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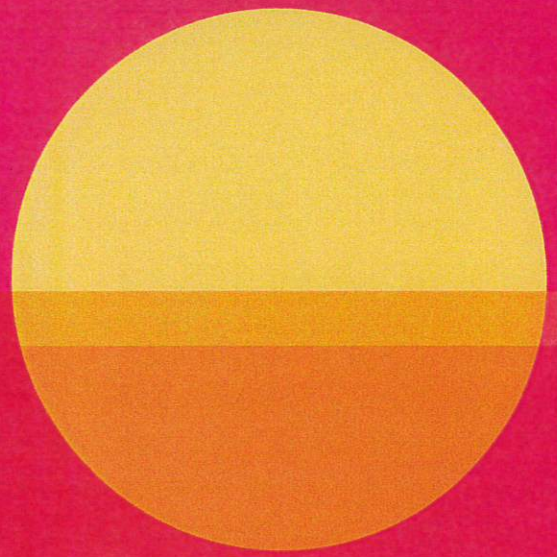
The Kveller Shabbat Guide

How busy families can find meaning (and a bit of sanity) on the day of rest



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Written by Elissa Strauss

Illustrated by Hane Grace Yagel

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Hebrew translations and transliterations courtesy of Rabbi Joshua Cahan

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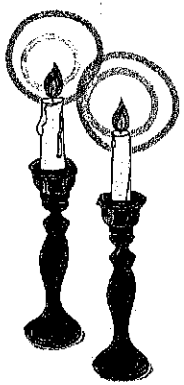

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To listen to recordings of the prayers and songs referenced throughout this guide, scan this QR code with your smartphone.

Introduction: Why Shabbat?

Forget Rest

Shabbat is best known as the day of rest, and with good reason. The Torah defines it as this, right at the very beginning:

> *And the heaven and the earth were finished, and all the host of them.*
> *And on the seventh day God finished God's work which God had made; and God rested on the seventh day from all God's work which God had made.*
> *And God blessed the seventh day, and hallowed it; because that in it God rested from all God's work which God in creating had made.*

Rest is also, paradoxically, the most difficult thing to achieve on Shabbat — particularly for parents. Unlike God's light and darkness, God's waters and sky, God's herbs and fowl and moon and stars and all the people made in God's image, our children are wholly incapable of sitting tight for 25 hours while we parents take a break.

Rest as Shabbat's North Star was not conceived with parenting in mind. In fact, history's primary caregivers — moms — aren't even formally commanded to rest in the Torah. In Deuteronomy 5, Moses fails to explicitly include mothers in his otherwise fairly comprehensive list of who should cease working on Shabbat:

> *Six days you shall labor and do all your work, but the seventh day is a sabbath for Adonai your God; you may not do any work — you, your child, your slave, your ox, donkey, or cattle, or the stranger who lives among you, so that your servants may rest just as you do.*

Was this an intentional omittance? Does it really matter? Not only were women not involved in conceiving Shabbat as a day of rest, the whole communal fantasy of rest has historically rested on women's busy backs. Producing and executing Shabbat requires great effort — cooking, cleaning, coordinating, getting the kids in synagogue-friendly clothes, etc. — and that effort has most often been provided by women.

Sure, we're honored for this work. The divine presence of Shabbat is said to be female, a bride we wed week after week. Moms are praised every Friday night with the song "Eishet Chayil," a paean to strong women and this divine presence. Also, moms traditionally get the honor of welcoming Shabbat through the lighting of the candles. But still, all this praise doesn't undo the fact that Shabbat, for caregivers and homemakers, regardless of their gender identity, has been and continues to be a lot of work.

Thankfully, there is more to Shabbat than rest — particularly our simplified notion of rest, in which we see Shabbat as a break from the demands of day-to-day life and work. If you dig a little, it turns out this "day of rest" was never conceived as a passive experience, a day trip to nothing.

Instead, Shabbat is work — but it's a different type of work. Over the course of six days of the week, we take part in the creation, and on the seventh day we, like God was said to do, step back to actively appreciate the creation. For six days, we absorb ourselves in the makings of life, and on the seventh day we aim to connect with the force of life. Just how you define that force is highly personal: Maybe it's the mere miracle of our existence; maybe it's the power of our connections with others and the natural world; maybe it's a recognition of the good in our hearts; maybe it's all that and more and we call it God.

Mystics view Shabbat as a taste of the world to come. It's an elevated state, a dress rehearsal for paradise, and we are supposed to be paying attention. The "rest" in this vision of Shabbat is more akin to letting go of our worldly concerns rather than stopping all activity. Instead of disconnecting completely, we take a break from thinking we can control everything in our lives, and yield to life itself.

For parents, this might mean accepting our kids for who they are, including their tendency to speak out of turn during the recitation of a prayer. They, too, are God's creation. This doesn't mean they get to do whatever they want, but it could mean we give ourselves a pass for their missteps and not worry about correcting them until Shabbat is over.

Parents are also, by the way, God's creation, and deserve similar treatment. Our table settings might not be perfect, nor our jobs, our hair, or our relationships. But on Shabbat, consciously and with intention, we can accept ourselves for who we are and marvel at all that we created.

The Talmud tells us that on erev Shabbat, Friday evening, God gives each person an additional soul, and at the conclusion of Shabbat, God takes it back. This deep soul, the *neshama y'teira*, is supposed to bridge us with God. During these 25 hours or so, this soul is said to heighten our ability to go beyond intellect, reason, or digestible, classifiable emotions and feel God in that unspoken, *kishkes* (guts) place we can't access during our busy week.

Seeking out this deeper place — God or whatever understanding of wholeness and connection we aspire to — is decidedly not restful. It's alive, energetic, and can take place in a variety of settings and alongside other people. Maybe we seek out wholeness and connection at our Friday night table with our joke-making kids, or at Havdalah with friends in the park, or at Kiddush lunch after Saturday services, if you and your family pray in synagogue.

Abraham Joshua Heschel, a leading Jewish theologian of the 20th century, thought of Shabbat as a "cathedral in time." Other religions organize worship around space; Judaism organizes worship around time. A cathedral, remember, is something we must actively enter, whether it's made of brick or stone or holy time.

Shabbat, Heschel believed, was a realm of time that should feel different than the rest of the week. The "goal is not to have but to be, not to own but to give, not to control but to share, not to subdue, but be in accord," he wrote in *The Sabbath*. These are active, dynamic states that go against the individualistic and consumerist tendencies of the world around us.

