



JEWISH TREATS

Complete Guide to Shabbat



CREATED BY:

National Jewish
Outreach Program[©]

Table of Contents

Why Shabbat Is Important?	4
If Shabbat Is Saturday, Why Does It Begin On Friday Night?	5
The Jewish Treats Candle Lighting Quiz	5
Time For Wine	6
How To Wash Your Hands--The Ritual Way	7
Seven Things To Know About Challah	8
Shabbat Is For Foodies	10
A Time To Remember...A Time To Guard	15
Shabbat On The Blog	18
Sing The Songs Of Shabbat	20
Saying Goodbye To Shabbat	21
What Fans And Followers Are Saying About Shabbat	22
No Saturday Morning Cartoons	24
Game Corner	25
The Judaica Gift Giving Guide	27
The Jewish Treats Candle Lighting Quiz Answers	28
Judaica Across America: Silver Candlesticks	31
The Blessing of Shabbat Shalom	32
Glossary	33
Appendix Of Blessings	34

WELCOME TO *JEWISH TREATS*

Complete Guide to Shabbat

Jewish Treats is delighted to introduce our new eBook: **Complete Guide to Shabbat** - your online resource for Shabbat. This eBook includes a little of everything. Inside you will discover the beauty of candle lighting, the benefits of a day of rest and even tips on the best wine for kiddush. You will also find recipes, fascinating facts, and lots of family fun. It's Shabbat in a book!

[Click here](#) for a message from our Director.

Sing your way into Shabbat! Enjoy *Jewish Treats* [“I've Got a Feeling \(The Shabbat Song\)”](#)

From everyone at NJOP and *Jewish Treats*, we wish you many wonderful Shabbatot!

Credits

Founder:

Rabbi Ephraim Z. Buchwald

Edited By:

Sarah Rochel Hewitt

Content:

Sarah Rochel Hewitt

Games:

Rivka Bornstein

Web Design:

Amy Gugig

Social Media:

Susanne Goldstone Rosenhouse

Graphic Design:

Van Huynh, Gilly Rosenthol

Contributors:

Jack B., Esti Berkowitz, Vicki Boykis, Michelle Domb, Susie Fishbein, Chaviva Galatz, Jamie Geller, Hadassah Sabo Milner, Renee Peretz, Rafi Schutzer

Dedicated to all of my fellow Jewish brothers and sisters, who have found a life of love of Hashem, Torah and Am Yisrael through all of the great programs offered by the National Jewish Outreach Program. *Yasher Koach*. Andy Siegel

Why Shabbat IS IMPORTANT

SHABBAT SHABBATON --COMPLETE REST

In Exodus 31:13-17, the Torah reminds the Jewish people to keep Shabbat. In this section, however, Shabbat is referred to as Shabbat Shabbaton, which is translated as a complete rest, refraining from all business. Attaining such complete rest is not easy. After all, a person's professional life is often intricately tied up with a person's self--and talking business is second nature.

Here are five ways to incorporate the concept of Shabbat Shabbaton into your Shabbat experience:

1. Spend time with those who have no business cares--kids. Enjoy time with your own children, nieces/nephews, grandchildren or the children of your friends.
2. Get together with one friend on a regular basis (every Shabbat or every other Shabbat) and talk about something you find spiritually uplifting.
3. Choose a special book, preferably about Judaism, to read or study on Shabbat that has nothing to do with your weekday life.
4. Play a game with friends, but keep it light, and keep out the competitive edge. Play simply for the sake of playing.
5. And of course, one can always enjoy a good Shabbat nap.

For six days God created the world and on the seventh day He rested. God rested because His work was complete. The Hebrew word for complete is *shaleim*--a word that shares the same three-letter root (*shin, lamed, mem*) as *shalom*, peace. One is at peace when one is complete.

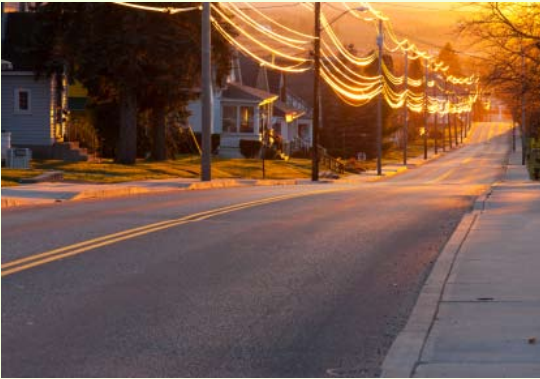
Shabbat has been called an "oasis in time." This heavenly gift, "Divine Therapy," if you will, is a unique opportunity for spiritual and psychological renewal that comes every week--and it's free! Contemporary observers often speak of the need for "quality time." Shabbat teaches that there cannot be quality time without quantity time.

The Talmud (*Shabbat* 10b) states that Shabbat was God's precious and guarded treasure, which was given to the Jews as a gift. It was His day of rest, that He shared with the Jewish people. Shabbat was the day to be dedicated to building a relationship with the Divine and reconnecting with the spiritual world after a week of toiling in the physical world.

One of the greatest benefits of Shabbat has always been the opportunity to meld with family and community. On Shabbat people attend synagogue together, mingle

with their neighbors, pray together and connect with each other. In the "information age," the world has never needed Shabbat more. Our society desperately needs time to catch its breath, to look inward, not outward, to be introspective. We need more opportunities to hug our children, look our spouses in the eye and engage in true communication, without constant interruptions. All human beings and all families need "sacred time." Shabbat provides just that, and much more. It has been said, "More than the Jews have kept the Sabbath--the Sabbath has kept the Jews" (Ahad Ha'am, Asher Ginsberg, poet and Zionist ideologue: 1856-1927). It is an elixir of life. It is God's greatest gift to humanity.

"The Holy One, Blessed be He, said to Moses: 'Moses, I have a precious gift in My treasury, its name is Shabbat, and I want to give it to Israel. Go and tell them about it'" (*Beitzah* 16a).



If Shabbat is Saturday, WHY DOES IT BEGIN ON FRIDAY NIGHT?

And There Was Evening, And There Was Morning...

When following the Gregorian (secular) calendar, it is natural to think of the days of the week as Sunday, Monday....Friday, Saturday, each day beginning at midnight and ending at midnight. In the Jewish calendar, however, the names of the days reflect our anticipation for Shabbat (the Seventh Day): Day One, Day Two....Day Six, Shabbat, and each day begins and ends at sunset.

In the first chapter of the book of Genesis, the description of each day of creation commences with the same language: *“Va’yehee erev va’yehee voker”*--And there was evening and there was morning. It is therefore understood

that according to the order of creation, evening precedes morning. Thus, each day begins at sunset. Shabbat and all Jewish holidays, therefore, begin at sunset, the evening before the day of the holiday marked on a secular calendar.

Since the precise starting time of the new day is difficult to determine (whether at the beginning of sunset or once the sun has completely set), Shabbat is observed from the beginning of sunset on Friday (the earliest possible starting time) through the end of sunset on Saturday (nightfall, the latest possible ending time)--a time period that works out to just about 25 hours.

The Jewish Treats Candle Lighting Quiz

Whether set in a beloved grandmother’s elegant silver candlesticks or in a funky, modern candelabra, Shabbat candles have long been the symbol of Shabbat. How many of the traditions surrounding these candles are you familiar with?

1. When is the appropriate time to light Shabbat candles?

- A. Saturday morning
- B. 18 minutes before sunset on Friday
- C. 18 minutes after sunset on Friday
- D. 18 minutes before nightfall on Friday

2. What is the minimum number of candles that are lit?

- A. 2
- B. 3
- C. 4
- D. 5

3. Why are the eyes covered during the blessing?

- A. It looks pretty
- B. Blessings should precede actions
- C. To draw in the warmth of the Shabbat spirit
- D. It’s what my grandmother always did

4. Who in the household is traditionally responsible for the lighting of Shabbat candles?

- A. Everyone
- B. The Man
- C. The Woman
- D. The Children

5. What is the purpose of lighting the Shabbat candles?

- A. To beautify Shabbat
- B. To set the time
- C. A way to keep warm
- D. To establish peace in the house

Answers on Page 28

Time for WINE

Kiddush, sanctification, is the prayer recited over wine and/or grape juice through which Jews proclaim the uniqueness of Shabbat. Reciting or hearing Shabbat Kiddush is an obligation for all adult Jews. The Friday night Kiddush begins with a quote from Genesis 1:31-2:3 describing the Sabbath of Creation. This is followed by the blessing over wine and concludes with a blessing affirming the sanctification of Shabbat. The (Saturday) daytime Kiddush is of Rabbinic origin and is therefore of lesser status than the Torah-ordained Kiddush recited on Friday night.

