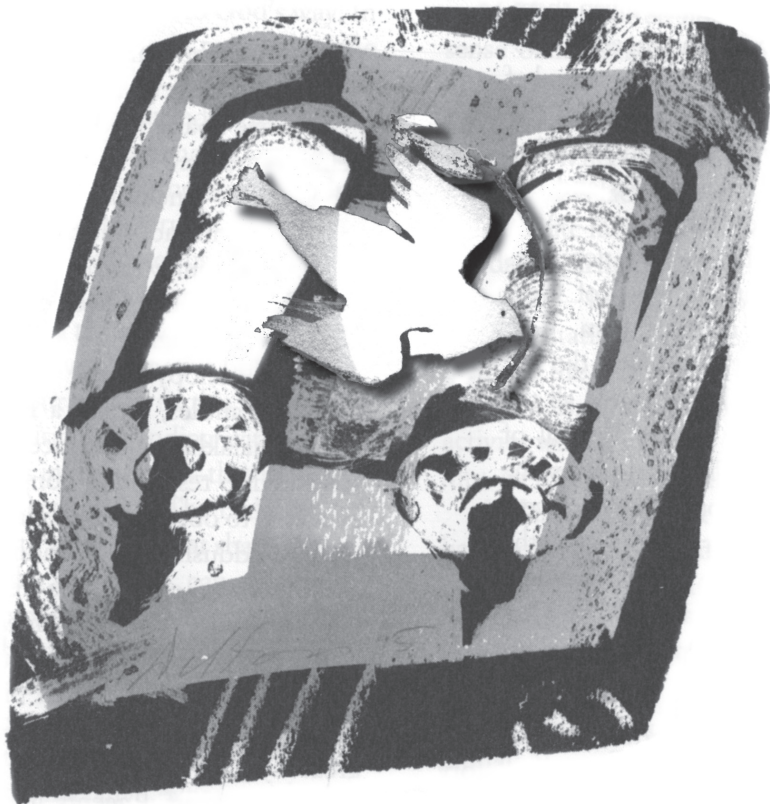


Shabbat

*A personal guide to the spiritual
observance of Shabbat*



Prepared by Rabbi Michael Lerner
and members of **BEYT TIKKUN**

An Invitation to Celebrate Shabbat

This is a guide to celebrating Shabbat in your own home. It is intended to complement your celebration of Shabbat with the Beyt Tikkun community. The Guide may be used along with our Shabbat prayer book from the Reconstructionist Press, *Kol Haneshama: Shabbat Vehagim*, and with the United Jewish Appeal's "Book of Songs and Blessings."

Some of the translations in this Shabbat guide are based on or inspired by the insights of Rabbi David Wolfe Blank (z"l) and are reprinted here, sometimes in slightly altered versions, with permission he gave us shortly before his untimely death in 5758.



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What Is Shabbat, the Sabbath, Really About?

Shabbat is the celebration of two monumental aspects of human life:

- The creation of the universe.
- Our liberation as a people from Egypt—and the resulting message that the world can be liberated from all forms of oppression.

Yet the celebration is more than just a moment of thankfulness. It is, rather, a personal reliving of the creation and of the liberation.

For 25 hours (from 18 minutes before sunset on Friday night until it's dark enough to see at least three stars on Saturday night) we re-orient ourselves and change the way we live our lives.

Here is how we change: Instead of trying to control the world or exercise our dominance over nature, we celebrate the universe.

- We rejoice in the physical world.
- We approach the world with awe, wonder, and radical amazement at the grandeur of creation—and thank God for Creation.
- We rejoice in our freedom. And we exercise that freedom by refraining from all forms of work and domination over nature.
- We rejoice in each other.
- We rejoice in all that is.
- We rejoice in our bodies.
- We enjoy sexuality.
- We play.
- We eat good food.
- We connect with our own deepest inner places.
- We learn about ourselves.
- We engage in non-work related study of Judaism, spirituality, or anything else that uplifts our spirits and is fun to learn.
- We allow ourselves to be alone.

- We allow ourselves to be with others.
- We allow ourselves to be with God.

Shabbat is a gift of love from God to the world (and from you to anyone you share this spiritual practice with).

What makes Shabbat a gift of love?

Love is the permission we give to each other and to ourselves to leave the world of power and control and to enter into a consciousness of non-goal-directed playfulness, humor, silliness, sensual pleasure, mutual recognition and caring, celebration, joy, wonder, amazement, and awe.

Shabbat is a particular spiritual practice whose goal is to maximize this kind of loving energy in your life.

Politics of Meaning and Shabbat

Shabbat is a time to refresh our souls, to pause and reconnect ourselves to the goal of such a struggle. The rabbis of our tradition called Shabbat “shades of the Messiah” to indicate that on Shabbat we could create a moment in which we experienced some of what it might be like in the world that we hope to create some day.

The Need for Ecological Awareness

All week long we are part of the frenetic rush of time as our society seeks to dominate and control nature. Our fundamental orientation to the world is based on how to make the world respond to our needs and demands.

There is nothing wrong with human beings seeking to exercise some degree of control. We are glad that the human community has developed science and technology and we rejoice in the many benefits that these enterprises have brought to us. But we are also aware that in the process there has been a skewing of the way we look upon the world that can be very destructive.

When the physical world is seen as little more than a “resource” for solving human needs, we get a very distorted relationship to the natural world. We begin to think that the earth has an inexhaustible supply of resources for us to use up in any way that we



please, and that we can dump our waste matter without limit. Moreover, our economic system allows a few thousand major multinational corporations to make the major decisions about how to use the world's land, air, rivers, streams, minerals, trees, and oceans—and for the most part this use has been motivated by the desire to maximize corporate profits. The result has been a monumental ecological crisis that may very well destroy the planet or at least all human life on it.

We need to learn how to balance our legitimate need to control some aspects of the planet with another orientation of awe and respect for the environment.

The Need for Spiritual Awareness

The competitive marketplace encourages us to think of everything solely from the perspective of “what can I get from it?” Everyday in the world of work, people learn that their work is being judged in accord with a “bottom line” that assesses them in terms of how much money and power they can accumulate for the corporation or, if as private entrepreneurs or independent professionals or small business people, for themselves. We are encouraged to look at others primarily in terms of how they can serve us—in our ascent to greater power in the corporate or non-profit or governmental or educational institution in which we work, or in helping us obtain sales or clients or patients.

And there is never enough. No matter how much money or power we accumulate, we never feel secure. We know that there are others who might take advantage of us, push themselves forward if we are not constantly on the alert, using every moment to push our own careers forward.

The result is a frenetic life. Increasing numbers of people report that, despite the advent of timesaving devices like computers and faxes and modems, they feel that they have less and less time for themselves.

Moreover, what time they do have has been polluted by the dominant way of thinking in the society. “Looking out for number one” and seeing other people as means to your own ends and looking at the earth as nothing more than a resource for human needs is egocentric and destructive. These attitudes, of course, are never confined to the economic marketplace. When people have been working all day in an environment that teaches us to look at everything from the standpoint of “what's in it for me?” they inevitably bring this same way of thinking home. The result is a monumental spiritual and ethical crisis—a crisis of materialism and selfishness.

These issues require social and political action. They require a powerful ecological movement, a movement that fights for social justice and for a “new bottom line” in our society, so that rationality and productivity gets defined not solely in terms that measure money and power, but also in

terms that take into account how much love, caring, solidarity, and spiritual, ethical, and ecological sensitivity has been generated. To recognize that human beings have a need to be part of a world governed by something more than money and power, that we have a need for higher ethical and spiritual meaning, and to rebuild our social institutions so that they support us rather than undermine our spiritual and ethical needs—this is what we mean by a politics of meaning.

Shades of the Messiah

The struggle to change the world in this way is central to what Judaism is about. Shabbat is “*zeycher l’tziyat Mitzrayim*,” a day to remember the Exodus from Egypt, and its message to the world: Class structure is not built into the fabric of reality as some unchangeable element, oppressive social and economic systems can be replaced by more just systems, the world can be fundamentally remade, and we are part of the process through which that can take place.

Changing the world takes a long time. As a community, we are committed to that struggle.

So how do we survive in the meantime? How do we ensure that we don’t lose our way, forget our highest goal, and become so completely dominated by the logic of the marketplace that the spiritual realities we believe in become empty slogans?

That’s where Shabbat comes in.

