

Rabbi Gersion Appel

**THE
CONCISE CODE
OF JEWISH LAW**



**A GUIDE TO THE
OBSERVANCE OF SHABBAT**

Compiled from
Kitzur Shulchan Aruch and Traditional Sources

With Halachic Annotations
Based on
Contemporary Responsa

REVISED EDITION
EDITED BY
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Part I

Welcoming Shabbat, Tefillot and Keriat HaTorah on Shabbat

1. The Holiness of Shabbat

גִּדּוּל קְדוּשַׁת הַשַּׁבָּת

1. Shabbat is the foundation of our faith.

It is both a sign so that we may know, and a covenant to reaffirm, that in six days, *Hashem* created heaven and earth and all that is in our world, and that He rested on the seventh day. In emphasizing its fundamental magnitude, *Chazal* stated that Shabbat is equal to all the other commandments (*Yerushalmi Nedarim* 3:9). When you observe Shabbat properly it is as though you have fulfilled the whole Torah, and if you desecrate Shabbat, God forbid, it is as though you have denied the whole Torah. This idea is expressed in the Book of *Nechemiah*, as it is written, “You came down upon Mount Sinai ... and gave them right ordinances and laws of truth, good statutes and commandments; and You made known unto them your holy Shabbat” (*Nechemiah* 9:13,14).¹

1. **Shabbat Is Equal to All the *Mitzvot*** The juxtaposition in this verse of Shabbat to the laws of the Torah given at Mount Sinai is taken by *Chazal* as indicating that the observance of Shabbat is equal to that of all the other commandments. A similar view is held by *Chazal* regarding the prohibition of idolatry, which is likewise taken to be equal to all of the commandments, as intimated in the verse, “And when you shall err and not observe all these commandments which the Lord has spoken to Moshe” (*Bamidbar* 15:22). The “error” referred to, the Rabbis note in *Horayot* (8a), is idolatry, a transgression that is tantamount to abandoning God and forsaking

2. Whoever desecrates Shabbat willfully, contemptibly, and publicly is regarded as an idolater² in every respect.³ If such a person touches wine or cooks food, it is forbidden like that touched or cooked by an idolater.⁴ It is considered a public desecration of Shabbat if the violation occurs in the presence of ten Jews, or even if they know of the violation without actually witnessing it.

3. *Yeshayahu HaNavi* praises the person who observes Shabbat, saying, “Fortunate is the man who will do this and the person who will hold fast to it, he who keeps Shabbat from profaning it and guards his hand from doing any evil” (*Yeshayahu* 56:2). If you observe Shabbat

His commandments. Desecration of the Shabbat, therefore, is further equated with idolatry (*Erwin* 69b), since both involve a denial of God, the Creator, and His Torah; see the following notes for further discussion of this status.

2. **Someone Who Desecrates Shabbat** In theory, someone who desecrates Shabbat is considered an idolater with regard to all the restrictions imposed upon one who engages in such conduct, such as being disqualified from serving as a *shochet*, a ritual slaughterer. It does not, however, free him or her from any religious duties or obligations. For example, the marriage of non-Shabbat observant people cannot be dissolved without a *get*, a bill of divorce, etc.; see below for the application of this status in our times.
3. **Someone Raised in a Non-Observant Home** In the opinion of many *poskim*, only one who habitually and knowingly desecrates Shabbat and shows no concern for its observance is regarded as an idolater, but not someone who is unaware of the severity of transgressing and desecrating Shabbat. Someone who grew up in a non-observant home, therefore, where he or she was not taught to keep Shabbat, is not to be regarded as an idolater if he or she violated any Shabbat laws, since such a person is not acting out of malice towards *Hashem*, but from habit.
4. **Non-Observant Jews in Our Times** Many *poskim* take a strict view of Shabbat violators, and apply all the restrictions relating to a non-Jew with regards to the wine such a person handles, the bread he bakes, and the food he cooks. Others, however, are lenient, maintaining that non-observance of Shabbat can not be considered a denial of faith in our day. Indeed, many Shabbat violators recite Shabbat prayers and say *Kiddush*, and observe other basic Jewish practices. It is difficult to say of such people that they deny the existence of *Hashem*, God forbid, when they observe many other fundamental tenets of Judaism. Due to the general decline in religious observance, these *poskim* deem it best not to reject non-Shabbat observers altogether, so that they might remain connected to their people and faith; see below, Part IV, Chapter 10, note 15.

