

SHABBAT TABLE GUIDE



CANDLE LIGHTING

Light two candles, wave your hands above the flames three times and recite the blessing below.

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.

Shabbat does not just begin – we usher it in. We welcome in Shabbat with candles, dispelling physical darkness in the home and welcoming in the magic world of Shabbat.

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.

In this song, we greet the Shabbat angels who, according to the Talmud, join us every Shabbat. We welcome them into our homes, ask them to bless us and bid them farewell. Often, we are so focused on the tasks and the needs of our day-to-day living that we don't have the opportunity to appreciate our own blessings. Shalom Aleichem gives us an opportunity to step outside of ourselves and look at our own lives, our families, our homes through the eyes of angels.

הדלקת נרות

Light two candles, wave your hands above the flames three times and recite the blessing below.

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

שלום עליכם

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

שְׁלוֹם עֲלֵיכֶם מִלְאֲכֵי הַשָּׁרָת מִלְאֲכֵי עֲלִיּוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.
בוֹאֲכֶם לְשֵׁלוֹם מִלְאֲכֵי הַשְּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.
בְּרִכּוֹנֵי לְשֵׁלוֹם מִלְאֲכֵי הַשְּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.
צִאתְכֶם לְשֵׁלוֹם מִלְאֲכֵי הַשְּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן,
מִמְלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

EISHET CHAYIL

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. She opens her palm to the poor, and her hands reach out to the destitute; She does not fear for her household in the snow, because everyone is clothed in [warm] scarlet wool. She makes her own blankets; her clothing is of fine linen and purple wool. Her husband is well known in the councils, as he sits among the elders of the land. She makes a cloak and sells it; and gives a belt to the trader. She is clothed in strength and glory, and she is joyful to the last day. She speaks with wisdom, and the teaching of kindness is on her tongue. She watches over the ways of her family, and does not eat the bread of laziness. Her children rise and praise her, and her husband applauds her: Many women have achieved great things, but you have surpassed them all. Charm is false and beauty is empty; but a woman who is in awe of G-d – she deserves praise. Give her the fruit of her hands; and let her be praised at the gates by her deeds.

Eshet Chayil is a 22-verse poem with which King Solomon concludes the Book of Proverbs. The poem is arranged so the verses begin with the letters of the Hebrew alphabet in order. An ode to the “woman of valor”, King Solomon’s descriptions also refer allegorically to the Shechinah, the Sabbath, the Torah, wisdom and the soul. The Jewish woman is chosen as the prism through which to view these lofty spiritual concepts.

אשת חיל

Stand around the table together.

אִשֶּׁת חַיִּיל מִי יִמָּצָא, וְרַחֵק מִמְּנִינִים מִכָּרָה. בְּטַח בָּהּ לֵב בַּעֲלָהּ,
וְשָׁלָל לֹא יִחָסֵר. גָּמְלָתָהּ טוֹב וְלֹא רָע, כֹּל יְמֵי חַיֶּיהָ. דְּרָשָׁה צְמֹר
וּפְשָׁתִים, וַתַּעַשׂ בַּחֶפֶץ בְּפִיהָ. הֵיטָה בְּאֲנִיּוֹת סוֹחֵר, מִמְּרוֹחֵק תְּבִיא
לְחֶמֶה. וַתִּקֶּם בְּעוֹד לַיְלָה וַתַּתֵּן טָרֶף לְבֵיתָהּ, וְחֵק לְנִצְרֹתֶיהָ.
זָמְמָה שְׂדֵה וַתִּקְחָהּ, מִפְּרֵי כַפִּיהָ נִטְעָה בָרֶם. חָגְרָה בַּעַז מְתַנְיָה,
וַתֵּאמֶץ זְרוּעֹתֶיהָ. טָעַמָּה כִּי טוֹב סַחְרָה, לֹא יִכְבֶּה בַּלַּיְלָה נִרְה.
יָדֶיהָ שְׁלָחָה בְּבִישׁוֹר, וְכַפִּיהָ תָמְכוּ פְלֶה. כִּפְּהָ פָרְשָׁה לְעַנִּי,
וְיָדֶיהָ שְׁלָחָה לְאֲבִיוֹן. לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג, כִּי כָל בֵּיתָהּ לְבָשׁ
שָׁנִים. מִרְבֵּידִים עָשְׂתָהּ לָהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה. נוֹדַע בְּשֹׁעְרִים
בַּעֲלָהּ, בְּשִׁבְתָּהּ עִם זָקְנֵי אֶרֶץ. סִדִּין עָשְׂתָהּ וַתִּמְכֹּר, וַחֲגוֹר נִתְּנָה
לְכַנְעֲנֵי. עוֹז וְהֶדְר לְבוּשָׁה, וַתִּשְׁחַק לְיוֹם אַחֲרוֹן. פִּיהָ פְתֻחָה
בְּחִכְמָה, וַתּוֹרֵת חֶסֶד עַל לְשׁוֹנָה. צוֹפְיָה הֵלִיכוֹת בֵּיתָהּ, וְלַחֵם
עֲצָלוֹת לֹא תֹאכֵל. קָמוּ בְנֵיהָ וַיֵּאשְׁרוּהָ, בַּעֲלָהּ וַיְהַלְלֶהָ: רַבּוֹת
בְּנוֹת עָשׂוּ חַיִּיל, וְאַתָּה עָלִית עַל בָּלְנָה. שִׁקֵּר הַחַן וְהַבֵּל הַיָּפִי,
אִשָּׁה יִרְאֵת יֵה-וָה, הִיא תִתְהַלֵּל. תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ, וַיְהַלְלוּהָ
בְּשֹׁעְרִים מֵעַשְׂיָהּ.

