

סֵדֶר חֻפּה

SEDER HUPPÁ

A Spiritual Humanistic Jewish Wedding Ceremony

[A] · [B]

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פְּתִיחָה • Opening

Minhà has just been read.

The officiant says:

We have gathered first as a kehillá, within the rhythm of Jewish time. Now we turn from tefilá to covenant.

[A] and [B] come here as two whole lives. They bring with them their own histories, relationships, strengths, vulnerabilities, memories and hopes.

Today they do not cease to be two people. They choose to make something new between them: a brit, a covenant.

Its holiness will not depend upon something descending upon them from beyond the world. It will be made and renewed in the life they build: in affection and desire, in meals and ordinary days, in truth spoken with kindness, in burdens shared, in forgiveness asked and offered, in laughter, in grief, and in the repeated work of returning to one another.

This is the covenant we have come to witness.

כְּתוּבָה • Ketubá

Acceptance and Signing

Both partners are present. The terms of the ketubá are read or explained to them together.

The officiant says:

The ketubá is not a transfer of one person into the possession of another. It is a written brit: a covenant of responsibility.

It asks not only, "Do you love one another?" but, "What will your love require of you?"

It speaks of dignity, faithfulness, material responsibility, care, honesty, companionship, and the obligation to protect one another's flourishing.

[A] and [B], you enter these obligations equally and freely.

To [A]:

Do you understand the commitments written in this ketubá, and do you accept them as obligations you undertake toward [B]?

[A]: I do.

To [B]:

Do you understand the commitments written in this ketubá, and do you accept them as obligations you undertake toward [A]?

[B]: I do.

The officiant says:

May what is written here become visible in the life you build together.

The two witnesses sign. [A] signs. [B] signs.

The Joint Procession

[A] and [B] enter together. They may be accompanied by parents, family members, or chosen loved ones.

The community may sing or say:

בְּרוּכִים הַבָּאִים:

Beruchim haba'im.

Blessed are those who come.

[A] and [B] enter the ḥuppá side by side.

The officiant says:

This ḥuppá is open on every side.

It is not yet a house. It is the outline of one.

A home, like a marriage, is not given complete. It is made.

You will make yours from what you bring beneath this canopy today, and from what you continue to bring tomorrow: your histories and habits, your differences and similarities, your friendships and families, your bodies, your work, your humour, your disagreements, your patience, your tenderness, and your willingness to repair.

May this open ḥuppá also remind you never to make your marriage a closed world.

A good home has doors. It receives friendship, community, learning, hospitality, and responsibility for the world beyond itself.

הַדְּלָקַת נֵרוֹת • Hadlakát Nerot *Lighting the Two Candles*

Two unlit candles stand beneath the huppá.

The officiant says:

On Shabbat we kindle two lights to mark a threshold in time.

Today [A] and [B] kindle two lights together to mark another threshold: the beginning of their covenant.

These flames do not become one flame. Each remains itself, and together they give more light.

So may it be with this marriage: two lives, neither diminished nor absorbed, creating between them a shared life of warmth, clarity, and peace.

[A] and [B] each light one candle.

בְּרוּכָה הַמָּסֶרֶת
הַמְּלַמֶּדֶת אוֹתָנוּ
לְקַדֵּשׁ בְּאוֹר אֶת זְמַנֵּי חַיֵּינוּ:

*Beruchá hamasóret
hamelamedet otánu
lekadesh ba'or et zemané hayénu.*

Blessed is the tradition
which teaches us
to sanctify the times of our lives with light.

When both candles are burning:

בָּרוּךְ הָאוֹר בַּחַיִּים,
וּבָרוּךְ הָאוֹר בֵּינֵיהֶם:

*Barúch ha'or baḥayím,
uvarúch ha'or benehém.*

Blessed is the light in life,
and blessed is the light between them.

בִּרְכוֹת אֶרֶוּסִין • Birkót Erusín

The First Cup

The first cup of wine is raised.

בְּסִימָן טוֹב, סִבְרֵי מַרְנָן:

Besimán tov, savrí maranán.

With a good sign. Friends, let us give our attention.

THE WINE

בָּרוּךְ הָאוֹר בְּחַיִּים,
וּבָרוּךְ פְּרֵי הַגֶּפֶן:

*Barúch ha'or bahayím,
uvarúch perí hagéfen.*

Blessed is the light in life,
and blessed is the fruit of the vine.