(For a guide to the recitation of Kiddush, both Friday night and Saturday day, [click here](#).)

Why Wine?

The “fruit of the vine,” as wine is poetically called, is a rare synthesis of nature and Judaism’s philosophy of free will. Everything in a person’s life may be used for good or for bad. For instance, wealth may be hoarded or used to help others. This is exactly the reason why wine is used for Kiddush. Wine can easily lead one away from Godliness through drunkenness. Instead, Jews bless the wine and use it to sanctify God’s name. In moderate amounts, wine leads to pleasant feelings and happiness. In excess, however, wine can lead to anger, the total loss of inhibition, depression, etc.

From a less philosophical perspective, Kiddush is a positive mitzvah meant to enhance Shabbat. Psalms 104:15 notes that “Wine gladdens a person’s heart,” and the Talmud states that “There is no joy unless there is meat...there is no joy unless there is wine” (*Pesachim* 109a).

*Wine is the ideal. However, if one does not like wine or may not drink wine, grape juice may be used. For the daytime Kiddush, one may also use other beverages such as whiskey.

An Invitation to Kosher Wine

Discover the joy of kosher wine with Rafi Schutzer, aka @KosherWineGuy, a dot com guy (“If people ask me for investment advice I tell them to invest in their health and their marriages.”) turned kosher wine guy and founder of the Premium Kosher Wine Collective.

<http://www.Twitter.com/KosherWineGuy>

<http://www.Facebook.com/KosherWine>

<http://www.KosherCuvee.com>

Just as honey is used on Rosh Hashanah to symbolize a sweet new year, sweet wine has long been used to make Shabbat just a little sweeter. Though the “tradition” of making syrupy sweet kosher wines for Shabbat Kiddush may be a legacy of having to make wine from inferior grapes whose flavor required a sweet cover-up, things began to change round about 1984 when a kosher wine revolution began in Israel. The Golan Heights Winery started making real wine from classic grape varietals such as Cabernet Sauvignon, Merlot and Chardonnay. In the United States, the Royal Wine Company, under the Baron Herzog label, soon followed suit.

There are now so many good kosher wines available that it is hard to imagine the situation was ever different. Here are some wine suggestions for your Shabbat table:

- 1 Israel’s Galil Mountain Winery at Kibbutz Yiron makes the well extracted and eponymous Yiron. The 2007 is now in stores.
- 2 My wife’s favorite is the Baron Herzog Cabernet Sauvignon Rose which is similar to their White Zinfandel. Their White Zinfandel (also a rose) might be easier to find.
- 3 For special occasions (like any Shabbat) I recommend the 2008 Lavan, the Chardonnay from Covenant Wines, Napa Valley. At less than \$40 a bottle it can actually be considered a value wine when compared to a white Burgundy with a similarly good pedigree.

Just remember a few things: tasting wine is a learning experience, don’t be afraid to try new things, and on Shabbat, you can and should always serve your favorites. *L’Chaim!*



How to Wash Your Hands-- THE RITUAL WAY

“Wash your hands before you eat, and make sure to use soap!”...isn't that what your mother always told you before dinner. It seems like common-sense hygiene. But, at the Shabbat table (and, indeed, before any meal in which bread is served) there is a defined ritual for washing hands.

The blessing for this ritual washing is *Ba'ruch Ah'tah Ah'doh'nai Eh'lo'hay'nu Melech ha'o'lam ah'sher kideshanu b'mitz'vo'tav v'tzee'vanu ahl n'tee'laht ya'da'yim*. Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to wash our hands. While we call this action “washing,” it is actually a means of sanctification. Had the intention of this ritual been to cleanse one's hands, the language of the blessing would have been *ahl r'chee'tzat* (washing) *ya'da'yim*. The ending of the blessing, however, is *ahl n'tee'laht ya'da'yim*, which means “the lifting up of hands.” The washing of *n'tee'laht ya'da'yim* is all about holiness. When performing this ceremonial washing, one “lifts” one's hands to a higher level and consecrates them for nobler deeds in fulfillment of God's commandments. Indeed, this washing of the hands is performed in the same way that the priests of old washed their hands when serving in the Holy Temple.

A cup is filled with water which is poured twice over the right hand, then twice over the left hand. (Some have the custom of pouring 3 times over each hand.) Both sides of the entire hands up to the wrist, with all jewelry removed, should be rinsed and a blessing recited as the hands are dried. There should be no talking between the washing of hands and eating the bread because one washes in order to eat bread, hence, there should be no interruptions between these related actions.

The blessing of *n'tee'laht ya'da'yim* can be found in Hebrew, English and transliteration on [page 34](#).



Seven Things to Know ABOUT CHALLAH



- 1 Bread represents the great potential with which God endowed the world. Bread begins as a seed, grows into wheat (which is still inedible), is winnowed and ground before it is transformed into flour and dough, which is then baked into bread. All this from a small kernel of wheat!
- 2 Each of the three Shabbat meals begins with the blessing over two loaves of Challah, which are then cut and shared with all present.
- 3 On Shabbat, two loaves (*lechem mishneh*--double bread) of Challah are placed on the Shabbat table as a reminder that in the wilderness God provided manna (the heavenly bread) every day except on Shabbat. Throughout the week, the Israelites collected only enough manna for a single day, but on Fridays they collected a double portion to last through Shabbat.
- 4 The traditional six-braided challah of Shabbat is symbolic of the unity of the Jewish people. Each challah strand is representative of one of the tribes of Israel. When the two loaves are held together, all twelve tribes are represented at the Shabbat table.
- 5 The Hebrew word "challah" actually refers to the tithe of the bread that was given as a gift to the ancient priests (Numbers 15:20). Exactly when the term challah began to be applied to the bread itself that is eaten on Shabbat is unclear.
- 6 The rabbis teach that the challah is covered during the recitation of Kiddush, which precedes the blessing on the challah, so that it should not "feel shamed" at having lost its natural place of honor, that of always receiving the first blessing at the meal whenever a meal does not include Kiddush. This is meant to teach sensitivity to the feelings of others in order to avoid shaming anyone.
- 7 After the blessing over the challah is recited and the loaf is cut, it is traditional to dip it in salt to commemorate the sacrifices that were salted before being offered on the altar in the Temple in Jerusalem, as a reminder of Israel's eternal covenant with God that never spoils.

The blessing over bread can be found in Hebrew, English and transliteration on [page 34](#).

The Joy of CHALLAH



I bake challah every week. While it's something I only started doing about a year ago, I now find that my Friday just is not the same if I am not baking challah. When I knead the dough I like to pray for people: The sick who need healing; the couples having difficulty conceiving; those who need steady work or have a situation that needs a solution. As I knead the dough, I think of all my blessings and wish the same happiness that I have in my life, for all our friends and family. When I bake challah I feel that I am bringing some spirituality down to earth to be baked into my blessed bread.

Hadassah Sabo Milner, @hsabomilner, lives in Monsey, NY with her husband and children. You can read her blog "In The Pink" at <http://hadassahsabo.wordpress.com>.

Hadassah's Challah Recipe:

Ingredients

- One whole bag or 5 lbs of flour (can do half white, half whole wheat if you want)
- 1+ cups sugar (add at least 1/2 cup more if whole wheat flour is used)
- 2 packs of dry yeast which is equivalent to around 4 tsps.
- 1 cup of canola or vegetable oil
- 4 cups of warm water (if whole wheat flour is used you might need 1/2 cup more later)
- 3 eggs
- 2 tbsp salt
- Lots of love

How to:

Preheat oven to 350F.

Pour the flour into a large bowl and make a well in the center. Place dry yeast into well. Add 1 tbsp of sugar and 1 cup of warm water and 1 tbsp of flour to the center well. Let it bubble up for 5 minutes.

Add 2 tsps of salt around the edges of flour (salt shouldn't mix with the yeast).

Add 1 cup of sugar to the flour.

In this order, add 1 cup of oil, 3 beaten eggs, and 3 cups of warm water to the middle.

Mix all together until desired consistency (I use my hands once they have been thoroughly washed). Knead it for ten minutes and let rise for 20-30 minutes. While I am kneading it I like to sprinkle in *brachot* (blessings) for our family and friends, sometimes I include names of those who need healing, to find a mate, etc.

Punch down a 2nd time, knead for another 10 minutes and let rise 20-30 minutes.

