Kavod and Oneg Shabbat (Unit #3)

A new mitzvah for the week

Remember to sanctify and keep Shabbat holy.

This is one of the ten commandments, and the first one referring to our obligations on Shabbat. In this unit we will try to understand what is meant by "remember," and by "sanctify," and the relationship between these two and the Kiddush we make on wine.

The Mitzvah of "זכור את יום השבת לקדשו"

Remembering Shabbat is one of the Ten Commandments, and the first one referring to our obligations on Shabbat. In this unit we will try to understand what is meant by "remember," and by "sanctify," and the relationship between these two and the Kiddush we make on wine.

The Torah says we must remember (commemorate?) Shabbat and sanctify it. What kind of commemoration, and what sanctity must we add? The Midrash proposes a few options:

The Midrash proposes three interpretations:
1. Tana Kama: "Remembering" is something that happens before Shabbat. Therefore, it hints that time from Friday must be added to Shabbat. This relates to what we have learned in unit #27.
2. Elazar Ben Chananya: Preparation for Shabbat happens all week long. Whenever we have an opportunity to prepare something for Shabbat, we must seize it.
3. Rabbi Yitzhak: We count the days up to Shabbat. That’s how we make Shabbat the goal, or the axis that defines the rest of the week.

All three seem to agree that the remembering happens before Shabbat.

Shamai defines the relationship between "זכור" – remember, and "שמור" – sanctify:

The Ramban explains the importance of Shabbat always being on our minds:

Oneg Shabbat is done until Shabbat begins. Once Shabbat begins, we are commanded to protect Shabbat’s sanctity – "remember." The Ramban explains the importance of Shabbat always being on our minds:

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Shabbat is meant to remind us that Hashem created the world. Therefore, says the Ramban, that’s something that needs to be on our minds constantly, not only on Shabbat.

Another Midrash tells us that זכר את יום השבת לקדשו must be done on Shabbat as well:

ילקוט שמעוני תורא פרשת בחקותי רמז תורה זכר את יום השבת לקדשו, יזכרו בלבך, כשתא תמכו שמתים את יום השבת, זרחי מתします הזוהר, איה אまい זכר את יום, אלא שלא להבחין בפמלי

IT seems that זכר has two aspects: remembering Shabbat all week long, and commemorating Shabbat, which connects to the directive — we need to do an act of commemoration which sanctifies Shabbat. The Ramban expresses the connection between these two:

המביא"ו שמות פרק ב פסוק ה

The Ramban is saying that we need to create, or add, sanctity to Shabbat through these actions. Rav Lichtenstein elaborates:

קדושת אביגיל (סיפורי שיעורים על התורה, ליבשטיין), ראש ישיבת הר עציון שער א' "קדוש" עמוד 106

The last Midrash says that we must sanctify Shabbat “with our mouths”. The Gemara says:

הנראה עם קדושה של חכמים פסחים דף ו ק"ה: זכר את יום השבת לקדשו זכרו על היין

Is the wine an essential part of Kiddush?

ספר המכריע (לבעל ה'התוספות רי"ד') סימן עא

The Gemara seems to imply that the obligation of drinking Kiddush wine is de’oraita. The Gemara says:

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The Nazir is not allowed to drink any grape derivative. The Gemara says that the pasuk is repetitive in order to suggest inclusion of wine that we are obligated to drink. The Gemara than asks – but is the obligation to drink the wine not precede the current vow, since that was vowed at mt. Sinai? As the Commentator explains:

-the commentator.

1 In the standard Shas, Rashi’s interpretation is printed alongside the Gemara. We are missing his commentary on certain massechtot. Nazir is one of them. We are uncertain which interpretation is the one we have for that tractate. He is commonly referred to as – the commentator.
The Gemara seems to imply that Kiddush wine is *de'oraita* twice: when the Gemara says that the Torah added words to a pasuk to include Torah-mandated wine, this means that the Torah is aware of this mandate before Chazal ever had an opportunity to affect the Torah. Second: the Gemara responds—but isn’t there a Torah obligation, from mt. Sinai?

Rabenu Tam explains the Gemara differently:

The Commentator accepts that the wine is Torah mandated. Rabenu Tam and the Rid say that there is no such Torah requirement.

The Gemara elsewhere indicates that Chazal are the ones who mandated Kiddush:

Rav Ada Bar Ahava says that women have a *de'oraita* obligation to have Kiddush! The Gemara tries to work out how this fits the rule that women are not obligated to keep time-bound mitzvot, but does not question the very idea that Kiddush itself is *de'oraita*!

