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# SHABBAT II

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## The Shabbat Experience

A part from the fundamental aspects of work and rest which have been discussed in the first Morasha class on Shabbat, there are several other aspects of Shabbat that join to form our total Shabbat experience: the Shabbat meals, candle-lighting, Kiddush, and the family atmosphere; all of which help to create the special atmosphere of rest and spiritual rejuvenation that we feel on Shabbat.

The following questions will be addressed in this class:

- ~ What is meant by “honoring” and “remembering” the Shabbat?
- ~ What is the significance of lighting Shabbat candles?
- ~ How is the mitzvah of separating challah related to Shabbat?
- ~ Why are we commanded to enjoy physical delights on Shabbat?
- ~ Are physical enjoyments a contradiction to the holiness of the day?
- ~ Why are there two loaves of bread at a Shabbat meal?

### Class Outline

- Section I. Honoring Shabbat
  
- Section II. Lighting Candles
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## SECTION I. HONORING SHABBAT

Shabbat rest from the work-week is not only a commemoration of God's creation of the world; it is also a unique spiritual experience, raising us and our world to a higher level of spirituality than that of the weekday. Shabbat is a special gift from God; as such, we are required to accord it the honor it deserves.

### 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.**

Remember the day of Shabbat to make it holy.

Safeguard the day of Shabbat to make it holy.

שמות כ, ח: זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ...

דברים ה, יב: שְׁמוֹר אֶת יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ...

What is the difference between remembering and safeguarding the Shabbat?

### 2. **Rabbi Nosson Scherman, Stone Chumash, Shemot 20:8-11 – *Remembering* the Shabbat: positive actions to make us aware of the holiness and splendor of the day. *Safeguarding* the Shabbat: refraining from work and non-holy activities.**

The mitzvah to keep the Shabbat is composed of two ideas: זְכוֹר, *remember* in Shemot 20:8 and שְׁמוֹר, *safeguard* in Devarim 5:12.

The mitzvah to *remember* requires us to sanctify the Shabbat by reciting Kiddush (see Section IV below)...

The mitzvah to *safeguard* is a negative mitzvah that requires us to honor the Shabbat by refraining from work and any practices that would diminish the holiness of the day (See Morasha class, Shabbat Rest).

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

### 3. **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 Shabbat 'a delight'; the holy one [Shabbat] of God 'honored' ... then you shall be granted delight with God" (Yeshayahu/Isaiah 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.

ושנתפרשו על ידי הנביאים, כיבוד ועינוג, שנאמר  
"וקראת לשבת עונג, לקדוש ה' מכובד" (ישעיהו  
נח, יג)...

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.

Shammai the Elder would remember the Shabbat at all times, even during the week:

4. **Talmud Bavli (Babylonian Talmud), Beitzah 16a – Honoring the Shabbat during the week by setting aside the most special foods.**

They said about Shammai the Elder that all his days 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 היה מוצא בהמה נאה היה אומר זו לשבת למחר מוצא נאה הימנה מניח השנייה ואוכל 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 according 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).

Honoring the Shabbat has a positive psychological impact on us:

5. **Rabbi Mordechai Becher, Gateway to Judaism, p. 101 – 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. On Friday, we honor the upcoming Shabbat by cleaning the house (Mishnah Brurah 250:3, 262:1), and grooming ourselves (ibid. 260:1).

6. **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.

7. **Talmud Bavli, Shabbat 119a – Spending money in honor of Shabbat is a worthy investment.**

[There was once a man called Yosef. On account of his great love and honor of the Sabbath, everyone called him "Yosef Mokir Shabbat," Joseph who honors the Shabbat.]

Near Yosef's house there lived a wealthy non-Jew who owned much property... The non-Jew was afraid of losing all his wealth. He went and bought a very precious jewel with

יוסף מוקיר שבי הוה ההוא נכרי בשבבותיה דהוה נפישו נכסיה טובא ... אזל זבניהו לכולהו ניכסי זבן בהו מרגניתא אותבה בסייניה בהדי דקא עבר מברא אפרחיה זיקא שדייה בכמא בלעיה כוורא אסקוה

all of his money. He took a hat and sewed the jewel inside it [thinking that this would ensure that his wealth would remain in his hands].