Take challah with **bracha**, shape into the challah--either braided or round, and let rise again 20-30 minutes. Brush with egg wash and sprinkle with sesame seeds or poppy seeds.

Bake for 30-40 minutes depending on size of challahs.

Shabbat is for **FOODIES**

Shabbat may seem to be highly structured by a schedule of prayers and rituals, but one of the greatest pleasures of Shabbat is gastronomic. From gefilte fish to kugel, the culinary traditions of Shabbat have become a part of a unique food culture of its own.

From the very outset, Shabbat was set apart by its “meals.” While the Israelites wandered in the wilderness, God provided them with a double portion of manna before Shabbat and instructed them to “Eat [the manna] today for today is Shabbat to God, today you will not find it in the field” (Exodus 16:25). Because the word “today” is repeated three times in this verse, it was understood by the Sages that one should eat three meals (during which bread is eaten and the Grace After Meals is recited) on Shabbat: Friday night dinner, Shabbat lunch and *Seudah Shlishit*. Often called *Shalosh Seudot* or “the third meal,” *Seudah Shlishit* is usually a simpler meal conducted late Saturday afternoon and does not begin with Kiddush.

In addition to the culinary delights, the Shabbat table is the ideal place for family and friends to reconnect, talk about what happened during the previous week, discuss the weekly Torah portion, politics or other topics of interest, or to sing some of the beautiful songs (*zmirot*) that have been written about Shabbat.



While every community has its own culinary traditions, all Shabbat tables share many customary foods:



Fish

Considered both a reminder of the creation of life (since fish were the first animals created) and of the Messianic Age (when it is said that the righteous will feast upon the Leviathan, a giant fish), fish has almost always held a special place of honor at the Shabbat table. In the Talmud (*Shabbat* 118b), fish is specifically mentioned as a way in which one can show delight in Shabbat. Generally served as an appetizer, fish (which traditionally is not eaten together with meat) is served on separate plates and eaten with separate “fish forks” in accordance with the prescription of Maimonides. (Click [here](#) to discover the origin of Gefilte Fish)



Soup

While there is no specific source for serving soup on Shabbat, it is a Friday night staple in many homes. (Click [here](#) to read about “Jewish Penicillin”)



Meat/ Chicken

It is a mitzvah to enjoy Shabbat. The sages often relate the feeling of *oneg* (enjoyment and pleasure) to eating meat. Since meat was often financially prohibitive, chicken became a frequent substitute.



Rice/Kugel

In Sephardic homes, it is customary to have a dish that is made with rice. In Ashkenazic homes, one is often served kugel, traditionally *lokshen* (noodle) or potato. Kugel, similar to “pudding,” is a dish that varies greatly in its ingredients, depending upon family preferences. (Click [here](#) to read about this traditional Ashkenazi dish)



Eilat Chicken Soup

By Michael Cohen of Hollywood, California,
winner of the 2009 [Better Than Your Bubby's Chicken Soup Challenge](#)

Makes 6-8 servings

Heat 1 tablespoon oil in a large pot over medium-high heat.

In a small mixing bowl, combine cumin, coriander, turmeric, allspice, salt, and pepper; mix well. Season chicken with about 1/2 of the mixture (save remaining 1/2).

Add chicken to pot and cook for 3 minutes per side. Transfer chicken to a plate. Pour off any fat from the pot.

Add another tablespoon oil to pot; add onion and cook for 3 minutes, stirring occasionally. Add garlic and remaining spice mixture and cook for 1 minute, stirring occasionally. Add chicken stock, chickpeas, potato, carrot, eggplant, dill, and 1/4 cup cilantro to pot; return chicken to pot.

Bring to a boil. Reduce heat to simmer and cook for 1 hour to 1 hour 15 minutes. Add in cucumber. Season, to taste, with salt and pepper. Chop up chicken.

Sprinkle soup with remaining cilantro leaves.

- 2 tablespoons olive oil
- 2 teaspoons ground cumin
- 2 teaspoons ground coriander
- 2 teaspoons ground turmeric
- 1/8 teaspoon ground allspice
- 4 teaspoons kosher salt
- 1/2 teaspoon freshly ground black pepper
- 2 pounds boneless, skinless chicken thighs
- 1 onion, diced
- 4 cloves garlic, minced
- 4 quarts low-sodium chicken stock
- 1 can chickpeas, drained
- 1 potato, peeled and diced
- 1 large carrot, peeled and diced
- 1 medium eggplant, diced
- 3 tablespoons fresh dill leaves, minced
- 1/2 cup fresh cilantro leaves, minced
- 1 English cucumber, diced

- 3 tablespoons olive oil
- 10-12 cloves garlic chopped small
- 3 large tomatoes sliced
- 1 can tomato paste
- 2 cups boiled water
- 2 large potatoes peeled and cut into slices
- 1 tablespoon sugar
- one bunch cilantro chopped very small
- 1 tablespoon sugar
- salt
- pepper
- 5 large pieces fresh tilapia, cut in half
- 1/2 squeezed lemon
- sweet red paprika
- *For a spicy flavor use spicy Moroccan fish paprika or red pepper flakes (Good Moroccan paprika for fish, both spicy and not spicy, can be found wherever Pereg seasoning is sold.)
- 3 large carrots sliced into medium circles



Fish by Michelle Domb

Serves 10 people - Cooking time about an hour

In a large oval cooking pan (preferably one that you can cover) heat up olive oil. Add half of the chopped garlic and then the sliced tomatoes. Let them cook for about 2-3 minutes.

Add 2-3 tablespoons of tomato paste with 1 cup of boiled water. Add the sliced potatoes and half of the chopped cilantro. Add second cup of boiled water, sugar some salt and pepper in to mixture.

Place tilapia halves into the pan and sprinkle them with the paprika generously.

Let it cook for about 20 minutes. Add the rest of the garlic, the lemon juice and the cilantro on top of the pieces of fish. The sauce level should not cover the fish but reach the level of the fish.

Place some carrots on each piece of fish, cover and let it continue to cook, lowering the flame to simmer for about another 20 minutes.



Susie Fishbein's SHABBAT ROAST

Apricot Sesame Roast

This meat is perfect for a Shabbos roast and couldn't be easier. These cuts of meat will slice nicely and not shred or fall apart like brisket or pot roast. Serves 6-8.

Preheat oven to 350°F.

Select a baking dish that will hold the roast snugly.

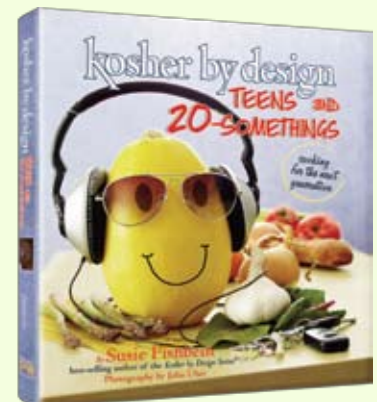
Scatter half the onion rings in a single layer in the dish. Set the meat on the onions. Scatter the remaining onions over the top of the roast.

In a medium bowl, whisk the apricot jelly, hoisin sauce, garlic, and sesame oil. Pour over the meat. Cover with foil and bake for 2 hours and 15 minutes.

Allow the meat to cool for 10 minutes before thinly slicing. Serve with pan juices.

- 1 large onion, peeled, thinly sliced into rings
- 3 pound California, French, or square beef roast
- 1 (12-ounce) jar apricot jelly
- 1 cup hoisin sauce
- 6 cloves fresh garlic, minced
- 2 teaspoons roasted or toasted sesame oil

Susie Fishbein's best-selling *Kosher by Design* series has revolutionized kosher cuisine. Her creative and delicious recipes are always crowd-pleasers for tastes of all ages. Susie's latest cookbook, [Kosher by Design: Teens and 20-Somethings](#), has something to offer everyone.



A Special Food For SHABBAT DAY

Cholent/Chamin is an overnight stew that became standard Shabbat fare in order to emphasize belief in the Oral Tradition, which permits food placed on a flame before Shabbat to continue to cook. This was in opposition to the Karaites who rejected the Oral Law and did not allow a flame to remain lit on Shabbat.



Cholent Recipe

By Jamie Geller

Cholent, which is a combination of two Old French words for hot and slow, is the Ashkenazi version of this Shabbat dish.

Line bottom of slow cooker with potatoes and onions.

Rinse flanken and pat dry. Place pieces around the sides of the crock pot, with bones on the outside.

Generously pepper the meat.

Add barley and beans. Shake the pot a bit so some of the barley and beans fall into the spaces between the potatoes and onions.