BLESSING FOR THE CHILDREN

Place your hands on your child's head or bring your child into your arms, say the appropriate blessing and feel free to add your own blessing or words of praise.

For a son:

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

For a daughter:

May the L-rd make you like Sarah, Rivka, 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.

We have a beautiful custom to bless our children on Friday night; it's a moment filled with love and connection. We begin our Shabbat journey by blessing our children, focusing on each of them individually. When we bless our children, we are asking G-d to bless them with the qualities of their forefathers and mothers. This is a moment of undivided attention, of quiet intentionality, to each child.

NIGHT KIDDUSH

Put two challahs on the table, cover them with a cloth or napkin, fill a glass of wine or grape juice and say Kiddush on behalf of everyone at the table. After the final blessing and the chorus of "Amen" by those around the table, drink the majority of 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)

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)

ברכת הבנים

Place your hands on your child's head or bring your child into your arms, say the appropriate blessing and feel free to add your own blessing or words of praise.

For a son:

יְשִׁימָךְ אֱלֹהִים בְּאֶפְרַיִם וּבְמְנַשֶּׁה.

For a daughter:

יְשִׁימָךְ אֱלֹהִים בְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.

יְבָרְכֶךָ יְיָ-וְהוֹ-יְשִׁמְרֶךָ. יָאֵר יְיָ-וְהוֹ-פָנִיו אֵלֶיךָ וַיְחַנֶּנְךָ. יִשְׂאֵל

יְיָ-וְהוֹ-פָנִיו אֵלֶיךָ וַיִּשְׂם לְךָ שְׁלוֹם.

קידוש לליל שבת

Put two challahs on the table, cover them with a cloth or napkin, fill a glass of wine or grape juice and say Kiddush on behalf of everyone at the table. After the final blessing and the chorus of "Amen" by those around the table, drink the majority of the glass.

Silently:

וַיְהִי עֶרֶב וַיְהִי בֹקֵר,

Aloud:

יום הששי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבָרֵי מְרֻנּוֹ וּרְבִנּוֹ וּרְבוּתֵי:

בְּרוּךְ אַתָּה יְיָ-וְהוֹ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן. (אָמֵן)

בְּרוּךְ אַתָּה יְיָ-וְהוֹ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְרָצָה בָנוּ, וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ, זָכְרוֹן לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זָכָר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ. בְּרוּךְ אַתָּה יְיָ-וְהוֹ, מִקְדֵּשׁ הַשָּׁבַת. (אָמֵן)

WASH HANDS

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.

Blessing after washing hands:

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)

MAKE HAMOTZI

Say the blessing below, having everyone around the table in mind. Cut or break pieces of challah, dip them into salt and pass around for everyone at the table.

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

GRACE AFTER MEALS

On Shabbat and holidays we add:

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.

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, Halleluy-ah. 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?

Before we eat, we wash our hands to cleanse and purify ourselves both physically and spiritually for the meal. Washing before we eat reminds us that the meal is not merely a culinary experience, but a spiritual one as well.

We use two loaves to remind us of the double portion of manna G-d gave us every Friday in the desert so that we would have enough to eat over Shabbat. We bless G-d, recognising and acknowledging that He is the true Source of the food and sustenance in our lives.

When we are done eating, we say Birkat Hamazon, thanking G-d for the incredible sustenance He's provided us with, and continues to provide us with, always. We can sing along together or quietly say the words to ourselves.

