



B'NAI DAVID-JUDEA

Shabbat Shorts

Welcome back!

First the promised PS to the previous "Short". Whenever we forget to insert the "paragraph for the day" in bentsching, there is a short window for reciting a short substitute blessing. If we remember to do so before we begin the paragraph that immediately follows בונה ברחמי ירושלים אמן, we need not repeat the entire bentsching. The texts of these substitute blessings can be found, for example, on page 196 of an ArtScroll siddur.

Now, on to a practical and interesting twist on our discussion. It's not uncommon to begin a meal on one day of the Halachic calendar, and to end that meal on the following Halachic day. Think for example about a Seudah Shlisheet that stretches a half hour or more beyond sundown. In such a case would we still insert the Shabbat paragraph (which actually contains the words "*this* holy Shabbat") even though we are reciting the bentsching on what is effectively Sunday? And to add a layer of complication: Assuming for argument's sake that we *do* add the Shabbat paragraph, what if Sunday were Rosh Chodesh? Would we then add יעלה ויבא as well?!

So what this comes down to is our willingness to tolerate "soft" logical inconsistencies, but not necessarily "hard" ones. All Halachic opinions agree that since the obligation to bentsch devolves upon us as soon as we begin eating our bread, the *text* of the bentsching is also determined at that moment. So there's no question that a Seudah Shlisheet bentsching that is recited even after Shabbat is

technically over must contain the Shabbat insert. The resultant "soft" logical inconsistency of mentioning "this holy Shabbat" at that time is tolerable. However, if for whatever reason we would have *davened* Ma'ariv or recited Havdalah before bentsching, then to make reference to "this holy Shabbat" *at that point* would be deemed a "hard logical inconsistency", and the paragraph would simply have to be omitted.

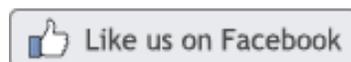
According to most opinions, the same would hold true in the Sunday/Rosh Chodesh case. Meaning, that even if we were to have *actively continued to eat bread* beyond nightfall (i.e. into Rosh Chodesh), we'd insert only the Shabbat paragraph and *not* the Rosh Chodesh one, for to do both would constitute a "hard logical inconsistency". [See Aruch HaShulchan 188:23. Mishna Brurah holds a variation on this opinion, that the one insertion we'd choose in this case would be the one for Rosh Chodesh.)

Fascinatingly though, there are several prominent Halachic voices who nonetheless insist that in fact **both** insertions would be recited in this case! These voices, driven by the conviction that the bentsching obligation is defined not only at the *first* moment at which we eat bread, but indeed at *every* moment at which we do so, are willing to live with the resultant "hard inconsistency", if this is what's needed in order to properly thank God after eating. Or as Emerson might have said, "Foolish consistency is the hobgoblin of little minds." For the record though, these opinions, daring as they are, do not in the end carry the Halachic day.

I love feedback!
ravyosef@bnaidavid.com

B'nai David-Judea 8906 West Pico Blvd. Los Angeles, CA 90035
director@bnaidavid.com

See what's happening on our social sites



See what's happening on our social sites



B'nai David-Judea, 8906 W. Pico Blvd, Los Angeles, CA 90035

[SafeUnsubscribe™ {recipient's email}](#).

[Forward this email](#) | [Update Profile](#) | [About our service provider](#)

Sent by ravyosef@bnaidavid.com in collaboration with



Try it free today