



Blessings Book

More than the Jews have kept Shabbat,
Shabbat has kept the Jews.
-Ahad Ha'am

Candle Lighting

Kavanna

It is taught that on Shabbat, each of us receives a “neshama yeteira,” an extra soul. Where does this soul live? Some say it lives in our expanded hearts, which widen to make room. Others say it lives in the space between the flames of the two candles we light to formally begin this sanctified day. Wherever your extra soul will reside, take a moment to invite it in. Ask yourself - what do I need more of for this day? What do I need to make space for?

Practice

Light the two candles, then draw your hands around the candles toward your face three times. Cover your eyes and say the blessing. After reciting the blessing, take a deep breath - breathe out the week, and breathe in Shabbat.

Blessing

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת

*Baruch ata Adonai, Eloheinu Melech ha-olam, asher kidshanu
b'mitzvotav vitzivanu l'hadlik ner shel Shabbat.*

Blessed are You, God, Ruler of the universe, who sanctified us with the commandment of lighting Shabbat candles.



Shalom Aleichem

Kavanna

The Talmud imagines that two angels follow us into our homes on erev Shabbat - a good angel and a bad angel. If the angels enter a home and see a lamp burning, a table set and the bed made, the good angel says “May it be God’s will that it shall be like this for another Shabbat,” to which the bad angel must answer “Amen.” Tonight is a night of blessing - a night of joy and relationship and shared food and company. At this moment, we pause to welcome in the good angels, and to wish their blessings upon all present for tonight and all weeks to come.

Practice

Sing, hum or take a moment to see the angelic Divine Presence in all those gathered around this table.

Blessing

שְׁלוֹם עֲלֵיכֶם מְלַאֲכֵי הַשְּׂרָת מְלַאֲכֵי עֲלִיּוֹן
מְמַלְךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

בּוֹאֲכֶם לְשִׁלוֹם מְלַאֲכֵי הַשְּׁלוֹם מְלַאֲכֵי עֲלִיּוֹן
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בְּרִכּוֹנֵי לְשִׁלוֹם מְלַאֲכֵי הַשְּׁלוֹם מְלַאֲכֵי עֲלִיּוֹן
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צֵאתְכֶם לְשִׁלוֹם מְלַאֲכֵי הַשְּׁלוֹם מְלַאֲכֵי עֲלִיּוֹן
מְמַלְךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

*Sha-lom a-lei-chem,
mal-a-chei ha-sha-reit,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.*

*Bo-a-chem l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.*

*Bar-chu-ni l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.*

*Tsei-t'chem l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.*

Peace be with you, ministering angels, messengers of the Most High, Messengers of the King of Kings, the Holy One, Blessed be God.

Come in peace, messengers of peace, messengers of the Most High, Messengers of the King of Kings, the Holy One, Blessed be God.

Bless me with peace, messengers of peace, messengers of the Most High, Messengers of the King of Kings, the Holy One, Blessed be God.

Go in peace, messengers of peace, messengers of the Most High, Messengers of the King of Kings, the Holy One, Blessed be God.

Blessing Those At Our Table

Kavanna

Our Shabbat tables are not only about God - they are also about one another. We take a moment to offer blessing and appreciation for those with whom we are sharing this sacred meal.

Practice

Some like to offer blessings to partners or children who are present. This moment can also be about sending well wishes to and gratitude for whoever is at your meal, either aloud or in your heart.

Blessing

For boys, the introductory line is:

יְשִׁימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה

Yismech Elohim k'Ephraim v'chi-Menashe.

May you be like Ephraim and Menashe.

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה

For girls, the introductory line is:

Yesimech Elohim k'Sarah Rivka Rachel v'Leah

May you be like Sarah, Rebecca, Rachel, and Leah.

For all children:

יְבַרְכֶּךָ יְהוָה וַיִּשְׁמְרֶךָ

יְאֵר יְהוָה פְּנֵיו אֵלֶיךָ וַיַּחַנְךָ

יֵשָׂא יְהוָה פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם

Yivarechecha Adonai v'yishmerecha

Ya'er Adonai panav eilecha vichuneka

Yisa Adonai panav eilecha v'yasem lecha shalom

May God bless and protect you.

