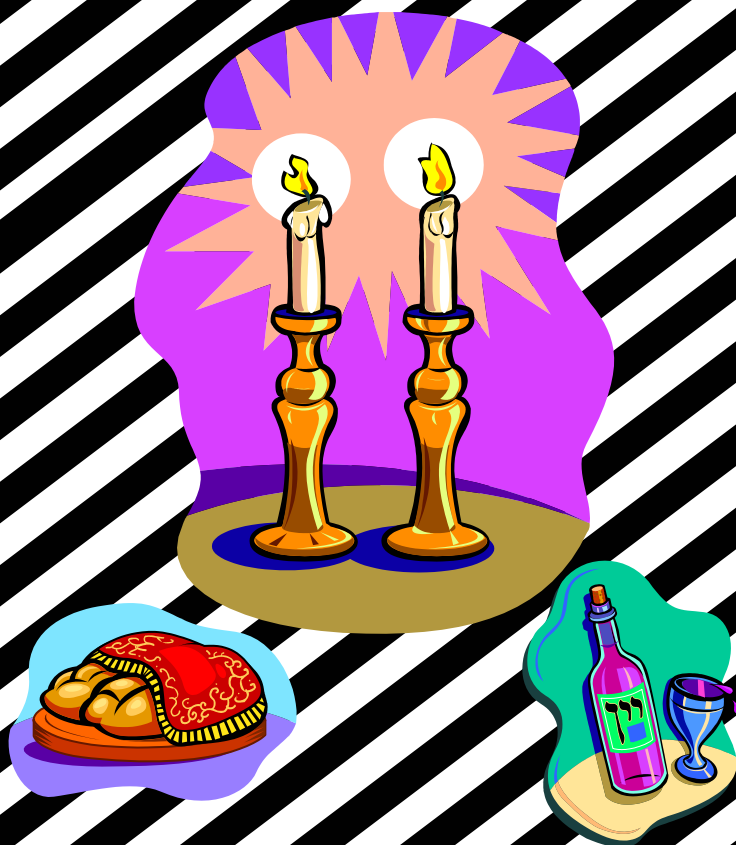


SHABBAT NOTES

A COMPANION TO



THE DAY OF REST

JEWISH RENAISSANCE PROJECT

WHAT IF I DON'T WANT TO PLAY BY ALL THE RULES?

**SHABBAT NOTES WAS CREATED BY
THE JEWISH RENAISSANCE PROJECT.
JRP PROMOTES JEWISH LEARNING
OPPORTUNITIES AND ALTERNATIVE OUTLETS
FOR JEWISH EXPRESSION AT PENN.**

*In the tempestuous ocean of time and toil there are **islands of stillness** where a person may enter a harbor and reclaim his **dignity**. The island is the seventh day, **the Sabbath**, a day of detachment from things, instruments and practical affairs as well as of attachment to the **spirit**.*

Abraham Joshua Heschel, *The Sabbath*



This booklet was compiled to provide insightful perspectives on the meaning of Shabbat within Jewish tradition as well as a user friendly outline for the rituals performed during the Friday night meal. *Shabbat Notes* is intended to help you unlock the power, meaning and history of Shabbat. We hope that this booklet will deepen your connections to the themes and rituals of Shabbat and make the holiday come to life in a way that helps you ask new questions and find new layers of meaning and wisdom.

JRP IS A PROGRAM OF PENN HILLEL

2

Shabbat notes was compiled and edited by Rabbi Mike Uram and Dan Ross

CONTENTS

Shabbat as a Cruise	4
Is Shabbat an Evil Day?	5
Understanding Shabbat	6
Making Shabbat Your Own	7
Will You Light My Candles?	8
Blessing over the Candles	9
Shalom Aleichem	10
Red Red Wine	11
Kiddush	12-13
Challah Back	14
Blessings Before the Meal	15
Blessings After the Meal	16-21
Z'mirot: Songs for Shabbat	22
On a Different Note	23
Havdalah: Shabbat Ends	24
Recipes for Shabbat	25-26
Glossary	27

Note: All words that are underlined and in italics will appear with a definition in the glossary at the end of this volume.

SHABBAT AS A CRUISE

All Aboard for the Shabbat Cruise!



Every Jew is invited to a weekly cruise. All embark on Friday night. Once on board, there is no need to work since all the preparations are already complete. Instead, the voyagers can finally focus on refreshing their tired spirits, their strained hearts and their distracted minds.

An opening service involves thanking the Captain and crew, through poetry, song and discussion, for preparing such a restful and pleasant voyage. A lavish dinner follows — complete with beautiful candlelight, sparkling wine and bread so rich it tastes like cake. People retire early for private time and for restful slumber. The next morning, the voyagers gather for a light breakfast and then spend the morning together, reading and thinking about their goals in life, where they've come so far, what their history has taught them, and what kind of people they want to be.

At noon, another festive meal, no less wonderful than last night's dinner, is served. In the afternoon, some walk the deck, some play ball, some read, while others sleep. At the end of the day, as the cruise returns to shore, all gather for a candle-lighting ceremony and farewell. Renewed and energized, the participants are able to face the new week with anticipation and zeal.

Such a cruise is available to you each week, and has been departing every Friday night for more than 3,000 years. The good ship Shabbat is as seaworthy as ever; all it needs is passengers -- no advance reservations required. All aboard! Amen.

Adapted from Rabbi Brad Artson

IS SHABBAT AN EVIL DAY?

The rhythm of the weekend, with its birth, its planned gaieties, and its announced end, followed the rhythm of life and was a substitute for it.

F. Scott Fitzgerald, "Notebook D"

Origins - Creation, and (maybe) Babylonians



Shabbat is the weekly day of rest and abstention from work enjoined upon the Israelites.

An etiological origin for the Sabbath is supplied in Genesis 2:1-3, which speaks of God ceasing from the work of creation on the seventh day, blessing the day, and declaring it holy. Scholarly explanations of the Sabbath's origins have focused on certain days in the Babylonian monthly calendar on which normal activities of the king and certain professions were restricted. These days, known as "evil days," were determined by the lunar cycle, corresponding with the quarters of the moon.

While the postulating of a dependence on the Babylonian calendar is tempting, it cannot be objectively sustained. The biblical Sabbath was ordained as a weekly institution with no relation whatsoever to the lunar cycle. Moreover, the somber nature of the Babylonian "evil days" stands in stark contrast to the joyous nature of the Sabbath.



Of uncertain relation to the lunar "evil days" was the day of the full moon on the fifteenth of the month, known as *shapattu*, a term possibly related to *sabbath*. This day was described as a "day of pacifying the heart [of the god]" by certain ceremonies. No significant similarities between this day and the Sabbath are known, however.

The closest analogy between the biblical Sabbath and Babylonian culture is the shared literary motif of the god(s) resting after having created humans (see *Enuma Elish* 7.8, 34). Even here, the parallel is distant: the biblical God rests at the conclusion of his creative efforts, while the Babylonian gods are freed from the labors required to feed themselves since humans were created to relieve them of that task.

