

HOW TO

LIGHT CANDLES

SAY KIDDUSH

DO HAMOTZI

BIRKAT HAMAZON

ENJOY SHABBAT

EAT A THIRD MEAL

SING Z'MIROT

DO HAVDALLAH

The
Shabbat
Project

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שֶׁתַּח תְּקוּוּהָ ♥ רֵאשׁוֹן לְצִיּוֹן ♥ רְחוֹבוֹת ♥ דְּמוֹת הַשְּׂרׁוֹן ♥ דְּמוֹת הַשְּׂרׁוֹן ♥ רֵמַת גַּן ♥ רֵמַת נָנָה ♥ פְּתַח תְּקוּוּהָ
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RACHWOOD ♥ BEAVERTON ♥ BELLAIRE ♥ BERKELEY ♥ BEVERLY HILLS ♥
BOSTON ♥ BOULDER ♥ BRIDGEPORT ♥ BROOMFIELD ♥ BUFFALO ♥ BUR
NESTERFIELD, MISSOURI ♥ CHICAGO ♥ CHICO ♥ CINCINNATI ♥ CLEVELAND
SPRINGS ♥ CORPUS CHRISTI ♥ DALLAS ♥ DANA POINT ♥ DAYTON ♥ DEL I
AU CLAIRE ♥ EDMOND ♥ EL CAJON ♥ EL PASO ♥ ELK GROVE ♥ ENGLEW
PORT LAUDERDALE ♥ FORT MYERS ♥ FORT WAYNE ♥ FRESNO ♥ FULLERTON
HARRISONBURG ♥ HENDERSON ♥ HIALEAH ♥ HOBOKEN ♥ HOUSTON ♥ HO
REEK ♥ KALAMAZOO ♥ KANKAKEE ♥ KATY ♥ KEARNEY ♥ LA JOLLA ♥ LA
LAS VEGAS ♥ LAWRENCE ♥ LINCOLNTON ♥ LONG BEACH ♥ LONG BRAN
MCKINNEY ♥ MEMPHIS ♥ MENLO PARK ♥ MEQUON ♥ MERCER ISLAND
MOUNTAIN BROOK, ALABAMA ♥ MUSCATINE ♥ MYRTLE BEACH ♥ NASH
NEWPORT ♥ NEWPORT BEACH ♥ NORTH BAY VILLAGE ♥ NORWALK ♥ O
PALO ALTO ♥ PARAMUS ♥ PASSAIC ♥ PAWTUCKET ♥ PEABODY ♥ PEM
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TAMPA ♥ TEMPLE TERRACE ♥ TENAFLY ♥ TERRELL ♥ TUCSON ♥ TULSA
WATERBURY ♥ WENATCHEE ♥ WEST DES MOINES ♥ WEST HOLLYWOOD ♥
CARACAS ♥ LUSAKA ♥ BUENOS AIRES ♥ COBRIENTES ♥ TUCUMÁN ♥ A

CURITIBA ♥ GOIÂNIA ♥ MANAUS ♥ PORTO ALEGRE ♥ RIO DE JANEIRO
GUELPH ♥ HAMILTON ♥ KINGSTON ♥ KITCHENER ♥ LAVAL ♥ MARKHAM
WATERLOO ♥ WELLAND ♥ SANTIAGO ♥ VALPARAISO ♥ 香港
LEICESTER ♥ LIVERPOOL ♥ LONDON ♥ MANCHESTER ♥ NEWCASTLE
BORDEAUX ♥ DIJON ♥ GRENOBLE ♥ LYON ♥ NEUILLY-SUR-SEINE
DORTMUND ♥ DÜSSELDORF ♥ FRANKFURT ♥ HAMBURG ♥ KREFELD
RAIGH ♥ עפולה ♥ עכו ♥ אריאל ♥ אשדוד ♥ אשקלון ♥ ביתר עילית ♥ נאר שבע
נעלה אדומים ♥ קריית מוצקין ♥ קריית מלאכי ♥ מודיעין עילית ♥ כפר סבא ♥ כרית
BOLOGNA ♥ BRINDISI ♥ FIRENZE ♥ LATINA
MÉXICO ♥ MONTERREY ♥ NAUCALPAN ♥ SALTILLO ♥ WINDHOEK ♥ ALMADA
ZAMBOANGA ♥ KRAKÓW ♥ WROCŁAW ♥ LISBOA ♥ PORTO
ST KILDA ♥ HOBI САД ♥ BRATISLAVA ♥ CAPE TOWN ♥ DURBAN ♥ JOHANNESBURG
ENCIA ♥ GÖTHENBURG ♥ MALMÖ ♥ BASEL ♥ GENEVA ♥ ZÜRICH ♥ VICTORIA
HILLS ♥ ALAMO ♥ ALBANY ♥ ALLENTOWN ♥ ALTAMONTE SPRINGS ♥ ANAHEIM
BEACH ♥ ATTLEBORO ♥ AUSTIN ♥ AVENTURA ♥ BAKERSFIELD ♥ BALTIMORE
BILOXI ♥ BINGHAMTON ♥ BLOOMFIELD HILLS ♥ BLOOMINGTON ♥ BOCA RATON
LINGAME ♥ BURLINGTON ♥ CALI ♥ CAMARILLO ♥ CARLSBAD ♥ CHANDLER
COCONUT CREEK ♥ COLLEGE PARK ♥ COLUMBIA ♥ COLUMBUS ♥ COVINGTON
MAR ♥ DELRAY BEACH ♥ DENTON ♥ DENVER ♥ DETROIT ♥ DULZURA ♥ EL PASO
DOD ♥ EUGENE ♥ EVANSTON ♥ FAIRFAX ♥ FAIRFIELD ♥ FARMINGTON
GAITHERSBURG ♥ GAUTIER ♥ GOLDENDALE ♥ GOLETA ♥ GRANVILLE ♥ GREENSBORO
DWELL ♥ HUNTINGTON BEACH ♥ HUNTSVILLE ♥ IRVINE ♥ ISSAQUAH ♥ JENSEN BEACH
LAGUNA BEACH ♥ LAGUNA NIGUEL ♥ LAGUNA WOODS ♥ LAKE DALLAS ♥ LAKE FOREST
CH ♥ LOS ANGELES ♥ LOUISVILLE ♥ MACON ♥ MADISON ♥ MANASSAS ♥ MARIETTA
♥ MERIDEN ♥ MESA ♥ MIAMI ♥ MIAMI BEACH ♥ MILFORD ♥ MILWAUKIE ♥ MINNEAPOLIS
VILLE ♥ NEW HAVEN ♥ NEW ORLEANS ♥ NEW PORT RICHEY ♥ NEW ROCHELLE ♥ NEWTON
AK PARK ♥ OAKLAND ♥ OCALA ♥ OCEANSIDE ♥ OMAHA ♥ ORANGEBURG ♥ ORLANDO
BROKE PINES ♥ PETALUMA ♥ PHILADELPHIA ♥ PICKERINGTON ♥ PITTSBURGH ♥ PLAZA
PORT SAINT LUCIE ♥ PORT WASHINGTON ♥ PORTLAND ♥ POUGHKEEPSIE ♥ PRINCETON
ROCHESTER ♥ ROSEVILLE ♥ ROSWELL ♥ SACRAMENTO ♥ SAINT LOUIS ♥ SAN ANTONIO
♥ SANTA FE ♥ SANTA MONICA ♥ SANTA ROSA ♥ SARASOTA ♥ SATELLITE CITY ♥ SEASIDE
STAMFORD ♥ STILLWATER ♥ STOUGHTON ♥ SUGAR LAND ♥ SUNNY ISLES ♥ TACOMA
A ♥ TUSCALOOSA ♥ TUSTIN ♥ TYLER ♥ UNIVERSITY HEIGHTS ♥ URBAN COUNTY
WEST PALM BEACH ♥ WESTON ♥ WHITE PLAINS ♥ WICKLIFFE ♥ WILMINGTON ♥ WINDY HILLS
DEL AIDE ♥ BENTLEIGH EAST ♥ BRISBANE ♥ GOLD COAST ♥ MELBOURNE ♥ MOUNTAIN VIEW ♥

The Shabbat Project

KEEPING IT TOGETHER

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It should not be used as scrap paper or be thrown into the trash.

If you wish to discard it, please find your local Shaimos box.

theshabbosproject.org

DEAR FRIENDS

One of the great secrets of our Torah is that while life is all about nourishing our minds and souls – our bodies play such an important part.

Shabbat is defined as a day of physical pleasure and enjoyment¹. We exuberantly fill our glasses with wine, share animated discussion with family and friends, greet strangers wholeheartedly in the street, enjoy three wholesome meals, sing like no one is listening, and extol the virtues of a good afternoon nap!

The holiness of Shabbat manifests itself, not only in its sublime spirituality, but also, in the abundant physical involvement of the day. This book is a guide to that involvement. It is the framework that ensures our spirited enjoyment is uplifted to a higher realm. That our wine glasses are charged to sanctify the day, that we greet one another with the multiple blessings Shabbat brings, and that while we eat, sing and sleep, we unlock the tremendous and transformative energy of the day.

It is the very same energy that has captured the imagination of the Jewish world, on five continents, wherever Jews can be found.

Let's rally to keep one complete Shabbat.

Together again!



Chief Rabbi Dr Warren Goldstein

¹And you shall call a day of enjoyment. Isaiah 58:13

CONTEN

This guide is here to add meaning to your Shabbat experience.

It contains key prayers, direction, explanations as well as some personal anecdotes from Shabbat Project partners all over the world.



EAT



PRAY



LOVE

Eat indicates the very important three meals of Shabbat; Pray the original prayers that we say throughout the day; and love, songs, ideas and activities that enrich the day.

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FRIDAY NIGHT

*Light your candles and gaze at their
light for a few moments.*

Feel them radiate the light of Shabbat.

*Now that the Shabbat has arrived,
treat it as an honoured guest.*

Wrap yourself in a hush of serenity...

CANDLE LIGHTING

Senator Joe Lieberman

describes in his book, *The Gift of Rest*, his household moments before the Shabbat candles are lit. He writes that often there is a “frenzy in the air as the clock mounts steadily towards the time when the Shabbat candles are lit, shortly before sunset, signalling the start of Shabbat”.

“In our home, the Shabbat officially begins when [my wife] lights the two Shabbat candles.” He then questions why our last creative act before Shabbat begins is creating fire. “Part of the reason is that fire is the

**WE ARE
WELCOMING
AN OLDER,
GENTLER AND
TIMELESS
LIGHT**

original and true light of creation. Part is that with the entrance [of Shabbat] we are welcom-

ing an older, gentler and timeless light, the soft, mellow candle which replaces the artificial light of electricity.”

Senator Lieberman describes how his wife, Hadassah, “covers her eyes with her hands and thinks about our children, grandchildren, parents and loved ones, sending out prayers to them all”. He revels in the realisation that all of a sudden “the frenzy and stress end. It is Shabbat.”

Senator Lieberman and his wife greet one another and exchange Shabbat hugs and kisses by saying, “Shabbat Shalom, Shabbat Peace to you.”

As you light your Shabbat candles, you welcome the light of Shabbat together with millions of Jews all over the world.

The woman of the household lights two candles. (Some have the custom to light only one.)

*Many women light an additional candle for each member of their family.

If there is no woman in the household, the male of the household lights the Shabbat candles.

Some young girls who are over bat mitzvah, aged 12 and up, light candles too. (Some have the custom to start from the age of three.)

From this moment on, until stars out Saturday night, Shabbat has begun.





WHAT YOU NEED:

- Candlesticks or tea lights
- Two candles or more*
- Matches



STEP-BY-STEP:

1. Place your candles near the dinner table
2. Light them
3. Cover your eyes with your hands
4. Say the blessing below
5. Take a moment to pray
6. Some then add the additional y'hi ratzon prayer



THE BLESSING FOR CANDLE LIGHTING



בָּרוּךְ אַתָּה יְיָ-הוּא *Baruch Atah Ado-nai, Elo-heinu*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Melech Ha-olam, Asher Kid'sha-*

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ *nu B'mitzvotav V'tzivanu,*

לְהַדְלִיק נֵר שַׁבָּת. *L'had-lik Ner Shel Shabbat.*

Blessed are You, Lord our G-d, King of the universe,
Who has made us holy through His commandments,
and has commanded us to light the Sabbath light.





Rabbi Abraham Twerski remembers his mother's six Shabbat candles glowing when he was a child.

In many families, the wife begins lighting two candles once she is married, one for her husband and one for herself. She then adds an additional candle for each child.

"One of the lights my mother kindled each Friday night was for me," Rabbi Twerski recalls. "I remember how much this had meant to me as a child," he continues, "when I would watch the flames flicker, I would realise that our home, and that the world, was a brighter place because of my existence."

As a psychiatrist, Rabbi Twerski has seen many patients who

I WOULD REALISE THAT OUR HOME, AND THE WORLD, WAS A BRIGHTER PLACE BECAUSE OF MY EXISTENCE

suffer from deep-rooted emotional and psychological symptoms that are a result of feelings of inadequacy

that stem from childhood

The power of a single flame, a single soul, in this world is immeasurable. Each child needs to know that they brighten up the world; they offer something unique and rare. They have a gift to give that enhances the world.

Shabbat candles are a weekly message to children, reminding them that without them, this world would not shine as brightly.

May it be Your will Lord, my G-d and G-d of my forefathers, that You show favour to me

(my husband | my sons | my daughters | my father | my mother)

and all of my relatives; and that You grant us and all Israel a good long life; that You remember us with beneficent memory and blessing; that You consider us with a consideration of salvation and compassion; that You bless us with great blessings; that You make our households complete; that You cause Your Presence to dwell among us.

Privilege me to raise children and grandchildren who are wise and understanding, who will love Hashem and fear G-d, people of truth, holy offspring attached to G-d, who will illuminate the world with Torah and good deeds and with every labour in the service of the Creator.

Please, hear my supplication at this time, in the merit of Sarah, Rebecca, Rachel and Leah, our Mothers, and cause our light to illuminate that it be not extinguished forever, and let Your countenance shine so that we are saved.

Amen.

This is a very special time to thank G-d for all of the blessings we have, for the week we have had, the week ahead and to protect all of our loved ones.



יְהִי רַצוֹן מִלְּפָנֶיךָ י-ה-ו-ה אֱלֹ-הֵי
Y'hi Ratzon Milfanechah, Ado-nai Elo-hai

וְאֵל-הֵי אַבּוֹתַי, שְׁתַּחֲוֶינָה אוֹתֵי
Vei-lohei Avotai, Sheh-t'chonein Oti

+ FOR YOUR HUSBAND

וְאֵת אִישִׁי
V'et Ishi

+ FOR SONS

וְאֵת בָּנַי
V'et Banai

+ FOR DAUGHTERS

וְאֵת בָּנוֹתַי
V'et B'notai

+ FOR YOUR FATHER

וְאֵת אָבִי
V'et Avi

+ FOR YOUR MOTHER

וְאֵת אִמִּי
V'et Imi

וְאֵת כָּל קְרוֹבַי, וְתַתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל
V'et Kol K'rovai, V'titein Lanu Ul'chol Yisrael

חַיִּים טוֹבִים וְאַרוּכִים, וְתוֹפְרֵנוּ בְּזָכוֹן
Chayim Tovim V'aruchim; V'tizk'reinu

טוֹבָה וּבְרָכָה, וְתִפְקְדֵנוּ בְּפִקְדַת
B'zichron Tova Uvracha; V'tifk'deinu Bifkudat

יְשׁוּעָה וְרַחֲמִים, וּתְבָרְכֵנוּ בְּרַחֲוֹת
Y'shua V'rachamim; Ut'varecheinu B'rachot

גְּדוּלוֹת, וְתִשְׁלִים בְּתֵינּוּ, וְתִשְׁכֵּן
G'dolot; V'tashlim Bateinu; V'tashkein

שְׁכִינְתְּךָ בֵּינֵנוּ, וְזַכֵּנוּ לְגִדְל בָּנִים וּבָנֵי
Sh'chinatcha Beineinu. V'zakeini L'gadel

בָּנִים, חַכְמִים וְגִבּוֹנִים, אוֹהֲבֵי
Banim Uvnei Vanim Chachamim Un'vonim,

י-ה-ו-ה, יְרֵאֵי אֱלֹ-הִים, אֲנִשֵׁי אֱמֶת,
Ohavei Ado-nai, Yirei Elo-him, Anshei Emet,

זֶרַע קֹדֶשׁ, בֵּי-ה-ו-ה דְּבִקִּים, וּמְאִירִים
Zerah Kodesh, Ba-Donai D'veikim, Um'irim

אֵת הָעוֹלָם בְּתוֹרָה וּבִמְעֻשֵׁים טוֹבִים,
Et Ha-olam BaTorah Uv'ma-asim Tovim,

וּבְכָל מְלֶאכֶת עֲבוֹדַת הַבּוֹרָא.
Uv'chol M'lechet Avodat Haborei. Anah

אָנָּה שְׁמַע אֶת תְּחִנָּתֵי בְעַת הַזֹּאת,
Sh'-ma Et T'chinati Ba-eit Hazot, Bizchut

בְּזִכּוֹת שָׂרָה וְרַבֶּקָּה וְרַחֵל וְלֵאָה
Sarah V'Rivka V'Rachel V'Leah Imoteinu,

אֲמוֹתֵינוּ. וְהָאֵד נִרְנוּ שְׁלֵא יִכְבֶּה
V'ha-er Neireinu Shelo Yichbeh L'olam Va-ed,

לְעוֹלָם וָעֶד, וְהָאֵד פָּנִיד וּנְשׁוּעָה, אָמֵן.
V'ha-er Panechah V'nivashei-ah. Amen.



