

7. *Kiddush* and Shabbat Meals

דיני קידוש וסעודות שבת

1. It is a positive commandment in the Torah to verbally sanctify Shabbat, as it is written, “Remember the Shabbat day to keep it holy” (*Shemot* 20:8); that is to say, remember Shabbat by sanctifying it.¹ You must therefore remember Shabbat when it arrives by reciting *Kiddush*,² and

1. **Welcoming Shabbat in the Home** Following *Maariv*, we welcome Shabbat in the home by singing *Shalom Aleichem*, a song that welcomes the angels who are said to accompany us on *Erev Shabbat* from the synagogue to our homes (see *Shabbat* 119b), and *Eishet Chayil* (*Mishlei* 31:10-31) in honor of the woman of the house who has prepared the home for Shabbat. Before *Kiddush*, it is customary for parents to bless the children. The hands are placed upon the child’s head while the *berachah* is given. To a son, you say: “*Yesimcha Elo-him keEphraim vechiMenasheh*, May God make you as Ephraim and Menasheh.” (*Bereshit* 48:20); to a daughter you say “*Yesimeich Elo-him keSarah Rivkah Rachel veLeah*, May God make you as Sarah, Rebecca, Rachel and Leah.” You then continue with the *berachah* of the *Kohanim*: “*Yevarechecha Hashem veyishmerecha. Yaer Hashem panav eilecha vichuneka. Yisa Hashem panav eilecha veyaseim lecha Shalom*, May God bless you and keep you; May God make His face to shine upon you and be gracious unto you; May God turn His face unto you and give you peace” (*Bamidbar* 6:24-26). You may then add any other blessing that you think is appropriate to bestow upon the child.
2. **Neglecting to Say *Kiddush* Friday Night** If for whatever reason you did not recite *Kiddush* on Friday night, you may make it up throughout the following day. In such a case, you recite all of the *Kiddush*, except for *Vayechulu*, as that paragraph refers to the completion of God’s work of creation which occurred on Friday night.

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when it departs by reciting *Havdallah*. *Chazal* have instituted that both *Kiddush* and *Havdallah* be said over a cup of wine.

2. It is permitted to recite the *Kiddush*³ and to eat the Shabbat meal⁴ even though it is not yet night. However, those who are accustomed on weekdays to pray *Maariv* at the proper time, that is, after nightfall, but pray earlier on *Erev Shabbat*, are forbidden to eat if it is within a half hour before nightfall. They must wait until it is night so that they may say *Keriat Shema* again, and then they can recite the *Kiddush*.

3. It is not permitted to eat or drink anything, even water, before *Kiddush*.⁵

4. If possible, you should recite the Friday night *Kiddush* over good quality wine, and preferably red wine.⁶ Where kosher grape wine

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3. **Reciting Kiddush Early for Others** As a rule, you should not recite *Kiddush* on behalf of others who start Shabbat early, if you are not yourself accepting Shabbat at that time. In case of emergency, there are *poskim* who allow reciting *Kiddush* for others, such as for patients in a hospital or in an institution, even though the person reciting *Kiddush* has in mind that he is not accepting Shabbat himself; in such a case, the person reciting the *Kiddush* may still drive home after.
 4. **Eating the Shabbat Evening Meal Early** While you may pray, recite *Kiddush* and eat the Shabbat evening meal before nightfall, you should, if possible, extend the meal and eat at least a *kezayit* at night, so as to fulfill the requirement of eating three *seudot* on the very day of Shabbat itself (see *Peri Megadim*, *Mishbetzot Zahav* to *Orach Chaim* 267:1).
 5. **Eating and Drinking Prohibited Before Kiddush** There is a general rule regarding *mitzvot* that you are not allowed to eat until you discharge your obligation to do a *mitzvah* that is presently incumbent on you to perform. For example, on Chanukah, you may not eat after dark before lighting the candles, and on *Erev Pesach*, you may not eat after dark until you perform the *bedikat chametz*. Similarly, *Chazal* prohibited eating and drinking after you have accepted Shabbat until after *Kiddush*. (The difference is that in the other cases, you may drink or have something small to eat, but on Shabbat, you may not have anything at all.) This does not apply to young children, who may eat and drink prior to *Kiddush* on *Erev Shabbat* as well as Shabbat morning.
 6. **Adding Some Water to the Wine for Kiddush** Some have a *minhag* to add a little water to the wine for *Kiddush*. Since wine brought grief to the world, mixing it with some water is taken to signify a desire to turn it to blessing instead (see *Elyah Rabbah*, *Orach Chaim* 183:3).

