

YALKUT YOSEF

Halachot / Laws of Shabbat

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Respecting Shabbat

- 1) Anyone who respects the Shabbat is given an inheritance without boundaries, is given all the desires of his heart, and is saved from the hardship of exile. Therefore, one needs to be careful to respect Shabbat. Some ways to respect it is to wear clean clothing, and to have delight in ones food and drink. One needs to have in mind that he is fulfilling the mitzvah from the Torah. Some say this is a Rabbinic law. You must also have in mind to fulfill the mitzvah of oneg shabbat.
- 2) Its good to buy meat for shabbat even though it's not Halacha. One should have his best foods, meats and wines which give him the most delight. Each according to his means. If one doesn't have for 3 seudot, he should buy for 2 seudot. One should save up during the week to have enough for Shabbat. If one does not have enough for 2 seudot he has to ask for tzedaka for all 3.
- 3) It is good to eat fish on Shabbat, preferably for the 1st and 3rd seudot. If one doesn't like fish he does not have to force himself to eat it. One should wash between eating fish and meat and clean his mouth with water. If he can, he should drink something also. One should do this with chicken also. If one is eating with a fork, lechatchila he doesn't need to wash his hands.
- 4) One who does not have money to purchase the necessities for Shabbat should borrow money. Some say you are even allowed to borrow with interest for this purpose. But it's best to write on the shtar that the loan is being done on a "heter iska".

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- 5) Every Jew is obligated in kavod Shabbat which is done before Shabbat starts. This includes washing ones face, hands and legs in hot water, wearing nice clothing (not weekday clothing). Even if one is alone at home he should change into nice clothing because the clothes isn't worn for people to see but rather for the honor of Shabbat and Chag. Even a mourner in his seven days of mourning should change his clothing, but only the outer ones. Oneg Shabbat is done on Shabbat itself like eating and drinking etc.
- 6) One is not obligated to have separate shoes for Shabbat. However he should clean and polish them so they appear newer. Anyone who has separate shoes for Shabbat shall be blessed.
- 7) It is good practice to put a clean table cloth on the table one is going to eat from on Shabbat. It is also good to put one, on every other table including the ones in the synagogue.
- 8) Ezra Hasofer made a takana that the people should wash their clothing on Thursday in preparation for Shabbat. It's allowed to wash on other days in the week but better from Wednesday and on. It's better not to wash on erev Shabbat so that one will be free to prepare for Shabbat. One who washes clothing with a machine has what to rely on but the leniency is primarily when one is using a dryer.
- 9) It is a minhag to knead dough on erev shabbat to bake challahs. Also so that one will be able to do "haftashas challah" with a bracha. The shiur of challah that requires hafrasha is 1.666 grams of flour.

Renting a field or a store to a Non-Jew

- 1) Flowers that have a specific time to be picked, and it happens to fall out on a Shabbat morning. One should not ask a Non-Jew (who was hired) to do it without consulting a Torah sage. There are times when you are allowed to when you do "amirah le amirah" to the Non Jew from Erev Shabbat.

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Work that a Non-Jew may do for a Jew on Shabbat

1) If a person made a contract with a Non Jew to do a certain job and was not told that the Non Jew would work on Shabbat, if it is normal to do such work with a contract, it's permissible. For example, someone who builds a house and dust remains in front of the house. If he makes a contract (to do the job, but not a daily one) with a Non Jew to do the job, and the Non Jew comes and cleans it up on shabbat, it is ok if it is the way of the place to make contracts.

2) A place where they plow crops and they have an automatic machine, and the job needs to be continued on Shabbats and Holidays, and the job is done by the Non Jew, and the outside doors are closed. If one pays this non Jew for the week along with the Shabbat, it is allowed. But it is good to give the profits made on Shabbat to tzedakah. But if outsiders can see this work being done, or if a Jew works there, this is forbidden. In a place where one will have a big loss, Its allowed to be lenient. One who he a partnership with a Non Jew and must be open on shabbat should make a contract with the Non Jew specifying that the Non Jew will recieve all the profits from Shabbat and the Jew will recieve all the profits from another day. If the profits from Shabbat are more, but the Non Jew wants to divide equally, it's allowed. If they didn't make a contract, the Non Jew takes the profit from shabbat, and they divide the rest equally. If it is not know how much they made on Shabbat, the Non Jew should take 1/7th and the rest should be divided equally.

3) One may be lenient to give over to a Non Jew to feed his oxen on Shabbat with a contract. One may give over utensils/machines to a Non Jew and he may act on his own will.

4) It is permissible for a Jew to give his car to an Non Jewish auto mechanic on erev shabbat (only if all his workers are Non-Jews) on condition to pick it up on Sunday, this is if he pays him for the specific work. Also it is only if there is time left on erev Shabbat and motzei Shabbat to do the job. Then it will be permissible if the got does the work on Shabbat because he wasn't told to. Lechatchila a person should not give in his car without there being time on erev and motzei shabbat to work on it because it's like you're telling the Non-Jew to work on Shabbat. Also, if the car mechanic is in a jewish neighborhood we are not concerned about

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maarit ayin since it was done by contract. Ashkenazim, however, are machmir on this.

5) A Jew may not let a Non-Jew shape stones on shabbat for building his house, even if the Non-Jew does it in his own house. But if the Non-Jew is shaping his own stones and he has a contract with the Jew, and the decisions of which stones, etc are up to the Non-Jew, it's allowed as long as it's not in the Jew's house. You are allowed to hire a non Jewish construction crew to work even if they work on Shabbat.

6) Someone who plasters a roof and needs to pour water on it a few days afterwards should not do it on Shabbat. This applies even to a contract with a Non-Jew. All the more so a Jew should not do it. If they could water it from a timer that would be permitted. If there will be a financial loss then a Non-Jew made do it indirectly by pouring it on the wall and the water drips down.

7) There are those who say that one is allowed to give clothing to a non Jewish dry cleaners even if they will clean the clothes on Shabbat. Even if people will notice that they are clothing that belong to a Jew, since none knows exactly who they belong to it is OK. Some say that you are forbidden to give over articles of clothing that specifically belong to a Jew like a tallit, etc. One who gives it in on a Friday and is supposed to pick it up on a Sunday, it is as if you are telling them to wash the clothing on Shabbat and it is forbidden. One may be lenient in dire need.

8) Someone who makes a contract with a Non-Jew to build his house or to cut his grass, if the house or the field is located in a place where many people pass by, the Non-Jew cannot do work on Shabbat because others may see the work being done, and suspect the Jew. If the building or the field is located in a place where there are not many people passing by then it is permitted. If a house or a store of a Jew was built on Shabbat some are strict not to enter it. Some say you are allowed to enter the store during the week.

9) A Non-Jew worker who is washing the floors on shabbat without being told and does not usually do it, we don't stop him

10) A maid on Shabbat is not allowed to do work for a Jew on Shabbat or Holidays. Even if we

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don't tell her to do it. But if she wants to do the work for her own good, it is permitted.

12) One is allowed to tell a maid to wash the dishes even if the lights of the kitchen are off and she will need to turn it on. Since she turned it on through her own will, its permitted. Same halacha if one tells a Non-Jew to go to a room where the lights are off.

13) You are allowed to give your clothing to a tailor even through he will work on Shabbat. The contract cannot be a daily one but rather must specify the completion of the job itself. Similarly if one made a year or two year contract with a Non-Jew to do something, if the Non-Jew works on Shabbat, it's OK because its up to him when he wants to work. The only condition is that the work isn't being done in the Jews house.

Paying a Non-Jew on Shabbat

1) A Jew who owns a taxi is allowed to rent his taxi to a Non-Jew on erev shabbat even if the Non-Jew will work on shabbat. (Man was not command to rest his property on Shabbat). Even if the taxi has a specific number to it and people recognize that it belongs to a Jew, one should not be concerned about maarit ayin, because people will day that he its the Jew's messenger. The payment has to be combined with the weekday payment. If there is suspicion that the Non-Jew will pass by a Jewish area and pick up Jews on shabbat, one is forbidden to rent to the Non-Jew. But if he only works in non Jewish areas and will only take Non-Jewim, it is permitted.

2) The Shulchan Aruch writes that one is allowed to rent and lease his possessions to a Non-Jew (even if it's being used on Shabbat) because we were not commanded to rest our possessions, even possessions that make us money, like a car or a plow. One is allowed to rent to a Non-Jew on Erev Shabbat but preferably not close to the start of Shabbat so people don't do "maarit ayin".

3) Every Jew is commanded to rest his animal in Shabbat, thus if one rents his animal to a Non-Jew, he needs the Non-Jew to return the animal on Erev Shabbat. If it was not returned, the Jew must make the animal "hefker" in his mind so he won't transgress

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the prohibition. Motzei Shabbat the Jew is allowed to get the animal back from the Non-Jew without telling him that he made it hefker.

4) One who lives outside of Israel and owns an animal in Israel, is allowed to rent an animal to a Non-Jew in Eretz Israel even though when the Non-Jew works the animal it is Shabbat where the owner is outside of Israel.

5) If one cannot refuse to lend his horse to a Non-Jew because the Non-Jew might hate him, some say he can sell the animal to the Non-Jew before Shabbat, but some disagree with this.

6) Some say that if the animal goes out on it's own, even with a burden on it, you don't have to stop it because the Jew isn't deriving any benefit from it. Some disagree and say you must stop the animal from going out and lechatchila one should be stringent on this.

7) There is an obligation to rest an animal on Shabbat even when the animal is owned partly by a Jew.

8) A person is also obligated to rest his animal on Yom Tov, this is also on the 2nd day of Yom tov in exile.

9) One is allowed to rent an apartment to a Jew who is mechalel shabbat even though the person will be mechalel shabbat in your apartment. It's better to make a condition that the person won't desecrate in public. One is allowed to rent to a Non-Jew but must remove the mezuzah. However, one cannot rent to a Muslim in Eretz Yisrael nowadays.

10) One is allowed to rent an office building to Jews who will be mechalel shabbat and work on shabbat. He's not obligated to get rid of them at the end of the lease if it causes him a loss.

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11) If one has a contract with a Non-Jew to make him soap or cosmetics and the Non-Jew is working in his own house on Shabbat it's ok. But if he is working with a big machine and people know he is working for a Jew, it's forbidden. One has to try his best not to let a Non-Jew to work on Shabbat (for him). .

12) In a place of need one is allowed to send an express letter from outside Israel into Israel even if it will be delivered on Shabbat. Since one is not specifically talking to the delivery man. But if a Jew will deliver it, it's forbidden.

One who is on a ship on Shabbat

1) One is allowed to go on a ship that most the crew and passengers are non-Jewish even if they continue travelling on Shabbat and we are not concerned about techumim. One is allowed to embark even on an erev Shabbat if he's going to do a dvar mitzvah like going to Israel or raising charity. One does not have to make a condition that they should not travel on Shabbat since they won't listen. But if you are embarking for a trip and it's not for a mitzvah, one should not embark 3 days before Shabbat. One may not travel on a ship where the crew is Jewish because most the work was done on Shabbat and the passengers are getting benefit from it.

2) One is not allowed to embark on a trip (on a ship) starting on Shabbat even if most the passengers and crew are non-Jewish and even for a dvar mitzvah. Therefore, one who lives in an area where there is no Shul on Shabbat and the only Shul is across the river one cannot go on a ship and cross even if the ship is not powered by electricity.

3) It is forbidden to ride on a plane on Shabbat even if the captains, crew and most the passengers are Non-Jewish. Even if it took off on erev Shabbat and lands on Shabbat day. But if the plane will land after Shabbat ends, it's ok according to some if most the passengers are Non-Jewish. One should ask a rabbi in any case.

4) A plane that lands and Shabbat already started, you should not leave the plane until motzei Shabbat. However, if they don't let him stay, one needs to stay in the airport

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until the end of shabbat. One is allowed to give the officer his papers to stamp in order for him to be let into the country.

5) One is not allowed to travel in a train on shabbat even if it makes stops at every station. This applies to inside a city and of course from city to city because you have the prohibition of techumim.

6) One who lives outside Eretz Yisrael and wants to go to shul but he needs to take a train (whose conductor is Non-Jewish and stops at every stop) and going to shul on Shabbat is his only connection to Judaism. One should not allow him, and of course if he's carrying his train card with him. One should try to convince him to get a place near the shul instead.

7) We don't surround a city to go to war with it 3 days before Shabbat. Even a war for mitzvah we don't start on Shabbat or 3 days before. But if there is danger or the enemy will strengthen itself, then it is allowed to be started on erev shabbat. If the war started, you are allowed to continue it even on shabbat.

8) A baby that became sick and the Brit milah was pushed off the 8th day, and he got healed Thursday or Friday, you are not allowed to give him a Brit then. We suspect that Shabbat may be broken to bring medicine to heal the child. Therefore, the Brit should be pushed off to Sunday. If the minhag is to have it on Thursday or Friday it's ok to rely on. Ashkenazim also hold that you should push off till Sunday. This is also the din for the Brit of a convert.

9) The previous Halacha only applied to a Brit that was pushed off and was not done on the 8th day but a Brit that the 8th day falls out on a Thursday, Friday or even Shabbat, must be done on the day.

10) From Thursday and on, one should not get a surgery or something dangerous that may require a desecration of Shabbat to heal him. If one can, he should schedule the surgery earlier in the week. But if someone did do the surgery right before Shabbat,

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bedieved one is allowed to break Shabbat for the sick person who's life is in danger.

11) A group of Non Jews that's going into the desert, and it's known that they will break the Shabbat a Jew may not join them 3 days before Shabbat. But Monday, Tuesday or Wednesday he's allowed to go out with them. If he sets out on one of those days and then needs to break Shabbat because of danger. If one is going to travel (with the group of Non-Jewim) to Israel on Shabbat through the desert, he may travel, but most stop on Shabbat. If they don't want to stop on Shabbat, he may travel with them outside the techum.

Laws Applying to Erev Shabbat

1) One may not travel on Erev Shabbat or Erev Yom Tov more than 3 parsaoth. This is only when his hosts do not know that he's coming and they did not prepare for him. But if they did know that he's coming he may travel even after 1/3rd of the day, even for a trip that takes a few hours. Nowadays we are more lenient on this because most people prepare for Shabbat in abundance. Nevertheless, one must let his hosts know that he's coming. One must give himself some leeway in terms of time so if anything goes wrong, he will still make it on Shabbat.

2) One should enter Shabbat hungry and desiring to eat. Therefore, the sages forbid one to make a big seudah on Erev Shabbat (one that's not normally made during the week). But any seudah one eats normally he may eat on Erev Shabbat. It's a mitzvah to not eat from 9 hours into the day and on. If one usually eats a lot during the day it's best not to do that on Erev Shabbat.

3) A Seudat mitzvah that falls out on Erev shabbat like a Brit Milah or pidyon haben one may do it on Shabbat even after the tenth hour, even though it's a big seudah not normally done during the week. It's better to make the seudah before chatzot, nevertheless. Some say you can't have an engagement party on Erev Shabbat, only if nothing but candies are served. Some say you are allowed to have a seudah but before chatzot hayom.

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4) The way of the righteous is to fast on Erev Shabbat in order to eat the Friday night meal with hunger. One who does accept upon himself to fast on Friday should fast till "seit hakochavim". If he made the condition that he would break his fast after Arvit, even if it isn't dark outside, he may. If he didn't specify, he must wait till nightfall.

5) If the tenth of Tever falls out on Friday or if someone has to do a taanit chalom, he must fast until nightfall.

6) Some say you are not allowed to make a eulogy on Friday after chatzot except for a big Talmid chacham. But it depends on the time and place.

Preparation of the Meals for Shabbat

1) One should wake up on Friday morning to prepare the needs of Shabbat. It's best to buy all the needs of Shabbat on Erev Shabbat and not before, only if he feels he won't find it in the store he may buy before. Even if one has a maid or a wife who prepare all the needs of Shabbat, he should try to do some small preparation for Shabbat to honor it since it's more of a mitzvah by him than a messenger. The sweat that a person sweats in preparation of the needs of Shabbat, Hashem erases all ones sins. It's best to say about everything you buy for shabbat "lichvod shabbat kodesh".

2) Some say it's best to buy all the needs of Shabbat on Friday so that the holiness of Shabbat should fall upon it. But in the short winter day, where Shabbat comes in early and he thinks there won't be any food in the marketplace, he may buy from Thursday. One should not buy Shabbat needs before Shacharit. If he thinks there won't be anything good left in the store after Shacharit, he may buy before Shacharit but must say keriat shema.

3) Also a talmid chacham who learns all day should prepare something for Shabbat. The Gemara some examples: Rav Chisda used to cut up vegetables, Rabbah and Rav Yosef used to chop wood, Rabbi Zeira would light the fire, Rav Nachman would clean

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up the house and bring in the necessary utensils for Shabbat and would remove the weekday utensils as well. One should not say that it's not my honor to prepare for Shabbat because by honoring the Shabbat, he is getting honor. Therefore, one should try his best at least to prepare something small for Shabbat.

4) It is a mitzvah to taste the foods of Shabbat on Erev Shabbat, to see if they are ready to be eaten so when they are eaten on Shabbat it should be an oneg for him. Anyone who does taste his foods on Shabbat, his life is lengthened. It's correct to taste from each type of food.

