



B'NAI DAVID-JUDEA

Shabbat Shorts

Last time on Shabbat Shorts, we learned that we say havdalah both in maariv and over a cup.

We left off with this question: What if a person forgot to say the havdalah insert at maariv?

The practice is that he/she does not need to repeat Shemoneh Esrei, but instead can rely after the fact on the havdalah said on the cup (Shulchan Aruch Orach Chayim 294:1). And if, for example, a person said havdalah over the cup first, he/she can still say maariv with the havdalah insertion afterward as well, since maariv can be said through the night.

A Shabbat Short-reader asked about when all of this should take place, which is a very good question. The Shulchan Aruch explains that maariv on motzei Shabbat should be said later than usual because of Tosefet Shabbat (a desire to extend Shabbat) and stipulates that melacha should not be done before we can see three *small* stars in the sky (tzeit) (Orach Chayim 293:1-2).

Practically: Melacha may not be done before three small stars (tzeit). And so shuls that start maariv a few minutes before this time (already in the zone of Tosefet Shabbat), schedule it so that maariv ends at or after the emergence of three small stars, effectively precluding anybody's performing melacha before the appointed time. Some wait until tzeit to say maariv so that their havdalah in the tefillah immediately allows them to do melacha.

If three small stars are out, and a person has not yet said maariv and needs to do melacha before praying, he/she should just say 'hamavdil ben kodesh lechol' before doing the melacha, and then eventually say maariv as well as havdalah over the cup (Shulchan Aruch Orach Chayim 299:10).

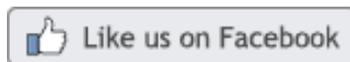
The practice of Tosefet Shabbat illustrates a powerful value in Judaism: We do this כדי להוסיף מחול על הקודש-- in order to add from the weekday to the holiness of Shabbat (Shulchan Aruch Orach Chayim 293:1). Meaning, we want our week to be informed by the holiness of Shabbat, and so we relish in the final moments of kedusha for as long as possible.

This Shabbat, let's internalize this halachic effort to make the most of the holiness of the day. Instead of ending Shabbat as quickly as possible, let's consciously linger just a little longer in the kedusha.

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