We need a time to refresh our souls, to pause and reconnect. Instead of waiting for these struggles to be won, we can create a weekly moment of spiritual nourishment in which we get a “taste” of the time for which we are hoping and struggling.

Shabbat as a Spiritual Practice

The various religious and spiritual traditions of the world have evolved a wide variety of spiritual practices to help people get closer to their own selves, to God, to the Unity of All Being, to the Force of Healing and Transformation. Shabbat is a central spiritual practice of the Jewish tradition. Shabbat has been practiced and observed in a variety of ways throughout Jewish history. It is open to anyone from any background who wishes to become a practitioner.

Like every spiritual practice, it takes some time and attention to fully “get it.” Shabbat is not something you “get” by one try.

If you have ever tried meditation, you probably know that it takes many hours of practice before it begins to open the doors of your consciousness to new realms. Similarly, if you've ever been in psychotherapy, you probably know that the first few times are not likely to produce profound transformation. In fact, even when you have momentary insights, you need a lot of time to integrate what you have learned into your own life. It's not uncommon for many people to "forget" what they momentarily saw during their therapy hour or to find it difficult to maintain their insights once they return to the pressures of daily life.

To get the full taste of Shabbat takes 25 hours of commitment, and it feels deeper and more fulfilling when you've given that kind of time each week for several months. If you can do that, you'll find that the rhythm of the rest of your week is profoundly changed and that you start to look forward to Shabbat. Coming to synagogue on Friday night and then going back to your regular life on Saturday will not give you the full experience (although if that is all you can do at the moment, you can get much value from that).

However, remember: There is no one correct way to enter this practice.

Shabbat is an invitation into another way of living. The invitation is open. Take it when you want, when it feels right for you. We at BEYOTTIKUN synagogue are happy to have you as part of our community, and we don't make judgments about what level of spiritual practice people ought to be engaged in. But, we do invite and encourage you to explore Shabbat as a spiritual practice.



Some of our members come to synagogue from time to time. Some come more regularly, and some come to synagogue and then dedicate an hour or two outside of synagogue to some Shabbat practice. Still, some members are trying to find their way to a full 25-hour Shabbat experience. We honor all of these different practices.

And although we invite you to participate in the fullest Shabbat experience, we know that many of our members will never find it at this makes sense for their

lives, and they are just as cherished and important and valuable members of our community as anyone else.

In putting forward the vision of a 25-hour Shabbat experience, we do *not* want to suggest to you that there is only one way to celebrate Shabbat. For many people what may work best is trying some aspect of Shabbat, incorporating that into their lives, and when that feels good, expanding the practice to some other segment.

The practice of Shabbat, once it is integrated into your life in a full way and done for some period of time, becomes such a wonderful experience, so fulfilling and exciting and joyful, that we want to share it with you.

The Basic Principles of this Spiritual Practice

REJOICE!

Get into joy, celebration and pleasure.

LET GO OF WORRY

To really get into Shabbat, you have to let go of worrying about work, money, power, control, and all the little details of your life.

All that may sound easy. But it actually takes a lot of attention and the development of spiritual discipline. When you've spent all week long worrying about how things are going in your work world or in your finances, or about how to get people to think and feel about you the way you wish they would, or how to get the details of your life together (how to get your house to be neater or in good repair, your garden to grow, your shopping done, your bank account balanced, your bills paid, your clothes washed and ironed, your car adequately serviced), it's hard to stop thinking about these things on Shabbat.

The various "laws" or "restrictions" of Shabbat come from the accumulated wisdom of people who have been trying this practice for the past 3200 years. What they've come up with is a list of things to avoid:

- Don't use money or even touch money.
- Don't work or even think about work.
- Don't cook or clean or sew or iron or do housework.
- Don't write or use the computer, the telephone or any other electronic gadgets.
- Don't create fire.
- Don't fix things up or tear things down—leave the world the way it is.

- Don't organize things, straighten things out, or take care of errands and other things that have to be done. Wait until Sunday.

We can summarize the basic principle in the following way: Instead of trying to change, shape, or transform the physical world, take a more responsive stance on Shabbat. Respond to the world with joy, celebration, awe, and wonder. Open yourself to the miracle of the universe.

So, it is in that spirit that we need to take all the basic points of what you may do or not do on Shabbat. The *Halachah*, Jewish law, gives us some guidance. But the real point is not a list of “dos” and “don'ts”, but rather to develop in our own lives a way of doing Shabbat that actually arrives at the desired result. So, you need to test for yourselves what works and what doesn't work.

For example, some people find that using the telephone or listening to music or taking photographs works to enhance their experience of spiritual joy and relaxation. Others report that the continued disconnection from all mechanical devices for 25 hours is a real liberation that creates a unique experience that they cannot get if they start to rely on this or that gadget. Some people find that a ride in the country on Shabbat afternoon can bring them to the spiritual space they want to be. Others report that the freedom from riding in an automobile on Shabbat is as spiritually liberating as any experience of nature that required a drive to get there.

Some people worry that an excessive focus on what they should or should not do will ruin the whole Shabbat experience. Yet others report that it is precisely by keeping this question in their consciousness throughout the day that keeps them from falling back into patterns of “getting and spending,” of taking control and “making things happen,” or of worrying about the rest of the week.

Some people like to say, “I'll do whatever feels good at the time.” But there's a danger in this as well: the unconscious sometimes subverts our most holy intentions. In this case, our unconscious guilt that we are not “doing something productive” leads us to think that detachment from accomplishments doesn't feel good.

At its best, Shabbat establishes a balance between your individual spiritual life and the spiritual life of a community doing service to God. There are moments in which the main focus is on being with others in joyous communal celebration. There are moments when the main focus is on your family or being with friends. There are moments when the main focus is on being alone and communing with nature, caring for your own soul, connecting to God. The right balance for you may vary at different times during your life, and at different times during any given year. There are times when the best thing for you is to be totally alone, not trying to “justify” or “explain”

your spiritual practice to others—just doing it. On such a Shabbat, the last thing you need is to feel obliged to come to the community prayer service. There will be other times when it will feel spiritually more congruent to spend more time with a community, even if that cuts into your alone time. There will be times when the best balance will involve sharing a Shabbat meal with friends, even teaching them how to do it, sharing with them your own spiritual path.

The key to working out the correct balance is to allow yourself to be in touch with your own soul, check in with yourself, and let yourself respond to your own deepest needs. On the other hand, if what you are hearing is a message that says, “I’ve really got to do this particular bit of business, or attend to that pressing errand, or buy this something that I can’t find time to buy the rest of the week” be suspicious of the message. Chances are that you may be hearing the internalized voices of a very demanding and intrusive economic system, and not the voice of your soul! In that case, it may make sense to allow yourself to be guided by the “*mitzvot*,” the commands of Shabbat practice, which becomes not an obligation but an opportunity to leave behind those internalized voices of the marketplace! We at Beyt Tikun are a *Halachic* community in the sense that we believe it is better to have a shared set of guidelines so we don’t have to recalculate what is going to work best each time we celebrate Shabbat and so we don’t unconsciously yield to marketplace pressures. Our community encourages its members to not do any work, not to use money, smoke, cook, create or extinguish fires, and to avoid activities that involve shaping the world.

Please don’t spend a lot of time worrying about whether you are doing it right. If you are into it, finding your own path as you simultaneously learn more deeply about the traditions and delve into the wealth of this community’s holy texts and accumulated wisdom, you will eventually find the balance that works for you.

Remember, if you are spending from Friday evening to Saturday evening in activity dedicated to joy, celebration, inner spiritual discovery, pleasure, joyful community, worship, service to others, fun with others, appreciating nature, non-work-related learning, and connection to the Unity of All Being, you are on the right track!



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Shabbat as a Message of Liberation

Four-fifths of the Torah deals with the liberation from Egypt and the way we heard God's voice through that liberation and its implications for how we ought to live. The central message of the Jewish people is this: the world is governed by the Force of Healing and Transformation, the force that makes possible the transformation from that which is to that which ought to be. We are not stuck in a world of oppression. We are created in the image of God and hence embody this God energy in the universe. Our task is to recreate the world so that it conforms to the highest ethical and spiritual values. Lest we forget about this during our very busy and productive weeks, we are given Shabbat, a weekly reminder of our own experience of liberation from Egypt, and hence a reminder that we should not think of ourselves as trapped by reality or forced to define ourselves by what seems possible at the moment. Instead, we should reconnect with the transformative energy in the universe, God, and be open to struggling to change the world.

