

Shabbat

More than the Jews have preserved Shabbat observance, Shabbat has preserved the Jews.¹

What is *Shabbat*? *Shabbat* (“Sabbath” in English) is an “Island in Time” created by the Jewish People each week. It is ordained in the Torah in Exodus 20:8, “*Keep (shamor) the Sabbath Day ...*”; and Deuteronomy 5:12 “*Remember (zahor) the Sabbath day ...*” Remembering *Shabbat* occurs in the prayers of the liturgy of the day. Keeping *Shabbat* is found in resting and in the halakhic rules of *Shabbat* as follows.

When is *Shabbat*? It is the seventh day of the week, beginning with the candle lighting 18 minutes before sundown on Friday night, and ending with *Havdalah* after nightfall Saturday when three stars can be seen in the night sky.

***Shevut* “Rest”** *Shabbat* is a day of “holy rest” in which we are to be in imitation of God, who rested on the seventh day after the Creation. One spends time at religious services, and shares time with friends, family, guests, as well as studying. It is a *mitzvah* to take an afternoon nap. Friday evening is for family, Friday night is for spouse, Saturday morning is for community, Saturday afternoon is for Study and rest, *Shabbat* at sundown is for meditation and restoration of self. We avoid “work” (*m'lakha*), outlined by the 39 varieties of work outlined in the Mishnah and the Talmud. One does not go his/her business, Abraham Joshua Heschel wrote, “He who wants to enter the holiness of the day must first lay down the profanity of clattering commerce, of being yoked to toil. He must go away from the screech of dissonant days, from the nervousness and fury of acquisitiveness and the betrayal in embezzling his own life.”² ³ Rabbi Louis Jacobs wrote, “‘Work’ in this context does not mean excessive manual effort, but rather any act through which human beings exercise creative control over nature.

Carrying and Domain One may not carry objects from one “domain” to another. There are four domains, Public, Private, a *Karmelit*, and “A Free Place.” A practical example is carrying a musical instrument out of one’s home. One may not carry it into the synagogue from the street, even if it is to be used in the synagogue after *Havdalah* Saturday night.

Muktzeh Objects normally used for activities proscribed on *Shabbat*; For example, pens, pencils, money, hammers, saws, are *muktzeh*, to be “set aside” and not handled, except for use in purposes necessary and permissible on *Shabbat*.

Fire, Electric Lights, and Automatic Devices Combustion, kindling a fire, prolonging it, or transferring it is prohibited. One may not modify the intensity of a cooking or lighting fire. For Conservative Jews, electric lights are not considered “fire” and may be turned off and on. For Orthodox Jews electric lights *are* fire and will require automatic timing devices set up *before Shabbat* to turn them on. Automation is permitted provided the machinery was set in motion before the onset of *Shabbat*.

Travel Beyond a person’s domain is forbidden. [Foot] Travel within a city is permitted, however. For Conservative Jews, driving a car is to be limited to travel to and from the synagogue for services. Travel on ship is permitted if the vessel has departed on a weekday, and one is already enroute during *Shabbat*. If the ship is leaving on *Shabbat*, one must board before *Shabbat*.

Preparation of Food Cooking is defined as making raw food edible and is proscribed on *Shabbat*. All food to be consumed on *Shabbat* is to already cooked and prepared, and water already boiled. Warming is permitted for solid foods, liquids which are not entirely cold, liquids that are entirely cold may be warmed over a low fire. The fire used for warming must be covered to avoid tampering with it. A tin plate, called a *blech* may be used for this purpose. One can use modern electric appliances set before *Shabbat*.

¹ *Ahad haAm* from Joel Roth’s, “Shabbat and the Holidays”

² Heschel, *op.cit.*, p. 13.

³ Thanks to the late Rabbi Louis Jacobs, *The Book of Jewish Practice* (West Orange NJ: Behrman House, 1987) pp. 74-80 .

Treatment of the Sick The rabbis established the principle of *pikuah nefesh doha et haShabbat*, “the saving of life supersedes any restrictions due to the Sabbath (Talmud, *Yoma* 85a; *Shabbat* 132a).” This extends to attending a woman in labor, taking one’s necessary medicine, as well as rescuing drowning persons or saving someone a building has collapsed upon. Visits to the sick and condolence calls are permissible and even encouraged, even though these visits may detract from the joy of the day.

Sports and Amusements Games which involve no infringements of the laws about ‘work’ are allowed on the Sabbath, e.g. card games, chess, billiards, ping-pong, scrabble (to put the letters together to form words does not constitute ‘writing’), and ball games in one’s own home. When playing games on the Sabbath there must be no writing down of the score and no playing for money.”⁴ Ball playing in a private domain, or anywhere that carrying is allowed is permissible, where there are no other violations. Certain kinds of Yoga and Gymnastics are also permitted. Bathing in a pool in a private domain is also permitted; in an open space it is also permitted but with some restrictions, i.e. one should dry oneself before fully leaving the water. Swimming and exercise is permitted but not to the point of overexertion.

A Gentile Working For A Jew We may not ask a non-Jew to do anything on the Sabbath that we may not do ourselves (*Mishneh Torah, Hilkhos Shabbat* 24:4). Exceptions are: Illness or other emergencies, lighting a fire in cold weather, to relieve an animal in pain, situations where the act is done by the non-Jew for his own purpose, even though a Jew may benefit. If the non-Jew is independent, is paid for the job as a whole, is not told to specifically work on *Shabbat*, he may do his work (*Shulhan Arukh Orekh Hayyim*, 244:5, 252:2)

Miscellaneous Rules It is permissible to use an article that has arrived in the mail on *Shabbat*. One may make soup by pouring hot water over bouillon cubes or powder. Cans and barrels may be opened on *Shabbat* if their contents are to be used on that day. It is permissible to wash dishes if the dishes are to be used on that day. Detergents may be used, but abrasive cleaners that may scratch the surface may not be used. One may briefly sweep the floor and tidy the house. Photography is not allowed on *Shabbat*. Weddings may not take place on *Shabbat*, but *brit milah* must, if the eighth day after birth occurs on that particular *Shabbat*.

Preparation For Shabbat. *Sefer Hasidim* says: “It is incumbent on every person to be very, very zealous in making the *Shabbat* preparations, to be prompt and diligent as a person who has heard that the queen is coming to lodge at his or her house ...⁵ One should clean and tidy the house, make certain that there is enough prepared food, that beds and rooms are prepared, clothes for the day are cleaned and pressed, provisions for heat are in place (or nowadays, that climate control is set). Set devices that are to turn on automatically. One should bathe on the eve of *Shabbat* so as to enter the day clean and well-groomed. If one must drive to services, be certain on Friday to have the tank filled with gas, the tires filled and in good condition, and all the other things necessary in place for a safe uninterrupted trip. It is expected that one should dress in their best clothing in honor of *Shabbat*.

