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Preparing for Shabbos Part 2

Traveling on Erev Shabbos

Traffic is something that one can never really be sure about beforehand. Therefore, on Friday, a person should leave work early enough so that he will be able to get home with plenty of time before *Shabbos* even if there is traffic along the way.¹ Some say that one who is traveling to a different city on *Erev Shabbos* should make sure to reach his destination within an hour of *Shabbos*.² One who has someone to prepare *Shabbos* for him can be lenient with this.³ There is a discussion in the *poskim* if one can be lenient with this *halacha* if one brings food with him in the car.⁴

Nonetheless, one should be very careful with this⁵ and should not say "I have plenty of time to *Shabbos*" because it may seem, to be a lot of

time, when in fact it is not and may come to *chillul Shabbos*.⁶

The custom of the *Chazzon Ish* was not to travel on *Erev Shabbos*.⁷

In *Eretz Yisroel* it is very common for a *yid* who is not *frum* to drive a cab. One who takes a cab close to *Shabbos* should make sure to leave enough time for the driver to reach his home before *Shabbos* arrives, since by not doing so one is causing him to disgrace the *Shabbos*.⁸

Flowers for Shabbos

Based on a *Medrash* in *Vayikra*⁹ it is customary to buy flowers in honor of *Shabbos*.¹⁰

Saying a Good Shabbos on Erev Shabbos

Some say when one recites "Good *Shabbos*" on *Erev Shabbos* it is an acceptance of *Shabbos*.¹¹ Based on this, *Horav Shlomo Zalman Aurbach zt"l* did not say a Good *Shabbos* on *Erev Shabbos*

¹ Refer to Mesechtas Succah 44b, Shulchan Aruch 249:1, Magen Avraham 2, Mishnah Berurah 3, Ohr L'tzyion 16:6, Likras Shabbos 10:footnote 16.

² Nishmas Shabbos 1:109, Ohr L'tzyion 2:16:6.

³ Magen Avraham 2, Pri Megadim Eishel Avraham 2, Machtzis Ha'shekel 1.

⁴ Refer to Biur Halacha "vyuchol." Refer to Aruch Ha'shulchan 2, Nishmas Shabbos 1:108.

⁵ Kaf Ha'chaim 3.

⁶ Mishnah Berurah 3, Shar Ha'tzyion 5, Aruch Ha'shulchan 3, Kaf Ha'chaim 4.

⁷ Doleh U'mashka page 144, M'Be'er Ha'Shabbos page 273. Refer to Likras Shabbos 1:10:footnote 16.

⁸ Ohr L'tzyion 2:16:7:footnote 7.

⁹ 23:6.

¹⁰ Siddur Yaavetz page 604:10, Nishmas Shabbos 1:139, Kaf Ha'chaim Palagi 36:2.

¹¹ Rav Akiva Eiger O.C. 271.

after *plag hamincha*.¹² The custom of most people is to say Good *Shabbos* on *Erev Shabbos*, since the *halacha* is not like the opinion who holds that it is as if one accepted *Shabbos*.¹³

Checking Garments on *Erev Shabbos*

A person has to¹⁴ check his garments on *Erev Shabbos* before walking outside,¹⁵ (even if there is an *eiruv*) since there may be a *muktzah* item in his pocket.¹⁶ There is no difference between a male or female in regard to this *halacha*.¹⁷ Some *poskim* hold that one should not put anything in their pocket the entire *Shabbos* out of fear that they may walk outside with the item on *Shabbos*.¹⁸ Others sewed their pockets closed or had no pockets in their garments for this reason.¹⁹

Some say the *mitzvah* of checking one's garments is only if one wears his garments during the week, but if one has separate *Shabbos* clothes this does not apply.²⁰ However, one should still check his *Shabbos* clothes since he may have worn his suit to a wedding etc.²¹

One should be very careful about this when *Yom Tov* ends on Friday and goes right into *Shabbos*.²²

Baking *Challah* on *Erev Shabbos*

Many women have the custom to bake *challah* for *Shabbos*. What is the reason for this? Is buying in stores not giving honor to *Shabbos*? Why is it called *challah*? Why do we have a custom to make *challah* in different shapes on different days of the year? All these questions and many others will be answered below.