One day the non-Jew went for a walk on a bridge. Suddenly, a strong wind came and blew the hat into the water. A huge fish appeared and swallowed the jewel in the hat.

On Friday afternoon the fish was caught by some fishermen. They brought it to market but they worried: Who would buy such a gigantic fish – especially at this time [after everyone had already prepared fish for Shabbat]?

One of the fishermen said, “Take the fish to Yosef Mokir Shabbat. [He will surely buy such a special fish, even if he has already prepared other fish].”

The fishermen went to Yosef Mokir Shabbat and he bought the fish. Yosef [hurried to prepare the fish in honor of Shabbat. He took a knife and] opened the fish, and behold! Inside the fish’s belly Yosef found the precious jewel! [After Shabbat] Yosef sold the jewel for a large sum of money.

An old man met him and said, “If someone lends to the Sabbath, the Sabbath will pay him back.”

אייתוה אפניא דמעלי שבתא אמרי מאן זבין כי השתא.

אמרי להו זילו אמטויהו לגבי יוסף מוקר שבי דרגיל  
דזבין אמטויהו ניהליה זבניה קרעיה אשכח ביה  
מרגניתא זבניה בתליסר עיליתא דדינרי דדהבא פגע  
ביה ההוא סבא אמר מאן דיזיף שבתא פרעיה שבתא.

In the next sections we will discuss more of the details and meaning of honoring the Shabbat.

## SECTION II. LIGHTING CANDLES

One of the basic 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 it is usually lit by the woman of the home.

### PART A: BASIC LAWS AND SYMBOLISM

#### 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 on 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

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.

the candles one is obligated to make the blessing, “Who sanctified us with His commandments and commanded us to light the candles of Shabbat.”

## 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.

There is a deeper symbolism to having two candles:

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

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

Rema: It is permissible to add more candles, and it is customary to do so. [In particular, it has become customary to light extra candles corresponding to the number of children in the family – Responsa Mishneh Halachot 7:35.]

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

הגה: ויכולין להוסיף ולהדליק ג' או ד' נרות, וכן נהגו.

According to Eliyah Rabbah (Orach Chaim, 263), the two candles symbolize man and wife.

## 4. **Rema, Orach Chaim 263:10 – Shabbat begins for a woman when she lights the candles.**

The custom is that the woman who lights Shabbat candles brings in the Sabbath with her lighting [and from that moment all the laws of Shabbat apply].

והמנהג שאותה אשה המדלקת מקבלת שבת בהדלקה.

Because lighting candles brings in the holiness of Shabbat, it is customary to light the candles eighteen minutes before sunset. In Jerusalem, the custom is to light candles forty minutes before sunset.

## PART B. LIGHTING 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.

### 1. **Ohel Rachel, p. 123 – Light symbolizes connection and relationship with others.**

Darkness disconnects the various elements of the

טבע החושך שהוא מפריד בין חלקי הבריאה ... לעומת

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.

זה האור מעמיד לפני האדם את העולם המלא, שהוא נמצא בתוכו, יחד עם רעיו וסביבתו, ואשר בתוכו הם פועלים יחדיו ויוצרים חיים משותפים.

Before the advent of electric lights, the candles also prevented stumbling around in the dark:

2. **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.

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 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.

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 תחנותי בעת הזאת. בזכות שרה ורבקה ורחל ולאה אמותינו. והאר נרנו שלא יכבה לעולם ועד והאר פניך ונושעה. אמן:

## 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 (Also discussed in Shabbat Part I). It is this spiritual light that enables us, one day a week, to create a spiritual haven, sheltered from the mundane affairs of 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 one’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. Sfat Emet, 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 ושייכות להקדושה ובשבת מתגלה הארה הפנימיות בכל דבר וא“צ רק הרצון לקבל ההארה.

