



SHABBOS

101



chabad house
Driven by Miracle Drive

Written in a spirit of d.i.y.

"Will I understand it?"
"Rest assured."

A wake up call to take it easy.

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PREFACE

And the children of Israel shall keep the Shabbos as an everlasting covenant. It is a sign between Me and the children of Israel forever: That in six days G-d made heaven and earth and on the seventh day He ceased from work and rested.

Exodus 31: 16 - 17

PART 1

OVERVIEW

“GOOD SHABBOS” EVERYBODY. NOW LET’S TURN IT INTO “BETTER SHABBOS”.

It’s kitkeh and wine
It’s Friday night with the family
It’s a great time at shul
It’s time out from a hectic world.

**But above all Shabbos is an uplifting experience,
a refresher course for your body, mind and soul.**

Yes... Shabbos is a unique gift from Hashem that has bonded the Jewish people through countless generations. So read on to find out why even more than the Jews have kept Shabbos, Shabbos has kept the Jews.

Even more than
the Jews have kept
Shabbos, Shabbos
has kept the Jews.

T.G.I.F


You've had a week from hell.
Relax, heaven is on the horizon.

Thank **G**oodness **I**t's **F**riday.
Because Friday is what we call Erev Shabbos.

In Hebrew 'Erev' means evening.
So Erev Shabbos should mean the evening of Shabbos.
Wrong. It's actually Friday.
But because Friday starts on Thursday evening,
it all makes perfect sense.

That aside, 'erev something' is the time we prepare.
For instance Erev Pesach is when we prepare for the Seder.
On Erev Yom Kippur we prepare for the fast.

Erev Shabbos is the time we prepare for Shabbos.



Nothing beats
Jewish logic


WHY SHABBOS?

"And G-d blessed the seventh day and made it holy, because on this day He ceased from all His creative work which G-d had *created to continue."

*** "...Created to continue"**

Creation never stops. The universe is the masterplan,
but G-d never stops re-creating the universe. Shabbos is the
sublime culmination of this eternal cycle, week after week.

If G-d can do it, so can you.
Did G-d really need 6 whole days to create the universe,
which He could have done in a split second?
The lesson of 6 days is for us to appreciate the value of time
and perform a weekly stock taking of where we're at.
G-d is the Master of the universe.
We're His stewards.



The need for
time management
originated before man
was even created.

As such, we spend our individual and collective lives moulding this planet for our physical, emotional and hopefully spiritual needs.

So in essence, we're the flesh and blood masters of the environment.

The essence of Judaism is to take the physical and elevate it into something spiritual.

G-d didn't simply rest on the 7th day.

He stood back from the physical and created the spiritual world.

The world of the Shabbos.

39 PROHIBITIONS???

RELAX.

Mish who? Mishkan; the original shul which the Israelites carried in the desert.

On Shabbos we're commanded to cease from all work. Work is translated from the Hebrew word 'melachoh', which in fact has a far broader meaning.

It includes creativity and acts which don't require physical effort, but generate a creative result - like striking a match. (Let there be light.)

So, while we can't strike a match, or even carry a hanky outside an eruv (an area enclosed by a visible border or border line) we could for instance walk 20kms to shul and 20kms back, as long as the shul is in one town.

Shabbos is a day on which we cease from creation.

How is creation defined?

Any creative act that was part of the building of the Mishkan represents a category of work forbidden on Shabbos.

There are 39 categories:

- | | | |
|--------------------------|--------------------------------------|------------------------------------|
| 1. Choresch - ploughing | 15. Tzovaiah - dyeing | 29. Mshartait - marking out |
| 2. Zoreah- sowing | 16. Toiveh - spinning | 30. Memachaik - smooth/scrape |
| 3. Koitzer - reaping | 17. Meisach - weaving | 31. Mechataich - cutting to shape |
| 4. M'amair - bundling | 18. Oseh Bais Batai Neirin - weaving | 32. Koisaiv - writing |
| 5. Dush - threshing | 19. Oireg - weaving | 33. Moichaick - erasing |
| 6. Zoreh - winnowing | 20. Potzaiah - unweaving | 34. Boineh - building |
| 7. Borer - selecting | 21. Koishair - knot | 35. Soiser - demolishing |
| 8. Mirakaid - sifting | 22. Matir - unknot | 36. Ma-avir - lighting a fire |
| 9. Toichain - grinding | 23. Toifair - sewing | 37. Mechaveh - putting out a fire |
| 10. Lush - kneading | 24. Koiraiah - unsewing | 38. Macke B-Patish - final touches |
| 11. Oifeh - baking | 25. Tzud - trapping | 39. Hotzai'ah - carrying. |
| 12. Gozaiz - shearing | 26. Shoichiat - slaughtering | |
| 13. Melaven - bleaching | 27. Mafshit - skinning | |
| 14. *Menafaitz - combing | 28. Meabaid - tanning | |

The 39 categories can be split into six groups

1. 1 - 11 The field work.
2. 12 - 24 The making of material curtains
3. 25 - 31 The making of leather curtains
4. 32 - 33 The beams of the Mishkan
5. 34 - 35 Putting the walls of the Mishkan up and down
(Remember the Mishkan travelled with the Jews in the wilderness.)
6. 36 - 39 The final touches of the Mishkan

*Great excuse for
a shaytel girls

PART 2

GETTING INTO IT

SPIRITUAL PREP

Shabbos has both a physical and spiritual aspect.