FRIDAY NIGHT MEAL

Rabbi David Aaron

Jerusalem

Rabbi Aaron explains that G-d has lovingly prepared everything and every moment for our benefit and pleasure. Both the spiritual and the physical are filled with G-d's endless love for us.

And it's all about love.

Therefore, before the meal we wash our hands in a ritual way to prepare ourselves for sacred eating. The purpose of our

BOTH THE SPIRITUAL AND THE PHYSICAL ARE FILLED WITH G-D'S ENDLESS LOVE

Shabbat meal is not to finish our plates, fill our fuel tanks

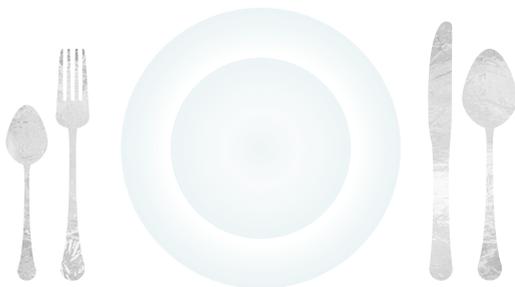
and get on with the race of life. Rather, sacred eating is about enjoying every bite and tasting the love in the food.

Judaism teaches that eating is a service to G-d.

How can stuffing ourselves be a Divine service? When we enjoy life we are serving G-d's purpose because G-d created us to give us pleasure.

It is now time to enjoy the Friday night meal. Take this time to look around your Shabbat table and appreciate the people who are with you.

Shabbat is focused around meals. Meals allow us to celebrate and uplift Shabbat; they are a time to unite with our family and friends, share ideas and honour the Shabbat by indulging in delicious food prepared especially to enhance the day.





WHAT YOU NEED:

- Wine or grape juice
- A Kiddush cup
- A cup for each guest
- Salt
- Two complete loaves of bread or challah
- A challah cover or clean napkin



STEP-BY-STEP:

1. Prepare the Shabbat table
2. Gather around with your family and friends
3. Sing *Shalom Aleichem* and *Eishet Chayil* (page 7 & 9)
4. Bless your children (page 11)
5. Say Kiddush (page 13)
6. Wash your hands and say *Hamotzi* on the challah (page 15 & 18)
7. Enjoy the delicious Shabbat meal
8. If you wish, enrich the meal with words of Torah (page 19) and songs of praise (page 21)
9. End with *Birkat Hamazon* (page 25)



SHALOM ALEICHEM

Lori Palatnik

Washington DC

Shalom Aleichem is a traditional greeting used when two Jews meet. We begin the Shabbat dinner by singing Shalom Aleichem, meaning 'may peace be upon you'. As those who went to shul return, everyone is invited to the table for the Friday night Shabbat meal.

On the most basic level, by singing Shalom Aleichem, we are asking G-d to bless our home with peace. We ask that there should be no conflict between friends or family, especially on Shabbat.

On a deeper level, we are asking G-d for completeness. 'Shalom' means peace, while the Hebrew word 'Shalem' means complete. We ask that we should truly feel that we lack nothing and that the world and ourselves are complete on Shabbat.

Our weekday work is done, the only thing left to focus on is the deed of keeping Shabbat, which is much deeper and often much harder to attain. We work on ourselves, on real completeness, the achievement of a more ideal sense of self. During the week our lives and ourselves are split. We have the family-me, the working-me, the day-to-day-me, the stressed-me, the busy-me.

Shabbat makes us complete. We become focused. We feel peaceful. We enjoy our family and our friends, we let go of our stresses and we rest.

Shalom Aleichem is the song we sing to the Shabbat angels who have joined us in our home. We greet them, welcome them in, ask for their blessing and then bid them farewell.

Sing each verse three times.

WE ASK THAT WE SHOULD TRULY FEEL THAT WE LACK NOTHING AND THAT THE WORLD AND OURSELVES ARE COMPLETE ON SHABBAT



**STEP-BY-STEP:**

- Sing together
- Repeat each of the four verses three times

**SHALOM ALEICHEM**

<p>שְׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרַת</p> <hr/> <p>מַלְאֲכֵי עֲלִיּוֹן מִמְּלֶכֶד מַלְכֵי הַמַּלְכִּים</p> <hr/> <p>הַקְדוֹשׁ בְּרוּךְ הוּא.</p>	<p><i>Shalom Aleichem, Mal-achei Hashareit,</i></p> <hr/> <p><i>Mal-achei Elyon, Mi-melech Malchei</i></p> <hr/> <p><i>Ham'lachim, Hakadosh Baruch Hu.</i></p>
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Welcome, ministering angels, angels of the Most High, from the Supreme King of Kings, the Holy One, Blessed be He.

<p>בוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם</p> <hr/> <p>מַלְאֲכֵי עֲלִיּוֹן מִמְּלֶכֶד מַלְכֵי הַמַּלְכִּים</p> <hr/> <p>הַקְדוֹשׁ בְּרוּךְ הוּא.</p>	<p><i>Bo-achem L'shalom, Mal-achei Hashalom,</i></p> <hr/> <p><i>Mal-achei Elyon, Mi-melech Malchei</i></p> <hr/> <p><i>Ham'lachim, Hakadosh Baruch Hu.</i></p>
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Enter in peace, angels of peace, angels of the Most High, from the Supreme King of Kings, the Holy One, Blessed be He.

<p>בְּרַכּוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם</p> <hr/> <p>מַלְאֲכֵי עֲלִיּוֹן מִמְּלֶכֶד מַלְכֵי הַמַּלְכִּים</p> <hr/> <p>הַקְדוֹשׁ בְּרוּךְ הוּא.</p>	<p><i>Bar'chuni L'shalom, Mal-achei Hashalom,</i></p> <hr/> <p><i>Mal-achei Elyon, Mi-melech Malchei</i></p> <hr/> <p><i>Ham'lachim, Hakadosh Baruch Hu.</i></p>
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Bless me with peace, angels of peace, angels of the Most High, from the Supreme King of Kings, the Holy One, Blessed be He.

<p>צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם</p> <hr/> <p>מַלְאֲכֵי עֲלִיּוֹן מִמְּלֶכֶד מַלְכֵי הַמַּלְכִּים</p> <hr/> <p>הַקְדוֹשׁ בְּרוּךְ הוּא.</p>	<p><i>Tzeit'chem L'shalom, Mal-achei Hashalom,</i></p> <hr/> <p><i>Mal-achei Elyon, Mi-melech Malchei</i></p> <hr/> <p><i>Ham'lachim, Hakadosh Baruch Hu.</i></p>
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Go in peace, angels of peace, angels of the Most High, from the Supreme King of Kings, the Holy One, Blessed be He.



EISHET CHAYIL

Adina Bankier-Karp

Melbourne, Australia

Eishet Chayil (the Song of Praise for the Accomplished Woman), drawn from the Biblical book of Mishlei (Proverbs), is sung on Friday night before Kiddush.

Eishet Chayil, according to one Midrashic perspective, alludes to the heroines of Jewish history. From the matriarchs - Sarah, Rebecca, Rachel and Leah praised for kindness, constancy of spirit and self-sacrifice, to the wonderful converts - Ruth the Moabite and Batya daughter of Pharaoh - who cast aside wealth and monarchy to embrace Judaism, inspiring for the commitment and self-sacrifice they embraced. Some are applauded for leadership in lives quite public; others for the social justice they expedited in unapplauded anonymity. The tradition of singing Eishet Chayil applauds all Jewish women, whose lives are echoed herein. These women are unfazed by mortality, knowing theirs have been lives lived intensely, passionately and meaningfully.

Eishet Chayil quite literally sings the praises of the Jewish woman: past, present and future. Eishet Chayil is an invitation to be remarkable: to join the sorority of Jewish women throughout the ages, who have built our great nation.

EISHET CHAYIL IS AN INVITATION TO BE REMARKABLE, TO JOIN THE SORORITY OF JEWISH WOMEN THROUGHOUT THE AGES, WHO HAVE BUILT OUR GREAT NATION.



EISHET CHAYIL

A woman of strength, who can find?

Her worth is far beyond pearls.

Her husband's heart trusts in her, and he has no lack of gain. She brings him good, not harm, all the days of her life. She seeks wool and linen, and works with willing hands.

She is like a ship, laden with merchandise, bringing her food from afar. She rises while it is still night, providing food for her household, portions for her maids. She considers a field and buys it; from her earnings she plants a vineyard. She girds herself with strength, and braces her arms for her tasks. She sees that her business goes well; her lamp does not go out at night.

She holds the distaff in her hand, and grasps the spindle with her palms. She reaches out her palm to the poor, and extends her hand to the needy. She has no fear for her family when it snows, for all her household is clothed in crimson wool.

She makes elegant coverings; her clothing is fine linen and purple wool. Her husband is well known in the gates, where he sits with the elders of the land. She makes linen garments and sells them, and supplies merchants with sashes. She is clothed with strength and dignity; she can laugh at the days to come. She opens her mouth with wisdom, and the law of kindness is on her tongue. She watches over the ways of her household, and never eats the bread of idleness.

Her children rise and call her happy; her husband also praises her: "Many women have excelled, but you surpass them all." Charm is deceptive and beauty vain:

It is the G-d-fearing woman who deserves praise. Give her the reward she has earned; let her deeds bring her praise in the gates.

**STEP-BY-STEP:**

→ Stand and sing together



אִשֶׁת חַיִל מִי יִמְצָא, וְרַחֵק מִפְּנִימִים מִכְרָה.
 בְּטוֹחַ בָּהּ לֵב בְּעֵלָהּ, וְשָׁלַל לֹא יִחְסַר.
 גְּמַלְתָּהּ טוֹב וְלֹא רָע, כֹּל יָמֵי חַיֶּיהָ.
 דְּרָשָׁה צְמֹר וּפְשָׁתָנִים, וְתַעֲשֶׂה בְּחַפְזָא בְּפִיָּה.
 הֵיטָה פְּאִנְיֹת סוֹחָה, מִמְּרַחֵק תִּבְיֵיא לְחֻמָּה.
 וְתִקֵּם בְּעוֹד לַיְלָה, וְתִתֵּן טָרָף לְבֵיתָהּ,
 וְחֹק לְנַעֲרֹתֶיהָ.
 זְמַמָּה שְׂדָה וְתִקְוָהּ, מִפְּרֵי כִפִּיָּה נִטְעָה בְּרָם.
 חֲגֵרָה בְּעוֹז מִתְנִיָּה, וְתִאֲמַץ זֶרְעוֹתֶיהָ.
 טְעֻמָּה כִּי טוֹב סַחְרָה, לֹא יִכְבֶּה בְּלֵילָה נְרָה.
 יָדִיהָ שְׁלָחָה בְּכִישׁוֹר, וְכִפִּיָּה תִמְכּוּ פְלָךְ.
 כִּפָּה פְּרִשָׁה לְעֵנִי, וְיָדֶיהָ שְׁלָחָה לְאַבְיוֹן.
 לֹא תִירָא לְבֵיתָהּ מִשְׁלָג, כִּי כָל בֵּיתָהּ
 לָבַשׁ שָׁנִים.
 מִרְבָּדִים עֲשֵׂתָהּ לָהּ, יֵשֶׁשׁ וְאַרְגָּמֹן לְבוּשָׁהּ.
 נוֹדַע בְּשַׁעְרִים בְּעֵלָהּ, בְּשִׁבְתָּהּ עִם זְקֵנֵי אֶרֶץ.
 סָרִיץ עֲשֵׂתָהּ וְתִמְכּוּ, וְחֲגוֹר נִתְּנָה לְכַנְעֵנִי.
 עוֹז וְהָרָד לְבוּשָׁהּ, וְתִשְׁחַק לְיוֹם אַחֲרוֹן.
 פִּיָּה פְתַחָה בְּחֻכְמָהּ, וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ.
 צוּפִיָּה הִלְכּוֹת בֵּיתָהּ, וְלָחֵם עֲצוֹלוֹת לֹא תֵאָכֵל.
 קָמּוּ בְּנֵיהָ וַיֵּאֱשֻׁרוּהָ, בְּעֵלָהּ וַיְהַלְלֶיהָ.
 רַבּוֹת בְּנוֹת עֲשׂוּ חַיִל, וְאֵת עֲלִית עַל כְּלָנָהּ.
 שֶׁקֶר הַחֵן וְהַבֵּל הַיִּפִּי, אִשָּׁה יִרְאֵת יֶה-וָה-וּ-וּ.
 הִיא תִתְהַלֵּל תִּנְנוּ לָהּ מִפְּרֵי יָדֶיהָ, וַיְהַלְלוּהָ
 בְּשַׁעְרִים מְעֻשִׂיָּהּ.

Eishet Chayil Mi Yimtza, V'rachok Mip'ninim Michrah.
Batach Bah Leiv Balah, V'shalal Lo Yechsar.
G'mal-at-hu Tov V'lo Rah, Kol Y'mei Chaye-ha.
Dar'shah Tzemer Ufishtim, Vata-as B'cheifetz
Kap-peh-ha. Hay'ta Ka-oniyot Socheir, Mimerchak
Tavi Lachmah. Vatakam Be-od Laila, Vati-tein Teref
L'veitah V'chok L'na-aroteha.
Zam'ma Sadeh Vatikacheihu, Mip'ri Chapeh-ha Nat'ah
Karem. Chag'ra Be'oz Motneh-ha, Vat'ameitz Z'ro-oteha.
Ta-ama Ki Tov Sachrah, Lo Yichbeh Ba-laylah Neirah.
Yadeh-ha Shilchah Vakishor, V'chapeh-ha Tamchu Falech.
Kapah Par'sah Leh-ani, V'yadeha Shilchah
La-eyyon. Lo Tira L'veita Mishaleg, Ki Chol Beita
Lavush Shanim.
Marvadim A-s'ta La, Sheish V'argaman L'vusha.
Noda Bash'arim Bala, B'shivto Im Ziknei Aretz.
Sadin A-s'ta Vatimkor, Vachagor Nat'na Lak'na-ani.
Oz V'hadar L'vusha, Vatis-chak L'yom Acharon.
Piha Patchah V'chachma, V'torat Chesed Al L'shona.
Tzofiyah Halichot Beita, V'lechem Atzlut Lo Tocheil.
Kamu Va-ne-hah Vaye'asheruha, Bala Vay'halelah.
Rabot Banot Asu Chayil, V'at Alit Al Kulana.
Sheker Hachein V'hevel Hayofi, Ishah Yirat Ado-nai
Hi Tit-halal. T'nu Lah Mip'ri Yadeha, Vihal'luha
Bash'arim Ma-aseha.



BLESSING THE CHILDREN

Rabbi Dovid Cohen

New York

I love the Friday night blessings of my children.

This is an intimate time where I get to focus on each child

I PRAY THAT G-D GUIDES THEM IN CLARITY

completely. As I bless each child, I think of their strengths

and their weaknesses. I think about everything that I want for them as they continue to grow.

I pray that G-d guides them in clarity and that they accomplish all that they are able to.

My practice is to call each child by their full name. I do this because I learnt that parents should call a child by their full Hebrew name at least once a week. I choose to do this on Friday night when I bless them.

I bless them, pray for them and I kiss their heads three times. In return, they each kiss both my cheeks.

