

SONGS

Kol Ha'Olam Kulo - THE WHOLE WORLD IS A NARROW BRIDGE

*Kol ha'olam kulo
Gesher tzar me'od
Veha'ikar lo lifached k'lal.*

The whole world
Is a very narrow bridge
and the main thing is to have no fear
at all

DAVID MELECH YISRAEL - DAVID IS KING OF ISRAEL

*David David melech
David David melech
David melech Yisrael chai
vekayam.*

*Chai, chai vekayam
David melech Yisrael
Chai, chai vekayam - melech
Yisrael.*

OSEH SHALOM - HE WHO MAKES PEACE

*Oseh shalom bimromav
Hu ya'aseh shalomaleynu
Ve'al kol yisrael
Ve'imru Ve'imru Amen
Ya'aseh Shalom, Ya'aseh Shalom
Shalomaleynu ve'al kol yisrael*

He who makes peace in his high
places
He shall make peace upon us
And upon all of Israel
And say Amen

BIRKAT HAMAZON- GRACE AFTER MEALS

Once we have eaten, we express thanks for the ultimate source of our food and provider of our sustenance

Ba-ruch a-tah A-do-nai, E-lo-hei-nu Me-lech Ha-o-lam,
Ha-zan et ha-o-lam ku-lo, b'tu-vo,
b'chein b'che-sed uv-ra-cha-mim,
hu no-tein le-chem l'chawl^ba-sar, ki l'o-lam chas-do.
Uv-tu-vo ha-ga-dol i-ma-nu, ta-mid lo cha-seir la-nu,
v'al yech-sar la-nu, ma-zon l'o-lam va-ed.

Ba-a-vur sh'mo ha-ga-dol, ki hu Eil zan um-far-neis la-kol,
u-mei-tiv la-kol, u-mei-chin ma-zon
l'chawl^b'ri-yo-tav a-sheer ba-ra.

Ka-a-mur: Po-tei-ach et ya-de-cha, u-mas-bi-a l'chawl^chai ra-tson.
Ba-ruch a-tah A-do-nai, ha-zan et ha-kol. (A-mein.)

The second benediction is traditionally attributed to Joshua. It is said in appreciation for the Land of Israel:

No-deh l'cha A-do-nai E-lo-hei-nu, al she-hin-chal-ta la-a-vo-tei-nu e-rets chem-dah to-vah ur-cha-vah. V'al she-ho-tsei-ta-nu A-do-nai E-lo-hei-nu mei-e-rets mits-ra-yim, uf-di-ta-nu mi-beit a-va-dim, v'al b'ri-t'cha she-cha-tam-ta biv-sa-rei-nu, v'al to-ra-t'cha she-li-mad-ta-nu, v'al chu-ke-cha she-ho-da-ta-nu, v'al chai-yim chein va-che-sed she-cho-nan-ta-nu, v'al a-chi-lat ma-zon sha-a-tah zan um-far-neis o-ta-nu ta-mid, b'chawl yom uv-chawl eit uv-chawl sha-ah.

V'al ha-kol

A-do-nai E-lo-hei-nu a-nach-nu mo-dim lach, um-va-r'chim o-tach, yit-ba-reich shim-cha b'fi kawl chai ta-mid l'o-lam va-ed. Ka-ka-tuv v'a-chal-ta v'sa-va-ta, u-vei-rach-ta et A-do-nai E-lo-he-cha, al ha-a-rets ha-to-vah a-sheer na-tan lach. Ba-ruch a-tah A-do-nai, al ha-a-rets v'al ha-ma-zon. (A-mein)

The third benediction is traditionally attributed to King David, with later modifications attributed to King Solomon. It is said in appreciation for Jerusalem and the Temple:

