
SHABBAT II

The Shabbat Experience

A part from the fundamental aspects of rest and cessation of creative work that we discussed in the first Morasha class on Shabbat, there are several other aspects of Shabbat that join to form our total Shabbat experience: lighting candles, Kiddush, challah, and the special Shabbat meals. All these elements of Shabbat help to create the unique atmosphere of rest and spiritual rejuvenation that we aim to achieve on Shabbat. Having discussed the philosophy of Shabbat, we will now turn our attention to this, the more experiential side of Shabbat.

This class will address the following questions:

- What is meant by the terms “safeguarding” Shabbat and “remembering” Shabbat (*shamor* and *zachor*)?
- What is the significance of lighting Shabbat candles?
- Why are there always two loaves of bread at a Shabbat meal and why do we call them “challah”?
- If Shabbat is a day of spirituality, why is so much emphasis placed on enjoying physical delights on Shabbat (*oneg* Shabbat)?

Class Outline:

Introduction.	Creating the Shabbat Experience
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Section III.	Shabbat Candles Part A. Both Honor and Delight Part B. Brightening Up the Family Part C. Spiritual Light Part D. The Woman's Role
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Section VI.	Oneg Shabbat – Shabbat Delight Part A. The Shabbat Meals Part B. Soul Food Part C. Elevating the Physical Part D. Spiritual Delights

INTRODUCTION. CREATING THE SHABBAT EXPERIENCE

There was a man who lived in America in the early 1900s, when it was extremely difficult to keep Shabbat. The vast majority of businesses were open then on Shabbat, since the two-day weekend had not yet come into vogue. Employers would tell their workers that if they didn't come to work on Saturday, they might as well not come in on Monday either.

This man never flinched; he resolved never to violate or work on Shabbat at all costs. One would expect that he would be constantly stressed, a worrisome, depressed father and husband. But no such thing occurred. Although his financial situation was impossible, this man walked around with tremendous joy, unlike many Jews who did indeed sacrifice for Shabbat and mitzvot yet constantly complained and conveyed to their children how difficult it was to be a Jew.

On one occasion, a friend saw him in the street, beaming with immense pleasure and happiness. The friend walked up to him, asking who was engaged – he was sure there was a family celebration that was causing his immense joy. The man told his friend that there was no such thing. “Then why do you look so incredibly happy?” his friend asked.

“I’ll tell you,” said the man. “Are you aware that in six days it is going to be Shabbat?” (From Rabbi Baruch Leff, *Shabbos in My Soul*, p.185.)

What caused this man to be so happy about Shabbat? He understood and appreciated the great importance, meaning and happiness of the day. A true Shabbat experience takes preparation and an honest commitment. As we learned in the first Morasha shiur on Shabbat, the goal is extraordinary – *menuchah*, the Shabbat rest achieved via the refraining from *melachah*, creative work, is the goal of Creation. To achieve Shabbat *menuchah* also requires the totality of the Shabbat experience – candle lighting, Kiddush, Shabbat meals, Shabbat prayers, and Torah discussion and study. These elements infuse the Shabbat celebration with exalted holiness, spirituality, and joy.

SECTION I. SHAMOR AND ZACHOR

The nature of the Shabbat experience is determined by how the mitzvah is expressed in the two listings of the Ten Commandments. The mitzvah to observe the Shabbat is composed of two ideas: זָכוֹר, *remember*, and שָׁמֹר, *safeguard*.

1. **Shemot (Exodus) 20:8 and Devarim (Deuteronomy) 5:12 – Keeping Shabbat is the fourth of the Ten Commandments. We are required to *remember* and *safeguard* the Shabbat.**

Shemot 20:8

Remember the day of Shabbat to make it holy.

Devarim 5:12

Safeguard the day of Shabbat to make it holy.

שְׁמוֹת כ, ח: זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ...

דְּבָרִים ה, יב: שָׁמֹר אֶת יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ...

The mitzvah to *safeguard* is a negative mitzvah that requires us to honor the Shabbat by refraining from *melachah* and any practices that would diminish the holiness of the day, which we discussed in the first Morasha class on Shabbat.

What does זָכוֹר, *remember*, imply?

2. Based on Rabbi Samson Rafael Hirsch, Shemot 20:8 – The lessons derived from the verse, *Remember the day of Shabbat to make it holy*.

The mission not to forget the Sabbath is expressed as a positive command, זָכוֹר, *remember*, a positive activity, which is to make us realize the importance of the day and its meaning. We first derive the principle of declaring the great sanctity of the day by reciting Kiddush over a cup of wine [Talmud Bavli/Babylonian Talmud, Pesachim 106a]. Furthermore, as this command is not expressed in the imperative tense, it is not limited to the duration of Shabbat, but even extends to the entire week. The Mechilta further derives two ideas: (1) מִכָּאן שְׂמוּסִיפִין מַחֲוֵל עַל הַקּוֹדֶשׁ, that we extend the sanctity of Sabbath as it enters and when it leaves, and (2) לֹא תִהְיֶה מוֹנֶה כְּדֶרֶךְ שְׂאֲחֵרִים מוֹנֶה אֱלֹה מוֹנֶה לְשֵׁם שַׁבָּת, do not call the days of the week as others do, rather count them as leading up to Shabbat. In this way thought of Shabbat is spread throughout the week (see below).

The mitzvah of remembering the Shabbat by reciting Kiddush before the Shabbat meals is discussed below in Section IV.

The principle of remembering the Sabbath is not limited to reciting Kiddush. It also applies to how we recall Shabbat during the week. For example, the Talmudic Sage Shammai the Elder would remember the Shabbat throughout the week by purchasing food in its honor:

3. Talmud Bavli, Beitzah 16a – Honoring the Shabbat during the week by setting aside the most special foods.

They said about Shammai the Elder that all his life he would eat in honor of Shabbat. When he bought a fine piece of meat, he would set it aside for Shabbat. The next day, when he found a better piece, he set aside the second one, and ate the first one.

אמרו עליו על שמאי הזקן שכל ימיו היה אוכל לכבוד שבת מצא בהמה נאה אומר זו לשבת מצא אחרת נאה הימנה מניח את השניה ואוכל את הראשונה.

Thus, Shabbat and ways to honor it were always on his mind. Although Shammai's course of action is not required by halachah, it is meritorious since it gives constant honor to the day that proclaims God as the Creator (Ramban/Nachmanides, Shemot 20:8).

In practice, we constantly remember Shabbat by referring to the days of the week in relation to their proximity to Shabbat: the first day of the Shabbat, the second day of Shabbat, and so on (see Song of the Day, Complete ArtScroll Siddur, p. 163).

KEY THEMES OF SECTION I:

- ≈ The two primary mitzvot of Shabbat are zachor and shamor, to remember and to safeguard. We “remember” Shabbat, when we bring it into our awareness, mainly by reciting Kiddush. We safeguard Shabbat by refraining from melachah.
- ≈ Being conscious of Shabbat is not limited to Shabbat itself. By preparing for Shabbat during the week, and even by counting the weekdays in relation to their proximity to Shabbat, we can “remember” Shabbat all week long.

SECTION II. HONORING SHABBAT

Related to the Torah mitzvah of *remembering* Shabbat are other activities to *honor* Shabbat that date back to the time of the prophets.

PART A. THE SABBATH BRIDE

Shabbat is likened to a bridal queen, the eternal soul mate of the Jewish people. This relationship is joyously sung about as we welcome the Sabbath.

1. **Midrash Rabbah 11:8 – The Sabbath has no function without the Jewish people to bring its messages to fruition. Likewise, the Jewish people's contribution to the world can only be fully actualized through the observance of the Sabbath.**

The Sabbath said before God, "Master of the Universe! Everything in the world has a mate, but I do not have a mate!" God replied to her, "The nation of Israel is your mate."

אמרה שבת לפני הקב"ה רבש"ע לכולן יש בן זוג ולי אין בן זוג א"ל הקב"ה כנסת ישראל היא בן זוגך.