This, fortunately, is something that I, a working parent of two kids, can do. I have entered this cathedral in the company of my children, amidst the chaos, noise, and schmutzy faces. I don't rest, but I do, as Heschel suggests, "fill our time with spirit." And with that, Shabbat stands separate from the rest of my days.

We hope the Kveller Shabbat Guide can help you find a way to fill your time with spirit, even with the meal planning, even with the dishes, even with the kids. Shabbat Shalom.

How Does Shabbat Work?

Before we begin, we'd like to make one thing clear: We are not your rabbi, your Shabbat-observant cousin, your campus Hillel, or the Chabadniks on the corner. We are not speaking on behalf of any denomination, nor are we wedded to any particular interpretation of Jewish law.

Rather, we see Shabbat as an elastic ritual that could serve you no matter where you fall in terms of observance or belief. We want to help you find your way into the experience, and discover which elements will bring you and your family closer to meaning and connection.

Tired parents would benefit from remembering that Shabbat is a full 25 hours long, and there are lots of ways to do and feel Shabbat during that window. If Friday evenings are a difficult time for your family, know that there are other ways to observe on Saturday.

The most iconic ritual is the welcoming of the Shabbat, which begins with the Friday night candle lighting. Strict rule followers will do this roughly 18 minutes before sundown (the exact time depends on your location), and others choose to do it whenever the family is ready to come together and eat.

Following the candles, there are songs and blessings and, ideally, a special meal. It's important to remember that "special" just needs to mean special to your family, and not a multi-course homemade meal presented on a pristinely set table. Pizza with friends counts. A colorful, stain-disguising tablecloth counts. An old jam jar with flowers from the garden picked by the kids counts. Elevation comes in many guises.

Eating is important on Shabbat. In addition to Friday night dinner, there are two other required meals. Saturday lunch is supposed to be a big event, with a special set of blessings. Like Friday night, you will need two challahs and some wine or grape juice, and it should feel special to you. Then there's the lesser-known third meal, the Seudah Shlishit, which, unlike the other two, is supposed to be simple. It traditionally involves bread, dips, and salads to be casually enjoyed in the late afternoon. (Suitable for tired parents and picky eaters!)

The final piece of celebrating Shabbat at home is Havdalah, which means "separation." It's a fairly quick and highly sensual home service featuring fire, spices, and grape juice or wine. As far as ancient rituals go, it's quite child-friendly and could easily be combined with Seudah Shlishit for a social gathering.

You've no doubt heard that there are a lot of rules to Shabbat. Some people feel grounded by the limits, and some people feel constrained by them. We're not going to prescribe any particular set of Shabbat rules, but we do suggest that you create a system that prioritizes connection over distraction. Technology tends to be the go-to bogeyman, with good reason, as our devices can be incredibly distracting. But it's important to remember they also can connect: Grandma can bless the children from across the country; a Jewish music playlist on Spotify can lead to post-dinner dance parties on Friday night.

The goal of this guide is to help you find meaning and joy in blessing, keeping, honoring, and celebrating Shabbat at home. We will give you context and explanations for the blessings and rhythms of this special day that may not necessarily be restful but will ultimately be very meaningful.

Friday Night Dinner

You'll need: A set of candlesticks and two candles; a Kiddush cup if you have one, though any glass will do, and some wine and/or grape juice; a loaf or two (traditional option) of bread for the HaMotzi blessing, possibly challah.

Tzedakah
צדקה

There's a custom to give money away before lighting the Shabbat candles. Many families do this by passing out coins to the kids and letting them put them in a tzedakah box. But technology allows us other ways to give, too. Maybe each week one member of the family picks an organization to donate to, and the parents use their phone to send that organization money before the lighting of the candles.

This can also be a time to share our love, or say a prayer for a person or community in need, or to apologize to a loved one for a misdeed.

Why? Before we give ourselves over to the fullness of Shabbat, we are to share some of that fullness with the less fortunate. This might be one of the most useful and practical ethical lessons we will ever teach our children: It's okay to experience joy, but we must share some of that joy with others.

Our relative fortune doesn't need to make us feel guilty, necessarily (assuming it was acquired lawfully and fairly), but it should create a sense of obligation to the world around us.

Blessing Over the Candles
Hadlakat Neirot הדלקת נרות

Some people light Shabbat candles according to Jewish law, which is usually 18 minutes before sundown. Others choose to light them whenever they will bring most meaning to their family and friends — a moment of togetherness.

Normally, when we bless something, we do it before the action. With candle lighting, we first do the action and then make the blessing. The choreography generally goes like this: Light the candles, draw your hands toward your head and make three circles, and then cover your eyes and begin the blessing. (Note: In some Sephardic communities, it is tradition to say the blessing and then light the candles.)

A minimum of two candles are required, and each one corresponds to the two different words used to describe the commandment of Shabbat in the Torah. In the first version of the Ten Commandments, found in Exodus, we are told to *remember* Shabbat, and in the second, found in Deuteronomy, we are told to *observe* Shabbat. Some families add an additional candle for each child.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Barukh ata adonai eloheinu melekh ha'olam, asher kid'shanu b'mitsvotav, v'tsivanu l'hadlik neir shel shabbat.

Praised are You Adonai our God, Ruler of the universe, who instilled in us the holiness of mitzvot by commanding us to kindle lights for Shabbat.

Why? There is a primal joy to be found in kindling light. The creation of light was God's first act of creation; with light God began the world, and with light we begin our holy day. Light, in Jewish writing, is used as a metaphor for the human spirit and for learning. Light is festive. Light is illuminating. Light captures the attention of old and young.

The lighting of the candles tends to lead to an organic, unofficial moment of silence. After the rush to get to this moment, the cooking and corralling and whatever else, we have a chance to stop and experience a distinct and profound moment.

Shalom Aleichem
שלום עליכם

"Shalom Aleichem," a tradition rather than a requirement, is a 17th-century song that is often sung after candle lighting. In it, we are welcoming the divine presence to Shabbat, which comes, according to the imaginations of our ancestors, in the form of a pair of angels. The song is broken down into four stanzas. In the first, we greet the angels with peace; in the second, we request peace; in the third, we ask to be blessed with peace; and in the last, foreshadowing the end of Shabbat, we tell them to depart in peace.

