

# Shabbat

## FRIDAY NIGHT GUIDE



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SHABBAT

**FRIDAY NIGHT  
GUIDE**

Due to the sacred nature of the Hebrew prayers contained in this booklet please treat with respect and please do not dispose of in the garbage.

As we run from place to place, our constant pursuit of what's happening next often impedes our experience of what's happening now. At the end of a busy week, with "go, go, go" beginning to feel like a constant refrain, it is not unusual that we begin to lose sight of where we were even headed. How often do you take the time to engage in the simple joy of 'being'? And, for that matter, how often do you sit down at a table with family, giving them focused, quality time? If the answer to those questions is 'not very often', then Shabbat is for you!

By removing what distracts you most during the week, Shabbat allows you to stop 'doing' and start 'being'. It provides a reprieve from life's biggest distractions, offering a day of rest where work, consumerism, and electronics are placed on hold. Even the ubiquitous iPhone isn't needed.

This is the beauty of Shabbat; it is a day with nothing to do, yet with everything to accomplish. "Disconnect to Connect" -- to yourself, to those you love and to G-d. Shabbat is derived from the word "return" -- and it arrives with a feeling of "coming home", reconnecting to all the things that matter most, but often attended to least. It's no surprise that it has been said over the generations, "More than the Jews have kept Shabbat..... Shabbat has kept the Jews!"



# Shabbat

## BRINGING IN SHABBAT FRIDAY NIGHT

Now that you've taken a deep breath, turned off your phone and prepared for an awesome Shabbat meal with family and friends, let me take you through the Friday Night experience step by step to help you serve up the perfect blend of spiritual and physical delight for you and your company. All the steps listed below are described in more detail, with their deeper meaning discussed, in the pages that follow.

- STEP 1** Light the Shabbat Candles 18 minutes before sunset, ushering in the Shabbat.
- STEP 2** If you plan on attending Synagogue go now, since they start approximately 10 min. before sundown.

## THE MEAL

Before we begin dinner, we take part in a few traditional Jewish practices to help tap into the spirituality of Shabbat. It's like a pre-game show before the main event!

- STEP 3** Sing the classic Shalom Alechem and Aishet Chayil Songs.
- STEP 4** Bless the Children
- STEP 5** Sanctify the day by making Kiddush over a cup of wine/grapejuice.
- STEP 6** Traditional Hand Washing and Motzi over the Challah
- STEP 7** Enjoy a leisurely, engaging and delicious Shabbat meal.
- STEP 8** Check out Table Talk Question/Answers over dinner.
- STEP 9** Thank G-d for the wonderful dinner and Shabbat experience with the Grace after Meals.
- STEP 10** Thanks for Coming. See you again next week!

# Overview



SHABBAT  
**FRIDAY NIGHT  
GUIDE**

-  **Candle Lighting**
-  **Shalom Aleichem**
-  **Woman of Valor - Eishet Chayil**
-  **Blessing The Children**
-  **Blessing Over The Wine - Kiddush**
-  **Blessing Over The Challah - Hamotzi**
-  **Table Talk - Common Shabbos Questions/Answers**
-  **Grace After Meals - Bircat Hamazon**



## WHAT TO DO?

The custom is to light two candles which are lit approximately 18 minutes before sundown. (To show our eagerness to usher in the Shabbat) First, light the candles, then circle your arms three times to "bring in the light". After lighting the candles, recite the blessing from the next page. Usually this special mitzvah which brings in the Shabbat is reserved for the woman of the house, although men should light the candles if there are no women present.

**DID YOU KNOW?** Candle lighting is a very auspicious time for prayer. Close your eyes, meditate on the great blessings in your life, and utter a personal prayer to G-d, for yourself, your family and the Jewish People.

## WHAT IT MEANS?

Shabbat does not just begin, we usher it in. We welcome the "Shabbat bride" into our home with the light of our Shabbat candles. Before creation, the universe was "chaos and void", and "darkness over the abyss". Then G-d created light, a spiritual light that filled the world. By following G-d's example and proclaiming, "let there be light" once a week over our Shabbat candles, we overcome the darkness in the world by adding spiritual light.

The Shabbat candles also symbolize the light, warmth and illumination of Torah in our homes and in our lives. And perhaps most importantly, the physical light helps facilitate shalom bayit, "peace in the home", between husband and wife, parents and children, and siblings.

# Candle Lighting

## הדלקת נרות לשבת CANDLE LIGHTING

בָּרוּךְ אַתָּה יְיָ אֱ-לֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר  
שֶׁל שַׁבָּת.

Baruch Atah Ado-nai,  
Elo-heinu Melech Ha-olam,  
Asher Kid'sha-nu B'mitzvotav  
V'tzivanu, 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 Shabbat light.



May it be Your will, Lord my G-d and G-d of my fathers, to be gracious to me (and to my spouse, children, parents) and to all my family; grant us and all Israel good and long life; remember us for good and blessing; consider us for salvation and compassion; bless us with great blessings; make our household complete, crowning our home with the feeling of Your Divine Presence dwelling among us. Make me worthy to raise learned children and grandchildren, who are wise and understanding, who love and revere G-d, and are people of truth. Please hear our prayers, in the merit of our matriarchs Sarah, Rebecca, Rachel and Leah, and ensure that the glow of our lives will never be dimmed. Amen.



