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Jewish Time:

The Calendar, The Cycle of the Year

Shabbat, a Sanctuary in Time



The Hebrew Calendar

The Hebrew calendar הלוח העברי (haluach haivri) is a lunar calendar.

The Jewish **years** are counted from creation. The Hebrew calendar years use the Anno Mundi epoch, which means "in the year of the world" in Latin. It counts the years from the creation of the world in the Bible.



The new moon marks the beginning of each Jewish lunar month. Throughout history, the Jewish people used the Hebrew calendar in their daily lives and especially for religious observances and agricultural activities.

There is a discrepancy of 11 days between the lunar and the solar year. To align the different calendars, a lunar month, Adar 1, is added every two or three years, for a total of 7 times per 19 years.

The Jewish day always lasts from sunset to the next sunset.

The Hebrew Calendar Week

The Hebrew week is a cycle of seven days, following the seven-day period when the world was created in the Book of Genesis. The names for the days of the week are the ordinal numbers, starting with Sunday and with the exception of the seventh day. This day is called Shabbat, which means rest in Hebrew. The names follow the names of the Creation account of the Book of Genesis.

Yom Rishon -	יום ראשון	first day	Sunday
Yom Sheni -	יום שני	second day	Monday
Yom Shlishi -	יום שלישי	third day	Tuesday
Yom Reviee -	יום רביעי	fourth day	Wednesday
Yom Hamishi -	יום חמישי	fifth day	Thursday
Yom Shishi -	יום שישי	sixth day	Friday
Yom Shabbat -	יום שבת	Shabbat	Saturday

The Jewish Months

There is a discrepancy of 11 days between the lunar and the solar year, to align the different calendars; a lunar month is added every two or three years, for a total of 7 times per 19 years.

The Jewish calendar months are:

1. Tishrei (30 days, Sep - Oct)
2. Cheshvan (29 or 30 days, Oct - Nov)
3. Kislev (29 or 30 days, Nov - Dec)
4. Tevet (29 days, Dec - Jan)
5. Shevat (30 days, Jan - Feb)
- 6a. Adar 1 (30 days, Feb - Mar, added in a leap year)
- 6b. Adar 2 (29 days Feb - Mar)
7. Nisan (30 days, Mar - Apr)
8. Iyar (29 days, Apr - May)
9. Sivan (30 days, May - Jun)
10. Tammuz (29 days, Jun - Jul)
11. Av (30 days, Jul - Aug)
12. Elul (29 days, Aug - Sep)

The Twelve Hebrew Months



Tishrei, תשרי

Holidays:

Rosh Hashanah, ראש השנה, Head of the year, begins on 1 Tishrei
Fast of Gedalia, 3 Tishrei*

Yom Kippur, יום כיפור, 10 Tishrei
Sukkot, סוכות, begins on 15 Tishrei

Shemni Atzeret/Simchat Torah, begins on 22 Tishrei



Cheshvan, חשוון

No Holidays

The month is also known as “Mar-Cheshvan,” and ancient name that also means “bitter Cheshvan” since it has no holidays.



Kislev, כסלו

Holidays:

Chanukah, חנוכה, begins 25 Kislev



Tevet, טבת

Holidays:

Last Days of Chanukah
Fast of Tevet, 10 Tevet*



Sh'vat, שבט

Holidays:

Tu Bishvat, ט"ו בשבט, 15 Sh'vat



Adar, אדר

Holidays:

Fast of Esther, 13 Adar*
Purim, פורים, 14 Adar
Shushan Purim, 15 Adar



Nisan, ניסן

Holidays:

Passover, פסח, begins 15 Nisan
Yom Ha'shoah, יום השואה, Holocaust day, 27 Nisan



Iyyar, אייר

Holidays:

Yom HaZikaron, יום הזכרון, 4 Iyyar (can shift depending on day of the week)
Yom HaAtzma'ut, יום העצמאות, 5 Iyyar (can shift depending on day of the week)
Lag Ba'Omer, ל"ג בעומר, 18 Iyyar
Yom Yerushalayim, יום ירושלים, Jerusalem day, 28 Iyyar



Sivan, סיוון

Holidays:

Shavuot, שבועות, begins 6 Sivan



Tamuz, תמוז

Holidays:

Fast of Tamuz, 17 Tamuz*



Av, אב

The month is also known as "Menachem Av," Av that comforts, because of the shift from extreme national sadness to rebuilding and comfort after Tisha B'Av.

Holidays:

Tisha B'Av, תשעה באב, 9 Av*
Tu B'Av, ט"ו באב, 15 Av



Elul, אלול

Holidays:

Selichot, Saturday night before Rosh Hashanah
Shofar is blown each day of Elul in preparation for the High Holy Days

*All Jewish fast days except Yom Kippur can move so they never fall on Shabbat.

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Torah Reflections: Jewish Calendar 101

One of the most common questions we start asking around this time of year is: when are High Holy Days? Why is that a question? Why are they not the same date as every other year? Well, in actuality, they are on the same date every year, but on the Jewish, lunar, calendar. What is a lunar calendar? This week's Torah portion outlines the dates for the holidays of the Jewish year, but I suspect **Jewish Calendar 101** could help a lot of people understand our calendar better.

As we all know, the solar, secular calendar has 365 1/4 days per year. That's based on the number of days it takes for the earth to orbit the sun. *But when Judaism started keeping track of dates and time, everyone knew that the world was flat, and that the sun rose and set, but mainly as a decoration in the sky.* The sun's schedule was permanent and fixed. But the moon had phases, and you could count the days in each phase, and count from one new moon to the next. It's so much easier to count to 28 or 29 than to 365!

The big problem with the lunar cycle is that it usually takes 29 1/2 days, based on the time it takes for the moon to complete one full cycle of phases, from no moon, to crescent, quarter, half, full moon and back again. The full moon is on the 14th day of each lunar cycle, new moon always the first day of moonlight. But 12 of these cycles only adds up to 354 days. ($29.5 \times 12 = 354$)

The lunar year is 11 days shorter than the solar year! 11 days may not seem like much, but when you miss out on 11 days for a few years, a holiday which is intended for spring would move back through Winter into Fall. Imagine Passover one year on April 1. The next year on March 19, then on March 8 and February 25 in subsequent years. Eventually, the Spring Holiday would be in the Fall.

To correct the difference between the calendars, we add a Leap Month (of 29 or 30 days) every 2 or 3 years, depending on the year. We call that extra leap month Adar II, since it always is inserted in the calendar between Adar, when Purim happens, and Nisan, when Passover happens. An extra day is also added to the calendar – changing 29-day months to 30-day months 6 times during the 19 years it takes for all this calculating to work out. Every 19 years there are 7 leap years, a total of 6,939 days in both calendars.

Confused? I'm not great at math either, but the important part to remember is that it does work out and whoever figured this out had a lot more time on his/her hands to cipher the details than we do! And though they differ on the solar calendar, Rosh Hashanah is always on the first day of Tishrei, which will always come out in the late summer (around early September).

All of this discussion about Jewish months and calendars is important, not because we're supposed to be math geniuses or to really worry about the details of each year. It's really an issue of learning how we measure time as Jews, and how the concept of holy time is involved. According to Abraham Joshua Heschel, perhaps the last century's greatest Jewish philosopher, in The Sabbath, "Judaism is a religion of time, aiming at the sanctification of time... the Bible senses the diversified character of time. There are no two hours alike. Every hour is unique and the only one given at the moment, exclusive and endlessly precious. Judaism teaches us to be attached to the holiness in time, to be attached to sacred events." We don't build the cathedrals of our neighbors - our cathedrals are in time - the holy events of the year, like Shabbat. As Jews, we know that Shabbat is holiness in time, that there is special time, separate time, which is totally different from all other time.

Heschel talks about Jewish ritual as being almost like an architectural form—in time. What we do as Jews is based not on things but on time, time of the day, time of the week, month, year. We mark days for remembrance. Remember the day we left Egypt, the day we stood at Mount Sinai, the Day of Judgment, the Day at the end of Days, when the Messiah will come. Shabbat is celebration of time rather than space. Six days a week we live under the tyranny of things of space. On Shabbat we become attuned to holiness in time. Once a week. Every week.

The Jewish calendar is a way of emphasizing part of what makes us unique as Jews, and what makes our observance of time holy. We only get to live each moment once, each day once, on a calendar that connects us with our ancient past, and emphasizes that each moment we live, we get to experience both as ordinary time and holy time. May it be Your will, Holy One, our God and God of our ancestors, that we continue to struggle to find true, current meanings of our ancient traditions, and that we learn to number our days and find within them the holiness of our time.

Months of the Jewish year

- | | |
|---|--|
| 1. Nisan - Passover, Yom Hashoah | 7. Tishre - High Holidays, Sukkot, Simhat Torah |
| 2. Iyar - Israel Independence Day, L'ag B'Omer | 8. Heshvan - no holidays |
| 3. Sivan - Shavuot | 9. Kislev - Hannukah |
| 4. Tammuz - no major holidays | 10. Tevet - No major holidays |
| 5. Av - Tisha B'av | 11. Shevat - Tu B'shvat: The New Year for Trees |
| 6. Elul - no major holidays | 12. Adar (I and sometimes II) - Purim |

(Yes, the cycle of counting the months starts with *Nisan*, in the Spring, and, yes, *Rosh Hashannah* falls on the first day of the 7th month. This could be the topic for another Torah Reflection!) © JFCS Center for Life Enrichment, Rabbi H. Rafael Goldstein, Irvine, CA

Jewish holidays begin at sunset. Dates specified are for evenings, so the holiday extends from sunset on the noted date until dusk on the last day of the holiday.

