

Erev Shabbat – Yitzchak Heckman's Family Kiddush

Introduction

Shabbat begins at sunset on Friday evening and ends Saturday after sundown (25 hours). On Shabbat we remember that Elohim created the world and then rested from His labors (Genesis 2:2). Shabbat is considered the most important of the Jewish holidays -- even more important than Yom Kippur or the other High Holidays. This special day is to be marked by three qualities: rest (*menuchah*), holiness (*kedushah*), and joy (*oneg*). During Shabbat we spend time with family, friends, pray, read, and rejuvenate. We light candles to symbolically drive away darkness and welcome the Light of the Mashiach Yahushua into our hearts.

Kiddush means sanctification”

The Shabbat meal is a time when friends and families share highlights from the week and sing table songs, called *zemirot*.



Preparing for Shabbat

In order to make Shabbat a time of rest (*menuchah*), holiness (*kedushah*), and joy (*oneg*), certain preparations need to be in place.

Planning for Shabbat

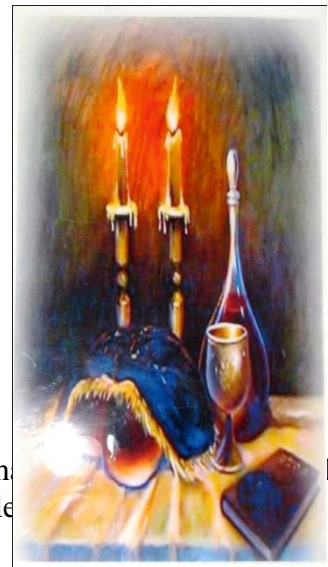
First, you may want to invite friends over to join you for Shabbat. It is especially worthwhile to invite over those who are needy or who would otherwise be alone during this special time. Next, plan your Shabbat meal. This often includes doing some shopping and getting the items together before Thursday. Traditional *Erev Shabbat* (Friday evening) meals include fish, chicken, and roast beef - or you can go vegetarian, but please do NOT serve ham or other food that is considered unkosher for your shabbat meal! Be sure to read the weekly Torah portion to be spiritually prepared for Shabbat. The Jewish sages actually recommend reading the portion through twice before Shabbat begins on Friday evening. Since this involves a bit of study on your part, be sure to make allowances in your schedule to find the time for your reading.

Setting the Shabbat Table

The Sabbath Table normally will include the following items:

- A Tzedakah Box
- Candle Holders and Shabbat Candles (at least two of each)
- A clean tablecloth
- Fresh flowers or other decorations
- Kiddush (wine) cup(s)
- Wine or grape juice
- Challot (two loaves) with challah plate and cover
- Salt (to be sprinkled on the challah before eating)
- A siddur or shabbat song book

The Shabbat Table should be ready - and the meal prepared - no later than 18 minutes before sundown (in the Northern Hemisphere, this is normally no problem in summer, though fall and winter days are short!)



Sh'ma Isra'el
~ Hear and Obey -

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Hear O Israel, the Lord our God, the Lord is one

(Deuteronomy 6:4-9); The core Hebrew prayer. Special emphasis is given to the first six Hebrew words of this passage:

Shema Yisrael, Adonai eloheinu, Adonai echad (then a six-word response is said in an undertone) **barukh shem kevod malkhuto le'olam va'ed**. (blessed be His name and glorious Kingship forever)

After a pause, Deuteronomy 6:5-9 is then recited:

Together:

“And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might.

“And these Words which I am commanding you today shall be in your heart, and you shall teach them diligently to your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

“And you shall write them on the doorposts of your house and on your gates.

Enlarged Letters in the Sh'ma: The two letters Ayin (ע) Dalet (ד) are enlarged in the first sentence of the Shema. Together, these letters form the word 'ad' (עד) meaning 'eternal' as in Isa 9:6 'Eternal Father' (avi ad).

Another pronunciation 'ed' (עד), means 'witness' suggesting that the Shema is a testimony of the sovereignty of God and our primary duty to love Him with our whole being.