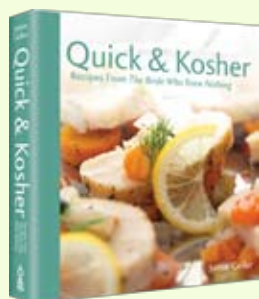
Season with consommé mix, paprika and honey.

Place Kishka on top.

Pour in water, adding more if necessary to completely cover all ingredients.

Cook on low heat overnight, at least 8 hours.

- 2 medium potatoes, peeled and cut into bite sized chunks
- 2 medium onions, cut into bite-sized chunks
- 1 (2 lb) piece of flanken, cut into 4-6 pieces
- 1/2 tablespoon coarse black pepper
- 3/4 cup barley
- 1 cup dried light red kidney beans
- 3 tablespoons Osem Consommé Mix
- 2 tablespoons paprika
- 2 tablespoons honey
- 1 (1 b) kishka loaf
- 3 cups of water



Recipe courtesy of *Quick & Kosher Recipes From The Bride Who Knew Nothing* by Jamie Geller (Feldheim 2007). For recipes, cooking shows, confessions and more visit Jamie at <http://blog.Kosher.com>.



Dafina (Moroccan Chamin)

Chamin, which derives from the Hebrew word for hot (*cham*), is the Sephardi version of this Shabbat dish.



By Mrs. Renee Peretz

This recipe is prepared in three parts, therefore, for clarity, three separate ingredient lists are provided.

Meat

	Flanken or stew meat (cut into pieces)	2	2	tablespoons oil
		2	2	cans of chickpeas
1	onion (chopped)	4-5		potatoes, peeled
3	teaspoons salt	1		tablespoon paprika
2	teaspoons pepper	2		tablespoons honey

Meat

In a large pot, mix together chopped onion, 1 tsp salt, 1 tsp pepper and oil. Cook on stove for 10 minutes.

Add chickpeas, then potatoes. Mix and add additional 2 tsp salt, 1 tsp pepper, 1 tbsp paprika and honey.

Fill the pot with water until meat is covered and let it to cook.

Wheat

1 to 2	cups pearly wheat (depending on amount desired)	1	1	teaspoon paprika
		1	1	teaspoon garlic powder
		2		tablespoons oil
1	teaspoon salt	1		tablespoon honey
1	teaspoon cumin			

Wheat

Mix all ingredients and put in a cooking bag. Make small holes at the bottom of the bag and put it inside the meat pot.

Rice

1 to 2	cups rice (depending on amount desired)	1/2	1/2	teaspoon pepper
		1/2	1/2	teaspoon cinnamon
1	teaspoon salt	2		tablespoons oil

Rice

Mix all ingredients together and put it in cheese cloth and put it in pot.

Cook all ingredients (meat, wheat and rice) on high for 1/2 hour. Lower temperature to medium and continue cooking for 1 1/2 hours, until almost all of the water is absorbed.

Add 3 whole eggs (uncooked) at the end, leave on flame for 15 minutes.

Transfer pot to hot plate to heat through until Shabbat lunch.



A Time To REMEMBER

Remembering is both a passive and an active verb. People are often struck by unwanted memories. Others find deliberate ways to help themselves remember something important (tie a string around your finger, add it to a Blackberry). In Jewish life, remembering is a mitzvah, a commandment. The Torah instructs its followers to remember many things. Among the most famous is “Remember the Sabbath day” (*Zachor*, Exodus 20:8).

What is it that the Jewish people are supposed to remember about Shabbat? As noted above, Shabbat is referred to as a gift from God’s treasure house to the Jewish people (*Beitzah* 16a), His special day on which He wanted the people to emulate Him by resting.

In commanding the Jewish people to remember Shabbat, God was telling them to remember that they have the right and the privilege to “take the day off.”

Remembering Shabbat is not a passive mitzvah. It doesn’t mean thinking about resting. Jews remember Shabbat by lighting Shabbat candles, reciting Kiddush, enjoying three meals and performing all the other positive mitzvot of Shabbat.

How Does GOD REST?

On the first six days of creation, God created the heavens and earth, light was separated from darkness (Day 1); the firmament to separate the water (Day 2); and the dry land, a bringing together of the waters of the earth, plant life (Day 3); the sun and moon, the motion of the luminaries in the heavens (Day 4); the creatures of the sea and the creatures of the air, (Day 5); animals of the land, and, finally, Adam and Eve (Day 6). And then God rested (Day 7).

The feat of creation is described by the commentators as “*yesh mey’ayin*,” meaning creating something from nothing. Before God created the world, there was nothing. In every act of creation, God fashioned something that had never existed before. When the Torah states that on the seventh day God rested, it means that God ceased to create anything completely new. Henceforth, all things that came into the world were formed of something that had previously existed.



While humans can be quite ingenious, people are only able to create from matter that already exists. In Jewish law, creative work is known as *m’la’cha*. By refraining from *m’la’cha*, the Jewish people fulfill the commandment of guarding the Shabbat (*Shamor*, Deuteronomy 5:12). In order to help define what activities this includes, the Rabbis looked to the only other use of the word *m’la’cha* in the Torah—a description of the types of labors used to build the Tabernacle.

The Sages broke down these labors into 39 categories, now known as the 39 *m’la’chot* (see next page for a complete list). By refraining from *m’la’chot* (creative labor), a person is able to feel, on some level, the true gift that God gave the Jewish people and to briefly experience what it means to “hold back” and let the world run its normal course.

M'la'cha MATCHING GAME

The 39 M'la'chot

- 1 Ploughing 2 Sowing 3 Reaping
- 4 Gathering 5 Threshing 6 Winnowing
- 7 Selecting 8 Sifting 9 Grinding
- 10 Kneading 11 Baking
- 12 Sheep-shearing 13 Bleaching
- 14 Combing raw materials
- 15 Dyeing 16 Spinning
- 17, 18, 19 Weaving operations
- 20 Separating into threads
- 21 Tying a knot 22 Untying a knot
- 23 Sewing 24 Tearing
- 25 Trapping/Hunting 26 Slaughtering
- 27 Skinning 28 Tanning
- 29 Scraping pelts 30 Marking out
- 31 Cutting to shape 32 Writing 33 Erasing
- 34 Building 35 Demolishing
- 36 Kindling a fire 37 Extinguishing a fire
- 38 Finishing an object
- 39 Carrying in public areas and between private and public areas

At first glance it may not appear as if the Shabbat prohibitions affect the twenty-first-century urban Jew. Take a close look at the following 5 actions and try to place each action into its proper *m'la'cha* (prohibited creative labor) category:

1. Taping together a piece of paper is a form of:

a) sewing	b) tying a knot
c) combing raw materials	d) finishing an object
2. Stirring food on a flame is a form of:

a) kneading	b) kindling a fire
c) baking	d) gathering
3. Placing a bouquet of cut flowers into water is a form of:

a) harvesting	b) planting
c) gathering (bundling sheaves)	d) sorting/separating
4. Blowing out a match is a form of:

a) erasing	b) baking
c) selecting	d) extinguishing
5. Swatting flies is a form of:

a) spinning	b) slaughtering
c) finishing an object	d) winnowing

Answers

1. a) Taping is a form of sewing because two sides of an object or two separate objects are being attached to one another.
2. c) Stirring food on a flame is a form of baking. Anything that changes the physical state of a substance by heating it is defined as baking.
3. b) Placing a bouquet of cut flowers into water is a form of planting.
4. d) Blowing out a match is a form of extinguishing.
5. b) Swatting flies is a form of slaughtering. This *m'la'cha* prohibits the shortening of the life of any living creature.

Popular Jewish Bloggers Talk About WHAT SHABBAT MEANS TO THEM...



Jack B. is a writer and author of 39 unpublished books and three screenplays. A former athlete and would-be superhero, he still fights for truth, justice and the American Way. Though he may look like a grown man, don't fool yourself, he is still a boy at heart. When he is not engaged in Walter Mitty-like fantasies, he is a husband, father and

friend and blogs at *TheJackB*. You can also follow him on Twitter @TheJackB.

There are moments in my life that were so profound I find myself compelled to try and share them with the people that are important to me. It is not necessarily because I want them to be like me or to think as I do, but because I wish for them to understand me. I want them to have a clearer understanding of who I am and what I do.

The summer of 1985 is one long moment in time for me. That summer marked my first trip to Israel and my first time abroad without my parents.

That summer marked my first Shabbos at the Kotel and made me believe that I was part of something greater than I had previously understood. It was during that summer that I decided that one day I would have children and that I would bless them each Friday night.