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is not available, you may say *Kiddush* over raisin wine.⁷ If you have no wine at all, you should say *Kiddush* over bread (the *challot*),⁸ but not over any other drink.

There are many varied *minhagim* in reciting the *Kiddush*. Some stand while saying *Vayechulu*, looking at the Shabbat candles, and then sit, looking at the cup of wine while saying the *berachot* of *Borei peri hagafen* and *Kiddush*. Others remain standing throughout the entire *Kiddush*. Still others sit for the entire *Kiddush*.⁹

7. **Raisin Wine and Grape Juice for *Kiddush*** Raisin wine is properly prepared by crushing the raisins and soaking them in water for three days, allowing them to ferment. The raisins should be in a ratio of more than one to six in proportion to the water, so that the final product will have the taste of wine. You may use grape juice for *Kiddush*, if wine is not available, harmful to your health or even if you simply prefer it.
8. **Saying *Kiddush* Over the *Challot*** When saying *Kiddush* over the *challot*, you should place your hands on the covering of the *challot* and say the verses of *Vayechulu*. You then lift the cover and place your hands on the *challot* and say *hamotzi*, raising both loaves when mentioning *Hashem's* name. After completing the *berachah*, you replace the cover and again place your hands on the *challah* cover until *Kiddush* is concluded. You may recite *Kiddush* over bread only on Friday evening. When necessary, you may say it over one loaf, and even over a piece of bread the size of a *kezayit*.
9. **Procedure for Reciting *Kiddush*** It is customary to begin *Kiddush* with the words “*yom hashishi*,” which are the final two words of the verse preceding *Vayechulu* (*Bereshit* 1:31), so that the first letters of the words which begin *Kiddush* spell out the name of *Hashem* (יום הששי ויכולו השמים). It is advisable to pause between *hashishi* and *Vayechulu* to indicate that it is not one continuous verse. Some say the preceding words “*Vayehi erev vayehi voker*” silently before saying *yom hahhishi* out loud, so as to recite an entire clause, while others recite that verse in its entirety, beginning “*Vayar Elokim...*” According to most, you should stand while saying *Vayechulu* because that paragraph bears witness to *Hashem's* creation of heaven and earth, and testimony has to be given while standing. The reason for sitting down for the rest of the *Kiddush* is that *Kiddush* has to be said in conjunction with the meal, which is normally eaten while seated. You will notice that in some printings of *Kiddush*, the words “*ki hu yom*” and “*ki vanu vacharta veotanu kidasha mikol ha'amim*” are in parentheses. Some people have the custom to skip these words so that the number of words in *Kiddush* totals seventy-two, representing one of the names of *Hashem* which has seventy-two letters. For this reason, people who have this *minhag* tend to stand for the entire *Kiddush*, linking the two parts of *Kiddush*.

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5. Women¹⁰ are also obligated¹¹ by the Torah in the *mitzvah* of *Kiddush*. Therefore, if no male adult is present, a boy who has not yet become *Bar Mitzvah* cannot exempt a woman by reciting *Kiddush* for her. In such a case, she must recite *Kiddush* herself.¹² Even someone who does not know how to say it should not allow a child to recite it on his or her behalf. Rather, the person should repeat it word for word after the child.¹³

