



Foods of Shabbat (continued)

1. Psalms 104:15, and commentary of Rabbi David Kimchi (Radak)

And wine which gladdens the heart of man, making faces shine more than oil does...

Drinking it in measure it will improve his intellect, for a joyous heart improves the intellect, as seen in the prophets.

2. Talmud, Shabbat 118b

Rav Chiya bar Ashi said, citing Rav: Even a small dish prepared for Shabbat fulfills the mitzvah of creating Shabbat enjoyment. What dish? Rav Pappa said: A cup of small fish, fried with their own oil and with flour.

3. Talmud, Shabbat 119a

Yosef, who honoured Shabbat, lived in a neighborhood along with a wealthy non-Jew. Astrologers told the wealthy man that Yosef was going to end up with all of his assets. The man sold off his assets and bought a gem with them, and placed it in his turban.

When the man was crossing a bridge, a wind blew his turban into the sea, where it was swallowed by a fish.

The fish was caught and brought to market on a Friday afternoon. The fishermen asked, "Who will buy fish now [at this late hour]?" People told them, "Go bring it to Yosef who honours Shabbat, for he regularly purchases."

They brought it to Yosef, and he purchased it. He cut it open and found the gem inside, and sold it for thirteen roomfuls of gold.

An elder met Yosef and declared, "One who lends to Shabbat will be re-paid by Shabbat."

4. Talmud, Pesachim 112a

Even though Rabbi Akiva said: Make your Shabbat like a weekday rather than need the aid of people, one should still do something small in his home. What is that? Rav Pappa said: A cup of small fish.

5. Rabbi Yechiel Michel Epstein (early 20th century Lithuania), Aruch haShulchan, Orach Chaim 242:43

Today there are also those who are careful to have fish in every Shabbat meal; this has a hidden reason.

6. Rabbi Avraham Gombiner (17th century Poland) Magen Avraham 242:1

If the non-Jews elevate the price of fish, it is appropriate to enact that people should not purchase fish.

7. Rabbi Zerachyah halevi (12th century Spain), Baal haMaor to Shabbat, 16b

Some say the sages required that one enjoy Shabbat with hot food, and one who does not eat hot food should be investigated for heresy...

8. Talmud, Pesachim 74a

Rabbah said: *Mulyata* is permitted.

Rashi explains: This is a food stuffed with meat, as we stuff lamb and chickens between the meat and the bones.

9. Machzor Vitry (11th-12th century France), Laws of Shabbat 15

Cake or *pashtida* or *palon* must be placed in a hot location close to dark. There must be enough time that the upper and lower face of the dough will form a crust, and the filling will reach minimal edibility before Shabbat.

10. Mishnah Shabbat 2:7

On the eve of Shabbat, as the sky darkens...one may tithe *demai*, one may make an *eruv chatzeirot*, and one may wrap *hamin*.

11. Chulent - <https://en.wikipedia.org/wiki/Cholent>

[Max Weinreich](#) traces the etymology of *cholent* to the Latin present participle *calentem* meaning "that which is hot" (as in *calorie*), via [Old French](#) *chalant* (present participle of *chalt*, from the verb *chaloir*, "to warm"). One widely quoted [folk etymology](#) derives the word from [French](#) *chaud* ("hot") and *lent* ("slow"). Another folk etymology derives *cholent* (or *sholen*) from the [Hebrew](#) *she-lan*, which means "that rested [overnight]". This refers to the old-time cooking tradition of Jewish families placing their individual pots of cholent into the town baker's ovens that always stayed hot and slow-cooked the food overnight.

12. Rabbi Moses Maimonides (12th century Egypt), Mishneh Torah, Laws of Shabbat 30:7

One must prepare an especially rich cooked food, and a spiced drink, for Shabbat. Each person should do this in accordance with his funds. A person who expands in expenditures for Shabbat, and in acquiring good and plentiful foods, is praised. A person who does not have the financial ability, and only makes a stew – or something similar - for the honour of Shabbat, qualifies as fulfilling 'Shabbat enjoyment.'

13. Rabbi Yechiel Michel Epstein (early 20th century Lithuania), Aruch haShulchan, Orach Chaim 242:43

Maimonides believed that this list is non-specific; if a person were not to like fish, what could he do? Essentially, one should prepare a cooked food which he likes. It should be especially rich, as that is the manner of the wealthy. The Talmud used the example of what was normal in their times, because those types of food were beloved to them.

Kosher Food

14. Midrash, Genesis Rabbah 44:1

Rav taught: The mitzvot were given only to purify people. Why would Gd care whether we slaughter an animal from the front or back of the neck? The mitzvot were given only to purify people.

15. Rabbi Shemuel ben Meir (11th-12th century France), Commentary to Leviticus 11:3

According to the straightforward text, and as we respond to the heretics, all of the domestic and wild animals, birds, fish, locusts and crawling creatures which Gd listed for the Jews [as non-kosher] are repulsive, and they corrupt and overheat the body.

16. Sefer haChinuch (13th-14th century Spain), Mitzvah 73

When tongs are strong and fashioned to hold vessels, the craftsmen will fashion good [vessels]. If the tongs are not good, they will never produce well-formed, attractive vessels. Similarly, when the body has a deficit of some kind, the intellect cannot function, according to that deficit. Therefore, our complete Torah distanced us from anything that could cause a deficit.

17. Rabbi Samson Raphael Hirsch (19th century Germany), Horeb 463

The human meal, although in itself a physical function, is ennobled and elevated above other animal functions by the fact that the organ which serves it is at the same time the servant of the noblest human activity, of human speech.

The mouth of man is, on account of its functions, eating and speech, also the reconciling bond between spirit and animal. Therefore our Sages dedicated the meal as the first step towards the ennoblement of the animal in man ...That is why you should approach your meal as you would a holy activity.

18. Rabbi Moses Maimonides (12th century Egypt), Guide of the Perplexed 3:46

The *Tzaba* believed that blood was most impure, but they ate it because they imagined that this would be food for the demons, and by eating it they would link themselves to the demons...Therefore the Torah, which is perfect in the eyes of those who know it – came to remove these sick, deeply rooted notions. The Torah forbade eating blood, and was strict in the prohibition exactly as it was strict regarding idolatry...The Torah only stated 'And I will place My face upon such a person' regarding one who eats blood and one who gives his children over to the *Molech* idol...for eating blood brings one to a type of idolatry – the worship of demons.