KIDDUSHIN

בְּרוּכָה הַמַּסֶּרֶת
הַמְלַמֶּדֶת אוֹתָנוּ לְקַדֵּשׁ אֶת הָאֱהָבָה
בְּבִרְיַת שֵׁל כְּבוֹד, אֶמֶת וְנֶאֱמָנוּת:

*Beruchá hamasóret
hamelamedet otánu lekadesh et ha'ahavá
bivrit shel kavód, emét vene'emanút.*

Blessed is the tradition
which teaches us to sanctify love
in a covenant of dignity, truth, and faithfulness.

The officiant says:

Kiddushin belongs to the language of making something sacred: of setting it apart through intention and obligation.

[A] and [B] do not become possessions of one another. They set apart this relationship through the covenant they freely undertake.

Both drink from the first cup.

The Rings

The witnesses come close enough to see the giving of each ring.

The officiant says:

A ring has no beginning and no end, but a marriage is not sustained by symbolism alone.

The ring becomes meaningful because of the commitments attached to it.

Each of you will now give a ring and enter the same covenant freely with the other.

The Hebrew forms may be adjusted according to the language each partner uses for themselves.

הָרִינִי כֹרֶת / כֹּרֶתֶת עִמָּךְ / עִמָּךְ
בְּרִית אֲהָבָה וְנֶאֱמָנוּת בְּטִבְעָתָּה זֶה,
לְעֵינֵי עֵדֵינוּ וּבִתְוֹךְ קְהִלָּתֵנוּ:

*Haréni korét / koretét imchá / imách
berit ahavá vene'emanút betabá'at zo,
le'ené edénu uvetóch kehilaténú.*

I enter with you into a covenant of love and faithfulness with this ring,
before our witnesses and within our community.

[A] gives the ring to [B]. [B] then repeats the declaration and gives the ring to [A].

Reading of the Ketubá and Address

The ketubá is now read aloud or summarised publicly.

The officiant says:

[A] and [B], Judaism gives us the word brit for a relationship in which affection becomes obligation.

Love matters enormously, but no human being remains in one emotional state forever.

There will be days when love feels effortless and days when love is expressed less as a feeling than as patience, honesty, humour, practical care, or the decision to remain present for a difficult conversation.

Covenant does not promise that nothing will change. It gives you a way to meet change together.

Nor does marriage ask you to disappear into one another.

Your task is not to become less yourselves. It is to create a relationship in which each of you can become more fully yourselves because you are known, challenged, protected, and loved by the other.

Shalóm is not merely the absence of disagreement. It is wholeness.

And sheleymút, completeness, does not mean perfection. It means growing toward a life in which the many parts of ourselves can belong together.

So may your marriage enlarge rather than diminish you.

When one of you is joyful, may the other learn how to rejoice without envy.

When one is wounded, may the other know when to speak and when simply to remain near.

When you cause hurt — and you will, because you are human — may neither pride nor fear prevent teshuvá.

May you learn one another repeatedly, because the people standing here today will continue to change.

And may those of us gathered around you understand that we also have obligations.

A marriage needs privacy, but it also needs community.

We are not here only to admire your happiness today. We are here to remain present in the years that follow.

Tallit and Sheheḥeyánu

This ceremony is optional. If a new tallit is used, it is opened and held over or around the couple.

The officiant says:

A tallit surrounds the body with memory and obligation.

Today this one becomes associated with a new beginning in your shared life.

At moments such as this, we bless the strength that has carried us here.

נְבָרֶךְ אֶת הַכֹּחַ בְּתוֹכֵנוּ
שֶׁהַחַיֵּינוּ וְקִיּמָנוּ וְהִגִּיעָנוּ
לְזֶמֶן הַזֶּה:

*Nevaréch et hakoáḥ betochénu
sheheḥeyánu, vekiyemánu, vehigi'ánu,
lazmán hazé.*

Let us bless the strength within us
that has kept us alive, sustained us,
and brought us to this time.

A moment of silence is kept.

שבע ברכות • Sheva Berachot

The Seven Blessings

The second cup of wine is raised.

בְּסִימָן טוֹב, סִבְרֵי מָרְנָן:

Besimán tov, savrí maranán.

With a good sign. Friends, let us give our attention.

I · THE FRUIT OF THE VINE

בָּרוּךְ הָאֹר בַּחַיִּים,
וּבָרוּךְ פְּרֵי הַגֶּפֶן:

*Barúch ha'or bahayím,
uvarúch peri hagéfen.*

Blessed is the light in life,
and blessed is the fruit of the vine.

II · THE WORLD AND LIFE

בָּרוּךְ הָאֹר בְּעוֹלָם,
וּבְרוּכָה תִפְאֶרֶת הַחַיִּים,
שֶׁבָהֶם אָנוּ נִפְגָּשִׁים,
אוֹהֲבִים וּבוֹנִים:

*Barúch ha'or ba'olám,
uvruchá tiféret bahayím,
shebahém ánu nifgashím,
ohavím uvoním.*

Blessed is the light in the world,
and blessed is the beauty of life,
in which we meet, love, and build.