2. **Based on the commentary of the Vilna Gaon on the Siddur as explained by Rabbi Aharon Feldman in *Shabbos in My Soul* by Rabbi Baruch Leff, s.v. *Boi Kallah* – How Shabbat was matched with the Jewish people**

Why do we welcome the Sabbath bride as Shabbat begins? This is well known, based on the Midrash (cited above) "...everything has a mate, [yet I (the Sabbath) do not have a mate]." Each day of Creation has a mate: On Sunday and Wednesday light was created (Sunday the light for the righteous, and Wednesday the sun, moon, and stars). Monday and Thursday water was created (Monday the water was created, and on Thursday the fish were created and entered the water), On Tuesday and Friday the land was created (on Tuesday the land was created, and on Friday God created the animal kingdom and man, who both live on the land). Only Shabbat was alone until she was paired with the Jewish people. That is why on Friday evenings we go to greet the Sabbath Bride.

בואי כלה. הענין של כלה ידוע, כמו שנאמר לכל נתתי בן זוג, והיינו ביום א'-ד' נברא בם אור, יום ב'-ה' נברא בם מים, יום ג'-ו' נברא בם ארץ, רק שבת לבד אין לה בן זוג כי אם ישראל לכן הולכין לקראת כלה.

The idea that Shabbat is a bridal queen is well known from what has become the highlight of the Kabbalat Shabbat service, *Lecha Dodi*.

3. **Final stanza of *Lecha Dodi*, Complete ArtScroll Siddur, p. 319 – The arrival of Shabbat is compared to the arrival of a bride at the wedding canopy.**

Come my beloved (God) to greet the bride (Shabbat) – Let us welcome the presence of Shabbat!

לכה דודי לקראת כלה, פני שבת נקבלה...

Enter in peace, O crown of her husband (Israel),
Even in gladness and good cheer
Among the faithful of the treasured nation,
Enter, O bride! Enter, O bride!

בואי בשלום עטרת בעלה
גם בשמחה ובצהלה
תוך אמוני עם סגולה
בואי כלה, בואי כלה

The practice of greeting the Shabbat bride at the end of the song comes from the following source.

4. **Talmud Bavli, Shabbat 119a – The Talmudic Sages greeted Shabbat like a bride and a queen.**

Rabbi Chaninah robed himself and stood at sunset of Sabbath eve [and] exclaimed, "Come and let us go forth to welcome the Queen Sabbath." Rabbi Yannai donned his robes on Sabbath eve and exclaimed, "Come, O bride, Come, O bride!"

רבי חנינא מיעטף וקאי אפניא דמעלי שבתא, אמר:
בואו ונצא לקראת שבת המלכה. רבי ינאי לביש מאניה
מזעלי שבת, ואמר: בואי כלה בואי כלה.

How is the relationship between Shabbat and the Jewish people manifested?

5. **Bereishit (Genesis) Rabbah 11:8 – The Jewish people act as the mate of Shabbat by sanctifying the day.**

When the Jewish nation stood at Mount Sinai, God said to them, "Remember what I told the Sabbath, that the Jewish people will be your mate. Thus it is stated in the Torah, 'Remember the Sabbath day to sanctify it'" (Shemot 20:8).

וכיון שעמדו ישראל לפני ה' סיני אמר להם הקב"ה:
זכרו הדבר שאמרתי לשבת כנסת ישראל היא בן זוגיך
"זכור את יום השבת לקדשו" (שמות כ, ח).

6. **Based on Rabbi Baruch Leff, Shabbos in My Soul, p. 184 – The potential of both Shabbat and the Jewish people become actualized through their relationship.**

How is the Jewish people the spouse of Shabbat?

Shabbat is a day of rest from physical involvement and creativity. God designed Shabbat to be full of holiness and spiritual potential. But someone was needed to actualize that potential. This is what it means that Shabbat complained to God that it had no mate – it had no partner to complete its function.

God answers that the Jewish people is the mate of Shabbat. The Jewish people utilize Shabbat as a day of spiritual ascension, a day of coming closer to Him through more time devoted to prayer, Torah study, and family. The Jewish people find in Shabbat the ability to regain their bearings, directing themselves to what they should be striving for in this world.

PART B. A CHANGE OF CLOTHES AND A CHANGE OF PACE

The way we dress, how we speak, and even our ambitions must be in line with the sanctity of Shabbat. The goal of these customs, which date to the time of the prophets, is to safeguard the spirit of Shabbat.

1. **Yeshayahu (Isaiah) 58:13-14 – The prophets described how Shabbat should be observed – with honor and delight.**

If, because of Shabbat, you restrain your feet, and refrain from accomplishing your own needs on My holy day; if you proclaim Shabbat “a delight,” “the holy one of the Lord,” “honored one,” and you honor it by not engaging in your own affairs, by not pursuing your needs nor discussing the forbidden – then you shall delight with the Lord, and I shall mount you upon the heights of the world and endow you with the heritage of Jacob your father, for the mouth of the Lord has spoken.

אם תשיב משבת רגלך עשות חפצך ביום קדשי
וקראת לשבת ענג לקדוש יקוק מכבד וכבדתו מעשות
דרכך ממצוא חפצך ודבר דבר אז תתענג על יקוק
והרכבתך על במתי ארץ והאכלתיך נחלת יעקב אביך
כי פי יקוק דבר:

2. **Talmud Bavli, Shabbat 113a-b – How, specifically, do we honor Shabbat?**

“And you honor it by not engaging in your own affairs ...”

Honor it – your Shabbat garments should not be like your weekday garments, just as Rabbi Yochanan called his garments “that which honors me.”

By not engaging in your own affairs – the way you walk on Shabbat should not be how you walk on weekdays ...

By not pursuing your needs – i.e. those of your affairs that are forbidden [on Shabbat], but it is permitted to pursue the affairs of Heaven [religious matters].

Nor discussing the forbidden – your speech [conversation] on Shabbat should not be like your speech during the week.

וכבדתו מעשות דרכך,

וכבדתו - שלא יהא מלבושך של שבת כמלבושך של חול. וכי הא דרבי יוחנן קרי למאניה מכבדותי.

מעשות דרכך - שלא יהא הלכותך של שבת כהלכותך של חול.

ממצוא חפצך - חפצך אסורין, חפצי שמים מותרין.

ודבר דבר - שלא יהא דבורך של שבת כדבורך של חול.

PART C. APPROPRIATE PREPARATIONS

Much of what goes into honoring Shabbat takes place before Shabbat – in the preparations we make for the day.

1. **Rambam (Maimonides), Hilchot Shabbat (The Laws of Shabbat) 30:1-3, 5 – Honor the Shabbat by washing before Shabbat, wearing clean and special clothes, lighting candles, and setting the table.**

The prophets described honoring Shabbat (*kavod*) and the delight of Shabbat (*oneg*), as the verse states: “If you proclaim the

ושנתפרשו על ידי הנביאים, כבוד ועונג, שנאמר
“וקראת לשבת עונג, לקדוש ה' מכובד” (ישעיהו
נח,יג)...

Shabbat 'a delight'; the holy one [Shabbat] of God, 'honored' ... then you shall be granted delight with God" (Yeshayahu 58:13-14).

What is "honor" (kavod)? This refers to the statement of our Sages that it is a mitzvah for one to wash his face, hands, and feet in warm water on Erev Shabbat in order to give honor to Shabbat. Part of honoring Shabbat is to wear clean clothes. One's Shabbat clothes should not be the same as his weekday clothes. Candles should be lit, the table set, and the beds made in order to honor Shabbat.

איזהו כבוד: זה שאמרו חכמים שמצוה על אדם לרחוץ פניו ידיו ורגליו בחמין בערב שבת מפני כבוד השבת ... ומכבוד השבת שילבש כסות נקיה, ולא יהיה מלבוש החול כמלבוש השבת ... יהיה נר דלוק ושולחן ערוך ומטה מוצעת שכל אלו לכבוד שבת הן.

PART D. CREATING A SHABBAT ATMOSPHERE

The goal of making special preparations and acting in accord with the dignity of Shabbat serves to create a unique atmosphere in the Jewish home, the spirit of Shabbat.

1. Rabbi Mordechai Becher, Gateway to Judaism, p. 101 – We honor Shabbat by making our home into a palace to greet the Shabbat Queen.

Jewish law recognizes that the physical environment has a powerful impact on a person's psychological state. Therefore, we go to great effort to create a special atmosphere in the home on Shabbat.