10. **A Woman's Obligation for *Kiddush*** *Kiddush* is a *mitzvah* from the Torah which women, just as men, are obligated to keep, even though it is a positive commandment that is performed at a fixed time, which women are ordinarily not required to observe. The reason for this is that the two commandments of Shabbat—namely *Zachor*, “Remember the Shabbat day to sanctify it” (*Shemot* 20:8), which refers to the positive commandment of making *Kiddush*, and *Shamor*, “Keep the Shabbat day to sanctify it” (*Devarim* 5:12), which refers to refraining from doing *melachah*—are equated to each other. Since women are obligated in the commandment of *Shamor*, that is, they are prohibited from doing *melachah* on Shabbat, they are also obligated in the commandment of *Zachor*, which is the positive commandment of *Kiddush* on Shabbat. Since women and men thus have the same Torah obligation with regard to the *mitzvah* of *Kiddush* on Shabbat, a woman can recite the *Kiddush* on behalf of others, including men. The common practice, however, is that a woman should say it only for the members of her family when her husband is unable to do so, or when circumstances otherwise require it.
11. **Saying *Amen* and *Baruch Hu U'varuch Shemo*** When someone says a *berachah* for you, you answer *Amen*, but should not say *Baruch Hu u'varuch Shemo* after hearing *Hashem's* name, as that would be considered an interruption within the *berachah*. You only add *Baruch Hu u'varuch Shemo* when hearing someone else's *berachah*, such as if you hear someone saying *Birkat HaGomel* or something of the like, but not when you need that *berachah* yourself.
12. **Reciting *Kiddush* on Behalf of Others** If you recite *Kiddush* for others, you must have in mind to include them in the *mitzvah*, and they in turn must have in mind to fulfill their obligation by listening to your *Kiddush*. This applies in all instances when you perform a *mitzvah* on behalf of others. You may recite *Kiddush* for others, even if you are not going to eat the meal with them. Likewise, if you have already said *Kiddush* for yourself, you may say it again for others. Even though *Kiddush* precedes the meal under normal circumstances, you may recite *Kiddush* when necessary, such as for patients in a hospital or nursing home, even if they already ate their meal.
13. **Reciting *Kiddush* in Unison** According to *Magen Avraham* (*Orach Chaim* 193:2), the people listening to *Kiddush* should always recite *Kiddush* word for word with the person saying *Kiddush* out loud. However, common practice is not in accordance with this position; see *She'arim Metzuyanim BeHalachah* (*Kuntres Acharon*) 77:6, for a discussion of this issue.

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6. You should not recite *Kiddush* over wine that has turned sour, or that has a bad odor,¹⁴ but you may say *Kiddush* over wine which was boiled as part of its preparation. Similarly, wine that was pasteurized retains its taste and aroma, and may thus be used for *Kiddush* on Shabbat and Yom Tov. Wine that contains honey is also fit for *Kiddush*. However, some are of the opinion that the above types of wine should not be used for *Kiddush* since such wine was not fit for the altar in the *Beit HaMikdash*.

7. The cup used for *Kiddush* must be whole, that is without a defect, and it should be clean. All of the rules that apply to the cup used for *Birkat Hamazon* apply as well to the cup used for *Kiddush* at night and in the daytime.¹⁵ They also apply to the cup used for *Havdallah*.

8. You should cover the *challot* while reciting *Kiddush*. Even when you say *Kiddush* over the *challot* you should still have them covered, in remembrance of the *man* that was covered in dew which *Benei Yisrael* ate in the desert, and of which a double portion fell on Friday in honor of Shabbat. Since there was a layer of dew beneath the *man* as well, the *challot* should likewise rest on some type of board or tray.

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14. **Sour Wine** While it might be self evident that spoiled wine is improper for *Kiddush*, there is a verse in the Book of *Malachi* cited in a number of places in the Talmud (see, for example, *Sukkah* 50a) to emphasize this point. In the first chapter, the *navi* reprimands the *Kohanim* for their laxity in serving *Hashem* and their cavalier attitude towards the *avodah* in the *Beit HaMikdash*. He says rhetorically (1:8), “When you offer a blind [animal] for a sacrifice, is there nothing wrong? And when you offer a lame or a sick one, is there nothing wrong? Were you to offer it to your governor, would he accept you or would he favor you?” The term “offer it to your governor” (הקריבהו נא לפתחך) has come to serve as the phrase which represents the prohibition of performing *mitzvot* by using objects which are not fitting for their lofty purpose.
15. **The Kiddush Cup** You should recite *Kiddush* over a full cup of wine. The cup should hold at least a *revi'it* (approximately 3-5 ounces, according to Rav Avraham Chaim Naeh and *Chazon Ish*, respectively); you should pick it up with both hands and then hold it in the right hand. A left-handed person may hold it in the left hand. You should raise it above the table more than a *tefach* so that all may see it. You should only use a paper cup, the kind usually discarded after use, for *Kiddush* or *Havdallah* in extreme circumstances, where no other cup is available. Some permit the use of paper or plastic cups that are well constructed and more durable.

