo 'ira*

Into God's hand I commit my spirit, when I sleep, and I wake  
and with my spirit, my body, The Lord is with me, I will not fear.

## **The Sh'ma at Bedtime -- קריאת שמע על המטה**

--full text--

רבונו של עולם, הריני מוחל לכל מי שהכעיס והקניט אותי, או שחטא כנגדי, בין בגופי בין בממוני, בין בכבודי בין בכל אשר לי, בין באנס בין ברצון, בין בשוגג בין במזיד, בין בדבור בין במעשה, בין במחשבה בין בהרהור, בין בגלגול זה בין בגלגול אחר, לכל בר ישראל, ולא יענש שום אדם בסבתי יהי רצון מלפניך, יי אלהי ואלהי אבותי, שלא אחטא עוד, ומה שחטאתי לפניך מחוק ברחמיך הרבים, אבל לא על ידי יסורים וחקלים רעים. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגאלי.

Master of the Universe, behold, I forgive every person who angered or peeved me, and anyone who offended me, whether the offense was against my body or against my wallet, whether it was against my honor or against anything that is mine, whether it was purposeful or willful, accidental or deliberate, whether through word or through action, through thought or through plotting, whether in this incarnation or in any other, any Jewish person. And do not let any person be punished on account of my suffering. May it be your will, Lord my God and God of my ancestors, that I no longer commit offense, and whatever I have done before You, may it be erased, in your great compassion -- and not through great suffering and terrible illness. May You desire the words of my mouth and the meditations of my heart -- God, you are my rock and my redeemer.

ברוך אתה יי אלהינו מלך העולם, המפיל חבלי שנה על עיני, ותנומה על עפעפי. ויהי רצון מלפניך, יי אלהי ואלהי אבותי, שתשכיבני לשלום, ותעמידני לשלום, ואל יבהלוני רעיוני וחלומות רעים והרהורים רעים, ותהא מטתי שלמה לפניך, והאר עיני פן אישן המות, כי אתה המאיר לאישון בת עין. ברוך אתה יי, המאיר לעולם כלו בכבודו.

Praised are You, Adonai, our God, Ruler of the universe,  
who closes my eyes in sleep, my eyelids in slumber.

May it be Your will, Adonai, my God and the God of my ancestors,  
to lie me down in peace and then to raise me up in peace.

Let no disturbing thoughts upset me,  
no evil dreams nor troubling fantasies.

May my bed be complete and whole in Your sight.

Grant me light -- lest I sleep the sleep of death,  
for it is You who illumines and enlightens.

Praised are You, Adonai,  
whose honor gives light to the universe.

אל מלך נאמן.  
שמע ישראל, יי אלהינו, יי אחד.  
ברוך שם כבוד מלכותו לעולם ועד.

(God is a Faithful Ruler)  
Hear, O Israel, Adonai, our God, Adonai, is One.  
Blessed be the name of his glorious majesty forever and ever.

ואהבת את יי אלהיך, בכל לבבך, ובכל נפשך, ובכל מאדך. והיו הדברים האלה, אשר אנכי מצוך היום, על לבבך. ושננתם לבניך, ודברת בם, בשבת בביתך, ובקתך בדרך, ובשכבך, ובקומך. וקשרתם לאות על ידך, והיו לטפות בין עיניך. וכתבתם על מזוזות ביתך ובשעריך.

You shall love Adonai your God with all your heart, with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them as a sign on your hand, and they shall be frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

ויהי נעם אדני אלהינו עלינו, ומעשה ידינו כוננה עלינו, ומעשה ידינו כוננהו.

ישב בסתר עליון, בצל שדי יתלונן. אמר לוי מחסי ומצודתי, אלהי אבטח בו. כי הוא יצילך מפח יקוש, מדבר הוות. באברתו יסך לך, ותחת כנפיו תחסה, צנה וסתרה אמתו. לא תירא מפחד לילה, מחץ יעוף יומם. מדבר באפל הלך, מקטב ישוד צהרים. פל מצדך אלה ורבבה מימינך, אליך לא יגש. רק בעיניך תביט, ושלמת רשעים תראה. כי אתה יי מחסי, עליון שמת מעונה. לא תאנה אליך רעה, ונגע לא יקרב באהלה. כי מלאכו יצוה לך, לשמרך בכל דרכיך. על כפים ישאונך, פן תגף באבן רגלך. על שחל ופתן תדרך, תרמס כפיר ותנין. כי בי חשק ואפלטוהו, אשגבהו כי ידע שמי. יקראני ואענהו, עמו אנכי בצרה, אחלצהו ואכבדהו. ארך ימים אשביעהו, ואראהו בישועתי. ארך ימים אשביעהו, ואראהו בישועתי.