The Rashba explains:

The person who sent the question proposes that the Torah requires us to make Kiddush. Chazal took care of the details: the precise wording of the recitations, etc.

The RASHA concurs, and adds that the wine is also an addition Chazal added to Torah-requirement.
The Mitzvah of "זכור את יום השבת לקדשו"

What other options are there? The Rashba says: we can recite other verses, use other liturgy, etc., but Chazal mandated the specific recitation and the use of a beverage.

How does the Rashba explain the Sugia in Nazir cited earlier? The way Rabenu Tam did:

The Gemara (Shabbat 23b) says that if one can only afford either Chanukah candles or Kiddush wine, it is preferable to buy Chanukah candles. The Ran asks: but isn’t the Kiddush wine de’oraita?

The Rashba says that this Gemara proves that wine is not de’oraita. If it was, it would trump the Chanukah candles, that are clearly de’rabanan:

The Ran refers us to the Gemara (Pesachim 106b) that says that if one does not have wine for Kiddush, they can use the Challah instead.

What does the Ran think? On the one hand, the Ran says that Kiddush wine is de’oraita, and never rescinds that statement! On the other hand, the proposal to use bread instead of wine means that, at most, a food or drink must be used for Kiddush. But it cannot be said that one must use specifically wine for Kiddush!

The Rambam rules:

The Rambam’s opinion seems clear: the Torah requires us to make Kiddush. Chazal mandated the use of wine.

In summary:

The Torah says we must remember (or commemorate) Shabbat and sanctify it. The Midrash proposes three interpretations, that all occur before Shabbat: Tana Kama: time from Friday must be added to Shabbat. Elazar Ben Chananya: Preparation for Shabbat happens all week long. Whenever we have an

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opportunity to prepare something for Shabbat, we must seize it. Rabbi Yitzhak: We count the days up to Shabbat, thus making Shabbat the goal, or the axis that defines the rest of the week. This connects to Shamai's interpretation, who says remembering is done during the week, and keeping, is done on Shabbat itself.

The Ramban explains that Shabbat is meant to remind us that Hashem created the world. Therefore, Shabbat must be on our minds constantly, not only on Shabbat.

On Shabbat, keeping must be done on Shabbat as well, in the context of remembering is done during the week, and keeping, is done on Shabbat itself. The Yalkut Shimonî tells us the commemoration and sanctification must happen. The Ramban explains that we need to create, or add, sanctity to Shabbat through these actions. Rav Lichtenstein expresses the enormity of the human ability and expectation to add to the sanctity of Shabbat, that is done by making Kiddush.

The Place of the Wine in The Mitzvah

The Gemara (Nazir 3b) seems to imply that the obligation of drinking Kiddush wine is de'oraita. The commentator seems to accept this opinion. Most Rishonim (Ri”d, Rabenu Tam, Rashba) say that Kiddush is de’oraita, but it can be done in many ways, not necessarily on wine. The Rashba gives the example of making Kiddush on Challah, and says that Kiddush can also be done by saying a verse prayer or song: any way that sanctifies Shabbat. The Rambam concurs: the Torah requires us to make Kiddush. Chazal mandated the use of wine.

We will now go deeper into the relationship between the de’oraita and de’rabanan levels.

The relationship between the de’oraita and de’rabanan-level obligations

The Gemara says that despite the fact that we make Kiddush in davening, we are required to make it on the cup (of wine) as well.

This statement can be interpreted in two ways:

1. Despite the fact that the Torah requirement is met through davening, Chazal require us to recite Kiddush again.
2. Despite our reciting Kiddush in davening, this does not fulfil the Mitzvah, since Chazal instituted Kiddush on a cup.

We will refine our understanding by seeing the interplay with a couple of Sugiot.

The Tur understands that this implies that Kiddush should be made as close to the beginning of Shabbat as possible (presumably this depends on whether we read the Gemara as saying "at the beginning" or “as Shabbat begins”):

Must we rush from shul to make Kiddush as early as possible (against the age-old tradition of schmoozing after davening)? The Rema of Pano explains why this rush is unnecessary:
Since we davened, and recited the blessing: מקדש שבת, the de’oraita-level requirement has been fulfilled. Chazal require us to make Kiddush again, but that is no longer quite as urgent.