Preparing for Shabbat

Through the past 3200 years, Jews have developed a series of specific practices to enhance Shabbat in their homes and communities.

To prepare for Shabbat, consider the following: Shabbat works best if you begin to prepare for it earlier in the week. For example, shop and cook as much as possible before Shabbat.

- Jewish tradition asks people to make a donation each Friday to some charity, or give money to a homeless person, or to a shelter as part of preparing one's soul for Shabbat. Or, instead, one can invite a person without adequate resources to spend Shabbat at your home or at least share a meal.
- Arrange to get home early on Friday evening. Some people are able to negotiate a deal in which they work during lunch one day a week, stay after work for another hour, and then get off work two hours earlier on Friday. Even if you can't do this, come home immediately (which you can do if you've done your shopping on Thursday).
- Set the table in a beautiful, artistic, creative way. Some people even use a special set of dishes for Shabbat, although it's not necessary to own more stuff or spend extra money to make the table special. Use your imagination. Perhaps

putting a special white tablecloth and some of your most treasured books out, or perhaps a drawing you've done, or some flowers, or a special flowerpot you reserve for this occasion, or a very special photograph, or anything else that makes you feel you are approaching something very special.

- Take time for a shower or bath or immersion in water. Traditional Jews sometimes go to a lake, river, ocean, or some other body of running water (a *mikveh*) and immerse themselves in it. Your own shower can serve the same purpose. Let the water flow over you, and allow yourself to feel the troubles of the week passing from your bones and your mind. Let the water refresh and renew you
- Wear special clothes—dress up in a way that makes you feel beautiful and special and pure.

A note on cooking: Because making a fire or cooking is the one Shabbat activity specifically mentioned as a “No” in the Torah, it makes most sense to have as much as possible ready beforehand. You can leave the last minute broiling until the hour before Shabbat, but any longer time cooking is best completed on Thursday night.

Some observant Jews keep food warm by leaving on the stove, oven, or toaster oven, at a low temperature. The idea is this: Once something is cooked, you are not changing its status by re-warming it. But if it is not cooked first, then you are not allowed to cook it because doing so would be exercising domination and control over nature, one thing we are trying to avoid doing on Shabbat. Moreover, cooking is a slippery slope: once you say it's okay, you end up with someone taking on a heavy goal-directed burden on Shabbat. Better to have it done beforehand, and then just warm things up.

People do cut up food for cold salads on Shabbat—the thinking was that you were not changing its fundamental being in the way that you would be if you cooked it. But there's a slippery slope here; so the tradition was to prohibit you from gardening or picking fruits or vegetables or flowers from the garden (no changing of nature, just appreciating it). You might argue that eating is changing also, but there the superior principle of making this an occasion of joy requires that we have good food, eat, be satisfied, and bless God for the pleasure and nourishment.

Items for the Table:

- Two or more candlesticks and white candles
- Two *challot* (twisted breads—though any two fresh, attractive, and delicious breads or rolls will do)

- Challah cover (traditionally, beautifully sewn linen, but you could make do with good quality napkin)
- White tablecloth or other special decorations
- Prayer book
- Kiddush cup with wine or grape juice
- Pitcher of water for handwashing (and basin into which the water falls)
- Delicious meal
- Song book that contains the Blessing After the Meal

Friday Night

Candle Lighting

Have two candles in candlestick. Place them in a location where you will not have to move them until they have burned out (and do not blow out or otherwise extinguish them, the candles should be allowed to extinguish themselves).

Light the candles, partially cup your hands over the candles to symbolically capture the light, and in this way to draw the light toward your eyes three times. Then, cover your eyes with your hands and say:

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

*Baruch Ata Adonai, Eloheynu Melech ha-olam,
asher kidshanu b'mitzvotav v'tzivanu
l'hadlik ner shel Shabbat.*

**Blessed are You, the Force of Healing and Transformation
in the universe, who sanctifies us with commandments
and teaches us to bring in the light of Shabbat.**

Blessing Children and Each Other

The tradition is to bless children, but it is equally wonderful to bless each other. Place your hands on the head of each child or on each other's head and say:

יְבָרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ
וַיַּחַנְךָ יֵשׂא יְהוָה פָּנָיו
אֵלֶיךָ וַיֵּשֶׂם לְךָ
שְׁלוֹם.

*Y'varech'cha Adonai
v'yishmarecha,
Ya-er Adonai panav
elecha v'yichuneka,
Yisa Adonai panav elecha
v'yasem l'cha shalom.*



May the Universal

Love bless and protect you

**May the Infinite Abundance of the world grace your life,
May the Source of Harmony lift you in joy and peace and
answer all the wishes of your heart for good.**

It is also wonderful to invite children or other guests to offer additional blessings to each other, being mindful not to make anyone feel uncomfortable if they don't wish to participate.

Kabbalat Shabbat

You may now *daven* the same Shabbat service that we do at BEYT TIKKUN, or any part of it that you wish. We particularly recommend that you do the part of the service in which we give thanks for the marvel of creation.

Prayer Celebrating Creation

To do the prayer celebrating creation, go outside if the weather permits. Find a quiet, safe, private space to stand where you can see the sky. Take time to relax, make yourself feel comfortable and safe. Breathe in and out some deep breaths and relax.

Now, look at the sky. Imagine where you are in the physical universe—on the North American continent on a globe that has been turning all day, first

toward the sun, and now away from the sun and toward the millions of stars, a few of which you may be able to see. Imagine the reality—all day long this globe has been turning, and all day it has also been moving forward on its path around the sun. Allow yourself to contemplate the infinite expanses of the universe. Become aware of your actual place in this vast reality. Allow yourself to see the complexity and the grandeur of the physical universe, and to give thanks to God for creating all this and giving us the opportunity to experience it.

Then, say the prayer:

Baruch Ata, Adonai, hama-ariv aravim.

Blessed are you, the Transformative Power of the Universe, who evenings the evening.

The Prayer of God's Love: Ahavat Olam

Ahavat olam

Beyt Yisra-el

amcha, amcha, ahavta:

torah umitzvot,

chukim umishpatim

otanu, otanu, limadeta.

Al keyn Adonai Eloheyenu

b'shachbeynu w'kumeynu

nasi-ach b'chukecha, v'nismach b'divrey Toratecha

u'mitzvotcha l'olam va-ed.

Ki hem chayeynu v'orech yameynu,

wahem negeh yomam valaila.

V'ahavatcha al tasir mimenu l'olamim,

mimenu l'olamim!

Baruch Ata, Adonai, ohev, ohev, amo Yisra-el.

We are loved by an unending love.

We are embraced by arms that find us

Even when we are hidden from ourselves.

We are touched by fingers that soothe us

Even when we are too proud for soothing.

We are counseled by voices that guide us

Even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us

Even in the midst of the fall.

We are urged by the eyes that meet us

**Even when we are too weak for meeting
We are loved by an unending love.**

**Embraced, touched, soothed and counseled...
Ours are the arms, the fingers, the voices;
Ours are the hands, the eyes, the smiles;
We are loved by an unending love.**

**Blessed are You, Our Source,
who loves Your people Israel.**

—translated by Rabbi Rami Shapiro

Now, recognizing and affirming God as the Unity of All Being, proclaim:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

SHEMA YISRA-EL, ADONAI ELOHEYNU, ADONAI ECHAD!

**Hear, Israel, the Power of Transformation and Healing is
the Creator of the Universe, the Transformative Power is
an Inexpressible Unity.**

Immediately following the Shema we chant or recite the Ve'ahavta prayer. It not only affirms God as the Unity of All Being but defines ways in which we can demonstrate our belief in that One God.

**וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי
מְצַוְךָ הַיּוֹם עַל־לִבְבְּךָ: וּשְׁנַנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָם
בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ
וּכְתַבְתָּם עַל־מְזוּזוֹת בְּיַתְּךָ וּבְשַׁעְרֶיךָ.**

*Ve'ahavta et adonay eloheha
behol levaveha uwhol nafsheha uwhol me'odeha.
Vehayu hadevarim ha'eleh asher anohi metzaveha hayom al
levaveha.*

Veshinantam levaneha vedibarta bam

*beshivteha beveyteha uvlechteha vadereh uvshohbeha wukumeha.
Ukshartam le'ot al yadeha vehay letotafot beyn eyneha.
Uhtavtam al mezuzot beyteha uvishareha.*

You shall love YHVH, the Source of Healing and Transformation, with all your mind, with all your strength and with all your being. Set these words which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.