Sources For Further Study

Abraham Joshua Heschel, *The Sabbath, Its Meaning for Modern Man* (New York: Farrar, Straus, and Giroux, 1951) p. 8.

Rabbi Joel Roth, essay: “Shabbat and the Holidays” in *Etz Hayim Torah and Commentary* (New York: JPS, 2001) pp.1454-55.

Rabbi Isaac Klein, *A Guide to Jewish Religious Practice* (New York: JTS, 1979)

Reuvain Hammer, *Or Hadash, A Commentary on Siddur Sim Shalom, For Shabbat and Festivals* (New York: The Rabbinical Assembly, 2003).

⁴ Ibid. p. 80.

⁵ *Sefer Hasidim*, text of Yehudah HeHasid of the 12th century German *Hasidei Ashkenaz*, Paragraph 149.

Torah Study

Talmud Torah tells us about:

God
Truth
Justice
Knowledge
Beauty
Wisdom
Wealth
Good / Evil

Do any of these really exist?

Does it matter?

Are there answers?

Study of the Torah the Mitzvah of Talmud Torah helps us to address these issues and pursue the answers. Sadly it is discussed infrequently among modern Jews. When we are told Torah was written by God, or written by Moses or orally compiled by the sages and then transcribed, some eyes glaze over and many ears tune out.

Have you noticed, the Pledge of Allegiance is recited, the Gettysburg Address is memorized, and all know about the Bill of Rights. These all are part of our heritage as Americans; but why then do we choose to know so little about our heritage as Jews? We should know more about the “source” of our heritage - at least enough to be able to communicate with those who adopted and adapted it.

Tradition tells us the Torah, or Jewish Written Law, consists of the five books of the Hebrew Bible - known more commonly to non-Jews as the "Old Testament" - were given by God to Moses on Mount Sinai and include within them all of the biblical laws of Judaism. The Torah is also known as the Chumash, Pentateuch or Five Books of Moses. There is also the oral law which contains much explanation of how we should carry out what we find in the written law. Talmud Torah covers the whole scope of Jewish history as we try to make real what was revealed.

In ancient days the Torah was often compared to fire, water, wine, oil, milk, honey, drugs, manna, the tree of life, and many other things; it was considered the source of freedom, goodness, and life. It was identified both with wisdom and with love.

Hillel summarized the entire Torah in one sentence: "What is hateful to you, do not to your fellow, the rest is commentary, go and learn it".

Akiva said: "The fundamental principle of the Torah is the commandment, 'Love thy neighbor as thyself'."

The ethical and religious-intellectual beliefs imparted by the Torah are all attainable and make our lives fuller and more rewarding.

Commandments which, in addition to being "revealed", are also demanded by reason (e.g., prohibitions of murder, fornication, theft, lying). Commandments whose authority is revelation alone (e.g., Sabbath and dietary laws), are understandable in terms of some personal or social benefit attained by performance.

What else can you learn, teach and experience at the same time?

Mezuzah & Brachot for other foods and activities

Mezuzah

On the doorpost of every Jewish home rests a mezuzah. Some may think it's a dainty decoration or a good luck charm. Put one up to keep the evil spirits away! Actually, a mezuzah is a daily reminder — and a public declaration — of Jewish identity and faith. Having a mezuzah on the door post of each room means that whenever we move from one domain to another, we renew our consciousness of God's presence and act in a way that sanctifies His Name. Once learned, the lesson extends beyond our home and into all areas of life.

Though mezuzah literally means "doorpost," it refers to a scroll containing biblical verses. The mezuzah recalls the Exodus, when blood was smeared on the doorpost of Jewish homes so that God passed over during the plague of the first born. The scroll contains the first two paragraphs of the Shema, declaring the oneness of God, and tells us to *write these words on the doorpost of your house and on your gates* (Deut. 6:4-9). The second passage (Deut. 11:13-21) teaches that Jewish destiny, both individually and nationally, depends upon fulfilling God's will.

On the back of the scroll is a Hebrew name of God, *Shaddai*. This name is seen as an acronym for "Guardian of the Doors of Israel." (*Shin*, the first letter of this Name, often appears on the mezuzah case.) *Mezuzah* is also used to refer to the case the scroll is stored in. Unfortunately, many ornate cases containing invalid scrolls — or no scroll at all!

A *kosher* scroll is hand-written on parchment prepared from the skin of a kosher animal. A trained scribe, *sofer*, writes the words using special ink and a quill. A Xeroxed mezuzah is not kosher. Every letter and word must be correct; any mistakes or missing letters invalidates the entire parchment.

Which Doorway Needs a Mezuzah?

In practice, we put a mezuzah on most doors that people use. Therefore, a Jewish home typically has mezuzot on the front and side doors, porch, bedrooms, living room, playroom, etc. A bathroom does not get a mezuzah. Closets and other small spaces that are not large enough to be used for normal living do not need a mezuzah. There is some debate on this point as well as with garages and laundry rooms. Room openings without a top frame do not need a mezuzah. Public buildings do not technically need a mezuzah, but often have them out of custom.

Mounting the Mezuzah and Reciting the Blessing

The mezuzah should be positioned on the right hand side of the doorway as you enter the home. On interiors doors, the right hand side is determined by drawing a path from the closest exterior door. Place the mezuzah about two-thirds of the way up and angled inwards.

Before reciting the blessing, the case with the mezuzah enclosed should be held against the doorpost — ready to turn the first screw or tap in the first nail. If using glue or foam tape, be prepared to firmly affix the case on the doorpost immediately upon completing the blessing. Once the mezuzah is in position, but before affixing it to the door, the following blessings are recited:

ברוך אתה יי א-להינו מלך העולם אשר קדשנו במצותיו וצונו לקבץ מזוזה.

Blessed are You LORD, Ruler of the world, Who sanctified us with His mitzvot and commanded us to affix a mezuzah.

ברוך אתה יי א-להינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה.

Blessed are You LORD, Ruler of the world, who has given us life, sustained us and brought us to this time.

If you are hanging many mezuzot at the same time, only one blessing is recited on the first mezuzah — usually the front door. When making the blessing, have in mind the remaining mezuzot, and try not to make any interruptions until all the mezuzot are affixed.

Brachot for Foods and Experiences

Brachot are blessings that we say over food and other experiences. They are tools for transcendence. Like all meditations, they do not work by magic. A person who says them mechanically will gain little. When said with concentration, they become a daily source of amazement.