Ra-cheim A-do-nai E-lo-hei-nu al Yis-ra-eil a-me-cha,
v'al Y'ru-sha-la-yim i-re-cha,
v'al Tsi-yon mish-kan k'vo-de-cha,
v'al mal-chut beit Da-vid m'shi-che-cha,
v'al ha-ba-yit ha-ga-dol v'ha-ka-dosh she-nik-ra shim-cha a-lav.
E-lo-hei-nu A-vi-nu r'ei-nu (on Shabbat and festivals substitute: ro-ei-nu) zo-nei-nu par-n'sei-nu v'chal-k'lei-nu v'har-vi-chei-nu,
v'har-vach la-nu A-do-nai E-lo-hei-nu
m'hei-rah mi-kawl tsa-ro-tei-nu.
V'na al tats-ri-chei-nu A-do-nai E-lo-hei-nu,
lo li-dei ma-t'nat ba-sar v'dam,
v'lo li-dei hal-va-a-tam,
ki im l'ya-d'cha ha-m'lei-ah ha-p'tu-chah ha-k'do-shah v'ha-r'cha-vah,
she-lo nei-vosh v'lo ni-ka-leim l'o-lam va-ed.

On Shabbat insert:

R'tsei v'ha-cha-li-tsei-nu

A-do-nai E-lo-hei-nu b'mits-vo-te-cha, u'b-mits-vat yom ha-sh'vi-i ha-sha-bat ha-ga-dol v'ha-ka-dosh ha-zeh, ki yom zeh ga-dol v'ka-dosh hu l'fa-ne-cha, lish-bawt bo v'la-nu-ach bo b'a-ha-vah k'mits-vat r'tso-ne-cha,
u-vir-tso-n'cha ha-ni-ach la-nu
A-do-nai E-lo-hei-nu,
she-lo t'hei tsa-rah v'ya-gon va-a-na-chah
b'yom m'nu-cha-tei-nu,
v'har-ei-nu A-do-nai E-lo-hei-nu
b'ne-che-mat Tsi-yon i-re-cha,
uv-vin-yan Y'ru-sha-la-yim ir kawd-she-cha,
ki a-tah hu ba-al ha-y'shu-ot
u-va-al ha-ne-cha-mot.

Uv-nei Y'ru-sha-la-yim ir ha-ko-desh bim-hei-rah v'ya-mei-nu.
Ba-ruch a-tah A-do-nai, bo-nei b'ra-cha-mav Y'ru-sha-la-yim.
A-mein. (A-mein)

See You Next Year! Or Better, Next Week!

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Your Weekly Shabbat Guide

All emotional and spiritual experiences in this world require a physical framework. In all of its beauty and dignity, the Shabbat table speaks to us of the greatness and holiness of the Shabbat day. The Shabbat candles, a full cup of wine, two challot covered, all reflect the grandeur and holiness of the Shabbat we are welcoming into our homes. Sitting together, this creates the perfect setting to enter into this sanctified time which sustains the Jewish people.



CANDLE LIGHTING

The sun is about to set; the workweek is coming to a close. A week of activity, a week of growth. A new day is being ushered in: the day for which we toiled the entire week, a day of rest and tranquility, the holy Shabbat.

“A woman kindling the Shabbat candles, with joy in her heart, brings peace on earth, wealth and happiness to her family, and is blessed with children who brighten the world with light” (Zohar I, 48b)

A minimum of 2 candles are lit, and then the blessing (below) is said:

Baruch ata Adonay Eloheinu melech ha-olam asher kidishanu bi-mitzvotav vi-tzivanu li-had-leek ner shel Shabbat.

Blessed are you, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the Holy Shabbat.

Now, while your eyes are still covered, is an auspicious time to pray for your heart's desires.

SHALOM ALEICHEM

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.
Blessing over spices.