The reason why we are busy with baking *challahs* specifically and not other items is because without bread one has not fulfilled his obligation of eating *seudos* on *Shabbos*.²³ It is customary for women to bake *challahs* since women were given three *mitzvahs* that are specifically for them: *Hafrashas Challah*,²⁴ *Niddah* and *Candle Lighting*.²⁵

The Name

Challah is called *challah* in order to remind the women etc to be *mafrish challah* from the dough.²⁶

Buying at a Bakery

The *Biur Halacha*²⁷ says women who buy *challah* at a bakery are minimizing the honor of *Shabbos*, since they are avoiding the *mitzvah* of baking *challah*.²⁸ Some say this was said in an era when bakers sold regular bread for *Shabbos*,

¹² Halichos Shlomo Tefilla 2:footnote 44:page 13.

¹³ Shulchan Shlomo 1:263:footnote 5, Nishmas Shabbos 1:243, Ve'aleihu Lo Yeibol page 136.

¹⁴ This is the *loshon* of the Shulchan Aruch 252:7 and Kitzur Shulchan Aruch 72:23. See Moadim V'zemanim 7:140 in the footnote.

¹⁵ Mesechtas Shabbos 12a, Rosh 1:27, Shulchan Aruch O.C. 252:7.

¹⁶ Magen Avraham 26, Elya Rabbah 24, Shulchan Aruch Harav 20, Kitzur Shulchan Aruch 72:23, Mishnah Berurah 56, Aruch Ha'shulchan 252:18. This applies to *Erev Yom Tov* as well because of the concern of *muktzah* (Shevet Ha'kehusi *ibid*). Refer to Mesechtas Shabbos *ibid*, Aruch Ha'shulchan 252:18. Refer to Likras Shabbos 1:12:footnote 1 why this is said only by carrying.

¹⁷ Bach, Kaf Ha'chaim 83.

¹⁸ Shulchan Aruch Harav 303:23. Refer to *Biur Halacha* "mitzvah."

¹⁹ Hilchos Rabbso L'Shabbos page 145, Orchos Rabbeinu 1:page 101:8.

²⁰ Yosef Ometz 587:page 125.

²¹ Shevet Ha'kehusi 2:105:6, Hilchos Rabbso L'Shabbos pages 144-145. See Tehilla L'Dovid 310:5.

²² Hilchos Rabbso L'Shabbos page 144.

²³ Avnei Yushfei 5:45:1.

²⁴ Refer to Mishnah Mesechtas Shabbos 31b, Kitzur Shulchan Aruch 35:8. A woman who is staying by her-in-laws should be given the *mitzvah* to do as well. (Likras Shabbos 1:pages 46-47:footnote 19).

²⁵ Mesechtas Shabbos 31b.

²⁶ Eishel Avraham Butchatch 260.

²⁷ 242 "v'hu."

²⁸ Refer to Ben Ish Chai Lech Lecha 2:6, Shraga Hameir 8:129:3. Some say one can bake a little amount of *challah* and buy the rest in the store and it is not going against a lack of *kovod* for *Shabbos* (Chelkes Yaakov 2:81:2).

and not *challah*. However, if *challah* is sold in the bakery one may buy it there.²⁹ In addition, if one likes the bakery *challah* better then buying at the bakery is permitted.³⁰ Others argue with this and say even if one can buy special *challah* for *Shabbos* in a bakery, one should make *challah* for *Shabbos* in one's home.³¹ It is interesting to note that the *Satmar Rebbe zt"l* said if the women would know the great reward she receives from baking *challahs* she would never buy *challahs* in a bakery.³²

During the Week

According to what we mentioned above, it would be proper to bake *challah* only on *Erev Shabbos*.³³ However, many times one has no time on *Erev Shabbos* and can only bake *challahs* on Thursday etc. In this situation one is not required to bake on Friday.³⁴ One who bakes *challah* on Friday should place the *challah* on the table when it is taken out of the oven.³⁵ One who buys *challah* is not obligated to place the *challah* on the table when he brings the *challah* into his home.³⁶

Every Week or Freeze for Many Weeks

The *poskim* discuss an interesting question. Is it better to make a large amount of *challah* in order to recite a *beracha* on the *hafrasha*, and freeze some of the *challah* for the upcoming

weeks, or is it better to bake *challah* every week in honor of *Shabbos*?

Some say that a woman may freeze the *challah* for many weeks to come,³⁷ and when she heats it up for *Shabbos* then she is doing an honor for *Shabbos*,³⁸ while others disagree with this premise.³⁹

The Shape

The custom is to make six braids on two *challahs* which equals twelve and it is corresponding to the number of *challahs* that were on the *lechem haponim*.⁴⁰ Furthermore, the custom is to place the *challahs* length wise to look like two *voov's* which equals to twelve, the number of *challahs* on the *lechem haponim*.⁴¹

Key Shaped Challah

After *Pesach* many have the custom to make a *challah* in the shape of a key or to place a key in the dough when the *challah* is baking. One of the reasons for this is because when the *yiddin* stopped eating from the *mon* it was after *Pesach* and they needed *parnasa*. The key of *parnasa* is one of the things in the hand of *Hashem*, so we *daven* that *Hashem* should use our key *challahs* to open the gates of *parnasa* for us.⁴²

²⁹ Ohr L'tzyion 2:47:1.

