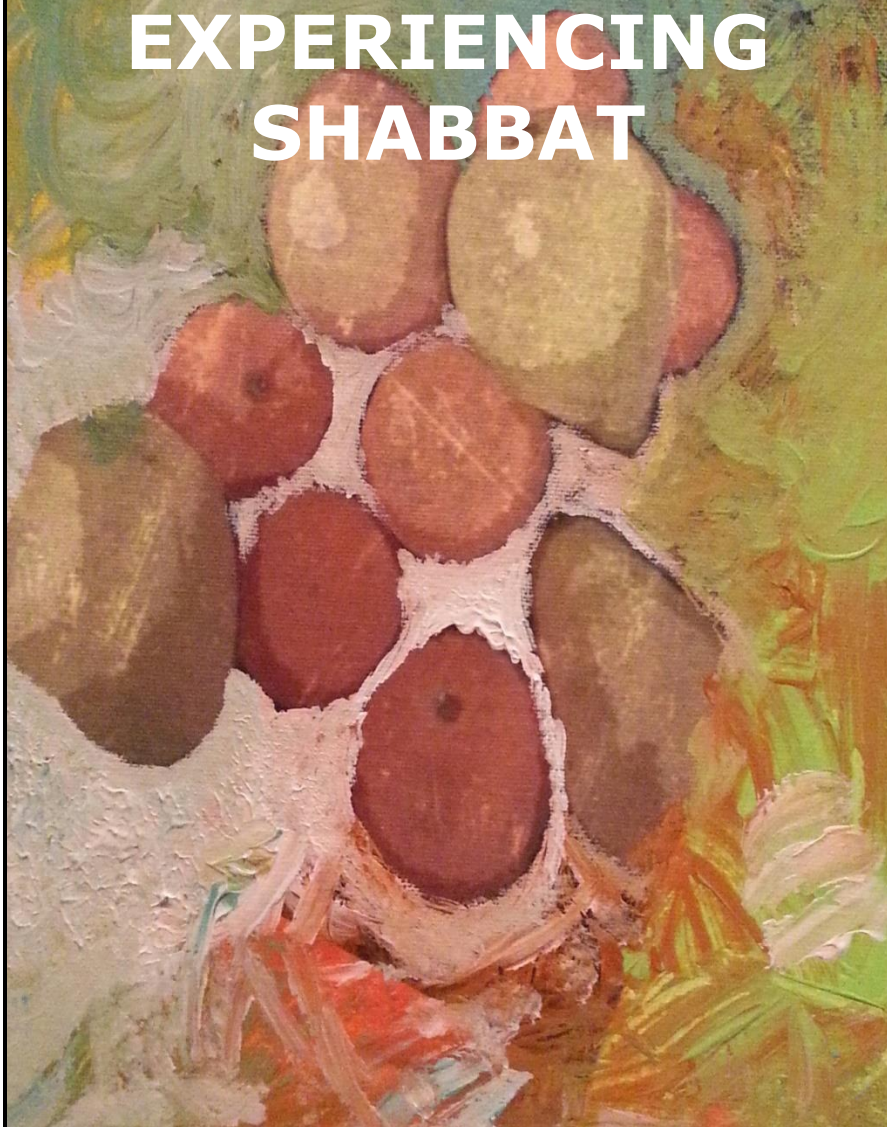


חַוִּית שַׁבָּת

EXPERIENCING
SHABBAT





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WHY THIS BOOKLET

This booklet is for you to use in your own home.

It faithfully serves as a bridge joining the traditional blessings and customs of Shabbat with an exploration of their meanings and values for 21st century American Jews.

There are five customs that traditionally come before the Shabbat meal. They are: candle lighting, blessing the children, Kiddush over wine, hand washing, and Hamotzi over bread. After the meal, there is the custom of thanking God for our food, known as Birkat Hamazon. At the conclusion of Shabbat it is traditional to do Havdalah.

The blessings for each of these customs are provided for in this booklet in Hebrew, transliteration, and translation. For each custom there is also a short suggestion on how to think about the custom and incorporate it into your own life.

Shabbat gives us the opportunity to pause for a little while and savor our family and friends and all the good which we have been gifted. When Shabbat concludes we start the new week with an invigorated sense of renewal, committed to living the values and virtues of Shabbat.

Rabbi Josef Davidson
Lester H. Goldman

A DAY OF REST

Imagine you do not have a day off every week. Imagine no weekends. Imagine you did everything the same, day after day: earning a living; going to school; taking care of the family and the home. Imagine your routine hardly ever changed except for an occasional holiday.

In the ancient world most people did not have a regular day off. That wasn't the case for rulers, upper class nobles, and the wealthy; but it was surely true for the farmers, craftsmen, poor, and slaves who made up most of the population.

It wasn't until Moses brought down the Ten Commandments from Sinai that **everyone** was entitled to a day of rest every 7th day...everyone, not just the rulers and the nobles. Not just the wealthy, but also the poor and the slaves. Not just the members of the community, but also the stranger. Not just people, but animals as well.



What a remarkable transformation of life God's gift of the Fourth Commandment has offered humanity. Allow yourself the joy of experiencing Shabbat.

Remember the Sabbath-day to keep it holy. Six days shall you labour, and do all your work: but the seventh day is the Sabbath of the Lord your God; on it you shall not do any work, neither you, nor your son, nor your daughter, nor your manservant, nor your maid-servant, nor your animals, nor the stranger that is within your gates.



