

# ONEG SHABBAS

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Oneg Shabbas explores drinking in the weekly Torah portion, along with timely essays on drinking in Jewish life.

## Setting Shabbat Aside for Enjoyment

At the outset of our Torah portion, God commands (Ex. 35:2-3):

On six days, work may be done, but, on the seventh day, you shall have a sabbath of complete rest, holy to the LORD; whomever does any work on it shall be put to death. You shall kindle no fire throughout your settlements on the sabbath day.	ששית ימים תעשה מלאכה וביום השביעי ה' לכם קודש שבת שבתון לה' כל העשה בו מלאכה יומת לא תבערו אש בכל משבתים ביום השבת
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While there is ostensibly nothing included in this command with regards to drinking, there is actually a curious angle to be considered. As Dr. Sarit Kattan Gribetz points out in a fascinating essay ("Shabbat with Food: From Biblical Prohibitions to Rabbinic Feasts", *TheTorah.com* (8 March 2019)): "Though fire is useful for a number of tasks, such as heating or metal work, its most mundane and widespread use would have been for cooking. This ban on kindling a fire on Shabbat, therefore, would have affected the ability to prepare food on the day of rest and necessitated advance planning in order to avoid cooking on Shabbat."

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## The First Commanded Libation

Having previously read of the first commandment regarding libation two parashiyot ago (Ex. 29:40-41), who might perform this first commanded libation? While our Torah portion does not specifically mention anything regarding libations, we do read the following (Exodus 40:29):

At the entrance of the Tabernacle of the Tent of Meeting, he placed the altar of burnt-offering. On it, he offered up the burnt-offering and the meal-offering, as The LORD had commanded Moses.	ואת מזבח העלה שם פתח משכן אהל מועד ויעל עליו את העלה ואת המנחה כאשר צוה ה' את משה
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### Rashi Introducing the Notion of Libating in This Verse

Ostensibly, this initial burnt-offering and meal-offering is momentous enough, however, was that all? Indeed, Rabbi Shlomo Yitzhaki (1040-1105) (popularly known as Rashi) wrote (רש"י על שמות מ"כ"ט, ד"ה ואת המנחה):

The meal-offering of the daily burnt-offering libations, as it is said: "shall be brought a tenth deal of flour mingled with ... oil..." (Exodus 29:40).	מנחת נסכים של תמיד, כמו שנאמר ועשרן סלת בליל בשמן וגומר (שמות כ"ט)
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While there seems to be some ambiguity concerning what this meal-offering of the daily burnt-offering libations is, Rabbi Elijah Mizrahi (1455-1526) commented on this comment (מזרחי, שמות מ"כ"ט, ד"ה ואת המנחה מנחת) (נסכים של תמיד):

This refers to the meal-offering of the libations that accompanies the daily burnt offering....	שהיה בכלל עולת התמיד....
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## How Much Wine for the Four Cups?

With a four-cup minimum to drink of wine at the Passover Seder, how much is necessary for each cup?

### Quantity of Wine to be Poured Into Each Cup

When it comes to pouring the wine, there must be a minimum of a quarter-log, as we read in an early rabbinic text (*Pesahim* 108b):

These four cups must contain one quarter[-log], whether [the wine] is undiluted or diluted, whether it is new or aged.	ארבעה כוסות הללו צריך שיהא בהן כדי רביעית, אחד חי ואחד מזוג, אחד חדש ואחד ישן
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This amount to be filled in the cups is regarded unquestionably throughout the remainder of Jewish history, including being codified as such in the Set Table (שו"ע או"ח תע"ב:ט) of Rabbi Yosef Karo (1488-1575).

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## How Quickly to Drink the Four Cups?

A follow-up column on how much wine to drink from each of the four cups (see the essay above), there is another aspect to consider related to how much wine to drink - that of how quickly to drink the minimum amount of wine.