properly,⁵ honoring it and delighting in it according to your ability, you are assured by the prophet of your reward in this world, besides the great

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5. **Shabbat and the International Date Line** Since the earth is round and revolving, the sun sets at some place on earth at every moment. While the rotation of the earth dictates the beginning of a night and the end of a day, it does not dictate what day of the week has begun. Think about the following: suppose that you are in Greenwich, England at 11:59 PM on a Sunday evening. It may be 11:59 PM where you are, but you know that it is not 11:59 PM throughout the entire world. 45 degrees to the west, in Greenland, it is three hours earlier on the same day, or 8:59 PM on Sunday. In three hours, it will be 11:59 PM in Greenland. At the same time, in Brooklyn, New York, 30 degrees west of Greenland, it is 6:59 PM, again on Sunday. That means that in five hours, it will be 11:59 PM on Sunday. At that moment, as you know, in Los Angeles, it is 3:59 PM and in Honolulu, it is 1:59 PM, on Sunday. It will be 11:59 PM on Sunday in eight and ten hours, respectively. You notice that as you move out west, it is earlier in the day. Logically, then, if you think about Guam, which is 60 degrees west of Honolulu, it will be 9:59 AM on Sunday; 11:59 PM being fourteen hours away. Now if we travel west, say 135 degrees, all the way to Paris, we should expect it to be 12:59 AM on Sunday, with 11:59 PM twenty-three hours away. Another 15 degrees to the west would bring us back to Greenwich with 11:59 PM on Sunday twenty-four hours away. Of course, it cannot be both Sunday at 11:59 PM and twenty-four hours away from Sunday at the very same moment. Logic, therefore, demands that there be a point on the earth where the day changes from Sunday to Monday. The only question is where is that line?

At an international congress convened in 1884, a system was established in which the world is divided into time zones, each covering 15° of longitude. The meridian passing through the observatory at Greenwich, England was set as the prime meridian, marking 0° of longitude, from which all time is calculated. For each 15° east of Greenwich, the time is advanced one hour, and for each 15° west of Greenwich the time is set back one hour. The meridian 180° from this prime meridian, exactly halfway around the world from Greenwich, was designated as the International Date Line; arbitrarily demarcating the point at which the calendar day changes. The Date Line extends from the North Pole through the Pacific Ocean to the South Pole. It corresponds along most of its length to the 180th meridian of longitude, but deviates at certain points. The existence of a date line is a logical fact; it cannot be debated. What can be debated, however, is the placement of the line. Does *halachah* recognize the arbitrary line set in 1884, or does it operate based on a separate calculation? Clearly, the placement of the line affects every issue relating to the day of the week, from Shabbat to Yom Kippur, from the *shir shel yom* to the second day of Yom Tov. Discussion relating to this topic can be found in works as early as Rabbi Yehuda HaLevi's *Kuzari* (Book 11, 20) and in the *Ba'al HaMaor* to *Rosh HaShanah* (5a in Rif, s.v. ki).

reward in store in *Olam HaBa*, as it is said, “If you restrain your foot because of Shabbat, [and refrain] from performing your affairs on My holy day, and you call Shabbat a delight, the holy of the Lord honored, and you honor it by not following your own ways, by not pursuing your

Contemporary *halachic* authorities differ as to the designation of the prime meridian and the corresponding date line. One view, set forth by Rabbi Menachem M. Kasher, advocates acceptance of the International Date Line adopted by the world community of nations in terms of determining the day of Shabbat in various regions of the world. Rabbi Kasher contended that designation of a specific date line is not decreed by the Torah, but is rather the prerogative of rabbinical authority. Acceptance of the prevailing International Date Line, he believed, would facilitate and assure the uniform observance of Shabbat by Jews residing in and visiting other regions of the world. Rav Yonason Shteif (cited in the monograph *The Date Line in Halacha*, compiled by Zalman Tropper) argues that the day of the week in *halachah* follows the tradition of the place. The day of the week has always been known to the people of Japan, Hawaii, etc., and that is therefore the day which the *halachah* recognizes.

