Shabbat Home Rituals

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| **Shabbat Evening Home Ritual** |

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**Setting the Table**

The Sabbath table should be set with at least two candles (representing the dual commandments to remember and observe the Sabbath), a glass of wine, and at least two loaves of challah (representing the dual portion of manna that God provided for the Israelites in preparation for Shabbat in the desert). The challah loaves should be whole, and should be covered with a bread cover, towel or napkin.

**Lighting Candles**

Candles should be lit no later than 18 minutes before sundown. For the precise time when Shabbat begins in your area, consult the list of candle lighting times provided by the [Orthodox Union](http://www.ou.org/zmanim/) or any Jewish calendar.

At least two candles should be lit, representing the dual commandments to remember and to keep the Sabbath. The candles are lit by the woman of the household. After lighting, she waves her hands over the candles, welcoming in the Sabbath. Then she covers her eyes, so as not to see the candles before reciting the blessing, and recites the blessing below. The hands are then removed from the eyes, and she looks at the candles, completing the mitzvah of lighting the candles.

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| **Blessing over Candles** |
| Hebrew *Barukh atah Adonai, Eloheinu, melekh ha'olam* Blessed are you, Lord, our God, sovereign of the universe |
| Hebrew *asher kidishanu b'mitz'votav v'tzivanu* Who has sanctified us with His commandments and commanded us |
| Hebrew *l'had'lik neir shel Shabbat. (Amein)* to light the lights of Shabbat. (Amen) |

**Evening Services**

Evening services (Kabbalat Shabbat and Ma'ariv) should be attended in the synagogue or performed in the home between candle lighting and dinner on the evening of the sabbath.

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| **Kiddush**  Kiddush is recited while holding a cup of wine or other liquid, no less than 3.3 ounces. If wine or grape juice is not used, you should substitute shehakol nih'yeh bid'varo (by whose will all things come to be) for borei p'ri hagafen (who creates the fruit of the vine). |
| Hebrew *Vay'hi erev vay'hi voker yom hashishi* And there was evening and there was morning, a sixth day |
| Hebrew *vay'khulu hashamayim v'ha'aretz v'khol tz'va'am* The heavens and the earth were finished, the whole host of them |
| Hebrew *vay'khal elohim bayom hash'vi'i m'la'kh'to asher asah* And on the seventh day God completed his work that he had done |
| Hebrew *vayish'bot bayom hash'vi'i mikol m'la'kh'to asher asah* and he rested on the seventh day from all his work that he had done |
| Hebrew *Vay'varekh Elohim et yom hash'vi'i vay'kadeish oto* And God blessed the seventh day, and sanctified it |
| Hebrew *ki vo shavat mikol m'la'kh'to asher bara Elohim la'asot* because in it he had rested from all his work that God had created to do |
| Hebrew *Barukh atah Adonai, Eloheinu, melekh ha-olam* Blessed are you, Lord, our God, sovereign of the universe |
| (if using wine or grape juice)  Hebrew *borei p'ri hagafen (Amein)* Who creates the fruit of the vine (Amen) |
| (if using other liquids)  Hebrew *shehakol nih'yeh bid'varo (Amein)* Who made all things exist through His word (Amen) |
| Hebrew *Barukh atah Adonai, Eloheinu, melekh ha-olam* Blessed are You, Lord, our God, King of the Universe |
| Hebrew *asher kid'shanu b'mitz'votav v'ratzah vanu* who sanctifies us with his commandments, and has been pleased with us |
| Hebrew *v'shabat kad'sho b'ahavah uv'ratzon hin'chilanu zikaron l'ma'aseih v'rei'shit* You have lovingly and willingly given us Your holy Shabbat as an inheritance, in memory of creation |
| Hebrew *ki hu yom t'chilah l'mik'ra'ei kodesh zeikher litzi'at Mitz'rayim* because it is the first day of our holy assemblies, in memory of the exodus from Egypt |
| Hebrew *ki vanu vachar'ta v'otanu kidash'ta mikol ha'amim* because You have chosen us and made us holy from all peoples |
| Hebrew *v'shabat kad'sh'kha b'ahavah uv'ratzon hin'chal'tanu* and have willingly and lovingly given us Your holy Shabbat for an inheritance |
| Hebrew *Barukh atah Adonai m'kadeish hashabat (Amein).* Blessed are You, who sanctifies Shabbat (Amen) |

