

Dvar Torah

Words of inspiration for your Shabbat meal, based on this week's Torah portion, Vayak'hel-Pekudei.

One of the greatest paradoxes of a life of faith concerns the need to work for a living. If G-d is the source of all blessings, why toil to earn a livelihood? And if we do work, how can we avoid the thought that it is our labor alone that produces material results? We seem torn between absolute passivity and the denial of G-d's involvement in the world.

Thus the believer engages in what can be termed "passive labor." In the opening verses of Vayak'hel, Moses instructs the people of Israel:

Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of sabbaths to G-d . . .

Not "six days shall you work," but "six days shall work be done." The passive form suggests that even during the week's six workdays, when the Jew is permitted and obligated to work, he should be occupied with, but not preoccupied by, his material endeavors. (*Chabad.org*)

CANDLE LIGHTING

Shabbat candles are lit 18 minutes prior to sunset. This week (March 20), candle lighting time in Gainesville is 7:23 pm. Shabbat candles may NOT be lit after sunset.

After lighting the candles, circle your hands three times above the flames to draw in the light of Shabbat and usher in its holiness. Then cover your eyes when reciting the blessing:

**Baruch Ata Ado-nai Elo-heinu Me-lech Ha-olam
Asher Kid-ishanu Be-mitz-votav Ve-tzi-vanu
Le-had-lik Ner Shel Shabbat Kodesh.**



Your Shabbat Guide



SHABBAT PARSHAT
VAYAKHEL-PEKUDEI
MARCH 20-21

Dear Jewish Aggie,

It's time for us all to step up to the plate.

For centuries, a common misconception has been that the synagogue is the center of Judaism. Although a prevalent belief, that has never been true. The center of Judaism is the Jewish home.

Though synagogues around the world are shuttered, and Jewish day schools must operate remotely, Judaism has not been weakened in the slightest. Because those institutions, as necessary as they are, take second place to the Jewish home, the true foundation of Jewish life.

And this Shabbat, you are going to demonstrate that, by keeping Judaism alive. Not by attending Shabbat services. Not by attending a communal meal. Not by going to hear the Torah reading. You will demonstrate that by bringing Shabbat into your own Jewish home, beginning with a joyous and meaningful Shabbat dinner.

In your Shabbat Eats package, you'll find all the supplies you need to give you a delicious meal to remember.

And in this guide, you'll find the steps to take it from a gourmet celebration to a true Shabbat experience.

Wishing you a Shabbat Shalom, a Shabbat of peace, health, warmth and happiness. Gig 'em Aggies!

Rabbi Yossi and Manya Lazaroff

P.S. If you plan on reheating some of the food, and your kitchen is not yet kosher, you can keep this meal kosher by double wrapping in foil (or plastic wrap for the microwave).

P.P.S. This guide contains sacred texts, please treat with respect.

אם לידך המלאה הפתוחה הקדושה והרחבה שלא נבוש ולא נפלם לעולם ועד:

בשבת: רצה והחליצנו יי אלהינו במצותה ובמצות יום השביעי השבת הגדול והקדוש הזה. פי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה פמצות רצונה. וברצונה הנית לנו יי אלהינו שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך. ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות:

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי בונה ברחמי ירושלים. אמן:

