SHABBAT

INTRODUCTION TO SHABBAT

Goal of Creation

Shabbat was the goal of Creation. Just as God completed the world's creation on the sixth day and ceased His work on the seventh, so Jews are supposed to imitate God and not do any creative work on the seventh day. Everything we need for living through *Shabbat* must be prepared ahead so that we do not do any creative activities on *Shabbat*.
Our observance of *Shabbat* thus testifies that God created the world. In the *Shabbat kiddush*, we mention the *Exodus* from Egypt, too, to testify to the world that God is continuously involved in our lives.
By ceasing our normal efforts to dominate the physical world, we can appreciate the spiritual aspects of our existence.
On *Shabbat*, all observant (*shomer Shabbat*) Jews receive an extra "soul."

Zachor and *Shamor* Remember *(Zachor)* the Sabbath day to make it holy—*Exodus/Shmot 20:8*
Observe *(Shamor)* the Sabbath day to make it holy—*Deuteronomy/Devarim 5:12*
Shabbat has two dimensions:

- *Zachor* "Remember," encompassing positive ("to do") commandments, and
- *Shamor* "Observe," encompassing negative ("refrain from") commandments.

NOTE Women, who are normally exempt from positive, time-dependent commandments, must do both positive and negative *Shabbat* commandments since, according to tradition, God said both words simultaneously. This is unlike *Jewish festivals*, when women are often exempt from positive, time-dependent commandments.

***Zachor*: Positive *Shabbat* Commandments**
What Are Positive *Shabbat* Commandments
Positive *Shabbat* commandments include:

- Lighting candles,
- Making *kiddush* evening and morning,
- Making *havdala*,
- Honoring *Shabbat (Kivod Shabbat)*, and
- Enjoying *Shabbat (Oneg Shabbat)*, including eating three meals on *Shabbat*.

Honoring *Shabbat:* Special Food and Clothes
Honoring *Shabbat* includes eating tasty food and wearing nice clothes.

***Shamor*: Negative *Shabbat* Commandments**
***Shabbat* Laws from the *Torah* (*Shabbat D'Oraita*)**
What Are *Melachot*
On the Jewish day of rest, we refrain from 39 creative activities (*melachot*) that had been used to build the *Tabernacle* in the wilderness. These 39 *melachot*, prohibited by the *Torah*, are listed in the *mishna* of *Shabbat* and in later *halacha* books.

The word *melacha* is frequently mistranslated as "work," but work has nothing to do with the Jewish concept of *melacha*. Some *melachot* are physically strenuous (plowing, grinding wheat, skinning an animal) and some are easy to do (drawing, baking). The defining point is whether the activity is one of the 39 creative,

value-adding labors. Emptying your pockets before leaving an *eruv* (so you are not "carrying") may seem confusing to someone who thinks that resting on *Shabbat* means refraining only from hard physical labor!

What Are Toldot

Toldot are variations of the 39 *melachot*. These types of *melacha* are also prohibited by the *Torah*.

Intention and Other Considerations

Most *Torah* (*d'oraita*) prohibitions of *melacha* on *Shabbat* are for cases in which you:

1) **Intend a permanent change**.
   Often, actions that may be forbidden when they cause permanent change, will be permissible by *Torah* law if the result is only temporary. Or
2) **Intend or act for a specific purpose**.
   Random or unintended actions are generally not prohibited by *Torah* law. (However, actions that are not prohibited by the *Torah*, may be prohibited by *Chazal*.)

Whether you may benefit from a *melacha* done on *Shabbat* depends on intention:

- A Jew who intentionally does a *melacha* on *Shabbat* may never benefit from that *melacha*.

  NOTE Any other Jew may benefit from that *melacha* as soon as *Shabbat* is over.

- A Jew who does *melacha* on *Shabbat* by mistake (*shogeg*) may benefit from that *melacha* immediately after *Shabbat* ends.

In order to violate a prohibited *melacha d'oraita*, the *melacha* must be done as follows. If any of these do not apply, then the *melacha* is forbidden *d'rabanan* but not *d'oraita:*

- ***K'darko***--The action must be done in a normal way.
- ***Tzorech tikun*—**The action must be done for a constructive purpose.
- ***Tzricha l'gufa***--You must need the normal result of that action.
- ***Asiya b'yachid*—**The action must be done by one individual (if commonly done by just one person).
- ***Mit'aseik***--You must realize that you are doing a *melacha*.

***Shabbat* Laws from *Chazal* (*Shabbat D'Rabanan*)**

Chazal instituted additional restrictions, such as:

- Activities that might lead directly to violating a *Torah* prohibition.
- Use of items not designated for *Shabbat* use (*muktza*). For a good explanation of *muktza* from the TorahTots website, please click here.
- Activities that might lead one to think that a prohibited activity is permissible (*mar'it ayin*--the appearance of the eye).
- Activities that are not appropriate for *Shabbat*, even though they are technically permissible according to the *Torah* ("*uvda d'chol*").
- *Tircha*--Exerting a physical effort to accomplish a result that is not required for *Shabbat*.

Enjoying *Shabbat*/*Oneg Shabbat*

Chazal instituted laws to engender a positive *Shabbat* atmosphere and experience. Beyond the actual *halachot* of *shamor* and *zachor*, we have a concept of enjoying *Shabbat* (*oneg Shabbat*)—of enhancing our experience of *Shabbat* by doing whatever each person finds to be enjoyable and relaxing--as long as it is neither destructive nor violates the laws of *Shabbat*. The criteria are subjective. To fulfill the idea of honoring *Shabbat*, do things you would not do just for yourself if it were not *Shabbat*. Take essential life activities such as eating and sleeping and do them more and better and make them especially enjoyable.

Meals as *Oneg*

On *Shabbat*, we eat better foods and more types of food than we would normally do on weekdays.

The main idea behind meals for *Shabbat* is enjoyment (*oneg*; by contrast, the main idea for *Jewish festivals* is joy--*simcha*), so on *Shabbat* you should eat bread and either fish, poultry, or meat (but only if you enjoy them).

In order to have a special appetite for our *Shabbat* evening meal, we don't eat a full meal with bread on Friday afternoon.

Special *Shabbat* Songs (*Zmirot*)

Special songs (*zmirot*) are sung at the various *Shabbat* meals. Some *zmirot* have an aspect of prayer to them.

Studying *Torah*

Studying *Torah* on *Shabbat* is another way of increasing our spiritual experience. It honors the *Shabbat* and should bring about enjoyment of *Shabbat*.

Shabbat* and *Muktza

For information on *Shabbat* and *muktza*, see section below, *Shabbat: Muktza*.

Weekday Talk

Don't talk about subjects that are forbidden to do on *Shabbat* (weekday subjects); for example, don't talk about what you will do after *Shabbat* is over. There is no prohibition about discussing actions from the past as long as no planning is discussed.

SHABBAT: ZACHOR

WHEN IS SHABBAT

WHERE DOES THE DAY BEGIN

Where the Day Begins: Three Opinions

There are three main opinions on where the day begins:

a. 90 degrees east of Jerusalem;

b. 180 degrees east of Jerusalem; and

c. Eastern extent of land at Jerusalem latitude (in China, near Shanghai).

WHICH DAY IS SHABBAT

SHABBAT: IDL AND REGION OF SAFEK/DOUBT

Introduction to Shabbat, IDL, and Region of Safek/Doubt

The International Dateline (IDL), which is 180 degrees away from Greenwich, England, crosses the Pacific ocean from north to south and divides a region of *safek*/doubt as to which day is *Shabbat*. This region's eastern boundary is a line 180 degrees east of Jerusalem, which lies between Hawaii and the US mainland; the western boundary is east of Shanghai. All countries in this region of IDL *safek*/doubt are island countries.

In a region of doubt, such as Tasmania, keep normal *Shabbat* (*Shabbat d'rabanan*) on local Saturday and keep *Shabbat d'oraita* on:

Friday if you are:

- West of mainland USA, but
- East of the IDL, and

- Not attached to the mainland.

  In this category are some islands off the coast of Alaska, Cook Islands, Hawaii, French Polynesia (Tahiti, Bora-Bora, etc.), and most of the other islands in Polynesia.

Sunday if you are:

- West of the IDL, but
- East of Shanghai, and
- Not attached to the mainland.

  In this category are Fiji, Japan, Kwajalein, Micronesia-Palau, New Caledonia, New Zealand, Papua New Guinea, Samoa, Solomons, Tasmania, Tonga, Truk, Vanuatu, Yap. Also parts of Taiwan, the Philippines, and Indonesia.

NOTE In all cases, you must still observe regular *Shabbat* on Friday night/Saturday.

SITUATION

You are in a place near the International Dateline (IDL) in which you are not sure which day of the week it is *halachically: Shabbat* or, if you are east or west of the IDL, Friday or Sunday.

WHAT TO DO

On the Friday or Sunday in question, there is no *shvut (d'rabanan* prohibitions, including *muktza*), so you may do all *melacha d'rabanan* WITHOUT a *shinui*. You may:

- Ask or tell a non-Jew to do anything, including a *melacha d'rabanan* or *d'oraita*.
- Ride in a cab or car driven by a non-Jew.

  NOTE You may not drive a vehicle yourself.

  NOTE You may open the door yourself, even if a light will come on, as long as you do not need to use that light to see.

- Use electricity--except for heat or light—including turning on a fan or air conditioner (heat and light are forbidden by the *Torah*).
- Use the telephone. (Using a cellphone may be permissible--ask a *rabbi*).
- Carry from a private domain (*reshut ha'yachid*) to another private domain, even through a public domain (*reshut ha'rabim*); but you may not stop walking in the public domain and you may not put the object down in the public domain unless you use a *shinui*.
- There is no practical way to light candles, even using a *shinui*, but a non-Jew may light them for you and and you may say the blessing on the candles.
- Swim, surf, scuba dive, climb, and play all games that do not use *melacha*. You may not wring out clothes and if you are swimming or scuba diving, your swimsuit or wetsuit must be clean.
- Walk any distance (there is no *techum Shabbat d'oraita).*
- *Kinyan*. You may acquire items.
- Fly, including check in and getting on plane if:
  - The pilot is non-Jewish, and
  - You don't do any *melacha d'oraita* (including any writing) without a *shinui*.
- Use a computer if it automatically goes to sleep after less than 24 hours of not being used.
- Shower. However:

    - You may not use an “instant on” hot water system in which the water is heated as you use it; you may only use the hot water if it has a holding tank.
    - You may use only liquid soap; hard soap is forbidden.

- Ingest medicine (but you may not smear it on skin).
- Use some make up, such as rouge, mascara, eye shadow. You may not use lipstick.
- Open a refrigerator with light (and all other *psik reisha d'la neicha lei*).

- You may buy necessities on Friday or Sunday as long as:
    - The store owner is not Jewish (or if he/she is Jewish, does not write or print a receipt),
    - You do not write, and
    - There is no r*eshut ha'rabim*.

You may also do *melacha d'oraita* if:

- You use a *shinui* (non-normal way of doing that action--this is forbidden *d'rabanan* on *Shabbat* but is allowed on the Friday or Sunday in question), OR
- Two or more people do the *melacha* together.

D'oraita, you may not:

- Cook food.

- Turn on lights (but you may turn them off).
- Carry from domains.
- *Boneh* – building any permanent structure.
- Write two or more letters of the alphabet.
- Drive--there is no practical way to drive using a *shinui*.
- Shave--there is no practical way to shave using a *shinui*.
- Use toothpaste (but you may use tooth-cleaning powder).
- Use skin cream--you may dab it on without smearing it.

However, you may do these following actions with a *shinui* on the Friday or Sunday in question, as follows:

- Cook food. You must put food in the cooking utensil first, then turn on the heat with *shinui*. You may turn off the heat even without a *shinui*.
- Turn on lights (such as with your elbow).
- Stop along the way when carrying from a private domain (*reshut ha'yachid*) to another private domain, even through a public domain (*reshut ha'rabim*). As a *shinui*, you may carry the object in your mouth (as long as it is not food), etc.

Note Carrying something in your pocket is NOT a *shinui*.

- Tear paper (such as putting toilet paper across knees and moving the knees apart).
- Write (such as with the opposite hand).

Flying East From Australia on Sunday
If you fly east from Australia on Sunday:

- Do not do any *melacha d'oraita* from the time you are east of Australia's east coast.
- Do not even do any *melacha d'rabanan* once you have crossed the international dateline (IDL).

NOTE Once you have crossed into local Saturday night after local dark, *Shabbat* ends a second time!

If You Cross IDL from Friday into Saturday

If you travel west and cross the international dateline (IDL) from Friday into Saturday, do not do any *melacha* (*d'oraita* or *d'rabanan*) while you are flying over the area of doubt (*safek)*.

NOTE If you land after sunset Saturday night, you will have missed most of *Shabbat* that week.

SHABBAT: HOW TO PREPARE

INTRODUCTION TO SHABBAT: HOW TO PREPARE

Introduction to Shabbat: How To Prepare

Taking care of many of our physical needs before *Shabbat* begins allows us to enhance our physical rest and emphasize our spiritual nature on *Shabbat*.

To prepare, we make or buy the food we will need for *Shabbat*, clean the house, and put it in order. The custom is to shower or bath especially for *Shabbat*.

Before sunset on Friday, we turn on whatever lights we will need during *Shabbat* so that our homes are well lit. We leave the lights on until *Shabbat* is over (or we set timers to regulate when the lights go on and off since we cannot be involved with controlling them).

SHABBAT: LEAVING THE WORLD OF WORK

Distracting Work on Friday Afternoon

You may not do any work or get involved in any project that might distract you from preparing for *Shabbat*, beginning at twice the duration of *plag ha'mincha*. So allow 2 1/2 *halachic* hours (*sha'ot zmaniyot)* before sunset to prepare for *Shabbat*.

PREPARING SHABBAT FOOD

INTRODUCTION TO PREPARING SHABBAT FOOD

Introduction to Preparing Shabbat Food

Before *Shabbat*, we make or buy the food that we will need for *Shabbat*. Although cooking is forbidden on *Shabbat*, some food preparation is allowed after *Shabbat* begins. See *Shabbat*: Cooking.

Special *Shabbat* foods include two loaves of bread for each of the first two meals and, preferably, for the third meal, too.

CHALLA

WHAT TO USE FOR CHALLA

What Is Challa

C*halla* refers to the two loaves of bread (or *matza*) over which we say the *ha'motzi* blessing at *Shabbat* and *Jewish festival* meals.

The loaves must be:

- Whole, without significant parts missing.
- Made out of one or more of the *Five Grains*.

MAKING CHALLA

Six-Braid Challa for Shabbat

It is a non-binding custom to braid *challa* as a reminder of the 12 showbreads (*lechem ha'panim*) in the *Temple* that were changed each *Shabbat*. Proper practice is to braid each *challa* from six pieces of dough, as there were two columns of six loaves each.

NOTE Since these showbreads were not changed on *Rosh Hashana* and *Jewish festivals*, we may use round *challot* for those holidays (unless they fall on *Shabbat* or the holiday is *Passover*!).

NOTE Sectional *challa* should be made from six pieces but counted as one loaf: you may not separate the rolls of a "pull-apart" *challa* and count them as multiple loaves.

Breaking Apart Challot Baked Together

If you bake several units of dough in one pan and they expand into each other, you may not break them apart after baking and use them as separate *challot*. If they only slightly touch each other, you may separate them and use them as individual *challot*.

SEPARATING CHALLA (HAFRASHAT CHALLA)

INTRODUCTION TO SEPARATING CHALLA

Introduction to Separating Challa

Although *challa* refers to the two loaves of bread (or *matza*) over which we say the *ha'motzi* blessing at *Shabbat* and *Jewish festival* meals, *challa* also means the portion of dough or bread that we are obligated to give to the *cohen*/priests during *Temple* times. Today, we burn a token portion ("*challa*") of dough.

NOTE Burning the *challa* is not considered to violate *bal tashchit* (needless destruction), since the *challa* is separated and destroyed to fulfill a *mitzva*.

SEPARATING THE CHALLA PORTION

Separating the Challa Portion

Separating *Challa* from more than 5 lbs. of Dough

After you knead more than 5 lbs. (2.3 kg) of flour at one time:

- Hold part of the dough (at least 1 fl. oz.) while it is still part of the main mass of dough;
- Say the blessing *lehafrish challa min ha'isa*;
- Separate a small amount (1 fl. oz. is sufficient) of the dough as *challa*; and
- Say *harei zu challa*.

Separating *Challa* from between 2.5 and 5 lbs. of Dough

SITUATION You prepare dough, in a single batch, from more than 2.5 lbs. (1 kg), but less than 5 lbs. (2.3 kg), of flour.

WHAT TO DO Separate a small amount (1 fl. oz. is sufficient) of the dough as "*challa*." Don't say the blessing; just say *harei zu challa*.

NOTE If you mix at least 2.5 lbs. (1 kg) of dough, you must separate *challa* (without a blessing) even if you will not be baking some of the dough until another time.

Separating *Challa* from less than 2.5 lbs. of Dough

Don't separate *challa* if the dough was prepared from less than 2.5 lbs. (1 kg) of flour.

Separating Challa from Dough Mixed by Non-Jew

Don't separate *challa* if you acquire dough that had been owned by a non-Jew at the time it was mixed.

Separating Challa after Baking

You may separate *challa* after baking (on weekdays only) if you forgot to separate *challa* before baking.

SITUATION You forgot to separate *challa* from dough made of at least 2.5 lbs. (1 kg) of flour, it is now

Shabbat or a *Jewish festival*. You want to eat the bread.

WHAT TO DO

- If you are outside *Eretz Yisrael:* You may leave part of the *challa* until after *Shabbat* or *Jewish festivals*. After *havdala*, separate the *challa* from the part that you had set aside.
- If you are in *Eretz Yisrael*: You may not use bread from which *challa* was not separated. Once *Shabbat* or the *Jewish festival* ends, you may separate *challa* and then eat the bread.

BURNING THE CHALLA PORTION

Which Piece of Challa To Burn

Once you intend a particular piece of dough to be the *challa* portion, you must burn that piece and not put it back into the main dough.

When To Burn the Challa Portion

There is no time limit for burning "*challa.*" You may save several pieces for burning together, but you may not keep them in a place where they might get used.

How To Burn the Challa Portion

You may burn the *challa* portion any way you wish. You must burn it completely.

