



theshabbosproject.org

Shabbat

The Shabbat Table Toolkit

SHABBOS IS A GIFT

BE PRESENT



Candle-lighting

Our sages instituted that in every Jewish home, Shabbat candles should be lit before sunset on Friday to honor the Shabbat meal and nurture “peace of the home.”

The candles are traditionally lit by a woman on behalf of the household (if present, the wife and/or mother of the home), but a man can also light. Light two candles, cover your eyes with your hands and recite the blessing below, then look at the light. Rather than extinguish the match, simply put it down on a fireproof surface. For candle-lighting times, check online or see your Jewish calendar.

Blessed are You, G-d, our
L-rd, King of the Universe,
Who has sanctified us with
His commandments and
instructed us to kindle
the Shabbat lights.

בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת.

The light of love

The candles preserve peace in a very practical way – by illuminating the space we live in so that we are spared the distress of stumbling about in darkness. But in a deeper way, they create an atmosphere of tranquility, allowing us to savor the experience of being together on Shabbat, seeing each other's faces so that we can really connect. The pressures of the week place demands on our time and divert our attention from the people closest to us. The light of the candles helps us re-establish that intimate connection.



Shalom Aleichem

The sages teach us that angels accompany us to our Shabbat tables. We welcome these “angels of peace” to our tables with Shalom Aleichem.

Standing around the Shabbat table, sing each verse three times.

May peace come to you, angels of service, angels of G-d on high, who come from the King of all kings, the Holy One, Blessed is He.

Come in peace, angels of peace, angels of G-d on high, who come from the King of all kings, the Holy One, Blessed is He.

Bless me with peace, angels of peace, angels of G-d on high, who come from the King of all kings, the Holy One, Blessed is He.

Go in peace, angels of peace, angels of G-d on high, who come from the King of all kings, the Holy One, Blessed is He.

שְׁלוֹם עָלֵיכֶם מַלְאָכֵי הַשָּׁרֵת מַלְאָכֵי
עֲלִיוֹן, מִמְּלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ
בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשֵׁלוֹם מַלְאָכֵי הַשְּׁלוֹם מַלְאָכֵי
עֲלִיוֹן, מִמְּלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ
בְּרוּךְ הוּא.

בְּרַכּוּנִי לְשֵׁלוֹם מַלְאָכֵי הַשְּׁלוֹם מַלְאָכֵי
עֲלִיוֹן, מִמְּלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ
בְּרוּךְ הוּא.

צֵאתְכֶם לְשֵׁלוֹם מַלְאָכֵי הַשְּׁלוֹם מַלְאָכֵי
עֲלִיוֹן, מִמְּלַךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ
בְּרוּךְ הוּא.

Angels of peace

We bless the “angels of peace” and acknowledge a newfound tranquility in our homes and in our hearts. On Shabbat, we can achieve peace of mind, a sublime inner restfulness that creates the ideal state for love and connection. It is not just a superficial calm and tranquility, but a deep state of being that is unflustered and undistracted, gentle, and kind, open to connection and love.

Eishet Chayil

King Solomon's acrostic poem that appears in the Book of Proverbs, Eishet Chayil, describes the archetypal Jewish woman as energetic, righteous, creative, and capable. However, these deep, multi-layered verses also refer allegorically to the Divine presence, Torah, wisdom, the soul, and Shabbat itself. Perhaps most significantly, the Jewish woman is chosen as the prism through which to view these lofty spiritual concepts.

Sing around the table together.

Who can find a great woman,
whose value is far beyond pearls?
Her husband feels secure relying on
her, and he will not lack for good.
She does good for him, and not
bad, all the days of her life.
She seeks out wool and linen, and
her hands work eagerly.
She is like a merchant ship; she
brings her food from afar.
She gets up while it is still night,
and gives food to her household,
and a portion to her helpers.
She assesses a field, and she buys
it; from the profits of her work, she
plants a vineyard.
She envelops herself with boldness
and strengthens her arms.
She senses that her business
is good; her lamp does not go
out at night.
She stretches out her hand to the
spinning wheel, and her palms hold
the spindle.

אֵשֶׁת חַיִּיל מִי יִמְצָא, וְרַחֵק מִפְּנִינִים מְכָרָה.
Eishet Chayil mi yiמצא, uRachek mifPninyim meKra.

בֵּטַח בַּהּ לֵב בַּעֲלָהּ, וְשִׁלְל לֹא יִחְסֹר.
Betach baH Lev baAlaH, uShill Lo IChsor.

גַּמְלָתָהּ טוֹב וְלֹא רָע, כָּל יְמֵי חַיֶּיהָ.
GamlatHaH Tov uLo Ra, Kol Ymei ChaiHa.

דְּרָשָׁה צֹמֵר וּפְשֻׁתִים, וְתַעֲשֶׂה בַחֲפָץ כַּפִּיהָ.
DraShaH Zomer uPshutim, uTa'aseh baChafetz KafiHa.

