The Shabbat Book

Candle Lighting, Shabbat Evening Meal, Shabbat Day Meal, Seuda Shelishit and Havdalah

Comparable to the Siddur Tehillat HASHEM

NUSACH HA-ARI ZAL

According to the Text of Rabbi Shneur Zalman of Liadi

Compiled and newly typeset by Shmuel Gonzales. The text is consistent with the text of the Siddur Tehillat Hashem. It is provided via the Internet as a resource for study and for use for prayer when a siddur is not immediately available. This text was created with the many people in mind that travel through out the world and find, to their horror, that their siddur is missing. Now it’s accessible for all of us in those emergency situations.

One should not rely only upon this text. A siddur is not just an order of prayer. It is intended to serve as a text for education in Jewish tradition and the keeping of mitzvot. This text lacks many of those qualities. Thus, one should own a siddur of their own and study it.

When printed this text is “sheymish”, or bearing the Divine Name. On paper it is fit for sacred use and therefore should not be disposed of or destroyed. If you print it, when you are finished it should be taken to a local Orthodox synagogue so that it may be buried in honor, according to Jewish Law.

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Candle Lighting for Shabbat and Festivals

★ Candle Lighting for Shabbat Evening ★

When lighting the candles for Shabbat the candles should be lit, the eyes covered and then following blessing is said. It is customary to to look upon the candles upon completion of the blessings; it is also the custom of some to briefly look upon the candles while reciting the words "יומ היום טוב" of the kiddush:

לברך אשה נב אֲלָ♡♡ לָ♡♡ לְעָלָלָלָשׁוֹר קְרָשָׁוֹנִי בְּמִזְבְּחָיָו זָוָּו לָהֵרְלִילָּוּ נְרָלָּוּ שֶלָּ שֶבָּה:

★ Candle Lighting for Festivals ★

For all festivals the following candle lighting is said and followed immediately with the Shehechianu blessing. When festivals coincide with Shabbat the additional words in brackets are recited as well. For the High Holidays of Rosh haShanah and Yom Kippur the alternate blessings below should be recited instead.

On Shabbat add – (שֶבָּה שֶבָּה)

On Rosh haShanah Evening:

On Yom Kippur Evening:

★ The Shehechiyanu ★

This blessing is said all festival nights except for the seventh and eighth days of Pesach:
The Shabbat Evening Meal

The following is recited upon returning home from the synagogue in preparation for the evening meal. When Shabbat falls coincides with a festival or Chol HaMoed the following hymns are recited quietly, one begins to recite out loud again with "ויי ויש" of the Kiddush. Each stanzas of the following hymn is recited three times before moving on to the next:

shalom selichot melachim hashem melacha selichot melacha melachim haqomesh barukh ha:
balacim selakhom melachim shalosh melachim melachim melachim selichot melacho melachim

barukh selakhom melachim shalosh melachim melachim ha:

Amen melachim haqomesh barukh ha:

1. Psalm 91:11
2. Psalm 121:8
Proverbs 31:10-31

Kiddish should preferably be made on wine, but if it is not available one may make Kiddush on bread. This occurrence is not to be confused with the blessing over the bread before the meal which follows the Kiddush on wine.

3 Proverbs 31:10-31
4 Psalm 23
One should take the Kiddush cup with their right hand and pass it to the left hand; they should then with their left hand lower the cup into the flat and open palm of their right hand; one should then close their fingers faced upwards to hug the base of the cup. The cup should be held approximately 9 inches above the table while the entire Kiddush is recited. Those listening should respond “לע.makedirs” to the blessings.

One should gaze briefly upon the Shabbat candles then say:

On wine or grape juice:

If not saying Kiddush on wine or grape juice, one may say over bread:

5 Genesis 1:31 – 2:1-3
When Shabbat coincides with Chol HaMoed Sukkot, immediately after saying Kiddush in the Sukkah, one should add the following blessing. When saying the words "לַיְשָׁבָּה בְּשַׁבָּחָה" one should briefly gaze upon the covering of the Sukkah:

The wine should be distributed to each person listening, the person who recited the Kiddush should be seated and drink at least 2 ounces of the remaining wine.

All people present should wash their hands in the ritual manner; after washing one should abstain from any unnecessary talking until after the eating of the bread. The head of the family should say a blessing over two whole loaves of bread, slice it, dip in in salt and distribute a piece to each person; each individual should recite the blessing over the bread themselves before eating.

It is customary to sing the following table hymn following the fish course of the meal:

אַוֶּר בְּשַׁבָּחָה, לְמיטָלָה מִי מַחְתָּר, הַמְּזוּמָה אֲלֵיהּ בְּקָרָא, זֶכַּרְתָּנוּ עָלֵיהּ, נִמְצָאָה בְּעֻלָּתוֹ, זֶכַּרְתָּנוּ עָלֵיהּ, מִי מְזַמְּעָה בְּשַׁבָּחָה.