CHOLENT

Cholent

At least one hot food should be eaten at the midday meal on *Shabbat*/Saturday.

GEFILTE FISH

Gefilte Fish

Eating *gefilte* fish, made of fish in which bones have been removed, avoids the necessity of doing the *melacha* of selecting (*borer*) the bones from the fish. This allows a fish course to be eaten at a *Shabbat* meal (which, in addition to the meat, makes the *Shabbat* meal special because both fish and meat would not have been commonly served in poor areas during the week).

SHABBAT: SETTING THE TABLE

Setting the Shabbat Table

Set the *Shabbat* table with nice tableware and tablecloth. The custom is to have the table set and have bread on the table before *Shabbat* starts.

The tablecloth should cover the table during *Shabbat* meals, but you may remove and switch tablecloths. Even if you have a beautiful and valuable table, you should still cover it for *Shabbat* (and *Jewish festival*) meals.

How To Cover the Challot

On *Shabbat* (and *Jewish festivals*), you should place a white cover above the *challot* and another below (unless you have a white tablecloth).

REASON To recall the layers of dew above and below the *mun* that the Israelites ate for 40 years in the desert.

NOTE If you have a fancy or beautiful cover for your *challa* that is not white underneath**,** you may put a white cloth or paper towel between the cover and the *challa* in order to have a white cover above the *challa*.

SHABBAT: EATING BEFORE

Appetite for Shabbat Dinner

Do not eat a full meal (any bread or a lot of *mezonot*) after *halachic midday* on Friday.

REASON In order to have a special appetite for *Shabbat* dinner.

NOTE You may eat other food after *halachic* midday on Friday.

Eating before Hearing Shabbat Evening Kiddush

See Eating from Start of *Shabbat* until *Kiddush*.

SHABBAT DOMAIN/TECHUM SHABBAT

INTRODUCTION TO SHABBAT DOMAIN/TECHUM SHABBAT

Introduction to Shabbat Domain/Techum Shabbat

Techum Shabbat (*Shabbat* domain) is the furthest distance a Jew may walk on *Shabbat*. Wherever you are when you start *Shabbat* determines your starting point for *techum Shabbat* :

- **City/Enclosed Area** If you start *Shabbat* in a city or enclosed area of any type, you may walk up to 0.7 mile (1 km) beyond the border (last house) of that city or enclosed area**.**
- **Uninhabited Area** If you start *Shabbat* in an uninhabited place, such as a forest, you may walk only within a 0.7 mile (1 km) radius of where you started *Shabbat*.

Shabbat Domain/Techum Shabbat: Item Brought from Outside

You may not use any item brought to you on *Shabbat* from outside *techum Shabbat.*

EXAMPLE

Even if a non-Jew brings you misdirected luggage sent on a flight that did not land until after sunset on Friday, you may not use the items inside until after *Shabbat* has ended, even if you need the items for *Shabbat*. Consult a *rabbi* for exceptions.

WHEN SHABBAT STARTS

WHEN SHABBAT STARTS: GENERAL

When Shabbat Starts: General

There are many approaches as to when to start *Shabbat*:

Men

For men, whichever is first:

- At sunset, or
- When they light candles intending to begin *Shabbat* then, or
- When they say *Mizmor shir l'yom haShabbat*.

Women

For women, whichever is first:

- When they light candles intending to begin *Shabbat* then (most people light 18 minutes before sunset but local customs can vary; e.g., Jerusalem), or
- In case of urgent need, just before sunset if they have not lit candles.

NOTE Even if a husband has finished *ma'ariv* for *Shabbat*, his wife is not required to start *Shabbat* when he does, and she may still light her candles at the normal candle lighting time. The husband does not need to wait outside until she has lit. However, the ideal situation is for the home to be ready (including table set) by

the time the husband has finished *ma'ariv* and has returned home from *synagogue*.

Community-Wide Considerations

- If an entire community begins *Shabbat* at any time earlier than sunset on Friday, EVERYONE must begin *Shabbat* at that time.

- If there are at least two minyans in any community, no one is required to start *Shabbat* with the earliest one (but if you associate yourself with one of those minyans, you must follow their custom).

WHEN SHABBAT STARTS: IF SUN DOES NOT SET

When Shabbat Starts

NOTE There are many approaches as to when to start *Shabbat*!

Follow Nearest Jewish Community for Non-Setting Sun

If the sun does not set for more than 24 hours, such as north of the Arctic Circle in the summer, follow the nearest Jewish community's *Shabbat* starting time.

WHEN SHABBAT STARTS: WITHIN SHABBAT DOMAIN

Starting Shabbat within Shabbat Domain/Techum Shabbat

If an entire community starts *Shabbat* early, individuals must also start early.

NOTE If any part of the community starts on time, you may also do so.

Starting Shabbat outside Shabbat Domain/Techum Shabbat

If you are outside *techum Shabbat* (which may be as little as 0.7 miles, or 1 km, past the last house of an inhabited area—city, village, etc.), you may start *Shabbat* at sunset even if the nearby community starts early, as long as the *rabbi* from that community does not have authority over your area.

SHABBAT CANDLES

SHABBAT: CANDLES: MEANING

Shabbat: Candles: Peace of Home and Festive Feeling

The original purpose for lighting *Shabbat* candles was to enhance the peace of the home (*shalom bayit* --so that people could walk around without stumbling in the dark), and so *Shabbat* candles were lit where people would eat dinner Friday night. But we now rely on the idea that candles help provide a festive atmosphere.

SHABBAT: CANDLES: WHEN TO LIGHT

Shabbat: Candles: Earliest Time To Light

You may not light *Shabbat* (or *Jewish festival*) candles before *plag ha'mincha*. The candles must burn until at least dark (*tzeit ha'kochavim*) and someone must be there to see the light from the candles after dark.

SITUATION *Mincha minyan* begins at *plag ha'mincha*. You cannot light candles at home and still get to *mincha minyan* on time.

WHAT TO DO You must say *mincha* on your own (anytime from half an hour after mid-day until sunset). You will light candles after *plag ha'mincha* but before sunset and not join the *mincha minyan*.

Shabbat: Candles: Normal Lighting Times

In many countries, candle lighting time is 18 minutes before sunset.

NOTE In Jerusalem, many people have the custom of lighting candles 40 minutes before sunset.

Shabbat: Candles: Lighting with Delay until Sunset

Under extenuating circumstances, women may make a "condition" by saying "I am lighting *Shabbat* candles but not starting *Shabbat* until sunset" to delay *Shabbat* until sunset, when it will begin anyway.

NOTE Women should not routinely start *Shabbat* at sunset since the proper time for women to begin *Shabbat* is at candle lighting (typically 18 minutes before sunset).

REASON An opinion exists that *Shabbat* actually begins at 18 minutes before sunset; that is the origin of this time for women to begin *Shabbat*.

Shabbat: Candles: Latest Time To Light

You may not light after sunset (or after whatever time the entire community starts *Shabbat* if they start *Shabbat* before sunset).

NOTE If a woman lights candles after sunset, she not only violates *Shabbat* but she must light one extra candle on every subsequent *Shabbat* for the rest of her life.

SHABBAT: CANDLES: WHERE TO LIGHT

Shabbat: Candles: Lighting at Dinner Location

Light *Shabbat* candles wherever you will eat dinner.

NOTE If eating elsewhere, do not light *Shabbat* candles at your own home unless you will be home for some period of time after dark while the candles are burning (otherwise you have made a *bracha l'vatala*). You must see the candles burning for at least one minute after dark (*tzeit ha'kochavim*).

SHABBAT: CANDLES: WHO LIGHTS

Shabbat: Candles: One Person per Home Lights

Shabbat candles should be lit only by one person per home. Priority order: wife; then husband; then children. Girls should not be encouraged to light *Shabbat* candles except when no parent can.

NOTE Single people should light *Shabbat* candles in their homes if they will eat there.

Shabbat: Candles: Have Others in Mind When Lighting

Whoever is lighting the *Shabbat* candles should light for all other people who will be eating dinner in that home. So a host/hostess where you will eat should have you in mind when he or she lights *Shabbat* candles. However, it is customary for any married woman to light candles wherever she will eat. Unmarried women do not need to light their own candles (as long as the host/hostess has them in mind when lighting), but they are not prohibited from doing so.

SHABBAT CANDLES: HOW MANY TO LIGHT

Shabbat: Candles: Wives: Light Two (or More)

Wives should light two candles for *Shabbat* (and *Jewish festivals*), even though we say the blessing over "ner" ("candle" in the singular). Lighting any more candles than two is custom.

Shabbat: Candles: How Many To Light when Eating Elsewhere

A wife lighting *Shabbat* candles in a place other than her own home lights only two candles, even if she normally lights more than two candles in her own home.

Adding a Candle

If you missed lighting candles one *Shabbat*, the custom is to light an additional candle with your normal candles every subsequent *Shabbat* during your lifetime.

NOTE If you eat at someone else's home for *Shabbat* and they light candles for you, you do not (even as a custom) then add a candle to those your normally light on subsequent *Shabbats*.

SHABBAT: CANDLES: BLESSING

Shabbat: Candles: How To Do Blessing: Women

Here is the order for blessing over the *Shabbat* candles by women:

- Light the candles,
- Put your hands in front of your eyes (this a universal custom), and
- Say the blessing *lehadlik ner shel Shabbat.*

NOTE It is a custom to make requests at candle lighting, but *rabbinic* guidance may be helpful in how to structure the request.

Shabbat: Candles: How To Do Blessing: Men

Here is the order for blessing over the *Shabbat* candles by men:

- Say the blessing, and then
- Light candles.

NOTE If a *man* accepts/starts *Shabbat* when he lights *Shabbat* candles, he should cover his eyes and say the blessing AFTER lighting, as women do. Otherwise, he does not need to cover his eyes when saying the blessing.

Shabbat: Candles: Lighting with Wrong Blessing

If you said the blessing for *Jewish festival* candles instead of for *Shabbat* candles:

- Women may not correct themselves, but
- Men may say the correct blessing and light the candles.

NOTE If the *man* has already lit the candles before realizing that he had said the incorrect blessing, he should:

- Extinguish the candles,
- Say the correct blessing, and then
- Light again (assuming he has not yet started *Shabbat* and that it is not yet sunset).

SHABBAT: CANDLES: HOW LONG MUST BURN

How Long Must Shabbat Candles Burn

Shabbat candles must burn at least until dark and you have also eaten the bread of *ha'motzi*.

SHABBAT: MINCHA BEFORE

WHAT TIME IS MINCHA

Earliest Mincha before Shabbat

The earliest *mincha* before *Shabbat* is one-half hour after *halachic midday*, as with all *mincha* prayers.

SHABBAT: MINCHA AND CANDLE LIGHTING

Saying Mincha after Lighting Shabbat Candles

A woman or girl who has already lit *Shabbat* candles may not say *mincha* for Friday afternoon, even if she lit (after *plag ha'mincha* but) long before sunset time, unless she intended not to begin *Shabbat* when she was lighting the candles (and intending to begin later should only be done in urgent situations, not routinely).

SHABBAT: EVENING PRAYERS

SHABBAT: EARLY MA'ARIV

Shabbat: Ideal Time for Ma'ariv

The ideal time for *ma'ariv* on Friday night is whenever will make everyone (or most people!) happy. It can be any time from *plag ha'mincha* (1 1/4 *halachic hours* before sunset), until 72 minutes before sunrise, but should properly be said before midnight.

Saying Ma'ariv at Plag HaMincha

You may say ma'ariv on Friday afternoon (*erev Shabbat*) as early as plag ha'*mincha* (1 1/4 halachic hours before sunset), as long as you say *mincha* before saying ma'ariv. So, if it is now plag ha'*mincha*, you may say *mincha* and then follow it as soon as you wish with ma'ariv.

NOTE On *erev Shabbat*, you do not need to say *mincha* before plag ha'*mincha* in order to say ma'ariv before sunset. This is unlike on weekdays, when you must say *mincha* before plag in order to say *ma'ariv* before sunset.

Answering Kedusha If You Accepted Shabbat

SITUATION You have begun *Shabbat* early and you are at a *minyan* where they are saying *kedusha* for Friday.

WHAT TO DO Reply to *kedusha*.

Beginning Shabbat Early When Friday Is Rosh Chodesh

SITUATION You begin *Shabbat* early when *Rosh Chodesh* falls on Friday.

WHAT TO DO Do not say *ya'aleh v'yavo* in *ma'ariv* (along with the normal *Shabbat* prayers).

KABBALAT SHABBAT

WHEN TO SAY KABBALAT SHABBAT

Start Kabbalat Shabbat Ideally before Sunset

Kabbalat Shabbat should ideally be started before sunset, and you should ideally get to *bo'i challa* at about sunset time. But you may start *Kabbalat Shabbat* after sunset and even after dark.

Latest Time To Say Kabbalat Shabbat

The latest time to finish saying *Kabbalat Shabbat* is before daybreak on Saturday morning.

Kabbalat Shabbat and Jewish Festivals

Kabbalat Shabbat is mostly omitted when *Shabbat* falls on:

- *Jewish festivals*,
- *Chol ha'moed*, and
- Right after the last day of a *Jewish festival*.

On these days, only *Mizmor shir...* and *Adonai malach*... are said.

LECHA DODI

Directions for Lecha Dodi

When saying *Lecha Dodi*:

- Face your normal direction for the first stanzas;
- For *bo'i v'shalom*, ideally, face the entrance to the *synagogue* (but the common practice is to face away from the *aron kodesh*).

VAYECHULU

Saying VaYechulu with Others

Friday night, it is a nice custom for men to say *va'yechulu* with at least one other *man*. It is best (but not required) to say *va'yechulu* with the entire *minyan*.

REASON The idea is that we are attesting (with other people, as in a court) to God's having created the world.

SHABBAT: MEALS

INTRODUCTION TO SHABBAT: MEALS

Introduction to Shabbat: Meals

Three *Shabbat* Meals

We are required to eat three *Shabbat* meals, as a *rabbinic* (*d'rabanan*) enactment to enjoy *Shabbat* (*oneg Shabbat*). The first *Shabbat* meal must be at night and the remaining two must be during the day (the third meal must be eaten after *halachic* midday). Friday night dinner and the first meal on Saturday are preceded by *kiddush*. For the first two *Shabbat* meals, say *ha'motzi* over two complete loaves of bread, each of which is at least 1.3 fl. oz. in volume. For the third meal, the ideal is to use two complete loaves of bread, but the requirement of eating the third meal can also be fulfilled by eating any food other than salt or water.

Source of Saying *Shabbat Kiddush*

- Saying *kiddush* on *Shabbat* night is a commandment from the *Torah* (*d'oraita*).
- Saying *kiddush* on Saturday morning is a *rabbinical* (*d'rabanan*) enactment.

NOTE If you did not say Friday night *kiddush*, you must say that version of *kiddush* on *Shabbat* morning and it is then a requirement from the *Torah* (*d'oraita*). Do not begin with *va'yechulu*; instead, begin with *borei pri ha'gafen* and say the second blessing of *kiddush*.

Source of *Kiddush* Location

Saying *kiddush* at the place where you will eat your meal is a *rabbinical* (*d'rabanan*) enactment.

***Shabbat Kiddush*-Meal Quantities: Evening**

- For evening *kiddush*, a minimum of 4 fl. oz. (119 ml) of wine must be blessed on and at least half must be drunk.
- For the evening meal, as on *Shabbat* lunch and all required *Jewish festival* meals, a minimum of 1.9 fl. oz. of bread must be eaten within four minutes.

***Shabbat Kiddush*-Meal Quantities: First Meal on Saturday**

Shabbat day first meal has two separate eating requirements. They may be combined (say/hear *kiddush* and start the main meal right away) but are often done separately (say/hear *kiddush* and then eat some *mezonot*; the main meal is eaten later in the day).

NOTE Since eating and drinking requirements on all morning kiddushes (both *Shabbat* and *Jewish festivals*

) are *d'rabanan*, the required beverage amount for morning *kiddush* is only 3.3 fl. oz. (99 ml) instead of the *d'oraita* 4 fl. oz. (119 ml), which is required for *kiddushes* for *Shabbat* evening.

1) **Morning *kiddush* requires a halachically legal "meal" with these elements:**

a) Blessing on a minimum of 3.3 fl. oz. (99 ml) of wine (or other beverage),

b) Someone's drinking at least 2 fl. oz. of the beverage, followed by

c) Eating at least 1.3 fl. oz. (39 ml, or 1/6 cup) of some type of *mezonot* (or bread) within four minutes.

NOTE If you drink at least 3.3 fl. oz. (99 ml) of wine within 30 seconds, you do not need to eat *mezonot*.

NOTE You do not need to drink the wine or other *kiddush* beverage to fulfill "establishing a meal." You may hear *kiddush* and then simply eat the required amount of bread or *mezonot*. This applies to *Shabbat or Jewish festivals*, evening or morning.

The *kiddush* "meal" does not have to satiate.

NOTE If you have not fulfilled the requirements for *kiddush*, you may not eat other foods, such as fruit or fish at a *kiddush*.

2) **The real meal (*kovei'a se'uda*) of *Shabbat* lunch requires eating** at least 1.9 fl. oz. (56 ml) of bread (or *matza* during Passover!) within four minutes. It should include enough food to satiate.

NOTE You can simultaneously fulfill the requirement to "establish a meal" and to "eat a meal" by eating one (the same) piece of bread.

For details on fulfilling the first two meals' requirements, see *Shabbat*: *Kiddush*.

***Shabbat*: Eating a Meal Requirement: Third Meal**

For details on fulfilling the third meal's requirements, see *Shabbat*: Third Meal (Se'uda Shlishit).

SHABBAT: KIDDUSH

SHABBAT: KIDDUSH: REQUIREMENTS

Shabbat: Kiddush: Requirements

To do *Shabbat kiddush*,

- Say, or hear, the *Shabbat kiddush* blessings/segments, and
- "Establish a meal" (*kovei'a se'uda*).

For details, see How To Do *Shabbat* Evening *Kiddush* or How To Do *Shabbat* Daytime *Kiddush*.

NOTE There is never any requirement on an indvidual to drink *kiddush* wine (except at the Passover *seder*), but the *kiddush* wine must be drunk by one or more persons.