****

שָׁלוֹם עֲלֵיכֶם, מַלְאֲכֵי הַשָּׁרֵת, מַלְאֲכֵי עֶלְיוֹן,

Shalom aleikhem, mal'akhei hashareit, mal'akhei elyon,

Peace to you, ministering angels, angels of the Most High,

מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

mimelekh malkhei ham'lakhim, hakadosh barukh hu.

of the highest Sovereign, the Holy and Blessed One.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,

Bo'akhem l'shalom, mal'akhei hashalom, mal'akhei elyon,

Come in peace, angels of peace, angels of the Most High,

מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

mimelekh malkhei ham'lakhim, hakadosh barukh hu.

of the highest Sovereign, the Holy and Blessed One.

בָּרְכוּנִי לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,

Bar'khuni l'shalom, mal'akhei hashalom, mal'akhei elyon,

Bless me with peace, angels of peace, angels of the Most High,

מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

mimelekh malkhei ham'lakhim, hakadosh barukh hu.

of the highest Sovereign, the Holy and Blessed One.

צֵאתְכֶם לְשָׁלוֹם, מַלְאֲכֵי הַשָּׁלוֹם, מַלְאֲכֵי עֶלְיוֹן,

Tseit'khem l'shalom, mal'akhei hashalom, mal'akhei elyon,

Go in peace, angels of peace, angels of the Most High,

מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

mimelekh malkhei ham'lakhim, hakadosh barukh hu.

of the highest Sovereign, the Holy and Blessed One.

***

Why? Playing host is a frame of mind, in addition to a practical obligation. As we envision the entrance of the peace-bringing angels, we are moving toward openness and kindness.

Some families sing the whole song, while others only the first stanza. It's also an option to sing other songs — for example, the simpler and shorter "Hinei Ma Tov," which celebrates togetherness — as a way to welcome the Shabbat and deepen connection.

Blessing Our Children

Birkat HaBanim VeHaBanot ברכת הבנים והבנות

Take your hands, place them on top of your child's head, and recite this blessing. (Some cup their child's face or, if the children are small and squirmy, hug them or invite them to sit on their lap.) This blessing, which has been part of Jewish ritual for more than 3,000 years, comes from the priestly blessing in the Book of Numbers.

It's traditional to do one child at a time, which, if it works for you, is a lovely and intimate way to honor your unique creation. Feel free to embellish, tweak, or adapt the ritual for your family. Maybe one parent recites the above, and then the other parent, or another attendee, whispers a special wish or blessing for that child in their ear.

In some families, adults bless other adults, too, which can be a wonderful way to honor all you give to one another and your family during the week. This can be used as an alternative to "Eishet Chayil," the song traditionally sung to hard-working mothers at the Shabbat table. While not without its poetic and historical merits, "Eishet Chayil" does not speak to the current reality in many homes, where men and women's roles are blurred.

Traditionally, there is a prayer for boys and a prayer for girls, and we've also included a modern, non-gendered version as well, courtesy of Rakhel Silverman who wrote the prayer for the Jewish organization, Keshet.

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For boys, the introductory line is:

יְשִׂימְךָ אֱלֹהִים
כְּאֶפְרַיִם וְכִמְנַשֶּׁה.

Y'sim'kha Elohim
k'efrayim v'khimnasheh.

May God bless you like Ephraim and Menasheh.

For girls, the introductory line is:

יְשִׂימֵךְ אֱלֹהִים כְּשָׂרָה
רִבְקָה רָחֵל וְלֵאָה.

Y'simeikh Elohim k'sara
rivka raheil v'leia.

May God bless you like Sarah, Rebecca, Rachel, and Leah.

For both boys and girls, the rest of the blessing is:

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ.

Y'varekh'kha Adonai v'yishm'rekha.

May God bless you and guard you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ.

Ya'eir Adonai panav eilekha vihuneka.

May God show you favor and be gracious to you.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם.

Yisa Adonai panav eilekha v'yaseim l'kha shalom.

May God show you kindness and grant you peace.

This is a gender-neutral version of the traditional Blessing for the Children, using both the male and female ancestors.

יְשִׂימְכֶל יְהוָה כְּשָׂרָה, רִבְקָה, רָחֵל, לֵאָה, אֶפְרַיִם וּמְנַשֶּׁה.
יְבָרְכֶל יְהוָה וְיִשְׁמָרְכֶל.
יָאֵר יְהוָה פָּנָיו אֵלֶכֶל וִיחֻנֶּכֶל.
יִשָּׂא יְהוָה פָּנָיו אֵלֶכֶל וְיָשֵׂם לְכֶל שָׁלוֹם.

Y'simkhol Elohim k'sarah, rivka, raheil leah
ephraim u'menashe.
Yivarekhekhol Adonai v'yishmarekhol.
Ya'er Adonai panav elekhol v'yihunekhol.
Yisa Adonai panav elekhol vayasem lekhol shalom.

May God make you like Sarah, Rebecca, Rachel, Leah, Ephraim, and Menashe.
May the Holy One bless you and keep you.
May the Holy One shine light upon you and be gracious to you.
May the Holy One turn toward you and give you peace.

***

Why? This blessing, once reserved for the high priests at the Temple, is now said by rabbis and parents. When we recite these ancient words while placing our hands on our children's

warm, wiggly bodies, it bridges us to the present and past, when priests used these exact words to connect individuals with the divine. The custom of blessing one's children goes all the way back to the Torah; Issac and Jacob both blessed their children.

In the blessing, girls are encouraged to be like the matriarchs, who are all wonderful yet complicated people in their own right. Boys are encouraged to be like Ephraim and Menashe, Joseph's sons and Jacob's grandsons. They are the first pair of brothers in the Torah to not fight, which has led many to imagine that they were the first to have a harmonious relationship. They led two of the most powerful tribes in Israel and remained allies throughout.

Some view the summoning of these names as too prescriptive, which is a fair point: They think children should live up to their own potential and not emulate a figure from the past. But there's also another way to look at it: When we aspire to be like others, we remember that our tradition and our identities, our ethical and cultural heritage, was built by those who came before us. They're who we come from.

Sanctification of Shabbat Over Wine
Kiddush קידוש

Pour one big cup of wine or grape juice to share, or pour everyone their own cup. Have everyone stand up, which is common, or let everyone sit down, which is also common. Both are ways to show respect. It's customary to cup the glass of wine, rather than hold it, tight-fisted, on the stem. This represents openness and generosity — a willingness to connect.

The prayer is long, and if it's unfamiliar to you and your family, it might be best to integrate it in piece by piece, over time.

****

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִׁי.
וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים, וְשַׁבַּת קָדְשְׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יהוה מְקַדֵּשׁ הַשַּׁבָּת.