It took 15 years for that dream to become a reality, but it was worth the wait. Every Friday night without fail I bless my children. No matter what is happening we have that one moment in time where their mother and I lay our hands upon their heads and try to give them all that a parent wishes for their child.

And it all comes from that summer of 1985. It wasn't because I had never seen it before or that my parents never blessed my siblings and me, because I had, and they did. There was something that happened mid summer at the Kotel that stuck with me. When I close my eyes, I can still see myself walking through the Jewish Quarter. I can still hear the hum of people davening Kabbalat Shabbat.

I can't describe it. I can't put into words what I saw, because there are no words. All I can say is that Shabbos is that moment in time where I reach out to my past, connect to the present, and call out to the future. And I do it all when I bless my children.



Vicki is a consultant with a background in international economics. She blogs about anything going on in her life, including

navigating between her Russian and Jewish identities, feminism, her sketchy Russian gym, and learning to dress like Coco Chanel. She lives in Philadelphia with her husband. Vicki's blog can be found at <http://blog.vickiboykis.com/>

I am a very passionate secular Jew, but I am horrible at Judaism. You could ask me Ben Yehuda's birthdate (1858), Golda Meir's last name before she changed it to Hebrew (Meyerson) or anything about Isaac Babel and I will tell you. But I've eaten on Yom Kippur by accident and avoided brit milahs on purpose.

There is something extremely comforting to me in the rituals of Shabbat.

Shabbat reminds me of the Shabbatot I experienced in college. As the Israel Chair and a member of the board at my college Hillel, I was dragged kicking and screaming to Friday night services for the first five months or so. I protested loudly, but my director persisted and soon I found that I wasn't as much dreading the services as looking forward and needing to go, catching up with my friends and providing a definite division between the weeks. Shabbat became a regular staple for me in college.

Since graduating four years ago, I've been living life at a whirlwind pace in two different cities and five different apartments, getting married along the way. Because we haven't planted roots yet, I haven't joined a synagogue or gone to Shabbat. But when I am able to hear some of the songs we used to sing at services, it takes me back to that Shabbat world, a place of warmth and friendship, of the separation between mundane and the holy, and I'm hoping that soon I'll be able to do more than just sing along at home.



*Chaviva Galatz, a social media consultant, blogger, editor, and graduate student, is the face behind *Just Call Me Chaviva* and *The Gluten-Free Kosher Critic*. You can find her at www.kvetchingeditor.com, www.kosher-critic.com, www.twitter.com/kvetchingeditor.*

The week is long, it's busy, it's stressful. And leading up to those last moments before candle-lighting, as things start to calm, there is nothing I crave more than calm, peace, and Shabbat. As I light the candles, and say the prayer, the glow of those lights is like *mikvah* waters washing over me; I feel refreshed, at ease, ready to embrace the beauty of a whole day without technology and the rush of life. I spend my Shabbat reading, enjoying time with my husband, and relishing every moment I can share with friends. Shabbat, with its lights and quiet, without the buzz of computers and cell phones and television, is my peace.



SING THE SONGS OF *Shabbat*

Music is said to raise a person's spirit (*Berachot 57b*), and there is no time more appropriate for joyousness than Shabbat, the day of rest. To honor Shabbat, and to bring it more tranquility, more joy and more celebration, it is customary to sing special songs (known as *z'mirot*) at the Shabbat table.

There are *z'mirot* that are designated for each of the three Shabbat meals. *Jewish Treats Complete Guide To Shabbat* here presents a little background for one song from each meal and a link to help bring the music to life:

Friday Night

Yah Reebohn Ahlam

Yah Reebohn Ahlam, a popular *piyut* (poem) written in Aramaic and sung universally on Shabbat evening, describes the wonders of God's creation and concludes with a hope for the redemption of the Children of Israel and the restoration of Jerusalem. It was written by Rabbi Yisrael Najara (Syria, 16th century).

[Listen to Yah Reebohn Olam](#)

Shabbat Lunch

Tzur Mishelo

This *zemer*, attributed by some to Rabbi Shimon bar Yochai (2nd century), parallels the invitation to join the leader in Grace After Meals. It includes a reference to God sustaining humankind, the Land of Israel and the rebuilding of Jerusalem. One commentary notes that the *zemer's* theme is based on the *Midrash Bereshit* that relates that when passers-by would visit Abraham, they would extol his kindness after they ate and drank their fill. "Don't thank me," Abraham would say, "extol the virtues of the One Who really sustained you."

[Listen to Tzur Mishelo](#)

Third Meal

Mizmor L'David

Psalm 23, *Mizmor L'David*, is generally recited three times during the final Shabbat meal. This psalm expresses our love for God, our devoted Shepherd, and our confidence in His benevolent protection.

[Listen to Mizmor L'David](#)

SAYING GOODBYE TO *Shabbat*

Shabbat ends at nightfall on Saturday, when three stars appear in the sky, a little more than an hour after candle lighting time the previous evening. *Maariv*, the evening service, is recited in the synagogue and, upon returning home, *Havdallah* is chanted. *Havdallah*, which means separation, is a set of four blessings.

Havdallah

Prior to the recitation of the *Havdallah* blessings, the following paragraph is recited:

Behold, God is my unfailing help; I will trust in God and will not be afraid. The Lord is my strength and song; God is my Deliverer. With joy shall you draw water out of the wells of salvation. The Lord alone is our help; May God bless our people. The Lord of the universe is with us; The God of Jacob is our protection. There was light and joy, gladness and honor for the Jewish people. So may we be blessed. I will lift the cup of salvation, and call upon the name of the Lord.



1 The blessing over wine (or grape juice): While the blessing over wine is the first blessing recited, the wine is not drunk until after the fourth and final blessing. If wine or grape juice is not available, other liquids such as beer or juice, may be used.

2 The blessing over spices: A container of spices, often cloves, is taken in hand and the appropriate blessing is recited. The spices are passed around for all present to smell. The spices are smelled at this time in order to revive the soul, which otherwise might be depressed over the departure of Shabbat, as well as to bring the sweet smell of Shabbat into the week.

3 The blessing over fire: This blessing is recited over a special, multi-wick *Havdallah* candle. By making the blessing over fire, one is establishing the distinction between Shabbat, when one may not use fire, and the remainder of the week, when one may.

After the blessing over fire is recited, everyone lifts their hands and gazes at their fingernails in the light provided by the flame...why? Talmud *Pesachim* (54a) states that fire was created at the end of Adam's first Shabbat, his first day outside of the Garden of Eden. The Midrash explains that once outside the Garden, Adam was frightened by his vulnerability in the darkness, and so God showed him how to make fire. Each Saturday night we therefore use the light to see our fingernails to see the contrast between light and dark and to express our appreciation for fire.

4 The blessing over distinctions: The final blessing praises God for distinguishing between holy and secular, light and dark, Israel and other nations, and Shabbat and weekdays.

After the four blessings have been recited, the leader drinks the wine or grape juice. Many people have the custom of then extinguishing the *Havdallah* candle in the remainder of the wine or grape juice.

For the complete Havdallah service in Hebrew, English and transliteration, please click [here](#).

Shabbat NOSTALGIA

We asked the *Jewish Treats* [Facebook Fans](#) and [@JewishTweets](#) followers to share their thoughts on Shabbat!

WE ASKED: WHAT IS YOUR FAMILY'S FAVORITE SHABBAT TRADITION?

It may sound silly, but I like to answer all emails and phone calls with "Shabbat Shalom" on Fridays. I also like to post it as my Facebook status after 3 on Fridays.

Lora S., Columbia, SC

Enjoying a book with my daughter and talking while snuggled up...or a nice leisurely sunny day walk.

@SharonsRose13

Sabrina H., Pasadena, CA

Blessing the children-- when I bless my kids, I am reminded of how much of a blessing they are to me.

@yonahwolf
Yonah Wolf

I enjoy lighting candlesticks that my beloved mother-in-law gave to us. They had been a wedding present to my in-laws.

Susan B., Tiverton, RI

All the Shabbats I spend at my Jewish summer camp (URJ Camp Coleman) are my favorite!! We wear all white, sing songs & eat!!

@dolgioxoxo

Emily E., Tampa, FL

Singing Sabbath songs and prayers. Love the melodies. Love the voices.

@betwriter
Beth T., Vermont

I love making Challah with rainbow sprinkles. I have 3 little girls and they love it.

@aileenkendall
Aileen Kendall

Walking to shul with my grandfather and talking, just the 2 of us. I continue that now with my kids.