To fulfill *kiddush* requirements of "establishing a meal," you need not drink the wine or grape juice (but someone must drink it). Instead, you may hear *kiddush* and then simply eat the required amount of bread or *mezonot* (see above). This applies to *Shabbat* or *Jewish festivals*, evening or morning.

SHABBAT: KIDDUSH: WHO MAY MAKE

Jewish Man or Woman Making Kiddush

As on *Jewish festivals*, any adult Jew, male or female, may say *kiddush* for him/herself and also include any other Jews of any age or gender.

REASON Any person who may fulfill the *mitzva* of *kiddush* may say it for another person.

NOTE Women are obligated to say (or have said for them) *Shabbat* morning *kiddush*.

SHABBAT: KIDDUSH: WHAT TO DRINK

Ideal Kiddush Beverage: Wine/Grape Juice

Wine (or grape juice) is the ideal and proper beverage for *kiddush* (and *havdala)*.

REASON Wine is considered to be a prestigious beverage.

Diluting Kiddush Wine

There is no need to dilute wine before drinking it.

SHABBAT: KIDDUSH: HOW MUCH TO POUR

Pour Revi'it for Shabbat Kiddush

As on *Jewish festivals*, the minimum volume of *kiddush* beverage on which you may say *Shabbat kiddush* (or *havdala*) is a *revi'it*, as follows:

- 4 fl. oz. (119 ml) for *d'oraita* cases such as *Shabbat* (or first-day *Jewish festival*) evening *kiddush*, and
- 3.3 fl. oz. (99 ml) for *d'rabanan* cases such as *kiddush* for *Shabbat* lunch.

How High To Fill Shabbat Kiddush Cup

Ideally, fill your *kiddush* cup to just above the rim, even if the cup is larger than 4 fl. oz. (119 ml). Don't make the cup overflow.

NOTE If you did not fill it to the rim, it is still OK.

If Not Enough Wine

If there is not enough wine or grape juice for *Shabbat* (or *Jewish festival kiddush)* and *havdala:*

- Set aside the first cup for *havdala*; then, if there is one more cup,
- Use it for the morning *kiddush*.
- See How To Do *Shabbat* Daytime *Kiddush* and How To Do *Shabbat* Evening *Kiddush* .

SHABBAT: KIDDUSH: CUP & WINE BOTTLES

Shabbat: Your Own Kiddush Cup

As on *Jewish festivals*, if you want to drink *kiddush* wine, you may hold your own cup of wine (or grape juice) during *kiddush* or receive wine or grape juice from the *kiddush* leader's cup, but neither is required.

Shabbat: Kos Pagum

Do not use a *kos pagum* for *kiddush*. *Kos pagum* means either:

- “Physically damaged or broken drinking utensil": (You may not use such a cup for *kiddush l'chatchila*), OR
- Cup of wine, grape juice, or any beverage that has been drunk from.

  This beverage may not be used for a *kos shel bracha* until at least a small amount more of some beverage has been added to the existing beverage.

Shabbat: Uncovered Wine Bottles/Cups

You do not need to close the wine bottle or cover the other wine cups while the first of several people says *kiddush*, whether on *Shabbat* or *Jewish festivals.*

Shabbat: Washing Wine Glass

There is no need to wash a wine glass before using it if it is already clean.

Shabbat: Pouring Back Wine

You may pour excess wine from *kiddush* back into the bottle as long as there is more wine already in the bottle than what you are pouring back and as long as the bottle has been *toveled*.
If there is less wine in the bottle than in your glass, you must pour at least one drop of wine from the bottle into your wine glass or cup before you pour it back into the bottle.

SHABBAT: KIDDUSH: HOW MUCH TO DRINK

Drinking Cheekful for Shabbat Kiddush

As on *Jewish festivals*, the minimum total volume of *Shabbat kiddush* beverage that must be drunk--usually by the *kiddush*-maker (*mevareich*) but it may even be by several people combined--is a cheekful (*m'lo lugmov*), as follows:

- 2 fl. oz. (59 ml) within 30 seconds of beginning to drink for *d'oraita* cases such as *Shabbat* evening *kiddush* (as well as first-night *Jewish festival kiddush* and all havdalas), and
- 1.7 fl. oz. (50 ml) within 30 seconds of beginning to drink for *d'rabanan* cases such as *Shabbat* lunch *kiddush* (as well as first-day *Jewish festival* lunch *kiddush* and all second-day *Jewish festival* kiddushes).

NOTE If no one drinks the *kiddush* beverage, a blessing was made in vain (*bracha l'vatala*), and the commandment to say or hear *kiddush* has not been fulfilled.

SHABBAT: KIDDUSH: WHEN TO SPEAK OR DRINK

When To Drink or Speak after Kiddush

Once the leader (*mevareich*) has said *kiddush* for other people and someone has drunk at least 2 fl. oz. (59 ml) of wine (or other appropriate beverage) over which *kiddush* was made, you may:

- Speak, even without having drunk anything yourself.
- Drink.
- Eat.

SHABBAT: KIDDUSH: WHEN TO BLESS AFTER KIDDUSH

When You Must Say the Kiddush Blessing after Hearing Kiddush

You must say the blessing on wine if you:

- Heard *kiddush*, then
- Spoke, and
- Now want to drink some wine, even from the cup over which *kiddush* was made.

NOTE If you heard someone make *kiddush* over a *she'hakol* beverage and you drank from that cup, you must say *borei pri ha'gafen* before drinking wine or grape juice later in the meal.

SHABBAT KIDDUSH: STANDING OR SITTING

Shabbat: Kiddush: Standing or Sitting

Various customs apply to whether to stand or sit during *kiddush* (or *havdala)*. Follow your tradition.

SHABBAT: TWO LOAVES (LECHEM MISHNEH)

SHABBAT: TWO LOAVES (LECHEM MISHNEH): WHY TWO LOAVES

Shabbat: Two Loaves: Double Portion

The two loaves of bread on *Shabbat* reminds us of the double portion of *mun* we received in the desert. Even though one portion would have been eaten by *Shabbat* morning, we still use two loaves in the morning and two for *se'uda shlishit* as a reminder of the miracle.

SHABBAT: TWO LOAVES (LECHEM MISHNEH): WHAT TO USE

HaMotzi: Bagels

You may use two bagels for the two *Shabbat* loaves (*lechem mishneh*) even though they are already sliced most of the way through.

HaMotzi: Crackers

The minimum volume of a cracker or crispbread (such as Ryvita or Wasa) that may be used for *lechem mishneh* is 1 oz. (30 ml).

HaMotzi: Other Foods

You may not substitute other foods for the two loaves (*lechem mishneh).*

EXAMPLE You may not use two apples or two cans of fish.

SHABBAT: TWO LOAVES (LECHEM MISHNEH): WHOLE LOAVES

How Much Challa May Be Missing

Less than 1/48th missing is still considered a whole loaf. So if you only have two *challot* (or other loaves of bread) for *Shabbat*, you might be able to use one loaf twice, as follows:

- Wash your hands,
- Say *ha'motzi*,
- Cut off a piece that is less than 1/48th of the loaf, and
- Eat it.

REASON You may consider the remainder of that loaf as still being a full loaf and you may re-use it for your *Shabbat* morning meal.

NOTE If you have pieces of bread or other *mezonot*, you may:

- Cut off less than 1/48th of the loaf,
- Eat the additional pieces of bread to make a total of at least 1.9 fl. oz. (56ml), and then
- Re-use the same loaf for *Shabbat* morning.

SHABBAT: TWO LOAVES (LECHEM MISHNEH): HOW TO COVER

How To Cover the Challot

See How To Cover the *Challot*.

SHABBAT: TWO LOAVES (LECHEM MISHNEH): HOW TO WASH FOR

How To Wash for HaMotzi

See HaMotzi: Washing Hands.

Shabbat: Two Loaves: What HaMotzi Covers

See HaMotzi: Which Foods HaMotzi Covers.

SHABBAT: TWO LOAVES (LECHEM MISHNEH): WHICH TO CUT

Friday Night: Cut Lower Challa

On Friday night, hold the two *challot* together, one on top of the other, but cut the lower one (for *kabbalistic* reasons).

Saturday Morning: Cut Upper Challa

On Saturday morning, cut the upper *challa* of the two *challot*. (For *Jewish festivals*, cut the upper loaf at night and day.)

SHABBAT: TWO LOAVES (LECHEM MISHNEH): HOW TO CUT

Mark the Challa

Mark the bread with a light cut before saying *ha'motzi*. Then make the real cut in the same place.

NOTE It is customary to just make a mark on the *challa*. You may cut almost all of the way through, but you must be able to pick up the bread by the small end and have it hold up the big end.

SHABBAT: TWO LOAVES (LECHEM MISHNEH): SALT

Why Dip Challa in Salt?

Before eating bread (at any time, not just on *Shabbat* or *Jewish festivals*), dip the bread in some salt.

REASON #1 Salt makes the bread taste better and it is more prestigious for blessing.
REASON #2 Salting the bread makes it like a sacrifice (which had salt added to it).
NOTE You may sprinkle salt on the bread, but *kabbala* recommends dipping.

SHABBAT: TWO LOAVES (LECHEM MISHNEH): WHEN TO EAT OR SPEAK AFTER HAMOTZI

Eating or Speaking after HaMotzi

If someone said *ha'motzi* for you, you should wait until he or she eats some of the *challa* before you eat.

NOTE This is an issue of respect and courtesy (*derech eretz*) and not a *halachic* issue. However, you may not speak until after you have eaten some of the bread--any amount is sufficient.

SHABBAT: DINNER

SHABBAT: DINNER: SHALOM ALEICHEM AND EISHET CHAYIL

Shalom Aleichem and Eishet Chayil

A widespread (but not universal) custom before *kiddush* is to sing "*Shalom Aleichem*"; many men also sing "*Eishet Chayil*."

SHABBAT: DINNER: BLESSING THE CHILDREN

Blessing the Children

A widespread custom is for parents to bless their children before *kiddush* on Friday night. See Blessing the Children/Birkat HaBanim.

SHABBAT: DINNER: KIDDUSH

SHABBAT: DINNER: EATING BEFORE KIDDUSH

Eating a Full Meal before Shabbat

See Appetite for *Shabbat* Dinner.

Eating from Start of Shabbat until Kiddush

Once *Shabbat* begins for you—either at sunset or before (such as if you lit *Shabbat* candles)--you may not eat or drink before hearing *kiddush*.

NOTE Women and girls may make *kiddush* anytime after lighting candles.

SHABBAT: DINNER: HOW TO DO KIDDUSH

How To Do Shabbat Evening Kiddush

To fulfill the two requirements for *Shabbat* evening *kiddush*:

1. Say, or hear, the *Shabbat* evening *kiddush* blessings/segments:
    - *Borei pri ha'gafen* (on wine or grape juice only), OR
      Ha'motzi (on two *challot* if you have no wine or grape juice, as *chamar medina* is not permitted for *Shabbat* evening *kiddush*. See *Challot* for Evening *Kiddush*) AND
    - *Mekadeish HaShabbat*.

2. Establish a *halachic* "meal" (*kovei'a se'uda*) by either:
    - Drinking 4 fl. oz. (119 ml) of wine (or grape juice) within 30 seconds, OR
    - Eating at least 1.9 fl. oz. (56 ml) of bread or *mezonot* of any type (within 4 minutes) shortly after saying or hearing *kiddush*.

NOTE For evening *kiddush*, the custom is to go straight to the meal without delay (with no *mezonot* or snacking first). *B'di'avad* if you snacked, it is still OK.

What To Drink for Shabbat Dinner Kiddush

Wine (or grape juice) is the only drink permissible for Friday evening (or *Jewish festival evening*) *kiddush*. If you do not have wine or grape juice with which to make evening *kiddush*, see *Challot* for Evening *Kiddush*.

Challot for Evening Kiddush

To use two *challot* for *kiddush* instead of wine:

- Wash hands and say blessing *al netilat yadayim*.
- Say *kiddush* but substitute *ha'motzi* for *borei pri ha'gafen*.
- As soon as you finish saying *kiddush*, eat the bread as normal.

SHABBAT: LUNCH

SHABBAT: LUNCH: EATING BEFORE KIDDUSH

EATING BEFORE SHABBAT SHACHARIT

Eating before Making Shabbat Kiddush

You may eat non-*mezonot* and non-bread food before praying *Shabbat shacharit* and without making *kiddush* , in order to avoid hunger or hypoglycemia (low blood sugar).

Women and Minimum Prayer before Saying Shabbat Kiddush

The minimum prayer that a woman should say on *Shabbat* (or *Jewish festival)* morning before saying *kiddush* and eating some food is *birchot ha'shachar*.

EATING AFTER SHABBAT SHACHARIT

Eating Only after Fulfilling Shabbat Kiddush Requirements

Once you have said the *amida* of *Shabbat shacharit*, you may not eat any food until you have said (or heard) *kiddush* and finished *kiddush* requirements by either:

- Drinking at least 4 fl. oz. (119 ml) of wine/grape juice, or
- Eating at least 1.3 fl. oz. (39 ml, or 1/6 cup) of *mezonot* or bread.

Eating before Shabbat Midday

Don't fast on *Shabbat* (except *Yom Kippur*!) past *halachic midday*:

- If you will not finish *shacharit* before *halachic midday*, you should eat or drink earlier in the day, even before you begin *shacharit*—water can be sufficient for this purpose.
- If you will finish *shacharit* but not *musaf* by *halachic* midday:
    - Finish *shacharit*,
    - Make *kiddush*,
    - Eat some *mezonot*, and then
    - Return to say *musaf*.

SHABBAT: LUNCH: HOW TO DO KIDDUSH

How To Do Shabbat Daytime Kiddush

There are two requirements for *Shabbat* daytime *kiddush:* Say or Hear *Kiddush* Segments/Blessings and Establish a *Halachic* Meal (*kovei'a se'uda*):

1. Say or Hear *Kiddush* Segments/Blessings

You must say, or hear, the *Shabbat* daytime *kiddush* segments/blessings and someone must drink at least 2 fl. oz. (59 ml) of the *kiddush* beverage:

- **Say or Hear *Kiddush* Segments/Blessings**
    - ***Torah* segment(**s): *V'shamru bnei Yisrael* (even beginning from *al kein*).
    - **Blessing over at least 3.3 fl. oz. (99ml) of drink:**
        - ***Borei pri ha'gafen*** (if on wine or grape juice), OR
        - ***She'hakol nihiyeh bi'dvaro*** (if on other beverage/*chamar medina*).

NOTE For Saturday (or *Jewish festival*) lunch and *havdala*, you may use any beverage (*chamar medina*) commonly drunk for social purposes (not just for thirst) in the country in which you are saying *kiddush*. The ideal is to use wine or grape juice.

- **Drink at Least 2 fl. oz. (59 ml) of the *Kiddush* Drink**

This amount may be drunk by one person or by several people together.

2. Establish *Halachic* Meal (*Kovei'a Se'uda*)

You must establish *a halachic* meal (*kovei'a se'uda*) shortly after saying or hearing *Shabbat* morning *kiddush* by either:

- **Drinking Wine**--at least 4 fl. oz (119 ml) of wine (or grape juice) within 30 seconds, OR
- **Eating Bread/*Mezonot***--at least 1.3 fl. oz. (39 ml, or 1/6 cup) of bread or *mezonot* within four minutes.

NOTE The second half of making *kiddush*, "establishing a meal" (*kovei'a se'uda*), can be fulfilled simultaneously when you fulfill the subsequent, separate *Shabbat* requirement for "eating a meal" but in that case, you must eat 1.9 fl. oz. of bread.

NOTE If you make, or hear, *Shabbat* morning *kiddush* on any beverage except wine or grape juice, you must also eat at least 1.3 fl. oz. (39 ml, or 1/6 cup) of bread or *mezonot* within four minutes to establish the *kiddush* meal. If you do not want to eat bread or *mezonot*, only drinking at least 4 fl. oz. (119 ml) of wine (or grape juice) within 30 seconds will fulfill all the *kiddush* requirements.

NOTE If you have not fulfilled the *kiddush* requirements, you may not eat other foods, such as fruit or fish at a *kiddush*.

NOTE Once you have heard *kiddush* and either eaten the required bread or *mezonot* or drunk the required 4 fl. oz. of wine or grape juice, you do not need to say or listen to *kiddush* again if you eat your actual meal later (except if you need to say *kiddush* for other people who have not yet heard or said *kiddush*).

SHABBAT: SECOND MEAL

How To Fulfill Eating Shabbat Second Meal

You must eat a second meal on *Shabbat* (or *Jewish festival*) day with at least 1.9 fl. oz. (56 ml, 1/4 cup) of bread--even if you already said *ha'motzi* but ate less than 1.9 fl. oz. of bread at *kiddush*.

NOTE Ideally, begin your second meal before halachic midday. But you may eat your second meal anytime after *shacharit* and before sunset.

SHABBAT: TORAH AT THE TABLE

Torah at the Table

Saying some *Torah* at each meal--anytime bread is eaten and at least two people are eating--is a custom but not a *halacha*. But, *Torah* can be said anytime!

Shir HaMa'alot as Torah

Saying *shir ha'ma'alot* before *birkat ha'mazon* fulfills the custom to say *Torah* at the meal.

SHABBAT: THIRD MEAL (SE'UDA SHLISHIT)

SE'UDA SHLISHIT: WHAT TO EAT

What To Eat for Se'uda Shlishit

Ideally, fulfill the commandment of a third meal *(se'uda shlishit)* by:

- Washing hands,
- Saying the *ha'motzi* blessing over two *challot*, and
- Eating at least the minimum amount (1.9 fl. oz., or 56 ml) of bread.

You may, however, fulfill the requirements of *se'uda shlishit* by eating any solid food which gives nourishment—as long as you can say the after-blessing and have eaten at least 1.9 fl. oz. (56 ml) of that food.

NOTE If you ate some food after completing your *Shabbat* day meal (the second meal of *Shabbat*) and after *halachic* midday, you can consider that to be your *se'uda shlishit*, even if you did not intend it to be when you ate it.

SE'UDA SHLISHIT: WHEN TO EAT

When To Eat Se'uda Shlishit with Bread

The ideal is to wash hands and say *ha'motzi* for *se'uda shlishit* before sunset. However, you may still say *ha'motzi* for *se'uda shlishit* until 2 minutes before dark (*tzeit ha'kochavim*) if you have not yet eaten your *se'uda shlishit*. Once you have begun your meal before sunset, you may continue until long after dark.