For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it. [Exodus 20:8-11]

SHALOM ALEICHEM

שָׁלוֹם עָלֵיכֶם מְלָאכֵי הַשָּׂרֵת,
מְלָאכֵי עֲלִיּוֹן
מְמַלְךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא
בוֹאֲכֶם לְשָׁלוֹם מְלָאכֵי הַשָּׁלוֹם
מְלָאכֵי עֲלִיּוֹן
מְמַלְךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא
בְּרָכוּנִי לְשָׁלוֹם מְלָאכֵי הַשָּׁלוֹם
מְלָאכֵי עֲלִיּוֹן
מְמַלְךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא
צֹאֲתֶכֶם לְשָׁלוֹם מְלָאכֵי הַשָּׁלוֹם
מְלָאכֵי עֲלִיּוֹן
מְמַלְךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא

*Shalom Aleichem Mal'achei Hasharet Mal'achei Elyon
Mimelech Mal'achei Hamelachim Hakadosh Baruch Hu
Bo'achem Leshalom Mal'achei Hashalom Mal'achei
Elyon
Mimelech Mal'achei Hamelachim Hakadosh Baruch Hu
Barchuni Leshalom Mal'achei Hashalom Mal'achei Elyon
Mimelech Mal'achei Hamelachim Hakadosh Baruch Hu
Tzetchem Leshalom Mal'achei Hashalom Mal'achei
Elyon
Mimelech Mal'achei Hamelachim Hakadosh Baruch Hu*

**Peace be upon you, ministering agents, agents of
the Most High**

**Of the Most Sovereign, the Blessed Holy One.
Come in peace, agents of peace, agents of the
Most High**

**Of the Most Sovereign, the Blessed Holy One.
Bless me with peace, agents of peace, agents of
the Most High**

**Of the Most Sovereign, the Blessed Holy One.
Go in peace, agents of peace, agents of the Most
High**

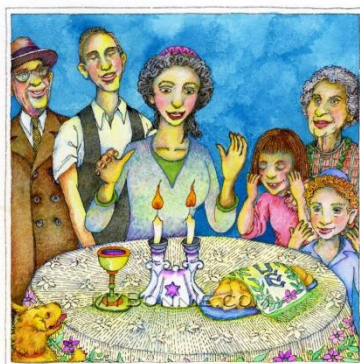
Of the Most Sovereign, the Blessed Holy One.

CANDLE LIGHTING

We light the candles at the conclusion of our week...a week of joys and challenges, of the routine and the unusual.

We cover our eyes and chant the blessing.

We pause a moment, in silence, our eyes closed, to calm our spirits so we may transition from the everyday to the comfort and pleasures of Shabbat.



We look forward to a few hours of family and fellowship, of connection and contentment.

It is traditional to place two or more candle sticks on or near the prepared Shabbat dinner table and light the candles 18 minutes before Shabbat begins. Once the candles are lit, it is customary not to move them until Shabbat is over. After lighting the candles, one waves one's hands in front of the flames three times and then covers the eyes and recites the blessing. In some families only the adult women wave their hands and make the blessing and in other families all adults and children do so. One may continue to keep the eyes covered and make personal prayers. Upon uncovering one's eyes, it is appropriate to greet everyone present with "Shabbat Shalom".

The blessing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
שַׁבָּת.

*Baruch Atah Adonai Eloheinu Melech
Ha `olam Asher Kideshanu Bemitzvotav
Vetzivanu Lehadlik Ner Shel Shabbat.*

**We are grateful to You, Adonai our
God, Ruler of Space and Time, Who
has set us apart through the Mitzvot
and commanded us to light the
Shabbat candles.**

FAMILY AND FRIENDS

**We take a little time to appreciate
how blessed we are in our family
and friends.**

**We affirm our love for our children,
our spouses, our companions, and
our friends through the traditional
blessings,**



**and for all around the Shabbat table,
together, we say:**

**"Thank you for being with me this
Shabbat.
I am blessed by your presence.
May we all enjoy the peace of
Shabbat."**

*Parents place their hands on the head of
their son(s) and, recite:*

יְשִׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וּכְמִנַּשֶּׁה:

Yesimcha Elohim Ke'efrayim Vechimenashe:

May you be like Ephraim and Menashe.

*Parents place their hands on head of their
daughter(s) and, recite:*

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רָחֵל וְלֵאָה:

Yesimech Elohim Kesarah, Rivkah, Rahel

Vele'ah:

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

For all at the table, recite:

יְבָרְכֶךָ ה' וַיְשַׁמְרֶךָ

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ

יֵשָׂא ה' פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם

*Yevarechecha Adonai Veyishmerecha
Ya'er Adonai Panav Eleicha Vihunecha
Yisa Adonai Panav Eleicha Veyasem
Lecha Shalom.*

May the Source of All Being bless and watch
over you.

May the Source of All Being look favorably
upon you and be gracious to you.

May the Source of All Being smile upon you
and grant you peace.

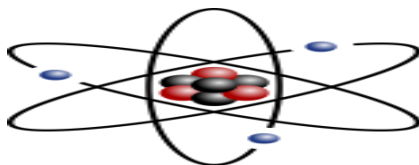
KIDDUSH

As we prepare to make Kiddush we hold in awe the marvels of Creation:



- **The wonder of the vast cosmos**

- **Our fascination with the infinitesimally tiny atom**



- **The miracle of life...the uniqueness of our own life**

While everyone is sitting, or standing, as
is your custom, and holding a cup of
wine or grape juice the leader chants:

(יום הנשי.) וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
צָבָאָם: וְיִכָּל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכֶתוֹ
אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל
מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ נִשְׁבַּת מְכָל
מְלֹאכֶתוֹ אֲשֶׁר בָּרָא אֱלֹקִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה ה'. אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא
פָּרִי הַגֶּפֶן. (Amen)

(Leader continues)

בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְנִשְׁבַּת קִדְּשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ. זָכְרוֹן לְמַעֲשֵׂה
בְּרָאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ
זָכָר לִיצִיאת מִצְרָיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ
קִדְּשָׁתָּ מְכָל הָעַמִּים וְנִשְׁבַּת קִדְּשָׁךְ בְּאַהֲבָה
וּבְרָצוֹן הִנְחַלְתָּנוּ:
בָּרוּךְ אַתָּה ה'. מְקַדֵּשׁ הַשַּׁבָּת:

{Transliteration and translation on following
pages}

*(Yom Hashishi.) Vayechulu
Hashamayim Veba'aretz Vechol
Tzeva'am: Vayechal Elohim Bayom
Hashevi`i Melachto Asher Asah.
Vayishbot Bayom Hashevi`i Mikol
Melachto Asher Asah: Vayevarech
Elohim Et Yom Hashevi`i
Vayekadesh Oto. Ki Vo Shavat
Mikol Melachto Asher Bara Elohim
La`asot:*