נטילת ידים

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.

Blessing after washing hands:

בְּרוּךְ אַתָּה יְיָ-יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

המוציא

Say the blessing below, having everyone around the table in mind. Cut or break pieces of challah, dip them into salt and pass around for everyone at the table.

בְּרוּךְ אַתָּה יְיָ-יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ. (אָמֵן)

ברכת המזון

On Shabbat and holidays we add:

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְיָ-יְהוָה אֶת שִׁיבַת צִיּוֹן, הֵינּוּ כְּחֹלְמִים. אֵד וּמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה, אֵד יִאֲמְרוּ בְּגוֹיִם, הַגְּדִיל יְיָ-יְהוָה לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמֵחִים. שׁוּבָה יְיָ-יְהוָה אֶת שְׁבִיטָנוּ, בְּאִפְיָקִים בְּנִגְבֹּ. הַדְרִיעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ. הַלּוֹךְ יֵלֵךְ וּבָכָה נִשְׂא מִשְׁךְ הַדָּרַע, בֵּא יָבֵא בְרִנָּה, נִשְׂא אֶלְמֹתָיו.

תְּהִלַּת יְיָ-יְהוָה יִדְבַר פִּי וּיְבָרֵךְ כָּל בְּשָׂר׃ שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד. וְאֲנַחְנוּ נִבְרָךְ יְיָ מֵעַתָּה וְעַד עוֹלָם הַלְלוּ-יָהּ. הוֹדוּ לֵיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסֵדּוֹ. מִי יִמְלַל גְּבוּרוֹת יְיָ-יְהוָה יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

If three or more men over bar mitzvah have eaten together, a leader is appointed. The leader recites the "Rabotai N'vareich" 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 whose we have eaten and through whose goodness we live.
Leader: Blessed is (our L-rd) the one from whose 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.

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)

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

Leader: רבותי נברך.
Those present followed by Leader: יהי שם יהוה מברך מעתה ועד עולם.
Leader: ברשות מרנן ורבנן ורבתי נברך (א-להינו) שאכלנו משלו.
Those present: ברוך (א-להינו) שאכלנו משלו ובטובו חיינו.
Leader: ברוך (א-להינו) שאכלנו משלו ובטובו חיינו.

ברוך אתה יהוה א-להינו מלך העולם, הן את העולם כולו בטובו, בהן בהסד 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 ומפרינס לכל, ומטיב לכל, ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יהוה, הן את הכל. (אמן)

נודה לך יהוה א-להינו, על שהנחלת לאבותינו ארץ חמדה טובה ורחבה. ועל שהוצאתנו יהוה א-להינו מארץ מצרים, ופדיתנו מבית עבדים, ועל בריחה שחתמת בבשרנו, ועל תורתך שלמדנו, ועל חקיה שהודעתנו, ועל חיים חן וחסד שחוננתנו ועל אכילת מזון שאפתה זן ומפרינס אותנו תמיד, בכל יום ובכל עת ובכל שעה.

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

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 we add:

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 we add:

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:

<i>On Rosh Chodesh we add:</i>	The new month	<i>On Sukkot we add:</i>	The Festival of Sukkot
<i>On Pesach we add:</i>	The Festival of Matzah	<i>On Shemini Atzeret we add:</i>	The Festival of Shemini Atzeret
<i>On Rosh Hashanah we add:</i>	Remembrance	<i>On Shavuot we add:</i>	The Festival of Shavuot

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.

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

רחם י-ה-ו-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 י-ה-ו-ה א-להינו מהרה מקל צרותינו. ונא אל תצריכנו י-ה-ו-ה א-להינו לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידי המלאה, הפתוחה הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד.

On Shabbat we add:

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

On Rosh Chodesh and Yom Tov we add:

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

<i>On Sukkot we add:</i>	חג הסוכות	<i>On Rosh Chodesh we add:</i>	ראש החודש
<i>On Shemini Atzeret we add:</i>	השמיני חג העצרת	<i>On Pesach we add:</i>	חג המצות
<i>On Rosh Hashanah we add:</i>	הזכרון	<i>On Shavuot we add:</i>	חג השבועות

הזה, זכרנו י-ה-ו-ה א-להינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, ובדבר ישועה ורחמים; חוס וחסנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אפה.

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אפה י-ה-ו-ה, בונה ברחמיו ירושלים. אמן. (אמן)

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.

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.