1. The One who dwells in the covert of the Most High will lodge in the shadow of the Almighty.
2. I shall say of the Lord [that God is] my shelter and my fortress, my God in Whom I trust.
3. For God will save you from the snare that traps from the devastating pestilence.
4. With God's wing God will cover you, and under God's wings you will take refuge; God's truth is an encompassing shield.
5. You will not fear the fright of night, the arrow that flies by day;
6. Pestilence that prowls in darkness, destruction that ravages at noon.

7. A thousand will be stationed at your side, and ten thousand at your right hand; but it will not approach you.
8. You will but gaze with your eyes, and you will see the annihilation of the wicked.
9. For you [said], "The Lord is my refuge"; the Most High you made your dwelling.
10. No harm will befall you, nor will a plague draw near to your tent.
11. For God will command God's angels on your behalf to guard you in all your ways.
12. On [their] hands they will bear you, lest your foot stumble on a stone.
13. On a young lion and a cobra you will tread; you will trample the young lion and the serpent.
14. For he yearns for Me, and I shall rescue him; I shall fortify him because he knows My name.
15. When you call Me I will answer you; I am with you in distress; I will rescue you and I will honor you.
16. I will let you live to a ripe old age, and show you My salvation.

-Psalm 91

יְיָ, מָה רַבּוּ צָרִי, רַבִּים קָמִים עָלַי. רַבִּים אֲמָרִים לְנַפְשִׁי, אִין יְשׁוּעָתָהּ לֹו בְּאֱלֹהִים סִלָּה. וְאַתָּה יְיָ מִגֵּן  
 בְּעַדִּי, כְּבוֹדִי וּמְרִים רֵאשִׁי. קוֹלִי אֵל יְיָ אֶקְרָא, וַיַּעֲנֵנִי מִהֵר קִדְשׁוֹ סִלָּה. אֲנִי שָׁכַבְתִּי וְאִישׁוֹנָה, הִקִּיצוּתִי,  
 כִּי יְיָ יִסְמְכֵנִי לֹא אִירָא מִרְבָּבוֹת עָם, אֲשֶׁר סָבִיב שְׁתוֹ עָלַי. קוֹמָה יְיָ, הוֹשִׁיעֵנִי אֱלֹהִי, כִּי הִפִּיתָ אֶת כָּל  
 אֹיְבֵי לְחִי, שְׁנֵי רְשָׁעִים שִׁבְרָתָהּ. לִי הַיְשׁוּעָה, עַל עַמְּךָ בְּרִכְוֹתֶךָ סִלָּה.

- (1. A song of David, when he fled from Absalom his son.)
2. O Lord, how many have my adversaries become! many are those who attack me.
3. Many say concerning me, "There is no deliverance for him through God."
4. But You, O Lord, are a shield about me, my glory and the One Who raises up my head.
5. I cry aloud to the Lord, and You answer me from Your holy mountain.
6. I lie down and sleep and wake again, for You support me.
7. I will not fear the myriad forces arrayed against me on every side.
8. Arise, O Lord, save me, my God, for You strike all enemies on the cheek; You break the teeth of the wicked.
9. Deliverance is the Lord's, Your blessing is upon Your people to bless You forever.

-Psalm 3

השְׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים, וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדָּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצַל כְּנֶפֶסְךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרוּחוֹם אַתָּה, וּשְׁמוֹר צְאֲתָנוּ וּבּוֹאֲנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.

Lie us down, Adonai our God, in peace;  
and raise us up again, our Ruler, in life.

Spread over us Your Sukkah of peace,  
direct us with Your good counsel,  
and save us for Your own Name's sake.

Shield us; remove from us every enemy, pestilence, sword, famine, and sorrow.

Remove all adversaries from before us and from behind us,  
and shelter us in the shadow of Your wings.

For You are our guarding and saving God,  
yes, a gracious and compassionate God and King.

Guard our going out and our coming in  
for life and peace, now and always!

בְּרוּךְ יְיָ בַּיּוֹם, בְּרוּךְ יְיָ בַּלַּיְלָה, בְּרוּךְ יְיָ בְּשֹׁכְבֵנוּ, בְּרוּךְ יְיָ בְּקוּמָנוּ. כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בֶּשֶׂר אִישׁ. בְּיָדְךָ אֶפְקֵיד רוּחִי, פְּדִיתָה אוֹתִי, יְיָ, אֵל אֱמֶת. אֱלֹהֵינוּ שִׁבְשֻׁמִּים, יַחַד שְׁמֶךָ, וְקִים מַלְכוּתְךָ תָּמִיד, וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ, וְיִשְׂמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ בִּישׁוּעַתְךָ בְּאֱמֶת, בְּאֲמוֹר לְצִיּוֹן, מְלֹךְ אֱלֹהֵיךָ. יְיָ מְלֹךְ, יְיָ מְלֹךְ, יְיָ מְלוֹךְ, יְיָ מְלוֹךְ לְעוֹלָם וָעֶד. כִּי הַפְּלִכוֹת שְׁלָךְ הֵימָּה, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד, כִּי אֵין לָנוּ מְלֹךְ אֶלָּא אַתָּה.