*Baruch Atah Adonai, Eloheinu
Melech Ha`olam, Bore Pri Hagafen.*

*Baruch Atah Adonai, Eloheinu
Melech Ha`olam, Asher Kideshanu
Bemitzvotav Veratzah Vanu.
Veshabbat Kodsho Be'ahavah
Uvratzon Hinhilanu, Zikaron
Lema`aseh Vereshit. Ki Hu Yom
Tehlilah Lemikra`ei Kodesh Zecher
Litziyat Mitzrayim. Ki Vanu Vaharta
Ve'otanu Kidashta Mikol Ha`amim,
Veshabbat Kodshecha Be'ahavah
Uvratzon Hinhaltanu. Baruch Atah
Adonai, Mekadesh Hashabbat.*

(The Sixth Day.) The heaven, the earth and all of their host were finished. God concluded the work which had to be done on the seventh day and on that seventh day ceased from doing all of the work which had been done. So God blessed the seventh day and set it apart, for on it God ceased from all of the work which God had done as the act of Creation.

We are grateful to You, Adonai our God, Ruler of Space and Time, Creator of the fruit of the vine.

We are grateful to You, Adonai our God, Ruler of Space and time, for the Mitzvot which set us apart, for the holy Shabbat that has lovingly and purposefully been willed to us, a reminder of the act of Creation. For it is the first of the holy days, a reminder of the Exodus from Egypt. You have chosen us and set us apart from all peoples, leaving as our inheritance the holy Shabbat lovingly and willingly. We are grateful to You, Adonai, for setting the Shabbat day apart.

HAND WASHING



This ritual prepares me to enter Shabbat with “clean hands”...with the moral vision that urges me to try to do the right thing...for others and for myself.

To wash hands, some families use a cup at the sink while others use a special two handled cup and basin for this purpose. In either case, it is traditional to pour a small amount of water over the right hand up to the wrist and then do the same for the left hand. [Adults may pour for young children.] After drying your hands raise them in front of you and recite the blessing for hand washing. It is then customary not to speak until you have made the blessing over the Challah.

Blessing after washing your hands:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

*Baruch Atah Adonai, Eloheinu Melech
Ha`olam, Asher Kideshanu Bemitzvotav
Vetzivanu Al Netilat Yadayim.*

We are grateful to You, Adonai our God,
Ruler of Space and Time, for the Mitzvot
which set us apart and for the Mitzvah of
washing our hands

HAMOTZI

In thanking God for “bringing forth bread from the earth”, we recognize our obligation to do what we can to preserve and enhance our planet, our environment, our climate. We sensitize ourselves to the awareness of the efforts of so many to provide us with our needs and our comforts.



Two Challahs are placed on a tray or dish on the prepared Shabbat table and covered with a napkin or special cloth, before the candles are lit. After hand washing, one person removes the cover, and raises the Challahs. For many, the custom is for him/her to recite the blessing and then slice or pull off a piece of Challah, salt it and eat it and then salt and distribute a slice or piece of Challah to each person who will then recite the blessing for him/her self. For some others, the person who has uncovered the Challahs, slices or pulls off pieces of Challah, salts them, and distributes them to each person and then all, in unison, recite the blessing. There are many variations of these customs. You should feel free to follow your own family's tradition.

Blessing for the Challah:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Baruch Atah Adonai, Eloheinu Melech
Ha'olam, Hamotzi Lechem Min Ha'arets.*

We are grateful to You, Adonai our
God, Ruler of Space and Time, for
bringing forth from the earth all
that is needed to make bread.

THE SHABBAT DINNER



Discussion Ideas

The Shabbat meal provides an opportunity to discuss some of the themes highlighted in this pamphlet.

[Consider placing a “post it note” here, with an idea for your Shabbat dinner discussion.]



BIRKAT HAMAZON

Birkat HaMazon is a series of blessings we recite or sing after we have eaten. It is often referred to as Grace After Meals. Structurally, it consists of an introductory Psalm, an invitation by the “host” to give thanks, and four blessings. The four are generally identified as: Nourishment, the Land, Jerusalem, and Goodness. Thereafter, there are additional blessings and thanksgivings depending on the Simchah, event, or festival that is associated with the meal.

The Sages teach us that it is our responsibility, in fact, our duty, to probe the meaning of prayer. It has been our tradition from Talmudic times up until the most recent sermon to find meaning and guidance in our prayers and rituals. To do otherwise would be to abandon the wisdom of our faith and allow our religion to stagnate and become irrelevant. The deep meaning of Birkat Hamazon can be understood for what it really is, a guide to a balanced, centered, and humane way of life. Beneath the surface, its essential Kavanah and the life lessons that it offers are: Be Grateful, Be Thankful, Be Compassionate, and Be Joyful. How remarkable that we have the opportunity, after each meal, to be reminded of these essential life lessons.

In joy, gratitude, and thanksgiving, our ancestors, once captives of the Babylonians, now freed, sing this Psalm of Ascent in celebration of their return to their home...the place where they belong.

In unison we sing this psalm as we rejoice in our departure from the everyday to our embrace of our time of joy, harmony, peace, and rest... the place of our belonging, where we affirm our commitment to the values of gratitude, integrity, compassion, and the joy of living...values that offer us the opportunity for a meaningful, well-lived life.



שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת־שִׁיבַת צִיּוֹן
הָיִינוּ כְּחֻלְמִים: אֲזַי מָלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַי
יִאמְרוּ בְּגוֹיִם הַגְדִּיל ה' לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגְדִּיל ה'
לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: שׁוּבָה ה' אֶת־נְשֵׁי־תֵינוּ
כַּאֲפִיקִים בְּנִגְבִּ: הַזְרְעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ:
הַלֹּךְ יִלֵּךְ וְכֹכָה נִשָּׂא מִשְׁךְ־הַזָּרַע בְּאֵיבּוֹא בְּרִנָּה
נִשָּׂא אֶלְמֹתָיו:

*Shir Hama`alot: Beshuv Adonai EtShivat
Tziyon Hayyinu Keholmim: Az Yimale Sehok
Pinu Ulshonenu Rinah. Az Yomru Vagoyim
Higdil Adonai La`asot Im-Eleh: Higdil Adonai
La`asot Imanu Hayinu Semehim: Shuvah
Adonai Et-Sheviteinu Ka`afikim Banegav:
Hazor'im Bedim`ah Berinah Yiktzoru: Haloch
Yelech Uvachoh Nose Meshech- Hazara Bo-
Yavo Verinah Nose Alumotav:*

A song of ascents: When Adonai returns the
captives of Zion, it will be as if we are dreaming.
Then our mouths will be filled with laughter and
our tongues with joyous song. Then those among
the nations will say, "Adonai has done great
things with them." May Adonai do great things
for us, so we may be joyous. Bring back our
captives, Adonai, as the streams in the Negev.
Those who sow in tears will reap in joyous
singing. Though they go weeping bearing the
store of seed, may they return in joyous song,
bearing the harvest sheaves.

