

Full Hilchos Kiddush Notes

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Fundamentals

What's the Goal of Kiddush?

- I. There's a fundamental machlokes what the goal of kiddush is:
 - A. **Rambam SHM Asseh 155, SHC 31 + Rashba 4:295** all say that the goal is just to delineate how Shabbos is different than the normal days of the week. We're describing a difference, and by doing so, are praising and uplifting Shabbos in our own eyes. The Rashba writes the goal is לזכור אותו בכניסתו כעין שבח וקילוס, and that mideoraisah any praise of its Kedusha or uniqueness would suffice.
 - B. However, the **Ramban AHT Shemos 20:8** argues that the real source for kiddush isn't זכור את יום השבת (as the Gemara learns) but from לקדשו, and means that we have a mitzvah to actually *be mekadesh* it, like the beis din does for Shenos Hayovel by saying "מקדש מקדש." What does this mean though, considering the Kedusha is already קבועה וקיימת?
 1. **Rav Schachter** likes to say that even though it's already inherently kadosh, being mekadesh it befeh adds extra kedusha. We see the same concept by a bechor that you have a mitzvah to be mekadesh it befeh even though it's already automatically kadosh.
 - a) See **Shiurim Lezecher Abba Mari 2:157-160** who explains that Shabbos has one aspect that it's למעשה בראשית זכר, in which we have no part, but it's also זכר ליציאת מצרים like the other Moadim, and in that chelek, we have a part in.
 2. The **Chiddushei HaRim (Yisro זכור ד')** argues differently that what we're trying to do is make ourselves a kli to be mekabel kedushas shabbos. That itself is mekadesh Shabbos so that its kedusha is able to be madshpi'a. See **Pri Tzaddik, Kedushas Shabbos 2** for a similar idea.
 - C. I heard from **R' Sruly Bornstein** that the **Hafla'ah in Panim Yafos** has another idea that Chazal say בעשרה מאמרים נברא העולם, and **Rashi** also explains that when it says ויכל השביעי that this is a reference to the *creation* of menuchah on Shabbos. If so, the existence of Shabbos was actually something that הקב"ה created with dibur, and so the goal of kiddush is for us to copy that which He did, and "create" Shabbos through our dibur as well, like He did during מעשה בראשית.

Is Kiddush Mideoraisah?

- I. Yes. לקדשו את יום השבת (Pesachim 106a). See **Sefer Hamitzvos Asseh 155**.
- II. Kiddush on Yom Tov though is a machlokes. **MB 271:2** based on **MA, SA HaRav + others** says kiddush on yom tov is only דרבנן. However, **Ritva MK 19a, Shitah Mekubetzes Beitzah 4b** (quoted by **PMG AA 296:11**) + **others** say it's deoraisah. See lashon **haRambam 29:18** in Shabbos which sounds this way as well, and that Yom Tov is just learned from Shabbos.
 - A. **for how big of a Kos you need**, that **MB** thinks you can use a smaller shiur, while others think to use the normal, larger one.
 - B. **PT fn. 72** quotes many acharonim who discuss this, including **IM 4:100, Shevet Halevi 6:61 + SSC 47:6**, and concludes that it's a machlokes that hasn't reached yet.
 - C. The same machlokes (basically) applies to havdalla, except that **Maggid Mishnah 29:1 + others** say it's דרבנן even on Shabbos.

Is Kiddush Mideoraisah Fulfilled By Davening in Shul?

- I. **Magen Avraham 1, Dagul Mirvavah, + RAE 2** all assume you are yotze. The later acharonim point out that the **Rashba in Shu"t 4:295** says this as well, that any שבח וקילוס like ושמרו ויכולו suffices mideoraisah.
 - A. The main nafka mina (besides the Dagul Mirvava/RAE's above) is that if you're mesupak if you said הכוס על קידוש (or whether you were yotze when you did), then you should *not* repeat Kiddush. Further, you could have a kattan who didn't daven be motzi a gadol who did (as both of their chiyuvim are דרבנן).
- II. However, **Mishnah Berurah 2** says regarding the Magen Avraham's shitah "יש לפקפק בזה" הרבה. There and in the Beur Halacha, he gathers 3 big issues on this shitah:
 - A. **Minchas Chinuch Mitzvah 31** is מתמיהה on the above three Acharonim since **gemara 117b** learns from a זכירה זכירה of גזירה שווה that you have to mention Yetzias Mitzrayim! **Rambam SHM 155** quotes this as part of the Mitzvah deoraisah and **Rif + Rosh** quote the gemara verbatim. If so, you're definitely not יוצא your requirement mideoraisah in tefilla since there's no mention of מציאת מצרים!¹
 1. **Beur Halacha DH מיד** quotes the Minchas Chinuch's ta'anah and tries to defend it by saying either that Magen Avraham holds it's only a chiyuv miderabanan, or that the mention of Egypt/geulah in השכיבנו is sufficient.
 - B. He quotes from **RAE** that some rishonim think that kiddush al hakos (even if one doesn't have to drink from it) is in fact deoraisah. These include **Ran Shabbos 10a BDPH + Rashba 23b there**² (who both ask how the Gemara can say נר חנוכה יין beats יין של קידוש if the latter is deoraisah). Further, **Rosh Arvei Pesachim Siman 5** thinks קידוש במקום סעודה is me'akev, so certainly isn't fulfilled in tefilla.
 - C. He asks that we paskin mitzvos tzrichos kavana, and no one intends to be yotze Kiddush in tefilla, especially since it would in fact take away from their fuller קיום to do so *al hakos* later. [Similarly, **Chasam Sofer here** says one should ideally have Kavana *not* to be yotze kiddush in tefilla so that their קיום deoraisah is done behiddur – על הכוס.] MB never answers this, but notes the Sefer **Tosefes Shabbos** asks this.
 1. See dirshu 9 from **Ketzos Hashulchan** who gives a dochak answer.
 2. **Rav Rimon pg. 321** argues (based on **She'iltos 54 + other ge'onim**) that the takanah of kiddush isn't to make kiddush **just** al hakos, but to make it **also** al hakos. As such, we should say your stam kavana **is** to be yotze kiddush in tefilla, since that's in fact the way Chazal were mesaken it. In essence, it's the reverse argument of the MB. See **SSC 47 fn. 16** for something similar.

¹ As an aside, what's the idea that Shabbos is ליציאת מצרים and that we have a חיוב to mention it in kiddush? **Ramban Devarim 5:14 (+ Tosfos Pesachim 117b)** think it's a very roundabout connection, and **Ibn Ezra Shemos 20:1** thinks it's just the din of עבדים מנוחת עבדים that's ליציאת מצרים. For these Rishonim, **Rav Kook (508)** has a surprising suggestion that when we say Shabbos is ליציאת מצרים קדש זכר ליציאת מצרים, we mean just that the *mikra'ei kodesh* are ליציאת מצרים, but **not** shabbos! However, **Rambam Moreh 2:31 + SHC 32** both give what seems like the פשוט פשוט that the very fact that we're able to rest and not do labor is in itself ליציאת מצרים, since it's only because הקב"ה took us out of slavery that we're able to choose to rest.

² **Rav Rimon pg. 315** notes that since **Rashba in Teshuva 4:295, 4:108-109** and elsewhere is clear he thinks the wine is completely miderabanan, it's likely the פשוט in the above Rashba isn't like the simple understanding, but means something else – see **Bach + Pri Chaddash** on Siman 678 for some suggestions.