JEWISH YEAR	5780	5781	5782	5783	5784
SECULAR YEAR	Sept 2019	Sept 2020	Sept 2021	Sept 2022	Sept 2023
	Sept 2020	Sept 2021	Sept 2022	Sept 2023	Sept 2024
Rosh HaShanah	Sept 29–Oct 1	Sept 18–20	Sept 6–8	Sept 25–27	Sept 15–17
Yom Kippur	Oct 8–9	Sept 27–28	Sept 15–16	Oct 4–5	Sept 24–25
Sukkot	Oct 13–20	Oct 2–9	Sept 20–27	Oct 9–16	Sept 29–Oct 6
Sh'mini Atzeret–Simchat Torah	Oct 20–21	Oct 9–10	Sept 27–28	Oct 16–17	Oct 6–7
Hanukkah	Dec 22–30	Dec 10–18	Nov 28–Dec 6	Dec 18–26	Dec 7–15
Tu Bishvat	Feb 9–10	Jan 27–28	Jan 16–17	Feb 5–6	Jan 24–25
Purim	Mar 9–10	Feb 25–26	Mar 16–17	Mar 6–7	Mar 23–24
Passover	Apr 8–15	Mar 27–Apr 3	Apr 15–22	Apr 5–12	Apr 22–29
Yom HaShoah	Apr 20–21	Apr 7–8	Apr 27–28	Apr 17–18	May 5–6
Yom HaZikaron	Apr 27–28	Apr 13–14	May 3–4	Apr 24–26	May 12–14
Yom HaAtzmaut	Apr 28–29	Apr 14–15	May 4–5	Apr 24–26	May 12–14
Lag BaOmer	May 11–12	Apr 29–30	May 18–19	May 8–9	May 25–26
Shavuot	May 28–29	May 16–17	Jun 4–5	May 25–26	Jun 11–12
Tishah B'Av	Jul 29–30	Jul 17–18	Aug 6–7	July 26–27	Aug 12–13
Selichot Service	Sept 12	Aug 28	Sept 17	Sept 9	Sept 28

Rambam explains that *Remember* is a positive commandment to perform acts that enhance the sanctity of the Sabbath. *Observe* is a negative commandment which warns us to prevent and refrain from desecration of the Sabbath. With reference to these different texts, the Rabbis (*Mechilta; Shavuos 20b*) taught: *Remember* and *Observe* were both spoken in a single utterance.... The purpose of this miracle was to demonstrate that the themes of honoring the Sabbath in a positive manner and avoiding its desecration are interconnected.

The word *shamor* means “Keep in mind” (as in Gen. 37:11). All week long, one should keep the Sabbath in mind. But another interpretation holds the opposite view: “Remember” the Sabbath during the week, and “observe” it when it occurs.

On the eve of the Sabbath before sunset they saw an old man holding two bundles of myrtle and running at twilight. “What are these for?” they asked him. “They are in honor of the Sabbath,” he replied. [They asked,] “But one should suffice you?” [He replied,] “One is for *Remember* and one for *Observe*.” Said [the rabbi] to his son, “See how precious are the commandments to Israel.”

The *Chofetz Chaim* taught that the exhortation *l'kad'sho*, to sanctify it, represents a level of Sabbath involvement surpassing the preliminary stages of *Remember* and *Observe*. A Jew can perfunctorily discharge his duty to *Remember* and *Observe* the Sabbath by absentmindedly performing a few familiar rituals and casually observing a few annoying restrictions — but such a Sabbath is sorely lacking in sanctity.

Exodus 20:8-11

זָכוֹר

אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:
שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל-מְלֶאכֶתְךָ: יוֹם הַשְּׁבִיעִי
שַׁבָּת לַיהוָה אֱלֹהֶיךָ
לֹא-תַעֲשֶׂה כָל-מְלֶאכֶת
אֲתָה וּבִנְךָ וּבִתְךָ עֹבֵדְךָ
וְאִמְתְּךָ וְגֵרְךָ בְּהֵמְתְּךָ
אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת-
יָמִים עָשָׂה יְהוָה אֶת-
הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-
הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח
הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה
אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

Remember the sabbath day and keep it holy: Six days you shall labor and do all your work: but the seventh day is a sabbath of the Eternal your God: you shall not do any work. You, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements: For in six days the Eternal made heaven and earth and sea — and all that is in them — and then rested on the seventh day; therefore the Eternal blessed the Sabbath and hallowed it.

Deuteronomy 5:12-15

שָׁמֹר

אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ
כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:
שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
כָּל-מְלֶאכֶתְךָ: יוֹם הַשְּׁבִיעִי
שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא
תַעֲשֶׂה כָל-מְלֶאכֶת אֲתָה וּבִנְךָ
וּבִתְךָ וְעֹבֵדְךָ וְאִמְתְּךָ וְשׂוֹרְךָ
וְחֹמְרְךָ כִּי-עֹבֵד הָיִיתָ בְּאֶרֶץ
מִצְרַיִם וַיֹּצֵאֲךָ יְהוָה אֱלֹהֶיךָ
מִשָּׁם בְּיַד חֲזָקָה וּבְזֹרֵעַ
נְטוּיָה עַל-כֵּן צִוָּךְ יְהוָה
אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-יוֹם
הַשַּׁבָּת:

Observe the sabbath day and keep it holy, as the Eternal your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Eternal your God; you shall not do any work — you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. Remember that you were a slave in the land of Egypt and the Eternal your God freed you from there with a mighty hand and an outstretched arm; therefore the Eternal your God has commanded you to observe the Sabbath day.

The *Maggid of Dubno* notes that certain groups of people differentiate between [*Shamor* and *Zachor*]. The pauper can easily observe the commandment not to desecrate the Sabbath, for he has no business enterprises that would suffer from closing down for a day. On the other hand, his poverty makes the positive commandment very difficult for him, for he cannot afford to buy... all that is necessary to honor and remember the Sabbath properly. On the other hand, the magnate easily and happily spends all that is necessary to increase Sabbath pleasure The commandment to observe it, however, he fulfills grudgingly, because shutting down all his affairs on the Sabbath seems to cause financial losses. Therefore, the Almighty emphasized the equality of the both commands by proclaiming them simultaneously in one utterance. The rich man must *observe* the Sabbath with the same gusto and enthusiasm that he *remembers* it. Moreover, he must give generously to the poor to help them *remember* the Sabbath just as they *observe* it.

WHAT ARE THE ORIGINS OF SHABBAT AND ITS OBSERVANCE?

TORAH TEXTS

1. Completed now were heaven and earth and all their host. On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done. Then God blessed the seventh day and made it holy, and ceased from all the creative work that God [had chosen] to do. (Genesis 2:1–3)
2. Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Eternal your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days the Eternal made heaven and earth and sea—and all that is in them—and then rested on the seventh day; therefore the Eternal blessed the Sabbath day and hallowed it. (Exodus 20:8–11)
3. Observe the Sabbath day and keep it holy, as the Eternal your God has commanded you.... Remember that you were a slave in the land of Egypt and the Eternal your God freed you from there with a mighty hand and an outstretched arm; therefore the Eternal your God has commanded you to observe the Sabbath day. (Deuteronomy 5:12, 15)
4. The Israelite people shall keep the Sabbath, observing the Sabbath throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel. For in six days the Eternal made heaven and earth, and on the seventh day [God] ceased from work and was refreshed. (Exodus 31:16–17)

RABBINIC TEXTS

1. Shabbat is committed to your keeping, not you to its keeping. (Babylonian Talmud, *Yoma* 85b)
2. “Six days you will labor and do all your work” (Exodus 20:9). But is it possible for us to do all our work in six days? Rather, we should rest as though all our work were finished. (*Midrash M’chilta, Yitro* 7)
3. “Remember Shabbat, to keep it holy.” How do you make it holy? By [studying] Bible and Mishnah, with food and drink, with clean clothing and with rest. (*Midrash Tanna D’Vei Eliyahu*, chapter 26)
4. Even though Israel is busy with their work all six days, on Shabbat they get up early, come to the synagogue, recite the *Sh’ma*, pass before the reader’s table, and read from the Torah. (*Midrash Shir HaShirim Rabbah* 8)

QUESTIONS

1. What does the Torah require of us regarding Shabbat?
2. What do the Sages require of us?
3. To what do you attribute the differences between the requirements of the Torah and the Sages?
4. Did any of the ideas presented in these texts change the way you think about Shabbat?

THE SABBATH AS AN INSTRUMENT OF PERSONAL AND SOCIAL SALVATION

Mordecai M. Kaplan

An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvas. Living is also an art. We dare not become absorbed in its technical processes and lose our consciousness of its general plan...The Sabbath represents these moments when we pause in our brushwork to renew our vision of the object. Having done so we take ourselves to our painting with clarified vision and renewed energy. This applies alike to the individual and the community. For the individual the Sabbath becomes thereby an instrument of personal salvation; for the community an instrument of social salvation.

A great pianist was once asked by an admirer: How do you handle the notes as well as you do?" The artist answered: "The notes I handle no better than many pianists, but the pauses between the notes - ah! that is where the art resides." In great living, as in great music, the art may be in the pauses. Surely one of the enduring contributions which Judaism made to the art of living was the Shabbat, the pause between the notes." And it is to the Shabbat that we must look if we are to restore to our lives the sense of serenity and sanctity which Shabbat offers in such joyous abundance.

-*Likrat Shabbat*

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to the *holiness in time*. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world...

The seventh day is like a palace in time with a kingdom for all. It is not a date but an atmosphere.

-Rabbi Abraham Joshua Heschel, *The Sabbath*

More than Israel has kept the Sabbath, the Sabbath has kept Israel.