הִיְתָה כְּאֵנוֹת סוֹחֵר, מִמְּרַחֵק תְּבִיא לַחֲמָה.
HiTaH Ka'not Socher, mimerChek Tevia LaChma.

וְתַקֵּם בַּעֲוֹד לַיְלָה וְתַתֵּן טָרֶף לְבֵיתָהּ, וְחֵק
לְנַעֲרֹתֶיהָ.
uTeqem ba'evod laYlaH uTaten Tarf LeBeitHa, uChek
leNa'arotaiHa.

זָמְמָה שְׂדֵה וְתַקְחָהּ, מִפְּרֵי כַפִּיהָ נִטְעָה כֶּרֶם.
Zamma Sdeh uTeqchaH, mifrei KafiHa Nit'eah Kerem.

חֲגָרָה בַעַז מִתְּנִיָּה, וְתֵאמֹץ זְרוּעֹתֶיהָ.
Chagara Ba'az mit'niya, uTeametz Zru'otaiHa.

סַעֲמָה כִּי טוֹב סוֹחֵרָה, לֹא יִכְבֶּה בְּלִילָה נֶרָהּ.
Sa'ama Chi Tov Sochara, Lo Ykbeh b'YilaH NerHa.

יָדֶיהָ שִׁלְחָה בַּפִּישׁוֹר, וּכְפִיהָ תִמְכּוּ פֶלֶךְ.
YadaiHa Shlacha baPishor, uKfiHa Timchu Pelech.

Blessing for the children

There is a custom to bless one's children on Shabbat night. The wording is based on the blessing that Jacob gave his grandchildren, as recorded in the Torah.

Place your hands on your child's head or bring your child into your arms and say the appropriate blessing. You can also add your own personal blessing with words of praise and encouragement.

For a son:

May the L-rd make you like Ephraim and Menashe.

May G-d bless you and protect you.

May G-d shine His light on you and be gracious to you.

May G-d show you favor and grant you peace.

For a daughter:

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

May G-d shine His light on you and be gracious to you.

May G-d show you favor and grant you peace.

For a son:

יְשִׁימֶךָ אֱ-לֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

יְבָרְכֶךָ ה' וַיִּשְׁמְרֶךָ.

יָאֵר ה' פְּנֵי אֱלֹהֶיךָ וַיַּחֲנֶנְךָ.

יֵשָׂא ה' פְּנֵי אֱלֹהֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

For a daughter:

יְשִׁימֶךָ אֱ-לֹהִים כְּסָרָה, רַבֵּקָה, רָחֵל וְלֵאָה.

וְלֵאָה.

יְבָרְכֶךָ ה' וַיִּשְׁמְרֶךָ.

יָאֵר ה' פְּנֵי

אֱלֹהֶיךָ וַיַּחֲנֶנְךָ.

יֵשָׂא ה' פְּנֵי

אֱלֹהֶיךָ וַיִּשֶׂם

לְךָ שְׁלוֹם.

Precious moments

Shabbat, described as the “source of blessing,” is blessed by G-d, and is therefore an appropriate time for us to bless our children. We need this time. The week goes by in a blur. We seldom have the opportunity to notice the people who matter most to us. It is a great privilege to have a set time each week to stop what we are doing, gaze lovingly at our children, and put our hands on their heads and bless them. In these precious moments, we devote a few moments of undivided attention – of quiet intentionality and deep affirmation – to each child. What could be more beautiful? What could be more important? What greater gift could we give those we have brought into the world? These are moments that nurture families.

Night Kiddush

There is a Torah mitzvah to verbally sanctify Shabbat. Our sages enacted that we do this over a cup of wine, with a special formula they composed to impress upon us the significance of the day.

Cover the challahs with a cloth or napkin, fill a glass of wine or grape juice (containing no less than 86ml), hold the cup and say Kiddush, having in mind that this is being said on behalf of everyone at the table, who should listen with the same intent. Drink the majority of the wine or grape juice in the glass.

(Silently)

And it was evening and it was morning,

(Aloud)

The sixth day. And the heaven and the earth and everything in them were completed. And on the seventh day the L-rd finished His work which He had done; and He abstained on the seventh day from all His work which He had done. And the L-rd blessed the seventh day and He sanctified it, because on it He abstained from all His work which He had created to do.

Your attention, my masters, rabbis, and teachers:

Blessed are You, G-d, our L-rd, King of the Universe, Who creates the fruit of the vine. (Amen)

(Silently)

וְיְהִי עֶרֶב וְיְהִי בֹקֶר,

(Aloud)

יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבִירֵי מְרִנָּה וְרַבָּנֵי וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בּוֹרֵא פְרִי הַגֶּפֶן. (אָמֵן)

Blessed are you, G-d, our L-rd, King of the Universe, who has sanctified us through His commandments and was pleased with us, and [therefore] He gave us His holy Shabbat, lovingly and willingly, as a heritage, a reminder of the work of Creation. Because it is the first of the holy days, a reminder of the exodus from Egypt. Because You have chosen us and sanctified us above all the nations, and You have given us Your holy Shabbat, lovingly and willingly, as a heritage. Blessed are you, G-d, who sanctifies the Shabbat. (Amen)