Vocal harmonics:

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The Kiddush for Shabbat Day

When Shabbat falls coincides with a festival or Chol HaMoed the following is recited quietly, one begins to recite out loud again with the blessing of the wine of the Kiddush.
One should take the Kiddush cup with their right hand and pass it to the left hand; they should then with their left hand lower the cup into the flat and open palm of their right hand; one should then close their fingers faced upwards to hug the base of the cup. The cup should be held approximately 9 inches above the table while the entire Kiddush is recited. Those listening should respond "אמ ['." to the blessings.

6 Psalm 23
7 Exodus 31:16-17
8 Isaiah 58:13-14
On wine or grape juice:

ברוחה אתה נא אלוהינו מלך
העולמּ בון ארור חים לא (اعتماد)

If not saying Kiddush on wine or grape juice, one may say over bread:

ברוחה אתה נא אלוהינו מלך
העולמּ הומריא לחיים ומו

When Shabbat coincides with Chol HaMoed Sukkot, immediately after saying Kiddush in the Sukkah, one should add the following blessing. When saying the words "לישב בכמה" one should briefly gaze upon the covering of the Sukkah:

ברוחה אתה נא אלוהינו מלך הولاد. אישר קרשנו bepashuvi צעוה

The wine should be distributed to each person listening, the person who recited the Kiddush should be seated and drink at least 2 ounces of the remaining wine.

All people present should wash their hands in the ritual manner. One should take a cup and fill it with water. lift it with the right hand. pass it to their left hand and pour the water over the right hand up to the wrist three times. The cup should then be passed to the left hand and poured over the right three times. One should then recite:

9 Exodus 20:7-10
After washing one should abstain from any unnecessary talking until after the eating of the bread. The head of the family should say a blessing over two whole loaves of bread, slice it, dip in in salt and distribute a piece to each person; each individual should recite the blessing over the bread themselves before eating.

It is customary to sing the following table hymn following the fish course of the meal:

**The Seudah Shelishit – Third Meal**

Shulchan Aruch HaRav:

1. One should be scrupulous in the observance of the *Seuda Shelishit*. Even if he is satiated, he can still discharge his obligation by eating [bread] slightly more than the size of a *beitzah* (egg). (According to some authorities, it suffices even if one eats bread the size of a *zayit* (olive). This applies to each of the three meals of Shabbat. If at all possible, one should follow the first, more stringent view.) If, however one finds it difficult to partake of bread, he need not force himself, for the Shabbat meals were enjoined on us to bring delight and not discomfort. One should, however, be prudent and not
overeat at the noon meal in order to be able to eat the Seuda Shelishit.

2. The time for the Seuda Shelishit is from one half hour after midday until sunset. If one ate before that time, he did not fulfill the obligation of Seuda Shelishit.

3. According to some authorities one may fulfill the obligation of eating the Seudah Shelishit by partaking of fruit. However, one should not follow this view except when he has no alternative, e.g. if he ate to excess and cannot partake of bread without causing himself pain, or on Erev Pesach which falls on Shabbat.

4. Seudah Shelishit is an obligation for women just as for men. All laws of Shabbat apply equally to both men and women – this includes breaking of bread over two loves of challah at each of the three Shabbat meals [or being included in someone else's berachah].

5. Men and women – this includes breaking of bread over two loves of challah at each of the three Seudah Shelishit.

6. He ate to excess and cannot partake of bread without causing himself pain, or on Erev Pesach which falls on Shabbat.

7. Seuda Shelishit is from one half hour after midday until sunset. If one ate before that time, he did not fulfill the obligation of Seuda Shelishit.

8. The time for the Seuda Shelishit is from one half hour after midday until sunset. If one ate before that time, he did not fulfill the obligation of Seuda Shelishit.

9. A woman breaks bread over two loves of bread. All laws of Shabbat apply equally to both men and women – this includes breaking of bread over two loves of challah at each of the three Seudah Shelishit.

10. Psalm 23

11. One, two, three, four, five, six, seven, eight, nine, ten. 

12. Psalm 23

13. One, two, three, four, five, six, seven, eight, nine, ten.
Havdalah is to be said for the conclusion of Shabbat and festival, even on day when Shabbat is followed by the Chol HaMoed. However when saying Havdalah for conclusion of a festival alone the blessings over the spices and flame are not said. If the end of a festival occurs on Saturday night an alternative Havdalah is said in combination with the festival Kiddush instead.

One should take the Havdalah cup with their right hand and pass it to the left hand; they should then with their left hand lower the cup into the flat and open palm of their right hand; one should then close their fingers faced upwards to hug the base of the cup. The cup should be held approximately 9 inches above the table while the entire Havdalah is recited. Those listening should respond "אָמֹא" to the blessings.