General Rules for a Bracha

One must say a Bracha on ANY amount of food. You should see the food before reciting the Bracha. You should hold it in your hand. One must be very careful not to mention God's name in vain; before you start, you should know which Bracha is correct. Between the Bracha and eating don't talk or even wait any amount of time. If you forgot to say a Bracha before eating, as long as you still have some food left, say the Bracha.

Brachot Transliteration & Translation

Each blessing begins:

Blessed Are You God, our Lord, Ruler of the World

ברוך אתה יי א-להינו מלך העולם
baruch atah adonai eloheinu melech haolam

The endings depend on what is to be eaten or drunk:

<i>Fruit which grows on Trees:</i> who creates the fruit of the tree.	בורא פרי העץ.
<i>Fruit which grows on the Ground:</i> who creates the fruit of the earth.	בורא פרי האדמה.
<i>Meat, Fish, Eggs, Cheese, etc., or drinking any Liquor except Wine:</i> by whose word all things exist.	שהכל נהיה בדברו.
<i>After any of these foods:</i> who creates innumerable living beings with their wants. We thank You for all the means that You have created to sustain the life of each of them. Blessed are You who is the life of all worlds.	בורא נפשות רבות וחסרונן, על כל מה שבראת להחיות בהם נפש כל חי ברוך חי העולמים.

The following are blessings said on special occasions. They begin the same as the others above.

<i>Lightening, Falling Stars, Mountains or Deserts:</i> who has made creation.	עושה מעשה בראשית.
<i>Thunder:</i> whose strength and might fill the world.	שכחו וגבורתו מלא עולם.
<i>Sight of the Sea:</i> who has made the great sea.	שעשה את הים הגדול.
<i>Beautiful Trees, Animals or People:</i> who has such as these in His world.	שפכה לו בעולמו.
<i>Rainbow:</i> who remembers the covenant, is faithful to it and keeps His word.	זיכר הברית, ונאמן בבריתו, וקים במאמרו.
<i>Seeing a Torah Sage:</i> who has imparted of His wisdom to those that revere Him.	שחלק מחכמתו ליראיו.
<i>Seeing distinguished secular scholars:</i> who has given of His wisdom to mortals.	שנתן מחכמתו לבשר ודם.
<i>Seeing a King and his Court:</i> who has given of His glory to mortals.	שנתן מכבודו לבשר ודם.
<i>Seeing unusually formed people:</i> who varies the form of creatures.	משנה הבריות.
<i>Hearing good news:</i> who is good and makes goodness.	הטוב והמטיב
<i>Hearing bad news:</i> who is a true judge.	דין האמת
<i>Special moments:</i> who has given us life, sustained us and brought us to this time.	שהחיינו וקיימנו והגיענו לזמן הזה

Gomel

When a person returns to services after a life threatening illness or experience, they have an aliyah and say the following thanks which is answered by the congregation. It begins with the standard blessing formula.

Who bestows good beyond deserving, and has bestowed good to me.
May the one who bestowed good to you always do so.

הגומל לחיבים טובות שגמלני כל טוב
מי שגמלך כל טוב תמיד וגמלך כל טוב סלה

Challah, Kiddush, Washing, Ha Motzi

Taking Challah

When making challah we add another layer to our spiritual experience by performing the mitzvah of taking challah.

This mitzvah is for batches of more than 14 cups. After mixing and kneading, but before forming the loaves, we *take challah*. Pinch off a piece of dough the size of a large olive. This only applies to challah when the main liquid ingredient is water. This small piece is also called *challah*. Holding the ball of challah, say:



ברוך אתה יי א-להינו מלך העולם אשר קדשנו במצותיו וציונו להפריש חלה

baruch atah adonai elohainu melech haolam asher kidshanu b'mitzvotav v'tzivanu l'hafrish challah

Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us to separate challah.

Hold the piece of dough and say "*harei zo challah*" (this is challah). Now we are ready to burn and discard the challah. It's easiest to wrap the dough in foil and burn it in the bottom of the oven as it preheats or as the loaves bake. For batches of dough using between 14 and 10 cups of flour, separate the challah without a blessing. Any recipe calling for less than 10 cups of flour does not require the separating step at all.

Making Kiddush

The Shabbat or festival Kiddush ceremony is done at night before sitting down to the meal. A cup of wine is filled and held in the hand and the benediction over wine recited. This is often the male head of the household, but individuals must do it on their own and families are free to decide which adult will do it.



Kiddush is a home ceremony but in the Middle Ages Kiddush was also recited in the synagogue on behalf of travelers. A short form is recited before the midday meal on the Sabbath or Festival day. This Kiddush was not recited at synagogue since it was to accompany the meal. Nowadays, a small meal is usually held, so it is recited. This meal is called "Kiddush" too.

Kiddush is recited while standing and holding a cup of wine no less than 3.3 ounces in the right hand. The kiddush cup can be of any material but many choose to have a decorative one set aside for this purpose. Sit and drink the wine. Make sure that everyone gets a sip of the wine.

ויהי-ערב ויהי-בקר, יום הששי. ויכלו השמים והארץ וכל צבאם. ויכל אלהים ביום השביעי מלאכתו אשר עשה, וישבת ביום השביעי, מכל מלאכתו אשר עשה. ויברך א-להים את יום השביעי ויקדש אותו, כי בו שבת מכל מלאכתו, אשר ברא אלהים לעשות.

Vay'hi erev vay'hi voker yom hashish. vay'khulu hashamayim v'ha'aretz v'chol tz'va'am vay'khal elohim bayom hash'vi'i m'la'kh'to asher asah vayish'bot bayom hash'vi'i mikol m'la'kh'to asher asah Vay'varekh Elohim et yom hash'vi'i vay'kadeish oto ki vo shavat mikol m'la'kh'to asher bara Elohim la'asot

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

The heavens and the earth were finished, the whole host of them. And on the seventh day God completed his work that he had done and he rested on the seventh day from all his work that he had done. And God blessed the seventh day, and sanctified it because in it he had rested from all his work that God had created to do

ברוך אתה יי א-להינו מלך העולם, בורא פרי הגפן.

ברוך אתה יי א-להינו מלך העולם, אשר קדשנו במצותיו ורצה בנו, וישבת קדשו באהבה וברצון הנחילנו זכרון למעשה בראשית, כי הוא יום תחלה למקראי קדש, זכר ליציאת מצרים, כי בנו בחרת ואותנו קדשת מכל העמים, וישבת קדשך באהבה וברצון הנחלתנו. ברוך אתה יי, מקדש השבת.