Stay outside and continue to contemplate the vastness and grandeur of the universe. When you are ready, come back inside.

Shalom Aleychem—Welcoming the Angels

It is traditional to imagine that when we come into the place where we eat our Shabbat meal and see the table set with wine and challah, we notice the presence of angels.

Rabbi Rami Shapiro teaches us that angels are another name for feelings. When we act with kindness and love, we create angels of love and kindness; when we act with hate or violence, we create angels of hate and violence. It is our job to fill our world with the angels of love, messengers of kindness that link people together as one family.

Put your arms around each other and sing *Shalom Aleychem*:

*Shalom aleychem malachey hashareyt, malachey elyon,
MiMelech mal'chey ham'lachim, haKadosh Baruch Hu.*

*Bo-achem l'shalom, malachey hashalom, malachey elyon,
MiMelech mal'chey ham'lachim, haKadosh Baruch Hu.*

*Barchuni l'shalom, malachey hashalom, malachey elyon,
MiMelch mal'chey ham'lachim, haKadosh Baruch Hu.*

*Tzeytchem l'shalom, malachey hashalom, malachey elyon,
MiMelech mal'chey ham'lachim, haKadosh Baruch Hu.*

Welcome among us, messengers of peace, angels of the Highest one from deep within us, Majesty of majesties, the blessed Holy One

—translated by Rabbi Burt Jacobson

Blessings Before the Meal

Kiddush

Fill the cups with grape wine or grape juice. Our prayer book quotes Sandy Eisenberg Sasso explaining that the commandment to bless wine is a commandment to drink of life deeply. “It is a commandment to bless life and love deeply.” Chant:

*Vayechulu hashamayim v'ha-aretz v'chol tz'va-am.
vay'chal Elohim bayom hash'vi-i m'lachto asher asa,
vayishbot bayom hashvi-i mikol m'lachto asher asa.
Va-y'varech Elohim et yom hashvi-i va-y'kadesh oto,
ki vo shavat mikol m'lachto asher bara Elohim la-asot.*

And the heavens and the earth were finished, including all the constituents of the universe.

The Creator calmed the surge of creativity on the seventh cycle of creation. A period of rest ensued, consolidating the work that had come into being.

And the Creator blessed this seventh cycle and took its renewing energy into Shabbat, making it holy. For on the seventh day and in the seventh cycle God brought the opportunity for completion and fulfillment to all the work that generated the universe.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשׁוּ בְּמִצְוֹתָיו וְרָצָה בְּנֵי וְשִׁבֹת קִדְּשׁוּ
בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ זְכוֹרוֹן לְמַעֲשֵׂה
בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי
קִדְּשׁ זְכוֹר לְיִצְיָאת מִצְרָיִם.
כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשֵׁת עִם כָּל־הָעַמִּים
וְשִׁבֹת קִדְּשֵׁת בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ.
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשִּׁבֹת אָמֵן .

Baruch Ata Adonai Eloheynu Melech ha-olam, borey p'ri hagafen.

*Baruch Ata Adonai, Eloheinu Melech ha-olam,
asher kidshanu b'mitzvotav v'ratza vanu,
v'Shabbat kadsho b'ahava uvratzon hinchilanu,
zikaron l'ma-asey v'reyshit.
Ki hu yom t'chila l'mikra-ey kodesh,
zecher litziyat mitzrayim.
Ki vanu vacharta v'otanu kidashta im kol ha-amim,
v'Shabbat kodsh'cha b'ahava uv'ratzon hinchaltanu.
Baruch Ata Adonai, m'kadesh haShabbat.*

Blessed are you, the Transformative Power of the Universe, who creates the fruit of the vine.

We rejoice in our connection to You, the transformative Power of the Universe, who draws forth holiness from us by guiding us with a path of mitzvot, and by affirming our worth to You, and by lovingly sharing with us this fabulous and nourishing practice of Shabbat and helping us to reconnect with the creation of the universe. This Shabbat is a moment in which we can draw together with the entire Jewish people to remember also our liberation from Egypt. Because you have found a way to sanctify us just as you give ways for all people to find their path to sanctity, we will sink into the pleasure of Your holy Shabbat and make allow ourselves to radiate the love that we've inherited from You. Blessed are You, Source of Healing and Transformation, who sanctifies the Shabbat.

Everyone present now drinks the wine or grape juice.

Handwashing

This symbolic gesture of cleaning the hands is an ancient Middle Eastern custom for welcoming and purifying guests and loved ones. In some households it is the custom to do a symbolic handwashing. A cup of water is poured over the hands, alternating each hand, three times over each (a bit of water each time). Sometimes this is done at the sink. Other families bring a bowl to the table and the host or parent goes to each person and pours the water over their hands, which they hold over a large bowl so that the water falls into the bowl and not on the floor (a towel is passed around for drying hands). After the hands have been washed, the following blessing is said:

*Baruch Ata Adonai, Eloheynu Melech ha-olam
asher kidshanu b'mitzvotav
vetzivanu al n'tilat yadayim.*

**Blessed are You, Source of Purity,
who commands us to both physical, ethical,
and spiritual cleanliness.**

After handwashing, the tradition is not to talk until everyone has completed the handwashing, and those assembled say together the blessing over the challah. This is because it is important not to let ourselves be distracted in the middle of doing a mitzvah. The mitzvah of handwashing isn't considered "complete" until its intention is fulfilled in eating. Many people have the custom of humming a melody at this point so that people don't stand or sit in awkward silence.

Challah

The custom is to have two loaves of bread, symbolizing the double portion of manna that the Jews received in the dessert each Friday (so that they would not have to spend goal-directed energy on Shabbat picking up or preparing food on the day of rest). While today we often use braided egg dough, any two loaves (or even two fresh rolls) will suffice.

Before eating, we contemplate together the vast complexity of circumstances that made possible this bread and the food to follow. The sun gave its warmth, the earth contributed its support and nutrients, the seed took root and flourished. Fellow humans planted the seed and harvested the wheat, and then brought it to a mill where it was turned into flour by processes discovered and invented by other humans thousands of years ago and passed down through the generations. Still others brought the flour to market, where others sold it to the baker, who brought it to a bakery where still others worked on it. Using recipes that had been discovered through the trial and error of many, many generations they shaped the dough and added appropriate ingredients, then baked it until it was just right. Then, someone here who spent their time and energy making money went to the bakery and brought it to us. So, we praise the Source of Nourishment for the food, and recognize and honor the collective wisdom and energy of the human race that went into making and bringing this food to us.

Each person puts their hand on a piece of challah. It is traditional to put a bit of salt over the challah to commemorate the ancient sacrifice in the Temple. We salt the challah as though we were salting a piece of meat before eating it.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ. אָמֵן.

Baruch Ata Adonai, Eloheynu Melech ha-olam, hamotzi lechem min ha-aretz. Amen.

Blessed are You, Source of Nourishment, who brings forth bread from the earth.

Tear a bit of challah and share it with each other by gently and lovingly placing a piece of challah in the mouth of someone else at the table.

Traditional Greeting:

Shabbat Shalom—Have a peaceful, joyous, and juicy Sabbath.

The Sabbath Meal

A Word About Food

The tradition is to have something special, delicious, and wonderful. Your tastes will determine what that is. Some people grew up in families that told them that particular dishes were traditional for Shabbat. The truth is that the traditions vary greatly. Today, when many people in our community are vegetarians or fishatarians (eating fish and vegetables, but no meat) we are evolving new customs about what a Shabbat meal looks like.

If you have not had time to prepare an elaborate meal, a simple meal is fine, as long as you find ways to make it festive and special. It is our attitude toward the food that makes it special. Don't feel that you can't have guests over for Shabbat, or can't have a "real" Shabbat meal unless you've spent a lot of money or time preparing an elaborate spread. People will come not for the fanciness of the food but for the quality of the company and the spiritual experience.

Study

The tradition is to spend at least part of the meal in study. When you are eating alone, or with your immediate family, this is sometimes easier. It's a great tradition for children to grow up watching their parents take time at the meal to study a traditional text. You can take a Torah translation and commentary and read the weekly portion. You can pick a book on Jewish history, philosophy, meditation, spirituality, or, for that matter, any book

that is likely to give you important spiritual, ethical, or psychological truths worth discussing with your loved ones and friends. Don't hesitate to explain this custom to visitors or friends. It's not rude to take 15–20 minutes of the mealtime to study together, even with people who have never seen this custom.