When To Eat Se'uda Shlishit without Bread

If you are eating a snack without bread, you must finish eating and say the after-blessing by at least 2 minutes before dark.

If you washed and ate bread, you may continue your meal even after dark.

Latest Time You May Eat on Shabbat

If you finished eating (and saying *birkat ha'mazon*/*bracha achrona* for) a full meal or even a snack that you intended to constitute your *se'uda shlishit*, you may not eat any more once the sun has set on Saturday until after you have made or heard *havdala*.

NOTE If you did not intend for the food to constitute your *se'uda shlishit*, see When To Eat *Se'uda Shlishit* with Bread or When To Eat *Se'uda Shlishit* without Bread, above.

Eating Se'uda Shlishit before Mincha

If you will not have time to start *se'uda shlishit* after *mincha* but before sunset, you may eat *se'uda shlishit* before *mincha*.

NOTE Eating *se'uda shlishit* before *mincha* is preferable to beginning eating *se'uda shlishit* after sunset.

SE'UDA SHLISHIT: WHO MUST EAT

Who Must Eat Se'uda Shlishit

Women, as well as men, are required to eat *se'uda shlishit.*

SE'UDA SHLISHIT: BIRKAT HAMAZON

Wine from Se'uda Shlishit Birkat HaMazon

If you recite *birkat ha'mazon* after *se'uda shlishit* over a cup of wine, you may only drink the wine if the meal ended before sunset.

NOTE Wine from *birkat ha'mazon* of *se'uda shlishit* that ended after sunset may be used for *havdala* EXCEPT if the meal was a *sheva brachot* meal.

REASON The bridegroom, bride, and leader may drink the wine--and one of them must drink the wine!--as part of the seven blessings, even though they were recited after sunset.

MELAVE MALKA

Eating Melave Malka a Halacha

Eating something for the *melava malka* on Saturday night is a *halacha*, not a custom.

Melave Malka Shir HaMa'alot until Midnight

Say shir ha'ma'alot until midnight *(halachic chatzot)* if you eat a meal with bread after *Shabbat* is over, but only if the meal is eaten as a *melave malka*.

SHABBAT: CONCLUSION

SATURDAY EVENING BEFORE HAVDALA

EATING BEFORE HAVDALA

Eating/Drinking before Havdala

You should not eat or drink from sunset (or from the time you finish *se'uda shlishit*) until after *havdala*, but drinking water during that time period is not forbidden by *halacha*.

Birkat HaMazon Additions for Shabbat and Rosh Chodesh Saturday Night

SITUATION *Rosh Chodesh* begins on Saturday night. You started *se'uda shlishit* and continued to eat--including eating at least 1.3 fl. oz. (39 ml, or 1/6 cup) of bread after dark. It is time for *birkat ha'mazon*.

WHAT TO DO Say *birkat ha'mazon* additions for *Shabbat* (*shir ha'ma'alot*, *retzei*, *migdol yeshuot*) AND any others for the next day (such as *ya'aleh v'yavo* for *Rosh Chodesh*).

NOTE

If you did not eat at least 1.3 fl. oz. (39 ml, or 1/6 cup) of bread after dark, only say the *birkat ha'mazon* additions for *Shabbat*.

Forgetting Ata Chonantanu

If you forgot to say *ata chonantanu* after *Shabbat* (or *Jewish festivals*), you do not need to repeat the *amida*. But, if you then ate food before saying *havdala*, you must repeat the *amida* including *ata chonantanu*.

WHEN SHABBAT ENDS/MOTZA'EI SHABBAT

Shabbat Ends at Dark

You may not end *Shabbat* before dark (appearance of three medium-size stars--*tzeit ha'kochavim*).

When Is Dark

Shabbat (and *Jewish festivals*) ends at "dark": when three medium-sized stars are visible overhead.

NOTE To find medium-sized stars, look for stars to appear in the west—those will be large stars. When large stars appear in the west, medium-sized stars should be visible overhead.

If you are in a place where the sun sets but the sky will not get dark any time that evening, ask a *rabbi* what to do.

How Long between Sunset and Dark

Some communities end *Shabbat* 42 minutes after sunset, which is when some *rabbi*s in New York observed that it gets dark. At other latitudes, the interval may vary considerably, from shorter toward the equator or much longer toward the poles.

NOTE In New York, dark is at 45 minutes after sunset in the winter and 50 minutes in the summer, according to Rav Moshe Feinstein. Some people wait 72 minutes after sunset before doing any *melacha*.

SAYING BARUCH HAMAVDIL

Baruch HaMavdil Bein Kodesh L'Chol To Do Melacha

After it is dark, say *Baruch ha'mavdil bein kodesh l'chol* (just those words--not God's name or any of the standard words used in blessings!) if you want to end *Shabbat* and do weekday activities (*melachot*) before saying *ma'ariv's amida* or *havdala*.

REASON This fulfills the commandment of "*zachor*" for *Shabbat* and allows you to do *melacha*.

NOTE But it does not allow you to eat or drink, once you have finished *se'uda shlishit*, until you hear or say *havdala*.

Baruch HaMavdil... and Birkat HaMazon at Third Meal

SITUATION You washed your hands, said *ha'motzi*, were eating your meal (this could be se'uda shlishit or even a fourth meal) and it is now dark. You want to do *melacha*.

WHAT TO DO If you have not yet finished *se'uda shlishit*, saying Baruch ha'mavdil bein kodesh l'chol after dark on Saturday night does not affect the *Shabbat* additions you will then say in birkat ha'mazon. So, you may say Baruch ha'mavdil bein kodesh l'chol and do *melacha*, and then continue to eat your meal or say birkat ha'mazon INCLUDING the two *Shabbat* additions of retzei and ha'rachaman hu yanchileinu yom she'kulo *Shabbat* u'menucha l'chayei ha'olamim.

HAVDALA

INTRODUCTION TO HAVDALA

Introduction to Havdala

Havdala is said after *Shabbat*, *Jewish festivals*, *Rosh Hashana*, and *Yom Kippur*. *Shabbat havdala* is more extensive than after *Yom Kippur* and *Jewish festivals*.

Shabbat havdala consists of:

1. **Beverage**: Wine, Grape Juice, or *Chamar Medina*
   Wine is always the preferred beverage for all havdalas because it is prestigious.
2. **Spices**
   The extra soul we are given on *Shabbat* leaves after *Shabbat* is over, so we sniff a pleasant odor to cover for that loss.
3. **Flame**
   The *Shabbat havdala* flame commemorates that *Adam HaRishon* (the first *man*) created fire after the first *Shabbat*.

HAVDALA: REQUIREMENTS

To Fulfill Havdala Requirements

To fulfill the requirement for *havdala*, each person (not only the *mevareich*) should:

- Hear the blessing on wine;
- Smell the spices; and
- See the flame.

NOTE If you do not do so when hearing *havdala*, you should smell a spice and see a flame later and then say those blessings at that time.

HAVDALA: WHEN TO SAY

When To Say Havdala

B'di'avad, *havdala* after *Shabbat* may be said day or night until Tuesday at sunset.

NOTE From Sunday at daybreak on, use only the wine, not the candle or spices, and don't say the first paragraph (*hinei El yeshu'ati*...).

Waking Up for Ma'ariv and Havdala...

If you went to sleep before sunset on Saturday and planned to wake up for *ma'ariv*, yet slept through the night...:

- Say *shacharit* Sunday morning;
- Repeat the *amida* for *tashlumin*; then
- Make *havdala*.

NOTE If you did not intend to wake up for *ma'ariv*, don't say *tashlumin* at all.

HAVDALA: WHO SHOULD MAKE/HEAR

Who Must Hear or Make Havdala

Men and boys older than 13 years old and women and girls older than 12 years must each hear or say *havdala* for themselves.

Who May Make Havdala

Any Jew, male (13 years old or more) or female (12 years old or more), may say *havdala* for himself or herself and for anyone else.

NOTE The husband may say *havdala* for his wife and children even if he fulfilled his personal *havdala* requirement at the *synagogue*.

NOTE There is a difference of opinion as to whether women are required to say the blessing on fire, but the common practice is for women to say it. If a woman says *havdala* for a *man*, he must still say *borei me'orei ha'eish* for himself.

HAVDALA: BEVERAGE

Which Havdala Beverage

Wine or grape juice is the preferred beverage for *havdala*, but any common beverage (*chamar medina*) that is drunk for social reasons is acceptable.

NOTE Wine from *birkat ha'mazon* of *se'uda shlishit* may be used for *havdala* EXCEPT if the meal was a *sheva brachot* and as long as the wine was not drunk from at the meal.

How To Fill the Havdala Cup

For *havdala*, pour at least a *revi'it* (4 fl. oz., or 119 ml) for enough wine (or other beverage being used) to overfill the cup. This is a non-binding custom, not a *halacha*.

REASON Doing so is a symbol of blessing *(siman bracha)* that we are so rich that the wine or other drink that we spill is not important. Don't overfill your cup if you are using wine from a *shmita* year!

How To Hold the Havdala Cup (and Spices)

Hold the *havdala* wine (or other beverage) in right hand when saying the beverage blessing (then switch and hold the spices in the right hand for the spices blessing).

How Much Havdala Beverage To Drink

To be able to say the after-blessing, you must drink at least 4 fl. oz. (119 ml) from the *havdala* cup within 30 seconds.

If you drink only 2 fl. oz. (59 ml), you will fulfill the commandment of *havdala* but you will not be able to say any after-blessing.

Havdala: Who Drinks the Beverage

For men: No one should drink the *havdala* beverage except the person saying *havdala*. This is a non-binding custom, not a *halacha*.

For women: This custom does NOT apply to women. Women who say *havdala* for themselves may give their *havdala* beverage to someone else to drink.

NOTE During the *Nine Days*, the person saying *havdala* may drink the wine.

Havdala Beverage: Standing or Sitting

Sitting or standing while drinking wine from *havdala* (or *kiddush)* is a non-binding custom, not a *halacha*.

Drops of Havdala Wine above Eyes or in Pockets

Putting drops of *havdala* wine above your eyes or in your pockets is a non-binding custom, not a *halacha*.

HAVDALA: SPICES (BESAMIM)

Havdala Spices Only on Saturday Night

The only *havdala* for which we use spices and candle is Saturday night. After *Yom Kippur*, just use wine and a candle, see *Yom Kippur*: Ending: *Havdala*. See also How To Hold the *Havdala* Cup (and Spices).

What To Use for Havdala

You may use any nice-smelling substance for *havdala* "*besamim*," not just spices; but the source of the scent must be natural. There is no priority for using cinnamon.

NOTE For *besamim*, you may scratch a lemon or orange or other aromatic fruit and sniff the fruit itself (but not your hand). However, say the normal *havdala* blessing, borei minei v'samim, instead of the normal blessing for smelling fruits (ha'notein rei'ach tov ba'peirot).

How Many Spices To Use for Havdala

Only one spice is needed for the spice blessing for *havdala*, even though the blessing uses the term *minei*, which is plural.

How To Hold the Spices

For how to hold the spices, see How To Hold the *Havdala* Cup (and Spices)

HAVDALA: CANDLE

Using Two Wicks To Fulfill Borei Me'orei HaEish

To fulfill the *havdala* candle blessing *borei me'orei ha'eish* ("*me'orei*" is plural and requires more than one flame), you must use a candle with at least two wicks or any two other objects with a flame.

EXAMPLES

- Two single-wick candles.
- Two matches.
- One match and one candle.

Using a Light Bulb for Havdala

A clear incandescent light bulb may be used for *havdala* if necessary and is considered to be multiple wicks.

Holding Hands Up to the Light

Holding fingers toward the *havdala* candle flame is a non-binding custom.

NOTE We hold up our hands to the light because the minimum amount of light needed to fulfill the *mitzva* of the candle is to be able to see the difference between the skin of one's hand and one's fingernail. Doing so also creates shadows of our fingers on the palm of our hands, illustrating the *bein or l'choshech* (between light and darkness) segment of the *havdala* prayer. There are also *kabbalistic* reasons.

HAVDALA: FINAL BLESSING

Havdala: Final Blessing

The normal *havdala* ending blessing is *Baruch ha'mavdil bein kodesh l'chol*. When Saturday night is a *Jewish festival*, say instead *Baruch ha'mavdil bein kodesh l'kodesh.*

SHABBAT: SHAMOR

SHABBAT: "ACQUISITIONS"

Shabbat: Permitted Acquisitions

You may not acquire items (*kinyan*) on *Shabbat* unless they are needed for that *Shabbat* or for doing a *mitzva* . The classic example of doing something for *Shabbat* is bringing food or drink to a house for *Shabbat* lunch, which the house owner acquires on *Shabbat* for *Shabbat*. Other permissible *kinyan* on *Shabbat*:

- Giving a *siddur* or *chumash* to use on that *Shabbat*.
- Giving permissible medicine for use on that *Shabbat*.

NOTE For limitations on bringing a newspaper into your house on *Shabbat*, see *Shabbat*: Mail and Periodicals.

SHABBAT: ANIMALS

SHABBAT: ANIMALS AND MUKTZA

Shabbat: Moving Animals

All animals are *muktza* on *Shabbat*, even pets, since they do not have a practical use. Moving the animal or its fur or picking up an animal is a violation of *muktza*.

REASON Originally, all animals were owned for specific practical purposes (cats to catch mice, dogs for protections, horses for traveling...) and they were not used as pets as they are today (for companionship, to pet, etc). Some *poskim* say that some pets are not *muktza* since they are similar to toys.

SHABBAT: ANIMAL CARE

Shabbat: Feeding Animals before Yourself

If you do own an animal, you must generally feed it before you are permitted to eat your own food. If you eat first, you have violated a *Torah* commandment.

Shabbat: Dog-Walking inside Eruv

You may walk a dog or other animal on a leash on *Shabbat* within an *eruv* or inside an enclosed property.

Shabbat: Dog-Walking outside Eruv

You may walk a dog or other animal on a leash on *Shabbat* outside a private domain, but you must hold the leash within 10 1/2" (27 cm) of the end and no part of the leash may droop to within 10 1/2" of the ground at any time.

Muktza: Feeding Animals that Do Not Belong To You

You may not feed animals that do not belong to you on *Shabbat* (even if they are tame).

EXCEPTION It may be permissible to feed dogs on *Shabbat* even if they do not belong to you. Consult a *rabbi*.

SHABBAT: ANIMALS' DOING MELACHA

Training Animal To Violate Shabbat

You may not train your dog or other animal to turn on or off lights for you on *Shabbat*.

SHABBAT: TRAPPED ANIMALS

Shabbat: Trapping/Releasing Animals

You may not trap wild animals on *Shabbat* (or on a *Jewish festival*). You may release a wild animal that is trapped in a trap or cage by opening the door or gate, but you may not move or lift the cage when the animal is in the cage.

NOTE The question behind this was asked by my niece Eliza when she was 6-years-old—ANYONE can ask intelligent and useful questions!

Shabbat: Feeding Wild Trapped Animal

You may not feed wild animals on *Shabbat*. *But*, if you intend to keep an animal that you trapped, you MUST feed it.

SHABBAT: BATHING

Shabbat: Showering

It is forbidden to shower on *Shabbat*.

Shabbat: Blotting Hair

You may blot your hair with a towel on *Shabbat* as long as you don't squeeze or wring out your hair.

SHABBAT: BIOLUMINESCENCE

Shabbat: Bioluminescence

You may use bioluminescent light on *Shabbat* and you may carry the light within an *eruv* or a building (if it is permitted to carry there), but you may not activate it on *Shabbat*.

SHABBAT: BOOKS

Shabbat: Books with Writing on Side

On *Shabbat*, you may open a book that has words or letters printed on the edge of the book, even though the words will be made unreadable.

Shabbat: Marking Pages in Books

You may mark pages in a book, whether secular or holy, on *Shabbat* by:

- Putting slips of paper in the book (but only if the slips were torn before *Shabbat* began).
- Bending the page corners, whether the books are secular or Jewish holy books.

SHABBAT: BRAIDING HAIR

Shabbat: Braiding Hair

You may not braid (or unbraid) hair on *Shabbat*.

SHABBAT: BRUSHING TEETH

Shabbat: Toothpaste

You may not use toothpaste on *Shabbat*.

Shabbat: Water, Tooth Powder, Toothwashing Liquid

You may use water, tooth powder, and toothwashing liquid on *Shabbat* but, to avoid squeezing the toothbrush bristles, you must put the water or toothwashing liquid into your mouth and not on the brush.

Shabbat: Rinsing Toothbrush

You may rinse your toothbrush if you will use it again on *Shabbat*, but don't squeeze out the water.

Shabbat: Flossing

You may floss your teeth on *Shabbat* as long as your gums do not bleed.

NOTE You may not cut the floss on *Shabbat*, so it is best to cut it before sunset. Even if you did not cut the floss ahead of time, you can still pull out a length of floss and clean your teeth, but be careful not to cut it off when you are finished.

SHABBAT: BUSINESSES

SHABBAT: OWNING BUSINESS OPERATED ON SHABBAT

Owning a Business Operated on Shabbat

A business whose sole or major owner is Jewish may not be operated on *Shabbat* (and *Jewish festivals*), even by non-Jewish employees.

NOTE There may be possibilities to allow operation by relinquishing majority control, but the issues are complex and *rabbinic* guidance is essential.

SHABBAT: INTERNET BUSINESS

Shabbat: Internet Business

Running a business that accepts orders and payments over the internet during *Shabbat* is complicated. The main issue is collecting payments. Consult a *rabbi* for specific cases.

SELLING TICKETS FOR SHABBAT FLIGHTS

Selling Tickets for Flights on Shabbat

A travel agent may sell airline tickets during a weekday to a Jew for flights on *Shabbat*-- but a Jew may not depart a flight on *Shabbat!*

SHABBAT: CANDLESTICKS

Shabbat: Candlesticks: Moving Candle Holders

You may not remove candle holders from a table on *Shabbat*, but you may ask a non-Jew to remove them for you if you need the space.

SHABBAT: CARRYING (HOTZA'A)

SHABBAT: CARRYING (HOTZA'A) AND DOMAINS

Transferring Object from Domain to Domain

On *Shabbat* (or *Yom Kippur)*, you may not transfer an object between and among domains unless there is a city *eruv* (which allows carrying within the borders of the *eruv*).