³⁰ Opinion of Horav Elyashiv Shlita quoted in Hilchos Shabbos B'Shabbos page 20:footnote 30. However he added that one should still bake a piece of cake for Shabbos.

³¹ Opinion of Horav Chaim Kanievesky Shlita quoted in Likras Shabbos 1:4:footnote 4.

³² Shabbos Secrets page 17, Nishmas Shabbos 1:102:page 44.

³³ Ben Ish Chai Lech Lecha 2:6, Siddur Yaavetz 1:page 604, Lekutei Maharich 2:page 299 (new).

³⁴ Likras Shabbos 1:4:footnote 9, Avnei Yushfei 5:45:2, Nishmas Shabbos 1:1-02. Refer to Machzik Beracha 602:2.

³⁵ Taz Y.D. 178:7, Lekutei Maharich 2:page 313 (new).

³⁶ Likras Shabbos 1:4:footnote 13.

³⁷ Opinion of Horav Chaim Kanievesky Shlita quoted in Likras Shabbos 1:4:footnote 21. This is the custom of Rebbetzin Belsky. Refer to Avnei Yushfei 5:45:1.

³⁸ Shraga Hameir 8:16, Mitzvhas Lechem Mishnah paghe 38, see Mevakshei Torah 46:page 37.

³⁹ Shevet Ha'kehusi 4:81, Opinion of Horav Elyashiv Shlita quoted in Avnei Yushfei 5:45:1, Nishmas Shabbos 1:402. Refer to Shevet Ha'kehusi 6:387.

⁴⁰ Elya Rabbah 167:2, Lekutei Maharich 2:page 365 (new). Refer to Yaavetz ibid. See Likras Shabbos 1:4:footnote 4.

⁴¹ Lekutei Maharich ibid, Metamim page 185:27 (new).

⁴² Ohev Yisroel Lekutim Parshas Shemenei page 217, Metamim pages 241-242 (new), Minhag Yisroel Torah 493:1.

Round Challahs

From *Rosh Hashanah* until *Hoshana Rabbah* the custom is to make round *challahs*. One of the reasons is since round has no end, so too we should have a year of non end of *beracha* etc.⁴³

The Mitzvah of Hafrashas Challah

Being *mafrish challah* from dough in *Eretz Yisroel* and *Chutz L'aretz* today is *m'drabbanon* in nature.⁴⁴ The *Chinuch*⁴⁵ says the reason for the *mitzvah* is because most of the world lives on bread, and *Hashem* wants us to realize where it comes from. Some say when kneading dough one should stop for a moment and think that it is not only his work that is making the dough, but it's *Hashem's* intervention as well.

One of the reasons why the world was created was to perform the *mitzvah* of *hafrashas challah*.⁴⁶ One who separates *challah* is as if an *avoda zara* was destroyed.⁴⁷ The *mitzvah* of separating *challah* is equal to all the *mitzvos* in the *Torah*.⁴⁸ When *challah* is taken in a house it brings *beracha* to the house.⁴⁹

Making the Challah

Before making the *challah*, (and the other two *mitzvahs* listed above) one should give *tzedaka*.⁵⁰

One should knead dough and make *challah* for *Shabbos* on *Erev Shabbos*.⁵¹ Some say the reason

⁴³ Minhag Yisroel Torah 3:pages 82-83. Refer to Taamei Haminhagim Lekutim 183.

⁴⁴ Refer to Rambam Hilchos Bikurim 5:7, Shulchan Aruch Y.D. 322:2, Aruch Ha'shulchan 322:1.

⁴⁵ Mitzvah 385.

⁴⁶ Medrash Rabbah Bereishis 1:4.

⁴⁷ Vayikra Rabbah 15:6.

⁴⁸ Hag'oes Maimonies Hilchos Challah 30:page 194.

⁴⁹ Based on a *posuk* in *Yechezkel* 44:30, see *Mesechtas Shabbos* 32b. The Maharsha *ibid* says it means ones wife will be *bentched*.

⁵⁰ Ben Ish Chai Lech Lecha 2:6.

