



B'NAI DAVID-JUDEA

Shabbat Shorts

Now that we understand where, why, and how we say Kiddush, let's address the hot-button question: Who?

Can a woman recite Kiddush?

The Shulchan Aruch is very straightforward (271:2): נשים חייבות בקידוש אע"פ שהוא מצות עשה שהזמן גרמא, "Women are obligated to recite Kiddush even though it is a time bound commandment (which women are normally exempt from)". משום דאיתקש זכור לשמור והני נשי הואיל ואיתנהו בשנייה איתנהו בזכירה. "This is because the biblical commands to remember Shabbat (zachor) and to keep Shabbat (shamor) are equated to each other. Since women are obligated in 'shamor', they are also obligated in 'zachor'."

What does this mean? Our rabbis explain that biblically, 'shamor' and 'zachor' were said בדבור אחד, miraculously in one pronouncement by God. The Mishnah Berurah (271:2:3) says that even though 'zachor' appears in Shemot and 'shamor' appears in Devarim as seemingly separate ways to experience Shabbat, God actually spoke them at the same time. Rav Soloveitchik taught that 'zachor' flows from Shabbat's connection to creation-- remember Shabbat as God did, following the six days of creation. 'Shamor' in Devarim flows from Shabbat's connection to the Exodus -- keep Shabbat because God ended our slavery and made it possible for us to rest. The first is God-focused and the second is human-focused, and through the principle of בדבור אחד (one pronouncement), we unite the two. We bring together the Divine and the human, further revealing the wonder of Shabbat.

Practically, we fulfill 'shamor' through refraining from transgressing the laws of Shabbat. And we fulfill 'zachor' through saying Kiddush. Anytime 'shamor' applies, 'zachor' is included. And so, in the words of the Shulchan Aruch, this

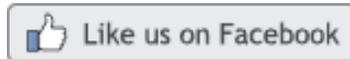
means that since biblically women are obligated to keep Shabbat, biblically they are also obligated to say Kiddush!

Once we have established that women are obligated to recite Kiddush on a biblical level, the question then becomes who they can say it for. Sure, a woman may say Kiddush for herself, but what about on behalf of other women, children, or men? Stay tuned for the exciting conclusion next time on Shabbat Shorts!

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