Barukh atah Adonai, Eloheinu, melekh ha-olam borei p'ri hagafen

Barukh atah Adonai, Eloheinu, melekh ha-olam asher kid'shanu b'mitz'votav v'ratzah vanu v'shabat kad'sho b'ahavah uv'ratzon hin'chilanu zikaron l'ma'aseih v'rei'shit ki hu yom t'chilah l'mik'ra'ei kodesh zeikher litzi'at Mitz'rayim ki vanu vachar'ta v'otanu kidash'ta mikol ha'amim v'shabat kad'sh'kha b'ahavah uv'ratzon hin'chal'tanu Barukh atah Adonai m'kadeish hashabat

Blessed are you, Lord, our God, Ruler of the universe Who creates the fruit of the vine.

Blessed are You, Lord, our God, Ruler of the Universe who sanctifies us with his commandments, and has been pleased with us. You have lovingly and willingly given us Your holy Shabbat as an inheritance, in memory of creation because it is the first day of our holy assemblies, in memory of the exodus from Egypt because You have chosen us and made us holy from all peoples and have willingly and lovingly given us Your holy Shabbat for an inheritance. Blessed are You, who sanctifies Shabbat

Netilat Yadayim: Washing Hands

After Kiddush and before the meal, each person performs a ritual hand washing. This has nothing to do with cleanliness but focuses on sanctity.

Although the original reason was to ensure that Temple acts and food were eaten in ritual purity, it has continued as our tables have become our *altars*.

This washing is only required before a meal including bread. Pour water twice over one hand and then twice over the other. Dry the hands and recite:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Barukh atah Adonai, Eloheinu, melekh ha-olam asher kidishanu b'mitz'votav v'tzivanu al n'tilat yadayim.

Blessed are You, Lord, our God, Ruler of the Universe Who has sanctified us with His commandments and commanded us concerning “lifting” of hands.

Making Ha-Motzi: Bread

Bread is the staff of civilization and holds a place of honor in Judaism. For thousands of years, a meal without bread meant starvation. Saying the *motzi* accomplishes two things. First, it draws attention to the privilege of having food. Second, the blessing's reminds us of the inherent sanctity of all things.

Blessings always refer to the proximate source of the food: Fruit – *of the tree*. Vegetables – *of the earth*. With bread we refer to God as the One who *brings forth bread from the earth*.” Thanks to God's gifts of nature and human reason, we are partners with God in completing the world

Immediately after washing hands and before eating the meal, the head of the household removes the cover from the two challah loaves, lifting them while reciting the following blessing. The challah is then ripped into pieces or sliced and passed around the table, so that each person may have a piece.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Barukh atah Adonai, Eloheinu, melekh ha-olam hamotzi lechem min ha'aretz.

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



Kashrut

What is “Kashrut”? If you refer to the Encyclopedia Britannica, Kashrut is defined as “dietary laws” – in Judaism, regulations that prohibit the eating of certain foods and require that other foods be prepared in a specified manner. Most prescriptions regarding kashrut are found in the Torah in Leviticus, Deuteronomy, Genesis and Exodus. Some efforts have been made to establish a direct relationship between these laws and health, but for us, no other motive is required than the fact that God has so given us these commandments. They form a sacred path to follow and holiness is the only reason given in the Torah for their observance.

For I am the Lord your God! Therefore, sanctify yourselves and be holy, for I am holy..... For I am the Lord that brought you up out of the land of Egypt to be your God. You shall therefore be holy.
Leviticus 11:44-45

Holiness in Hebrew is “Kedusha” from the word “kadosh” meaning separated or set apart. To be a holy people, Israel had to be apart, separate from their idol-worshipping neighbors. Kashrut is one means of making the Jewish lifestyle different from that of their neighbors. Observance of the laws of kashrut has been a unifying factor for the Jewish people throughout the ages, continually serving to remind Jews of their roots.

What is “Kosher”? The word “kosher” (from the Hebrew word *kasher*) actually did not originally apply to food. It is first used in the Bible (Esther 8:5 and Ecclesiastes 11:6) to mean “good” and “proper”. In later rabbinic literature it referred primarily to ritual objects (tallit, tefillin, etc.) and meant “fit for ritual use”. Kasher is also used to describe witnesses who are “fit” and “proper,” i.e., competent, to testify. When applied to food, kosher is the opposite of *treif*, i.e., forbidden, which comes from the Hebrew word for torn since animals torn by a predator were prohibited.

Treif is any food or thing that is not kosher. This includes foods that are prohibited for consumption from the outset as well as foods prepared incorrectly. From the outset, the Torah specifies which animals can and cannot be consumed. Beginning with the simplest, anything from the water needs fins and scales. There is a list of prohibited birds which mainly includes scavengers and birds of prey. Land animals must have cloven hooves and chew their cud. There are a few types of locust which are also kosher, but they are only eaten by a small number of communities. Taken together, this rules out: pigs, camels, rabbits, shellfish, eels, sharks, crabs, snakes, frogs, eagles and more.