ברוך אתה ה', א-להינו מלך העולם,
אשר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְרָצָה בְּנוֹ, וְשַׁבַּת
קִדְּשׁוּ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילֵנוּ, זְכוֹרֹן
לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קִדְּשׁ, זְכוֹר לִיציאת מצרים. כִּי
בְּנוֹ בְּחָרַת וְאוֹתֵנוּ קִדְּשַׁת מְכַל הָעַמִּים,
וְשַׁבַּת קִדְּשׁ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִלְתָּנוּ.
בְּרוּךְ אַתָּה ה', מְקַדֵּשׁ הַשַּׁבָּת. (אָמֵן)

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Foundational facts

In reciting the words of Kiddush over a cup of wine, we testify, with our families, that G-d created the universe and that he freed us from Egypt – the foundational tenets of Judaism. As we affirm with these words that G-d created the world, we testify that the beauty and engineering brilliance of the universe is His work and acknowledge that existence is not the product of a random accident, of molecules colliding haphazardly. Rather, it is the purposeful creation of an awesome Being beyond our comprehension. And as we testify that G-d freed us from Egypt, we affirm that G-d is deeply invested in human affairs; that He guides history, cares about us and watches over us – and that He gave us, a mission to live by.

Wash hands

Our sages enacted that we wash our hands before eating bread as a means of spiritual preparation for the meal.

Remove all rings, fill a cup with water, pour the water twice on your right hand and twice on your left hand and say the blessing below. Remain silent until you eat a piece of challah. Dry your hands after reciting this blessing:

Blessed are you G-d,
our L-rd, King of
the Universe, Who
sanctified us with His
commandments and
commanded us on the
washing of hands. (Amen).

ברוך אתה ה' א-להינו
מלך העולם, אשר קדשנו
במצותיו וצונו על נטילת
ידיים. (אמן)

Mindful eating

We don't just sit down and consume. We stop. We consider what is about to enter our mouths. We acknowledge the source of the food and give thanks for its tastiness, its nourishing goodness. We enter a state of mindfulness, which elevates the entire process of eating, and with it, our own selves. This idea is embodied in the mitzvah of washing our hands before eating bread. In doing so, we elevate ourselves, connecting the act of eating to something higher, something greater than merely satiating our hunger.

Make Hamotzi

Before eating any food, we thank G-d for creating it; for blessing our world with the natural elements needed to produce it, and for the creative intelligence that G-d has imbued in humanity to achieve this process.

Have two challahs on the table. Hold them together and say the blessing below, having in mind everyone around the table. Cut or break pieces of challah, dip them into salt, and pass around for everyone at the table. (You don't have to eat both challahs.)

Blessed are You, G-d, our
L-rd, King of the Universe,
Who brings forth bread
from the earth. (Amen)

בָּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ. (אָמֵן)

Manna from heaven

Shabbat instills in us trust in G-d. This is symbolized by the two challahs on the Shabbat table for each of the meals, representing the double portion of manna that miraculously fell from the sky on Friday so that the Jewish people would have enough for Shabbat. Each week, seeing the two challahs on our Shabbat tables, we remember how G-d provided for our people in the desert for forty years, and that our own sustenance today is just as miraculous – that it comes from Heaven even if it doesn't fall out of the sky.

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Grace after meals

The Torah mandates that once we have eaten a full meal with bread, we thank G-d for our sustenance. We do so through the Birkat Hamazon, a text composed by generations of our sages and prophets to express our gratitude to G-d for the meal and all the other blessings in our lives.

After the meal, sing along together or quietly say the text below.

On Shabbat and Yom Tov, recite the following Psalm:

A song of elevation. When G-d returns the captivity of Zion, we will be like dreamers. Then our mouths will be filled with laughter and our tongues with celebration. Then they will say among the nations that G-d has done great things with these [people]. [And they answered], “Indeed, G-d has done great things with us; we were gladdened.” [And they said in the exile], “G-d, return us from our captivity like rushing water on the dry land.” [So that] those who sow [in the dry land] in tears will reap [after the water comes] in joy. One who goes out carrying his measure of seeds crying [for fear they will not grow], will return in celebration carrying his sheaves.

Some add:

My mouth will speak the praise of G-d, and everyone will bless His holy Name forever. We will bless G-d from now and forever, Halleluyah. Give thanks to G-d, for He is good, for His kindness lasts forever. Who can express [all the] might of G-d, make known all His praise?

If three or more men over bar mitzvah have eaten together, a leader is appointed. The leader recites the “Rabotai N’varech” prelude responsively with the others at the table. When a minyan is present, the words in brackets are added.

