



צוותי מדע ותורה



# שבת 122

## Parshat Shelach

No 1071:

18 Sivan 5765 (25 June 2005)

### STARTING POINT

#### Moshe's Prayers - by Rabbi Amnon Bazak

Just as He did after the sin of the Golden Calf, after the sin of the scouts the Almighty tells Moshe that He intends to destroy Bnei Yisrael because of their transgression. Both times, Moshe immediately prays to G-d and asks that the sin be forgiven. However, there are clear differences between the two prayers that can be seen by looking at them in detail. For example, both times Moshe notes that the nation should be forgiven in order to avoid desecrating the holy name, but this is from two different approaches. After the sin of the Calf, Moshe pleads forgiveness is necessary to prevent the other nations from saying, "G-d took them out for an evil purpose, in order to kill them in the mountains and to eradicate them from the face of the earth" [Shemot 32:12]. The basis for concern is that the nations will believe that Bnei Yisrael were taken out of Egypt for the sole purpose of killing them in the mountains. After the sin of the scouts, on the other hand, it is a different claim that is to be avoided: "Because G-d did not have the ability to bring this nation to the land that He promised them, he slaughtered them in the desert" [Bamidbar 14:16].

In addition, with respect to the Golden Calf, after Moshe notes the danger of desecrating the holy name, he adds another claim, related to the credit of the forefathers. "Remember your servants, Avraham, Yitzchak, and Yaacov ..." [Shemot 32:13]. After the sin of the scouts Moshe does not mention the forefathers. What is the reason for these differences?

Evidently, the difference between the two cases stems from the nature of Moshe's request after the sin of the scouts. After the sin of the Golden Calf, Moshe asked that G-d should "reconsider the evil to His nation" [Shemot 32:12]. That is, Moshe requested that G-d should revoke the evil plan, as is indeed what happened in the end – "And G-d changed His mind about the evil that He had planned to do to His nation" [32:14]. With respect to the scouts, on the other hand, Moshe understood that the sin was so serious that it justified refusing to let the people enter the land that they had rejected, a punishment of measure for measure. It was therefore not right to say that killing the people would cause the holy name to be desecrated, because the fact that the generation which left Egypt would die was justified in itself. What bothered Moshe was the way that the decree would be carried out, "And you will kill this nation as one man – And the nations will say..."

[Bamidbar 14:15]. It is this way of punishing the entire nation at once that will cause a desecration of the name of G-d. Moshe does not ask G-d to revoke the punishment itself, rather that the people should be forgiven for the sin. "Please forgive the sin of this nation" [14:19]. And G-d responds to his prayer, "I have forgiven them, as you requested. However, I swear... All of those who reject me will not see it." [14:20-23]. Thus, Bnei Yisrael would not be killed "as one man," and the nation as a whole would continue to exist, but the decree that these specific people would not enter the land remained.

This also explains why Moshe left out one of the traits of the Almighty, "A G-d of mercy and pity," [Shemot 34:6], and said only that G-d is "patient and very kind, forgiving sins and transgressions" [Bamidbar 14:18]. As the Ramban explains, "Perhaps Moshe knew that the judgment had already been passed and that they would never be forgiven. He therefore requested that G-d have patience and not kill them all at once, not slaughtering them like sheep in the desert, by having them die in a plague." Thus, in spite of the similarity between the two situations, the two prayers are different in principle. While the goal of one was to cancel the evil decree completely, the purpose of the other one was to decrease the harsh effect as much as possible.

### POINT OF VIEW

#### Those Who Plant in Faith will Reap in Love - by Rabbi Yisrael Rozen

##### A Low Level of Faith

The affair of the Meraglim is a case of the faith of two individuals, who attempt to oppose a group of ten others. They had faith that the word of G-d would be fulfilled, faith in Eretz Yisrael, and faith in the nation of Yisrael. They demonstrated faith against reality and motivation against hesitation. Commentators and rabbis have given many involved explanations of the exact sin of the scouts. On the face of it, they carefully fulfilled their task, and they analyzed the situation that they found ("We will not be able to overcome the nation, because it is stronger than us" [Bamidbar 13:31]). As written by the Ramban, "What was their great sin, when they said, 'However the nation is strong, and the cities are fortified' [13:28]? Were they sent to bear false witness?" [13:12].

