



B'NAI DAVID-JUDEA

Shabbat Shorts

So back to the questions we left open in the previous "Short":
Given the good reasons to sit during Kiddush, and the rationale of "testimony" applying to the *ויכולו* paragraph alone,

- Whence does the familiar custom of standing for all of Friday night Kiddush derive?
- Would there be a difference between Friday night Kiddush and Shabbat day Kiddush in this regard?

The answer to the first question is found in another classic work by the author of the *Shulchan Aruch*, this work known as the *Beit Yosef*. There, Rabbi Yosef Karo cites earlier authorities who speak of the propriety of "standing for Kiddush in honor of the king whom we are going out greet". It is this idea that appears to get modified just slightly in the reported practice of the great Kabbalist, the Ari (z"l) who "held the Kiddush cup at chest height and would recite Kiddush while standing, just as the blessings for the bride are recited standing, for Shabbat is called a bride." It would appear that it is this Kabbalistic notion (which we of course adopt in *Kabbalat Shabbat* as well) which has won the day for many of us.

You'd be correct in drawing the inference that this notion does NOT apply to the Kiddush of Shabbat day. Or for that matter to Kiddush on Yom Tov night (that isn't Friday night). In these instances I think it is best to defer to the Rama's preference for sitting.

A last curious piece: There in the *Beit Yosef*, Rav Yosef Karo further justifies the custom to stand for Friday night Kiddush on the basis

of Rambam's explicit ruling that one ought to stand while reciting Kiddush in the Sukkah on the first night of Sukkot. (Rambam is silent about the issue of sitting / standing in his general laws of Kiddush.) This is an odd proof, for the Rambam explains his Sukkot ruling very clearly, and it seems self-evident that the ruling would apply specifically and exclusively to Sukkot. The Rambam's concern is that one should not physically sit down in the Sukkah prior to reciting the bracha "... לישב בסוכה / to sit in the Sukkah)". The only way to achieve this on the first night is to recite the entire Kiddush while standing. It is odd that Rav Yosef Karo cites this as a support for the position that one ought stand for Kiddush on ordinary Friday nights. In fact, Aruch HaShulchan infers from this very same ruling of Rambam's that other than on the first night of Sukkot, Rambam did **not** stand for Kiddush!!

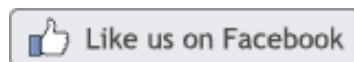
(For the record, in the Laws of Sukkot the Shulchan Aruch cites Rambam's Sukkot night practice as normative, and Rama adds, "but we don't conduct ourselves as such, rather we recite Kiddush seated.")

So there you have it :) L'chaim.

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