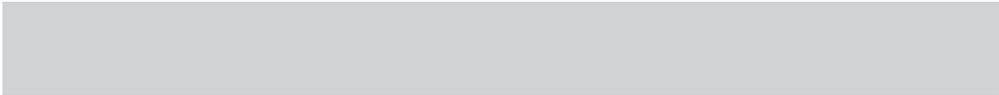


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# Judaism at Home

WHEN THE ONLY PLACE  
JUDAISM CAN THRIVE IS AT HOME



Rest Assured

TEXTS



## Text 1

Talmud, Shabbat 119a

**R**av Avahu used to sit on an ivory stool and fan the fire [to cook for Shabbat]. Rav Anan would put on a black smock [while he prepared for Shabbat]. . . . Rav Safra would singe the head [of an animal for the Shabbat meal]. Rava salted *shibuta* [fish for the Shabbat meal]. Rav Huna would light lamps [in honor of Shabbat]. Rav Papa plaited the wicks [for the lamps]. Rav Chisda cut up the beetroots. Rabah and Rav Yosef chopped wood. Rav Zeira kindled the fire. Rav Nachman bar Yitschak carried items into his home, and removed items from his home saying, “If Rav Ami and Rav Asi visited me, would I not carry things in their honor?”

## Text 2

Rabbi Yosef Caro, *Shulchan Aruch, Orach Chayim* 250:1

**O**ne should arise early on Friday to prepare what is needed for Shabbat. Even if you have many servants, find something small to do for the honor of Shabbat. We see this with Rav Chisda, who would cut vegetables finely; Rabah and Rav Yosef, who would chop wood; Rabbi Zeira, who would light the flame; Rav Nachman, who would clean the house and replace the weekday cutlery with cutlery designated for Shabbat. We can emulate them. One should not say, “It is unbecoming of me,” for this is the honor of Shabbat.

### Text 3

Maimonides, *Guide to the Perplexed* 3:39

**T**he mitzvah of *terumah* teaches us to give away the first of everything for G-d's purposes. These gifts to the Kohen include giving away a share of our grain, a portion of our freshly made dough (called *challah*), our first fruits, and the first shearing. In this way, we strengthen our trait of generosity, we curb our desire for food and for the acquisition of property. . . . For it is human nature to diligently strive to gain more money, and it is this desire—to add to one's wealth and honor—that is the chief source of human destructiveness.

### Text 4

Rabbi Shlomoh Ganzfried, *Kitsur Shulchan Aruch* 72:7

**P**repare choice meats, fish, and fine wine according to your means.

It is a mitzvah to eat fish at every Shabbos meal if it agrees with you. However, if it does not agree with you, or if it isn't pleasing to your taste, you should not eat it, for Shabbat was given for enjoyment and not for discomfort.

You should sharpen the knives, for this is also included in honoring the Shabbos. You should put the house in order, make the beds, and cover the table with a tablecloth. The table should remain covered the entire Shabbat. Some people are meticulous to spread out two tablecloths.

You should rejoice in the coming of Shabbat. Imagine how you would put the house in order in honor of the arrival of a dear and distinguished person; all the more so should you exert yourself in honor of the Shabbos Queen.

In some places, they make meat pies, also called *mulyesa*, for the Shabbos evening meal, in remembrance of the Manna, which lay as if in a box, with dew on the bottom and dew on top.

On Friday, you should taste the food that was cooked for Shabbos.

## **Text 5**

Rabbi Shlomoh Ganzfried, *Kitsur Shulchan Aruch* 72:12-16

**I**t is a mitzvah for everyone to wash their face, hands, and feet with hot water every Friday. And if possible, wash the whole body with hot water, and immerse in the *mikveh*...

It is a mitzvah to wash your hair, to cut your nails, and to have your hair cut if it is too long. However, you should not cut your fingernails and toenails on the same day, and you should not cut your nails or your hair on *Rosh Chodesh*, even if it occurs on Friday. Some are particular not to cut their nails in consecutive order but to alternate; beginning with the right hand, you start with the finger next to the thumb, as follows: 2, 4, 1, 3, 5. On the left hand you start with the fourth finger: 4, 2, 5, 3, 1. Some are also particular not to cut their nails on Thursday because they will then start growing on Shabbos which is the third day. It is proper to take care to burn your nails after they are cut.