Not to do Melacha on Erev Shabbat after Mincha:

1) One who does melacha on erev Shabbat for Mincha and on, does not see any bracha from his work. Even if he makes a profit now, he will lose in another place. This refers to Mincha ketana which is 2 and a half hours before shekiah. This is also only if the melacha is a set one, but if it is not set, it is ok. A sofer should not write a Torah or tefillin or mezuzah on erev Shabbat on Mincha ketana and on. He's allowed to correct a Sefer torah

2) One is allowed to write divrei Torah while learning after chatzot. There is no difference whether he writes by hand or types on a computer because if it is needed for his limud, he is allowed to write on erev shabbat close to the time when Shabbat comes in.

3) Some say it's assur to do melacha on Erev Shabbat but to buy and sell is allowed. Some argue on this and the minhag is to be lenient on this. One should close his store with enough time to get home and get ready for Shabbat.

4) Any melacha that a person will lose out later on if he doesn't do it, is allowed on Erev Shabbat. Also any melacha that is done "le'chvod Shabbat" he is allowed to do Erev Shabbat before Mincha ketana. For example if his hot plate breaks he is allowed to fix it until right before shabbat. You are allowed to wash floors even for pay. But only if you

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will be able to get home in time to prepare for Shabbat.

5) One is allowed to give a haircut after chatzot on erev shabbat, even for pay. One does not need to be stringent in this.

6) One is allowed to go shower on erev shabbat even within half an hour close to Mincha ketana. However, one must be careful not to do a chillul shabbat so he should shower the earliest he can possible.

7) Some are lenient to wash clothing in a laundry machine even after Mincha ketana on erev shabbat because it's not considered like the person itself is washing the clothes. This applies specifically to the winter months where if the laundry is pushed off to Sunday, it won't be able to get dried soon enough.

Starting a Melacha that will continue into Shabbat

1) One is allowed to start a melacha on erev shabbat and yom tov even if the melacha will be finished on shabbat itself. So for example one is allowed to turn on the sprinklers before Shabbat even if the plants will be watered during Shabbat as well. One is allowed to put on a timer before Shabbat to work on Shabbat.

2) One is allowed to put uncooked food on the stove to cook before Shabbat even though it will be cooking on Shabbat itself as well. Similarly one can light a candle even though it will burn on Shabbat itself.

3) One is allowed to give wheat to the grinder on erev Shabbat even though it will grind and make noise on Shabbat itself. But one may not do this on Shabbat.

4) One is allowed to place clothing in a laundry machine before shekiah on erev shabbat and it washes on Shabbat itself. We are not concerned with the noise that the machine makes. The Ashkenazim are stringent on this because of the noise it makes. However, the Ramah says that in a place where there is a need, one may place the

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clothing in the laundry on erev Shabbat.

5) On Shabbat one is allowed to put the electricity on timer to turn on and off. One may do this from erev Shabbat. One should not touch the timer in order to make it turn off at a different time on Shabbat.

6) If a person set the timer to a certain time before Shabbat, and on Shabbat he wants to change the time to a later one, one is allowed to do this. This is only if when you are changing the time, the timer is still working normally. If the person wants to make the time earlier, it is not permitted except if there is a need for a sick person (even not dangerous). It's best to make a condition before Shabbat that you will be changing the time.

7) One who has a telephone with voicemail which records even on Shabbat, in a place where there are mostly Non-Jews it is permitted, but in a place where there is mostly Jews one should be stringent on this.

8) Vending machines or soda machines, if they are found in a city where most the people are Jews, they need to be turned off on Shabbat. But if it is found in a place where most are Non-Jews, one may keep the machine on but should not put his name on the machine. But if the machine is on a Jew's property one should be stringent on this.

9) It is forbidden to listen to music or the news from the radio on Shabbat even if the radio was put on a timer on erev Shabbat and it turns on and off by itself. Even if the radio station is run by Non-Jews, it's best to be stringent on this. All the more so in Israel where the people running the stations are Jews. Therefore, it is forbidden to listen to the radio even if you hear it coming from your neighbor's house.

10) This law applies similarly to watching TV on Shabbat. Even if it's on with a timer it is forbidden to watch. Even in the weekday one should be strict not to watch.

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11) It is forbidden to turn on a microphone on Erev Shabbat to speak into on Shabbat. Even if it is on a timer and there is a mitzvah need for it. Like if there is some big shul where it is hard to hear the chazzan or the rabbi. You are also not allowed to record on Shabbat even if it's on a timer. One should be careful in giving a CD to a mechalel Shabbat because he may listen to it on Shabbat. One may put a warning label on the CD so as to warn people not to listen on Shabbat.

12) One is allowed to set an electrical alarm clock on Erev Shabbat to ring on Shabbat even if it will make noise on Shabbat. Nevertheless, one should be strict not to turn off the ring. However, a non electrical alarm clock (wind-up) one is allowed to set the time on Shabbat and turn it off.

13) It is a mitzvah to feel out your pockets on erev shabbat so there won't be any forbidden or muktzah things inside the pockets.

Leaving a pot on the fire from Erev Shabbat

1) A pot with food that is fully cooked from erev shabbat or partially cooked, some say that you are allowed to leave it on an open fire from erev Shabbat for the need of the seudah of Shabbat. Some argue and say you need some separation between the fire and the pot. If one cooks on an open fire then he cannot return the pot on Shabbat but if there is a separation, he may. One may place food on a hot plate without a separation whether the food was fully cooked or not.

2) A pot that contains meat that wasn't cooked at all, one may place on an open fire without a separation. All the more so you may place on a covered fire and a hot plate. Also in a case where meat was placed in a pot and it is cooking on shabbat itself, there is no issur of cooking because the food was placed on erev shabbat.

3) A pot that contains food which is partially cooked, one may not leave it on an open fire from erev shabbat because one might turn the fire higher to cook the food faster. If the food was left on, it is assur to eat on shabbat. However if it was cooking on a

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covered fire or a hot plate, it is ok.

4) A pot that contains food that was fully cooked but one doesn't like the taste of the food, one may place the food on an open fire from erev Shabbat and one doesn't need to put a separation between the fire and pot.

5) A electric oven which does not have a thermostat, there are those who are lenient to leave inside of it a food that was fully cooked on erev Shabbat even if it's good for the food and we do not suspect that maybe he will raise the temperature of the oven. One is allowed to leave hot water inside or a food that has a piece of meat which isn't fully cooked yet. Some are stringent on this.

6) An electric oven that works by thermostat some are lenient to leave in it from Erev Shabbat a food that was fully cooked, and you may open the oven on shabbat to bring it out. One is allowed to close the oven door on Shabbat and there is no issur. But if the food was not fully cooked, one may not close the oven fully on Shabbat.

7) One is not allowed to use an oven that stops the heat once the door is open. Therefore, one may not put in a food on erev shabbat because he is not allowed to open it on shabbat.

8) It is good to be stringent and not return a food back into an oven on erev shabbat, even a food that was fully cooked.

9) One who takes a pot of food from the fire on Shabbat is not allowed to return it to there unless he fullfills one if the following conditions:

a) That the fire will be covered, or that the food is on a hot plate. b) That the food is mostly dry. c) That the food was already cooked.

If the food is mostly liquid then you need these conditions:

a) The heat has to be low enough that someone can put their hand on it, morel than this heat it is assur to return it.

b) Not to put the pot on the ground, but on a chair or bench.

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10) If the gas shuts off on Shabbat some say that you are not allowed to take the foods and put them on a covered fire or hot plate of the neighbors. Some are lenient on this as long as the pot is still warm. It's good to be stringent in this case. B'deived if someone did transfer the pot, you can still eat the food. But a dry food that is fully cooked may be transferred to the neighbors.

11) One is allowed to place a liquid food that was fully cooked on a hot plate that is off and will eventually turn on by timer and the food will heat up on Shabbat. One who is strict on this shall be blessed.

12) A pot in a hot plate that dried up, one may not pour hot water inside but rather should take a new pot and place the pot with the food in the new pot. If the food is mostly dry one should be careful not to put it on the floor. If one took the old pot and placed it in a new one and is not putting it back on the hot plate, he may place hot water inside.

13) One is forbidden to pour boiling water into a pot of food that was taken off the fire. However, if it is a lot of water and done all at once it is permitted.

Laws of Insulating

1) One is allowed to put fruits around a food in a pot on Erev Shabbat even though it won't cook before it becomes dark. However, one should be careful not to replace the cover of the pot because it makes it cook faster.

2) We do not insulate on Shabbat even if it doesn't add heat and the food is already cooked, even if he had in mind before. It's a gezeira maybe he will heat up a cold food. One should not cover a pot with cloth or a towel if it will cover the sides of the pot as well.

3) One may put a towel or cloth on a pot on Shabbat if it doesn't go down to the sides of

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the pot, only on the top of the pot. Someone who is stringent not to insulate on Shabbat should receive a blessing.

4) Even though we don't insulate on Shabbat, if one insulated on Shabbat and it was uncovered on Shabbat one may cover it again even if one removed the cover to take from the pot. If one wants to add to the insulation he may. But if the food is not fully cooked one may not add insulation to it in order for it to cook faster.

5) A pot of stew that's on a hot plate or fire on Shabbat, one is allowed to insulate the pot from erev Shabbat even if the cloth will cover the sides. One who is strict on this shall be blessed. With an open fire, one should be even more strict on this.

6) One is allowed to put a piece of cooked chicken or meat in a hot stew to warm it up. One can also warm up a milk bottle by putting it in hot water from a kli sheni, but not kli rishon.

7) One who insulates a food that was originally cold, or warm, and he makes it very hot is forbidden. But if the heat was constant and didn't change, it's permitted be'dieved.

8) If you have in an oven (that is on) a food that was not fully cooked, one may not close the oven door. One may not return the cover back onto a pot that contains a food which is not fully cooked. But if it is fully cooked one may return it. One should be careful not to let drops of water drop into the food when returning the pot cover.

9) One may pour water from a kli rishon into a thermos and cover it even though the heat is being retained inside. It is also permitted to put a cooked food into a container that will retain the heat inside of it, even if the food isn't fully cooked. The same halacha applies to keeping something cold.

10) A food that was transferred to another pot, even if it's still hot, one may insulate it with something that doesn't increase heat but only maintains it.

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11) One may insulate chulent, in the proper way, to eat on Shabbat.

The Laws of Entering Shabbat

1) It is a mitzvah to shower ones body and head in hot water before Shabbat. If he can't wash his whole body, he should at least wash his hands and face. If he can it's good to go to a Mikvah on erev Shabbat. Women are also obligated in bathing before Shabbat. One should be careful not to bathe too close to the beginning of Shabbat so as not to violate Shabbat G-d forbid. The closer to the day of Shabbat that one bathes, the better because it shows the respect of Shabbat. There is also a mitzvah to bathe on erev Yom Tov.

2) It is a mitzvah to get a haircut on erev Shabbat in the honor of Shabbat. If he can't get it on Friday, he should get the haircut on Thursday. One is permitted to get a haircut on a Friday which Rosh Chodesh coincides with. It is also a mitzvah to cut ones nails. One may cut ones nails and hair although they will grow on Shabbat. One should be careful not to throw his nail clippings on the floor.

3) Before candle lighting time one should ask his family (where it applies) if they took Maaser, set up the Eruv and to light the candles and also to warn them to stop doing melacha.

4) It is a good minhag to announce before Shabbat that Shabbat is coming to the public.

Laws of Safek Chashecha

1) Safek Chashecha is the time period between sunset and 15 minutes after. In this time period, we don't take Maaser off demai. If there is great need, one may take vadai off at this time. We don't tovel kelim in a Mikvah, only for need of Shabbat. We don't light the candles. We don't set the "eruvei techum". But we take off Maaser from demai that

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has a safek whether it was taken off or not. We set eruvei chatzerot and we insulate the "chamin" with something that doesn't increase heat.

2) A woman who forgot to take off challah on erev shabbat and the bread was already baked, and she remembered in the time of being ha'shmashot that she didn't separate challah, some say it's forbidden for her to separate challah at bein ha'shmashot if she had other bread to eat from. But if this is the only bread that she has, she may do this. However, if it already became dark outside she should not separate. Some say that she is allowed to separate challah by bein ha'shmashot and all the more so if it is needed for lechem mishneh. In Israel, one should not eat from bread that wasn't separated. But outside Israel, one may eat the bread and leave over some tmuto separate after Shabbat.

3) One who accepted Shabbat while it was still day and needs a melacha done before Shabbat starts, can tell his friend to do it for him. If there is no one, he may annul in front of 3 people his early acceptance of Shabbat. But if he already said Arvit, (even if he only answers Barechu) then he may not. One who adds time to the end of Shabbat (rabbeinu tam) may ask his friend to do melacha for him.

4) One who did not put on tefillin and he remembered after arvit or after he accepted Shabbat should put them on without a bracha. This applies, all the more so, during the weekday.

5) One should not do melacha after shekiah on Friday. One should hold like Rabbeinu Tam to leave Shabbat later, but not to start Shabbat later.

Setting the Table for Shabbat:

1) One should clean and set the table for Shabbat on Erev Shabbat and make all the beds in the house. It's best to do this as close to Shabbat as possible so it's for the honor of Shabbat. Chazal say that two angels accompany a person home on Shabbat eve. One good angel and one bad angel. When the house is clean and the beds are made and the

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table is set, the good angel gives a bracha that the next Shabbat should be the same and the bad angel must respond amen. And the opposite applies also G-d forbid.

2) One should try to have nice clothes for the honor of Shabbat and he should wear them after he has showered on Erev Shabbat. One should also try to have a tallit gadol for Shabbat. One should be happy for the coming of Shabbat like he's meeting the king and greeting the chattan and kallah.

3) Its right to stay in Shabbat clothing until after havdalah or after seudah rev'i't. When Tisha B'av falls out on Motzei Shabbat one should be careful not to change his clothes before nightfall (3 stars).

Lighting the Shabbat Candles:

1) It is a mizvah to light a candle on Erev Shabbat and one should be careful to make the light beautiful. One who is regular to light a candle on Erev Shabbat will have sons who are talmidei chachamim. It is befitting for a woman to pray after lighting the candles because at the time that one is doing a mitzvah, his prayers are listened to more.

2) It is enough to light one candle for lechavod Shabbat. Nevertheless, it is a minhag to light two, one for zachor and one for shamor. Anyone who adds more candles will be blessed. Some have a minhag to light 7 candles or more. Some light candles according to the amount of people in their family.

3) A woman who has a minhag to light 7 candles, should be careful not to light less than this. If she wants to annul this minhag altogether, and she didn't say bli neder when she started this minhag she should annul her vow in front of 3 people. It's best to say bli neder when starting the minhag so as not to be caught in a dilemma.

4) Even a poor person who doesn't have what to eat is obligated in this mitzvah. If he can only afford the light or wine for kiddush, the lighting of the candle takes

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precedance. He should make kiddush on the bread. However, if he has electricity he can depend on that for the candle and buy wine for kiddush.

5) One who only has one candle, and he's in a place where he can't get anymore, and it's erev shabbat Channukah, he should light the candle for Channukah with the brachot and he should use the electricity for nerot Shabbat. He should make the bracha "lehadlik Ner shel Shabbat" on it as well. If he only has one candle and no electricity it can count for Channuka and Shabbat. If he has 2 candles, he should light one for channukah and one for Shabbat even if it's past the 2nd day of Channuka.

6) One who is lighting a candle should light most the wick so that the flame should be nice. Some light the candle and then blow it out and light it again so that the fire burns better.

7) A woman who lit the candles and they were blown out by the wind a few moments later, if she is positive that the sun didn't go down, she needs too relight the candle without a bracha. If she thinks that sunset passed, she should not light again. If she accepted the Shabbat by lighting, she should get another member of the household who didn't accept yet to light. This applies also to Channukah candles (they need to be relit if it is still day). But on Erev Shabbat, we don't relight Channukah candles.

8) We are not strict to turn off the lights before lighting the shabbat candles. There is no concern of saying a bracha le'vatalah.

9) Its best to wear the clothes of Shabbat before lighting the candles. If, however, the time is short to light, one may wear his Shabbat clothes afterwards. A married woman should cover her hair when she is lighting the candles, (and it's best to cover her hair at home all the time.) If she is wearing a wig, it is ok to light the candles with it. In addition, it is a good minhag to give charity before lighting the candles.

Those who are obligated in lighting

10) Lighting the candles for Shabbat is an obligation from the Torah and it is not optional. It is

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an obligation for both men and women, every home should have candles lit. Since women have been accustomed to be at home, they are the usual ones who light.

11) Its a good custom for a man to fix the lights of shabbat or to help in it's lighting. Some men light without bracha and extinguish it. Or he may light in a different room without a bracha. If the man lit with a bracha, the woman should not.

12) A woman who is still single and lives alone, or a widow or a divorced woman is obligated to light candles on erev shabbat. Anyone who does not have his wife lighting for him, has to light himself and make the blessing. If he has an older daughter living with him, he still should light himself. If, for whatever reason, he cannot light he can appoint his daughter as a messenger for himself.

13) Even someone who is married but is home by himself because his wife is in the hospital or away, is obligated to light candles in the place where he is residing even if his wife will be lighting with a bracha in another place.

14) There is no obligation for a single girl living in her parents home to light candles but if they want to be strict on themselves they should not make a bracha. Rather, they should listen to their mothers bracha and say amen. All the more so, single boys who live with their parents.

15) A boy in Yeshivah should light candles in his room and they should last until he comes back from the seudat Shabbat. He should make a blessing before lighting. If there are a few boys in one room, one should light for all and they should respond with amen. There is no difference whether the person's parents lives in the country or outside it.

16) The same applies to a girl's seminary. They need to light candles as well with a bracha. If there are many girls in a room, one may light for all. If, forever whatever reason, they cannot light in their rooms, one girl may light for all the girls in the dining room with the intent to fulfill the obligation for all the girls and they should respond amen to the bracha. Then all the girls may light without a bracha.

