

Shabbat - A 25-hour Spa for the Soul



**How to Guide compiled by Rabbi Barry Leff, Congregation Bnai
Israel**

Making Shabbat at Home

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Shabbat

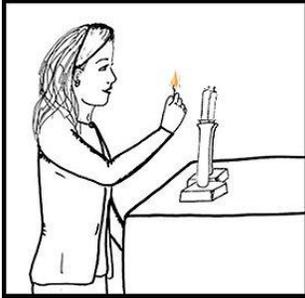
The Jewish Sabbath has been called an "oasis in time." This heavenly gift, "Divine Therapy," if you will, is a unique opportunity for spiritual and psychological renewal that comes every week - and it's free! Contemporary observers often speak of the need for "quality time." Shabbat teaches that there cannot be quality time without quantity time. Shabbat is indeed an idea whose time has come. As we enter the 21st century, the world has never needed Shabbat more. Our society desperately needs time to catch its breath, to look inward, not outward, to be introspective. We need an opportunity to hug our children, look our spouses in the eye, and engage in true communication, without constant interruptions of telephones, radios, videos and computer games. For all our valued technological advancements - walkmen, beepers, cellular phones, Internet, satellite dishes, etc. - our ability to communicate has greatly diminished. In fact, studies indicate that the average American parent speaks with his/her children no more than 12 minutes a day and watches television 49 hours a week! We, and our families, need "sacred time." Shabbat provides just that, and much more. It has been said, "More than the Jews have kept the Sabbath - the Sabbath has kept the Jews." It is an elixir of life. It is God's greatest gift to human-kind. Embrace it! Savor a taste of the world to come.

How to observe Shabbat

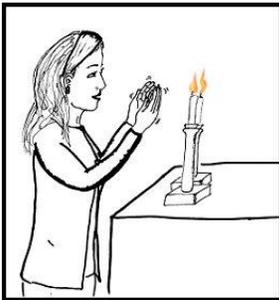
1. Make Shabbat special! Do things different so that you are aware that it is Shabbat.
2. Have a special meal. Make a point of EVERYONE being at home for Shabbat dinner—so often during the week we have activities in the evening, set aside at least one night a week to eat together as a family. Light candles, have special foods, nice wine, a special dessert. Invite friends or family to share the meal. Share some words of Torah—if not about the week's Torah reading, about anything Jewish you may have read or learned during the week.
3. Take the day off. Work and chores—and homework—can all wait until Sunday. You will find the weekend overall more relaxing if you do all your relaxing on one day, and all your chores on the other day (Sunday). Avoid driving (except to synagogue or to a Shabbat meal) and using electrical items that are so closely associated with the work week – computers, telephones, television, stereos, video games, etc.
4. Spend the day reading, walking, playing games with friends and family, prayer, study or read books on Jewish subjects, take a nap. Come to shul.
5. It may seem hard to believe, but with a little experience even kids can come to love Shabbat—instead of entertaining themselves by watching TV or playing video games, they will entertain themselves by interacting with each other, by reading, or maybe by entertaining you—our kids love to put on plays they make up for us on Shabbat.
6. Shabbat is a 25-hour spa for the soul. It's not a tax or burden God imposed on Jews—rather it's one of the greatest gifts God gave the Jewish people. Enjoy your birthright!

Lighting Candles

Shabbat candles should be lit at least 18 minutes before sunset.



Two candles (minimum) are lit,



then both hands are waved towards the face, symbolically drawing in the light of the candles and the sanctity of the Sabbath.



The eyes are then covered and the blessing is recited:

Candle Lighting:

בְּרַךְ אֹתָהּ ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

*Baruch atah Ado-nai, Ehlo-haynu melech Ha-olam,
asher kideshanu b'mitzvotav v'tzevanu l'hadlik ner
shel Shabbat*

Blessed are you Lord, our God ruler of the world,
who sanctified us through His commandments and
commanded us, to kindle the lights of the Sabbath.