On Shabbat and Yom Tov, recite the following Psalm:

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן, הֵיִינוּ כַחֲלָמִים.
אֲזַיִמְלֵא שְׁחוֹק פִּינוּ וְלִשׁוֹנֵנוּ רִנָּה, אֲזַיִאמְרוּ בְּגוֹיִם,
הַגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ, הֵיִינוּ
שְׂמֵחִים. שׁוּבָה ה' אֶת שְׁבִיתֵנוּ, כַּאֲפִיקִים בְּנֹגֵב. הַזְרַעִים
בְּדַמְעָה בְרִנָּה יִקְצְרוּ. הַלֹּחַךְ יִלֶּךְ וּבֹכָה נִשְׂא מִשַּׁךְ הַזֶּרַע
בָּא יָבֵא בְרִנָּה נִשְׂא אֶלְמֵתוֹ.

Some add:

תְּהִלַּת ה' יִדְבַּר פִּי וַיְבָרֵךְ כָּל בְּשָׂר שֵׁם קְדֹשׁ לְעוֹלָם וָעֶד.
וְאֲנַחְנוּ נְבָרֵךְ יְיָ מִעַתָּה וְעַד עוֹלָם הַלְלוּ-ה. הוֹדוּ לֵה'
כִּי טוֹב כִּי לְעוֹלָם חֶסֶדוֹ. מִי יִמְלֵל גְּבוּרוֹת ה' יִשְׁמִיעַ כָּל
תְּהִלָּתוֹ.

If three or more men over bar mitzvah have eaten together, a leader is appointed. The leader recites the “Rabotai N’varech” prelude responsively with the others at the table. When a minyan is present, the words in brackets are added.

Leader:

My teachers, let us bless.

Those present followed by Leader:

May the Name of G-d be blessed from now and forever.

Leader:

With the permission of our masters, rabbis, and teachers: Let us bless (our L-rd) from whose we have eaten.

Those present:

Blessed is (our L-rd) the one from whom we have eaten and through whose goodness we live

Leader:

Blessed is (our L-rd) the one from whom we have eaten and through whose goodness we live.

Blessed are You, G-d, our L-rd, King of the Universe, Who feeds the whole world in His goodness, with graciousness, kindness and mercy. He gives food to every living thing because His kindness is forever. In His great goodness, we've never lacked – and may we never lack – food. [We ask for food so that we can serve G-d] for the sake of His great Name, because He is The L-rd, Who feeds everyone and does good for all, and He prepares food for all His creatures, which He created. Blessed are You, G-d, Who feeds all. (Amen)

We thank You, G-d, our L-rd, for having given our forefathers a desirable, good, wide land. And [we thank You] for bringing us out, G-d, our L-rd, from the land of Egypt, freeing us from being slaves; And [we thank You] for Your covenant which You made [through Brit Milah] on our bodies; And [we thank You] for Your Torah which You taught us; and for Your mitzvot which You made known to us; And [we thank You] for the life, favor and kindness You have graced us with; and for the food You always give us to sustain and support us, every day, every season, every hour.

Leader:

רבּוּתִי נִבְרַךְ.
רַבּוּתִי נִבְרַךְ.

Those present followed by Leader:

יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.
יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Leader:

בְּרִשׁוֹת מְרַנְּנֵי וּרְבֵנֵי נִבְרַךְ (א-להינו) שֶׁאֲכַלְנוּ מִשְׁלוֹ.
בְּרִשׁוֹת מְרַנְּנֵי וּרְבֵנֵי נִבְרַךְ (א-להינו) שֶׁאֲכַלְנוּ מִשְׁלוֹ.

Those present:

בְּרוּךְ (א-להינו) שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְבוֹ חַיֵּינוּ.
בְּרוּךְ (א-להינו) שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְבוֹ חַיֵּינוּ.

Leader:

בְּרוּךְ (א-להינו) שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְבוֹ חַיֵּינוּ.
בְּרוּךְ (א-להינו) שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְבוֹ חַיֵּינוּ.

בְּרוּךְ אַתָּה ה' א-להינו מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כָּלֹּ בְּטוֹבוֹ, בַּחֵן בַּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לַחַם לְכָל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶד. וּבִטְבוֹ הַגְּדוֹל, תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יִחַסַּר לָנוּ מִזֶּן לְעוֹלָם וְעַד, בְּעֵבֹר שְׁמוֹ הַגְּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרָסֵנוּ לְכָל, וּמְטִיב לְכָל, וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בְּרָא. בְּרוּךְ אַתָּה ה', הַזֵּן אֶת הַכֹּל. (אֲמֵן)

נוֹדָה לָךְ ה' א-להינו, עַל שֶׁהִנַּחֲלַת לְאֲבוֹתֵינוּ אֶרֶץ חֶמְדָּה טוֹבָה וְרַחֲבָה. וְעַל שֶׁהוֹצֵאתָנוּ ה' א-להינו מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחָתַמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן וּמִפְרָסֵנוּ אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

SHABOS IS A GIFT

BE PRESENT



And for everything, G-d, our L-rd, we thank You and bless you; May Your Name be blessed by the mouths of every living thing, always and forever. As it is written [in the Torah]: "You shall eat and be satisfied, and bless G-d, your L-rd, for the good land that He has given you." Blessed are You, G-d, for the land and for the food. (Amen)

Have mercy, G-d, our L-rd, on Israel, Your people, on Jerusalem, Your city, on Zion, the home of Your glory, and on the royal house of David, the one You anointed, and on the great and Holy House [the Beit Hamikdash] which carries Your Name. Our L-rd, our Father, look after us, feed us, support us, sustain us, and relieve us soon from our troubles. Please, G-d, our L-rd, do not make us need gifts from other people, nor their loans, but only [to be supported] from Your full, open, holy, and generous hand, so that we don't feel shame, for ever and all time.