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17) A yeshiva boy or a seminary girl who is invited to family or a friend for the shabbat meal and is going to return to sleep in the dorm at night should light the candles after the time of plag Mincha with a bracha and accept Shabbat by lighting. But if he/she lights half an hour before shekiah they don't need to accept Shabbat. The candle should last until they come back to the dorm. If they go back home for bein hazmanim, they do not need to light because they are considered part of their parents home.

18) A daughter-in-law staying at the home of her in-laws for Shabbat should light a candle with a blessing in another room of the house. The in-laws should light in another room with bracha. The same applies to a married woman who is staying at her parents for Shabbat. If she can't light she fulfill her obligation by her mother's lighting.

19) A guest staying by relatives or friends who give him a room to sleep, should light candles in the room he is sleeping in. The same applies to one who is staying in a hotel. If he is not allowed to light in his room, he should light in the dining room. If others have already lit there, he should not light but rather should make a blessing over the electric lights.

20) If a person is going to someone for a Friday night meal, and they leave their house while it's still day to return back at night after the seudah, if they leave after plag hamincha they should light at home. The light needs to last until they come back home. But if they leave before plag hamincha, they should light without a bracha.

21) Soldiers who are on duty on Friday night, if they will not return until Shabbat morning, they should not light candles. But if they will return on Friday night, they should light candles that will stay lit until they return home. If they think that the candles will be out before they return, they should light without beracha.

22) Soldiers who are staying in tents, where it is dangerous to light, should not light candles even if they will be eating in that room. Rather, they should rely on the electric lights (turn it on) and make a bracha.

23) A woman who gave birth and is staying in a hospital through Shabbat. If she will be eating

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next to her bed, she should light there even if her husband will be lighting at home. If someone lit candles in the room before her, she doesn't need to light. If the hospital does not allow her to light next to her bed, she should light in the dining room, if she is eating there. If other women lit there before her, she shouldn't light with a bracha.

24) A woman who gave birth may light at home with a bracha. The same goes with a niddah. They are obligated to light with bracha just like they are obligated in birkat hamazon and to pray.

25) A blind person should light candles and make a bracha since others benefit from the lighting and can guide her. If her husband can see, it is correct for him to light for her.

26) A woman who forgot to light candles and her husband didn't light either, some say that they must light an extra candle every Shabbat from that time on and some say it's not necessary. Nowadays, one doesn't need to do this because we can rely on the light from the electricity, so one can continue lighting the same amount of candles.

27) A woman who wasn't religious and became Baal teshuva and therefore missed many candle lighting opportunities, does not need to light any extra candles. All the more so in our times where we may rely on the electric light.

28) A woman who forgot to light by erev Yom Tov does not have to light extra candles from here on.

29) There is no need to light candles in the synagogue for Shabbat. Since nowadays guests don't eat in the synagogue, we don't light. If the minhag of the Shul is to light, then it should be lit without a bracha. One may light the candles in one place before shabbat and move them to another place.

30) Congregations where the shamash lights and the chazzan comes and makes a bracha later on, is a wrong minhag which should be discontinued.

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31) If the synagogue has a minhag to light, then it's best to put enough oil in the candle so that it lasts until Shabbat night. This is considered honor of the Beit Keneset.

The Blessing of the Lighting

32) One needs to make a blessing over the lighting of candles on Shabbat "Baruch ata Hashem Elokeinu melech ha'olam Asher kideshanu be'mitzvotav ve'sivanu lahadlik Ner shel shabbat".

33) The blessing over the candles needs to be said before the lighting but the woman must have in mind to accept the Shabbat after the candle is already lit so as not to transgress the Shabbat. A woman who blesses after lighting is doing a safek bracha le'vatala and this should not be done. Although, the Ashkenazim bless after lighting.

34) A Sefardic woman who lights lichvod shabbat, and forgot to bless before lighting, shouldn't make a blessing after the lighting, and one shouldn't extinguish the light and relight.

35) If she remembers in the middle of lighting, she may make the blessing then. But if she remembers after the lighting, she may not make the blessing.

36) One should say "lehadlik ner shel shabbat" only and not add in kodesh because it may be considered a hefsek. But if one did, then bedieved it is ok.

37) A woman who talks after making the bracha (not about lighting the candles) should make the bracha again. But if she spoke about lighting the candles, bedieved she should not go back and make a blessing.

38) A woman who lit a fire from the gas on erev shabbat in the time of lighting and didn't have the intent to fulfill her obligation, and then lit the shabbat candles, she must make the blessing before lighting the candles.

39) If a Non-Jew lit the shabbat candles, the Jew should not make a bracha. One cannot make

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a bracha on something a shaliach does for you.

40) A new bride who is lighting in her home for the first time should not say "shehechianu" because that is only said when there is a specific set time for something.

41) If Yom Tov fell on Shabbat, one should say "lehadlik ner shel Shabbat ve Yom Tov", but if she forgot to say Yom Tov she doesn't go back to bless

42) If a boy from America is staying at the home of an Israeli person in Israel on Shabbat that the 2nd day of Yom Tov falls out on, the boy is yotzei with their candle lighting even though they don't mention "ve Yom Tov". But if he has a room to sleep there, he should light his own candles and mention it.

43) One who is in a place where there is a bad smell should not make the bracha and only light. If after he lit, the smell was gone, he shouldn't make the blessing.

The Time of Lighting

44) One should not light the Shabbat candles while it is still day if it is more than 75 minutes from nightfall, which is before the time of plag hamincha. This applies even if he wants to receive the shabbat at this time. One should not light after the time of plag hamincha. In a time of need one is allowed to light while still day if he is accepting Shabbat with the lighting. Preferably, the lighting should be half an hour before sunset. If an Ashkenazi woman wants to light early and travel by car, for example, she needs to have this in mind before lighting. A Sefardic woman doesn't need to have in mind. If the lighting is more than half an hour from sunset, she shouldn't travel or do melacha. If the woman needs to travel, the best thing is for the husband to light.

45) The time of lighting candles is on erev shabbat, around 20 minutes from sunset. In a time of need, one may light 10 minutes from sunset.

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46) Women are also obligated in extending Shabbat and Yom Tov, therefore a woman should take upon herself the Shabbat some time before Shekiah, to add from the mundane to the holy. Ashkenazic women accept the Shabbat by lighting of the candles.

47) A person who had a lit candle in the house from day time, before the time of plag hamincha, even if he lit it for Shabbat, even if he accepted Shabbat with it, he needs to turn it off and relight it when the time of lighting comes. If he lit the light from plag hamincha, and he didn't accept Shabbat with the lighting, he doesn't need to turn it off and on. If he lit from plag hamincha and didn't make a bracha on it, and didn't accept shabbat, he should extinguish and relight it without a bracha. This all applies to candles that were set aside for shabbat, but other candles or electricity does not need to be turned off and on.

48) A person should not delay and leave the candle lighting close to sunset, because the time may pass. If for whatever reason the person was delayed from lighting, if for sure the sun didn't set, then one may light with a bracha. But if there is a doubt, or if one doesn't know, one should not light. If one's wife is busy and the time of sunset is coming near, then one should light in her place.

49) A woman who forgot to light and remembers in bein ha'shmashot, can tell a non Jew to light for her but without a bracha. This applies even if she accepted the shabbat. But if the electricity is on in the house, it is forbidden to tell a Non-Jew to light for you.

Accepting the Shabbat with Lighting

50) Some say that once the woman lights the Shabbat candles, she has received the holiness of Shabbat and she is forbidden to do any melacha. She also cannot eat or drink anything until after kiddush. Therefore, some women don't even extinguish the match that they are using, rather, they drop it on the floor and let it go out by itself. Some say that a woman should not pray mincha after lighting the candles because of the fact that she accepted the holiness of Shabbat. But most hold that lighting the candles doesn't necessarily bring in Shabbat right away. Therefore, a woman is allowed to do melacha even after lighting until sunset. A woman should have in mind not to accept Shabbat immediately after lighting. This also applies to

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Ashkenazi women as well.

51) A woman who lit candles and accepted Shabbat, and then remembers that she forgot to separate the challah or to take ma'aser from the fruits should do so before the stars come out even if she is accustomed to accept Shabbat by lighting. This applies also to men.

52) A man who lit the Shabbat candles can do melacha after the lighting and doesn't need to make a condition that he's not accepting the Shabbat with his lighting because men do not accept shabbat with lighting. Of course the man is allowed to pray mincha after lighting the candles. Nevertheless, if a man wants to make a condition once a year that he doesn't accept Shabbat with his lighting he will be blessed.

53) A woman who lit the candles on Friday and remembered that she ate like half an hour before lighting and did not make birkat hamazon, and makes birkat hamazon after lighting does not say "retzeh" in birkat hamazon. This also applies to Ashkenazi women who are accustomed to accept Shabbat with their bracha, they do not make a retzeh on something they ate before candle lighting.

54) A woman who lit Shabbat candles and is thirsty after lighting may drink until shekiyah.

55) If Rosh Chodesh fell out on Friday, and one forgot to mention "yaaleh ve yavo" in Mincha, and remembered on Friday night or after saying "barechu" he should not mention "yaaleh ve yavo" in Arvit but he should have it in mind when the chazzan is going through the repetition. This is all if he accepted Shabbat with the tzibbur, but if he prayed by himself and the time for mincha didn't pass, he may mention "yaaleh ve yavo".

The Place of Lighting

56) It is a mitzvah to light the Shabbat candles near the table where one is going to eat his meal so that he can make kiddush and eat from their light and this is what we call oneg shabbat. However, if one is more comfortable eating on the porch or somewhere away from the candles, he may do so because the candles were for oneg and not for suffering.

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57) One does not need to light in every room of the house, it is enough if he lights in the room he is eating in, especially nowadays where we have electricity. However, if one decides to light in every room he should be blessed. It is a minhag to leave a light on in the hallway so that if one wakes up in the middle of the night, he won't fall.

The Halachas of one who makes a mistake in the Shabbat prayer

1) A person should be careful in his prayer on Shabbat that he should not come to make a mistake. Therefore, it is best to pray from the siddur itself so that he can also have more concentration. If he started to read the weekday amidah, he should finish the bracha he was on and go to the Shabbat amidah. It doesn't matter which bracha he is on in the weekday prayer, once he realizes he is reading the wrong amidah, he should switch. This applies to Arvit, Shacharit, or Mincha, but if one made a mistake in mussaf, and he started with "ata chonen" he must stop in the middle of the bracha and continue with "tikantah Shabbat". Even if he remembered after he reached retzeh, he should say "tikanta Shabbat" over there and should finish with "mekadesh hashabbat".

2) If he thought it was a weekday and he started the amidah with intentions that it was a weekday, and once he mentions the word "ata" of "ata chonen la'adam daat" and then he remembers that it is Shabbat, he needs to finish the bracha and then continue with the bracha of Shabbat. But if he knew it was Shabbat and because of habit he said "ata chonen" he stops in the middle of the bracha and continues with the amidah of Shabbat.

3) Someone who made a mistake in the prayer of Shabbat and after he started "ata chonen" he continued to say the other brachot afterwards, and he also made a mistake and instead of saying "barech aleinu" he says "barecheinu". If he remembers before the bracha of "tekah shofar", he should say "ve'ten tal u'matar livracha" and he should continue to the prayer of Shabbat. But if he remembered after "tekah shofar" or after this, he doesn't return to "barech aleinu" but he needs to stop in the bracha he is in and return to the prayer of Shabbat.

4) Whoever prayed the weekday prayer on Shabbat, and finished his prayer, needs to return to

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the beginning of the amidah if he didn't mention of Shabbat. If he didn't say the second "yehuy le'ratzon" he should not return to the shabbat prayer. If he mentions the shabbat in the middle of amidah, even though he didn't say a specific prayer, he fulfills his obligation. If he isn't sure whether he prayed to weekday prayer or prayer of Shabbat, he doesn't go back.

5) Someone who made a mistake in the Mincha prayer of Shabbat and prayed the weekday Mincha tefila and didn't mention Shabbat and remembers after Shabbat is over, some say it the Halacha is like someone who didn't pray at all and he needs to pray arvit twice. He says "ata chonantanu" in the first amidah and not in the second. Some say that since he already prayed, he doesn't repeat. He should go back, however, and make a nedavah condition.

6) A chazzan that made a mistake in the repetition of the amidah in Shacharit or Mincha and started the blessing of "ata chonen", he doesn't finish that bracha. Rather, he stops in the middle of the bracha and starts with the bracha of Shabbat.

7) A chazzan that made a mistake on Shabbat day and after he finished the kedusha he forgot to say the bracha of "ata kadosh" and he started with "yismach moshe" or "tikanta shabbat". When he goes back to say the bracha of "ata kadosh" he doesn't say the whole prayer, just the bracha that concludes it.

8) One who made a mistake in the amidah of shabbat and said the blessing of Shacharit at Mincha or vice versa, does not need to go back. If he made a mistake in Musaf and was praying the amidah of Shacharit, and he remembers before retzeh, he should go back and say "tikanta shabbat" and finish with "Baruch ata Hashem mekadesh hashabbat" and continue with retzeh. If he doesn't remember until the end of his prayer, he should request from the shaliach tzibbur to have him in mind in the repetition of the amidah. He should also listen and say amen to the brachot.

9) Someone who erred and said in the Shacharit prayer of Shabbat "tikanta shabbat" and remembers after he finished the bracha, he fulfills the obligation of the prayer of musaf. After he's done he should say the amidah of Shacharit.

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10) If a person forgot to say "barech aleinu" in Mincha of Erev Shabbat, and he remembers Friday night, he should not pray arvit twice. Rather, he should have the intent in mind when the chazzan says the bracha of me'ein shevah.

11) Someone who erred or fell asleep and did not pray arvit of Shabbat, he should pray the amidah of Shacharit twice. He should say "yismach moshe" in both amidahs. If he said "ata kidashta" instead he still fulfills his obligation. The same applies if he missed the amidah of Shacharit, he should pray the amidah of Mincha twice and say "ata echad" in each one. If he made a mistake and say "ata kidashta" or "yismach moshe" he fulfills his obligation.

Kiddush in the Synagogue

1) We do not make kiddush in the synagogue nowadays because we don't drink and eat there and kiddush is only in the place of seudah.

2) Nevertheless, the synagogues who have a minhag to make kiddush Friday night have what to rely on. The chazzan must be careful, however, to drink a reviit from the cup and he should make a bracha achaeina of "al hagefen". They may also give the cup to a child who has reached the age of chinuch, who must also drink a reviit. In a place where non-religious people come to synagogue who will not make kiddush at home, it is a very good practice to say it in synagogue to fulfill their obligation.

Saying "Bameh Madlikin"

1) We say "bameh madlikin" right before we pray arvit on Friday night.

2) We do not say "bameh madlikin" on a Yom Tov because on Yom Tov you are allowed to light using the various oils and wicks which are mentioned as prohibited for Shabbat. Furthermore, when a Yom Tov falls on Shabbat, Shabbat Chol Hamoed, Shabbat Channukah, and on Yom Kippur that falls on Shabbat we don't say it. In its place we say "amar rebbe elazar.." This is also the case of a Yom Tov that falls on a Friday we don't say "bameh madlikin".

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3) When we pray on Friday night in the home of a mourner, in the 7 days of mourning, we don't say "bameh madlikin". If it is after the 7 days of mourning we do say it.

4) We have a minhag to say "Shir Hashirim" on Erev Shabbat. Some have a minhag to read it between Mincha and Arvit, after Kabbalat Shabbat. Some have a minhag to read it before Mincha. If they feel the time for Mincha will pass they should read it after Kabbalat Shabbat. If the synagogue can't read both the Shir Hashirim and have the rabbi speak (because of time constraints) then the rabbi's Dvar Torah takes precedence.

The Laws of Kiddish on Wine

1) After tefillat arvit on Friday night, one should hurry to go home and make kiddush and he should not stand around and speak after the services. This is because it is a mizvah to make kiddush as soon as you can. Some have a custom to bless one's sons before kiddush, some have the custom afterwards. It is proper to kiss the hand of one's father and mother after kiddush.

2) It is a positive mitzvah from the Torah to sanctify the day of Shabbat when it enters as it says "zachor et yom hashabbat lekadesh".

3) The opinion of most of the Rishonim is that the kiddush of Yom Tov is also a mitzvah from the Torah. Therefore, if Yom Tov fell out on Thursday night, and he has only one cup of wine he should make kiddush for Yom Tov, and the next night he should make kiddush on the bread for Shabbat.

4) When he comes to his home, he should hurry to make kiddush and eat. A person is allowed to accept the Shabbat while still day and make kiddush and eat and afterwards pray arvit at night. This is only if he eats half an hour before arvit, which is the time the stars come out. One may make kiddush during the day even though the night hasn't come because he is adding from the mundane to the holy.

5) If a person is a guest at someone's house who is not so knowledgeable in Halacha and is in

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doubt whether the person had in mind to fulfill his obligation of kiddush or not, he should not say kiddush out of a doubt. Since he prayed Arvit, and some say he fulfilled his obligation from the Torah to say kiddush by saying Arvit. It is only a safek de'rabannan to say the kiddush and he should not say it. It is best to hear kiddush from someone who didn't make kiddush yet so he can fulfill his obligation. If a person is in doubt whether he made kiddush and he still didn't pray Arvit, he should have intent in his prayer to fulfill his obligation of kiddush and he should mention "zecher le'yeyziat Mitzrayim".