III · HUMAN LIFE AND DIGNITY

בְּרוּךְ הָאֹר בְּאָדָם,
וּבְרוּכִים חַיֵּי הָאָדָם
בְּכָל שׁוֹנוֹתָם וּכְבוֹדָם:

*Barúch ba'or ba'adám,
uvruchím hayé ba'adám
bechól shonutám uchvodám.*

Blessed is the light in humanity,
and blessed is human life
in all its diversity and dignity.

IV · COVENANT AND HOME

בְּרוּכָה הַבְּרִית שֶׁנִּכְרְתָת הַיּוֹם בֵּינֵיהֶם,
בְּרִית שֶׁל אֲהָבָה וְכָבוֹד,
אֱמֶת וְנֶאֱמָנוּת,
חֶסֶד וְאַחֲרִיּוּת:

*Beruchá haberít shenichrétet hayóm benebém,
berít shel ahavá vechavód,
emét vene'emanút,
hésed ve'ahrayút.*

Blessed is the covenant made between them today:
a covenant of love and dignity,
truth and faithfulness,
kindness and responsibility.

יְהֵא נָא בֵּיתָם מְקוֹם
שֶׁל בְּטָחוֹן, צְמִיחָה וְשָׁלוֹם:

*Yehé na beitám makóm
shel bitachón, tsemihá veshalóm.*

May their home be a place
of safety, growth, and peace.

V · COMMUNITY AND THE CAPACITY TO LOVE

בְּרוּכָה הַקְהֵלָה הַמְבָרַכֶת,
וּבְרוּכוֹת הַמְשִׁפְחוֹת וּבְרוּכִים הָרַעִים
הָעוֹמְדִים עִמָּהֶם
בְּשִׂמְחָה וּבְעֵת צָרָה:

*Beruchá hakehilá hamevaréchet,
uvruchót hamishpehót uvruchím hare'im
ha'omedím imahém
besimhá uve'et tsará.*

Blessed is the community that blesses,
and blessed are the families and friends
who stand with them
in joy and in times of trouble.

בְּרוּךְ הָאוֹר בְּתוֹכֵנוּ,
וּבְרוּכָה הַיְכָלֶת לְאַהֲבָה,
לְכֶרֶת בְּרִית
וּלְשִׁמּוֹר אֱמוּנִים זֶה לָזֶה:

*Barúch ha'or betochénu,
uvruchá hayecholet le'ehób,
lichrót berít
velishmór emuním ze lazé.*

Blessed is the light within us,
and blessed is the capacity to love,
to enter covenant
and to keep faith with one another.

VI · JOY AND COMPANIONSHIP

יְהֵא נָא שְׂשׂוֹן וְשִׂמְחָה בְּבֵיתָם,
אַהֲבָה וְרֵעוּת בֵּינֵיהֶם:

*Yehé na sasón vesimhâ beveitám,
ahavá vere'út benehém.*

May there be joy and gladness in their home,
love and companionship between them.

יְהֵא נָא צְחֹק בִּימֵי טוֹבָה,
וְנַחֲמָה בִּימֵי צָרָה:

*Yehé na tsehók bimé tová,
venehamá bimé tsará.*

May there be laughter in days of goodness,
and consolation in days of trouble.

VII · THE GREAT BLESSING OF JOY

יְהֵא נָא בְּבֵיתָם
שְׂשׂוֹן וְשִׂמְחָה,
גִּילָה וְרֵנָה,
אַהֲבָה וְאַחֻוּהָ,
שְׁלֹום וְרֵעוּת:

*Yehé na beveitám
sasón vesimhâ,
gilá veriná,
ahavá ve'ahvá,
shalóm vere'út.*

May there be in their home
joy and gladness,
delight and song,
love and fellowship,
peace and companionship.

יִהְיֶה נָא קוֹל שְׂשׂוֹן וְקוֹל שִׂמְחָה,
קוֹל אֲהוּבִים וְקוֹל רְעִים,
קוֹל אֶהְבָּה וְקוֹל שְׁלוֹם:

*Yebé na kol sasón vekol simḥá,
kol abuvím vekol re'ím,
kol ahavá vekol shalóm.*

May there be the sound of joy and the sound of gladness,
the voices of lovers and the voices of friends,
the voice of love and the voice of peace.