NOTE Domains may be of three types:

- Private Domain *(reshut ha'yachid)*,
- Public Domain *(reshut ha'rabim)*, and
- *Carmelit*.

Moving Items in Legal Public Area (Reshut HaRabim)

In a halachically public area *(reshut ha'rabim*) with no *eruv*, on *Shabbat* you may move a stationary object up to 4 *amot* (6'9 1/2", or about 2 meters) from the place where you find it. If you are already transporting the object when you realize it, do whichever one of the following applies:

SITUATION You are walking on *Shabbat* in a public domain (*reshut ha'rabim*) that does not have an *eruv* and find something in your pocket.

WHAT TO DO

- If you were walking and are still walking, go back to the most recent private domain and leave the item there. (If you cannot reasonably get back to where that was, continue to your destination and drop the item inside the first private domain you reach.)
- If you have already stopped walking, drop the item where you are.
- If you had stopped walking and then resumed walking, drop the item where you are.

Carrying in Mouth on Shabbat

You may not carry items in your mouth outside a private domain or an *eruv* on *Shabbat*.

EXAMPLES

- Outside a private domain or an *eruv*, you may not carry food in your mouth that you were eating when you left your house.
- You may not chew gum in a public area without an *eruv*.

Carrying Children on Shabbat outside Eruv

You may not carry children on *Shabbat* in a public domain without an *eruv*.

SITUATION An *eruv* breaks or is down on *Shabbat*.

WHAT TO DO Do not tell someone who is carrying a child, pushing a stroller, or in a similar situation that the *eruv* is down.

NOTE If a person is not carrying a child, pushing a stroller, etc., tell him or her that the *eruv* is down.

Using Cane, Crutches, Wheelchair outside Eruv

You may use a cane, crutches, or a wheelchair if any of these are needed on *Shabbat*, even without an *eruv*.

Carrying Ticket within Eruv

If an *eruv* includes your house and a sports field, you may carry your ticket to a sporting event on *Shabbat*, but it is best if you leave the ticket at the entrance with a ticket-taker before *Shabbat* starts. Such activity is not in the spirit of *Shabbat* but is not forbidden.

Wearing Watch with No Eruv

You may not wear a non-decorative watch on *Shabbat* where there is no *eruv* or if you have the custom of not relying on eruvs. If you would wear your watch as a piece of decorative jewelry even if it did not work, you may wear it on *Shabbat* even without an *eruv*.

Wearing Collar Stays with No Eruv

You may wear collar stays on *Shabbat* even where there is no *eruv*.

If You Do Not Use the Eruv

If you do not normally carry on *Shabbat* even in an area with an *eruv*, you may not ask another Jew to carry something for you. But if the other Jew does carry an item, you may use it.

ERUV CHATZEIROT FOR BUILDINGS

INTRODUCTION TO ERUV CHATZEIROT FOR BUILDINGS

Introduction to Eruv Chatzeirot for Buildings

On *Shabbat*, you may not carry items in a building (such as a condominium) owned by more than one Jew (even if the other owners are not religious), from a condo into the hallway or from the hallway into a condo unless:

- There is an *eruv* around the building, or
- You have made an *eruv chatzeirot* with all the other owners.

NOTE If none of the other owners are Jewish, you do not need to make an *eruv*.

NOTE If you do not normally rely on municipal *eruvs*, you should not carry outside your apartment (such as in the building's halls--even if your building is within a municipal *eruv*), unless the building has an *eruv chatzeirot*.

Eruv Chatzeirot: Hotel/Apartment Building with Central Kitchen

If you are in a hotel or apartment building that has a central kitchen from which most of the residents usually eat, you do not need to make an *eruv chatzeirot*.

Eruv Chatzeirot When Manager Has Right To Enter Your Apartment

You do not need an *eruv chatzeirot* if you are in an apartment building even without a central kitchen but where:

- The building owner has property in each apartment, and
- The building owner or manager has the ability and the right to enter your apartment and the other apartments.

OUTDOOR ERUV

INTRODUCTION TO ERUVS

Introduction to Eruvs

An *eruv* forms a boundary around an area of land in order to create a private domain (*reshut ha'yachid*). Carrying items within that domain is permitted on *Shabbat*. The *eruv* boundary may include a variety of structures such as:

- Real physical structures—whether natural (such as tree trunks, bushes) or *man*-made (buildings, fences, cars);
- Natural topographic features (such as slopes); and/or
- Presumptive doorways (often made of poles and wires or strong string).

Solid or Halachically Solid

Two structures (regardless of how thick or wide they are) within 10.5 inches of each other are considered to be halachically solid and constitute a single structure; this is called *lavud*.

NOTE A halachically solid wall may have gaps of more than 3 *tefachim* (10.5 in.) high or wide (i.e., in either dimension) as long as the other dimension is less than 3 *tefachim* wide.

EXAMPLES

A halachically solid wall can be made of a:

- Wide mesh of ropes or strings; the cross strings are very far apart, as long as the vertical strings are within 10.5 inches of each other.
- Picket fence; each vertical slat must be within 10.5 inches of the adjacent slat OR each horizontal piece that connects the vertical slats must be within 10.5 inches of the adjacent horizontal piece.
- Chain-link fence.

Height

All vertical *eruv* components must be at least 40 inches high. There is no maximum height for the *eruv* if it is a halachic doorway (tzurat ha'petach--two uprights and a horizontal bar above and connecting the two).

Width

A solid component (for example, a board, wall, house, etc.) must be at least 12 inches from side to side.

Non-solid components (for example, a series of narrow bushes, a series of trees with trunks less than 12 inches across, various types of fences, etc.) must be within 10.5 inches of each other and of the ground, both

horizontally and vertically, for the entire distance between adjacent trees/bushes. They must be at least 40 inches high or wide.

Connectors

Vertical components, such as poles, that are connected above or below in the following ways are also halachic walls, regardless of how far apart they are:

- Connected above, such as with a board or string that rests across the tops of vertical poles, and which are at least 40 inches above the ground at all points along its course, or
- Connected below within 10.5 inches of the ground, such as bushes or small trees with branches that come within 10.5 inches of the ground at all points (even at the attachment point to the trunk). Components must reach up to at least 40 inches above the ground.

ERUV: LENIENCIES

Eruv: Leniencies

Almost all *eruvs* in cities use leniencies.

ERUV: DIMENSIONS

ERUV BORDER: WALLS

Measurements for Walls as Eruv Border

Walls that begin within 10 1/2” (27 cm) of the ground and extend upward to at least 40” (1 m) above the ground are *kosher* as *eruv* walls.

Amount of Gap in Eruv Border

Eruv walls must total more than 50% of the *eruv* border on each side, so that most of the expanse of the *eruv* is enclosed, either by an actual wall or by the form of a doorway (*tzurat ha'petach*), with no gate or gap over 10 *amot* (about 16' 8”, or 5 m) wide.

NOTE In order to count as part of a border for a private domain, any doorway, gateway, archway, etc., must be intended to be a doorway, gateway, archway, etc.--and not there merely for decoration or function (as in supporting something above).

ERUV BORDER: BUILDINGS

Measurements for Buildings as Eruv Border

Buildings in a row, more than 10 *amot* (about 17.5 feet or about 5.3 m) wide and less than 10 *amot* (about 17.5 feet or about 5.3 m) from the adjacent buildings, constitute one *eruv* border for a domain and no *eruv* is needed on that side.

ERUV BORDER: BUSHES

Bushes as Eruv Border

Bushes may be a border if they are:

- So dense that a cat can't walk through them, and
- More than 40” (10 *tefachim*) high.

ERUV BORDER: CARS

Car as Eruv Border

You may use a car as a part of an *eruv*, as long as:

- The bottom of the car is within 10.5 inches of the ground, and
- One side of the car is in line with other parts of the *eruv*, such as with an actual wall, *lechi* + *mashkof*, or steep slope.

ERUV BORDER: "DOORWAYS"

LECHI DIMENSIONS

Incline of Lechi

A *lechi* for an *eruv* must be less than 45 degrees from vertical.

Thickness of Lechi

A *lechi* for an *eruv* may be of any thickness and any width; even a string or wire may be used, as long as it is sufficiently tensioned so as not to wave in the wind.

WIRE DIMENSIONS

Wire Slope

Slope of the wire at the top (the pseudo-lintel) must be less than 45 degrees from horizontal.

ERUV BORDER: ROOFS

ERUV BORDER: SLOPES

Slopes as Eruv Border

A slope of about 25 degrees from vertical that is steeper than 5 inches vertical for 12 inches horizontal (a 5” rise over a 12” run) constitutes an *eruv* border; it must be at least 40" high.

Image not found or type unknown

Eruv Border: Tree Trunk

Tree Trunk as Eruv Border

You may use the trunk of a tree as part of an *eruv*, but consult a *rabbi* about the spacing and curvature of the roots.

ERUV BORDER: WATER

Slope of Body of Water for Eruv

A body of water may be an *eruv* border if the land:

- Slopes down into the water 40 inches or more, and
- Is more than 25 degrees from horizontal.

ERUV: PORCHES, AWNINGS

Porches and Awnings as Eruv

In general, porches and awnings on the outside of a house will not qualify as being part of the house for the *halachot* of carrying on *Shabbat* if there is no *eruv*. The porch or awning must be in the structure of a shape of a doorway (*tzurat ha'petach*): vertical poles and cross beams must be on TOP of the vertical poles in order to be considered a halachically enclosed area.

NOTE Since these are not intended to be a doorway, no *mezuza* is required on them.

SHABBAT: CHILDREN

SHABBAT: CHILDREN AND MELACHA

Children: Melacha

You may not have any child, even if younger than *gil chinuch*, do *melacha* for you on *Shabbat*.

SHABBAT: CHILDREN'S GAMES

SHABBAT: BALL PLAYING

Shabbat: Ball Playing in Yard or Eruv

If a private yard is enclosed, playing ball is not forbidden. Within a city *eruv*, do not play ball.

Shabbat: Retrieving Ball

You may retrieve a ball or other item that has fallen into a bush on *Shabbat*, but only if you can get it without moving the bush and only if the ball is still within an *eruv* or the private domain from which it fell.

Shabbat: Snowballs

You may make snowballs on *Shabbat* for purposes of playing.

SHABBAT: CARD PLAYING

Shabbat: Card Playing

Playing cards is not forbidden on *Shabbat* as long as you do not gamble or do *melacha*. You may sort a deck of cards into suits, but you must not remove unwanted cards (such as Jokers) from the deck, due to *boreir*.

SHABBAT: STICKERS

Shabbat: Stickers

Children may apply or remove stickers used for decoration or “jewelry” if the stickers will last less than 24 hours.

SHABBAT: CLOTHING

SHABBAT: BUTTONS

Extra Shirt Buttons on Shabbat

You may wear extra shirt buttons, sewn on to be used in the future if buttons fall off the shirt, outside an *eruv* on *Shabbat*, but not if you are already missing a button from your shirt and you plan to use one of those buttons in the future.

SHABBAT: FOLDING CLOTHES

Folding Clothes on a Crease on Shabbat

Don't fold clothes (including a *talit*) on an existing crease on *Shabbat*.

NOTE You may fold clothes on a new crease that was not there before you did the folding, but only if there is already an existing crease in the garment.

NOTE If there is not a crease from before you fold the garment, you may not make one.

SHABBAT: REMOVING DIRT FROM CLOTHING

Non-Embedded Dirt on Shabbat

- You may brush off non-embedded dirt or hair from the surface of clothing, on *Shabbat*.
- You may not remove dust, burrs, or anything that penetrates the surface of the garment, on *Shabbat*.

SHABBAT: REMOVING TAG FROM CLOTHING

Shabbat: Removing Tag from Clothing

You may not cut a tag off clothes on *Shabbat*.

SHABBAT: COLORING (TZOVEI'A)

Introduction to Shabbat: Coloring (Tzovei'a)

Since wool and/or leather was dyed for the *Tabernacle* in the desert, similar actions are forbidden today on *Shabbat*. Any action that causes one item or substance to change its color may be forbidden, even if it is not related to dyeing wool and/or leather.

Shabbat: Coloring (Tzovei'a): Food

You may not add a substance, whether food or other, in order to color food on *Shabbat*. You may add food to other food even if it will cause the other food to become colored as long as that is not your intention.

Shabbat: Coloring (Tzovei'a): Cloth

You may wipe a stain off of your face or hands onto a cloth or piece of paper if you do it to clean your face or hands on *Shabbat*, but not if you want to color the cloth or paper.

SHABBAT: COURIERS AND PACKAGES

Ordering Shipment that Arrives on Shabbat

You may not order a shipment—such as Fedex or other express delivery service--to arrive on *Shabbat*, but you may tell the shipper that it is OK with you if it is delivered Saturday night, as long as it can be delivered without violating *Shabbat*. For details about newspapers and other reading material delivered on *Shabbat*, see *Shabbat*: Mail and Periodicals.

SHABBAT: CUT FLOWERS

Shabbat: Putting Cut Flowers in Water

You may not put cut flowers into a vase or other utensil (with water in it) on *Shabbat*.

Shabbat: Adding Water to Cut Flowers

You may not add water to cut flowers in a utensil on *Shabbat*.

Shabbat: Moving Cut Flowers

You may move cut flowers in a vase or other utensil on *Shabbat* if they were in the vase or utensil since before *Shabbat* started, but if there are still some unopened buds on the stems, you may not put the cut flowers into direct sunlight.

SHABBAT: DOORS

Shabbat: Replacing Doors

Due to the *melacha* of *boneh* (building), on *Shabbat* you may not replace a:

- Door onto its hinges, or
- Sliding door onto its track.

Shabbat: Door Knocker

You may not use a knocker on a door on *Shabbat*. You may knock on a door using your fist or knuckles.

SHABBAT: DRAGGING

Shabbat and Dragging Heavy Objects

You may drag heavy objects over soil on *Shabbat*, but only if:

- You don't intend to make furrows, and
- Doing so will not inevitably (*psik reisha*) make a furrow.

SHABBAT: ELECTRIC EYES

Shabbat and Electric Eyes

You may walk into the path of an electric eye if it only prevents a door from closing but not if it causes the door to open.

SHABBAT: ELECTRICITY/ELECTRICAL DEVICES

Shabbat: Electricity/Electrical Devices: Turning Off

You may not turn off or disconnect an operating electrical device (such as an alarm, appliance, light, oven, or any machinery) on *Shabbat*, even using a *shinui* and even if the noise will prevent you from sleeping. You may ask a non-Jew to turn it off, but you may not ask a Jew, not even a child below *bar/bat mitzva* age.

NOTE If the device catches on fire, you may call the fire department or unplug it. However, there must be an actual danger or actual fire in order for you to disconnect it yourself. You may not disconnect the device if there is only a chance that it will catch fire.

SHABBAT: ELEVATORS/ESCALATORS

Shabbat: Riding Elevators

You may ride on an elevator if:

- The elevator stops at all floors, or
- A non-Jew pushes the button in order to ride the elevator himself.

NOTE You may get off only on the floor at which the non-Jew stopped; you may not have him or her push the button for a different floor for you.

NOTE You must enter the elevator while the door is already open but has not yet begun to close, even if your presence keeps the door open but not if it will cause the door to open.

NOTE You may not ride an elevator at all if a Jew pushes the button to any floor.

Shabbat: Riding Escalators

You may ride escalators on *Shabbat* if they:

- Run constantly, and
- Are not controlled by a foot treadle or an electric eye.

Shabbat: Asking Non-Jew To Help with Electric Door/Elevator

You may ask a non-Jew to open an electric door or to push the button to summon an elevator for you on *Shabbat*--even if he does not need to get to the floor you want--if you need to get to your room for any *mitzva* or *Shabbat* purpose, such as for a nap, to eat, or use the toilet.

REASON Even if a light comes on, it is d'rabanan (you do not need the light) and, therefore, you are permitted to ask the non-Jew to push the button.

SHABBAT: EXERCISE

Shabbat: Strengthening Exercise

You may not exercise on *Shabbat* to strengthen your body. You may exercise on *Shabbat* for enjoyment, for socializing, or other fun purposes if:

- No *melacha* is involved, and
- It does not appear to be for healing (*refu'a*) or health purposes.

EXAMPLE You may run on *Shabbat* if you like to run. You may not run on *Shabbat* if you don't like running but would do it to lose weight or to get in shape.

Shabbat: Roller Blading

You may roller blade on *Shabbat*.

Shabbat: Trapeze

You may swing and fly on a trapeze on *Shabbat*.

Shabbat and Swimming

You may not swim on *Shabbat*.

Shabbat and Weight-Lifting

You may change weights on barbells or on a completely mechanical (no electrical parts, no timers or indicators) weight machine on *Shabbat*.

Shabbat: Stretching

You may stretch on *Shabbat* (and *Jewish festivals*) to make yourself more comfortable but not if it appears that you are doing it as exercise for health.

SHABBAT: FOOD PREPARATION

SHABBAT: CHECKING FOR BUGS

Checking Product for Bugs on Shabbat

You may check produce for bugs on *Shabbat* or *Jewish festivals* but:

- On *Shabbat*, you may not remove any bugs.

  REASON You may not move it with your hand due to the bug's being *muktza* and you may not rinse it off on *Shabbat* due to *boreir*.

- On a *Jewish festival*, you may remove the bug but not by hand.

EXAMPLE You may rinse a bug off produce on a Jewish festival.

NOTE You may not kill bugs on *Shabbat* or *Jewish festivals*. To do something that is certain to kill the bug is forbidden; if might not kill the bug, it is OK.

NOTE You may remove the bug along with part of the produce even on *Shabbat*.

SHABBAT: COOKING

INTRODUCTION TO SHABBAT: COOKING

Introduction to Shabbat: Cooking

Bishul B'*Shabbat*/Cooking on *Shabbat*

The *Torah* forbids cooking on *Shabbat*. "Cooking" means making food edible by heating it to above 120° F (49° C).
Cooking includes:

- You may not make a soft food hard (such as cooking an egg).
- You may not make a hard food soft (such as cooking meat).
- You may not, in any manner, heat (to 120° F or above) liquids that you will drink or foods with liquids—such as sauces and gravies--whether fully cooked or not.