6) If there is lack of wine in the city or if drinking wine is dangerous for his health, on Friday night he should make kiddush on bread . If, however, there is someone who is able to drink a reviit if the cup, he should taste the wine and give the rest to the other person to drink.

7) If a person finds himself outside of Israel in a place where there is no kosher wine to drink, or if a person is in the desert and has no wine or bread, he shouldn't make kiddush because we don't make this bracha only on wine and bread. It is enough if he has intentions in his prayer to fulfill his obligation and he adds the words "zecher le'yetziat mitzrayim".

8) Women are obligated in kiddush from the Torah. Even though they are not obligated, generally, in time bound mitzvot, they are obligated in kiddush. We learn out that remembering the Shabbat (zachor) and guarding the shabbat (shamor) were said at one time by Hashem on Mount Sinai. Therefore, anyone who is obligated in guarding it is obligated in remembering it. Women are obligated in refraining from violating the Shabbat so they are obligated in kiddush it as well, and they could recite it and even fulfill other peoples obligation. Because of modesty, a woman should only do this for her own family, if needed.

9) If the father of the house is not home for some reason, if there is a boy in the house below the age of bar mitzvah he should not make kiddush to fulfill other peoples obligation because he's not obligated in it himself. This applies even if the boy had not yet read Arvit of Shabbat while everyone else did. If there is only a young child there, and the mother doesn't know how to say kiddush, the boy should say the kiddush and the mother should repeat after him word for word.

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10) A boy who is 13 and a half and one day, that we are not sure if he shows the signs of maturity on his body, optimally he does not fulfill others obligation for kiddush. But in a time of need the boy may say kiddush to fulfill other peoples obligations.

11) A boy who becomes 13 on a Friday night should wait until the stars come out before he says kiddush. If he said it while it was still day, we do not make him go back. He should have intent the next morning in Shacharit to be yotzei his obligation. It's best if he hears kiddush from an adult after nightfall. He should eat a kezayit of bread afterwards.

12) Ashkenazi boys who are in a Sefaradic Yeshivah and hear kiddush or havdalah in a Sefardic pronunciation or Sefardic boys in an Ashkenazic yeshiva who hear the kiddush or havdala in an Ashkenazi pronunciation fulfill their obligation. This also applies to kiddush of Friday night.

13) Some have a minhag to pronounce the word gefen in the phrase "borei peri hagefen" and some pronounce it as gah-fen, and one should stick to his minhag.

14) A blind person is obligated in all the mitzvot of the Torah, therefore he can fulfill the obligation of kiddush for his family on Shabbat and Yom Tov. If there is another male (that can see) above 13 there, its better that he should make kiddush if the blind person doesn't mind.

15) If a person cannot afford wine for kiddush and to prepare the needs of the seudah for Friday night and Shabbat day, it's more important to buy the wine for kiddush for Friday night than to prepare for the meal for either seudah. When it comes to seudah, Shabbat day is more important than Friday night. When it comes to kiddush, however, Friday night comes first.

16) One is not allowed to taste anything before kiddush even water. One may, however, wash ones mouth. If one accepted Shabbat early, this applies from then. If one didn't accept Shabbat, he has until 13.5 minutes before sundown to drink.

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17) It is proper to train a boy that reached the age of chinuch (age 6-9) that he should not eat or drink before kiddush. However, when there is a need like in the morning before Shacharit, or if they are waiting a long time for a guest to show up, a katan to eat. However, a boy who is 12 and up should not do this.

18) A person who made a mistake and eat before kiddush, even if he ate a whole seudah, he can make kiddush afterwards. If, once he started eating, he realized that he didn't make kiddush, he is obligated to stop right away and make kiddush, and continue eating afterwards. And this applies also to a case where he was eating while it was still day and it became dark outside, he needs to stop eating and say kiddush. If they were drinking wine first, he only says "vayechulu" and "the blessing of kiddush" without the blessing of hagafen and afterwards he says hamotzi. If he has no wine, and he makes a blessing on bread he should not say hamotzi. Some say if he is making a blessing on wine he shouldn't say the blessing of hamotzi. When we have a doubt with brachot, we are lenient.

19) One who forgot to make kiddush on Friday night or Yom Tov night, and made a blessing of hamotzi on the bread, and before he tasted the bread remembered that he didn't make kiddush he should say the kiddush right there. (And the blessing of shecheianu on the first night of Pesach, Sukkot or Shavuot) and afterwards he may eat and it's not considered an interruption between hamotzi and eating. If he made a bracha on the bread before he made havdalah on Motzei Shabbat and then he remembered that he didn't make havdalah before he ate, he should taste a little and afterwards make havdalah on the wine because we don't make havdalah on bread.

20) If he didn't make kiddush at night, whether intentionally or unintentionally, he can make up for it the next day. He makes a blessing of hagafen and the blessing of kiddush like at night but he doesn't say vayechulu.

21) If one didn't make kiddush on Friday night or Shabbat day, and it was around 13.5 minutes before sunset, he should make a blessing on the cup with the bracha. He should drink at least 1/4th of the cup so that it would be considered kiddush in the place of the meal. Even if he can't drink a reviit, he still fulfills the obligation according to Rabbeinu Yonah.

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22) Before the kiddush there needs to be a tablecloth spread out on the table where he will place the bread and afterwards he should place another tablecloth on the bread. This is symbolic for the ma'an that Bnei Yisrael received in the desert, there was dew below it and dew on top of it and the ma'am in the middle, and also because we are making the blessing over the wine first and we don't want the bread to see this. The bread should thus be covered until after kiddush. It's best to leave it covered until the blessing of hamotzi. Even if he is making kiddush on bread he should have it covered. First he should say the blessing of hamotzi, he should then uncover the bread and say the blessing of kiddush, then he should cover and place his hands again until the end of kiddush.

23) How does one make kiddush on wine? He picks up a cup that can hold a 1/4th lug or more in it (86 grams), he fills the cup with kosher wine to the top. If the cup has a reviit in it even though it isn't full, it's fine to use also. Some don't fill the cup until the top because they are afraid of wasting wine. Also, It needs to be a cup with no cracks or holes in it. If one only has such a cup he may use it. Once one made kiddush on a cup of wine and drank from it, he may not use that wine for kiddush anymore. One should hold the cup in his right hand and over the table a tefach or more. The left hand shouldn't help the right hand. He should say "Yom Hashishi vayeichulu.." until "Asher bara Elokim la'asot" and then should say "borei pri hagafen" and the blessing of kiddush and drinks the cup sitting down.

24) We have a minhag to recite each part of "shalom aleichem" three times. If he is hurrying to go learn Torah he doesn't need to repeat it. We say "barchuni le'shalom malachei hashalom" even though we generally don't ask angels for blessings, but some people have a minhag not to say it. The minhag is also to say "seytchem le'shalom" even though some do not say this.

25) After we recite "shalom aleichem" we say the perek "eishet chayil", "vayeichulu hashamayim" and we make the blessing of hagafen and kiddush.

26) Some have a minhag to say "azamer b'shvachin" and "mizmor le'david". If he is hurrying to go learn he does not need to say it.

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27) The minhag is to say the kiddush standing up on Friday night whether he is saying it for himself or for other people.

28) It is a mitzvah to say the kiddush out loud so he can hear himself. If he doesn't do this, however, he still fulfills his obligation. This is only speaking of a case where he moved his lips while he was reciting the kiddush but if he didn't even do that he needs to go back and recite it again.

29) Everyone in the household needs to pay attention and listen carefully to the kiddush from beginning till end from the one who is reciting the blessing in the family. They need to have intent to fulfill their obligation and he needs to have intent to fulfill their obligation as well. They do not need to repeat after him, listening to the blessing is enough. This applies in Yeshiva also where one person has in mind to fulfill the obligation of all those listening.

30) When the man of the house makes kiddush and fulfills everyone's obligation of kiddush, he should remind his family not to say "barechu u'baruch shemo" after the name of Hashem in the blessing of kiddush. Any blessing that we hear from someone else where we are trying to fulfill our own obligation, we don't answer amen because it is interrupting the bracha. However, if one did do it, he fulfills his obligation be'dieved.

31) When there are a lot of people in the house and one or a few of them cannot hear the kiddush clearly, or the one who is saying the kiddush is not saying the words correctly, they should say the bracha of kiddush quietly to themselves. While they are saying it, they should look at the cup of the one saying the blessing. When he finishes the bracha they should not answer amen after him because they were saying it with him. Since they have in mind to drink the wine, saying amen would be considered an interruption.

32) There are those who say the kiddush along with the one saying it (if he does not know how to say the words properly.) It is best to say every word along with him including the opening and ending of the kiddush.

33) One who hears kiddush from a friend, and doesn't understand the pronunciation at all,

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according to the shulchan aruch, he does not fulfill his obligation of kiddush. This applies to any case of "shomea ke'oneh" (one who listens is like he's saying the words himself) if one does understand the way the person is reading, he does not fulfill his obligation. Therefore, optimally the person who doesn't understand the way his friend reads, must say the kiddush or brachot along with his friend word by word, If this is not possible, one may rely on the sages who hold that one can fulfill his obligation by listening to another person even when he doesn't understand.

34) One may make kiddush for others in a case where he doesn't want to stay for the meal or if he already ate his meal, if the people there don't know how to make kiddush themselves. This applies to kiddush of Friday night or Shabbat day. If one is planning to make kiddush again somewhere else, then he shouldn't taste the wine, others should taste it (and in a synagogue, a child should taste it).

35) After kiddush is made, we wash our hands and say the bracha "al netilat yadayim". If one is using bread to make kiddush, he should wash before kiddush.

36) One needs to drink from the kiddush cup the amount that fills his cheek. It is considered the majority of the reviit or 44 grams for an average man.

37) If the one making kiddush didn't drink as much as he's supposed to, be'dieved he fulfills his obligation, especially if one of the people at the table drank enough, but it is best if he himself drinks the appropriate amount.

38) It is good that all the people at the table taste some of the wine. The minhag is when one is eating with his family, they pass the kiddush cup around and everyone tastes from it. If guests are there, who are not so comfortable to drink from the cup, you may pour it into little cups so that they can taste it.

39) Even one who didn't taste wine fulfills his obligation of kiddush whether by the day or by the night kiddush. Tasting the wine doesn't hold a person back from doing the mitzvah, it just makes the mitzvah more honored.

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40) One who makes kiddush and speaks before drinking the wine, needs to go back and say "borei peri hagafen" but he doesn't go back and say the whole kiddush. This is the same if one made kiddush, and before tasting the wine, it gets spilled and they bring him a different one, he says "borei peri hagafen" but not the whole kiddush. If he wants to drink more of the wine after kiddush, he may without saying a bracha. Even the people listening at the table, if they spoke before tasting the wine, cannot taste the wine unless they say "borei peri hagafen", but nevertheless, if they don't say this they still fulfill their obligation.

41) One may make kiddush in a one time use cup or a paper cup. However, if he has a nicer cup, it's better to use the other cup. It is best to beautify the mitzvot.

42) One who only has a bottle or something like it may make kiddush, and can look at the wine from the outside of the bottle.

43) One who has gloves on his hands, it is best to remove them before kiddush. However, if he has rings or a cast on his hand, he can hold the cup this way and doesn't need to hold the cup in his left hand.

On which wine do we make Kiddush?

1) We do not make kiddush on wine which has a bad smell, or that it was left uncovered. Even though leaving a drink uncovered is not considered dangerous nowadays (because there are no snakes around to come in contact with the drink) we should still be careful not to leave the wine uncovered even for a small amount of time. However, we don't consider it disqualified for kiddush or havdalah unless it's left over for an entire night.

2) If one made kiddush over wine that was left uncovered, he doesn't need to go back and repeat the kiddush. Be'dieved, he has fulfilled his obligation.

3) We are allowed to make kiddush on new wine or wine that was made on Erev Shabbat, therefore you are allowed to squeeze grapes on Friday to say kiddush on it Friday night.

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4) Preferably, it is a mitzvah to make kiddush on red wine. This applies even if white wine is considered to be more important than red wine. He may use white wine as a second option if he can't find red wine. It's best to mix the white wine with red wine to give it a reddish color. One is allowed to do this on Shabbat.

5) One should not use wine that is made up of mostly water. The Ramah holds that this is ok and Askenazim rely on this. If a Sefardi hears kiddush from an Ashkenazi that is making kiddush on wine that is mostly water, he fulfills his obligation.

6) Raisins that were left in water to make wine, lechatchila one should leave them in the water for three days. Then he may bless "hagafen". Birkat me'ein shalosh, and we make kiddush over this wine. If one doesn't wait until three days then he has what to rely on. One needs to take the raisins out of the water.

7) If he left the raisins in the water a short time, and afterwards he squeezed them in a vessel, we may make a borei peri hagefen on it. If there is no wine available we may make a hagafen lechatchila. If there are leftovers of the raisins in the cup it is not considered wine until it is removed. If one cooked or heated the grapes, it is considered wine.

8) If he only has raisins without seeds, one is allowed to rely on the opinion that says that you are allowed to use them for kiddush and havdalah and to bless "borei peri hagefen". In a place of minhag, we don't worry about saying a questionable bracha. This applies also to grape juice.

9) One is allowed to make kiddush on grape juice and bless on it "borei peri hagafen". This includes grape juice that is cooked or pasteurized, we make a "borei peri hagafen" and we use it for kiddush on Shabbat and Holidays.

10) If one is hosting a secular Jew at his home who desecrates the Shabbat in public, If he's going to leave some wine left over, one should heat the wine from Erev Shabbat and leave it over the fire a few moments then he may give to his guest and there is no problem of the guest leaving some over. He should try to spill any leftovers of the guest. The wines in Israel are

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mostly pasteurized so one doesn't have to worry about yayin nesach, its halachic status is like cooked wine.

11) One is forbidden to make kiddush on Non-Jewish wine or wine that a Shabbat violating secular Jew touches. (If the wine was not heated before he touched it). One should make kiddush on bread instead. If he already made kiddush, he fulfills his obligation be'dieved.

12) One may only make kiddush on another alcoholic drink like beer on Shabbat day (if there is no wine available), but Friday night, whoever doesn't have wine should make kiddush on bread.

13) The Halacha according to Shulkhan Aruch is that we shouldn't make kiddush on beer or other alcoholic drinks if there is wine in town, even if wine is more expensive. One may only make kiddush on other alcoholic drinks if there is no wine in town or if wine is harmful for him.

14) Even if one is making kiddush on an alcoholic drink like arak he needs to drink the appropriate amount, a cheekful, and the cup must hold a reviit. One should only make a concluding blessing if he drank a reviit.

15) One may not make kiddush on Friday night or havdala on Motzei Shabbat, on coffee, tea, milk, soda or juice. Even one who has no wine or other alcoholic drink or he cannot drink wine should still not make kiddush on these other types of drinks. Anyone who does make kiddush on such drinks is mentioning G-d's name in vain and one may not answer amen. Even in kiddush of Shacharit one shouldn't make kiddush on these drinks. If he can't drink wine or other alcoholic drinks, he may say "shehakol" on these drinks before Shacharit and he may use this to fulfill his kiddush obligation. In havdalah he should have intentions when praying the amidah, or he should hear the havdala from the shaliach tzibbur or another man and he shouldn't make havdalah on such drinks.

16) Anyone who doesn't have wine or bread for Friday night, shouldn't make kiddush on something which is like bread (ex: cake). If, however, he is making a seudah out of it, he has

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what to rely on to make kiddush on it.

17) One shouldn't make kiddush on all other types of foods. If there is only rice bread or bread made of other types of grains, one may make kiddush without saying the name of Hashem and make the bracha for the food at the end.

18) Making a hagefen on the wine of kiddush nullifies the obligation to make a blessing on wine which is consumed during the meal. It doesn't need a separate bracha acharona because birkat hamazon covers it in any case.

19) Those who hear kiddush in the synagogue after the mussaf prayer, and have the intention to fulfill their obligation, if they tasted some of the wine, they don't need to make a bracha on other drinks. If, however, they didn't drink from the wine, they need to make a blessing on everything they drink. Although they fulfilled their obligation for kiddush, if they didn't taste the wine, then it didn't cover the other blessings. The halacha is the same according to Ashkenazim.

The Law of Kiddush in the place of Seudah

1) One should only make kiddush in the place where he is going to be eating his meal. Therefore, if one made kiddush and didn't eat his meal in the same place, he did not fulfill his obligation for kiddush. Even if he is going to eat in a different house, he does not fulfill his obligation of kiddush. It is very important to make kiddush in the place where one is eating his meal.

2) If someone heard kiddush from his neighbor or friend but he didn't stay there for the meal, he doesn't fulfill his obligation for kiddush, and there is no difference between men and women in this aspect.

3) Therefore, one who hears kiddush from a friend or neighbor and doesn't have in mind to have a seudah there, should not taste anything. Since he does not fulfill his obligation for kiddush it is forbidden for him to eat there. If, however, he is standing in his home and the

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neighbor is making kiddush, and the neighbor has him in mind to fulfill his obligation and he has it in mind as well, he may eat in his house because it's the place where he is making his meal and it doesn't matter if he isn't tasting from the cup because that is an obligation only for the person making kiddush, for others listening it is a mitzvah that is nice but not necessary.

4) If you made kiddush on one side of a room and ate on another side of the room, it is considered ok because you are still in the same room. Optimally, one shouldn't move from one corner to another but if one has this in mind from beforehand, he may do so.

5) If, however, a person had in mind to make kiddush on one room and eat in another room, it is ok. One may even go from house to house or house to backyard, if he had in mind to move before kiddush, then it is fine.

6) This also applies if one could see his previous place from the window or door, one doesn't need to go back and make kiddush.