ברוך אתה יי אלהינו מלך העולם האל אבינו מלפני אדירנו. בוראנו. גואלנו. יוצרנו. קדושנו קדוש יעקב. רוענו רועה ישראל. המלך הטוב והמטיב לכל בכל יום ויום. הוא היטיב לנו. הוא מטיב לנו. הוא ייטיב לנו. הוא גמלנו, הוא יגמלנו לעד. לחן ולחסד ולרחמים ולרוח הצלה והצלחה ברכה וישועה נחמה פרנסה וכלכלה. ורחמים וחסדים ושלוש וכל טוב ומכל טוב לעולם אל יחסרנו: הרחמן הוא ימלוך עלינו לעולם ועד: הרחמן הוא יתברך בשמים ובארץ: הרחמן הוא ישתבח לדור דורים ויתפאר בנו לעד ולנצח נצחים ויתהדר לנו לעד ולעולמי עולמים: הרחמן הוא יפרנסנו בכבוד: הרחמן הוא ישבור עול גלות מעל צוארנו והוא יוליכנו קוממיות לארצנו: הרחמן הוא ישלח ברכה מרובה בבית זה ועל שלחן זה שאכלנו עליו: הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב ויבשר לנו בשורות טובות ישועות ונחמות: הרחמן הוא יברך את אבי מורי בעל הבית הזה ואת אמי מורתי בעלת הבית הזה. אותם ואת ביתם ואת זרעם ואת כל אשר להם. אותנו ואת כל אשר לנו. כמו שברך את אבותינו אברהם יצחק ויעקב בכל מכל כל. כן יברך אותנו (בני ברית) כלנו יחד בברכה שלמה ונאמר אמן:

ממרום ילמדו עליו ועלינו זכות שתהא למשמרת שלום ונשא ברכה מאת יי וצדקה מאליה ישענו ונמצא חן ושכל טוב בעיני אלהים ואדם:

בשבת הרחמן הוא ינחילנו ליום שכלו שבת ומנוחה לחיי העולמים:

הרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא. מגדיל (בשבת וי"ט ור"ח וחוה"מ מגדול) ישועות מלכו ועושה חסד למשיחו לדוד ולזרעו עד עולם: עשה שלום במרומו הוא יעשה שלום עלינו ועל כל ישראל ואמר אמן:

יראו את יי קדשו כי אין מחסור ליראיו: כפירים רשו ורעבו ודרישי יי לא יחסרו כל טוב: הודו ליי כי טוב כי לעולם חסדו: פותח את ידו ומשביע לכל חי רצון: ברוך הגבר אשר יבטח ביי והיה יי מבטחו:

relief from all afflictions. Lord our God, please don't make us dependent on the gifts of mortal men nor on their loans, but only on Your full, open, holy and generous hand, that we may never be shamed or disgraced.

On Shabbos add: May it please You, Lord our God, to strengthen us through Your mitzvot, and through the mitzvah of the Seventh Day, this great and holy Shabbos. For this day is great and holy before You, to refrain from work and to rest on it with love, in accordance with the commandment of Your will. In Your good will, Lord our God, bestow upon us tranquility, that there shall be no distress, sadness, or sorrow on the day of our rest. Lord our God, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of deliverance and the Master of consolation.

AND REBUILD Jerusalem the holy city speedily in our days. Blessed are You Lord, who in His mercy rebuilds Jerusalem. Amen.

BLESSED are you, Lord Our God, King of the universe, God, our Father, our King, our Strength, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King Who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and deliverance, consolation, livelihood and sustenance, compassion, life, peace and all goodness; and may He never cause us to lack any good. May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations, and pride Himself in us forever and all eternity, and glorify Himself in us forever and ever. May the Merciful One provide our livelihood with honor. May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land. May the Merciful One send abundant blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet – may he be remembered for good – and let him bring us good tidings, deliverance and consolation. May the Merciful One bless my father, my teacher, the master of this house and my mother, my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us and all that is ours. Just as He blessed our forefathers, Abraham, Isaac and Jacob, “in all things,” “by all things,” with “all things,” so may He bless all of us together (the children of the Covenant) with a perfect blessing, and let us say Amen.

FROM HEAVEN, may there be invoked upon him and upon us such merit which will bring enduring peace. May we receive blessing from the Lord and kindness from God our deliverer, and may we find grace and good understanding in the eyes of God and man.

Shabbos: May the Merciful One let us inherit that day which will be all Shabbos and rest for life everlasting.

MAY THE MERCIFUL ONE grant us the privilege of reaching the days of the Moshiach and the life of the World to Come. He gives great deliverance (*On Shabbos, Festivals, Rosh Chodesh, and Chol HaMoed substitute:* He is a tower of deliverance) to His king, and bestows kindness upon His anointed, to David and his descendants forever. He who makes peace in His heavens, may He make peace for us and for all Israel; and say Amen.