# *Candle Lighting*



### WHAT WE DO

We sing the Shalom Aleichem song at the start of the pre-meal ceremony. Some have the custom of singing each stanza three times. Song is on the next page.

### WHAT IT MEANS

Shalom Aleichem! – the traditional greeting when two Jews meet, and the name of the song that begins the Friday night Shabbat meal. Shalom Aleichem – may peace be upon you!

The Talmud says that when a person comes home on Friday night from Synagogue, he is accompanied by two angels, one good and one bad. If the table is beautifully set and the house is in order, the good angel says, “so may it again be like this next week”, and the bad angel must say “Amen – so may it be”. But if the house is a mess – both physically and emotionally – then the bad angel says, “so may it be like this next week”, and the good angel is forced to say “Amen”.

Shabbat is more than a time of peace, it is a time of “completeness”, where the physical and spiritual merge – within us and in our homes. When the good angel blesses us, he is saying that everything is complete, as it should be. He’s telling us that we’re home. Appreciate it, enjoy it and may it be like this for you and your family again next Shabbat!

שְׁלוֹם עֲלֵיכֶם SHALOM ALEICHEM

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרָת,  
מַלְאָכֵי עֲלִיוֹן, מִמְּלָךְ מַלְכֵי  
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Shalom Aleichem, Mal-achei  
Hashareit,  
Mal-achei Elyon, Mi-melech  
Malchei  
Ham'lachim, Hakadosh  
Baruch Hu.

Welcome, ministering angels, angels of the Most High, from the Supreme  
King of Kings, the Holy One, Blessed be He.

בּוֹאַחֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיוֹן, מִמְּלָךְ מַלְכֵי  
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bo-achem L'shalom,  
Mal-achei Hashalom,  
Mal-achei Elyon, Mi-melech  
Malchei  
Ham'lachim, Hakadosh  
Baruch Hu.

Enter in peace, angels of peace, angels of the Most High, from the Supreme  
King of Kings, the Holy One, Blessed be He.

בְּרַחֲנוּי לְשָׁלוֹם, מַלְאָכֵי  
הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן, מִמְּלָךְ  
מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ  
הוּא.

Bar'chuni L'shalom,  
Mal-achei Hashalom,  
Mal-achei Elyon, Mi-melech  
Malchei  
Ham'lachim, Hakadosh  
Baruch Hu.

Bless me with peace, angels of peace, angels of the Most High, from the  
Supreme King of Kings, the Holy One, Blessed be He.

צֵאתְכֶם לְשָׁלוֹם,  
מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיוֹן,  
מִמְּלָךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ  
בְּרוּךְ הוּא.

Tzeit'chem L'shalom,  
Mal-achei Hashalom,  
Mal-achei Elyon, Mi-melech  
Malchei  
Ham'lachim, Hakadosh  
Baruch Hu.

Go in peace, angels of peace, angels of the Most High, from the Supreme  
King of Kings, the Holy One, Blessed be He.

Shalom Aleichem



### WHAT WE DO

Next, we sing the Eishet Chayil as a tribute to the Jewish woman.

### WHAT IT MEANS

A tribute to the "Woman of Valor", King Solomon's profound Eishet Chayil refers allegorically (according to various commentators) to the Divine Presence, Shabbat, the Torah, or the Soul. The Jewish woman is chosen as the symbol for these lofty concepts because she is often at the center of bringing spirituality into our homes.

On Shabbat, as we slow down from the hectic pace of the work week, we become more aware of the many blessings in our lives. In a Jewish home, it almost always starts with the women, including very often the great Shabbat meal we are about to enjoy. How appropriate is it, therefore, to show our sincere appreciation right at the start of our meal, by serenading them with the beautiful Eishet Chayil song!