I make sure to verbally encourage each child, and to share how proud I am of a particular trait or accomplishment that is theirs. This helps build their self-esteem and confidence, and it strengthens our relationship.

Among the chaos of the week, this is our uninterrupted moment to share in, completely.

Blessing of the children is a beautiful family custom practised on Friday night where parents take a moment to stop, bless and appreciate each child in their family.



BLESSING FOR A GIRL



יְשׁוּמְךָ אֱלֹהִים בְּשָׂרָה

Y'si-meich Elo-him K'Sara

רִבְקָה רָחֵל וְלֵאָה.

Rivka Rachel V'Leah. Y'va-

יְבַרְכֶךָ יְהוָה

rech'cha Ado-nai V'yishm-

וַיְשׁוּמְךָ. יָאֵר יְהוָה

'recha. Ya-er Ado-nai Panav

פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. יִשָּׂא

Eilecha Vichuneka.

יְהוָה פָּנָיו אֵלֶיךָ

Yisa Ado-nai Panav Eilecha

וַיִּשֶׂם לְךָ שָׁלוֹם.

V'yaseim L'cha Shalom.

May G-d make you like Sarah, Rebecca, Rachel and Leah. May the Lord bless you and protect you.

May the Lord make His face shine on you and be gracious to you.

May the Lord turn His face toward you and grant you peace.

**STEP-BY-STEP:**

1. Place your hands on your child's head or bring them into your arms
2. Say the appropriate blessing for a son or daughter
3. You can add your own blessing or words of praise

**BLESSING FOR A BOY**

יְשׁוּמְךָ אֱלֹהִים	<i>Y'sim'cha Elo-him K'Efrayim</i>
בְּאַפְרַיִם וּבְמְנַשֶּׁה	<i>V'chi-M'nashe. Y'varech'cha</i>
יְבָרְכֶךָ יְהוָה	<i>Ado-nai V'yishm'recha.</i>
וַיְשׁוּמְךָ יְיָ יְהוָה	<i>Ya-er Ado-nai Panav Eilecha</i>
פְּנֵי אֱלֹהֶיךָ וַיַּחֲנֶךָ יְשׂא	<i>Vichuneka. Yisa Ado-nai</i>
יְהוָה פְּנֵי אֱלֹהֶיךָ	<i>Panav Eilecha V'yaseim</i>
וַיִּשֶׂם לְךָ שְׁלוֹם.	<i>L'cha Shalom.</i>

May G-d make you like Ephraim and Menashe.
 May the Lord bless you and protect you.
 May the Lord make His face shine on you
 and be gracious to you.
 May the Lord turn His face toward you and grant you peace.

NIGHT KIDDUSH

David Sacks

Los Angeles

I often wonder why the world is not perfect. The rabbis teach that all the problems of this world stem from one place – the world is not yet finished. Hashem created us to be His partners to complete creation and to perfect the world. This is why we're here.

Friday night Kiddush gives us a taste of this process.

Rebbe Shlomo Carlebach explains that everybody loves a finished product. People love you when you are a grape, because you are something complete. Yet, people also love you when you are wine. The real question is who loves you while you are in-between? Who loves you while

you are being stomped on? Who loves you while you are changing and growing? The people who love you while you are in-between are your real friends. The same analogy can be said for the world we live in. This world is still in-between. The people who love Hashem while we are here are His real friends.

On Friday night, we hold the cup of wine, and declare that not only is it Shabbat now, but that the Great Shabbat (the Messianic Period) is coming. This Great Shabbat will bring a world without war, without hatred, without divisions and separations.

We are the friends helping Hashem move this world from in-between, to complete.

Kiddush, which means “holiness”, is the blessing made over wine at the start of the Shabbat meal. This act turns an ordinary meal into a holy act, from eating to an acknowledgement of G-d’s dominion over the world.



STEP-BY-STEP:

- 1. Make sure two challot are on the table and covered**
- 2. The leader must fill the Kiddush cup with wine or grape juice**
- 3. Hold the cup in your dominant hand**
- 4. Have in mind that you are saying Kiddush on behalf of everyone at the table**
- 5. Say the blessing**
- 6. Those around the table should answer “Amen”**
- 7. Sit down and drink**
- 8. Distribute some wine or grape juice to everyone at the table from the cup you made Kiddush on**
- 9. If you need to add more to the mix, make sure that some of the original wine or grape juice is still in the cup before you add more**

THE PEOPLE WHO LOVE YOU WHILE YOU ARE IN-BETWEEN ARE YOUR REAL FRIENDS



WHAT YOU NEED:

- Cup
- A small cup for each guest
- Wine or grape juice



NIGHT KIDDUSH PRAYER



וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.

Va-y'hi Erev Va-y'hi Voker. Yom Hashishi.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:

Va-y'chulu Hashamayim V'ha-aretz V'chol Tzva-am.

וַיְכַלּוּ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר

Va-y'chal Elo-him Bayom Hash'vi-i M'lachto Asher

עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ

Asah, Vayish-bot Ba-yom Hash'vi-i Mikol M'lachto

אֲשֶׁר עָשָׂה: וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי

Asher Asah. Vay'vareich Elo-him Et Yom Hash'vi-i

וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר

Va-y'kadeish Oto, Ki Vo Shavat Mikol M'lachto, Asher

בְּרָא אֱלֹהִים לַעֲשׂוֹת:

Barah Elo-him La-asot.

סַבְרֵי מַרְנָן וְרַבְנָן וְרַבּוֹתַי

Savri Maranan V'rabanen V'rabotai

בְּרוּךְ אַתָּה יְיָ-וְהוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam,

בּוֹרֵא פְרֵי הַגֶּפֶן. אָמֵן.

Borei Pri Hagafen. Amen

בְּרוּךְ אַתָּה יְיָ-וְהוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרִצָּה בְּנוֹ, וְשָׁבַת קִדְּשׁוֹ

Asher Ki-d'shanu B'mitzvotav V'ratzah Vanu, V'Sha-

בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָנוּ, זִכְרוֹן לְמַעֲשֵׂה

bbat Kodshoh, B'ahavah Uvratzon Hinchilanu Zikaron

בְּרַאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמַקְרָאֵי קִדְּשׁ

L'ma-asei V'reishit. Ki Hu Yom T'chillah

זְכַר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ

L'mikra-ei Kodesh, Zeicher L'tzi-at Mitzrayim. Ki Vanu

קִדְּשָׁתָּ מִכָּל הָעַמִּים. וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה

Vacharta V'otanu Kidashta Mikol Ha-amim, V'Shabbat

וּבְרִצּוֹן הַנְּחִילָנוּ. בְּרוּךְ אַתָּה יְיָ-וְהוּא

Kod-sh'cha B'ahavah Uvratzon Hinchal-tanu.

מַקְדֵּשׁ הַשָּׁבַת. אָמֵן.

Baruch Atah Ado-nai, M'kadeish HaShabbat. Amen

And it was evening, and it was morning. The sixth day. Then the heavens and the earth were completed, and all their array. With the Seventh Day, G-d completed the work He had done. He ceased on the Seventh Day from the work He had done. G-d blessed the Seventh Day and called it holy, because on it He ceased from all His work He had created to do. Please pay attention, my masters.

Blessed are You, Lord our G-d, King of the Universe, Who creates the fruit of the vine. **Amen**

Blessed are You, Lord our G-d, King of the Universe, Who has made us holy through His commandments, Who has favoured us, and in love and favour gave us His holy Sabbath as a heritage, a remembrance of the work of Creation. It is the first among the Holy Days of assembly, a remembrance of the Exodus from Egypt. For You chose us and sanctified us from all the people, and in love and favour gave us Your Holy Sabbath as a heritage. Blessed are You, Lord, who sanctifies the Sabbath. **Amen**



WASHING HANDS

Rabbi David Aaron
Jerusalem

After the Jewish people left Egypt, they wandered in the desert for 40 years.

G-d provided for the Jews by giving them manna to eat. Manna was a food that miraculously fell from the sky every day. On Fridays, a double portion of manna would appear in preparation for Shabbat.

The two loaves of bread we use on Shabbat remind us of this double portion of manna that fell from the sky.

What is the message here?

Imagine you are in the desert. You are hungry. Suddenly food falls from the sky. You are awestruck by this outright miracle. As the days pass and the manna falls, the awe you felt begins to wear off. This food that falls before you becomes an expectation; part of the ordinary. On the sixth day, a double portion appears and you are awestruck yet again. You realise that what seemed to be ordinary is now extraordinary.

Shabbat breaks our weekly routine to remind us to see the extraordinary in the ordinary and to celebrate the miracle of our everyday lives.

**YOU REALISE THAT
WHAT SEEMED
TO BE ORDINARY
IS NOW EXTRA-
ORDINARY.**

*Before we eat our delicious bread,
we wash our hands.*

While this has added benefits from a hygiene perspective, it is a spiritual act. Just like our priests prepared for worship in the Temple in Jerusalem by washing themselves, we prepare before we come to our sacred Shabbat table by washing.





WHAT YOU NEED:

- Washing cup or glass
- Cold water



STEP-BY-STEP:

1. Remove all barriers between your hands and the water, including rings
2. Hold the washing cup in your right hand, fill it with cold water that has not yet been used by someone else to wash
3. Transfer the cup into your left hand and pour the water twice (some do it three times) over your right hand
4. Switch hands and repeat by pouring water twice (some do three it times) over your left hand
5. Say the blessing
6. Dry your hands
7. Do not speak until you have eaten a piece of challah



BLESSING AFTER WASHING



בָּרוּךְ אַתָּה יְיָ-הוּ-ה	<i>Baruch Atah Ado-nai, Elo-heinu</i>
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Melech Ha-olam, Asher Ki-d'sha-</i>
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	<i>nu B'mitzvotav V'tzivanu,</i>
וַצַּנְנוּ עַל נְטִילַת יָדַיִם.	<i>Al N'tilat Yadayim.</i>

Blessed are You, Lord our G-d, King of the universe, Who has made us holy through His commandments, and has commanded us about washing hands.



HAMOTZI

Dr David Pelcovitz

New York

How do we find happiness – when we praise something we enjoy. By praising someone or something, we complete the feeling of enjoyment. Our enjoyment of something can be restrained if we do not express our appreciation, admiration and gratitude for it.

Many of us live lifestyles that rotate, day after day, on a homogeneous schedule. We wake up, we work, we eat, we spend time with our families and we sleep. We often take our days for granted. It takes something out of the ordinary to shake us up and appreciate what a normal day is like.

Human beings develop a habit of inattention. This makes us fail to notice the multitude of things around us that are expected. The more we perfect this 'habit of inattention' the less successful we become in conveying gratitude.

Our challenge in life is to combat that state of habituation by how we choose to receive that which is being given to us.

Reciting a blessing on bread before we eat is a way of expressing our gratitude to G-d for the food He has provided, which allows us to fully enjoy the bread. By reciting Hamotzi we combat our habit of inattention and bring our awareness through noticing what we have. We tap into all the benefits of gratitude and access storehouses of happiness that were previously locked.

WE TAP INTO ALL THE BENEFITS OF GRATITUDE AND ACCESS STOREHOUSES OF HAPPINESS THAT WERE PREVIOUSLY LOCKED.

The miracle of manna in the desert was extraordinary, it provided us with sustenance both physically and spiritually.

We use two loaves to remind us of the double portion of manna G-d gave us every Friday in the desert so that we would have enough to eat over Shabbat. We cover the loaves as a reminder of the dew that protected the manna in the desert. The challah is sprinkled with salt before we eat it just as was done on the altar in the Temple. All of these acts remind us that G-d is our ultimate provider and that our Shabbat table is a holy act of service.





WHAT YOU NEED:

- Two challahs
- A challah cover
- Challah board or a plate
- Salt
- A knife



STEP-BY-STEP:

1. The leader should have in mind that he is saying the blessing on behalf of everyone at the table
2. Hold up the two challahs
3. Say the blessing
4. Those around the table should answer "Amen"
5. Cut the challah into pieces
6. Sprinkle with salt
7. The leader should eat the first piece
8. Pass around the table for everyone to enjoy



HAMOTZI



בָּרוּךְ אַתָּה יְיָ-הוּ-ה	<i>Baruch Atah Ado-nai,</i>
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	<i>Elo-heinu Melech Ha-</i>
הַמוֹצֵיא לֶחֶם	<i>olam, Hamotzi Lech-</i>
מִן הָאָרֶץ. אָמֵן.	<i>em Min Ha-aretz. Amen</i>

Blessed are You, Lord our G-d, King of the universe, Who brings forth bread from the earth. *Amen*



WORDS OF TORAH

Rabbi Yissocher Frand

Baltimore

Rashi interprets the words *lech lecha*, go for yourself, to mean “for your own benefit and welfare”. This is explained by an incident cited by the Imrei Shammai:

Reb Nachum of Chernobyl (1730-1787) was once imprisoned (Jews were often mercilessly and baselessly thrown into jail in the Ukraine). An old Jew came to visit Reb Nachum and told him that he knew why Reb Nachum was in jail: Reb Nachum used to devote his time to the mitzvah of redeeming Jews from captivity, *Pidyon Shevuyim*. Since Jews were arbitrarily thrown into jail, Reb Nachum would work for their release. The old Jew told Reb Nachum that G-d himself had put him in jail so that he would be able to appreciate what a great mitzvah he was doing as he worked for the release of Jewish prisoners. Now that Reb Nachum had experienced the unpleasantness of jail, the next time he would do the mitzvah of *Pidyon Shevuyim* he would work much harder.

Another example of this is our forefather Avraham who practised unbridled kindness toward his fellow man. Avraham always welcomed wayfarers. G-d wanted to show him what a great mitzvah it is to be a host to guests. The best way to learn how to be a host is to first be a traveller. G-d therefore directed Avraham to be a traveller, “*lech lecha*”.

When we go out for Shabbat or for a long period of time, we learn what it's like to be away from our family and our familiar surroundings. We learn to appreciate the kindness provided by those who warmly extend hospitality. Once we have experienced being a guest, we understand what makes a good host, and will therefore be a better host the next time we have guests.

G-d was doing the same thing for Avraham. Avraham was told “Go out, for your own benefit.” Avraham would see how difficult it would be to be a traveller, and therefore, be a better host.

Words of Torah are ideas shared to enrich the Shabbat meal. When we discuss ideas from the Torah, we transform our meal from ordinary to elevated, bringing G-d's presence into our home.

We understand that the Torah holds everything. No matter what your interest or inclination is, there will be something within the Torah that you can connect to and discuss. It is now time to enjoy the Friday night meal. Take this time to look around your Shabbat table and appreciate the people who are with you.

**THE BEST WAY TO LEARN
HOW TO BE A HOST
IS TO FIRST BE A TRAVELLER.**



STEP-BY-STEP:

→ Discuss a nice idea, question or story from the Torah

Shabbat is central to Torah and Jewish living. The week begins and ends with Shabbat – an inspired end to the week. From the holy to the ordinary to the holy again.

What is the message of this weekly cycle? Why do we need a Shabbat every week whereas other festivals occur once a year? There must be a lesson in Shabbat which necessitates such close repetition.

Shabbat represents an end-point of a process. The week is a period of working and building; Shabbat is the cessation of that building, which brings home the sense of achievement that building has generated. It is not simply rest or inactivity. It is the celebration of the work which has been completed. Shabbat comes after six days of work; the idea is that Shabbat occurs only after – because of – the work.

A process must have an end-point to give it meaning. If an inventor builds a machine which maintains itself fully; it fuels itself, oils itself and cleans itself, and it produces something useful, that is clever. If the machine self-maintains but cannot produce something, it would be useless.

The end-point justifies the process. The pleasure of the freedom and relaxation which accompany an end-point are the direct results of the satisfaction of knowing that the job has been done.

Shabbat is wonderful if a person has a week's work to show for that week – the relaxation is rich and full.

The Sages say that a *talmid chacham*, a person learned in Torah, is called "Shabbat". What is the meaning of this? The underlying idea is that Torah is the ultimate end-point; the entire world was created so that Torah could be manifested. Therefore, one who learns Torah correctly, one who is imbued with Torah knowledge has an aura of Shabbat about him. He is steeped in the dimension of the goal realised. There is the deepest connection between Torah and Shabbat.

Shabbat teaches that all work must be directed to a goal. This message alone would justify weekly repetition: we need constant awareness that each of our activities must be aimed at meaningful growth. No business enterprise is run randomly, great care is taken to keep the business on track and directed towards fulfilling the aims of the company. Our lives deserve this same degree of good management.