- Ahad Ha-Am

Reform Attitudes of Shabbat

Rabbi Mark Washofsky, *Jewish Living*

Reform Judaism also holds that Shabbat is a day of rest and that work should be avoided. It takes with the utmost seriousness the tradition's requirement that Shabbat be a day of "rest," set apart from all others not only through ritual activity but also through the abstention from "work," those weekday activities which interfere with the establishment of "an island of holiness in time." At the same time, Reform Judaism has departed from the strict traditional definitions of "rest" and "work" because it does not believe that these represent the final word on Jewish practice. Just as the Rabbinic Sages developed their definitions on the basis of understandings rooted in their own environment, so do contemporary Jews continue to arrive at conceptions of *menuchah* and *melakhah* that reflect the needs of their own time, place and circumstances. As adherents of a movement that cherishes religious freedom, Reform Jews will respond to the demands of Shabbat in many different ways. For this reason, the observance of Shabbat in Reform Judaism – the definition of "rest" and "work" – will vary widely from person to person and from community to community.

At the same time, the freedom to create new forms of Sabbath observance is accompanied by an important caveat. As *Gates of the Seasons* puts it: "In creating a contemporary approach to Shabbat, Reform Jews do not function in a vacuum. Although we may depart from ancient practices, we live with a sense of responsibility to the continuum of Jewish experience." When the Reform Jew considers a question of Shabbat observance, he or she should begin with a thoughtful and careful consideration of traditional styles and standards, seeking "to maintain as much as possible our connections with the best of Jewish past." Our creativity is restrained and guided by our desire to express our religious identity through observances that reflect and affirm the heritage we share in common with Jews around the world and through many centuries.

Reform responsa and other writings on Shabbat observance have sought to strike this balance between autonomy and tradition, between the freedom to innovate and the commitment to an idea of Shabbat that is unmistakably Jewish in its form and content.

Even the smallest work done on the Sabbath is a denial of the fact the God is the Creator and Master of the world. It is an arrogant setting-up of humanity as its own master. It is a denial of the whole task of the Jew as human and as Israelite, which is nothing but the management of the earth according to the will of God.... On the other hand, every refraining from work on the Sabbath is in itself a positive expression of the fact that God is the Creator and Master of the world; that it is God who has set humanity in its place; that God is the Lawgiver of life; it is a proclamation and acknowledgment of our task as humanity and Israelites.

Thus, doing no work on the Sabbath is an *ot*, an expressive *symbol* for all time. The Sabbath expresses the truth that the Only God is the Creator and Master of all and that humanity, together with all else, has been called to the service of the Only God. It is *moed*, a *time-institution*, a day singled out from other days, a summons to the ennoblement of life. It is *kodesh*, a *holy* time.

To Be a Jew: A Guide to Jewish Observance in Contemporary Life
by Rabbi Haim Halevy Donin

On the eve of the Sabbath two ministering angels accompany a man from the synagogue to his home, one a good angel, the other a bad one.

If, when he arrives, he finds the lamp lit, the table set, and the bed covered with a spread, the good angel says, "May it be this way on another Sabbath, too." And the evil angel unwillingly answers, "Amen."

But if the house is messy and gloomy, the evil angel says: "May it be this way on another Sabbath, too." And the good angel is forced to say, "Amen."

--Babylonian Talmud, tractate
Shabbat, page 119b

On the Sabbath a tabernacle of peace is spread over the world, which is thus sheltered on all sides. Even the sinners in *Gehinnon* [Hell] are protected, and all beings are at peace, both in the upper and lower spheres, and therefore we conclude our prayer this day with the words, "who spreads a tabernacle of peace over us and over all God's people Israel and over Jerusalem."

--Zohar, volume I,
portion "*Bereshit*," page 48a

The Holy One said to Israel: If you succeed in keeping the Sabbath, I will account it to you as though you had kept all the commandments in the Torah. But if you violate it, I will account it to you as though you had profaned all the commandments. Thus Scripture: "He that keepeth the Sabbath from profaning it is as one who keepeth his hand from doing any evil deed" (Isa. 56:2).⁹

⁹ P. Ned 3:9, 38b; Exod. R. 25:12.

The Sabbath is one-sixtieth of the world-to-come.³

³ B. Ber 57b.

Sabbath is to the world-to-come as an unripe date to a ripened one.⁴

⁴ Gen. R. 17:5. So interpreted by Leon Nemoy.

R. Simeon ben Lakish said: The Holy One gives man an additional soul on Sabbath eve, and at the Sabbath's departure it is taken from him, as is said, "The Sabbath ceased;⁷ *va-yinnafash*" (Exod. 31:17). Once the Sabbath ceases, *vay, en nefesh*; "woe, the [additional] soul is no more."⁷

⁷ JV: "He ceased from work and rested." But *nfs* may mean "soul" as well as "rest."

What is the proof that danger to human life suspends the laws of Sabbath? R. Jonathan ben Joseph cited, "For it is holy unto you" (Exod. 31:14). The Sabbath is committed to your keeping, not you to its keeping. R. Simeon ben Menasya cited, "The children of Israel shall keep the Sabbath" (Exod. 31:16). The Torah says: Profane one Sabbath for a man's sake, so that he may keep many Sabbaths.¹⁰

¹⁰ B. Yoma 85b.

R. Berekhiah taught in the name of R. Hiyya bar Abba: The Sabbath was given solely for enjoyment. R. Haggai said in the name of R. Samuel bar Nahman: The Sabbath was given solely for the study of Torah. But the two do not really differ. What R. Berekhiah said in the name of R. Hiyya bar Abba about the Sabbath's being given for enjoyment applies to disciples of the wise, who weary themselves in study of Torah throughout the week but on the Sabbath come out and enjoy themselves. What R. Haggai said in the name of R. Samuel bar Nahman about the Sabbath's being given for study of Torah applies to workingmen, who are monopolized by their work throughout the week, but on the Sabbath come in and busy themselves with the Torah.¹² ¹² PR 23:9 (YJS 1:490-91).

מזמור צ"ה-צ"ט, כ"ט
 לכה דודי
 מזמור צ"ב-צ"ג
 שלום עליכם

L'CHAH DODI likrat kalah,
 p'nei Shabbat n'kab'lah.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה,
 פְּנֵי שַׁבַּת נְקַבְּלָה.

BELOVED, COME to meet the bride; beloved come to greet Shabbat.

Shamor v'zachor b'dibur echad,
 hishmianu El ham'yuchad,
 Adonai echad ush'mo echad,
 l'shem ul'tiferet v'lit'hilah.

(1) שְׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,
 הַשְּׁמִיעֵנוּ אֵל הַמְּיֻחָד,
 יְיָ אֶחָד וְשְׁמוֹ אֶחָד,
 לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהִלָּה.

“Keep” and “remember”: a single command the Only God caused us to hear;
 the Eternal is One, God’s Name is One; glory and praise are God’s.

Likrat Shabbat l'chu v'neilcha,
 ki hi m'kor hab'rachah,
 meirosh mikedem n'suchah,
 sof maaseh b'machashava t'chilah.

(2) לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה,
 כִּי הִיא מְקוֹר הַבְּרָכָה,
 מֵרֵאשׁ מִקֶּדֶם נְסוּכָה,
 סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.

Come with me to meet Shabbat, forever a fountain of blessing.
 Still it flows, as from the start: the last of days, for which the first was made.

Mikdash Melech, ir m'luchah,
 kumi tz'i mitoch hahafeichah,
 rav lach shevet b'emek habacha,
 v'hu yachamol alayich chemlah.

(3) מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,
 קוּמִי צְאִי מִתּוֹךְ הַהִפְּכָה,
 רַב לָךְ שַׁבַּת בְּעֵמֶק הַבָּכָא,
 וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

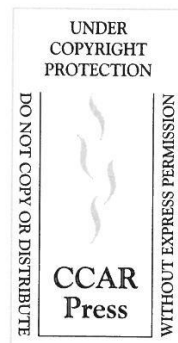
Royal shrine, city of kings, rise up and leave your ravaged state.
 You have dwelt long enough in the valley of tears; now God will shower mercy on you.

Hitnaari, mei-afar kumi,
 livshi bigdei tifarteich ami,
 al yad ben Yishai Beit haLachmi,
 korvah el nafshi g'alah.

(4) הִתְנַעְרִי, מֵעָפָר קוּמִי,
 לְבָשִׁי בְּגָדֵי תִפְאֵרְתֶךָ, עָמִי,
 עַל יַד בֶּן יִשָּׁי בֵּית הַלַּחְמִי,
 קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

Lift yourself up! Shake off the dust! Array yourself in beauty, O my people!
 At hand is Bethlehem’s David, Jesse’s son, bringing deliverance into my life.

This poem was composed by Shlomo Halevi Alkabetz, 16th-century Safed kabbalist. The first eight verses are arranged acrostically according to the author’s name (שלמה הלוי).



Psalms 95-99, 29

L'chah Dodi

Psalms 92-93

Shalom Aleichem

Hitor'ri, hitor'ri,
ki va oreich, kumi ori,
uri uri shir dabeiri,
k'vod Adonai alayich niglah.

Awake, awake, your light has come! Arise, shine, awake and sing:
the Eternal's glory dawns upon you.

Lo teivoshi v'lo tikalmi,
mah tishtochachi umah tehemi,
bach yechesu aniyei ami,
v'nivn'tah ir al tilah.

An end to shame and degradation; forget your sorrow; quiet your groans. The
afflicted of my people find respite in you, the city renewed upon its ancient ruins.

V'hayu lim'shisah shosayich,
v'rachaku kol m'valayich,
yasis alayich Elohayich,
kimsos chatan al kalah.