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9. The one who recites *Kiddush* aloud should drink at least a mouthful of wine from the cup without interruption. It is proper that all present should likewise sip some of the wine over which *Kiddush* was recited.¹⁶ If you can drink only a sip, you should make sure that someone else present who is obligated in *Kiddush* drinks the required amount. If you cannot drink wine at all, someone else should recite *Kiddush* on your behalf.¹⁷

10. Since the wine over which *Kiddush* is recited is essential for the meal, it is considered part of the meal and no *berachah acharonah* therefore should be said after drinking it. The *Birkat Hamazon* said after the meal serves as the *berachah acharonah* for that wine as well.¹⁸

11. You do not need to say any *berachah* over wine, or any other drink, that you consume during the meal, as all such drinks are exempted by the *Borei peri hagafen* made during *Kiddush*.¹⁹

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16. **Drinking the Kiddush Wine** The amount of wine you must drink after saying *Kiddush* is *melo lugmav*, that is, a quantity filling your cheek. Since it is preferable that all present drink some of the wine, the leader, after reciting the *Kiddush* and before drinking the wine should pour some of it into separate cups for the others at the table. (Some rule that you should not first drink from the cup and then pour off the wine, as this makes the wine *pagum*, halachically impaired.) Upon receiving their cup, the others may then drink the wine without saying their own *berachah* over it. Some families have the practice that each person around the table takes wine in his or her own cup prior to *Kiddush*, and does not drink from the cup of *Kiddush* at all. As long as their own cups are not *pagum*, they can drink without waiting for the one who made *Kiddush* to drink. Some prefer to say the entire blessing themselves in any case.
17. **Kiddush by One Who Does Not Drink Wine** According to the *Magen Avraham* (*Orach Chaim* 272:9), if you do not drink wine, you should say *Kiddush* over the *challot*, and the others present should make *Kiddush* for themselves over wine. However, some are of the opinion that you may recite *Kiddush* over the wine, relying on the others present to drink it (see Rema *ibid.*).
18. **A Cup of Wine After Birkat Hamazon** The *Kitzur Shulchan Aruch* (77:10) suggests that since some *poskim* are of the opinion that *Birkat Hamazon* does not serve as a *berachah acharonah* for the *Kiddush* wine, you should, if possible, say a *berachah* over a cup of wine after *Birkat Hamazon*, and after drinking a *revi't* of that wine, say the *berachah acharonah* with the intention of also exempting the wine you drank for *Kiddush*.
19. **Borei Peri Hagafen and Hatov Vehameitiv Over Wine During the Meal** The *Mishnah Berurah* (174:7,8) maintains that if you are not accustomed to drinking wine in the

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12. If you said *Kiddush* over the cup, thinking it contained wine and then discovered that it contained water or some other drink, you must repeat the *Kiddush* over wine. If, however, there was wine on the table which you intended to drink during the meal, you do not need to repeat *Kiddush*, as it is considered as though you said *Kiddush* over that wine. If there was no wine on the table, but there was some in the house and you intended to drink that wine during the meal, you need not repeat the *berachah* over the wine but must still repeat the *berachah* of “*Asher kideshanu...*”

If the cup contained a drink such as beer or mead, where these are common drinks (*chamar medinah*), you do not need in any event to repeat the *Kiddush*, but you should rather say the *berachah* of *Shehakol* and drink it. Where it is the custom to say *Kiddush* after washing the hands,²⁰ you likewise need not repeat the *Kiddush* in the above instance, but should rather say the *berachah* of *hamotzi*, and it is considered as though you said *Kiddush* over the *challot*.

13. *Kiddush* is recited over a cup of wine at the Shabbat day meal as well. In this instance, it is simply the *berachah* of *Borei peri hagafen*

course of the meal, you must say a *berachah* over wine served during the meal unless you had in mind when making *Kiddush* and saying the *berachah* that you would also drink wine during the meal. If you come to drink a superior wine to that which was used for *Kiddush*, you should say the *berachah* of *hatov vehameitiv*. *Poskim* debate whether this *berachah* is said when *Kiddush* was made over grape juice and then wine is served during the meal. Some say that this *berachah* is said only when you have two wines and the second is superior to the first (just as you would not say this *berachah* if you drank wine following orange juice, the same is true for grape juice). Others, however, consider grape juice as wine since it is fit for use at *Kiddush*. (For a full discussion, see *Sefer VeZot HaBerachah*, page 172.)