May God show you favor and be gracious to you.

May God show you kindness and grant you peace.



Kiddush

Kavanna

Kiddush is not about sanctifying wine - it is about sanctifying this moment, distinguishing the 25 hours of Shabbat from the rest of the week. Rabbi Abraham Joshua Heschel called Shabbat an “island in time” - a day that exists separate and apart from the regular rhythms of our everyday lives. As we sanctify this day, think about (and maybe share!) that is it from this past week that you want to leave behind as you enter Shabbat, and what experience or energy you want to bring with you onto this island in time.

Practice

The leader will hold the kiddush cup and recite the blessing. Participants can sit or stand, join in or offer a hearty “amen” at the end, as is the custom of the home.

Blessing

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch ata Adonai, Eloheinu Melech ha-olam, boreh p'ri hagafen

Blessed are You, God, Ruler of the universe, who creates the fruit of the vine.

וְיְהִי עֶרֶב וְיְהִי בֹקֶר

יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ. כִּי בּו שְׁבֹת מְכַל מְלַאכְתּוֹ אֲשֶׁר

בָּרָא אֱלֹהִים לַעֲשׂוֹת

סִבְרֵי מְרִנָּה וְרִבְּוֵי

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשִׁבֹּת

קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ. זְכָרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה

לְמִקְרָאֵי קִדְּשׁ זְכָר לִיציאת מצרים. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מְכַל

הָעַמִּים וְשִׁבֹּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ

בְּרוּךְ אַתָּה אֲדֹנָי מְקַדְּשׁ הַשְּׁבֹתָ

(Quietly: Va-y'hee erev, va-y'hee boker.)

Yom ha-shishi. Vay'chulu hashamayim v'ha-aretz v'chol tz'va'am.

Vay'chal Elohim bayom hash'vi'i milachto asher asa. Vayishbot

bayom hash'vi'i mikol milachto asher asa. Vay'varech Elohim et yom

hash'vi'i vay'kadesh oto. Kee vo shabbat mi-kol m'lachto asher bara

Elohim la'asot.

Savri maranan v'rabanana v'rabotai. Baruch ata Adonai, Eloheinu

melech ha-olam, borei p'ri hagafen.

Baruch ata Adonai, Eloheinu melech ha-olam, asher kid'shanu

b'mitzvotav v'ratza vanu, v'shabbat kod'sho b'ahava uv'ratzon

hinchilanu, zikaron l'ma'aseh b'reishit. Ki hu yom t'chila l'mikra-

ay kodesh, zaycher l'tziat mitzrayim. Ki vanu vacharta v'otanu

kidashta mikol ha'amim. V'shabbat kod-shi-cha b'ahava uv'ratzon

hinchal tanu. Baruch ata Adonai, mi'kadesh ha Shabbat.

And there was evening and there was morning, the sixth day.

The heaven and the earth were finished, and all their array. On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.

Blessed are You, Adonai our God, Sovereign of all, who finding favor with us, sanctified us with mitzvot. In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation. As first among our sacred days, it recalls the Exodus from Egypt. You chose us and set us apart from the peoples. In love and favor You have given us Your holy Shabbat as an inheritance. Blessed are You, Adonai, who sanctifies Shabbat.

Hand-Washing

Kavanna

On Friday evenings, our homes are not just homes, and our tables are not just tables. Our homes become mini-sanctuaries, with our tables at the center as the altar. Before engaging with the holy objects on our table, we perform an act of symbolic preparation and sanctification through the ritual washing of the hands.

Practice

It is customary to pour water from a vessel over each hand two or three times. Some maintain silence between this blessing and Hamotzi, highlighting the interconnection between this act of cleansing and the meal.

Blessing

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָנּוּ עַל
נְטִילַת יָדַיִם

Baruch ata Adonai, Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav vitzivanu al n'tilat yadayim.

Blessed are You, Lord our God, King of the universe, who has sanctified us with Your commandments, and command us concerning the washing of the hands.