THE HOST'S INVITATION TO JOIN IN BLESSING



When three or more have eaten and are satisfied, the host invites those assembled to thank God.

We gladly agree to the invitation and prepare to chant the four traditional blessings of: gratitude and thankfulness for all that nourishes us; our aspiration for attaining a centered life, grounded in integrity; our desire to have a life filled with compassion; and for our joy in the good world that is God's creation.

Invitation to Give Thanks for Our Meal

(If three or more adults have shared the meal,
continue here)

(Leader)

חֲבֵרַי, נְבָרֵךְ

Haverai, Nevarech

Friends, let us give thanks.

(The others respond, and the leader repeats)

יְהִי שֵׁם ה' מְבֹרָךְ מְעַתָּה וְעַד עוֹלָם

*Yehi Shem Adonai Mevorach Me'atah Ve'ad
Olam*

May the name of Adonai be blessed now and forever.

(The Leader continues)

With ten or more adults בְּרִשּׁוֹת חֲבֵרַי, נְבָרֵךְ. (אֱלֹהֵינוּ)
שְׂאֲכַלְנוּ חֲשָׁלוֹ

*Birshut Haverai, Nevarech (with ten or more adults,
add Eloheinu) She'achalnu Mishelo*

With your permission, Friends, Let us thank (with ten or
more adults, add Our God) from Whose bounty we have
eaten.

(The others respond, after which the Leader repeats)

בָּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ חֲשָׁלוֹ וְכִטּוּבוֹ חַיֵּינוּ

*Baruch (Eloheinu) She'achalnu Mishelo Uvtuvo
Hayinu.*

We thank (our God) whose bounty we have eaten, and
by whose goodness we live.

בָּרוּךְ הוּא וּמְבֹרָךְ שְׁמוֹ

Baruch Hu Umvorach Shemo.

Blessed be the Source of All Being, and blessed be the
Divine Name.

GRATITUDE

This first blessing implores us to be grateful for the food that we have eaten. The word



"Mazon" means food, but it also means nourishment. While on the surface this blessing suggests that we should be grateful for the nourishment that our body derives from the foods that we have eaten, its meaning is much deeper. It urges us to be grateful for all that nourishes us... our souls as well as our bodies. We should be thankful for, and not take for granted, the good things that have come our way; the "nourishment" we derive from our families, our friends, our teachers, our faith, our planet, and our life experiences. We, of course, cannot ignore the suffering that we've experienced, whether emotional or physical, but we must not dwell on adversity. We must fill our lives and our thoughts with the good that we are blessed with. This first blessing, then, teaches us the life lesson that to achieve release from the captivity of negativity, we must be grateful and thankful for all the good that nourishes us.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָזֶה אֶת הָעוֹלָם
 כֻּלּוֹ בְּטוֹבוֹ בָּחַן בְּחֶסֶד וּבְרַחֲמִים, הוּא נָתַן לָחֶם
 לְכָל-בָּשָׂר כִּי לָעוֹלָם חֶסֶד וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא
 חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֶּן לָעוֹלָם וְעַד בְּעָבוּר שְׁמוֹ
 הַגָּדוֹל כִּי הוּא א-ל זֵן וּמַפְרִיֵּס לְכָל וּמַטִּיב לְכָל
 וּמַכִּין מִזֶּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בָרוּךְ אַתָּה ה'
 הָזֶה אֶת הַכֹּל

*Baruch Atah Adonai, Eloheinu Melech Ha'olam,
 Hazan Et Ha'olam Kulo Betuvo Behen, Behesed,
 Uverahamim, Hu Noten Lehem Lechol Basar, Ki
 Le'olam Hasdo, Uvtuvo Hagadol Tamid Lo Hasar
 Lanu Ve'al Yehsar Lanu Mazon Le'olam Va'ed.
 Ba'avur Shemo Hagadol, Ki Hu El Zon Umfarnes
 Lakol Umetiv Lakol, Umechin Mazon Lechol
 Briyotav Asher Bara. Baruch Atah Adonai, Hazan
 Et Hakol.*

We are grateful to You, Adonai our God, Ruler of
 Space and Time, who feeds the whole world with
 your goodness, with grace, with lovingkindness,
 and tender mercy; you give food to all flesh, for
 your lovingkindness endures forever. Through
 your great goodness food has never failed us: O
 may it not fail us for ever and ever for your great
 name's sake, since you nourish and sustain all
 beings and do good to all, and provide food for all
 your creatures whom you have created. We are
 grateful to you, Adonai, who gives food to all.

SHALOM

In this blessing we thank God for the opportunity to live in harmony, in Shalom, with ourselves, with others, and with God, through the gifts of the land of Israel, our Covenant with God, and the Torah. The ideal of a land of our own is truly our yearning for Shalom that brings an end to aimless wandering. The Covenant is the Shalom that comes from God's embrace of us and our embrace of God. The Torah is our guide to a meaningful life, a well lived life...a life of Shalom.

Here we are reminded that we should be thankful for all that we have been given by God, our fellow human beings, and from nature itself. In return, when we perform acts of lovingkindness, we are living a life centered on the Shalom of Torah.



This blessing embodies our aspirations for a life of integrity, a life where we can be true to the best of ourselves. A life where we are grounded...not wandering in mind or spirit, where we can be in an honest, covenantal relationship with God. A life where we have a true understanding of what is important and live those values of the ethical Mitzvot gifted us by our tradition.