You can also add your own prayer - ask God for whatever you wish. Now, uncover your eyes, enjoy the soft light of the candles, and feel the holiness of the Shabbat descend upon you and your household.

RITUALS SURROUNDING THE SHABBAT MEAL

1. Sing Shalom Aleichem to welcome Shabbat

Shalom aleikhem, malakhei ha-sharet,
malakhei elyon,
mi-melekh malakhei ham'lakhim,
hakadosh barukh hu.

Bo-akhem l'shalom, malakhei hashalom,
malakhei elyon,
mi-melekh malakhei ham'lakhim,
hakadosh barukh hu.

Barkhuni l'shalom, malakhei hashalom,
malakhei elyon,
mi-melekh malakhei ham'lakhim,
hakadosh barukh hu.

Tzetskhem l'shalom, malakhei hashalom,
mal-akhei elyon,
mi-melekh malakhei ham'lakhim,
hakadosh barukh hu.

2. Blessing the Children

There are different customs in different homes. Some people get up and go to their children's place, others have the children come to them. In some homes the father gives the blessing to each child, in others it is both parents.

In either case, the hands are placed on the child's head and the following blessing is recited appropriate for the girl or boy:

(If the child is not present, the blessing is still recited, as one does not have to be there to be blessed...Or, as someone once said, blessings are like Superman, they go through walls)

BLESSINGS

For a son:

Y'simchah elohim
k'efrayim v'chimnasheh.
May God make you like Ephraim and Menasha.

When we bless our sons, we ask God to give them the qualities of Ephraim and Menashe, who remained committed to the Jewish people despite growing up in luxury in Egypt.

For a daughter:

Y'simaych elohim k'soroh,
rivkoh, rochayl v'lay-oh.
May God make you like Sarah, Rebecca, Rachel and Leah. These women, sensitive, insightful and self-sacrificing, all shared a special relationship with The Almighty, and used the gifts that He gave them for the good of others and the Jewish people.

When we bless our daughters Friday night, we are asking God to endow them with the qualities of their foremothers, and we remind ourselves what real giving is all about.

3. Friday night Kiddush.

Kiddush (the blessing over the wine) is said over wine or grape juice. If there is no wine or grape juice, the Kiddush may be recited over Challah (Sabbath bread). The Kiddush contains verses from Genesis describing the Sabbath of Creation, followed by the blessing over wine, and closes with the blessing of sanctification.

Kiddush:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
יוֹם הַשְּׁשִׁי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
צְבָאָם וַיְכַל אֱ-לֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיְבָרֶךְ אֱ-לֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל
מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱ-לֹהִים לַעֲשׂוֹת:

סְבָרִי מְרֻנָּה וְרַבּוֹתַי
בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ,
וְשִׁבֹת קִדְשׁוֹ בְּאַהֲבָה וּבְרַצּוֹן הִנְחִילָנוּ
זְכוּרֵנוּ לְמַעֲשֵׂה בְרֵאשִׁית, כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קִדְשׁ, וְזָכַר לַיְצִיאָת
מִצְרָיִם, כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ
מִכָּל הָעַמִּים, וְשִׁבֹת קִדְשָׁךְ בְּאַהֲבָה
וּבְרַצּוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה ה',
מְקַדֵּשׁ הַשְּׁבֹת.

Va'yehee erev va'yehee voker yom
ha'sheeshee. Va'yechulu ha'shama-
yim v'ha-aretz v'chawl tz'va-am.
Va'yechal Ehlo-him ba'yom
ha'shevee-ee m'lach-to asher asah,
va'yishbot ba'yom ha'shevee-ee
meekawl m'lach-to asher asah.
Va'yevarech Ehlo-him et yom
ha'shevee-ee va'yekadaysh oto, kee
vo shavat meekawl m'lach-to asher
bara Ehlo-him la'asot. Sav'ree
maranan v'rabanana v'rabotai:
Baruch atah Ado-nai, Ehlo-haynu
melech Ha-olam, boray p'ree
hagafen. Baruch atah Ado-nai,
Ehlo-haynu melech Ha'olam, asher
kideshanu b'mitzvotav v'ratzah
vanu, v'Shabbat kawdsho b'ahavah
uvratzon hin'cheelanu, zeekaron
l'ma-asay v'raysheet. Kee hu yom