On Shabbat say:

Grant us favor and rest, G-d, our L-rd, through Your commandments, and through the commandment of the seventh day, this great and holy Shabbat. Because today is great and holy before You, to rest on it and be tranquil on it, in love, in accordance with the commandment of Your will. And through Your will, allow us, G-d, our L-rd, that there be no trouble and [no] anguish and [no] sighing on our day of rest. And show us, G-d, our L-rd, the comforting of Zion Your city, and the building of Jerusalem, Your holy city, for You are the master of salvation and comforting.

On Rosh Chodesh and Yom Tov say:

Our L-rd and L-rd of our fathers, may there arise, come, reach, be seen, find acceptance, be heard, be remembered and be recalled – our remembrance and consideration of us; the remembrance of our fathers; the remembrance of the Messiah, the son of David Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your whole nation, the people of Israel before You, for salvation, for goodness, for graciousness, for kindness, compassion, life and peace, on this day of:

ועל הכל ה' א-להינו אנחנו מודים לך, ומברכים אותך יתברך שמך בפי כל חי תמיד לעולם ועד. ככתוב, ואכלת ושבעת, וברכת את ה' א-להיך, על הארץ הטובה אשר נתן לך. ברוך אתה ה', על הארץ ועל המזון. (אמן)

רחם ה' א-להינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עליו. א-להינו, אבינו, רענו, זוננו, פרנסנו וכלכלנו והרויחנו, והרוח לנו ה' א-להינו מהרה מכל צרותינו. ונא אל תצריכנו ה' א-להינו לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידיך המלאה, הפתוחה הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד.

On Shabbat say:

רצה והחליצנו ה' א-להינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה כמצות רצונך. וברצונך הניח לנו ה' א-להינו שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו ה' א-להינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

On Rosh Chodesh and Yom Tov say:

א-להינו וא-להי אבותינו, יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרונו ופקדונו וזכרון אבותינו, וזכרון משיח בן דוד עבדך וזכרון ירושלים עיר קדשך וזכרון כל עמך בית ישראל לפניך לפלטה לפלטה לטובה לחן ולחסד ולרחמים, לחיים ולשלום ביום:

On Rosh Chodesh say:
The new month

On Pesach say:
The Festival of Matzah

On Shavuot say:
The Festival of Shavuot

On Sukkot say:
The Festival of Sukkot

On Shemini Atzeret say:
The festival of Shemini Atzeret

On Rosh Hashanah say:
Remembrance

Remember us on it, G-d, our L-rd, for the good, and consider us on it for blessing, and save us on it for life. And regarding the matter of salvation and compassion, have compassion and graciousness and mercy on us and save us, because our eyes are turned to You because You are the L-rd and King of graciousness and compassion.

At all times continue here:

And rebuild Jerusalem, the holy city, soon, in our time. Blessed are You, G-d, Who in His mercy rebuilds Jerusalem. Amen. (Amen)

Blessed are You, G-d, our L-rd, King of the Universe – the L-rd, our Father, our King, our Ruler, our Creator, our Rescuer, our Maker, our Holy One, the Holy One of Jacob. [He is] our Shepherd, the Shepherd of Israel, the good King who does good to all. Every day He has done good, is doing good, and will do good for us. He has been kind, is being kind, and will always be kind to us, giving us favor, kindness and mercy, relief and rescue, success, blessing and salvation, comfort, support and sustenance, mercy and life, and peace and all good things, and may He never let us go without. (Amen)

May the Merciful One always reign over us. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised from generation to generation and always be proud of us and always be honored by us. May the Merciful One support us with dignity. May the Merciful One end our oppression and lead us with pride to our land. May the Merciful One send us great blessing to this house and this table that we have eaten upon. May the Merciful One send us Elijah the Prophet, may he be remembered for good – to bring us good news [the coming of the Messiah] and salvation and consolation.