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| **Washing Hands** |
| After Kiddush and before the meal, each person in the household should wash hands by filling a cup with water and pouring it over the top and bottom of the right hand and then the left hand. Before wiping the hands dry on a towel, the following blessing should be recited. |
| Hebrew *Barukh atah Adonai, Eloheinu, melekh ha-olam* Blessed are You, Lord, our God, King of the Universe |
| Hebrew *asher kidishanu b'mitz'votav v'tzivanu* Who has sanctified us with His commandments and commanded us |
| Hebrew *al n'tilat yadayim*. concerning washing of hands. |
| Why is there no "Amen" at the end of this blessing? Traditionally, each person washes their own hands, and each person says their own blessing. You don't say "Amen" to your own blessing, and everybody says their own n'tilat yadayim, so there is no "Amen"! With the other blessings on this page, a leader says the blessing on behalf of everyone, and the others say "Amen." |

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| **Ha-Motzi** |
| Immediately after washing hands and before eating, the head of the household should remove the cover from the two challah loaves, lifting them while reciting the following blessing. The challah is then ripped into pieces or sliced and passed around the table, so that each person may have a piece. The family meal may then begin. |
| Hebrew *Barukh atah Adonai, Eloheinu, melekh ha-olam* Blessed are You, Lord, our God, King of the Universe |
| Hebrew *hamotzi lechem min ha'aretz. (Amein).* who brings forth bread from the earth. (Amen) |

**Blessing the Children**

Before dinner, it is customary for parents to bless their children. Traditionally, they lightly place their hands on the child's head while reciting the following blessing:

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| **For Sons:**  https://www.jewishvirtuallibrary.org/jsource/images/hebrew/prayer8.gif https://www.jewishvirtuallibrary.org/jsource/images/hebrew/prayers10.gif | **For Daughters:**  https://www.jewishvirtuallibrary.org/jsource/images/hebrew/prayers9.gif https://www.jewishvirtuallibrary.org/jsource/images/hebrew/prayers10.gif |

Yesimcha Elohim k’Efra’m U’k’Menasheh Y’simech Elohim K’Sarah, Rivka V’Leah

Yevarechecah Adonai V’Yishmechah

Ya’er Adonai Panav Elecha V’chu’necha

Yisa Adonai Panav Elecha V’yasem L’cha Shalom

**ESHET HAYIL** (Heb. אֵשֶׁת חַיִל; "a woman of valor"), opening words praising the virtuous woman in Proverbs 31:10–31. This poem enumerates the qualities of the ideal wife in a sequential alphabetic acrostic of 22 verses, one for each of the letters of the Hebrew alphabet. She is lauded as provident, economically successful, working hard for husband and household, and charitable to the needy. She possesses optimism, faces life with confidence, and speaks in wisdom and kindness. Her efforts enable her husband to function as a prominent communal leader, "As he sits among the elders of the land." The conclusion of the passage celebrates a woman's domestic and spiritual strengths: "Grace is deceitful, and beauty is vain, But a woman that fears the Lord, she shall be praised … and let her works praise her in the (city) gates."

In many Jewish families the song is recited or chanted on Friday evenings before the *Kiddush*. This custom originated in kabbalistic circles and initially referred to the *Shekhinah* ("Divine presence") as the mystical mother and wife. Later this devotion became a domestic ceremony in which the family paid homage to its wife and mother.