### 3. Talmud Bavli, Berachot 57b – On Shabbat we merely glimpse the Divine core of all that exists, but in the World to Come it will be obvious and clear.

The Sabbath is one sixtieth [of the perception and clarity] of the World to Come.

שבת אחד מששים לעולם הבא.

## PART D: THE WOMAN’S ROLE

Although both men and women are obligated in lighting, the Shabbat candles 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. Indeed, Shabbat itself is embodied as a Bride or a Queen, and we greet the coming Shabbat by singing *Eishet Chayil*: A Woman of Valor.

### 1. 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, דיהון בוציני דעלמא באורייתא ובדחלתא, ויסגון שלמא בארעא ... בגין כך בעיא לאזדהרא בה.

### 2. 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.

The Midrash (Bereishit Rabbah 11) teaches that God told the newly created Shabbat, "Israel shall be your mate." Accordingly, every week, the Jewish people greet the approaching Shabbat like a groom awaiting his bride as she advances to the canopy (Eitz Yosef, Siddur Otzar HaTefillot):

### 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!

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!

לכה דודי לקרת כלה, פני שבת נקבלה...

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

Chapter 31 of Mishlei (Proverbs) is sung at the Friday night table and praises the "Woman of Valor." This poem describes the virtues of the Jewish wife and mother, but at a deeper level is an allegory – variously interpreted to as a reference to the *Shechinah* – Presence of God, (R' Yaakov Emden, Siddur Beit Yaakov), the Shabbat, the Torah (Eitz Yosef), wisdom, and the soul. The very fact that the Jewish woman was chosen as a vehicle through which to describe such lofty spiritual manifestations is in itself a further tribute to her:

### 4. Mishlei (Proverbs) 31:10-31 – *Eishet Chayil: A Woman of Valor*.

A woman of valor, who can find? –  
Far beyond pearls is her value.  
Her husband's heart relies on her,  
And he shall lack no fortune. ...  
Give her the fruits of her hand,  
And let her be praised in the gates by her own  
deeds [i.e. her own deeds are the most eloquent  
testimony to her virtue].

אשת חיל מי ימצא,  
ורחוק מפנינים מכרה,  
בטח בה לב בעלה,  
ושלל לא תחסר...  
תנו לה מפרי ידיה,  
ויהללוה בשערים מעשיה.

## SECTION III. CHALLAH

Another central aspect of honoring Shabbat is bread – or challah, as the Shabbat bread is traditionally termed. The primary role of challot (the plural of challah) is to give importance to the Shabbat meals; only a meal at which bread is served is considered important. Additionally, the two challot remind us of the manna, which fell on Friday in double portions, in honor of the coming Shabbat. Like the Shabbat candles, challot are traditionally considered part of the woman's role in the holiness of the day.

### PART A. CHALLAH – SHABBAT BREAD

All three Shabbat meals include bread, on which the customary blessing is recited. Although there are many variant recipes for challah, the shape of the Shabbat bread is fairly standard: a braided form consisting of three, four or six strands.

#### 1. Shulchan Aruch, Orach Chaim 274:4 – The Shabbat meals must include bread.

The mitzvah of eating on Shabbat in the evening and morning may only be fulfilled with bread.

סעודה זו ושל שחרית אי אפשר לעשותה בלא פת.

#### 2. Ibid. 274:1, and Rema – There should be two whole loaves (or rolls) of bread at each of the three meals.

One should make the blessing on two whole loaves. He should hold them both in his hand and cut the lower one [after making the blessing].

Rema: this is only on Friday night. However, on Shabbat day or on Yom Tov night he should cut the upper one. The reason for this is based on Kabbalah.

בוצע על שתי ככרות (שלימות), שאוחז שתיהן בידו ובוצע התחתונה.

הגה: ודוקא בלילי שבת (ד"ע), אבל ביום השבת או בלילי יו"ט בוצע על העליונה (כל בו והגהות מיימוני פ"ח מהלכות חמץ ומצה), והטעם הוא על דרך הקבלה.

#### 3. Shemot 16:22-26 – 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 Fridays two measures of manna fell, one measure for Friday and one 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 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, on it there will be none."