You may want to pick selections from books about Shabbat, for example: *The Sabbath* by Abraham Joshua Heschel, *Jewish Renewal: A Path to Healing and Transformation* by Rabbi Michael Lerner, and *Down to Earth Judaism: Food, Money, Sex and the Rest of Life* by Rabbi Arthur Waskow. (There are more suggestions for reading in the Bibliography at the back of this Guide.)

Conversation

It is the tradition on Shabbat to avoid conversations concerning money, work, or anything that is going to make people feel upset or anxious. We want to dedicate a little time at the table to sharing something in our lives for which we are grateful. The Psalm for the Sabbath begins: "It is good to give thanks to God." Let each person share one such thing.

Singing

The tradition is to sing *z'mirot*, special Shabbat songs. In addition, you can add any other singing that makes the gathering fun and lively. Some songs are printed at the end of this Guide.

Blessing After The Meal—*Birkat HaMazon*

The tradition is to end the meal with a blessing of the food, the land, and the goodness of God.

There is a traditional long version of the blessing and there are shorter versions.

The point is to thank the God of the universe for making it possible for us to have enough to eat and for making a productive earth that interacts with the rain and the sun to make enough food to feed all of us. Then, ask God to give us the strength and courage and wisdom to find ways to reorganize the world's economy in such a way that food will be equitably distributed so that every human being will be able to share equally in the world's abundance. The key here is to make this real so, if you prefer, you could create your own blessing for the food. Feel free to innovate and have each person at the table add their own element to the blessing. Similarly, you may use the traditional blessing and stop within it to add creative elements from the people assembled and from your own heart.

The traditional version is on page 81 of the *UJA Book of Songs and Blessing*. Participants should share some statement of what she or he is personally thankful for. Afterward:

Harachaman

May the All Merciful One

bless us with _____

(add prayers and hopes for the kind of world for which we hunger and for which we intend to take steps to make possible).

After Dinner

Take some quiet time alone after guests have left. Weather permitting, take a walk outside. Reconnect to the miracle of creation. Or, stay inside and study a Jewish text some more. Or, sit silently and meditate.

The tradition calls for husbands to provide sexual pleasure for their wives on Shabbat. Today, we extend this to couples who are sexually involved—to encourage them to dedicate some time to pleasuring each other sexually and expressing loving feelings. If you are too tired on Friday night, you may choose to allocate some time Saturday morning or afternoon to this important Shabbat observance. However, as in all other Shabbat observances, follow this one only when doing so is meaningful and deepens your connection to each other and to God—not as a coercive demand by which one party insists that the other perform an obligation.

Shabbat Morning

Upon Waking

The tradition is to thank God immediately for our having come back to consciousness. Say or sing:

*Modeh ani l'fanecha, Ru-
ach Chai v'Kayam.*

**I give thanks to You, my
God, Source of Life and
Energy;**

**You have returned to me
my full consciousness
and my spirit is now
ready to spread Your lovingkindness.**



Morning Meditation

Sit or stand in a quiet place. Breathe deep breaths, and continue to do so throughout this meditation.

Baruch Ata Adonai, Eloheynu Melech ha-olam, asher yatzar et ha-adam uvara bo nekeyvim, nekeyvim, chalulim chalulim.

Thank You, Shaper of the Universe, that You have evolved human beings to this point of complexity so that we have intricate and marvelous bodies. All day long we operate without thinking much of this body, but now, as I begin the day again, I thank You and I thank my body for functioning in this marvelous way. I am the consciousness at the center of these ongoing miracles that are taking place each moment in my body, and now I will give conscious attention to what is happening inside me and as me.

Now, place your hand on each part of your body, and visualize how it actually functions. For example, place your hand on your heart and imagine you can see this powerful muscle as it now pushes the blood through itself and gives it impetus to rush through the body, and imagine that you can see the blood as it pulses through your arteries and eventually reaches every part of your body, bringing oxygen and nourishment, removing waste materials. As you do this, say out loud:

Thank you heart for working day and night, pumping the blood through my body, and thank You God for creating this marvelous body.

When you have done this for each significant organ and part of the body (including your brain, feet, genitals, and so on.) then conclude thus:

Baruch Ata Adonai, rofeh kol basar umafla la-asot.

Blessed are You, the Power of Healing and Transformation, who heals all flesh, and does continuous wonders.

Birchot Ha Shachar— Morning Blessings

The morning blessings are ways of getting our spiritual selves more centered for the day.

Blessing the ability to perceive light

Brucha At Adonai, Rucheynu Chey ha-olamim, hanoten l'sechvi l'havchin beyn yom uweyn laila.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, creating the ability to distinguish between light and night.

Blessing the miracle of vision

Baruch Ata Adonai, Eloheynu Melech ha-olam, pokeyach ivrim.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, unfolding the miracle of vision to the visionless.

Blessing the Power of Liberation

Brucha At Adonai, Rucheynu Chey ha-olamim, matir asurim.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, who inspires us to liberate all who are bound in oppression.

Blessing the Ability to Overcome Surplus Powerlessness

Baruch Ata Adonai, Eloheynu Melech ha-olam, zokeyf k'fufim.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, who helps us overcome ideas and feelings that make us feel undeserving or unequal to the task.

Brucha At Adonai, Rucheynu Chey ha-olamim, malbish arumim.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, who inspires us to end all homelessness, poverty and hunger.

Baruch Ata Adonai, Eloheynu Melech ha-olam, hanoten l'ya-eyf ko-ach.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, replacing weariness with energy.

Brucha At Adonai, Rucheynu Chey ha-olamim, roka ha-aretz al hamayim.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, who places firm earth to walk on and gives solidity to our actions.

Baruch Ata Adonai, Eloheynu Melech ha-olam, hameychin mitzadey gever u-g'veret.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, who helps me find a meaningful path for my life.

Brucha At Adonai, Rucheynu Chey ha-olamim, she-asa li kol tzarki.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, who provides for the multiplicity of my needs.

Baruch Ata Adonai, Eloheynu Melech ha-olam, hama-avir sheyna m'eynai ut'numa me-afapai.

Draw closer, Yah-Adonai, Spirit-Life of all the worlds, energizing my whole awareness.

Meditation on the Nature of God

Spend some time contemplating the following story from the Kabbalah:

An impoverished person thinks that God is an old man with white hair, sitting on a wondrous throne of fire that sparkles with countless sparks, as the Bible states: “The Ancient of Days sits, the hair on his head like clean fleece, his throne: flames of fire.” Imagining this and similar fantasies, the fool corporealizes God. He falls into one of the traps that destroy faith. His awe of God is limited by his imagination.

But if you are enlightened, you know God’s oneness; you know that the divine is devoid of bodily categories—these can never be applied to God. Then you wonder, astonished: “Who am I? I am a mustard seed in the middle of the sphere of the moon, which itself is a mustard seed within the next sphere. So it is with that sphere and all it contains in relation to the next sphere. So it is with all spheres—one inside the other—and all of them are a mustard seed within the further expanses. And all of these are a mustard seed within further expanses.”

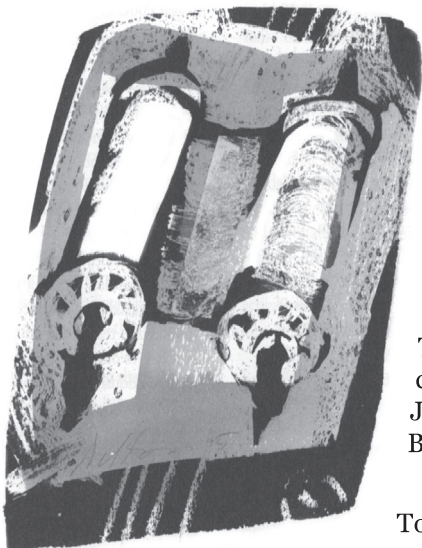
When you contemplate the Creator, realize that His/Her encampment extends beyond, infinitely beyond, and so, too, in front of you and behind you, east and west, north and south, above and below, infinitely everywhere. Be aware that God fashioned everything and is within everything. There is nothing else.

The essence of divinity is found in every single creature—nothing but it exists. Because it causes everything to be, no creature can live by anything else. It enlivens them; its existence exists in each existent.