Sh'ma Note: This statement marks the declaration that **LORD our God is One**. Interestingly, the word echad in Hebrew can imply a unity in diversity (the word for one and only one, i.e., unique, is more often rendered as yachid). For example, in Exodus 26:6 the various parts of the Tabernacle (mishkan) are to be constructed so that it shall be one (echad) tabernacle, and Ezekiel spoke of two sticks; (representing fragmented Israel) as being reunited into one: and they shall be one (echad) stick in My hand; (Ezek. 37:19). Moses also used echad in Genesis 2:24 when he wrote, And they (husband and wife) will become one flesh (basar echad).

Responsive Reading

*... after saying the Sh'ma leader reads light words
and everyone together says the bold:*

When the word entered the world, freedom entered it.
The whole Torah exists only to establish peace.

Its highest teaching is love and kindness (tzedakah)
**Love the Lord your God with all your heart,
and what is hateful to you, do not do to any person.** (Mk. 12:28-31)

That is the whole Torah; Go and learn it.
Honoring one another, doing acts of kindness, (tzedakah)
and making peace: These are our highest duties.
**But the study of Torah is equal to them all,
because it leads to them all**

Let us learn in order to teach.
Let us learn in order to do. (Jms 1:25)

It is a Tree of Life to those who hold fast and all who cling to it find
happiness; (Prov. 3:18)
Its ways are ways of pleasantness and all its paths are peace. (Prov.
3:17)

Torah Readings - Bereshit 2:1-3

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלָאכְתּוֹ אֲשֶׁר עָשָׂה:

‘a-sah a-sher me-lakh-to mik-kol hash-she-vi‘i bai-yom vai-yish-bot
He did which His works from all on the seventh day and He rested

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי

ki o-to vai-ka-desh hash-she-vi‘i et-yom e-lo-him vai-va-rekh
for it and sanctified the seventh day God and He blessed

בּוֹ שָׁבַת מִכָּל מְלָאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

la-‘a-sot e-lo-him bara a-sher me-lakh-to mik-kol sha-vat vo
to make. God created which His works from all He rested on it

Shemot 31:13,17

Tell the people of Isra’el, ‘You are to observe My Shabbats;
for this is a sign between me and you throughout all your generations;
so that you will know that I am YHVH, who sets you apart for me...

It is a sign between me and my people forever,
for in six days YHVH made the heaven and earth, but on the seventh day he stopped working and rested.’

Vayikra 23:1-3

YHVH said to Moshe, “Tell the people of Isra’el: ‘The designated times of YHVH which you are to proclaim as holy convocation are my designated times. Work is to be done on six days; but the seventh day is a Shabbat of complete rest, a holy convocation; you are not to do any kind of work; it is a Shabbat for YHVH, even in your homes.

Isaiah 58:13

If you hold back from pursuing your own interests on my holy day; If you call Shabbat a delight, YHVH’s holy day, worth honoring; then honor it by not doing you usual things or pursuing your interests or speaking about them. If you do, you will find delight in YHVH – I will make you ride on the heights of the land and feed you with the heritage of your ancestor Ya’akov, for the mouth of YHVH has spoken.

Remembering the Shabbat

In Genesis 2:3 we are told that Elohim rested (*shavat*) from His creative activity and set apart the seventh day as the memorial of the work of His hands. Elohim called the seventh day holy (*kodesh*), which means set apart as sacred, exalted, and honored. The fourth of the ten mitzvot (commandments) is, *Remember the Sabbath day, to keep it holy*” (Exodus 20:8-KJV):

זָכוֹר	אֶת־יוֹם	הַשַּׁבָּת	לְקַדְּשׁוֹ:
za-khor	et-yom	ha-shab-bat	le-ka-de-sho
Remember	the day (of)	the Sabbath	to keep it holy

The word translated “remember” (*zakhor*) means to recall or recollect past events and experiences and renew them in the present. In a sense, then, such remembering is a form of re-creation, where we reinterpret our lives and our identities in new ways. How do we so remember? By candle lighting, reciting Kiddush, dining festively, dressing in special clothes, praying, listening to Torah reading in synagogue, and learning and discussing portions of Torah.