⁵¹ *Darchei Moshe* 603, *Rama* 242:1, *Levush* 1, *Yosef Ometz* 568:page 121, *Chai Adom Shabbos* 1:4, *Aruch Ha'shulchan* 45. Refer to *Mesechtas Bava Kama* 82a. The

is in order for the woman to fulfill the *mitzvah* of *hafrashas challah*,⁵² and others say it is because of *kovod Shabbos*.⁵³ Based on this, a woman should learn how to braid and make *challahs* for *Shabbos*.⁵⁴ The reason why this *mitzvah* was given to women is brought in the footnote below.⁵⁵ Some say one should make three sizes for *Shabbos*, one big one to be used for day, a middle sized one to be used for night, and a small sized one to be used by *Shalosh seudos*.⁵⁶

How Much to Separate

Some say the custom is that there is no specific *shiur* of how much *challah* has to be removed from the dough,⁵⁷ while other say one should remove a *k'zayis*.⁵⁸

The Shiur for the Beracha

In order for one to recite a *beracha* on separating *challah* one needs to make five

Kitzur Shulchan Aruch 72:6 says this is the custom in all of *klal yisroel*.

⁵² Magen Avraham 4, see Shach Y.D. 324:25, Mishnah Berurah O.C. 242:6. Refer to *Mevakshei Torah* 47:pages 26-32.

⁵³ Shulchan Aruch Harav 13, Mishnah Berurah 6. Refer to *Mitzvahs Lechem Mishnah* pages 33-39 for many difference between the two reasons.

⁵⁴ Chut Shuni Shabbos 1:page 49:footnote 2.

⁵⁵ מדרש תנחומא פרשת נח סימן א

מצות חלה מנין היא טמאה חלתו של עולם דא"ר יוסי בן דוסמקא (נ"א קצרתא) כשם שהאשה מקשקשת עיסתה במים ואח"כ היא מגבהת חלתה כך עשה הקב"ה לאדם הראשון דכתיב (שם/בראשית/ב) ואד יעלה מן הארץ והשקה ואח"כ וייצר ה' אלהים את האדם עפר וגו'

See *Medrash Rabbah Bereishis* 14:1, *Yerushalmi Mesechtas Shabbos* 2:6, *Kaf Ha'chaim* 23. Refer to *Machtzis Ha'shekel* 4.

⁵⁶ *Elya Rabbah* 10, *Kaf Ha'chaim* 28.

⁵⁷ *Rama* Y.D. Y.D. 322:5, *Birchei Yosef* 322:4. Refer to *Shemiras Shabbos K'hilchoso* 42:footnote 48.

⁵⁸ *Kitzur Shulchan Aruch* 35:1, *Moadim V'zemanim* 3:268:footnote 1, *Teshuvos V'hanugos* 1:672, 2:554.

pounds of dough, if one uses less than this amount no *beracha* is recited.⁵⁹

Taking Challah Before or After the Beracha

Many women have the custom to take the *challah* off the dough and recite the *beracha*. However, one should remove the *challah*, recite the *beracha*, and say *harei zeh challah* right away.⁶⁰ One who does not recite *harei zeh challah* should not take off the *challah* from the dough before the *beracha* is recited.⁶¹ Some say one who will not be saying *harei zeh* should separate a bit from the dough and while it is still attached somewhat, recite the *beracha* and then remove it from the dough completely.⁶² One should not take off the *challah* after it is baked, even if one is doing so to teach his children this *mitzva*.⁶³

The Beracha

Some say before reciting the *beracha* one should say a *leshem yichud*.⁶⁴ There are different customs to the correct *nusach* that one should recite by *hafrashas challah*. Some say *boruch....l'hafrish challah* or *teruma*.⁶⁵ Some say to recite both.⁶⁶ Others say only *challah*.⁶⁷ The

prevailing custom in *Klal Yisroel* is just to say *l'hafrish challah*.⁶⁸ There are some *poskim* who also say one should recite *min haisa*,⁶⁹ but the custom is not in accordance with this opinion.⁷⁰ One who does say it does not need to be stopped from doing so.⁷¹ *B'dieved* whichever one of the *loshonos* one uses the *beracha* is valid.⁷² After the *beracha*, the custom of many is to recite *harei zeh challah*.⁷³

The custom is to recite this *beracha* while standing.⁷⁴

One should not be *mafsik* between the *beracha* and separating the *challah*.⁷⁵

Destroying the Challah

After the *beracha* is recited and the *challah* is removed from the dough, one should burn the *challah*.⁷⁶ Some say one can place the *challah* in the oven with aluminum foil (not at the same time that dough is baking etc in the oven).⁷⁷ However, as a matter of *halacha l'maseh* one should make sure that the *challah* burns

⁶⁸ Kitzur Shulchan Aruch 35:1, Aruch Ha'shulchan 2, Yesodo Yeshurin 2:page 85.