The scavengers are scattered, your devourers have fled;
as a bridegroom rejoices in his bride, your God takes joy in you.

Yamin usmol tiftrotzi,
v'et Adonai taaritzti,
al yad ish ben partzi,
v'nism'chah v'nagilah.

Your space will be broad, your worship free: await the promised one;
we will exult, we will sing for joy!

Bo-i v'shalom ateret ba'lah,
gam b'simchah uv'tzoholah,
toch emunei am s'gulah,
bo-i chalah, bo-i chalah.

Enter in peace, O crown of your husband; enter in gladness, enter in joy.
Come to the people that keeps its faith. Enter, O bride! Enter, O bride!

הַתְּעוֹרְרִי, הַתְּעוֹרְרִי, (5)
כִּי בָּא אֹרֶךְ, קוּמִי אֹרִי,
עוֹרִי עוֹרִי, שִׁיר דַּבְּרִי,
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

לֹא תִבּוֹשִׁי וְלֹא תִכַּלְמִי, (6)
מַה תִּשְׁתַּוְּחָחִי וּמַה תִּהְיֶמְנִי,
בַּח יִחְסוּ עֵינָי עִמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּהּ.

וְהָיוּ לַמְשַׁסָּה שְׂאֵסִיךְ, (7)
וְרַחְקוּ כָּל מְבַלְעֵיךָ,
יֵשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,
כְּמִשׁוֹשׁ חַתָּן עַל כַּלָּהּ.

יָמִין וּשְׂמֹאל תִּפְרֹצִי, (8)
וְאַתְּ יְיָ תַעֲרִיצִי,
עַל יַד אִישׁ בֶּן פֶּרְצִי,
וְנִשְׁמְחָה וְנִגְלָהּ.

בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ, (9)
גַּם בְּשִׂמְחָה וּבְצֹהוֹלָהּ,
תּוֹךְ אֲמוּנֵי עַם סְגוּלָהּ,
בּוֹאִי כַלָּה, בּוֹאִי כַלָּהּ.

For those who choose: When the congregation reaches the last verse, beginning **בּוֹאִי בְּשָׁלוֹם** *Bo-i v'shalom*, *Enter in peace*, all rise and turn toward the entrance of the sanctuary, as if to greet the Presence of Shabbat.



Shabbat as a Sanctuary in Time

The Sabbaths are our great cathedrals, the Jewish equivalent of sacred architecture.

By Rabbi Abraham Joshua Heschel

Judaism's particular genius is in consecrating time, in the view of one influential Jewish thinker. This theme, too, like many other concepts of Shabbat, has its roots in the Bible. Reprinted with permission from [The Sabbath: Its Meaning for Modern Man](#), published by Noonday Press.

Judaism is a religion of time aiming at the sanctification of time. Unlike the space-minded man to whom time is unvaried, iterative, homogeneous, to whom all hours are alike, quality-less, empty shells, the Bible senses the diversified character of time. There are no two hours alike. Every hour is unique and the only one given at the moment, exclusive and endlessly precious.

Judaism teaches us to be attached to holiness in time, to be attached to sacred events, to learn how to consecrate sanctuaries that emerge from the magnificent stream of a year. The Sabbaths are our great cathedrals; and our Holy of Holies is a shrine that neither the Romans nor the Germans were able to burn; a shrine that even apostasy cannot easily obliterate: the Day of Atonement. According to the ancient rabbis, it is not the observance of the Day of Atonement, but the Day itself, the "essence of the Day," which, with man's repentance, atones for the sins of man.

Jewish ritual may be characterized as the art of significant forms in time, as architecture of time. Most of its observances--the Sabbath, the New Moon, the festivals, the Sabbatical and the Jubilee year--depend on a certain hour of the day or season of the year. It is, for example, the evening, morning, or afternoon that brings with it the call to prayer. The main themes of faith lie in the realm of time. We remember the day of the exodus from Egypt, the day when Israel stood at Sinai; and our Messianic hope is the expectation of a day, of the end of days.



In a well-composed work of art an idea of outstanding importance is not introduced haphazardly, but, like a king at an official ceremony, it is presented at a moment and in a way that will bring to light its authority and leadership. In the Bible, words are employed with exquisite care, particularly those which, like pillars of fire, lead the way in the far-flung system of the biblical world of meaning.

One of the most distinguished words in the Bible is the word *kadosh*, holy; a word which more than any other is representative of the mystery and majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is, indeed, a unique occasion at which the distinguished word *kadosh* is used for the first time: in the Book of Genesis at the end of the story of creation. How extremely significant is the fact that it is applied to time: "And God blessed the seventh day and made it holy." There is no reference in the record of creation to any object in space that would be endowed with the quality of holiness.

This is a radical departure from accustomed religious thinking. The mythical mind would expect that, after heaven and earth have been established, God would create a holy place--a holy mountain or a holy spring--whereupon a sanctuary is to be established. Yet it seems as if to the Bible it is holiness in time, the Sabbath, which comes first.

When history began, there was only one holiness in the world, holiness in time. When at Sinai the word of God was about to be voiced, a call for holiness in man was proclaimed: "Thou shalt be unto me a holy people." It was only after the people had succumbed to the temptation of worshipping a thing, a golden calf, that the erection of a Tabernacle, of holiness in space, was commanded. The sanctity of time came first, the sanctity of man came second, and the sanctity of space last. Time was hallowed by God; space, the Tabernacle, was consecrated by Moses.

While the festivals celebrate events that happened in time, the date of the month assigned for each festival in the calendar is determined by the life in nature. Passover and the Feast of Booths [Sukkot], for example, coincide with the full moon, and the date of all festivals is a day in the month, and the month is a reflection of what goes on periodically in the realm of nature, since the Jewish month begins with the new moon, with the reappearance of the lunar crescent in the evening sky. In contrast, the Sabbath is entirely independent of the month and unrelated to the moon. Its date is not determined by any event in nature, such as the new moon, but by the act of creation. Thus the essence of the Sabbath is completely detached from the world of space.

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.



Rabbi Abraham Joshua Heschel, Ph.D. (1907-1972), born in Warsaw and educated in Poland and Germany, was Professor of Ethics and Mysticism at the Jewish Theological Seminary of America. Among his books are *Man Is Not Alone*, *God in Search of Man*, *The Earth is the Lord's*, and *Israel: Echo of Eternity*.

Shabbat's Work Prohibition

A discussion on prohibitions for the Jewish day of rest.

By Ronald L. Eisenberg

Reprinted with permission from The JPS Guide to Jewish Traditions, published by the [Jewish Publication Society](#).

The Bible does not specifically list those labors that are prohibited on the Sabbath, although it alludes to field labor (Exod. 34:21; Num. 15:32-36), treading in a winepress and loading animals (Neh. 13:15-18), doing business and carrying (Isa. 58:13; Jer. 17:22; Amos 8:5), traveling (Exod. 16:29-30), and kindling fire (Exod. 35:2-3) as forbidden work.

Beyond Torah: What Can and Can't We Do?

In the Mishnah, the Rabbis enumerated 39 major categories (with hundreds of subcategories) of labor that were forbidden (*avot melakhah*) based on the types of work that were related to the construction of the Tabernacle in the wilderness, which ceased on the Sabbath (Shab. 7:2).

Activities that cannot be performed on the Sabbath are basic tasks connected with preparing the showbread (sowing, plowing, reaping, binding, threshing, winnowing, selecting, grinding, sifting, kneading, baking), work related to making the coverings in the Tabernacle and the vestments used by the Kohanim (shearing sheep), bleaching, carding (changing tangled or compressed material into separate fibers), dyeing, spinning, stretching (material), making two loops (meshes), threading needles, weaving, separating, tying (a knot), untying (a knot), sewing, tearing, activities concerned with writing and the preparation of parchment from animal skin (trapping or hunting), slaughtering, flaying (skinning), treating skins (curing hides), scraping pelts, marking out (to make ready for cutting), cutting (to shape), writing, erasing, construction (building, demolishing), kindling a flame (lighting, extinguishing), carrying (from private to public domain, and vice versa), and putting the finishing touches to a piece of work already begun before the Sabbath.

The Rabbis decreed that one not only should avoid forbidden acts but also must not do anything that (1) resembles a prohibited act or could be confused with it, (2) is a habit linked with a prohibited act, or (3) usually leads to performing a prohibited act.

The rabbinic enactment of measures to prevent these possibilities was termed "putting a fence around the Torah" (Avot 1:1). For example, ripping up a piece of paper was forbidden since it resembles "cutting to shape" or could be confused with it.

Similarly, agreeing to buy something was prohibited, because most agreements are confirmed in "writing"; climbing a tree is forbidden, because it may lead to breaking twigs or tearing leaves, which could be construed as "reaping" (i.e., separating part of a growing plant from its source). Other activities that by extension are prohibited on the Sabbath include the following:

Adding fresh water to a vase of cut flowers (sowing--any activity that causes or furthers plant growth).

Making a bouquet of flowers (making a sheaf).

Removing good fruit from spoiled fruit (winnowing, selecting, sifting).

Brushing dried mud from boots or clothes (grinding).

Adding cold milk directly to hot tea or coffee (baking-cooking in any form, including adding ingredients to a

boiling pot).

Cutting hair or nails (shearing sheep-removing outer covering of a human or animal).

Applying makeup (dyeing).

Braiding hair (weaving).

Drawing blood for a blood test (slaughtering).

Rubbing soap to make lather, applying face cream, polishing shoes, using scouring powder for utensils or other surfaces (scraping-smoothing the surface of any material by grinding, rubbing, or polishing).

Sharpening a pencil (cutting to shape-altering the size or shape of an item to make it better for human use).