The physical commands us to stop any of the 39 types of creative work by sunset on Friday.

But spiritually our souls also take time out.

During the week we use our spiritual energies for things like cooking, planning, business deals etc.

Preparing for Shabbos is good for our souls in that it puts us in a Shabbos-dickeh (Shabbos like) mood.

Even if we have dozens of servants it's important to participate in Shabbos preparations (preferably on Friday) to honour the Shabbos.

The *Shulchan Oruch states how certain Talmudic Sages would go about it.

Rabbi Chisda would slice vegetables, thinly.

Rabba and Rabbi Yosef chopped wood.

Rabbi Zeira would light a fire.

Rabbi Nachman would bring Shabbos vessels into the house and take out the weekday vessels.

*The Jewish ritual code, compiled by Joseph Caro, the outstanding Talmudic authority of the 16th century.

Candle lighting

Great is the mitzvah of candle lighting for it brings peace into the world. ~ The Sages.

Candle lighting is one of the seven Rabbinic commandments. Shabbos is a time of spiritual light and the Rabbis ordained that visible light should radiate in the home.

By lighting candles we meet two objectives.

- a. We light up the house literally so people don't bump into each other.
- b. We light up the house spiritually, with the light of Torah. It's a mitzvah to study and discuss Torah on Shabbos - a day that radiates spirituality.

Shedding more light on the subject:

- The husband prepares the candles. The wife lights them.
- Two candles represent man and woman. Ner (candle) has the numerical value of 250. Two candles = 500. Men have 248 limbs and women 252 which total 500.
- Married women light at least two candles. One to remember the Shabbos, the other to safeguard it. A lot of women add an extra light with the birth of each child. Two candles also stand for the two versions of the Ten Commandments, Remember the Shabbos - Zochor es Yom Hashabbos (Ex 20:8) and Observe the Shabbos - Shamor es Yom HaShabbos (Deut 5:12). What's the difference? Zochor is a positive commandment, Shamor is a negative commandment pertaining to the 39 categories of forbidden work.
- Girls over the age of three are also encouraged to light a candle.
- The lighting of candles officially ushers in the Shabbos.
- We light candles before Shabbos begins because only Hashem knows the exact moment that He ceased from creation. To light candles later is a transgression of the Shabbos. (Check with your shul or Chabad House for a calendar of candle lighting times.)
- For the same reason, we say the blessing after lighting and not before. Saying it before would have already brought in Shabbos.
- Candle lighting is considered an auspicious time for prayer or meditation. Example: Praying for righteous children.
- If you have Yartzeit on a Friday night, you must light the Yartzeit candle first.
- Likewise, Chanukah candles must also be lit before Shabbos candles.
- It is strongly recommended to put a few coins in a charity box at home before candle lighting. Tzedokah (charity) is one of our greatest mitzvos. Children can never be taught the importance of Tzedokah early enough.

PHYSICAL PREP

You bake a cake, you buy ingredients.
You schedule a meeting, you plan your presentation.
Before you go to gym, you check each item in your kit.
Compared to Shabbos this is all mundane.
Shabbos is a time to rejoice and because we're physical creatures, the physical aspects of Shabbos are vital.
So in addition to the wine, the kitkeh, the candles, the good food, and the guests, do some prep on yourself.
Take a bit of extra time to get ready for shul.
Dress well.
After all, you're going to welcome the bride.

PART 3

SHABBOS ITSELF

BRIDE AND QUEEN

2 concepts, 4 views.
(It's all part of being Jewish)

The Talmud (Shabbos 119a) teaches that as Shabbos drew near, R' Chanina would don his finest clothing and invite others to join him in going out to greet 'the Bride, the Shabbos Queen.' Rabbi Yannai dressed in his finery would announce: "Bo'i Kallah, bo'i Kallah - Come in Bride...." A thousand years later, the Kabbalists of Safed embellished this custom by actually walking out to the field to welcome the Shabbos. It was there, in Safed, that the Kabbolas Shabbos (welcoming the Shabbos) service was first formulated, and from there it spread to the entire world.

1. Up close and personal

Maharsha (Rabbi Samuel Eliezer ben Judah Halevi) draws on the Midrash to explain that the Jewish nation is the mate of the Shabbos. Therefore late Friday afternoon (the start of Shabbos) is comparable to the chuppah ceremony between groom and bride. Just as a groom steps forward to greet his bride as she walks towards the chupah canopy, so did the righteous of earlier generations go forth to welcome the Shabbos.