On Rosh Chodesh say:
ראש החדש

On Pesach say:
חג המצות

On Shavuot say:
חג השבועות

On Sukkot say:
חג הסוכות

On Shemini Atzeret say:
השמעני חג העצרת

On Rosh Hashanah say:
הזכרון

הזה, זכרנו ה' אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, ובדבר ישועה ורחמים; חוס וחנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

At all times continue here:

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה ה', בונה ברחמי ירושלים. אמן. (אמן)

ברוך אתה ה' אלהינו מלך העולם, האל אבינו מלכנו אדירנו בוראנו גאלנו יוצרנו קדושנו קדוש יעקב, רוענו רועה ישראל, המלך הטוב והמיטיב לכל. שבכל יום ויום הוא היטיב, הוא מיטיב, הוא ייטיב לנו. הוא גמלנו הוא גומלנו הוא יגמלנו לעד, לחן ולחסד ולרחמים ולרוח הצלה והצלחה ברכה וישועה נחמה פרנסה וכלכלה ורחמים וחיים ושלוש וכל טוב, ומכל טוב לעולם אל יחסרנו. (אמן)

הרחמן הוא ימלוך עלינו לעולם ועד. הרחמן הוא יתברך בשמים ובארץ. הרחמן הוא ישתבח לדור דורים, ויתפאר בנו לעד ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים. הרחמן הוא יפרנסנו בכבוד. הרחמן הוא ישבור עלנו מעל צוארנו, והוא יוליכנו קוממיות לארצנו. הרחמן הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו. הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות וישועות ונחמות.

If you are eating at your own table:

May the Merciful One bless me (and my wife | my husband | my children) and all that I have,

If you are eating at someone else's or your parents' table:

May the Merciful One bless (my father, my teacher,) the man who heads this home, and (my mother, my teacher,) the woman who heads this home, them, and their children and all that they have, [together] with us and all that we have,

At all times continue here:

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

In heaven, may merit be found for them and for us, to be granted a protection of peace. May we carry blessing from G-d, and charity from the L-rd who saves us, and may we find favor and good understanding in the eyes of the L-rd and people.

On Shabbat say:

May the Merciful One give us as an inheritance a day which is all rest and tranquility for eternal life.

On Rosh Chodesh say:

May the Merciful One renew for us this month for goodness and blessing.

On Yom Tov say:

May the Merciful One give us as an inheritance a day which is all good.

On Rosh Hashanah say:

May the Merciful One renew for us this year for goodness and for blessing.

On Sukkot, including Chol HaMoed Sukkot, say:

May the Merciful One establish for us the fallen sukkah of David.

If you are eating at your own table:

הַרְחֵם הוּא יְבָרֵךְ אוֹתִי | וְאוֹת אִשְׁתִּי | וְאוֹת בְּעָלִי |
וְאוֹת זְרַעִי, וְאוֹת כָּל אֲשֶׁר לִי,

If you are eating at someone else's or your parents' table:

הַרְחֵם הוּא יְבָרֵךְ אֶת (אָבִי מוֹרֵי) בְּעַל הַבַּיִת הַזֶּה,
וְאוֹת (אִמִּי מוֹרֵתִי) בְּעַלְת הַבַּיִת הַזֶּה, אוֹתָם וְאוֹת
בֵּיתָם וְאוֹת זְרַעָם וְאוֹת כָּל אֲשֶׁר לָהֶם, אוֹתָנוּ וְאוֹת כָּל
אֲשֶׁר לָנוּ,

At all times continue here:

כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ אַבְרָהָם, יִצְחָק וְיַעֲקֹב בְּכָל
מִכָּל כָּל, כֵּן יְבָרֵךְ אוֹתָנוּ כָּלֵנוּ יוֹד בְּבִרְכַּת שְׁלָמָה,
וְנֹאמַר: אָמֵן.

בְּמִרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֵרַת
שְׁלֹום. וְנִשְׂא בְּרִכָּה מֵאֵת ה', וְצַדִּיקָה מֵאֱ-לֹהֵי יִשְׁעָנוּ,
וְנִמְצָא חֵן וְשִׂכָּל טוֹב בְּעֵינֵי אֱ-לֹהִים וְאָדָם.

On Shabbat say:

הַרְחֵם הוּא יְנַחֵלֵנוּ יוֹם שְׁכָלוּ שְׁבֵת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.

On Rosh Chodesh say:

הַרְחֵם הוּא יְחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה
וְלִבְרָכָה.

On Yom Tov say:

הַרְחֵם הוּא יְנַחֵלֵנוּ יוֹם שְׁכָלוּ טוֹב.

On Rosh Hashanah say:

הַרְחֵם הוּא יְחַדֵּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה
וְלִבְרָכָה.

On Sukkot, including Chol HaMoed Sukkot, say:

הַרְחֵם הוּא יְקִים לָנוּ אֶת סִכַּת דָּוִד הַנוֹפֶלֶת.

At all times continue here:

May the Merciful One make us worthy of the days of the Messiah and the life of the World to Come.

On Shabbat, Rosh Chodesh, Yom Tov, Chol HaMoed and at a Melave Malka meal, substitute the bracketed segment for the preceding one:

He [G-d] gives great (He [G-d] is a tower of) salvation to His king and does kindness with His anointed one, David, and his descendants forever. He [G-d] who makes peace in His heavens, may He also make peace for us and for all Israel. Amen.