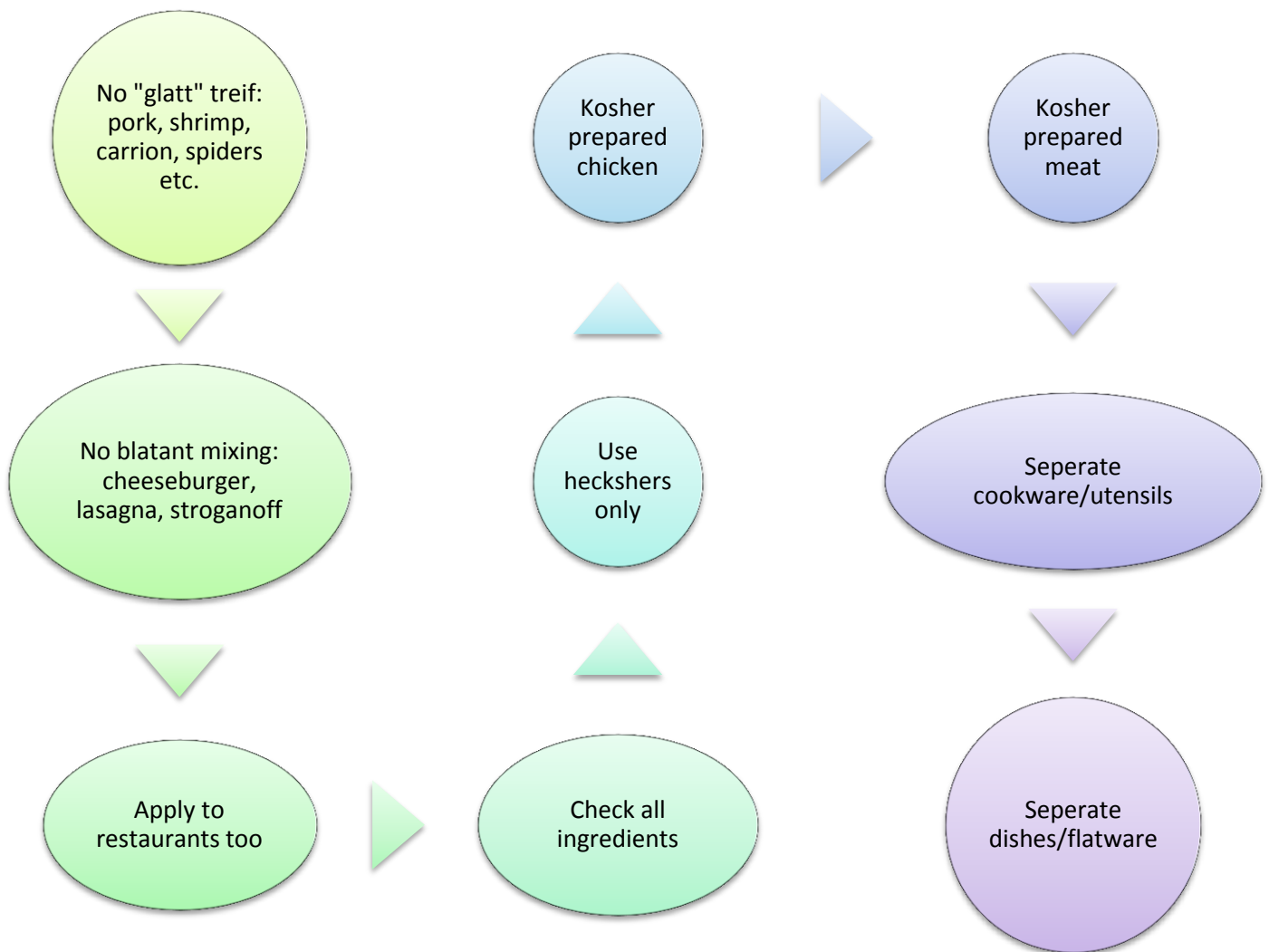
Even if an animal can be eaten, the method in which it is slaughtered and prepared is critical. Animals may be slain for food, skins and clothing only when there is a genuine need. Cruelty toward animals and hunting for sport are strictly forbidden. Animals must be slaughtered in the most humane way possible, and there are specific mitzvot that govern animal slaughter. The ritual slaughterer, known as a *shochet*, carries out the act with a swift stroke of the blade across the throat of the animal. A *shochet* receives his authority directly from rabbis and is subject to their supervision. If an animal dies of natural causes or injury, it cannot be eaten. After it was slaughtered, it is also examined inside to make sure it was not suffering from a terminal condition.

According to the Torah, the essence of life is in the blood. To consume the blood of an animal is to consume its life, an act strictly prohibited by Jewish law. Following the slaughter, animals must be drained of blood. All residual blood is drained from the meat during food preparation, either by broiling or soaking and salting. This, plus the requirement of humane slaughter, is why we don’t eat beef or chicken from non kosher supervised sources. Fish do not have the same requirements.

Probably one of the better-known aspects of kashrut is the separation of meat and dairy products. The basis for this is found in the Torah – in Deuteronomy (14:21) and Exodus (23:19 & 34:26). *Do not cook a kid [young animal] in its mother's milk.* The separation includes not only the foods themselves but, because of how materials absorb food particles, also the utensils involved in cooking, the plates and flatware used to serve and eat the food and the towels and dishwashers employed in cleaning up. Further, you must be cognizant of your own mouth and make sure no meat is still between your teeth before moving from fleishig (meat) to milchig (dairy) in order to avoid mixing the two. This involves a wait of an hour or more.

Keeping kosher is a mitzvah, a mitzvah that defines us and has a profound influence on the domestic life of every Jewish home.

An Example Path to Grow in Kashrut



Lighting Shabbat Candles

From the first day of the week, prepare for Shabbat (BT Beitzah 16A)

Before lighting the candles, attend to the physical setting, food preparation, and personal grooming. Light the candles no later than 18 minutes before sundown. The most widespread custom is to light 2 candles. First light candles, close your eyes and recite the blessing:

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

Baruch atah Adonai, Eloheinu, melek ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik near shel Shabbat. Praised are You, Adonai, our God, Sovereign of the Universe, who, sanctifying us with divine commandments, has commanded us to kindle the light of Shabbat.

Follow this blessing with a personal meditation such as *May the peace of Shabbat fill our hearts, home, and world. Amen.*

When there is another holiday/festival (other than Hannuka or Yahrtzeit candle) the following words are added to the blessing above **וְיוֹם טוֹב** v'yom tov (and holiday/festival).

Shalom Alehem-Peace Unto You

As diners take their places around the table, this song is often sung. It is believed to have been written in the 17th century, inspired by Talmudic legend. Rabbi Yosi ben Yehuda taught: "Two ministering angels, one good and one bad, escort a person home from the synagogue on Shabbat eve. When he comes home and finds the candles lit, the table set, and the bed made, the good angel says, 'May it be God's will that it also be so next Shabbat,' and the bad angel is compelled to say 'Amen.' But if the house is not prepared for Shabbat, then the bad angel says, 'May it be God's will that it also be so next Shabbat,' and the good angel has to say 'Amen.'" If every Jew is accompanied home by two ministering angels, then it is only proper that he greet them, bless them, and seek their blessing.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרָת
[בּוֹאֵכֶם בְּרִכּוֹנִי צִאתְכֶם] לְשָׁלוֹם מַלְאָכֵי הַשָּׁלוֹם
" " "

Sha-lom a-lei-chem, mal-a-chei ha-sha-reit mal-a-chei el-yon mi-me-lech ma-l'chei ha-m'la-chim ha-kadosh ba-ruch hu. Peace to you, ministering angels, angels of the Most High, from the King of Kings, the Holy One Blessed is He.

Verses 2,3,4, are the same with the exception of the first phrase.

[Bo-a-chem/ Bar-chu-ni / Tsei-t'chem] l'sha-lom, mal-a-chei ha-sha-lom ...

[Come in peace/ Bless me with peace/ Depart in peace] O angels of peace...