בְּרוּכָה הָאֶהְבָּה בְּעוֹלָם,
וּבְרוּכָה הַשִּׂמְחָה בְּבְרִית אֶהְבָּה:

*Beruchá ha'ahavá ba'olám,
uvruchá hasimḥá bivrit ahavá.*

Blessed is love in the world,
and blessed is joy within a covenant of love.

Both partners drink from the second cup.

Jerusalem and the Breaking of the Glass

The officiant says:

Jewish joy has traditionally refused to pretend that the world becomes whole simply because we are happy.

At a wedding we allow joy to become enormous, but not amnesiac.

We remember Jerusalem, generations of displacement and return, and all that remains broken in human life.

The glass will break because joy and brokenness can occupy the same world. Our task is not to deny either of them.

And perhaps marriage offers one answer to a broken world: not that love will repair everything, but that through love we become less willing to leave what is broken unattended.

אם אֶשְׁכַּחךְ יְרוּשָׁלַיִם,
תִּשְׁכַּח יְמִינִי:
תִּדְבֹק לְשׁוֹנֵי לֶחֶמֶי אִם לֹא אֶזְכְּרֶכִי,
אִם לֹא אֶעֱלֶה אֶת יְרוּשָׁלַיִם
עַל רֹאשׁ שִׂמְחָתִי:

*Im eshkahékh Yerushaláyim,
tishkakh yemini.
Tidbák leshoní lehikí im lo ezkeréchi,
im lo a'alé et Yerushaláyim
al rosh simhatí.*

The glass is broken.

Mazál tov!

The Blessing Before the Hechal

Or in the Place of Blessing

If a Hechal is present, it is opened and the couple stand before it together.

If there is no Hechal — for example, in a hall, home, outdoor setting, or another building without one — the couple remain together beneath the huppá, or move to a chosen place at the front of the gathering. The same blessing is said.

The officiant says:

We have spoken many words. Now we leave a little space around them.

If we stand before an open Hechal, we stand before the inherited words and memory of our people.

If there is no Hechal here, nothing essential is absent.

The holiness of this moment is not contained in a particular object or building. It is present in the covenant being made, in the community gathered around it, and in the attention we give to one another now.

No blessing can promise you a life without grief, uncertainty, or change.

A blessing can name what we cherish and direct our attention toward what we hope to cultivate.

So, in this place and in the presence of this community:

יְהֵא נָא אוֹר לְפָנֶיכֶם וּבֵינֵיכֶם:
יְהֵא נָא חֶסֶד סְבִיבְכֶם
וְאַמֶּץ בְּתוֹכְכֶם:
יְהֵא נָא שְׁלוֹם בְּבֵיתְכֶם
וּבְכָל דְּרָכֵיכֶם:

Yehé na or lifnechéu uvenechéu.

Yehé na h́esed svivchéu

ve'ómets betochchéu.

Yehé na shalom beveitchéu

uvechól darchechéu.

May there be light before you and between you.

May there be kindness around you
and courage within you.

May there be peace in your home
and in all your ways.

The congregation responds:

אָמֵן סְלָה:

Amén seláh.

*If desired, the traditional priestly blessing may now be sung or recited whether or not a
Hechal is present.*

Civil Signing at the Tebah

The couple move together to the tebah, or to the place prepared for the civil signing.

Any legally required civil declarations are made, and the civil documents are signed.

When the signing is complete, the officiant turns to the community:

בְּרַכּוּ אֶת הַקְּהֵלָה הַמְּבֻרָכֶת:

Barechú et hakehilá hamevaréchet.

Bless the community which blesses.

The congregation responds:

בְּרוּכָה הַקְּהֵלָה הַמְּבֻרָכֶת
לְעוֹלָם וָעֶד:

*Beruchá hakehilá hamevaréchet
le'olám va'éd.*

Blessed is the community which blesses,
for ever and ever.

The officiant says:

[A] and [B], you entered this huppá together.

Leave it together.

Carry with you what has been spoken here, but remember that a covenant lives less in what is said once than in what is done repeatedly.

May there be light in your home, joy in your companionship, courage in difficulty, truth between you, good friends around you, and peace in the life you make.

Lehayím. Mazál tov.

מִזְמוֹר ק"נ • Mizmór 150

הַלְלוּ אֶת הַחַיִּים בְּקִדְשָׁתָם;
הַלְלוּ אֶת הַחַיִּים תַּחַת רִקְיעַ הַשָּׁמַיִם הַגְּדוֹל:

*Halelú et haḥayím bikdushatám;
halelú et haḥayím táḥat rekí'a' hashamáyim bagadól.*

Praise life in its holiness;
praise it beneath the great expanse of the sky.