### Medieval Introduction of Consideration of Limiting

The notion of an upper limit of how much time it takes to drink each of the four cups of wine was introduced in the early 13th century. Rabbi Eleazar of Worms (1176-1238) was the first to introduce a concern about delaying the completion of drinking of each cup that it would not be in fulfillment of the requirement to consume these cups of wine, as quoted by Rabbi Yosef Karo (1488-1575) (בית יוסף או"ח תע"ב):

Rabbi Eleazar of Worms wrote in §283 "the Tosefta states: 'One who drank them in פוסין has not fulfilled [one's obligation]', explaining that one who delays a long time between them [has not fulfilled one's obligation]."	כתב הרוקח בסימן רפ"ג בתוספתא שתאן בפוסין לא יצא פי' ששהה שעה גדולה ביניהם
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While this statement does not appear in the Tosefta, perhaps it may have been in a version of the Talmud Yerushalmi, which states (*yShekalim* 3:2):

May one drink them with interruptions? They said that he should drink to feel differently, not that he should get drunk. If he drinks them with interruptions, he will not become drunk.	מהו לשותותן בפיסקין. כלום אקרו שישתו לו כדי שישתנה ולא ישתכר. אם שתה בפסקין אף הוא אינו משתכר
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{Shabbat, continued from page 1}

Dr. Kattan Gribetz notes that, in the book of Neḥemiah, “we learn of a number of Shabbat infractions that the people in Judah were accused of committing: pressing wine, carrying grains and other fruits into Jerusalem, and selling food” (Neh 13:15):

At that time, I saw men in Judah treading winepresses on Shabbat, and others bringing heaps of grain and loading them onto donkeys, also wine, grapes, figs, and all sorts of goods, and bringing them into Jerusalem on Shabbat. I admonished them there and then for selling provisions	בַּיָּמִים הַהֵמָּה רָאִיתִי בִּיהוּדָה דֹרְכִים גִּתוֹת בְּשַׁבָּת וּמְבִיאִים הָעֲרֻמוֹת וְעִמְסִים עַל הַחֲמָרִים וְאִף יַיִן עֲנָבִים וְתַאֲנִים וְכָל מִשָּׂא וּמְבִיאִים יְרוּשָׁלַם בְּיוֹם הַשַּׁבָּת וְאֶעֱיֵד בְּיוֹם מִכְרָם צִיד
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This is certainly an intriguing Biblical drinking text, whereby Neḥemiah finds this behavior problematic on Shabbat, including, but not limited to producing and selling wine. Despite the lack of clear prohibitions against these activities prior to this incident, this is a new move to forbid these activities, seemingly in order to enable enjoyment of Shabbat.



**Further Second Temple Texts**

Dr. Kattan Gribetz also points out that subsequent second Temple texts also push against any food or beverage preparation on Shabbat, enabling one to enjoy one’s consumption on Shabbat (CD-A X.22-XI.2 and Jubilees 2:17–18, 2:21, 2:29, and 50:9).

Despite the book of Jubilees not being a canonical work, it still provides a fascinating connection, as seen towards the end of the book (Jub. 50:9):

You shall not do any work upon the day of the Sabbath except what you prepared for yourself on the sixth day to eat and to rest and to **drink** and to observe a Sabbath from all work of that day and to bless the Lord your God... For great is the honor which the Lord gave to Israel to eat and **drink** and to be satisfied on this day of festival and to rest in it.



Despite this non-canonical source, it is certainly helpful to consider the notion of not only food preparations, as we read this parashah, but also including those of beverages. There is certainly something about pulling back from preparations for food and beverage on Shabbat in order to better enjoy them, perhaps something along the lines of Isaiah 58:13–14, where we get to enjoy Shabbat.

As Dr. Kattan Gribetz points out in that essay, “Rabbinic sources are also the first to introduce wine and bread as ritual Shabbat foods, sanctified through blessing” (n. 12). Clearly, the rabbis saw the wisdom in incorporating not only good food experiences on Shabbat, but also good drinking experiences on Shabbat. Wishing you enjoyable Shabbat experiences!