בְּרוּךְ אַתָּה יי-הו-ה אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל אֲבִינוּ מִלְכֵנוּ
אֲדִירָנוּ בּוֹרְאָנוּ גֹאֲלֵנוּ יוֹצְרָנוּ קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה
יִשְׂרָאֵל, הַמֶּלֶךְ הַטוֹב וְהַמֵּיטִיב לְכָל. שֶׁבְּכָל יוֹם וַיּוֹם הוּא הַיְטִיב,
הוּא מֵיטִיב, הוּא יֵיטִיב לָנוּ. הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ
לְעַד, לְחוֹ וּלְחֹסֵד וּלְרַחֲמִים וּלְרוּחַ הַצֵּלָה וְהַצֵּלָה בְּרַכָּה וְיִשׁוּעָה
נִחְמָה פְּרִיָסָה וּבְלִפְלָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב
לְעוֹלָם אֵל יְחַסְּרָנוּ. (אָמֵן)

הַרְחֵמֵנוּ הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעַד. הַרְחֵמֵנוּ הוּא יְתַבְּרָנוּ
בְּשָׂמִים וּבְאַרְצָא. הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ
לְעַד וּלְנִצְחַן נְצָחִים, וַיִּתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחֵמֵנוּ
הוּא יְפָרְסֵנוּ בְּכַבּוֹד. הַרְחֵמֵנוּ הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צְוָאֲרָנוּ,
וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצָנוּ. הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ בְּרַכָּה
מִרְבָּה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֵבְלָנוּ עָלָיו. הַרְחֵמֵנוּ הוּא
יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיאָא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת
טוֹבוֹת יִשׁוּעוֹת וְנִחְמוֹת.

If you are eating at your own table:

הַרְחֵמֵנוּ הוּא יְבַרְךָ אוֹתִי (וְאֶת אִשְׁתִּי / וְאֶת בְּעָלִי / וְאֶת זְרַעִי), וְאֶת
כָּל אֲשֶׁר לִי,

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

הַרְחֵמֵנוּ הוּא יְבַרְךָ אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה, וְאֶת (אִמִּי מוֹרֵתִי)
בְּעַלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם,
אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ,

At all times continue here:

כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ אֲבִרְהָם, יִצְחָק וַיַּעֲקֹב בְּכָל מִכָּל כָּל, כֵּן
יְבַרְךָ אוֹתָנוּ בְּלָנוּ יַחַד בְּבְרַכָּה שְׁלֵמָה, וְנֹאמַר: אָמֵן.

בְּמָרוֹם יְלַמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם.
וְנִשְׂא בְּרַכָּה מֵאֵת יי-הו-ה, וְצִדְקָה מֵאֵלֵהי יִשְׂרָאֵל, וְנִמְצָא חַן
וְשִׁכָּל טוֹב בְּעֵינֵי אֱ-לֹהִים וְאָדָם.

On Shabbat we add:

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

On Rosh Chodesh we add:

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

On Yom Tov we add:

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

On Rosh Hashanah we add:

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

On Sukkot, including Chol HaMoed Sukkot, we add:

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

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 Melaveh Malka meal, substitute the bracketed word 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 with peace.

On Shabbat we add:

הַרְחֵמֵנוּ הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

On Rosh Chodesh we add:

הַרְחֵמֵנוּ הוּא יַחְדָּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

On Yom Tov we add:

הַרְחֵמֵנוּ הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

On Rosh Hashanah we add:

הַרְחֵמֵנוּ הוּא יַחְדָּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה וְלִבְרָכָה.

On Sukkot, including Chol HaMoed Sukkot we add:

הַרְחֵמֵנוּ הוּא יְקִים לָנוּ אֶת סִכַּת דָּוִד הַנוֹפֶלֶת.

הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לַיָּמֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.

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

מְגַדִּיל (מְגַדוֹל) יְשׁוּעוֹת מִלְכוֹ וְעֲשֵׂה חֶסֶד לְמַשִּׁיחוֹ, לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יִרְאוּ אֶת יְהוָה קִדְשָׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדֹרְשֵׁי יְהוָה לֹא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לִיְהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ. פּוֹתַח אֶת יָדָהּ, וּמְשַׁבֵּיעַ לְכָל חַי רָצוֹן. בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בֵּי-יְהוָה, וְהָיָה יְהוָה מְבֹטְחוֹ. נַעַר הָיִיתִי גַם זָקֵנְתִי, וְלֹא רָאִיתִי צָדִיק נֶעֱזֵב וְזֶרְעוֹ מְבַקֵּשׁ לֶחֶם. יְהוָה עַז לְעַמּוֹ יִתֵּן, יְהוָה יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

DAY KIDDUSH

Put two challahs on the table, cover them with a cloth or serviette, fill a glass of wine or grape juice and say Kiddush on behalf of everyone at the table. After the final blessing and the chorus of "Amen" by those around the table, drink the majority of 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.