Painting, drawing, typing (writing, making durable marks on a durable material).

Tearing through lettering on a package (erasing).

Opening an umbrella or unfolding a screen (building).

Smoking a cigarette, using the telephone (kindling a fire).

Switching off an electric light (extinguishing a fire).

Setting or winding a clock or watch (finishing off).

Wearing eyeglasses not permanently required (carrying from private to public domain and vice versa).

Then What Can We Do?

For an activity to be considered as work forbidden on the Sabbath, the violation must be intentional. Therefore moving a chair from one place to another is permissible, even though it may produce an impression on the ground. Similarly, walking on the grass is allowed, even though this may result in some of it being crushed underfoot and thus technically constitute the prohibited activity mentioned above or the forbidden cutting of blades of grass.

One has not violated the Sabbath as long as the original purpose was solely to move the chair or to walk on the grass. In contrast, one is not permitted to engage in a task that always results in forbidden work. Thus washing oneself on a lawn is prohibited because it inevitably will result in watering the grass, which is forbidden on the Sabbath.

You Can't Even Touch Some Things

Any items that may not be used on the Sabbath may not even be handled on that day, lest one unintentionally perform one of the forbidden types of work. These objects are termed *muktzeh*, meaning to "set aside" or "store away." Among the many things considered muktzeh are money and checks; scissors, hammers, and saws; pencils and pens; battery-operated toys and flashlights; radios and CDs; telephones and computers; and religious objects such as *shofar*, *t'fillin*, and *lulav*. Even the Sabbath candlesticks are muktzeh and thus should not be touched on the Sabbath after the candles have been lit.

Even if not strictly classified as forbidden work, certain "mundane matters" should be avoided on the Sabbath. These include weekday chores (such as packing suitcases and rearranging furniture, which are not in keeping with

enjoyment of the restful spirit of the Sabbath), opening mail, and discussing business issues or matters of everyday concern. One is forbidden to even think about or make plans for the week ahead, such as preparing equipment, mapping out a route, readying a briefcase for the next day, or setting the table for a party on Saturday night.

Based on Isaiah's exhortation that one "honor it (the Sabbath) by not doing your usual ways" (Isa. 58:13), the Rabbis recommended that a person should even walk differently on the Sabbath, avoiding the long strides and rushing about that characterize the pace of most people on weekdays.

The Rules on Fire!

In addition to the general forbidding of all manner of work on the Sabbath, there is a special prohibition against making a fire (Exod. 35:3). The Rabbis considered this to include everything that pertains to the kindling of light, even if no actual work is involved. In modern times, there is a controversy regarding whether the switching on of electric lights and appliances is equivalent to making a fire.

There are two reasons to think that switching on an electric light may not be considered kindling. First, switching on a light does not create electric power; the power exists already. Second, there is no combustion in the filament of an electric light. Nevertheless, Orthodox Jews do not use electric appliances on the Sabbath, believing that the prohibition against kindling a fire was not based on the physical effort involved in rubbing two stones together to produce a spark but rather on the thought and planning that resulted in its generation.

For the Hazon Ish, the activation of an electric current and its transmission to sources of power, heat, and light that is produced by turning on a switch is forbidden because it falls under the category of "building"--intentionally causing something to happen. An exception is the refrigerator, which may be opened and closed because any electric current that this produces is incidental and without conscious intent. However, many observant Jews unscrew the refrigerator bulb for the Sabbath.

Lights that have been kindled before the Sabbath, such as the Sabbath candles, are allowed, as are an oven for keeping previously cooked food warm and a burner to keep water warm for coffee or tea. Similarly, it is permitted to leave an electric appliance running during the Sabbath and to use a timer to automatically turn an appliance on or off, as long as the timer is set before the Sabbath begins.

One mechanism to ease the difficulty of complying with the prohibition against work on the Sabbath was the concept of the *Shabbos goy*--a non-Jew hired by an observant family to perform certain activities forbidden to Jews on the Sabbath, such as starting a fire and turning lights on and off. However, the proliferation of electronic timers has virtually eliminated the need for the *Shabbos goy*.



Ronald L. Eisenberg, a radiologist and non-practicing attorney, is the author of numerous books, including *The Jewish World in Stamps*.

Celebrating Shabbat in Many Ways

Contemporary Jews have adapted traditional Shabbat practices in non-traditional and sometimes surprising ways.

BY ARI GOLDMAN

<http://www.myjewishlearning.com/article/celebrating-shabbat-in-many-ways/>



Technically, the laws of Shabbat [can seem] draconian. There are thirty-nine official “don’ts,” and they each have subcategories that add hundreds more. One cannot mow the lawn, hunt for food, light a fire, plant a seed, cook food, boil water, sew on a button, erect a tent, use a hammer, bake a cake, or gather kindling.

Derived from these ancient laws, a host of modern restrictions has been added by scholars, so now it is forbidden [according to Orthodox interpretation of the law] to turn on a computer, drive a car, flick on a light switch, talk on the phone, replace a battery, or watch television. The list is a long one.

Conservative rabbis prohibit many of these same activities, but the level of observance among the Conservative laity is not as widespread as it is among the Orthodox. Reform rabbis, for the most part, say that these ancient restrictions are no longer binding, but they increasingly add that if people find meaning in the restrictions, they should incorporate them into their religious lives.

There are, of course, many ways to celebrate Shabbat. Some people light candles at the appointed hour, and others do it later in the evening when everyone arrives home and gathers around the table. Some remain for a family meal, and others say a blessing and scatter. Some relax by watching a family movie on HBO, and others catch up on their reading. Some unplug the phone, and others use it to connect with relatives they’ve been missing all week. Some won’t touch a car; others will use it to go to synagogue. Some will drive to synagogue but not to the mall. Some will drive to the beach but not the mall. And there are those who go to the mall but not to the office.



The important thing about Sabbath observance is that you make the day different in big ways and in small ways. For example, I was brought up not to carry my wallet on the Sabbath, which is a good idea because it keeps me from carrying money and therefore from spending money. Shabbat is not a day for commerce. But everyone around me wore watches. Several years ago, when I was a reporter who lived by the watch, I stopped wearing my watch on the Sabbath. By the strict laws of Shabbat, there is nothing wrong with wearing a watch, but not wearing one liberated me from my enslavement to time. Shabbat gives us the opportunity one day a week to live for ourselves and not for the clock.

Variations on a Theme: Shabbat Highs and Lows

People observe Shabbat in the strangest, sometimes most inconsistent ways. Here is some of what I [have] found in my interviews.

David, a stockbroker, uses the telephone to make outgoing calls on the Sabbath but never takes incoming calls. One day a week, he wants to set the telephone agenda. Syd, a college professor whose mother is in a nursing home, answers the phone but does not call out. “What if she’s trying to reach me?” he wonders.

Gloria, our grandmotherly neighbor at our summer bungalow in upstate New York, doesn’t observe the Sabbath, except for one thing: she won’t knit or crochet. I have met others of her generation who also

single out one activity that they refrain from doing: cooking, laundry, cleaning, and putting on makeup. One thing they choose; everything else is okay.

Sandy, an executive of the Jewish Federation in Los Angeles, drives his car on Shabbat, but not on the freeways. Streets are okay, he explains, “but the freeways remind me of work.”

Leslie, a Reconstructionist rabbi in Detroit, told me that she drives but doesn’t carry money. This became a problem one Saturday when she encountered a toll on her way to visit her mother. She began to explain to the toll taker that she was a Sabbath observer and didn’t carry money, but he quickly cut her off. “Lady, then why are you driving?” She convinced the toll taker to let her through.

Ilan, an Orthodox college student who sleeps with his girlfriend on Friday nights, tears open his condom packages early in the day so that he does not violate the Sabbath by tearing unnecessarily.

In one Orthodox home I know, the television stays off on Shabbat, as do the CD player, the radio, and the computer. No one answers the telephone, and all the men wear yarmulkes. But on Saturday afternoons, the family’s fifteen-year-old son sits down to play the piano for an hour. He plays Chopin and Mozart and his own compositions. “He needs to express himself,” the father explains. “And this is how he does it.”

Fred, a Jewish educator in Providence, Rhode Island, observes Shabbat but takes the summers off. His wife, he explains, simply can’t resist the beach in July and August. That’s the only time of the year they drive on Saturdays.

Traditionally, one doesn’t smoke on Shabbat, but Jerome, a retired corporate executive from Westport, Connecticut, honors the day with a Havana. “I can’t think of a better time to smoke my favorite cigar,” he explained.

In his youth, my Orthodox friend Lenny was a Deadhead, one of those devotees who followed the Grateful Dead around the country getting high as a kite. But Lenny couldn’t bring himself to smoke pot on Shabbat. His solution: He baked hash brownies on Friday and ate them on Saturday for a special Shabbat high.

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Shabbat Candles

Shedding light on the day of rest

By Rabbi Michael Strassfeld, Sharon M. Strassfeld & Richard Siegel

From The Jewish Catalog

As a ceremonial object or art, the candle is generally overlooked, yet it has great significance. Whether intended for practical purposes such as providing light, or for more evocative, quasi-magical ends, such as rekindling the winter sun, almost every festival and celebration incorporates the use of candles at some point.

Fire in Judaism

Fire is universally recognized as one of the basic elements of the world. It is mysterious, frightening, mesmerizing. Its attraction is almost irresistible. In the Kabbalah, the image of a multicolored flame emanating from a candle is taken as a metaphor for God's relation to the world and man. The flame is a single entity, yet it appears to be undergoing constant change. The flame adheres to, relies on, and appears to emanate from the candle, yet is a distinct and separate entity. The white interior of the flame is constant, but its exterior is always in motion and changes color.



