

(בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ, זָכָר לַיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים, וּדְבַרְדָּ מִלִּבְנוֹ אִמָּת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יי, מִלֵּךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשָּׁבֵת וְ) יִשְׂרָאֵל יוֹם הַזְּכָרוֹן: (אָמֵן)

When Rosh Hashanah occurs on Saturday night, add the following:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, בּוֹרָא מְאוּרֵי הָאֵשׁ: (אָמֵן)

Glance at the festival lights, then continue:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשֶׁת שָׁבֵת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּתָּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֵׂה קֹדֶשֶׁת, הַבְּדִלָּתָּ וְקֹדֶשֶׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ: (אָמֵן)

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, שֶׁהַחֵינּוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזִמְנֵי הַזֶּה:

Pour some wine from the cup to be distributed to those listening, and drink at least 1.8 ounces of the remaining wine while seated.

On the first night of Rosh Hashanah, all present wash their hands for the meal (see Laws in the Siddur Annotated Edition, page 603), reciting the appropriate blessing, being careful not to speak until after eating of the *challah*. The head of the household recites the blessing for bread while holding both loaves, and distributes a piece dipped in honey to each person, who in turn recites the blessing over the bread.

On the first night of Rosh Hashanah, it is customary to eat at the beginning of the meal a sweet apple dipped in honey. One should recite the following blessing first:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, בּוֹרָא פְּרֵי הָעֵץ:

Then, before tasting the apple, say:

יְהִי רְצוֹן מִלְּפָנֶיךָ שֶׁתַּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה:

On the second night of Rosh Hashanah, the new fruit is eaten immediately after Kiddush, before washing the hands for bread. The blessing of בּוֹרָא פְּרֵי הָעֵץ (above) is said before partaking of the fruit (but not רְצוֹן וְיְהִי). All present then wash their hands for the meal, see above.



KIDDUSH FOR THE EVENINGS OF ROSH HASHANAH

On the second night of Rosh Hashanah, it is customary to place a new fruit [not yet eaten this season] before the one who makes Kiddush; he is to glance at it while reciting the blessing שֶׁהַחֵינּוּ, bearing in mind that it applies to the new fruit as well. If a new fruit is not available, he should nevertheless say שֶׁהַחֵינּוּ.

Stand while reciting the Kiddush.

Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration in the Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approximately 9 in.) above the table throughout the Kiddush.

Those listening to the Kiddush should respond אָמֵן as indicated.

At this point, glance at the festival candles.

On Shabbat, begin here.

יוֹם הַשְּׁשִׁי: וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבֵת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:¹

On weeknights, begin here.

When making Kiddush over bread, say:

סִבְרֵי מְרַנֵּן:
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ: (אָמֵן)

When making Kiddush over wine, glance at the wine and say:

סִבְרֵי מְרַנֵּן:
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, בּוֹרָא פְּרֵי הַגֶּפֶן: (אָמֵן)

On Shabbat, add the words in shaded parentheses.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשָּׁבֵת הַזֶּה וְאֵת יוֹם) הַזְּכָרוֹן הַזֶּה, אֶת יוֹם טוֹב מְקַרָּא קֹדֶשׁ הַזֶּה,² יוֹם (זְכָרוֹן) תְּרוּעָה

1. Genesis 2:1-3. 2. V. Ramban, Leviticus 23:2; Sforno, loc. cit. 23:2-3.



KIDDUSH FOR THE EVENINGS OF ROSH HASHANAH

On the second night of Rosh Hashanah, it is customary to place a new fruit [not yet eaten this season] before the one who makes Kiddush; he is to glance at it while reciting the blessing *who has granted us life*, bearing in mind that it applies to the new fruit as well. If a new fruit is not available, he should nevertheless say *who has granted us life*.

Stand while reciting the Kiddush.

Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration in the Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approximately 9 in.) above the table throughout the Kiddush.

Those listening to the Kiddush should respond Amen as indicated.

At this point, glance at the festival candles.

On Shabbat, begin here.

יום The sixth day. And the heavens and the earth and all their hosts were completed. And God finished by the Seventh Day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And God blessed the Seventh Day and made it holy, for on it He rested from all His work which God created to function.¹

On weeknights, begin here.

When making Kiddush over wine,
glance at the wine and say:

סברי Attention, Gentlemen!
ברוך Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine. (Amen)

On Shabbat, add the words in parentheses.

ברוך Blessed are You, Lord our God, King of the universe, who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments. And You, Lord our God, have given us in love (this Shabbat day and) this Day of Remembrance, the festival of holy assembly,² a day for (the remembrance of) sounding the *shofar*,

1. Genesis 2:1-3. 2. V. Ramban, Leviticus 23:2; Sforno, loc. cit. 23:2-3.

(in love,) a holy assembly, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and Your word, our King, is true and enduring forever. Blessed are You Lord, King over all the earth, who sanctifies (the Shabbat and) Israel and the Day of Remembrance. (Amen)

When Rosh Hashanah occurs on Saturday night, add the following:

ברוך Blessed are You, Lord our God, King of the universe, who created the lights of fire. (Amen)

Glance at the festival lights, then continue:

ברוך Blessed are You, Lord our God, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six work days; between the holiness of the Shabbat and the holiness of the Festival You have made a distinction, and have sanctified the Seventh Day above the six work days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You Lord, who makes a distinction between holy and holy. (Amen)

ברוך Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

Pour some wine from the cup to be distributed to those listening, and drink at least 1.8 ounces of the remaining wine while seated.

On the first night of Rosh Hashanah, all present wash their hands for the meal (see Laws in the Siddur Annotated Edition, page 603), reciting the appropriate blessing, being careful not to speak until after eating of the *challah*. The head of the household recites the blessing for bread while holding both loaves, and distributes a piece dipped in honey to each person, who in turn recites the blessing over the bread.

On the first night of Rosh Hashanah, it is customary to eat at the beginning of the meal a sweet apple dipped in honey. One should recite the following blessing first:

ברוך Blessed are You, Lord our God, King of the universe, who creates the fruit of the tree.

Then, before tasting the apple, say:

יהי May it be Your will to renew for us a good and sweet year.

On the second night of Rosh Hashanah, the new fruit is eaten immediately after Kiddush, before washing the hands for bread. The blessing of *who creates the fruit* (above) is said before partaking of the fruit (but not *May it be*). All present then wash their hands for the meal, see above.