



B'NAI DAVID-JUDEA

Shabbat Shorts

As we mentioned on Tuesday, the mitzvah of Kiddush is to "verbally articulate the sanctified nature of Shabbat, **as close to the onset of the day as possible.**" (bold added). For this reason, the Shulchan Aruch instructs us to recite Kiddush as soon as possible upon returning home from shul on Friday night. (The Mishna Brurah adds - with wintertime in mind undoubtedly - that if you're just not hungry yet, it's better to wait until you're ready to eat. That said, he then adds that if members of the family or guests are hungry, then "shalom bayit" dictates that Kiddush and the meal should proceed immediately.) So Kiddush's *beginning* time is ASAP. But we might be wondering though, what is the *outer time limit* on Kiddush? What if, for whatever reason, you didn't recite Kiddush on Friday night at all? Is it over till next week?

In the Gemara (Pesachim 107a), Raba rules that one who did not recite Kiddush on Friday night should recite it on Shabbat day, even as late as the very end of the day. Thus, for example, if you were feeling ill on Friday night, or you were caught somewhere on Friday night where there was no beverage (or bread) over which to recite Kiddush, then you should begin lunch by reciting the entire* text of Friday night Kiddush!

Some interpreters of the Gemara understood Raba's ruling to be based upon the Gemara's ruling about someone who was unable to *daven* one of the Amidot in its proper time and who should then recite that "missed" Amidah at the following prayer time. If this is true, then Raba's ruling concerning Kiddush would apply only to cases in which Kiddush was missed on Friday night *due to*

unexpected circumstances (as is the case for *davening*.) The ruling would NOT apply however if a person knowingly neglected to say Kiddush on Friday night.

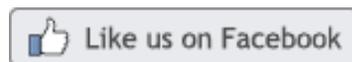
But the Shulchan Aruch, following Rambam, rules that no matter the circumstances, even if the omission were deliberate, the "missed Kiddush" should be recited on Shabbat day. In other words, Raba is not extended an opportunity to make up for an accidentally missed Kiddush. He is ruling that Kiddush is a 24-hour mitzvah. It is far preferable that it be said on Friday night, but if it weren't, there's always tomorrow. And this is the practical Halacha in this case.

Re: the * above: Rama, in his gloss, adds just one detail. The ויכולו paragraph with which we open Friday night Kiddush is actually Friday night-specific, and should NOT be recited if you find yourself reciting the Friday night Kiddush on Shabbat day. This is because ויכולו refers specifically to the beginning of Shabbat, when God concluded the work of creation at the end of the sixth day (prompting the Rabbinic comment that "whoever recites ויכולו on Friday evening is considered a partner of God's in creation").

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