3. **MB** concludes with the words of the **Derech Hachayim** that one should be machmir to consider it as if he was *not* yotze. [Presumably, this means that if you're mesupak, you should hear Kiddush from someone else, but not say it yourself since there's a safek לבטלה issue here. **Rav Rimon** similarly recommends to say it without שם ומלכות.] In contrast, **MB 263:13** writes bistam that one is yotze kiddush in tefilla.
- a) **MB 2** further says one therefore shouldn't say kiddush even במילה with a kattan, unless you have your own Kos. **Beur Halacha (end)** notes the **Sha'arei Teshuva** allows one to have da'as for the cup in someone else's hand, but **RAE** thinks one shouldn't rely on that. **Chazon Ish OC 29:3 (end)** explains this is either because one can't be yotze with a kos in someone else's hand or because two people can't be yotze with the same Kos.
- b) However, if one did so, **PT fn. 75** quotes that most poskim say you're yotze בדיעבד, including **Birkei Yosef 295:4**, **Rav Pe'alim 1:10**, **MA + others** here.
- III. Relatedly, **RAE 1 DH 'וכן משמע בתוס'** is מחדש in **271:2** that if you say "good Shabbos" (שבטא טובא), you're Yotze kiddush מדאורייתא.
- A. See **Beur Halacha end of ד"ה דאתקש** who calls this opinion of **RAE** a peleh, since **Rambam** says that you need to mention "שבח וקדוש" for Shabbos, which you haven't done! Dirshu 14 quotes **Rav Nissim Karelitz** as answering that since one never says "good Monday" or the like, by saying שבת שלום or good Shabbos, you *are* being משבח shabbos as something unique.
- B. However, dirshu 14 notes that **R' Karelitz** and **RSZA** (In SSC 58 fn. 31) agreed that even **RAE** wouldn't say you could be yotze havdallah by saying "שבוע טוב" or "Gut voch," since the ענין of havdalla isn't to be משבח anything, but to be mavdil between the day of Shabbos and other days, which you aren't doing through this amirah.

The Issur to Eat Before Kiddush (271:4): When Does the Issur Start and What Can't Be Eaten?

- I. **Gemara 105a** says כשם ששבת קובעת למעשר כך שבת קובעת לקידוש, which is understood to mean that one isn't allowed to even be טועם before making kiddush. What about water? **Rambam 29:5** implies it's מותר, and **Maggid Mishnah** writes this way. However, **Teshuvos HaRashba 3:264 + others** say water is assur. We paskin like **Rashba** in **SA 4** that even water is prohibited.
- A. Why are we more machmir by kiddush than by other mitzvos kavu'a? **SA Harav 9** based on **MA** explains that Chazal created an independent issur (unrelated to chashash you'd forget to do the mitzvah) for kavod shabbos that the first eating and drinking you do at the beginning (and end) of Shabbos is from the wine.
1. See **Moadim Uzmanim 3:245** for a very beautiful piece explaining this inyan, that issur achilah is due to the fact that the kiddush is exemplified by one's first achilah/shtiyah being in the context of kiddush/havdala. By doing so, you emphasize the havdallah between the week and shabbos, and eating before then negates one's proper זכור את יום השבת לקדשו of קיום.
 2. The **Shu"t HaRosh 25:2** explains that we're even more מחמיר by kiddush than havdallah (where you *are* allowed to drink beforehand), since we see precedent by Terumos Uma'asros that שבת קובעת למעשר which prohibits any achilas ara'i, and therefore Chazal included שתיה בעלמא since kedushas shabbos gives it חשיבות.
- II. **MB 11** says this issur applies once shekiah comes, or anytime earlier once one has been mekabel shabbos upon themselves.

Exceptions

- I. **PT here** quotes the **Maharsham + others** who are meikil for a sick, pregnant, or nursing woman to drink water if she's betza'ar so long as it's only the time of tosefes shabbos. **Maharsham** argues that שבת קובעת למעשר might be a din in oneg shabbos, such that it might not be relevant before bein hashmashos; in conjunction with other tzeirufim like the rishonim who allow drinking water before kiddush, or that the issur only exists after davening, he's meikil.
 - A. **Rav Rimon pg. 440** paskins this way too. **Be'er Moshe 8:64** agrees to this psak when there's tza'ar, and is even more meikil if she's "מצטערת הרבה" to have other mashkim and some food as well לחיזוק גופה, so long as it's before Shekiah. **Minchas Yitzchak 8:18** just notes it's very rare that she's unable to make kiddush, but if that were the case (like she disdains wine), she can be meikil.
- II. See **MB 13** that you're allowed to wash out your mouth with water, just not drink, since you're not מכוון for the hana'as te'imah.
 - A. Based on this lashon, **Minchas Yitzchak 8:18** (quoted in dirshu 25) says one can take a bit of water with a pill before making kiddush because one isn't doing it for הנאה, and because there's a machlokes whether it's even a problem to eat in the first place prior to davening ma'ariv.

Mistakes and When You Already Ate

- I. If you said a Bracha before kiddush, **Darkei Moshe 3** quotes **Shiltei Gibborim** that you should nibble something to avoid bracha levatala. This is the psak of the **SSC 52:19**, and in line with **MB 26** with respect to havdala. See **PT fn. 169** for more details.
- II. If one *did* eat before kiddush (and even if they're in the middle of their meal), **SA 7** paskins that you *can* (and must) make Kiddush in the middle of your meal (i.e. טעם מקדש).
 - A. See **dirshu 43** that if you just ate bread, that suffices lemafre'a for קידוש במקום סעודה; whereas, if you've already benched or it's been a long time since you ate anything, you need to have bread again (see **MB 289:10**).
 - B. This din is true as well any time one made kiddush but was פסול for some reason (left out a crucial part, cup was פסול, etc.)

Eating Before Kiddush on Shabbos Day

- I. **Rambam 29:10** writes that it's אסור to eat or drink before the daytime kiddush as well. **Hagahos Maimonios פ** there quotes that the **Ri + Maharam** held the same, and this is also the opinion of the **Rosh** (quoted in Tur 289)
- II. However, the **Ra'avad there** strongly objects ("לא סבר מימיו סברא פחותה מזו") and says there's no such din as it relates to the daytime kiddush, because it's only דרבנן. **Meiri Pesachim 106a, Rabbeinu Dovid + Maharam Chalavah there** all agree with the Ra'avad.
 - A. It seems this is תלוי on whether daytime kiddush is really a form of kiddush (Rambam) or is just a prat in the seudah that it should start with wine, like Rabbeinu Dovid argues explicitly (Ra'avad). See separate section about this question.
 1. **Shu"t Chasam Sofer 17** adds that Chazal required a second kiddush in the daytime because the kedusha of shabbos continues to increase with time (which is also why כבוד יום עדיף מכבוד לילה), and the same dinnim therefore apply once one has davened.
 - B. **SA 289:1** fundamentally paskins like the Rambam, such that one may not eat or drink after Shacharis until they make kiddush. However, **MA 4 + MB 10** say that one can be meikil if it's a sha'as hadchak they don't have a way of being yotze kiddush right now, per the other rishonim to eat before making kiddush.