UNDERSTANDING SHABBAT

Shabbat as a Sanctuary in Time

Judaism is a religion of time aiming at the sanctification of time. Unlike the space-minded man to whom time is unvaried, iterative, homogeneous, to whom all hours are alike, quality-less, empty shells, the Bible senses the diversified character of time. There are no two hours alike. Every hour is unique and the only one given at the moment, exclusive and endlessly precious.



It is, indeed, a unique occasion at which the distinguished word *kadosh* (holy) is used for the first time: in the Book of Genesis at the end of the story of creation. How extremely significant is the fact that it is applied to time: "And God blessed the seventh day and made it holy." There is no reference in the record of creation to any object in space that would be endowed with the quality of holiness.

*"The **Sabbaths** are our great cathedrals, the Jewish equivalent of **sacred architecture.**"*

This is a radical departure from accustomed religious thinking. The mythical mind would expect that, after heaven and earth have been established, God would create a holy place - a holy mountain or a holy spring - whereupon a sanctuary is to be established. Yet it seems as if to the Bible it is holiness in time, the Sabbath, which comes first.

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.

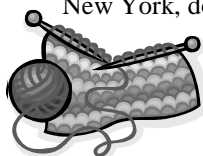
Adapted from *The Sabbath* by Rabbi Abraham Joshua Heschel

MAKING SHABBAT YOUR OWN

Variations on a Theme: Shabbat Highs and Lows

People observe Shabbat in the strangest, sometimes most inconsistent ways.

Gloria, our grandmotherly neighbor at our summer bungalow in upstate New York, doesn't observe the Sabbath, except for one thing: she won't knit or crochet. I have met others of her generation who also single out one activity that they refrain from doing: cooking, laundry, cleaning, and putting on makeup. One thing they choose; everything else is okay.



Sandy, an executive of the Jewish Federation in Los Angeles, drives his car on Shabbat, but not on the freeways. Streets are okay, he explains, "but the freeways remind me of work."

Leslie, a Reconstructionist rabbi in Detroit, told me that she drives but doesn't carry money. This became a problem one Saturday when she encountered a toll on her way to visit her mother. She began to explain to the toll taker that she was a Sabbath observer and didn't carry money, but he quickly cut her off. "Lady, then why are you driving?" She convinced the toll taker to let her through.



Ilan, an Orthodox college student who sleeps with his girlfriend on Friday nights, tears open his condom packages early in the day so that he does not violate the Sabbath by tearing unnecessarily.



Traditionally, one doesn't smoke on Shabbat, but Jerome, a retired corporate executive from Westport, Connecticut, honors the day with a Havana. "I can't think of a better time to smoke my favorite cigar," he explained.

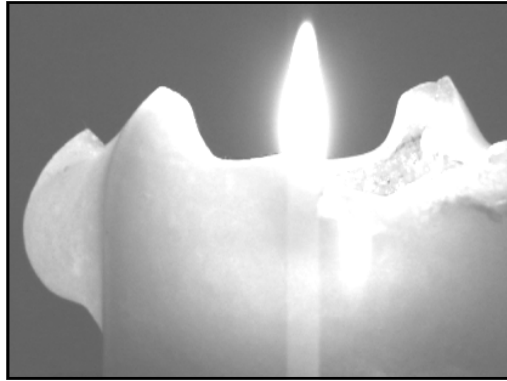
In his youth, my Orthodox friend Lenny was a Deadhead, one of those devotees who followed the Grateful Dead around the country getting high as a kite. But Lenny couldn't bring himself to smoke pot on Shabbat. His solution: He baked hash brownies on Friday and ate them on Saturday for a special Shabbat high.



From *Being Jewish*, by Ari Goldman

WILL YOU LIGHT MY CANDLES?

The Art of Shabbat Candles



As a ceremonial object, the candle is generally overlooked, yet it has great significance. Whether intended for practical purposes such as providing light or for more evocative, quasi-magical ends such as rekindling the winter sun, almost every festival and celebration incorporates the use of candles at some point.

Fire is universally recognized as one of the basic elements of the world. It is mysterious, frightening, mesmerizing. Its attraction is almost irresistible. In the Kabbalah, the image of a multicolored flame emanating from a candle is taken as a metaphor for God's relation to the world and man. The flame is a single entity, yet it appears to be undergoing constant change. The flame adheres to, relies on, and appears to emanate from the candle, yet is a distinct and separate entity. The white interior of the flame is constant, but its exterior is always in motion and changes color.

Reducing fire to a few metaphors, however, robs it of its natural power and mystique. Fortunately the tradition, by incorporating the lighting of candles into the celebratory cycle in a number of different ways [e.g., Shabbat candles, Havdalah (at the end of Shabbat), Hanukkah candles, memorial candles], left open the possibilities for recognizing the many potentialities of fire. It is for us to rediscover those potentialities and allow them to "illumine our eyes."

BLESSING OVER THE CANDLES



*Baruch ata Adonai,
Eloheinu melech ha'olam,
asher kid'shanu
b'mitz'votav v'tzivanu
l'hadlik ner shel Shabbat.*

ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו
במצוותיו, וצונו להדליק נר
של שבת.

Blessed are You, Adonai, our God, Ruler of the Universe, who has sanctified us with Your commandments and has commanded us to kindle

As the dusk rolls in on Friday evening, signaling the coming of the next day of the Jewish calendar, the first thing we do is replace the lost light of the sun by lighting candles. This act officially marks the **beginning of Shabbat**.

Traditionally we light at least **two candles**. Some explanations of this practice recall that the words of the Ten Commandments regarding the sabbath begin with two verbs. *Shamor* means to keep and *zachor* means to remember. We thus light one candle for each. Another lovely tradition is that in addition to the first two candles, some families light one candle for every child in the household.

Another explanation for the two candle tradition also functions as an explanation for the tradition of candle lighting in the first place. In early Talmudic (First Century, CE) times, dwellings had three rooms: a kitchen, a living room, and a bedroom. Because of the **prohibition against kindling and/or extinguishing fire on Shabbat**, it was necessary to kindle lights for the two rooms in use on Friday evening, the kitchen and living room, while leaving the bedroom dark. It could also be that it was necessary to light candles in the evening in order to finish the last of the day's work, and that this practice was ritualized into Shabbat observance.

Did you know...

To this day, in some Latin American countries, there are families who light two candles on Friday evenings, put them in the cupboard, and have no idea why.

SHALOM ALEICHEM

Where Does it Come From? The singing of the 17th Century poem *Shalom Aleichem* (Peace be unto you) is the customary commencement of the Friday evening meal. Besides welcoming guests to the table, the song also refers to the **Talmudic legend that two angels accompany a Jew on the way home from synagogue**. If the home is prepared for Shabbat, the good angel says, "So may it be next Shabbat," and the evil angel must respond, "Amen." If the home is not prepared for Shabbat, the evil angel says, "So may it be next Shabbat," and the good angel must respond, "Amen."



*Shalom aleichem malachei hashareit,
malachei elyon, mimelech mal'chei
ham'lachim hakadosh baruch hu.*

*Bo'achem l'shalom, malachei hashalom,
malachei elyon, mimelech mal'chei
ham'lachim hakadosh baruch hu.*

*Bar'chuni l'shalom, malachei hashalom,
malachei elyon, mimelech mal'chei
ham'lachim hakadosh baruch hu.*

*Tzeit'chem l'shalom, malachei hashalom,
malachei elyon, mimelech mal'chei
ham'lachim hakadosh baruch hu.*

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי
עֲלִיוֹן, מִמְלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ
בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי
עֲלִיוֹן, מִמְלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ
הוּא.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי
עֲלִיוֹן, מִמְלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ
בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי
עֲלִיוֹן, מִמְלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ
בְּרוּךְ הוּא.