L’chaim 🍷

{How Much Wine?, continued from page 1}



While there is no disagreement about the minimum size of how much wine to pour for each of these four cups of wine, there is a range of contemporary opinions as to exactly how many ounces there are for a quarter-log, ranging from a few ounces up to several ounces (Halachipedia.org):

- Rabbi Mordechai Willig holds that a Revi’it is 2.5 fl oz (75cc).
- Rav Ovadia Yosef writes that a Revi’it is 2.7 fl oz (81cc).
- Rabbi Avraham Blumenkrantz writes that a Revi’it is 2.9 fl oz (86cc).
- Rabbi Shimon Eider writes that according to his measurements, the Revi’it is 3.0 fl oz (89cc).
- Rabbi Dovid Feinstein (Kol Dodi Haggadah, 5730, p. 4) writes that based on measuring large eggs, which should be used for the four cups, a Revi’it is 3.3 fl oz (98cc).
- Rav Yisrael Belsky recommended having a Revi’it of 4.3 fl oz (127cc).
- Rav Chaim Kanievsky writes that according to the rulings of the Chazon Ish, a Revi’it is 5.1 fl oz (150cc).

Elsewhere on the same website, one also reads: “Rav Chaim Noeh holds that the *Reviyit* is 86 grams (3 oz), the Chazon Ish holds that the *Reviyit* is 150 grams (5.3 oz), and some quote Rav Moshe as saying the *Revi’it* is 3.3 oz.” Please consult your local rabbi on what the minimum measurement to use (or just pour more than 5 ounces per cup at the seder to be on the safe side (you know, to be careful 😊)).

**Quantity of Wine to be Drunk From Each Cup**

Despite the stated amount above, however, that amount is not necessarily the amount to be drunk, as we read (*Pesahim* 108b):

Rav Yehudah said: "Shmuel said: "These four cups must contain enough for diluting a significant cup. [If] one drank them undiluted, [he has] fulfilled [his obligation]. [If] one drank them all at once, [he has] fulfilled [his obligation]. [If] one gave his sons or the members of his household to drink from them, [he has nevertheless] fulfilled [his obligation]."	אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: אַרְבַּעָה כּוֹסוֹת הִלְלוּ צִרִיךְ שְׂיֵהֵא בְּהֵן כְּדִי מְזִיגַת כּוֹס יִפֶּה. שְׂתַאֲן חֵי – יֵצֵא. שְׂתַאֲן בְּבֵת אַחַת – יֵצֵא. הַשְּׂקָה מִהֵן לְבָנָיו וְלְבָנֵי בֵיתוֹ – יֵצֵא.
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According to Shmuel (165-257), as quoted by Rav Yehudah (220-299), the final aspect of his statement is fascinating, as it implies that one may be sharing one’s wine with one’s children or other people at home. Commenting on this last aspect of his quote, Rav Naḥman bar Yitzḥak (d. 356) qualifies it (ibid.):

Rav Naḥman bar Yitzḥak said: "And this is if he drank the majority of the cup."	אָמַר רַב נַחְמָן בַּר יִצְחָק: וְהוּא דְאַשְׁתֵּי רֹבֵצָא דְכֻסָּא.
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While one can drink a majority of the cup, Tosafot commented that, at the very least, one should drink at least a cheekful’s worth of the wine; however, ideally, one should drink a minimum of a quarter-log of wine per

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{Libation, continued from page 1}

### This Libation As a First

Rabbi Naftali Tzvi Yehuda Berlin (1816-1893) (popularly known as Netziv) commented on the historicity of this libation (העמק דבר על שמות מ:כ"ט, ד"ה) (ואת המנחה):

This refers to the meal offering of the libations. Until now, when offerings were brought on a private altar, they did not include libations, since neither a meal-offering nor libations were offered on a *bamah*.

זו מנחת נסכים. ועד כה שהיה במת יחיד לא הקריבו עליו נסכים דאין מנחה ונסכים בבמה



### Who Libated?

As we read of this libation and offering, who might have performed it, since the pronoun is in the singular third-person masculine? While Rabbi Samuel ben Meir (1085-1158) argues that it was Aharon and his sons (רשב"ם על שמות מ:כ"ט, ד"ה ויעל עליו) (רש"י על שמות מ:כ"ט, ד"ה ויעל עליו):

Even on the eighth day of the inauguration, which was the day the Tabernacle was erected, Moshe officiated and offered the communal sacrifices, in addition to those that were specifically commanded for that day, as it is said: "Approach the altar..." (Lev. 9).