2. An elevated view

Michtav Me'Eliyahu relates the terms Kallah (bride) and Malkah (queen) to dual aspects of this day. Shabbos is a queen in that it imbues those who keep it with its unique spiritual light. It is a bride in that its aura is properly enhanced by those who observe it.

3. Viewed in a different light.

The Maharal of Prague explains these terms very simply. A bride is distinct in her complete, deep-rooted attachment to her groom. A queen is distinct in her removal from and dominion over her subjects. Shabbos is like a bride in that it is a means through which this physical world achieves an attachment with the spiritual world above. This day is also regarded as a queen compared to the six days that precede it. By way of its intrinsic holiness, Shabbos is distinct and supreme.

4. Viewed from above.

Rabbi Shimon Bar Yochai taught: When G-d created the Shabbos, Shabbos said to the Holy One, Blessed be He: "Every day You have created has a mate. Am I to be the odd one, without a mate? Hashem replied, "The Jewish people will be your mate."

PART 4

THE FRIDAY NIGHT SERVICE

KABBOLAS SHABBOS

On normal weekdays we hold 3 services, morning, afternoon, evening.

Or Shacharis, Mincha and Maariv.

On Shabbos day we have an additional service, Musaf.

And on Friday night Maariv is introduced with Kabbolas Shabbos.

Kabbolas Shabbos is compiled of 6 psalms that represent the 6 days of Creation. These serve as a build up to greeting the bride herself - through the famous Lecha Dodi.

Two additional psalms complete this cycle. Psalm 92, which is dedicated to the Shabbos and Psalm 93 which exults in G-d's Kingship.

WHAT'S IT ALL ABOUT, PRAY?

As mentioned earlier, Kabbolas Shabbos as we know it was compiled just over 400 years ago by the Kabbalistic Rabbis in Safed, particularly Rabbi Moshe Cordovero.

Three themes run through the 6 introductory psalms.

1. Joy - the singing of G-d's praises.
2. Creation.
3. Anticipation of the Messianic Era.

Two notes of interest.

(i) The Messianic Era is due to become a reality at the latest in the 7th millenium after Creation, which is referred to as the millennium of the Shabbos - when the world will be transformed into what we call the Oilom Haboh (the world to come). Shabbos gives us a taste of this world. Right now we're in the second half of the last century of the 6th millennium.

(ii) The numerical value of the Roshei Taivos (the initial letters of the first words of these psalms) add up to 430. That's the numerical value of the word Nefesh which means soul. As such these psalms are a soulful inspiration to take us into Shabbos.

Psalm 95:

Lechu Neranenoh

Come let us sing to the L-rd
Let us raise our voices in jubilation to the Rock
For a great G-d of our deliverance is Hashem
and a great King above all heavenly powers.
In His hands are the depths of the earth
And the heights of the mountains are His.
Indeed the sea is His for He made it
And His hands formed the dry land.

According to our Sages the next words were the very first to be uttered by Adam as he acknowledged the Creator to all creation.

Come, let us prostrate ourselves and kneel
Let us bend the knee before the L-rd our Maker

The psalm also expresses the special relationship between G-d and the Jewish people - as Shepherd and flock and cites an apt example: Hashem's protection over his flock during the 40 years that we wandered through the desert.

Psalm 96:

Shiru Lashem

Sing unto the L-rd a new song
Sing unto the L-rd all the earth

Again, this is a psalm of exultation and anticipates the Messianic Era.

Clue: A new song.

At this time, G-d's glory will also be recognised by the nations of the world.

Recount His glory among the nations.
His wonder among all the peoples.

A chorus of praises will also be expressed individually and collectively by
the forces of nature.

The heavens will rejoice and the earth will rejoice
The ocean and its fullness will roar.
The fields and all that is therein will rejoice
Then will all the trees of the forest sing.

The last verse of the psalm echoes the first in its reference to a new world order.

Before the L-rd (they shall rejoice) for He has come. He has come to judge the earth;
He will judge the world with justice, and nations with His truth.

Psalm 97:

Hashem Moloch

When the L-rd will reveal His reign, the earth will be glad
Many isles will rejoice.

A continuation of the preceding psalms, it speaks of the Messianic Age when Hashem will
demonstrate his Kingship over the whole earth, including the distant isles.

Cloud and thick darkness will surround Him.
Righteousness and justice are the foundations of His throne

Although Hashem will still be hidden from man, all men will recognise Him.
The first act of Divine justice will be the destruction of His enemies.

Fire will go before Him and will consume His enemies around.

Psalm 98: **Mizmor Shiru**

A Psalm, Sing unto the L-rd a new song,
For He has done wonders...

This psalm too, refers to the Messianic Era and acclaims G-d's pending wondrous acts when the time comes to reveal His might and glory.

G-d has made known His saving power.
Before the eyes of the nations He has revealed His righteousness.

Why is this written in the past? Because the psalmist has prophetic inspiration and speaks of these wonders as if they have already occurred.

He remembered His kindness and faithfulness to the house of Israel
All dwellers of the farthest ends have seen the deliverance of our G-d.