The goal is first set, and lastly achieved. Shabbat is the plan and it is the result.

Rabbi Dr Akiva Tatz



NIGHT SONGS

Baruch Levine

Waterbury, Connecticut

As we enter Shabbat and sit down to the Friday night meal, we put aside the worries of the week that has passed, and the uncertainty of the week that lies ahead.

We treasure the present.

The feeling of peace and tranquillity permeates our families and homes.

How do we express this feeling? How do we thank G-d for bringing us to this very moment - at the Shabbat table, surrounded by family and friends in peace and in happiness?

The *z'mirot*, the Shabbat songs, afford us the ideal avenue to thank and praise Hashem for all of our blessings.

Thousands of years ago, King David gave us a voice with which we now use to express ourselves. King David wrote:

"A song for the day of Shabbat.

WE TREASURE THE PRESENT.

It is good to thank Hashem and to sing praise to your name.

"Mizmor shir liyom haShabbat, tov lehodot laHashem ulezamer lishimcho elyon."

Sometimes, words are not enough. Words can only take us so far; words can fall short, and feel flat. King David, the Sage, the musician, the composer of many Psalms, taught us to reach deep inside our souls and express ourselves through song.

Z'mirot, the sweet songs of Shabbat, are a joyous way to enhance a Shabbat meal.

While we are enjoying our Shabbat meal, we revel in the warmth of the people around us and the feeling that is Shabbat. We demonstrate this feeling by giving voice to it and by singing Shabbat *z'mirot* - songs.

Singing isn't obligatory, but it does add an element of joy and unity to our Shabbat experience. If you choose to sing, the *z'mirot* can be sung in between the different courses of food.



**WHAT YOU NEED:**

- A Shabbat song
- Your favourite tune
- Your best singing voices

**M'NUCHAH V'SIMCHAH**

מְנוּחָה וְשִׂמְחָה אֹדֵר לַיהוּדִים,
יוֹם שַׁבָּתוֹן יוֹם מַחְמָדִים.

*M'nuchah V'simchah, Ohr La-y'hudim, Yom Shabbaton
Yom Machamadim.*

שׁוֹמְרָיו וְזוֹכְרָיו הִמָּה מְעִידִים, כִּי לְשִׁשָּׁה כֹּל
בְּרֹאִים וְעוֹמְדִים.

*Shomrav V'zochrav Heima M'i-dim
Ki L'shisha Kol B'ru-im V'om'dim.*

שְׁמֵי שָׁמַיִם אֶרֶץ וַיָּמִים, כָּל צָבָא מְרוֹם
גְבוּהִים וְרָמִים, תַּנִּין וְאָדָם וְחַיִּת רְאֵמִים, כִּי
בִּי-הוּא-הוּא צִוֵּר עוֹלָמִים.

*Sh'mei Shamayim, Eretz V'yamim, Kol Tz'vah Marom
G'vohim V'ramim, Tanin V'adam V'chayat R'eimim,
Ki B'kah Hashem Tzuv Olamim.*

הוּא אֲשֶׁר דָּבַר לְעַם סִגְלָתוֹ, שְׁמוֹר לְקִדְשׁוֹ
מִבּוֹאוֹ וְעַד צֵאתוֹ, שַׁבַּת קִדְשׁ יוֹם חֻמְדָּתוֹ,
כִּי בּוֹ שַׁבַּת אֶל-מִפְּלֵ מְלֹאכְתּוֹ.

*Hu Asher Diber L'am S'gulato, Shamor L'kad'sho
Mibo-o V'ad Tzeito. Shabbat Kodesh, Yom Chemdato,
Ki Vo Shavat Kel Mikol M'lachto.*

בְּמִצְוַת שַׁבַּת אֶל-יַחְלִיצֶךָ, קוּם קְרָא אֱלֹהֵי
יְהִישׁ לְאִמְצֶךָ, נְשַׁמַּת כֹּל חַי וְגַם נְעִרִיצֶךָ,
אֶכּוֹל בְּשִׂמְחָה כִּי כָּבֵד רָצֶךָ.

*B'mitzvat Shabbat Kel Yachalitzach
Kum Kra Eilav Yachish L'am'tzach. Nishmat Kol Chai
V'gam Na-aritzach, Echol B'simcha Ki Ch'var Ratzach.*

בְּמִשְׁנֵה לֶחֶם וְקִדּוּשׁ רַבָּה, בְּרַב מְטַעֲמִים
וְרוּחַ נְדִיבָה, יִזְכּוּ לְרַב טוֹב הַמְתַּעַנְגִּים בָּהּ,
בְּבִיאַת גּוֹאֵל לַחַיִּי הָעוֹלָם הַבָּא.

*B'mishneh Lechem V'kiddush Rabah, B'rov Mat-amim
V'ru-ach N'diva, Yizku L'rav Tuv Hamit-an'gim Bah
B'viyat Go-eil L'chayei Ha'olam Habah.*

Rest and joy, light for all Jews, is the Sabbath day, day of delights; those who keep and recall it bear witness that in six days all Creation was made. The highest heavens, land and seas, the hosts of heaven, high and sublime; sea monsters, humans and all wild beasts, were created by the Lord, G-d, He who formed worlds. It was He who spoke to His treasured people: "Keep it to make it holy from beginning to end." The holy Sabbath, His day of delight, for on it G-d rested from all His work.

Through the Sabbath commandment G-d will give you strength. Rise, pray to Him, and He will invigorate you. Recite the Nishmat prayer, and the Kedusha, then eat with joy, for He is pleased with you. With twin loaves, and wine for the Kiddush, with many delicacies and a willing spirit; those who delight in it shall merit great reward: the coming of the redeemer, and life in the World to Come.





צור מִשְׁלוֹ אֶכְלְנוּ בְּרַכּוֹ אָמוּנֵי,
שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבָּר י-ה-ו-ה.

*Tzur Mishelo Achalnu, Barchu Emunai,
Savanu V'hot-arnu Kidvar Hashem.*

הֵזַן אֶת עוֹלָמוֹ רוֹעֵנוּ אָבִינוּ, אֶכְלְנוּ אֶת לַחְמוֹ
וַיִּינּוּ שְׁתֵּינּוּ, עַל בֶּן נוֹדָה לְשִׁמּוֹ וְנִהְלָלוּ בְּפִינוּ,
אִמְרָנוּ וְעִנֵּינוּ אֵין קְדוֹשׁ בְּ-י-ה-ו-ה.

*Hazan Et Olamo Ro-einu Avinu, Achalnu Et Lachmo
V'yeino Shatinu, Al Kein Nodeh Lishmo Unhal'lo B'finu
Amarnu V'aninu Ein Kadosh KaHashem.*

צור מִשְׁלוֹ אֶכְלְנוּ בְּרַכּוֹ אָמוּנֵי,
שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבָּר י-ה-ו-ה.

*Tzur Mishelo Achalnu, Barchu Emunai,
Savanu V'hot-arnu Kidvar Hashem.*

בְּשִׁיר וְקוֹל תּוֹדָה נִבְרַךְ לֵאל-הֵינוּ, עַל אֲרֶץ
חֲמֻדָּה טוֹבָה שֶׁהִנְחִיל לְאַבְתוֹנֵינוּ, מְזוֹן וְצֵדָה
הַשְּׁבִיעַ לְנַפְשֵׁנוּ, חֲסֵדוֹ גָּבַר עָלֵינוּ וְאַמַּת י-ה-ו-ה

*B'shir V'kol Todah N'varech Lei-lokeinu, Al Eretz Chemdah
Tovah Shehinchil La'avoteinu. Mazon V'tzeidah Hisbi-ah
L'nafsheinu, Chasdo Gavar Aleinu V'emet Hashem.*

צור מִשְׁלוֹ אֶכְלְנוּ בְּרַכּוֹ אָמוּנֵי,
שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבָּר י-ה-ו-ה.

*Tzur Mishelo Achalnu, Barchu Emunai,
Savanu V'hot-arnu Kidvar Hashem.*

רַחֵם בְּחַסְדֶּךָ עַל עַמְּךָ צִירֵנוּ, עַל צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ וְבוֹל בֵּית תְּפִאֲרֹתֶיךָ, בֶּן דָּוִד עֲבָדְךָ יְבֵא
וַיִּגְאֹלֵנוּ, רוּחַ אִפְיֵנוּ מְשִׁיחַ י-ה-ו-ה.

*Rachem B'chasdecha Al Am'cha Tzureinu, Al Tziyon Mishkan
K'vodecha Z'vul Beit Tif-arteinu. Ben David Avdecha Yavoh
V'yig-aleinu, Ru-ach Apeinu M'shi-ach Hashem.*

צור מִשְׁלוֹ אֶכְלְנוּ בְּרַכּוֹ אָמוּנֵי,
שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבָּר י-ה-ו-ה.

*Tzur Mishelo Achalnu, Barchu Emunai,
Savanu V'hot-arnu Kidvar Hashem.*

יִבְנֶה הַמְּקֹדֵשׁ עִיר צִיּוֹן תְּמִלָּא, וְשֵׁם נְשִׁיר
שִׁיר חֲדָשׁ וּבִרְנִינָה נִעְלָה, הִרְחַמְן הַנְּקֹדֵשׁ יִתְבָּרַךְ
וַיִּתְעַלֶּה, עַל כּוֹס יַיִן מְלֵא כְּבָרְבַת י-ה-ו-ה.

*Yibaneh Hamikdash Ihr Tzion T'maleh, V'sham Nashir Shir
Chadash Uvirna-nah Na-aleh. Harachaman Hanikdash
Yitbarach V'yit-aleh Al Kos Yayin Malei K'virkat Hashem.*

צור מִשְׁלוֹ אֶכְלְנוּ בְּרַכּוֹ אָמוּנֵי,
שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבָּר י-ה-ו-ה.

*Tzur Mishelo Achalnu, Barchu Emunai,
Savanu V'hot-arnu Kidvar Hashem.*



The Rock from Whose we have eaten: Bless Him, my faithful friends; we have sufficed, we have left over, just as the Lord said.

He feeds His world - our Shepherd, our Father, we have eaten of His bread, His wine we have drunk. So let us thank His name, let us praise Him with our mouths, saying, singing: none is Holy like the Lord.

The Rock from Whose we have eaten: Bless Him, my faithful friends; we have sufficed, we have left over, just as the Lord said.

With song and sound of thanks, we shall bless our G-d, for the gift He gave our fathers: a lovely land. With food and sustenance He has satisfied our souls. His kindness overwhelms us: true is the Lord.

The Rock from Whose we have eaten: Bless Him, my faithful friends; we have sufficed, we have left over, just as the Lord said.

Have compassion in Your love for Your people, our Rock, for Zion, Your home of glory, Temple of our splendour. The son of David, Your servant: may he come and redeem us, breath of our life, anointed of the Lord.

The Rock from Whose we have eaten: Bless Him, my faithful friends; we have sufficed, we have left over, just as the Lord said.

May the Temple be rebuilt, Zion's city full again; there we will sing a new song as we go up in joy, to the Compassionate, the Holy One - may He be Blessed and raised on high - with a cup full of wine, sign of the Blessing of the Lord.

The Rock from Whose we have eaten: Bless Him, my faithful friends; we have sufficed, we have left over, just as the Lord said.

BIRKAT HAMAZON

Yvette Alt Miller

Chicago

The Shabbat meal closes with Birkat Hamazon, the blessing after the meal. It is a chance for us to pause once again, to reflect on the many blessings that G-d has given us. Psychologists have noted in recent years that the process of thinking positive thoughts makes us happy. By smiling, being grateful, and counting our blessings, we release endorphins in our brains that relax us and give us a feeling of contentment.

BUT THAT IS OF A MERRY HEART HAS A CONTINUAL FEAST

The Torah expresses this beautifully: "All the days of the poor (the person who regards themselves as lacking) are evil: but that is of a merry heart has a continual feast." (Proverbs 15:15).

Birkat Hamazon is a way of ensuring that we have a continual feast in our hearts. It is a way of departing from our Shabbat table as happy and sated in our souls as we are in our stomachs. Birkat Hamazon reminds us to thank G-d for giving us food, the land to grow our food (specifically, our own Land of Israel), our families and for the gift of Shabbat.

Birkat Hamazon, grace after meals or “bensching”, is a multifaceted blessing recited after any meal that contains bread.

When we recite this prayer we are appreciating that this food came from G-d - and that gives the enjoyment of the meal a whole new meaning. We recognise that we are truly blessed and give thanks.



STEP-BY-STEP:

- 1.** *Because it is Shabbat we recite the introductory Psalm 126 (page 26)*
- 2.** *If there are three or more men over bar mitzvah, a leader is appointed. The leader recites the “Rabotai N'varech” prelude responsively with the others at the table (page 27)*
- 3.** *The leader then recites the first blessing aloud, and everyone answers “Amen” and continues with the bensching*



PSALM 126



שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן,
 הָיִינוּ כְּחֹלְמִים. אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וְלִשְׁוֹנֵנוּ הַנָּה,
 אִזּוּ יֵאמְרוּ בְּגוֹיִם, הֲגִדִיל יְהוָה לַעֲשׂוֹת
 עִם אֱלֹהֵי. הֲגִדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ,
 הָיִינוּ שְׂמֵחִים. שׁוּבָה יְהוָה אֶת שְׁבִיתָנוּ,
 כַּאֲפִיקִים בְּנֶגֶב. הַזֹּרְעִים בְּדִמְעָה בְּרָנָה יִקְצְרוּ.
 הַלֹּדֵץ יִלֵּךְ וּבִכָּה נִשְׂא מִשָּׂדֶךְ הַזֶּרַע, בֹּא יְבֵא
 בְּרָנָה, נִשְׂא אֲלֻמֹּתָיו.

תְּהִלַּת יְהוָה יִדְבֵר פִּי, וּיְבַרֵךְ כָּל בֶּשֶׂר שֵׁם
 קְדֹשׁוֹ לְעוֹלָם וָעַד. וְאֲנַחְנוּ נְבַרֵךְ יְהוָה מֵעַתָּה וְעַד
 עוֹלָם, הֲלֵלוּהוּ. הוֹדוּ לִי-הוָה כִּי טוֹב,
 כִּי לְעוֹלָם חֶסֶד. כִּי יִמְלֵל גְּבוּרֹת יְהוָה,
 וְשִׁמִּיעַ כָּל תְּהִלָּתוֹ.

*Shir Hama-alot, B'shuv Ado-nai Et Shivat Tziyon
 Hayinu K'chol'mim. Az Yimalei S'chok Pinu Ulsho-
 neinu Rinah, Az Yomru Vagoyim, Higdil Ado-nai La-
 asot Im Eileh. Higdil Ado-nai La-asot Imanu, Hayinu
 S'meichim. Shuva Ado-nai Et Sh'viteinu Ka-afikim
 BaNegev. Hazor'im B'dimah B'rinah Yiktzoru. Haloch
 Yeileich Uvacho, Nosei Meshech Hazarah. Bo Yavo
 V'rinah Nosei Alumotav.*

*T'hilat Ado-nai Y'daber Pi, Vivareich Kol Basar Sheim
 Kadsho L'olam Va-ed. Va-anachnu N'vareich Y-ah,
 Mei-atah V'ad Olam Halleuy-ah. Hodu LaDo-nai Ki
 Tov, Ki L'olam Chasdo. Mi Y'maleil G'vurot Ado-nai,
 Yashmi-ah Kol T'hilato.*

A song of ascents. When the Lord will bring back the exiles of Zion we will be like people who dream. Then our mouths will be filled with laughter, and our tongues with songs of joy. Then it will be said among the nations, "The Lord has done great things for them." The Lord did do great things for us and we rejoiced. Bring back our exiles, Lord, like streams in a dry land. May those who sowed in tears, reap in joy. May one who goes out weeping, carrying a bag of seed, come back with songs of joy, carrying his sheaves. My mouth shall speak the praise of G-d, and all creatures shall bless His Holy Name for ever and all time. We will bless G-d now and forever. Halleluyah! Thank the Lord for He is good: His loving-kindness is forever. Who can tell of the Lord's mighty acts and make all His praise be heard?

- If there are three or more men over bar mitzvah present, a leader is appointed. The leader recites this exchange responsively with the others at the table: (If 10 or more men are present, add the words in brackets.)