הַלְלוּ אֶת הַכֹּחַ הָעוֹלָה בְּתוֹכֵנוּ;
הַלְלוּ אֶת פְּלֵא הַחַיִּים וְאֶת שַׁפְעָם:

*Halelú et hakóah ha'olé betochénu;
halelú et péle haḥayím ve'et shif'ám.*

Praise the strength that rises within us;
praise the wonder and abundance of life.

הַלְלוּ בְּקוֹל שׁוֹפָר;
הַלְלוּ בְּנֶבֶל וְכִנּוֹר:

*Halelú bekól shofár;
halelú benével vekinór.*

Praise with the sound of the shofar;
praise with harp and lyre.

הַלְלוּ בְּתוֹף וּמָחוּל;
הַלְלוּ בְּמִנִּים וְעוּגָב:

*Halelú betóf umahól;
halelú beminím ve'ugáv.*

Praise with drum and dance;
praise with strings and flute.

הִלְלוּ בְּצִלְצְלֵי שִׁמְעַן;
הִלְלוּ בְּצִלְצְלֵי תְרוּעָה:

*Halelú betsiltselé sháma';
halelú betsiltselé teru'á.*

Praise with ringing cymbals;
praise with cymbals of rejoicing.

כָּל הַנְּשָׁמָה תְּהַלֵּל אֶת הַחַיִּים:

Kol haneshamá tehalél et haḥayím.

Let every breath praise life.

הִלְלוּ, הִלְלוּ:

Halelú, halelú.

בִּרְכַּת הַמְּזוֹן לְנִשּׁוּאִין · Birkát Hamazón leNisu'ín

The Blessing After the Wedding Meal

Said at the se'udá, after the meal.

זִמְמוֹן · Zimmún

When three or more have eaten together.

רְעֵינוּ, נְבָרֵךְ:

Re'enu, nevaréch.

Friends, let us bless.

תְּהִי הַשְׂמֻחָה מְבֻרָכֶת וְעַד עוֹלָם:

Tehí basimhá mevoréchet me'atá ve'ád olám.

May joy be blessed, now and for ever.

בְּרִשּׁוֹת בְּעָלֵי הַבְּרִית [A] וְ[B],

וּבְרִשּׁוֹת הַמְּסֻבִּים,

נְבָרֵךְ אֶת הָאָרֶץ שֶׁאֲכָלְנוּ מִשְׁלָהּ:

Birshút ba'alé haberít [A] ve-[B],

uvirshút hamesubím,

nevaréch et ha'árets she'achálnu mishelá.

With the consent of [A] and [B], partners in covenant,
and with the consent of everyone gathered here,
let us bless the earth, whose bounty we have eaten.

בְּרוּכָה הָאֲרֶץ שְׂאֵכְלֵנוּ מִשְׁלָה
וּבִטּוּבָה הַגָּדוֹל חַיֵּינוּ:
וּבְרוּכוֹת הַיָּדִים שֶׁעָמְלוּ בָּהּ:

*Beruchá ha'árets she'achálnu mishelá
uvetuváb hagadól hayínu.
Uveruchót hayadáyim she'amelú vah.*

Blessed is the earth, whose bounty we have eaten,
and whose great goodness sustains our lives.
Blessed are the hands that have worked its soil.

הַזָּן · Hazán

בָּרוּךְ הָאוֹר בְּתוֹכֵנוּ,
הַזָּן אוֹתָנוּ וְאֶת הָעוֹלָם כֻּלּוֹ בְּטוֹב,
בְּחַן, בְּחֶסֶד, בְּרוּחַ וּבְרַחֲמִים רַבִּים:

*Barúch ha'or betochénu,
hazán otánu ve'ét ha'olám kuló betív,
behén, behésed, berévaḥ uveraḥamím rabím.*

Blessed is the light within us,
nourishing us and the whole world with goodness,
with grace and kindness, with abundance and great compassion.

הָאֲרֶץ נוֹתֶנֶת לֶחֶם לְכָל בָּשָׂר,
כִּי לְעוֹלָם חֲסֵדָהּ:

*Ha'árets noténet léhem lechól basár,
ki le'olám hasdáh.*

The earth gives bread to all that lives;
her kindness endures.

מְטוֹב הָאָרֶץ אָנוּ נִזְוָנִים;
וְאֵל יִחְסֹר מִזֹּון לְאִישׁ:

*Mitúv ha'árets ánu nizoním;
ve'ál yehsár mazón le'ish.*

Through the earth's bounty we are sustained;
may no one go without food.

כִּי יֵשׁ מִזֹּון וּפְרִנָּה לְכָל,
וְשִׁלְחָנֵנוּ עָרוּךְ לְכָל:

*Ki yesh mazón ufarnasá lakól,
veshulḥanénú arúch lakól.*

There is food and provision for all,
and our table is set for everyone.