As a continuum, the psalmist again calls for shouts of joy and songs of praise and visualises the forces of nature joining in this acknowledgement.

Psalm 99: **Hashem Moloch**

When G-d reveals His reign on earth the nations
will tremble with fear of the Divine Judgement awaiting them.

They will praise Your name: It is great and awesome: holy is He.

The only way that we as mortals can know G-d is through His works. Therefore words such as holy, powerful, awesome, great refer to His works. We know what G-d does, we don't know what G-d is.

Psalm 29: **Mizmor L-Dovid**

Render unto the L-rd O you children of the mighty
Render unto the L-rd honour and strength
Render unto the L-rd glory due to His Name
Bow to the L-rd in the beauty of holiness

The psalm is of special interest in that it repeats "Render unto the L-rd" three times and contains G-d's name 18 times. The Talmud sees in this threefold repetition of "Render unto the L-rd", an allusion to the first three blessings of the Amidah. While the eighteen blessings correspond to the eighteen mentions of G-d's name.

Our sages also see in the seven repetitions of the word Kol (voice), a symbolic reminder of the giving of the Torah at Sinai, when the words kol or kolot were mentioned seven times.

A psalm of boundless joy, Psalm 29 was the Song of the Day for the first day of Chol Hamoad Succos - the day of the great Celebration of the Water-Drawing.

The most significant verse is the one with which it concludes.

The L-rd will give strength to His people

The L-rd will bless His people with peace.

LECHO DODI

Lecha Dodi (Go my beloved) was composed in Safed by Rabbi Schlomo Halevy Alkabetz in the 1500's. He was a brother in law and disciple of Rabbi Moshe Cordovero, as well as a disciple of Rabbi Moshe Alschich and Rabbi Yitzchak Luria - the famous Arizal. The Arizal authorised Lecha Dodi's inclusion in the Kabbolos Shabbos. It was adopted by both Sephardi and Ashkenazi communities.

Each of the eight stanzas (after the Lecha Dodi chorus) begins with a letter of the author's name. (Remember in Hebrew vowels don't count as letters. They're printed as dots.)

1. Shamor V'Zochor (Shlomoh Halevy)

Observe and Remember in one utterance

The One and Only G-d made us hear.

The L-rd is One and His Name is One

For renown for splendour and for praise.

The fourth commandment actually places Zochor before Shamor, but since the ten commandments we all uttered as one word (bediboor echad) it's acceptable for the poet to take this licence. Zochor means "remember". This refers to the positive associations with Shabbos like kiddush, shul, Torah study, fine meals, special clothes etc.

Shamor means "safeguard". In other words "observe", and refers to the prohibitions of the 39 types of labour and their sub-categories.

2. Likras Shabbos

(Shlomoh Halevy)

Come let us go to welcome the Shabbos
For it is the source of blessing
From the beginning from of afortime it was elevated
Last in creation, first in (G-d's) thought.

All blessings stem from the sanctity of this day.

"Last in creation, first in thought." The midrash compares the 6 days of the week to a canopy being prepared for a bride. Without a bride there'd be no canopy. Shabbos is also a foretaste of Moshiach - last in creation but first in thought.

3. Mikdash Melech

(Shlomoh Halevy)

Sanctuary of our King, regal City
Arise, exit from the upheaval
Long enough have you dwelt in the valley of weeping
And He will pour compassion on you.

As a mystic, Alkabetz infuses this stanza with the Kabbalistic idea of a world with 3 dimensions. Time (the Shabbos), space (Jerusalem) and life (the Jewish people and their performing of mitzvos.) All are entwined.

Royal alludes to the royalty of Shabbos. Royal City is Jerusalem, Hashem's city where the Divine Presence rested in the Temple. It is also the city of King David. Finally, Jerusalem cannot exist without the Jewish people and vice versa. The poet looks forward to a time when the diaspora and its weeping will be a thing of the past.

Jerusalem is the focal point of the next five stanzas, from quotations inspired by Isaiah.

4. Hisna'ari

(Shlomoh Halevy)

Shake off the dust, arise
Put on your clothes of glory. O my people
Through the son of Yishai of Bais Lechem
Come close to my soul, redeem it.

In the words of Isaiah "Shake off the dust and get up" speaks not only of the physical humiliation of Jerusalem, but also of the spiritual recovery of the Jewish people from the dust of the diaspora.

5. His'oreri (Shlomoh Halevy)

Arouse yourself, arouse yourself,
For your light is come; arise and shine;
Awake, awake give utterance to a song
The glory of the L-rd is revealed upon you.

This is a wake up call for redemption from the nightmare of golus.
Isaiah: "Arise, shine forth, your light has come and the glory of Hashem has shone upon you."

6. Lo Seivoshi (Shlomoh Halevy)

Do not be ashamed, nor humiliated
Why are you downcast, and why are you disquieted?
In you the afflicted of my people shall find shelter,
And the City shall be rebuilt on its former site.

Again a paraphrase of Isaiah and the hope of the final redemption, with Jerusalem as a safe haven for Jews returning from all parts of the world.