Do not attribute duality to God. Let God be solely God. If you suppose that *Ein Sof* (the Infinite) emanates until a certain point, and from that point on, is outside it, you have dualized, God forbid! Realize, rather, that *Ein Sof* exists in each existent. Do not say, “This is a stone and not God.” God forbid! Rather, all existence is God, and the stone is a creature pervaded by divinity.

There is nothing that is not pervaded by the power of divinity. God is everything that exists, though everything that exists is not God. It is present in everything and everything comes into being from it. Nothing is devoid of divinity. Everything is within it. It is within everything and outside of everything. There is nothing but it.

Morning Prayers—*Shachreet*



Whenever BEYT TIKKUN is having morning Shabbat services, we invite you to attend. At home, you may read and chant the prayer book for the morning, or any part of it that speaks to you.

Torah Study

The tradition on Shabbat morning is to read the weekly portion of Torah. To find out what that portion is you may consult any Jewish calendar or weekly Jewish publication, or you may call the BEYT TIKKUN voice mail *before* Shabbat.

We recommend that you read a Torah with commentary. A very good

translation is available by Everett Fox (although the commentary is narrow in focus). The Jewish Publication Society has a five-volume set (it's a high-quality scholarly work, but weak on the spiritual dimension). There is another commentary edited by Gunther Plaut (although its layout makes it somewhat difficult to follow). None of these commentaries incorporates the subtlety and excitement of the Jewish mystical and spiritual tradition that we try to teach at BEYD TIKKUN, which is why we are trying to produce another commentary.

Here are some suggestions for a Hassidic-style Torah study (adapted from Rabbi David Wolfe Blank):

The purpose of study is to get close, not just wise. So, contemplate one of the following before blessing the Torah:

- The Torah is a key to unlock the spirit wisdom of the universe.
- Every word of the Torah has 72 possible interpretations.
- Torah study is the story of the healing of the soul.
- Forget the context, sentences, and paragraphs. Because every word has multiple, ambiguous meanings, you can focus on a phrase or a single word. Each snippet of the hologram is a world unto itself.
- Assume that every dot and word in the Torah has a message for you at some point in your life. How does the issue at hand connect to you at this point in your life? For example, when studying about the sanctuary in the desert, ask yourself what kind of sanctuary your soul needs to get close to God, and what steps you might take to build that kind of sanctuary for yourself.
- The Torah has guidelines for spiritual attainment and community well-being. What parts of its insights can be transposed into your reality?
- Reconsider the stories of the ancestors as an inner psychology of the soul. What part of your soul or what distortions do they represent within you?
- Sin: Because certain actions come out of a more limited world view, they bring one's life-energy down from a holistic view, and are thus considered wrongs, or consciousness "droppers," or "entanglers." When capital punishment or death is mentioned, it is to be interpreted as a quantum

drop in awareness, a regression to a more primary energy state from which to begin anew.

- Reinterpret commands and demands as opportunities to connect with the essence of life. They are connection points offered for communication with God, not just acts of obedience to a sadistic, overly dominant superego.
- The settling of the land of Israel is symbolic of the accomplishment of enlightenment, bringing heaven and earth together within the individual, not a parochial account of one nation's vanquishing of its enemies. As Norm Gottwald shows in his book *The Tribes of Israel*, there never was a conquest.
- Destruction of the native peoples adjunct to settling the land of Israel is to be reinterpreted as inner tough love, weeding out of psychic parasites. There never was a conquest of the land of Israel, so this process may refer to becoming strict with one's own tendencies toward denial, self-hatred, addictions, hurtfulness toward others, and so forth. It is questionable symbology to consider another people as encapsulations of our inner negative tendencies, but that is our struggle with the xenophobic elements of the Torah, which must be acknowledged and not become practical guidelines for how we treat others.
- Assignment of lower status to women is unacceptable and needs to be left behind or reinterpreted as an old symbology of the relationship between different parts of the soul, where the feminine was relegated to the more interior parts of the soul and thus more removed from the plane of action.
- Torah is about soul but it is also about action. Just as Moses brought down Torah and turned the revelation into concrete ways of living, you, too, can open your ears to the voice of God and begin to help the rest of us understand how best to build a community of caring and love and joy.

You might also consider reading the chapter in Rabbi Lerner's book *Jewish Renewal: A Path to Healing and Transformation* entitled *The Two Voices of God in Torah*. The basic point is that the Torah is a record of the way that human beings received God's work, and the way that the distortions in us deeply shaped what we would hear and how we would understand it. So we don't read Torah as God's word, but as the way that human beings heard that word—and sometimes we are hearing the voice of pain and cruelty that has been part of human reality in class society and having that

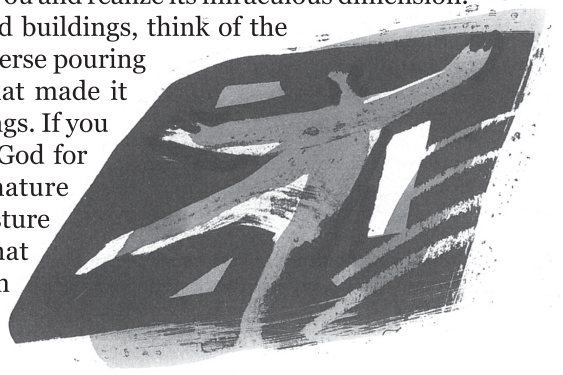
voice attributed to God. So we always need to stop and ask ourselves, “Is this the voice of God? Or is this the voice of human pain and cruelty being projected onto God?” That’s why we need to wrestle with the texts rather than passively accept them.

Shabbat Morning Walk

Walk outside and connect with the grandeur of the universe. Whatever the weather, there are ways that you can see the miracle of existence in front of you.

Walk very slowly. Do not be in a hurry to get to a destination. Have no destination. There is no special time when this must be over. Instead, try to take in everything around you and realize its miraculous dimension.

If you see automobiles and buildings, think of the creative energy of the universe pouring through human beings that made it possible to build these things. If you see clouds or rain, thank God for the life-giving cycles of nature that periodically pour moisture onto the earth in ways that will allow it to burst forth with vegetation. If you experience cold, thank God for the seasons. If



you experience sun and warmth, thank God for creating darkness and light, for the heavenly bodies, for the sun. Notice every growing thing around you; pay careful attention to its dimensions and to the subtle hues of colors that are given off. Enjoy the complexity and richness of the universe. Breathe in deep breaths, and let the universe breathe you. Notice your body and how it feels as you take each step, slowly. Rejoice in the world. Allow yourself to hear the various ways in which the world around you is singing praises to God. Every living thing shall praise God, Hallelu Yah.

Saturday Afternoon

Shabbat Kiddush and Lunch

It’s traditional to make the Sabbath lunch as meaningful an occasion as the Friday night meal. So, except for lighting candles, which we never do once Shabbat has begun, most of the same traditions apply—from inviting guests to having special food and special dishes and a beautifully set table with wine and challah.

You don't have to have a fancy home or gourmet food to invite people for Shabbat lunch. People will come because they want to be with you and others you invite. So don't put off inviting people because you think what you have to offer won't be enough. It's perfectly okay to ask people to bring a main course dish when they come—or, even better, to drop it off before Shabbat so they don't have to lug it on Shabbat (carrying outside one's house is one of the activities that some Jews don't do). And don't put off inviting people because you are not sure you know how to do everything correctly. Having people there is the key.

It's a perfect time to invite:

- Members of the community whom you don't know well. Why not let them become part of your world, and you theirs, by having them over for Shabbat lunch?
- People with children, because they don't have to leave early to put their children to sleep as they might on Friday night.
- Singles. You can be the *shadchan* (matchmaker) of the community by inviting a group of singles. You don't have to have someone particular in mind for someone else if you invite a number of single persons for lunch. Also, consider the possibility of inviting gay and lesbian members of our community—some of them are also looking for possible mates.
- People who know nothing about the tradition along with some people who do. The mix often provokes deep discussion and good learning by everyone.

If you are alone, you can still have a wonderful time singing, studying and eating a tasty lunch. Treat yourself as though you are a king or queen—and take the time to be with yourself, enjoying your own company.

Afternoon Kiddush

Before lunch, we say or sing the *V'shamru*:

*V'shamru v'ney Yisra-el et haShabbat,
la-asot et haShabbat l'dorotam b'rit olam.
Beyni uveyn bney Yisra-el ot hi l'olam,
ki sheshet yamim asa Adonai
et hashamayim v'et ha-aretz,
Uvayom hash'viyi shavat vayinafash.*

The Jewish folk hold precious the Sabbath making the Shabbat our intergenerational inheritance forever.