וְנִתְקַן מַחֲיָה וּמִזֹּון
לְכָל הַיְּצוּרִים אֲשֶׁר נִוצְרוּ,
בְּרַחֲמֵינוּ וּבְרַב חֶסֶדֵינוּ:

*Venatkín miḥyá umazón
lechól hayetsurím ashér notserú,
beraḥaménú uveróv ḥasadénú.*

Let us provide sustenance and food
for every living creature that has been formed,
with compassion and generous care.

כְּאִמּוּר:
פּוֹתֵחַ אֶת הַיָּד,
וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן:

*Ka'amúr:
potéah et hayád,
umasbí'a lechól hai ratsón.*

In the adapted words of the psalm:
opening the hand,
satisfying the needs of all that lives.

בָּרוּךְ הָאוֹר בְּתוֹכֵנוּ,
הֵזֵן אֶת הַכֹּל:

*Barúch ha'or betochénu,
hazán et hakól.*

Blessed is the light within us,
nourishing all.

עַל הָאָרֶץ וְעַל הַמָּזוֹן · Al Ha'árets ve'ál Hamazón

נוֹדָה עַל שֶׁנַּחֲלֵנוּ
מֵאֲבוֹתֵינוּ וּמֵאֲמוֹתֵינוּ
אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה,
בְּרִית וְתוֹרָה, חַיִּים וּמִזֹּן:

*Nodé al shenahálnu
me'avoténu ume'imoténu
érets hemdá tová urhavá,
berít vetorá, hayím umazón.*

Let us give thanks for what we have inherited
from our fathers and mothers:
a cherished land, good and spacious;
covenant and Torah; life and food.

עַל שֶׁיֵּצְאוּנוּ מֵאֶרֶץ מִצְרַיִם,
וְעַל שֶׁנִּפְדֵּינוּ מִבֵּית עֲבָדִים:

*Al sheyatsánu me'érets Mitsráyim,
ve'ál shenifdénu mibét avadím.*

For our coming out of Egypt,
and our freedom from the house of slavery.

וְעַל הַבְּרִית שֶׁנִּשְׂאָנוּ עִמָּנוּ,
וְעַל הַתּוֹרָה שֶׁלִּמְדָנוּ:

*Ve'ál haberít shenasánu imánu,
ve'ál hatorá shelamádnú.*

For the covenant we have carried with us,
and the Torah we have learned.

וְעַל הַחֻקִּים שֶׁבְּחָרָנוּ
וְהוֹדַעְנוּ זֶה לָזֶה:

*Ve'ál haḥukím shebahárnu
vehodá'nu ze lazé.*

For the laws we have chosen
and made known to one another.

וְעַל הַחַיִּים וְהַמָּזוֹן
שֶׁבָּהֶם אָנוּ זָנִים וּמַפְרִנְסִים זֶה אֶת זֶה:

*Ve'ál haḥayím vehamazón
shebahém ánu zaním umefarnesím ze et ze.*

For the life and the food through which
we nourish and sustain one another.

עַל בְּרִית הַנִּשּׁוּאִין · Al Berít haNisu'ín

וְעַל הַבְּרִית שֶׁנִּכְרְתָה הַיּוֹם
בֵּין [A] וּבֵין [B],
וְעַל הָאַהֲבָה וְהַשְׂמֻחָה
שֶׁחִלַּקְנוּ יַחְדָּו:

*Ve'ál haberít shenichbretá hayóm
ben [A] uvén [B],
ve'ál ha'ahavá vehasimhá
shepaláknu yagdáv.*

For the covenant made today
between [A] and [B],
and for the love and joy
we have shared together.

וְעַל הַכֹּל אָנוּ מוֹדִים
וּמְבָרְכִים אֶת הַשְׂמֻחָה:

*Ve'ál hakól ánu modím
umevarchím et hasimhá.*

For all this we give thanks
and bless our joy.

וְאַחֲלַת וְשִׁבְעָתָה,
וּבִרְכַת עַל הָאָרֶץ הַטּוֹבָה
אֲשֶׁר נִתְּנָה לָךְ:

*Vè'achaltá vesavá'ta,
uverachtá al ha'árets hatová
ashér nitená lach.*

You shall eat and be satisfied,
and give blessing for the good land
that has been given to you.

בָּרוּךְ הָאֹר בְּתוֹכֵנוּ,
עַל הָאָרֶץ וְעַל הַמָּזוֹן:

*Barúch ha'or betochénu,
al ha'árets ve'ál hamazón.*

Blessed is the light within us,
for the earth and for the food.