נוֹדָה לָךְ ה' אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ
אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲכָה, בְּרִית וְתוֹרָה
חַיִּים וּמִזֶּן! יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד
לְעוֹלָם וָעֶד, כִּכְתוּב: וְאָכַלְתָּ וְשָׂבַעְתָּ, וּבִרְכַּת
אֶת ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן
לָךְ. בָּרוּךְ אַתָּה ה', עַל הָאֶרֶץ וְעַל הַמִּזֶּן.

*Nodeh Lecha, Adonai Eloheinu, Al
Shehinhalta La'avoteinu Eretz Hemdah
Tovah Urehavah, Brit Vetorah, Hayim
Umazon Yitbarach Shimcha Befi Chol Hai
55Tamid Le`olam Va`ed, Kakatuv:
Ve'achalta Vesava`ta, Uverachta Et Adonai
Eloheicha Al Ha'aretz Hatovah Asher Natan
Lach. Baruch Atah Adonai, Al Ha'aretz Ve`al
Hamazon.*

We thank you, Adonai our God, because
you gave to our ancestors as a heritage a
desirable, good and ample land, a covenant
and Torah, life, and food.
May the mouths of all those living give
thanks to your name continually and for all
time, as it is written: You will eat, be
satisfied, and thank Adonai your God for
the good land which has been given to you.
We are grateful to you, Adonai, for the land
and for the food.

COMPASSION

At the time this blessing was formulated, the Jewish people were in great distress, having been exiled from Jerusalem by the Romans who had destroyed their Temple. This blessing looks to the time when God will show compassion by rebuilding Jerusalem. Its deeper message is that God has compassion and concern for all the suffering in this world.



Not only do humans suffer, but so do all creatures and so does our planet. We understand that God's mercy can work through our compassion for the suffering that is all around us.

This blessing reminds us that we are called upon, as partners with God, to do what we can to alleviate the suffering of those who cannot help themselves and the suffering of our planet...our only home.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה
בְּיָמֵינוּ. בָּרוּךְ אַתָּה ה', בּוֹנֵה
בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.

*Uvneh Yerushalayim Ir Hakodesh Bimhayrah
Beyameinu. Baruch Atah Adonai, Boneh
Beraḥamav Yerushalayim. Amen.*

And rebuild Jerusalem the holy city
speedily in our days. We are
grateful to you, Adonai, who in
Your compassion is the builder of
Jerusalem. Amen

An oil painting featuring two flowers. In the upper right, a large, delicate pink peony with many layers of petals is shown with several dark green leaves. In the lower left, a vibrant yellow chrysanthemum with a dense, rounded head of small petals is also accompanied by green leaves. The background is composed of thick, expressive brushstrokes in shades of light green, pale blue, and off-white, creating a textured, painterly effect. The entire composition is framed by a simple black border.

**MAY WE ALL EXPERIENCE THE
BLESSINGS**

**AND
THE HARMONY**

**AND
THE PEACE**

**OF
SHABBAT**

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמֶּלֶךְ
הַטּוֹב וְהַמְּסִיב לְכֹל, הוּא הַטִּיב, הוּא מְסִיב,
הוּא יְטִיב לָנוּ, הוּא גִמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא
יְגַמְלָנוּ לְעַד, חֵן וְחֶסֶד וְרַחֲמִים, וַיַּצְנֵנוּ לַיּוֹמוֹת
הַמְּשִׁיחַ.

*Baruch Atah Adonai Eloheinu, Melech
Ha'olam, Hamelech Hatov Vehameitiv
Lakol, Hu Heitiv, Hu Meitiv, Hu Yeitiv
Lanu, Hu Gemalanu, Hu Gomleinu, Hu
Yigmelenu La'ad, Hen Vahesed
Verahamim, Vizakenu Limot Hamashi'ah.*

We are grateful to you, Adonai our God,
Ruler of Space and Time, Benevolent
Sovereign, constantly doing good for all
throughout and for all time, sustaining us
throughout and for all time, with grace,
lovingkindness, and mercy, enabling us to
merit the perfect world we all envision.

הַרְחֵקֵנוּ הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ שַׁבָּת
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

*Harahaman, Hu Yanhilenu Yom Shekulo Shabbat
Umenuhah Lehayei Ha'olamim.*

May the Merciful One cause us to inherit a day
which shall be wholly a Sabbath and rest in the
life of the world to come.

הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לַיְמֹת הַמָּשִׁיחַ וּלְחַיֵּי הָעוֹלָם
הַבָּא.

*Haraḥaman, Hu Yezakenu Limot Hamashi'ah
Ulehaye Ha'olam Haba.*

May the Merciful One cause us to merit the
messianic era and life in the world to come.

OSEH SHALOM

וְנִשָּׂא בְרָכָה מֵאֵת ה', וּצְדָקָה מֵאֲלֹקֵי יִשְׂרָאֵל, וְנִמְצָא
חַן וְשָׁכַל טוֹב בְּעֵינֵי אֱלֹקִים וְאָדָם. עֲשֵׂה שָׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