FEAR the Lord, you His holy ones, for those who fear Him lack nothing. Young lions are in need and go hungry, but those who seek the Lord shall not lack any good. Give thanks to the Lord for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living being. Blessed is the man who trusts in the Lord, and the Lord will be his security.



The Talmud relates, “Two angels accompany a person on the eve of the Shabbat from the synagogue to his home.” The Shalom Aleichem song greets these Shabbat angels, requests their blessing, and bid them farewell.

Shalom Ah-lay-chem

Malachei HaSharais, Malachei Elyon

MiMelech Malchei HaMelachim

HaKadosh Baruch Hu. (*repeat three times*)

שְׁלוֹם עֲלֵיכֶם

מַלְאָכֵי הַשָּׁרַת, מַלְאָכֵי עֲלִיּוֹן

מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים

הַקְּדוֹשׁ בְּרוּךְ הוּא: (שלש פעמים)

Bo'achem LeShalom

Malachei HaShalom, Malachei Elyon

MiMelech Malchei HaMelachim

HaKadosh Baruch Hu. (*repeat three times*)

בּוֹאֲכֶם לְשָׁלוֹם

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן

מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים

הַקְּדוֹשׁ בְּרוּךְ הוּא: (שלש פעמים)

Bar'chuni LeShalom

Malachei HaShalom, Malachei Elyon

MiMelech Malchei HaMelachim

HaKadosh Baruch Hu. (*repeat three times*)

בְּרַכּוּנִי לְשָׁלוֹם

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן

מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים

הַקְּדוֹשׁ בְּרוּךְ הוּא: (שלש פעמים)

Tzayt'chem LeShalom

Malachei HaShalom, Malachei Elyon

MiMelech Malchei HaMelachim

HaKadosh Baruch Hu. (*repeat three times*)

צֵאֲתֶכֶם לְשָׁלוֹם

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן

מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים

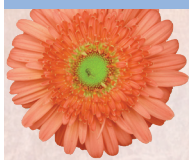
הַקְּדוֹשׁ בְּרוּךְ הוּא: (שלש פעמים)

Peace unto you, ministering angels, messengers of the Most High,
of the supreme King of kings, the Holy One, blessed be He. (*repeat three times*)

May your coming be in peace, angels of peace, messengers of the Most High,
of the supreme King of kings, the Holy One, blessed be He. (*repeat three times*)

Bless me with peace, angels of peace, messengers of the Most High,
of the supreme King of kings, the Holy One, blessed be He. (*repeat three times*)

May your departure be in peace, angels of peace, messengers of the Most High,
of the supreme King of kings, the Holy One, blessed be He. (*repeat three times*)



Aishet Chayil

This song, arranged in the order of the Hebrew alphabet, praises the quintessential Jewish woman, and the Jewish nation as a whole, who are considered G-d's bride.