## אֵשֶׁת חַיִּיל

## WOMAN OF VALOR

אֵשֶׁת חַיִּיל מִי יִמְצָא, וְרוֹחַק מִפְּנוּיִנִים מְכָרָה.  
 בְּטִחַ בָּהּ לֵב בַּעֲלָהּ, וְשָׁלַל לֹא יַחְסֹר.  
 גְּמַלְתָּהּ טוֹב וְלֹא רָע, כָּל יְמֵי חַיֶּיהָ. דָּרְשָׁה  
 צִמּוֹר וּפְשָׁתִים, וַתַּעַשׂ בַּחֲפָץ כַּפֵּיהָ. הֵיטָה  
 כְּאֵנִיּוֹת סוּחָר, מִמְרָחֵק תְּבִיא לַחֲמָה. וַתִּקַּם  
 בְּעוֹד לַיְלָה, וַתִּתֵּן טָרֵף לְבֵיתָהּ, וְרוֹחַק  
 לְנַעֲרֹתֶיהָ. זָמְמָה שָׂדֵה וַתִּקְחָהּ, מִפְּרֵי כַּפֵּיהָ  
 נִטְעָה כֶּרֶם. חֲגָרָה בַּעֲזַ מִתְּנִיָּה, וַתִּאֲמָץ  
 זְרוּעֹתֶיהָ. טָעַמָּה כִּי טוֹב סַחְרָה, לֹא יִכְבֶּה  
 בְּלִילָה נֵרָה. יָדֶיהָ שִׁלְחָה בַּפִּישׁוֹר, וְכַפֵּיהָ  
 תִּמְכוּ כַּלָּד. כַּפָּה פְּרָשָׁה לְעַנִּי, וַיְדִיחַ שִׁלְחָה  
 לְאֲבוֹן. לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג, כִּי כָל  
 בֵּיתָהּ לִבֵּשׁ שָׁנִים. מִרְבֵּדִים עֲשֵׂתָהּ לָהּ, שֵׁשׁ  
 וְאַרְגָּמָן לְבוּשָׁה. נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ,  
 בְּשִׁבְתּוֹ עִם זִקְנֵי אֶרֶץ. סָדִין עֲשֵׂתָהּ וַתִּמְכֹּר,  
 וַחֲגוֹר נִתְּנָה לְכַנְעָנִי. עֹז וְהִדָּר לְבוּשָׁה,  
 וַתִּשְׁחַק לַיּוֹם אַחֲרוֹן. פִּיָּה פְּתָחָה בְּחֲכָמָה,  
 וַתּוֹרַת חֶסֶד עַל לְשׁוֹנָהּ. צוֹפִיָּה הַלִּיכוֹת  
 בֵּיתָהּ, וְלַחֵם עֲצָלוֹת לֹא תֹאכַל. קָמוּ בְּנֵיהָ  
 וַיִּאֲשְׁרוּהָ, בַּעֲלָהּ וַיְהַלְלָהּ. רַבּוֹת בָּנוֹת עָשׂוּ  
 חַיִּיל, וְאֵת עֲלִית עַל כַּלְנֵהּ. שִׁקָּר הַחוּ וְהִבֵּל  
 הַיִּפִּי, אֵשֶׁה יִרְאֵת יְיָ הִיא תִתְהַלֵּל. תָּנּוּ לָהּ  
 מִפְּרֵי יָדֶיהָ, וַיְהַלְלוּהָ בְּשַׁעְרִים מַעֲשִׂיהָ.

Eishet Chayil Mi Yimtza, V'rachok  
 Mip'ninim Michrah. Batach Bah Leiv  
 Talah, V'shalal Lo Yechar. 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-eyvon. Lo Tira L'veita  
 Mishaleg, Ki Chol Beita Lavush  
 Shanim. Marvadin 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.

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.



# *Eishet Chayil*



### WHAT TO DO

Shabbat is a time to appreciate the many gifts in our lives, and there is no greater gift than our children. So we take a special moment to recognize that gift, and give our children blessings that they may grow and prosper in the most healthy manner in the week ahead. Place your hands on the child's head and recite the appropriate blessing (from the next page). Feel free to add your own thoughts, words of praise and gestures of affection. And remember - you're never too old to receive a blessing from your parents!

### WHAT IT MEANS

We bless our daughters that they should be like the matriarchs Sarah, Rebecca, Rachel and Leah. You would expect that the blessing for our boys would be to make them like Abraham, Isaac and Jacob. Instead, we bless them to be like Ephraim and Menashe, the two sons of Joseph. Why?

Ephraim and Menashe were born in Egypt, and lived their lives outside of Israel and far from the spiritual household of their grandfather Jacob. Yet, they remained faithful to Jewish tradition. Furthermore, they stood by each other throughout their lives, even as they went through situations that could easily have caused jealousy and division. We want our children to love each other and stand together, and be united in their commitment to our beautiful Tradition.

בְּרַכַּת הַבְּנִים BLESSING THE CHILDREN

For Sons:

יְשִׁמְךָ אֱ-לֹהִים כְּאֶפְרַיִם  
וְכַמְנַשֶּׁה

Ye'simcha Elo-him  
ke-Ephraim ve'chi-Menashe.

May G-d make you like Ephraim and Menashe.

For Daughters:

יְשִׁמְךָ אֱ-לֹהִים כְּסָרָה רִבְקָה  
רָחֵל וְלֵאָה

Ye'simech Elo-him  
ke-Sarah, Rivka, Rachel  
ve-Leah.

May G-d make you like Sarah, Rebecca, Rachel, and Leah.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ יָאֵר יי פְּנֵי  
אֵלֶיךָ וְיַחַנֶּךָ יִשָּׂא יי פְּנֵי אֵלֶיךָ  
וְיִשֵּׁם לְךָ שָׁלוֹם

Ye'varech'echa Ado-nai  
ve-yish'merecha.  
Ya'eir Ado-nai panav eilecha  
viy-chuneka.  
Yisa Ado-nai panav eilecha,  
ve-yaseim lecha shalom.

May G-d bless you and guard you. May G-d show you  
favor and be gracious to you. May G-d show you  
kindness and grant you peace.

Blessing the Children



### WHAT TO DO

Before you make Kiddush (Blessing over the wine), remind your guests that you are about to recite the Kiddush in fulfillment of the Torah's commandment, "Remember the Shabbat Day to Sanctify It", that you will be fulfilling this mitzvah/commandment on their behalf, and all they have to do is answer amen at the end of your blessing. You should fill the cup near the top, with kosher wine or grapejuice, lift it up with your dominant hand and make the blessing.

After you make the Kiddush blessing and those with you say amen, pour less than half of the contents of your cup into another glass, drink the remainder yourself from the original kiddush cup, and use the glass to give some of the kiddush wine to others. Each person can pour a little from the glass into his/own cup. You can add more wine to the glass if you run low.