20. **When to Recite Kiddush Before the Meal** The practice generally followed is to recite *Kiddush* and then wash for the meal, so as not to have an interruption between washing the hands and saying *hamotzi*. Some, however, do not consider *Kiddush* an interruption, since it is a requirement of the Shabbat meal. Therefore, for the sake of uniformity, whether you make *Kiddush* over wine or over *challah*, they deem it preferable to wash the hands first and then recite *Kiddush*, and after drinking the wine, to say the *berachah* of *hamotzi* over the *challot*. The prevalent practice, as noted above, is to make *Kiddush* first, before washing for the meal, though the other members of the family who do not make *Kiddush* themselves may wash their hands before *Kiddush*.

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which constitutes the *Kiddush*.²¹ (The verses which are customarily said beforehand are not technically part of *Kiddush*, and if they are omitted, the *Kiddush* is valid.) *Kiddush* on Shabbat day is equally obligatory upon women.

Before reciting this *Kiddush*, too, you may not eat anything or drink even water.²² It is best to recite this *Kiddush* over wine as well. However, if you prefer to say it over whiskey or other *chamar medinah*²³ you may do so and fulfill your obligation, but you should see to it that the cup for *Kiddush* holds a *revi'it* and that you drink a mouthful without interruption.²⁴

21. **Kiddush on Shabbat Day** *Kiddush* at the Shabbat day meal is euphemistically called *Kiddusha Rabbah*, the Great *Kiddush*, as it is not obligatory by Torah law, but was instituted by Chazal in honor of Shabbat. It is customary to begin by first reciting the verses *V'shameru Bnei Yisrael* (*Shemot* 31:16,17) and *Zachor et Yom Hashabbat* (*Shemot* 20:8-11) until *vayekadeshehu* preceding the *berachah* of *Borei peri hagafen*. You should not just begin with the phrase *Al kein beirach*, as this is not a complete verse. Some begin with *Im tashiv miShabbat* (*Yeshayahu* 58:13,14), and you should follow your personal *minhag*.
22. **Eating and Drinking Before Kiddush on Shabbat Morning** The prohibition to eat or drink applies once the obligation to make *Kiddush* begins, namely, after *Shacharit*. You may thus have water, tea, or coffee before *Shacharit* without first making *Kiddush*. If, for health reasons, you must eat in the morning before *Shacharit*, you should first make *Kiddush* if you intend to eat bread or pastry. A woman too may eat on Shabbat morning even if she has not heard *Kiddush* recited, but once *Shacharit* has concluded, she must wait until *Kiddush* has been said.
23. **Shabbat Day Kiddush Over Whiskey or Chamar Medinah** If you say Shabbat day *Kiddush* over whiskey or other *Chamar Medinah*, it is best to use a cup that holds a *revi'it* and to drink *melo lugmav* (a cheek full) as on Friday night. However, in the view of some *poskim*, if you say *Kiddush* over whiskey, you are not required to use a cup that holds a *revi'it* and need only drink the amount of whiskey customarily drunk at one time. You may not recite *Kiddush* on Shabbat day over bread.
24. **Blessing Over a Drink After Kiddush** If you wish to drink something such as whiskey or coffee after *Kiddush*, you should say *Shehakol* over some food first, which would then cover the drink as well. However, some *poskim* maintain that if you recite *Kiddush*, or just listen to it with the intention of fulfilling your obligation, you do not need to recite an additional *berachah* over another drink, provided that you drank some of the wine, as the *berachah* over the wine exempts you from the additional *berachah*. See above, paragraphs 9 and 11, with notes. If you heard *Kiddush* from someone else