Eating Before Shacharis on Shabbos Morning

- I. There's a machlokes Rishonim whether the above issur achilah only comes into effect after one has davened, or begins even before Shacharis. The **Maharam** was מחמיר, but the **Tur 289** quotes that the **Rosh** would drink before Shacharis, and argued that the Chovas Kiddush isn't שייד until after one davens shacharis. **SA 289:1** paskins this way that drinking water (+ other drinks one can drink before davening) is מותר before Shacharis even on Shabbos.
- II. Presumably then, the same hetterim which exist during the week apply on Shabbos morning as well. **SA 89:4** (by a day during Chol) paskins that someone who is צמא או רעב מאד and knows that he won't be able to focus without eating or drinking may do so, and that's the minhag of many Chassidim. As such, there's room to be meikil on Shabbos day to eat or drink if you know you won't be able to focus otherwise.
 - A. However, you then run into a question: If you eat food before kiddush, do you need to make kiddush beforehand?
 1. I would have thought it's fine, since the Chovas Kiddush hasn't been chal, like the **Rosh** said with respect to water, and this is in fact what **Rav Ovadya YO 8:OC:31, Or Lezion 2:20:14 + others** say.
 - a) **Chassiddish poskim** (see **Chelkas Ya'akov OC 92 + Divrei Yatziv OC 131**) generally paskin this way, in conjunction with other sevaros, such as that you have no hetter to drink wine even if you have a hetter to eat mezonos, so it's like אין לו יין.
 2. However, the **Beur Halacha** says in a case where someone needs to eat before davening for their health that it's פשוט they need to make kiddush beforehand, and this psak is followed by **Rav Moshe OC 2:28³ + SSC 52:12**.
 - a) This is true only if the person will be eating mezonos or something that has the status of a Seudah with respect to סעודה. If one eats just fruit and drinks, everyone agrees they don't make kiddush (**IM 2:26 + SSC 62:12**).
 - b) In sum, for Litvish Ashkenazim, the psak is that if someone needs to eat mezonos before Shacharis, he should make kiddush first, while Chassidim and Sefardim would not. If not eating mezonos, all would agree not to make kiddush.

Women Eating Before Shacharis + Kiddush

- I. Women are chayavos in Kiddush shabbos day like men, as it's part of the mitzvos of Shabbos. This is the accepted psak, although **Maharam Chalavah Pesachim 106a** quotes that the **Rashba** thought they were פטור from Kiddush Shabbos day because it's דרבנן.
- A. Whether the din for women is different depends on the famous machlokes Rambam + Ra'avad about the nature of Tefillah each day:
 1. **Rambam Tefilla 1:1-3** thinks tefilla is deoraisah each day to give + שבח, בקשה in any amount.
 - a) **MA 106:2 + SA HaRav 2** there say that according to this, women only have to do the deoraisah (as that's not גרמא), and that which Chazal added to the חיוב is גרמא, so women are Peturos. [Cf. **Shagas Aryeh 14 + Pri Chaddash 89:1** who think they're chayavos in the דרבנן aspect as well, even for Rambam.]
 2. **Ramban (Hassagos to SHM Asseh 5)** disagrees and thinks the entire חיוב is דרבנן.

³ **Rav Moshe** acknowledges he would have thought not this way, based on the above sevara, but says "כבר הורה זקן."

- a) Although one might have thought women are פטור from this, Chazal were מחייב women, as the Gemara in Brachos says, since it's רחמי, and women need rachamim too.
3. Although **MB 106:4** paskins like Ramban that women are chayavos in all the tefillos hayom, **Rav Ovadya (YO 6:OC:17)** notes that **SA 106:2** quotes Rambam's lashon and therefore says women can minimally just daven some short tefilla in their own words which fulfills the three requirements of הודאה + בקשה + שבח. **Rav Willig** in Moko said he paskins this way and noted all 3 requirements are fulfilled by saying birchos hashachar. **Rav Rimmon pg. 449** similarly states this is the minhag of many women, because they're so busy dealing with the kids.
- a) **Tosefes Shabbos** argues that those who are meikil like the MA shouldn't eat anything (even water) after saying brachos, since now she has a chovas Kiddush. However, **PMG AA 289:4** thinks they can be meikil betzeiruf the Ra'avad that there's no issur, and the Ramban that she's chayeves to daven in full (even though she never does).
- (1) **PMG, Kaf Hachayim 286:30 + others** are all meikil לכתחילה if a woman is noheges to be makpid to daven shemoneh esreh every day.
- (2) **SSC 52:fn. 44** says that even if a woman is regularly meikil not to daven shemoneh esreh, she can be meikil on Shabbos as long as she has Kavana not to be yotze with her morning brachos and will Daven more later.
- b) Lema'aseh, it's certainly best for her to have the above Kavana shelo latzes. Even if she didn't though, **Rav Rimmon pg. 451** paskins she can be meikil to eat without kiddush until she actually davens if she plans on doing so. In this case, she obviously can only eat things you're allowed to eat before davening (water, tea, coffee, etc.) and not more than that.
- (1) If she needs to eat something more substantial, she should daven (or say brachos with kavana to be yotze) and make kiddush with קידוש במקום סעודה.
- (2) This is all the standard psak. **Rav Moshe OC 4:101:2** has a huge chiddush that a married woman isn't chayeves in kiddush until her husband comes home, because she's נגרר after her husband who hasn't davened yet. [Even he agrees she has to make kiddush if she formally davens though, due to לא פלוג.] **Most poskim** (e.g., SSC 52:46 from **RSZA + Minchas Yitzchak 4:28:3**) reject this sevara, and I believe **Rav Schachter** told me the same when I asked him a while ago.
- B. However, if a woman already davened and is waiting for kiddush, but for whatever reason isn't able or willing to (e.g. she only has wine she strongly dislikes), **Rav Rimmon pg. 451** thinks she can be meikil to drink only water based on the following tzeiruf hashitos:
1. **Ra'avad** thinks there's no issur to eat before daytime kiddush
 2. **Rambam** thinks water is allowed before all forms of kiddush
 3. **Rashba quoted by Maharam Chalavah** thinks women are Peturos from kiddush
 4. **Rav Moshe** (as an added senif) would be meikil for a married woman to drink until her husband comes home.
- II. Summary of the halachos for a woman to eat before kiddush on Friday night and Shabbos day:
- A. If it's Friday night:
1. if it's before Shekiah but she's accepted shabbos/lit candles and is very thirsty, she can drink water.

2. Once shekiah comes, she can't drink anything until she makes kiddush (and does so bemakom seudah). However, the exception is that she can still drink water for the purpose of taking a pill.
- B. If it's Shabbos day:
 1. If it's before she's davened or said brachos, she can drink water + tea like during the week
 2. If she's said brachos but plans on davening shemoneh esreh or a proper tefilla later, she should ideally intend not to be yotze tefilla with her birkos hashachar, but even if she didn't, she can be meikil so long as she's intending to Daven later.
 3. If she's already davened shemoneh esreh or whatever capacity she normally does on Shabbos, she should make kiddush before eating. If she can't/doesn't want to, there's room to be meikil only to drink water only until she hears kiddush.