t'chilah l'mikra-ay kodesh, zaycher lee'tzi-at mitzrayim. Kee vanu
vacharta v'otanu kidashtah meekawl ha'amim, v'shabbat
**kawdsh'cha b'ahavah uvratzon hin'chaltanu. Baruch atah Ado-
nai, m'kadaysh Ha'Shabbat.**

It was evening and it was morning, the sixth day. 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 rested from all His creative work, which God had brought into being to fulfill its purpose. Blessed are you Lord, our God, ruler of the world, creator of the fruit of the vine. Blessed are you Lord, our God, ruler of the world, 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 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, Lord, who sanctifies the Shabbat.

4. Netilat Yadayim.

Washing of the hands. This ritual is in preparation for the eating of bread, in this case, the Shabbat Challah. A cup containing a minimum of 4-5 ounces of water, is used to wash the hands. While pouring once over each hand is deemed sufficient, many people pour twice over each hand to insure that no impurities remain on the hands. Also, there is a custom to start each libation with the right hand, which in Midrashic literature symbolizes strength. After the washing of the hands, a prayer over this act is said. Upon completion of the prayer, the blessing over the Challah is recited. The act of washing is done specifically to prepare us to make a blessing over and to eat the Challah. The combination of washing and eating the Challah is part of one joint action, therefore, we do not speak until both prayers are recited.

Turn Friday Night Into Shabbos

How to Wash Hands Before Eating Bread.

1 Hold cup in right hand and fill with water

2 Transfer cup to left hand and pour water over right hand front and back

3 Refill cup holding in right hand and pour over left hand front and back

4 Recite the following blessing while drying hands:

ברוך אתה ?? אלהינו מלך העולם אשר קדשנו במצותיו וצננו על נטילת ידים.
"Boruch ata A-donai, E-lohaynu melech ha-olam, asher kid-shanu b'mitsvo-tav v'tsee-vanu al n'teelat ya-da-yim."
Blessed art thou, Lord our Gd, King of the Universe, who has sanctified us with His commandments and ordained for us the washing of the hands.

REMEMBER! Do not speak until you have blessed and eaten bread. **Shhhhh!**

5. Challah

The Sabbath bread. On Shabbat tables throughout the world, two (braided) loaves of Challah can be found. They are also called "lechem mishneh" because they represent the double portion of manna that the Israelites gathered on the sixth day (Exodus 16:22). The Challot are covered above and below to symbolize the two layers of dew between which the manna is said to have fallen, protecting it from the sand below and the sun's heat above. The blessing of Hamotzee is made over the Challot, and then they are sliced and eaten. The Challah is dipped in salt as a commemoration of the sacrifices which were salted and offered up on the altar. You may resume speaking after you have received your piece of Challah, have taken a bite, and swallowed.

Motzei

בָּרַךְ אֶתְּהָּ ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch atah Ado-nai, Ehlo-haynu melech Ha-olam, ha'motzi lechem min
ha'aretz.*

Blessed are you Lord, our God ruler of the world, who brings forth bread from the earth.

These blessings are followed by the Shabbat Meal. Many eat a traditional Shabbat meal, from gefilte fish to chicken soup, but Shabbat fare can be as creative as you are! On Shabbat, we are commanded to eat the foods that we enjoy. Rabbinic teachings explain that God will repay us for the money we spend to enhance the glory of Shabbat, so go ahead - Dig in! It's good to have Torah-related discussions at your Shabbat table—either something related to the week's Torah portion, or any Jewish learning or teachings.

6. After the meal

Recite the Birkat HaMazon, the grace after meals (See Siddur Sim Shalom p. 755), sing songs if so inclined.