7) If one has in mind from before hand to make kiddush in a different place and he could see or hear it (if kiddush were to be said there) then he fulfills the mitzvah optimally.

8) If he ate after kiddush a kezayit of bread (30 grams) it's considered kiddush in the place of the meal. He may then eat a meal in another place.

9) If he ate a kezayit of cake from the 5 grains, some say he fulfills the obligation of kiddush in the place of the meal. Some say if he ate rice it's also considered so. Some say if he drinks a reviit of wine it is considered kiddush in the place of seudah, others disagree and say that he needs to drink an additional reviit. We should be more strict and careful about this on the Friday night kiddush, but we may rely on this leniency for Shabbat day. If one eats cake (and is planning to have a meal with bread afterwards) that is ok, but rice isn't considered a meal.

10) Eating fruits is not considered a seudah even for the kiddush of the day, even with the seven fruits of Israel. Only under extreme circumstance do we rely on eating fruit in the time of the day kiddush.

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11) If one drinks a reviit of an alcoholic beverage like beer, it's not considered a meal. Only under extreme circumstances do we rely on it for the day kiddush.

12) Those who have the minhag to visit the house of a chattan or one who had a baby, and they hear someone make kiddush for them (and that person drinks a reviit of wine and tastes a piece of cake) and everyone has intent to fulfill their obligation, and to eat and drink after that but to make kiddush later at their homes for the other members of their household, some say that this is not a good practice because it is not kiddush in the place of seudah and it's like they are eating and drinking without kiddush. It is best not to eat anything in that situation unless one drinks a reviit of wine or eats a kezayit of cake from the five grains. Those who don't do this should at least eat done fruits and make a bracha acharona. One who tasted wine from the kiddush cup does not need to make a shehakol on other drinks.

13) One may make kiddush for people who don't know how to make kiddush even though he is not eating with them provided that they will be making their seudah there. If he didn't make kiddush on wine at his home, he shouldn't taste the wine. Rather, he should give the wine to one of the people there to taste and they should pass the cup around. Even though we generally do not make a blessing on something and have others drink it, in this case the "boreh peri hagefen" we make is connected to the kiddush and is like kiddush itself, he can make this blessing even though he himself isn't enjoying because of the principle that all Jews are connected to one another.

14) This principle applies also to the day kiddush - one may make kiddush for other and have them drink from the cup. It is best, however, for him to drink a reviit of the wine and it be considered kiddush in the place of the meal.

15) One must eat immediately after making kiddush, and there shouldn't be any lapse in time. The only exception is when one is busy doing something for the meal itself. (ex: night of Pesach) Bedieved, if one waited between the kiddush and the meal, there is no need to go back and make kiddush, all the more so in a case where one had in mind to eat immediately. If one waited more than 72 minutes, he must go back and make kiddush. If he waited less than this,

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he does not need to go back.

16) Some say that if after kiddush he went outside, and then he came back in, he should repeat kiddush. Others argue about this. Nevertheless, one should try to be very careful when it comes to this but bedieved, he does not need to repeat kiddush.

17) One who has a kitchen in the back yard, it is proper not to leave the house to the yard between kiddush and the seudah. Those who are lenient, like on Sukkot, have what to rely on.

18) One who made kiddush and ate, and afterwards vomited everything he ate and drank, should return and eat at least a kezayit of bread to fulfill the obligation of kiddush in the place of the meal. If he can't eat or feels that he will vomit, he does not need to eat.

Blessing & Dividing the Challah

1) It is a nice practice to decorate the table with flowers and plants with fragrance in honor of the Shabbat. We also make a blessing on the smell so we can complete 100 blessings on Shabbat.

2) If one made a blessing on besamim (fragrances) before kiddush and he wants to smell them after birkat hamazon, he doesn't need to make a blessing because birkat hamazon is considered an interruption only for food and drink.

3) Some have a minhag to take two hadasim or some fragrance and say "zachor ve shamor be'dibbur echad ne'emru" (Remembering the Shabbat and Gaurding the Shabbat were said in one word by Hashem at Mt. Sinai)

4) He makes a blessing on two whole breads, and he puts one on the other and holds them in his two hands and divides the one on the bottom.

5) According to the Ari z"l there is a practice to place 12 small loaves of bread for each meal. Six on top of six. He should place four on the left side, four in the middle and four on the right

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side. He should take two from the middle ones and break it. Even on Yom Tov one should do this.

6) One should be careful that the loaves of bread are whole, therefore, one should not remove a tag from the bread until after hamotzi is said.

7) If he has two slices of bread, he should put them together with a piece of wood so that they appear to be whole. If he doesn't have it, he may make a blessing without it.

8) If he does have two loaves of bread for "lechem mishneh" he may use a whole matzah instead of a loaf of bread. One should be careful that it is a whole matzah and not one that is cracked or broken.

9) A loaf of bread that was taken out of the freezer that is frozen, if one doesn't have another whole loaf of bread, he may use it. One does not need to wait for the loaf to defrost. One may put the bread out the Shabbat plate to warm up the bread on Shabbat, but before this he should take off any ice hanging off the bread. One who is strict and does not do this shall be blessed.

10) A piece of bread that is sliced, if when you lift the bread the other slice comes up with it, it's considered a full piece of bread. If the slice does not lift, it's not considered a whole piece of bread and one cannot use it for "lechem mishneh".

11) Even women are obligated in the three meals of Shabbat and "lechem mishneh" since they too were involved in the miracle of the manna. In regards to every aspect of Shabbat, men and women are equal. Therefore, they need to hear the blessing of hamotzi from the mouth of the Baal Habayit and have intentions to fulfill their obligation.

12) Even on Yom Tov one needs "lechem mishneh".

13) Before one makes the blessing of hamotzi, he should hold the bread in both of his hands.

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- 14) If one is wearing gloves, he needs to remove them in order to make the bracha. If he is wearing a cast, however, he does not need to remove it.
- 15) One should not start slicing the bread before the blessing of hamotzi is said.
- 16) It is a mitzvah to slice the bread into big slices so that it will be enough for the entire meal.
- 17) The one making the blessing must have in mind to fulfill the obligation of all those listening. He should tell them not to answer "baruch hu u'baruch shemo" after mentioning the name of Hashem.
- 18) Before he tastes the bread he should dip it in salt. If there is no salt, he may dip it into a food that has salt or in sugar.
- 19) After he cuts one slice of the bread, he should taste it himself. He should then continue to cut and pass to the rest of the people at the table. The one who makes the blessing should eat before the rest of the people. However, if they each have a roll of bread in front of them, they may eat before him. If each person is making a blessing individually, they should be careful not to say amen to their friend's blessing between their own blessing and eating of the bread.
- 20) One shouldn't hand over the bread because one gives over with the hand to a mourner. One should not throw the bread either.
- 21) The first and second meals, all opinions agree that one must make the meal over bread. Some say that if one doesn't have bread, he must eat something like bread (ex: cake). We are more stringent in the night meal regarding this.
- 22) One must eat more than 60 grams (kabeitzah) of bread at the Shabbat meal, specifically when one washed over the bread. If one cannot eat all 60 grams he may eat approximately 30 grams (kezayit) and he should wash his hands without a bracha. One needs to eat the bread within 7.5 minutes.

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23) One who is not eating at the meal should not make the blessing of hamotzi to fulfill the others obligation. Even though there is an obligation to eat bread on Shabbat, we don't make the blessing for others if we are not eating as well. (The only times we allow one to make a blessing for others and not taste himself is by kiddush and the blessing of hamotzi on the night of Pesach).

24) It is a good practice to sing songs of praise to Hashem at the Shabbat and Yom Tov meal.

25) It is a good practice to say words of Torah about that weeks parasha. It is also good to learn the first four chapters of Mishnayot Shabbat and finish during the day. If one is busy with his learning he does not need to do this.

26) We don't have a minhag to cover the knives in the time of birkat hamazon or to remove them from the table.

Things that are forbidden to do in the light of the candles of Shabbat

1) One should not read in the light of the Shabbat candles since he may touch or blow the oil and make the fire grow bigger. Even if one does not read out loud or the candles are on a higher place, it is ok.

2) There are those that say that one may not learn by a candle that is lit by oil even if the light is great. One should make a sign to remember to be careful about this.

3) One should not read by the light of wax candles either since he may blow out the candle.

4) One may learn on Friday night by the light of an electric lamp. We are not worried that one will shut off the lights by way of habit.

5) In the case of an electric lamp, we are not worried that one might turn on other lamps if he finds the lights to be insufficient.

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- 6) We are also not worried that one will raise the light of the lamp on Shabbat if it is not enough for him. One may learn by the electrical lamp on Shabbat. One should write the word "Shabbat" on a piece of paper and place it next to the lamp switch so that if one wants to turn the switch on or off he will remember that it is Shabbat.
- 7) If the lights went out for some reason, and one didn't make birkat hamazon yet, one may not read it by the light of the Shabbat candles since one might touch the candle to make the flame brighter. This applies if he knows the blessings by heart. If he doesn't know it by heart, he may make birkat hamazon by the light of the candles with someone else so we are not afraid he will touch the candle. If he doesn't have someone to read with, he may read by himself.
- 8) The same Halacha applies to reading shnaim mikra. If he is not fluent in the parasha, he may read it with another person by the light of the candle and we are not worried that they may touch the candle.
- 9) If there was a blackout in the synagogue, one may read "bameh madlikin" by the light of the candle but not any other halachot.
- 10) If there was a blackout on the synagogue in the middle of arvit, one who is fluent in the prayers may read by the light of a candle. If he is not fluent, he should read along with another person.
- 11) On Yom Kippur, even if he is not fluent with the prayers he may pray by the light of the candle since the awe of Yom Kippur is upon him. If Yom Kippur or Rosh Hashana fell out on Shabbat, the same Halacha applies even if the prayers are not fluent for him. However, one may not learn by the light of the candle on these days.
- 12) When Pesach falls out on Shabbat, one may not read by the light of the candle if he is not fluent in the hagaddah. He may read with another person. On any case, one may read by electrical lights.

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- 13) One may not use the light of a candle to distinguish between different clothing since he might touch the candle to make it brighter. If it is fairly easy to distinguish between the clothing (such as in a case where one is distinguishing between men and women's clothing) then it is permitted in a case where the candle is made of wax.
- 14) If one is in a synagogue in the early morning before the lights go on and wants to use the candles to see the cups and plates, he may do so if he is the person who usually does this in the synagogue.
- 15) One may not read requests by light of the candle since he might touch it. He may do so only if he is reading with another person or if he is fluent in it.
- 16) If the electricity went out in the house, and the candles are still lit, one may change a baby's diaper. However, for a candle that was light in honor of the mitzvah of Shabbat, it is best not to do anything disgraceful by the light of it.
- 17) One may use the light of a candle to see what is inside a cup, whether there is water or wine, for example.
- 18) One may use the light of a candle to check the time, since he is used to doing this and we are not afraid he will touch the candle in this situation.
- 19) One who opens the door of the house, even if he does not have an intention to fan the fire of the candle, is doing an issur mi'derabanan.
- 20) One may sit at the same table as people who are smoking on Shabbat, even if he is accustomed to smoke during the week - we are not afraid that he will pick up a cigarette and start smoking as well. This could apply in a case where there is a Kiruv Shabbaton, one may sit at the same table as people who ate smoking.

The Laws of a Non-Jew lighting a Fire for a Jew

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1) One is not allowed to tell a Non-Jew, even by way of hinting, to turn on the lights for a Jew. If one did tell a Non-Jew to light for him, he may not benefit from the light and must leave the room. If the Non-Jew turned on the light without the request of the Jew, he does not need to leave the room. However, he may not benefit from it. One may pray using such a light if he would not be able to without it.

2) When there is a weak light on in the room, where one would be able to read but it would be a little uncomfortable, one may tell a non-Jew that it is hard to read in such a light. If the non-Jew understands this hint and turns on the light brighter, one may benefit from it. If the first weak light shuts off, and all that is left is the light that the Non-Jew put on, one may not read in such a light.

3) If there was a blackout in the synagogue on Friday night or Yom Kippur night in the middle of krias shema and its blessings, a Non-Jew may turn on the lights for those who are praying. It is best to tell a Non-Jew who will tell his Non-Jewish friend to do it.

4) The same applies in a Yeshiva, where the lights go out and it prevents the students from learning Torah, one may be lenient in such a case.

5) If the lights went out in one's home, and the house is dark and one is unable to eat, drink and learn Torah then one may ask a Non-Jew to come to his house, offer him to eat and drink, and say that it is hard to do so in the dark (hinting to him to turn the lights on). In such a case, the Jew may benefit. If, however, the Non-Jew wants to turn the lights off, the Jew may stop him.

6) If it is hard for a person to fall asleep with the lights on, he may tell a Non-Jew "it is difficult to sleep when there is light on in the room" and the Non-Jew will understand. Any time one hints to a Non-Jew there is no problem, the problem only arises when there is a direct command. All the more so that one may hint to a Non-Jew when there is a sick person or a woman who gave birth.

7) One should be careful not to go in front of a door that opens automatically on Shabbat so

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that it doesn't open. One should wait until a Non-Jew enters the door and follow after him. One should also wait until a Non-Jew walks out as well. If a Non-Jew opens the door specifically for a Jew, one may be lenient in such a case.

8) One should preferably not stay in a hotel where the doors open automatically with a card. If one realizes this after Shabbat starts and he cannot leave his room to go pray, eat, and make kiddush, he may tell the Non-Jew to turn off the automatic door so he may go in and out.

9) A door that is automatic and requires a person to be buzzed in (by a Non-Jew). If the door can be opened manually, then it is permissible to be buzzed in by the Non-Jew. If not, then one should optimally wait for one of the Non-Jewish neighbors to come and walk in after them. One should have this situation in mind from Erev Shabbat so he will know what to do.

10) It is forbidden to ask a Non-Jew to turn on the air conditioning to cool the room. However, if there is a great amount of heat and there are children in the room and they are suffering, there is room to be lenient to tell a Non-Jew directly, if he doesn't understand the hints that are given to him.

11) If a Non-Jew turned on the lights in the staircase, a Jew may use the lights to go up the stairs. Even if the Non-Jew lit the lights specifically for the Jew, he may go up the stairs because he would be able to go up the stairs even if there was no light on.

12) A Non-Jew that turned on the lights for some people, that most are Non-Jews, it is permitted for a Jew to use this light even if the Non-Jew knows the Jew. But if he is paying the Non-Jew a salary, it is forbidden even if there are mostly Non-Jews. If there were mostly Jews there or even half and half, it is forbidden. If there is proof that the Non-Jew is lighting for the Non-Jews only, even if the majority are Jews, it is permissible to use the light. This is when the Jew doesn't command him on this.

The Prohibition of Extinguishing Fire

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- 1) One should not light a candle in front of a door since when the door is opened, the wind may blow out the fire. If a lit candle is in front of a door, one may not open the door because the candle may blow out. Even if one opens the door slowly it is forbidden. In a time of great need, some are lenient with this. One is allowed to close the door or window in front of the candle. If the room is large and when he opens the door the wind won't reach the candles, he may open the door. He may even light a candle that is far enough from the door that the wind won't reach it.
- 2) If the candle is usually placed by the wall behind the door, one shouldn't open the door normally because the candle might go out. Rather, he should open the door and close it gently.
- 3) One may touch an electrical menorah which is on top of the teyva where the chazzan is praying even when it is on, only if he doesn't shake the menorah. However, a menorah which is hanging from the air, some say it's forbidden to touch. If by touching it he might cause it to turn off, he should be very careful not to touch it so he will not come to extinguish a light on Shabbat.
- 4) If a lit candle falls down on the tablecloth, he should take the tablecloth together with the candle. If the candle is close to the ground he may allow the candle to fall out of the tablecloth onto the ground even if the fire may go out. If the flame could become larger, one may move the candle and put it elsewhere but he should only extinguish if it is a life-threatening danger.
- 5) If one has his Friday night meal in his backyard, one may place the Shabbat candles (before Shabbat) on a tree. We are not worried that once the candles go out he will remove it. However, on a Yom Tov we do not place the candles on a tree since we might come to remove it and thus use a tree on Yom Tov.

Extinguishing a Candle for a Sick Person

- 1) A person who is dangerously sick and the light bothers him and it is not possible to move him to a different room, one is allowed to extinguish the candle or light so he may sleep. One needs to shut off the light in a different manner than normal. For example, he shuts the light

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with his elbow and not his hand. If he can move the candle out of the room, it is better than extinguishing the fire on Shabbat.

2) If one needs to turn on the light for a dangerously sick person, and there is no other way to fix the situation, he may do so. If there is a light in a different room, it is best to move the sick person to that room. If however, moving the sick person will cause harm, one should not do so.

Moving a Candle on Shabbat

1) One may not move a lit candle on Shabbat, even if he does so slowly because he is aiding a forbidden act.

2) A bowl that is used as a Shabbat candle, one should not remove the bowl even once the fire goes out. Even if a little oil is left over in the bowl or he wants to use the bowl or he needs the place he may not remove the bowl on Shabbat.

3) If one made a condition before Shabbat that he will remove the bowl once the fire goes out, one may do so. He should make this condition before sunset and it covers all the Shabbatot of the year.

4) The same law applies to candlesticks which hold wax candles. One is not allowed to move them on Shabbat even after the fire has gone out, and even if you need the space for something else. However, candlesticks that were not lit on that Shabbat, one may move them if one needs to use the space. However, if they are gold candlesticks which are not used for other things, and they have a specific place where they are kept, one may not move them even if they need the candlesticks themselves or the space they are occupying - even if the candles were not lit for that Shabbat. But wax candles that were not lit for Shabbat, one may move them if one has a need.