Eishet Chayil-A Woman of Valor

Eishet Chayil drawn from Proverbs 31 – A prayer for the utmost accomplishment, typically inferred for the praise of the wife (the Woman of Valor) however, it is also allegorically directed to Torah and Wisdom. This prayer is part of the concept of peace in the home, Shalom Baiyit. It is recited even in a single-person household with the address focused on Torah and Wisdom. The full text is an alphabetical acrostic covering “A to Z.” It can be found in a Tanach (Bible) or online. Here are some excerpts:

An accomplished woman, who can find? Her value is far beyond pearls.

Her husband's heart relies on her and he shall lack no fortune.

She does him good and not evil, all the days of her life.

She is like the merchant ships, she brings her bread from afar.

She plans for a field, and buys it. With the fruit of her hands she plants a vineyard.

She extends her hands to the poor, and reaches out her hand to the needy.

Strength and honor are her clothing, she smiles at the future.

She opens her mouth in wisdom, and the lesson of kindness is on her tongue.

She watches over the ways of her household, and does not eat the bread of idleness.

Her children rise and praise her, her husband lauds her.

Many women have done worthily, but you surpass them all.

Charm is deceptive and beauty is vain, but a woman who fears God shall be praised.

Give her of the fruit of her hands, and let her works praise her in the gates.

אִשֶּׁת חַיִּיל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָה.	Eishet chayil mi yimtza v'rachok mipnanim michra
בָּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלָל לֹא יַחְסֹר.	Batach bah lev balah v'shalal lo yechsar
גָּמְלָתָהּ טוֹב וְלֹא רָע כָּל יְמֵי חַיֶּיהָ.	G'malathu tov v'lo ra kol y'mei chayeha
הִיטָה כְּאֻנוּיֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחֲמָה.	Hayta kaoniyot socher mimerchak tavi lachma
זָמְמָה שָׂדֶה וַתִּקְחֶהּ מִפְּרִי כִפְיָהּ נָטְעָה כֶּרֶם.	Zamma sade vatikachehu mipri chpeha nat'a kerem
כָּפָה פָּרֶשֶׁה לַעֲנִי וַיְדִיחָהּ שְׁלָחָה לְאַבְיוֹן.	Kapah parsa leoni v'yadeyha shilcha laevyon
עָז וְהָדָר לְבוּשָׁה וַתִּשְׁחַק לְיוֹם אַחֲרוֹן.	Oz v'hadar l'vusha vatischak l'yom acharon
פִּיהָ פִּתְחָה בְּחֻמָּה וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ.	Piha patcha v'choma v'torat chesed al l'shona
צוּפִיָּה הַלִּיכּוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכֵל.	Tzofiya halichot beita v'lechem atzlut lo tochel
קָמוּ בָנֶיהָ וַיֵּאֱשְׁרוּהָ בַּעֲלָהּ וַיְהַלְלֶהָ.	Kamu vaneha vayasruha bala vayhalla
רַבּוֹת בָּנוֹת עָשׂוּ חַיִּיל וְאַתָּה עָלִית עַל כָּלָנָהּ.	Rabot banot asu chayil v'at alit al kulana
שֹׁקֵר הָחַן וְהַבֵּל הִיפִי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל.	Sheker hachen v'hevel hayofi isha yirat Adonai hi tithalal
תָּנוּ לָהּ מִפְּרִי יְדֶיהָ וַיְהַלְלוּהָ בְּשַׁעְרֵים מַעֲשֶׂיהָ.	Tanu lah mipri yadeha vihalluha vasharim ma'aseha

A comparable text for wives to recite for their husbands is Psalm 112:1-9.

Hallelujah! Happy is the man who reveres the Lord, who greatly delights in His commandments.

His descendants will be mighty in the land; the generation of the upright will be blessed.

Wealth and riches are in his house, and his righteousness endures forever.

He rises in the darkness as a light for the upright; He is gracious, merciful, and righteous.

It is well with the man who deals generously and lends, who conduct his affairs with justice.

For he will never be moved; he will be remembered for ever.

He is not afraid of evil tidings; His heart is firm, secure in the Lord.

His heart is steady, he will not be afraid; in the end he will look in triumph on his foes.

He has distributed freely, he has given to the poor; his righteousness endures forever.

Blessing the Children at the dinner table, the parent(s) place both hands on the child's head (beginning with the eldest).

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה	Son	May God make you like Ephraim and Manasseh.
יְשִׁמְךָ אֱלֹהִים כְּסָרָה רִבְקָה רָחֵל וְלֵאָה	Daught.	May God make you like Sarah, Rebecca, Rachael and Leah.
יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ		May Adonai bless and guard you.
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֵּךְ	All	May Adonai shine towards you and be gracious to you.
יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שָׁלוֹם.		May Adonai turn to you and grant you peace.

Y'simcha Elochim k'Efra'im v'chiM'nasheh.

Y'simech Elochim k'Sarah, Rivkah, Leah v'Rachel.

Y'varechecha Adonai v'yish'merecha.

Ya'er Adonai panav eilecha vichuneka.

Ya'er Adonai panav eilecha, v'yasem l'cha Shalom.

It is common for parents to whisper to their children praises and encouragement. This custom is a linkage of parental love to the gift of Judaism and Torah from God. It establishes the direct relationship of the security of the home to our beliefs. Thusly, the child can find refuge in the blessings from parent as a conduit to God for life.

Morning and Night

Modeh Ani

Traditionally, Jews begin each day with Modeh Ani, a short, two-line prayer which opens by referring to God as the eternal and living king. The prayer speaks of sleeping as a minor type of death in which the soul leaves the body to spend the night with God. The prayer thanks God for returning the soul to the body, enabling the individual to live another day. Because of its simplicity, *Modeh Ani* has become a favorite prayer for small children.

מוֹדֵה (מוֹדָה) אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם. שְׁהֵחֶזְרָתָ בִּי נִשְׁמָתִי בְּחַמְלָה. רַבָּה אֶמְוִנְתֶּךָ

Modeh (modah) ani l'fanecha melech chai v'kayam. Shehechezarta bi nishmati b'chemla. Raba emunatecha

I offer thanks before you, living and eternal Ruler, for You have mercifully restored my soul within me; Your faithfulness is great.

Morning Blessings

Jewish law mandates that one pray three times a day, in the morning, afternoon, and at night. The morning service, Shacharit, formally begins with the Pesukei D'zimrah (verses of praise) section, but before that there are several preliminary prayers and blessings to thank God for providing us with our daily needs and for performing everyday miracles. Originally it was created as a personal meditation at home, but today it is part of the synagogue's service. The following are the main prayers in our siddur. In other siddurim you can find additional text like a few Torah readings.