Praised is the Lord by day and praised (p. 247)

May our eyes behold...

הַמְּלֹךְ הַגָּאֵל אוֹתִי מִכָּל רָע וְיִבְרַךְ אֶת הַנְּעָרִים, וְיִקְרָא בְּהֵם שְׁמִי וְשֵׁם אֲבוֹתַי אֲבָרָהֶם וְיִצְחָק, וְיִדְגּוּ לְרֵב בְּקִרְבַּ הָאָרֶץ. וַיֹּאמֶר, אִם שְׁמוֹעַ תִּשְׁמַע לְקוֹל יְיָ אֱלֹהֵיךָ, וְהִישָׁר בְּעֵינֵינוּ תַעֲשֶׂה, וְהִיאֲנִתָּ לְמִצְוֹתַי, וְשִׁמְרָתָ כָּל חֻקֵּי, כָּל הַמִּחְלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם לֹא אֲשִׁים עָלֶיךָ, כִּי אֲנִי יְיָ רַפְּאֵךְ. וַיֹּאמֶר יְיָ אֵל הַשָּׁטָן, יִגְעַר יְיָ בְּדָ הַשָּׁטָן, וְיִגְעַר יְיָ בְּדָ הַבַּחַר בִּירוּשָׁלַיִם, הַלּוֹא זֶה אוֹד מִצֵּל מֵאֵשׁ. הִנֵּה מִטְּתוֹ שִׁלְשָׁמָה, שְׁשִׁים גְּבָרִים סָבִיב לָהּ, מִגְּבֻרֵי יִשְׂרָאֵל. כָּלֵם אַחֲזִי חָרָב, מְלַמְּדֵי מִלְחָמָה, אִישׁ חָרְבוּ עַל יָרְכוּ מִפְּחַד בַּלִּילוֹת.

ג' פעמים: יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ. יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ. יֵשֵׂא יְיָ פָּנָיו אֵלֶיךָ וְיִשֵּׁם לָךְ שְׁלוֹם.

ג' פעמים: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל.

ג' פעמים: לִישׁוּעַתְךָ קוּיָתִי יְיָ. קוּיָתִי לִישׁוּעַתְךָ יְיָ. יְיָ לִישׁוּעַתְךָ קוּיָתִי.

Then Jacob said: (p. 247)

ג' פעמים:

בְּשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל,  
מִיְמֵינִי מִיכָאֵל, וּמִשְׁמֹאלֵי גַבְרִיאֵל,  
וּמִלְפָנַי אֲוִרִיאֵל, וּמֵאַחֲרַי רִפְאֵל,  
וְעַל רֹאשִׁי שְׁכִינַת אֵל.

*B'shem Hashem elohei Yisrael:  
miyemini Michael umismoli Gavriel,  
umilfanai Uriel, ume'acharai Refael  
ve'al roshi, ve'al roshi Shekhinat El.*

In the name of God, the God of the wrestling-people:  
on my right hand is Michael, angel of water,  
and on my left is Gavriel, angel of fire,  
and before me is Uriel, angel of air,  
and behind me is Rafael, angel of the earth,  
and above my head is the Shekhinah,  
the Presence of God.

שִׁיר הַמַּעֲלֹת, אֲשֶׁר־י כָּל יִרְאֵ יְיָ, הִהְלִיךְ בְּדַרְכָּיו. יִגִּיעַ כַּפֵּיךָ כִּי תֹאכַל, אֲשֶׁר־יךָ וְטוֹב לְךָ. אֲשֶׁר־יךָ כִּגְפֹן  
פְּרִיָה בְּיַרְכְּתֵי בֵיתְךָ, בְּנִיךָ כְּשֶׁתְּלִי זֵיתִים, סָבִיב לְשִׁלְחָנְךָ. הִנֵּה כִּי כֹן יִבְרַךְ גִּבּוֹר, יִרְאֵ יְיָ. יִבְרַךְךָ יְיָ מִצִּיּוֹן,  
וְרָאָה בְּטוֹב יְרוּשָׁלַיִם, כָּל יְמֵי חַיֶּיךָ. וְרָאָה בָּנִים לְבָנֶיךָ, שְׁלוֹם עַל יִשְׂרָאֵל.  
ג' פעמים: רְגִזוּ וְאֵל תִּחַטְּאוּ, אֲמְרוּ בְּלִבְבְּכֶם עַל מִשְׁכַּבְּכֶם, וְדַמּוּ סֵלָה.

