

Home Ritual of Shabbat Series, Part 2

Kiddush

By Rabbi Phil Kaplan

Text and Source

1) Text of Kiddush for Friday Evening

Evening became morning: The sixth day. And the heavens and the earth and all that filled them were complete. And on the seventh day God completed the labor He had performed, and He refrained on the seventh day from all the labor which He had performed. And God blessed the seventh day and He sanctified it, for He then refrained from all his labor - from the act of creation that God had performed.

Blessed are You, the Lord our God, King of the Universe, Creator of the fruit of the vine. Blessed are You, Lord our God, King of the Universe, Who sanctified us with His commandments, and hoped for us, and with love and intent invested us with His sacred Sabbath, as a memorial to the deed of Creation. It is the first among the holy festivals, commemorating the exodus from Egypt. For You chose us, and sanctified us, out of all nations, and with love and intent You invested us with Your Holy Sabbath. Blessed are You, Adonai, Sanctifier of the Sabbath.

2) Text of Kiddush for Saturday Morning

And the Children of Israel shall observe the Shabbat, by establishing the Shabbat for their generations as an eternal covenant. Between Me and the Children of Israel it is an eternal sign, that [in] six days the Lord made the heavens and the earth, and on the seventh day He ceased from work and rested. Remember the Shabbat day to sanctify it. Six days you shall labor and do all your work, but the seventh day is Shabbat for the Lord your God; you shall not do any work—you, your son and your daughter, your manservant and your maidservant, and your cattle, and the stranger who is in your gates. For [in] six days the Lord made the heavens, the earth, the sea, and all that is in them, and rested on the seventh day. Therefore, the Lord blessed the Shabbat day and made it holy. Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

3) Shabbat 119b:2

Rava said, and some say it was Rabbi Yehoshua ben Levi who said: Even an individual who prays on Shabbat evening must recite the passage: ["And the heavens and the earth] were finished [*vaykhullu*]" (Genesis 2:1–3), as Rav Hamnuna said: Anyone who prays on Shabbat evening and recites the passage of *vaykhullu*, the verse ascribed him credit as if he became a partner with the Holy One, Blessed be He, in the act of Creation. As it is stated: "And the heavens and the earth were finished [*vaykhullu*]." Do not read it as: Were finished [*vaykhullu*]; rather, as: They finished [*vaykhullu*]. Rabbi Elazar said: From where is it derived that speech is like action? As it is stated: "By the

word of God the heavens were made, and all of their hosts by the breath of His mouth" (Psalms 33:6).

4) Mishneh Torah, Shabbat 29:1

It is a positive commandment to express the sanctity of the Sabbath day in words, for it is written: "Remember to sanctify the Sabbath day" (Exodus 20:8); that is to say, remember it in terms of praise and sanctification. One should remember it at its beginning and its conclusion by reciting the *Kiddush* when the Sabbath begins and the *Havdalah* when it ends.

Wine

5) Babylonian Talmud, Pesachim 106a

Our Rabbis taught: "Remember the Sabbath day to sanctify it." (Ex. 20:7)-Remember it over wine.

6) Psalms 104:15

And wine makes human hearts glad, making the face brighter than oil, and bread satiates the human heart.

7) Babylonian Talmud, Pesachim 107a

The Sages taught: One recites *kiddush* only over wine, and one recites blessings only over wine...The Rabbis taught: One does not recite *kiddush* over beer. From the name of Rabbi Elazar, son of Rabbi Shimon, they said: "One recites *kiddush* over beer."

8) Babylonian Talmud, Pesachim 107a

Levi sent Rabbi Yehuda HaNasi a beer of thirteen soakings. He tasted it and it was especially pleasant. He said: "Like this is fit to recite *kiddush* over and to say upon it all the songs and praises in the world." At night, it caused him pain. He said: "It pains and soothes."

9) Babylonian Talmud, Pesachim 107a

Rav was found by Rav Huna reciting *kiddush* over beer. He said to him: "Abba has started to acquire coins with beer."

10) Babylonian Talmud, Pesachim 107a

And Rava said: "One who recites *kiddush* over beer, his drink should be beer."

Women and Kiddush

11) Shulchan Arukh, Orach Chayyim 271:2

Women are obligated in Kiddush, even though it is a positive commandment dependent on time, because "Remember" (positive commandments for Shabbat) is connected to "Guard" (negative commandments for Shabbat). And these women, since they are included in "Guard", they are also included in "Remember". And they can discharge men (from their obligation) since they are obligated Biblically like them.

Sitting vs. Standing

12) Shulchan Aruch 271:10

One should make Kiddush on a full cup of wine that is not blemished, and to require all that is required for a cup for Birkat Hamazon, and to say 'Vayechulu' while standing and afterwards one says 'boreh pri hagafen' and afterwards one says kiddush. *RAMA: One may stand during the time of Kiddush but it is better to sit. Our custom is to sit even while saying 'Vayechulu', except when we begin we stand a bit to honor Hashem, because we begin 'Yom Hashishi, Vayechulu Hashamayim' and it hints to Hashem in the first letters of this phrase.*

13) Babylonian Talmud, Pesachim 101a

Shmuel said: There is no valid *kiddush* except in the place of one's Shabbat meal.

14) Mishnah Berurah 271:46

But it is better to sit - that in this manner it is more accurately "kiddush at the place of the meal" since he is sitting at the place of his meal at the moment of kiddush... And since one person is exempting all the others of their obligation, it is necessary to have them fixed together, and sitting together is considered fixed together. According to that opinion, those who are listening also need to be sitting and it's best to be careful for this. In any case, one needs to be cautious that the listeners are together at the time of kiddush in order to fulfill their obligation and they should not be spread out and walk one here and one there, because this is not called fixed at all.

15) Mishnah Berurah 271:45

And say Vayechulu while standing - since this is *eidut*, testimony, on the creation of the heavens and earth and *eidut* requires standing. And even though we say it in the davening, he should repeat and say it in order to exempt his sons and daughters and household...

16) Babylonian Talmud, Bava Kama 32b

Come and let us go out to greet the bride, the queen. And some say [that this is what he would say: Come and let us go out] to greet Shabbat, the bride, the queen. Rabbi Yannai would wrap himself in his *tallit* and stand at the eve of Shabbat at twilight, saying: Come, bride; come, bride.