2. Rabbi Berel Wein, Living Jewish, p. 109 – The beauty and dignity of the carefully set Shabbat table reflect the greatness of the day.

The Shabbat table, therefore, is more than just a utilitarian table upon which food is placed and eaten. In the words of the prophets of Israel, the Shabbat table becomes "the table that is placed before the Lord" (Yechezkel/Ezekiel 40:22). Shabbat itself is an honored "guest," likened to a queen, in every Jewish home. Therefore, the table set before such an important and beloved guest must reflect the honor, happiness, and satisfaction that the members of the household feel at entertaining such a guest in their home. In all of its beauty and dignity, the carefully set table speaks to us of the greatness and holiness of the Shabbat day itself.

3. Rabbi Chaim Shmulevitz, Sichot Mussar, Part I, p. 40 – We strive to create a peaceful atmosphere that reflects the refinement of our character.

The Zohar, speaking in reference to Shabbat, explains the verse, "Do not make a fire in all of your dwelling places on the Shabbat day" (Shemot 35:3) as a word of caution against anger and strife [between fellow Jews on Shabbat], since these acts are compared to smoldering fires. According to the Zohar we can explain another statement of our Sages. The verse states, "And the seventh day will be a day of complete rest" (Shemot 31:15). Rashi explains that this term means a "thorough rest" and not a "temporary

ואמרו בזוה"ק שהכתוב: "לא תבערו אש בכל מושבותיכם ביום השבת" (שמות לה:ג) – בא להזהיר על הכעס והמחלוקת בשבת שהן כ"הבערת אש"... ולאור הדברים נראה לפרש מאמר הכתוב (שמות לא:טו): "וביום השביעי שבת שבתון וגו'", ופירש"י: "מנוחת מרגוע, ולא מנוחת עראי". "מנוחת עראי" הכוונה שמידותיו של האדם לא נשתנו מיסודן, והוא נשאר כמו שהוא, כעסן ומבוהל ובעל מחלוקת, אלא שרק בפועל אינו כועס [מצד רוממות מעלת השבת והנשמה היתירה], וזה אינו קרוי "שבת שבתון".

rest.” A “temporary rest” means that a person has not changed his innate character traits, i.e. his tendency for anger and strife remains, just that he does not actively become angry or quarrel (because of the great holiness of Shabbat and because he has a *neshamah yeteirah* – additional soul). However, this is not considered a complete rest.

What the Torah means by a “complete rest” is something permanent: that a person improves his character traits in a permanent fashion, uprooting the traits of anger and strife from his heart . .

הכוונה ב"שבת שבתון" היא למנוחה של קבע, היינו שייטיב האדם את מידותיו לגמרי, ויעקור מלבו את מידת הכעס והמחלוקת....

KEY THEMES OF SECTION II:

- ≈ The honor accorded Shabbat is likened to the special honor accorded a bride and a queen.
- ≈ We honor Shabbat by: 1) cleaning and changing our clothes, 2) in our manner of walking (slower) on Shabbat, and 3) by not engaging in mundane activities or seeking our mundane concerns on Shabbat.
- ≈ Honoring Shabbat properly creates a unique atmosphere of beauty and dignity in the home.

SECTION III. SHABBAT CANDLES

One of the main ways in which we honor Shabbat is by lighting candles. Apart from enjoying the Shabbat meal by candlelight, the light of the candles has a deep spiritual significance, as does the fact that they are usually lit by the woman of the home.

PART A: BOTH HONOR AND DELIGHT

Candles serve the purpose of bringing both honor and delight to our homes on Shabbat.

1. **Rambam, Hilchot Shabbat 5:1 – We usher in the Shabbat by lighting candles, which enhance the enjoyment of the meal.**

It is an obligation to light candles for Shabbat. Both men and women are required to have lit candles in their homes on Shabbat. Even one who has no money for food should go from door to door begging for oil to light candles for Shabbat, as this is included in the mitzvah of “taking delight” (oneg) in Shabbat. Before lighting the candles one is obligated to make the blessing, “Who sanctified us with His commandments and commanded us to light the candles of Shabbat.”

הדלקת נר בשבת... חובה. ואחד אנשים ואחד נשים חייבין להיות בבתיהן נר דלוק בשבת. אפילו אין לו מה יאכל שואל על הפתחים ולוקח שמן ומדליק את הנר שזה בכלל עונג שבת. וחייב לברך קודם הדלקה ברוך אתה ה' א-להינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת.

2. **Rashi, Shabbat 25b – The candles give importance to the Shabbat meal and show honor to the day.**

“It is an obligation [to light candles before Shabbat]” – It gives honor to Shabbat, since an important meal is only eaten in a well-lit place.

[הדלקת נר בשבת] חובה - כבוד שבת הוא, שאין סעודה חשובה אלא במקום אור כעין יממא.

Most have the custom of lighting specifically two candles for Shabbat. What is so special about two?

3. **Shulchan Aruch, Orach Chaim 263:1; Rema, ibid. – The two candles correspond to Remember (zachor) and Safeguard (shamor), the positive and the restrictive aspects of Shabbat.**

There are those who light two candles: one corresponding to zachor and the second to shamor.

ויש מכוונים לעשות ב' פתילות אחד כנגד זכור ואחד כנגד שמור.

Two candles also contribute to the general theme that Shabbat is the “mekor haberachah,” the source of all blessing. The many ‘two’s’ of Shabbat serve to highlight this aspect.

4. **Beit Yosef, citing Kol Bo – On Shabbat, everything is double.**

In the Midrash Tanchuma I found that everything related to Shabbat is double: two rams (offered as the sacrifice of the day); “Mizmor (one song) shir (a second) for the day of Shabbat;” two loaves of bread; zachor and shamor (two mitzvot). It appears that lighting two candles is consistent with this theme.

בתנחומא מצאתי כל מילי דשבת [כפול] שני(ם) כבשים, מזמור שיר ליום השבת, לחם משנה, זכור ושמור, ונראה שהמנהג על זה להדליק שני נרות.

PART B. BRIGHTENING UP THE FAMILY

Apart from honoring the Shabbat with light, the Sages highlight the importance of Shabbat candles in creating a peaceful atmosphere in the home. Shabbat is a family time, when the various members of the family, relieved of their weekday duties, are able to unite around one table. Before the advent of electric lights, the candles also prevented people from stumbling around in the dark. This is one of the main reasons for the institution of lighting Shabbat candles.

1. **Talmud Bavli, Shabbat 23b; Rashi, ibid. – There should be enough light to ensure a peaceful atmosphere.**

[If one can only afford either] a Shabbat candle or [wine for] Kiddush, the candle is preferable because of *shalom bayit* [creating peace in the home].

Rashi

Since members of the family feel troubled if they sit in the dark.

נר ביתו וקידוש היום - נר ביתו עדיף, משום שלום ביתו.

רש"י:

שלום ביתו - שבני ביתו מצטערין לישב בחשך.

2. Ohel Rachel, p. 123 – Light symbolizes connection and relationship with others.

Darkness disconnects the various elements of the world [for one cannot see others or the rest of the world when it is dark] ... Light, on the other hand, allows one to see the entire world in which he stands. It allows him to see the people who are close to him and the environment they share, in which they cooperate to create a shared life.

טבע החושך שהוא מפריד בין חלקי הבריאה ... לעומת זה האור מעמיד לפני האדם את העולם המלא, שהוא נמצא בתוכו, יחד עם רעיו וסביבתו, ואשר בתוכו הם פועלים יחדיו ויוצרים חיים משותפים.

3. Rebbetzin Denah Weinberg, in “Jewish Women Speak About Jewish Matters,” p. 30 – Prepare, think, and be focused on the great experience of lighting Shabbat candles.

Candles are lit at romantic dinners. What makes a dimly lit room romantic? It's the candles – they draw people together on a soul level. It goes beyond eating a meal together – that's mundane, that's physical. Rather, it's about two humans connecting on a deep, spiritual level. That's exciting. That's romantic! The candles do it.

This, too, is Shabbat. The candles draw us to each other, and they draw us to God. Our soul is drawn to Him, and vice versa. Shabbat is a love song. It is romance. It is a date between God and us. (Remember, on Shabbat, don't concentrate on your food – concentrate on your date!) We women are the ones who ignite this romance with God. This is what Shabbat candle lighting is all about.