The Magen Avraham concurs:

This affected an interesting dilemma: As we saw, women are required to make Kiddush as well as men:

These Poskim seem to interpret the Gemara like the first suggestion: we fulfill the de’oraita obligation in davening, and are yet required to make Kiddush again to fulfill Chazal’s obligation to make Kiddush on wine.

Rabbi Akica Eiger suggests a different answer:

As the Rashba said, on the de’oraita level we can fulfill the obligation by saying anything that presents the sanctity of Shabbat. So also if the woman did not daven, she has probably mentioned Shabbat otherwise, thus, on the de’oraita level, she fulfilled this obligation just as much as her husband has. We assumed that the husband’s fulfillment was more complete since he recited the specific way Chazal laid out for us. But the discussion is on the de’oraita level. So Chazal’s specifications are immaterial!

(On a side, they say that Rav Mordechai Eliyahu used to say “Shabbat Shalom” to people who are probably not keeping Shabbat, that way when they answer they will be fulfilling the de’oraita-level obligation of making Kiddush!).

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The Pri Megadim disagrees:

The Pri Megadim says that once Chazal added Kiddush on wine, we may not fulfill our de’oraita obligation without it! So when we daven in shul, despite our saying the specific blessing Chazal issued for the sanctity of Shabbat, we do not fulfill the Mitzvah of Kiddush until we recite it again, with the cup of wine, as Chazal told us we must do.

Therefore, the Dagul Mi’revava’s question is incorrect. The husband does not fulfill the Mitzvah by davening in shul!

Another ramification of this disagreement is whether an underage child can make Kiddush for older people. If they all davened, and now only have a de’rabanan level obligation, he should be able to. That’s the Nodah Be’Yehuda’s opinion. The Pri Megadim disagrees: the adult still has the full de’oraita requirement!

The Chatam Sofer suggests a different approach:

This leads to an interesting perspective. On the one hand, the Chatam Sofer is right about our intentions. We want to fulfill our Mitzvot in the most ideal way possible. On the other hand, does that mean that we are purposely invalidating the Mitzvah in our actions?

The Shelah says it is best to refer to Shabbat as much as possible, in order to fulfill the Mitzvah of זכר as many times as possible:

So when we daven on Shabbat evening, when we greet each other, are we erasing the possible Mitzvah inherent in that act, in order to fulfill the Mitzvah better, by making Kiddush on wine?
Unit #29 – The Mitzvah of “זכור את יום השבת לקדשו”

The Piskei Tshuvot proposes an astonishing option: we can be doing the Mitzvah many times, before or after the time we choose to fulfill the Mitzvah! Both sides are surprising: we normally assume that once a Mitzvah is done, it cannot be done again. Here he presents a few examples in which a Mitzvah can be done several times after the fulfillment. Before, in a way, is more surprising: here we must intend on NOT fulfilling the obligation, and yet do the Mitzvah!

In summary:
The Gemara (Brachot 33b) says that despite the fact that we make Kiddush in davening, we are required to make it on the cup (of wine) as well. This statement can be interpreted in two ways:

1. Despite the fact that the Torah requirement is met through davening, Chazal require us to recite Kiddush again.
2. Despite our reciting Kiddush in davening, this does not fulfil the Mitzvah, since Chazal instituted Kiddush on a cup.

We learned two Sugiot that related to this:

a. Rushing to make Kiddush
The Tur says that we must rush to make Kiddush, as the Gemara (Pessachim 106a) says that commemoration should be done as it begins.

The Rema of Pano says that since we already fulfill the de’oraita obligation through prayer, we need not rush home. Magen Avraham and Mishna Berurah concur, though the latter points out the importance of not keeping the guests hungry!

b. Women who do not daven Maariv
The Nodah Be’Yehuda raises the following dilemma: In many families the husband goes to shul, and the wife stays home with the little children. So in effect, the husband fulfilled his obligation to make Kiddush, and the wife did not. Can the man make Kiddush for his wife, if she is obligated and he is not?

He answered that he has an obligation to help any who haven’t fulfilled their obligations. This allows him to make Kiddush for his wife.

Rabbi Akiva Eiger suggests differently, that the woman fulfilled her Torah-level obligation as well, by saying “Good Shabbos”, or any other attention she gave Shabbat. The Pri Megadim fundamentally disagrees. He says that once Chazal mandated Kiddush on wine, we may not fulfill our de’oraita obligation without it! So when we daven in shul, despite our saying the specific blessing Chazal issued for the sanctity of Shabbat, we do not fulfill the Mitzvah of Kiddush until we recite it again, with the cup of wine, as Chazal told us we must do. So the husband did not fulfill his Mitzvah, and the question was simply incorrect.