### WHAT IT MEANS

The word Kiddush means holiness and through the words that we recite over a cup of wine, we declare that this day is special, unique -- set aside from the rest of the week. We feel this more elevated and spiritual state on Shabbat, as we pull back from the normal activities of the work-week. And from this special place we are able to connect - to others, to ourselves and to G-d.

We also thank G-d for the great gift of Shabbat, and highlight the fact that He gave it to us b'ratzon - willingly, and b'ahava, lovingly. And as the Rabbis point out, the Jewish People accepted the Shabbat eagerly. It was reciprocal - G-d gave it out of love and we accepted it out of love. Each week, through the Kiddush, we reaffirm this special bond of love between the Jewish People and G-d anew!

### קידוש

### BLESSING OVER THE WINE

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם  
וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱ-לֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם  
הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֵךְ  
אֱ-לֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ  
שָׁבַת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱ-לֹהִים  
לַעֲשׂוֹת.

Vay'hi erev vay'hi boker yom hashishi.  
Va-y'chu-lu Ha-sha-ma-yim v'ha-a-retz,  
v'chawl ts'va-am.  
va-y'chal e-lo-him ba-yom ha-sh'vi-i,  
m'lach-to a-sher a-sa  
va-yish-bot ba-yom ha-sh'vi-i,  
mi-kawl m'lach-to a-sher a-sa.  
va-y'va-rech e-lo-him et yom ha-sh'vi-i,  
va-y'ka-deish o-to  
ki vo sha-vat mi-kawl m'lach-to a-sher  
ba-ra e-lo-him la-a-sot.

And it was evening, and it was morning of the sixth day. And the heavens and the earth and all their complements were finished. And G-d finished by the Seventh Day His work which He had done, and He rested on the seventh day from all His work which He had done. And G-d blessed the seventh day and made it holy, for on it He rested from all His work, which G-d had created to do.



ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.  
 Baruch ata A-donay,  
 Elo-heinu melech  
 ha-olam, borei peri  
 ha-gafen. (Those present  
 respond, "Amen.")

Attention Honored Guests! Blessed are  
 You, Lord our G-d, King of the world,  
 who creates the fruit of vine.

ברוך אתה יי אלהינו מלך  
 העולם, אשר קדשנו במצותיו  
 ורצה בנו, ושבת קדשו באהבה  
 וברצון הנחילנו זכרון למעשה  
 בראשית, כי הוא יום תחלה  
 למקראי קדש, זכר ליציאת  
 מצרים, כי בנו בחרת ואותנו  
 קדשת מכל העמים, ושבת  
 קדשך באהבה וברצון  
 הנחלתנו. ברוך אתה יי, מקדש  
 השבת.  
 Ba-ruch a-tah, A-do-nai,  
 E-lo-hei-nu, me-lech ha-o-lam,  
 a-sher ki-d' sha-nu  
 b'mits-vo-tav v'ra-tsa va-nu,  
 v'sha-bat kawd'sho  
 b'a-ha-va uv'ra-tson  
 hin-chi-la-nu, zi-ka-ron  
 l'ma-a-sei v'rei-shit. ki hu yom  
 t'chi-la l'mik-ra-ei ko-desh,  
 ze-cher li-tsi-at Mits-ra-yim.  
 Ki va-nu va-char-ta  
 v'o-ta-nu ki-dash-ta  
 mi-kawl ha-a-mim,  
 v'Sha-bat kawd-sh'cha  
 b'a-ha-va u-v'ra-tson  
 hin-chal-ta-nu.  
 Ba-ruch a-tah A-do-nai,  
 m'ka-deish ha-Sha-bat. (Amen)

*Siddush*

Blessed are You, Lord our G-d, king of the world, who made us holy with His commandments and favored us, and gave us His holy Shabbat, in love and favor, to be our heritage, as a reminder of the Creation. It is the first of the holy festivals, commemorating the exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and with love and goodwill given us Your holy Shabbat as a heritage. Blessed are You, Lord, who sanctifies Shabbat.



#### WHAT WE DO

We pour water over our hands from a special decorative "washing cup" (But any nice glass or cup will do!), pouring over the right hand twice and then the left, say the blessing (Al natilat yadain -- next page) and then are silent until we take a bite of the challah. After everyone has finished washing, the host should take two challot in his/her hands and say the Hamotzi blessing and all should answer Amen to this blessing. Cut a piece of challah for everyone at the table, dip it into salt and enjoy. Oh, I almost forgot, now you can talk!

#### WHAT IT MEANS

We wash our hands to emulate the kohanim, the Jewish priests, who would wash their hands to attain purity before ministering to G-d in the holy temple. Our Shabbat table is similarly considered an altar to G-d and therefore we wash our hands in preparation for our holy Shabbat meal.

**SILENCE IS GOLDEN:** The reason we remain silent until we eat from the challah is that the washing is just the first part of the mitzvah which culminates with the Hamotzi blessing, so we don't want to create an interruption until we complete the mitzvah.