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| Eishet Chayil mi yimtza, vrachok mi'pninim michrah.  Batach bah lev ba'alah, vshalal lo yechsar. G'malathu tov v'lo ra kol y'mei chayeha.  Darsha tsemer ufishim, v'ta'as b'chefetz kapeha.  Hay'tah k'oniyot socher, mimerchak tavi lachma.  V'titen teref l'beitah v'chok l'na'aroeha.  Zam'mah sadeh v'tikachehu, mi'pri kapeha nat'ah karem.  Chag'rah b'oz motneha, va'tametz z'ro'oteha.  Ta'm'a ki tov sochrah, lo yichbe balayla nerah.  Yadeha shilcha b'kishor, v'kapeha tam'chu phalech.  Kapah par'sah l'ani, v'yadehah shil'cha l'evyon.  Lo tira l'veitah m'shaleg, ki kol beitah l'vush shanim.  Marvadim as'tah lah, shesh v'argaman l'vushah.  Nodah b'sha'arim ba'alah, b'shivto im ziknei aretz.  Sadin as'tah v'timkor, v'chagor nat'nah la'kna'ani.  Oz v'hadar l'vushah, vatischak l'yom acharon.  Piha pat'cha b'chochmah, v'torat chesed al l'shonah.  Tsofiya halichot beita, v'lechem atzlut lo tochel.  Kamu vaneha v'ya'ashruhah, ba'aolah vay'hal'lah.  Rabot banot asu chayil, v'at alit al kulanah.  Sheker hachen v'hevel hayofi, ishah yir'at adonai hi tithalal.  T'nu lah mi p'ri yadeha, vihal'luha b'shaarim ma'aseha. | | אֵשֶׁת חַֽיִל מִי יִמְצָא, וְרָחֹק מִפְּנִינִים מִכְרָהּ.  בָּֽטַח בָּהּ לֵב בַּעְלָהּ, וְשָׁלָל לֹא יֶחְסָר.  גְּמָלַֽתְהוּ טוֹב וְלֹא רָע, כֹּל יְמֵי חַיֶּֽיהָ.  דָּרְשָֽׁה צֶֽמֶר וּפִשְׁתִּים, וַתַּֽעַשׂ בְּחֵֽפֶץ כַּפֶּֽיהָ.  הָיְתָה כָׇּאֳנִיּוֹת סוֹחֵר, מִמֶּרְחָק תָּבִיא לַחְמָהּ.  וַתָּֽקׇׇם בְּעוֹד לַיְלָה, וַתִּתֵּֽן טֶֽרֶף לְבֵיתָהּ וְחֹק לְנַֽעֲרֹתֶֽיהָ.  זָמְמָה שׂדֶה וַתִּקָּחֵֽהוּ, מִפְּרִי כַפֶּֽיהָ נָטְעָה כָּֽרֶם.  חָגְרָה בְעוֹז מׇתְנֶֽיהָ, וַתְּאַמֵּץ זְרוֹעֹתֶֽיהָ.  טָֽעֲמָה כִּי טוֹב סַחְרָהּ, לֹא יִכְבֶּה בַלַּֽיְלָה נֵרָהּ.  יָדֶֽיהָ שִׁלְּחָה בַכִּישׁוֹר, וְכַפֶּֽיהָ תָּֽמְכוּ פָֽלֶךְ.  כַּפָּהּ פָּרְשׂה לֶעָנִי, וְיָדֶֽיהָ שִׁלְּחָה לָאֶבְיוֹן.  לֹא תִירָא לְבֵיתָהּ מִשָּֽׁלֶג, כִּי כׇל־בֵּיתָהּ לָבֻשׁ שָׁנִים.  מַרְבַדִּים עָשׂתָה־לָּהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ.  נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ, בְּשִׁבְתּוֹ עִם זִקְנֵי־אָרֶץ.  סָדִין עָשׂתָה וַתִּמְכֹּר, וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי.  עוֹז וְהָדָר לְבוּשָׁהּ, וַתִּשׂחַק לְיוֹם אַחֲרוֹן.  פִּֽיהָ פָּתְחָה בְחׇכְמָה, וְתֽוֹרַת חֶֽסֶד עַל לְשׁוֹנָהּ:  צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ, וְלֶֽחֶם עַצְלוּת לֹא תֹאכֵל:  קָמוּ בָנֶֽיהָ וַיְּאַשְּׁרֽוּהָ, בַּעְלָהּ וַיְהַלְלָהּ:  רַבּוֹת בָּנוֹת עָֽשׂוּ חָֽיִל, וְאַתְּ עָלִית עַל כֻּלָּנָה:  שֶֽׁקֶר הַחֵן וְהֶֽבֶל הַיֹּֽפִי, אִשָּׁה יִרְאַת ה׳ הִיא תִתְהַלָּל:  תְּנוּ לָהּ מִפְּרִי יָדֶֽיהָ, וִיהַלְלֽוּהָ בַשְּׁעָרִים מַעֲשֽׂיהָ: |
| **Translation:**  10 A woman of valour who can find? for her price is far above rubies.  11 The heart of her husband doth safely trust in her, and he hath no lack of gain.  12 She doeth him good and not evil all the days of her life.  13 She seeketh wool and flax, and worketh willingly​ with her hands.  14 She is like the merchant-​ships; she bringeth her food from afar.  15 She riseth also while it is yet night, and giveth food to her household​​​​, and a portion to her maidens.  16 She considere​th a field, and buyeth it; with the fruit of her hands she planteth a vineyard.​  17 She girdeth her loins with strength,​ and maketh strong her arms.  18 She perceivet​h that her merchandi​se is good; her lamp goeth not out by night.  19 She layeth her hands to the distaff, and her hands hold the spindle.  20 She stretchet​h out her hand to the poor; yea, she reacheth forth her hands to the needy.  21 She is not afraid of the snow for her household​​​​; for all her household​​​​ are clothed with scarlet.  22 She maketh for herself coverlets​; her clothing is fine linen and purple.  23 Her husband is known in the gates, when he sitteth among the elders of the land.  24 She maketh linen garments and selleth them; and deliveret​h girdles unto the merchant.​  25 Strength and dignity are her clothing;​ and she laugheth at the time to come.  26 She openeth her mouth with wisdom; and the law of kindness is on her tongue.  27 She looketh well to the ways of her household​​​​, and eateth not the bread of idleness.​  28 Her children rise up, and call her blessed; her husband also, and he praiseth her:  29 'Many daughters​ have done valiantly​, but thou excellest​ them all.'  30 Grace is deceitful​, and beauty is vain; but a woman that feareth the LORD, she shall be praised.  31 Give her of the fruit of her hands; and let her works praise her in the gates. | | |