Hamotzi

Kavanna

On Shabbat, we bless two whole loaves of bread, commemorating the double portion of manna that the Torah describes fell on Fridays in the wilderness. Shabbat is about creating a taste of abundance - we enter into the day with the home already prepared, the food already cooked. We give ourselves the experience of having enough. Take a pause, and ask - where else in your life can you look at and say, with gratitude, "I have enough," and then offer blessing?

Practice

Uncover the challah, and lift up the two loaves. Some have the practice to add salt (or, in a house of celebration, honey!) to the challah after blessing before distributing.

Blessing

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch ata Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha'aretz.

Blessed are You, Lord our God, King of the universe, who has brought forth bread from the earth.

The Meal

Kavanna

Rabbi Moses ben Jacob Cordovero taught, “to converse with a beloved friend on Friday evening, talking about what happened over the course of the week, is what brings about receiving God’s presence. Take this opportunity to catch up, to hear about one another’s lives, and to enjoy being together.

Practice

Eat. Talk. Drink. Enjoy. Repeat.

Birkat Hamazon

Kavanna

The obligation to offer blessing before a meal does not show up in the Torah - it was a later rabbinic construction. What the Torah does demand is that once we have eaten, and we are satiated, that we offer gratitude for the blessings we have received.

Practice

Offer the traditional birkat hamazon, or take a moment to appreciate what you have eaten, where it came from, and who you enjoyed it with.

Blessings (Excerpt)

שיר המעלות בשוב יהוה את שיבת ציון היינו כחלמים. אז ימלא שחוק

פינו ולשוננו רנה אז יאמרו בגוים הגדיל יהוה לעשות עם אלה. הגדיל יהוה לעשות עמנו היינו שמחים. שובה יהוה את שביטנו כאפיקים בנגב. הזרעים בדמעה ברנה יקצרו. הלוך ילך וככה נשא משך הזרע בא יבוא ברנה נשא אלמתיו

Leader:

חברי, נברך

Chaverai, nevarekh.

Let us praise God!

Group:

יהי שם יי מברך מעתה ועד עולם

Y’hi shem Adonai m’vorach mei-atah v’ad olam

Praised be the name of God, now and forever.

Leader:

יהי שם יי מברך מעתה ועד עולם

Y’hi shem Adonai m’vorach mei-atah v’ad olam

Praised be the name of God, now and forever

ברשות חברי, נברך (בעשרה אלהינו) שאכלנו משלו

Birshut chaverai, n’vareich Eloheinu she-achalnu mishelo.

Praised be our God, of whose abundance we have eaten.

Group:

ברוך (בעשרה אלהינו) שאכלנו משלו ובטובו חיינו

Baruch Eloheinu she-achalnu mishelo uv’tuvo chayinu.

Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

Leader:

ברוך (בעשרה אלהינו) שאכלנו משלו ובטובו חיינו

Baruch Eloheinu she-achalnu mishelo uv’tuvo chayinu.

Praised be our God, of whose abundance we have eaten, and by whose goodness we live

ALL:

ברוך אתה יהוה אלהינו מלך העולם הזן את העולם כלו בטובו בחן בחסד וברחמים, הוא נתן לחם לכל בשר כי לעולם חסדו ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד בעבור שמו הגדול כי הוא אל זן ומפרנס לכל ומטיב

לְכֹל וּמְכִין מְזוֹן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְרוּךְ אַתָּה יי הַזֶּן אֶת הַכֹּל.

Baruch atah Adonai, Eloheinu Melech haolam, hazan et haolam 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 yechsar lanu, mazon l'olam va-ed, baavur sh'mo hagadol. Ki hu El zan um'farneis lakol umeitiv lakol, umeichin mazon l'chol b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

כְּכַתוּב: וְאָכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַתְךָ אֶת יי אֱלֹהֶיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה יי, עַל הָאָרֶץ וְעַל הַמְּזוֹן

Kakativ: v'achalta v'savata, uveirachta et Adonai Elohecha al haaretz hatovah asher natan lach. Baruch atah Adonai, al haaretz v'al hamazon.