Timing of Cooking

According to the *Torah*, you may eat food on *Shabbat* that had been placed on the heat source Friday afternoon but was not completely cooked by sunset.

REASON No action is being taken and the cooking will be completed by itself.

Kli Rishon and *Kli Sheini*

According to *Torah* law, food is only considered to be cooked if it has been directly heated from the heat source, such as a kettle on a fire or a pot on a flame (even if that utensil has been removed from its heat source). This is called a *kli rishon*.
Once you pour water from a *kli rishon* into a glass, the glass is a *kli sheni*. Some foods, such as an egg or tea, get cooked in a *kli sheni* (*kalei bishul*--easily cooked). These foods are forbidden by *Torah* law to be put into a hot *kli sheni* on *Shabbat*.

EXCEPTION *Halacha* allows spices and water to be "cooked" in a *kli sheni*.
NOTE If the water is less than 120° F, nothing gets *halachically* cooked in any *kli,* even in a *kli rishon* .

Reheating/Replacing to Heat Source

1. **Do Not Reheat Food Unless It Is *Halachically* Dry.**

This includes heating on a hotplate, stove, or oven and applies to even fully cooked food. *Halachically* dry means the food is solid at either the beginning or the end of the cooking, or both. To determine whether a food is liquid (and therefore may not be reheated on *Shabbat*), shake the container. If the food does not move around, it is considered to be solid. (For when solid food may be reheated, please see *Shabbat*: Reheating.)

2. **To Replace Heated Food onto/into Its Heat Source (*hachzara*):**

- You must have taken it off with the intention of replacing it, and
- You may not put the utensil down onto a surface; you must continue to hold the food (or the utensil) in your hand.

- The heat source must be covered.

REASON *Chazal* were concerned that someone might see you put food on the heat, mistake it for actual cooking, and erroneously think that cooking is permitted on *Shabbat*.

NOTE You may not replace incompletely cooked food to a heat source.

REASON To do so would facilitate the cooking.

3. **Do Not Put Food on a Heat Source that has Adjustable Controls.**

This applies even to fully cooked food.

REASON You might adjust the heat and thereby violate a *Torah* law due to *shehiya* (stoking the fire or turning up the heat).

NOTE *Shehiya* is simple to avoid; just cover the flame (or electric heating element) and any temperature controls before *Shabbat*, as when using a *blech* (a metal sheet that covers the flames and controls). Then, on *Shabbat*, you may put fully cooked solid (but not liquid) food on top of other food (or utensils containing food) that were already on a *blech* from before sunset on Friday.

REASON Doing so does not look like you are cooking and the *blech* prevents you from adjusting the heat.

4. **Do Not Insulate Food to which Heat Is Added.**

You may not add insulation (which will help keep in the heat) during *Shabbat* to foods that are on a heat source, even to fully cooked foods, if they are "wet." By *rabbinic* law, you may not apply heat to an insulated utensil—or apply any insulation that adds heat--even before *Shabbat* began and let it remain that way during *Shabbat*--even if the food was completely cooked before sunset on Friday.

NOTE Regarding food on a heat source, you may add insulation if there is at least one uncovered area at least the size of a quarter. Adding insulation on *Shabbat* is only a problem if the insulation completely surrounds the food or utensil on all surfaces and the top.

SHABBAT: HEATING LIQUIDS

Heating Liquids on Shabbat

You may not heat liquids by any method on *Shabbat*. You may put a hot water urn on a timer from before *Shabbat*, but you may not add any water to the urn once *Shabbat* has begun.

Heating Already Cooked Coffee or Tea on Shabbat

You may not brew coffee or steep tea on *Shabbat*. You may use:

- Instant coffee;
- Powdered, dried tea; or
- Tea that has already been steeped.

However, you may not add them directly to the hot water! You must:

- Pour or dispense the hot water into an intermediate utensil, and then
- Put the water and brewed or instant coffee or tea into that utensil.

SHABBAT: FOOD READY BY SUNSET

Blech and Food Fully or Incompletely Cooked by Sunset

When using a *blech* (sheet of metal to cover fire source and controls), it is customary for food to be fully cooked (edible) before sunset (or before candle lighting for a woman) to avoid the temptation to stir the food or increase the heat to help the food cook more quickly.

Replacing Lid and Food Incompletely Cooked by Sunset

For food that is not fully cooked, you may not remove and replace the lid (such as when checking to see if the food is cooked).

REASON Replacing the lid helps cook the food (the food's being fully cooked before *Shabbat* avoids this problem).

When using a crockpot or slow cooker with a glass lid, however, the food does not need to be fully cooked.

REASON You can see how well cooked the food is through the lid.

SHABBAT: REHEATING

SHABBAT: WHAT TO REHEAT

Shabbat: Reheat Solid Food but Not Liquid

You may reheat dry (not wet; not even damp), solid, cooked food, but not liquid food on *Shabbat*.

SHABBAT: HOW TO REHEAT

Shabbat: How To Reheat

How To Reheat on Hotplate or *Blech*: Before *Shabbat* Begins

1. Cover any cooking controls (knobs, switches, etc.) so no one adjusts them during *Shabbat*.
2. Cover the heat source with a "*blech*" (sheet of metal). This will help prevent *Torah* law violations by serving as a reminder not to adjust the heat. NOTE Some *blechs* also block the temperature controls, to help with the previous step.

   NOTE To use a hotplate, remove the control knob before *Shabbat*.
3. Turn on the source of heat (hotplate, burner under the *blech*...).
4. Put onto the hotplate or *blech* at least one utensil containing food or water.

How To Reheat on Hotplate or *Blech*: After *Shabbat* Begins

1. Start with food that is fully cooked and solid (no liquids may be heated on *Shabbat*!). NOTE "Solid" food includes cooked meat with congealed jelly or cooked fish with jelly.
2. Place the fully cooked dry food on top of the food- or water-containing utensil that had been placed on the heating appliance before *Shabbat* began. Remember not to put the fully cooked food directly onto the hotplate, *blech*, or other heat source after *Shabbat* begins (even if there is a separation between the heat source and food).

NOTE After sunset on Friday, you may not put any incompletely cooked food (whether hot or cold) onto the heated part of the heating appliance or move it from a cooler part of the *blech* to a hotter part.

NOTE At some time during *Shabbat*, someone must eat or drink from the food- or water-containing utensil that had been on the *blech* since before *Shabbat* began.

Sabbath-Mode Ovens

Sabbath-mode ovens have a switch that:

- Keeps the light on or off (according to the way you have set it), regardless of whether the oven door is open or closed,
- Makes a forced delay in the heating elements' turning on after the door is opened so that the heating element never goes on while the door is open, and
- Shuts off the timer and digital display.

Sabbath-mode ovens do not permit any normally forbidden cooking-related actions on *Shabbat*. You may not

ever cook food on *Shabbat*, even in such an oven (or any other way)!

Reheating on Hotplate with Timer

Once *Shabbat* begins, you may not put food on a hotplate with a timer that turns on the hotplate during *Shabbat*.

Reheating in Microwave Oven with Timer

On *Shabbat*, you may not put food in a microwave oven and have a timer turn it on, even if no light will be lit. However, you may put the food into the microwave oven BEFORE sunset on *Shabbat* and have the timer turn on the microwave oven on *Shabbat*.

NOTE You must cover the microwave controls from before *Shabbat*.

Reheating in Hot, Turned-Off Oven

Dry food that has been fully cooked before *Shabbat* may be heated in an oven if the oven is off even if the oven is hot (120° F--49° C--or more).

NOTE If the oven is on, you may not heat the food.

Reheating Using a Warming Tray

On *Shabbat*, you may not heat food, whether liquid or solid, on a warming tray that is 120° F--49° C--or more. But if the tray is less than 120° F, it may be permissible. Ask a *rabbi*, since there may be other problems due to switching on or off the heating element, lights, etc.

Reheating by Covering (Hatmana)

Hatmana is forbidden on *Shabbat* and applies to an item or structure that retains heat.

- You may not, during *Shabbat*, place a food container in an item or structure, such as a blanket, that retaines heat. You may do so if the food container was already wrapped before *Shabbat*.
- You may not add insulation (which will help keep in the heat) even before (and certainly not during) *Shabbat* to foods that are on a heat source, even to fully cooked foods, whether the foods are wet or dry.
- You may not apply heat to an insulated utensil--or apply any insulation that adds heat--even before *Shabbat* began and let it remain that way during *Shabbat*--even if the food was completely cooked before sunset on Friday.

SITUATION You wrap a pot in blankets before *Shabbat*, serve the food on *Shabbat*, and return it to a non-heat source.

WHAT TO DO You may rewrap it after eating to retain heat for later.

Heating Frozen Food

Frozen food is considered “dry” (unless it has ice crystals or frost on the outside) and, unlike liquids, may be heated (under some conditions) on *Shabbat*. See How To Reheat on Hotplate or *Blech*.

SHABBAT: MIXING HOT AND RAW FOODS

Shabbat: Hot Liquids on Raw Foods

You may not pour a hot liquid (120°F--49°C - or more) onto raw vegetables, uncooked salt, or other raw foods on *Shabbat*. If a *kli shishi* is used, ask a *rabbi* what to do, as this is controversial.

Shabbat: Hot Soup and Cheese

You may not put cheese in hot (120° F--49° C—or more) water or soup on *Shabbat*.

REASON This is cooking/*bishul*. Even though the *milk* was probably pasteurized, there are other ingredients (such as rennet) that have not been cooked.

Shabbat: Mixing Hot and Pickled Foods

Pickles, sauerkraut, olives, and other pickled foods are considered raw and may not be put into hot food on *Shabbat*.

NOTE Pickled and salted foods are sometimes considered to be cooked regarding some *halachot*, but not in this case of putting them into hot food (which will actually cook them).

SHABBAT: SERVING HOT FOOD

Shabbat and Ladling Soup

You may ladle soup from a pot on a turned-off burner without having to remove the pot from the burner.

Returning Hot Soup or Cholent to Heat Source

To serve hot soup, *cholent*, etc., and then return the food to the hotplate, *blech*, or other covered heat source:

- You may pick up the pot or utensil containing the food from the hotplate, *blech*, or other covered heat source, but you must not put it down, even to partially rest on a table or other surface;
- You must intend to return the utensil and food to the hotplate, *blech*, or other covered heat source; and
- You may not remove/serve food from the utensil while it is still on the hotplate, *blech*, or other covered heat source.

SHABBAT: FOOD HEATED BY NON-JEW

Conditions for a Non-Jew To Put Food into Oven for a Jew

A non-Jew may put food in an oven for a Jew on *Shabbat* if:

- Oven controls are covered,
- Food is fully cooked, and
- Food is non-liquid.

If a Non-Jew Heats Food or Water for Self

If a non-Jew heats food or water on *Shabbat* for himself or for other non-Jews, a Jew may use the water and eat the food.

SHABBAT: FOOD HEATED BY SOLAR HEAT

Shabbat: Cooking by Solar Heat

You may cook or reheat food on *Shabbat* using solar heat, but only if the sun's rays directly cook the food. Practically, this can probably only be done by using a magnifying glass.

NOTE You may even cook or reheat liquids this way on *Shabbat*.

NOTE You may not cook the food by having the sun's rays first heat a surface—such as heating a black backing that will absorb heat--and then transfer it to the food.

SHABBAT: FOOD IN TURNED-ON OVEN

Shabbat: Food in Turned-On Oven

SITUATION Food is in a turned-on oven.

WHAT TO DO Even if the heating element is not on at that moment, once you have opened the door, you must remove any food from the oven. You may not leave food in there to be eaten later.

SHABBAT: DISHES

Shabbat and Sponging

You may not wash dishes with a:

- Sponge (even if it is on a handle),
- Dish rag, or
- Scrubbing pad (a pad that holds water and, when used, the water gets squeezed out).

Wide mesh or other items that do not normally hold water may be used.

SHABBAT: FREEZING

Shabbat and Making Ice Cubes

You may fill an ice cube tray on *Shabbat* if you intend to use the ice cubes during *Shabbat*.

SHABBAT: GRINDING (TOCHEIN)

Grinding on Shabbat: How Finely You May Grind

You may not grind, grate, or even finely chop or dice food on *Shabbat*. You may not use a garlic press on *Shabbat*.

The minimum size before violating the *melacha* of *tochein* varies by the type of food. The resulting pieces must be somewhat larger than the size you would normally use in order to be permitted.

Grinding on Shabbat: Avocadoes

You may crush or squash an avocado (such as when making guacamole) on *Shabbat*, but ONLY:

- Using a *shinu'i* (such as a spoon, knife, or spatula),
- Without using a specialized tool (such as a grinder, potato masher, or fork),
- If you eat it immediately after preparing it, and
- If you leave some pieces larger than you normally would.

NOTE If you intend for all pieces to be somewhat larger than usual but some end up small, it is OK.

Grinding on Shabbat: Eggs

You may pulverize a cooked egg (such as a hard-boiled egg) on *Shabbat* but:

- You may not use a specialized utensil (you may use a fork), and
- You must eat it immediately.

NOTE No *shinu'i* is needed.

SHABBAT: KNEADING (LASH)

Shabbat: Mixing Powders with Liquid

You may mix powdered food substances with liquids on *Shabbat* if:

- The resulting mixture will be fluid (you can pour it in a smooth and steady stream), AND
- You put whatever is normally added second into the container first and then add the component that is normally added first to the other substance, AND
- You mix it with your finger, not with a utensil.

NOTE You may not mix a powdered food substance with a liquid on *Shabbat* if it will result in a paste (such as wasabi).

Shabbat: Mixing Soft Foods

Mixing tuna and mayonnaise and or other soft or mushy foods is permitted on *Shabbat*; it does not constitute the *melacha* of kneading/*lash*.

SHABBAT: MUKTZA IN THE KITCHEN

Shabbat: Muktza: Moving a Hotplate

You may move a hotplate on *Shabbat* but ONLY if you need the space where it is located. You do not need to use an unusual method (*shinu'i*).

NOTE You may not unplug an operating hotplate. If the hotplate will not go on again, you may unplug it--but only in a non-standard manner.

Shabbat: Muktza: Moving an Empty Pot

Pots become *muktza* on *Shabbat* once the food in them is all gone. See Introduction: *Shabbat*: *Muktza*.

SHABBAT: OPENING/SEALING/TEARING

SHABBAT: BOTTLES

Opening Plastic Bottles on Shabbat

You may completely open plastic bottle caps on plastic bottles on *Shabbat* (even if doing so will leave a plastic ring on the bottle), as long as it is theoretically possible to dispense the liquid without completely separating the cap from the bottle.

REASON Since liquid can be poured with the cap still attached, the sealed bottle does not become a “new utensil”—a *Shabbat* violation.

However, if you will destroy letters that are printed on the cap, you may not open the bottle.

Opening Metal Bottle Caps on Shabbat

You may not open metal bottle caps on *Shabbat* if doing so will leave behind a metal ring. You may break the ring or open the bottle (and close it again, if desired) before *Shabbat*.

NOTE If you need the contents for *Shabbat* (such as if it is a bottle of wine), you may ask a non-Jew to open it for you. But if the wine is not cooked/*mevushal*, the wine will become non-*kosher* once opened and handled by a non-Jew.

SHABBAT: TWIST-TIES

Shabbat: Non-Permanent Twist-Ties

You may twist or untwist twist ties on *Shabbat*, but only if you intend them to be a non-permanent seal. If you will (at any time in the future—even long after *Shabbat* is over) remove the twist-tie, it is considered non-permanent.

SHABBAT: TEARING

Shabbat: Tearing Paper and Plastic Wrap

You may tear paper, plastic, foil, or other wrappers around food in order to eat that food on *Shabbat*.

You may tear plastic and foil (but not paper) around napkins, plasticware, etc., that you need on *Shabbat*.

But you may not:

- Do so if you will inevitably tear through any words or pictures on the package.

- Use scissors.

Except for wrappers for food or eating utensils, do not tear paper, foil, toilet paper, parchment paper, plastic wrap, paper towels, etc., on *Shabbat*.

NOTE If there is a perforation, that makes the tearing worse.

NOTE If you do not have any torn toilet paper, tear it is an unusual way:

EXAMPLES

- Tear using the back of your hand.
- Spread the toilet paper across your knees and then spread your knees apart.

SHABBAT: SALTING

Shabbat and Salting Food

You may not salt certain foods, whether cooked or raw, on *Shabbat* if the:

- Salt will materially (not just due to the flavor of the salt) change the flavor of the food, as in salting cut or chopped onions or salting tomatoes.

  NOTE You may dip the tomato or other food into salt using your hand as you are eating it.

- Foods have a shell; e.g., corn kernels (on or off of the cob), beans, peas.
- Salt has not been heated previously (e.g., during the processing of the salt) and the food you are salting is hot (over 120° F, or 49° C).

Leniency If the food has oil in it, you may add salt even if the food contains onions or has a shell. Even a thin layer of oil will exempt the salt.

NOTE You may pour salt into a liquid or a liquid onto salt, but you may not make a saturated salt solution (brine) on *Shabbat*.

SHABBAT: SELECTING/BOREIR

Introduction to Shabbat and Selecting/Boreir

Selecting Good from Bad and Bad from Good

***Boreir* Principle #1**: You may eat anything in the manner in which it is normally eaten.

EXAMPLE Peeling an orange.

***Boreir* Principle #2**: You may not use a specialized tool.

***Boreir* Principle #3**: You may not remove “bad” from “good.”

WHAT TO DO Take good (edible or desired food) from the undesired (bad) components.

NOTE You may do this only when you are ready to eat it or when you are preparing the food to be eaten soon afterward.

NOTE *Boreir* is a complicated area of *halacha*. Because issues of *boreir* are almost always from the *Torah* (*d'oraita*, not *d'rabanan)*, we are stringent in applying restrictions concerning *boreir*. Consult a *rabbi* for specific questions.

Selecting Undesired from Desired Food

On *Shabbat*, you may not usually separate totally undesired from totally desired food in a standard way, even without a specialized tool.

Undesired Mixed with Desired Food

However, you may separate undesired elements from desired food—even with a specialized tool--if the undesired food is mixed with some desired food (any amount that you would use or eat is enough). This is called “taking some good with the bad.”

SITUATION You want to remove fat on gravy.

WHAT TO DO You may remove fat along with some gravy.