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14. Both on Friday evening and on Shabbat day, you should recite *Kiddush bemakom seudah* (where the meal is eaten), as it is said, “And you shall call the Shabbat a delight” (*Yeshayahu* 58:13), which *Chazal* (see *Rashi* and *Tosafot to Pesachim* 101a, s.v. *af*) expounded to mean: “Where you proclaim Shabbat (i.e., with *Kiddush*), there shall you have delight (i.e., with the meal).” If, therefore, you say *Kiddush* in one house and eat in another, even if you had that in mind when saying *Kiddush*, you have not fulfilled your obligation. You must also begin eating immediately after saying *Kiddush*,²⁵ and if you do not do so, you have not fulfilled your obligation of making *Kiddush*. On Shabbat day, if you do not care to eat a full meal right after *Kiddush*, you may recite *Kiddush* and eat just some pastry or drink a *revi'it* of wine²⁶ in order to say the *berachah acharonah* of *al hamichyah* or *al hagefen*. This can be done even before *Musaf* if you feel weak.

If you are honored to say the *berachot* at a *Berit Milah* which takes place on Shabbat, and must say the *berachah* over that wine but have not yet made *Kiddush*, you should drink a mouthful from the cup, and then have an additional *revi'it* of wine so that that *berachah* will serve for *Kiddush* as well.

15. You may, if necessary, refresh yourself with some food after *Shacharit*, as long as you make *Kiddush* beforehand. However, you should not eat a full meal before *Musaf*. A piece of bread the size of a *kebetzah* is considered a full meal.

but did not drink any of the wine, you must make your own *berachah* over anything you drink afterwards.

25. **Delaying the Meal After *Kiddush*** Some are of the opinion that you may delay the meal for a brief period of time, even for an hour, after *Kiddush*, especially on Shabbat day when the obligation to make *Kiddush* is of rabbinic origin.
26. ***Kiddush Bemakom Seudah*** *Kiddush* is considered to have been made *bemakom seudah* even if you eat just a *kezayit* of food such as cake made of one of the five species of grain or drink a *revi'it* of wine, i.e., enough to require a *berachah* afterward. In order to fulfill the obligation of *Kiddush*, you only need to drink a mouthful of the wine in the cup and not an entire *revi'it*. It is only in a case where you are relying on the wine to provide the additional requirement of *makom seudah* as well that you need to drink an entire *revi'it*.

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16. Every Jew, man and woman, is obligated to eat three meals on Shabbat,²⁷ one in the evening and two during the day.²⁸ At each of the meals you must eat bread, and since you wash your hands and say the *berachah* of *al netilat yadayim*,²⁹ you should eat a piece of bread the size of a *kebetzah*. You should not eat to excess at the morning meal to the point where you will be unable to observe the *mitzvah* of eating the third meal.³⁰ You should try to eat bread at *Seudah Shelishit*, the third meal, as well, but if you cannot, you should at least eat some pastry or another food that is made from one of the five species of grain and over which the *berachah borei minei mezonot* is said, as this too is considered a meal. If you cannot eat even this, you should eat some food that is usually eaten with bread, such as meat or fish, etc. And if even this is not possible, then you should at least eat some fruit.³¹ The time for eating the *Seudah Shelishit*

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27. **Three Meals on Shabbat** The obligation to eat three meals on Shabbat is derived from the Biblical account of the portion of manna reserved for Shabbat. The Torah states: “And Moshe said: ‘Eat that *today*, for *today* is a Shabbat unto the Lord; *today* you shall not find it in the field’” (*Shemot* 16:25). Chazal understood the threefold expression “today” to allude to the three Shabbat meals (see *Shabbat* 117b).
28. **Someone Who Omitted the Evening Meal** Someone who was unable to eat the Friday night meal should eat the three meals on Shabbat day. In such a case, the Friday night *Kiddush* must be recited in the morning, except for the introductory paragraph of *Vayechulu* (see above, note 2).
29. **Washing for the Meal and Hamotzi** After washing and before reciting the *berachah* of *al netilat yadayim*, some have the custom to raise the hands and say the verse, “שאו ידיכם קדש וברכו את ה'” (Lift up your hands to the sanctuary, and bless the Lord (*Tehillim* 134:2), ואשא כפי אל מצותיך אשר אהבתי ואשיחה בחקיך, I will lift up my hands unto Your commandments which I have loved, and I will meditate in Your statutes” (*Tehillim* 119:48). The one who will say *hamotzi* should wait until all present have washed their hands and are seated at the table, so that all will be included in the *mitzvah* of *lechem mishneh*.
30. **Saying Retzei in Birkat Hamazon** In *Birkat Hamazon*, the paragraph *retzei* is included in the *berachah* of *Bonei Yerushalayim*. If you forgot to say it at either of the first two Shabbat meals, you must repeat the *Birkat Hamazon* from the beginning but not if this occurs at the third meal, when eating bread is not obligatory.
31. **Eating a Third Meal on Shabbat** The *Kitzur Shulchan Aruch* (77:16) says that the fruit should be cooked fruit, but there is no mention of this requirement in the *Shulchan Aruch*. Indeed, if you are absolutely unable to eat anything at all, you are not obligated to, as the meal is intended for your pleasure and not to cause discomfort. Nonetheless, you must not abandon the *mitzvah* of *Seudah Shelishit*. Therefore, as