נְרַחֵם · Nerahém

נְרַחֵם עָלֵינוּ
וְעַל יִשְׂרָאֵל עַמָּנוּ;
וְעַל יְרוּשָׁלַיִם עִיר הַשָּׁלוֹם;
וְעַל כָּל מָקוֹם בְּעוֹלָם
אֲשֶׁר כְּבוֹדֵנוּ שׁוֹכֵן בּוֹ;
וְעַל כָּל בֵּית שְׁנִקְרָא שְׁלוֹם עָלָיו:

*Nerahém alénu
ve'ál Yisra'el aménu;
ve'ál Yerushalayim ir hashalóm;
ve'ál kol makóm ba'olám
ashér kevodénu shochén bo;
ve'ál kol báyt shenikrá shalóm aláw.*

Let us have compassion for ourselves
and for Israel, our people;
for Jerusalem, city of peace;
for every place in the world
where our dignity dwells;
and for every home that bears the name of peace.

רְעִינוּ — נִדְאָג זֶה לְזֶה:
 נִזּוֹן וְנִפְרָנָם זֶה אֶת זֶה,
 נִכְלֵכַל זֶה אֶת זֶה,
 וְנִתֵּן זֶה לְזֶה מָקוֹם לְנִשְׁם:

*Re'enu — nid'ág ze lazé.
 Nazún unefárnés ze et ze,
 nechalkél ze et ze,
 venitén ze lazé makóm linsbóm.*

Friends — let us care for one another.
 Let us feed and provide for one another,
 sustain one another,
 and give one another room to breathe.

יִהְיֶה נָא לָנוּ רוּחַ בְּמַהֲרָה
 מִכָּל צָרוֹתֵינוּ:

*Yebé na lánu révalḥ bimberá
 mikól tsaroténu.*

May there soon be relief for us
 from all that troubles us.

נִתֵּן בְּלִי לְהַשְׁפִּיל,
 וְנִקְבַּל בְּלִי בּוֹשָׁה:

*Nitén belí lehashpíl,
 unekabél belí bushá.*

Let us give without humiliating,
 and receive without shame.

תָּבִיא עֲזָרָתֵנוּ הַקֵּלָה,
 וְתִשָּׂאִיר הַלּוֹאֲתָנוּ מָקוֹם לְנִשְׁם:

*Taví ezraténu hakalá,
 vetash'ír halva'aténu makóm linsbóm.*

Let our help bring relief,
 and our lending leave room to breathe.

תְּהִינָה יָדֵינוּ מְלֵאוֹת וּנְדִיבוֹת,
שׁוֹפְעוֹת וּפְתוּחוֹת,
לְמַעַן נַכְלִיל זֶה אֶת זֶה בְּכָבוֹד:

*Tibyéna yadénu mele'ót unedivót,
shofe'ót uftuhót,
lemá'an nechalkél ze et ze bechavód.*

Let our hands be full and generous,
overflowing and open,
so that we sustain one another with dignity.

וְאֵת חֲרוֹת בְּנֵי הָאָדָם
נַחְזִיר לְמִקְוֵה,
בְּמַהֲרָה בְּיָמֵינוּ:

*Vé'et herút bené ha'adám
naházir limkomáb,
bimberá veyaménu.*

Let us restore the freedom of human beings
to its rightful place,
soon, in our days.

תִּבְנֶה נָא יְרוּשָׁלַיִם
בְּעִיר הַשָּׁלוֹם,
בְּמַהֲרָה בְּיָמֵינוּ:

*Tibané na Yerushaláyim
ke'ír hashalóm,
bimberá veyaménu.*

Let Jerusalem be built
as the city of peace,
soon, in our days.

בָּרוּךְ הָאֹר בְּתוֹכֵנוּ,
בוֹנֵה שְׁלוֹם בְּכָל מְקוֹם בְּרַחֲמִים:
אָמֵן:

*Barúch ha'or betochénu,
boné shalom bechól makóm beraḥamím.
Amén.*

Blessed is the light within us,
building peace everywhere through compassion.
Amén.

הַטוֹב וְהַמְטִיב · Hatóv vehametív

בָּרוּךְ הָאֹר בְּתוֹכֵנוּ:
טוֹב הוּא, וְנִיטִיב לְכָל:

*Barúch ha'or betochénu.
Tov hu, veneitív lakól.*

Blessed is the light within us;
it is good, and let us do good for all.

בְּכָל יוֹם וַיּוֹם
יִהְיֶה נָא טוֹב:

*Bechól yom vayóm
yebé na tov.*

Day by day,
let there be goodness.