LEADER

רבותי נברך *Rabotai N'vereich*

OTHERS

יהי שם י-ה-ו-ה מְבָרַךְ מֵעַתָּה *Y'hi Sheim Ado-nai M'vorach Mei-atah*

וְעַד עוֹלָם *V'ad Olam*

LEADER

יהי שם י-ה-ו-ה מְבָרַךְ מֵעַתָּה וְעַד *Y'hi Sheim Ado-nai M'vorach Mei-atah V'ad*

עוֹלָם. בְּרִשְׁת מַרְנָן וּרְבִנָּן וּרְבוֹתַי *Olam. Birshut Maranan V'rabbanan V'rab-otai*

נְבִרְךְ (אֵל-הֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ *N'vereich (Elo-heinu) She-achalnu Mishelo*

OTHERS

בְּרוּךְ (אֵל-הֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ *Baruch (Elo-heinu) She-achalnu Mishelo*

וּבְטוּבוֹ חַיִּינוּ. *Uvtuvo Chayinu.*

LEADER

בְּרוּךְ (אֵל-הֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ *Baruch (Elo-heinu) She-achalnu*

וּבְטוּבוֹ חַיִּינוּ. *Mishelo Uvtuvo Chayinu.*

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ. *Baruch Hu U-varuch Sh'mo.*



בְּרוּךְ אַתָּה י-ה-ו-ה אֱל-הֵינוּ מֶלֶךְ
 הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כְּלוּ בְטוּבוֹ,
 בִּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם
 לְכֹל בְּשֵׂה, כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ
 הַגְּדוֹל, תַּמִּיד לֹא חָסַר לָנוּ, וְאֵל
 יַחְסַר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד. בְּעֵבֹר
 שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זֶן וּמְפָרֵס
 לְכֹל, וּמְטִיב לְכֹל, וּמְכִין מִזֶּזֶן לְכֹל
 בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
 בְּרוּךְ אַתָּה י-ה-ו-ה הַזֵּן אֶת הַכֹּל.

Baruch Atah Ado-nai, Elo-heinu Melech
 Ha-olam, Hazan Et Ha-olam Kulo B'tuvo
 B'chein B'chesed Uv'rachamim, Hu Notein
 Lechem L'chol Basar, Ki L'olam Chasdo,
 Uvtuvo Hagadol Tamid Lo Chasar Lanu
 V'al Yechsar Lanu Mazon L'olam Va-ed.
 Ba-avur Sh'mo Hagadol, Ki Hu Eil Zan
 Umfarneis Lakol, U-meitiv Lakol U-meichin
 Mazon L'chol B'riyotav Asher Barah.
 Baruch Atah Ado-nai, Hazan Et Hakol.

Blessed are You, Lord our G-d, King of the universe, Who in His goodness feeds the whole world with grace, kindness and compassion. He gives food to all living things, for His kindness is forever. Because of His continual great goodness, we have never lacked food, nor may we ever lack it, for the sake of His Great Name. For He is G-d Who feeds and sustains all, does good to all, and prepares food for all creatures He has created.

Blessed are You, Lord, who feeds all.

נוֹדֶה לְךָ י-ה-ו-ה אֱל-הֵינוּ,
 עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה
 טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ י-ה-ו-ה
 אֱל-הֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבַּיִת
 עֲבָדִים, וְעַל בְּרִיתְךָ שְׁחַתַּמְתָּ בְּבִשְׂרָנוּ, וְעַל
 תּוֹרַתְךָ שֶׁלַּמְּדָתָנוּ, וְעַל
 חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ,
 וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֹנְנָתָנוּ וְעַל אֲכִילַת
 מִזֶּזֶן שֶׁאַתָּה זֶן וּמְפָרֵס אוֹתָנוּ תַּמִּיד,
 בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שָׁעָה.

Nodeh L'cha Ado-nai Elo-heinu Al Shehin-
 chalta La-avoteinu Eretz Chemdah Tova
 Ur-chava, V'al She-hotzeitanu Ado-nai Elo-
 heinu Mei-eretz Mitzrayim Ufditanu Mibeit
 Avadim, V'al Brit'cha Shechatamta Bivsa-
 reinu, V'al Torat'cha Shelimid'tanu, V'al
 Chukecha She-hodatanu, V'al Chayim, Chein
 Vachesed Shechonantanu, V'al Achilat Mazon
 She-atah Zan Umfarneis Otanu Tamid, B'chol
 Yom Uvchol eit Uvchol Sha-ah.

We thank You, Lord our G-d, for having granted as a heritage to our ancestors a desirable, good and spacious land; for bringing us out, Lord our G-d, from the land of Egypt, freeing us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for Your laws which You made known to us; for the life, grace and kindness You have bestowed on us; and for the food by which You continually feed and sustain us, every day, every season, every hour.

→ Add on Chanukah :

וְעַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל
הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם בְּזַמַּן הַזֶּה -

*V'al Hanissim V'al Hapurkan V'al Hag-vurot V'al
Hat'shuot V'al Ha-milchamot She'asita La-avoteinu
Bayamim Hahem Bazman HazeH -*

And [we thank You] for the miracles, for the redemption, for the mighty deeds, for the saving acts,
and for the wonders which You have wrought for our ancestors in those days, at this time -

בַּיָּמִי מִתְּתִיָּהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשֻׁמוֹנָאִי
וּבְנָיו בְּשָׁעֲמֹדָה מִלְּכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ
יִשְׂרָאֵל לְהַשְׁפִּיחַ תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי
רְצוֹנְךָ וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בַּעַת צָרָתָם רַבַּת אֶת רִיבָם דָּנַתְךָ אֶת דִּינָם
נִקְמַתְךָ אֶת נִקְמַתָם מִסַּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים
וְרַבִּים בְּיַד מַעֲטִים וּטְמֵאִים בְּיַד טְהוֹרִים
וְרָשָׁעִים בְּיַד צְדִיקִים וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ
וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וְלַעֲמֶךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהִיּוֹם
הַזֶּה וְאַחַר כֵּן בָּאוּ בְּנֶיךָ לְדָבִיר בֵּיתְךָ וּפְנּוּ אֶת
הַיְבֻלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ נְרוֹת
בְּחֻצוֹת קֹדֶשְׁךָ וְקִבְּעוּ שְׁמוֹנֵת יָמִי חֲנֻכָּה אֵלֶיךָ
לְהוֹדוֹת וּלְהִלָּל לְשִׁמְךָ הַגָּדוֹל

*Bimei Matityahu Ben Yochanan Kohen Gadol Chashmo-
na-i U-vanav K'she-amdah Malchut Yavan Ha-r'sha-ah
Al Amchah Yisrael L'hash-kicham Tora-techah U-P'ha-avi-
ram Mei-chukei R'tzo-nechah V'atah B'racha-mechah Ha-
rabim Amad'tah Lahem B'eit Tzaratam Ravta Et Rivam
Danta Et Dinam Nakamta Et Nik-matam Masar-ta Gibor-
im B'yad Chalashim V'rabim B'yad M'atim U-t'mei-im
B'yad T'horim U-r'sha-im B'yad Tzadikim V'zeidim B'yad
Oskei Tora-techah U-P'chah Asitah Sheim Gadol V'kadosh
B'ola-mechah U-L'amchah Yisrael Asitah T'shu-ah G'dolah
U-furkan K'hayom HazeH V'achar Kein Ba-u Vanechah
Lidvir Beitechah U-finu Et Heicha-lechah V'tiharu Et Mik-
dashechah V'hid-liku Neivot B'chatzrot Kadshechah V'ka-
vu Sh'monat Y'mei Chanukah Eilu L'hodot U-P'hallel
L'shim-chah Hagadol.*

In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget Your Torah and violate the decrees of Your will. But You, in Your abounding mercies, stood by them in the time of their distress. You waged their battles, defended their rights, and avenged the wrong done to them.

You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah. You made a great and holy name for Yourself in Your world, and effected a great deliverance and redemption for Your people Israel to this very day. Then Your children entered the shrine of Your House, cleansed Your Temple, purified Your Sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great Name.

→ Add on Purim :

ועל הנסים ועל הפדוקן ועל הגבורות ועל
התשועות ועל המלחמות שעשית לאבותינו
בימים ההם בזמן הזה -

*V'al Hanissim V'al Hapurkan V'al Hag-vurot V'al
Hat'shuot V'al Ha-milchamot She'asita La-avoteinu
Bayamim Hahem Bazman Hazeh -*

And [we thank You] for the miracles, for the redemption, for the mighty deeds, for the saving acts,
and for the wonders which You have wrought for our ancestors in those days, at this time -

בימי מרדכי ואסתר בשושן הבירה כשעמד
עליהם המן הרשע בקש להשמיד להרוג
ולאבד את כל היהודים מנער ועד זקן טף
ונשים ביום אחד בשלושה עשר לחודש
שנים עשר הוא חדש אדר ושללם לבו
ואתה ברחמיך הרבים הפרת את עצתו
וקלקלת את מחשבתו והשבות לו גמולו
בראשו ותלו אותו ואת בניו על העץ.

*Bimei Mordechai V'Esther B'shushan Habirah
K'she-amad Aleihem Haman Harashah Bikeish L'hashmid
La-ha-rog U-l'pabeid Et Kol Ha-y'hudim Mi-na-ar V'ad
Zakein Taf V'nashim B'yom Echad Bish-loshah Asar
L'chodesh Shneim Asar Hu Chodesh Adar U-sh'lalam
Lavoz V'atah B'rachamechah Harabim Hei-far-tah Et
A-tza-toh V'kilkaltah Et Machashavtah Va-ha-sheivotah
Lo G'mu-lo B'rosho V'talu Oto V'et Banav Al Ha-eitz.*

In the days of Mordechai and Esther in the Shushan, the capital, when Haman the wicked
rose against them, and requested to annihilate, to kill and to destroy all of the Jews, from the
youngest, till the oldest, infants and women, on one day, on the thirteenth of the twelfth month,
that is, Adar, and to plunder their possessions, and You, in Your great mercy, foiled his will, and
spoiled his intention, and returned to him his remuneration upon his head and hanged him and
his sons upon the gallows.

ועל הכל י-ה-ו-ה אל-הינו אנחנו מודים
לך, ומברכים אותך יתברך שמך בפי
כל חי תמיד לעולם ועד. כפתיב, ואכלת
ושבעת, וברכת את י-ה-ו-ה אל-הינו, על
הארץ הטובה אשר נתן לך.

*V'al Hakol Ado-nai Elo-heinu Anachnu Modim
Lach Umvar'chim Otach Yitbarach Shimcha B'fi
Kol Chai Tamid L'olam Va-ed, Ka-katuv V'ach-
alta V'savatah Uveirachtah Et Ado-nai Elo-he-
cha Al Ha'aretz Hatovah Asher Natan Lach.*

ברוך אתה י-ה-ו-ה על הארץ ועל המזון.

*Baruch Atah Ado-nai, Al Ha-aretz
V'al Hamazon.*

For all this, Lord our G-d, we thank and bless You. May Your Name be blessed continually
by the mouth of all that lives, forever and all time. For so it is written: "You will eat and be
satisfied, then you shall bless the Lord your G-d for the good land He has given you."
Blessed are You, Lord, for the land and for the food.



רַחֵם נָא י-ה-ו-ה אֱלֹ-הֵינוּ עַל יִשְׂרָאֵל עַמְּךָ,
 וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מְשׁוֹבֵן בְּבוּרְךָ,
 וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ,
 וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
 עָלֵינוּ. אֱלֹ-הֵינוּ אֲבִינֵנוּ רְעֵנוּ זִוְנֵנוּ פְּרִנְסֵנוּ
 וְכַלְפָּלְנֵנוּ וְהַרְוִיחֵנוּ, וְהַרְנוּחַ לָנוּ י-ה-ו-ה
 אֱלֹ-הֵינוּ מִהַרְהָ מִכָּל צָרוֹתֵינוּ. וְנָא אֵל
 תַּצְרִיכֵנוּ י-ה-ו-ה אֱלֹ-הֵינוּ, לֹא לִידֵי מַתַּנַּת
 בְּשֵׁךְ וְדָם, וְלֹא לִידֵי הַלְּוֹאָתְךָ, כִּי אִם לִירְדָּךָ
 הַמְּלֵאכָה הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבְהָ,
 שְׁלֵא נִבוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד.

Racheim Nah Ado-nai Elo-heinu Al Yisra-el
Amechah, V'al Y'rushalayim Irecha, V'al Tziyon
Mishkan K'vodecha, V'al Malchut Beit David
M'shi-checha, V'al Habayit Hagadol V'hakadosh
Shenikra Shimchah Alav. Elo-heinu Avinu, R'einu
Zu-neinu, Parn'seinu V'chalk'leinu V'harvicheinu,
V'harvach Lanu, Ado-nai Elo-heinu, M'heira Mikol
Tzaroteinu. V'na Al Tatzricheinu, Ado-nai Elo-heinu,
Lo Lidei Mat'nat Basar Vadam V'lo Lidei Halva-atam,
Ki Im L'yad'cha Ham'lei-ah Hap'tu-chah Hakdosha
V'har'chavah, Shelo Neivosh V'lo Nikaleim L'olam Va'ed.

Have compassion, please, Lord our G-d, on Israel Your people, on Jerusalem Your city, on Zion the dwelling place of Your Glory, on the royal house of David, Your anointed, and on the great and Holy House that bears Your Name. Our G-d, our Father, tend us, feed us, sustain us and support us, relieve us and send us relief, Lord our G-d, swiftly from our troubles. Please, Lord our G-d, do not make us dependent on the gifts or loans of other people, but only on Your full, open, holy and generous hand so that we may suffer neither shame nor humiliation for ever and all time.

→ **On Shabbat add:**

רִצֵּה וְהַחֲלִיצֵנוּ י-ה-ו-ה אֱלֹ-הֵינוּ
 בְּמִצְוֹתֶיךָ, וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֹת
 הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה, כִּי יוֹם זֶה גְּדוֹל
 וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשֹׁבֵת בּוֹ וְלָנוּחַ בּוֹ
 בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךָ, וּבְרִצּוֹנָךְ הַנִּיחַ
 לָנוּ י-ה-ו-ה אֱלֹ-הֵינוּ שְׁלֵא תִהְיֶה צָרָה
 וְיָגוֹן וְאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ, וְהִרְאֵנוּ
 י-ה-ו-ה אֱלֹ-הֵינוּ בְּנַחֲמַת צִיּוֹן עִירְךָ,
 וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדוֹשֶׁךָ, כִּי אַתָּה
 הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת.

R'tzei V'hachalitzeinu Ado-nai Elo-heinu B'mitz-
votechah, Uv'mitzvat Yom Hash'vi-i HaShabbat Hagadol
V'hakadosh Hازه. Ki Yom Zeh Gadol V'kadosh Hu
L'fanecha, Lishbat Bo V'lanu-ach Bo
B'ahavah K'mitzvat R'tzonechah. Uvirtzon'chah
Haniach Lanu Ado-nai Elo-heinu Shelo T'hei Tza-rah
V'yagon Va-anacha B'yom M'nu-chateinu. V'hareinu
Ado-nai Elo-heinu B'nechamat Tziyon Irecha, Uv'vinyan
Y'rusha-layim Ir Kadshecha,
Ki Atah Hu Ba-al Hay'shu-ot Uva-al Hanechamot.

Favour and strengthen us, Lord our G-d, through Your commandments, especially through the commandment of the Seventh Day, this great and holy Sabbath. For it is, for You, a great and holy day. On it we cease work and rest in love in accord with Your will's commandment. May it be Your will, Lord our G-d, to grant us rest without distress, grief, or lament on our day of rest. May You show us the consolation of Zion, Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of salvation and consolation.