REASON *Boreir* is separating bad from good. Here, the junction area is still intact, so separating fat from gravy is like separating good from good (gravy from gravy, not fat from gravy).

Removing Easily Removable Food in a Non-Standard Way

SITUATION The undesired food is easily distinguishable and easily removable from the desired food.

WHAT TO DO You may separate totally undesired food elements from desired food in a non-standard way--using only your hand, fingers, or implement that is not designed for separation. That is, you may not use a utensil that is designed to separate food from other foods, substances, or parts of foods, such as a slotted spoon, peeler, or sieve. But you may pick a lemon seed off a serving of fish, for example.

NOTE As on *Jewish festivals*, an action needed to eat a food normally (*derech achila*) does not violate the prohibition of *boreir* on *Shabbat*. So you may peel a food that is normally separated from its peel or shell in order to be eaten, as long as you do not use a specialized instrument to do so. For example, on *Shabbat*, you may do the following by hand without a *shinu'i*:

- Peel an orange
- Remove the shell of a hard-boiled egg
- Separate peanuts from their shells.

NOTE If peanut shells are then put into a container that also has unshelled peanuts, you may not remove the empty shells from that mixture!

SITUATION You want remove dirt from a carrot's surface on a *Shabbat*.

WHAT TO DO You may remove the dirt with an altered method (*shinu'i*), such as scraping the peel with a knife (which is a tool not specialized for separating food)-- but not by using a peeler.

REASON The normal way to eat the carrot is to peel it.

Selecting Desired from Undesired Food

While eating food (and some time before--within the amount of time you would normally need to prepare a meal), you may select desired food from undesired (or inedible) substances by hand or non-specialized tool. You may not use a specialized implement.

EXAMPLE You may remove fish from its skeleton even before eating it, but you may not remove the skeleton from the fish (because you have removed bad from good).

NOTE Once *Shabbat* has begun:

- You may remove fish bones from fish while you are eating the fish, but not before you are eating the fish.
- You may cut open a melon such as a cantaloupe and shake the seeds out (this is because some of the seeds remain), or take a bite of the melon and spit out the seeds. **But you may not remove any**

remaining seeds using your hand or an implement.

EXCEPTION If you take undesired elements along with the desired food, it is not considered to be separating: you may use a specialized tool and it does not have to be eaten soon (within the normal food-preparation time).

Shabbat: Removing Seeds in Foods

***Shabbat*: Easy to Remove**

If each unwanted element is easy to identify and remove, there is no issue of *boreir*. Consult a *rabbi* regarding what is halachically considered easy to remove.

***Shabbat*: Removing Cantaloupe Seeds**

You may remove cantaloupe seeds only by shaking, not by scooping, them out.

***Shabbat*: Removing Lemon Seeds**

You generally may not remove lemon seeds (pits) from food. However, if you are squeezing a lemon and some pits get partly squeezed out, you may:

- Shake the lemon in order to shake off the pits, or
- Use your hand to remove the pits from the surface of the lemon.

Once the pits fall onto food, you may use your hand to push the seeds to the side of the plate. But you may not use any instrument to do so, not even a non-specialized instrument such as a spoon.

NOTE If there are only one or two seeds and they are easily differentiated from the food, you may remove them by any means, except by using an instrument that is intended to separate food from non-food or from undesired food, such as a sieve, strainer, or slotted spoon.

Shabbat: Separating Good Food from Bad in Your Mouth

Boreir does not apply to separating anything inside of your mouth: you may separate anything that way, even if you remove the bad from the good.

Shabbat: Salt Shaker with Rice

On *Shabbat* you may not, due to *boreir*, use a salt shaker into which rice has been added (in order to keep the salt dry).

Shabbat: Washing-Draining Food

You may wash or rinse food on *Shabbat* and pour off the water afterwards if there is no tangible dirt. (This is not *boreir*.)

If the food does have tangible or visible dirt, you may not wash or rinse the food.

You may wash and drain olives and other canned fruits and vegetables on *Shabbat*.

Shabbat: Dropping Unwanted Food

When you have food mixed with non-desired substances, you may remove the non-desired ones by picking up the entire mixture and dropping away the non-desired elements.

Shabbat: Fat from Gravy

You may skim fat from gravy as long as you take some gravy, too, with your spoon. Or, you may pour the gravy with the fat into a container and then pour off fat, including a little gravy, from the top.

SHABBAT: SQUEEZING (DASH)

Shabbat: Squeezing Fruit

On *Shabbat*, you may squeeze a lemon (or other fruit) onto solid food that you will eat right away but not into a container or into a liquid.

Shabbat: Squeezing Brine from Tuna

You may squeeze brine from canned tuna on *Shabbat* but only if you will eat the tuna soon afterward (at your next meal or snack).

Shabbat: Squeezing Liquid from Cooked Vegetables

You may squeeze liquid from cooked vegetables on *Shabbat* but only if you:

- Throw out the liquid, and leave some liquid together with the food,
- Eat the vegetables soon afterward (at your next meal or snack).

SHABBAT: FANS

Shabbat: Fans

See *Shabbat*: Moving a Fan.

SHABBAT: GARBAGE

Shabbat: Dumping the Garbage

You may dump garbage from inside a house on *Shabbat* if the garbage smells bad (as long as the outside garbage can is within an *eruv* or an enclosed property that is adjacent to the house).

SHABBAT: GLASSES

Shabbat: Sunglasses

You may use photosensitive glasses (such as photogray) on *Shabbat*.

Shabbat: Eye Glasses

You may wash reading glasses or sunglasses using liquid soap on *Shabbat*.

SHABBAT: HAIR/BEARDS

Shabbat: Hair Brushing

You may brush your hair on *Shabbat* but only if the brush bristles bend easily. You may not use stiff bristles since they might pull out some hair. Using a special brush for *Shabbat* is recommended but not required.

NOTE You may not use a comb.

Shabbat: Hair Cuts/Shaving

You may not have your hair cut and you may not shave on *Shabbat* (and *Jewish festivals*).

SHABBAT: HEATING AND COOLING

SHABBAT: ADJUSTING CONTROLS AND VENTS

Shabbat: Adjusting Temperature Controls

On *Shabbat*, you may not adjust temperature controls.

Shabbat: Adjusting Air Conditioning Vents

You may adjust air conditioning vents on *Shabbat* as long as you adjust them manually and not electronically.

SHABBAT: MOVING FANS AND HEATERS

Shabbat: Moving a Fan

You may pick up and move a fan on *Shabbat* (even if it is operating) if you need it elsewhere but you may not plug it in or unplug it on *Shabbat*.

Shabbat: Moving Electric Heater

You may pick up and move an electric heater on *Shabbat* (and *Jewish festivals*) if it is:

- Off, in order to use the space where it is.
- On, in order to use the space where it is OR if you need the heat elsewhere.

NOTE You may not unplug the heater if it is on. You may unplug it if it is off, but only in order to move it.

Shabbat: Moving Flame Heater

On *Shabbat*, you may not move a kerosene or other heater that has a flame.

Shabbat: Using Electrical Devices for Non-Electrical Purposes

You may use an electric radiator or other electrical appliances for purposes other than their intended purposes on *Shabbat* as long as the appliances are not expensive.

EXAMPLE You may use an electric fan or radiator to prop open a window.

SHABBAT: WATER HEATERS

Shabbat: Water Heater above 120° F

On *Shabbat*, you may not use water from any type of water heater, including solar heaters, if the water in the tank (or reservoir) is above 120° F (49 C).

Shabbat: Water Heater below 120° F

If you keep your water heater *permanently* set to less than 120° F (49° C) and if you turn off the heater before *Shabbat*, you may use that hot water on *Shabbat*. But you may not lower the setting just before *Shabbat* and then use hot water from that heater, since the water in the tank will still be hotter than 120° F for many hours (or even a day or more) after lowering the heater temperature.

NOTE If you will be using a large volume of hot water during *Shabbat*, consult a *rabbi* since the heating element might inevitably be turned on and that would be forbidden on *Shabbat*.

SHABBAT: INSECTS

Shabbat: Insects that May Carry Diseases

You may kill mosquitoes and other insects on *Shabbat* if they carry deadly diseases (which makes the insects a danger, or *sakana)*. You may kill insects that might carry deadly diseases even if you do not know for certain that they do.

Shabbat: Biting or Stinging Insects

You may trap insects on *Shabbat* that may hurt you, such as mosquitoes (without diseases) or bees that might sting you. You may also trap them or chase them away with bug spray. You may not trap insects that just annoy you, such as gnats or flies.

SHABBAT: KEYS

SHABBAT: KEYS: KEY RING

Key Ring with House and Car Keys

If you keep your house key on a key ring with your car keys and you are within a private domain or an *eruv*, you may either:

- Remove the house key (even on *Shabbat*), or

- Carry the entire set of keys on the ring with you.

REASON The key ring and all of the attached keys are not *muktza* as long as they are on the key ring with the house key.

SHABBAT: KEYS: TIE CLIP OR BROOCH

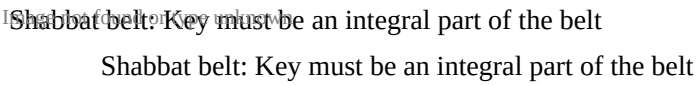
Shabbat Key as Tie Clip or Brooch

On *Shabbat*, you may not carry a key by hanging it on a tie clip or brooch; it must be an integral part of the jewelry.

SHABBAT KEY IN SHABBAT BELT

Key in Shabbat Belt

A Shabbat belt key should be integrated into the belt, not hanging on.



Do Not Stack Two Keys in Shabbat Belt

Do not stack two keys in a *Shabbat* belt: put them on separate connectors in a row. See *Shabbat* Key in *Shabbat* Belt.

How To Open Door with Key in Shabbat Belt

SITUATION You need to open a door with a key on a *Shabbat* belt in a place with no *eruv*.

STATUS You may not disconnect the key from the belt, stick the key in the door, and open the door in a way that the key enters a private domain.

WHAT TO DO You must either:

- Turn the key while the key is still on the *Shabbat* belt, OR
- Remove the key from the *Shabbat* belt (or take off the belt), open the lock, and then replace the key on the *Shabbat* belt before you open the door.

SHABBAT: KNOTS

Shabbat: Permanent Knots

You may not tie permanent knots on *Shabbat*. A permanent knot is a knot intended to remain tied for at least 24 hours. Any strings you connect on *Shabbat* must be able to come undone by pulling on a single string, such as a bow.

NOTE Since opinions differ on what constitutes a permanent knot, we do not even tie knots that are intended to be untied, such as a double figure-eight knot.

Shabbat: Double Bows

You may not tie a double bow on *Shabbat*.

SHABBAT: LCDS/LEDS

Shabbat: Causing LED To Light Up

You may not do anything on *Shabbat* that will cause an LED to light up.

NOTE You may not turn on anything that generates noticeable light AND heat on *Shabbat* (and *Jewish festivals*).

Shabbat: Causing LCDs/LEDs To Change

You may not use any item on *Shabbat* that will cause an LCD or LED to form or change letters or change an LCD display.

SHABBAT: LAUNDRY

Introduction to Shabbat: Laundry

You may not wash or hang up wet laundry on *Shabbat* (or *Jewish festivals*). The *halachot* for drying laundry depend on whether you use a clothesline or a dryer:

Shabbat: Laundry: Clothesline

You may take down laundry on *Shabbat* only if it was dry before sunset on Friday, and only if you don't:

- Transfer the laundry from one *halachic* domain to another (*hotza'a*), or
- Give the impression that the laundry had been washed on *Shabbat* (*mar'it ayin*).

If laundry on a clothesline is still wet at sunset on Friday, the laundry is *muktza* and you may not take it down or use it during *Shabbat*. This is different from the case of a dryer.

REASON On the clothesline, there is no certainty that the laundry will dry during *Shabbat* (it might rain, it might be cold or cloudy...), so the person cannot have in mind that it will dry during *Shabbat*.

Shabbat: Laundry: Dryer

Laundry in a dryer (even if it was wet at sunset) that was turned on before sunset on Friday (or *Jewish festivals*) is not *muktza*, even if you do not intend to wear it. You may remove the dry laundry from the dryer on *Shabbat* as long as no light goes on.

SHABBAT: LIGHTS

Shabbat: Redirecting Lighting Fixture

You may redirect a light fixture on *Shabbat*, but only by moving it with a stick or other object (a *shinu'i*), not directly with your hand.

NOTE You may not turn the light on or off and you may not disconnect the light during *Shabbat*.

Shabbat: Moving Lighting Fixture

You may slide a lamp or other light fixture to where you need the light if it is not practical to move closer to the light, but not by using your hand directly (you must use a *shinu'i* such as a stick or other object).

- You may not plug in the cord or remove the plug from the wall.
- You may not turn the light on or off.

SHABBAT: MAKEUP

Shabbat: Applying Makeup

Women and girls may not apply any nail polish or makeup on *Shabbat* (and *Jewish festivals)*, including mascara and lipstick. You may not even apply lip coatings such as ChapStick, even if just to prevent chapping.

NOTE Beware of "*Shabbat* makeup" that stays on longer than normal makeup but may not be applied on *Shabbat*.

Shabbat: Removing Makeup

On *Shabbat* (or *Jewish festivals*), a girl or woman may remove makeup.

SHABBAT: MAIL AND PERIODICALS

Shabbat: Bringing Mail inside House

Do not bring mail inside the house on *Shabbat*, unless it was delivered:

- From within *techum Shabbat*, AND
- Within an *eruv*, AND
- By a non-Jew, AND
- Already open.

REASON Most mail is *muktza* since it cannot be opened or used without doing *melacha*.

Shabbat: Bringing Newspaper inside House

You may bring a newspaper, magazine, or other reading material inside the house on *Shabbat* and read it if there is an *eruv*, unless it was:

- Brought from outside the *techum Shabbat*, OR
- Printed on *Shabbat*, OR
- Delivered by a Jew.

If any of these conditions apply, you may not use it in any way on *Shabbat*, even if all of the other conditions would have permitted its use. You may use it once *Shabbat* is over.

NOTE As a policy, you may tell delivery services that you do not need to have the item delivered until after dark.

REASON If the item is delivered on *Shabbat*, it is not being done at your request and, if it is reading material, you may read the material as long as the other conditions permit it--see above.

NOTE If you do not know where the reading material came from, you may not use it *Shabbat*.

NOTE Although taking possession of the newspaper, magazine, or other reading material is "acquisition" (*kinyan*), you may do so since you will use it on *Shabbat*.

SHABBAT: MEDICINES

INTRODUCTION TO SHABBAT AND MEDICINES

Introduction to Shabbat and Medicines

Health or Life-Threatening Condition

On *Shabbat*, you may not take medicine used to promote health. Whenever there is any question of a life-threatening disease or condition, you must take medicine.

Categories of Sick People

There are several categories of sick people:

- **Entire Body Is Affected**

  EXAMPLE Fever.
  STATUS You may take medicines for this category; pills, such as aspirin, are OK to take.
  EXCEPTION You may not smear substances on skin UNLESS the fever is life-threatening, in which case even smearing is permitted.

- **Only Part of the Body Is Affected**

  STATUS Some medicines may be used--consult a *rabbi*.

- **Discomfort**

  STATUS Medicine generally may not be used.

SHABBAT: CREAMS AND OILS

Shabbat: Squeezing, Dabbing, and Smearing Medicinal Creams

You may squeeze a tube of cream on *Shabbat*, but you might not be able to use the cream on *Shabbat* for other reasons—consult a *rabbi*.

NOTE Smearing creams or ointments is permitted only in life-threatening situations. Otherwise, you may not smear cream on skin on *Shabbat* (or a *Jewish festival*) even using a *shinu'i* such as using the back of your hand or a toe.
Dabbing is permitted, but only when you are permitted to use medicine for that purpose.
EXAMPLE You may dab cream on *Shabbat* for a bee sting.
REASON The pain from the sting will affect the entire body.
EXAMPLE You may not use cream for a mosquito bite.
REASON It is only a local irritation.
NOTE You may not smear cream for either condition.

Shabbat: Massage Oils

You may rub olive oil, almond oil, and other massage oils onto your skin for the purpose of massage, but you may not use such oils for moisturizing rough or dry skin.

REASON Moisturizing rough or dry skin is a type of healing/*refu'a*.

SHABBAT: MEDICINE

Shabbat: Medicine for Chronic Diseases

You may take medicine on *Shabbat* for chronic diseases such as high blood pressure.

Shabbat: Medicine for Non-Chronic Diseases

You may take medicine on *Shabbat* for non-chronic illnesses, if skipping one day will prevent cure, but not if skipping a day will just delay your cure.

EXCEPTION If the disease affects your entire body, you may take the medicine anyway.

SHABBAT: PAINKILLERS

When You May Take a Painkiller on Shabbat

You may take a painkiller on *Shabbat* if the pain affects the entire body or if the pain keeps you awake.

NOTE This also becomes the criterion for whether to take the pain killer during the daytime: if the pain you feel during the day would keep you awake if you were trying to sleep.

SHABBAT: MOPS

Shabbat: Mopping

You may squeegee a floor on *Shabbat* (or *Jewish festival)*--as is commonly done in Israel, but you may not push the water onto earth or plants.
You may mop up a local spill but only without squeezing out the rag or mop.

SHABBAT: MUKTZA

INTRODUCTION: SHABBAT: MUKTZA

Muktza by Hand

Muktza (“set aside” in one's mind) is an item that normally has no permissible use (or no use) on *Shabbat*. *Muktza* items may not usually be moved by hand on *Shabbat*—even if your hand is gloved—except for certain *Shabbat* needs, such as you need the space or the item. However, it is ALWAYS OK to move *muktza* items with any other part of your body.

ORIGIN

Chazal instituted *muktza* rules to make *Shabbat* special by requiring that actions be done differently on *Shabbat* than on weekdays. The basis for the idea of *muktza* was when Moses/Moshe instructed the Children of Israel in the wilderness to prepare the *mun* for *Shabbat* in order to eat it on *Shabbat*. *Chazal* extended the idea to prohibit moving by hand on *Shabbat* anything that was not prepared in one's mind before sunset on Friday.

CATEGORIES OF *MUKTZA*

The several categories of *muktza* vary according to their purpose and their permissibility to be moved.