Vay'hi erev vay'hi voker yom hashishi.
Vay'khulu hashamayim v'ha'arets v'khol ts'va'am.
Vay'khal elohim bayom hash'vi'i m'lakhto asher asa,
vayishbot bayom hash'vi'i mikol m'lakhto asher asa.
Vay'varekh elohim et yom hash'vi'i vay'kadeish oto,
ki vo shavat mikol m'lakhto, asher bara elohim la'asot.

Savri maranan v'rabanan v'rabotai
Barukh ata adonai eloheinu melekh ha'olam, borei p'ri hagafen.
Barukh ata adonai eloheinu melekh ha'olam, asher kid'shanu
b'mitsvotav v'ratsa vanu, v'shabbat kodsho
b'ahava uv'ratson hinhilanu zikaron l'ma'asei v'reishit.
Ki hu yom t'hila l'mikra'ei kodesh, zeikher litsiat mitsrayim.
Ki vanu vaharta v'otanu kidashta mikol ha'amim, v'shabbat
kodsh'kha b'ahava uv'ratson hinhaltanu.
Barukh ata adonai m'kadeish hashabbat.

And there was evening and there was morning — the sixth day.
The heavens and the earth, and all they contain, were completed.
On the seventh day God finished the work which God had been doing,
and ceased on the seventh day from all the work which God had done.
Then God blessed the seventh day and called it holy, because on it God
ceased from all the work of creation.

Honored rabbis, masters, teachers:
Praised are You Adonai our God, Ruler of the universe, who created the fruit of the vine. Praised are You Adonai our God, Ruler of the universe, who instilled in us the holiness of mitzvot and cherished us, granting us God's holy Shabbat lovingly and gladly as a reminder of creation. It is first among our days of sacred assembly, a remembrance of the Exodus from Egypt. For You have chosen us, endowing us with holiness, from among all peoples, and granted us Your holy Shabbat lovingly and gladly. Praised are You Adonai, who hallows Shabbat.

***

Why? This is the climax of the Friday night rituals, the moment we officially separate the week from Shabbat, sanctifying it as a time apart ("kiddush" means "sanctify"). First, we remember creation, reciting a passage from Genesis, and we are reminded that it is our duty to complete it. Then, we bless the wine, which Talmudic rabbis added as a way to make the heradling in of Shabbat a festive and elevated moment.

Finally, we thank God for all God has given us, including the commandments, freedom, and making the seventh day holy. The ability to observe and honor Shabbat, in any form, is an act of freedom that we are not to take for granted. It's a celebration of an ancient, highly symbolic liberation from Egypt. It's also a liberation from the other six days of the week, and the burden to be or do more than what we are doing at that very moment.

Washing the Hands

Netilat Yadayim נטילת ידים

Jews are supposed to ritually wash their hands before any meal that includes bread or matzah. There are a number of customs for washing hands, though some families choose to skip this step altogether.

A traditional option is to wash hands over a sink or a large bowl, using a two-handled cup. First, pour twice on the right hand, and then twice on the left hand. (Reverse this if you are left-handed.) Using your awkward hand first is supposed to remind us that this is for ritual purposes, and not about cleaning up. If getting everyone to wash their hands feels impossible, another option is to invite only those who want to do it, or have one person do the washing on everyone's behalf.

After you wash, you are supposed to remain quiet until after the blessing is said over the bread.

****

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Barukh ata adonai eloheinu melekh ha'olam, asher kid'shanu b'mitsvotav, v'tsivanu al n'tilat yadayim.

Praised are You Adonai our God, Ruler of the universe, who instilled in us the holiness of mitzvot by commanding us to rinse our hands.

***

Why? On Shabbat, our table is a stand-in for the holy altar in the Temple, and we are the priests. Just like the priests washed their hands before beginning their work, we must do so, too. When we wash, we are rehearsing the past, connecting our small act to the history that stands before us.

Also, hands are symbols of work, creativity, and connection — all the big themes of Shabbat. Handwashing gives us a chance to viscerally connect with our capacity for all three.

The moment of silence, which is a tradition rather than a law, is simply intended to move things along. That said, if the silence is calming and you're inclined to let it linger for a beat or two more than necessary, go right ahead. Often, the longer you wait, the better the bread tastes. Even kids who can't stay silent — and that's okay! — tend to enjoy the challenge.

Blessing Over the Bread

HaMotzi המוציא

Take the cover off the challahs — traditionally there are two uncut loaves — and recite the blessing. Since it's short, and

comes with a delicious reward, this is an easy one to get kids to lead.

Afterward, it is traditional to cut or rip the bread — and often, salt it — before eating it.

****

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Barukh ata adonai, eloheinu melekh ha'olam, hamotsi lehem min ha'arets.

Blessed are you, Lord our God, Ruler of the universe, who brings forth bread from the earth.

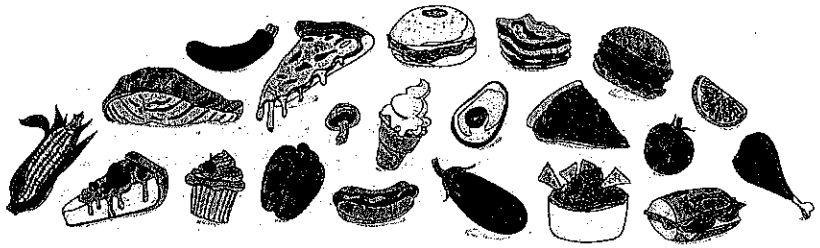
***

Why? This is a simple ritual, but it's one with many curious details. Some believe we cover the challah to stop it from getting jealous of the candles and wine, which are tended to first. Some believe we cover the challah because it represents manna, which was protected by two layers of dew when it fell from heaven. (The plate "protects" it from the hot sand, and the cover "protects" it from the heat of the sun.) Lastly, some believe it is simply to elevate the bread above its ordinary status — a dash of theatrics.

Why are there two loaves? They represent the double portion of manna God gave the Israelites in the desert on Friday, so they did not have to collect any on Saturday, as that would have been work.

As for the salt, the word "challah" was originally used to refer to the dough offerings set aside for priests in the Temple. Salt was sprinkled on their offerings.

It's also tradition to tear the challah, rather than using a knife, to honor that the creation of the world remains messy, or incomplete. Also, knives remind us of violence, or Abraham's near sacrifice of Issac. If you have never torn challah, give it a try! There's a youthful impulsivity to it, allowing us to express our appetite for the moment as well as for the bread.