Another view, set forth by Rabbi Yechiel Michel Tukachinsky, maintains that according to Torah law, the global center from which time is reckoned is Jerusalem, and consequently the date line is 180° from Jerusalem. In his view, Hawaii, which is to the east of the accepted Date Line and thus among the last places to start the day in international law, is to the west of the *halachic* date line and would therefore be one of the first places to start the day in *halachah*. This means, however, that Shabbat in Hawaii occurs on what people consider Thursday night and Friday.

A third view, advanced by the *Chazon Ish*, likewise affirms Jerusalem as the focal center. In his opinion, however, the calendar day extends 18 hours (270°) west and 6 hours (90°) east of Jerusalem; consequently the date line is to be located in China. Subject to contention considering the *Chazon Ish*'s opinion is the status of places such as Japan and New Zealand which are farther than 90° from Jerusalem. That would make Japan among the last places to start the *halachic* day, not one of the first; Shabbat in Japan would thus be on their Saturday night and Sunday.

While the fundamental issue in the controversy remains unresolved and opinions differ regarding practical conduct, many authorities advise the following procedure for one confronted with the question of observing Shabbat at the proper time when traveling to distant parts of the world. In general, you must keep Shabbat, with respect to all laws and restrictions as well as the prayers and observance of *mitzvot*, in accordance with the calculation followed at your place of arrival and as kept by the established Jewish community in that place. Some maintain that the first week after crossing the date line you should, for the sake of stringency, also keep Shabbat according to the calculation of your place of departure.

If accepting this stringency, you should refrain from doing any *melachah* on this “extra” day, irrespective of whether it is a Biblical or rabbinic prohibition, but you

own affairs and speaking [improper] words; then, you shall delight with the Lord, and I will cause you to ride atop the high places of the land, and I will feed you the heritage of Jacob your father, for the mouth of the Lord has spoken” (*Yeshayahu* 58:13,14).

should consider it a weekday in other respects and conduct yourself accordingly in terms of prayer, *tefillin* and other *mitzvot*. In view of the complexity of this question and the practical problems involved, it is advisable to seek authoritative *halachic* guidance in each particular case. In any event, though, you should not schedule a flight under circumstances where it will still be Shabbat at the time of your arrival, even if it is after Shabbat at the time of departure (as possible in the case of a Saturday night flight from Australia to California). For general *halachot* relating to travel on Shabbat, see Chapter 4 and relevant notes.

2. Preparing for Shabbat

דִּינֵי הַכְּנָה לַשַּׁבָּת

1. The fourth of the Ten Commandments states, “Remember the Shabbat day to keep it holy” (*Shemot* 20:8), which means, among other things, remember to sanctify Shabbat every day of the week. In this regard, the Gemara (*Beitzah* 16a) relates that Shammai, if he chanced during the week upon some food which he considered a delicacy, would buy it in honor of Shabbat. We too should find similar ways of sanctifying Shabbat even during the week.