אף ביום השמיני למלואים, שהוא יום הקמת המשכן, שמש משה והקריב קרבנות צבור, חוץ מאותן שנצטוו בו ביום, שנאמר קרב אל המזבח וגומר (ויקרא ט')



Similarly, Rabbi Moses ben Nahman (1194-1270) (popularly known as Ramban) agrees (רמב"ן על שמות מ:כ"ט, ד"ה ויקרב עליו קטרת סמים):

It was Moses who offered them, as he had been commanded, "This is what you shall offer upon the altar" (Exodus 29:38), meaning that he himself was to begin performing these services during the days of inauguration, for all the commands there (starting from Exodus 29:1) relate to Moses' service. And afterward, it states, "A continual burnt-offering throughout your generations" (Exodus 40:42), indicating that, from then on, the priests would perform these services for all generations.

משה הוא המעלה, שכן נצטוו (שמות כ"ט:ל"ח) "זוה אשר תעשה על המזבח", שיתחיל הוא לעשות כן בעבודו בימי המלואים, כי הצואות כלן שם (מפסוק א ואילך) על עבודת משה. ואמר אהרי כן (שמות מ:מ"ב) "עולת תמיד לדורותיכם", שיעשו כן הכהנים לדורות

So, according to Rashi and Ramban, it was none other than Moses who offered the first-ever commanded libation in the Torah(!).

### Conclusion

Having read of the first libation to God in the Torah by Jacob (Gen. 35:14), this second libation performed would seem to have been performed by Moses, even if not specified as such directly in the text of the Torah. Of course, as Rashi and Ramban point out, that was only for this inauguration period; subsequent to that, these libations were to be carried out by the priests. As we read of our providing God with wine for what seems to be Divine drinking, it helps us hopefully understand more about this aspect of drinking in the Torah, specifically, and our tradition, generally.



L'chaim 🍷

{How Much Wine?, continued from page 2}

cup (Tosafot, *Pesahim* 108b, S.V. רובא דכסא). After mentioning what Rav Nahman bar Yitzhak said, as well as quoting Tosafot, Rabbi Karo mentions a few further aspects in his review of medieval positions (ד"ה ומי שוא"צ כולו אלא רוב):

And [the author of] Kol Bo wrote, if there was a large cup that had two quarter-logs in it, two can drink from it, one after the other and fulfill their obligations. And here is the language of Rabbi Aaron ben Jacob ha-Kohen (13th-14th c.): "If the cup was large in which there were two or more quarter-logs, two or more people can drink from it, according to the number of quarter-logs within the cup and fulfill their obligations, since they have drunk enough to fill their cheeks, even from a small cup that contains only one quarter-log that he gives to drink for his children and the younger members of his household. And Rabbi Moses ben Nahman (1194-1270) wrote that one needs to drink the majority of the cup, even if it contains many quarter-logs...."

וכתב הכלבו אם היה כוס גדול שיש בו שתי רביעיות שותין בו שנים זא"ז ויוצאין זול"א א"ח אם היה כוס גדול שיש בו שתי רביעיות שותין בו שנים או יותר לפי הרביעיות ויוצאין שאחר ששתה מלא לוגמיו אפ"ו מכוס קטן שאינו מחזיק אלא רביעית משקה לבני ולבני ביתו הקטנים והרמב"ן כתב שצריך לשתות רוב מכל כוס אפילו מחזיק כמה רביעיות וכן כתב מהר"ר ש"ט עכ"ל

He then codifies these ideas (ש"ע או"ח תע"ב):

And if there are many quarter-logs, a bunch of different people can drink from it according to the number of quarter-logs there are in the cup. And there are some who say that one needs to drink a majority of the cup, even if it contains many quarter-logs.