So let's give our mitzvah some thought and put it into its proper spiritual dimension. Do you feel the light on Shabbat? Do you feel your soul light up?

Our tradition gives us guidelines to experience the spiritual dimension of candle lighting. Buy beautiful candlesticks; make sure they and the tray they rest on are polished to emphasize the importance of this mitzvah. Lighting with olive oil is highly regarded because of the intense light it produces. Be dressed in beautiful clothes at candle lighting time and, of course, be on time (18 minutes before sunset on Friday afternoon). Prepare, think, and be focused on this great experience.

PART C. SPIRITUAL LIGHT

The glow of the Shabbat candles shines a spiritual light into our homes. It is symbolic of the Divine soul as well as the light of the World to Come. It is this spiritual light that enables us, one day a week, to create a spiritual haven, sheltered from the mundane affairs of the weekdays. It is instructive to note that the numerical value (*gematria*) of *or*, light, is equivalent to that of *raz*, secret. Light, embodied in the Shabbat candles, is a deep secret of the Creation.

1. Mishlei (Proverbs) 20:27 – A lit candle is a metaphor for a person's soul.

The soul of a person is the candle of God, searching all the inner chambers of man.

נר ה' נשמת אדם חפש כל חדרי בטן:

2. Sfas Emes, Parshat Eikev, 5632 – On Shabbat the world “glows” since the inner light of everything is more readily perceived.

The whole world has a connection and relationship with holiness. On Shabbat the internal light of everything is revealed, and to see it, all that is required is the will to receive the light.

שכל העולם יש לו חיבור ושׂיכות להקדושה ובשבת מתגלה הארה הפנימיות בכל דבר וא״צ רק הרצון לקבל ההארה.

PART D. THE WOMAN'S ROLE

Although both men and women are obligated in lighting Shabbat candles, they are customarily lit by women. This custom is very ancient, and it serves to illustrate the special role played by women in infusing the home with the holiness of Shabbat.

Tur (Orach Chaim 263:1), based on the Midrash, writes that women are especially particular to be the ones to light the Shabbat candles in order to help rectify their part in the sin of Adam and Eve. By ushering in Shabbat, and doing so earlier than necessary, women add holiness to the week.

1. Lisa Aiken, To Be a Jewish Woman – Lighting Shabbat candles fixes the transgression of Adam and Eve.

When a Jewish woman kindles the Sabbath candles, she consecrates weekday time and adds to the spiritual illumination of the world. When Adam and Eve extinguished the tremendous spiritual light in the Garden of Eden by sinning, it was left to their descendants to rekindle it. This is partially accomplished by women lighting Sabbath candles.

2. Zohar I: 48b – A woman who lights candles with joy brings peace, health, and happiness to the world.

A woman kindling the Shabbat candles, with joy in her heart, brings peace on earth, health and happiness to her family, and is blessed with children who brighten the world with the light of tradition ... She should therefore be very particular about this.

ואתתא בעיא בחדוה דלבא ורעותא לאדלקא בוצינא
דשבת, דהא יקרא עלאה היא לה, וזכו רב לגרמה
למזכי לבנין קדישין, דיהונו בוציני דעלמא באורייתא
ובדחלתא, ויסגון שלמא בארעא ... בגין כך בעיא
לאזדהרא בה.

As has been the custom of Jewish women for generations, the woman who lights the candles takes the opportunity to use this moment of sanctity to pray for the well being of loved ones, as well for the sick or needy:

3. Prayer after candle lighting, Complete ArtScroll Siddur, p.297 – A woman lighting candles has the power to grace her entire household.

May it be Your will, Lord, my God and God of my fathers, to be gracious to me (and to my spouse, children, parents) and to all my family; grant us and all Israel good and long life; remember us for good and blessing; consider us for salvation and compassion; bless us with great blessings; make our household complete, crowning our home with the feeling of Your Divine Presence dwelling among us.

Make me worthy to raise children and grandchildren who are wise and understanding, who love and fear God, people of truth, holy and attached to God, who will illuminate the world with Torah and goodness and service of God. Please hear my prayers, in the merit of our

יהי רצון מלפניך ה' א-להי וא-להי אבותי. שתחונן
אותי (ואת אישי ואת בני ואת אבי ואת אמי) ואת כל
קרובי. ותתן לנו ולכל ישראל חיים טובים וארכים.
ותזכרנו בזכרון טובה וברכה. ותפקדנו בפקדת ישועה
ורחמים ותברכנו ברכות גדולות. ותשלים בתינו. ותשכן
שכינתך בינינו.

וזכני לגדל בנים ובני בנים חכמים ונבונים. אוהבי י-י.
יראי א-להים. אנשי אמת. זרע קדש בי-י דבקים
ומאירים את העולם בתורה ובמעשים טובים ובכל
מלאכת עבודת הבורא. אנא שמע את תחנוני בעת
הזאת. בזכות שרה ורבקה ורחל ולאה אמותינו. והאר
נרנו שלא יכבה לעולם ועד והאר פניך ונושעה. אמן:

matriarchs Sarah, Rebecca, Rachel and Leah, and cause our light to illuminate that it be not extinguished forever, and let Your countenance shine so that we are saved. Amen.

KEY THEMES OF SECTION III:

- ⌘ Lighting candles serves to bring both honor and delight to the home on Shabbat. It creates a mood of intimacy that brings the family together, as well as ensuring *shalom bayit*.
- ⌘ Lighting two candles is reminiscent of the two mitzvot of Shabbat, shamor and zachor. It also follows the general pattern of two's that serve to highlight the blessing that is Shabbat.
- ⌘ Light, especially candle-light, is a metaphor for spirituality.
- ⌘ Women are instrumental in lighting the Shabbat candles in order to increase holiness in the world and fix the transgression of Adam and Eve.

SECTION IV. KIDDUSH

As mentioned before, Kiddush on Friday night (and again on Shabbat morning) is the official declaration of “remembering” and sanctifying Shabbat. Once the entire family and their guests have gathered around the Shabbat table, the leader of the family recites Kiddush, a format consisting of verses from the Torah about Shabbat, a blessing on wine, and another blessing on the sanctity of Shabbat.

PART A. VERBAL DECLARATION

1. **Rambam, Hilchot Shabbat 29:1 – The mitzvah to remember Shabbat is a commandment to verbally sanctify and declare the holiness of Shabbat over a cup of wine.**

It is a positive Biblical mitzvah to verbally sanctify the Sabbath day, as the verse says, “Remember the Sabbath day to make it holy” [Shemot 20:8]. That is, one should make known its praise and sanctity, and to do so as Shabbat comes in and as it goes out, i.e. with Kiddush as it comes in and Havdalah as it goes out.

מצות עשה מן התורה לקדש את יום השבת בדברים
שנאמר זכור את יום השבת לקדשו [שמות כ, ח]
כלומר זכרהו זכירת שבח וקידוש, וצריך לזכרהו
בכניסתו וביציאתו, בכניסתו בקידוש היום וביציאתו
בהבדלה.

2. **Kiddush for Friday Night, Complete ArtScroll Siddur, p. 361 – Kiddush includes the themes of God's creation of the world, and the purpose of its creation: for our benefit, because He loves us.**

Thus the heaven and the earth were finished, and all their legion. On the seventh day God completed His work which He had done, and He

יום הששי. ויכלו השמים והארץ וכל צבאם: ויכל
א-להים ביום השביעי מלאכתו אשר עשה. וישבת
ביום השביעי מכל מלאכתו אשר עשה: ויברך א-להים

abstained on the seventh day from all His work which He had done. God blessed the seventh day and sanctified it, because on it He had abstained from all His work which God created to make.

Blessed are You, God, our Lord, King of the universe, Who creates the fruit of the vine. Blessed are You, God, our Lord, King of the universe, Who has sanctified us with His commandments, took pleasure in us, and with love and favor gave us His holy Shabbat as a heritage, a remembrance of Creation. For that day is the prologue to the holy festivals, a memorial of the Exodus from Egypt. For us did You choose and us did You sanctify from all the nations, And your holy Sabbath, with love and favor did You give us as a heritage. Blessed are You, God, Who sanctifies the Sabbath.