@LotusEvangelist

Shabbat NOSTALGIA

Become a fan of [Jewish Treats on Facebook](#).
Follow us on Twitter [@JewishTweets!](#)

The feeling of contentment when the candles are lit and the kids want to sing “bim bom.”

Melissa A.

WE ASKED: WHAT’S YOUR FAVORITE THING ABOUT SHABBAT?

What I love is the turning off of everything that is not important. I love the imposed quiet and friends to share.

*@yaffasmom
Amy G., Charleston, SC*

Having my family around a dinner table at least one day a week and watching my husband give blessings to all five of our girls. Shabbat has made such a difference in our lives.

Leila C.

The gathering of people. Friends, fam, drinks, and CHICKEN!!!

*@OMFGANNA101
Anna P., Russia*

“L’cha Dodi” and “v’sha’mru” ... I love the music and seeing my friends and hearing my friend and rabbi speak.

Moshe B.

The feeling of slowing down! The rest of the week is so crazy, but Shabbat is my chance to catch my breath. Ahhh...

Jeannine C.

The fact that everything else gets put on hold and nothing else matters.

Yaacov C.

The Shabbat Nap.

Michael G., St. Louis, MO

The peace it brings to oneself.
Batel L.

Taking a break from everything else and relaxing.
Hailey L.

NO SATURDAY MORNING *Cartoons*

When my first child was born almost six years ago, I was overwhelmed at the thought of how I would be able to entertain this new bundle of joy on Shabbat without all the battery powered toys. I soon realized that Shabbat was not only given to us from God as a day of rest, but also as a great opportunity for our babies to develop their creative play skills. This is a blessing on many levels, but as a parent, it grew greater as my children grew older. Many people wonder how my children can survive a Shabbat without Saturday morning cartoons or Tickle Me Elmo? Here are some of the activities that our children engage in on Shabbat that require no batteries, nor a Netflix account.

We are fortunate that our synagogue has a program for children. I take them there in the morning. This is fun for all of us! We *all* get the opportunity to see friends, and the children participate in Shabbat games and *davening* (prayer). When the weather is nice, I take the kids to the park as often as possible on Shabbat. This is always a great outing and another chance to run into friends.

During the winter months, however, we don't always make it to the program or the park. This is where the collection of non-battery powered toys is an even greater necessity. We have an excellent selection of Mega Bloks, puzzles, and books. I also try to rotate them so that the kids are always excited about them when we pull them out of the closet.

Since we have both boys and girls, it is necessary to have good old-fashioned toys and trucks available. The girls have their Disney Princess Dolls that they imagine are mommies and babies. I always am so amazed by the scope of imagination that surround my children and their friends.



Another great part of Shabbat with children, and something they always look forward to every week, is the Shabbat party. This is a time when they can have their favorite treats. This takes place toward the end of the day. By the time Shabbat party is over, it is almost time for Shabbat to end, so the kids continue to play until it is time for Havdallah. I am surprised at how well these days can flow without any streaming videos or other battery-powered gadgets. It is so wonderful to have time with them and encourage their creative play.

Shabbat is a wonderful day for the entire family. No batteries needed, just a lot of soul and imagination.

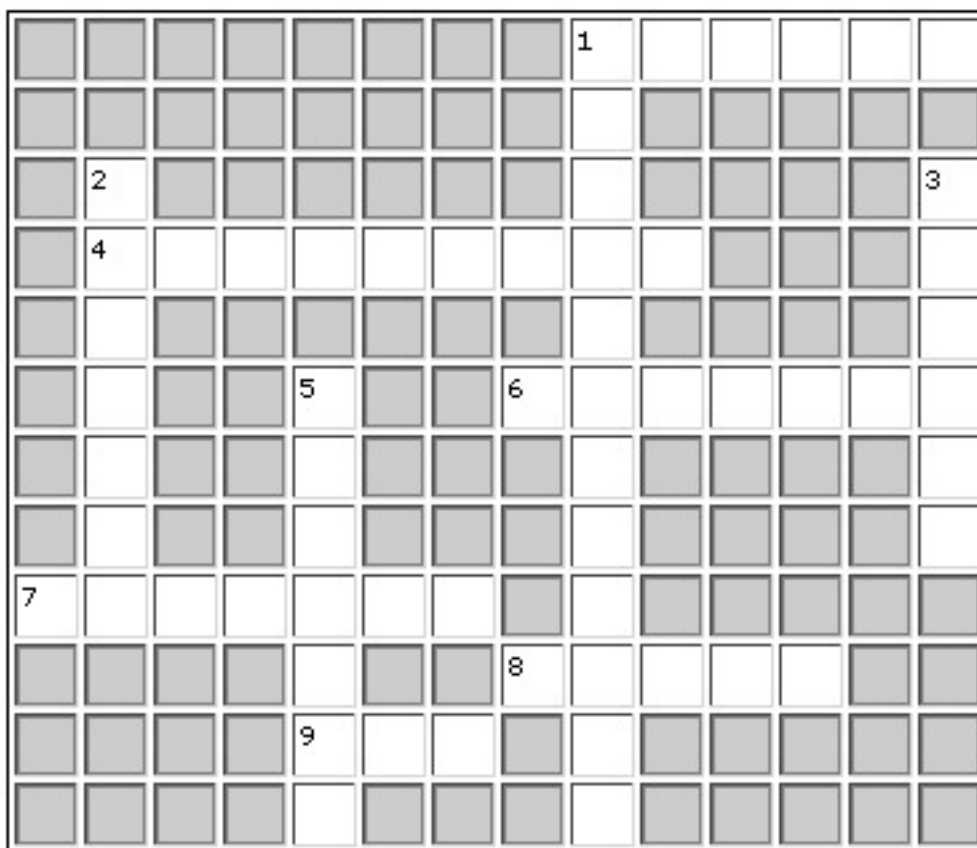
Esti Berkowitz blogs at primetimeparenting.com, a blog that was started to share how she found kosher food, a husband and had children after 35.





Game CORNER

Shabbat crossword puzzle
*Answers on page 30



Please do not complete this puzzle on Shabbat.

Across

1. Special stew for Shabbat day--Sephard
4. Shabbat concludes with
6. Sanctification of the day/Blessing over wine
7. Special stew for Shabbat day--Ashkenaz
8. English word for *Zmirot*
9. Minimum number of Shabbat candles

Down

1. Guarding Shabbat means refraining from (2 words)
2. The bread of Shabbat
3. The mitzvah of remembering Shabbat
5. Shabbat is the _____ day of the week

Shabbat WORD SEARCH

*Answers on page 30

J	J	Y	S	C	X	T	O	R	A	H	C	U	D	T	G
Y	G	D	Q	P	O	D	V	Q	H	C	H	P	I	G	O
F	A	J	B	T	I	Z	Y	H	T	Y	A	S	N	P	N
A	R	D	E	L	L	C	T	Y	A	P	L	C	B	S	Z
M	E	L	R	U	Y	N	E	A	B	Q	L	H	T	U	X
I	M	B	M	U	E	A	A	S	B	S	A	O	A	V	T
L	E	L	C	V	T	J	D	H	A	Z	H	L	B	O	S
Y	M	B	E	C	L	A	D	I	S	J	R	E	B	W	L
G	B	S	A	R	P	M	S	Y	R	W	U	N	A	E	A
M	E	Y	T	E	Y	S	F	Z	Y	F	I	T	H	E	E
P	R	D	L	Z	N	K	M	J	K	O	U	T	S	K	M
G	U	A	R	D	K	I	D	D	U	S	H	O	P	L	U
K	D	L	I	J	R	S	W	L	P	E	T	T	P	Y	R
D	F	T	F	O	O	E	E	Z	X	W	I	S	B	K	I
P	J	I	T	C	P	M	W	X	Y	Q	E	E	E	E	N
E	U	G	O	G	A	N	Y	S	E	J	T	R	G	S	M

Please do not complete this puzzle on Shabbat.



Challah
Cholent
Family
Friday
Guard
Kiddush

Meals
Remember
Rest
Sabbath
Saturday
Seventh

Shabbat
Spices
Synagogue
Torah
Weekly
Wine
Zmirot

The Judaica GIFT GIVING GUIDE

The Shabbat table is customarily set for a grand feast and adorned with one's most beautiful utensils. Beyond beautiful settings, however, there are certain "essentials" that are traditionally used to enhance the Shabbat table.



Candlesticks: The Shabbat candles are most often placed on or near the Shabbat table. While a minimum of two candles are lit, many have the custom of lighting one candle for each member of the household. Shining silver candlesticks are symbolic of Shabbat (although any candle holders will do.)