The Lead Up To Kiddush

Pre-Kiddush Minhagim

Giving Brachos to Children (PT 1)

- I. There's a minhag that goes back to the **Sefer Hachayim 3:6** (Maharal Miprague's brother), as well as many others afterwards (including **Ma'avar Yabok**, **Peleh Yo'etz + Siddur Ya'avetz**) to give brachos to one's children on Friday night, "שאל חל השפע וצינורות הברכות" PT 1 quotes **The Chida** per the **Zohar** that one should specifically thank הקב"ה beforehand.
- A. There's a machlokes whether one should use both hands or specifically just your right hand, so as not to potentially violate an asseh of a Zar doing birkas kohanim:
 1. **Torah Temimah Bamidbar 6:23 Os 131⁴** says one should be careful not to put both hands on the מתברך, and quotes the **Gra** that the only time you ever use both hands is Birkas kohanim.
 2. In contrast, **Siddur Ya'avetz** (Leil Shabbos 7) makes fun of those who don't use both hands, and says we're supposed to do like Moshe did to Yehoshua, בעין יפה.
 - a) Al pi Kabbalah, even a lefty should use their right hand if only using one hand

Shalom Aleichem and other Zemirots (PT 2)

- I. Shalom Aleichem was instituted by talmidei ha'Arizal, quoted in Tikkunei Shabbos in 1630.
- II. Eishes Chayil is quoted in **Siddur Shlah, Siddur Ya'avetz + Kaf Hachayim 262:8** as a remez to the shechinah or to Shabbos Malkesa.
- III. Askinu Se'udasa was written by the Arizal, although he would say it *during* the actual seudah.
- IV. When Shabbos falls out on Yom Tov or motza'ei yom tov, as well as on Chol Hamo'ed, many are נוהג to only say חיל אשת, as it's a zilzul to yom tov to greet only Shabbos and not Yom Tov (**Elef Hamagen on Matteh Efraim 583:1**)

⁴ תורה תמימה הערות במדבר פרק ו

ואני שמעתי מאיש אמונים שהגר"א מוילנא ברך את הג"מ רי"ח לנדא מו"ץ דווילנא בשעת חופתו והניח ידו אחת על ראש הגרי"ח בשעת הברכה, ושאלוהו על ככה, והשיב, כי לא מצינו ברכה בשתי ידים רק לכהנים במקדש, וזולת זה לא ראיתי ולא שמעתי מי שיעיר בזה, והיא הערה נפלאה, ודוחק לומר דכל עיקר מצות נשיאות כפים היא רק בצבור בעשרה משום דבר שבקדושה, דזה הוי רק אסמכתא, כמש"כ הר"ן פ"ג דמגילה.

Making Kiddush Immediately

- I. Should rush to make Kiddush (**SA 1**) since the drasha is בכניסתו על היין זכרהו. The ענין of kiddush is to be mekadesh the day as soon as it enters, like by Yovel (see **MA**). Others say it's just a din in Zerizin Makdimin (**SA HaRav 2 here**).
 - A. **Rav Schachter** thinks for this reason that one shouldn't sing all the piyutim before saying kiddush. However, see **Piskei Teshuvos 271:3** who gives many reasons why this isn't an issue – it's a hiddur more than a din, you already were mekadesh the shabbos through tefilla in shul, and we see a lot of precedent to push it off for various reasons, including **MA + MB 1** saying one can delay if they aren't hungry at that moment
 1. If there are guests or family members waiting, one should certainly be mekadesh quickly. The **Chofetz Chayim** was known to skip everything and just make kiddush when he had guests (**PT fn. 36**), and he writes in **Sha'ar Hatziyun 639:67** that it's a tzedaka if one has aniyim over.
 - B. **Tikkunei Shabbos + Maharil** (quoted by **MA 1**): be mikadesh *before* lailah because beginning of lailah is mazal of ma'adim. However, **MA** then quotes **Rama MiPanu** that if you aren't hungry you should wait. **MA** adds that this is the mashmaus from **Yerushalmi Berachos** and **Rashi Berachos 3a**.
 1. **MA** explains the reason for this is because you've already done kiddush mideoraisah in shul, although this is a bit of a צ"ע, since the women at home haven't yet.
 - C. **MB 2** notes that if it's צאת, one should say ק"ש beforehand if they aren't sure they've yet been יוצא.
 1. In truth, if one is within a half hour before tzeis hakochavim, ideally one should wait and not say kiddush, like **Beur Halacha here + MB 267:6** says. However, there's room to be meikil in a sha'as hadchak (as **MB** there says), as some acharonim think this is OK, since you've already said KS and davened with the tzibor. **PT 5** notes that on shabboses where you have a mitzvah of sefiras ha'omer, there's no simple better to eat within 30 minutes of צאתה"כ, as the above kula doesn't apply.

Davening at Plag Minyanim

- I. **Beur Halacha מיד ד"ה** writes at length to argue that one shouldn't start their meal within a half hour of tzeis, as they haven't yet been yotze krias shema and can't yet eat. Further, he thinks that one should be makpid for the **MA's** question on **SA 267:2** that one shouldn't be able to daven at an early shabbos maariv, since **Brachos 27a** says that's only consistent with R' Yehuda's shitah, but we follow the Rabbanan throughout the week! Although **MA** offers several answers to explain the **SA** and seems to accept those answers,⁵ **MB** thinks one should be מחמיר.
 - A. See **dirshu 3** that **Rav Elyashiv** (Kovetz Teshuvos 1:23) + **RSZA** (in 263 יקרא) both thought that one should do whatever they can not to Daven at an early minyan on erev Shabbos. **Dirshu** quotes that **Rav Elyashiv** later added that one should have their shabbos seudah early and then daven ma'ariv after shekiah rather than daven ma'ariv early. This is true even if that means one won't have a kezayis of bread after tzeis (which **MB 267:5** recommends).

⁵ Including: A) The gemara was only talking before we concluded עביד כמר עביד וכו' which allows one to be meikil on Erev Shabbos, B) The hakaras eimurim on erev shabbos were certainly put on the mizbe'ach before nighttime, since you can't do it on Shabbos. Since ma'ariv is kenegged that hakarah, it's מותר to do early even for the rabbanan, and C) For the purposes of erev/tosefes shabbos, we can rely on the Mordechai that one is allowed to switch between the Rabbanan and R' Yehuda

- B. [Another potential reason not to make early shabbos is that there's a **shitah of Shiltei Gibborim Pesachim 105a** that one needs to make kiddush on Shabbos itself (עיצומו של יום) and not Tosefes Shabbos; **PMG 299:MZ:1** thinks **Rif** holds it needs to be at least *bein hashmashos* also.]
- C. **Rav Schachter** told me that the **MB** here is against the minhag, and the minhag was always that it's OK to Daven earlier in order to add to תוספת שבת. He told us the **ARUH** made a takana in his city to *always* make early shabbos (even during the winter) to prevent chillul Shabbos. [See **Beur Halacha end of Siman 60** where this is clear this used to be the minhag in the MB's time and **ARUH 235:8** for the same.]
1. In terms of **R' Elyashiv's** recommendation, Rav Schachter noted that **the Rav** once gave a yahrtzeit drasha where he noted it's meduyak in the Rambam that one shouldn't have any seudah until after they've done the חציו לה' of davening that corresponding tefilla. This is also found in the **Ma'aseh Rav 117**.
 2. **Rav Willig** similarly said in a Q and A that he made early shabbos every shabbos of the summer for his family once he had kids who they wanted to be up for the shabbos meal.