“Between Me and you, the Shabbat is a symbol that can bridge across time, because in the very beginning of all, there were six cycles of work to create the heaven and the earth. AND THE SEVENTH CYCLE WAS ONE OF REST. (The Seventh day, she sat down and breathed).

Lift the cup of wine or grape juice for the kiddush:

Remember the Sabbath Day to keep it holy. Six days you should work and do all your labor, but on the seventh day is a Shabbat to God. On it, you should do no work, neither you nor any member of your family, nor anyone who works for you, nor anyone visiting within your gates, for on six creative periods God made heaven and earth, the sea and all that is within it, and on the seventh day She rested. Therefore God blessed the seventh cycle and made it a time in which spiritual energy would shape reality.

Brucha At Adonai, Rucheynu Chey Ha-olam, Borey P'ri Hagafen.

Draw closer You Cosmic Energy Pool; Seat Yourself into our awareness; With the Aliveness of the Cosmos connect us; Creator of the product of the spiraling, coiling, structures for life, becoming every living thing on this planet, including this fruit of the vine.

Drink the wine or grape juice. The Shabbat meal continues in the same vein as Friday night, with handwashing and blessing over the bread study, singing *zmirot* (several of which can be found at the back of this Guide), and the blessing after the meal. There is no rush. Take time to eat slowly, enjoy the food and each other's company. Relax. If you are alone, you may enjoy good reading and studying during the meal, and singing the songs and the blessing after the meal. There is nowhere that you must go, nothing that you must do.

Shabbat Afternoon

There are many ways to enjoy the Shabbat afternoon, such as:

- Take a long walk. Visit a nearby park or some other beautiful spot, though any place will do. Remain conscious of the complexity and beauty of the universe. Soak in the grandeur of all that is. Recognize your connection to it, and how you are it and it is you. Don't rush. Don't have a destination

that must be reached. Let the experience and the process be fun.

- Meditate. Find a comfortable position. Breathe in and out, deep, deep breaths. Pay attention to your breath. Focus on the way your breath goes in and out. In addition you could also say to yourself as you inhale “God’s spirit is coming within me and I am good,” and as you breathe out say “I am connected to all that is.” Keep doing this for thirty minutes to one hour.
- Take a nap. A relaxing nap is a fine Shabbat afternoon activity.
- Read for pleasure. Whatever it is, read only as long as you feel engaged and happy to be reading. Otherwise, put it down and find something that fills you with more joy as you read it. Your reading need not be light or unchallenging—some of the deepest joy on Shabbat comes from engaging with ideas and ways of thinking and being that push you beyond your normal limits, be that in the form of a novel or a book of philosophy or Jewish renewal or politics of meaning or TIKKUN magazine or history or biography.
- Play, especially with children. Today is just for fun. Make sure that the key is not winning or losing, but having fun. Give some time to thinking during the week about ways to make Shabbat fun for your children. Needless to say, don’t force them to be part of experiences that don’t interest them. Many parents don’t let their children watch television, use the computer, play Monopoly or other board games involving money, go to the movies, or do other things that take them away from the Shabbat experience. Try to find other families with kids to share the Shabbat celebration.
- Dramatic readings or discussions can be great fun. Get your family or friends to do a dramatic reading of a play or novel.
- Plan *tikkun olam* activities. This is the one “goal-directed” activity that is consistent with Shabbat, because it is also *zeycher le’tziyat mitzra’yim*, in remembrance of the liberation from Egypt.
- Invite people over to discuss an article in the latest TIKKUN magazine or another article or topic of interest.
- Go swimming or sit at the beach.

Havdalah: The Ending of Shabbat

Havdalah means separation or making distinctions, setting boundaries. *Havdalah* begins once it is dark enough to see three stars in the sky on Saturday evening, making Shabbat about 25 hours long. Jews have traditionally been in no hurry to end Shabbat and rush back into the energy of the rest of the week.

Items for the *Havdalah* ceremony:

- a cup of wine or grape juice
- a *Havdalah* candle (two or more wicks intertwined)
- sweet smelling spices (such as cloves and cinnamon)

Havdalah is a wistful time. During Shabbat we've had a taste of what it might be like if the world were organized according to ethical and spiritual principles. It became a tradition on Saturday night to sing and speak about messianic times and strategies to bring those times closer.

The best known of these *Havdalah* songs is about Elijah, whom tradition tells us will come to announce the coming of the messianic era. Sing or say:

Eliyahu hanavi,
Eliyahu hatishbi,
Eliyahu, Eliyahu,
Eliyahu hagiladi.
Bimheyra v'yameynu
yavo eyleynu
im mashiach ben David,
im mashiach ben David.

Elijah the prophet, from Tishbi, from Gilead—come quickly and bring with you the Messiah, son of David.

Miriyam haneviya, oz v'zimra b'yada
Miriyam, Miriyam,
letaken et ha-olam
Bimheyra v'yameynu
tavo eyleynu
im mashiach bat David
im mashiach bat David.

Miram the prophetess, with strength and singing in her hand, Miriam, come to bring us a TIKKUN of the world.

Come quickly and bring with you the Messiah, daughter of David.

Hiney el y'shuati evtach v'lo efchad.

Ki azi v'zimrat Yah Adonai, vay'hi li lishua.

Ush'avtem mayim b'sason mimainey hayeshua.

LaAdonai haYeshua, al amcha birchatecha, sela.

Adonai tz'va-ot imanu, misgav lanu Elohey Ya-akov, sela.

Adonai hoshiya; hamelech ya-aneynu v'yom kareynu.

La-y'hudim hayta ora v'simcha, v'sason viykar (3)

ken tih'ye lanu.

Behold! Everlasting divine kindness has been my deliverance, so I trust and do not fear. When I attune my soul to the vibration of the Creator of Harmony, I find strength and liberation. You, too, will joyously draw from the wellsprings of deliverance. The Source of Love is the Source of Salvation, a blessing on us all. Selah! The Mother of Diversity rests among us, Her protection and beauty provide inspiration and safety. Reliance upon the origin of immense diversity strengthens our joy and trust. The Father of Mercies will answer us when we truly express our need. Those who don't deny the truth experience light and gladness, joy and the dignity of life. So may it be for us as well!

Light the Havdalah candle. Lift the cup of wine or grape juice high and say:

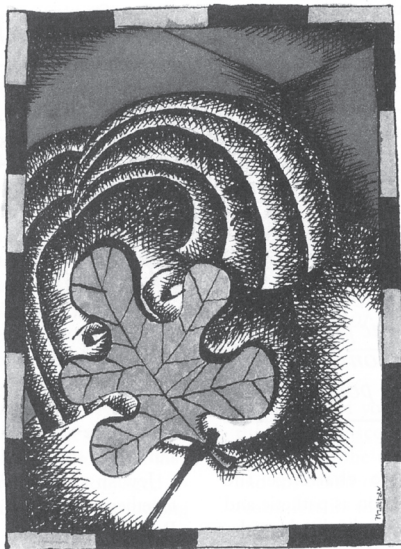
Kos yeshu-ot esa, uv'shem Adonai ekra.

I will lift up the cup of salvation and call to the Transformative Power

Baruch Ata Adonai, Eloheynu Melech ha-olam, borey p'ri hagafen.

Blessed are You, Power of Healing, who created the fruit of the vine.

Do not yet drink the wine.



Smell the spices, symbolic of the sweetness of the Shabbat that is now departing.

Brucha At Yah Shechina, Eloheyntu Chey ha-olamim, borey miney v'samim.

Blessed are You, Holy Mother, whose energy surrounds us, who created all varieties of spices.

Pass the spices around so that each person gets a chance to smell them.

While reciting the following blessing, use the light of the candle by reflecting it on your hands and knuckles. As you look at the back of your hands, appreciate the blessing that God gave us of being able to reenter the world of shaping and fashioning, which our hands enable—and the greatest human invention—the taming of fire. The light also reminds us of the Sabbath light with which we brought in Shabbat, the special spiritual light we experienced on this day, the messianic light streaming through and between our fingers, and the first light God created on the coming first day of the week. Note the difference between the highlights and shadows on your fingers. This contrast is symbolic of the difference between the sacred and profane, of which we are about to sing.

Baruch Ata Adonai, Eloheyntu Melech ha-olam, borey m'orey ha-eysh.