Kiddush Cup: Kiddush is the blessing of sanctification in which the Sabbath day is declared holy. The cup used for kiddush must contain at least 3 fluid ounces of wine or grape juice. Kiddush cups come in a large range of sizes and styles and are most often crafted in silver (although some are glass or earthenware). Some distribute small amounts of the kiddush wine to family members and guests in mini-kiddush cups.

Challah cover: It is customary to cover the challah (braided Shabbat bread) with a special cover during the recitation of kiddush. There is a remarkable range of beautiful challah covers available, with some preferring a velvet cover, while others choose painted silk. There are even leather challah covers.

Challah board and knife: After the blessing of *Ha'motz'ee*, the challah is cut and distributed to all present. Challah boards are made from a variety of materials (wood, glass, marble, etc). It is also customary to have a special Challah knife with a decorative handle.

Havdallah set: The *Havdallah* service, which marks the conclusion of Shabbat, includes blessings over wine, spices and fire. There is a great deal of variety in the styles and materials used for *Havdallah* sets, which usually contain a wine cup, a spice box, a candle holder and a tray.

All of these items can be found at your local or online Judaica store. While it is traditional to purchase silver candlesticks, kiddush cups and challah knives, there is no obligation to do so.

THE JEWISH TREATS CANDLE LIGHTING QUIZ

Answers

1. When is the appropriate time to light Shabbat candles? **B. 18 minutes before sunset on Friday**

The very last act performed before bringing Shabbat into the home is the lighting of the Shabbat candles. The candles are lit just before Shabbat because one may not kindle a flame on Shabbat, since kindling is considered “creative work,” which is prohibited on Shabbat. It has become the accepted practice to light 18* minutes before sundown based on the Talmud’s discussion of the actions of Rabbi Joseph’s wife, who tended to light the

candles extremely close to the start of Shabbat and was informed that it would be better to light them earlier. She was also told, however, not to light them too early so that they stand out as Shabbat candles and not be regarded as everyday candles (*Shabbat 23b*).

*In Jerusalem, it is customary to light 40 minutes before sunset.

2. What is the minimum number of candles that are lit? **A. 2**

Traditionally, a minimum of two candles are lit,* representing the two commandments of Shabbat, *zachor* (remembering) and *shamor* (guarding).

The Ten Commandments (of which Shabbat is #4) are listed in two different places in the Torah with slight variations. In Exodus 20:8-11, the Jews are commanded: “Remember (*zachor*) the Sabbath day,” and in Deuteronomy 5:12-15, they are instructed to “Guard (*shamor*) the Sabbath day.” Remember the Sabbath, *zachor*, refers to the positive commandments of Shabbat: reciting Kiddush (the blessing over the wine), having three meals, lighting candles, etc. Remembering Shabbat also refers to constantly focusing on the coming of Shabbat throughout the rest of the week. Guard

the Sabbath, *shamor*, refers to the prohibited acts that serve to preserve the sanctity of Shabbat. Lighting the Shabbat candles is a positive commandment designed to enhance the enjoyment of Shabbat, and thus is definitively a “*zachor*” mitzvah. At the same time, kindling a fire is a *m’la’cha*, a creative work, and is thus prohibited on Shabbat because of the commandment of “*shamor*.” Lighting the candles represents the very nature of the observance of Shabbat—a day of beauty, celebration and ritual on which Jews alter their usual habits in order to maintain the day’s sanctity.

*In many households, it is common for an additional candle to be added for each child of the family.

3. Why are the eyes covered during the blessing? **B. Blessings should precede actions**

Why are the eyes covered? The sages taught that blessings should always precede the action, meaning that the blessing for a mitzvah is recited before performing the mitzvah. Just as one says a blessing over an apple and only then eats the apple; one says the blessing over the Chanukah candles and only then lights the candles. On Shabbat, however, once Shabbat begins, the creation of a flame is forbidden. Since Shabbat is officially accepted as soon as the blessing is

recited, one must light (do the action) before reciting the blessing.

Covering the eyes before reciting the blessing demonstrates that one does not wish to benefit from the light of the candles until after the blessing is said. When the person making the blessing uncovers her/his eyes, it is as if she/he sees the light of the Shabbat candles for the very first time. In this way, it is as if the blessing had been recited before the mitzvah is performed.

4. Who in the household is traditionally responsible for the lighting of Shabbat candles? C. The Woman

While Shabbat candle lighting is an obligation for every Jewish household, the actual mitzvah is generally considered a “woman’s mitzvah” and is usually performed by the woman of the house. If a man is living alone, or the wife of the family is away, candles must still be lit. It is also considered highly commendable for men to involve themselves in the preparation of the Shabbat candles, which is usually done simply by arranging the candles.

One could mistakenly surmise that the custom of candle lighting as the woman’s mitzvah is based on practicality. After all, in most households, women are most active in preparing for Shabbat and creating the

Shabbat atmosphere. Tradition teaches, however, that the connection of women to candle lighting dates back to the matriarch Sarah. According to the Midrash (cited by the great sage Rashi on Genesis 24:67), a candle burned miraculously in Sarah’s tent from one Friday evening to the next. When she died, the candle and its glow vanished. When Isaac’s bride Rebecca moved into Sarah’s tent, however, the miracle of the light returned. This then, is the first allusion to the lighting of a candle for Shabbat. Just as the matriarchs lit a candle on Friday evening to welcome Shabbat, so too have Jewish women, from ancient times until the present, welcomed Shabbat with the lighting of the candles.

What is the purpose of lighting the Shabbat candles? D. To establish peace in the house

From where do we learn the mitzvah of lighting Shabbat candles?

The Talmud explicitly states: “Lighting candles for Shabbat is obligatory.” More than that, however, the Talmud frequently explains that lighting Shabbat candles is necessary to properly honor Shabbat and to create a pervading sense of *oneg Shabbat*, the enjoyment of Shabbat. More explicitly, the sage Rava (*Shabbat* 23b) explains that Shabbat candles are an important element of creating *shalom bayit*, peace in the home.

One is supposed to enjoy Shabbat, and stumbling about

in a dark house is hardly the way to enjoy a special day. Today, when every house is filled with electric light, it may be difficult to appreciate the importance of candles. Remember, however, that electric lights came into use only at the beginning of the last century. Until then, the burning Shabbat candles, often placed on or near the dining room table, were what ensured *shalom bayit*, peace in the home. Even today, in rooms filled with electric lights, there is a special soothing feeling watching the flickering flames of the candles cast playful shadows as they add a glow of sanctity to the Shabbat setting.

The blessing recited upon lighting the Shabbat candles can be found in Hebrew, English and transliteration on [page 34](#).

GAME ANSWER KEY

Crossword

Across

1. Chamin
4. Havdallah
6. Kiddush
7. Cholent
8. Songs
9. Two

Down

1. Creative work
2. Challah
3. Zachor
5. Seventh

Word Search

J	J	Y	S	C	X	T	O	R	A	H	C	U	D	T	G
Y	G	D	Q	P	O	D	V	Q	H	C	H	P	I	G	O
F	A	J	B	T	I	Z	Y	H	T	Y	A	S	N	P	N
A	R	D	E	L	L	C	T	Y	A	P	L	C	B	S	Z
M	E	L	R	U	Y	N	E	A	B	Q	L	H	T	U	X
I	M	B	M	U	E	A	A	S	B	S	A	O	A	V	T
L	E	L	C	V	T	J	D	H	A	Z	H	L	B	O	S
Y	M	B	E	C	L	A	D	I	S	J	R	E	B	W	L
G	B	S	A	R	P	M	S	Y	R	W	U	N	A	E	A
M	E	Y	T	E	Y	S	F	Z	Y	F	I	T	H	E	E
P	R	D	L	Z	N	K	M	J	K	O	U	T	S	K	M
G	U	A	R	D	K	I	D	D	U	S	H	O	P	L	U
K	D	L	I	J	R	S	W	L	P	E	T	T	P	Y	R
D	F	T	F	O	O	E	E	Z	X	W	I	S	B	K	I
P	J	I	T	C	P	M	W	X	Y	Q	E	E	E	E	N
E	U	G	O	G	A	N	Y	S	E	J	T	R	G	S	M

- Challah
- Cholent
- Family
- Friday
- Guard

- Kiddush
- Meals
- Remember
- Rest
- Sabbath

- Saturday
- Seventh
- Shabbat
- Spices
- Synagogue

- Torah
- Weekly
- Wine
- Zmirot

SILVER Candlesticks

In our 2007 [Judaica Across America Campaign](#), the National Jewish Outreach Program searched the country for meaningful Judaica with a history. We'd like to share one of the stories with you:

Silver Candlesticks

My grandmother, Rose, came to America in 1905, never to see her family again, and met my grandfather soon after arriving. Her mother, my great-grandmother, sent her a wedding gift: A beautiful pair of silver candlesticks.