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

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

#### 4. Rabbi Berel Wein, Living Jewish, p. 108 – The symbolism of the tablecloth and the challah cover.

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.

#### 5. Beur Halachah, Orach Chaim 242:1 – Just like the Generation of the Exodus would bake the manna before Shabbat, so women today try to bake challah in honor of Shabbat.

This is part of giving honor to Shabbat. This is hinted to in the verse: “And on the sixth day they prepared what they bought, that which is to be baked was baked ...” (Shemot 16:22). This implies that one should bake on the Sabbath Eve to prepare for the Sabbath. In the time of the Talmud there was a fixed custom to do this, as discussed by the Magen Avraham ... Some women today have started to neglect this custom and instead purchase bread from the baker. This is not optimal, because it minimizes the honor due to Shabbat.

והוא מכבוד שבת וכו' - ויש לזה רמז בכתוב (שמות ט"ז) "והיה ביום הששי והכינו את אשר יביאו, את אשר תאפו אפו וגו'" משמע דיש לאפות בע"ש להכין לשבת גם בזמן הגמרא היה מנהג קבוע לזה כמו שהביא המ"א ... היום התחילו איזה נשים להשבית המנהג ההוא ולקחין מן האופה ולא שפיר עבדי דמקמינים בזה כבוד שבת:

### PART B. SEPARATING CHALLAH

When a sufficient quantity of dough is kneaded (about 1.6 kg), there is an obligation to separate challah, which is done by separating a small amount from the dough, and reciting a special blessing. In biblical times, the separated dough was given to the Kohanim (priests); nowadays, it must be burnt, or discarded. Many women strive to perform this mitzvah, wherever possible, in honor of 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.”

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל הָאָרֶץ אֲשֶׁר אֲנִי מְבִיא אֲתֶכֶם שָׂמָּה. וְהָיָה בְּאֲכֹלְכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ תְרוּמָה לַה'. רֵאשִׁית עֲרֹסְתֵיכֶם חֲלֵה תְרִימוּ תְרוּמָה כְּתְרוּמַת גֶּרֶן בֵּן תְּרִימוּ אֹתָהּ. מִרֵאשִׁית עֲרֹסְתֵיכֶם תִּתְּנוּ לַה' תְּרוּמָה לְדֹרֹתֵיכֶם.

#### 2. Bereishit Rabbah 1 – The centrality of challah.

The world was created in the merit of the following three things: the separation of challah [a portion of dough given to the Kohanim], *maaser* [tithes] and *bikurim* [first fruits]].

בזכות שלשה דברים נברא העולם בזכות חלה בזכות מעשר ובזכות בכורים.

The next source describes some of the reasons and symbols behind separating challah:

3. **Sefer HaChinuch, Mitzvah 385 – The mitzvah of challah invests holiness in our physical necessities.**

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 a blessing should rest on it through the mitzvah, and our souls should 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 toiling, for the *trumah* [produce of the field] that they receive from the grain has to be ground and sifted, but here they receive bread without any exertion.

משרשי המצוה, לפי שהיותו 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.

4. **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.

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

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

6. **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, Sarah 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.

## SECTION IV. KIDDUSH

### 1. **Rabbi Mordechai Becher, Gateway to Judaism, p. 100 – The mitzvah to declare the holiness of Shabbat over a cup of wine so that we remember the origin and lessons of Shabbat.**

The Oral Tradition tells us that “Remember the day of Shabbat to make it holy” (Shemot 20:8) is the commandment to verbally sanctify and declare the holiness of the Shabbat over a cup of wine (Rambam, Hilchot Shabbat 29:1). This practice is known as Kiddush, when one holds a cup of wine (or grape juice) and recites a paragraph from the Torah about Shabbat, then a blessing over the wine, and finally a blessing about Shabbat (see the Complete ArtScroll Siddur, p. 361).

In a family setting, it is usually the father who says Kiddush, although any Jewish adult can do so. He drinks the wine and distributes some to everyone at the table. 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 (Sefer HaChinuch, Mitzvah 26).

