

# BRING SHABBAT

Home

## CHECKLIST

### SOME THINGS THAT WILL HELP TURN YOUR FAMILY DINNER INTO SHABBAT

- **2 Candles and Candleholders** - Any type will do from Grandma's Candlesticks to Homemade by Kids.
- **Wine or Grape Juice**
- **Kiddush Cup** - Any nice cup or glass will do even if it was not made for Kiddush.
- **2 Challah Breads** - If you can't get Challah, any two loaves of bread will do (*pull out your old breadmaker :-)*), rolls or matzah; Just make sure they are whole not sliced.
- **Challah Cover, Decorative Cloth or Nice Napkin** - to cover the Challahs while making Kiddush.
- **Salt** for Challah dipping.
- **Fish** - It's customary to have fish as a first course on Shabbat. Any kind, from gefilte fish, to tuna, salmon or even Kani -- with or without the sushi!
- **Dress the Part** - Take it up a notch and change out of the sweats, since you are hosting royalty, the Shabbat Queen.
- **Friday Night Meal Guide** - go to [www.projectinspire.com/Shabbat](http://www.projectinspire.com/Shabbat) and sign up for Friday Night Guide download and other resources.
- **Project Inspire Pre-Shabbat Program Link** - [www.projectinspire.com/Shabbat](http://www.projectinspire.com/Shabbat)
- **Print out something meaningful for discussion at the Shabbat Meal**

Here are 2 simple suggestions:

1. See **Aish.com** for current articles or selections on the torah portion of the week  
<https://www.aish.com/tp/?s=nb>
2. Just turn to the "Table Talk" section in the middle of our Friday Night Guide for interesting discussion questions about Shabbat.

# *Shabbat*

## FRIDAY NIGHT GUIDE



PROJECT  
**INSPIRE.**

A PROGRAM OF **aish HaTorah**



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.

## **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 2** Sing the classic Shalom Alechem and Aishet Chayil Songs.

**STEP 3** Bless the Children

**STEP 4** Sanctify the day by making Kiddush over a cup of wine/grapejuice.

**STEP 5** Traditional Hand Washing and Motzi over the Challah

**STEP 6** Enjoy a leisurely, engaging and delicious Shabbat meal.

**STEP 7** Check out Table Talk Question/Answers over dinner.

**STEP 8** Thank G-d for the wonderful dinner and Shabbat experience with the Grace after Meals.

**STEP 9** Thanks for Coming. See you again next week!



# 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 יי 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 עֵלְיוֹן, 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.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֵלְיוֹן, 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.

בְּרַכּוֹנִי לְשָׁלוֹם, מַלְאָכֵי  
הַשָּׁלוֹם, מַלְאָכֵי עֵלְיוֹן, 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 עֵלְיוֹן,  
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!

## אִשֶּׁת חַיִּיל

## WOMAN OF VALOR

אִשֶּׁת חַיִּיל מִי יִמְצָא, וְרַחֵק מִפְּנִינִים מְכָרָה.  
בָּטַח בָּהּ לֵב בְּעֵלָהּ, וְשָׁלַל לֹא יַחְסֵר.  
גְּמַלְתָּהּ טוֹב וְלֹא רָע, כֹּל יְמֵי חַיֶּיהָ. דָּרְשָׁה  
צֶמֶר וּפְשֻׁתִים, וַתַּעַשׂ בְּחֹפֶץ כְּפִיָּהּ. הִיטָה  
כְּאֻנְיֹת סוּחָר, מִמְּרַחֵק תָּבִיא לַחֲמָהּ. וַתִּקֶּם  
בְּעוֹד לַיְלָהּ, וַתִּתֵּן טָרֶף לְבֵיתָהּ, וְחֵק  
לְנִעְרֹתֶיהָ. זָמְמָה שָׂדֵה וַתִּקְחָהּ, מִפְּרֵי כְּפִיָּהּ  
נִטְעָה כָרֶם. חָגְרָה בְּעֹז מְתַנְיָהּ, וַתֵּאֱמָץ  
זְרוּעֹתֶיהָ. טָעַמָּה כִּי טוֹב סַחְרָהּ, לֹא יִכָּבֵה  
בְּלֵילָהּ נִרְהָ. יַדְיָהּ שִׁלְחָה בְּכִישׁוֹר, וְכַפֵּיהָ  
תָּמְכוּ פְּלָדָּ. כְּפָהּ פָּרְשָׁה לְעֵנִי, וַיַּדִּיחָהּ שִׁלְחָה  
לְאָבִיוֹן. לֹא תִירָא לְבֵיתָהּ מִשָּׁלֵג, כִּי כָּל  
בֵּיתָהּ לֶבֶשׁ שָׁנִים. מִרְבֵּדִים עָשְׂתָהּ לָהּ, שֵׁשׁ  
וְאַרְגָּמָן לְבוּשָׁהּ. נוֹדַע בְּשִׁעְרִים בְּעֵלָהּ,  
בְּשִׁבְתּוֹ עִם זִקְנֵי אֶרֶץ. סָדִין עָשְׂתָהּ וַתִּמְכֹּר,  
וַחֲגוֹר נָתַנָּה לְכַנְעָנִי. עֹז וְהִדָּר לְבוּשָׁהּ,  
וַתִּשְׁחַק לְיוֹם אַחֲרוֹן. פִּיָּהּ פָּתְחָה בְּחִכְמָהּ,  
וַתוֹרֵת חֶסֶד עַל לְשׁוֹנָהּ. צוּפִיָּהּ הִלִּיכֹת  
בֵּיתָהּ, וְלֶחֶם עֲצָלוֹת לֹא תֵאָכֵל. קָמוּ בָנֶיהָ  
וַיֵּאֱשְׁרוּהָ, בְּעֵלָהּ וַיְהִלְלָהּ. רַבּוֹת בָּנוֹת עָשׂוּ  
חַיִּיל, וְאֵת עֲלִית עַל בְּלָגָהּ. שִׁקָּר הַחַן וְהַבֵּל  
הִיפִי, אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל. תָּנוּ לָהּ  
מִפְּרֵי יַדְיָהּ, וַיְהִלְלוּהָ בְּשִׁעְרִים 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. 12