Isaiah: Fear not for you shall not be ashamed...
(the last line is from the prophecy of Jeremiah).

7. Vehayu Limshiso (Shlomoh Halevy)

And they that spoil you shall be downtrodden
All your destroyers shall be cast off
Your G-d shall rejoice over you
As a groom rejoices over his bride.

Also constructed of quotations from Isaiah and Jeremiah. Again the promise of return is prominent. A new attachment between G-d and His people is expressed as the joy of a bride and groom. The poet also alludes to the land responding only to the Jewish people.

8. Yamin Usmoil (Shlomoh Halevy)

Right and left you shall spread mightily
And you shall revere (the might) of G-d
Through an offspring of Peretz
We shall rejoice and be glad.

When the Geulo (redemption) comes, so great will be the miraculous victory, that the Jewish people will break through enemy barricades from every direction. King David was a descendent of Peretz who in turn was one of the twin sons of Judah. The name Peretz means to break through.

9. Boi'i Beshalom

Enter in peace, crown of her husband
Both with songs and cheerfulness
Amidst the faithful of the treasured people
Come oh Bride, come oh Bride.

We face the back of the shul to welcome the bride. Shabbos brings peace (enter in peace) and is also referred to as the 'tabernacle of peace' (Succas-sholom).
We bow to the left and right as we recite "Come oh Bride."

In an undertone we add *"Come oh Bride, come Shabbos queen".*

Psalm 92 Mizmor Shir L'Yoim HaShabbos

This is the Song of the Day that the Levites used to chant in the temple on Shabbos.

Shabbos is the day when we can contemplate Hashem's works and derive unlimited joy and appreciation as we chant...

"For You L-rd have made me rejoice with Your deeds...."

According to the Sages, this psalm was composed by Adam himself. Who could more aptly acknowledge the spirit of Shabbos than the first man, created by G-d's own hands.

Psalm 93

This is actually the Song of the Day that the Levites would chant on the 6th day of the week. ie Friday.

The L-rd is King. He has robed Himself with grandeur.

Our Sages tell us that the first thing Adam did was proclaim the Creator as King of the Universe. Your testimonies are very sure; Your house is resplendent in holiness, L-rd forever.

Just as when Adam was created, all mankind (Adam was the only human being) proclaimed G-d's sovereignty, the same will happen when Moshiach will come, when once again, all mankind will acknowledge the kingship of G-d.

K'Gavno

This profoundly mystical hymn (in Aramaic) is recited in numerous congregations. It could take a volume to explain in detail. It embodies the most elevated of concepts including the radiant countenance of the Or Ein Sof or Infinite Light which descends into the lower worlds during the daylight hours of Shabbos.

Razoh D'Shabbos is a continuation of K'Gavno.

Bor'chu

This is the official commencement of Ma'ariv. The congregation stands and the leader of the service recites Bor'chu.... "Bless the L-rd Who is blessed." This is a summons to join him in praising Hashem. The congregation replies "Blessed is the L-rd Who is blessed for ever and ever."

Pleased note, only a minyan can respond to this opening verse. If you arrive late for any reason, you must not take it upon yourself to recite these verses.

Bor'chu is followed by two blessings that introduce the Sh'ma. These blessings, together with the Sh'ma feature in the weekday Ma-ariv service.

Blessing 1, Baruch, marvels over G-d's control of nature, the seasons and time.

Blessing 2, Ahavas Oilom... is a song of thanks for the gift of Torah.

The Sh'ma

The three portions of the Sh'ma are required by Torah. It is exceptionally important to focus our concentration on these paragraphs. We close our eyes and cover them with our right hand for the first two verses at least.

Hear O Israel, the L-rd is our G-d the L-rd is One...

and "Blessed is the Name..." which is recited in an undertone.

The sages tell us that there are 248 organs in the body and 248 positive commandments. The words of the Sh'ma add up to 245. To bring this number in line with 248, in the presence of a minyan, the leader concludes by repeating the last three words of the third paragraph: "Hashem Elokaichem emes" (Hashem your G-d is true).

The Sh'ma could well be the most fundamental prayer in our liturgy. We recite it twice a day and it features in our mezuzos and tefillin.

The Sh'ma in essence:

1st Portion: (Deuteronomy 6:4, Deuteronomy 6:5-9) Total unconditional acceptance of Hashem's Sovereignty through Oneness. In this instance, the word Sh'ma means far more than 'hear'. It means understand, absorb, accept.

(Midrash on the second verse "Baruch Shem..." is from Pesachim 56a.

There are two Midrashim: On his deathbed Jacob recited the first verse (Sh'ma) and his sons responded with the second - thus reassuring him that the Jewish faith would survive for posterity.

The Midrash also tells that when Moses went up to receive the ten commandments he heard the angels reciting this verse. For this reason we recite it quietly. However, on Yom Kippur when we separate ourselves from earthly requirements, we are in a position to recite "Baruch Shem..." out loud.)

2nd Portion: (Deut. 11:13-21) focuses on the reward for performing the mitzvos and the punishment for transgressing them.