KIDDUSH

Yom Ha-shishi. Va-ye-chulu hasha-mayim v-ha-aretz v-kole tze-va-am. Va-yichal Elohim ba-yom hashe-vi'i milach-toh asher asa. Va-yishbot ba-yom hashe-vi'i mi-kole milach-toh asher asa. Va-ye-varech Elohim et yom hashe-vi'i va-yi-kadesh otoh. Kee voe shabbat me-kole milach-toh asher bara Elohim la-a-sot. Savri maranan: Baruch ata Adonoy, Eloheinu melech ha-olam, borei peri ha-gafen. (Others respond: “Amen”)

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

The sixth day. So the heavens and the earth were finished, with all their complement. On the seventh day, God had completed His work which He had undertaken, and He rested on the seventh day from all His work which He had been doing. Then God blessed the seventh day and made it holy, because on it He ceased from all His creative work, which God had brought into being to fulfill its purpose.

Blessed are You God, King of the Universe, Creator of the fruit of the vine.

(Others respond: “Amen”)

Baruch ata Adonoy, Eloheinu melech ha-Olam, asher kidish-anu be-mitz-votav ve-ratza banu, v-Shabbat kod-sho b-ahava uv-ratzon hin-chi-lanu, zikaron lima-aseh b-raishit. Ki hu yom ti-chila li-mikra-ay kodesh, zay-cher li-tzi-at mitz-rayim. Ki vanu va-char-ta vi-otanu kidash-ta mikol ha-amim. Vi-shabbat kod-shecha bi-ahava uv-ratzon hinchal-tanu. Baruch ata Adonoy, mi-kadesh ha-shabbat. (“Amen”)

Blessed are You God, King of the Universe, who made us holy with his commandments and favored us, and gave us His holy Shabbat, in love and favor, to be our heritage, as a reminder of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy Shabbat, in love and favor, as our heritage. Blessed are you God, Who sanctifies Shabbat. (“Amen”)



The Shabbat Blessing for a Son & Daughter

Place your hands on your child's head, and bless them:

The traditional blessing said for a son asks God to make him like Ephraim and Menashe, who were two of Joseph's sons.

Ye'simcha Elohim ke-Ephraim ve ke-Menashe
May God make you like Ephraim and Menashe

The blessing for daughters asks God to make them like Sarah, Rebecca, Rachel and Leah. These four women are the matriarchs of the Jewish people.

Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.
May God make you like Sarah, Rebecca, Rachel and Leah.

Both blessings continue:

Ye'varech'echa Adonoy ve'yish'merecha. Ya'ir Adonoy panav eilecha viy-chuneka.
Yisa Adonoy panav eilecha, ve'yasim lecha shalom.

May God bless you and protect you. May God's face shine toward you and show you favor. May God look favorably upon you and grant you peace.

WASHING HANDS

Wash each hand three times successively, beginning with the right hand. Wash the entire hand until the wrist. Recite blessing before drying hands.

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו ועוננו
על נטילת ידים:

BARUCH ATAH ADO-NAI ELO-HAINU MELECH HAOLAM
ASHER KIDISHANU BIMITZVOTAV VITZIVANU
AL NETILAT YADAYIM.

BLESSED ARE YOU, LORD OUR G-D, KING OF THE UNIVERSE, WHO HAS SANCTIFIED US WITH HIS COMMANDMENTS, AND COMMANDED US CONCERNING THE WASHING OF THE HANDS.



HAMOTZI

The two loaves of challah (bread) are a symbol of the miraculous manna that sustained the Jewish people during their sojourn in the Sinai Desert after the Exodus from Egypt. While on normal weekdays only one portion of manna fell for each, on Fridays two measures of manna fell, one for Friday and one for Shabbat.

This is the origin of having two loaves of challah on the table for Shabbat meals. The manna that fell in the desert was sandwiched between two layers of dew that protected it from the sands below and the dust above it, hence the challah is covered above and below.

With 2 Challot, the leader makes the blessing. Others respond “Amen.”

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

Baruch atah Adonai Elohaynu melech ha-olam
ha-motzi lechem min ha-aretz.

Blessed are You, Lord, our God, King of the Universe, who brings forth bread from the earth