Peace be to you, ministering angels, messengers of the Most High, of the supreme Sovereign, the Holy One, ever to be praised.

Enter in peace, angels of peace, O messengers of the Most High, of the supreme Sovereign, the Holy One, ever to be praised.

Bless us with peace, angels of peace, O messengers of the Most High, of the supreme Sovereign, the Holy One, ever to be praised.

Depart us in peace, angels of peace, O messengers of the Most High, of the supreme Sovereign, the Holy One, ever to be praised.

RED RED WINE

Kiddush - Blessing over the wine



Kiddush is recited over a full (brimming) large cup of wine. **The wine symbolizes joy and the full cup symbolizes overflowing joy and bounty.** On Shabbat there should be nothing missing from total physical and spiritual completion.

The text of the *Kiddush* can be found on the following page. The first half is an account of the completion of creation on the seventh day (Genesis 1:31-2:1-3). The introductory phrase *va-y'hi erev va-y'hi voker* - "and there was evening and there was morning" - is said in a low tone. This allows the emphasis to fall on the first four words of *Kiddush*: "...*yom ha-shishi. Va-y'khulu ha-shamayim* - "the sixth day. The heaven and the earth were finished" - the first letters of which form the Tetragrammaton, the holy four-letter Name of God.

After this we recite the blessing over the wine.

The second half of the *Kiddush* recalls both the creation and the exodus from Egypt, the paradigm for all physical and spiritual redemptions and rebirths, and concludes with the **blessing on the sanctification of the Shabbat.**

The Art of Creation

An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvas. Living is also an art. We dare not become absorbed in its technical processes and lose our consciousness of its general plan...The Sabbath represents these moments when we pause in our brushwork to renew our vision of the object. Having done so we take ourselves to our painting with clarified vision and renewed energy. This applies alike to the individual and the community. For the individual the Sabbath becomes thereby an instrument of personal salvation; for the community an instrument of social salvation.

Rabbi Mordecai M. Kaplan

KIDDUSH



We introduce the blessing over the wine with these verses from Genesis, which remind us of Shabbat's place in creation.

(Recite Silently: *Vayehi erev, vayehi voker, yom ha-shishi.*) *Vayechulu ha-shama'yim v'ha-aretz v'chol tseva'am, vayechal Elohim ba'yom hash'vi-i melach'to asher asa; vayishbot ba'yom hash'vi-i mikol m'lachto asher asa. Vayevarech Elohim et yom ha'shvi-i vayekadesh oto, ki vo shavat mikol melach'to asher bara Elohim la'asot.*

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיִּכַּל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת
יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שְׁבַת מִכָּל
מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

And there was evening and there was morning, the sixth day. The heaven and the earth were finished and all there array. And on the seventh day God finished the work which God had been doing, and God ceased on the seventh day from all the work which had been done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation which had been done. (Genesis 1:31. 2:1-3)



Then we bless the wine.

*Savri maranan ve'rabanan ve'rabotai:
Baruch ata Adonai, Eloheinu melech
haolam, borei p'ri hagafen.*

סָבְרֵי מַרְנָנוּ וְרַבְּנָנוּ וְרַבּוֹתַי:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא
פְּרֵי הַגָּפֶן.

Blessed are You, Adonai, our God, Ruler of the universe, Creator of the fruit of the vine.

KIDDUSH

Then we bless the day.

*Baruch ata Adonai, Eloheinu melech ha-
olam, asher kid' shanu b' mitzvotav v' ratza
vanu, v' shabat kod' sho b' ahava uv' ratzon
hinchilanu, zikaron l' ma' aseï v' reisheet. Ki
hu yom t' chila l' mikra' ei kodesh, zeicher
litziat Mitzrayim. Ki vanu vacharta v' otanu
kidashta mikol ha' amim, v' shabat
kod' sh' cha b' ahava uv' ratzon
hin' chaltanu. Baruch ata Adonai,
m' kadeish hashabat.*

ברוך אתה יי אלהינו מלך העולם, אשר
קדשנו במצותיו ורצה בנו, ושבת קדש
באהבה וברצון הנחילנו זכרון למעשה
בראשית, כי הוא יום תחלה למקראי
קדש, זכר ליציאת מצרים, כי בנו בחרת
ואתנו קדשת מכל העמים, ושבת קדש
באהבה וברצון הנחלתנו. ברוך אתה יי,
מקדש השבת.

Blessed are You, Adonai, our God, Ruler of the universe: You call us to holiness with the Mitzvah of Shabbat - the sign of Your love, a reminder of Your creative work, and the liberation from Egyptian bondage: our day of days. On Shabbat especially, we hearken to Your call to serve You as a holy people. Blessed are You, Adonai, for the holiness of Shabbat.



Lechayim!



The classic Jewish toast before drinking wine or other beverages is *lechayim* (to life). The toast has Talmudic roots insofar as it was the custom during that period to give wine to bereaved persons who were sitting in mourning. When wine was then used in joyous settings the mood was, of course, very different. To make the distinction clear, the drinking of wine in these settings was accompanied by the hope that it should only be *lechayim*, to life — for reasons of joy and gladness rather than for grief.

CHALLAH BACK

Where does the word *challah* come from?

The name “*challah*” is derived from the Hebrew word used for “portion” in the Biblical commandment “of the first of your dough you shall give unto the Lord a portion for a gift throughout your generations.” Jews were biblically commanded to separate from their doughs one twenty-fourth and give it to the *kohanim* (priests) every Sabbath.



In post-Temple times the rabbis ordained that a *challah* (portion), which had to be at least the size of an olive, must be separated from the dough and burned.

The name “*challah*” was given to a bread in South Germany in the Middle Ages, when it was adopted by Jews for the Sabbath. It was the traditional local Sunday loaf, and its various shapes and designs were in the local tradition of decorative breads. John Cooper (*Eat and Be Satisfied*) notes that the first mention of the bread was in the fifteenth century and that the term was coined in Austria.

Before that the bread was called “berches,” a name that is still used by Jews in some parts today. The bread became the Jewish ritual bread in Germany, Austria, and Bohemia and was taken to Poland, Eastern Europe, and Russia when the Jews migrated east. Housewives kneaded the dough on Thursday, let it rise overnight, and got up early on Friday to bake it.

They often baked all the bread for the week at the same time, so as not to waste fuel. The distinctive smell which emanates from the oven and fills the house when it is baked is the Sabbath aroma that pervades the memories of the old Yiddish-speaking world.