Every Friday, you should examine your deeds, arouse yourself to repent and make amends for all the misdeeds you did in the six weekdays; because Friday incorporates all the days of the week, just as the day preceding *Rosh Chodesh* incorporates the whole month.

You should try to wear fine clothing and also a nice *talis* in honor of Shabbat, as it is written “And you shall honor it”; and the sages explain this to mean that your Shabbat clothes should not be like your weekday clothes. Even if you are traveling amongst

non-Jews [who are not celebrating Shabbat], you should wear Shabbat clothes, because the clothes are not for the honor of one's company but for the honor of the Shabbat.

### **Text 6**

Rashi, Shabbat 25b

**W**e kindle light for Shabbat. . . . In a place where there is no lamp, there is no peace, for a person stumbles about and gropes in darkness.

### **Text 7**

Rabbi Menachem Meiri, *Beit Habechirah*, Shabbat 25b

**L**ighting Shabbat candles is a rabbinic obligation because light is a prerequisite for all pleasure. There can be no pleasure where there is no light.

### **Text 8**

Maimonides, *Mishneh Torah*, Laws of Shabbat 30:5

**O**ne must clean the home before sunset in honor of Shabbat. A candle should be lit, a table set, and a bed prepared, all in honor of Shabbat.

### **Text 9**

Zohar Chadash, *Acharei Mot* 80b

**W**hen we return from the synagogue, angels accompany us on each side while the divine presence hovers above us and the angels. . . . If we enter our

homes with joy and receive guests with joy; and if upon arrival, the angels and the divine presence see the candles lit, the table set, and the husband and wife both joyous, at that moment the divine presence says, “This is Mine—‘Israel in which I take pride’” (Isaiah 49:3).

## Text 10

Rabbi Tsadok Hakohen Rabinowitz, *Peri Tsadik, Metsorah* 9

**T**he Shabbat meal is called “the meal of the divine King.” . . . Indeed, Shabbat in time is akin to the Holy Temple in place. . . . [Because of the immense spirituality of this day, the angels come to partake in it.] This is similar to what the Talmud says (Chagigah 14b) occurred when the rabbinic sages discussed esoteric teachings: “The angels gathered the way people gather to see the merrymaking performed before the bride and groom.”

However, afterward, the bride and groom seclude themselves, and everyone else departs.

Likewise, the angels come to observe the intimate bond with G-d we experience at the Shabbat meal. But before the meal, we send them on their way saying, “May your departure be in peace.”

## Text 11

Rabbi Yehudah Aryeh Leib Alter, *Sefat Emet, Ki Tisa* 5653

**O**n Shabbat, the innermost truths are revealed. Just as it is so with respect to G-d, it is also so for us—the innermost parts of our identities are revealed on Shabbat. . . . Hence, our sages said (Talmud, Pesachim 106a), “Mention the day of Shabbat to sanctify it—mention it over

wine.” The symbolism of wine is that it is a tool that reveals inner secrets.

## **Text 12**

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, *Likutei Sichot* 23:29

**T**he Torah’s command that Shabbat (and holidays) must be a time of pleasure for the Jewish people . . . does not mean that only the soul should derive (spiritual) pleasure from Shabbat (or the holiday). The body must (also) derive pleasure from Shabbat (or the holiday). Moreover, the primary objective of the mitzvah [of *oneg*] is specifically (to refine) the body.

Because the natural pleasure of the body is in eating and drinking, the Torah says that the obligation to take pleasure [on Shabbat] is through eating. It is only in this way that the pleasure of Shabbat can truly permeate and refine the body.

On the other hand, fasting in order to repent (and so forth) brings no pleasure to the body (although it brings spiritual pleasure to the soul).

Even if someone has refined himself to the point that fasting does not cause his body pain, and even provides his body with the satisfaction of bringing pleasure to the soul . . . nevertheless, this is not a natural pleasure for the body. . . . Rather it is a result of the soul forcing the body . . . to deny its basic nature, even if it is a holy and refined body.