Those listening to Havdalah should say the following line, followed by the leader:

11 Isaiah 12:2-3
12 Psalms 3:9
13 Psalms 46:8
14 Psalms 84:13
15 Psalm 20:10
16 Esther 8:16
17 Psalms 116:13
On wine or grape juice:

The spices should be taken in the right hand and held while the following blessing is said. then one should smell the fragrances of the spices:

After the following blessing one should fold their fingers over their thumb – so that the thumb is not seen – and look at their fingernails by the light of the flame; then they should turn their hand over and extend the fingers - with the thumb folded beneath them - and look at the fingernails by light of the flame.

The cup should once again be taken in the right hand, and held as the following is said:

One should drink at least 3.5 oz. of the remaining wine and then extinguish the flame of with the remaining wine. One should also keep in mind to say the concluding blessing for drinking wine.

* לומטים שבת *

For the Conclusion of Shabbat

Upon completion of Havdalah the following selections are read. It is customary for more than one person to read this from a single siddur. When Saturday night Havdalah falls on Chol HaMoed the following sections are recited in silence.
וכשטיה שpaque וירשהו ולפיים והוא בפיי לאחרים וירשהו ולפיים
בעי סמך. ארבעה אורות, ומכבריהםBonus בורכו: 18 אחר שפיי הבירה אחור
ולפיים וירשה, והנ tua לוחים שpaque: ומשי כה זה מרכבה אברכים
לה ולוות שאנה, לברחת שא ארץ מברכים פאר תמן בלאחרים
לאברכים: 19 משה אויביו ועשה עמה את שפיי הברכות. ברך שpaque
מלא ברכה והנה רצעת עמה: הברך שpaque ור numérique: אברך באציו
ברך על ברכה חודי. על משא בהפתו. חוהי לראיה וסה
הקרד נוי שחורי: הלן יצה וברכה והנימה, וברך פר ושנה
נעתי אתמיה השניה וירשה הצדקה. שוה אלפיליה וששראות צאקה
على האברכים. אשר נשבע לאברכים ליעם לא: ברוך שמחה מלא
העמים. לא ידכו בד שער הגבריה וברכתם: וה서ני נ哞culated על
היל. ויהי ממיד מצורם的记忆 ושיגר. לא ישימו בו. והנה
בכל שפמא: 21

והפיכא הראה את מייקל רוע. יברך את השערם. והقاء בעה
ש睥. יהשמ אבריך אתך וי הצה, ודעת לבר. אבריך האברים. 22
את האברכים אתך ומקלך. והכום הכום금 בכוכב השמים לבר: 22
את האברכים. יברך אתך בכם. אחלה ומעימו, ברוך אתך
כਆורificado לך: 23

18 Genesis 24:28-29
19 Genesis 28:3-4
20 Genesis 49:25-26
21 Deuteronomy 7:13-15
22 Genesis 48:16
23 Deuteronomy 1:10-11
ברוח אッraham. יברוח את השדֵה. בּוֹרָךְ סְבָא הַמַּשָּׁאָרִים.
ברוח עִיר בָּטָשָׁה. יברוח את השדֵה. יברוח את השדֵה.
лежа המְשָׁאָרִים. הַעָמָר בָּטָשָׁה. הַעָמָר בָּטָשָׁה.

הוֹדוֹת תְּכַלִּים נושך בֵּין חֵשֵׁית עֶולֶם. לא תַבְּשֵׁל ולא תַכְּלִים עַל עֶולֶם. לא תַבְּשֵׁל ולא תַכְּלִים עַל עֶולֶם. לא תַבְּשֵׁל ולא תַכְּלִים עַל עֶולֶם.

24 Deuteronomy 28:3,5,4,6,8,12
25 Deuteronomy 15:6
26 Deuteronomy 33:29
27 Isaiah 45:17
28 Joel 2:26-27
29 Isaiah 55:12
כשאני, הוריהי צטעים עלילתיים. והכירה, כי בשמיים שמה: זמר כל
כע 되ות טשה. מברשת את כל האלהים: צללים כדי. של.basename צいたら:
כפי בורי בקרבה קורש ישראל. אומרי בגימ滋养: הנה אהלונם
זה. קורני לא הרשתונא. זה נז קני, להビルיה_en שלמה_en שלמה
בונא בני שפטים שלמה. שלמה לחרים הלקהוב אמא נ
והמאוהי: והז לפשח את עם שלח שלח ישם. שהז בור[obj]
בז יש, שלמה. שלמה על השלום усилиיה. כי יהיה אלהים
הקבלה בו יעשוי ביתם כלבי אריה: האנוס: כהלות. יהא
שלמה. וביתך שלמה וכל איש לשלמה. כי עם לשלום זים, כי
יברה את שמה שלמה.

30 Isaiah 12:2-6
31 Isaiah 25:9
32 Isaiah 57:19
33 1 Chronicles 12:19
34 1 Samuel 25:6
35 Psalms 29:11
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