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 הַבָּנִים BLESSING THE CHILDREN

For Sons:

יְשִׁימְךָ אֱ-לֹהִים כְּאֶפְרַיִם  
וְכַמְנַשֶּׁה

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

May G-d make you like Ephraim and Menashe.

For Daughters:

יְשִׁימְךָ אֱ-לֹהִים כְּסָרָה רִבְקָה  
רַחֵל 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 יְיָ פָנֶיךָ  
אֵלֶיךָ וְיַחֲנֶךָ יֵשָׂא יי פָנָיו אֵלֶיךָ  
וְיֵשֶׁם 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 הַשִּׁשִּׁי. וַיְכַלּוּ הַשָּׁמַיִם  
וְהָאָרֶץ וְכֹל צְבָאָם. וַיְכַל אֱ-לֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם  
הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֵךְ  
אֱ-לֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו  
שָׁבֹת 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-sheer a-sa  
va-yish-bot ba-yom ha-sh'vi-i,  
mi-kawl m'lach-to a-sheer 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-sheer  
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.

בְּרוּךְ אַתָּה יְיָ אֱ-לֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי  
הַגֶּפֶן.

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.

בְּרוּךְ אַתָּה יְיָ אֱ-לֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְרָצָה בָּנוּ, וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה  
וּבְרָצוֹן הִנְחִילָנוּ זְכוֹרֹן לְמַעֲשֵׂה  
בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה  
לְמִקְרָאֵי קִדְּשׁ, זֵכֶר לִיצִיאַת  
מִצְרָיִם, כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ  
קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשַׁבַּת  
קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ  
הַשַּׁבָּת.

Ba-ruch a-tah, A-do-nai,  
E-lo-hei-nu, me-lech ha-o-lam,  
a-sheer 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)

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.

*Siddush*



### 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	Baruch atah Ado-nai,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר	Elo-heinu Melech
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ	Ha'Olam, asher
עַל נְטִילַת יָדַיִם.	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 הַמּוֹצֵיא BLESSING OVER THE CHALLAH**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ	Baruch atah Ado-nai,
מֶלֶךְ הָעוֹלָם, הַמּוֹצֵיא	Elo-heinu Melech
לֶחֶם מִן הָאָרֶץ.	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.







## 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 שביתנו, באפיקים בנגב. הזרעים  
בדמעה, ברנה יקצרו. הלוד ילד ובה  
נשא משך הזרע, בא יבא ברנה נשא  
אלמתיו.

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 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. ואנחנו נברך יי,  
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 מרן 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 בלבו 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.



נוֹדָה לְךָ, יְיָ אֱלֹהֵינוּ, עַל שֶׁנְּחַלְתָּ  
 לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה,  
 וְעַל שֶׁהוֹצַאתָנוּ, יְיָ אֱלֹהֵינוּ, מֵאֶרֶץ  
 מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים, וְעַל  
 בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ, וְעַל תּוֹרַתְךָ  
 שֶׁלַּמְדִּתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ, וְעַל  
 חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת  
 מִזֵּון שֶׁאַתָּה זֶן וּמְפָרֵס 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 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.

וְעַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לְךָ,  
 וּמְבָרְכִים אוֹתְךָ, וְתִבְרַךְ שְׁמֹךָ בְּפִי כָּל חַי  
 תָּמִיד לְעוֹלָם וָעֶד. כְּכַתוּב, וְאָכַלְתָּ  
 וּשְׂבַעְתָּ, וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ עַל הָאֶרֶץ  
 הַטֹּבָה אֲשֶׁר נָתַן לְךָ. בְּרִידְךָ אֲתָה יְיָ, 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 Uveirachtah 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, יי אֱ-לֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ,  
 וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן  
 כְּבוֹדְךָ, וְעַל מְלָכוּת בֵּית דָּוִד מְשִׁיחֶךָ,  
 וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא  
 שְׁמֶךָ עָלָיו. אֱ-לֹהֵינוּ, אָבִינוּ, רַעֲנוּ,  
 זִינְנוּ, פְּרַנְסֵנוּ, וְכַלְכְּלֵנוּ, וְהַרְוִיחֵנוּ,  
 וְהַרְוֵחַ לָנוּ יי אֱ-לֹהֵינוּ מִהֲרָה מִכָּל  
 צָרוֹתֵינוּ, וְנָא אֵל תִּצְרִיכֵנוּ, יי אֱ-לֹהֵינוּ,  
 לֹא לַיָּדַי מִתְּנַת בְּשֵׁר וְדָם, וְלֹא לַיָּדַי  
 הַלְוָאָתָם, כִּי אִם לַיָּדְךָ הַמְּלֵאָה,  
 הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֵבָה, שֶׁלֹּא  
 יִבוֹשׁ וְלֹא יִכָּלֵם 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.

רָצָה וְהַחֲלִיצֵנוּ יי אֱ-לֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת  
 יוֹם הַשַּׁבָּעִי הַשְּׁבֵת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי  
 יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשֵׁבֶת בּוֹ  
 וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךָ, וּבְרָצוֹנְךָ  
 הַנִּיחַ לָנוּ יי אֱ-לֹהֵינוּ, שֶׁלֹּא תִהְיֶה צָרָה וְגִזּוֹן  
 וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ. וְהִרְאֵנוּ יי אֱ-לֹהֵינוּ  
 בְּנְחָמַת צִיּוֹן עִירְךָ, וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר  
 קְדֻשָּׁךָ, כִּי אַתָּה הוּא בֹעַל הַיְשׁוּעוֹת וּבֹעַל  
 הַנְּחָמוֹת.

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

וּבְנֵה 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, מֶלְכֵנוּ, אֲדִירָנוּ,  
בוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ  
קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל,  
הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְּכָל  
יוֹם וְיוֹם הוּא הַטֵּיב, הוּא מְטִיב,  
הוּא יֵיטִיב לָנוּ. הוּא גְּמָלָנוּ, הוּא  
גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד, לְחוֹ  
וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ הַצְּלָה  
וְהַצְּלָחָה, בְּרָכָה וְיִשׁוּעָה, נַחֲמָה,  
פְּרִנְסָה וְכִלְכֵּלָה, וְרַחֲמִים וְחַיִּים  
וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם  
אֵל יַחְסְרָנוּ.

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*

הַרְחַמֵּנוּ, הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.	Harachaman Hu Yimloch Aleinu L'olam Va-ed.
הַרְחַמֵּנוּ, הוּא יִתְבַּרַךְ בְּשָׁמַיִם וּבְאָרֶץ.	Harachaman Hu Yitbarach Bashamayim Uva-aretz.
הַרְחַמֵּנוּ, 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.
הַרְחַמֵּנוּ, הוּא יִפְרֹסֵנוּ בְּכָבוֹד.	Harachaman Hu Y'farn'seinu B'chavod. Harachaman Hu Yishbor Uleinu Mei-al
הַרְחַמֵּנוּ, הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא יֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.	Tzavareinu V'hu Yolicheinu Kom'miyut L'artzeinu.
הַרְחַמֵּנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחוֹ זֶה שְׂאֲכָלְנוּ עָלָיו.	Harachaman Hu Yishlach Lanu B'racha M'ruba Babayit HazeH, V'al Shulchan Zeh She-achalnu Alav. Harachaman Hu Yishlach Lanu Et Eliyahu Hanavi
הַרְחַמֵּנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׁוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנַחְמוֹת.	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.