No matter what angle we start from, we will always return to one central point about the Meraglim: the test of faith. Here is what was written by the "Shem MiShmuel," (the rabbi of

Suchatshov): "In reality, their analysis was correct, but their sin was that they should have been willing to sacrifice themselves and to believe in the words of Moshe... And they should have believed that without a doubt they would succeed, since Moshe had promised them that G-d only wants to do good, as is written with respect to Avraham, 'And he believed in G-d, and He considered this to be a righteous act' [Bereishit 15:6].

### A High Level of Faith

I spent the holiday of Shavuot in Gush Katif, in the wonderful community of Gadid, surrounded by hothouses "flowing in milk and honey." We were greeted by "Shavuot greens" on hundreds of acres of vegetables and flowers glorious in their size, their intense colors, and the agronomical achievement. "Two people carried it on a pole... and this is its fruit" [Bamidbar 13:23, 13:27].

Our hearts were conquered by dozens of farmers who, in spite of the clouds on their horizon, continue to live based on faith, just as they did in the past. What burst forth from their eyes and their hearts was faith in Eretz Yisrael, in the Torah, and in anticipating the salvation of Yisrael. The words of the scouts, "However, the nation is strong" [Bamidbar 13:28], seem to me to refer to the farmers of Gush Katif. Their determination and strength will easily overcome the arrogance and the audacity of Azza. (See the chapter, "The Daring of Azza," in my book, "Choice Sites.")

The above words, "in anticipating the salvation of Yisrael," have two meanings. Together with the rest of us, these brave people eagerly await the salvation of the nation as a whole, and its increased pride in internal and external relationships. The second meaning lies in our hands: These people need the help and support of all the house of Yisrael, wherever they may be.

The farmers of Gush Katif, those cherished people in the nation, have been the first to "pay the price" of "disengagement." Every month or two, these brave people "plant in tears and harvest in joy" [Tehillim 126:5], growing their produce in the area of Azza on very short schedules. As far as they are concerned, now is the time of truth and faith. Planting a new crop is an expensive operation, the trepidation of the planters grows steadily, and the question is in the air: Will they be able to reap their crops in joy?

The tears are harsher than they seem: The financial burden of planting requires a loan from the banks, and they will only provide funds based on financial security and not on "faith." The normal lines of credit have been closed for these farmers, and it seems that their next crops may never be planted.

### The "Faith and Plant Fund"

Let us show our appreciation for the innovators of the "Faith and Plant Fund," who have established a source of funds for this purpose. The name is based on the words of the commentators, "Emunat – faith - refers to the tractates of Zera'im – seeds. The farmer believes in everlasting life, and he plants" [Tosafot Shabbat 31a, quoting the Talmud Yerushalmi]. The fund is asking the general public to contribute at least NIS

1,000 to the farmers of Gush Katif (it is possible to split this into 10 monthly payments or to donate smaller amounts). The loan will be repaid after the crops are harvested, but if the decree of "disengagement" takes place the money will be considered a contribution. The fund needs an estimated NIS 12 million, and about NIS 4 million have been raised so far.

Everybody is requested to contribute all they can afford to this effort, a way for "two people to carry the pole." Anybody who hesitates is invited to take a trip to the south, to breathe the air and feel the atmosphere, to gaze with eyes wide open, and to open his wallet.

Here are different ways to contribute: (1) Send a check to "Keren Ma'amin V'zorei'a" at the address: Ganei Tal, D.N. Chof Azza 79792, Israel; (2) By credit card, at: [www.group.co.il/donation/katifund/CreditInput.asp](http://www.group.co.il/donation/katifund/CreditInput.asp). Additional details are available by phone, at 1-800-20-22-88, or by e-mail at [help4@katifund.org](mailto:help4@katifund.org).