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is from the time of *Minchah Gedolah*, that is, after six and a half *halachic* hours of the day.³²

17. You are obligated to say *hamotzi* at every Shabbat meal using two whole loaves³³ known as *lechem mishneh*.³⁴ It is customary before saying the *berachah* to make a slight incision with the knife, marking the place where you intend to cut the *challah*. The *challot* should be placed on the tray in such a way that the one you intend to cut is close at hand. You should hold both *challot* in your hands while saying the *berachah* of *hamotzi*, and then cut one of them.³⁵ Even if you eat several meals on Shabbat, you should have two whole loaves at each of them.³⁶

stated in the text, you should avoid a situation where you will be unable to eat the third meal.

32. **Time for *Seudah Shelishit*** It is customary to eat *Seudah Shelishit* after *Minchah*, but if need be you may eat it before *Minchah*. If you begin *Seudah Shelishit* before noon, you will still have fulfilled your obligation if the meal extends after the time of *Minchah Gedolah*. If it does not, you have not fulfilled your obligation.
33. **Using *Matzot* for *Lechem Mishneh*** You can use whole *matzot* for *lechem mishneh*. Even though they are generally baked in the form of long sheets of dough and then separated into individual *matzot* upon removal from the oven, each piece is nevertheless considered whole and may be used for *lechem mishneh* on Shabbat and on Yom Tov.
34. **Women Required to Have *Lechem Mishneh*** The requirement to have *lechem mishneh* is designed to enable people to remember the double portion of *man* that *Benei Yisrael* received on Fridays in the desert (*Shemot* 16:22), which provided them food for Shabbat as well. The requirement thus applies to women as well, since they too experienced the miracle for forty years.
35. **Making an Incision and Cutting the *Challah*** Making an incision in the *challah* before saying the *berachah* is a *berachot*-related issue, not a Shabbat one; we do it in order to avoid delay after the *berachah* while determining the number of portions to cut. On a weekday, the incision is made all around the bread, on the top and the bottom. On Shabbat, however, this cannot be done because the loaves have to be whole while the *berachah* is recited. Therefore, the incision is only slight, just enough to mark the place where you intend to cut, and you should be careful when making the incision not to cut the piece entirely. The loaves are placed one on top of the other; at the Friday evening meal you cut the lower loaf, and at the Shabbat day meal the upper loaf. Some people have the custom of cutting through both *challot* after making the *berachah*; they therefore often use one large *challah* and one small one so as not to have *challah* go to waste.
36. **Using a Frozen or *Halachically Inedible Challah* for *Lechem Mishneh*** You may use a *challah* from the freezer as the second loaf for *lechem mishneh*, even if it is still

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18. If you are saying *hamotzi* on behalf of everyone else at the table and thus alone have *lechem mishneh*, you should first request their permission by saying “*Bireshut morai verabotai*” prior to reciting the *berachah*. After eating some of the *challah*, you should give each person a piece, which they should then eat.

19. If you did not read the weekly Torah portion on *Erev Shabbat*, you should read it on Shabbat morning before the meal.³⁷ If you did not read it then, you should do so before *Minchah*. If you did not read it before *Minchah*, you should read it before the following Tuesday evening.

20. You may not fast on Shabbat, even for a short time, if it is for the express purpose of fasting. You may not fast until midday even if it is not for the express purpose of fasting.