→ On Rosh Chodesh, Pesach, Shavuot, Sukkot, Shmini Atzeret and Rosh Hashanah add the following:

אֵל-הֵינוּ וְאֵל-הֵי אֲבוֹתֵינוּ, יַעֲלֶה	<i>Elo-heinu Vei-lohei Avoteinu, Ya-aleh V'yavo</i>
וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיַפְקֹד	<i>V'ya-giah V'yeyra-eh V'yei-ratzeh V'yishamah</i>
וְיִזְכֵּר וְיִזְכְּרֵנוּ וְיַפְקֹדֵנוּ וְיִזְכְּרֵנוּ אֲבוֹתֵינוּ,	<i>V'yipakeid V'yizacher Zichroneinu U-fikdoneinu</i>
וְיִזְכְּרֵנוּ מִשִּׁיחַ בֶּן דָּוִד עֶבְדְּךָ וְיִזְכְּרֵנוּ	<i>V'zichron Avoteinu V'zichron Mashiach Ben David</i>
יְרוּשָׁלַיִם עִיר קְדוֹשָׁךְ וְיִזְכְּרֵנוּ כָּל	<i>Av-dechah V'zichron Y'rushalayim Ir Kadshechah</i>
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלְטָה	<i>V'zichron Kol Amchah Beit Yisrael L'fanechah</i>
לְטוֹבָה לְחַן וְלְחֶסֶד וְלְרַחֲמִים לְחַיִּים	<i>Lifleitah L'tovah L'chein U-l'chesed U-l'rachamim</i>
וְלְשָׁלוֹם בְּיוֹם—	<i>L'chayim U-l'shalom B'yom—</i>

ON ROSH CHODESH

רֵאשׁ הַחֹדֶשׁ *Rosh Ha-chodesh*

ON PESACH

חַג הַמַּצּוֹת *Chag Hamatzot*

ON SHAVUOT

חַג הַשְּׁבִיעוֹת *Chag Ha-shavuot*

ON SUKKOT

חַג הַסֻּכּוֹת *Chag Ha-sukkot*

ON SHMINI ATZERET

שְׁמִינֵי חַג הָעֲצֵרֶת *Sh-mini Chag HaAtzeret*

ON ROSH HASHANAH

הַזִּכְרוֹן *Hazikaron*

הַזֶּה, זְכַרְנוּ י-ה-ו-ה אֵל-הֵינוּ בּוֹ לְטוֹבָה,	<i>Hazeh, Zachreinu Ado-nai Elo-heinu Bo L'tovah,</i>
וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים,	<i>U-fakdeinu Bo L'tovah, V'Hoshi-einu Bo L'chayim,</i>
וּבִדְבַר יִשׁוּעָה וְרַחֲמִים; חוּס וְחַנּוּן, וְרַחֵם	<i>U-vidvir Y'shuah V'rachamim, Chus V'chaneinu,</i>
עֲלֵינוּ, וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל	<i>V'racheim Aleinu, V'hoshi-einu Ki Eilechah Eineinu</i>
מְלֶכֶךְ חַנּוּן וְרַחֵם אֶתָּה.	<i>Ki El Melech Chanun V'rachum Atah.</i>

Our G-d and the G-d of our forefathers, may there ascend, come, reach, be seen, wanted and heard, remembered and recalled before You, our recollection and remembrance, the remembrance of our forefathers, and the remembrance of the Mashiach, son of David Your servant, and the remembrance of Jerusalem, city of Your holiness, and the remembrance of all Your nation, the house of Israel for deliverance, for good, for grace, for kindness, and for mercy, for life and for peace on this day of: [*Rosh Chodesh: Rosh Chodesh | Pesach: The Festival of Matzah | Shavuot: The Festival of Shavuot | Sukkot: The Festival of Sukkot | Shemini Atzeret: The 8th day of the holiday of assembly | Rosh Hashanah: Remembrance*] remember us, Hashem, our G-d, on it for good, recall us on it for blessing, and save us on it for life. In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are G-d, the gracious, and compassionate king.



וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.

בְּרוּךְ אַתָּה יְיָ-ו-ה בּוֹנֵה בְּרַחֲמָיו

יְרוּשָׁלַיִם אָמֵן.

U-v'nei Y'rushalayim Ir Hakodesh Bimheirah

V'yameinu. Baruch Atah Ado-nai, Bonei

V'rachamav Y'rushalayim. Amein.

And may Jerusalem the Holy City be rebuilt soon, in our time. Blessed are You, Lord, Who in His compassion will rebuild Jerusalem. Amen.

בְּרוּךְ אַתָּה יְיָ-ו-ה אֱלֹ-הֵינוּ מֶלֶךְ

הָעוֹלָם, הָאֵל אֲבִינוּ מְלִכְנוּ אֲדִירְנוּ

בוֹרְאֵנוּ גּוֹאֲלֵנוּ יּוֹצְרֵנוּ קְדוֹשְׁנוּ קְדוּשׁ

יַעֲקֹב, רוֹעֵנוּ רוֹעֵי יִשְׂרָאֵל,

הַמְלִיךְ הַטּוֹב וְהַמְטִיב לְכָל, שֶׁבְכָל יוֹם

וְיוֹם הוּא הַיְטִיב, הוּא מֵיטִיב, הוּא יֵיטִיב

לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ

לְעַד, לַחַן וְלַחֶסֶד וְלִרְחָמִים וְלִרְחֻם

הַצְלָה וְהַצְלָחָה, בְּרַכָּה וְיִשׁוּעָה נְחָמָה

פְּרִנְסָה וְכִלְפָּלָה. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם

וְכָל טוֹב וּמְכַל טוֹב לְעוֹלָם

אֵל יַחְסְרֵנוּ.

Baruch Atah Ado-nai, Elo-heinu Melech Ha-

olam, Ha-Eil Avinu Malkeinu Adi-reinu Bor'-

einu Go-aleinu Yotz'reinu K'dosheinu K'dosh

Ya-akov, Ro-einu Ro-ei Yisrael, Hamelech Ha-

totov V'hameitiv Lakol, Sheb'chol Yom Vayom

Hu Heitiv, Hu Meitiv, Hu Yeitiv Lanu. Hu G'ma-

lanu Hu Gom'leinu Hu Yigm'leinu La-ad L'chein

Ul'chesed Ul'rachamim Ul'revach, Hatzalah

V'hatzlachah B'racha Vishu-ah Nechamah,

Parnasah V'chalkalah V'rachamim V'chayim

V'shalom V'chol tov, U-mikol Tuv L'olam Al

Y'chas'reinu.

Blessed are You, Lord, our G-d, King of the universe - G-d, our Father, our King, our Sovereign, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob. He is our Shepherd, Israel's Shepherd, the good King Who does good to all. Every day He has done, is doing, and will do good to us. He has acted, is acting, and will always act kindly toward us for ever, granting us grace, kindness and compassion, relief and rescue, prosperity, blessing, redemption and comfort, sustenance and support, compassion, life, peace and all good things, and of all good things may He never let us lack.

הֲרַחֲמֵנוּ הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הֲרַחֲמֵנוּ הוּא יִתְבַּרַךְ בְּשֵׁמִים וּבְאֲרָץ.

הֲרַחֲמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר

בְּנוֹ לְעַד וּלְנֵצַח נְצַחִים, וְיִתְהַדַּר בְּנוֹ לְעַד

וּלְעוֹלָמֵי עוֹלָמִים.

Harachaman Hu Yimloch Aleinu L'olam Vaed.

Harachaman Hu Yitbarach Bashamayim Uva-aretz.

Harachaman Hu Yishtabach L'dor Dorim,

V'yit-pa-ar Banu La-ad Ul'neitzach N'tzachim,

V'yit-hadar Banu La-ad Ul'ol'mei Olamim.



הַרְחַמֵּן הוּא יִפְרֹסֵנוּ בְּכַבֹּד. *Harachaman Hu Y'farn'seinu B'chavod.*

הַרְחַמֵּן הוּא יִשְׁבֹּר עֲלֵנוּ מֵעַל צוּאֲרֵנוּ
וְהוּא יוֹלִיכֵנוּ קוֹמְמוֹיֹת לְאַרְצֵנוּ. *Harachaman Hu Yishbor Uleinu Mei-al Tzav-
areinu V'hu Yolicheinu Kom'miyut L'artzeinu.*

הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ בְּרָכָה
מִרְבָּה בְּבֵית הַזֶּה, וְעַל שֻׁלְחָן
זֶה שְׂאֲכַלְנוּ עָלָיו. *Harachaman Hu Yishlach Lanu B'racha
M'ruba Babayit Hazeh, V'al Shulchan
Zeh She-achalnu Alav.*

הַרְחַמֵּן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא
זָכּוֹר לַטּוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרֹת טוֹבוֹת
יִשְׁעוֹת וְנַחֲמוֹת. *Harachaman Hu Yishlach Lanu Et Eliyahu Hana-
vi Zachur Latov, Vivaser Lanu B'sorot Tovot
Y'shu-ot V'nechamot.*

May the Compassionate One reign over us forever and all time. May the Compassionate One be blessed in heaven and on earth. May the Compassionate One be praised from generation to generation, be glorified by us to all eternity, and honoured among us forever and all time. May the Compassionate One grant us an honourable livelihood. May the Compassionate One break the yoke from our neck and lead us upright to our land. May the Compassionate One send us many blessings to this house and this table at which we have eaten. May the Compassionate One send us Elijah the Prophet, may he be remembered for good - to bring us good tidings of salvation and consolation.

→ *If you are eating at your own table:*

הַרְחַמֵּן הוּא יְבַרֵךְ אוֹתִי, *Harachaman, Hu Y'vareich Oti*

+ WIFE

וְאֶת אִשְׁתִּי *V'et Ishti*

+ HUSBAND

וְאֶת בַּעְלִי *V'et Ba-ali*

+ CHILDREN

וְאֶת יַרְעֵי *V'et Zari*

אֶת כָּל אֲשֶׁר לִי *V'et Kol Asher Li.*

May the Compassionate One bless me, [my wife | my husband | my children] and all that is mine.

→ **If you are a eating at someone else's or your parents' table (children add the words in brackets) :**

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בְּעַל	<i>Harachaman, Hu Y'vareich Et (Avi Mori)</i>
הַבַּיִת הַזֶּה, וְאֶת (אִמִּי מוֹרָתִי) בְּעַלַּת הַבַּיִת	<i>Ba-al Habayit HazeH, V'et (Imi Morati)</i>
הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרָעָם וְאֶת כָּל	<i>Ba-alat Habayit HazeH, Otam V'et Beit-</i>
אֲשֶׁר לָהֶם.	<i>am V'et Zaram V'et Kol Asher Lahem.</i>

May the Compassionate One bless (my father, my teacher) the master of this house, and (my mother, my teacher) the lady of this house, and their children and all that is theirs.

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ כְּמוֹ שְׁנֵי־בָרְכוּ אֲבוֹתֵינוּ	<i>Otanu V'et Kol Asher Lanu, K'mo Shenit-</i>
אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּכָל מְכַל כָּל, כֵּן יְבָרֵךְ	<i>bar'chu Avoteinu Avraham, Yitzchak, V'Yaakov,</i>
אוֹתָנוּ כָּלֵנוּ יַחַד בְּבִרְכָה שְׁלֵמָה,	<i>Bakol Mikol Kol, Kein Y'va-reich Otanu Kulanu</i>
וְנֹאמַר: אָמֵן.	<i>Yachad Bivrachah Sh'leima, V'nomar: Amein.</i>

Together with us and all that is ours. Just as our forefathers Abraham, Isaac and Jacob were blessed in all, from all, with all, so may He bless all of us together with a complete blessing, and let us say: Amen.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוּת, שֶׁת־הֵא	<i>Bamarom Y'lam'du Aleihem V'aleinu Z'chut, Shet'hei</i>
לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְרָכָה מֵאֵת יְהוָה-וְה,	<i>L'mishmeret Shalom. V'nisah V'rachah Mei-eit Ado-</i>
וְצַדִּיקָה מֵאֵל־הֵי יִשְׁעֵנוּ, וְנִמְצָא חַן וְשִׂכָל טוֹב	<i>nai, Utzda-ka Mei-Elo-hei Yisheinu. V'nimtza Chein</i>
בְּעֵינֵי אֱלֹהִים וְאָדָם.	<i>V'seichel Tov B'ei-nei Elo-him V'adam.</i>

On high, may grace be invoked for them and for us, as a safeguard of peace. May we receive a blessing from the Lord and a just reward from the G-d of our salvation, and may we find grace and good favour in the eyes of G-d and man.

→ **On Shabbat add:**

הַרְחַמֵּן הוּא יִנְחִילֵנוּ יוֹם שְׂכָלוֹ שֶׁבֶת	<i>Harachaman Hu Yanchi-leinu Yom Shekulo</i>
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.	<i>Shabbat Um-nuchah L'chayei Ha-olamim.</i>

May the Compassionate One let us inherit the time that will be entirely a Sabbath and rest for eternal life.

→ On Rosh Chodesh and Festivals, add the appropriate phrase:

ON ROSH CHODESH

הַרְחֵמֵן הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה
 לְטוֹבָה וְלִבְרָכָה. *Harachaman Hu Y'chadeish Aleinu Et Hachodesh HazeH
 L'tovah V'livrachah.*

ON FESTIVALS

הַרְחֵמֵן הוּא יִנְחִילֵינוּ יוֹם
 שְׂפָלוֹ יוֹם טוֹב. *Harachaman Hu Yanchileinu
 Yom She-kulo Yom Tov.*

ON ROSH HASHANAH

הַרְחֵמֵן הוּא יַחְדֵּשׁ עֲלֵינוּ אֶת הַשָּׁנָה
 הַזֹּאת לְטוֹבָה וְלִבְרָכָה. *Harachaman Hu Y'chadeish Aleinu Et Hashanah Hazot
 L'tovah V'livrachah.*

ON SUKKOT

הַרְחֵמֵן הוּא יָקִים לָנוּ אֶת
 סִכַּת דָּוִד הַנוֹפֶלֶת. *Harachaman Hu Yakim Lanu Et
 Sukkat David Hanofelet*

On Rosh Chodesh: May the Merciful One renew for us this month for good and for blessing.

On Festivals: May the Merciful One let us inherit that day which is all good.

On Rosh Hashanah: May the Merciful One renew for us this year for good and for blessing.

On Sukkot: May the Merciful One restore for us the fallen sukkah of David.

הַרְחֵמֵן הוּא יַזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיִּי
 הָעוֹלָם הַבָּא. מִגְדוֹל יְשׁוּעוֹת מַלְכוּ וְעֵשָׂה
 חֶסֶד לְמִשְׁיחוֹ לְדָוִד וְלִזְרָעוֹ עַד עוֹלָם. *Harachaman Hu Y'zakeinu Limot Hamashiach Ul-chayei
 Ha-olam Habah. Migdol Y'shu-ot Malko V'oseh Chesed
 Limshicho, L'David Ul-zaro Ad Olam.*

May the Compassionate One make us worthy of the Messianic Age and life in the World to Come. He is a tower of salvation to His king, showing kindness to His anointed, to David and his descendants forever.

עֵשָׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ, אָמֵן. *Oseh Shalom Bimromav, Hu Ya-aseh Shalom Aleinu V'al
 Kol Yisrael, V'imru Amen.*

He Who makes peace in His high places, may He make peace for us and all Israel, and let us say: Amen.

יִרְאוּ אֶת יְהוָה וְהָיָה קִדְשׁוֹ, כִּי אֵין	<i>Y'ru Et Ado-nai K'doshav Ki Ein Machsor</i>
מִחֶסֶד לִירְאוֹ. כְּפִירִים רָשׁוּ וְרָעִבוּ,	<i>Li-rei-av. K'firim Rashu V'ra-eivu V'dor'shei</i>
וְרִשְׁוֵי יְהוָה לֹא יִחְסְרוּ כָּל טוֹב.	<i>Ado-nai Lo Yachs'ru Chol Tov. Hodu La-Do-</i>
הוֹדוּ לֵיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.	<i>nai Ki Tov, Ki L'olam Chasdo. Potei-ach Et</i>
פּוֹתַח אֶת יָדָהּ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.	<i>Yadecha U-masbia L'chol Chai Ratzon.</i>
בָּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּי-הוָה,	<i>Baruch Hagever Asher Yivtach Ba-Do-nai,</i>
וְהָיָה יְהוָה מִבְּטָחוֹ. נֶעַד הָיִיתִי גַם	<i>V'haya Ado-nai Mivtacho. Na-ar Hayiti Gam</i>
זְקֵנָהּ, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ	<i>Zakanti, V'lo Ra-iti Tzadik Ne-ezav V'zaro</i>
מִבְּקֶשׁ לָחֶסֶם. יְהוָה עֵז לְעַמּוֹ יִתֵּן	<i>M'vakesh Lachem. Ado-nai Oz L'amo Yitein</i>
יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.	<i>Ado-nai Y'vareich Et Amo Vashalom.</i>

Fear the Lord, you, His holy ones; those who fear Him lack nothing. Young lions may grow weak and hungry, but those who seek the Lord lack no good thing. Thank the Lord for He is good: His loving-kindness is forever. You open Your hand and satisfy the desire of every living thing. Blessed is the person who trusts in the Lord, whose trust is in the Lord alone. Once I was young, and now I am old, yet I have never watched a righteous man forsaken or his children begging for bread. The Lord will give His people strength. The Lord will bless His people with peace.