את יום השביעי ויקדש אתו. כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות:

סברי מרנן ורבנן ורבותי:

ברוך אתה ה' א-להינו מלך העולם בורא פרי הגפן: ברוך אתה ה' א-להינו מלך העולם. אשר קדשנו במצותיו ורצה בנו. ושבת קדשו באהבה וברצון הנחילנו. זכרון למעשה בראשית. (כי הוא יום) תחלה למקראי קדש זכר ליציאת מצרים. (כי בנו בחרת ואותנו קדשת מכל העמים) ושבת קדשך באהבה וברצון הנחלתנו:

ברוך אתה ה' מקדש השבת:

In a family setting, it is usually the father who says Kiddush, although any Jewish adult can do so. He then drinks the wine and distributes some to everyone at the table.

PART B. WHY WINE?

Although it is also acceptable to make Kiddush with grape juice, the mitzvah of Kiddush is ideally performed with a cup of wine.

1. **Sefer HaChinuch, Mitzvah 31 [Kiddush] – The purpose of this practice is to reinforce in our minds the origin and lessons of Shabbat, and to do so in a state of happiness enhanced by the wine.**

The idea of this mitzvah is in order to awaken ourselves by means of action to an awareness of the greatness of the day, to plant within us faith in the Creation of the world, "For in six days did God create the world ..."

That is why we are commanded to recite Kiddush with wine, for the nature of a person is aroused when he feasts and is happy.

משרשי מצוה זו, כדי שנתעורר מתוך מעשה זה לזכור גדולת היום, ונקבע בלבנו אמונת חידוש העולם, כי ששת ימים עשה השם וגו'.

ועל כן נתחייבנו לעשות המעשה עם היין, לפי שטבע האדם מתעורר בו הרבה שהוא סועד ומשמה.

PART C. SPIRITUAL ORIENTATION

Kiddush on Friday night serves to give a spiritual orientation to the upcoming Shabbat meal. Even looking at the Kiddush cup itself can set a mood of sanctity that distinguishes Shabbat as a time of reflection and relaxation.

1. Rabbi Yitzchak Berkovits, The Jerusalem Kollel – Kiddush on Shabbat, when everything stops, is a chance to regain the proper perspective on life.

The Talmud makes the following statement: “A person loses one five-hundredth of his vision when he takes large steps and runs about during the week. His vision is restored by looking at the Kiddush cup of wine on Friday night” (Shabbat 113b; Mishnah Berurah 301:1).

What could this possibly mean? Obviously it's not literal. It's a metaphor to tell us that when a person is emotionally over-involved in his business during the week and runs about frantically taking care of his dealings, then his proper perspective on life – his vision – becomes distorted.

On Shabbat one has the chance to regain one's perspective on life. The world outside, including business, stops, and you can pursue the things that are important to you. This is the meaning of, “his vision is restored by looking at the Kiddush cup of wine on Friday night.”

KEY THEMES OF SECTION IV:

- ≈ Shabbat is formally “announced” in the home by the recitation of Kiddush, a declaration of the holiness and sanctity of the Shabbat day.
- ≈ This declaration is made specifically with a cup of wine to initiate a mood of joyfulness.
- ≈ The moment that Kiddush is recited has a powerful impact; it creates the Shabbat atmosphere by marking the beginning of sanctified time and thereby turns our attention toward spiritual rather than mundane concerns.

SECTION V. CHALLAH

The primary role of eating challah on Shabbat is to honor Shabbat and lend an air of importance to the Shabbat meals. All three Shabbat meals include bread, on which the customary blessing is recited. In this section we will explore the custom of eating two loaves of bread at the Shabbat meal and why we call this special Shabbat bread “challah.”

PART A. LECHEM MISHNAH (TWO LOAVES)

It is traditional to have two *challot* at each of the Shabbat meals. Apart from the general pattern of two's that we mentioned above, the two challot are symbolic of the double portion of manna that fell for our ancestors in the desert on a Friday in honor of the upcoming Shabbat.

1. **Shemot 16:22-23, 25-26 – The two loaves of challah are a symbol of the miraculous manna that sustained the Jewish people during their forty-year sojourn in the Sinai Desert. On normal weekdays only one portion of manna fell for each individual, but on Friday two measures fell, one measure for Friday and the other for Shabbat.**

It happened on the sixth day that they gathered a double portion of food, two *omers* for each; and all the princes of the assembly came and told

ויהי ביום הששי לקטו לחם משנה שני העמר לאחד
ויבאו כל נשיאי העדה ויגידו למשה: ויאמר אלהם הוא
אשר דבר ה' שבתון שבת קדש לה' מחר את אשר

Moshe (Moses). He said to them, "This is what God had spoken; tomorrow is a rest day, a holy Shabbat to God. Bake what you wish to bake, and cook what you wish to cook; and whatever is left over, put away for yourselves as a safekeeping until the morning" ...

Moshe said, "Eat it today, for today is a Shabbat for God; today you shall not find it in the field. Six days shall you gather it, but the seventh day is a Shabbat, there will be no [manna] on it."

תאפו אפו ואת אשר תבשלו בשלו ואת כל העדף
הניחו לכם למושמרת עד הבקר: ...

ויאמר משה אכלהו היום כי שבת היום לה' היום לא
תמצאהו בשדה: ששת ימים תלקטוהו וביום השביעי
שבת לא יהיה בו:

For this reason, the way in which the challah is placed on the table is also reminiscent of the manna.

2. **Shemot 16:13 and Bamidbar 11:9: The manna was packaged in layers of dew.**

Bamidbar 11:9

At night, when the dew would fall on the camp, the manna would descend on it.

Shemot 16:13

...In the morning, there was a layer of dew around the camp.

Rashi

The dew would descend on the earth, then the manna would descend upon it, and then [more] dew would descend upon the manna, and it was as if [the manna] was stored in a box.

במדבר יא:ט

וברדת הטל על המחנה לילה ירד המן עליו:

שמות טז:יג

...ובבקר היתה שכבת הטל סביב למחנה

רש"י

הטל שוכב על המן ובמקום אחר הוא אומר (במדבר
יא ט) וברדת הטל וגו' הטל יורד על הארץ והמן יורד
עליו, וחוזר ויורד טל עליו והרי הוא כמונה בקופסא:

3. **Rabbi Berel Wein, Living Jewish, p. 108 – The tablecloth and the challah cover symbolize the layers of dew surrounding the manna.**

The manna that fell in the desert was sandwiched between two layers of dew that protected the manna from the sands below and the dust above it. Therefore, our custom is to sandwich the two loaves of challah between the tablecloth and a special cloth cover. The cover is usually decorated with "Shabbat" embroidery. Thus the tablecloth itself becomes a symbol of Jewish history and memory.

PART B. THE MESSAGE OF THE MANNA

The commentators point out that aspects of Shabbat observance were first revealed to the Jewish people through this incident of a double portion of manna falling in honor of Shabbat (see Rashi, Ohr HaChayim, and Daas Zekeinim). As such, the two, manna and Shabbat, are intimately linked one to each other.

1. **Rabbi Menachem Mendel Shneerson, Toras Menachem to Shemot 16:31 – Shabbat and manna share the same theme.**

Shabbat and manna share the same theme of rest and pleasure:

1. The manna was given in an edible form, so that the Jewish people did not have the bother of preparing food. Similarly, Shabbat is a day of rest from the tiresome activities of the week.
2. The manna was a particularly delicious food, just like Shabbat which is intended as a day of pleasure.

Manna and Shabbat share another key important theme: faith.

2. **Shemot 16:32 with Rashi – The message of the manna is that God provides.**

Moshe said, “This is the thing that the Lord commanded: Let one omer-full of it be preserved for all generations, in order that they may see the food that I fed you in the desert when I took you out of the land of Egypt.”

Rashi

In the days of Yirmiyahu (Jeremiah), when he rebuked them, [saying] “Why do you not engage in learning Torah?” they would say, “Shall we leave our work and engage in learning Torah? How will we support ourselves?” He brought the jug of manna out to them and said, “You see the word of the Lord” (Yirmiyahu 2:31). It does not say “hear” but “see.” “With this, your ancestors supported themselves. The Omnipresent has many agents to prepare food for those who fear Him” [from the Mechilta].