Aishet chayil mi yimtza, v'rachok mi'peninim michra.	אִשֶּׁת חַיִּיל מִי יִמָּצָא, וְרָחֹק מִפְּנִינִים מִכְרָה:
Batach bah laiv baalah, v'shalal lo yechsar.	בָּטַח בָּהּ לֵב בַּעֲלָהּ, וְשָׁלַל לֹא יִחְסָר:
G'ma-lat-hu tov v'lo ra, kol yemei cha-yeha.	גִּמְלָתָהּ טוֹב וְלֹא רָע, כָּל יְמֵי חַיֶּיהָ:
Darsha tzemer u'fish-tim, vata'as becheifetz kapeha.	דָּרְשָׁה צִמֶּר וּפִישִׁיִּים, וַתֵּאָס בְּחֵיפֶז כַּפֶּיהָ:
Ha'yta ka-anivot socheir, mi-merchak tavi lachmah.	הָיְתָה כְּאַנְיּוֹת סוֹחֵר, מִמֶּרְחָק תָּבִי לַחֲמָה:
Vatakam b'od laila, vatiten teref l'veita, v'chok l'naaroteha.	וַתִּקָּם בְּעוֹד לַיְלָה, וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ:
Za-me'ma sadeh va-tikachei-hu, mi'pri chapeha nat'ah ka-rem.	זָמְמָה שָׂדֶה וַתִּקְחֶהּ, מִפְּרִי כַּפֶּיהָ נָטָעָה כְּרֶם:
Chagrah voz mat-neha, va'te-ametz zro-oteha.	חָגְרָה בְּעוֹז מַתְּנֶיהָ, וַתֵּאֱמֶץ זְרוֹעֹתֶיהָ:
Ta'ama ki tov sachra, lo yichbeh va-laila neira.	טָעָמָה כִּי טוֹב סַחְרָהּ, לֹא יִכְבֶּה בַּלַּיְלָה נֵירָה:
Yadeha shil-cha va-kishor, ve-cha-peha tamchu fa-lech.	יָדֶיהָ שָׁלַח בְּכִישּׁוֹר, וְכַפֶּיהָ תָּמְכוּ פֶלֶךְ:
Kapah parsa le-ani, ve-yadeha shil-cha la'evyon.	כַּפָּה פָּרְשָׂה לְעָנִי, וְיָדֶיהָ שָׁלַח לְאַבְיּוֹן:
Lo tira le'veita mi'sha-leg, ki chol beita lavush shanim.	לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג, כִּי כָל בֵּיתָהּ לְבָשׁ שָׁנִים:
Marvadim ase-tah la, shaish ve'argaman levusha.	מַרְבָּדִים עָשְׂתָה לָּהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה:
Noda ba-she'arim baalah, be'shivto im ziknei aretz.	נוֹדָע בְּשָׂעָרִים בַּעֲלָהּ, בְּשִׁבְתָּהּ עִם זִקְנֵי אֶרֶץ:
Sadin ase-tah va-timkor, v'achagor nat-na la'kenani.	סָדִין עָשְׂתָה וַתִּמְכֹּר, וְחָגוֹר נָתַנָּה לַפְּנֵעֵי:
Oz vehadar levusha, vatis-chak l'yom acharon.	עוֹז וְהָדָר לְבוּשָׁהּ, וַתִּשְׁחַק לְיוֹם אַחֲרוֹן:
Piha pat-cha v'chachmah, vetorat chesed al leshonah.	פִּיהָ פָּתְחָה בְּחִכְמָהּ, וַתוֹרֵת חֶסֶד עַל לְשׁוֹנָהּ:
Tzofia halichot beita, ve'lecham atzlut lo tocheil.	צוֹפִיָּה הָלִיכּוֹת בֵּיתָהּ, וְלֶחֶם עֲצָלוֹת לֹא תֹאכֵל:
Kamu va-neha va'yaashruha, baalah va'yeha-lela.	קָמוּ בְּנֶיהָ וַיֵּאֲשֻׁרוּהָ, בַּעֲלָהּ וַיְהַלְלֶהָ:
Rabot banot asu chayil, ve'at alit al kulana.	רַבּוֹת בָּנוֹת עָשׂוּ חַיִּיל, וְאַתְּ עָלִית עַל כָּלֵנָהּ:
Sheker ha'chein, ve'hevel hayofi, isha yirat ado-nai hi tit-halal.	שֶׁקֶר הַחֵן וְהֶבֶל הַיּוֹפִי, אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל:
Tenu la mi'pri ya-deha, vihalleluha va'she-arim ma'aseha.	תְּנוּ לָהּ מִפְּרִי יָדֶיהָ, וַיְהַלְלוּהָ בְּשִׁעָרִים מַעֲשֶׂיהָ:

Who can find a wife of excellence? Her value far exceeds that of gems. The heart of her husband trusts in her, he lacks no gain. She treats him with goodness, never with evil, all the days of her life. She seeks out wool and flax, and works willingly with her hands. She is like the merchant ships; she brings her food from afar. She rises while it is still night, gives food to her household, and sets out the tasks for her maids. She considers a field and buys it; from her earnings she plants a vineyard. She girds her loins with strength, and flexes her arms. She realizes that her enterprise is profitable; her lamp does not go out at night. She puts her hands on the spindle, and her palms grasp the distaff. She holds out her hand to the poor, and extends her hands to the destitute. She does not fear for her household in the frost, for her entire household is clothed [warmly] in scarlet. She makes her own tapestries; her garments are of fine linen and purple. Her husband is well-known at the gates, as he sits with the elders of the land. She makes linens and sells [them]; she provides the merchants with girdles. Strength and dignity are her garb, she looks smilingly toward the future. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She watches the conduct of her household, and does not eat the bread of idleness. Her children rise and acclaim her, her husband—and he praises her: Many daughters have done worthily, but you surpass them all. Charm is deceptive and beauty is naught; a God-fearing woman is the one to be praised. Give her praise for her accomplishments, and let her deeds laud her at the gates.

ברכת המזון

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ פְּחֻלָּמִים: אֲזַי מְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַי אָמְרוּ בְּגוֹיִם הַגְדִּיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמִיחִים: שׁוּבָה יְיָ אֶת שְׂכִיתֵנוּ בְּאַפִּיקִים בְּנִגְב: הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּחֵץ לֶחֶם וּבִכְלָה נִשְׂא מְשֹׁף הַזֶּרַע בֹּא יָבוֹא בְּרִנָּה נִשְׂא אֱלֻמָּתֵינוּ:

לְבַנֵּי קֶרֶחַ מְזֻמֹּר שִׁיר יִסְדָּתוֹ בְּהַרְרֵי קָדֶשׁ: אֱהָב יְיָ שְׁעָרֵי צִיּוֹן מִכָּל מִשְׁכַּנּוֹת יַעֲקֹב: גִּבְדוֹת מִדְּבַר בָּךְ עִיר הָאֱלֹהִים סֶלָה: אֲזַכִּיר רַהֲב וּבִכְלֵי לִידְעֵי הַנָּה פִּלְשֶׁת וְצוֹר עִם כּוֹשׁ זֶה יִלְד שָׁם: וּלְצִיּוֹן יֵאָמֵר אִישׁ וְאִשׁ יִלְד בָּהּ וְהוּא יִכְוֶנֶה עָלֶיהָ: יְיָ יִסְפֹּר בְּכָתוּב עִמָּם זֶה יִלְד שָׁם סֶלָה: וְשָׂרִים פְּחֻלָּלִים כָּל מַעֲיָנֵי בָךְ:

אַבְרָכָה אֶת יְיָ בְּכָל עַת תְּמִיד תְּהִילָתוֹ בְּפִי: סוּף דְּבַר הַכֹּל נִשְׁמַע אֶת הָאֱלֹהִים יִרְא וְאֵת מַצּוֹתָיו שְׁמֹר כִּי זֶה כָּל הָאָדָם: תְּהִילָת יְיָ יִדְבַר פִּי וּיְכַר פִּל בְּשׂוֹר שָׁם קָדְשׁוֹ לְעוֹלָם וָעֶד: וְאַנְחֵנוּ נִבְרָא יְהִי מַעֲתָה וְעַד עוֹלָם הַלְלוּיָהּ:

זֶה חֶלֶק אָדָם רָשָׁע מֵאֱלֹהִים וְנִחַל אָמְרוּ מֵאֵל:
וַיִּדְבַר אֵלֵינוּ זֶה הַשְּׁלָחוֹ אֲשֶׁר לִפְנֵי יְיָ:

רְבוּתֵי מִיר וּוְעִלִּין בַּעֲנֻשֵׁין
(וְעוֹנִין הַמְּסוּבִין) יְהִי שָׁם יְיָ מִבְּרָךְ מַעֲתָה וְעַד עוֹלָם:
בְּרִשׁוֹת מְרָנָה וּרְבִנָּה וְרִבּוּתֵי: נִבְרָךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ:
(וְעוֹנִין הַמְּסוּבִין) בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלוֹ וּבִטְבוֹ חֵינּוּ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הֵזַן אֶת הָעוֹלָם כְּלוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד: וּבְטוֹבוֹ הַגָּדוֹל עִמָּנוּ תְּמִיד לֹא חֶסֶר לָנוּ וְאֵל יִחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן וּמִפְּרִנְס לְכָל וּמִטִּיב לְכָל וּמִכִּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בְּרָא: בְּאִמּוֹר. פּוֹתֵחַ אֶת יָדָהּ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ אַתָּה יְיָ. הֵזַן אֶת הַכֹּל:

נוֹדָה לָךְ יְיָ אֱלֹהֵינוּ. עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֵבָה. וְעַל שֶׁהוֹצֵאתָנוּ יְיָ אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עֲבָדִים. וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרָנוּ וְעַל תּוֹרָתְךָ שֶׁלִּמְדָתָנוּ. וְעַל חוֹקְךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֲנַנְתָּנוּ. וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה זֶן וּמִפְּרִנְס אוֹתָנוּ תְּמִיד בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה:

וְעַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תְּמִיד לְעוֹלָם וָעֶד. כְּפָתוּב וְאֲכִילָתָהּ וּשְׁבַעְתָּהּ וּבִרְכָתָהּ אֶת יְיָ אֱלֹהֵיךָ עַל הָאֶרֶץ הַטוֹבָה אֲשֶׁר נָתַן לָךְ: בְּרוּךְ אַתָּה יְיָ עַל הָאֶרֶץ וְעַל הַמִּזֶּן:

רַחֵם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמָּךְ וְעַל יְרוּשָׁלַיִם עִירְךָ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל מְלָכוֹת בֵּית דָּוִד מְשִׁיחָךָ. וְעַל הַבֵּית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אֲבִינוּ רַעֲנוּ (בִּשְׁבַת רוֹעֵנוּ) זִנְנוּ פְּרָגְסֵנוּ וְכִלְכְּלָנוּ וְהִרְוִיתָנוּ. וְהִרְוֹחַ לָנוּ יְיָ אֱלֹהֵינוּ מִהֲרָה מִכָּל צָרוֹתֵינוּ. וְנָא אֵל תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לִידֵי מַתָּנַת בָּשָׂר וָדָם וְלֹא כִּי לִידֵי הַלּוֹאֲתָם.

GRACE AFTER MEALS

A SONG of Ascents. When G-d will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with songs of joy; then will say among the nations, "The Lord has done great things for these." The Lord has done great things for us; we were joyful. Lord, return our exiles as streams to arid soil. Those who sow in tears will reap with songs of joy. He goes along weeping, carrying the bag of seed; he will surely return with songs of joy, carrying his sheaves.

BY THE SONS of Korach, a Psalm, a Song whose basic theme is the holy mountains [of Zion and Jerusalem]. The Lord loves the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of you, eternal city of God. I will remind Rahav and Babylon concerning My beloved; Philistia and Tyre as well as Ethiopia. "This one was born there." And to Zion will be said, "This person and that was born there;" and He, the Most High, will establish it. The Lord will count in the register of people, "This one was born there." Selah. Singers as well as dancers [will sing your praise and say], "all my inner thoughts are of you."

I WILL BLESS the Lord at all times; His praise is always in my mouth. Ultimately, all is known; fear G-d, and observe His commandments; for this is the whole purpose of man. My mouth will utter the praise of the Lord; let all flesh bless His holy Name forever. And we will bless the Lord from now to eternity. Praise the Lord!

This is the portion of the evil man from G-d and the inheritance of his words from G-d.
And he said to me, "this is the table which is before G-d."

When blessing with a quorum of three or more, the Leader begins: Gentlemen, let us say the Blessings.