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SHABBBA DAY

Shabbat Day is a great time to rest, spend quality family time together and eat lots of delicious food. It's the perfect day to find what connects you to Hashem, and to focus on that.

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SHABBAT LUNCH

The Torah itself speaks of Shabbat as a day of rest from work, as a day of *menucha*, simplistically translated as 'rest'. To really understand the significance of Shabbat, we have to understand the Torah concept of *menucha*.

What constitutes leisure? How do we become refreshed and inspired, and what is it that makes us happy? These questions go to the heart of the Torah's philosophy of life, its meaning and purpose.

Shabbat is not an absence of activity.

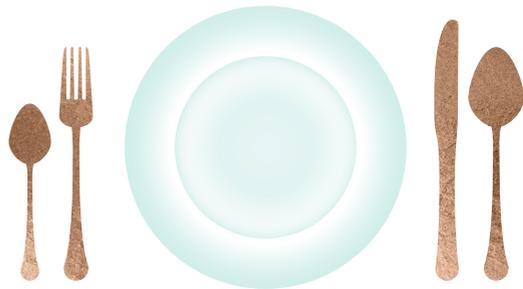
Rav Elya Meir Bloch, the Telzer Rosh Yeshiva, says the clue to answering these questions is a passage in the Midrash which says that when G-d finished creating the world, He looked at everything and noted that there was one thing missing - *menucha*, rest. So G-d created Shabbat. The Midrash likens this to a king who prepares a magnificent hall and wedding canopy, but the bride is missing. So, too, when G-d created the world, the whole of Creation awaited the bride - Shabbat.

Rav Elya Meir asks the following: if Shabbat is simply a day off, an absence of stress and difficulties, rather than the presence of something positive, why is it symbolised by a bride? A bride is very much a presence at a wedding; she is the beauty, the meaning, the purpose of the day. Why then do we compare a day of leisure and rest to a bride?

Rav Elya Meir says that Shabbat is not simply the absence of stress, rather, it is actually something active, positive and creative. A bride is a positive presence that fills the whole wedding. So, too, Shabbat fills the world with meaning, beauty and glory.

Shabbat lunch is the second celebratory meal eaten together with family and friends, once again allowing us to enhance the day of Shabbat.

We enjoy the Shabbat lunch that has been especially prepared.



**SHABBAT FILLS THE
WORLD WITH MEANING,
BEAUTY AND GLORY.**



WHAT YOU NEED:

- Kiddush cup
- Small cups for your guests
- Wine or grape juice
- Washing cup
- Two loaves of challah
- A challah cover or clean napkin
- A challah board or plate
- Salt



STEP-BY-STEP:

1. Prepare the Shabbat table
2. Gather round with your family and friends
3. Cover the challahs
4. Say Kiddush (page 43)
5. Wash your hands with a blessing just like on Friday night (page 15)
6. Say Hamotzi on the challah just like on Friday night (page 17)
7. Enjoy the delicious Shabbat meal
8. Enhance the meal with songs and words of Torah (page 45)
9. Conclude with Birkat Hamazon just like on Friday night (page 25)



DAY KIDDUSH

The Great Kiddush

Why is the daytime Kiddush called "Kiddush Rabbah", The Great Kiddush, if it is shorter than the night time Kiddush?

The Gerrer Rebbe offers an explanation:

The Jewish people received the Torah on Shabbat morning. It was Shabbat morning when G-d proclaimed from Mount Sinai: "Remember the Shabbat day to sanctify it." From that moment on, the Jews sanctified Shabbat with Kiddush. Shabbat morning honours the very first Kiddush ever made, at the giving of the Torah.

THE FIRST KIDDUSH EVER MADE WAS AT THE GIVING OF THE TORAH

This is the reason why the daytime Kiddush is called "The Great Kiddush".

It is a love-filled gift from G-d.



Daytime Kiddush differs from Friday night's in its length and structure. It is referred to as Kiddush Rabbah – The Great Kiddush.

Before we eat anything on Shabbat day, we make Kiddush. Most synagogues hold a communal Kiddush with a brocha where the community can enjoy light snacks after the morning service. Kiddush is said again when we get home before lunch time for those people who did not hear it at the synagogue. If everyone heard it, we do not need to say it again (go straight to Hamotzi on [page 15](#)).



STEP-BY-STEP:

1. Make sure that the challahs on the table are covered
2. Fill your Kiddush cup with wine or grape juice
3. Hold the cup in your dominant hand
4. Have in mind that you are saying the blessing on behalf of everyone at the table
5. Say the blessing
6. Everyone else should answer "Amen"
7. Sit down and drink the majority of the wine
8. Just like on Friday night, top up your Kiddush cup with more wine if necessary to mix it with the original wine you said the blessing on
9. Pour into cups and distribute to everyone at the table



WHAT YOU NEED:

- Cup
- Smaller cups for your guests
- Wine or grape juice



DAY KIDDUSH



וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת
הַשַּׁבָּת לְדֹרוֹתָם, בְּרִית עוֹלָם. בֵּינִי, וּבֵין בְּנֵי
יִשְׂרָאֵל אוֹת הִיא, לְעוֹלָם: כִּי שֵׁשֶׁת יָמִים,
עָשָׂה י-ה-ו-ה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי, שָׁבַת וַיִּנְפְּשׁ.

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים
תַּעֲבֹד וַעֲשִׂיתָ כָּל מְלֶאכֶתֶךָ. וַיּוֹם, הַשְּׁבִיעִי
שַׁבָּת, לִי-ה-ו-ה אֱל-הֵיךָ: לֹא תַעֲשֶׂה כָּל
מְלֶאכֶתֶךָ, אֹתָהּ וּבְנֶדְךָ, עַבְדְּךָ וְאִמְתְּךָ
וּבְהֵמֶתֶךָ, וְגֵרְךָ, אֲשֶׁר בְּשַׁעְרֶיךָ.

כִּי שֵׁשֶׁת יָמִים עָשָׂה י-ה-ו-ה אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּסָ, וַיִּנַּח,
בַּיּוֹם הַשְּׁבִיעִי.

עַל כֵּן, בְּרַךְ י-ה-ו-ה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ
סַבְרֵי מְרַנְּנוּ וּרְבִנְנוּ וּרְבִיתִי:

בָּרוּךְ אַתָּה י-ה-ו-ה אֱל-הֵינוּ מִלְּד הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן. אָמֵן.

*V'sham'ru V'nei Yisrael Et HaShabbat, La-asot Et
HaShabbat L'dorotam Brit Olam. Bei-ni Uvein B'nei
Yisrael Ot Hi L'olam, Ki Sheishet Yamim Asah
Ado-nai Et Hashamayim V'et Ha-aretz Uvayom
Hash'vi-i Shavat Vayinafash.*

*Zachor Et Yom HaShabbat L'kad'sho. Sheishet
Yamim Ta-avod V'asita Kol M'lachtecha.
V'yom Hash'vi-i Sha-bbat Lado-nai Elo-hecha, Lo
Ta-aseh Chol M'lachah Atah Uvinchah Uviteh-chah
Avd'chah Va-amat'chah Uv-hemtechah V'geir'chah
Asher Bish-arechah. Ki Sheishet Yamim Asah
Ado-nai Et Hashamayim V'et Ha-aretz Et Ha-yam
V'et Kol Asher Bam, Vayanach Bayom Hash'vi-i.*

Al Kein Beirach Ado-nai Et Yom HaShabbat Vay'kad'sheihu.

Savri Maranan V'rabanen V'rabotai:

*Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam,
Borei Pri Hagafen. Amen*

The children of Israel must keep the Sabbath, observing the Sabbath in every generation as an everlasting covenant. It is a sign between Me and the children of Israel forever, for in six days the Lord made the heavens and the earth, but on the Seventh Day He ceased work and refreshed Himself. Remember the Sabbath Day to keep it Holy. Six days you shall labour and do all your work, but the Seventh Day is a Sabbath of the Lord, your G-d; on it you shall not do any work - you, your son or daughter, your male or female slave, or your cattle, or the stranger within your gates.

For in six days the Lord made heaven and earth and sea and all that is in them, and rested on the Seventh Day; therefore the Lord blessed the Sabbath Day and declared it holy. Please pay attention, my masters. Blessed are You, Lord our G-d, King of the universe, Who creates the fruit of the vine. **Amen**

Kiddush should be followed directly by eating lunch or a grain-based food such as cake, crackers or biscuits.



WORDS OF TORAH

But where will I put my extra soul?

Rabbi Abraham Twerski

On Shabbat, we get an extra neshama, soul. We know two things cannot occupy the same space at the same time. Although spiritual substances need not be subject to the law of physics, we might still ask, "Where does this additional neshama fit? Was there previously a vacuum in the space it now occupies?"

As Shabbat approaches, we create a place for the additional neshama by discarding much of the weekday matter we have accumulated, to the extent that we rid ourselves of the weekday problems in order to receive the additional neshama of Shabbat.

We are instructed to approach Shabbat with an attitude that all our weekday work has been totally completed, and so nothing has been left undone that could cause us to think about it on Shabbat. Weekday activities relate to the means of living, while Shabbat represents the goal of

**WEEKDAY ACTIVITIES
RELATE TO THE MEANS
OF LIVING, WHILE
SHABBAT REPRESENTS
THE GOAL OF LIFE**

life. It is the time when, freed from all other activities, we can direct attention to the study of Torah, to prayer and to contemplating what G-d wants of us. Vacating the thoughts, stresses and worries of weekday life leaves "space" for that extra neshama.

Once again we share words of Torah to enrich the Shabbat meal. Our Sages teach that "three who ate at the same table and said words of Torah, are as if they ate from the table of G-d". Our meal therefore becomes about more than just food, it becomes a way to taste the sweet lessons of Torah.



STEP-BY-STEP:

→ Discuss a nice idea, question or story from the Torah

After describing in detail the systematic six days of Creation, the Torah tells us:

“The Children of Israel shall keep the Sabbath, making it a day of rest...because six days the L-rd made heaven and earth and on the seventh day He stopped.” The word *vayinafash* is written when saying “G-d stopped”. *Exodus 31:17*

What does the word *vayinafash* mean? What did He stop and do?

The Ohr Hachayim explains that the word *vayinafash* comes from the Hebrew word *nefesh* - soul. On the seventh day G-d stopped and infused everything that he had created until then with soul. Until this day, everything, although fully formed and functional, was empty and lifeless. By creating Shabbat, G-d breathed life and existence into everything He had created in the first six days of Creation.

The Ohr Hachayim takes this concept one step further.

“Six days G-d created heaven and earth.” *Exodus 31:17*

Surely this verse should read:
In six days G-d created heaven and earth.
Why does it not start with the word “in”?

He explains that G-d created the world to last for six days only.

The world was not created to last for hundreds, thousands or even millions of years - but for only six days. After these six days - by its natural laws, the world should implode and disappear completely. However, Shabbat comes along just in time and resuscitates it. *Vayinafash*. It breathes new energy and life into the world, preventing it from disappearing. He explains how this cycle of imminent expiration and revival plays out each and every week. Each week the world comes to its end; and each week Shabbat comes along and revives it.

The word *vayinafash* captures the very essence of Shabbat. Shabbat has this tremendous innate ability to revive our world. It allows us to re-experience it every single week as if it is brand new. Physically, mentally and spiritually we have the opportunity to start again; brimming with untold potential and optimism. After six weekdays, Shabbat gives us energy and direction for the week ahead.



DAY SONGS

Alex Clare

London

The Baal Hatanya describes melody as the pen of the soul, ascribing and expressing the soul's desire for closeness to G-d in a way that words cannot.

Music unifies people.

A Jewish melody with Jewish words stay etched in our minds and hearts eternally. Many of us can remember songs we learnt as children, or songs we heard parents, teachers or friends sing. Music creates a means of connection and expression that is immutable.

Shabbat is the holiest day of the whole year; and we have the privilege of celebrating it every week. In our home in London, one of the most meaningful parts of the Shabbat meal is when we sing z'merot, Shabbat songs, together.

The Jewish people have an incredible spiritual and musical heritage. Throughout history, the Jews have sung songs and Psalms. Our devotion to G-d has always been accompanied and guided by song.

We have a tremendous gift with these songs, and with this gift comes the responsibility to continue this tradition and teach these songs to our children

MUSIC CREATES A MEANS OF CONNECTION AND EXPRESSION THAT IS IMMUTABLE.

Once again, we have the opportunity to add spirit to our meal by singing with our family, friends and guests.



YOM SHABBATON

The day of rest should not be forgotten, its memory like a sweet fragrance. On it the dove found rest, and in it the exhausted rest.

This day is honoured by the people of faith. Parents and children guard it with care. It was engraved on two tablets of stone, by the greatness of His power and His unailing strength. On it the dove found rest, and in it the exhausted rest.

All came together in a covenant: "We will do and we will obey," they said as one. Then they responded, saying, "The Lord is One" - Blessed is He who gives the weary strength. On it the dove found rest, and in it the exhausted rest.

He spoke in His holiness on the Mount of Myrrh [Sinai]: "Remember and observe the Seventh Day." And learn together all His commands: Gird your loins and muster strength. On it the dove found rest, and in it the exhausted rest.

The people who have wandered like a straying flock - may He remember the covenant and the oath. So that no harm should happen to them, as You swore at the end of Noah's flood. On it the dove found rest, and in it the exhausted rest.

**WHAT YOU NEED:**

- A Shabbat song
- Your favourite tune
- Your singing voices!



יום שבתון אין לשכוח, זכרו פריח הניחוח,

Yom Shabbaton Ein Lishko-ach, Zichro K'rei-ach Hanicho-ach.

יונה מצאה בו מנוח, ושם ינחו יגיעי כח.

Yonah Matz'ah Vo Mano-ach, V'sham Yanuchu Y'gi-ei Cho-ach.

היום נבדר לבני אמונים, זהירים לשמרו

Hayom Nichbad Livnei Emunim, Z'hirim L'shamro

אבות וּבנים, תקוק בשני לחות אבנים,

Avot Uvanim, Chakuk Bishnei Luchot Avanim,

מרב אונים ואמיץ כח.

Meirov Onim V'amitz Ko-ach.

יונה מצאה בו מנוח, ושם ינחו יגיעי כח.

Yonah Matz'ah Vo Mano-ach, V'sham Yanuchu Y'gi-ei Cho-ach.

ובאו כלם בברית יחד, נעשה ונשמע אמרו

Uva-u Chulam Bivrit Yachad, Na-aseh V'nishmah Am'ru

כאחד, ופתחו וענו י-ה-ו-ה אחד, ברוד

K'echad, Ufat'chu V'anu Hashem Echad, Baruch

הנותן ליצר כח.

Hanotein Laya-eif Ko-ach.

יונה מצאה בו מנוח, ושם ינחו יגיעי כח.

Yonah Matz'ah Vo Mano-ach, V'sham Yanuchu Y'gi-ei Cho-ach.

דבר בקדשו ביה המוד, יום השביעי זכור

Diber B'kadsho B'har Hamor, Yom Hash'vi-i Zachor

ושמור, וכל פקדיו יחד לגמור,

V'shamor, V'chol Pikudav Yachad Ligmor,

חזק מתנים ואמיץ כח.

Chazeik Motna-im V'amitz Ko-ach.

יונה מצאה בו מנוח, ושם ינחו יגיעי כח.

Yonah Matz'ah Vo Mano-ach, V'sham Yanuchu Y'gi-ei Cho-ach.

העם אשר נע בצאן תעה, יזכור לפקדו ברית

Ha-am Asher Nah Katzon Ta-ah Yizkor L'fakdo Brit

ושבועה, לבל יעבר בם מקרה רעה, באשר

Ushvu-ah, L'val Ya-avor Bam Mikrei Ra-ah Ka-asher

לשבעת על מי נח.

Nishbatah Al Mei No-ach.

יונה מצאה בו מנוח, ושם ינחו יגיעי כח.

Yonah Matz'ah Vo Mano-ach, V'sham Yanuchu Y'gi-ei Cho-ach.

SEUDAH SHLISHIT

Rabbi Daniel Oppenheimer

Buenos Aires

Shabbat revolves around many things: family, blessings, prayers and rest. Shabbat also revolves heavily around the food that we prepare and enjoy. Many hours go into the planning, the shopping, the preparing, the cooking and the eating of the food that we consume over Shabbat.