The Chatam Sofer disagrees and says that WE choose to hold off on fulfilling our obligation. The Mishnah Berurah concurs.

More briefly:
Nodah Be’Yehuda: We fulfill the Torah level obligation in davening, but can still motzi others (often the person making Kiddush will already have done the Mitzvah, and helps the others attending fulfill their obligation).

RAE: Just as we fulfill the Mitzvah in davening, so too others fulfill the Mitzvah by saying "Shabbat Shalom" and the like (the Kiddush we make on wine is most often done by and for those who fulfilled their Torah-level obligation already).

Pri Megadim: Once Chazal mandated Kiddush on wine, we cannot fulfill out Torah-level obligation in any other way.

Chatam Sofer: We choose to not fulfill our obligation until we make Kiddush properly on wine.
The Shlah says that there is still a Mitzvah to mention Shabbat as much as possible. Piskei Tshuvot says that before or after making Kiddush on the wine, we are still doing a Mitzvah act by mentioning Shabbat.

**Kiddush Rabah**

*Is the morning Kiddush a Mitzvah?*

The Gemara says that Kiddush must be done during the day as well as in the evening.

The Gemara is based on a Pasuk. So Rishonim infer that the Kiddush is *de’oraita*:

According to what we’ve learned previously, this position is hard to accept. Presumably once the Mitzvah was fulfilled, there is no new Mitzvah in the morning. On the other hand, as we learned, every such mention of Shabbat would be a Mitzvah, even if we are not required to do so. Indeed most Rishonim disagree:

Why then was the morning Kiddush mandated by Chazal?

The Ran’s first answer is that the obligation of כבוד – honoring Shabbat, is greater in the day. So Chazal instituted a way of honoring Shabbat. The second answer is that this isn’t really “Kiddush” at all. It’s a blessing on wine, as is appropriate to be made in Shabbat’s honor. That looks like Kiddush, but is not really Kiddush, similar to the Maharam’s opinion:

So, is this Kiddush so great? The Kabbalists explain that it is!
The Mitzvah of "זכור את יום השבת לקדשו"

This seems to fit the Maharam, who says that the day Kiddush is de'oraita.

Most Rishonim disagree:

Rabenu Yehonatan says that the "Raba" refers to the great Mitzvah of honoring Shabbat, but isn’t really "Kiddush.

The Ran is more extreme:

The Ran says that it isn’t inherently great. Quite the contrary. We call it the great Kiddush since it would be rude to say what it actually is.

Why would we require another Kiddush, once we’ve accepted Shabbat and added to its sanctity in the evening? Rav Lichtenstein explains:

Summary

The Torah says we must remember (or commemorate) Shabbat and sanctify it. The Midrash proposes three interpretations, that all occur before Shabbat: Tana Kama: time from Friday must be added to Shabbat. Elazar Ben Chananya: Preparation for Shabbat happens all week long. Whenever we have an opportunity to prepare something for Shabbat, we must seize it. Rabbi Yitzhak: We count the days up to Shabbat, thus making Shabbat the goal, or the axis that defines the rest of the week. This connects to Shammai’s interpretation, who says remembering is done during the week, and keeping, is done on Shabbat itself.

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On Shabbat, לְכַדְּשָׁו must be done on Shabbat as well, in the context of לְכַדְּשָׁו. The Yalkut Shimoni tells us the commemoration and sanctification must happen. The Ramban explains that we need to create, or add, sanctity to Shabbat through these actions. Rav Lichtenstein expresses the enormity of the human ability and expectation to add to the sanctity of Shabbat, that is done by making Kiddush.

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The Gemara (Pessachim 106a) cites a pasuk as proof that Kiddush must be made in the morning as well. The Maharam infers from this that the morning Kiddush is *de’oraita* as well. This seems to fit the Kabbalistic understanding of the morning Kiddush, that says that it is a greater sanctifier of Shabbat. Rav Lichtenstein continues this point and says that the evening Kiddush creates a great difference, going from the weekday to Shabbat, but the utmost sanctity occurs in the morning. The Raavad says that it is not Torah mandated. The Ran proposes two explanations of the essence of the morning Kiddush: either it is like a shadow, or mirror, of the evening Kiddush, or possibly not Kiddush at all, but only done like Kiddush. Either way, he says that the morning Kiddush is called "the greater one" to avoid naming its true nature.

In this unit we learned about the Mitzvah of Kiddush. In the following one we will learn about its details.