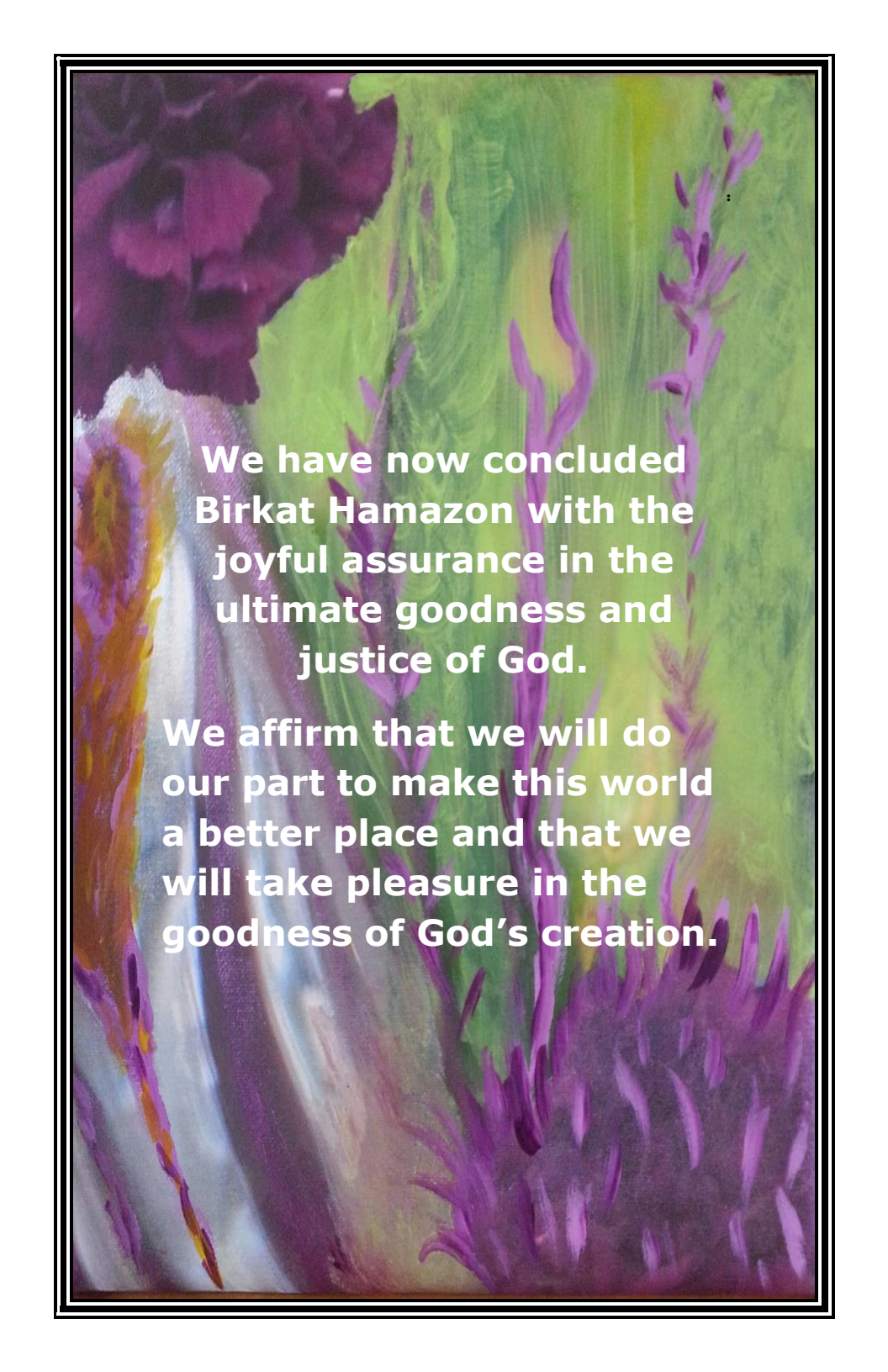
*Venisa Vrachah Me'et Adonai, Utzdakah
Me'elohei Yish`enu, Venimtza Hen
Vesechel Tov Be'einei Elohim
Ve'adam. Oseh Shalom Bimromav, Hu
Ya'aseh Shalom Aleinu Ve'al Kol
Yisra'el. Ve'imru Amen.*

May we receive blessing from Adonai,
righteousness from the God of our
deliverance, and find grace and good
favor in the eyes of God and humankind.
May the One who brings peace in the
heights bring peace to us and to all
Israel. Let us say, Amen.

יִרְאוּ אֶת־ה' קִדְּשׁוּ כִּי אֵין מַחְסוֹר לִירְאָיו: כְּפִירִים
 רָשׁוּ וְרִעְבּוּ וְדָרְשׁוּ ה' לֹא־יִחְסְרוּ כָּל־טוֹב: הוֹדוּ לֵה'
 כִּי־טוֹב כִּי לְעוֹלָם חֲסִדּוֹ: פִּוְתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ
 לְכָל־חַי רִצּוֹן: בָּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בֵּה' וְהָיָה ה'
 מִבְּטָחוֹ: נַעַר | הָיִיתִי גַם־זָקֵנְתִי וְלֹא־רָאִיתִי צָדִיק
 נָעֻז וְזָרְעוֹ מִבְּקֶשׁ־לֶחֶם: ה' עֹז לְעַמּוֹ יִתֵּן ה' | יִבְרַךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם:

*Yir'u Et Adonai Ki Ein Maḥsor Lire'av: Kefirim
 Rashu Vera`evu Vedorshai Adonai Lo-Yahseru
 Chol-Tov: Hodu Ladonai Ki-Tov Ki Le`olam
 Hasdo: Pote'ah Et-Yadecha Umasbi`a Lechol-Hai
 Ratzon: Baruch Hagever Asher Yivtah Badonai
 Vehayah Adonai Mivtaḥo: Na`ar Hayiti Gam-
 Zakanti Velo-Ra'iti Tzadik Ne`ezav Vezar`o
 Mevakesh-Laḥem: Adonai Oz Le`amo Yiten
 Adonai Yevarech Et-Amo Vashalom:*

Let God's holy ones be in awe of Adonai, as
 those who are in awe of God lack nothing.
 [Those who act like] Young lions are in want
 and hunger, while those who seek Adonai do
 not lack any good. Give thanks to Adonai, for
 God is good, for God's lovingkindness is
 forever. Open Your hand [God], and willingly
 satisfy all life. Blessed is the person who will
 trust in Adonai and for whom Adonai is
 his/her trust. I have been a youth and also
 have grown old, yet I have never seen a
 righteous person abandoned or his/her
 children seeking food. May Adonai give God's
 people strength and bless them with peace.

An abstract painting featuring thick, expressive brushstrokes. The color palette is dominated by deep purples and magentas, which are layered over a vibrant lime green background. On the left side, there are vertical strokes of yellow and white, suggesting a bright light source or a path. The overall texture is rough and painterly, with visible brushwork throughout. The composition is framed by a thin black border.

**We have now concluded
Birkat Hamazon with the
joyful assurance in the
ultimate goodness and
justice of God.**

**We affirm that we will do
our part to make this world
a better place and that we
will take pleasure in the
goodness of God's creation.**

TABLE SONGS

Al Shloshah Dvarim

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל
הַתּוֹרָה עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל
גְּמִילוּת חֶסֶדִים.