Eat!

It doesn't hurt if, on Shabbat, there are a few things on the table that you know your kids will eat. Even if it's just challah and broccoli. Let this night be a rest from food battles.

Also, many families begin the meal with a regular set of questions. You could ask everyone to share a highlight of their week, something nice they did for someone else this week, or what they look forward to doing on Shabbat.

Shabbat is a nice time for talking about the people we want to be, or the lives we want to live, or what we wish for others. Asking such questions will help you get to know your kids better, and give them a chance to feel heard.

Sing!

Zmirot זמירות

There is a tradition of following the meal with songs. If this is new to you, start with short songs and, if your family is feeling it, work your way up to long ones. Easy to follow ones include "Oseh Shalom" and "Kol HaNeshama" (both can be found on page 29). Master those, and there's an extensive list of longer ones to pick and choose from. Also, the songs don't need to be Jewish or Shabbat-related. You can sing anything that helps you feel together and feel joy.

Grace

Birkat HaMazon ברכת המזון

After we eat, we are supposed to say grace, based on a rabbinic interpretation of a line from Deuteronomy: "And you shall eat and you shall be satisfied. And you shall bless Adonai, your God, for the good land he has given you." Usually one person acts as a leader, engaging the table in a call and response. The full prayer has seven parts, each with its own purpose. In the various parts, we sing a song of hope, thank God for food, bless the land, bless Jerusalem, pray for peace, and more.

The entire prayer takes about five minutes (which, yes, can feel like an eternity to small children). Below is the central piece of the full Birkat HaMazon — it's the most well-known part and the most fun to sing at your table.

****

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזָּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ
בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ.
וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאַל יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד.
בַּעֲבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זָן וּמְפַרְנֵס לַכֹּל, וּמֵטִיב לַכֹּל,
וּמֵכִין מָזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יהוה הַזָּן אֶת הַכֹּל.

Barukh ata adonai eloheinu melekh ha'olam, hazan et ha'olam kulo b'tuvo b'hein b'hesed uv'rahamim.
Hu notein lehem l'khol basar ki l'olam hasdo.
v'tuvo hagadol tamid lo hasar lanu, v'al yehsar lanu mazon l'olam va'ed. Ba'avur sh'mo hagadol, ki hu el zan um'farneis lakol, umeitiv lakol, umeikhin mazon l'khol b'ri'otav asher bara.
Barukh ata adonai hazan et hakol.

Praised are You Adonai our God, Ruler of the universe, who graciously sustains the whole world with kindness and compassion.
God provides food for every creature, for God's love endures forever.
God, abounding in kindness, has never failed us; in God's name, may our nourishment be assured forever.
God sustains all life and is good to all, providing every creature with food and sustenance.
Praised are You Adonai, who sustains all life.

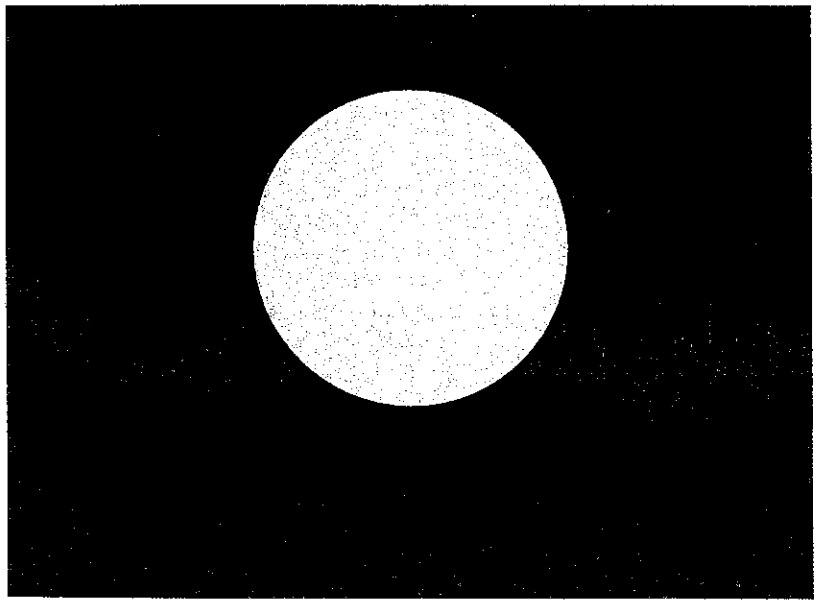
***

Why? Gratitude and joy feed off each other. When we stop, for a minute or more, to honor the miracle of consuming food and drink, our pleasure in the meal is redoubled. And when we partake in ritualized gratitude, it can change the way we think: We're less likely to take our fortune for granted and we become more aware of the fragility of fate.

Ideally, this newfound sensitivity to fortune and joy will help us remember to pay it forward, because, as we mentioned before regarding tzedakah, with joy comes responsibility. This is a theme embedded in the prayer, which moves from a personal appreciation of the meal we just ate to a longing for peace for all. It's an exercise in interconnectedness.

For those of you who want to start even smaller than the abridged version above, or if you're strapped for time, here is a one-line Birkat HaMazon:

Brich rachamana malka d'alma ma'arey d'hai pita. ("Blessed is the merciful one, ruler of the world, creator of this bread.")



Saturday

For Saturday lunch you will need another two challahs or loaves of bread, a Kiddush cup, some wine and/or grape juice, and a meal and setting that feels festive to you. This meal traditionally takes place after morning services.

Sanctifying

Kiddush Rabbah קידושא רבא

It's called Kiddush Rabbah, the "Great Kiddush," but in actuality it isn't terribly long or significant. Raise a glass and mark the second Shabbat meal with this blessing.

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וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרוֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוה
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ.

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ.
וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוה אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָל מְלָאכָה,
אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתֶךָ וּבְהֶמְתֶּךָ, וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ.
כִּי שֵׁשֶׁת יָמִים עָשָׂה יהוה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר
בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי, עַל כֵּן בֵּרַךְ יהוה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

V'sham'ru v'nei yisra'eil et hashabbat, la'asot et hashabbat l'dorotam b'rit olam. Beini uvein b'nei yisra'eil ot hi l'olam, ki sheishet yamim asa adonai et hashamayim v'et ha'arets, uvayom hash'vi'i shavat vayinafash.

