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.*

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