This can take a while, especially if there is a big crowd on hand, so whoever likes to talk the most should wash last. :)

**THE MEANING OF THE TWO CHALLOT (THOUGH IT CAN BE ANY TWO WHOLE LOAVES/ROLLS)**

We eat two challot on Shabbat to remind us of the double portion of manna that fell for our ancestors in the desert on the eve of Shabbat. After the Jewish people left Egypt, we collected *manna* – literally bread that fell from heaven, every day. On Friday, however, G-d gave us an extra portion so we wouldn't have to collect food on this holy day. Without the need to gather our Shabbat meals, we were able to see clearly just how much we rely upon G-d for everything. The Jews in the desert literally lived hand to mouth; with only the ability to collect manna for one day at a time. The double portion on Friday was a powerful reminder to them and to us, that G-d gives us what we need 24/7 even if we only work 24/6.

**נְטִילַת יָדַיִם WASHING HANDS**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ  
עַל נְטִילַת יָדַיִם.  
Baruch atah Ado-nai,  
Elo-heinu Melech  
Ha'Olam, asher  
kideshanu bemitzvotav  
vetzivanu al netilat  
yadayim.

Blessed are You Lord our G-d King of the universe Who has sanctified us with his commandments and commanded us on the washing of the hands.

**בְּרִכַּת הַמּוֹצֵיאַת BLESSING OVER THE CHALLAH**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, הַמּוֹצֵיאַת  
לֶחֶם מִן הָאָרֶץ.  
Baruch atah Ado-nai,  
Elo-heinu Melech  
Ha'Olam, ha-motzi  
lechem min ha-aretz

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

**DO YOU KNOW WHY WE DIP THE CHALLAH IN SALT?**

Salt does not decompose, and is therefore a symbol of the eternal relationship that we have with G-d as individuals and as part of the Jewish people. Also, salt brings the flavor which is contained within the food to the surface. So too, the spiritual dimension of Shabbat helps bring to the surface our own inherent spirituality.

*Blessing over the Challah - Hamotzi*



## COMMON QUESTIONS ABOUT SHABBAT

### How do we know which day of the week is really Shabbat ?

When the Jews left Egypt and wandered in the desert for 40 years, G-d fed them with Manna -- bread that literally fell from heaven. Every morning one day's worth of manna would fall from the sky, but on Friday something strange would happen. As the Torah describes it, "See that G-d has given you the Shabbat; that is why He gives you on the sixth day a two-day portion of bread". The commentators ask the question, how do we "see" that G-d has given us the Shabbat, isn't it something we "know" or understand? The answer is that the double portion of Manna which fell on Friday clearly "showed" us for 40 years in the desert that the next day was Shabbat; and we have been counting and keeping the 7th day ever since!

**The Torah states that we rest on Shabbat because G-d rested on the original Shabbat after creating the world in six days? Does G-d really need to rest?**

Every Friday night we declare in the Kiddush over a cup of wine, that G-d rested on the seventh day, and we too rest (Shavas) on the seventh day and call the day Shabbat. Looking at this a little more closely, the word Shabbat really comes from the Hebrew "Shav" which means to return. The character of this rest was not in order to recover from the exertion of work, but rather to return to a "state of rest", with nothing more to create, nothing more to become, just to be. During the six days of creation the world seemingly moved away from G-d as He created more and more, spreading out in all directions, like the six dimensions of a cube, east, west, north, south, up and down. Then came Shabbat, the center point from which all the directions emanate, when the world stopped expanding and returned to its source - to G-d. So too, every Shabbat we emulate G-d and pull back from our own pursuit and conquest of the physical world (6 days symbolized by the 6 directions), and return "home (to point center)", at rest and connected to one another, to G-d and to a deeper dimension of life.

**Why do we get dressed up on Shabbat, and have a big celebratory meal?**

Everyone knows that Shabbat is a Holy day, but most people associate holiness with a day like Yom Kippur where we abstain from the pleasures of the physical world. Actually the word holy means separate, and while it's true on Yom Kippur the separation is from the physical, on Shabbat it is separate from the ordinary. So, on Shabbat we usher in a special day, an extraordinary day. We set it apart from the week in all aspects with special clothes, the finest food, a clean beautiful home and a table fit for a King and Queen, and their children, all enjoying each other and the special serenity and spirituality of Shabbat. But this holy experience combines the best of both worlds -- the spiritual and physical united as one.

## Many of us grew up eating gefilte fish on Jewish Holidays. Does this custom have a basis in Jewish tradition?

During the six days of creation, G-d blessed three things: man, fish and Shabbat. Man eats fish on Shabbat, to draw down this tri-fold blessing into the world. Our mystical tradition adds that fish, or “Dag” in Hebrew also alludes to Shabbat because the numerology of its letters equals 7, hinting at the seventh day of the week. Another idea is that fish, whose eyes never close, offers a metaphor for G-d, who is always lovingly watching over His children, wherever they may be!

## Why is work prohibited on the Shabbat?

The Torah specifies that by refraining from work we testify that G-d created the world and then rested on the Shabbat. I remember during my senior year of high school my father changed jobs and started taking the train into Manhattan and left me with his brand new sports car. It was awesome cruising around all week and impressing my friends. But I also remember when Friday Night rolled around my father asked for the keys back. If I had entertained the illusion that the car was mine because I used it all week, that evaporated quite abruptly at the start of the weekend. So too, by pulling back from manipulating and molding the world on Shabbat, we symbolically give G-d back the keys to the car, and understand and appreciate who it's true owner really is.