Guarding the Shabbat

Interestingly, the fourth commandment is repeated in Deuteronomy 5:12:

שָׁמֹר	אֶת־יוֹם	הַשַּׁבָּת	לְקַדְּשׁוֹ:
sha-mor	et-yom	ha-shab-bat	le-ka-de-sho
Keep	the day (of)	the Sabbath	to keep it holy

Guard the Sabbath day to sanctify it... (Deuteronomy 5:12)

The word translated “keep” (*shamor*) means to guard something held in trust, to protect and to watch closely. Not only are we to remember the Sabbath, but we are to guard and protect its sanctity as something of great value. How are we to guard it? By refraining from secular activities (usually thought of as one of the forbidden 39 categories of work (*melachah*) which are not appropriate for this special day (the Rabbis defined 39 categories of activity that are forbidden on Shabbat that derive from the assembling of the Mishkan (tabernacle). Traditionally all observant Jews will refrain from these sorts of activities during the 25 hour period of Shabbat.) Just as Elohim set apart a time to focus on and honor the marvelous works of His hands, so we are commanded to regularly set apart a time to focus and honor our own creative life in Elohim. Notice that both Elohim and man set apart the Sabbath day and share in the glory of creative life. Some Jewish sages have said that the Sabbath is a picture of the *Olam HaBah*, or world to come. In the rhythm of the *Olam HaZeh*, or present world, however, the Sabbath is a sacred time to become spiritually reconnected with our true identities as Elohim's very children. Are we regularly setting apart a time to remember the sacred work of Elohim in our lives? The Sabbath is our Elohim-given opportunity and privilege.

Lighting the Shabbat Candles

Sabbath candles are lit by the (eldest) woman of the house no later than 18 minutes before sundown on Friday evening (i.e., before Shabbat begins). After kindling the candles, she waives her hands over the flames three times (as if welcoming in the Sabbath), and covering her eyes with her (so as not to see the candles burning) says:

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

ha-'o-lam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed



אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִיּוֹת אוֹר

or le-hiyot v'tsivanu be-mits-vo-tav kid-de-sha-nu a-sher
a light to be and with his sanctified us who
commanded us commandments

לְגוֹיִים וְנָתַן-לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ אוֹר הָעוֹלָם.

ha-olam or meshicheinu yeshua et v'natan-lanu le-goyim
the light of the world our Messiah Jesus () and gave to us to the nations

Barukh attah Adonai eloheinu melekh ha-olam, asher kideshanu bemitzvotav ve-tsivanu lehiyot or le-goyim v' natan-lanu et Yahushua Meshicheinu or ha-olam.

“Blessed are You, LORD our Elohim, King of the universe, Who sanctified us with his commandments, and commanded us to be a light to the nations and Who gave to us Yahushua our Messiah the Light of the world.”[Amen.]

Or you can sing the Blessing based on the 4th Commandment:



Barukh attah Yahuah, Eloheinu melekh ha-olam,
We praise your name Yahuah, our God, and King of all the world.



A----sher qid-sha-nu b'mitz-vo-tav, v'-tzi-va-nu l'zachor et Yom haShabbat quodesh
Who sanc-ti-fied us by Your Word, and taught us to remember the holy Shabbat day.

See the Shabbat Candles (Song)

by Nancy Santiago



1. See the Shabbat candles burning bright, Flickering so softly in the night.
2. See the Shabbat candles softly glow, By their strong and steady flame we know,
3. See the Shabbat candles burn and burn, Just as in our hearts our spirits yearn.