You should arise early on *Erev Shabbat* in order to obtain what is needed for Shabbat. You may shop even before *tefillah* on Friday morning provided that it does not prevent you from praying with a *minyan*.¹ It is preferable to buy the necessities in honor of Shabbat on Friday, but whatever requires preparation you should buy on Thursday. When

1. **Shopping for Shabbat Before *Tefillah*** Although you generally should not attend to personal needs before the morning prayers, you may shop then for Shabbat, since providing for Shabbat is considered a *mitzvah* and not a personal need. You should, however, be careful to recite the *Shema* in the proper time. In the event that what you need for Shabbat will not be available by the time the congregation finishes the *tefillah*, you may pray privately. Even though praying with a *minyan* is of great importance and should not be dismissed lightly, having food to enjoy for Shabbat is considered by some to be a Torah law, and it therefore takes precedence over *tefillah betzibbur* when the two absolutely conflict.

buying something for Shabbat, you should say “*lichvod Shabbat*, It is in honor of Shabbat.”

One of the practices instituted by Ezra is to wash and launder your clothes on Thursday, so that they will be ready to wear in honor of Shabbat. This activity should not be left for Friday, as you must then attend to the more immediate needs in preparation for Shabbat.

2. Even if you employ people who can prepare everything for Shabbat, it is still a *mitzvah* to take part in some way in the Shabbat preparations, thereby honoring it in person.² This was done by the great rabbis of the Talmud, as recorded in *Shabbat* 119a. For example, Rav Chisda used to cut up the vegetables; Rabbah and Rav Yosef would chop wood; Rav Zeira would kindle the fire; Rav Nachman would put the house in order, bring in the utensils needed for Shabbat and clear away those used during the week. You should follow their example and not regard it as beneath your dignity to do these things, for it is your own honor to honor Shabbat.

3. It is a prevailing custom among Jews to bake *challot* in honor of Shabbat.³ Those who eat bread baked by a non-Jewish baker on weekdays should be careful to eat Jewish baked bread on Shabbat.⁴ And even if you eat only bread baked by a Jewish baker on weekdays as well, you should try to have bread baked in the home in honor of Shabbat, so that the woman of the house may perform the *mitzvah* of taking *challah* from

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2. **Preparing for Shabbat** When the days are short, or the hour is late, it is especially incumbent upon everyone to help prepare for Shabbat in order to avoid any violation of Shabbat later on.
 3. **Challot Are to Be Baked on Erev Shabbat** The Shabbat *challot* should be baked on *Erev Shabbat*, that is, on Friday, or, when the days are short, on Thursday night, if necessary. This idea is based on the procedure followed regarding the *lechem hapanim* (show-bread) which was prepared on *Erev Shabbat* and placed on the *shulchan* in the *Beit HaMikdash* on Shabbat.
 4. **Challot to Be Baked by a Jew** The *Shulchan Aruch* (*Yoreh De'ah* 112) cites both stringent and lenient opinions regarding the *kashrut* status of bread baked by a non-Jew; the lenient position allows it if it is baked for commercial sale rather than for a particular person. For those who adopt this position, it is nonetheless considered *kavod* Shabbat to be stringent with the *challot* for the Shabbat meals. If need be, however, bread baked by a non-Jew may be used for the Shabbat meals, and even for *Kiddush*.

the dough when baking.⁵ Some have the custom to bake three loaves, a large one, a medium-sized one, and a small one. The medium-sized loaf is for the evening meal, the large one is for the daytime meal (to show that Shabbat day is given precedence when it comes to honoring Shabbat), and the small loaf is for the third meal (*Seudah Shelishit*).

4. You should prepare meat and fish, good food⁶ and good wine, and other delicacies according to your means. It is desirable to eat fish at every Shabbat meal,⁷ but if you find it harmful or do not care for it, you need not eat it, for Shabbat is meant to bring pleasure and not discomfort.