May G-d's holy ones be in awe of Him, because those who are in awe of Him will not lack anything. Even young lions can want and be hungry, but those who seek G-d will not lack any good. Give thanks to G-d because He is good, for His kindness lasts forever. You open Your Hand and satisfy the wants of every living thing. Blessed is the person who trusts in G-d, and for whom G-d is his protection. I was once young, now I am old, and I have not seen a righteous person abandoned, whose children had to beg for food. G-d will make His nation strong, G-d will bless His nation

From satisfaction to gratitude

Birkat Hamazon teaches us an important lesson in gratitude. The source of this mitzvah is the verse: "When you eat and are satisfied, you shall bless the L-rd your G-d," which teaches us that from satisfaction we need to move to gratitude – recognizing G-d as the source of all our blessings. Gratitude transforms our relationships. That applies no less to our relationship with our Creator. By taking careful note of His unceasing kindnesses to us, we are inspired with love for G-d and bring ourselves closer to Him. But gratitude also transforms us. We learn to appreciate the small things in life, to find moments of joy everywhere.

At all times continue here:

הַרְחַמֵּן הוּא יִזְכְּנוּ לַיְמֵי מְשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבֵּא.

On Shabbat, Rosh Chodesh, Yom Tov, Chol HaMoed and at a Melave Malka meal, substitute the bracketed segment for the preceding one:

מַגְדִּיל (מַגְדוֹל) יְשׁוּעוֹת מַלְכּוֹ וַעֲשֵׂה חֶסֶד לְמִשְׁיחוֹ, לְדוֹד וְלוֹרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יִרְאוּ אֶת ה' קְדוֹשׁ, כִּי אֵין מַחְסוֹר לִירְאָיו. כַּפִּירִים רָשׁוּ וְרַעְבּוּ, וְדָרְשֵׁי ה' לֹא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לֵה' כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ. פּוֹתַח אֶת יָדְךָ, וּמִשְׂבִּיעַ לְכָל חַי רֶצוֹן. בְּרוּךְ הַגִּבֹּר אֲשֶׁר יִבְטַח בְּה', וְהִזִּיהַ ה' מִבְּטָחוֹ. נַעֲר הַיִּיְתִי גַם זְקֵנָתִי, וְלֹא רֵאִיתִי צָדִיק נֶעְזֵב וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם. ה' עֲדַלְעָמוּ יִתֵּן, ה' יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם.



Day Kiddush

Just as there is a Torah obligation to sanctify Shabbat on Friday night, there is a rabbinic obligation to sanctify Shabbat during the day, before eating, following the Shabbat prayer service.

Fill a glass of wine or grape juice (containing no less than 86ml), hold the cup in your dominant hand and say Kiddush on behalf of everyone at the table. Drink the majority of the wine or grape juice in the glass.

And the Jewish People shall keep the Shabbat, to make the Shabbat an eternal covenant throughout their generations. It is an everlasting sign between Me and the Jewish People, that in six days G-d made the heavens and the earth, and on the seventh day He abstained and was refreshed.

Remember the day of Shabbat to sanctify it. Six days you will labor and do all of your work. And the seventh day will be Shabbat for G-d, your L-rd, do not do any work: not you, nor your son or daughter, your manservant or maidservant, your animal, or the stranger in your gates, because in six days G-d made the heavens and the earth, the ocean and everything in them, and He abstained on the seventh day. Therefore G-d blessed the Shabbat day and made it holy.

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת
אֶת הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עֹלָם. בֵּינִי
וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הָיָא לְעֹלָם כִּי
שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפְּשׁ.

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת
יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלֹאכֶתְךָ, וּבַיּוֹם
הַשְּׁבִיעִי שָׁבַת לַה' אֱ-לֹהֶיךָ, לֹא תַעֲשֶׂה
כָּל מְלֹאכָה, אֹתָהּ וּבִנְךָ וּבִתְךָ, עַבְדְּךָ
וְאִמְתְּךָ וּבְהֵמָתְךָ, וּגְרִיךָ אֲשֶׁר בְּשַׁעְרֶיךָ.
כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם,
וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי, עַל כֵּן בֵּרַךְ ה' אֶת
יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

SHABBOS IS A GIFT

BE PRESENT



Your attention, my masters,
rabbis and teachers:

Blessed are You, G-d, our L-rd,
King of the Universe, Who creates
the fruit of the vine. *(Amen)*

סְבִרֵי מִרְנֵן וְרַבָּנֵן וְרַבּוֹתַי:

בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן. (אָמֵן).

Our soulmate

We don't just keep Shabbat; we connect deeply with it. Shabbat is our soulmate. And it has been since the beginning of time. On the verse: "Remember the day of Shabbat to sanctify it," which we recite in Kiddush on Shabbat day, the Midrash says that 'remember' refers to the moment that G-d declared Shabbat to be our soulmate, and that 'to sanctify it' means to consecrate Shabbat in marriage. Every week, when we reconnect with Shabbat, we feel like we have come home to a loving soulmate, who is always there to hold us and nurture us with love and wisdom.