WE HONOUR SHABBAT BY PREPARING FOR THE THIRD MEAL & ENJOYING IT

On a usual day, we eat two meals: lunch and dinner. However, on Shabbat, we eat a third meal called 'Seudah Shlishit'. We honour Shabbat by incorporating this third meal into our day.

We arrive at the third meal, a short while after having eaten lunch, without much of an appetite. It is therefore crucial for us to plan ahead, and to leave a little space at lunchtime so that we can truly enjoy the third meal.

By preparing for this third meal, we honour Shabbat.

Seudah Shlishit, The Third Meal, is the final meal eaten during the late afternoon or early evening before Shabbat comes to an end.

This is the most significant of the three meals as it honours Shabbat by adding something extra to our day. As the sun ebbs away, the mood becomes reflective as we savour the last moments of Shabbat.



STEP-BY-STEP:

- 1. Prepare the Shabbat table**
- 2. Gather around with your family and friends**
- 3. Wash your hands with a blessing just like on Friday night (page 15)**
- 4. Say Hamotzi on the challah just like on Friday night (page 17)**
- 5. Enjoy the delicious Shabbat meal**
- 6. Sing Mizmor L'David →**
- 7. Conclude with Birkat Hamazon just like on Friday night (page 25)**

**WHAT YOU NEED:**

- Washing cup
- Two loaves of challah
- Salt

**MIZMOR L'DAVID**

מִזְמוֹר לְדָוִד, י-ה-ו-ה רֵעִי לֹא אֶחָסֵךְ:
בְּנִאוֹת דָּשָׂא יִרְבִּיצֵנִי, עַל מֵי מִנְחֹת יִנְהַלֵּנִי.

Mizmor L'David, Hashem Ro-i Lo Echsar. Binot Desheh

Yarbitzeini, Al Mei M'nuchot Y'na-haleini.

נַפְשִׁי יִשׁוּבֵב, יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק
לְמַעַן שְׂמוֹ.

Nafshi Y'shoveiv Yancheini V'mag'lei Tzedek

L'ma-an Sh'mo.

גַּם כִּי אֶלֶף בְּגִיָּא צְלָמוֹת לֹא אִירָא רַע כִּי
אֶתָּה עֹמְדִי, שְׁבֻטְךָ וּמַשְׁעֲנֵתְךָ הִמָּה יִנְחַמְנִי.

Gam Ki Ei-leich B'gei Tzalmavet, Lo Irah Rah Ki Atah

Imadi, Shivt'cha Umishantechah Heimah Y'nachamuni.

תַּעֲרֹךְ לְפָנַי שְׁלֻחַן נֶגֶד צֶדְרִי, דִּשְׁחַנְתָּ בְּשֶׁמֶן
רֵאשֵׁי בֹוֹסֵי רוּיָהּ.

Ta-aroch L'fanai Shulchan Neged Tzor'rai, Dishanta

Vashemen Roshi, Kosi R'vayah.

אֲךָ, טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי, וְשִׁבְתִּי
בְּבַיִת י-ה-ו-ה לְאֹרֶךְ יָמַיִם.

Ach Tov Vachesed Yird'funi Kol Y'mei Cha-yai

V'shavti B'veit Hashem L'orech Yamim.

A Psalm of David. The Lord is my shepherd, I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He refreshes my soul. He guides me in the paths of righteousness for His Name's sake. Though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me. You set a table before me in the presence of my enemies; You anoint my head with oil; my cup is filled to overflowing. May goodness and kindness follow me all the days of my life, and may I live in the House of the Lord forever more.

HAVDALLAH

Rabbi Lord

Jonathan Sacks

London

G-d created the first human beings on Friday, the sixth day of Creation. He created man and He created woman. Adam and Eve committed their sin on their very first day of existence. G-d sentenced them to exile from Gan Eden, Paradise. But He allowed them to stay for one day so that they could spend Shabbat in Gan Eden.

Every week, when we experience Shabbat, we experience Paradise. In Gan Eden, when Shabbat came to an end, Adam and Eve encountered darkness in exile for the first time and they were frightened. Our Sages teach us that G-d showed Adam and Eve how to make fire and therefore how to make light. He taught them how to light up a dark world.

This is why we conduct Havdallah with a Havdallah candle. We bring the paradise we experience through Shabbat into the week, by extending the light of Shabbat into the week ahead. This light shows us the way forward and helps us illuminate a dark and sometimes dangerous world.

When we are faced with dark times in a dark world, we have two choices: we can curse the darkness or we can bring light into the darkness. Havdallah allows us to do just that.

The Havdallah candle brings the light of peace, joy and blessing to the Jewish people and to the world.

Havdallah, which literally means separation, is the ceremony which marks the end of Shabbat.

This is a multi-sensory ceremony in which we make a distinction between the sacred time that has passed and the week to come.

We make Havdallah by lighting a multi-wicked candle. Just as we welcome and bring in Shabbat by lighting candles, so too we see Shabbat out by lighting a candle. In addition to lighting a candle, we smell spices. This is done to help revive and uplift our spirits once Shabbat is over.



STEP-BY-STEP:

- 1. Prepare a tray with all the items listed in the purple bar above**
- 2. Cover the tray with tinfoil**
- 3. Fill the wine cup all the way to the top and let it overflow a little onto the tray**
- 4. Light the special Havdallah candle or take two regular candles, light them and join their flames so that the two wicks are touching each other**
- 5. Appoint someone to hold the candle**
- 6. The leader lifts the wine cup and begins the Havdallah prayer**
- 7. Look out for instructions as you go along - there's lots to do!**

**HE TAUGHT THEM
HOW TO LIGHT UP
A DARK WORLD**

**WHAT YOU NEED:**

- A Kiddush cup
- Wine or grape juice
- A multi-wicked candle or two single candles that can be placed together
- Spices

**HAVDALLAH**→ **Raise the Kiddush cup filled with wine**

הַנְּה אֵל יִשׁוּעָתִי, אֲבַטַח וְלֹא אֶפְחָה, כִּי
עָזִי וְזִמְרַת יְהוָה-וְהוּא, וְיְהִי לִי לִישׁוּעָה.

וְשִׂאבְתֶּם מִיַּם בְּשִׁשׁוֹן, מִמַּעַיְנֵי הַיִּשׁוּעָה.

לִי-הוּא הַיִּשׁוּעָה, עַל עַמֶּךָ

בְּרַכָּתְךָ סֵלָה. יְהוָה צְבָאוֹת עֲמֹנָה,

מִשָּׁגֵב לָנוּ אֵל-הִי יַעֲקֹב סֵלָה.

יְהוָה צְבָאוֹת, אֲשֶׁר־יְאֹדֵם בְּטַח

בְּךָ. יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנִי

בַּיּוֹם קָרְאֵנִי.

לְיְהוּדִים הֵיטָה אֹרֶחַ וְשִׂמְחָה וְשִׂשׁוֹן

וַיִּקָּה בֶּן תִּיהִי לָנוּ.

כּוֹס יִשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.

Hinei El Y'shu-ati Evtach V'lo Ef-chad,

Ki Azi V'zimrat Yah Ado-nai, Va-y'hi

Li Lishu-ah. Ushav-tem Mayim B'sason

Mima-ah-y'nei Hay'shu-a. LaDo-nai

Hay'shu-a Al Am'cha Vircha-techa, Selah.

Ado-nai Tz'va-ot Imanu, Misgav Lanu

Elohei Ya-akov, Selah. Ado-nai Tz'va-ot

Ashrei Adam Bo-tei-ach Bach. Ado-nai

Hoshi-ah Hame-lech Ya-aneinu V'yom Kar-einu.

La-y'hudim Ha-y'tah Orah V'simcha

V'sason Vikar, Kein Tih-yeh Lanu.

Kos Y'shu-ot Esah, Uv'sheim Ado-nai Ekrah.

Behold, G-d is my salvation. I will trust and not be afraid. The Lord is my strength and my song. The Lord, He has become my salvation. With joy you will draw water from the springs of salvation. Salvation is the Lord's; on Your people is Your blessing, Selah.

The Lord of hosts is with us, the G-d of Jacob is our stronghold, Selah. Lord of hosts: happy is the one who trusts in You. Lord, save! May the King answer us on the day we call.

For the Jews there was light and gladness, joy and honour - so may it be for us. I will lift the cup of salvation and call on the name of the Lord.

סַבְרֵי מַרְנָן וְרַבְּנַי וְרַבּוֹתַי

Savri Maranan V'rabanen V'rabotai:

בָּרוּךְ אַתָּה יְהוָה-וְהוּא אֵל-הַיֵּינֹו מֶלֶךְ הָעוֹלָם

Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam, Borei

בּוֹרֵא פְרֵי הַגֶּפֶן. אָמֵן.

Pri Hagafen. Amen

Please pay attention, my masters. Blessed are You, Lord our G-d, King of the Universe, Who creates the fruit of the vine. **Amen**

→ **Put the cup down on the table**

→ Lift the spices and say the following blessing before smelling them

בָּרוּךְ אַתָּה יְיָ-וְהוּא, אֱלֹ-הֵינוּ מֶלֶךְ	<i>Baruch Atah Ado-nai Elo-heinu Melech Ha-olam,</i>
הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׁמִים. אָמֵן.	<i>Borei Minei V'samim. Amen</i>

Blessed are you, Lord our G-d, King of the Universe, Who creates the various spices. [Amen](#)

- Smell the spices and pass them around for everyone to smell
- Put the spices down
- Raise the Havdallah candle

בָּרוּךְ אַתָּה יְיָ-וְהוּא, אֱלֹ-הֵינוּ מֶלֶךְ	<i>Baruch Atah Ado-nai, Elo-heinu Melech</i>
הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. אָמֵן.	<i>Ha-olam, Borei M'orei Ha-eish. Amen</i>

Blessed are You, Lord our G-d, King of the Universe, Who creates the lights of fire. [Amen](#)

- Switch off the lights
- Hold your fingernails up to the candle light so that you can see its reflection in them
- Now lift the cup of wine once more for the final blessing

בָּרוּךְ אַתָּה יְיָ-וְהוּא, אֱלֹ-הֵינוּ	<i>Baruch Atah Ado-nai, Elo-heinu</i>
מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,	<i>Melech Ha-olam, Hamav-dil Bein Kodesh L'chol,</i>
בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,	<i>Bein Ohr L'choshech, Bein Yisra-el La-amim,</i>
בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.	<i>Bein Yom Hash'vi-i L'sheishet Y'mei Hama-aseh.</i>
בָּרוּךְ אַתָּה יְיָ-וְהוּא,	<i>Baruch Atah Ado-nai,</i>
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל. אָמֵן.	<i>Hama-vdil Bein Kodesh L'chol. Amen</i>

Blessed are You, Lord our G-d, King of the universe, Who distinguishes between sacred and secular, between light and darkness, between Israel and the nations, between the Seventh Day and the six days of work. Blessed are You, Lord, Who distinguishes between sacred and secular. [Amen](#)

- Drink most of the wine
- Extinguish the flame by pouring the rest of the wine over it
- Some have the custom to dip their fingers into the wine that has extinguished the flame and place their fingers on their eyelids and in their pockets – symbolising that the light of mitzvot will guide us and bring blessing for the week ahead



CURITIBA ♥ GOIÂNIA ♥ MANAUS ♥ PORTO ALEGRE ♥ RIO DE JANEIRO
GUELPH ♥ HAMILTON ♥ KINGSTON ♥ KITCHENER ♥ LAVAL ♥ MARKHAM
WATERLOO ♥ WELLAND ♥ SANTIAGO ♥ VALPARAISO ♥ 香港
LEICESTER ♥ LIVERPOOL ♥ LONDON ♥ MANCHESTER ♥ NEWCASTLE
BORDEAUX ♥ DIJON ♥ GRENOBLE ♥ LYON ♥ NEUILLY-SUR-SEINE
DORTMUND ♥ DÜSSELDORF ♥ FRANKFURT ♥ HAMBURG ♥ KREFELD
RAIGH ♥ עפולה ♥ עכו ♥ אריאל ♥ אשדוד ♥ אשקלון ♥ ביתר עילית ♥ נאר שבע
מעלה אדומים ♥ קריית מוצקין ♥ קריית מלאכי ♥ מודיעין עילית ♥ כפר סבא ♥ כרית
BOLOGNA ♥ BRINDISI ♥ FIRENZE ♥ LATINA
MÉXICO ♥ MONTERREY ♥ NAUCALPAN ♥ SALTILLO ♥ WINDHOEK ♥ ALMADA
MA ♥ ZAMBOANGA ♥ KRAKÓW ♥ WROCŁAW ♥ LISBOA ♥ PORTO ♥ SAN
ST KILDA ♥ HOBI САД ♥ BRATISLAVA ♥ CAPE TOWN ♥ DURBAN ♥ JOHANNESBURG
ENCIA ♥ GÖTHENBURG ♥ MALMÖ ♥ BASEL ♥ GENEVA ♥ ZÜRICH ♥ VICTORIA
HILLS ♥ ALAMO ♥ ALBANY ♥ ALLENTOWN ♥ ALTAMONTE SPRINGS ♥ ANAHEIM
BEACH ♥ ATTLEBORO ♥ AUSTIN ♥ AVENTURA ♥ BAKERSFIELD ♥ BALTIMORE
BILOXI ♥ BINGHAMTON ♥ BLOOMFIELD HILLS ♥ BLOOMINGTON ♥ BOCA RATON
LINGAME ♥ BURLINGTON ♥ CALI ♥ CAMARILLO ♥ CARLSBAD ♥ CHANDLER
COCONUT CREEK ♥ COLLEGE PARK ♥ COLUMBIA ♥ COLUMBUS ♥ COVINGTON
MAR ♥ DELRAY BEACH ♥ DENTON ♥ DENVER ♥ DETROIT ♥ DULZURA ♥ EL PASO
OOD ♥ EUGENE ♥ EVANSTON ♥ FAIRFAX ♥ FAIRFIELD ♥ FARMINGTON ♥ FAYETTEVILLE
N ♥ GAITHERSBURG ♥ GAUTIER ♥ GOLDENDALE ♥ GOLETA ♥ GRANVILLE ♥ GREENSBORO
DWELL ♥ HUNTINGTON BEACH ♥ HUNTSVILLE ♥ IRVINE ♥ ISSAQUAH ♥ JENSEN BEACH
LAGUNA BEACH ♥ LAGUNA NIGUEL ♥ LAGUNA WOODS ♥ LAKE DALLAS ♥ LAKE FOREST
CH ♥ LOS ANGELES ♥ LOUISVILLE ♥ MACON ♥ MADISON ♥ MANASSAS ♥ MARIETTA
♥ MERIDEN ♥ MESA ♥ MIAMI ♥ MIAMI BEACH ♥ MILFORD ♥ MILWAUKEE ♥ MINNEAPOLIS
VILLE ♥ NEW HAVEN ♥ NEW ORLEANS ♥ NEW PORT RICHEY ♥ NEW ROCHELLE ♥ NEWTON
AK PARK ♥ OAKLAND ♥ OCALA ♥ OCEANSIDE ♥ OMAHA ♥ ORANGEBURGH ♥ ORLANDO
BROKE PINES ♥ PETALUMA ♥ PHILADELPHIA ♥ PICKERINGTON ♥ PITTSBURGH ♥ PLAZA
PORT SAINT LUCIE ♥ PORT WASHINGTON ♥ PORTLAND ♥ POUGHKEEPSIE ♥ PRINCETON
OCHESTER ♥ ROSEVILLE ♥ ROSWELL ♥ SACRAMENTO ♥ SAINT LOUIS ♥ SAN ANTONIO
♥ SANTA FE ♥ SANTA MONICA ♥ SANTA ROSA ♥ SARASOTA ♥ SATELLITE CITY ♥ SEASIDE
STAMFORD ♥ STILLWATER ♥ STOUGHTON ♥ SUGAR LAND ♥ SUNNY ISLES ♥ TACOMA
A ♥ TUSCALOOSA ♥ TUSTIN ♥ TYLER ♥ UNIVERSITY HEIGHTS ♥ URBAN COUNTY ♥ UTAH
WEST PALM BEACH ♥ WESTON ♥ WHITE PLAINS ♥ WICKLIFFE ♥ WILMINGTON ♥ WINDYBROOK
DELAIDE ♥ BENTLEIGH EAST ♥ BRISBANE ♥ GOLD COAST ♥ MELBOURNE ♥ MOUNTAIN VIEW ♥



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