Traditionally, we begin each day with Modeh Ani, a short, two-line prayer which opens by referring to God as the eternal and living king. The prayer speaks of sleeping as a minor type of death in which the soul leaves the body to spend the night with God. The prayer thanks God for returning the soul to the body, enabling the individual to live another day.

After washing, a blessing is traditionally made, followed by a recitation of verses praising God's name. Although modern denominations have adapted different sets of prayers, most versions start with a line from Psalms 111, "Fear (meaning reverential awe) of God is the beginning of wisdom" (111:10), reminding the newly-awakened Jew of the importance of God.

The blessings over Torah study constitute the next major section of the morning prayers. These blessings thank God for giving the Torah to the Jewish people. An additional blessing asks that God help all of Israel to study Torah for its own sake.

Next up is a Mishnah (Peah 1:1) that recounts a group of commandments that are perennial and limitless, namely charity, acts of kindness, and Torah study. This section of prayer ends with a quote from the Talmud (Shabbat 127a) that lists commandments for which one is rewarded both in this world and the world to come. These include honoring parents, acts of kindness, spending time in Jewish institutions, and again, studying Torah.

At this point in the service, many traditional congregations begin praying together, starting with Birkhot Hashachar, a list of blessings thanking God for fulfilling our basic needs. These blessings praise God for giving intelligence and understanding and providing a world in which to live. We thank God for creating us as human beings and as Jews, and for the simple things in life, such as our senses, our bodies, and our freedom. Furthermore, we testify that God looks over the Jewish people, "provides Israel with strength," and "crowns Israel with glory."

The last passage in this section is a talmudic source that explains the 13 interpretive principles that Rabbi Ishmael used to explain the verses of the Bible. Traditional congregations end with a short prayer for the rebuilding of the Temple, and with that, the first major part of Shacharit, the Pesukei D'zimrah, is ready to begin.

The Bed-Time Shema

We say Shema twice each day. First as part of Shacharit and last we say the Shema before going to bed. It is recited as a protection and so that we go to sleep with words of Torah on our lips. Night was considered a time of vulnerability, when one's soul returned to God. In attempting to understand the motivation for saying the Shema at this time, Rav Yitzchak asserts, "If one recites the Shema before bed, demons are kept away from him" (Berakhot 5a). The bedtime prayers are structured around the *Shema* which many Jews believe will protect them for the afterlife if they unexpectedly die while sleeping. Other prayers include Psalm 91 and Psalm 3. The final piece of the bedtime Shema contains a series of biblical verses that plead for God's blessing and protection. Most notable is Jacob's blessing to his grandsons Ephraim and Menasheh, "May the angel who has redeemed me from harm, bless these boys. May they carry on my name and thus name of my ancestors, Abraham and Isaac. May they spread far and wide upon the earth" (Genesis 48:16).

שְׁמַעִי שְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי

מְצַוְךָ הַיּוֹם עַל לִבְבְּךָ. וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ

וּבְקוּמְךָ. וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטַפֹּת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-chad.

V'ahavta eit Adonai Elohecha, b'choll'vav'cha, uv'cholnafsh'cha, uv'cholm'odecha. V'hayu had'varim haeileh, Asher anochi m'tsav'cha hayom, all'vavecha. V'shinantam l'vanecha, v'dibarta bam b'shivt'cha b'veitecha, uvlecht'cha vaderech, uv'shochb'cha uvkumecha. Ukshartam l'ot alyadecha, v'hayu l'totafot bein einecha. Uchtavtam, alm'zuzot beitecha, uvisharecha.

Hear, O Israel! The Lord is our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates.

Havdalah

The Havdalah service marks the end of Shabbat. Havdalah means separation or distinction and helps us distinguish between sacred and mundane time. We may begin the service at nightfall which is defined by seeing 3 stars in the sky, or you can check the time on our Temple Israel website at www.tiflorida.org/calendar/candle-lighting-times/.

The entire Havdalah ceremony is designed to help strengthen us during Shabbat's departure. Shabbat is a beloved guest who must leave. We escort her to the limit of the day, lingering together as long as we can. Each symbol and step is conducted with this in mind.

This multi-sensory ritual includes our senses of sight, smell, taste, and hearing. You will need several items: a nice cup, kosher wine, a spice box with fragrant spices such as cinnamon or cloves, and a multi-wick Havdalah candle. The wine adds sweetness and joy to occasion. The spices help us remember the happiness and uniqueness of Shabbat. Like smelling salts, they also revive us as the extra spirit we have enjoyed on Shabbat leaves us. Lighting the flame of the Havdalah candle is a vivid way of marking the distinction between Shabbat and the days of the week, because we do not kindle flame on Shabbat. The multi-colored flame generated by the many wicks also reminds us of the first light of Creation. The blessings are preceded by a reminder that even though we are leaving Shabbat, God has not left us.

Fill the Kiddush cup with wine, raise the cup and say:

הִנֵּה אֵל יְשׁוּעָתִי אֲבָטַח וְלֹא אֶפְחָד	Hinei el y'shuati ev'tach v'lo ef'chad
כִּי עֲזִי וְזִמְרַת יְהוָה יְיָ וְיִהְיֶה לִּי לִישׁוּעָה.	ki azi v'zimrat Yah Adonai vai'hi li li'shua
וּשְׁאֲבָתֶם מַיִם בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה	ushav'tem mayim b'sason mima'anei ha-y'shua.
לֵי יְהוָה הַיְשׁוּעָה עַל עַמּוֹד בְּרִכְתְּךָ סֵלָה.	L'Adonai ha-y'shua al am'cha birchatecha Selah.
יְיָ צְבָאוֹת עֲמָנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.	Adonai tz'va'ot imanu misgav lanu Elohei Ya'akov Selah.
יְיָ צְבָאוֹת אֲשֶׁרִי אָדָם בֹּטַח בְּךָ.	Adonai tz'va'ot ashrei adam boteach bach.
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.	Adonai hoshiah haMelech ya'aneinu v'yom kareinu.
לְיִהוּדִים הַיְתֵה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וִיקָר.	LaY'hudim hai'tah orah v'simcha v'sason vikar.
כֹּן תִּהְיֶה לָנוּ. כּוֹס יְשׁוּעוֹת אֲשָׁא וּבִשָּׁם יְיָ אֶקְרָא.	Ken tih'yeh lanu. Kos Y'shu'ot esah uv'sheyn Adonai ekra.
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.	Baruch ata Adonai elohenu melech haolam bore peri hagafen

Behold! God is my deliverance, I trust in Him and I am not afraid. God is my strength and song, He will be my deliverance. You shall draw water in joy from the waters of deliverance. Deliverance is God's, for His nation that is his praise, Selah. The Lord of Hosts is with us, He is our support, the God of Jacob, Selah. The Lord of Hosts, praiseworthy is the one who trusts in Him. The Lord will save, the King will answer on the day that we call. There was light, joy, gladness and honor for the Jews - so may there be for us. I will raise up the cup of deliverance, and call in the name the Lord.