## Where did the custom of eating “Cholent” come from on Shabbat Day?

Cholent is a dish which originated in Eastern Europe, to fulfill a mitzvah and at the same time to avoid a Shabbat prohibition. As part of our attempt to get pleasure on Shabbat (Oneg Shabbat), we are enjoined to eat hot food. However, this objective is difficult because we traditionally don't do any cooking on Shabbat either. Enter this wonderful stew-like mixture with meat, potatoes, beans and barley that cooks in a slow-cooker all night and is ready for a delicious Shabbat lunch. Cholent which comes from the Hebrew word she'lan, meaning “rested over night” is the Ashkenazi version of the dish. Sephardic Jews have their own offering called Hamim, “the hot dish”. Whichever one you are lucky enough to sample, be careful, they can be quite addictive, and are sure to prepare you for a blissful Shabbat nap - another delightful Shabbat treat.

## GRACE AFTER MEALS

### שיר המעלות SHIR HAMAALOT

שיר המעלות, בשוב יי את שיבת ציון, היינו כחלמים. אז ימלא שחוק פינו ולשוננו רנה, אז יאמרו בגוים, הגדיל יי לעשות עם אלה. הגדיל יי לעשות עמנו, היינו שמחים. שובה יי את שביטנו, פאפיקים בנגב. הארעים בדםעה, ברנה יקצרו. הלוך ילך ובכה נשא משך הארע, בא גבא ברנה נשא אלמותיו.

Shir Hama-alot, B'shuv Ado-nai Et Shivat Tziyon Hayinu K'chol'mim. Az Yimalei S'chok Pinu Ulshoneinu Rinah, Az Yomru Vagoyim, Higdil Ado-nai La-asot Im Eileh. Higdil Ado-nai La-asot Imanu, Hayinu S'meichim. Shuva Adonai 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.

תהלת יי ידבר פי, ויברך כל בשר שם קדשו לעולם ועד. ונאנחנו נברך ג-ה, מעתה ועד עולם, הללויה. הודו ליי כי טוב, כי לעולם חסדו. מי ימלא גבורות יי, ישמיע כל תהלתו.

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 Halleluy-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?

*Bircat Hamazon*

Leader:  
רבותי נברך.

Rabotai N'vareich.

Others:  
יהי שם יי מברך מעתה ועד עולם.

Y'hi Sheim Ado-nai M'vorach  
Mei-atah V'ad Olam.

Leader:  
יהי שם יי מברך מעתה ועד עולם.  
ברשות מרין ורבנו ורבותי, נברך  
שאכלנו משלו.

Y'hi Sheim Ado-nai M'vorach  
Mei-atah V'ad Olam  
Birshut Maranan V'rabbanan  
V'rab-otai N'vareich  
She-achalnu Mishelo.

Leader:  
ברוך שאכלנו משלו ובטובו חיינו.

Baruch She-achalnu  
Mishelo Uvtuvo Chayinu.

ברוך הוא וברוך שמו.

Baruch Hu U-varuch Sh'mo.

### ברכת המזון

### GRACE AFTER MEALS

ברוך אתה יי, אלהינו מלך העולם,  
הזן את העולם כולו בטובו ברחן  
בחסד וברחמים, הוא נותן לחם לכל  
בשר כי לעולם חסדו. ובטובו הגדול  
תמיד לא חסר לנו, ואל יחסר לנו  
מזון לעולם ועד. בעבור שמו הגדול,  
כי הוא אל זן ומפרנס לכל ומטיב  
לכל, ומכין מזון לכל בריותיו אשר  
ברא. ברוך אתה יי, הזן את הכל.

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.



נֹדֶה לְּךָ, יי אֱ-לֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ  
 לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה,  
 וְעַל שֶׁהוֹצֵאתָנוּ, יי אֱ-לֹהֵינוּ, מֵאֶרֶץ  
 מִצְרַיִם, וּפְדִיתָנוּ מִבַּיִת עֲבָדִים, וְעַל  
 בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ, וְעַל תּוֹרַתְךָ  
 שֶׁלַּמְדָתָנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל  
 חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת  
 מִזֵּון שֶׁאַתָּה זָן וּמְפָרֵגֵס אוֹתָנוּ תָּמִיד,  
 בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

Nodeh L'cha Ado-nai Elo-heinu  
 Al Shehinchalta 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  
 Bivsareinu, V'al Torat'cha  
 Shelimad'tanu, V'al Chukecha  
 She-hodatanu, V'al Chayim,  
 Chein Vachesh Shechonatanu,  
 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.

וְעַל הַכֹּל, יי אֱ-לֹהֵינוּ, אֲנַחְנוּ מוֹדִים לְּךָ,  
 וּמְבָרְכִים אוֹתְךָ, וְיִתְבָּרַךְ שְׁמֹךְ בְּפִי כָּל חַי  
 תָּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב, וְאֲכַלְתָּ  
 וְשִׂבַעְתָּ, וּבֵרַכְתָּ אֶת יי אֱ-לֹהֶיךָ עַל הָאֶרֶץ  
 הַטּוֹבָה אֲשֶׁר נָתַן לְּךָ. בְּרוּךְ אַתָּה יי, עַל  
 הָאֶרֶץ וְעַל הַמִּזֵּון.

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'achalta  
 V'savatah Uveirachta Et  
 Ado-nai Elohe-cha Al Ha'aretz  
 Hatovah Asher Natan Lach  
 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.