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)

The Jewish people received the Torah on Shabbat morning, when G-d proclaimed from Mount Sinai: "Remember the Shabbat day to sanctify it." From that moment on, we've sanctified Shabbat with Kiddush. The morning Kiddush is known as The Great Kiddush or Kiddush Raba, as it honors that very first Kiddush, when we received the Torah.

קידוש ליום שבת

Put two challahs on the table, cover them with a cloth or serviette, fill a glass of wine or grape juice and say Kiddush on behalf of everyone at the table. After the final blessing and the chorus of "Amen" by those around the table, drink the majority of the glass.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הַיּוֹם הַזֶּה לְעוֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה-וְהָיָה יוֹם הַשַּׁבָּת וְאֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, וּבַיּוֹם הַשַּׁבְּעִי שָׁבַת וַיִּנָּפֵשׁ.

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכָתְךָ, וּבַיּוֹם הַשַּׁבְּעִי שָׁבַת לַיהוָה-אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָּל מְלָאכָה, אֲתָה וּבִנְךָ וּבִתְךָ, עַבְדְּךָ וְאִמְתְּךָ וּבַהֲמֹתֶיךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה-וְהָיָה יוֹם הַשַּׁבָּת וְאֵת הָאָרֶץ, אֵת הַיָּם וְאֵת כָּל אֲשֶׁר בָּם, וַיִּנַּח בַּיּוֹם הַשַּׁבְּעִי, עַל כֵּן בֵּרַךְ יְהוָה-וְהָיָה יוֹם הַשַּׁבָּת וַיִּקְדָּשׁהוּ.

סְבִרֵי מְרַנְּנוּ וְרַבְּנֵנוּ וְרַבּוֹתֵינוּ:

בְּרוּךְ אַתָּה יְהוָה-וְהָיָה יוֹם הַשַּׁבָּת וְאֵת הָאָרֶץ, בּוֹרֵא פְרֵי הַגֶּפֶן. (אָמֵן)

HAVDALLAH

Light a multi-wicked candle, have a sweet smelling spice (like cinnamon) ready, and say the prayer below over a cup of wine or grape juice. Wait until the end of the prayer before drinking the majority of the glass.

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.

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)

Bless the spices and inhale their scent:

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

Bless the fire and cup your hands above it:

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

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)

Just as we welcome and bring in Shabbat by lighting candles, so too we see it out with them. Instead of two separate candles standing side by side, we bring two flames together or use a multi-wicked candle. While this ceremony marks a sadness that Shabbat is over, it is also hopeful of a week ahead in which we will have opportunities to build and grow before the next Shabbat.

הבדלה

Light a multi-wicked candle, have a sweet smelling spice (like cinnamon) ready, and say the prayer below over a cup of wine or grape juice. Wait until the end of the prayer before drinking the majority of the glass.

הנה אל-י שועתי אבטח ולא אפחד. בי עזי וזמרת י-ה י-ה-ו-ה ויהי לי לישועה. ושאבתם מים בששון ממעיני הישועה. ליה-ו-ה הישועה, על עמך ברכתך סלה. יה-ו-ה צבאות עמנו משגב לנו אלהי יעקב סלה. יה-ו-ה צבאות אשרי אדם בטח בך. יה-ו-ה הושיעה המלך יעננו ביום קראנו. ליהודים היתה אורה ושמחה וששון ויקר בן תהיה לנו. בוס ישועות אשא ובשם י-ה-ו-ה אקרא.

סברי מרנו ורבנו ורבומי:

ברוך אתה י-ה-ו-ה אלהינו מלך העולם בורא פרי הגפן. (אמן)

Bless the spices and inhale their scent:

ברוך אתה י-ה-ו-ה אלהינו מלך העולם בורא מיני בשמים. (אמן)

Bless the fire and cup your hands above it:

ברוך אתה י-ה-ו-ה אלהינו מלך העולם בורא מאורי האש. (אמן)

ברוך אתה י-ה-ו-ה אלהינו מלך העולם המבדיל בין קדש לחול בין אור לחשך בין ישראל לעמים בין יום השביעי לששת ימי המעשה. ברוך אתה י-ה-ו-ה המבדיל בין קדש לחול. (אמן)