Zakhor et yom hashabbat l'kad'sho. Sheishet yamim ta'avod v'asita kol m'lakhtekha. V'yom hash'vi'i shabbat ladonai elohekha, lo ta'aseh khol m'lakha, ata uvinkha uvitekha avd'kha va'amat'kha uv'hemtekha, v'geir'kha asher bish'arekha. Ki sheishet yamim asa adonai et hashamayim v'et ha'arets et hayam v'et kol asher bam, vayanah bayom hash'vi'i, Al kein beirakh adonai et yom hashabbat vay'kad'sheihu.

Baruch ata Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day ceased from work and rested.

Remember to make the day of Shabbat holy. Six days shall you labor and do all your work. But the seventh day is a Sabbath of Adonai your God; on it you shall not do any work — you, your son or your daughter, your male or female servant, your cattle, or the stranger among you.
For in six days Adonai made the heavens, the earth and the sea, and all they contain, and rested on the seventh day. Therefore Adonai blessed Shabbat and made it holy.

Praised are You Adonai our God, Ruler of the universe, who created the fruit of the vine.

***

Why? On Friday night, the Kiddush is about the past, the Shabbat of Creation. During Saturday lunch, the Kiddush is about the present, the observation of Shabbat right now. During Havdalah, we will focus on the future — a time, we hope, of peace and redemption. Let the Kiddush Rabbah remind you that right now is happening *right now*. This is your Shabbat. This is your family. This is your moment to be.

After you're done, it's time to wash your hands and recite HaMotzi over the bread, which should remain covered until you're ready to bless it. It's traditional to sing songs and recite Birkat HaMazon after you eat.

Washing the Hands
Netilat Yadayim נטילת ידים

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדָיִם.

Barukh ata adonai eloheinu melekh ha'olam, asher kid'shanu b'mitsvotav, v'tsivanu al n'tilat yadayim.

Praised are You Adonai our God, Ruler of the universe, who instilled in us the holiness of mitzvot by commanding us to rinse our hands.

Find more information about the Netilat Yadayim blessing on page 18.

Blessing Over the Bread
HaMotzi המוציא

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Barukh ata adonai, eloheinu melekh ha'olam, hamotsi lehem min ha'arets.

Blessed are you, Lord our God, Ruler of the universe, who brings forth bread from the earth.

Find more information about the HaMotzi blessing on page 19.

The Third Meal
Seudah Shlishit סעודה שלישית

Seudah Shlishit takes place in the late afternoon, before sunset, and should feature simple foods. Sing a *niggun*, or wordless melody; say the hand-washing blessing and then wash your hands; say HaMotzi over the bread, and then eat. Remember, the meal is supposed to be simple. Afterward, try singing as a group. "Yedid Nefesh," or "Soul Mate" is a traditional choice, but feel free to choose your own songs. It's traditional to follow any meal that includes bread with Birkat HaMazon.

Why? This lesser-known third meal was born of the commandment to eat three meals on Shabbat. Talmudic rabbis based this law on the fact that, in the book of Exodus, Moses uses the word "today" three times when talking about eating the extra portion of manna on Shabbat. Also, at the time, people generally only ate two meals a day, and simply snacked in between. Seudah Shlishit is also a reminder that Shabbat is supposed to feel extravagant.

Mystics believe this third meal to be the most reflective period of Shabbat, a time when we are most open for reflection and spiritual engagement. They didn't have parenting in mind, but this might also be true for us, nevertheless. The meal is simple and kid-friendly — nobody needs to be anywhere, and the sun is still out but gently lowering in the sky. Take a minute and, just maybe, experience the fullness of spiritual and physical rest.

Havdalah
הבדלה

When you see three stars in the sky, it's time to say goodbye to Shabbat and welcome the week ahead. (Note that the observation of three stars is the traditional marker of Havdalah. Like with the welcoming of Shabbat, many families choose to start the ritual when it best works for their family.) Stand up and maybe turn out the lights (if this is okay in your Shabbat practice). Pour a large glass of wine or grape juice — it

is supposed to be filled to the brim. Grab a sachet or container of spices. If you don't have that, a handful of cloves or some cinnamon sticks will do. Lastly, light a braided candle, or hold two burning candles together, and begin the blessing.

הִנֵּה אֵל יְשׁוּעָתִי, אֶבְטַח וְלֹא אֶפְחָד.
כִּי עָזִּי וְזִמְרָת יָהּ יהוה, וַיְהִי לִי לִישׁוּעָה.
וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה.
לַיהוה הַיְשׁוּעָה, עַל עַמְּךָ בִרְכָתֶךָ, סֶלָה.
יהוה צְבָאוֹת עִמָּנוּ, מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה.
יהוה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.
לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וְיִקָר, כֵּן תִּהְיֶה לָנוּ.
כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יהוה אֶקְרָא.

Hinei eil y'shuati, evtah v'lo efhad.
Ki ozi v'zimrat yah adonai, vay'hi li lishua.
Ush'avtem mayim b'sason mima'aynei hay'shua.
Ladonai hay'shua, al am'kha virkhatekha, sela.
Adonai ts'va'ot imanu, misgav lanu elohei ya'akov, sela.
Adonai ts'va'ot, ashrei adam botei'ah bakh.
Adonai hoshi'a, hamelech ya'aneinu v'yom kor'einu.
Lay'hudim hay'ta ora v'simha v'sason vikar, kein tihyeh lanu.
Kos y'shu'ot esa uv'sheim adonai ekra.

Behold, God is my deliverance; I am confident and unafraid. Adonai is my strength, my might, my deliverance. With joy shall you draw water from the wells of deliverance. Deliverance is Adonai's; may You bless Your people. Adonai Tseva'ot is with us; the God of Jacob is our fortress.
Adonai Tseva'ot, blessed is the one who trusts in You. Help us, Adonai; answer us, O Sovereign, when we call. All Jews were blessed with light, gladness, joy, and honor – may we be as well. I lift the cup of deliverance and call upon Adonai.

Prayer Over Wine

Raise the glass of wine or grape juice, but don't drink it yet. That will come later.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Barukh ata adonai eloheinu melekh ha'olam, borei p'ri hagafen.

Praised are You Adonai our God, Ruler of the universe, who created the fruit of the vine.

Prayer Over Spices

Smell the spice or spices and pass them around. Everyone should get a turn.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִינֵי בְשָׂמִים.

Barukh ata adonai eloheinu melekh ha'olam, borei minei v'samim.

Praised are You Adonai our God, Ruler of the universe, who created fragrant spices.