ויאמר משה זה הדבר אשר צוה יקוק מלא העמר
ממנו למשמרת לדרתיכם למען יראו את הלחם אשר
האכלתי אתכם במדבר בהוציא אתכם מארץ מצרים:

רש"י:

בימי ירמיהו כשהיה ירמיהו מוכיחם, למה אין אתם
עוסקים בתורה והם אומרים נניח מלאכתנו ונעסוק
בתורה, מהיכן נתפרנס, הוציא להם צנצנת המן ואמר
להם (ירמיהו ב לא) הדור אתם ראו דבר ה', שמעו לא
נאמר אלא ראו, בזה נתפרנסו אבותיכם, הרבה שלוחין
יש לו למקום להכין מזון ליראיו:

Keeping Shabbat takes faith. One must trust that taking a day off of work will not adversely affect one's business or one's livelihood. God blesses our weekday efforts (as per the double portion of manna) in order to free us up to keep Shabbat and refrain from our mundane pursuits. (See Sifsei Chachamim to Bereishit 2:3)

In his brief tenure as manager of the world renowned Magellan Fund, Morris Smith achieved a level of success that most others can only dream of – he held one of the most profitable and prestigious positions on Wall Street, controlling billions of dollars in what was then the world's largest mutual fund. Smith took over the Magellan Fund in 1990 from the legendary Peter Lynch, who had transformed the once little-known mutual fund into the world's largest and among the most profitable. Smith's performance as Lynch's replacement was generally viewed as outstanding. Under his management, the Magellan Fund soared from \$13 billion to \$20 billion, beating the stock market by nearly seven percent over the two years Smith was in charge and posting a performance in the top 15 percent of all growth funds.

Smith, an Observant Jew, took over the fund in 1990. “Thankfully the fund did well and we continued to grow. Fidelity now has over a trillion dollars in assets and has gone on and done very successfully through the 1990s.” Smith launched his career at Fidelity Investments in 1982 at the age of 24 after graduating from the Wharton Business School with an MBA. He started out as an investment analyst, researching companies and making stock recommendations. Two years later, he started managing money for the first time. “I was running money after only two years at Fidelity. I was running a billion dollars at the over-the-counter fund after just four years. That was unheard of in those times in the investment business. I was very fortunate.”

Even when Smith was focused on managing billions of dollars, his first priority was bringing God and holiness into the

world. He never worked on Shabbat or Jewish holidays. “There was never a question in my life about putting my work before Shabbat.” (From Gail Schiller, *Trading Places – Interview of Morris Smith*, www.aish.com)

PART C. THE MITZVAH OF CHALLAH

We call the Shabbat bread challah, but that is really a misnomer. Technically speaking challah is the part of the bread that we don't eat; it is a tithe, a percentage of dough separated from the batch that was given to the Kohanim (the priests) as one of their priestly gifts in the times of the Temple. Nowadays, without the Holy Temple in Jerusalem, we do not actually give the challah to a Kohen at all; rather, it is burnt on the stove or in an oven by itself, or discarded in an honorable fashion by double-wrapping it and throwing it away. [It is absolutely forbidden to eat the portion separated as challah].

We call our Shabbat bread by the name “challah” because there is a special significance in performing the mitzvah of separating challah in honor of Shabbat. Below we will explore this unique mitzvah and how it relates to Shabbat.

1. Bamidbar (Numbers) 15:17-21 – The mitzvah of separating a small portion of challah from dough.

God spoke to Moshe, telling him to speak to the Jewish people and say to them, “When you come to the land to which I am bringing you and you eat the land's produce, you must separate a portion for God. You must separate the first portion of your kneading as a dough offering. It must be separated just like the elevated gift that is taken from the threshing floor. You must give the first of your kneading as a portion to God for all generations.”

וידבר יקוק אל משה לאמר: דבר אל בני ישראל ואמרת
אלהם בבאכם אל הארץ אשר אני מביא אתכם שמה:
והיה באכלכם מלחם הארץ תרימו תרומה ליקוק:
ראשית ערסתכם חלה תרימו תרומה כתרומת גרן כן
תרימו אתה: מראשית ערסתכם תתנו ליקוק תרומה
לדרתכם:

2. Sefer HaChinuch, Mitzvah #385 – The mitzvah of challah enables bread to sustain both our body and our soul. It also provides the Kohen with an available source of food.

Reasons for the mitzvah of separating challah:
Since a person's life depends on food, and most of the world lives on bread, God therefore wished to give us merit by giving us a mitzvah that we will perform on a constant basis with the bread that we eat. This is in order that blessing should rest on the bread through the mitzvah, and thereby our souls will receive merit. Thus, bread sustains both our bodies and our souls.

In addition, this mitzvah ensures that the Kohanim, the constant servants of God, should be able to live without toil, for the *terumah* [produce of the field] that they receive from the grain has to be ground and sifted, but here they receive a portion without any exertion.

משרשי המצוה, לפי שחיותו של אדם במזונות,
ורוב העולם יחיו בלחם, רצה המקום לזכותנו במצוה
תמידית בלחמנו כדי שתנוח ברכה בו על ידי המצוה
ונקבל בה זכות בנפשנו, ונמצאת העיסה מזון לגוף ומזון
לנפש.

גם למען יחיו בו משרתי השם העוסקין תמיד בעבודתו
והם הכהנים מבלי יגיעה כלל, שאילו בתרומת הגורן יש
להם עמל להעביר התבואה בכברה ולטחון אותה, אבל
כאן יבוא חוקם להם מבלי צער של כלום.

3. **Ohel Rachel – The mitzvah of separating challah gives recognition to God's partnership in our actions and lives.**

When the dough receives the power to rejuvenate a person [as it is about to rise], there is a mitzvah to separate challah. The principal mitzvah is to call part of the dough holy and thus recognize God's partnership in the actions of mankind.

בשעה שמתחדש בעיסה הכוח לחיות אדם אז המצווה להפריש חלה. ותוכן החיוב הוא לקרוא שם הקדושה על חלק מהעיסה ולהכיר בזה את השתתפות הקב"ה במעשה האדם.

Like the custom of lighting candles, the mitzvah of taking challah has become another hallmark of Jewish womanhood. The significance of this mitzvah relates to the unique power of the Jewish woman.

4. **Rebbetzin Tzipporah Heller, How Jewish Women Can Unleash the Holiness of Bread (www.aish.com) – The woman's role of imbuing the physical with the spiritual.**

Our matriarch Sara achieved this level ... The Talmud tells us that her bread stayed fresh from Friday to Friday (Bereishit Rabbah 60:16). The life force that she was able to identify – the *Shechinah* (Presence of God) – did not depart [for the entire week]. In her role as matriarch, Sara laid the foundations for the future of every Jewish woman's spiritual journey. God allowed her to experience a miracle week after week – leaving an indelible imprint not just on her, but on each of her future descendants.

There is a reason why Sara was the one to experience this miracle, and not Avraham (Abraham). Each gender has a distinct direction in their spiritual path. While men bring down light from above to below, through learning Torah as an end in itself, women elevate this world and raise it to reconnect with the Source from which it came. When Sara died, the miracle no longer took place – even though the widowed Avraham continued to take challah from the dough.

Today too, women are given precedence in performing this mitzvah. As life-givers they can either rectify the world by relating it to its source, or destroy its integrity by not actualizing their faith in God's Presence. They are the ones who knead the dough, and feel how its components of flour and water – physical and spiritual – join.

Of course, the meaning of challah shares much in common with Shabbat as well. As the day upon which we reconnect to our spiritual source, it is particularly fitting to make bread and take challah from it specifically for Shabbat.

5. **Rema, Orach Chaim 242:1 – Separating challah from the dough for Shabbat is part of the mitzvah of honoring Shabbat.**

The custom is to knead enough dough in the home to be able to separate the portion of challah, and to make from this dough the breads which are to be eaten on a Shabbat or Yom Tov. This is part of the mitzvah of honoring Shabbat and one should not depart from this custom.

נוהגין ללוש כדי שיעור חלה בבית, לעשות מהם לחמים לבצוע עליהם בשבת ויו"ט, והוא מכבוד שבת ויו"ט, ואין לשנות.