Blessed are You, Shaper of the World, who creates the lights of the fire.

Baruch Ata Adonai, Eloheyntu Melech ha-olam, hamavdil beyn kodesh l'chol, beyn or l'choshech, beyn Yisra-el le-amim, beyn yom hash'viyi l'sheshet y'mey hama-aseh. Baruch Ata Adonai, hamavdil beyn kodesh l'chol.

Blessed are You, Shechinah-Yah, the All-Present Healer of the Universe, and Maker of Distinctions, who brought forth the difference between the sacred and the mundane, between shadow and light, between the Jewish People and other peoples, and between the day of rest and the six days of creation. Blessed are You, Transformative Power, who distinguishes between the sacredness of the fully holy and the special moments within the everyday.

—translation from Rabbi David Wolfe Blank

Drink from the cup of wine and pass it around for everyone to have a sip.

Sing:

*Hamavdil beyn kodesh l'chol, chol, chol,
hatoteynu Hu yim'chol, chol, chol.
Zareynu v'chaspeynu yarbeh, yarbeh kachol,
v'chakochavim ba laila (2).*

The Separator between holy and everyday will forgive our sins. Our children and our success will increase as sand and like the stars of the sky!

Shavu-a tov!

A good week, a week of peace, may gladness reign and joy increase (2).

Everyone embraces and blesses each other for a good week!

Melaveh haMalkah

Traditionally Jews wanted to bring as much of the Shabbat energy into the rest of the week as possible. One way in which this happens is for people to remain together after Havdalah and gently escort the queen (*melaveh haMalkah*) out of the day. The traditional way to do this is:

- Sing songs (bring musical instruments, records, and so on.)
- Tell stories of spiritual meaning
- Discuss the messianic era (your highest vision of what the good world would look like) and how to get there. Stay together as long as you can. We are in no rush to end the spirit of the day.

Zmirot: Songs for Shabbat

Tov le'hodot la'shem (2) u'le'zamer le shimcha Elyon L'hageed baboker chas-decha ve'emumat'cha beley'lot (2)

**It is good to give thanks to God
and to sing praises to Your name.**

*Yism'chu hashamayim (3) v'tagel ha-aretz
Yiram hayam(3) um'lo-o.*

**Let the heavens rejoice and the earth exalt,
let the sea and all that is in it experience
the awe of God.**

*Lo yisa goy el goy cherev
lo yilm'du od milchama.*

**Nation shall not lift up sword against nation,
neither shall they make war anymore.**

*Eleh chamda libi
Chusa na v'al na titalem.*

**You are the precious One of my heart, Favor me
and do not hide.**

El na refa na la (3) refua shleyma.

Please God heal and send a complete recovery.

Shabbat Readings

Prayer Books and Song Books

The most creative prayer book translation comes from the work of Rabbi David Wolfe Blank (z'l) and is called *The Meta-Siddur*. When it is finally published, we highly recommend that you use it. Meanwhile we use the following:

Kol Haneshamah—Shabbat Vehagim (Reconstructionist Press): (Although we are not a Reconstructionist congregation, BEYT TIKKUN has been using this prayer book because of all the comprehensive Shabbat/Holiday prayer books available as of 1999, it is the one that makes the most serious effort to eliminate sexist language). Their accompanying *Shirim Uvrahot* (songs and blessings) is also useful. (Tapes of the prayers and songs are also available from BEYT TIKKUN.)

United Jewish Appeal: *Book of Songs and Blessing* (BEYT TIKKUN uses this)

Other Readings

Alan Afterman: *Kabbalah and Consciousness*

Lisa Aiken: *The Hidden Beauty of the Shema*

Leonard Angel: *The Book of Miriam*

Perle Besserman: *Kabbalah and Jewish Mysticism*

Sylvia Boorstein: *It's Easier Than You Think* and *That's Funny, You Don't Look Buddhist*

Lavinia and Dan Cohn-Sherbok: *A Short History of Judaism* and *A Short Reader in Judaism*

David Cooper: *Renewing Your Soul* and *God Is a Verb*

Avram Davis: *The Way of Flame*

Wayne Dosick: *Dancing With God*

Larry Dossey: *Meaning & Medicine*

Ari Elon: *From Jerusalem to the Edge of Heaven—Meditations on the soul of Israel* (translated from the Hebrew by Tikva Frymer-Kensky)

Steven A. Fisdell: *The Practice of Kabbalah*

Tamar Frankiel and Judy Greenfeld: *Minding the Temple of the Soul*

Peter Gabel: *Collected Writings*

Arthur Green: *Tormented Master*

Abraham Joshua Heschel: *The Sabbath, The Prophets, God In Search of Man, Who is Man?, Man Is Not Alone, and Moral Grandeur and Spiritual Audacity*

Susannah Heschel: *On Being a Jewish Feminist*

Aryeh Kaplan: *Inner Space, Jewish Meditation, and Meditation and Kabbalah*

Miles Krassen and Isaish Horowitz: *The Generations of Adam*

Shani Labowitz: *Miraculous Living*

Michael Lerner *Surplus Powerlessness, Jewish Renewal, The Politics of Meaning, and The Tikkun Anthology*

Daniel Matt: *Essential Kabbalah: The Heart of Jewish Mysticism*

Paul Mendes-Flohr: *Divided Passions*

Debra Orenstein: *Lifecycles: Jewish Women on Life Passages*

Judy Petsonk: *Taking Judaism Personally—Creating a Meaningful Spiritual Life*

Judith Plaskow: *Standing Again at Sinai*

Aronold S. Rosenburg: *Jewish Liturgy as a Spiritual System—A Prayer-*

by-Prayer Explanation of the Nature and Meaning of Jewish Worship

Steven J. Rubin (editor): *Telling and Remembering—A Century of American Jewish Poetry*

Zalman Schachter-Shalomi: *Paradigm Shift, From Age-ing to Sage-ing, and Gate to the Heart: An Evolving Process*

Rabbi Rami M. Shapiro: *Minyan—Ten Principles for Living a Life of Integrity and Wisdom of the Jewish Sages—A Modern Reading of the Pirke Avot*

Adin Steinsaltz: *The Thirteen Petalled Rose*

Ilan Stevans (editor): *The Oxford Book of Jewish Stories*

Arthur Waskow: *Down to Earth Judaism*

David Weiss Halivni: *The Book and the Sword—A Life of Learning in the Shadow of Destruction*

Cornel West: *Jews and Blacks* (with Michael Lerner)

Ken Wilber: *Sex, Ecology, and Spirit*

Gershon Winkler: *Sacred Secrets: The Sanctity of Sex in Jewish Law and Lore*

David Zaslow: *Serve the Holy One With Joy: A Siddur*

Guide to Pronunciation

a- pronounced ah, as in father

e- pronounced eh, as in pen

ey- pronounced ay, as in “Hey!”

i- pronounced ee, as in marine

o- pronounced oh, as in open

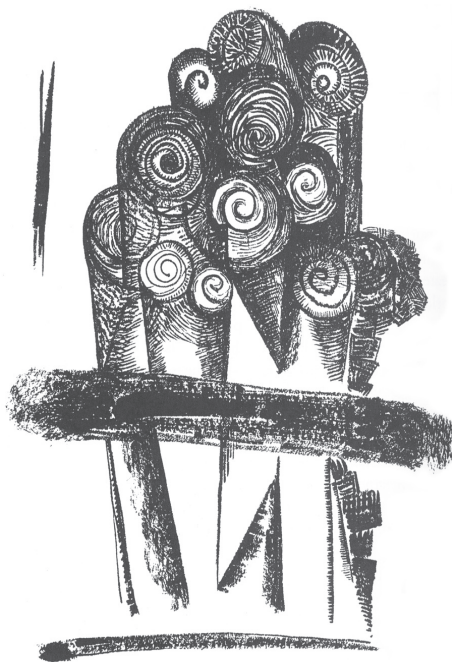
u- pronounced oo, as in Judaism

ch-sounds like clearing one’s throat, something between an H and a K, as in Lichtenstein

vowels next to each other that are meant to be pronounced as one sound (e.g. Adonai)

vowels next to each other that are meant to be pronounced separately are separated by a hyphen (-) (e.g. ha-olam is pronounced “ha olam,” not “hao lam”)

an apostrophe (indicating the presence of a *shva* (: in Hebrew) is pronounced like a quick “uh” or “ih”



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