*Al Shloshah Dvarim Ha`olam Omed Al
Hatorah Ve`al Ha`avodah Ve`al Gemilut
Hasadim.*

The world stands due to three things:
Torah, Service, and Deeds of
Lovingkindness.

Am Yisra'el Hai

עַם יִשְׂרָאֵל חַי! עוֹד אָבִינוּ חַי! עוֹד
אָבִינוּ חַי!

*Am Yisra'el Hai! Od Avinu Hai! Od
Avinu Hai!*

The Jewish people lives! Our
Ancestor still lives!

David Melech Yisra'el

דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיִם. חַי וְקַיִם.

David Melech Yisra'el Hai Vekayam.

David, King of Israel, lives forever.

Eleh Hamda Libi

אֵלֶּה חֲמֻדָּה לִיבִי חוֹסֶה נָא וְעַל נָא
תִּתְעַלֶּם.

*Eleh Hamda Libi Husah Na Ve`al Na
Tit`alem*

My heart's desires are: Please be
merciful and please do not turn
away.

Kiddush for Shabbat Day

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת-הַשַּׁבָּת, לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרוֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעָלָם. כִּי שֶׁשֶׁת יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ,
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

Veshamru Venei Yisra'el Et-Hashabbat, La`asot
Et-Hashabbat Ledorotam Berit Olam. Beini Uvein
Benei Yisra'el Ot Hi Le`olam. Ki Sheshet Yamim
Asah Adonai Et-Hashamayim Ve'et-Ha'aretz,
Uvayom Hashevi`i Shavat Vayinafash.

The Children of Israel will keep the Sabbath, to make the Sabbath an eternal covenant for all their generations. It is an eternal sign between Me and the Children of Israel forever. For Adonai made the heaven and the earth in six days and on the seventh day ceased and was refreshed. (Exodus 31:8-11)

עַל כֵּן בֵּרַךְ ה' אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ.

*Al Ken Berach Adonai Et-Yom Hashabbat
Vayekadshehu.*

סְבִירִי?

Savri?

What do you think?

Therefore Adonai blessed the Sabbath Day and made it holy.

Recite over wine/grape juice:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי

הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu Melech Ha`olam,
Bore Pri Hagafen.*

We are grateful to You, Adonai our God, Ruler of Space and Time, Creator of the fruit of the vine

Blessing for Hand Washing

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל גְּטִילַת יָדַיִם:

*Baruch Atah Adonai, Eloheinu Melech Ha`olam,
Asher Kideshanu Bemitzvotav Vetzivanu Al
Netilat Yadayim.*

We are grateful to You, Adonai our God,
Ruler of Space and Time, for the Mitzvot
which set us apart and for the Mitzvah of
washing our hands.

Hamotzi: Blessing for Bread

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ:

*Baruch Atah Adonai, Eloheinu Melech
Ha`olam, Hamotzi Lehem Min Ha'aretz.*

We are grateful to You, Adonai our God,
Ruler of Space and Time, for bringing
forth from the earth all that is needed to
make bread.

HAVDALAH

With Havdalah we have now come full circle. Shabbat is coming to a gentle conclusion and we are getting ready to transition into a new week.

The rituals of Havdalah sensitize us to the way that we experience ourselves, other people, and God's good creation...with the gift of our five senses. The Havdalah candle radiates its glow which we perceive through our **sight**. The spices tingle our sense of **smell**. Our sense of **taste** allows us the joy of the wine. As we clasp each other's hands, hug or kiss, the human **touch** warms us. We are comforted when we **hear** our friends singing and wishing us Shavuah Tov, a Guta Voch, a Good Week.



We carry with us into the new week the lessons of Shabbat: be grateful, be thankful, be compassionate, and strive to do what is right for family, friends, strangers, and our planet.

We affirm that we are partners with God in Tikkun Olam...doing what we are able, this blessed new week, to make our world a better place.

Light the Havdalah candle, then with wine cup in hand, recite:

הִנֵּה אֶ-לֵי יְשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחָד,
כִּי עֲדִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
וְשִׂאכְתֶּם מַיִם בְּשִׁשּׁוֹן, מִמַּעֲיָנִי הַיְשׁוּעָה.

לֵה' הַיְשׁוּעָה, עַל עֶמֶךָ בְּרִכָּתְךָ סֵלָה.
ה' צָבָאוֹת עֲמָנוּ, מִשְׁגָּב לָנוּ אֱלֹקֵי יַעֲקֹב סֵלָה.
ה' צָבָאוֹת, אֲשֶׁרִי אָדָם בָּטַח בָּךְ. ה' הוֹשִׁיעָה, הַמֶּלֶךְ
יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

לַיהוּדִים הֵיטָה אוֹרָה וְשִׁמְחָה וְשִׁשּׁוֹן וִיקָר.
כֵּן תִּהְיֶה לָנוּ. כּוֹס יְשׁוּעוֹת אֲשָׁא, וּבְשֵׁם ה' אֶקְרָא.

*Hineh El Yeshu`ati, Evtah Velo Efhad,
Ki Ozi Vezimrat Yah Adonai, Vayehi Li
Lishua.*

*Ushé'avtem Mayim Besasson,
Mima`yenei Hayeshu`ah.
Ladonai Hayeshu`ah, Al Amcha
Virchatecha Selah.*

*Adonai Tzeva`ot Imanu, Misgav Lanu
Elohei Ya`akov Selah.*

*Adonai Tzeva`ot, Ashrei Adam Bote`ah
Bach. Adonai Hoshi`ah, Hamelech
Ya`anenu Veyom Kor`enu.*

*Layehudim Haytah Orah Vesimhah
Vesasson Vikar.*

*Ken Tihyeh lanu. Kos Yeshu`ot Esa,
Uveshem Adonai Ekra.*

See, God is my Salvation; I will
trust and not fear,
For *Adonai* is My strength and
song.

Joyously will you draw water from
the springs of salvation.
Salvation is *Adonai's*, Your blessing
is upon Your people. Selah.