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5. **Mitzvah of Challah Entrusted to Women** One of the *mitzvot* especially entrusted to women is the *mitzvah* of taking *challah*, a certain percentage of the dough, when baking (see *Bamidbar* 15-21). Jewish women have traditionally considered this a great privilege, and many are accustomed to bake *challot* for Shabbat in order to be able to perform the *mitzvah* of taking *challah*. However, *challah* is not separated unless more than about two and a quarter pounds of dough is produced. If more than about five pounds of dough is produced, *challah* is separated with a *berachah*.
6. **Eating Hot Food on Shabbat** You should try to have hot food to eat on Shabbat in fulfillment of the *mitzvah* of *Oneg Shabbat*. It is customary among Ashkenazim, in particular, to have *cholent*, a dish consisting usually of meat, beans, barley, and potatoes, cooked on *Erev Shabbat* and kept on the fire overnight to be served hot on Shabbat. The Sefardim likewise prepare hot food for Shabbat. The Rabbis advocated this practice in order to counter the false views of the Karaite sect and others, who mistook the Torah's directive to "kindle no fire throughout your habitations upon the Shabbat day" (*Shemot* 35:3) to mean that you may not even leave a fire lit before Shabbat to burn on Shabbat. This understanding constitutes a denial of the *Torah Shebe'al Peh* (Oral Law) which teaches that this is permitted. Although it is indeed forbidden to light a fire, or to cook on Shabbat, one may nevertheless benefit from light and heat, and enjoy a hot meal, if prepared and kept warm in a permissible manner. Shabbat is to be celebrated as a day of joy, in keeping with the words of the prophet, "And call the Shabbat a delight" (*Yeshayahu* 58:13).
7. **Eating Fish at the Shabbat Meals** It is customary to eat fish at the Shabbat meals, especially at *Seudah Shelishit*. There are different reasons for this custom. *Benei Yisachar* (*Ma'amar HaShabbatot* 1:11, 3:16) points out that the fish were blessed on Thursday of creation, mankind was blessed on Friday, and Shabbat was blessed the next day. The union of all three (that is, man eating fish on Shabbat) thus creates a "threefold blessing," and in the spirit of the words of *Kohelet*, "a three-fold cord is not quickly broken" (4:12). Another symbolism draws on the fact that fish do not close their eyes or blink; similarly we beseech *Hashem* who "neither sleeps nor slumbers" (*Tehillim* 121:3) to protect us in the merit of our *Oneg Shabbat*.

The house should be put in order; the beds made, and the table covered with a tablecloth which should remain on the table the entire Shabbat day. Some are accustomed to placing two cloths on the table.⁸ The silverware should be polished and the dishes set out in honor of the Shabbat. One should rejoice in the coming of Shabbat, and consider how assiduously he would go about setting the house in order if he were expecting the arrival of a dear and esteemed guest; how much more so, then, in honor of the arrival of the Shabbat Queen.

Some are accustomed to make a meat pie or stuffed meat for the Shabbat evening meal.⁹ One should taste the Shabbat food on *Erev Shabbat*.

5. Even someone of modest means should make Shabbat a day of delight. Such a person should, if necessary, be frugal during the week so that he or she will have sufficient funds with which to honor Shabbat. It is even permissible to borrow in order to provide for Shabbat. Of such a person, *Chazal* say, “The Holy One, blessed is He, said to Israel: My children, borrow on My account and celebrate the holiness of the day, and trust in Me and I will repay” (*Beitzah* 15b). This is true, however, as noted by *Tosafot* there (s.v. *levu*) only of someone who reasonably believes that he or she will be able to repay the loan. To someone who has to borrow beyond his means and will be unable to repay, the advice of *Chazal* is, “Treat your Shabbat like a weekday (that is, be content with weekday fare) rather than be dependent on other people” (*Shabbat* 118a). Nevertheless, if possible, everyone should try to prepare something special, however little, such as some small fish or the like, in honor of Shabbat. If someone received food intended for Shabbat, it should be eaten on Shabbat and not left for a weekday.

8. **Covering the Table with Two Cloths** The table should be covered throughout Shabbat. Those who place two cloths do so in order that the table not be left bare even when the tablecloth is removed to be shaken out.

9. **Eating a Meat Pie** Although you should create a Shabbat menu that caters to your tastes, it is important to be aware that many of the traditional Shabbat foods have deep roots and symbolism. The meat pie (*pashtida*), for example, which consists of meat covered by layers of dough, is in remembrance of the manna which was covered by dew from above and below, and a double portion of which was collected for Shabbat.