⁶⁹ Yesodo Yeshurin *ibid*, see Lehoros Nossan 7:83.

⁷⁰ Taz 1,

⁷¹ Kaf Ha'chaim O.C. 457:10.

⁷² Derech Emunah Hilchos bekurim 5:100, Challah K'hilchoso page 256.

⁷³ Raavad Hilchos Bekurim 5:11, Lekutei Maharich 2:page 302 (new). This is only *l'chathcillah* (Shevet Ha'Levi 5:169). Some say a *kallah* who is making *challah* (or any woman) for the first time should recite a *shehechyanu* (Refer to Leket ha'omer 10:footnote 16).

⁷⁴ Aruch Ha'shulchan 5, see Magen Avraham O.C. 8:2 and Pischei Teshuva 2 who says it can be done with sitting.

⁷⁵ Derech Emunah Hilchos Bekurim 5:98.

⁷⁶ Rama Y.D. 322:5, Mishnah Berurah O.C. 457:20, Shraga Hameir 4:68:9. Many people do not have the custom to burn it (Emek Hateshuva 1:153:pages 220-221). If the dough is black all around it is considered burnt in regard to this *halacha* (Horav Yisroel Belsky Shlita).

⁷⁷ Refer to Shach Y.D. 322:8, Avnei Yushfei 5:139:6, M'boa V'ad Tzeiso page 51:footnote 24. See Teshuvos V'hanhugos 1:670.

⁵⁹ Horav Yisroel Belsky Shlita. Refer to OU document Z-8 which says the *shiur* for a *beracha* is 4 ½ pounds.

⁶⁰ Horav Yisroel Belsky Shlita, see Betzel Hachuchma 3:73. Refer to Rambam Hilchos Bikurim 5:11, Shach Y.D. 331:107, Ben Ish Chai Shemenei 2:2, Kitzur Shulchan Aruch 35:1, Kaf Ha'chaim O.C. 242:25. Refer to Harei Kodesh in sefer Mekroei Kodesh Pesach 2:20:pages 73-74 who seems to argue.

⁶¹ Betzel Hachuchma 3:73.

⁶² Likras Shabbos 1:4:footnote 31 in the name of the *moreh hora*. Refer to Shevet Ha'Levi 4:146 who says the custom is to take the *challah* and then recite the *beracha*. It is unclear why he assumes this.

⁶³ Shevet Ha'kehusi 2:302:1.

⁶⁴ Kaf Ha'chaim O.C. 457:12.

⁶⁵ Refer to Bais Yosef Y.D. 328, Shulchan Aruch 328:1, Shach 1, Yesodo Yeshurin 2:page 85.

⁶⁶ Prisha *ibid*:3, Aruch Ha'shulchan 1, Kaf Ha'chaim O.C. 457:9,

⁶⁷ Refer to Tur Y.D. 328:1, Rambam Hilchos Bekurim 5:11,

properly while in the aluminum foil.⁷⁸ Some suggest that one should either make a fire outside as is done by *biur chometz*, or he should put the *challah* on the range.⁷⁹ Some *poskim* are of the opinion that if one is in a situation where he cannot burn the *challah* then he should double wrap it and throw it in the garbage.⁸⁰ The burning may be done at night as well.⁸¹

In *Chutz L'aretz*, one who forgot to take off *challah* may eat the baked *challah* but he should take off a piece and burn it on *Motzei Shabbos*.⁸² One who lost the *challah* that was taken off the dough does not have to separate another piece.⁸³

⁷⁸ Horav Yisroel Belsky Shlita. Refer to *Orchos Habayis* 1:2:4. Some say if it was placed there it is good b'dieved (*Avnei Yushfei* 3:72:1).

⁷⁹ Horav Yisroel Belsky Shlita.

⁸⁰ *Chelkes Yaakov* 3:20:1, *Minchas Yitzchok* 8:106, *Likras Shabbos* 1:4:12:footnote 37. Others argue with this premise (*Mahari Shteiff* 276). This is what is done at bakeries (Horav Yisroel Belsky Shlita).

⁸¹ *Yabea Omer* 10:page 294.

⁸² *Kitzur Shulchan Aruch* 35:9. Refer to *Kinyan Torah* 8:53.

⁸³ *Birchei Yosef* Y.D. 322:3.

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Halachically Speaking

► Halachically Speaking is a bi-weekly publication compiled by Rabbi Moishe Dovid Lebovits. A former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Horav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

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