Reducing fire to a few metaphors, however, robs it of its natural power and mystique. Fortunately the tradition, by incorporating the lighting of candles into the celebratory cycle in a number of different ways [e.g., Shabbat candles, Havdalah (at the end of Shabbat), Hanukkah candles, memorial candles], left open the possibilities for recognizing the many potentialities of fire. It is for us to rediscover those potentialities and allow them to "illumine our eyes."

On Friday night, one is required to light candles in the house for the sake of *shalom bayit* (harmony in the home) and *oneg Shabbat* (Sabbath joy). The candles ought to be in the room where the Sabbath meal is to be eaten.

How to Light the Candles

Candles may be lit, at the earliest, 1-1/4 hours before sunset, but the [customary] time is up to 18 minutes before sunset. Check a Jewish calendar for the precise time of [candlelighting and/or] sunset. [A local daily newspaper and a myriad of websites are other good sources for the time of sunset.] If the [traditional 18-minute] time limit cannot be met, candles may be lit during the 18 minutes immediately preceding sunset.

At least two candles should be lit. These represent "*shamor*" ["keep"] and "*zakhor*" ["remember"], the first words of the commandments [in the two Ten Commandments passages in the Torah] concerning Shabbat (Exodus 20:8; Deuteronomy 5:12). They also symbolize the unity underlying all apparent duality, such as man and woman, body and soul, speech and silence, creation and revelation.

It is permissible to light more than two candles. In fact, it is considered particularly meritorious to do so. This is implied in an interpretation of "And God blessed the seventh day" (Genesis 2:3). "With what did he bless it? Light."

Some people light an additional candle for each child in the family. Once you've lit a certain number, it is a custom never to decrease that number.

Students away from home should light candles for themselves, as they are no longer within the household of their parents.

Blessing the Candlelighting

The ritual of lighting the candles involves:

1. The actual lighting of the candles
2. Drawing the hands around the candles and toward the face from one to seven times (three is most common)
3. Covering the eyes with the hands
4. Saying the blessing

Barukh atah Adonai Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel shabbat.

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with commandments, and commanded us to light Shabbat candles.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

The halakhah for this [i.e., the method prescribed in Jewish law] is a bit complicated. A blessing must [normally] be said *before* an act. However, since the blessing over the Shabbat candles is also the act which initiates Shabbat, it is forbidden to light a fire after the blessing is said [because of the traditional restriction against kindling a flame on Shabbat]. To get over this bind, one lights the candles and then covers one's eyes while saying the blessing. When the eyes are opened, the already lit candles are enjoyed for the first time, as it were, therefore both completing the blessing and not violating Shabbat.

There are several intentions associated with the waving of the hands around the candles: it serves to usher in the Shabbat Bride as the light of Shabbat fills the room and surrounds the person; it symbolizes the culmination of the six days of creation into the seventh day of rest; it draws the warmth and light inside oneself.

After saying the blessing, you can softly utter prayers for yourself or others.

You should not make use of the light (e.g., by eating or reading by it); otherwise it [may be considered] a wasted and invalidated blessing.

If there are no candles available, you can make the blessing over electric lights or gas (e.g., camping lanterns).

The blessing is: "Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us to light the Shabbat candles."

Note: *References to gender roles represent traditional practices; in many liberal communities candlelighting can be done by any Jewish adult.*



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Kiddush--Sanctification

Kiddush is the Hebrew word for “Sanctification.” It comes from the same Hebrew root as ***kadosh***, which means “holy” or “set apart.” The structure of the Friday evening Kiddush consists of the one line blessing over the wine and a blessing sanctifying the day of Shabbat. The Kiddush is the prayer with which we sanctify Shabbat. The rabbis reasoned that there was an obligation to sanctify Shabbat as a result of their reading the commandment in the Book of Exodus (20:8). Where the text states, “Remember the Sabbath day and keep it holy,” the rabbis determined that making Shabbat holy meant sanctifying it with a blessing. The two part Kiddush on Friday night is that blessing. Because Shabbat is associated with joy and because wine is also understood in Jewish tradition to be a symbol of joy, the rabbis declared that Shabbat should be sanctified w i t h w i n e. It is important to note that Kiddush is not a prayer in which wine is sanctified. Rather, it is a prayer in which the wine is used in order to sanctify Shabbat.

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Kiddush is recited over a full (brimming) large cup of wine. The wine symbolizes joy and the full cup symbolizes overflowing joy and bounty. On Shabbat there should be nothing missing from total physical and spiritual completion. Kiddush may be recited and drunk while (a) standing, (b) sitting, or (c) standing while reciting and sitting while drinking. There are a number of variations for holding the cup. Of particular note: place the cup in the palm of the right hand with the five fingers curled upward holding it. This symbolizes the five-petaled rose, the symbol of perfection, of longing for God (the petals reach upward), of the people of Israel.



The text of the kiddush can be found in the *siddur*.

The first half is an account of the completion of creation on the seventh day (Genesis 1:31-2:1-3). The introductory phrase *va-y'hi erev va-y'hi voker*--"and there was evening and there was morning"--is said in a low tone. This allows the emphasis to fall on the first four words of kiddush: "*yom ha-shishi. Va-y'khulu ha-shamayim*--"the sixth day. The heaven and the earth were finished"--the first letters of which form the Tetragrammaton, the holy four-letter Name of God.

After this we recite the blessing over the wine.

The second half of the kiddush recalls both the creation and the exodus from Egypt, the paradigm for all physical and spiritual redemptions and rebirths, and concludes with the blessing on the sanctification of the Shabbat. If wine is not available, the kiddush can be recited over the twin *challot* [braided breads]. Simply substitute the blessing over the bread for the one over the wine.

Challah Tid-Bits...

Challah is a special Jewish bread that is traditionally eaten on Shabbat and holidays.

- The 3 braids are symbolic of the commands to observe Shabbat that appear in the Ten Commandments. The first braid represents the word *Zachor* [to remember]. The second braid represents the word *Shamor* [to safeguard]. The third braid is for *B'Dibbur Echad* (With One Utterance) - that these commands of "to remember" and "to safeguard" were said by God simultaneously and as one unit.
- The two Challot placed on the Shabbat table is called *Lechem Mishneh* (Double Bread or Extra Bread), because before Shabbat God brought down a double portion of *Mann* (manna) for each person. (Shemot 16:4-5, 14-16)
- It is traditional to cover the Challot with a Challah Cover representing the *Mann* that was covered above and below with dew from heaven. A couple other reasons why Challot are covered with a decorative cloth on Shabbat...
 - The Shabbat in Jewish tradition is compared to a bride. Just as the veil of the bride is removed after the blessings under the *chuppah* (marriage canopy) have been recited, so are the Challot "unveiled" after the blessing is recited and the bread is about to be cut.
 - Another explanation is that since the *Kiddush* (blessing of sanctification) is recited over the wine before the Challah blessing is recited, the Challah is kept covered so it should not be slighted. When one does not have wine for Kiddush, the Kiddush is recited over the Challot and in such case the Challot is not covered.
- It is customary for some to dip the Challah in salt before eating it. In Jewish tradition the table is like an altar. As the Talmud says: Rabbi Johanan and Rabbi Eleazar both explain that as long as the Temple stood, the altar atoned for Yisrael, but now a man's table atones for him. (Talmud Bavli - Berachot 55a) Salt was used with all sacrifices brought on the Mizbeach (Altar) in Temple times, and the custom of dipping bread in salt evolved as a memorial to the sacrificial system. During the High Holyday season and for the first year of marriage, honey is substituted for salt.
- After the *HaMotzi* blessing is recited many heads of the household break the bread and distribute it to those at the table. The reason being and as the Talmudic quote above indicates, with the destruction of the Second *Beit HaMikdash* (Temple) and the discontinuance of the sacrificial system, the Rabbis of the Talmud began to think of the table in the home as representing the Mizbeach in the Temple. It was then that the bread served at mealtime began to take on new meaning as a symbol of a replacement for the sacrifice that was brought in the Temple times - a sacrifice consisting of a mixture of fine flour, oil, and frankincense, often baked into loaves.

THE SPECIAL MITZVAH TO "TAKE CHALLAH"

The name "challah" is derived from the Hebrew word used for "portion" in the Biblical commandment "of the first of your dough you shall give unto the Lord a portion for a gift throughout your generations." (Numbers 15:21) Jews were biblically commanded to separate from their doughs one twenty-fourth and give it to the *kohanim* (priests) every Sabbath. In post-Temple times the rabbis ordained that a challah (portion), which had to be at least the size of an olive, must be separated from the dough and burned. It is still a tradition for Jewish bakers to tear a tiny lump of risen dough (a *kezayit*- the size of an olive) from any type of bread and to "burn" it (usually wrapped in foil) in the oven or fire while making a blessing.

Baruch ata Adonai, Eloheinu melech ha-olam, asher kideshanu be-mitzvotav ve-tzivanu lehafrish challah min ha-isah.

You are blessed, Adonai our God, Sovereign of the world, Who made us holy with Your commandments and commanded us to separate challah from the dough.

Take a look at the side panel of most boxes of matzah and you will see the words "Challah Taken." Now you know what it means.