6. You should not do any work on a regular basis on *Erev Shabbat* in the late afternoon (the time known as *Minchah Ketanah*), that is, starting from about two and a half hours before sunset. But if it is work of an incidental nature, it is permitted. When the work is required for Shabbat, you are permitted to work even later. A poor person who wants to earn enough to cover his Shabbat needs may work all day Friday, just as on Chol HaMoed. Giving another Jew a haircut, even if it is done professionally and for pay, is permissible all day Friday, as it is apparent that it is being done for the sake of Shabbat. Shops and businesses should be closed at least one hour before Shabbat.¹⁰

7. During the last quarter of the day on Friday, you should refrain from eating a regular meal,¹¹ even if you usually have one at that time on weekdays. A special meal, of the sort which one does not usually have on weekdays, is not permitted at any time on Friday,¹² even in the morning, even if it is a *seudat mitzvah*, provided that the *seudah* can be held another day.¹³ However, a *seudat mitzvah* that must take place that day,

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10. **Closing Shop Early Before Shabbat** Shops and businesses should be closed at a reasonable hour, in order to allow enough time for people to go home and prepare for Shabbat, so as to avoid any violations. The stipulation here of “one hour before Shabbat” is therefore to be understood to mean one hour before *Kabbalat Shabbat*, which is recited about an hour and a half before nightfall. The actual closing time would then be at least two and a half hours before nightfall.
11. **Refraining from Eating a Meal Before Shabbat** You should refrain from eating a regular meal on *Erev Shabbat* after nine *halachic* hours (*sha'ot zemaneyot*) of the day, which is the equivalent of the last quarter of the day. The hours are, in this regard, calculated according to the amount of daylight during each particular day (see *Magen Avraham, Orach Chaim* 233:3). In the winter, however, when the day is short, it is best not to eat a regular meal even before that time, so as not to spoil your appetite for the Shabbat meal.
12. **Not Having a Special Seudah on Friday** You should not have a feast (*seudah*) or a special meal on Friday, as you may neglect to prepare properly for Shabbat as a result of being preoccupied with the feast. Moreover, a festive meal on Friday detracts from the honor that is to be accorded Shabbat.
13. **Purim on Friday** One of the *mitzvot* of Purim is to eat a large and festive Purim *Seudah*. When Purim falls on Friday, there are two methods to accommodate the *Seudat Purim* and the *Seudat Shabbat* which is to take place after nightfall. Rema (*Orach Chaim* 695:2) writes that the *Seudat Purim* should take place in the morning, so that it will not interfere with the *Seudat Shabbat* at night. However, some people

such as on the occasion of a *berit milah* or a *pidyon haben*, is permitted.¹⁴ Nevertheless, it is proper even in such cases to make the *seudah* earlier in the morning and not to prolong the meal, and certainly not to eat to excess, so that the Shabbat meal may still be eaten with an appetite.

8. Every week on Shabbat morning, one *parashah* of the Torah is read in synagogue. Accordingly, it is required that every individual read the *parashah* privately beforehand, finishing it by the time the congregation finishes reading it in public. You may begin reading it on Sunday, since the congregation already began reading the next week's *parashah* at *Minchah* on the previous Shabbat afternoon. It is preferable, however, to read it on Friday afternoon.¹⁵ The procedure is to read the text of the Torah twice and the *Targum*, the Aramaic translation, once, that is, the *parashah* should be read twice in its entirety, and then its *Targum*,¹⁶ followed by a single verse in order to conclude with a reading from

have the practice of combining the two meals in the following way. You can begin your *Seudat Purim* in the afternoon, and once Shabbat arrives, you interrupt your meal by covering all the food on the table, and then make *Kiddush*. Making *Kiddush* mid-meal transforms the Purim *Seudah* into a Shabbat *Seudah*. If you eat bread after dark, you say both *al hanisim* and *retzei* in *Birkat Hamazon*. (See *Sefer Piskei Teshuvot* 695:6.) As this latter option is more complicated than the former, rabbinic counsel should be sought before Purim.