3rd Portion: (Numbers 15: 37 -41) Contains five commandments. a. Tztizis b. Recollection of the Exodus c. Remembering the commandments and to beware of heresy d. Avoiding sinful thoughts e. The shunning of idolatry.

Emes V'emunah

True and faithful. We are obligated to recall the Exodus at night as well as during the day. In the morning we say Emes Veyatziv (true and certain) in memory of the redemption from Egypt. The night represents our continuing exile and stresses our faith in the future redemption. It also refers to our confidence that G-d will restore our soul after a night's sleep.

Hashkivainu

This beautifully touching prayer calls for G-d's blessings and protection against evils such as sickness, wars, famine. On Friday night we recite a shortened version without reference to negative energies. The ending also differs. During the week we say "Blessed are You Hashem Who safeguards His people Israel forever." On Shabbos we say "... who spreads your tabernacle of peace upon us, upon all his people Israel and upon Jerusalem."

Veshamru

Chabad do not recite this prayer, because it is an interruption between two blessings. However it is recited in many Orthodox communities around the world. The congregation stands at this point and remains standing until after the Amidah.

The Friday Night Amidah

The Friday night Amidah begins and ends with the same three blessings as during the week. The middle 13 blessings which express our daily needs and requests are not appropriate for the sanctity of Shabbos and Yomtov. A single blessing dedicated to the sanctity of the day replaces the mundane. This Amidah is also referred to as the 'Tefilas Sheva' (seven) instead of the 'Shmoneh Esrei' (eighteen benedictions).

The Shabbos benediction, 'Atoh Kidashtoh' You Hallowed the seventh Day and You blessed it... refers directly to the opening section of the Kiddush. The Sages who formulated our prayers included this section because they wished to stress the holiness of the day and all it represents including the kiddushin, the betrothal of Shabbos and the Jewish people. When properly observed a Jew can attain the ultimate degree of completeness on Shabbos. Spiritual blessings, mental blessings, emotional blessings, even material blessings are the side benefits of this degree of fulfillment.

Vayechulu

And the heaven and earth were complete and all their hosts. G-d completed by the seventh day His work which He had done and He rested on the seventh day from all His work which He had done. And G-d blessed the seventh day and made it holy, because on this day He rested from all His creative work which G-d had created to function." Genesis 2:1-3

The leader recites this famous portion from the Torah which re-inforces the sanctity of the day and the commandment to rest. The Zohar (The Definitive Book of Mysticism) says that by reciting these words from the Torah, the Jewish people stand testimony to this truth. It is recited standing because when you give testimony in court (a Bais Din) you do it standing.

Mogain Avos - The seven faceted blessing

On Friday and night, the leader does not repeat the Amidah in full. Rather it is encapsulated in a summary of the seven blessings:

1. Mogain Avos = forefathers
2. Mechaye maysim = resurrecting the dead
3. HaKeil Hakodosh = G-d's holiness
4. Hamayneyach L'amoh = the Shabbos blessing
5. Lefanov Na'avoid = acceptance of our service
6. Noideh Lishmoi = thanksgiving
7. Adon hasholom = peace

Elokeinu... Retzei Na Bimnuhosainu

We ask G-d to accept our rest favourably, to sanctify us with his commandments and to give us a portion in His Torah.

Kaddish

The chazan then recites the full Kaddish.

**AT THIS POINT, THE RABBI USUALLY DELIVERS HIS SERMON.
REMEMBER, YOU ARE COMMANDED TO REST - NOT TO SLEEP.**

Kiddush in Shul

The second portion of the Kiddush is recited in many Orthodox shuls. Chabad recites Psalm 23

Psalm 23.

HaShem Roi'i

This is one of the most familiar psalms and one of the most comforting.

It is fitting to recite this on Shabbos which is a day of peace, free from anxiety.

"I shall not want... He restores my soul... My cup runs over."

BETWEEN PESACH AND SHAVUOS WE RECITE THE COUNTING OF THE OMER AT THIS POINT. YOU ONLY RECITE THE BLESSING IF YOU'VE BEEN COUNTING EVERY DAY. IF YOU HAVEN'T, YOU SAY 'AMEN' AFTER HEARING THE BLESSING, THEN COUNT THE RESPECTIVE DAY.

Olaynu

Officially this is the last prayer of Ma'ariv.

It is beholden upon us to praise the Master of all things; to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth...

Olaynu is a very old prayer (attributed to Joshua). Originally it was only recited on Rosh Hashanah, during the Kingship section of the Mussaf.

But we bend the knee, bow down and offer praise before the supremem King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth.

For the past six to seven hundred years Olaynu has taken its official place as the concluding prayer of all services.

It is a most important prayer that should be recited by everyone. In the middle ages it was recited by Jewish martyrs as they burned to death at the stake. On occasions it was banned by the church, when Jewish traitors convinced their authorities that "for they bow to vanity and nothingness" was an attack on their religion. On the other side of the coin, the Sultan Selim who read a translation in Turkish was so overwhelmed that he thought there was no need for any other prayer.