Tel-ling us Ye—shu—a is the light of the world,¹
By our being lights we, too, can show the world,
For the day Ye—shu—a will re-turn to this world,



Ev-en in the darkness, ev-en in the nighttime, Ye—shu—a is the light of the world.
Ev-en in the darkness, ev-en in the nighttime, Ye—shu—a is the light of the world.
Then there'll be no darkness, then there'll be no nighttime, Ye—shu—a is the light of the world.



Then there'll be no darkness, then there'll be no nighttime, Ye—shu—a is the light of the world.

Blessing the Children

It is customary to bless your children on Shabbat. The blessing prescribed by tradition invokes the names of Joseph's sons and the names of the matriarchs, and includes the “priestly blessing. Parents may use this intimate moment as a chance to add their own words of blessing and offer expressions of love and appreciation to their children. You may wish to bless all your children together or bless each child individually or privately.

The Hebrew Blessing for the Family:

The Lord wants all of His children to be blessed! And so He told Moses here is how I want you to bless my people... I want you to say this phrase over them, and in so doing, not only will I bless them, but I will place my name upon them, and here is what He told them to say...

Yevarekhekha Adonai veyishmerekha.

Ya' er Adonai panav eleykha vichuneka.

Yisa Adonai panav eleykha veyaseim lekha shalom.

וְיַחְנֵךְ.	אֵלַיְךָ	פָּנָיו	יְהוָה	יֵאֵר	וְיִשְׁמְרֶךָ.	יְהוָה	וְיַבָּרְכֶךָ
vi-chun-ne-kha	e-ley-kha	pa-nav	Adonai	ya'er	ve-yish-me-re-kha	Adonai	ye-va-re-khe-kha
and be gracious	to you	his face	May the Lord shine	and protect you		May the Lord bless you	
to you							



יֵשָׁא	יְהוָה	פָּנָיו	אֵלַיְךָ,	וְיִשֵּׁם	לְךָ	שְׁלוֹם.
sha-lom	le-kha	ve-ya-sem	e-ley-kha	pa-nav	Adonai	yi-sa
peace	to you	and give	to you		May the Lord turn his face	

The Hebrew Blessing for Boys:

Yesimkha Elohim ke'efrayim v'khimenasheh.

יִשְׁמַךְ	אֱלֹהִים	כְּאֶפְרַיִם	וְכִמְנַשֶּׁה.
v'khi-me-na-sheh	ke-'efrayim	e-lo-him	ye-sim-kha
and like Manasseh	like Ephraim	May God make you	

The Hebrew Blessing for Girls:

May God make you like Sarah, Rebecca, Rachel and Leah. May God make you like Ruth and Esther, may you be deserving of praise. The Lord strengthen you and keep you from the strangers ways. May God bless you and grant you long life. May God make you a good mother and wife.

Yesimekh Elohim keSarah, Rivkeh, Rachel, v' leah.

יִשְׁמַךְ	אֱלֹהִים	כְּשָׂרָה	רִבְקָה	רָחֵל	וְלֵאָה.
v'le'ah	ra-chel	riv-kah	ke-sa-rah	e-lo-him	ye-si-mekh
and Leah	Rachel	Rebecca	like Sarah	May God make you	

The Blessing over the Wine:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.
hag-ga-fen pe-ri bo-re ha-'o-lam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
the wine. fruit of Who creates the universe King of our God Lord are You Blessed

[Respond: Amen.]

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
kid-de-sha-nu a-she- ha-'o-lam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
sanctified us Who the universe King of our God Lord are You Blessed

בְּמִצְוֹתָיו וְרָצָא בָנוּ, וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ.
hin-chi-la-nu uv-ra-tson be-a-ha-vah kod-sho ve-shab-bat va-nu ve-rah-tsa be-mits-vo-tav
He guided us and in favor in love and His holy Sabbath and was pleased with us with His mitzvot

זְכוֹר לְמַעֲשֶׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
ko-desh le-mik-ra-ei te-chil-lah yom hu ki ve-re-shit le-na-'a-sei zik-ka-ron
holy to convocations opening the day it is for // of creation. of the work a memorial