Blessed are You, LORD our God, Ruler of the Universe, Who creates the fruit of the vine.

Put the Kiddush cup down and lift up the spice box.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי בְשָׂמִים.	baruch ata Adonai elohenu melech haolam bore minei v'samim
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Blessed are You, LORD our God, Ruler of the Universe, Who creates varieties of fragrant species.

Pass the spice box around for all to smell.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ.	Baruch ata Adonai elohenu melech haolam bore me'ore haesh
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Blessed are You, LORD our God, Ruler of the Universe, Who created the lights of the fire.

Hold your hand(s) up to the flame with curved fingers, so you can see the shadow of your fingers on your palms. In this way you are "using" the light and the blessing is for an action.

ברוך אתה יי אלהינו מלך העולם Baruch ata Adonai elohenu melech haolam

המבדיל בין קדש לחול hamavdil ben kodesh lechol

בין אור לחשך בין ישראל לעמים ben or lechoshech ben Yisrael la'ammim

בין יום השביעי לששת ימי המעשה. ben yom hashshevi'i lesheshet yeme hamma'aseh

ברוך אתה יי המבדיל בין קדש לחול. baruch ata Adonai hamavdil ben kodesh lechol

Blessed are You, LORD our God, Ruler of the Universe, Who distinguishes between sacred and mundane, light and darkness, Israel and the nations, between the Seventh Day and the six days of creation. Praised are you, Lord, who distinguishes between sacred and mundane.

Take a sip of wine and then extinguish the candle in the wine by quickly inverting the candle into the Kiddush cup.

Following the ceremony, many sing Eliyahu HaNavi and Shavua Tov. We welcome Elijah the Prophet because during Shabbat we are not expecting his arrival. *Shavua tov* means “good week,” and is the traditional greeting exchanged.

אליהו הנביא

Elijah the prophet

Eliyahu hanavi

אליהו התשבי

Elijah the Tishbite

Eliyahu hatish'bi

אליהו, אליהו

Elijah, Elijah

Eliyahu Eliyahu

אליהו הגלעדי

Elijah the Giladite

Eliyahu hagil'adi

במהרה בימינו

May he soon in our days

Bim'herah beyameinu

יבא אלינו

come to us

yavo eleinu

עם משיח בן דוד (x2)

with the messiah son of David

im Mashi'ach ben David. (x2)

שבוע טוב (x8)

A good week

Shavua tov (x8)

A good week, a week of peace. May gladness reign and joy increase. (x2)



A Guide to Wrapping (Laying) Tefillin

Created by Creighton J. Cohn and Jay R. Englander and provided by
The Temple Israel Men's Club



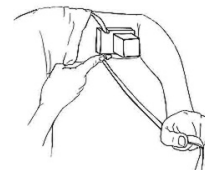
- 1) After putting on your tallit, get out your arm (Yad) tefillin and say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין.

Baruch ata Ado-nai elo-heyenu melech ha-olam, asher kidshanu, b'mitzvotav v'tzivanu l'haniyach tefillin

"Praised are You, Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to put on tefillin."

- 2) Slide your arm tefillin up your weaker arm and tighten the loop so the box sits on the muscle of your bicep and the knot on the strap faces toward your heart. Wrap the strap once over your bicep towards you to anchor the box.



- 3) Wrap the strap **towards you** 7 times tightly, **over** the top of your forearm. As you wrap, count the number of wraps by using either the seven days of the week, or the verse from the Ashrei: "*Potey'ach et yade'cha umas-beeah l'chol chai ratson*" (7 words) then wrap the remaining strap loosely around your hand.

- 4) Next, hold your head (Rosh) tefillin and say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין.

Baruch ata Ado-nai elo-heyenu melech ha-olam, asher kidshanu, b'mitzvotav v'tzivanu al mitzvah tefillin

"Praised are you Adonai, our God who rules the universe, instilling in us the holiness of mitzvot by giving us the mitzvah of tefillin."

5) Place the head tefillin box on your head where your hairline is/was. The knot should sit in the depression at the back of your head. Bring the straps over each shoulder to the front to drape.

6) Say:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va'ed.

"Praised be God's glorious sovereignty throughout all time."

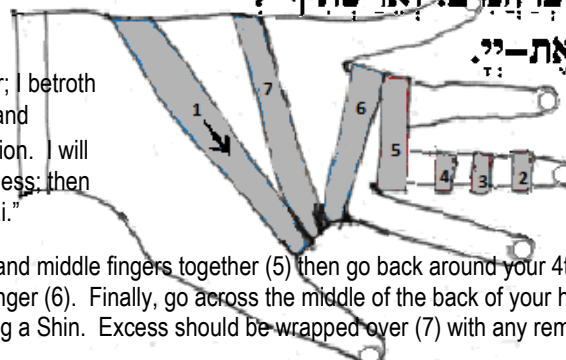


7) Unwrap the strap around your hand back to your wrist and wrap it across the back of your hand to between your thumb and pointer (1). Then go across your palm to the middle finger at which point you say the following (say 1 line with each wrap around your middle finger: top (2); middle (3); and bottom (4)):

*V'erastikh li l'olam, v'erastikh li b'tzedek
u-v'mishpat u-v'hesed
u-v'rachamim. V'erastikh li
b'emuna v'yadat et Adonai.*

"I will betroth you to Me forever; I betroth you to Me with righteousness and justice, with love and compassion. I will betroth you to Me with faithfulness; then shall you be at one with Adonai."

**וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם, וְאֶרְשָׁתִּיךָ לִי בְצֶדֶק
וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים. וְאֶרְשָׁתִּיךָ לִי
בְאֱמוּנָה, וְיָדַעְתָּ אֵת-יְיָ.**



8) Next, wrap around your 4th and middle fingers together (5) then go back around your 4th finger and down to between your thumb and forefinger (6). Finally, go across the middle of the back of your hand down between your thumb and forefinger (7) forming a Shin. Excess should be wrapped over (7) with any remaining strap tucked inside.

9) Removal is the reverse: Unwrap the hand, remove the head, remove the arm and gently put away.



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This Tefillin Belongs to: _____
Phone Number: _____
Email: _____