BLESSINGS BEFORE THE MEAL

Wash your hands



After making *Kiddush*, some choose to prepare for the blessing over bread by washing their hands. This is meant to be a ritual washing and is not necessarily for the cleaning the hands. When one washes it is customary to first remove all jewelry from one's hands. After washing, there is a tradition to not speak until *Hamotzi* has been recited, but to wait quietly or sing a *nigun* (a song without words) until everyone present has finished washing. To perform the hand-washing ritual: fill a cup of water and pour part of it over your right hand. Next, take the cup in your right hand and pour it over your left hand. This is repeated until each hand has water poured over it two or three times, and the following blessing is said before drying your hands:

*Baruch ata Adonai, Eloheinu melech
ha'olam, asher kid'shanu b'mitz'votav
v'tzivanu al n'tilat yadayim.*

ברוך אתה יי, אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו על נטילת

Blessed are You, Adonai, our God, Ruler of the universe: who has sanctified us with Your commandments, and commanded us to wash our hands.

Hamotzi: Bless the bread

On Shabbat, we have two loaves to recall the double portion of *manna* (food) that God gave us on Fridays during our wanderings in the desert. The blessing is recited with the *challahs* raised. After the blessing, the *challahs* are cut or torn into pieces which are distributed to everyone present. Some people choose to then lightly salt their piece of Challah before eating it, likening the challah to the ritual sacrifices brought during the time of the Temple in Jerusalem. Others choose to eat it plain.

*Baruch ata Adonai, Eloheinu melech
haolam, hamotzi lechem min ha'aretz.*

ברוך אתה יי, אלהינו מלך העולם,
המוציא לחם מן הארץ.

Blessed are You, Adonai, our God, Ruler of the universe: who brings forth the bread from the earth.



BLESSINGS AFTER THE MEAL

Birkat HaMazon

It is customary to conclude meals with *Birkat HaMazon* (blessings after the meal). On Shabbat, *Birkat HaMazon* begins with Psalm 126, an ancient prophetic poem of yearning for return from the Babylonian exile. The blessing continues with an invitation, said only when three or more people are present, wherein the group “comes together” to praise God. After the invitation, there are traditionally four sections: the first thanks God for nourishment, the second for the land of Israel, the third is for Jerusalem, and the fourth section is for God’s goodness.

On Shabbat: *Shir Hama-a-lot, b'shuv Adonai et shivat Tzion hayinu k'cholmim. Az y'malei s'chok pinu ul-shoneinu rina, az yomru vagoyim: Higdil Adonai la-a-sot im eileh. Higdil Adonai la-a-sot imanu, hayinu s'meichim. Shuva Adonai et sh'viteinu kafikim banegev. Hazor'im b'dima b'rina yik-tzoru. Haloch yeileich uvacho, nosei meshech hazara. Bo yavo v'rina nosei alumotav. Tehilat Adonai yedabeir pi, Vivareich kol basar sheim kodsho Le'olam va'ed. Va'anachnu nevareikh yah mei'atah ve'ad olam, haleluyah. Hodu ladonai ki tov, ki le'olam chasdo. Mi yemaleil gevurot Adonai, Yashmi'a kol tehilato.*

בשבת: שיר המעלות, בשוב יי את שיבת ציון, היינו כחולמים. אז ימלא שחוק פינו ולשונו רנה, אז יאמרו בגוים, הגדיל יי לעשות עם אלה. הגדיל יי לעשות עמנו, היינו שמחים. שובה יי את שביטנו, כאפיקים בגב. הרעים בדםעה, ברנה יקצרו. הלן ילך ובכוח נושא משך הנרע, הוא גבוא ברנה נשא אקמותיו.
תהלת יי ידבר פי, ויברך כל-בשר שם קדשו לעולם ועד. ונאנחנו נברך יה מעתה ועד עולם, הללוייה. הודו ליי כי טוב, כי לעולם חסדו. מי ימלא גבורות יי, ישמיע כל-תהלתו.

A song of ascents. When Adonai brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: "Adonai has done great things for them." Truly, Adonai has done great things for us. And we rejoiced. Bring us from exile, Adonai, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.

Leader: *Rabotai n'vareich.*
Group: *Y'hi sheim Adonai m'vorach mei-atah v'ad olam (Leader repeats).*
Leader: *Birshut maranan ve'rabanen ve'rabotai, n'vareich Eloheinu she-achalnu mishelo.*
Group: *Baruch Eloheinu she-achalnu mishelo uv-tuvo chayinu (Leader repeats).*
All: *Baruch hu u-varuch sh'mo.*

המזמן: רבותי נברך.
המסובין: יהי שם יי מבורך מעתה ועד עולם.
המזמן: ברשות מרנו ורבונו ורבותי, נברך (אלהינו) שאכלנו משלו.
המסובין: ברוך (אלהינו) שאכלנו משלו ויטובו חיינו.
ברוך הוא וברוך שמו.

Let us thank God. Blessed is the name of God now and forever. With your permission, let us thank God whose food we have eaten. Blessed is God whose food we have eaten and by whose goodness we live. Blessed is God and Blessed is God's name.

Baruch atah Adonai Eloheinu 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, Uv-tuvo hagadol tamid lo chasar lanu v'al yechar lanu mazon l'olam va-ed. Ba-avur sh'mo hagadol, ki hu Eil zan um farneis lakol, umeitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

ברוך אתה יי אלהינו מלך העולם הן את העולם כלו בטובו בחנו 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 ונ ומפרנס לכל, ומטיב לכל, ומכין מזון לכל-בריותיו אשר ברא. ברוך אתה יי הן את הכל.

BLESSINGS AFTER THE MEAL

Blessed are You, Adonai, our God, Ruler of the universe, who sustains the entire world with goodness, kindness and mercy. God gives food to all creatures, for God's mercy is everlasting. With abundant goodness we have never lacked, and may we never lack sustenance forever in God's great name. God sustains all, does good to all, and provides food for all the creatures created.

Blessed is Adonai, who provides food for all.

Nodeh lecha Adonai Eloheinu, al shehinchalta la'avoteinu erez chemdah tovah urchavah, ve'al shehotzeitanu Adonai Eloheinu mei'erez Mitzraim, ufditanu mibeit avadim, ve'al beritecha shechatamta bivsareinu, ve'al toratecha shelimadtanu, ve'al chukecha shehoda'tanu, ve'al chayim chein vacheses shechonantanu, ve'al achilat mazon sha'atah zan unfarnes otanu tamid, bechol yom uvchol eit uvchol sha'ah.

We will give thanks to You, Adonai our God, for your giving our ancestors a lovely, fine, and spacious land; and for bringing us forth, Adonai our God, from the Land of Egypt, and redeeming us from the house of slavery; and for the covenant which you sealed in our flesh; and for your Torah which You taught us; and for Your laws which You made known to us; and for the life, grace, and kindness which you bestowed upon us; and for the food with which You sustain and provide us always, every day and at every time.

On Chanukah and Purim: *Al hanisim ve'al hapurkan ve'al hagevurot ve'al hate-shu'ot ve'al hamilchamot she'asita la'avoteinu bayamim haheim bazeman hazeh.*

For the miracles, and the deliverance, and the mighty deeds, and the salvations, and the wars that You performed for our ancestors, in those days at this time.