### SERMON BY A GUEST

#### **Kalev - by the late Rabbi Moshe Tzvi Neria, Founder and Head of Yeshivat Bnei Akiva**

Two people stood up for their principles, social pressure had no influence on them, and they did not join the conspiracy of the scouts – Yehoshua and Kalev. It seems that each one followed his own path, and the action of each one was rooted in his own character. Yehoshua's approach stemmed from his attachment to his mentor and teacher, Moshe. The image of Moshe and his leadership, full of miracles, lit up Yehoshua's path. Kalev, on the other hand, based his approach on strengthening his roots and his links to the past, by journeying to the resting place of the forefathers and emphasizing their bravery and determination.

Kalev went alone to visit the graves of the forefathers. "At the place where the forefathers were, the Shechina was too" [R'eiya Mehemna Shelach 174:1]. The fact that Kalev went to Chevron and paid a special visit to the Machpela Cave, to pay homage to the graves of the forefathers, was not simply an emotional fulfillment of a youthful dream. It was not a case of listening to the stories of his youth about ancient times, which created a yearning to see the city where the ancestors lived and to visit the place where the first members of the nation were at rest. Rather, Kalev had a holy purpose, in an effort to turn the tide and follow the proper path, following the signs left behind by the forefathers, whose actions were always meant as a pattern for the offspring. He wanted to take note of their virtues and to renew the Divine covenant, to strengthen the link with their spirit and their souls, their faith, and their confidence. He had an internal desire for a fresh contact with the powerful faith of the stalwarts of the world, in order to draw deeply from the wellspring of their eternal lives.

Standing together with our father Avraham, represented by the peaks of the hills, Kalev walked with our first ancestor along the difficult mountainous path, from Ur Kasdim to Mount Moriah, from his own personal sacrifice to the binding of his son Yitzchak. He left his father's house, he was forced to

separate himself from Lot, he fought powerful kings, and he progressed from the Brit Bein Habetarim to becoming a respected and honored Divine Prince, admired by all the others around him.

Kalev listened to Yitzchak's "discourse" in the field, feeling the emotions of the son who was a spiritual giant. He was able to sense the great influence of the father on one side, together with the unique original path of the son Yitzchak, who had experienced the binding on Mount Moriah but knew how to dig wells over and over again as needed. Yitzchak felt the awe of a blessing by his father, interested in bequeathing to his son the heritage which includes the covenant of the fathers, leading to being strangers in a foreign land, slavery, and oppression, until the final redemption in great wealth.

Accompanying Yaacov, Kalev left the wholesome atmosphere of his tents, passing through the dream of his ladder which reached into heaven, but still holding on to his staff on the ground. He joined Yaacov on the night when he escaped alone across the Jordan River, he was with him during his harsh labor in the fields of Choron and his troubles with Lavan and Eisav, he joined Yaacov for the tortured path of the sale of Yosef which led to moving to live in Egypt, encouraged by the promise, "I will raise you up from there" [Bereishit 46:4]. (Source: "Ner Lamaor")

## **TORAH, SOCIETY, AND GOVERNMENT**

### **Unfinished Tooth Treatment - by Rabbi Uri Dasberg In memory of Rabbi Shaul Yisraeli, on the anniversary of his death**

Rabbi Yisraeli was asked to comment on the following case. While treating somebody's teeth, after he had made the preparations to install a permanent crown, a dentist received the impression that his patient had no intention of paying him. So he removed the temporary crown that he had installed and left him with nothing in the tooth. His claim was that as long as the patient had not paid for the material it still belonged to him, and he was therefore removing his own property. According to halacha, "a man may take the law into his own hands," and under certain conditions he is permitted to take what rightfully belongs to him (however, he is not permitted to break into the other person's house). In addition, he noted that it is literally robbery for a patient to receive treatment without paying, and thus by his action the dentist was saving the patient from committing a sin. Thus, the patient left the dentist's office "with clean teeth and a lack of bread" (see Amos 4:6), since he could not eat comfortably without the crown to protect the exposed tooth.