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| **Havdalah Home Ritual** |

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| Please note that this page contain the name of God. If you print it out, please treat it with appropriate respect.  If you do not have experience reading transliteration please see the [Guide to Transliteration](http://www.jewfaq.org/prayer/index.htm). |

**The Havdalah service marks the end of Shabbat. It should be performed no earlier than nightfall on Saturday night. Nightfall is the time when three stars can be seen in the sky. It is normally about 45 minutes to an hour after sundown, depending on your latitude. For the precise time when Shabbat ends in your area, consult the list of candle lighting times provided by the** [**Orthodox Union**](http://www.ou.org/zmanim/)**.**

**You will need three things for this ritual: a glass of wine or other liquid, some fragrant spices, and a special Havdalah candle.**

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| **Wine** |
| The first of the four havdalah blessings is made over wine or another liquid. If wine or grape juice is not used, you should substitute shehakol nih'yeh bid'varo (by whose will all things come to be) for borei p'ri hagafen (who creates the fruit of the vine). |
| Hebrew *Barukh atah Adonai, Eloheinu, melekh ha'olam* Blessed are you, Lord, our God, sovereign of the universe |
| (if using wine or grape juice)  Hebrew *borei p'ri hagafen (Amein)* Who creates the fruit of the vine (Amen) |
| (if using other liquids)  Hebrew *shehakol nih'yeh bid'varo (Amein)* Who made all things exist through His word (Amen) |

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| **Spices** |
| The second blessing is recited over fragrant spices. The spices represent a compensation for the loss of the special sabbath spirit. The spices commonly used are cloves, cinnamon or bay leaves. They are commonly kept in a special decorated holder called a b'samim box. |
| Hebrew Hebrew *Barukh atah Adonai, Eloheinu, melekh ha'olam, borei minei v'samim (Amein)* Blessed are you, Lord, our God, sovereign of the universe, Who creates varieties of spices (Amen) |

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| **Fire** |
| The third blessing is recited over the special, multi-wicked Havdalah candle. Havdalah candles can be obtained from Jewish gift stores. If you cannot obtain a Havdalah candle, you can hold two candles close together, so their flames overlap. I have also used party candles (long, very thin candles) that I warmed up and twisted together.  Lighting a flame is a vivid way of marking the distinction between the sabbath and the weekday, because we cannot kindle a flame on the sabbath.  After the blessing is recited, hold your hands up to the flame with curved fingers, so you can see the shadow of your fingers on your palms. This is done because it would be improper to recite a blessing for something and then not use the thing. |
| Hebrew *Barukh atah Adonai, Eloheinu, melekh ha'olam* Blessed are you, Lord, our God, sovereign of the universe |
| Hebrew *borei m'orei ha'eish (Amein)* Who creates the light of the fire (Amen) |

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| **Havdalah** |
| The final blessing is the havdalah blessing itself, the blessing over the separation of different things. The blessing is recited over the wine. After the blessing is complete, drink the wine. A few drops of wine are used to extinguish the flame from the candle. |
| Hebrew *Barukh atah Adonai, Eloheinu, melekh ha'olam* Blessed are you, Lord, our God, sovereign of the universe |
| Hebrew *hamav'dil bein kodesh l'chol*  Who separates between sacred and secular |
| Hebrew *bein or l'choshekh bein Yis'ra'eil la'amim* between light and darkness, between Israel and the nations |
| Hebrew *bein yom hash'vi'i l'sheishet y'mei hama'aseh* between the seventh day and the six days of labor |
| Hebrew  Hebrew *Barukh atah Adonai, hamav'dil bein kodesh l'chol (Amein).* Blessed are You, Lord, who separates between sacred and secular. (Amen) |