Since during the week people often bought bread rather than making their own, the bread that was baked in honor of Shabbat came to be known as challah, since the most common occasion for observing this mitzvah was when baking bread for Shabbat.

KEY THEMES OF SECTION V:

- Each of the Shabbat meals centers around two loaves of challah in symbolism of the extra portion of manna that fell in honor of Shabbat for our ancestors in the desert. The manner of wrapping the challot also recalls the dew that surrounded the manna.
- The Torah connects the message of manna to Shabbat by revealing the laws of Shabbat by way of the manna. The two share themes of faith, rest, and delight.
- The mitzvah of taking challah from a batch of dough sanctifies our bread and hence our Shabbat meals. While during the week people customarily buy bread, for Shabbat we make the extra effort to make fresh bread and thereby perform the mitzvah of challah.

SECTION VI. ONEG SHABBAT – SHABBAT DELIGHT

Whereas we honor Shabbat in our preparations and our care not to desecrate the spirit of the day, we express our love for Shabbat by enjoying physical pleasures. This is what Yeshayahu meant when he said that we should “proclaim Shabbat a delight.” The holiness of Shabbat invites us to partake of the delights of this world. This physical enjoyment is a dominant feature of the overall Shabbat experience.

PART A. THE SHABBAT MEALS

Making specially prepared, elaborate meals and all manners of delicacies is an essential part of observing Shabbat.

1. **Rambam, Hilchot Shabbat 30:7 – It is a mitzvah to eat tasty food on Shabbat.**

What is “the delight of Shabbat”? This refers to the statement of our Sages that a person should prepare especially delicious food and special drinks for Shabbat, according to what he can afford. The more one spends on Shabbat expenses, and the more one prepares tasty foods for this day, the more praiseworthy it is.

איזה הוא עונג: זה שאמרו חכמים שצריך לתקן תבשיל שמן ביותר ומושקה מבושם לשבת הכל לפי ממונו של אדם. וכל המרבה בהוצאת שבת ובתיקון מאכלים רבים וטובים הרי זה משובח.

Part of the physical delight of Shabbat is eating three meals: one on Friday night, the second on Saturday during the day, and the third late Saturday afternoon.

2. **Ibid. 30:9 – There is a mitzvah to eat three meals over the course of Shabbat.**

A person is obligated to eat three meals on the Sabbath, one in the evening, one in the morning, and one in the afternoon [from noon and on]. One must take care to ensure that one eats no less than three meals; even a pauper, whose meals are provided by charity, eats three meals.

חייב אדם לאכול שלש סעודות בשבת אחת ערבית ואחת שחרית ואחת במנחה וצריך להזהר בשלש סעודות אלו שלא יפחות מהן כלל ואפילו עני המתפרנס מן הצדקה סועד שלש סעודות.

PART B. SOUL FOOD

As we discussed in the first Morasha shiur on Shabbat, God grants us an additional soul on Shabbat that enables us to better enjoy the heightened spiritual dimension and physical delights which contribute to our Shabbat menuchah. This transforms our eating into more of a spiritual experience, contributing to the enjoyment we experience on the day.

1. Talmud Bavli, Beitzah 16a – On Shabbat we have “an extra soul.”

Rabbi Shimon ben Lakish said, “The Holy One, Blessed be He, gave man an additional soul on the eve of Shabbat, and at the end of Shabbat He takes it back.”

דאמר רבי שמעון בן לקיש נשמה יתירה נותן הקדוש ברוך הוא באדם ערב שבת ולמוצאי שבת נוטלין אותה הימנו

2. Rashi, ibid. 16a – The additional soul gives us an added capacity for enjoyment.

“An additional soul” – a greater ability for rest and joy, and the added capacity to eat and drink more.

נשמה יתירה – רוחב לב למנוחה ולשמחה, ולהיות פתוח לרוחה, ויאכל וישתה ואין נפשו קצה עליו:

The following story from the Midrash illustrates the effect of the extra soul that we have on Shabbat.

3. Bereishit Rabbah 11:4 – On Shabbat the food just tastes better.

Our master (Rabbi Yehudah HaNasi, the author of the Mishnah) made a meal for Antoninus (the Roman emperor) on Shabbat. He served a cold dish. Antoninus tasted it, and he liked it. Antoninus then made a meal on a weekday and served a hot dish. Antoninus remarked to Rabbi Yehudah, “What you served me was better!” Rabbi Yehudah told him, “This food is missing a particular spice that my food had.” Antoninus then queried, “But could there be anything missing from the king’s storehouse?” Rabbi Yehudah answered him, “Yes, it is missing Shabbat. Do you have Shabbat?”

רבינו עשה סעודה לאנטונינוס בשבת, הביא לפניו תבשילין של צונן אכל מהם וערב לו, עשה לו סעודה בחול הביא לפניו תבשילין רותחין, א"ל אותן ערבו לי יותר מאלו, א"ל תבל אחד הן חסרין, א"ל וכי יש קלרין של מלך חסר כלום, אמר לו שבת הן חסרין אית לך שבת.

PART C. ELEVATING THE PHYSICAL

In our discussion in the previous class about menuchah and the cessation of melachah, we understood that on Shabbat we take a break from physicality. It seems ironic, then, that we are specifically enjoined to partake of physical delicacies on Shabbat. Is this not a contradiction? No, because when used properly, physical pleasure can become a tool to enhance spirituality.

1. Rabbi Shimshon Pinkus, Shabbat Malketa, p. 138 – Enjoying physical pleasures on Shabbat is not a contradiction to the holiness of the day, since the physical world itself is raised to a higher level.

[The fact that we emphasize physical enjoyment

והדבר צריך ביאור, שלכאורה היה ראוי ביום קדוש זה

on Shabbat] requires an explanation: surely it would be appropriate on this holy day to limit our indulgence in material things and in all physical desires?

The truth, however, is the contrary, that physical delight (oneg) is an important foundation of Shabbat, as the verse states (Yeshayahu 58:13), "If you call the Shabbat 'a delight' – 'calling' implies a name, and the name always represents the essence of something ...

On the Sabbath, however, there is total rest in the world. The revelation of the Creation of the world causes nature to be entirely nullified, and the world rises entirely beyond its natural level. Holiness does not *penetrate* the world. Rather, the world rests from its ordinary status and rises to the level of the World to Come.

Therefore, there is no need to refrain from eating and drinking on Shabbat, for eating on Shabbat is not considered eating of this world at all, but rather eating of the World to Come, [as is indicated by the statement of the Sages]: "The righteous sit, their crowns on their heads, and take pleasure from the glow of the Divine Presence" (Berachot 17a). Therefore, partaking of foods is no contradiction to the holiness of the day.

לצמצם בענייני העוה"ז ובכל מה שהגוף נהנה ממנו,

ומשמע דוקא שהעונג הוא יסוד גדול בשבת, שכן כתיב (ישעיהו נ"ח) וקראת לשבת עונג, וקראת היינו קריאת שם ושם הרי מגדיר את כל המהות. ...

אבל שבת שהיא היא ההשבתה הגמורה, ומכאן גילוי חידוש העולם מתבטל הטבע כולו, והעולם מתעלה מעל הטבע לגמרי. אין כאן חדירה של קדושה אל תוך עולמנו, אלא שהעולם שובת ממציאותו ועולה לעולם הבא.

א"כ ממילא אין צריך להבטל מאכילה ושתייה, שהאכילה שבו אינה אכילת עוה"ז כלל, אלא אכילת עוה"ב ממש, "צדיקים יושבים ועטרותיהם בראשיהם ונהנים מזיו השכינה", ופשיטא שאכילת עוה"ב אינה סותרת שלמות הקדושה.

2. **Rabbi Mordechai Becher, Gateway to Judaism, p. 102 – Combining spiritual and physical pleasures on Shabbat creates a harmonious and peaceful state of being.**

During much of the week, we live in a state of tension and lack of harmony ... [for example] between the body and soul – because the needs of the body and soul are different, and often are at odds with each other. Fulfillment of physical desires without any other considerations rarely advances one's intellectual and spiritual growth ...