Rabbi Yisraeli found it difficult to accept this situation. What would be left for the courts to decide, if everybody could take the law into his own hands and damage the teeth of anybody whom he felt owed him money? It would seem that everybody with a claim could skip over the difficult steps of court deliberations, put on a cloak of righteousness, and rescue his adversary from sinning by taking what he felt was rightfully his. In fact, it is not reasonable for one who is involved in a case to claim that his only motive is to rescue the other person from

sinning. In addition, even if the patient is involved with the flesh around his own teeth, the removal of the temporary filling does not solve any possible problems of stealing. Does the dentist really come out any better than the patient? By hurting the patient, the dentist has violated an explicit prohibition in the Torah – "Lest he continue to strike him" [Devarim 25:3].

The dentist claims that as long as he has not been paid, the temporary crown belongs to him. But a temporary filling, just like the permanent one that will be inserted later, is adjusted to fit the mouth of the patient. If it is removed, it will not fit any other patient, and from this point of view it does indeed belong to the patient. If the dentist wants to take the crown as collateral, he must follow the strict rules of the law. It is permitted to take collateral, but not in such a way that causes pain. In addition, one is not allowed to take food as collateral, and the teeth are used in conjunction with food. Finally, there is no proof that this patient is a sinner, as it can be assumed that he has many counterclaims justifying why he should not pay the dentist. Such claims and replies should be decided in a court and not while sitting in a dentist's chair.

Reference: Rabbi Shaul Yisraeli, "Techumin," volume 25, pages 11-21

## **A LESSON FOR THE CHILDREN**

### **Never Tell a Lie - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi**

Rabbi Azriel Hildesheimer had waited a very long time to have an important meeting with the Chancellor of Germany, Mr. Bismark. There were many harsh decrees against the Jews of Germany, and other new decrees were threatened. Rabbi Azriel, the leader of the Jews at that time, hoped that in a meeting with the Chancellor he could persuade Bismark to improve the conditions of the Jews. At long last, Bismark agreed to meet. The gold-trimmed invitation that arrived in Rabbi Azriel's mailbox announced that "the Chancellor Mr. Otto von Bismark has agreed to meet Azriel Hildesheimer and listen to his requests. The meeting will take place on Saturday..." And the letter gave a specific date.

Rabbi Azriel was happy to receive the invitation, but when he saw the date of the meeting, he was quite upset. It was scheduled for Shabbat. What should he do? Should he try to delay this important meeting? Should he give up on the possible benefits that the Jews of Germany might receive? In the end, he decided that there was no need to do this. He made arrangements to stay near the palace on Friday night, so that he could walk to the meeting. The meeting itself did not involve desecrating the Shabbat, and with G-d's support he would be able to help the Jews in the country.

The date of the meeting arrived. Bismark sat comfortably in his chair, and looked at his guest pleasantly. He greeted him warmly, and then he reached into a drawer and took out a box of the most expensive and best cigars. He lit a cigar for himself and offered one to Rabbi Azriel.

And now Rabbi Azriel had encountered an unexpected problem. If he refused the cigar, he would insult the Chancellor. It would not be a good idea to give the head of the government a list of demands after starting the meeting on a bad footing, by refusing the gesture that had been offered. He knew something about the habits of the Chancellor, and he knew that if he explained that he did not smoke on Shabbat, the ruler would not only find this unacceptable but it could lead to harsh measures against Rabbi Azriel and all the Jews.

And then, Rabbi Azriel thought to himself, what if I tell him that I do not smoke at all? Not everybody smokes, and anybody who is not used to smoking will not be able to smoke a cigar. This Gentile will understand such a refusal.

However, he said to himself, can I tell a lie? It is forbidden for a person to lie! After all, I enjoy smoking very much (it should be noted that at this time, many years ago, the dangers of smoking were not yet known). Should I tell a lie because of the discomfort of a Gentile, no matter how respected he is? No! I cannot do this!