On Chanukah: *Bimei Matityahu ben Yochanan Kohein gadol Chashmonai uvanav, keshe'amedah malkhut Yavan haresha'ah al amecha Yisra'eil, lehashki-cham toratecha, ulha'aviram meichukei retzonecha, Ve'atah berachamecha harabim amadeta lahem be'eit tzaratam. Ravta et rivam, danta et dinam, nakamta et nikmatam. Masarta giborim beyad chalahshim, verabim beyad me'atim, utmei'im beyad tehorim, ursha'im beyad tzadikim, vezeidim beyad osekei toratecha. Ulcha asita dheim gadol vekadosh be'olamecha, Uv'amecha Yisra'eil asita teshu'ah gedolah ufurkan kehayom hazeh. Ve'achar kein ba'u vanecha lidvir beitecha, ufinu et heikhalekha vetiharu et mikdashhecha, vehidliku neirot bechatzrot kodshecha vekave'u shemonat yemei Chanukah eilu lehodot ulhaleil leshimcha hagadol.*

In the days of Matityahu the son of Yochanan, the high priest and Hasmonean, and his sons, when the wicked Greek Empire rose up against Your nation Israel to make them forget Your Torah and to make them stray from the Laws of Your will, You in Your great compassion stood up for them in the time of their trouble. You fought their fight, judged their claim, and avenged their injustice. You delivered the strong into the hands of the weak, the many into the hands of the few, the profane into the hands of the pure, the wicked into the hands of the righteous, and the defiant into the hands of those who immerse themselves in Your Torah. And You made for Yourself a great and holy Name in Your world, and for Your nation Israel **You effected a great** salvation and deliverance on this very day. And afterward Your children came into the Holy of Holies of Your Temple, and cleansed Your Sanctuary, and purified Your Tabernacle, and kindled candles in the courtyards of Your holiness, and established these eight days of Chanukah to give thanks and praise to Your great Name.

נודה לך יי אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי אלהינו מארץ מצרים, ופדיתנו מבית ועל עבדים, ועל ברייתך שחתמת בבשרנו, תורתך שלמדנו, ועל חקיך שהודעתנו, ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה.

חנוכה ובפורים: על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם

חנוכה: בימי מתתיהו בן יוחנן כוהן גדול חשמוני בגיו, כשעמדה מלכות יון הרשעה על עמך ישראל, להשפיעם תורתך, ולהעבירם מחסי רצונך, ואתה ברחמית הרבים עמדת להם בעת צרתם. רבת את ריבם, דנית את דינם, נקמת את נקמתם. מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמן, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כך באו בניך לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

BLESSINGS AFTER THE MEAL

On Purim: *Bimei Mordekhai ve'esteir beshushan habirah, keshe'amad aleihem Haman harasha, bikeish lehashmid laharog ul'abeid et kol hayhudim, mina'ar ve'ad zakein, taf'venashim beyom echad, bishloshah asar lechodesh sheneim asar, hu chodesh Adar, ushlalam lavoz. Ve'atah berachamecha harabim heifarta et atzato, vekilkalta et machashavto, vahashevota lo gemulo berosh, vetalu oto ve'et banav al ha'eitz.*

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

In the days of Mordekhai and Esther in Shushan the capital, when the wicked Haman rose up against them, he sought to destroy, kill, and extirpate all Jews; young and old, children and women, on a single day, the thirteenth day of the twelfth month, which is Adar, and to plunder their possessions. But You, in Your abundant mercy, undid his counsel, and thwarted his plans, and turned his intentions upon his own head, so they hanged him and his sons on the gallows.

Ve'al hakol Adonai Eloheinu anachnu modim lach, umvarekhim otakh, yitbarach shimcha befi khol chai tamid le'olam va'ed, kakatuv: ve'akhalta vesava'ta, uveirakhta et Adonai Elohecha al ha'aretz hatovah asher natan lakh. Barukh atah Adonai, al ha'aretz ve'al hamazon.

ועל הכל ?? אלהינו אנחנו מודים לך, ומברכים אותך, ויתברך שמך בפי כל-חי תמיד לעולם ועד, ככתוב: ואכלת ושבעת, וברכת את ?? אלהיך על הארץ הטובה אשר נתן לך. ברוך אתה ??, על הארץ ועל המזון.

And for all things, Adonai our God, we thank You, and bless You. May Your Name be blessed in the mouths of all living things always and forever. As it is written (Deut. 8:10) "When you shall eat, and you are satiated, then you shall bless Adonai your God for the good land that God has given you." Blessed are You, Adonai, for the land and for the sustenance.

Racheim (na) Adonai Elohainu al Yisra'eil amecha, ve'al Yerushalayim irecha, ve'al Tziyon mishkan kevodecha, ve'al malchut beit David meshichecha, ve'al habayit hagadol vehakadosh shenikra shimcha alav. Eloheinu avinu re'einu zuneinu parneseinu vechalkeleinu veharvicheinu, veharvach lanu Adonai Eloheinu meheirah mikol tzaroteinu. Vena al tatriceinu Adonai Eloheinu, lo lidei matenat basar vadam velo lidei halva'atam, ki im leyadecha hamelei'ah hapetuchah hakedoshah veharechavah, shelo neivosh velo nikaleimle'olam va'ed.

רחם (נא) ?? אלהינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו אבינו רענו זוננו וכלכלנו והרניחנו, והרחו לנו ?? אלהינו מהרה מכל-צרותינו. ונא אל תצריכנו ?? אלהינו, לא לידי מתנת בשר ודם, ולא לידי הלואתם, כי אם לידי המלאכה הפתוחה הקדושה והרחבה, שלא נבוש ולוא נכלם לעולם ועד.

Have mercy, Adonai our God, on Israel Your nation, and on Jerusalem Your city, and on Zion the sanctuary of Your glory, and on the kingdom of the House of David Your anointed, and on the great and holy Temple that is called by Your Name. Our God, our Parent, tend us, sustain us, nourish us, and grant us relief, Adonai our God, speedily from all our troubles, and please do not make us needful, Adonai our God, of people's gifts, nor of their loans, but rather of Your full, open, holy, and rich hand, that we may never be humiliated or ashamed.

On Shabbat: *Retzeih vahachalitzeinu Adonai Eloheinu bemitzvotcha, umvitzvat yom hashevi'i haShabbat hagadol vehakadosh hazeh. Ki yom zeh gadol vekadosh hu lefanecha, lishbot bo velanuach bo be'avah kemitvat retzonecha. Uvirtzonecha haniach lanu Adonai Eloheinu, shelo tehei tzarah veyagon va'anachah beyom menuchateinu. Vehar'leinu Adonai Eloheinu benechamat Tziyon irecha, uvvinyan Yerushalayim ir kodshecha, ki atah hu ba'al hayshu'ot uva'al hanechamat.*

בשבת: רצה והחלצנו ?? אלהינו במצותיך, ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך, לשבת-בו ולנוח-בו באהבה כמצות רצונך. וברצונך הניח לנו ?? אלהינו, שלא תהא צרה ונגון ואנחה ביום מנוחתנו. והראנו ?? אלהינו בנחמת ציון עירך, ובבנין ירושלים עיר קדשך, כי אתה הוא בעל הישועות ובעל הנחמות.

BLESSINGS AFTER THE MEAL

Beyom menuchateinu. Vehar'einu Adonai Eloheinu benechamat Tziyon irekha, uvvinyan Yerushalayim ir kodshekha, ki atah hu ba'al hayshu'ot uva'al hanechamot.