Observance of Shabbat enables us to transcend these areas of tension and create a harmonious and peaceful state of being ... By combining the physical pleasures of Shabbat (oneg) with its spiritual pleasures, and by engaging in pursuits of the mind and soul in a relaxed, dignified atmosphere, we create a situation where both the body and the soul rejoice together.

PART D. SPIRITUAL DELIGHTS

We shouldn't think that the only manifestation of delight on Shabbat is the food. Shabbat is a time of spiritual delight as well.

1. **Rabbi Eliyahu Dessler, Michtav M'Eliyahu, Vol. II, p. 14 – The physical delights enhance the spiritual delights.**

We are commanded to take delight on Shabbat with tasty foods, nice clothes, a bed that is made, and lit candles, as it is written, “And you shall call Shabbat a delight.”

What is [this] delight? It is delighting in God – that is to say, in regard to God. The delight should come from spirituality alone and not from physical pleasures [for their own sake]. Such is the power of the holiness of Shabbat: Through it, even physical pleasure is elevated to the realm of spirituality!

אך הלא נצטוונו לענג את השבת במאכלים ערבים, בבגדים נאים, במטה מוצעת ובגרות דולקים, וכן כתוב “וקראת לשבת עונג...”

“מאי עונג? ... דהאי עונג על ה' הוא” – פי' אודות ה' – שהעונג יבוא מן הרוחניות לבד ולא מן התענוגים הגשמיים. כה גדולה היא קדושת השבת עד שגם אלה מוכנסים על ידה לתחום הרוחניות,

2. **Rabbi Simcha Benyosef, Living Kabbalah, Feldheim Publishers, p. 21 – The extra soul gives us heightened spiritual sensitivities as well.**

Just as there are two “sides” to Shabbat observance – outwardly it is a day of rest but inwardly it is a time of unification with our Maker – so does the additional soul have an inner and outer dimension. The outer purpose is, as Rashi explains, a sharpening of our sensory perceptions, which heightens the ability to see colors, taste food, appreciate sound, and the like. This outer dimension helps us fulfil the mitzvah of delighting in the Shabbat.

The inner dimension of the additional soul helps us to focus our mind on God. As a result, our ability to feel His Presence is intensified, particularly at the moment of prayer. This special focusing power of the mind also results in a higher level of understanding which greatly enhances the pleasure of learning Torah on Shabbat ...

Since Shabbat is also a spiritual delight, prayer services on Shabbat are conducted slower and with more intensity, meals are routinely interrupted for discourses on the weekly Torah portion or for songs praising God and Shabbat, and it is also customary to reserve time for learning Torah. All of this contributes to the delight that is Shabbat.

Finally we conclude this class with a striking story from the Talmud illustrating the inestimable value of Shabbat:

3. **Talmud Bavli, Ketubot 103a – Rabbi returned home every Erev Shabbat from Gan Eden.**

Just before Rabbi (Rabbi Yehudah HaNasi) passed away he called his children. He said, “Light a candle in my place, prepare a table in my place, prepare a bed in my place” ... What is the reason? He would return to his home every Erev Shabbat ...

בשעת פטירתו של רבי, אמר: לבני אני צריך, נכנסו בניו אצלו. אמר להם... נר יהא דלוק במקומו, שולחן יהא ערוך במקומו, מטה תהא מוצעת במקומו; ... מאי מעמא? כל בי שמושי הוה אתי לביתיה...

Why would Rabbi return to Shabbat in this world from his well-earned place in the World to Come?

4. Rabbi Avraham Pam, Atara L'Melech, p. 7 – Shabbat in this world is even greater than the World to Come!

From the Talmud above we learn an amazing insight – how great the holiness of Shabbat actually is. For Rabbi left his place in Gan Eden from before the very Presence of God and dressed his soul with his body in order to return to this lower world and enjoy the holiness of Shabbat and honor the Shabbat with Kiddush and a meal. This was a huge merit awarded him, one not granted to other great righteous people ...

In the Sabbath songs, we sing that Shabbat is “likened to the World to Come.” But from the level of Rabbi we see that the World to Come is likened to Shabbat, not the other way round. Someone who reaches the level of Rabbi, instead of being given an experience comparable to Shabbat, is given Shabbat itself. What an incredibly profound idea to contemplate! However, we need to remember that we have this merit (to experience Shabbat) only while we are in “this world.” Afterwards there will no longer be such an opportunity.

מהגמ' הנ"ל יוצאים לנו לימודים נפלאים. – גודל קדושת השבת. שרבנו הקדוש עזב את מקומו בגן עדן תחת כנפי השכינה ונתלבשה נשמתו בגופו כדי לחזור לעולם השפל הזה ולהינות מקדושת שבת ולכבד את השבת בקידוש ובסעודה, וזו היתה זכות גדולה כ"כ שאפילו צדיקים גדולים אחרים לא זכו לזה....

בזמירות של שבת אנו אומרים ששבת היא “מעין עולם הבא”. אבל ממדרגת רבינו הקדוש חזינן שעולם הבא היא מעין שבת, לא ששבת היא מעין עוה"ב. ומי שהגיע למעלת רבינו הקדוש, במקום ליתן לו מעין שבת, נותנים לו שבת ממש. מה מאד מפליאה ההתבוננות בענין זה! אבל עלינו לזכור שיש לנו הזכות הזאת רק בעודנו בעולם הזה, אח"כ לא תהיה לנו ההזדמנות הזאת.

The fact that Rabbi chose to return to this world each Shabbat when he could have remained in the World to Come enjoying his closeness with God, teaches us the precious opportunity we have each Shabbat to experience such holiness!

KEY THEMES OF SECTION VI:

- ≈ The prophets instructed us to view Shabbat as a delight, to make Shabbat a delightful experience by indulging in delicious food and drink.
- ≈ God even endows us with an expanded capacity for physical enjoyment on Shabbat.
- ≈ This physical enjoyment is not at odds with the spirituality of the day; rather, it enhances it and serves to create an environment conducive to spirituality.
- ≈ Shabbat is also a day of spiritual delight when we focus more on prayer, song, and Torah learning.

CLASS SUMMARY:

WHAT IS MEANT BY THE TERMS “REMEMBERING” AND “HONORING” SHABBAT?

We “remember” Shabbat essentially by reciting Kiddush, a verbal statement expressing the sanctity and holiness of Shabbat. But awareness of the uniqueness of Shabbat is not limited just to that; anything we do during the week for the sake of Shabbat is a form of “remembering” it, even calling the names of each day in relation to their proximity to Shabbat.

We honor Shabbat by (1) safeguarding its sanctity by refraining from even permissible mundane pursuits on Shabbat, and (2) by preparing our homes and ourselves to greet Shabbat with the respect due a queen and a bride.

WHAT IS THE SIGNIFICANCE OF LIGHTING SHABBAT CANDLES?

In the times before electricity, lighting candles provided the necessary light for enjoying the festivities of Shabbat. Additionally, lighting candles for Shabbat honors the day by creating a sense of intimacy and peace in the home.

Since the candle is a metaphor for the soul, lighting candles is yet another way of expressing the sanctity of the day.

Lighting two candles on Shabbat symbolically recalls the two-pronged mitzvot of the day, rest and cessation from work. It also furthers the general theme that Shabbat is a source of blessing in our lives.

WHY ARE THERE ALWAYS TWO LOAVES OF BREAD AT A SHABBAT MEAL AND WHY DO WE CALL THEM “CHALLAH”?

The two loaves of bread, and the way they are placed on the table, symbolize the manna that fell for our ancestors in the desert. As such they remind us of the restfulness and delight of Shabbat, as well as the faith we must have in God in order to observe Shabbat with peace of mind.

IF SHABBAT IS A DAY OF SPIRITUALITY, WHY IS SO MUCH EMPHASIS PLACED ON ENJOYING PHYSICAL DELIGHTS ON SHABBAT?

We have been enjoined by the prophets to enjoy delights on Shabbat. The purpose of doing so is to help us further appreciate the sanctity of the day and make it more pleasurable.

During the week, we live in a state of tension and lack of harmony, for example, between the body and soul. Observance of Shabbat enables us to transcend these areas of tension and create a harmonious and peaceful state of being.

**This class was prepared by Rabbi David Sedley and Rabbi Yehoshua Pfeffer
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