5) If the candle sticks were placed on a tray (specifically used for the candles) from Erev Shabbat, one may not move this tray even after the candles went out. If one wants to change

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the tablecloth, one needs to make a condition from before Shabbat. The Rama says one should also place challot and wine on the table so it will be used for both something permissible and something non-permissible and once the candles go out, one may then remove the tray.

The Recitation of the Keriat Shema at Bedtime on Friday Night

1) On Friday night one should also recite the bedtime keriat shema prayer like every night. This applies especially when Arvit & kariat shema is prayed early and one needs to repeat it. If one goes to sleep before chatzot, he should say the blessing of "hamapil" reciting the name of Hashem.

2) One may say "ha'reini mochel ve'soleiach lekol mi she'hichis" even on Friday night and Yamim Tovim. One should not say viduy on Friday night and Yamim Tovim.

The Laws of Shacharit & The Reading of the Torah

1) There are those that start Shacharit at a later time on Shabbat than during the week. One needs to be careful not to let the time of kariat shema and tefila pass. If the tefila is going to be "stretched" because of the singing, then the Shema should be recited before Baruch Hashem.

2) It is a mitzvah to run to the synagogue, even on Shabbat when it is forbidden to run, one should walk quickly. However, when one leaves the synagogue, it is forbidden to run.

3) One should have a separate Talit gadol for Shabbat, preferably nicer than the weekday talit.

4) It is a good practice to pray on Shabbat and Yom Tov with song and to pray longer than on the weekday. However, the prayer should not be lengthened too much specifically in the case where the time of kariat shema may be missed because of it.

5) On Shabbat, we have a tradition to add in psalms like mizmor "hashamayim mesaperim" since people are not in a rush to go to work.

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6) We don't say "mizmor le'toda" on Shabbat and Yom Tov. Instead we say "mizmor shir le'yom hashabbat". The exception is chol hamoed where we say "mizmor le'toda".

7) Our minhag is to mention the passuk "ve'hu rachum" in "Yehi Chevod" on Shabbat and Yom Tov.

8) After "Az Yashir" we have a minhag to add in the prayer "Nishmat Kol Chai" that mentions the exodus from Egypt. It is a good practice to say it slowly and with a melody. One should preferably not say "ve'shorreru" in the line of "hen hem yodu.."

9) If one forgot to say "Nishmat Kol Chai" and already say "Yishtabach" like during the weekday, he can still say "Nishmat" before the blessing of "Yotzer Or". However, he should not be careful not to repeat "Yishtabach" after it.

10) If one forgot to say "hakol yoducha" and he continued in the blessing of yotzer like in the weekday, if he remembers before he ends the blessing of "yotzer ha'meorot", he should go back and repeat "hakol yoducha". But if he remembered afterwards, he should not go back.

11) Also on Shabbat and Yom Tov one needs to join "Geulah" to "tefila". (To say Shmonei Esreh right after saying the bracha of Ga'al Yisrael). Nevertheless, if one heard Kaddish or Kedusha during this time, he should stop and answer with them like Kriat Shema and it's blessings.

12) One who got to the synagogue late on Shabbat and needs to skip "pesukei dezimra" or "nishmat kol chai" in order to pray shmonei esreh with a minyan, it's better to skip "nishmat" and not pesukei de'zimra. This is because pesukei de'zimra is said more frequently, and something that is said more frequently comes before something not said as frequently. In addition, saying "nishmat" is a minhag of the Gaonim.

13) We take out the Sefer Torah and read 7 aliyot, and if one wants to add more aliyot, he may. However, one shouldn't add too many because it may bother the congregation. We say 7 aliyot and finish the parsha, we then say Kaddish, and the maftir reads a small part of the 7th aliyah.

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If the shaliach tzibbur made a mistake and finished the parsha with the 6th aliyah and Kaddish was said, he does not need to read more, he should just read the 6th aliyah as the maftir.

14) It is permissible to sell the aliyot for the Torah on Shabbat and Yom Tov. It is also permissible to raise money for Yeshivot and Torah institutions since it is for the need of a mitzvah. There is no prohibition of "business dealings" on money raised for mitzvot.

15) Although a child under the age of Bar-Mitzvah may make a blessing on the Torah and be one of the seven aliyot, he may not read the whole parsha, just the section of his aliyah. If there is no one available to read the Torah, we may be lenient to hear the reading from a boy under the age of Bar-mitzvah (of chinuch age) who knows how to read.

16) We do not take out two Torahs, in order to read the extra aliyot in the 2nd Torah.

The Laws of Haftarah

1) We read the haftarah from the navi which has a similar theme with the Parsha that we are reading. We don't read less than 21 pesukim unless the theme was finished with less than this. The congregation needs to say the haftarah silently with the shaliach tzibbur.

2) A person who said one of the seven aliyot, should not recite a second bracha for maftir. However, when there is a need, we may be lenient. For example, one who knows how to read the haftarah (and he already received an aliyah), but there is no one else to say the haftarah and the Kaddish after the Torah was already recited. Or for example, the minhag is to give the Rabbi the maftir for Shabbat Chazon. If he already went up for an aliyah, he may still go up again. However, if the maftir will be read from a second Sefer Torah, he should not go up again.

3) It is a mitzvah to read the haftarah from one which is hand-written on parchment. This applies even if the book has only the haftarot and not the full book of neviim. If there is no such book, it is more preferable to read the haftarah from a book of neviim than a Chumash

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which has the haftarot divided up, however, one may still do so.

4) A child below the age of Bar Mitzvah may say the maftir and read the haftarah. Optimally, only a person who knows how to read the haftarah should be called up for maftir. If one does not know how to say the haftarah, another person may recite it for him.

However, they should not read it out loud at the same time.

5) A Shabbat where we read two parashot, we make the haftarah on the second parsha, which we finished the torah reading with.

6) Those who say "go'aleinu Hashem seva'ot" after reading the haftarah, have what to rely on and we do not need to abolish this minhag. We should not answer amen to "emet va'tzedek" in the bracha after the haftarah because this is not the end of the bracha. Similarly, we should not answer amen to "ha'nemarim be'emet" in the blessing before the haftarah.

7) Those who place the Sefer haftarot in the Aron hakodesh next to the Sifrei Torah, have what to rely on. However, one should not place the ornaments of the Sefer Torah on the Sefer Haftarot.

The Obligation to Read the Parsha "Shnaim mikra, ve'echad Targum"

1) Even though one hears the entire parsha from the shaliach tsibbur on Shabbat, one is obligated to read the parsha for himself, twice in the text itself and once in the translation. Even one who learns Torah all day, must also do this. Anyone who reads "shnaim mikra" will be blessed to have his life lengthed.

2) One who reads "shnaim mikra", does not have an obligation to read the haftarah. Nevertheless, we have a minhag to read the haftarah one time.

3) Even one who does not understand the translation (Unkelos) fully, should still read the parsha with "shnaim mikra". One who is G-d fearing should also read the parsha with Rashi.

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4) The minhag of the chassidim is to read the parsha with "shnaim mikra" on Erev Shabbat at one time, to read each passuk with the translation without stopping. The mitzvah is to finish the parsha before eating the meal on Shabbat day. However, one should not push off the eating until after chatzot because of this. If one did not finish, he may read the parsha after the meal until Mincha. Some say that one has until the upcoming Wednesday to finish the parsha while others say you have until Shemini Atseret.

5) There is a minhag to read every day some part of the parsha "shnaim mikra" and to finish on Erev Shabbat. One is permitted to begin "shnaim mikra" after Mincha on Shabbat.

6) One who is pressed for time may read "shnaim mikra" on Friday night. Similarly, one may read "Vezot Habracha" on the eve of Simchat Torah.

7) One who does not have time to finish "shnaim mikra" during the week may read along quietly with the shaliach tzibbur while he is reading the Torah, and he should read it a second time when he returns home and afterwards he should read the entire "targum" and he fulfills his obligation. But he does not fulfill this if he merely hears the shaliach tsibbur but doesn't read along with him.

8) One may read "shnaim mikra" in the time that the Torah is being read even one is not listening to the parsha being read. This only applied if he is reading silently and there are at least ten others who are listening to the Torah being read. Or if he began reading to himself before the shaliach tzibbur started. However, the best thing to do is to always listen and follow along with the shaliach tzibbur's reading of the Torah.

9) A woman is not obligated to complete "shnaim mikra" every Shabbat.

10) It is not necessary to read the parsha that we read on Yom Tov with "shnaim mikra".

11) Even one who doesn't know how to read the Torah with the proper cantillation must do "shnaim mikra". One who does know the cantillation, must read it this way. It is an obligation of the parents and teachers to teach the children the cantillation and correct way of reading

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the Torah so that they may read shnaim mikra properly.

12) One who cannot see properly and it is difficult to read "shnaim mikra" still must read it or may hear the Parsha and have in mind to fulfill his obligation.

13) There are those who say that even a blind person is obligated in "shnaim mikra" by listening to it from someone else and he should have in mind to fulfill his obligation. One who cannot speak (mute) should also hear the "shnaim mikra".

14) One may read "shnaim mikra" from the Sefer Torah, especially a shaliach tzibbur who knows how to read from the Sefer Torah and wants to prepare the reading of the parsha. He should not, however, bring the Torah to the "teyvah".

15) A mourner in the first seven days of mourning is still obligated in "shnaim mikra".

16) One should read the "shnaim mikra" of Parshat Vezot Habracha on Hoshana Rabbah, if he forgot to read it then, he should read it in Shemini Atseret before Shacharit, or together with the Shaliach Tzibbur.

The Musaf Prayer on Shabbat

1) The Shabbat before Rosh Chodesh we bless the new month after the reading of the Torah and we have a minhag to do this standing. Some have a minhag to announce the exact time that Rosh Chodesh will come in. We announce the coming of every new month but Tishrei. On the Shabbat before the 17th of Tammuz and the 10th of Tevet, the shaliach tzibbur announces the upcoming fast and the day it will fall out on. However, other fasts we don't have a minhag to announce because they are more known. The custom of the Ashkenazim is to never announce a fast on Shabbat.

2) The time of Mussaf is right after Shacharit and it shouldn't be said more than seven hours into the day. If seven hours passed and he didn't pray mussaf yet, he should still pray it. If the day passes he should not make it up at night.

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3) Every single individual is obligated to pray mussaf whether there is a minyan or not in the city. Even though the prayer of Mussaf was instituted for the Korban Mussaf, it is still an obligation for every individual. We teach the children who have reached "chinuch" age to pray mussaf. Even someone who didn't reach 20 years of age should pray mussaf and may become the chazzan.

4) Before the prayer of Mussaf we have a minhag to say "Ashrei" and half-Kaddish. If the Rav wants to speak he should do so after the haftarah, before Ashrei. If the speech is after Ashrei, one doesn't need to return and say Ashrei before Mussaf.

5) Women are exempt from the Mussaf Prayer of Shabbat, Yom Tov and Rosh Chodesh. It is good for them to hear the prayer from the shaliach tzibbur. Some opinions say that women are obligated to pray the Mussaf of Rosh Hashana & Yom Kippur (and also the Neilah prayer on Yom Kippur) because they are an opportune time for asking from G-d and requesting his mercy.

6) There is a minhag to also repeat the Mussaf prayer of Shabbat and Yom Tov. Specifically in Israel, where it is the center of Torah and there are many shiurei Torah and Yeshivot, the Musaf prayer should be treated with the utmost respect. Therefore, if some of the congregation is chatting during Musaf one needs to explain to them that it is forbidden until they stop. If one believes that since his minhag was not to do a repetition of the amidah, that the congregation shouldn't either, he is mistaken. The minhag of Jerusalem is to repeat the musaf and we don't stray from this minhag.

7) The Cohanim say Birkat Cohanin in the Musaf prayer, and it is a mitzvah for every Cohen in the synagogue to go up. If a Cohen makes kiddush and drinks a reviit of wine and tastes fruits before Musaf, should not go up to say Birkat Cohanin. Even praying Musaf after eating and drinking wine is an issue. If he doesn't make kiddush (and eats before Musaf), however, then he is allowed to say Birkat Cohanin. There are those that say that before Musaf there is no obligation for Kiddush. If he has a kezayit of a cake, he should make kiddush on the wine and he should only drink a reviit of the wine and then eat the kezayit of cake and he will fulfill the

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obligation according to all opinions.

8) If one made a mistake and prayed Musaf before Shacharit, he fulfills his obligation be'dieved. A chazzan that made a mistake and continued the kedusha with "Tikanta Shabbat" should return to "Ata Kadosh".

9) An individual who was not able to pray Musaf until the time of Mincha, (6.5 hours into the day). He needs to pray Mincha first and then pray Musaf. If he prayed Musaf before Mincha, he still fulfills his obligation. If one missed Shacharit, and he remembered after the time for Moncha came, he should pray Moncha first then Musaf and then Shacharit. If he only has time for one prayer, he should pray Mincha and not Musaf.

10) If one is in doubt whether he prayed Musaf or not, he should not go back and pray out of a doubt. If he could bring together a minyan, he can be the shaliach tzibbur and he fulfills his obligation once he says the repetition of the Amidah. (He needs to, however, finish with "oseh shalom").

11) On Shabbat and Rosh Chodesh we say "Ata Yatzarta" and we end the bracha by "Mekadesh HaShabbat Ve'Yisrael Ve'Roshei Chodashim." If he only ended the blessing saying "Mekadesh Hashabbat" only, he fulfills his obligation . If he only said "Roshei Chodashim", he does not fulfill his obligation.

12) If on Shabbat Rosh Chodesh one made a mistake and said "Tikanta Shabbat" and ended with "Mekadesh Hashabbat", it is correct to say the following in "Retzeh" without the ending: "Ve'naaseh korbanot chovoteinu lefanecha, temidim ke'sidran u'musafim ke'hilchatam...et Musaf Yom Rosh Chodesh hazeh" and afterwards he should say "Yaaleh Ve'yavo" and continue with "Ve'ata berachamecha harabim"..

13) There are those that say that on Musaf of Shabbat & Rosh Chodesh, one needs to combine and insert the endings of the blessings to include Shabbat & Rosh Chodesh together before the actual ending of the bracha. One needs to follow his minhag.

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14) Sefardim and those from Edut Hamizrach do not have the minhag to say the "Shir Hakavod" on Shabbat. In places where they do say it, it is best to say it before "Aleinu Le'Shabeach" so the congregation will be paying more attention. Our minhag is to say "Mizmor shir le'yom hashabbat" and afterwards we say the Kaddish "yehei shelamah".

15) We say "Barechu" after the last kaddish right before "Aleinu" on Shabbat and Yom Tov. Some have a minhag to do the same for the last Kaddish of Mincha, but we do not hold like that.

The Laws of Comforting Mourners & Visiting the Sick on Shabbat

1) One is permitted to comfort and console mourners on Shabbat. One should say "Shabbat hi mi'lenachem u'nechama kerovah la'vo". One should not say what we say during the week "tenucham min hashamayim". He should appease the mourner with words of mussar and encouragement. It is not the optimal thing to do on Shabbat to go visit mourners, thus, one should not postpone visiting a mourner during the week in order to go on Shabbat. Nowadays, one should really only go to visit a mourner if he is going to give him words of encouragement.

2) One needs to also mourn on Shabbat since it counts as one of the seven days of mourning and all the laws of a mourner apply on that day, except things that are done publicly. Therefore, one may wear shoes on Shabbat and to replace his upper garments.

3) One may visit a sick person on Shabbat and should say like the way he says during the weekday, rather he should say: "Shabbat hi me'lizok u'refuah kerovah la'vo".

The Laws of Fasting on Shabbat

1) It is forbidden to fast on Shabbat, even for times of distress and harsh decrees. It is similarly forbidden if one takes upon himself to fast for a few hours.

2) One should hurry home to eat after the prayers, before six hours into the day pass. Even if one is delaying his eating because he is learning or praying, it is still forbidden. Therefore, the

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chazzan should not stretch out the tefilla too much so that the congregation could get to their homes in time to make kiddush and eat before six hours into the day.

3) One who knows that the tefilla will end around chatzot should drink water coffee or tea before Shacharit whether it is on Shabbat, Yom Tov or Rosh Hashana.

4) One who sees a bad dream on Friday night should not fast on Shabbat (even if it is one of the three dreams mentioned in Shulchan Aruch (Siman 288)). He should rather learn Torah and read Tehillim with all his heart. He should also refrain from mundane speech. If, however, he still feels worried about the dream he may fast. He should sit in the synagogue all day and learn Torah with all his might in order to tear up the decree. He should also say "aneinu" at the end of "Elokai Netzor". This same halacha applies to Yom Tov as well. The one who is fasting on Shabbat should not say Hashem's Name in kiddush since he will not be drinking a reviit of wine from the cup. One needs to fast on Sunday also since he fasted on Shabbat. If it is difficult for him to fast on Sunday, he may fast on another day.

5) If one dreams that from the Heavens they are commanding him to fast on Shabbat or to do some small prohibition, he should not listen to this dream, whether he had the dream or others about him.

6) It is forbidden to cry on Shabbat and not bring himself to any sadness. If one has pleasure from crying, so the sadness will leave him, some say that for such a person it is permitted to cry on Shabbat.