This entire chain of thought took only a few moments, and then Rabbi Azriel decided to do the only thing that seemed reasonable to him. He decided: I will indeed tell him that I do not smoke. But this will not be a lie, because from this moment on I will never smoke again! Until today I smoked, but from this day on I no longer smoke!

Anybody who has tried to stop smoking knows how brave this decision was. Smoking is an addiction, and anybody who has become used to it will find it very hard to break the habit. But Rabbi Azriel did not hesitate. He decided not to smoke, so that his "excuse" to the Chancellor would be the truth, and he kept to his decision. Truth was so important to him that this decision stopped him from ever smoking again, even though he had a very strong desire to do so. From that day on, no tobacco could be found in his house. From that day on, Rabbi Azriel never smoked again.

Rabbi Azriel spoke only the truth!

## THE WAYS OF THE FATHERS (Pirkei Avot)

### Chapter 6 Mishna 11 - by Rabbi Yehuda Shaviv

"Everything that the Almighty created in His world was created for His glory, as is written, 'Everything that is called by my name I created for my honor, I made it and fashioned it' [Yeshayahu 43:7]. And it is written, 'G-d will reign forever' [Shemot 15:18]."

The previous Mishna was involved with five unique possessions of the Almighty in the world. Now this Mishna discusses "everything that He created in His world." Thus, this includes not only five special items but everything that was created, on whatever level – mineral, vegetable, animal, or human. Everything was created for the glory of G-d. This implies that every creature has its own importance and that every one should be humble and patient with respect to the others. This is true since every creature is precious and loved by the Almighty,

since every single one was created for G-d's glory. In addition, every creature should understand, no matter how great and important he feels, that he is no better than the tiniest creature. From the point of view of the quality and the goals of creation, there is no difference between a giant and a dwarf, since all were created for the same purpose. Thus, not only are all men equal to each other, all the creatures are equivalent. There can be no greater principle of democracy than this statement.

One might ask: How close is this great vision to the reality in the world created by the Almighty? The reply is given by the verse quoted at the end of the Mishna: "G-d will reign forever." He "will reign," in future tense. While it may be true that G-d's reign is not clearly visible in the present, we have been promised that in the future it will be revealed. "G-d will reign forever." This reign will be seen in the unity of all creatures, when every single creature will fully understand that all were created for the glory of G-d and will proclaim this fact for all to know.

## LAND OF MY BIRTH

### When Great Britain "Redeemed" Eretz Yisrael - by Zev Wallack

The Turkish rule of Eretz Yisrael, which lasted for 400 years, increased the oppression of the Jewish population during the First World War, starting with the year 1914. Many of the inhabitants were declared to be illegal, and a decree was published to send all "foreign subjects" into exile. As a result, the number of Jews in the land decreased from 85,000 before the war to about 56,000 at the end.

Thus, it should not come as a surprise that when the forces of Great Britain approached from Egypt, in 1917, they were perceived as rescuers who would free the land from the chains of the Turkish despots. In addition, about this time the British published the Balfour Declaration, which recognized the right to establish a Jewish homeland in Eretz Yisrael. Thus, there was a feeling in the air that the redemption was imminent.

In fact, many Jews dedicated themselves to the British war effort. The main effort was that of the "Hebrew Brigades," established by Trumpeldor, Jabotinsky, and Weizmann. The most popular song of the time was, "Aryeh, Aryeh, rise up and volunteer for the Hebrew Brigade." According to one of the volunteers, Yefet Yudilovitz:

"With a dreamy look, full of secret meanings, the author Achad Ha'am told me that if they promised to send us immediately to the front in Eretz Yisrael we should not hesitate to go... Our soldiers were put in carriages meant for transporting horses, but we still felt exhilarated, with the feeling that we were going to conquer Eretz Yisrael, holding the Balfour Declaration in our hands... More than once we met... Jews who wept with joy when they saw the Hebrew Brigades and ran to join us."