### 2. **Rabbi Yitzchak Berkowitz, Jerusalem Kollel – Kiddush on Shabbat, when everything stops, is a chance to regain the proper perspective of life.**

The Talmud makes the following statement: “A person loses one five-hundredth of their 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 Brurah 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.”

### 3. **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

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

He 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.

ביום השביעי מכל מלאכתו אשר עשה:  
ויברך א-להים את יום השביעי ויקדש אתו. כי בו שבת  
מכל מלאכתו אשר ברא אלהים לעשות:

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. וזכרון 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:

## SECTION V. ONEG SHABBAT – THE DELIGHT AND JOY OF SHABBAT

Physical enjoyment is a part of Shabbat. Whereas during the week we are encouraged to eat in accordance with our needs, the holiness of Shabbat invites us to partake of the delights of the world. This physical enjoyment, each according to his preferences, is a dominant feature of Shabbat.

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

The prophets described honoring Shabbat (*kavod*) and the delight of Shabbat (*oneg*), as the verse states: “If you call the Shabbat ‘a delight’; [and call] the holy one [Shabbat] of God ‘honored’ ... then you shall be granted delight with God.” (Yeshayahu 58:13-14)...

What is “the delight of Shabbat”? This refers to the statement of our Sages that a person needs to 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.

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

איזה הוא עונג: זה שאמרו חכמים שצריך לתקן תבשיל  
שמון ביותר ומשקה 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. 30:1 – The obligation to eat three meals.**

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 שלוש 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.

3. **Shulchan Aruch, Orach Chaim 288:1 – Since Shabbat is a day of physical delights it is prohibited to fast on Shabbat.**

It is forbidden to fast past midday on Shabbat. Rema: Even to learn or pray is forbidden, if it will cause one to fast past midday.

אסור להתענות בשבת עד ו' שעות.  
הגה: ואפילו לומד ומתפלל, אסור (מרדכי פ"ק דשבת).

4. **Shabbat insertion in Blessing After Meals, Complete ArtScroll Siddur, p. 189 – One should not subject oneself to pain or strife on Shabbat.**

...that there should be no hardship, pain, or strife on the day of our rest.

...שלא תהא צרה ויגון ואנחה ביום מנוחתנו:

5. **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 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 [as it does on other days, such as Yom Kippur]; 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

והדבר צריך ביאור, שלכאורה היה ראוי ביום קדוש זה לצמצם בעניני 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, ומכח גילוי חידוש העולם מתבטל הטבע כולו, והעולם מתעלה מעל הטבע לגמרי. אין כאן חדירה של קדושה אל תוך עולמנו, אלא שהעולם שובת ממצויאותו 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

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.

ונהנים מזיו השכינה, ופשיטא שאכילת עוה"ב אינה סותרת שלימות הקדושה.

6. **Midrash Tannaim, Devarim 5:15 – Anyone who delights in the Shabbat has a place reserved in the World to Come, has his prayers answered and is granted his heart's desires.**

Enjoying physical pleasure on Shabbat is a great matter: anyone who takes pleasure in Shabbat will merit sitting in the Heavenly Yeshivah, as the verse states, “Then you will take pleasure in God” (Yeshayahu 58:14). His prayers will be heard, as the verse states, “For then you will take pleasure in God, and you will raise your face to God” (Iyov/Job 22:26). He will be given all his heart's desires, as the verse states, “You will take pleasure in God and He will give you all that your heart desires” (Tehillim/Psalms 36:4).

וגדול הוא עונג השבת שכל המענג את השבת זוכה ויושב בישיבה של מעלה שנ' (ישע' נ"ח י"ד) אז תתענג על ה' ותפלתו נשמעת שנ' (איוב כ"ב כ"ו) כי אז על שדי תתענג ותשא אל אלוה פניך ונותנין לו משאלות לבו שנ' (ע' תה' ל"ו ד') והתענג על ה' ויתן לך משאלות לבך:

7. **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.

This class was prepared by Rabbi David Sedley  
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