זֵכֶר לִיציאת מִצְרַיִם. כִּי בָנוּ בְּחֶרֶת, וְאוֹתָנוּ קִדְּשָׁתָּ,
ki-dash-ta ve-'o-ta-nu va-char-ta va-nu ki mits-rai-yim liy-tsi-at ze-kher
did You sanctify and us did You choose us For from Egypt. of the Exodus a memorial

מִכָּל הָעַמִּים. וְשִׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
hin-chal-ta-nu uv-ra-tson be-'a-ha-vah kod-she-kha ve-shab-bat ha-'a-mim mik-kol
You guided us and favor with love and Your holy Sabbath the nations. from all

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת. [אָמֵן].
a-mein ha-shab-bat me-ka-desh Adonai at-tah ba-rukh
Amen. the Sabbath. Who sanctifies Lord are You Blessed

“Blessed art Thou, Adonai our Elohim, King of the universe, Who has sanctified us with His commandments and was pleased with us, and His holy Sabbath in love and in favor, He gave us a heritage, a memorial of the work of creation. For it is the day beginning for holy convocations, a memorial of the exodus from Egypt. For You chose us and sanctified us from all the nations. And Your holy Sabbath with love and favor you gave us a heritage. Blessed are You, Adonai, Who sanctifies the Sabbath.” [Respond: Amen.] After this blessing is recited, it is customary to give each person present some wine from the Kiddush cup.

Blessing the Bread

...the head of the household now lifts the two challah loaves and says the blessing over bread.

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam	me-lekh	e-lo-hei-nu	Adonai	at-tah	ba-rukh
<i>the universe</i>	<i>king (of)</i>	<i>our God</i>	<i>Lord</i>	<i>are you</i>	<i>Blessed</i>



הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

ha-'a-rets	min	le-chem	ham-mo-tsi
<i>the earth</i>	<i>from</i>	<i>bread</i>	<i>the Who brings forth</i>

[Respond: *Amen.*]

Barukh attah Adonai eloheinu melekh ha-olam, hamotzi lechem min ha' aretz.

“Blessed art thou, Lord our Elohim, Master of the universe, who brings forth bread from the earth.”[Amen.]

The head of the household tears off a piece of challah for himself, and then either dips it in salt or sprinkles salt over the slice. He or she then tears and distributes the rest of the challah to those around the table. Note that salt is used to commemorate the sacrifices in the Temple, which were always required to be offered with salt and a symbol of making covenant!

Eating the Shabbat Meal

The Friday night meal is normally eaten after the Synagogue service (Kabbalat Shabbat). The meal typically includes some kind of fish, soup and chicken or meat.

Divrei Torah – The Weekly Torah Portion

During the meal someone usually will offer a commentary on the weekly Torah portion (i.e., the Torah portion that will be read in the Shabbat morning service). Such discussions are called *Divrei Torah*.

Often *Zemirot*, or Shabbat table songs, are sung during the meal as well...

Zemirot - Shabbat Table Songs

Some table songs (zemirot) include:

- *Shabbat Shalom*
- *Shalom Alechem*
- *V'shamru*
- *Henei Mah Tov*
- *L' cha Dodi*

Shabbat Shalom
~ Shabbat Peace ~
Shalu Shalom Yerushalyim
~ Pray for the Peace of Jerusalem ~

This is a medley of Shabbat Songs that bring joy and praise at the beginning of Shabbat!