Washing hands before Kiddush

- I. **Gemara 106b** definitely assumes one can wash their hands before Kiddush, as it says Rav would occasionally wash his hands beforehand. The Rishonim deal with the fact that **Brachos 51b** says that Beis Hillel says one should be מוהג את הכוס and only wash one's hands afterwards. How then are we supposed to understand Rav's practice?
 - A. **Rashbam** says that one can wash their hands before Kiddush and make it on either wine or bread. However, washing before Kiddush on *wine* is bedieved since the text of Kiddush is a *hesech hada'as* between the washing and the Hamotzi. As such, Rav washed his hands first specifically when he was making kiddush on bread.
 1. **Rabbeinu Tam** rejects the chashash of היסח הדעת and says you can לכתחילה wash before kiddush on wine. The gemara in Brachos which sounds otherwise is only because *meziga* requires *dikduk gadol*, which indeed does count as היסח הדעת, or that the case in Brachos is during the week (not Shabbos) where we have more of a chashash you'll get side-tracked.
 - B. **Rabbeinu Tam** holds you can *never* make Kiddush on bread, so if you wash your hands you have to make it on wine.
 - C. **Rif, Rambam + Rav Amram Gaon** hold if you wash your hands then you've shown that you want to eat bread, so you have to make it on bread since it's חביב ליה.
 - D. **Rabbeinu Tam + Ri** (quoted in **Tur 12**) all held you can wash beforehand lechatchila. **Rosh** was noheg to do so and then make Kiddush on wine. **Beis Yosef** doesn't understand what one gains with this and tries to lav davka the Rosh's shitah and say it was only באקראי or to make some sort of point.
 - E. **Shut Rashba 1:188** complains about a local minhag to wash before making Kiddush and says it's better to say kiddush before washing.
- II. Lehalacha:
 - A. **SA 12** paskins it's best to say kiddush first (like we do). If you washed first, you have to say Kiddush on bread (like Rif/Rambam)
 - B. **Rema** is masig that lechatchila you should wash first and then say Kiddush on *wine*, and even says "ואין לשנות." Why is he makpid to do it this way if lichorah you lose nothing by doing the SA/standard way?
 1. **MB 61** explains that because Rema thinks it's a לכתחילה way of doing it, and since this is how you would do it were you to make Kiddush on bread, it's best to standardize the order of things.

2. In contrast, **Ma'amar Mordechai SK 16 + Tosefes Shabbos 34** argue that it's the most mehudar way of being mekayem סעודה קידוש במקום.
- C. **MB 62** says many **acharonim** have paskined that it's best to do like the Mechaber. However, if you already washed your hands, then you should do like the Rema and say Kiddush on wine (like Rabbeinu Tam).
1. If one is eating by a Yekke or someone who follows the Rema, it's noteworthy that it's still לכתחילה for the guest to follow the hosts' practice: Rashbam is clear that the היסח הדעת is only by *making* kiddush; listening to it and even drinking the wine isn't a היסח הדעת. **MA 26**, quoted by **MB 58**, thinks one can לכתחילה have everyone wash besides the mekadash and recommends to do so every week. Although we don't do this, it's noteworthy that when a guest, you're sacrificing nothing by following the ba'al habayis' minhag.

Kiddush Procedure

Standing or Sitting for Kiddush (Seif 10)

- I. There are a few shitos about whether one should be sitting or standing for Kiddush
- A. **Kol Bo** says you need to sit for whole thing since standing makes the whole thing look like a joke (כי חוכא ואטלולא), and that it's a greater קיום סעודה in קידוש במקום to sit during kiddush
- B. **Beis Yosef** says it's OK to stand so long as they're all standing together, and **Rema** quotes this lehalacha.
- C. **Darkei Moshe 8** quotes medakdekim to stand just for יום הששי ויכולו השמים, which is meramez to God's name.
- II. Lehalacha:
- A. **SA 10** says to stand only for Vayechulu since that's Eidus on creation (**MB**).
- B. **Rema** says it's OK if you stand the whole time as well, but **MB 46** says to make sure people aren't walking around but are actually standing still.
- C. However, **Rema** then says the best is to sit the whole thing, and only to stand for יום הששי ויכולו השמים, as that's a reference to Shem Hashem. However, there's no need to stand for the rest of vayechulu.
1. Why not stand for vayechulu?
- a) **MB** explains you already gave eidus in shul so this one doesn't require standing.
- (1) **Rav Moshe OC 5:16:5** notes this is a bit tamuhah, since the rest of the bnei habayis haven't yet done so; see there for his yishuv, but he fundamentally thinks it makes more sense to stand for vayechulu.
2. Why is it best to sit?
- a) **MB** explains it's either because it's more "במקום סעודה" when sitting (from **Kol Bo**), or because you need a form of kvius when being motzi someone in the birkas hanehenin (**Gra**, based on **Tosfos Brachos 43a**).
- (1) Why is this more "bemakom kiddush" by sitting? **Divrei Yatziv 1:125** argues that Rema is leshitso that he thinks you make kiddush after washing, such that by sitting for kiddush, you aren't going to have to move at all in between kiddush and hamotzi, and it's therefore as connected as possible. However, for most people who get up to wash anyways, there's no difference.
- D. Lema'aseh, there are 3 minhagim:
1. Dirshu 56 spells out that **Chazon Ish, Steipler + Chofetz Chaim** would sit the whole kiddush, as would **Reb Chaim + the Griz**.
2. However, **Rav Moshe (OC 5:16:5)** says you should lechatchila stand for יוכלו, then sit. **PT fn. 271** quotes that this is what the **Chasam Sofer** and his descendants do.

3. There's a third shitah al derech kabbalah based on the Arizal (quoted by **Siddur HaShlah + Kaf Hachaim 62**) to stand the whole time, as you're greeting the שבת כלה/מלכתא. Those who are makpid for Kabbalah/from Chassidish background generally do it this way. **Rav Ovadya in YD 4:26** says that's the standard minhag (presumably of Sefardim) as well.
 - a) **ARUH 24** argues that although it's clear from **Tosfos Brachos 43a** and **Rambam Sukkah 6:12** that the rishonim generally sat for kiddush, you're yotze either way, and מדינא אין קפידא. In contrast, Rav Moshe pushes strongly against standing the whole time, and says that since there's no poskim (al derech nigleh) who recommend this, even if it's not an issue, one should certainly sit for the brachos of kiddush.
- E. However, **Rav Rimon** notes that for Shabbos day, there's really no reason to stand, as there's no eidus or greeting הקב"ה. In fact, **Birkei Yosef 289:2** says the **Ari** (the source for standing) would sit for this. Some still stand, and claim the **Ari** would stand for this also, but it's not clear why (**Hagah in Pri Eitz Chaim Sha'ar Hashabbos 14**)
- III. Should certainly sit for the drinking of kiddush, both al pi nigleh and nistar – see **PT fn. 274** that it's a lack of derech eretz. There are stories of various rabbanim who were meikil about this though, so not the end of the world.

Saying Kiddush Ba'al Peh + Mitoch Haksav

- I. Dirshu 57: **Rav Elyashiv** was mehader to always say kiddush mitoch haksav since **Gra** says you can't be motzi the Rabbim when doing something ba'al peh (based on **Ta'anis 28a**). However, even Rav Elyashiv thought me'ikar hadin it was fine since you're really being motzi yechidim, and not a tzibur. The **Chazon Ish** wasn't makpid to do it מתוך הכתב, and that's certainly the minhag.