The Order of the Meal on Shabbat Day

1) The table should be set, the beds made and the tablecloth spread like the Friday night meal. He should make a hagefen on the wine, and this is called "kiddusha rabbah". We have a minhag to say "mizmor le'david Hashem ro'ee lo echsar" then "im tashiv mi'shabbat raglecha" then "ve'shameru b'nei yisrael" then "al ken berach hashem et yom hashabbat va'yekadeshehu". He should then wash his hands and should make a blessing on two loaves of bread, like the Friday night meal, and should eat.

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- 2) The kiddush of the Shabbat day meal should be in the place of the meal. One should not taste anything before kiddush just like the Friday night meal (even though the Shabbat day meal is a mi'derabanan).
- 3) Nevertheless, one is allowed to drink tea or coffee even with sugar before Shacharit since he doesn't yet have an obligation to say kiddush. It's better if a person is stringent and does not mix milk into the coffee unless he is faint and needs it.
- 4) One is allowed to give cake or fruits to a child on Shabbat before Shacharit and kiddush. This certainly applies in synagogues where the Shacharit and Musaf prayer is particularly lengthy.
- 5) A sick person who has been instructed by a doctor to eat immediately upon waking up, should make kiddush first and drink a kezayit of it. Afterwards, he may eat at least a kezayit of bread or cake so he may pray afterwards with more energy. He should make kiddush after the prayers as well.
- 6) Women are also not allowed to eat or drink before kiddush on Friday night. However, on Shabbat day, if they are accustomed to pray Shacharit, they are allowed to drink tea or coffee before Shacharit. If they are not accustomed to pray Shacharit, it is forbidden for them to taste anything before kiddush. Some say, nevertheless, they are allowed to eat before kiddush of Shabbat. Therefore, a woman who is nursing may rely on this and eat without kiddush of Shacharit.
- 7) According to Halacha, one may eat a small amount of food like a kabeitzah worth of bread and fruits without kiddush between Shacharit and Musaf, whether it's on Shabbat or Yom Tov, even on Rosh Hashana before the Shofar or on Sukkot before shaking the lulav. Nevertheless, one should only make an exception if one is weak and has no ability to make kiddush beforehand. But if he has a possibility to make kiddush first, he should make kiddush and drink a mouthful and he should eat a kezayit of cake until a kabeitzah, and afterwards should eat fruits as much as he wants. After Musaf he should go back and make kiddush on

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wine and he should eat a set meal to fulfill his obligation on the 2nd meal on Shabbat by eating bread.

8) A shaliach tzibbur that reads the Torah in a few different minyans and he feels weak, he may eat a snack without making kiddush between Shacharit and Musaf if he has no way to make kiddush before he eats. One should not allow to eat bread more than the size of a kabeitzah before Musaf whether on Shabbat or Yom Tov.

9) One who makes kiddush on wine on Shabbat and tastes a kezayit of cake afterwards, and drinks some beverages, shouldn't make a blessing on the beverages since once a person makes kiddush, he no longer has to say a bracha rishona. This applied even if the drinks were not in front of him but he had them in mind. Even if he only drank a little wine to fulfill his obligation of kiddush. One does not need to be strict to drink water close to making kiddush.

10) In the place that kosher wine isn't found, he should make kiddush on another type of alcoholic beverage. If he cannot find it he should say the pesukim "im tashiv mi'shabbat raglecha" "ve'shameru b'nei yisrael" and he should make hamotzi and eat. Also in the kiddush of the morning, one should not make kiddush on coffee or tea or other beverages.

Completing 100 Blessings on Shabbat

1) One should try to make blessings on many fruits and fragrances in order to complete 100 blessings in a day. Women also need to fulfill 100 blessings in a day, if they cannot do this by making blessings on different foods and fragrances, then they should pray the Mincha prayer of Shabbat.

2) Even though one is supposed to make 100 brachot, he shouldn't make the same bracha multiple times. For example, if he says a "ha'etz" on an apple, and then he wants to eat a pear, he need not say another "ha'etz". Also, if he is going to be eating a few fruits he should wait till he's done to say a bracha acharona and not after each fruit. If he thought he was finished and made a bracha acharona, he needs to say another bracha rishona and acharona for any other fruits he will eat.

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- 3) On Shabbat, it is permissible to leave the fruits on the table until after birkat hamazon so one may make a blessing before and after eating them and to complete 100 blessings on Shabbat. One shouldn't be worried that he is making a blessing that is not necessary. It is best to bring them out after birkat hamazon.
- 4) One who lengthens the seudah shlishit on Shabbat, even until the stars come out, and makes blessings on fruits at this time, it counts to complete the obligation of making 100 blessings in a day.
- 5) If there is a minhag to learn after the Shacharit prayer, one should start a meal at that time. One should also be careful not to talk about unimportant things (idle chatter) on Shabbat. Some have a minhag to visit their parents on Shabbat, but this is not an obligation.
- 6) One who doesn't have much time to learn Torah during the week should try to learn as much as possible on Shabbat. It is a good to set a class on agaddah or Halacha in order to educate the congregation. Our Sages say that Shabbatot and Yamim Tovum were only given to us to learn Torah, thus it is a great mitzvah to make classes for the community to learn Torah. It is a mitzvah to create new insights on the Torah on Shabbat.
- 7) There is no prohibition for a Talmid chacham to go in depth in his learning (in Halacha, etc.) on Shabbat, especially if this is something he enjoys doing. It is best, however, for him to learn Midrashim and Aggadot on Shabbat day in order to have a change from the week and in order to have strength to continue his in depth learning during the week. He should also learn this in order to teach the public to fear Hashem.
- 8) One who is accustomed to sleep in the afternoon may do so on Shabbat, however, he should not sleep excessively. He should not sleep in order that he should be awake at night.
- 9) One who is saying the bracha me'ein shalosh (Al Hamichya), should add "U'retzei ve'chalitzeinu be'yom Hashabbat Hazei". If he forgot to say this and already mentioned Hashem's name, he should not return.

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10) If one forgot to say "retzeh ve'chalitzeinu" in Birkat Hamazon on Shabbat (Friday night and Shabbat day), if he remembers right away after he says "Baruch ata Hashem" in the blessing of "Bonei Yerushalayim", he should say "lamedeini chukecha" and should go back and say "retzeh". If he already said the word "boneh", he should say the blessing of "asher natan". If he started the fourth blessing "Baruch ata Hashem Ha'el Avinu" he should finish it "Asher natan shabatot li'menucha" and he should finish with the fourth blessing. If he already started the fourth blessing by saying "la'ad" or "ha'el" he goes to the beginning of Birkat Hamazon. The same Halacha applies to a woman as well. If he is in doubt whether he said "retzeh" and he remembers before he says "la'ad", he should say "Asher natan menucha". But if he said the word "la'ad", he should not return whether in the first or second meal of Shabbat.

11) One who wants to stay awake all night on Friday night and learn Torah and also gets enjoyment out of this, even though halachically there is no prohibition, it is better to go to sleep on Friday night in order to be able to have more concentration in the prayers the next morning.

12) It is permissible to sit on Shabbat in the sun in order to warm up even if his intentions are for health reasons. In the summer, if he suffers from sitting in the sun, he should not do it.

The Laws of Seudah Shlishit on Shabbat

1) One should be extremely careful to eat Seudah Shlishit and to eat bread more than the size of a ka'beitzah (60 grams) even if he is already full. If he can't eat the size of a ka'beitzah he should eat the size of a kezait (in which case he should wash his hands without a blessing). If he cannot eat at all or he is sick from eating, he does not need to make himself suffer. One should try not to fill himself up at the morning meal in order to have room for seudah shlishit.

2) One who does not have money to purchase his needs for Seudah Shlishit can use charity money to purchase for it. All the more so for the first and second meals.

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- 3) The time of Seudah Shlishit is from the time of Mincha, from 6 and a half hours into the day and on. He should ideally pray Mincha before eating Seudah Shlishit. If he ate Seudah Shlishit before the proper time, he should go back and eat at the proper time. If one started Seudah Shlishit before the proper time but ate a kezayit after the proper time he does not need to go back and start the meal again.
- 4) Although it is best for a person to eat Seudah Shlishit after Mincha, if he ate it before Mincha and subsequently cannot eat afterwards, he fulfills his obligation. Also if there is no minyan for Mincha or if Mincha and Arvit are prayed back to back, one may eat Seudah Shlishit before Mincha. According to the Arizal, however, the time of eating Seudah Shlishit is after Mincha.
- 5) If the Shabbat Morning meal stretches until Mincha, and one is worried that he won't have enough room for Seudah Shlishit, he should stop the meal and say Birkat Hamazon. He should then leave the room for a few minutes then come back, wash his hands and say the blessing of hamotzi and eat Seudah Shlishit. This should ideally not be done until after the time of Mincha Gedola.
- 6) We do not make kiddush on wine at Seudah Shlishit. If possible, however, it is good to make a blessing on wine in the middle of the meal. Those who have a minhag to make kiddush have what to rely on.
- 7) Also in Seudah Shlishit we need to make a blessing on two loaves of bread. We don't have a minhag to cover the extra bread but one who does so should be blessed.
- 8) If one wants to make kiddush at Seudah Shlishit and wants to fulfill the obligation of everyone, he may do so. However, they must have in mind to fulfill their obligation. They should also drink from the wine as well.
- 9) It is a good practice to make brachot on many types of foods in order to complete 100 brachot on Shabbat.

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10) It is a good practice to eat fish at Seudah Shlishit. If one doesn't enjoy eating fish he is not obligated to.

11) It is a good practice to eat cooked eggs because Moshe Rabbeinu passed away on Shabbat around Mincha time. Some eat eggs at Shacharit for Oneg Shabbat.

12) One needs to eat bread for Seudah Shlishit. If one is too full to eat bread, he may eat one of the five grains or cake. If he is too full to eat these as well, he may eat meat, fish or fruits. It is better to eat cooked fruit. If he doesn't have fruit, he may make a blessing of wine and drink a reviit.

13) Women are also obligated in Seudah Shlishit since they have equal obligations as men on Shabbat. If they eat alone they should eat bread (lechem mishneh).

14) One must say "retzeh" and/or "ya'aleh ve'yavo" (if it is Rosh Chodesh) also at Seudah Shlishit. If by mistake he said "ya'aleh ve'yavo" before "retzeh" he fulfills his obligation.

15) If Seudah Shlishit extends into nighttime, he should continue eating and he should mention "retzeh" in birkat hamazon. If one prayed arvit in the middle of the meal, or he made haveala before birkat hamazon, he does not say "retzeh" in birkat hamazon.

16) Someone who forgot to say "retzeh" in Birkat Hamazon of Seudah Shlishit, if he remembered after he finished "bonei yerushalayim", he says "Baruch ata Hashem asher natan.." and he continues with the fourth blessing. If he started with the fourth bracha, he does not go back to the beginning because when we have a doubt to say an extra bracha, we don't say it.

17) A woman who forgot to say "retzeh" in seudah shlishit of Shabbat, even if she remembered before saying the fourth blessing, she should not say the bracha "Asher natan" and mention G-d's names (Ado- or Elo-), rather she should say Hashem or continue to the fourth blessing.

18) When Rosh Chodesh falls out on Motzei Shabbat, and he finished his seudah after dark, he

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shouldn't say "yaaleh ve'yavo" in birkat hamazon, he only mentions "retzeh ve'hachalitzeinu". (All the more so if he makes the blessing before dark) This is also the halacha on the first night of Channuka.

19) When we make a blessing on the wine in birkat hamazon of seudah shlishit, even if it became dark, one is allowed to drink the wine. If it is hard for a person to drink the wine, they should leave it over for havdala.

20) Optimally it is best to eat Seudah Shlishit before sundown. If one could not eat before sundown, he may start 13 and a half minutes after sundown. As long a person starts eating before the stars come out, even if he didn't even eat a kezayit, he may continue his eating even after it becomes dark. One may either eat foods for the needs of the seudah or may eat fruits and vegetables as a desert. If however he was sitting and eating fruit and vegetables he needs to stop eating by sundown.

21) Erev Yom Tov that falls on Shabbat, it is a mitzvah to eat Seudah Shlishit before the last three hours of the day so that one has an appetite to eat at night. If he could not, he should still fulfill Seudah Shlishit by eating bread less than a kabeitzah. Also, he should not lengthen the seudah after sundown.

The Law of Mincha on Shabbat Day

1) It is fitting and proper to pray Mincha with a good amount of people since the Sefer Torah is being brought out, and it is not honorable for the Torah when there isn't many people. We say "lamnatzeyach al hagitit", "pitom haketoret", "ashrei yoshvei betecha" and "u'va letzion".

2) Even in the home of a mourner, one should skip the line "ve'ani zot beriti" so that one should not show that he's mourning on Shabbat. Only the mourners who pray silently should skip the passuk.

3) Before opening the ark we say the passuk "ve'ani tefilati lecha Hashem et ratzon" and we have a minhag to say it standing. We have also a minhag to say the passuk twice.

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- 4) We take out the Sefer Torah and we say "berikh shemey", three people are called up to the Torah. We read a minimum of 10 pesukim from the upcoming parsha. We shouldn't have less than 3 people being called up to the Torah. Even if Yom Tov falls out on Shabbat, we read the next weeks parsha and not the parsha of the Yom Tov. If he made a mistake and read a different parsha, he does not need to go back and read again.
- 5) We don't say Kaddish after reading the Torah, rather we return the Torah to the ark and we say half Kaddish and continue praying.
- 6) In the Mincha prayer we say "ata echad" and it has 54 letters like in the Parsha "zachor et yom hashabbat le'kadesh". It says in the midrash, three witnesses testify about each other. Hashem, Yisrael and Shabbat. Hashem and Yisrael testify about Shabbat that it is a day of rest. Yisrael and Shabbat testify that Hashem is One. Hashem and Shabbat testify that Yisrael are different than the other nations, and based on this we established "ata echad".
- 7) It is more correct to say "ve'yanuchu vo" in the mincha prayer than "ve'yanuchu vam". One needs to say "shabatot kodshecha ve'yanuchu vam" in a plural language.
- 8) After shemonei esreh we say "sidkatcha sedek". Rav Sar Shalom says that the reason why we say that here is because Moshe Rabbeinu died at that time. One needs to feel sorrow over the death of tzadikim at this moment.
- 9) The minhag of the Sefardim and the Ari z"l is to say "Sidkatcha keharrerei kel" and then "Sidkatcha Elokim" then "sidkatcha sedek le'olam" (which is also the order in the tehillim). The minhag of the Ashkenazim is to say "Sidkatcha sedek le'olam" then "Sidkatacha Elokim" then "Sidkatcha keharrerei kel".
- 10) If Shabbat falls out on a day where , if it was a weekday we wouldn't sat tachanun, we don't say sidkatcha sedek.
- 11) After Kaddish titkabal we say the mizmor "halleluyah odeh hashem bechol levav", and ther

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are two reasons why we say this: 1- There was a time when we used to say a haftar at Mincha of Shabbat from Ketuvim and once that was abolished we started to say this mizmor from Ketuvim. 2- Some say that this mizmor comes to replace the "shir shel yom" of the Leviim of the korban Mincha of Shabbat.

12) Some say it is forbidden to drink water between Mincha and Arvit on Shabbat because, at that time, the souls return to Gehinnom. Some say that this only applies to water from a river, but water from home is ok. All other beverages are permitted.

The Laws of Arvit of Motzei Shabbat

1) It is proper to push off praying arvit on Saturday night in order to add on from the weekday to the holy. Even in places where they usually pray arvit while it is still day, on Motzei Shabbat it is a good minhag to pray Arvit later. However, one does not need to wait until the time of Rabbeinu Tam in order to pray arvit.

2) The minhag is to say some mizmorim before Arvit, for example "mizmor le'david Baruch Hashem suri". We are allowed to say these mizmorim even after the stars come out. On motzei shabbat, with a tzibbur, one may say these parts of tehillim. One should try not to learn Torah then because it is the time that Moshe Rabbeinu passed away. We are concerned that maybe it will bring people to speak idle chatter on the synagogue. One should not abolish the minhag to say these mizmorim.

3) One who has an emergency may pray Arvit of Motzei Shabbat from plar hamincha and on and to make havdala right away. He should not, however, make a blessing on the flame or the besamim and he may not do melacha until the stars come out. One should only do this if one of his close family members passed away. In such a case, as long as the dead person is not buried, he does not have to male havdala on Motzei Shabbat. If the dead person was buried on Motzei Shabbat, one should say havdala after the burial.

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The Conclusion of Shabbat

- 1) One needs to be careful not to do melacha until after the conclusion of the Shabbat. He should be careful until he knows 100% that the stars have come out.
- 2) The conclusion of Shabbat in all parts of Israel are around 20 minutes after sunset. Some wait until 30 minutes after sunset. The times that are posted on different places do not go according to the Halacha. They do not go like the opinion of the Gaonim (13.5 minutes or some say it's 18 minutes after Sunset) or Rabbeinu Tam (72 minutes after sunset).
- 3) Someone who is G-d fearing and fervently wants to do the will of G-d, should wait 72 minutes after sunset like the opinion of Rabbeinu Tam. It is a big mitzvah to publicize this. Even though people are lenient and wait 13.5 minutes after sunset, it is better to be stringent with this. Someone who keeps Rabbeinu Tam may ask someone who is not stringent on this to do melacha for him, even melacha that is forbidden on Shabbat from the Torah.
- 4) Some say that one is allowed to perform issurei "shevut" after nightfall before the time of Rabbeinu Tam. They say that only the melachot from the Torah are forbidden until after the time of Rabbeinu Tam. If one is in a situation where he is in a dire need, he may do it. Therefore, one is allowed to ride in a car of a person who doesn't have the minhag of Rabbeinu Tam. However, he should be careful not to open the car door so that tv lights don't go on in the car.
- 5) One who generally holds by Rabbeinu Tam and has a need to perform melacha before that time, 1 hour after sunset, has what to rely on. However, it is best generally to hold like Rabbeinu Tam.
- 6) Some say that one must calculate the time for Rabbeinu Tam according to "shaot zmaniyot" but some are lenient and calculate based on our time. It is best to calculate based on shaot zmaniyot, but if one lives in Europe, for example, where nightfall is at a later time, one may be lenient and calculate based on our clocks.