Sing Verses (Part 1):

Shabbat Sha-lom,
Shabbat sha-lom,
Shabbat Shabbat Shabbat, Shabbat sha-lom,

Shabbat Sha-lom,
Shabbat sha-lom,
Shabbat Shabbat Shabbat, Shabbat sha-lom,

Shabbat, Shabbat, Shabbat Shabbat Sha-lom,
Shabbat, Shabbat, Shabbat Shabbat sha-lom,
Shabbat sha-lom, Shabbat sha-lom
Shabbat, Shabbat, Shabbat Shabbat sha-lom,

Am Yis-rael, Am Yis-rael, Am Yis-rael Hai,
Am Yis-rael, Am Yis-rael, Am Yis-rael Hai,
Am Yis-rael, Am Yis-rael, Am Yis-rael Hai,
Am Yis-rael, Am Yis-rael, Am Yis-rael Hai,

Ot Avinu Hai! Ot Avinu Hai!
Ot Avinu, Ot Avinu, Ot Avinu Hai!
Ot Avinu Hai! Ot Avinu Hai!
Ot Avinu, Ot Avinu, Ot Avinu Hai!

He-venu sha-lom A'lechem
He-venu sha-lom A'lechem
He-venu sha-lom A'lechem,
He-venu sha-lom shalom, shalom A'lechem

He-venu sha-lom A'lechem
He-venu sha-lom A'lechem
He-venu sha-lom A'lechem,
He-venu sha-lom shalom, shalom A'lechem

Sing Verses (Part 2):

Shalu shalom Yerushalyim
Shalu shalom Yerushalyim

Shalu shalom Yerushalyim
Shalu shalom Yerushalyim

Sha-loo Shalom...
Shaloo shalom...
Shaloo shalom....
Shalu shalom Yerushalyim

Pray for the peace of Jersalem
Pray for the peace of Jersalem
Pray for the peace of Jersalem
Jerusalem shall live in Peace!

Sha-loo Shalom...
Shaloo shalom...
Shaloo shalom....
Shalu shalom Yerushalyim

Sha-loo Shalom...
Shaloo shalom...
Shaloo shalom....
Shalu shalom Yerushalyim

Shabbat Sha-lom,
Shabbat sha-lom,
Shabbat Shabbat Shabbat, Shabbat sha-lom,

Shabbat Sha-lom,
Shabbat sha-lom,
Shabbat Shabbat Shabbat, Shabbat sha-lom!

Shalom Aleichem

~ Peace Upon You ~

This is a song for welcoming Shabbat, traditionally sung as the family gathers around the table on Friday night. It is believed to have been written in the 17th century

Transliteration:

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.
Repeat three times

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.
Repeat three times

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.
Repeat three times

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.
Repeat three times

Ki mal-achav
yetz-aveh lach, lish-mor-cha
beh-chol derah-cheh-chah.
Hashem yish-mor tzeit-chah
uvoh-ehchah meh-atah v'ad ol-ahm.

Translation:

Say three times: Peace unto you, ministering angels, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He.

Say 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.

Say 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.

Say 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.

For He will instruct His angels in your behalf, to guard you in all your ways. The Lord will guard your going and your coming from now and for all time.

V'shamru
(Exodus 31:16-17)

*V'shamru b'nei Yisrael
et HaShabbat,
la'asot et HaShabbat l'dorotam
b'rit olam. [2x]*

*Beini u'vein [b'nei Yisrael 2x]
ot hi l'olam,*

*V'shamru b'nei Yisrael
et HaShabbat,
la'asot et HaShabbat l'dorotam
b'rit olam.*

*ki sheishet yamim
[asah Adonai 2x]
et hashamayim
v'et haaretz,*

*V'shamru b'nei Yisrael
et HaShabbat,
la'asot et HaShabbat l'dorotam
b'rit olam.*

*u'vayom hashvi-i
[shavat vayinafash. 3x]*

*V'shamru b'nei Yisrael
et HaShabbat,
la'asot et HaShabbat l'dorotam
b'rit olam.*

V'shamru
(Exodus 31:16-17)

And you shall keep, children of Israel,
the Shabbat
observing Shabbat throughout the ages as
a covenant for all time.

It is a sign for all time between Me and
the people of Israel.

And you shall keep, children of Israel,
the Shabbat
observing Shabbat throughout the ages as
a covenant for all time.