1. A song of ascents. Praiseworthy is every person who fears the Lord, who walks in God's ways.
2. If you eat the toil of your hands, you are praiseworthy, and it is good for you.
3. Your wife will be as a fruitful vine in the innermost parts of your house; your sons will be like olive shoots around your table.
4. Behold that so will a man who fears the Lord be blessed.
5. May the Lord bless you from Zion, and see the good of Jerusalem all the days of your life.
6. And may you see children [born] to your children, [and see] peace upon Israel.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטֶרֶם כָּל יִצִיר נִבְרָא. לָעֵת נַעֲשֶׂה בְּחִפְזוֹ כֹּל, אַזִּי מֶלֶךְ שְׁמוֹ נִקְרָא. וְאַחֲרַי כְּכֹלֹת  
הַכֹּל, לְבִדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה, וְהוּא הוֹדָה, וְהוּא יְהִיָּה, בְּתַפְאָרָה. וְהוּא אֶחָד וְאַיִן שְׁנַי, לְהַמְשִׁיל לּוֹ  
לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמְשֻׁרָה. וְהוּא אֱלֹהֵי וְחֵי גְאֻלִּי, וְצוֹר חֲבֻלִי בְעֵת צָרָה. וְהוּא  
נָסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא. בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאַעֲיָרָה. וְעַם רוּחִי גּוֹיָתִי, יִי לִי וְלֹא  
אֶקְרָא.

*Adon 'olam, 'asher malakh                      b'terem kol y'tzir niv'ra*  
*L'eyt na'asa v'kheftso kol                      Azai melekh sh'mo nikra*

*V'akharey kikh'lot hakol                      L'vado y'imlokh nora*  
*V'hu hayah v'hu hoveh                      V'hu yih'yeh b'tif'arah*

*V'hu 'ekhad v'eyn sheyni                      L'ham'shil lo l'hakhbirah*  
*B'li reyshiyt b'li takh'liyt                      V'lo ha'oz v'hamis'rah*

*V'hu 'Eyli v'khai go'ali                      v'tsur khevli b'yom tsarah*  
*V'hu nisi 'umanos li                      m'nat kosi b'yom 'ekra*

*B'yado af'kid rukhi                      b'eyt 'ishan v'a'ira*  
*v'im rukhi g'viyati                      Adonai li v'lo 'ira*

Eternal Master, who reigned supreme before all of creation was drawn;  
When it was finished according to Your will, then the King's Name was proclaimed.

When this our world shall be no more, In majesty God still shall reign,  
And God was, and God is, And God will be in glory.

Alone is God, beyond compare, Without division or ally;  
Without beginning, without end, to God is the power and sovereignty

Unfathomable and unimaginable, unchanging and irreplaceable  
Without connections or separations, God's strength and valor are great

Adonai is my God, my Living Redeemer, rock of my affliction in the enemy day  
Adonai is my banner and refuge, filling my cup the day I call

Into God's hand I commit my spirit, when I sleep, and I wake  
and with my spirit, my body, The Lord is with me, I will not fear.

# IKAR • עיקר

## THANK BEFORE YOU EAT Jewish Blessings Before Snacks and Meals

ALL OF THE *BRAKHOT*, BLESSINGS, BEGIN THE SAME WAY:

ברוך אתה ה' אלוהינו מלך העולם  
*Barukh ata Ad-onai, Elo-heinu melekh ha-olam...*  
Blessed are You, God, our God, ruler of the world...

THEN ONE OF THE FOLLOWING IS ADDED:

### **For Bread:**

...המוציא לחם מן הארץ  
*...Hamotzi lekhem min ha'aretz.*  
...Who brings forth bread from the ground.

### **For Wine & Grape Juice:**

...בורא פרי הגפן  
*...Borei pri hagafen.*  
...Who creates the fruit of the wine.

### **For Cakes, Crackers, Cookies etc.:**

...בורא מיני מזונות  
... *Borei minei mezonot.*  
...Who creates various types of foods.

### **For Fruits from Trees:**

...בורא פרי העץ  
... *Borei pri ha'etz.*  
...Who creates the fruit of the trees.

### **For Vegetables from Ground:**

...בורא פרי האדמה  
... *Borei pri ha'adamah.*  
...Who creates the fruits of the ground.

### **For Drinks, Meat, Fish, Cheese and other foods that don't fit into any category:**

...שהכל נהיה בדברו  
...*Shehakol Nihyeh bidvaro.*  
...Everything was created through God's words.

*Ben Zoma used to say, "What labors Adam had to carry out before he obtained bread to eat! He ploughed, he sowed, he reaped, he bound the sheaves, he threshed and winnowed and selected the grains, he ground and sifted the flour, he kneaded and baked and then at last he ate. Whereas I get up in the morning and find all these things done for me."*

*Talmud Bavli, Brakhot 58b*