Colonel Paterson, a true friend of Yisrael, proposed that Jabotinsky should command the first Hebrew Brigade, the "Donkey Brigade of Zion." However, the high command

preferred to appoint Paterson, who had rich battle experience. He wrote:

"The Hebrew Brigade gave Allenby substantial help in conquering the land... I would not be surprised if some future historian would view this dramatic phenomenon of a Jewish warrior, fighting to redeem his own land under the leadership of the British flag, as one of the most interesting aspects of the First World War."

In addition to the Hebrew Brigades, a small number of the members of the Nili underground also worked to support the approaching British army, concentrating on the subject of military intelligence. Here is what was written by one of the leaders of this movement, Avshalom Feinberg:

"As Jews, the only thing we can do is to work against Turkey... In order to achieve our goals, I would have been willing, if at all possible, to involve them in two or three wars, in addition to every possible harm and plague, and to light them up just as we burn a candle."

It was not only the Jews who perceived the British conquest as an act of "freedom." The British themselves, in line with their Christian beliefs and their love of the Bible, were very excited by the fact that they were about to redeem the land from the Moslem rulers. Two British officers, Thomas and Collings, kept a diary, "With Allenby, Capturing the Land." Here is what they wrote:

"The Sinai Desert was behind us, and the Promised Holy Land appeared before our eyes! From the top of a hill... we were able to see it! We saw the land which G-d had chosen to give to His chosen people. Soldiers and horsemen from all ends of the camp climbed up to the top, from where they could see green expanses of grass, fields of corn, and flowers... The soldiers threw their hats high into the air. They broke out into a loud roar... As for me, I am afraid that I wept. For some reason, I could not stop the flow of tears. They were tears of joy."

The conquest of the land was not easy for the British army, which included not only British men but also men from Australia, India, and New Zealand. The Turks defended themselves well and inflicted serious casualties. The victory was achieved through the skills and credit of the decisive General Edmond Allenby, who used such tactics as trickery and surprise in order to win his battles. The capture of Jerusalem, more than anything else, was seen as a symbol of the victory of the Christian Empire over the 800 year old Moslem rule. Here is a quote from a book of memoirs:

"The holy sites... have been redeemed... A dream of hundreds of years... has finally been fulfilled! This is a tremendous feeling... of glory and beauty. There is not a single soldier who is not overjoyed in a personal way by the redemption of Jerusalem, whose heart has not expanded... I know that my family... are also overjoyed... My elderly mother... has recited a prayer of thanks."

The British rule lasted for thirty years, during which the Jewish population grew by a multiple of 10. However, the attitude of

the British rulers was to change dramatically. The British government oppressed the Jewish inhabitants with the White Papers. This was not yet a full and complete redemption.

(Source: "Great Moments in the History of Eretz Yisrael," Revivim and Maariv Publishers, among others.)

## THE FIELD OF EDUCATION

### Absorption of Immigrants in Arad - by the Department of Education, World Mizrahi

The "Naot Avraham" Ulpana in Arad, which was awarded the Religious Zionist Education Award for 5765, was established in 1978 by the late Rabbi Avraham Silbert and the Center of Yeshivot Bnei Akiva. The objective was to build a high level educational institution for Torah and general studies in the south. Since it was founded, the Ulpana has grown into a magnificent institution, characterized by community service, a warm home atmosphere, absorption of Aliyah, and a high level of Torah true studies and social activities.

The main factor in the success of the Ulpana was the influence of the late Rabbi Tzvi Shmueli, who was the principal of the institution for 25 years. He passed away the day before Shavuot, this year. The prize that was awarded to the school bears witness to the success of the educational path that he forged, together with his excellent staff. The mainstay of the educational path of the institution consists of belief in the abilities of the students, an open approach, a personal touch, and much love. Some special projects include a class for new immigrants, which has had a 100% success rate in the matriculation exams, just like the rest of the school, and now a new class that has been accepted in their place, cared for by a professional and dedicated staff.

The Ulpana attracts talented girls from the northern Negev and the southern Chevron hills who are interested in studying under full dormitory conditions, who want interesting social activities, and who would like to get to know the land and the country, combining both informal education and successful studies.