בְּיוֹם מְנוּחָתֵנוּ. וְהָרָאנוּ יְיָ אֱלֹהֵינוּ בְּחַמַּת צִיּוֹן עִירָךְ, וּבִבְנִיַן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַחַמּוֹת. וּבְעַל הַחַמּוֹת.

Be pleased to strengthen us, Adonai our God, in Your commandments, and in the commandment of the seventh day, this great and holy Sabbath, to refrain from work on it and to rest on it with love according to Your will. May Your will grant us, Adonai our God, that there not be pain, grief, or sighs on the day of our rest. Show us, Adonai our God, the consolation of Zion Your city, and the rebuilding of Jerusalem, the city of Your holiness, for You are the Master of salvations and the Master of consolations.

On Rosh Chodesh, Festivals (including Chol Hamoed) and Rosh Hashanah:
Eloheinu veilohei avoteinu, ya'aleh veyavo veyagi'a, veyeira'eh, veyeiratzeh, veyishama, veyipakeid, veyizakheir zikhroneinu ufikdoneinu, vezikhron avoteinu, vezikhron mashiach ben David avdekha, vezikhron Yerushalayim ir kodshekha, vezikhron kol amecha beit Yisra'eil lefanekha, lifleitah letovah lechein ulchased ultrachamim, lechayim ulshalom beyom...On Rosh Chodesh: Rosh hachodesh hazeh; On Passover: Chag hamatzot hazeh; On Shavu'ot: Chag hashavu'ot hazeh; On Rosh Hashanah: Hazikaron hazeh; On Sukkot: Chag hasukkot hazeh; On Shemini Atzeret/Simchat Torah: Hashemini chag ha'atzeret hazeh. Zokhreinu Adonai Eloheinu bo letovah, ufokdeinu vo livrakhah, vehoshi'einu vo lechayim. Uvidvar yeshu'ah verachamim, chus vechoneinu veracheim aleinu vehoshi'einu, ki eilekha eineinu, ki Eil (melekh) chanun verachum atah.

בראש חודש, שלש רגלים, חול המועד, ובראש השנה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֵד, וְיִזְכֹּר וְיִזְכְּרֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבִדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזִכְרוֹן כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם...
בראש חודש: ראש החדש הזה;
בסבסח: חג המצות הזה;
בשבועות: חג השבועות הזה;
בראש השנה: הזכרון הזה;
בסוכות: חג הסוכות הזה;
בשמני עצרת/שמחת תורה: השמיני חג העצרת הזה.
זְכְּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּנוּ וְרַחֲמֵי עֲלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל (מֶלֶךְ) חַנּוּן וְרַחוּם אַתָּה.

Our God and God of our ancestors, may there ascend, and come, and arrive, and appear, and be pleasing, and be heard, and be remembered, and be recalled before You the remembrance and recollection of ourselves, and the remembrance of our ancestors, and the remembrance of the Messiah son of David Your servant, and the remembrance of Jerusalem the city of Your holiness, and the remembrance of all of Your nation Israel, for deliverance, for goodness, for grace, for kindness, for compassion, for life and for peace on this day of:

The new month (Rosh Chodesh) / the Holiday of Matzot (Passover) / the Holiday of Weeks (Shavu'ot) / Remembrance (Rosh Hashanah) / the Holiday of Booths (Sukkot) / the Holiday of the Eighth Day of Assembly (Shemini Atzeret)

Remember us this day, Adonai our God, for goodness, and recall us for blessing, and save us for life. With words of salvation and compassion, have mercy and favor us, and have compassion on us and save us, for our eyes are turned to You, for You are gracious and merciful, Almighty God.

Uvneih Yerushalayim ir hakodesh bimheirah veyameinu. Baruch atah Adonai, boneih berachamav Yerushalayim. Amein.

וּבְנֵה יְרוּשָׁלַיִם עִיר קִדְשְׁךָ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרַחֲמִיּוֹת יְרוּשָׁלַיִם. אָמֵן.

And rebuild Jerusalem, the holy city, speedily in our days. Blessed are You, Adonai, who (in God's compassion) builds Jerusalem. Amen.

Baruch atah Adonai Eloheinu melech ha'olam, ha'eil avinu, malkeinu, adireinu, bore'einu, go'aleinu, yotzereinu, kedosheinu kedosh Ya'akov, ro'einu ro'eih Yisrael, Hamelech hatov vehameitiv lakol, shebechol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu, hu gemalanu, hu gomeleinu, hu yigmeleinu...

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל אֲבוֹתֵינוּ, מְלִיכָנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גּוֹאֲלֵנוּ, יוֹצֵרֵנוּ, קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטוֹב וְהַמְטִיב לְכָל, שְׂבַבְכָּל-יוֹם וְיוֹם הוּא מְטִיב, הוּא גּוֹמְלָנוּ, הוּא יְמַלְכֵנוּ, הוּא גּוֹמְלָנוּ... הוּא יְגַמְלֵנוּ...

BLESSINGS AFTER THE MEAL

...la'ad lechein ulchesh ulrachamim ulrevach, hatzalah vehatzlachah, berachah vishu'ah nechamah prnasah vechalkalah, verachamim vechayim veshalom, vechol tov, umikol tuv le'olam al yechasereinu.

לְעֵד לַחַן וְלְחֶסֶד וְלְרַחֲמִים וְלְנַחַם, הַצְלָחָה וְהַצְלָחָה, בְּרַכְּהָ וּישׁוּעָה נְחָמָה פְּרָנְסָה וּבְכַלְכָּלָהּ, וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם, וְכָל-טוֹב, וּמִכָּל-טוֹב לְעוֹלָם אֶל יְחַסְרֵנוּ.

Blessed are you, Adonai our God King of the world, God who is our Parent, our King, our Almighty, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the good King who is good to all, who every day has done good, does good, and will do good for us, who has favored us, who does favor, and will favor us forever with grace, kindness, compassion, relief, help, and success, blessing, salvation, consolation, sustenance, support, compassion, life, and peace, and all good, and of all goodness may God never deprive us.

Harachaman, hu yimloch aleinu Le'olam va'ed. Harachaman, hu yitbarakh Bashamayim uva'aretz. Harachaman, hu yishtabach ledor dorim, veyitpa'ar banu la'ad ulneitzach netzachim, veyit-hadar banu la'ad ul'olemei olamim. Harachaman, hu yefarneseinu bekhavod. Harachaman, hu yishbor uleinu mei'al tzavareinu vehu yolikheinu komemiyut le'artzeinu. Harachaman, hu yishlach lanu berachah merubah babyait hazeh, Ve'al shulchan zeh she'akhalmu alav. Harachaman, hu yishlach lanu et eilyahu hanavi zakhur latov, vivaser lanu besorot tovat seshu'ot venechamot.

הַרְחָמֵנוּ, הוּא יַמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחָמֵנוּ, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ. הַרְחָמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בְּנוֹ לְעֵד וּלְנֶצַח נְצָחִים, וְיִתְהַדָּר בְּנוֹ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחָמֵנוּ, הוּא יְפָרְנֵסֵנוּ בְּכָבוֹד. הַרְחָמֵנוּ, הוּא יִשְׁבֹּר עָלֵינוּ מַעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. הַרְחָמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרַכְּהָ מְרֻבָּה בְּבַיִת הַזֶּה, וְעַל שֻׁלְחַן זֶה שֶׁאֲכַלְנוּ עָלָיו. הַרְחָמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיאָה זָכוֹר לְטוֹב, וְיִבְשֶׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת וְשׁוֹעוֹת וְנְחָמוֹת.