אם יש בו הרבה רביעיות שותין ממנו כל כך בני אדם כמנין רביעיו שבו ויש אומרים שצריך לשתות רוב הכוס אפילו מחזיק כמה רביעיות



Rabbi David HaLevi Segal (1586-1667) also writes on this (ט"ז, או"ח תע"ב), (ד"ה כולו או רוב):

The explanation of my late father-in-law, of blessed memory (Rabbi Yoel Sirkis (1561-1640)), is that 'all of it' is required at the outset, while 'most of it' is acceptable if it already happened. And in regions where wine is expensive, even from the outset, the majority suffices.

פי' מו"ז ז'ל כולו לכתחלה או רובו בדיעבד ובמדיניות שהיין ביוקר אפ"ו לכתחלה סגי ברובו

Rabbi Yisrael Meir HaKohen Kagan (1838-1933) also writes on this (משנה) (ברורה תעיב:ליג):

Even though in general, the majority of a quarter-log is sufficient, even from a large cup, here regarding the four cups, the requirement is stricter, and specifically the majority of the cup, itself, is needed; if not, one has not fulfilled their obligation. Legally, we follow the first opinion. Nevertheless, if one does not intend to drink a large amount, they should not take a large cup, but rather one that holds exactly a quarter-log, in order to take this opinion into consideration.

אף שבעלמא די ברוב רביעית אפילו מכוס גדול הכא לענין כוסות חמיר טפי דבעינן דוקא רוב כוס ואם לאו לא יצא. ולדינא קיי"ל כדעה הראשונה. ומ"מ אם אין בדעתו לשתות הרבה לא יקח כוס גדול רק כוס שמחזיק רביעית כדי לחוש לדעה זו

The practical consideration here is to make sure that your cups/glasses for the Seder are not only large enough for you to drink the requisite amount of wine, but also not too large where it will be too much for one to drink a majority of it.

L'chaim 🍷

{How Quickly to Drink the 4 Cups, continued from page 1}

While our version of the Talmud Yerushalmi may differ from what Rabbi Eleazar of Worms had in front of him, perhaps there, nevertheless, remains a concern for taking too long to consume an individual cup of wine at the Seder.

### 19th Century Rabbis

A simpler take is shared by Rabbi Yisrael Meir ha-Kohen Kagan (1838-1933) (popularly known as the author of the *Chofetz Chaim*) (ח"ב"מ (תע"ב:ב"ל"ד):

### 16th & 17th Century Rabbis

Following Rabbi Karo's publishing of quoting Rabbi Eleazar of Worms' understanding of that text, this then leads to Rabbi Moshe Isserles (1530-1572) (popularly known as the Rema) writing (מפה לשו"ע או"ח תע"ב:ט):

One needs to drink the amount of wine [whether a quarter-log or a majority of a quarter-log] without a big delay between sips.



In the subsequent century, Rabbi Abraham Abele Gombiner (1635-1682) (popularly known as the author of the *Magen Avraham*) commented on that (מגן אברהם או"ח תע"ב:י"ב):

...It seems to me that if one delayed more than the amount of time it takes to eat a half-loaf of bread, one has not fulfilled one's obligation of drinking that cup of wine, even after the fact, and one needs to re-drink that cup, even for the latter cups. And, if one delayed in enough time that it takes to drink a quarter-log, then, it would be questionable with the first two cups, then one should re-drink.... Ideally, one should drink a majority of a quarter-log in one gulp....

ונ"ל דאם שהא יותר מאכילת פרס אפי' בדיעבד לא יצא ... וצריך לחזור ולשתות אפילו בכוסות אחרונות ואם שהה כדי שתית רביעית א"כ הוי ספיקא בשני כוסות ראשונות יחזור וישתה וע"ש מ"ש ס"ז בהג"ה ולכתחלה ישתה רוב רביעית בבת אחת

What's fascinating about what Rabbi Gombiner introduces here is that these are pre-existing amounts of time for consumption in halakhah. However, it is not particularly clear how long they are. While the amount of time to eat a half-loaf is typically considered around four minutes, that would mean that the amount of time it takes to drink a



quarter-log (discussed last week to be roughly 3-5 ounces). This does not sound particularly crazy, but it does create a question: is this meant to be a regular drinking of this quantity of wine or is it meant to be how quickly one can throw it all down one's throat.