## THE CHAIN OF HALACHA

### Eating and Drinking Before Kiddush - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

The Rambam writes that it is forbidden to eat anything at all before reciting the Kiddush, whether in the evening or the morning (Hilchot Shabbat 29:10), and this is accepted by the Ramban, the R"i, and Maharam. However, the Raavad strongly disagrees: "I swear that if he said this based on his own reasoning he has never made a worse suggestion. He wrote this because it is called 'the great Kiddush.' But this is irrelevant, since the day was sanctified using wine at the beginning." According to the Raavad, the Rambam felt that the Kiddush in the morning is just as important as that of the evening, perhaps because it is called "Kiddusha Rabba" in the Talmud. According to the Raavad, since the Kiddush of the day is only a rabbinical decree, there is no prohibition to eat before reciting

it, since Shabbat has begun the night before. Meiri and Rabeinu David agree with the Raavad.

The Shulchan Aruch rules that we should be stringent, following the opinion of the Rambam, and not eat anything before the morning Kiddush (289:1). In spite of this, there is a possibility to be lenient. The Magen Avraham writes that when a person does not have anything with which to recite the daytime Kiddush he is not required to wait but he can eat immediately, based on the opinion of the Raavad (289:4). On the other hand, if one does not have with what to recite the Kiddush in the evening, he must wait until midnight if he knows that wine or bread will arrive by then. Otherwise, he is permitted to begin to eat immediately.

#### Eating Before the Shabbat Prayers

According to the ROSH, one is permitted to drink before the prayers on Shabbat, since at that point we have not been obligated to recite the Kiddush (Tur 89). This has been echoed by the Shulchan Aruch: "It is permitted to drink water in the morning before the prayers begin, since at that time the obligation to recite the Kiddush has not yet taken effect" [289:1].

It should be noted that the Shulchan Aruch permitted only drinking before the prayers and not eating. The reason for this is related to the laws of prayer and not the laws of Kiddush, since it is in general forbidden to eat before praying (Shulchan Aruch 89:3). One who knows that he will not be able to concentrate without eating until the end of the prayers is considered sick (but not in mortal danger) and he is allowed to eat before praying (89:4). It is indeed a Chassidic practice to eat some cake before the Shabbat prayers, to make sure that the people will be able to maintain the proper intentions. On the other hand, there are indeed many people who do not eat anything at all and only drink some water before the prayers.

#### Women Eating Before the Kiddush

The early commentators disagreed whether women are obligated to pray or not, or as an alternative if they can fulfill their obligation by making a single request during the day. If women are indeed obligated to pray, they should be permitted to eat before the prayers without Kiddush, just like the men (see above). However, if they are not obligated to pray, they must recite the Kiddush as soon as they have uttered some request (such as the morning blessings). In this case, they are immediately forbidden to eat, as soon as they have recited a single blessing!

In Responsa "Minchat Yehuda" there is a discussion of this matter, and the author writes that a woman who wants to eat or drink before the prayers can be lenient especially if she has a regular practice of praying (Volume 4, 28). However, if she wants to eat a full meal, she must first recite the Kiddush by herself. If she has a problem reciting the Kiddush, she may eat without hearing it, since some of the rabbis feel that a woman is not obligated by the morning Kiddush at all (quoted in the name of the Rashba). As we saw above, this corresponds also

to the opinion of the Raavad, who feels that there is no prohibition to eat in the morning before hearing Kiddush.

In Igrot Moshe, Rabbi Feinstein takes a novel approach, that a married woman is permitted to eat before Kiddush even if she herself has recited the prayers, since as long as her husband has not finished praying the time for the meal has not yet arrived, and there is no obligation to recite the Kiddush (Orach Chaim Volume 4 101). In summary, a woman who wants to eat before the prayers can rely on these lenient opinions, but it is best that she does not eat bread. Women who want to eat a full meal should recite the Kiddush for themselves.



צוותי מדע ותורה



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