May the compassionate One rule over us forever and ever. May the compassionate One be blessed in heaven and on earth. May the compassionate One be praised for all generations, and glorified and honored through us for eternity and for evermore. May the compassionate One sustain us in honor. May the compassionate One break the yoke from on our neck, and lead us upright to our land. May the compassionate One send us abundant blessing in this house and on this table upon which we have eaten. May the compassionate One send us Elijah the prophet, who is remembered for good, and may he announce to us good tidings, salvations, and consolations.

Harachaman, hu yevareikh et kol hamesubin kan otam ve'et beitam ve'et zar'am ve'et kol asher lahem. Otanu ve'et kol asher lanu, kemo shenitbarekhu avoteinu, Avraham Yitzchak ve'Ya'akov, bakol, mikol, kol, kein yevareikh otanu kulanu yachad bivrahkah sheleimah, venomar amen. Bamarom yelamedu aleihem ve'aleinu zekhut, shetehei lemishmeret shalom, venisa verakhah mei'eit Adonai utzadakhei mei'Elohei yish'einu, venimtzah chein veseikhel tov be'einei Elohim ve'adam.

הַרְחָמֵנוּ, הוּא יְבָרַךְ אֶת כָּל-הַמְּסוּבִין כְּאֵן אוֹתָם וְאֶת בֵּיתָם וְאֶת זָרָעָם וְאֶת כָּל-אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל-אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, בְּכָל, מִכָּל, כֹּל, כֵּן יְבָרַךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרַכְּהָ שְׁלֵמָה, וְנִזְמַר אָמֵן. בְּמָרוֹם לְמַדּוֹ עָלֵיהֶם וְעָלֵינוּ זְכוּת, שְׁתֵּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשָּׂא בְרַכְּהָ מֵאֵת יְיָ וְצַדִּיקָה מֵאֱלֹהֵי יִשְׂרָאֵל שֶׁעָנּוּ, וְנִמְצָא חֵן וְשֶׁכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

May the compassionate One bless all who are gathered here, them, their house, their children, and all that is theirs, and us and all that is ours. Just as our fathers Abraham, Isaac, and Jacob were blessed, in all, from all, and with all, so may God bless us all together with a perfect blessing, and let us say Amen. In the celestial heights, may merit be pleaded on their behalf and our behalf, as a promise of peace. And may we receive blessing from Adonai, righteousness from the God of our salvation, and may we find grace and good wisdom in the eyes of God as well as mankind.

On Shabbat: Harachaman, hu yanchileinu yom shekulo Shabbat umnuchah lechayei ha'olamim.

בַּשַּׁבָּת: הַרְחָמֵנוּ, הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ שְׁבַת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

May the compassionate One bequeath to us a day that is entirely Sabbath and rest, for eternal life.

BLESSINGS AFTER THE MEAL

On Rosh Chodesh: *Harachaman, hu yechadeish aleinu et hachodesh hazeh*

בראש חודש: הרחמן, הוא יחדש עלינו את החודש הזה לטובה ולברכה.

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

On Yom Tov: *Harachaman, hu yan-chileinu yom shekulo tov.*

ביום טוב: הרחמן, הוא ינחילנו יום שכלו טוב.

May the compassionate One bequeath to us a day that is all goodness.

On Rosh Hashanah: *Harachaman, hu yechadeish aleinu et hashanah hazot letovah velivrakhah.*

בראש השנה: הרחמן, הוא יחדש עלינו את השנה הזאת לטובה ולברכה.

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

On Sukkot: *Harachaman, hu yakim lanu et sukat David hanofalet.*

בסוכות: הרחמן, הוא יקים לנו את סוכת דוד הנפלת.

May the compassionate One build for us the fallen tabernacle of David.

Harachaman, hu yechadeish aleinu et hashanah hazot letovah velivrakhah.

הרחמן, הוא יזכנו לימות המשיח ולחיי העולם הבא.

May the compassionate One allow us to merit the days of the Messiah and of the World to Come.

On weekdays: *Magdil...; On Shabbat, Rosh Chodesh, Holidays and Chol haMoed:* *Migdol... Yeshu'ot malko, ve'oseh chesed limshicho Ledavid ulzar'o ad olam. Oseh shalom bimromav, hu ya'aseh shalom aleinu ve'al kol Yisra'eil. Ve'imru amen.*

בחול: מגדיל...; **בשבת, ראש חודש, חגים, וחול המועד:** מגדול...
ישועות מלכו, ועשה חסד למשיחו לדוד ולזרעו עד עולם. עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל ישראל. ואמרו אמן.

God makes the salvations of God's king great (God is a Tower of salvations of God's king) and does kindness to God's anointed one, to David and his descendants forever. He Who makes peace in God's celestial heights, may God make peace for us and for all Israel, and say Amen.

Yeru et Adonai kedoshav, ki ein machsor lirei'av. Kefirim rashu vera'eivu, vedore-shei Adonai lo yachseru khol tov. Hodu ladonai ki tov, ki le'olam chasdo. Potetach et yadecha, umasbi'a lekhol chai ratzon. Baruch hagever asher yivtach badonai, velayah Adonai mitvacho. Na'ar hayiti gam zakanti velo ra'iti tzadik ne'ezav, vezar'o mevakesh lachem. Adonai oz le'amo yitein, Adonai yevareich et amo vashalom.

ירא את יי קדושי, כי אין מחסור ליראיו. כפירים רשו ורעבו, ודורשי יי לא יחסרו כל-טוב. הודו ליי כי טוב, כי לעולם חסדו. פותח את ידך, ומשביע לכל-חי רצון. ברוך הגבר אשר יבטח ביי והיה יי מבטחו. נער הייתי גם זקנתי ולא ראיתי צדיק נעזב, וזרעו מבקש לחם. יי עז לעמו יתן, יי יברך את עמו בשלום.

Fear Adonai, God's holy ones, for there is no lacking for those who fear God. Lion cubs may be deprived and hungry, but those who seek Adonai will not lack anything good. Give thanks to Adonai, for God is good, for God's kindness is forever. You open Your hand, and provide the desires of all living beings. Blessed is the man who trusts in Adonai, for Adonai will be his trust. I have been young, and now I am old, but I have never seen a righteous person abandoned, or his children begging for bread. Adonai will grant strength to God's nation; Adonai will bless God's nation with peace.

Z'MIROT: SONGS FOR SHABBAT



Shabbat is a **joyous time**, and as with all joyous times, it is most appropriate to **celebrate with song**. Here are some short songs for Shabbat:

1 הִנֵּה מַה טוֹב וּמַה נְעִים שֶׁבֶת אַחִים גַּם יַחַד.

Hinei mah tov u'mah na'im, Shevet achim, gam yachad.
Behold, how good and how pleasant it is when we sit together.

2 דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיָּם.

David, Melech Yisrael, chai v'kayam.
David, King of Israel lives and endures.