21. It is forbidden to grieve on Shabbat,³⁸ but you may pray for mercy from *Hashem*.³⁹

22. You should partake generously of fruits and delicacies on Shabbat, and enjoy pleasant aromas which require a *berachah*, in order to complete the required total of one hundred *berachot* for the day.⁴⁰ It

frozen and inedible. It is considered bread because in time it will be edible when it is unfrozen. You may also use *matzah* on *Shabbat Erev Pesach* as the second loaf for *lechem mishneh* even though you cannot eat the *matzah*.

37. **Reviewing the Torah Portion Before the Meal** If you did not complete a review of the weekly Torah portion, you should not delay the meal on that account past noontime, nor should you delay the meal if you have guests for Shabbat who will be inconvenienced by the delay.
38. **Visiting a Mourner on Shabbat** You may visit and console a mourner on Shabbat. However, you should not delay the visit all week, and leave it for Shabbat, for your own convenience.
39. **Visiting the Sick and Offering a Prayer for Recovery** You may visit the sick on Shabbat. You may likewise offer a prayer for someone who is ill. However, the prayer should include the statement, “*Shabbat hi milizok, u’refuah kerovah lavo*, It is the Shabbat, when one must not cry out, and healing will soon come.”
40. **Reciting One Hundred Blessings During the Day** We normally recite one hundred blessings during the course of the day, in keeping with the Talmudic directive of Rabbi Meir (*Menachot* 43b). However, since the *Amidah* on Shabbat consists of only seven blessings, rather than nineteen as on weekdays, you should attempt to compensate for them in other ways in order to complete the total of one hundred blessings for the day.

7. Kiddush and Shabbat Meals

is a *mitzvah* to delight in things that give you pleasure, as it is written, “And you shall call the Shabbat a delight” (*Yeshayahu* 58:13).⁴¹

23. After the Shabbat day meal, if you are accustomed to take a nap, you should do so, as sleep is deemed to be one of the delights of Shabbat. But one should not say, “I will sleep because I must work or go on a journey at night.”

24. Afterward, you should set aside time for Torah study. In one of the sections of the Torah relating to Shabbat, it is written, “And Moshe assembled all the congregation of the children of Israel” (*Shemot* 35:1). *Chazal* expound upon this as follows (*Yalkut Shimoni* 1:408): “Why does it say here ‘And Moshe assembled’ and not elsewhere in the Torah? The Holy One, blessed is He, said to Moshe: ‘Go down and make assemblies for Me on Shabbat, so that the generations who will come after you will learn to make assemblies every Shabbat for the study of Torah.’⁴²” The Rabbis have further said (*Yerushalmi Shabbat* 15:3), “The *Shabbatot* and *Yamim Tovim* were given to *Benei Yisrael* in order to enable them to engage in the study of Torah. Many people are occupied with their work all week and cannot set aside time regularly for Torah study. But on Shabbat and Yom Tov, when they are free from work, they can devote themselves properly to the study of Torah.” Therefore, all those who are occupied with their work or business and cannot study Torah all week are all the more obligated to devote themselves to Torah study on Shabbat.

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41. **Making Shabbat a Delight** In addition to the regular meals on Shabbat, consisting of fish, meat and other tasty foods, you should partake of other delicacies and drinks according to your ability. It is also customary to adorn the house with flowers in honor of Shabbat. It is traditional to sing *zemirot*, lyrical poems depicting the beauty of Shabbat and God’s abiding love for the Jewish people, at each Shabbat meal. Sung to a variety of melodies, the *zemirot* serve to enhance the Shabbat spirit and to create a warm, pleasant feeling of fellowship around the Shabbat table. The Shabbat meal is also a time for sharing Torah thoughts and for family togetherness. Shabbat is thus a day of delight, affording those who observe it a uniquely joyous spiritual experience.
42. **Torah Study on Shabbat** Torah study may include study of the laws, especially Shabbat laws, reading of the *Navi*, and learning *Aggadic* passages, so that people will master the laws, be inspired by the teachings of the Torah, and be instilled with reverence for *Hashem*. It is therefore customary in all Jewish communities to gather for Torah study, and to assemble in the synagogue for public *shiurim* and lectures on Shabbat.