14. **A *Seudah* on Friday for a Delayed *Berit* or *Pidyon Haben*** A *seudah* for a *berit* or a *pidyon haben* is held on *Erev Shabbat* even if the occasion was delayed and did not take place at the normally appointed time.
15. **Reviewing the Torah Portion by Shabbat Morning** Some *poskim* consider it equally meritorious to start the review at the beginning of the week. In fact, it was the custom of the Gaon of Vilna to read a part of the *parashah* and the *Targum* daily after the morning service and to conclude it on *Erev Shabbat*. If you did not conclude the review of the weekly *parashah* before Shabbat, you should try to do so on Shabbat morning before going to the synagogue. Someone who is pressed for time can fulfill the obligation of reviewing the *parashah* by reading in the synagogue along with the reader, and then reading the *parashah* a second time, together with the *Targum*, at home.
16. **Procedure for Reviewing the Weekly Torah Portion** The procedure recommended by some *poskim*, and often followed, is to read each Biblical verse twice and then the *Targum* of that verse. This would conform to the practice in times past, when the Biblical portion read at the synagogue service was translated into Aramaic by the *meturgeman*, the translator, one verse at a time. Either procedure is acceptable. Some permit reading the Torah portion, followed by the *Targum*, then the Torah

the Torah. You should try not to interrupt your reading with conversation. It is customary to read the week's *Haftarah* (the portion from the Prophets) as well.¹⁷ Some are accustomed to recite *Shir HaShirim* (Song of Songs) afterwards. One who has a *Chumash* which does not contain the *Targum* should read the text twice and then read the *Targum* when it becomes available. Everyone should also study Rashi's commentary on the *parashah*. If you are not capable of understanding Hebrew, you should read the portion and a commentary in translation in a language that you understand in order to know the contents of the *parashah*.¹⁸

9. You should go into Shabbat having bathed, with your nails trimmed and hair groomed in honor of Shabbat.

10. *Erev Shabbat* is designated for more, however, than becoming physically clean and groomed. For example, you should take time on *Erev Shabbat* to examine your conduct and repent, and resolve to amend all the wrongs which you may have committed during the week, because *Erev Shabbat* embodies all the weekdays, just as the eve of Rosh Chodesh (which is also set aside for introspection and *teshuvah*) embodies the whole month.¹⁹

portion again. The Torah portion should be read in the traditional cantillation of the verse. One who is able should preferably do the reading from a Torah scroll.

17. **Reviewing the *Haftarah*** The *Haftarah* to be reviewed is the one assigned to be read on that particular Shabbat. Therefore, on special weeks such as Rosh Chodesh, *Parashat Zachor*, etc., you should read the special *Haftarah* designated for that Shabbat. The purpose of reviewing the *Haftarah* is so that if you are called to the Torah for *Maftir* you will be able to read it fluently.

18. **Reading *Targum* and Rashi's Commentary** The *Targum* is considered the most authoritative translation and commentary on the Torah. It is said that the translation now known as *Targum Onkelos* was given at Sinai (see *Beit Yosef to Orach Chaim* 285). For this reason, the Talmud (*Berachot* 8a) and the classical *poskim* speak exclusively of *Targum Onkelos* in regards to the *mitzvah* of reviewing the weekly *parashah*. In the present day, however, most people are not able to understand the Aramaic in which *Targum Onkelos* is written. In light of this, Rashi's commentary is considered a substitute for *Targum*. Therefore, if you cannot understand *Targum*, you can discharge your obligation to review the weekly *parashah* by learning Rashi instead.