# Bircat Hamazon

רַחֵם, יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ,  
 וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן  
 כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֲךָ,  
 וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא  
 שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ,  
 זִוְיָנוּ, פָּרַנְסָנוּ, וְכַלְכַּלְנוּ, וְהַרְוִיחֵנוּ,  
 וְהַרְוֵחַ לָנוּ יְיָ אֱלֹהֵינוּ מִהֲרָה מִכָּל  
 צָרוֹתֵינוּ, וְנָא אֶל תִּצָּרִיכֵנוּ, יְיָ אֱלֹהֵינוּ,  
 לֹא לִידֵי מִתְּנַת בְּשֵׁר וְדָם, וְלֹא לִידֵי  
 הַלְוָאָתָם, כִּי אִם לְיַדְךָ הַמְּלֵאָה,  
 הַפְּתוּחָה, הַקְּדוֹשָׁה וְהַרְחֵבָה, שְׁלֹא  
 נִבּוֹשׁ וְלֹא נִכָּלַם 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.

רַצֵּה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת  
 יוֹם הַשְּׁבִיעִי הַשְּׁבִיב הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי  
 יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשִׁבְתְּ בּו  
 וְלָנוּחַ בּוּ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ, וּבְרִצּוֹנְךָ  
 הַנִּיחַ לָנוּ יְיָ אֱלֹהֵינוּ, שְׁלֹא תִהְיֶה צָרָה וְיָגוֹן  
 וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ  
 בְּנִחְמַת צִיּוֹן עִירְךָ, וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר  
 קְדֻשָּׁתְךָ, כִּי אַתָּה הוּא בָּעַל הַיְשׁוּעוֹת וּבָעַל  
 הַנִּחְמוֹת.

R'tzei V'hachalitzeinu Ado-nai  
 Elo-heinu B'mitzvotachah,  
 Uv'mitzvat Yom Hash'vi-i  
 HaShabbat Hagadol  
 V'hakadosh Hazeh. Ki Yom  
 Zeh Gadol V'kadosh Hu  
 L'fanecha, Lishbat Bo  
 V'lanu-ach BoB'avahavah  
 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.

ובְּנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.  
בְּרוּךְ אַתָּה יְיָ, 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 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הָאֵל, אָבִינוּ, מִלְכֵנוּ, אֲדִירֵנוּ,  
בוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצֵרֵנוּ, קְדוֹשֵׁנוּ  
קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל,  
הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְכָל  
יוֹם וְיוֹם הוּא הַטֵּיב, הוּא מְטִיב,  
הוּא יֵטִיב לָנוּ. הוּא גְּמֹלְנוּ, הוּא  
גּוֹמְלֵנוּ, הוּא יְגַמְלֵנוּ לְעַד, לְחַן  
וְלַחֲסֵד וְלִרְחֻמִּים וְלִרְחוּם הַצֶּלֶה  
וְהַצֹּלֵחַ, בְּרָכָה וְיִשׁוּעָה, נְחָמָה,  
פְּרִיָסָה וְכִלְפָּלָה, וְרַחֲמִים וְחַיִּים  
וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם  
אֵל יַחְסְרֵנוּ.

Baruch Atah Ado-nai, Elo-heinu  
Melech Haolam, Ha-Eil Avinu  
Malkeinu Adi-reinu Bor'-einu  
Go-aleinu Yotz'reinu K'dosheinu  
K'dosh Ya-akov, Ro-einu Ro-ei  
Yisrael, Hamelech Hatov  
V'hameitiv Lakol, Sheb'chol Yom  
Vayom Hu Heitiv, Hu Meitiv, Hu  
Yeitiv Lanu. Hu G'malanu 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

*Bircat Tamazon*

הַרְחֵמֵנוּ, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

Harachaman Hu Yimloch  
Aleinu L'olam Va-ed.

הַרְחֵמֵנוּ, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.

Harachaman Hu Yitbarach  
Bashamayim Uva-aretz.

הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ  
לְעַד וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי  
עוֹלָמִים.

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.

הַרְחֵמֵנוּ, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד.

Harachaman Hu Y'farn'seinu  
B'chavod. Harachaman Hu

הַרְחֵמֵנוּ, הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא  
יֹלִיכֵנוּ קוֹמְמִיּוֹת לְאָרְצֵנוּ.

Yishbor Uleinu Mei-al  
Tzavareinu V'hu Yolicheinu  
Kom'miyut L'artzeinu.

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית  
הַזֶּה, וְעַל שְׁלַחֹן זֶה שְׂאֲקֻלָּנוּ עָלָיו.

Harachaman Hu Yishlach Lanu  
B'racha M'ruba Babayit Hazeh,  
V'al Shulchan Zeh She-achalnu  
Alav. Harachaman Hu Yishlach

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא זָכוֹר  
לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת  
וְנַחֲמוֹת.

Lanu Et Eliyahu Hanavi  
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.