For in six days
Adonai made
heaven
and earth,

And you shall keep, children of Israel,
the Shabbat
observing Shabbat throughout the ages as
a covenant for all time.

and on the seventh day God ceased from
work and was refreshed.

And you shall keep, children of Israel,
the Shabbat
observing Shabbat throughout the ages as
a covenant for all time.

וְשָׁמְרוּ

This prayer is recited in the synagogues on Friday night as well as in the home celebration. It is Shemot 31.16-17. This is usually the opening Scripture because it gives us the reason we are celebrating Shabbat.

Henei Mah Tov
(Psalm 133:1)

Henei ma tov umanaim
Shevet achim gam yachad
Sinei ma tov umanaim
Shevet achim gam yachad

Hinei ma tov (Henei ma tov)
Lai lai lai lai lai
Lai lai lai lai lai
Hinei ma tov (Henei ma tov)
Lai lai lai lai lai
Lai lai lai lai lai

How Good it is...
(Psalm 133:1)

Behold how good and pleasant it is
For brothers to dwell together in unity
Behold how good and pleasant it is
For brothers to dwell together in unity

Behold how good (Behold how good)
Lai lai lai lai lai
Lai lai lai lai lai
In unity (In unity)
Lai lai lai lai lai
Lai lai lai lai lai

Lecha Dodi

SHAMOR VEZACHOR & KABBALAT
SHABBAT DANCE

Transliteration:

Lechah dodi, likrat kalah
penei shabat nekabelah
(x2)

Shamor vezachor bedibur echad
hishmi'anu el hameyuchad
hashem echad ush'mo echad
leshem uletif'eret velitehilah

Lechah dodi...

Likrat shabat lechu venelchah
ki hi mekor hab'rachah
merosh mikedem nesuchah
sof ma'aseh bamach'shavah techilah

Lechah dodi...

Mik'dash melech ir meluchah
kumi tze'i mitoch hahafechah
rav lach shevet be'emek habacha
ve'hu yachamol alaich chem'lah

Lechah dodi...

Hitna'ari me'afar kumi
lib'shi big'dei tif'artech ami
al yad ben Yishai beit halach'mi
kar'vah el nafshi ge'alah

Lechah dodi...

Hitoreri, hitoreri,
ki ba orech, kumi uri,
uri, uri, shir daberu,
kevod hashem alaich nig'lah.

Lecha dodi...

Come My Beloved

GUARD AND REMEMBER / RECEPTION OF
THE SABBATH

Transliteration:

Come my lover to welcome the Shabat (referred to
as the bride)
We will welcome the Shabat (x2)

Guard and remember in a single utterance
let us hear the special kind
God is one and his name is one
for his name for glory and praise

Come my lover...

Let's greet the Shabat
as it is the source of blessing
it is spread over from ancient times
every deed is resulted after a thought first

Come my lover...

King's temple, kingdom city
Come out of the rebellion
it is enough to sit in valley of cry
he will have mercy on you

Come my lover...

Get up from the ash and shake it off your self
wear your glorious cloths, my nation
next to ben yishai (meaning king david) and beit
halachmi my soul will be saved

Come my lover...

Wake up wake up
You have a guest get up
Wake up wake up and sing a song
You saw the glory of God

Come my lover...

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

Lecha dodi...

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

Lecha dodi...

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

Lecha dodi...

Boi beshalom ateret ba'alach,
gam besimchah uvetzahalach
toch emunei am segulah,
boi kalah, boi, kalah;
toch emunei am segulah,
boi kalah, shabat malkah.

Lecha dodi...

You will not be ashamed or disgraced
why are you bent over and why do you moan softly
the poor will find refuge in you
and you will be rebuild again

Lecha dodi...

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

Lecha dodi...

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

Come my beloved...

Enter in peace o crown of her husband
Even in gladness and good cheer
Among the faithful of the treasured nation
Enter o bride, enter o bride.
Among the faithful of the treasured nation
Enter o bride, the Sabbath Queen.

Come my beloved...