



B'NAI DAVID-JUDEA

Shabbat Shorts

Last time on Shabbat Shorts, we explored when we say Musaf. To answer a few follow-up questions:

If you are in a situation where you missed Musaf in shul on Shabbat, and the time has now come to pray Mincha (after six and a half halachic hours), which do you pray first? In such a case, you pray Mincha first because it's tadir (the more regular of the two); but if you ended up praying Musaf first, the obligation is still fulfilled, (Mishnah Berurah 286:4:10, Rama 286:4).

What if you are in a situation where you can't pray both before Shabbat ends? You pray Musaf because Mincha can be compensated for with tashlumin at Maariv, but Musaf may not (Mishnah Berurah 286:4:13).

Now, we will conclude with the laws of eating and Musaf. After we daven Shacharit on Shabbat, we become obligated to recite Kiddush before eating or drinking, and Kiddush is supposed to be immediately followed by a meal.

But what if you're hungry before Musaf?

The Shulchan Aruch makes it clear that having a seudah at this time would be prohibited (286:3)

The Mishnah Berurah explains that Kiddush should be said over at least a revi'it of wine or grape juice and then food which is not considered a meal-- such as fruit, or bread that is up to the size of an egg-- may be eaten. If a person is feeling weak and needs to eat עד שתתישב דעתו (until his mind has settled), he may do so even if it means eating more than the size of an egg (286:3:7-9). And Elya Rabba holds that even if nothing is available over which

to recite Kiddush, if a person is feeling weak, she may eat fruits or cakes of the five species of grains before Musaf without reciting Kiddush (286:3:9).

It goes without saying that any time there is a concern of pikuach nefesh (saving a life), health takes priority.

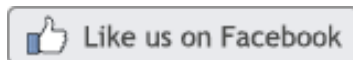
Our practice is to refrain from eating until Kiddush, and then to make sure to eat food over which the bracha of mezonot is said, so that Kiddush is accompanied by a meal.

The effort in our halacha to ideally wait to eat and drink with Kiddush and a seudah further emphasizes the value of being in the moment on Shabbat. We shouldn't just eat on the go, haphazardly, thoughtlessly, or even on our own. On Shabbat, we should eat and drink with the intention of fulfilling the mitzvot of the day with as much joy and relaxation as possible. It is through the discussion of eating and drinking before Musaf, that this value unfolds in our halacha.

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