While there is clearly an advantage to using these pre-existing measurements of time in that they already exist, do these actually constitute "a long amount of time"?

Ideally, one should be careful to not delay the drinking of the majority of a cup in more time than it takes to drink a quarter-log.... Nevertheless, after the fact, if one delayed [too much time] amidst the latter two cups, one should not re-drink them..., but with the first two cups, one should re-drink them. Ideally, it is proper to drink the majority of a quarter-log in one gulp.

לכתחלה יש לזיזרה שלא לשהות בשתיית רוב הכוס יותר מכדי שתיית רביעית לחוש לדעה ראשונה המבואר בסימן תרי"ב ע"ש ומ"מ בדיעבד אם שהה בשתי כוסות אחרונות לא יחזור וישתה וכעין המבואר לעיל בס"ז בהג"ה ע"ש. ובשתי כוסות ראשונות יחזור וישתה. ולכתחלה נכון לשתות רוב הרביעית בבת אחת

This idea of gulping down one's glass of wine is echoed by Rabbi Yechiel Michel Epstein (1829-1908) (popularly known as the author of the *Arukh HaShulhan*), who wrote (ערוך השלחן או"ח תע"ב:י"ג):

One needs to drink the amount (whether a quarter-log or a majority of a quarter-log) in one gulp, but, at the very least, without a major interruption. And one should drink in the manner of drinking a quarter-log. After the fact, one has fulfilled one's obligation if they drank with an interruption/delay of up to the amount of time it takes to eat a half-loaf of bread. But if one delayed beyond this amount of time, one has not fulfilled one's obligation. If one drank it within the amount of time, one has fulfilled one's obligation.

וצריך לשתות השיעור בבת אחת, ולכל הפחות שלא בהפסק גדול. וישתה כדרך שתיית רביעית. ובדיעבד יצא כשתה בהפסק עד כדי אכילת פרס. ואם שהה יותר משיעור זה - לא יצא, וצריך לשתות כוס אחר. אבל בפחות מזה - יצא



According to 20th century measurements, the amount of time it takes to eat a half-loaf of bread is roughly 4 minutes; the amount of time it takes to drink a quarter-log is roughly a minute (halachipedia.org).

### Different Rates of Drinking

How much time should one consider that it would take to drink several ounces? Is it really only a minute? Is it the amount of time one chugs it down, or is it how long it takes to drink it in the normal manner of drinking? Also: what is going on when one is delaying a long time while drinking an individual cup? Is it that one doesn't remember they are drinking wine? Also, how much does it differ from cup to cup? Another consideration is that there may be drinking really quickly, drinking in a reasonable time frame, drinking in a leisurely time frame, and then there's taking a long, casual time to drink down a full wine cup.

### Conclusion

While we begin the Seder as seeing ourselves as slaves, we ultimately turn to see ourselves as if we have departed from Egypt and no longer are enslaved. We are בני חורין, freefolk. While people can certainly gulp down wine if they choose, there is also something to be said for taking a leisurely approach to drinking the four cups of wine at the Seder. When we consider the typical amount of time it takes to drink a few ounces of wine, how long does it normally take? Perhaps one way of considering this aspect is take one's time, enjoy the glasses of wine, and appreciate the freedom to do so, as we are not enslaved. Conversely, if we take too much time to do so, there is also a concern that it does not seem to be part of the same experience in one cup.

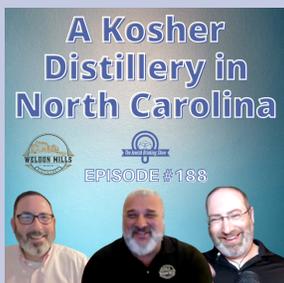
L'chaim

# New Episode

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