SHABBOS IS A GIFT

BE PRESENT



Havdalah

Shabbat ends with the emergence of three stars on Saturday night. Just as we mark the entrance of Shabbat with Kiddush to declare the holiness of the day, we mark the exit of the day with Havdalah to declare its uniqueness in relation to the rest of the week. We smell spices to revive our spirits, which are bereft of the extra level of holiness experienced on Shabbat, and we light a multi-wicked candle to symbolize the beginning of the work week. Like Kiddush, we make Havdalah over a cup of wine to give added significance to the occasion.

Light a multi-wicked candle, have a pleasant-smelling spice (like cinnamon) ready, and say the prayer below over a cup of wine or grape juice (containing no less than 86ml). At the conclusion of these blessings, drink the majority of the wine or grape juice in the glass.

Holding the cup in your dominant hand say:

Behold, the L-rd is my salvation,
I will trust and will not fear. The
strength and praise of G-d has
been my salvation. And you will
draw water in joy from the springs
of salvation. To G-d is salvation, on
your nation is Your blessing, forever.
G-d of Hosts is with us, the G-d of
Jacob is a fortress of strength for
us, forever. G-d of Hosts, fortunate
is the one who trusts in You. G-d will
save, the King will answer us on the
day that we call. For the Jews there
was light, happiness, joy, and honor
– so may it be for us. I will lift up a
cup of salvation and call out in the
Name of G-d.

Holding the cup in your dominant hand say:

הַנֵּה אֶל-יְשׁוּעָתִי אֲבֹטַח וְלֹא אֶפְחָד. כִּי עֲזִי
וְזַמְרַת יְיָ ה' וַיְהִי לִי לִישׁוּעָה. וּשְׂאֲבַתֶּם
מִיָּמִים בְּשִׁשׁוֹן מִמַּעֲיָנִי
הַיְשׁוּעָה. לֵה'
הַיְשׁוּעָה, עַל עַמְּךָ
בְּרַכְתֶּךָ סֵלָה. ה'
צְבָאוֹת עִמָּנוּ מִשְׁגֹּב
לָנוּ אֱ-לֹהֵי יַעֲקֹב
סֵלָה. ה' צְבָאוֹת
אֲשֶׁר־י אָדָם בֹּטַח בְּךָ.
ה' הוֹשִׁיעָה הַמְּלָךְ
יַעֲנֵנוּ בַיּוֹם קָרְאֵנוּ.
לַיהוּדִים הַיְתֵה אוֹרָה
וְשִׂמְחָה וְשִׁשׁוֹן וִיקָר
כִּן תִּהְיֶה לָנוּ. כּוֹס
יְשׁוּעוֹת אֲשָׂא וּבָשֵׂם
ה' אֶקְרָא.

SHABBOS IS A GIFT

BE PRESENT



Your attention, my masters, teachers and rabbis:

Blessed are You, G-d, our L-rd, King of the Universe, Who creates the fruit of the vine. (Amen)

Transfer the cup to your weaker hand, pick up the spices and make the following blessing. Then smell the spices and hand them around to everyone else to smell as well.

Blessing on spices

Blessed are You, G-d, our L-rd, King of the Universe, Who creates different types of spices. (Amen)

Put down the spices, say the following blessing and hold up your fingernails to the light of the flame.

Blessing on fire

Blessed are You, G-d, our L-rd, King of the Universe, Who creates the lights of fire. (Amen)

Holding the cup in your dominant hand say:

Blessed are you, G-d, our L-rd, King of the Universe, Who separates between holy and mundane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Blessed are You, G-d, Who separates between holy and mundane. (Amen)

Burning the candle at both ends

This light of Shabbat is reflected in its two inflection points – as Shabbat goes in and as it goes out. We light candles to bring Shabbat in, and we see it out with the fire of the Havdalah candle. Havdalah literally means ‘distinguishing’ – marking as separate the light of Shabbat from that of the days of the week. At the beginning of every Shabbat, we reconnect with this Divine light. And at the end of every Shabbat, we carry this light with us into the week ahead.

סברי מרנן ורבנן ורבותי:

ברוך אתה ה' א-להינו מלך העולם בורא פרי הגפן. (אמן)

Transfer the cup to your weaker hand, pick up the species and make the following blessing. Then smell the spices and hand them around to everyone else to smell as well.

Blessing on spices

ברוך אתה ה' א-להינו מלך העולם בורא מיני בשמים. (אמן)

Put down the spices, say the following blessing and hold up your fingernails to the light of the flame.

Blessing on fire

ברוך אתה ה' א-להינו מלך העולם בורא מאורי האש. (אמן)

Holding the cup in your dominant hand say:

ברוך אתה ה' א-להינו מלך העולם המבדיל בין קדש לחול בין אור לחשך בין ישראל לעמים בין יום השביעי לששת ימי המעשה. ברוך אתה ה' המבדיל בין קדש לחול. (אמן)