The candlesticks became Rose's most precious and valuable possession. She faced terribly hard times, but never parted with them. While in her twenties, Rose was left a widow with four young children, and no family to rely on for help. She worked hard, doing anything she could to feed her family. Her sons began working when they were not yet ten years old. Yet the candlesticks were on the table every Friday night, as a symbol of love and hope. They were close-knit and happy, and my mother related many stories depicting the happiness and laughter that permeated her childhood.

The Depression passed, the children grew up, and the financial situation eased. However, in the midst of WWII, Rose's youngest son was on his way home for Rosh Hashana, having obtained a ten day pass for the holiday. With a train ticket in his pocket, he was offered a place on an army transport plane, which would get him home several days earlier. On the second leg of his trip, the plane got only sixty feet in the air when it exploded, killing all on board. Rose lost so much that day; not only her son, but her faith, and her will to live. When Rose contracted stomach cancer a few years later, her death came quickly.

My mother had married just a few months before Rose's death, and the candlesticks were now in her home. Although the deaths of her brother and mother nearly destroyed her faith, they were lit every week, as a way to connect her to her past.



I returned to observant Judaism while in my teens. When I got my first apartment, I asked for the candlesticks, knowing that I would always light them, on time, to welcome the Sabbath. My mother would not even consider it, insisting that no one would ever get those candlesticks while she was alive. When I married, I again asked for the candlesticks--I did not want to get them only because my mother died. Instead, I wanted to have them when she could see me use and enjoy them, but she once again refused.

Life, however, takes some unexpected turns. My mother, a victim of Alzheimer's, moved into a nursing home. For the first few months, she asked repeatedly about the candlesticks, often calling in the middle of the night, unable to rest until she was sure they were safe. When her mental status deteriorated to the point that she forgot about them, I knew that I had lost her forever. When she died, I had the image of the candlesticks engraved on her headstone, the one way that she would forever be close to them.

I am finally in possession of the beloved heirlooms, but have never been able to bring myself to light them, even after her death, and they remain locked in a safe.

A much loved cousin gave me a pair of my own when I turned sixteen, and it is these candlesticks that I light weekly now. My youngest daughter, Meira, is named for this cousin. We are now planning Meira's Bat Mitzvah, and she has chosen to learn about the mitzvah of *Hadlikat HaNerot*, lighting the candles. At her celebration, I am going to give her the candlesticks that were given to me by my cousin, the wonderful woman for whom she is named. Then I will resume lighting the candlesticks that have been passed down from generation to generation in my family, and will do so not with sadness, because I have lost my mother, but with joy, because my youngest daughter will now be recognized as an adult, by Hashem and *Klal Yisrael* (the people of Israel).

THE BLESSINGS OF

Shabbat Shalom

Life provides us with a plethora of opportunities to pronounce blessings. There are blessings on foods, blessings on performing a mitzvah, and even a blessing after using the restroom. Not all blessings are formal declarations (that start with *Baruch Ah'tah Ah'do'nai...*, Blessed are You God...). Saying "God bless you" when a person sneezes is also a blessing.

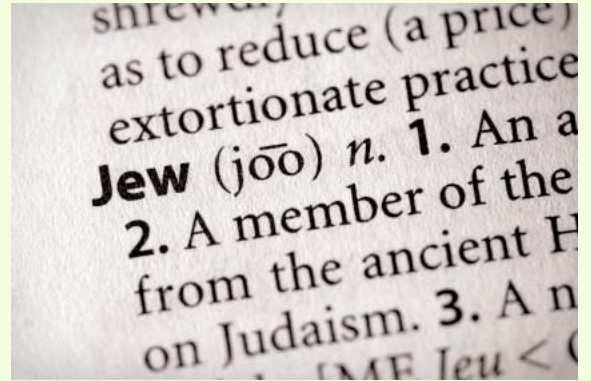
The greeting "Shabbat Shalom" is also a blessing. Shabbat is a day of rest, of spending time connected to the Divine... this is hard to do if one is not at peace, or is agitated or worried. Additionally, the word "Shalom" is derived from the word *shaleim*, which means whole or complete. Greeting someone with "Shabbat Shalom" is more than wishing them to "have a nice day," although it is sometimes meant as such. Rather, it is a blessing for someone to have a Shabbat of peace in which no worries interfere with their connection to the Divine, so that their souls can feel the wholeness promised in the World to Come. (Shabbat is said to be a "taste of the World to Come.")

If one truly intends that the words "Shabbat Shalom" be a blessing, the words must be pronounced in the proper manner. Too often, as people hurry on their way, even when walking home from synagogue on Shabbat, they mumble "Shabbat Shalom" at any Jewish-looking person who draws close. Ideally, we should wish "Shabbat Shalom" while smiling and looking our fellow Jew in the eye. This is regarded as presenting a "*sever panim yafot*," a cheerful countenance, as prescribed in Ethics of the Fathers 1:15.



A fun way to say
Shabbat Shalom is
with this Jewish Treats
video: "How Do You
Say Shabbat Shalom?"
Shabbat Shalom Video

GLOSSARY



Challah: The bread Jews eat for Shabbat. The word is actually the Biblical name for the tithe taken on bread.

Ha'Motz'ee: The blessing recited on bread. On Shabbat, *Ha'motz'ee* is recited over two whole challahs.

Havdallah: The prayers recited at the conclusion of Shabbat, on Saturday night, after nightfall when three stars are visible in the sky (approximate time when the sky is cloudy).

Kiddush: The blessing over wine which is recited before the Friday night meal and Saturday lunch. Kiddush is the way Jews sanctify Shabbat.

M'la'cha: Creative works which are prohibited on Shabbat.

Shabbat: The day of rest as ordained in the Ten Commandments (Remember/Guard the Sabbath day), just as God rested from the acts of creation on the seventh day.

Shamor, Guard: In Deuteronomy 5:12, the Children of Israel are commanded to "Guard the Sabbath." Guarding Shabbat is traditionally understood to refer to refraining from *M'la'cha*.

Zachor, Remember: In Exodus 20:8, the Children of Israel are commanded to "Remember the Sabbath." Remembering Shabbat is traditionally understood to refer to all of the positive mitzvot of Shabbat such as lighting candles and reciting Kiddush.

APPENDIX OF Blessings

Candle Lighting

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת.

Ba'ruch ah'tah Ah'do'nai, Eh'lo'hay'nu melech ha'o'lam, ah'sher kidishanu b'mitz'vo'tav v'tzee'vanu l'hahd'leek nayr shel Shabbat.

Blessed are You, Lord our God, King of the Universe, who has made us holy through His commandments, and has commanded us to light the Sabbath light.

Kiddush

Please see our [Spirituality At Your Fingertips Kiddush Guide](#)

Hand Washing

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים.

Ba'ruch Ah'tah Ah'doh'nai Eh'lo'hay'nu Melech ha'o'lam ah'sher kidishanu b'mitz'vo'tav v'tzee'vanu al n'tee'laht ya'da'yim.

Blessed are You, Lord our God, King of the universe, who has sanctified us in His commandments and commanded us to wash our hands.

Ha'Motz'ee

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ.

Ba'ruch Ah'tah Ah'doh'nai Eh'lo'hay'nu Melech ha'o'lam ha'mo'tzee lechem min ha'aretz.

Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth.

Havdallah

For the complete Havdallah service in Hebrew, English and transliteration, please click [here](#).



Shabbat Across America - On Friday night, March 4, 2011 hundreds of synagogues across the continent will take part in an historic national Jewish event to celebrate what unifies all Jews - Shabbat! Everyone is invited... singles, couples, families - all ages.



Want to know
WHAT NJOP IS UP TO?
Here are some great ways to keep in touch!



To receive juicy bits of Judaism daily, sign up for **[Jewish Treats](#)**

- » Become a fan of **[Jewish Treats on Facebook](#)**
- » Follow us on Twitter **[@JewishTweets](#)**
- » Read and subscribe to **[Rabbi Buchwald's Weekly Torah Message](#)**
- » Subscribe to **[NJOP's mailing lists](#)**



[Jewish Treats is a project of the National Jewish Outreach Program](#)