Wendy Schwartz's Favorite Challah Recipe

Bread Machine Challah II

Yields: 2 loaves

INGREDIENTS:

1 cup warm water
1/2 cup white sugar (or less)
1 tablespoon honey
1/2 cup vegetable oil
2 1/2 teaspoons salt
2 eggs, room temperature
4 cups bread flour
2 1/4 teaspoons bread machine yeast

1 egg, beaten
1 tablespoon water

DIRECTIONS:

1. Place warm water, sugar, honey, vegetable oil, salt, 2 eggs, flour and yeast in the pan of the bread machine in the order recommended by the manufacturer. Select Dough cycle; press Start.
2. After the machine is done, take the dough out, and place it on a very lightly floured board, punch the dough down, and let rest for 5 minutes.
3. Divide the dough in half. Then divide into 3 equal pieces, roll into ropes about 12 to 14 inches, and braid into a loaf. Do the same with the remaining other half. Gently put the loaves on a greased cookie sheet, mist with water, cover loosely with plastic wrap, and let rise for 1 to 1 1/2 hours in a warm, draft free place, until double in size.
4. Preheat oven to 350 degrees F (175 degrees C). In a small bowl, beat together 1 egg and 1 tablespoon water.
5. Brush risen loaves with egg mixture. Bake in preheated oven for about 20 to 25 minutes. If it begins to brown too soon, cover with foil.

Baking Tips

- To check that the challah is done baking, gently knock on the bottom of it. A hollow sound means the challah is ready.
- Traditional Jewish cakes and pastries call for yeast instead of baking powder, which is a relatively recent invention. Yeast risen dough has incomparable flavor and texture.
- Don't kill yeast with water that is too hot; use tepid water.
- Use unbleached, unbromated flour, high-gluten flour. Good quality flour will ensure good bread.
- Try substituting honey for the sugar.
- Don't skimp on salt -- it's an important part of the chemical process that allows the dough to rise properly.
- Don't rush the rising process. You can place dough covered with napkin in a warm oven or in a sunny window, but be careful that the dough does not bake until it has risen.
- If you have leftovers, use the bread in your favorite French toast recipe or make croutons.
- Serve your loaf with a decorative cover.



<http://allrecipes.com/Recipe/Bread-Machine-Challah-II/Detail.aspx>

Submitted by: Marylyn Pisseri
Rated: 4 out of 5 by 35 members
Prep Time: 30 Minutes
Cook Time: 25 Minutes
Ready In: 55 Minutes

"Absolutely delicious. I have a two pound bread machine and use it to make the Challah dough. It freezes well."

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Basic Challah Recipe

Yields: 1 large loaf or 2 medium loaves

General prep time: almost 2 hours

INGREDIENTS:

4 cups of bread flour (unbleached and unbromated)

1 cup warm water

1/4 cup sugar

1/4 cup oil

2 eggs

1 1/2 tbsp yeast

1 tbsp salt

From:

<http://archives.cnn.com/2000/FOOD/news/12/15/basic.challah/index.html>

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*From Chef Ben Krawiecki, of Atlanta, Georgia;
a graduate of the Culinary Institute of America in
New York*

Variations for sweet challah: Add 1/4 cup honey to dough mixture, 1/4 cup of raisins, or sprinkle anise into dough.

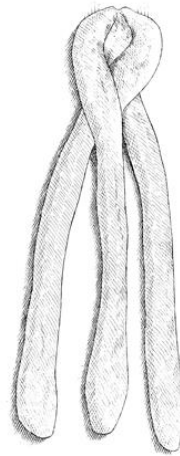
DIRECTIONS:

1. Using mixer or a food processor, mix flour, salt, oil and egg.
2. Mix yeast with one cup of warm water -- make sure the water is not too hot or it will kill the yeast.
3. Stir the yeast mixture until it starts bubbling. (Yeast should be stored in the refrigerator.) If it doesn't bubble, the yeast is dead. Let the mixture sit about a minute and then add sugar. Yeast feeds on sugar, if there is no sugar, the yeast will not be active so dough will not rise as much. Add the oil and the sugar to the yeast and stir together.
4. Beat the egg and add it to yeast mixture. Do not add salt to yeast mixture because it kills the yeast (salt should be added to flour mixture).
5. Slowly drizzle yeast mixture into flour mixture; let the mixer or food processor combine the ingredients.
6. Check the consistency to see if the dough needs more water or flour. It should be slightly sticky and should not tear apart too easily.
7. Continue mixing the dough until it is smooth and silky.
8. Knead dough with palms of hands, pushing down, out and over until you can feel the dough becoming smoother; dust dough ball with flour if it is too sticky.
9. When the dough is the right consistency and pulls apart without breaking, oil a mixing bowl; coating the dough ball with oil, cover it with a moist towel or plastic wrap and leave it to rise.
10. Wait 30 to 45 minutes for the dough to rise; be careful not to get the dough too hot or the yeast will die. After the dough has risen, it should double in size.
11. Work the risen dough ball into cylinder shape; use a dough cutter or knife to cut it into three sections.
12. Make sure each section is about the same size. Work each section in to a ball, then roll each ball into long cylinders (by rolling in and pulling out until the dough is the desired length -- about 12 inches). The coils of dough should be slightly longer than length of baking sheet.
13. To begin braiding, place all three strips of dough alongside each other, pinching them together at one end.
14. Start braiding dough, loosely, right over left. If the coils become uneven or bunched up, you can go back and re-braid.
15. Once you have finished braiding, fold the ends together and tuck them under the loaf so both ends of the loaf match.
16. Carefully lift the braided dough and place it on an ungreased baking sheet.
17. Let the challah rise again (about 20 minutes) -- but cover it with a towel so it doesn't dry out.
18. Prepare an egg wash by mixing one egg yolk and a tbsp of water and brush the mixture over the unbaked, risen challah.
19. Sprinkle desired topping (optional) over the top of the loaf. (Poppy or sesame seeds)
20. Place the challah in a preheated 325 degree Fahrenheit oven and cook it approximately 30 minutes or until it is golden brown on top.

STEP BY STEP: Braiding Challah



1. Divide large piece of dough into 3 ropes, each 16 inches long and 1 inch thick. Line up ropes and inch ends together.



2. Take dough rope on left and lay it over center rope. Take dough rope on right and lay it over center rope.



3. Repeat until ropes of dough are entirely braided. Pinch ends together and tuck both ends under braid.



4. Make second braid with smaller piece of dough. Brush larger braid with egg wash and place smaller braid on top.

To braid, place 3 ropes of dough according to the diagram:

First work from the bottom:

Put 1 over 2,

3 over 1,

2 over 3, then

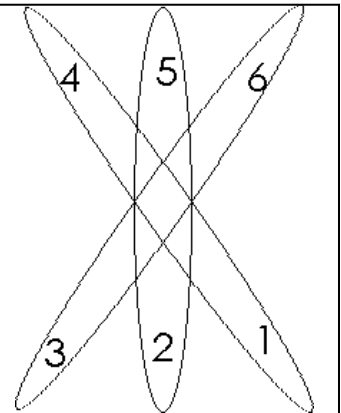
Turn the challah so 4, 5 and 6 face you, then

Put 4 over 5,

6 over 4,

5 over 6, and

Squeeze together the ends and tuck under.



Welcoming Shabbat with Blessings

Jewish tradition compares the arrival of Shabbat to the arrival of an important guest.

The Blessing for Giving Tzedakah

Jews have traditionally honored Shabbat by making a contribution of *tzedakah* (a donation of money or time to a charitable cause). In this way, the *mitzvah* (commandment) of Shabbat observance is joined together with the *mitzvah* of giving *tzedakah*. Since the handling of money is traditionally forbidden on Shabbat, a *tzedakah* box (in Yiddish, a *pushke*) is circulated just before the lighting of the Shabbat candles.

A few coins are placed in the pushke by each person present and the following is recited

*Baruch Atah Adonai, Eloheinu Melech haolam
Asher kid'shanu b'mitzvotav v'zivanu lirdof tzedek.*

Blessed are You, Eternal our God, Sovereign of the universe;
You hallow us with Your mitzvot and command us to pursue justice.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ וְצִוֵּנוּ לְרַדּוֹף צְדָקָה.

The Blessing for Lighting the Shabbat Candles

We light two candles on Friday evening at sunset or the beginning of our Shabbat meal. Light is a symbol of holiness and these candles signify the sanctity of Shabbat. The use of two candles has been customary since the beginning of Jewish observance. One possible explanation is that the two candles refer to the two versions of the commandment found in the Torah to keep Shabbat. In Exodus 20:8 we read, "Observe Shabbat and keep it holy," while in Deuteronomy 5:12 we find, "Remember Shabbat and keep it holy." Although traditionally lit by women, men and children may also light Shabbat candles. Some families have a tradition of lighting a candle or pair of candles for each family member present. Some follow the custom of circling the lit candles with their hands before covering their eyes and reciting the blessing in order to draw the light of Shabbat inward. Once the candles have been lit and the blessing has been said, Shabbat has begun.



*Baruch Atah Adonai, Eloheinu Melech haolam
Asher kid'shanu b'mitzvotav v'zivanu l'hadlik ner shel
Shabbat.*

Blessed are You, Eternal our God, Sovereign of time and space.
You hallow us with Your mitzvot and command us to kindle the lights of Shabbat.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ וְצִוֵּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

The Blessing for Children

The Torah relates that Jacob, on his deathbed, blessed his grandsons Ephraim and Menasheh (Genesis 48:8-20). He said to them: "May future generations bless *their* children with the wish that they be like you." Today, we fulfill Jacob's words by blessing our children on the eve of Shabbat, with the hope that they may be like Ephraim and Menasheh (if sons) and like our matriarchs Sarah, Rebecca, Leah and Rachel (if daughters). Following these words, children are then blessed with the words our ancient priests used to bless the Israelites in Numbers 6: 24-26.

Children are gathered close, parents hands on their heads and parts of the following are recited

Blessing for Boys

*Y'simcha Elohim
k'Efrayim v'che-Menasheh
May God make you like Ephraim and Menasheh*

יְשַׁמְךָ אֱלֹהִים
כְּעַפְרַיִם וְכַמְנַשֶּׁה.