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7) One should not rely on seeing 3 stars himself, he should rather rely on the time that Shabbat ends.

8) Whatever we are lenient about for the performance of a mitzvah on Erev Shabbat (bein ha'shmashot) also applies on Motzei Shabbat.

9) Someone who delays to pray arvit on Motzei Shabbat is allowed to tell his friend who already prayed or made havdala to do melacha for him on Motzei Shabbat (for example, to turn on the lights for him). He is allowed to get benefit from all the melacha that others do for him.

The Laws of Havdala in the Arvit Prayer

- 1) In the prayer of Arvit we say "ata chonantanu". Our minhag is to start with "ata chonen" and before we say "ve'chonenu me'itecha" we say "ata chonantanu" and we continue with "ve'chonenu me'itecha".
- 2) In some places, someone in the minyan says the words "ata chonantanu" out loud in the Amidah so as to remind the people not to forget to say it. In places that people will remember to mention it, it is best not to do this practice since it may disturb those who are praying.
- 3) If a person made a mistake in the prayer and did not say "ata chonantanu", he does not go back since he is going to make havdala on the wine later on. If he remembers that he did not say "ata chonantanu" after he said "Baruch ata Hashem" but before he finished with "chonen ha'daat", he doesn't say "la'midni chukecha" in order to say "ata chonantanu", rather he should finish with "chonen ha'daat". He should similarly not say "ata chonantanu" between "chonen ha'daat" and "hashiveinu". He should also not say it in "shomea tefila". He should be careful not to do melacha until he makes havdala on the cup of wine, or until he says "Baruch hamavdil bein kodesh le'chol".
- 4) One who knows that he doesn't have wine available to make havdala on, and he knows

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that even on Sunday he won't have it, and he forgot to say "ata honantanu" in arvit, if he remembers to say "Baruch ata Hashem" he should finish with "lamedeni chukecha". If he finished with "chonen ha'daat", he should say "ata chonantanu" whether between the blessing of chonen ha'daat and hashiveinu. If he remembers before he finishes with "shomea tefila" he should say it in "shomea tefila", if not he does not go back to the blessing of "chonen ha'daat".

- 5) If one forgot and did not say "ata chonantanu" in the Arvit prayer, and ate by mistake before he was able to make havdala on a cup of wine, he should go back and pray the amidah again and mention "ata chonantanu". Before he prays arvit he should make a condition and say "if I am obligated to return and pray arvit once again, my prayer should be considered a chovah, if not, it should be considered a nedavah".
- 6) After the Arvit prayer one should say "ve'yehi no'am" "shuva Hashem ad matai" and "yoshev be'seter", and say the passuk "orech yamim asbiyehu" twice (by doing this the name of Hashem will become complete). After this, one should say "ve'ata kadosh" sitting down until "kol ha'meyachalim la'hashem" since this is the time that the reshayim go back to Gehinnom. Therefore, we lengthen the arvit prayer because we are waiting for the prayers of Bnei Yisrael to enter the last time before Shabbat ends. We start from "ve'ata kadosh" and we do not say "u'va letzion", since there is no geulah at night. Our minhag is also to say "ve'hi noam" even when Yom Tov falls out in the middle of the week and also on Shabbat chol hamoed.
- 7) One who made a mistake and for some reason beyond his control he did not pray the Mincha on Shabbat, on Motzei Shabbat he should pray two weekday Amidahs. He should say "ata chonantanu" in the blessing of "chonen ha'daat" in the first Amidah. However, the second Amidah which is to make up for the Mincha of Shabbat, he should not say "ata chonantanu". If he made a mistake and said "ata chonantanu" in both Amidahs, of he did not say it in either of them, he should rely on the havdala he will be reciting on the cup of wine. Therefore, if he forgot to mention it in the first Amidah, he should not mention it in the second one as well. If he intentions that the first amidah will be in place of the Mincha and the second one for Arvit, and he subsequently forgot

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to mention it in the first one but mentioned it in the second one, he did not fulfill his obligation for replacing the Amidah for the Mincha prayer and must go back and repeat it. If he had intentions that the first will be for Arvit and the second one for Mincha, and he made a mistake and didn't mention in the first Amidah, but did so in the second, he does not need to go back and pray an additional Amidah.

- 8) If one made a mistake and did not pray the Arvit of motzei shabbat, he should pray two Amidahs for Shacharit on Sunday and he does not need to mention "ata chonantanu" in either of them. This is only referring to a case where he already made havdala on a cup on Motzei Shabbat. But if he did not do so, he should mention "ata chonantanu" in the 2nd Amidah that he prays, which is to make up for the Arvit that he missed.

Havdala which is done by the Shaliach Tzibbur in the Synagogue

- 1) The shaliach tzibbur makes havdala on the cup of wine in the synagogue in order to fulfill the obligation of all those who don't have wine or are not planning to make havdala at home. Anyone who has intentions to fulfill their obligation by listening to this havdala, fulfill their obligation even though they don't have a cup of wine. This is a minhag which should be done in synagogues, however, one must make an announcement that if one's family did not hear havdalah one must repeat it at home for them.

- 2) The shaliach tzibbur should be sitting in the time when he is making the havdala in shul. The congregation should also be sitting down at this time since we hold by the opinion of the Maran Shulchan Aruch who says that one must be sitting.

- 3) If one listens to the havdala in shul without knowing whether he has wine at home or not, he may make a condition with himself. If he has wine at home he may fulfill his obligation at home. If he does not have wine at home, he has fulfilled his obligation by listening to the havdala in shul.

The Laws of Havdala on Wine

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1) The order of havdala is: the blessing of borei peri hagefen, besamim, borei meorei ha'aish and the blessing of havdala. (ybn"h- yayin, besamim, ner, havdala). If he first said besamim, ner and havdala, and he remembers before he tastes, he should make hagefen and drink the wine.

2) We have a minhag to say some pesukim of brachot before havdala "kos yeshuot esah" , "la'yehudim hayta ora", etc.

3) We have a minhag to say "savri maranan" before the blessing on the wine in havdala, birkat nesuyin and brit milah.

4) One should be careful that the cup should not be "pagum" like the cup of kiddush and birkat hamazon. Therefore, if one drank from the cup of wine, one needs to add wine to the cup. One should not put water into the cup by havdala unless one has no more wine available.

5) The kiddush cup should not be broken

One is allowed to make to make havdala on a styrophome or paper cup or a one-time use cup.

6) One who does not have wine for havdala cannot make havdala on bread, therefore, if one made a hamotzi on bread before havdala, he should first taste the bread, and afterwards make havdala on wine and should not make havdala on the bread.

7) One who lives outside of the land of Israel or in a desert and does not have kosher wine for havdala, he may use an alcoholic beverage like beer to make havdala. If he doesn't have such a beverage he should not make havdala, rather, he should rely on the havdala that is in the prayer.

8) One should not make havdala on coffee, tea, fruit juice or soda. One who does make

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havdala on such drinks is mentioning the name of G-d in vain. Even one who cannot drink wine should not make havdala on such drinks. When one does not have wine, he may make havdala on an alcoholic drink like beer.

9) We do not make havdala on wine which smells bad even the taste is good. There are those who say that one may make havdala on such wine in a dire circumstance, some disagree.

10) One who is making havdala at home should be sitting down while one is reciting the blessing. Those who are listening to havdala should also be sitting down.

11) When one makes havdala, he should hold the cup in his right hand, and the besamim in his left hand. He should make a blessing on the wine and pass the cup from his right to his left hand while moving the besamim from his left to his right hand and making a blessing on that as well. He should then recite the blessing over the fire and should then return the cup to his right hand and make the blessing of hamavdil.

12) Even if the whole family heard the havdala in synagogue but did not have intent to fulfill their obligation, they must do havdala at home. One who listens to havdala and wants to fulfill his obligation should not answer "Baruch hu u'baruch shemo" after reciting the name of Hashem in the blessings of havdala. If he did answer and intended to fulfill his obligation, he fulfill his obligation be'dieved. He does not need to hear the havdala a 2nd time.

13) Women are obligated in havdala from the Torah on Motzei Shabbat. They may make the blessing over the wine, make the blessing of "boreh meorei ha'esh" and drink the wine. If they cannot do it themselves, their husband should fulfill their obligation. It is correct to inform the minyan that they should make havdala at home.

14) One who has in mind to say havdala at home, should have the intent not to fulfill his obligation by the recitation of the chazzan in the synagogue. He should not say "Baruch hu

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u'baruch shemo" after saying the name of Hashem in Havdala. He should also not make a blessing and smell the besamim. Similarly, he should not place his hand towards the fire when the chazzan says "boreh meorei ha'esh". If he does not do these things, he may say havdala at home without any doubts.

15) The minhag is that women do not taste wine of havdala. Only by kiddush there is a minhag to taste because of "chivuv mitzvah". A Yom Tov that fell out on Motzei Shabbat, that we make kiddush and havdala on the wine together, a woman is allowed to taste the cup of kiddush even if they already said the blessing of havdala over it.

16) A chazzan that needs to make havdala in shul to fulfill the obligation of the congregants in the shul or one who had intent to fulfill his obligation in synagogue but needs to recite at home as well. If the women in the home know how to make havdala, they should do so for themselves. If they do not know how to make havdala for themselves, he may make havdala for them. He should make the blessing of borei pri hagefen and the blessing of havdala and after he tastes the wine he should tell the members of his household to make the blessings on besamim and the fire themselves. If they make these blessings before he tastes the wine, he should be careful not to answer amen after the blessing so there won't be a gap between the blessing of hagefen and tasting the wine.

17) A katan which has reached the age of chinuch, it is a mitzvah for his parents to train him to listen to havdala, however, he does not fulfill the obligation of others if he recites it.

18) The minhag is that the members of the family do not taste the cup of havdala and it is enough if the one making havdala drinks the wine.

19) It is best optimally to drink from the cup of havdala so that he may say a "bracha acharona" on the wine. If he cannot finish this amount, he may give it to someone else to drink (as long as that person had an intention to fulfill his obligation by listening to his blessing). If he drank most of a reviit, he fulfills his obligation. If he drank less than this amount, he does not need to make havdala a second time.

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20) One who cannot afford to buy wine for kiddush and havdala, it is best to buy wine for havdala and to make kiddush on the bread. If he has another alcoholic beverage, he should make kiddush on it and make havdala on the other beverage.

21) There are those that have a minhag to spill some of the wine of havdala as a good sign for the beginning of the week since Chazal say "any home where wine is not spilled like water, does not see any blessing." The minhag is to spill it near the front door of the home, however, one should not spill too much wine since it is considered wasting. Ideally, it is best not to do this minhag. Instead, one should fill up the cup till the top and it will inevitably spill onto the plate holding it.

22) Some have a minhag that after one drinks from the cup of wine one places two fingers in the wine and moves them over ones eyes.

23) One does not fulfill his obligation of listening to havdala by listening to it over the phone or the radio.

24) Hospitals which make havdala on the intercom, any sick person who would not have heard the havdala without the intercom, does not fulfill their obligation, and they need to return and make the havdala themselves. If there is no one to make havdala for him and he is sick and cannot make it for himself, he may eat without making havdala. If he heard the havdala without the intercom, he fulfill his obligation.

The Laws of Besamim for Havdala

1) After the blessing of hagafen we make a blessing over the besamim. If it is a type of greenery we say "boreh itsvay besamim", if there is a doubt we say "boreh minei besamim".

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- 2) It is a great mitzvah to make the blessing over hadasim (myrtle branches). It is best to make the blessing over three of them like in a lulav.
- 3) On Motzei Yom Tov of Sukkot or of Shabbat and Chol Hamoed Sukkot, one should not make the blessing of the besamim on the hadas that is in the lulav. Similarly, one should not make the blessing on the Etrog. However, after Sukkot, the minhag is to make the blessing on the hadas that was in the lulav since it has a smell.
- 4) Its best to hold the besamim the way they grow from the ground.
- 5) One may smell the besamim before making a blessing in order to see if it has a smell or not.
- 6) The one making the havdala and those listening should not say any passuk in the time when they ate smelling the besamim or looking at the fire because of a hefsek or a pause in the prayer. Therefore, the people listening should not speak between the blessings of the havdala.
- 7) One should not make a blessing on the fragrance from the bathroom or of a dead person or idol worshipper.
- 8) One should not make the blessing on rose water or on tobacco mixed with it. One should not make a blessing on a empty bowl which has a good smell.
- 9) If one made a neder not to get benefit from his friend, he may not smell the besamim of his friend. He also cannot make a "boreh meorei ha'esh" on his candle.
- 10) One who is not going to smell the besamim, should not make a blessing on it. Therefore, if the head of the home won't be able to smell, he should make a blessing on the wine and on the candle. After the havdala, the members of the household should make a

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blessing on the besamim and smell it. (It is better to do it this way because if they make a blessing on the besamim in havdala, there is a suspicion that the Baal Habayit will make a mistake and answer amen to their bracha and in will be considered an interruption.

11) If he does not have besamim, this should not hold him back since he can also make havdala without it. It is better, however, to try and get besamim for havdala.

12) A mourner in the first 7 days of the mourning process may make havdala for his family members on Motzei Shabbat and make a blessing on the besamim.

13) Someone who needed to make the blessing of besamim and he made a mistake and when he said "Baruch ata Hashem Elokeinu melech ha'olam" he had in mind to make the blessing of "boreh me'oreh ha'esh" and he returned and said "boreh atzeh besamim" fulfill his obligation.

Laws of a Candle for Havdala

1) One should make a blessing of "boreh me'oreh ha'esh" if he has a candle. If he does not have a candle, he does not need to return and do it again. On Motzei Yom Kippur it is a good practice to return and make a blessing over a candle if one does not have one.

2) If he didn't have a candle when he made havdala and after havdala he found one, he may make a blessing on it the entire night. But he should not make a blessing on it the next day.

3) If one does not have wine or an alcoholic beverage fit for havdala, he may make a blessing on the candle and the besamim without it. However, the blessing of havdala cannot be made without the wine.

4) It is a preferred mitzvah to make havdala on a torch. If he does not have a torch, he may make it on a candle. If possible, he should put two candles together or two wicks so that it

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appears like a torch.

5) One should not say "boreh me'oreh ha'esh" on electric lights or florescent lights. One who does say a blessing on this may be saying it in vain. It is the holy obligation of the gabbai of the synagogue to prepare candles and oil in the time of havdala so that the congregation will make the blessing on them and fulfill their obligation.

6) One should not make a blessing on a lantern, since the glass is a partition between the flame and the man. One needs to first remove the glass so that the flame could be seen without a partition and only afterwards can he make the blessing of "boreh me'oreh ha'ish".

7) When one makes the blessing of "boreh me'orei ha'esh" it is proper to take ones hands and turn them facing the fire, so that one may see the reflection of the fire on one's fingernails. One should stick his thumbs under his four fingers.

8) One does not need to remove one's glasses in order to see the flame and may make the blessing with them on. This same Halacha applies to every mitzvah which requires seeing.

9) One should extinguish the fire after havdala so that it will appear that the candle was only on for the mitzvah of havdala. One should not extinguish it with his mouth. Some have the practice to extinguish it with the leftover wine of havdala.

10) One should not make a blessing on the flame unless he is next to the flame and is able to benefit from it, in order to distinguish between two coins. (This is the reason that we should not make the blessing on the Channuka menorah since one is not allowed to get benefit from it). If one made the blessing from a distance he should not return and make the blessing again. In such a case he should hear "boreh me'orei ha'esh" from one of his family members and he needs to see the flame. If he does not see the flame, he should not make a blessing. The minhag is not to turn off the lights when making havdala but those who do so have what to rely on.

11) It is a mtzvah for every single person to benefit from the light of the havdala candle and

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not to rely on others. Therefore, every single person should smell the besamim themselves and not rely on others who have made the blessing.

12) The congregation which is listening to the havdala and has the intent to fulfill their obligation, should not say any other passuk while looking at the candle.

13) If a Non-Jew lit a fire on Shabbat in a forbidden manner, we cannot make a blessing on the candle on Motzei Shabbat. But if someone lit the fire in a permissible fashion, like if there was a sick person who was deathly ill and needed the fire, one may use such a fire for havdala on Motzei Shabbat. One who was on the way and does not have wine or a candle to make havdala, and he sees a light, if most the people in the city are Non-Jewish, we do not make a blessing. If most the people are Jews, or even only half the population, we make a blessing on it.

14) We do not make a blessing on a candle which was lit for a dead person before the burial. Similarly, one may not make a "boreh me'oreh ha'esh" on a candle which was lit in the merit of the soul of one who passed away.

15) A blind person does not make the blessing of "boreh me'oreh ha'esh". Therefore, the people of his household should make this blessing for themselves. Some say that a blind person does not need to make havdala and it is enough when he says "ata chonantanu" in the Arvit prayer. One of his older family members should make havdala and he himself should listen and fulfill his obligation and some argue. Wherever it is possible, someone from the household should make the havdala.

16) It is permissible for a woman who is a niddah to hold the havdala candle in her hand when her husband makes havdala. This does not prevent her husband from fulfilling his obligation of "boreh me'oreh ha'esh".