The others respond: May the Name of the Lord be blessed from now and forever!

The leader repeats the preceding response and continues: With your permission, esteemed gentlemen, let us bless Him (if the quorum of ten is present, add: our God) of whose bounty we have eaten.

The others respond: Blessed be He (if the quorum of ten is present, add: our God) of whose bounty we have eaten and by whose goodness we live.

BLESSED are you, Lord Our God, King of the universe, who in His goodness provides sustenance for the entire world with grace, with kindness, and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack [food], and may we never lack food, for the sake of His great Name. For He, benevolent God, provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You Lord, who provides food for all.

WE OFFER THANKS to You, Lord our God, for having given as a heritage to our ancestors a precious, good and spacious land; for having brought us out, Lord our God, from the land of Egypt and redeemed us from the house of bondage; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for Your statutes which You have made known to us; for the life, favor, and kindness which You have graciously bestowed on us; and for the food we eat with which You constantly nourish and sustain us every day, at all times, and at every hour.

FOR all this, Lord our God, we give thanks to You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless the Lord your God for the good land which He has given you. Blessed are You Lord, for the land and for the sustenance.

HAVE MERCY, Lord our God, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House over which Your Name was proclaimed. Our God, our Father, tend us, nourish us, sustain us, feed us and provide us with plenty, and speedily, Lord our God, grant us



Kiddush



This Friday night prayer is traditionally recited by the head of the household, over a cup overflowing with wine or grape juice. Fill the goblet, cup it in your right hand, and recite the following benediction, sanctifying the holy Shabbos.

Yom Hashishi:

Vayechulu HaShamayim VeHa'aretz Vechol Tzvo'am.

Vayechal Elohim BaYom Hashvi'i

Melachto Asher Asa, Vayishbos BaYom Hashvi'i

Mikol Melachto Asher Asa.

Vayevarech Elohim Es Yom Hashvi'i

Vayikadesh Oso Ki Vo Shavas Mikol Melachto

Asher Bara Elohim La'asos.

Savri Maranan:

Baruch Ata Adonai, Eloheinu Melech Ha'olam,

Borei Pri HaGafen.

Baruch Ata Adonai Eloheinu Melech Ha'olom,

Asher Kid'shanu BeMitzvosav VeRatza Banu

VeShabbas Kadsho

Be'ahavah UveRatzon Hinchilanu,

Zikaron Lemaaseh Vereishis,

Techilah Lemikra'ei Kodesh

Zeicher Li'tzias Mitzrayim.

Ki Vanu Vacharta

Ve'osanu Ki'dashta Mikol Ho'amim

VeShabbas Kodshecha

Be'ahavah Uv'Ratzon Hinchaltanu.

Baruch Ata Adonai, Mekadeish HaShabbos.

יום הששי:

ויכלו השמים והארץ וכל צבאם:

ויכל אלהים ביום השביעי

מלאכתו אשר עשה וישבת ביום השביעי

מכל מלאכתו אשר עשה:

ויברך אלהים את יום השביעי

ויקדש אותו כי בו שבת מכל מלאכתו

אשר ברא אלהים לעשות:

סברי מרגן:

ברוך אתה יי אלהינו מלך העולם

בורא פרי הגפן:

ברוך אתה יי אלהינו מלך העולם

אשר קדשנו במצוותיו ורצה בנו

וישבת קדשו

באהבה וברצון הנחילנו

זכרון למעשה בראשית,

תחילה למקראי קדש

זכר ליציאת מצרים.

כי בנו בחרת

ואותנו קדשת מכל העמים

וישבת קדשו

באהבה וברצון הנחלתנו.