Muktza Machmat Melachto L'Issur: Standard Use Forbidden on *Shabbat*

Purpose Item whose normal purpose is forbidden to be done on *Shabbat*.
Permissibility To Be Moved You may move this item by hand, without using a *shinu'i*:

- If you need the space where it is resting, or
- For a permissible use.

EXAMPLES

- Using a hammer to open a coconut.
- Using pliers to crack open nuts.
- Using a portable radiator to prop open a window.

No prior preparation or thought before *Shabbat* is required.

NOTE You may not move it just to protect the item.

Muktza Machmat Gufo: **No Use**
Purpose An item that has no use. This item is not normally ever designated for use; for example, a rock or stone. However, an item in this “no use” category is rendered non-*muktza* and usable on *Shabbat* as long as you had intended--before *Shabbat* or the festival began--to use it for a permitted purpose. As long as you intended that, you do not even need to use a shinu'i. If you did not intend, before sunset on Friday, to use this normally unusable item, then you may only move it using a shinu'i.
Permissibility To Be Moved Unless you prepared before *Shabbat* to use it for some permitted purpose on *Shabbat*, you may not move it by hand even for a permitted use and not even in order to use the space where it is resting.

NOTE You might need to use the item regularly for the non-standard purpose because for just a one-time use, it might not be permitted. Consult a *rabbi*.

EXCEPTION Garbage has no use. You may move garbage within your house (example: push the garbage across the room with your foot), but if you want to dump your garbage outside and you have a private domain or an *eruv*, you may pick it up and carry it outside.

Muktza Machmat Chisaron Kis

Purpose A valuable item that you are concerned may be damaged.

EXAMPLES Passport, porcelain china, or other expensive and fragile or difficult-to-replace objects.

Such an item may not be moved except for its designated purpose and you may not move it once you have finished using it. But once you are already holding it, you may take it to a place where you want to leave it and you do not need to drop it where it is when you finish with it.

Basis L'Davar Ha'Asur

Purpose *Muktza* item resting on a normally permitted item makes the lower item *muktza* too.

EXAMPLE A candlestick will render the table on which it stands *muktza* (unless there are one or more other items that are more valuable than the *muktza* item, in which case the table does not become *muktza*).

SITUATION There are multiple objects; some are permitted and some are not—for example, in a drawer.

WHAT TO DO If the permissible objects are more valuable than the non-permitted objects, you may open the drawer.

Non-*Muktza* on Top of *Muktza*

If you want a non-*muktza* item that was left on top of a *muktza* item from before *Shabbat* started, you may use it without restriction.

SITUATION

You discover you have coins in non-patch pockets of your pants that you will wear on *Shabbat*.

WHAT TO DO

You may empty coins out of non-patch pockets if you need to use the pants, but not by taking the coins out: you must dump them out of the pockets.

NOTE If you have coins in a patch pocket, the whole garment is *muktza*, unless you forgot that the coins were there or if you intended to remove the coins before *Shabbat* began but forgot to remove them (in which case you may shake the coins out of the pocket and the garment is not *muktza*).

Non-Patch Pockets

SITUATIONS

Pants with *muktza* items in the pockets are on your bed and you want to sleep on *Shabbat* afternoon.

WHAT TO DO

You may move the pants off your bed using any body part including your hands; no *shinu'i* needed.

Item that Becomes *Muktza*

If you are holding a permissible item and it becomes *muktza*, you may put it in safe place; you do not need to immediately drop it or put it down where you are.

EXAMPLE You are holding a pot from which you dispense all of the food. The empty pot is now *muktza*, but you may take it to the kitchen to put it down.

For More Information about *Muktza*

To see the TorahTots article on *muktza*, click here.

SHABBAT: MUSIC

Shabbat: Kazoos/Whistles

You may not use a kazoo or a whistle on *Shabbat*, but you may whistle with your mouth.

Shabbat: Listening to Non-Jewish Musicians

You may listen to non-Jewish musicians performing on *Shabbat* if you do not need a ticket and if they are not playing particularly for Jews.

SHABBAT: NAIL CUTTING

Shabbat: Nail Cutting

You may not bite your nails or have them cut on *Shabbat* (and *Jewish festivals*). If you have a broken nail, you may ask a non-Jew to cut it off for you if it bothers you.

SHABBAT: NON-JEWS (SHABBAT GOY)

Asking Non-Jew To Do Melacha D'Oraita

You may not ask a non-Jew to turn ON a light or turn ON heat, or other *d'oraita* violations of *Shabbat*--even for a *mitzva* or for *oneg Shabbat*. However, you may ask a non-Jew to do a *melacha d'oraita* for any of a sick person's needs, even if there is no danger to the person's life.

NOTE You may tell a non-Jew to do *melacha*, even if it is *d'oraita*, for a *mitzva* or *oneg Shabbat* only if it is *bein ha'shmashot* (between sunset and dark).

Asking Non-Jew To Do Melacha D'Rabanan

You may directly instruct or ask a non-Jew to do *melacha d'rabanan* for you on *Shabbat*, but only:

- To prevent a large financial loss.

  NOTE A large loss is subjective to the individual's actual wealth and also to that person's perception of what is a large loss. Consult a *rabbi*.

- For *Shabbat* needs.

  EXAMPLE You may ask a non-Jew to unlock an electric hotel door or trigger an entrance door on *Shabbat*, since this is for a *Shabbat* need and the action is not prohibited *d'oraita*.

  SITUATION A new guest arrives and you need the space on the table occupied by your *Shabbat* candlesticks.

  WHAT TO DO You may not move the candlesticks, but you may ask a non-Jew to do so.

  SITUATION You left a non-*muktza* item that you now need for *Shabbat* on a tree branch (or a child left one in a tree house!).

  WHAT TO DO You may not climb the tree to retrieve the item, but you may ask a non-Jew to retrieve it. You may ask a non-Jew to turn on air conditioning.

  EXAMPLE You may ask a non-Jew (directly, no need to hint) to turn off a light if it interferes with someone's sleeping.

- To allow doing a *mitzva*.
- For other pressing (and certainly for life-threatening) needs, such as health, even if the person not sick.

NOTE All of these are *d'rabanan* cases!

Hinting to a Non-Jew To Do a Melacha

You may hint or imply that you need something done in order to induce a non-Jew to do even a *melacha d'oraita* that will benefit you, but *only* if you don't need that action.

EXAMPLE Turning off a light; bringing a chair from outside an *eruv*.

Non-Jews: Melacha Bein HaShmashot

You may tell a non-Jew to do *melacha* for *Oneg Shabbat*.

SHABBAT: PUMPS

Shabbat: Well Water

You may use water from a pump-operated well on *Shabbat* (as on *Jewish festivals*), as long as the pump operation is not a *psik reisha* (inevitable and immediate consequence of using any water tap).

EXAMPLE You may use water from a well if it comes via an automatic pump that operates to fill a reservoir once the water level drops, but you may not:

- Operate the pump directly.
- Turn the pump on or off.

NOTE If there are variants to this situation, ask a *rabbi*.

SHABBAT: REFRIGERATORS

Shabbat: Opening Refrigerator when Compressor not On

On *Shabbat*, even though you may cause a compressor to turn on while you are using it or soon afterward, you may:

- Open the door to a refrigerator or freezer.
- Use a water cooler.

NOTE This also applies to water fountains such as in schools and *synagogues*.

Shabbat: Opening Refrigerator with Light or LED

On *Shabbat*, do not open a refrigerator door that has LEDs that illuminate when the door is opened. If you forgot to turn off the refrigerator light or if LEDs light up when you open the refrigerator door, consult a *rabbi* about what to do.

SHABBAT: ROOM SENSORS

Shabbat: Preventing Motion Detector from Lighting Up

If a motion detector will light up when you move, you must cover the detector before *Shabbat* or turn off the device.

Shabbat: Walking into Room with Motion Detector

Do not walk into a room on *Shabbat* that has a motion detector that causes LED lights or room lights to go on--unless you can enter the room without turning them on.

NOTE If you enter a room and then find that there is a motion detector that will turn on a light or an LED, you should not move until someone else has entered the room and the light has turned on. You may then leave while the light is still on.

NOTE Sometimes motion detector lights do not always go on, due to a defective detector or because you can walk slowly enough or out of the detector range. If so, then it is not a "*psik reisha*" and you may walk past the detector, even if it sometimes does turn on the lights. However, you may not use the light that goes on unless there is enough ambient light from other sources that you can see without needing the triggered light.

EXAMPLES

- If you can avoid triggering the LED by walking slowly, you may enter the room.
- If you can open a door slowly without triggering the LED, and by letting the door swing closed the LED will light up, you may do so and then walk past the detector while the LED is on, but only if the door takes at least 2.5 seconds to close**.**

SHABBAT: SECULAR STUDIES

Shabbat: Secular Studying

Studying secular subjects is not in the spirit of *Shabbat* but it is not prohibited.

SHABBAT: SOAP

Shabbat: Hard Soap

You may not use hard soap on *Shabbat*.

Shabbat: Soap Bubbles

Causing soap bubbles from lather on *Shabbat* is not a problem.

SHABBAT: SUNSCREEN

Shabbat: Sunscreens

To use a fluid on skin on *Shabbat*, even sunscreen that may be needed to protect damaged skin, it must flow without lumps and not be more viscous than honey at room temperature. Therefore, apply sunscreen only if fluid (but not a cream or thick liquid).

NOTE You may dilute sunscreen before *Shabbat* with water or alcohol, but some sunscreens do not become more fluid even with added water or alcohol.

NOTE On *Shabbat*, you may use oil for pleasure, such as for massage, but not for *refu'a*/healing purposes, such as to heal chapped skin.

SHABBAT: TALKING

Shabbat: Talking about Weekday Subjects

You may talk about weekday subjects on *Shabbat* if what you are discussing already happened, but you may not discuss plans to do activities that involve any type of *melacha*, even d'rabanan.

SHABBAT: TAPING

Shabbat: Taping Items Together

You may not tape items together on *Shabbat* if you intend for them to stay attached for more than 24 hours.

Shabbat: Taping Card to Hotel Room Door

You may tape a card to a hotel room door on *Shabbat* in order to prevent its locking you out.

SHABBAT: TELEPHONES

Shabbat: Telephones

If *Shabbat* is over where you are, you may speak by phone to non-Jews in a place where it is still *Shabbat*.

SHABBAT: TOILET

Shabbat: Flushing Toilet

Flushing a toilet on *Shabbat* is not a violation of transferring from domain to domain.

REASON It is considered too small a space to be a domain.

NOTE If the water comes from a pump-operated well, such as in rural or remote areas, consult a *rabbi* .

SHABBAT: TRANSPORTATION

INTRODUCTION TO SHABBAT: TRANSPORTATION

Introduction to Shabbat and Transportation

It is best to avoid traveling at all on *Shabbat*.

SHABBAT: AIRPLANES

WHEN TO LEAVE BY AIRPLANE BEFORE SHABBAT

Flying before Shabbat for Business

You may leave until sunset on Friday if you are flying for business, but you must be VERY careful to avoid doing any *melacha* while transiting *Shabbat* in flight!

Flying before Shabbat and Flight Delayed

SITUATION You are are flying for business on Friday and the flight is delayed. The flight will leave after sunset.

WHAT TO DO

You may stay on the airplaine.

NOTE If you are flying for pleasure, you must get off the plane before sunset (if possible).

SHABBAT: FLYING FOR BUSINESS

Flying through Shabbat for Business

If you fly through *Shabbat* (permitted for business only), you must keep even *Shabbat d'rabanan* while flying over the area of the earth that is in *Shabbat*.

If you fly east (such as from Asia to the US, across the Pacific) after *Shabbat* is over, you will re-enter *Shabbat* and may not do *melacha* on the airplane. Say the *Shabbat* prayers and *kiddush* at the appropriate local time where you are flying.

SHABBAT: FLYING FOR PLEASURE

How Much Time To Allow When Flying for Pleasure

You must not travel during any part of *Shabbat* if you are flying for pleasure. You must therefore leave with enough time to land and get to an accommodation before local *Shabbat* starts at your destination.

SHABBAT: LANDING

Shabbat: Landing at Connected Jetway

If you land before local sunset on Saturday and the jetway is connected to the terminal building, you may disembark but you must stay in the terminal building until *Shabbat* is over.

Shabbat: Landing at Unconnected Jetway

If the jetway is a ladder or not connected to the terminal, you must stay on the plane until after dark.

Shabbat: Police Orders To Leave Airport

If you land at an airport on *Shabbat* and the police or other authority orders you to leave, you may do so.

Shabbat: Taking Luggage from Airport

If you are ordered to take your bags outside of the airport or the building after landing on *Shabbat*, a non-Jew should take them for you.

SHABBAT: BOATS

SHABBAT: CRUISE FOR BUSINESS

Shabbat: Embarking for Business Trip

You may embark on a cruise for business until sunset on Friday. You must be on board before sunset, but the ship does not need to depart before sunset. You may not transact business on *Shabbat*.

SHABBAT: CRUISE FOR PLEASURE

Shabbat: Embarking for Pleasure Trip

You must leave by Tuesday at sunset for a pleasure cruise if you will still be on the cruise at Friday sunset. The ship must have departed before sunset on Tuesday.

SHABBAT: DOCKING

Shabbat: Docking before Sunset Friday

If your ship docks before sunset on Friday, you may get off on Saturday. *Techum Shabbat* is measured from the boat.

Shabbat: Docking after Sunset Friday

If the ship was not yet docked at sunset on Friday, you must stay on board during *Shabbat*.

Shabbat: Moored before Friday

If the ship was moored (anchored to the sea bottom without being connected to dry land) in shallow water before sunset on Friday, you may wade to shore as long as:

- You don't get your clothes wet, and
- You dry off your legs before walking on dry land.

You may not carry anything with you.

SHABBAT: CARS/VEHICLES

Shabbat: Riding with Non-Jewish Driver

You may ride in a vehicle with a non-Jewish driver on *Shabbat* only if:

- He or she doesn't do anything especially for you (for instance, the non-Jew is driving somewhere anyway and offers you a ride for free), and

- There is no possibility of *mar'it ayin* (appearing to do something not allowed, even though the act is technically allowed).

However:

- You must not open a door (which will turn on a light) or do any other *melacha* while riding with a non-Jewish driver on *Shabbat*.
- You may continue to ride on a bus or other public vehicle driven by a non-Jew even once the sun sets on Friday if you have already paid (or if it is free) and if the vehicle is not being driven just for you.
- You may not continue to ride in a car or taxi that is being driven for you once the sun sets on Friday even if you have already paid for it or if it is free, unless it will be dangerous for you to get out of the vehicle and walk to a safe place.
- You may not invite for a *Shabbat* meal Jews who may drive themselves to your home on *Shabbat* unless there is more than a 50% chance that they will arrive without driving on *Shabbat*.

SHABBAT: TREES

Shabbat: Tree Rope

You may only use a tree rope for swinging or climbing if separated from the tree by another entity, such as another rope, tire, or board.

Shabbat: Tree House

You may use a tree house on *Shabbat* only if both the tree house and access to it are completely separate from the tree. You might build such a tree house by putting tires on top of the tree branch and then building the house on top of the tires. The ladder or other access to the tree house must likewise be separated from the tree.

Shabbat: Walking between Trees/Bushes

You may walk between bushes or trees, even if they are close to each other, and you may use your body to make space for yourself to walk. But you may not push the trunks or branches away using your hand.

REASON The trees are *muktza*.

SHABBAT: VIDEOTAPING

Shabbat: Being Videotaped by a Jew

You may not be videotaped by a Jew on *Shabbat* even if it is not for your benefit, but there is no need to cover your face. If there is danger (for example, the town of Efrat in Israel has video monitoring 24/7), it is permissible to be videotaped. You should avoid appearing on a monitor on *Shabbat*, but being recorded is not prohibited.

SHABBAT: WALKING

Shabbat: Walking in Long Grass

You may walk on long grass on *Shabbat* unless by doing so you will definitely tear off some grass.

Shabbat: Walking on Sand or Soil

You may walk on sand or soil on *Shabbat*.

SHABBAT: WATER (POOL)

Shabbat: Dangling Legs

On *Shabbat*, you may dangle your feet or legs into a pool (or other body) of water up to whatever garment you are wearing. However, you may not let the garment get wet.

SHABBAT: WATER FILTERS

Filtering Potable Water on Shabbat

You may use a non-electrical water filter on *Shabbat*. The water must be potable before filtering.

SHABBAT: WATERING

Shabbat: Waste Water

On *Shabbat*, do not pour waste water onto any area where plants can grow.

SHABBAT: PREPARATION CHECKLIST

Preparing For Shabbat

Here are some suggestions (these are NOT *halachot*!) of what to prepare in advance of *Shabbat*. Add or delete to suit your needs!

Candle Lighting

- Check candle lighting time
- Set the candles in their holders (and have matches nearby)

Set the Table

Set the table, including the *challa* and its cover and the wine cup.

Kitchen Preparation

- Sharpen knives
- Tear paper towels
- Refrigerator: Turn off or unscrew lights; disconnect any LEDs or fans
- Set up *blech*
- Set up hot water urn
- Turn off stove, oven

Food Preparation

- Thaw frozen meat, fish, and other food that might take hours to defrost before being cooked
- Cook whatever can be cooked ahead of time on Thursday night, Friday morning, or earlier in the week
- Squeeze lemons; do any other *boreir*-type preparations
- Chill wine
- Open bottles and cans that will be needed on *Shabbat*
- Prepare tea essence

Cleaning

- Make beds
- Sweep or vacuum
- Dump garbage

Clothing

- Do laundry
- Empty pockets of *muktza* (or if there is no *eruv*, of everything!)
- For men, set out *Shabbat talit*

Muktza

Check that nothing you will need is beneath a *muktza* item

Personal Care

- Cut hair and nails, if needed
- For men, shave or trim beard and mustache, if needed
- Tear dental floss
- Tear toilet paper or put out tissues in bathrooms
- Open any new boxes of tissues

Electronics

- Set heat or air conditioning
- Turn on or off lights, or set timers for them
- If desired, turn off or disconnect:
    - Alarms
    - Cellphones and phones
    - Computers
    - Microwave detectors
    - Other electronics

Eruv

Check that the *eruv* (if any) is good

© Copyright 2026 Richard B. Aiken | www.practicalhalacha.com