יְהִי רָצוֹן שְׁנָבִיא טוֹבָה;
וְנֹאמַר: נְבִיא טוֹבָה:

*Yebí ratsón shenaví tová;
venomár: naví tová.*

May it be our will that we bring goodness;
and let us say: we will bring goodness.

נְמַלְנוּ, גּוֹמְלִים אָנוּ,
וְנִגְמַל לְעַד
חַן וְחֶסֶד וְרַחֲמִים וְרוּחַ,
וְהַצֵּלָה וְכָל טוֹב:

*Gamálnu, gomlím ánu,
venígmól la'ád
ḥen vaḥésed veraḥamím verévah,
vehatsalá vechól tov.*

We have given, we give,
and we will continue to give
grace and kindness, compassion and relief,
rescue and every good thing.

בְּרַכָּה לְבַעֲלֵי הַבְּרִית · Berachá leVa'alé haBerít

יִהְיוּ נָא רַחֲמִים
בֵּין [A] וּבֵין [B],
וַיִּבִּטּוּ זֶה אֶל זֶה
בְּאַהֲבָה וּבְנֶאֱמָנוּת:

*Yihyú na raḥamím
ben [A] uvén [B],
veyabítu ze el ze
be'ahavá uvne'emanút.*

May there be compassion
between [A] and [B],
and may they look to one another
with love and faithfulness.

וּבְרַחֲמִים נֶעֱמָד עִמָּהֶם
בְּשִׂמְחָה וּבְעֵת צָרָה:

*Uveraḥamím na'amód imahém
besimḥá uve'ét tsará.*

Let us, with compassion, stand with them
in joy and in times of trouble.

יְהֵא נָא בְּבֵיתָם
שִׂשׂוֹן וְשִׂמְחָה,
גִּילָה וְרִנָּה,
אַהֲבָה וְאַחֻזָּה,
שָׁלוֹם וְרַעוּת:

*Yehé na beveitám
sasón vesimḥá,
gilá veriná,
ahavá ve'ahvá,
shalóm vere'út.*

May there be in their home
joy and gladness,
delight and song,
love and fellowship,
peace and companionship.

סִיּוּם · Siyúm

יְהִי עֹז לְעַמִּים,
יְהִי שָׁלוֹם:

*Yehí oz le'amím,
yehí shalóm.*

May the peoples find strength;
may there be peace.

Bendigamos

Sung after the blessing. The English faces the Spanish.

Verse 1

Bendigamos a la vida,
al poder que hay dentro.
Seamos agradecidos
por los bienes que tenemos.

*Let us bless life,
and the power within.
Let us give thanks
for the good things we have.*

Chorus

Alabado sea el buen amigo,
porque siempre nos ayuda.
Load al amor que es bueno,
que haya siempre amistad.

*Let us praise the good friend,
always ready to help.
Let us praise the goodness of love;
may friendship endure.*

Verse 2

Bendigamos a la vida,
por la ley primeramente,
que liga a nuestra casa
con la bondad continuamente.

*Let us bless life,
first for the teaching
that binds our home
to goodness, day after day.*

Verse 3

Bendigamos a la vida,
por el pan segundamente,
y también por los manjares
que comimos juntamente.

*Let us bless life,
second for the bread,
and for the good food
we have eaten together.*

Verse 4

Pues comimos y bebimos alegremente;
con la comida nos llenó.
Load a la vida que es buena,
que para siempre haya salud.

*We have eaten and drunk with gladness;
the food has filled us.
Let us praise life, which is good,
and may there always be health.*

Verse 5

Bendita sea la casa esta,
el hogar de amistad,
donde guardamos esta fiesta
con alegría y permanencia.

*Blessed be this house,
this home of friendship,
where we keep this celebration
with joy and with constancy.*

On the Transliteration

The transliteration is there to be read aloud by anyone, whether or not they read Hebrew. It follows the same rules throughout this booklet and its companions.

An acute accent marks the stressed syllable, and each word carries one: *shalóm*, *beruchá*, *haḥayím*. Where no accent appears, the stress falls where the surrounding phrase carries it.

ḥ is het, a sound made at the back of the throat. **ch** is chaf, the same sound written differently in Hebrew. **ts** is tsadi, as in *bits*. An apostrophe marks alef or ayin where the voice makes a small break: *ha'or*, *ve'dl*, *le'ish*.

A vocal shva — the short, half-swallowed vowel — is written **e**: *beruchá*, *nevaréeh*. The pair **׳ן ״** is always written **é**.

No consonant is doubled. Where Hebrew writes a dagesh, the transliteration does not repeat the letter.

Hebrew punctuation is kept. The mark **׃** closes a verse, where English would use a full stop; a comma marks a break inside one.