ברוך אתה יי מקדש השבת:

The sixth day: And the heavens and the earth with all their hosts were completed. And G-d finished by the seventh day His work which He had done, and He rested on the seventh day from all His work which He had done. And G-d blessed the seventh day and made it holy, for on it He Rested from all His work which G-d created to function. Attention Gentlemen! Blessed are You, L-rd our God, King of the universe, who creates the fruit of the vine. Blessed are You, L-rd our G-d, King of the universe, who has hallowed us with His commandments, has desired us, and has given us, in love and goodwill, His holy Sabbath as a heritage, in remembrance of the work of creation; the first of the holy festivals, commemorating the Exodus from Egypt. For you have chosen us and sanctified us from among all the nations, and with love and goodwill given us Your holy Shabbat as a heritage. Blessed are You G-d, who sanctifies the Shabbat.

Ritual Handwashing



Before eating bread, the hands are purified by pouring water over them three times. The procedure is to fill a vessel with water, and pour three times over the right hand, trying to have the water reach every part of the hand. The left hand is then washed in the same way. Prior to drying the hands, the following blessing is said:

Baruch Ata Adonai	בָּרוּךְ אַתָּה יי
Eloheinu Melech Ha'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
Asher Ki'dishanu BeMitzvotav	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
Vetzivanu Al Netilat Yadayim.	וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the washing of the hands.

Blessing Over Challah



Immediately following the ritual handwashing, without any interruption, the blessing is recited over the bread. Placing both hands on the two challas, the head of household recites the following aloud, and then slices the bread and distributes to those assembled.

Baruch Ata Adonai	בָּרוּךְ אַתָּה יי
Eloheinu Melech Ha'olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
Hamotzi Lechem Min Ha'aretz.	הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are You, L-rd our G-d, Who brings forth bread from the earth.

After tasting of the challah, a Shabbat meal is enjoyed. Share words of Torah and inspiration, sing Jewish songs, and enjoy each other's company as you honor the Shabbat.

"Bentching"

At the conclusion of any meal, we thank G-d for the food, by bentching. "Bentch" in Yiddish means to bless, often referring to the Grace After Meals. The prayer said after eating bread contains a number of paragraphs, the first of which is Biblically mandated. (Full text on following pages)

Baruch Ata Ado-noy,	בָּרוּךְ אַתָּה יי
Elo-hay-nu Meh-lech Ha'Olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
HaZahn Ess Ha'Olam Kulo B'Tuvo,	הֵזֵן אֶת הָעוֹלָם כְּלוֹ בְּטוּבוֹ
Be'Chein B'Che-sed U-v'Ra-cha-mim,	בְּחֵן בְּחֶסֶד וּבְרַחֲמִים
Hu Nosein Lechem Le'Chol Basar	הוּא נוֹתֵן לֶחֶם לְכָל בָּשָׂר
Kee Le'Olam Chas-do.	כִּי לְעוֹלָם חָסֵד:
U'veTuvo HaGadol Imanu Tamid,	וּבְטוּבוֹ הַגָּדוֹל עִמָּנוּ תָּמִיד
Lo Cha-seir Lah-nu, VeAl Yech'sar Lanu	לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ
Mazon Le'Olam Va'ed.	מָזוֹן לְעוֹלָם וָעֶד:
Ba-avur Shemo HaGadol,	בְּעִבּוּר שְׁמוֹ הַגָּדוֹל
Ki Hu Eil Zahn U'Mefar-neis LaKol,	כִּי הוּא אֵל זֵן וּמַפְרִיֵּן לְכָל
U'May-tiv LaKol U'May-chin Mah-zone	וּמַטִּיב לְכָל וּמַכִּין מָזוֹן
LeChol B'rio-sav Asher Bara,	לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא
Ka'amur Po-sei'ach Ess Ya-decha,	כְּאָמַר פּוֹתֵחַ אֶת יָדְךָ
U'Masbia LeChol Chai Ratzon.	וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן:
Baruch Ata Ado-noy, HaZahn Ess HaKol.	בָּרוּךְ אַתָּה יי הֵזֵן אֶת הַכֹּל:

Blessed are you, Lord Our God, King of the universe, who in His goodness provides sustenance for the entire world with grace, with kindness, and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack [food], and may we never lack food, for the sake of His great Name. For He, benevolent God, provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You Lord, who provides food for all.