Looking at the Neiros Before Kiddush

- I. **Rema 10** mentions a segulah to look at the neiros right as you start kiddush as a segulah רפואה לעיניים (**MB 48**). **PT here** explains that נר twice is gematriyah 500, and the gemara says מאור עיניים takes away 1/500th of one's עיניים, so this is the tikun. See there for other segulos relating to this, like putting the wine of a ברכה של כוס on one's eyelids (which some are נוהג to do at Havdalah).

Holding the Cup

- I. **MB 183:15** from **Shlah** based on kabbala sources says to hold cup with right hand underneath with all fingers grasping the cup.
 - A. **Rav Schachter** in brachos shiurim said a lefty holds the cup in his left hand. This is based on **SA 185:3**.
- II. It's noteworthy that holding the cup isn't me'akev, and an elderly or sick person can make kiddush with the cup on the table (**Piskei Teshuvos 21**). See **Orchos Rabbeinu 1:pg. 109** that the **Steipler** said if you have better kavana without holding the cup, you should put it down and just hold your hand on top of it, and this was in fact **Chazon Ish's** minhag.

Nuscha'os

- I. We say יום השישי to be meramez to the שם ה' (**SA**); alternatively, to be meramez to tosefes shabbos (**Beur HaGra 25**).
- II. Many say to start with ויהי ערב והיה בוקר since the words "יום השישי" otherwise have no meaning.

- A. **Ya'avetz + Chasam Sofer OC 10** would say it quietly since it's a problem of פסוקא כל פסוקא דלא פסקיה משה אנן לא פסקינן. Although starting with ויהי ערב ויהי בקר is also the middle of a pasuk, some (**Maggen Gibborim** quoted by **Chasam Sofer + Rav Pe'alim 1:11**) think it's OK since it starts after an אתנחתא. [**Chasam Sofer himself** rejects this reason.]
- B. **ARUH** recommends starting all the way back from והנה עשה את כל אשר עשה ויהי ערב ויהי בקר; טוב מאד; others (such as **Chasam Sofer ibid.**) didn't want to do so since midrashim say טוב מאד is a reference to מוות.
- C. **Others** argue that the whole issue of פסוקא כל isn't relevant whenever you're doing so for לימוד וקריאת פסוקים, and is only an issue when reading שבח ותפילה. See **Piskei Tesuhvos** fn. 279 beshem **Rav Pe'alim, Maharam Shick, and Kaf Hachayim**
- III. **See PT fn. 280** for a discussion of whether to say 'כי הוא יום' and 'כי בנו בחרת...'.
 A. Many didn't say them based on **MA 22** who says there's supposed to be 35 words in kiddush, although **MA** himself concludes שום מנהג ואין לשנות שום מנהג with respect to this issue.
 B. Similarly, **Gra 271:10** says not to say כי הוא יום since it simply doesn't make sense – Shabbos is קודש למקראי קודש, but that's not why it's למעשה בראשית, but just a second aspect of it.

Should everyone make their own Kiddush?

- I. The question is whether it's better to fulfill מלך or מצוה בו יותר מבשלוחו.
 A. **MB** in multiple places (**213:3 + 17; 296:27 + 298:36**) says that ברוב עם is more important and therefore one person should say kiddush on behalf of everyone. **ARUH 273:6** similarly says you should stop people from all making their own kiddush.
 1. There were some poskim who thought that מבימב"ש wins even by shome'a ke'oneh (see **PMG MZ end of 207**). **Shagas Aryeh 6** argues that since שומע כעונה is שומע כעונה, you fulfill מבימב"ש anyways just by answering amen.
 B. There's a chassidish minhag for everyone to make their own kiddush against much of the above. Some argue that's because people won't pay attention, the minhag developed to make your own kiddush (see **Piskei Teshuvos** fn. 109).
 1. Some have the practice of making kiddush milah bemilah with the mekadesh, and that בד"ע it works despite that the kiddush cup is in someone else's hand (**Shu"t Rav Pe'alim 2:41**); see also **Cheishev Ha'efod 3:1**. This is not pashut though and best just to listen if possible.
- II. Note that even if multiple people are going to make kiddush, such as two men being motzi their respective families, **MB 3 (end)** quotes **Elyah Rabbah** that they shouldn't make kiddush at the same time, since קולי לא משתמע.
 A. However, **Dirshu 17** notes that **MB 488:8** just quotes that some people do in fact do this, and explains that kiddush is considered a דבר חביב, like Megillah where we say people are able to focus on just one person's reading.
 B. [See there as well that if a child is crying or there are other sounds which aren't the same text of kiddush, there's no issue of קולי, as one can focus on the one person speaking even when there's background noise.]
- III. Explicit kavana to be yotze is probably unnecessary, as it's muchach that you're listening to kiddush to do the mitzvah. However, **PT** on **MB 5** notes that if someone is spacing out and doesn't even know where the Mekadesh is, it's like they didn't hear anything at all (see his mekoros in **213:10**). **Rav Schachter** told me the same. It's important to tell people to pay attention for this reason.
- IV. Although if one hears a proper kiddush with kavana latzes, it's a bracha levatala to go and make another one for oneself (see **RAE 1:7**), **PMG 214 MZ 1** argues that if there was anything about the kiddush that was less than ideal (slurred or skipped words, one stopped

paying attention, less than ideal kos amount or wine type, etc.), one has the right to make kiddush again for oneself and assume one only intended to be yotze if they would be hearing an ideal kiddush, even if this kiddush would be kosher bedieved.

A. **Piskei Teshuvos 7** paskins this way, but lichorah it's a chiddush.

Drinking Before the Mekadesh Drinks

- I. **Gemara 106a** says an old man drank from Kiddush before Rav Ashi did. **Brachos 47a** though says not to drink before Mekadesh! What's the yishuv? **Tosfos quotes Yerushalmi** that you only have to wait if you're drinking *his* wine. If you have your own cup of wine which isn't pagum, you can drink beforehand, and **SA 16** paskins this.
 - A. However, to be mafsik bedibur (speak) or something else before the mekadesh drinks is inappropriate, since the drinking is part of kiddush (**IM OC 4:70:1**). **Rav Moshe** seems to say that you wouldn't be yotze by kiddush, like we say when the wine spills out before someone drinks, that you aren't yotze if they don't make another borei pri hagafen. However, **Piskei Teshuvos** (see fn. 260) quotes others who think that you *are* yotze בדי"ע, since we see the borei pri hagafen isn't me'akev by ומקדש. **Rav Rimon** says the same, and lichorah this is muchrach since even in the case of wine spilling out, as long as you fill up a new Kos and drink from it, everyone *is* yotze.
- II. See **MB SK 5** that the Motzi should announce that everyone should have לצאת כוונה.

How Much do I Need to Drink?