As it is written: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise You, O God, for the earth and for its sustenance.

On Shabbat:

רְצֵה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשֶׁבֶת בּוֹ וְלִנּוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ. וּבְרַצוֹנָךְ הִנִּיחַ לָנוּ יי אֱלֹהֵינוּ שְׁלָא תְהָא צָרָה וְיִגוֹן וְאִנְחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךְ וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ כִּי אַתָּה הוּא בְּעַל הַיְשׁוּעוֹת וּבְעַל הַנִּחְמוֹת.

R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotekha uv'mitzvat yom hashv'i haShabbat hagadol v'hakadosh hazeh, ki yom zeh gadol v'kadosh hu l'fanecha lishbot bo v'lanuakh bo b'ahavah k'mitzvat r'tzonkha uvirtzonkha haniakh lanu Adonai Eloheinu shelo t'hei tzara v'yagon v'anakha b'yom m'nuchateinu v'harieinu Adonai eloheinu b'nekhmat tzion irekha uv'vinyan yerushalayim ir kodshekha ki ath hu ba'al ya'yeshuot uv'al hanekhamot.

Be pleased, O Lord our God, to fortify us with your commandments, and especially the commandment of the seventh day, this great and holy Shabbat, since this day is great and holy before You, that we may rest and relax in love and in accordance with Your will. In Your favor, Adonai our God, grant us such rest that there be no trouble, grief or lamenting. Let us, Adonai our God, behold the consolation of Zion Your City, and the rebuilding of Jerusalem Your holy city, for You are God of redemption and consolation.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהְרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, בּוֹנֵה בְּרַחֲמֵינוּ יְרוּשָׁלַיִם. אָמֵן.

Uv'neih Y'rushalayim ir hakodesh bimheirah v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amen.

Let Jerusalem, the holy city, be renewed in our time. We praise You, Adonai, in compassion You rebuild Jerusalem. Amen.

הַרְחֵמֵן הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחֵמֵן הוּא יְתַבְרַךְ בְּשָׁמַיִם וּבְאָרֶץ. הַרְחֵמֵן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בְּנוֹ לְעַד וְלִנְצַח נְצַחִים, וְיִתְהַדַּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

HaRachaman, hu yimloch aleinu l'olam va-ed. HaRachaman, hu yitbarach bashamayim uvaaretz. Harachaman hu yistabakh l'dor dorim v'yitpa'ar banu la'ad ulnetzakh n'tzakhim, vyithadar banu la'ad ulolmei olamim.

Merciful One, be our God forever. Merciful One, heaven and earth alike are blessed by Your presence. Merciful One, be praised throughout all generations, glorified amongst us to all eternity, and honored amongst us for everlasting.

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֵבָה בְּבֵית הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֲכָלְנוּ עָלָיו. הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיאִים זְכוֹר לְטוֹב, וְיַבְשֵׁר לָנוּ בְּשׁוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת.

HaRachaman, hu yishlach b'rachah m'rubah babayit hazeh, v'al shulchan zeh she-achalnu alav.

HaRachaman, hu yishlach lanu et Eliyahu HaNavi, zachur latov, vivaser lanu b'sorot tovot, y'shuot v'nechamot.

Merciful One, bless this house, this table at which we have eaten. Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation.

הַרְחֵמֵן הוּא יְנַחֵלְנוּ יוֹם שְׂכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיי הָעוֹלָמִים.

HaRachaman, hu yanchileinu yom shekulo Shabbat um'nuchah l'chayei haolamim.

Merciful One, help us to see the coming of a time when all is Shabbat.

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן יי עַד לְעַמּוֹ יְיָ. יי יְבָרַךְ אֶת עַמּוֹ בְּשְׁלוֹם

Oseh shalom bimromav, hu yaaseh shalom, aleinu v'al kol Yisrael, v'imru amen. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

May the Source of peace grant peace to us, to all Israel, and to all the world. Amen. May the Eternal grant strength to our people. May the Eternal bless our people with peace.

Due to the sacred text that appears in this booklet, it is preferable that you carefully recycle it, as opposed to throwing it in the trash.