When eating at someone else's table or your parents' table:  
(children add words in brackets)

הַרְחַמֵּנוּ, הוּא יְבָרֵךְ אֶת (אָבִי מוֹרִי) בְּעַל  
הַבַּיִת הַזֶּה, וְאֶת (אִמִּי מוֹרָתִי) בְּעַלֹּת  
הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעֲם  
וְאֶת כָּל אֲשֶׁר לָהֶם,

Harachaman, Hu Y'vareich Et  
(Avi Mori) Ba-al Habayit  
Hazeh, V'et (Imi Morati)  
Ba-alat Habayit Hazeh, Otam  
V'et Beitam V'et Zaram V'et  
Kol Asher Lahem

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.

When eating at one's own table:

הַרְחַמֵּנוּ, הוּא יְבָרֵךְ אוֹתִי (וְאָבִי וְאִמִּי)  
וְאֶשְׁתִּי וְבַעְלִי וְזַרְעִי) וְאֶת כָּל אֲשֶׁר לִי

Harachaman, Hu Y'vareich  
Oti (V'Avi, V'Ih-mi, V'Ish-ti,  
V'Ba-ali, V'Zari)  
V'et Kol Asher Li.

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

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ  
שֶׁנִּתְבָּרַכְנוּ אַבּוֹתֵינוּ, אַבְרָהָם  
יִצְחָק וְיַעֲקֹב, בְּכָל, מְכָל, כָּל, כֵּן  
יְבָרֵךְ אוֹתָנוּ בְּלָנוּ יַחַד בְּבִרְכָה  
שְׁלָמָה, וְנֹאמֵר אָמֵן.

Otanu V'et Kol Asher Lanu,  
K'mo Shenitbar'chu Avoteinu  
Avraham, Yitzchak, V'Yaakov,  
Bakol Mikol Kol, Kein Y'va-reich  
Otanu Kulanu  
Yachad Bivrachah Sh'leima,  
V'nomar: Amein.

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, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם,  
וְנִשָּׂא בְּרָכָה מֵאֵת יי, וְיִדְקָה  
מֵאֵלֵהֶם יִשְׁעֵנוּ, וְנִמְצָא חוֹן וְשִׂכָּל  
טוֹב בְּעֵינֵי אֱ-לֹהִים וְאָדָם.

Bamarom Y'lam'du Aleihem  
V'aleinu Z'chut, Shet'hei  
L'mishmeret Shalom.  
V'nisah V'rachah Mei-eit Ado-nai,  
Utzdaka Mei-Elo-hei Yish-einu.  
V'nimtza Chein V'seichel Tov  
B'ei-nei Elo-him V'adam.

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.

*Bircat Tamazon*

On Shabbat:

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁבִלּוֹ שַׁבָּת  
Harachaman Hu Yanchi-leinu Yom Shekulo  
ומְנוּחָה לְחַיֵּי הָעוֹלָמִים. Shabbat Um-nuchah L'chayei Ha-olamim.

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

הַרְחֵמֵנוּ, הוּא יִזְכֵּנוּ לַיְמֹת הַמְּשִׁיחַ וְלַחַיֵּי  
Harachaman Hu Y'zakeinu Limot  
הָעוֹלָם הַבָּא. מִגְדוֹל יְשׁוּעוֹת מַלְכוּת,  
Hamashiach Ulchayei  
וְעֵשֶׂה חֶסֶד לְמַשִּׁיחוֹ לְדוֹד וּלְזָרְעוֹ עַד  
Ha-olam Habah. Migdol Y'shuot Malko  
עוֹלָם. 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.

עֵשֶׂה שְׁלוֹם בְּמִרְמוֹי, הוּא יַעֲשֶׂה  
Oseh Shalom Bimromav, Hu Ya-aseh  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ  
Shalom Aleinu V'al Kol Yisrael, V'imru  
אָמֵן. 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 יְיָ קְדוֹשֵׁינוּ, כִּי אֵין מַחְסוֹר  
Y'ru Et Ado-nai K'doshav Ki Ein Machsor  
לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעְבּוּ, וְדוֹרְשֵׁי יְיָ  
Li-rei-av. K'firim Rashu V'ra-eivu V'dor'shei  
לֹא יַחְסְרוּ כֹּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי  
Ado-nai Lo Yachs'ru Chol Tov. Hodu La-Donai  
לְעוֹלָם חֶסֶד. פּוֹתֵיחַ אֶת יָדָהּ, וּמִשְׁבִּיעַ  
Ki Tov, Ki L'olam Chasdo. Potei-ach Et  
יָדָהּ אֶת יָדָהּ, וּמִשְׁבִּיעַ  
Yadecha U-masbia L'chol Chai Ratzon. Baruch  
לְכָל חַי רָצוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח  
Hagever Asher Yivtach Ba-Do-nai,  
בֵּינָהּ וְהִזָּה יְיָ מִבְּטָחוֹ. נַעַר הָיִיתִי גַם  
V'haya Ado-nai Mivtacho. Na-ar Hayiti Gam  
זְקֵנִי, וְלֹא רָאִיתִי צָדִיק נֶעְזָב, וְזָרְעוֹ  
Zakanti, V'lo Ra-iti Tzadik Ne-ezav V'zaro  
מְבַקֵּשׁ לַחֵם. יְיָ עַז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ  
M'vakesh Lachem. Ado-nai Oz L'amo Yitein  
אֶת עַמּוֹ בְּשָׁלוֹם. Ado-nai Y'vareich Et Amo Vashalom.

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.



# Shabbat Shalom

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Family

PROJECT  
**INSPIRE.**  
A PROGRAM OF **aish HaTorah**