3 עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ

Oseh shalom bimromav, Hu ya'aseh shalom aleinu
V'al kol Yisrael: V'imru, Amen.
May the One who makes peace in the high heavens make peace upon us and upon all of Israel, and let us say, Amen.

4 לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב, לֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Lo yisa goy el goy cherev, lo yilm'du od milchamah.
Nation shall not lift up sword against nation, they shall not study war anymore.

A PAUSE IN THE MUSIC

A great pianist was once asked by an admirer: How do you handle the notes as well as you do?" The artist answered: "The notes I handle no better than many pianists, but the pauses between the notes - ah! that is where the art resides."

In great living, as in great music, the art may be in the pauses. Surely one of the enduring contributions which Judaism made to the art of living was the Shabbat, the pause between the notes." And it is to the Shabbat that we must look if we are to restore to our lives the sense of serenity and sanctity which Shabbat offers in such joyous abundance.

From Likrat Shabbat

ON A DIFFERENT NOTE

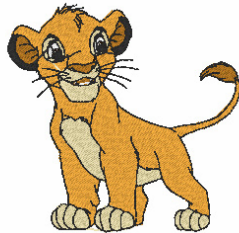


Whoever said that all Shabbat songs have to be **old and in Hebrew**? No one, that's who! Here's a look at one **contemporary songs** that you might find meaningful to your celebration of the Sabbath:

Can you feel the love tonight?

By Elton John

There's a calm surrender, to the rush of day.
When the heat of the rolling world can be turned away.
An enchanted moment, and it sees me through.
It's enough for this restless warrior just to be with you.



Chorus:

And can you feel the love tonight?
It is where we are.
It's enough for this wide-eyed wanderer
That we got this far.
And can you feel the love tonight,
How it's laid to rest?
It's enough to make kings and vagabonds
Believe the very best.

There's a time for everyone, if they only learn.
That the twisting kaleidoscope moves us all in turn.
There's a rhyme and reason to the wild outdoors,
When the heart of this star-crossed voyager
beats in time with yours.

Chorus

HAVDALAH: SHABBAT ENDS

Shabbat ends Saturday evening with the appearance of the first three stars. The closing ceremony *Havdalah* (separation) marks the passage from the sacred to the everyday, from Sabbath to the rest of the week. This ceremony is performed in the synagogue and at home on Saturday night, after the evening prayers. Blessings are recited over a cup of wine (filled to the brim to symbolize abundance), over spices or aromatic plants, and (in modern times) over a braided candle. At the end of the ritual, the candle is dipped in the wine, it's extinguishing symbolizing the end of Shabbat.



Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'gafen.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

Blessed are You, Adonai our God, Ruler of the Universe, Creator of the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha'olam, borei minei v'samim.

ברוך אתה יי, אלהינו מלך העולם, בורא מיני בשמים.

Blessed are You, Adonai our God, Ruler of the Universe, Creator of many kinds of spices.

Baruch atah Adonai, Eloheinu melech ha'olam, borei m'orei ha'eish.

ברוך אתה יי, אלהינו מלך העולם, בורא מאורי האש.

Blessed are You, Adonai our God, Ruler of the Universe, Creator of the light of the fire.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol, bein or l'choshech, bein Yisraeil la'amim, bein yom hash'vi'i l'sheishet y'mei hama'aseh. Baruch ata Adonai, hamavdil bein kodesh l'chol.

ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחול, בין אור לחושך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. ברוך אתה יי, המבדיל בין קדש לחול.

We praise You, Eternal God, Ruler of the universe: You make distinctions, teaching us to distinguish between the commonplace and the holy; between light and darkness, between Israel and the nations, between the seventh day of rest and the six days of labor. Blessed are You, Adonai, who distinguishes between the holy and the commonplace.

RECIPES FOR SHABBAT

ALWAYS SUCCESSFUL CHALLAH

- 9 cups flour - divided use
- 1 ¼ c sugar
- 3 packages of dry yeast
- 1 Tbsp salt
- 2 ½ c lukewarm water
- ½ c oil
- 4 eggs
- Beaten egg and poppy or sesame seeds



In a large bowl, combine 2 ½ c flour, sugar, yeast, salt, water, and oil. Mix well. Add eggs and 1 ½ c flour. Mix well. Then add remaining flour, one cup at a time. Mix in between each cup of flour. Knead well. Let rise, covered with a towel, for 2 to 2 ½ hours. Divide dough and braid into three large or five small *challahs*. Brush with beaten egg and sprinkle either poppy seeds or sesame seeds. Bake in a 350 degrees F oven for 30 minutes.

NO FAIL POTATO KUGEL

Yield: 10 servings

- 8 large potatoes, grated
- 1 large onion
- 4 eggs, salt and pepper to taste
- oil, to cover a 9x13 inch dish about 1/8 inch up the side



Grate potatoes. Put onion, eggs, salt and pepper (approx. 1 tsp. of each) into blender and blend well. Add to potatoes.

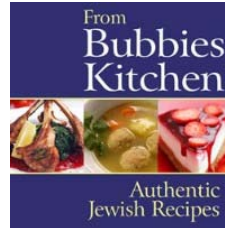
While you are doing that, place oil in Pyrex and heat it in a 375 degree oven. When oil is hot, pour into bowl of potato mixture. Mix and immediately pour entire mixture back into Pyrex dish. Bake at 375 degrees until top is a dark golden color.

RECIPES FOR SHABBAT

GRANDMOTHER'S CHICKEN SOUP

Yield: About 12 servings

- 3 lbs. fryer (that's a chicken!)
- 3 quarts water
- 1 tbsp. salt
- 1 tsp. pepper



Place in pot and bring to a boil while cutting up vegetables.

- 3 stalks celery
- 5 carrots
- 1 onion

Cut veggies in bite-sized pieces. Add to pot and simmer for 1 hour. Add more salt and pepper to taste.

IT IS THE SPICE OF LIFE



Hadrian, the Roman Emperor asked Rabbi Joshua ben Hanania, “Why is it that Shabbat dishes have such a fragrant scent?”

Rabbi Joshua answered, “We put in a special spice called Sabbath.”

The Emperor said, “Please give me some of that spice.”

Rabbi Joshua answered, “It is effective only for those who keep the Sabbath.”

From the Talmud, *Shabbat* p.119a

GLOSSARY

Birkat HaMazon: Literally “the blessing of food.” The blessings of thankfulness recited after meals.

Challah: Special Shabbat and holiday bread.

HaMotzi: The blessing over bread.

Havdalah: Literally “separation.” The ritual marking the end of Shabbat.

Kiddush: Literally “sanctification.” Prayers recited, usually over wine, to mark the holiness of Shabbat or festivals.

Mitzvah: Literally “commandment.” Religious duty or obligation.

Talmud: Compendium of Oral Law which, along with the Torah, serve as the foundation for Jewish law.

Z'mirot: Shabbat songs sung at the table after the meal.



JEWISH RENAISSANCE PROJECT

WHAT IF I DON'T WANT TO PLAY BY ALL THE RULES?



THINK ABOUT IT!

www.jrp.com

Interested in getting involved in JRP?
Contact Rabbi Mike at
mikeuram@jrp.com