Adonai Tzva'ot is with us; the God
of Jacob is our tower. Selah.
Adonai Tzva'ot, happy is the one
who trusts in You. *Adonai* saves;
the Sovereign will answer us when
we call.

Light, joy, gladness, and honor
were the Jews'.
May they also be ours. I lift up the
cup of salvation and call upon the
Name of *Adonai*.

Recite over wine/grape juice:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא
פְּרִי הַגָּפֶן.

*Baruch Atah Adonai, Eloheinu Melech
Ha`olam, Bore Pri Hagafen.*

We are grateful to You, *Adonai* our God, Ruler of
Space and Time, Creator of the fruit of the vine.

**Replace wine cup without drinking, take
spice box and recite:**

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא
מִיְנֵי בְשָׂמִים.

*Baruch Atah Adonai, Eloheinu Melech
Ha`olam, Bore Minei Vesamim.*

We are grateful to You, *Adonai* our God, Ruler of
Space and Time, Creator of all varieties of spices.

**Smell the spice and pass it to the next person.
When all have smelled the spice, lift the
Havdalah candle and everyone raises their hands
to feel the warmth of the light and gaze on the
glow of the flame and all recite the blessing:**

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי
הָאֵשׁ.

*Baruch Atah Adonai, Eloheinu Melech
Ha`olam, Bore Me'orei Ha'esh.*

We are grateful to You, *Adonai* our God,
Ruler of Space and Time, Creator of the
light-giving fire.

Lift up the wine cup once again and recite:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבָדִיל
בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל
לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי
הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה ה', הַמְבָדִיל בֵּין קֹדֶשׁ
לְחֹל.

**Take a sip of wine and then extinguish the candle
in the wine.**

*Baruch Atah Adonai, Eloheinu Melech
Ha`olam, Hamavdil Bein Kodesh Lehol, Bein
Or Lehoshech, Bein Yisra'el La`amim, Bein
Yom Hashevi`i Lesheshet Yemei Hama`aseh.
Baruch Atah Adonai, Hamavdil Bein Kodesh
Lehol.*

We are grateful to You, Adonai our God,
Ruler of Space and Time, Who
differentiates between holy and profane,
between light and darkness, between
Israel and the nations, between the
seventh day and the days of Creation.
We are grateful to You, Adonai, Who
differentiates between holy and profane.

הַמַּכְדִּיל בֵּין קֹדֶשׁ לְחֹל,
חֲטָאֵינוּ הוּא יַמְחֹל,
זְרַעֲנוּ וְכֶסֶףֵנוּ יִרְכֶּה כָּחֹל
וְכִכּוֹכָבִים בְּלֵילָה.

*Hamavdil Bein Kodesh Lehol,
Hatoteinu Hu Yimhol,
Zar`enu Vechaspenu Yarbeh Kahol
Vechakochavim Balailah.*

May the One Who separates holy from profane
Erase our sins,
And cause our families and our resources to
multiply like the grains of sand
And like the stars in the night sky.

אֱלֹהֵינוּ הַנִּבְיָא, אֱלֹהֵינוּ הַתְּשֻׁבִי,
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֱלֵינוּ,
עִם מָשִׁיחַ בֶּן דָּוִד, עִם מָשִׁיחַ בֶּן דָּוִד.

*Eliyahu Hanavi, Eliyahu Hatishbi,
Eliyahu, Eliyahu, Eliyahu Hagil`adi.
Bimherah Beyameinu Yavo Eleinu,
Im Mashi'ah Ben David, Im Mashi'ah Ben David.*

Elijah the prophet, Elijah the Tishbite,
Elijah the Gileadite.
May you come to us speedily in our day,
With the anointed one, the descendant of David.

שָׁבוּעַ טוֹב

Shavu`a Tov! A Good Week!

ADDITIONAL HARACHAMANS

On the New Year:

הַרְחֵקֵנוּ הָאֵלֹהִים הַחֹדֶשׁ אֶת הַחֹדֶשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה.

*Harahaman, Hu Yehadesh Et Hashanah
Hazot Letovah Velivrachah*

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

On a New Month:

הַרְחֵקֵנוּ הָאֵלֹהִים הַחֹדֶשׁ אֶת הַחֹדֶשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה.

*Harahaman, Hu Yehadesh Et Hahodesh
Haze Letovah Velivrachah.*

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

For the State of Israel:

הַרְחֵקֵנוּ הָאֵלֹהִים יִבְרַךְ אֶת מְדִינַת יִשְׂרָאֵל
רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.

*Harahaman, Hu Yevarech Et Medinat
Yisra'el Reshit Tzmiḥat Ge'ulatenu.*

May the All-merciful bless the State of
Israel, the beginning of our redemption.

For Our Country:

הַרְחֵם הוּא יְבָרֵךְ אֶת הָאָרֶץ הַזֹּאת וַיִּגֵן עָלֶיהָ.

*Haraḥaman, Hu Yevarech Et Ha'aretz Hazot
Veyagen Aleiha.*

May the All-merciful bless this land and shield it.

For Fellow Jews in Distress:

הַרְחֵם הוּא יְבָרֵךְ אֶת אֶחֱיוֹ בְּנֵי יִשְׂרָאֵל הַנְּתוּנִים
בְּצָרָה, וַיּוֹצִיאֵם מֵאֶפֶלָה לְאוֹרָה.

*Haraḥaman Hu Yevarech Et Aḥeinu Bnei
Yisra'el Hanetunim Betzarah Veyotzi'em
Me'afelah Le'orah.*

May the All-merciful bless our fellow Jews
who have been given over to distress and
take them from darkness to light.

On a Major Festival:

הַרְחֵם הוּא יַנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב.

Haraḥaman, Hu Yanhilenu Yom Shekulo Tov.

May the Merciful One cause us to inherit a
day which is altogether good.

To learn the traditional melodies for the blessing and songs in this booklet, type the following into your computer browser address line:

www.bnaiamoona.com/bamusic

or

Search (Google):

B'nai Amoona Music

or

Locate **Music of B'nai Amoona on the B'nai Amoona App**

When you are on the Music webpage click on: [Shabbat Blessings and Songs](#)

You can select and listen to any of the blessings or songs you would like to learn and you will also be able to download any or all of them to your device.

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