- I. Have to drink a מלא לוגמיו since המברך צריך שיטעום (**105b + SA 13**). **Rashbam 105b** says this means Kimlo Lugmav (which **Tosfos** says is Rov of a Revi'is). For a normal person, this is Rov of a revi'is.
 - A. Why is this required? **MB 65** explains this is because Chazal wanted you to drink a shiur chashuv that gives ישוב הדעת. **Sha'ar Hatziyun 65** notes there must be a different reason if you think multiple people can add to the shiur לוגמיו, and explains it's a kavod to the kos shel chovah that this amount of its contents be drunk from.⁶
 - B. This shiur is based on one's *personal* לוגמיו, מלא, and not some objective amount. A small person has a smaller shiur, and a bigger person has a bigger shiur. Measurements of my own מלא לוגמיו came out between 1.35-1.7 fl ozs, or 40-50 mL, depending on how you measure it. See notes to Hilchos Yom Hakippurim.
 1. **Beur Halacha** wonders why **SA** only quotes the shitah of Tosfos that it's Rov of a revi'is, when **Ran** thinks it's more than that and closer to a full revi'is. He concludes it's because this requirement is דרבנן, so SA writes the more meikil shitah.
 - C. Is there a hiddur to drinking the whole Kos?
 1. **Kaf Hachayim 271:83** says it's best to drink a full revi'is.
 2. However, **Chayei Adam 41:3 + Beur Halacha 174:6** paskin it's better to drink *less* than a revi'is, to avoid entering a safek bracha acharonah requirement.
- II. **MB 68:** לכתחילה, one needs to drink this within a רביעית ביעית and בדיעבד, it's OK within כדא"פ. **PT 33 + Rav Rimon** both say we generally assume this is 4 minutes.
- III. Do multiple people add up to one melo lugmav?
 - A. **Rashbam + Rosh:** Other people can drink this shiur instead of the mekadesh. However, multiple people don't add up to a melo lugmav. **Beur Halacha וי"א** shows this is

⁶ Cf. **Rashi Eiruvim 40b** that really didn't need to drink anything fundamentally even after saying ג בפ"ג but it's a "שתה ברכת היין", שתה אדם ממנו לאלתר, גנאי הוא לכוס של ברכה שלא יהנה אדם ממנו לאלתר, "דבורא פרי הגפן שלא לצורך."

the shitah of Tosfos in multiple places, that the entire Melo lugmav needs to be drunk by one person.

1. Lechatchilah, he says the mekadash should drink, per the shitas haGeonim below.
- B. **Ritva Eiruvin 79b** quotes **Tosfos** as saying multiple people *are* mitztaref to the necessary melo lugmav (unlike the Tosfos as we have it ~Beitur Halacha ibid.).
- C. **Geonim** say you aren't yotze unless the *mekadash* drinks the melo lugmav himself.
 1. **Shulchan Aruch 14** says to be machmir for this shitah לכתחילה such that the mekadash should ideally drink the Melo lugmav himself. Second best is for one of the people hearing kiddush to drink a melo lugmav himself. בדיעבד though, as long as everyone together drank a מלא לוגמיו within a כדא"פ, they're yotze (**MB 73**).
 2. However, the people can add to the shiur or drink the shiur instead of the mekadash only if they were people who were yotze with his kiddush; you can't have someone who wasn't yotze with that kiddush drink the shiur in order to be yotze (**MB 69**).
 3. As such, **PT 34** notes that If the mekadash isn't planning on drinking a melo lugmav, be'eis hatzorech (like if he's the ba'al habayis), he can have someone else drink a melo lugmav as long as the mekadash still sips a little. However, if the mekadash isn't going to drink *anything*, he shouldn't make kiddush lechatchila (based on **MB 272:33**), but it still works bedieved.
 - a) However, if one is making kiddush just to be motzi *others* (and the mekadash was already yotze earlier), they can rely on the others' drinking לכתחילה (based on **SA 273:4 + RAE there**, quoted in dirshu 79 here).

IV. Am I yotze if *no one* drinks a Melo lugmav?

- A. The gemara **107a** says "המקדש וטעם מלא לוגמא יצא, ואם לאו לא יצא." It sounds clear it's me'akev. However, **BY on Seif 15** (in the sugya of הכוס הנשפך) argues that if no one drinks anything from the Kos, everyone is still yotze, and when Chazal said "אם לא טעם" לא יצא that just means כתקנה לא יצא.
 1. He notes the **Orchos Chaim** says this explicitly and says this is supported by the din in Seif 15 (from **Behag**) that if one speaks after making kiddush, they just need to make another borei pri hagafen, but they don't need to make a new birkas kiddush. It sounds like he's saying you don't really need to make a new בפה"ג at all, but just that if you *want* to drink more, you have to make a new בפה"ג.
- B. However, **MA 32** thinks this is tamuhah since a) the fact that we say Shehechiyanu on Yom Kippur without a Kos since we have no one to give the wine to implies it's me'akev, b) **Orchos Chaim** himself says it *is* me'akev, as does the **Shiltei Gibborim, Piskei Rosh 10:8 + Tosfos Pesachim 100 ידי קידוש ד'**. He therefore argues that SA recognized this was incorrect and was chozer bo, as evidenced by his psak in Seif 15 that if נשפך הכוס, then "יביא כוס אחר ומברך עליו"; if it's not me'akev, why do you need to bring another Kos? You see that drinking מלא לוגמיו is me'akev and even SA agrees to this, but that בדיעבד you can even drink wine you didn't originally make kiddush on.
 1. **MB 271:64** paskins like the **MA** that you need a Melo lugmav or you're not yotze.
 2. However, **PT fn. 319** notes that **Beis Meir YD 265, SA HaRav OC 190:4, + ARUH 271:38** say you *are* yotze with less bedieved (at least misafek), as long as he drank *something*. **ARUH** argues that the later Orchos Chaim was just talking within the shitah of the Geonim (which he doesn't paskin like), and that SA saying that someone else should bring a Kos is just saying, "if someone else brings a Kos," but not that you have to (very dochak in the lashon).
 3. Due to the machlokes, **PT fn. 319** says one shouldn't say kiddush again if this is what happened, but should ideally try and hear kiddush again from someone else. In contrast, **Rav Rimon fn. 154** sides with the MB and says this is what "all the

acharonim" paskin. Whether or not this is true, this seems like the more reasonable hachra'ah considering how dachuk the ARUH's פשט is.

- a) However, if the mekadash drinks just a little bit, you can still remedy the situation by drinking a מלא לוגמיו yourself afterwards from the kiddush. **RSZA** (quoted in Dirshu 78) said this is true even if you need to make a new Borei Pri Hagafen. By doing so, you get out of the above machlokes gedolei ha'acharonim.