19. **Repentance on *Erev Shabbat*** *Erev Shabbat* is comparable to *Erev Rosh Chodesh*, which is like a day of atonement for transgressions you may have committed during the preceding month (see *Mishnah Berurah* 417:4). According to Jewish tradition, the

11. You should try to have fine clothes as well as a nice *tallit* to wear in honor of Shabbat, as it is written, “And you shall honor it” (*Yeshayahu* 58:13), which *Chazal* explained to mean: “Your garments for Shabbat should not be the same as those for weekdays” (*Shabbat* 113a).²⁰ Even while away on a trip, a cruise, or in the park during the afternoon, you should wear your *bigdei Shabbat*, because your special attire for Shabbat is worn in respect for the Shabbat itself.

12. As stated earlier, it is a *mitzvah* to have good food, including hot food, on Shabbat. The laws of preparing hot food on Shabbat are quite involved and intricate. For a detailed discussion of preparing hot food on Shabbat and on *Erev Shabbat*, see Part II, *Melachah* 11 (Cooking), paragraphs 12-15 and notes in particular.

13. Shortly before Shabbat begins, you should inquire of everyone involved in Shabbat preparation if all is set for Shabbat. The Mishnah (*Shabbat* 11:7) mentions that you should ask them specifically about two things, whether the appropriate *eruvim* are in place and whether the *challah* portion has been separated from the dough,²¹ and should

ends of cycles are often times of introspection. It is thus fitting to turn your thoughts to repentance on *Erev Shabbat* in preparation for communion with *Hashem* on the holy day of Shabbat.

20. **Wearing Shabbat Clothes** If possible, you should have a complete change of clothing for Shabbat. Someone of modest means should try to wear at least one special garment by which to be reminded that it is Shabbat. It is not necessary, though it is commendable, to have special shoes for Shabbat. You should, however, polish your shoes for Shabbat. Wearing Shabbat clothes is a very important and tangible way of creating the spirit of Shabbat in the home. Shabbat clothes are thus not reserved for synagogue only; they should be worn the entire day. There exists a misconception that avoiding *melachah* is the only binding element of Shabbat, while the positive commandments are optional. This is not true. Although not as quantifiable as avoidance of *melachah*, wearing Shabbat clothes for the entire day is essential to the pursuit of creating a positive Shabbat environment. Changing into weekday clothes after returning home from *shul* only reinforces the notion that Shabbat is equated with synagogue. In actuality, Shabbat is in its entirety a day of bonding with *Hashem*, and as such, should be treated with the respect that *bigdei Shabbat* accords the day, for the entire day.

21. **Forgetting to Take Challah Before Shabbat** Inquiry about the *challah* portion is meant to serve as a reminder. In practice, however, if you forgot to separate the *challah* portion before Shabbat you may eat the bread nonetheless and then take *challah* after

then remind them to light Shabbat candles. You should also caution everyone to stop whatever work is prohibited on Shabbat. In our day and age, you might include other questions, such as whether the lights in the house are set properly, whether the house alarm is set on a mode of operation appropriate for Shabbat, whether the lights are off in the refrigerator, whether the bathrooms have sufficient tissues, etc. The preparations which need to be taken care of on *Erev Shabbat* have a way of introducing stress into a home, especially on the short winter Fridays. You should therefore be mindful to go about Shabbat preparations in a gentle and pleasant manner.²²

18. You must examine your clothing on *Erev Shabbat* before dark to be sure that there is nothing stuck to them and that there is nothing in the pockets. This should be done even where there is an *eruv* and it is permissible to carry, because the pockets may contain items that are *muktzeh* which may not be handled on Shabbat.

Shabbat from what is left over. This procedure may be followed in countries outside *Eretz Yisrael* (see *Yoreh De'ah* 323:1), making this reminder no longer necessary. In *Eretz Yisrael*, however, it is not permitted to eat the bread if *challah* was not taken; this reminder is thus very important.

22. **Cultivating a Spirit of Peace and Love in the Home** Avoiding contention and quarreling in the family on *Erev Shabbat* is essential to cultivating a spirit of peace and tranquility that should pervade the home (*shalom bayit*) on Shabbat.