Blessing for Girls

*Y'simeich Elohim
k'Sarah, Rivkah, Racheil, v'Leah.
May God make you like Sarah, Rebecca, Rachel and Leah.*

יְשַׁמְךָ אֱלֹהִים
כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.

Blessing over All Children

*Y'varechecha Adonai v'yish'm'recha.
Ya'er Adonai panav eilecha vichuneka.
Yisa Adonai panav eilecha v'yasem l'cha shalom.
May God Bless you and guard you.
May the light of God shine upon you, and may God be gracious to you.
May the presence of God be with you and give you peace.*



יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Sanctifying Shabbat with Kiddush over the Wine

Wine and grape juice are the symbols of joy which marks all our festive occasions. Drinking a small amount of wine or juice on Shabbat is a *mitzvah* (a commandment) to enjoy Shabbat, for as it is written, "Wine gladdens the human heart" (Psalms 104:15). The *Kiddush* is a blessing honoring Shabbat. It reminds us of the unique holiness of this day. *Kiddush* actually contains two blessings: the first is the shorter blessing over the wine or juice itself and expresses thanks to God as "the Creator of the fruit of the vine," and the second speaks of Shabbat and contains references to both the Creation and the Exodus from Egypt.

Vay'hi erev vay'hi voker yom hashishi.

And there was evening and there was morning, the sixth day.

Vay'chulu hashamayim v'haaretz v'chol tz'vaam.

Vay'chal Elohim bayom hash'vi-i m'lachto asher asah.

Vayishbot bayom hash'vi-i mikol m'lachto asher asah.

Vay'varech Elohim et yom hash'vi-i vay'kadeish oto, ki vo shavat mikol m'lachto asher bara Elohim laasot.

Now the whole universe - sky, earth, and all their array - was completed. With the seventh day God ended the work of creation, resting on the seventh day, with all the work completed. Then God blessed the seventh day and sanctified it, this day having completed the work of creation.

The Blessing for the Wine

Baruch Atah Adonai, Eloheinu Melech haolam,

Borei p'ri hagafen.

Blessed are You, Eternal our God, Sovereign of the Universe, Creator of the fruit of the vine.

Baruch atah Adonai, Eloheinu Melech haolam,

asher kid'shanu b'mitzvotav v'ratzah vanu,

v'Shabbat kodsho b'ahavah uv'ratzon hinchilanu,

zikaron l'maseih v'reishit.

Ki hu yom t'chilah l'mikra-ei kodesh,

zeicher litziat Mitzrayim.

Ki vanu vacharta, v'otanu kidashta, mikol haamim.

V'Shabbat kodsh'cha b'ahavah uv'ratzon hinchaltanu.

Baruch atah Adonai, m'kadeish haShabbat.



Blessed are You, Eternal our God, Sovereign of the universe, who sanctifies us with mitzvot and takes delight in us. In love and favor, God made the holy

Shabbat, our heritage as a reminder of the work of Creation. It is first among our sacred days, and a remembrance of the Exodus from Egypt. O God, You have chosen us and set us apart from all the peoples, and in love and favor have given us the Sabbath day as a sacred inheritance. Blessed are You, Eternal, for the Sabbath and its holiness.

The Blessing for the Bread (Challah) - HaMotzi

Challah refers to the braided loaf of bread eaten on Shabbat and other special occasions. The *challah* (and the knife used to cut it) are kept covered with a specially decorated cloth, while the candles and wine are blessed. The *challah*, taught our rabbis, might be hurt if it were relegated to last place in the order of blessings. Jewish tradition has us cover it, therefore, to guard it from shame. According to one rabbi: "This teaches us concern for the feelings even of inanimate things. And if this is the case, how much the more so should we be concerned about the feelings of human beings." The knife is covered in order to remove a symbol of violence from the table. Some break the *challah* with their hands, distributing pieces to each person present. Another custom is for all present at the table to take hold of the *challah* and, upon concluding the blessing, pull! Many people salt their first piece of *challah*. This practice is variously explained as representing: the goodness (the *challah*) and the tears (salt) present in life; the specialness of Shabbat, since salt was once an expensive and, therefore, rarely used spice; an illustration of the verse, "By the sweat of your brow shall you get your bread" (Genesis 3:19); and, a reminder of the sacrifices once offered in the Temple in Jerusalem. Some preserve the tradition of serving two loaves of *challah*. The double portion symbolizes bountifulness as well as the double portion of manna provided for Shabbat to the Israelites in the 40-year wilderness.

Challah is uncovered and prayer is recited

Baruch Atah Adonai, Eloheinu Melech haolam,

Hamotzi lechem min haaretz.

Blessed are You, Eternal our God, Sovereign of the universe, Who brings forth bread from the earth.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שֶׁבֶת מְכַל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי וְרָצָה בָנוּ, וְשִׁבֹּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, זְכוּר לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זָכוֹר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרָתְךָ, וְאוֹתָנוּ קִדְּשָׁתָּ, מִכָּל הָעַמִּים. וְשִׁבֹּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה יי, מִקְדֵּשׁ הַשֶּׁבֶת.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

SAYING GOODBYE TO *Shabbat*

From: Jewish Treats Complete Guide to Shabbat

Havdalah

Shabbat ends at nightfall on Saturday, when three stars appear in the sky, a little more than an hour after candle lighting time the previous evening. *Havdalah*, which means separation, is a set of four blessings.

1 The blessing over wine (or grape juice): While the blessing over wine is the first blessing recited, the wine is not drunk until after the fourth and final blessing. If wine or grape juice is not available, other liquids such as beer or juice, may be used.

2 The blessing over spices: A container of spices, often cloves, is taken in hand and the appropriate blessing is recited. The spices are passed around for all present to smell. The spices are smelled at this time in order to revive the soul, which otherwise might be depressed over the departure of Shabbat, as well as to bring the sweet smell of Shabbat into the week.

3 The blessing over fire: This blessing is recited over a special, multi-wick *Havdalah* candle. By making the blessing over fire, one is establishing the distinction between Shabbat, when one may not use fire, and the remainder of the week, when one may. After the blessing over fire is recited, everyone lifts their hands and gazes at their fingernails in the light provided by the flame...why? Talmud *Pesachim* (54a) states that fire was created at the end of Adam's first Shabbat, his first day outside of the Garden of Eden. The Midrash explains that once outside the Garden, Adam was frightened by his vulnerability in the darkness, and so God showed him how to make fire. Each Saturday night we therefore use the light to see our fingernails to see the contrast between light and dark and to express our appreciation for fire.

4 The blessing over distinctions: The final blessing praises God for distinguishing between holy and secular, light and dark, Israel and other nations, and Shabbat and weekdays. After the four blessings have been recited, the leader drinks the wine or grape juice. Many people have the custom of then extinguishing the *Havdalah* candle in the remainder of the wine or grape juice.



Havdalah Blessings

Blessing over the wine:

Baruch Ata Adonai, Eloheinu Melech ha'olam,
borei p'ri hagafen.

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

*Blessed are You, Adonai our God,
Ruler of the Universe, Creator of the fruit of the vine.*

Blessing over the spices:

Baruch Atah Adonai, Elohaynu Melech Haolam,
boreh minay visamim.

ברוך אתה יי, אלהינו מלך העולם,
בורא מיני בשמים.

*Blessed are You, Adonai our God,
Ruler of the Universe, Creator of all kinds of spices.*

Blessing over the Havdalah candle:

Baruch Atah Adonai, Elohaynu Melech Haolam,
boreh mi'oray ha'esh.

ברוך אתה יי, אלהינו מלך העולם,
בורא מאורי האש.

*Blessed are You, Adonai our God,
Ruler of the Universe, Creator of the lights of fire.*

Blessing of Havdalah:

Baruch ata Adonai, Eloheinu melech haolam,
hamavdil bein kodesh l'hol, bein or l'hoshech, bein Yisrael
la-amim, bein yom hashvi'I l'sheishet yamei hama'aseh.

ברוך אתה יי, אלהינו מלך העולם, המבדיל בין
קדש לחול, בין אור לחשך, בין ישראל לעמים, בין
יום השביעי לששת ימי המעשה. ברוך אתה יי,
המבדיל בין קדש לחול.

Baruch ata Adonai, hamavdil bein kodesh l'hol.

*Blessed are You, Adonai our God, Ruler of the Universe,
You distinguish the commonplace from the holy;
You create light and darkness, Israel and the nations, the seventh day of rest and the six days of labor.
We praise You, O God: You call us to distinguish the commonplace from the holy.*

Sip the wine or grape juice. Extinguish the Havdalah candle in the remaining wine/juice while the following is sung or read.

Ha-mav-dil bein ko-desh l'chol, cha-to-tei-nu hu yim-
chol, zar-ei-nu v'chas-pei-nu yar-beh ka-chol v'cha-ko-
cha-vim ba-lai-la.

המבדיל בין קדש לחול, חטאתינו הוא ימחל,
זרענו וכספנו ירבה כחול, וכפוכבים בלילה.

Shavuah Tov!

A good week, a week of peace, may gladness reign and
joy increase.

*You teach us to distinguish between the commonplace and the holy: teach
us also to transform our sins to merits. Let those who love You be
numerous as the sands, and the stars of heaven.*

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi.

אליהו הנביא, אליהו התשבי, אליהו הגלעדי.

Bimheirah b'yameinu, yavo eileinu, im Mashiach ben David.

במהרה בימינו, יבוא אלינו, עם משיח בן דוד.

*May Elijah the prophet, Elijah the Tishbite, Elijah of Gilead,
quickly in our day come to us heralding redemption.*