



RITUAL #3

RE-DEDICATING OUR HOMES

SUBMITTED BY GUIDO COHEN AND JEN GORMAN

VALUE

- Hospitality / Hachnasat Orchim
- Home / Bayit

RITUAL OBJECTS

- Mezuzah / touching, kissing. Crossing threshold
- Re-establish an Eruv with the tavshil
- Honey instead of/in addition to salt
- Extra challah / guest and host each bringing their challah for blessings.
- Lighting extra candle in honor of the guests. Saying a kavannah about candle lighting. Each candle resembles a soul

RITUAL MOMENTS

- Washing one another's hands
- Blessing or kavannah (Maybe an 'hareini mekabel alai) for fulfilling the mitzvah of hachnasat orchim
הריני מקבל עליו את מצוות עשה של הכנסת אורחים

LITURGY

- Shalom Aleichem at the entrance: The first time we welcome guests back in our home we are going to welcome them at the entrance/driveway and bless them by singing Shalom Aleichem as we usher them into our homes.
- Find a reason to say a bracha together. Shecheyanu. Hatov umetiv. For example, ask the guests to bring a fruit that they have not eaten this year, or to wear new clothes, so that we find an 'excuse' to bless shehecheyanu.

"R. Joshua b. Levi said : Who sees his friend after [an interval of] thirty days says, "Blessed... Who hast kept us in life, and hast preserved us, and enabled us to reach this season." After [an interval of] twelve months he says, "Blessed... Who quickenest the dead." [Brachot 58b]

See www.sefaria.org/sheets/265550

קיצור שלחן ערוך נ"ט:ט"ט:9:59 Kitzur Shulchan Arukh

When you buy articles that will be used by the entire household, you say the berachah **Hatov vehameitiv**.

Kitzur Shulchan Aruch, trans. Rabbi Avrohom Davis, Metsudah Pub., 1996

www.sefaria.org/search?q=hatov%20vehameitiv

- Harachaman for our guests



MEKOROT FOR DRASH

Sources on hachnasat orchim // panim chadashot

www.sefaria.org/sheets/15442?lang=bi

www.sefaria.org/sheets/5459?lang=bi

www.sefaria.org/sheets/42515?lang=bi

www.jtsa.edu/the-mitzvah-of-welcoming-guests

Seder imagery - opening our doors, kol dichfin,

הָא לַחֲמָא עֲנִיא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּינוּ יִיתִי וַיִּיכַל, כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְּיִשְׂרָאֵל.
הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבְּאָה בְּגִי חוֹרִין.

This is the bread of poverty that our ancestors ate in the land of Egypt. **Let all who are hungry come and eat. Let all who are in need come and celebrate Pesach.** Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

Rebbe Nachman of Bratslav would teach that God is hidden behind two veils, for God's hiddenness is hidden from us. COVID added a third veil. In separating us from each other, from our communities, Tzelem Elohim, the image of God, was also hidden from us.

(ב) לאחר שלשים יום - מראה ראשונה. ואם קיבל ממנו כתב או שאנשים הודיעוהו משלוחו יש דעות באחרונים וספק ברכות להקל:

(2) After thirty days - from the first sighting. And if he received a letter from him or if [other] people informed him of his welfare, there are [different] opinions among the later scholars (*achronim*); and [so we invoke the principle,] 'one should be lenient [with] blessings [about which there are a] doubt.'

(ג) אומר שהחינו וכו' - וכל אלו הברכות הוא בשם ומלכות ואפילו ברכת מחיה מתים [מגן גבורים ושאר הרבה אחרונים דלא כתשובת פ"מ]:

(3) He says, "Who has kept me alive, etc." - And all of these blessings are with the Name and His kingship; and even the blessing of, "Who resuscitates the dead" (Magen Giborim and many other later scholars, not like the responsa of Pri Megadim).

Shammai used to say: שְׁמַאי אָמַר, עֲשֵׂה תוֹרָתְךָ קָבֵעַ. אָמַר מְעַט וְעֲשֵׂה רַבָּה, וְהוּי מְקַבֵּל אֶת כָּל הָאָדָם בְּסִבָּר פְּנִים יְפוֹת.
make your [study of the] Torah a fixed practice; speak little, but do much; and receive all men with a pleasant countenance. Pirkei Avot 1:16

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוי: הַרְוָאָה אֶת חֲבִירוֹ לְאַחַר שְׁלֹשִׁים יוֹם, אֹמֵר: "בְּרוּךְ ... שֶׁהַחַיִּינוּ וְקִיִּימְנוּ וְהִגִּיעֵנוּ לְזִמְנָה הַזֶּה". לְאַחַר שְׁנַיִם עָשָׂר חֳדָשׁ, אֹמֵר: "בְּרוּךְ ... מַחֲיֵה הַמֵּתִים". אָמַר רַב: אֵין הַמֵּת מִשְׁתַּכַּח מִן הַלֵּב אֲלָא לְאַחַר שְׁנַיִם עָשָׂר חֳדָשׁ. שְׁנַאֲמַר: "נִשְׁכַּחְתִּי כְּמַת מִלֵּב הַיִּתִּי כִּכְלִי".
Rabbi Yehoshua ben Levi said: One who sees his friend after thirty days have passed since last seeing him recites: Blessed...Who has given us life, sustained us and brought us to this time. One who sees his friend after twelve months recites: Blessed...Who revives the dead. As Rav said: A dead person is only forgotten from the heart after twelve months have elapsed, as it is stated: "I am forgotten as a dead man out of mind; I am like a lost vessel" (Psalms 31:13), and with regard to the laws of lost objects, it is human nature to despair of recovering a lost object after twelve months (see *Bava Metzia* 28a).