Prayer Over Fire

Bend your fingers toward your body and look for their shadows on the palm of your hand. Watch the light reflect on your fingernails.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

Barukh ata adonai eloheinu melekh ha'olam, borei m'orei ha'eish.

Praised are You Adonai our God, Ruler of the universe, who created the lights of fire.

Prayer Over Separation

Drink your wine or grape juice, and then extinguish the flame in the remaining wine or juice.

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בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בָּרוּךְ אַתָּה יהוה הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל.

Barukh ata adonai eloheinu melekh ha'olam,
hamavdil bein kodesh l'hol,
bein or l'hoshekh, bein yisra'eil la'amim, bein yom
hash'vi'i l'sheishet y'mei hama'aseh. Barukh ata
adonai hamavdil bein kodesh l'hol.

Praised are You Adonai our God, Ruler of the universe, who distinguishes between the sacred and the secular, between light and darkness, between the people Israel and other nations, between the seventh day and the six working days of the week. Praised are You, Adonai, who separates the sacred from the secular.

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Why? Havdalah means "separation," and it is our formal goodbye to Shabbat. Perhaps you're familiar with the Jewish goodbye? Yeah, we take our time! Havdalah is no different. It's a chance to formally, ritualistically, and emotionally acknowledge the Shabbat we just experienced, and bring some of that feeling into the week ahead. The ritual is dreamy and sensual, and deeply symbolic.

During the ceremony, we use all five senses: We feel the cup, smell the spices, see the flame, hear the blessings, and taste the wine or juice. There's a lot of symbolism, too. The candle, for example, is typically multi-wicked. This reminds us of the ever-changing nature of the world; how Shabbat brings people together; the relationship between the material world and the spiritual world; the relationship between Shabbat and the rest of the week; and the fact Adam and Eve used fire on the night following the first-ever Shabbat. You pick. The large flame it produces reminds us of our return to creative activity.

We drink the wine to experience joy and fullness. We smell the spices so some of the sweetness of Shabbat may last through the week, or, according to the mystics, to help us mourn the loss of our extra Shabbat soul. Lastly, we look at the shadows of our fingers to deliberately and consciously use the light we have created to remind us of lightness and darkness, of known and unknown, and seen and unseen.

The last act of Havdalah is the singing of "Eliyahu HaNavi." Tradition has it that Shabbat is a taste of the messianic age, or the world to come, and Elijah is the prophet who will announce the arrival of the messiah. Singing this song gives us a chance to imagine this better world, however we imagine it will come to be.

Now wish everyone a *shavua tov*, a good week. It will all start again in six days.

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שָׁבוּעַ טוֹב *(x8)*

Shavua tov (x8)

A good week, a week of peace, may gladness reign and joy increase.

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי, אֵלִיָּהוּ הַגִּלְעָדִי.
בִּמְהֵרָה בְיָמֵינוּ יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד.

Eiliyahu hanavi, eiliyahu hatishbi, eiliyahu hagiladi.
Bimheira v'yameinu yavo eileinu im mashiah ben david.

Elijah the prophet, Elijah the Tishbite, from Gilead. May you come speedily, in our time, bringing the Messiah, descended from David.

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Song Index

Hinei Ma Tov
הִנֵּה מַה טּוֹב

הִנֵּה מַה טּוֹב וּמַה נָּעִים שֶׁבֶת אַחִים גַּם יָחַד.

Hinei ma tov uma na'im shevet ahim gam yahad.

How good and pleasant it is when family dwell in unity.

Oseh Shalom
עוֹשֶׂה שָׁלוֹם

עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Oseh shalom bimromav hu ya'aseh shalom aleinu
v'al kol yisra'eil, v'imru amein.

May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

Kol HaNeshama
כֹּל הַנְּשָׁמָה

כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ.

Kol han'shama t'haleil yah hal'luyah.

Let every breath of life praise God. Halleluyah.

Ma Yafeh HaYom
מַה יָּפֶה הַיּוֹם

מַה יָּפֶה הַיּוֹם, שַׁבַּת שָׁלוֹם. (x2)
שַׁבַּת, שַׁבַּת שָׁלוֹם. (x3)
שַׁבַּת שָׁלוֹם.

Ma yafeh hayom, Shabbat shalom. (2x)
Shabbat, Shabbat shalom. (3x)
Shabbat shalom.

How beautiful this day is, Shabbat Shalom.

Yah Ribon
יָהּ רִבּוֹן

יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא, אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא.
עוֹבֵד גְּבוּרְתָךְ וְתִמְהַיָּא, שְׁבַח קְדָמָךְ לְהֵחָוְיָא.
יָהּ רִבּוֹן עָלַם . . .

שְׁבָחִין אֶסַדַּר צַפְרָא וְרַמְשָׁא, לָךְ אֱלָהָא סַדִּישָׁא דִּי בְרָא כָּל נַפְשָׁא.
עִירִין קַדִּישִׁין וּבְנֵי אֱנָשָׁא, חֵיוַת בָּרָא וְעוֹפֵי שְׁמַיָּא.
יָהּ רִבּוֹן עָלַם . . .

רַבְרְבִין עוֹבְדַיִךְ וְתַקִּיפִין, מְכִיךְ רְמַיָּא וְזַקִּיף כְּפִיפִין.
לוֹ יִחֱיֶה גְּבַר שְׁנִין אַלְפִין לָא יֵעוֹל גְּבוּרְתָךְ בְּחֶשְׁבְּנַיָּא.
יָהּ רִבּוֹן עָלַם . . .

אֱלָהָא דִּי לֵהּ יְקַר וְרִבוּתָא, פְּרוֹק יַת עַנָךְ מִפּוּם אַרְיְוָתָא.
וְאַפֵּיק יַת עַמָךְ מִגּוֹ גָּלוּתָא, עַמָךְ דִּי בְחַרְתְּ מִכָּל אֻמַיָּא.
יָהּ רִבּוֹן עָלַם . . .

לְמִקְדְּשָׁךְ תּוּב וּלְקָדָּשׁ קְדָשִׁין, אֲתַר דִּי בֵהּ יְחֲדוּן רוּחִין וְנַפְשִׁין.
וְיַזְמְרוּן לָךְ שִׁירִין וְרַחֲשִׁין, בִּירוּשְׁלֶם קַרְתָא דְשׁוּפְרָיָא.
יָהּ רִבּוֹן עָלַם . . .

Yah ribon alam v'al'maya ant hu malka melekh malkhaya.
Ovad g'vur'teikh v'timhaya sh'far kodamakh l'hahavaya.
Yah ribon alam . . .