Today we are privileged to read Olaynu in its full glory. Let's take advantage of it.

Mourner's Kaddish is recited in the presence of a minyan and is followed by Al Tiroh.

Al Tiroh

Recited by most congregations after Olaynu. Compiled from verses from the Tanach. (Torah, Neviim, Kesuvim - Torah, Prophets, Writings.) These verses express how Hashem foils the plans of our enemies.

PART 5

SHABBOS AT HOME

WALKING HOME WITH TWO ANGELS. (BESIDES YOUR CHILDREN)

Before making Kiddush we sing Sholom Aleichem. It's a song of praise based on a passage from the Talmud that a good and evil angel accompany us home from shul on Friday night. If they find the house suitably bedecked for Shabbos the good angel says "May the next Shabbos be as this one," and the evil angel is obliged to respond "Amen". Unfortunately if it's the other way around the evil angel says "May the next Shabbos be as this one" and the good angle must regrettably answer "Amen."

Essence of the song:

Peace be to you O ministering angels, angels of the Most High, of the supreme King of kings
the Holy One, Blessed be He.

May your coming be in peace, O angels of peace...

Bless me for peace...

May your departure be in peace...

Why do we sing? It's only good manners to acknowledge those who accompany you.

BLESSING YOUR OWN CHERUBS

There's a widespread custom to bless your kids, no matter what age they are when you return home from shul. This is the priestly blessing prescribed in the Torah and the blessing the Kohanim bestow on us in shul on yom tov.

Before we recite the famous passages we say "May G-d make you like Sarah, Rebecca, Rachel and Leah" to girls and "May G-d make you like Ephraim and Menashe to boys."

Why Ephraim and Menashe (Sons of Joseph) and not Abraham, Isaac and Jacob?

The source is in the Chumash itself (Gen. 48:16).

Jacob blessed Joseph's sons saying: "Let my name be named in them, along with the names of my father's Abraham and Isaac, and let them grow into a multitude in the midst of the earth."

Efraim and Menashe are outstanding role models for our generation. They were brought up in Egypt and claimed the Jewish faith despite all the attractions of assimilation.

EISHES CHAYIL. A WOMAN OF ACCOMPLISHMENT.

This poem is taken from the last chapter of Proverbs by King Solomon and describes the perfect wife. What better time to recognise and praise your wife than in the serene warm atmosphere of a Shabbos home that she has worked so hard to create.

KIDDUSH

The Rabbis ordained that Shabbos should be sanctified with wine. Kiddush means sanctification.

The head of the household recites Kiddush which has two sections.

The first is the concluding chapter of creation in Genesis.

The second half recalls the Exodus. Remember we received the

Torah in the desert and Shabbos is the 4th Commandment.

Whoever recites Kiddush starts by saying "Savri moronon..." "with your permission" (to those around the table) because it's a mitzvoh to listen to Kiddush as well as to recite it.

*VASSING. (YOU KNOW WHERE YOUR HANDS HAVE BEEN)

Washing your hands before eating is a Rabbinic Commandment. Here's how its done in six easy steps:

1. Fill the cup while in your right hand
2. Pass it to you left hand and pour 3 times over the right hand
3. Pour up to your wrist
4. Change hands and pour 3 times over the left hand



* Like "Kitkeh" this is a South Africanism. The correct name is "Netilas Yodoyim".

5. After the 3rd pour, keep a little water in your left hand and say the brocha "Al Netilas Yodoyim"
6. Rub your hands together and dry them

NB: Remove your rings and also make sure your hands are clean before washing. Why? This is cleansing, not a heavy duty soap and water scrub.

We do not speak between saying the blessing for washing the hands and the blessing for bread (Hamotzi) as this is regarded as a joint or continuous mitzvah.

THE SHABBOS MEAL

Discourse - an essential course.

Besides fish and meat, Torah discussion is an essential ingredient of a fine Shabbos meal. If you're not ready to discuss Torah issues, think of something Jewish to talk about. O boy, that's a long evening.

We eat fish on Shabbos because fish never close their eyes., like wise G-d doesn't close His eyes to us.

BENCHING, BIRKAS HAMAZON, GRACE AFTER MEALS

And you shall eat and be sated and bless Hashem, your G-d for the goodly land which He gave you.

The commandment to bless Hashem after a meal is in the Torah itself.

Bread constitutes a meal, therefore we say the full grace after our Shabbos dinner.

We open with Psalm 126 and follow this with four blessings.

1. A blessing for nourishment
2. A blessing for the land
3. A blessing for Jerusalem
4. A blessing for Hashem's goodness, culminating with peace.

Interesting how so many of our most important prayers end with a request for peace.

Including Kaddish and the Shemoneh Esrei.

PART 6

INSIGHTS

WHY SEVEN RHYMES WITH HEAVEN?

In Torah, the number 7 exemplifies spiritual significance. Both 1 and 7 represent the oneness of Hashem.

This oneness even works mathematically.

1 and 7 are the only two numbers between one and ten that are not the product of numbers that have been multiplied, and neither is a prime factor of any number between 10 and 1.

So let's consider 7 in the spiritual sense, beginning with Shabbos.

1

Shabbos is the 7th day and the number 7 features throughout this day. For instance the names of the essential items on our shabbos table all add up to 7 when you add up the numerical values of their letters according to the Alef-Bais.

Neir (candle) = 250. $2 + 5 + 0 = 7$

Yayin (wine) = 70. $7 + 0 = 7$

Challah (kitkeh) = 43. $4 + 3 = 7$

Dag (fish) = 7

Basar (meat) = 502. $5 + 0 + 2 = 7$.

2

Zachor et yom Hashabbos (the fourth commandment) starts with a Zayin. Zayin is the 7th letter of the Alef-Bais.

3

The Torah prescribes 7 additional Shabboses in the form of the festivals. These are:

1. The first day of Pesach
2. The seventh day of Pesach
3. The first day of Shavuot
4. The first day of Rosh Hashonah
5. Yom Kippur
6. The first day of Succos
7. Shemini Atzeres

(Outside of Israel the festivals have an additional day with the exception of Yom Kippur. However, as early as the times of Nechemiah, Rosh Hashonah has also been observed for two days in Israel.)

4

The 7th month is significant. Rosh Hashonah falls on the first day of the 7th month.

5

The 7th year is equally significant. It is the Shemitah year when we allow the land to rest. An agricultural Shabbos if you will.

6

The Jubilee year is the culmination of 7×7 Shemitah years.

7

We count seven weeks between Pesach and Shavuot in anticipation of re-receiving the Torah. Each of these seven times seven days is a step to elevate us spiritually.

8

Joshua circled Jericho 7 times before the walls fell - thus opening the Promised Land to the Jewish people.

9

The sacred Menorah in the temple had 7 lights.

10

Two very powerful prayers that elevate us spiritually are each uttered 7 times. Psalm 47, before the blowing of the shofar on Rosh Hashonah and "Hashem Hoo HaElokim" at the end of Neilah on Yom Kippur.

11

We recite 7 psalms at Kabbolas Shabbos to welcome the bride.

SHABBOS SAYS

"If Rosh Chodesh falls on Shabbos, a special Rosh Chodesh Mussof (additional service)".

"If yomtov falls on Friday night, do not recite the Kabbalos Shabbos from the beginning, start at Mizmor L'Dovid."

"If Rosh Hashonah or Yom Kippur fall on Shabbos, recite the shacharis (morning service) and appropriate mussaf services for these days."

However when a public fast day falls on Shabbos then Shabbos says "no" and the fast is usually postponed till Sunday, or brought forward to a Thursday in the case of the Fast of Esther. This is because Purim falls on a Sunday and we can't postpone the festival till the Monday."

Bottom line. Shabbos is a good host. Enjoy her hospitality.

Please note: Yom Kippur is **not** a public fast day. It is a statutory High Holy Day, ordained in the Torah, which is why when Yom Kippur falls on Shabbos we are obligated to fast. Even on Shabbos.

INSIGHTS FROM THE REBBE

In thought, speech and action.

From the passage in the Ten Commandments; "the Seventh day is Shabbos to G-d your L-rd". Our sages learn that we are to refrain not only from physical creative labour but also from speaking about such labour, for just as G-d rested from the Ten utterances of Creation, so too are we to refrain from such speech.

It is therefore a Rabbinical prohibition for us to even speak about labour on Shabbos.

It is interesting however that we are not forbidden to think about labour.

Whereas G-d's thoughts are fully capable of generating action, this is beyond us mortals.

Speech however is only one step from action. It has the power to compel others to act.

Based on Likkutei Sichos.

Shabbos and the Mishkan

The Torah reading Vayakhel describes how Moshe assembled the entire nation and, after first relaying G-d's command to keep Shabbos, conveyed His desire that the Jews donate objects for the construction of the Mishkan (the Sanctuary.)

Why in this order, when the main theme of Vayakhel is the construction of the Mishkan?

It's precisely to underline the fact that notwithstanding the supreme importance of building the Mishkan, even this activity may not be pursued on Shabbos.

Based on Sefer Hasichos

Passive Work

Do we live to work or work to live?

Think about this.

The Torah says in Exodus 35-2 "Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of Sabbaths to G-d..."

It does not say "Six days shall you work" but "six days shall work be done."

The passive form suggests that even during the week when you're obligated to work, you should be occupied but not preoccupied with material endeavours.

This explains the phrase Shabbos Shabbason – "a Sabbath of Sabbaths."

Shabbos is not a simple day of rest following six days of active labour.

Rather it's a Shabbos following six days that are themselves "Sabbaths" of sorts – days of passive labour in which one's work only engages one's external self – with one's internal self, focusing attention in a higher place.

Indeed, a true day of rest can only be one that follows such a week.

**COME IN PEACE,
GO IN PEACE**

HAVE A BREAK. HAVE A SHABBOS.