Sh'vahin asadeir tsafra v'ramsha lakh elaha kadisha di v'ra kol nafsha, irin kadishin uv'nei enasha, heivat bara, v'ofei sh'maya.
Yah ribon alam . . .

Ravr'vin ov'deikh v'takifin, makhikh r'maya v'zakif k'fifin.
Lu yihyeh g'var sh'nin alfin la yei'ol g'vur'teikh b'hushb'naya.
Yah ribon alam . . .

Elaha di leih y'kar ur'vuta, p'rok yat anakh mipum aryavata.
V'apeik yat amakh migo galuta, ameikh di v'hart mikol umaya.
Yah ribon alam . . .

L'mikd'sheikh tuv ul'kodesh kudshin, atar di veih yehedun ruhin v'nafshin.
Vizam'run lakh shirin v'rahashin, birush'leim karta d'shufraya.
Yah ribon alam . . .

God, Sovereign of all the worlds, You are the Ruler, above all rulers. Your mighty deeds and wonders, it is beautiful to declare before You.

I speak your praises both morning and evening, to You, Holy God, who created all life: Sacred spirits and human beings, beasts of the field and birds of the sky.

Great and mighty are your deeds, humbling the proud and raising the humble. Even if one were to live a thousand years, these would not suffice to fathom Your might.

O God, to whom glory and greatness belong, save Your flock from the lions' jaws. Bring Your people out of exile, the people which You chose from among all nations.

Return to Your Temple and to the Holy of Holies, the place where spirits and souls can rejoice. They will sing to You songs and melodies in Jerusalem, city of beauty.

Lecha Dodi
לכה דודי

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הִשְׁמִיעָנוּ אֵל הַמְיֻחָד.
ה' אֶחָד וּשְׁמוֹ אֶחָד. לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה:

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה. סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה:

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה. סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה:

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה.
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא. וְהוּא יַחְמוֹל עָלַיִךְ חֶמְלָה:

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

הִתְנַעֲרִי מֵעָפָר קוּמִי. לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי:
עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי. קָרְבָה אֶל נַפְשִׁי גְּאָלָה:

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי בָא אוֹרֵךְ
קוּמִי אוֹרִי.
עוּרִי עוּרִי שִׁיר דַּבֵּרִי. כְּבוֹד ה' עָלַיִךְ נִגְלָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

לֹא תֵבוּשִׁי וְלֹא תִכָּלְמִי. מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי.
בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי. וְנִבְנְתָה עִיר עַל תִּלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

וְהָיוּ לִמְשִׁסָּה שֹאסָיִךְ. וְרָחֲקוּ כָּל מְבַלְּעָיִךְ.

וְיָשִׁישׁ עָלַיִךְ אֱלֹהַיִךְ. כִּמְשׂוש חָתָן עַל כַּלָּה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

יָמִין ושְׂמאל תִּפְרוֹצִי. וְאֶת ה' תַּעֲרִיצִי.
עַל יַד אִישׁ בֶּן פַּרְצִי. וְנִשְׂמְחָה וְנָגִילָה.

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ. גַּם בְּרִנָּה וּבְצָהֳלָה.
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה. בּוֹאִי כַלָּה, בּוֹאִי כַלָּה:

לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה:

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Shamor v'zachor b'dibur echad, hishmi'anu el ha'meyuchad.
Adonai echad u'shmo echad; L'shem ul'tiferet v'l'tehila.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Likrat Shabbat l'chu v'nelcha, ki hi m'kor ha'bracha.
Me'rosh mi'kedem n'sucha; Sof ma'aseh b'mach'shava t'chila.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Mikdash melech, ir m'lucha, Kumi, tze'i mi'toch ha'hafecha.
Rav lach shevet b'emek ha'bacha; V'hu yachmol alai'yich chemla.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Hitna'ari me'afar kumi, Livshi bigdei tifartech ami.
Al yad ben Yishai beit haLachmi; Karva el nafshi g'ala.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Hit'oreri, hit'oreri. Ki va orech,
kumi uri.
Uri, uri, shir daberi; K'vod Adonai alai'yich nigla.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Lo tevoshi ve'lo tikal'mi mah tishtochachi umah tehemi,
bach yechesu ani'ei ami, venivnetah ir al tilah.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Vehayu lim'shisah shosaich, verachaku kol miv'laich,
yasis alaich Elohaich, kimesos chatan al kalah.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Yamin usmol tif'rotzi, ve'et hashem ta'aritzi,
al yad ish bein partzi, venis'mechah venagilah.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Bo'i v'shalom, ateret ba'ala, Gam b'rina uv' tzhala.
Toch emunei am segula; Bo'i chala, bo'i chala.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Come, my friend, to meet the bride; let us welcome the Sabbath.

"Observe" and "Remember," in a single command, the One God announced to us. The Lord is One, and his name is One, for fame, for glory and for praise.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shrine of the King, royal city, arise! Come forth from thy ruins. Long enough have you dwelt in the vale of tears! He will show you abundant mercy.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shake off your dust, arise! Put on your glorious garments, my people, and pray: "Be near to my soul, and redeem it through the son of Jesse, the Bethlehemite."

Come, my friend, to meet the bride; let us welcome the Sabbath.

Bestir yourself, bestir yourself, for your light has come; arise and shine! Awake, awake, utter a song; the Lord's glory is revealed upon you.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Be not ashamed nor confounded. Why are you downcast? Why do you moan? The afflicted of my people will be sheltered within you; the city shall be rebuilt on its ancient site.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Those who despoiled yo
would devour you shall b
you as a brideg

Come, my friend, to meet

You shall extend to the
vere the Lord. Through t
shal

Come, my friend, to mee

Congregation rises and turn
Come in peace, crown
amidst the faithful of the

Come, my friend, to me

יָרוּץ עַבְדָּךְ כְּמוֹ אַיָּל,
וְנוֹפֶת צוּף וְכָל טַעַם.

בָּא אֵל בָּא רְפָא נָא לָהּ,
רֵיתָה לָךְ שִׂמְחַת עוֹלָם.

זֶה כַּמָּה נִכְסוֹף נִכְסַף
שָׁה נָא וְאַל תִּתְעַלָּם.

אִיר אֶרֶץ מִכְבוֹדֶךָ,
וְחֶנְגִי כִּימֵי עוֹלָם.

Y'did nefesh, av h
Yarutz avdakh k'md
lo y'did

Hadur, na'eh

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