Listeners Drinking from the Wine

- I. **Rosh + Rashbam**: Lechatchila everyone should drink from the mekadash's wine, but they don't each need a melo lugmav, just a taste. **SA 14** therefore says it's a מצוה מן המובחר for everyone to drink.
 - A. The reason for this is that it shows kavod and the mesubin's desire for the kos shel bracha (**Ran**).
 - B. See **Magen Avraham 10** that drinking from the כוס is also מרפא.
- II. Does the wine have to come from the mekadash, or can it be from their own cup they filled beforehand?
 - A. **PT 36** talks about a hiddur to constantly add to the Kos shel bracha and then pour from it into other people's Kossos, so they're all drinking from the Kos Shel Bracha.
 - B. However, **Rav Schachter** quotes the **Beur HaGra on Seif 17** who notes that any wine that was filled up in connection to the ברכת המצוה has the status of a Kos shel bracha. This is based on the story with Yalsa in **Brachos 51b** that she didn't need to drink from this exact same kos.
 - C. It's also clear that the **Gra** thinks this way from what he's metzayen on this idea that it's a mitzvah min hamuvchar. He points to the gemara in **Pesachim 106a** where Rav Ashi waited to see what those would do at kiddusha rabbah after he made a כוס בפה"ג and there was a דגחין ושתו before he continued. He says this is the source for this מצוה מן המובחר. If so, it's clear that this hiddur exists even when drinking from one's own Kos they filled up (like theהוא סבא) and not like the above chumrah/practice!
 - D. Besides all the above, it's actually explicit this way in **SA 17** that you never need to pour from your cup into other people's cups so long as they have their own non-pagum wine beforehand.
 1. However, **PT fn. 396** argues based on the **SA HaRav 190:5** that all the above ra'ayos aren't ra'ayos, since they're talking about a case where each person filled up his own Kos shel kiddush **with a revi'is** davka, and so was like each and every person had their own כוס של קידוש that they were mekadash with, such that when they drank from it, it's as if they drank from the Kos they made kiddush on. [After seeing the SA HaRav inside, it's not clear at all to me that he holds what the PT claims, but might agree with Rav Schachter and the Pashtus in the Gra.]
 2. I don't think this is משמע from the Gra though, as he understands the קיום of drinking not because each made their own kiddush, but because it fulfills the שישתו כולם of לכתחילה. It's also clear that **ARUH 41** thinks they just need any amount in their cup (which PT leshitso calls a צע"ג).
 - E. **Rav Rimon pg. 420** has an arichus about this as well, and argues this is a machlokes Rishonim: The **Rosh Pesachim 10:16** writes the kossos of the Mesubin must not have been pagum "שהיו ראויין לברכה שאנו רואין כאלו כל אחד קידש על כוסו". Accordingly, he presumably also thinks they need to have a revi'is. In contrast, **Tosfos הוה גחין** doesn't think this is the case, but just that you need to drink from a כוס שאינו פגום, so that it's wine that's לברכה ראוי. This also seems clear from **MA 271:32**, as **Machatzis Hashekel** explains.

1. **SA's** lashon is taken from the Tosfos, and not the Rosh, and it doesn't seem like he thinks you need to be makpid for it. This is also משמע from the **MB** in multiple places (**182:23, 190:7 + 271:81**) where he thinks it suffices to fix the listener's pagum cup *after* making kiddush – he clearly isn't assuming like the Rosh that it's as if the listener made kiddush on the cup in his hand.
 2. Despite this, since it's a machlokes Rishonim, and the **Meyuchas LeRitva + Ra'ah Brachos 47a** both say there's an ענין of chibuv mitzvah to drink from the Mekadesh's cup, **Rav Rimon** paskins (in **pg. 425**) that it's a hiddur to pour some of the mekadash's wine into others' cups to fulfill those shitos. Nonetheless, me'ikar hadin, we really paskin this is unnecessary for the mitzvah min hamuvchar.
- III. In terms of practically what to do, you can have everyone just have their own pre-filled cups and that fulfills this מצוה מן המובחר me'ikar hadin. If you want to fulfill the hiddur, you can pour from your cup into their cups individually, or into one larger cup with some wine in it already, and let those there take from that cup. **SA HaRav 190:5** notes this isn't a hefsek since it's a cheilek of the ideal kiddush procedure.
- A. However, it should be noted that per **MB 51** from **MA + Tosfos**, the mekadash should make sure that he still has a revi'is of wine in his cup when he drinks from it.
- IV. When others drink, there are many reasons not to make a new בפה"ג, including bracha she'eina tzricha, ruining berov Am, and turning around the seder of kiddush and thus doing like Beis Shamai (see **Derech Hachaim Kiddush 2**, + others, including **Chasam Sofer**, quoted in PT fn. 361).
- A. However, some Chassidim have this minhag to always say בפה"ג again (even in kiddush of the morning). See **PT fn. 367** for some suggestions for why, including a chashash that people would speak after the mekadash's bracha (**Eishel Avraham Mibotshosh**), or because some think a birkas hanehenin can't be effected with שומע כעונה if everyone is standing (**Elef Lematteh 625:74**), so they instituted this as a lo plug.

Is Shabbos Day Also Just a Mitzvah Min Hamuvchar?

- I. See **Piskei Teshuvos 289:fn. 24** who notes that the **Brisker Rav** (quoted in **Teshuvos Vehanhagos 1:264 + Birkas Avraham Pesachim 110**) think that drinking from the kiddush on Shabbos **day** is **me'akev**, since the entirety of kiddush on Shabbos day *is* the birkas hanehenin, and if you didn't drink, the mekadash wasn't really motzi you in anything! The only reason this works on Friday night is because the בפה"ג isn't really part of the kiddush, but is just mimeilah to accomplish שיטעום המקדש צריך (and it's clear that it's not part of the chovas kiddush, since we don't say it in a case of ומקדש פורס מפה). As such, the בפה"ג on Friday night and Shabbos day are חלוק ביסודם in what they're accomplishing.
- A. Nonetheless, the minhag is certainly not this way. **Chelkas Ya'akov 3:180** says he remembers as a kid that none of the talmidei chachamim were makpid about this, and **RSZA in SSC 50:fn. 17** says the same. **Piskei Teshuvos** *ibid.* notes the Gra on the din of טעימה מקידוש in our halacha says it's learned from the ma'aseh with Rav Ashi in **Pesachim 106a**, and that was about קידושא רבא. You see the **Gra** thought that it was all just a מצוה מן המובחר by both day and night, and that's why he thought the two cases are interchangeable.
1. **Yechaveh Da'as 5:20** (end) notes the **Nimmukei Yosef, Shiltei Gibborim, Maharam + other rishonim** clearly didn't think like this Griz, and the **Netziv in Ha'eimek She'eilah 54:4** agrees to the Griz's lomdus about what kiddusha rabbah is, but still thinks the ikar takana was that as long as one person drinks the wine, that's the כבוד שבת necessary for everyone to fulfill their חיוב. See also **Moadim Uzmanim 8:243 + Minchas Shlomo 1:18:6**.

2. In terms of the **Gra, R' Sruly Bornstein** quoted from the sefer **Atteres Shmuel** who explains the ra'ayah wasn't from the fact that the old man drank. Rather, before he made kiddush, it must be everyone had wine in front of him (like that old man), but the fact that Rav Ashi didn't know to prove from there that all you need to say is a ג' בפ"ג and nothing more, it must be that even Friday night people regularly drink some wine (despite that there's no חיוב, unlike on Shabbos day), which is why he couldn't tell this kiddush was any different!

Covering Challah:

- I. In the gemara's time, they would keep the bread on a separate table during Kiddush and only take it out afterwards. **Tosfos 100b** says that's only because they used to have small tables – nowadays we just cover it and then take off cover later.
- II. Reasons for cover:
 - A. **Tur** beshem **Yerushalmi**: says it's an issue of ברכות (so it's not embarrassed).
 - B. **Tosfos Pesachim 100b**: it's meramez to the מן that was covered in Tal.
 - C. **Sheiltos** quoted by Tosfos ibid.: Yakra Deshabsa. [Surprisingly, this reason isn't even referenced in **MB 41**'s discussion of the topic, even though he mentions it in **SK 15**.]
 1. **Piskei Teshuvos 18** notes it's good to try and be machmir for all of these, but me'ikar hadin, the reason we paskin like is בושתו, שלא תיראה פת בושתו, which is why we're noheg to use non-white covers and we only cover the two main challos. We certainly don't seem to be מחמיר for the she'iltos, as we'll see.
- III. Nafka Minas:
 - A. Do I need to have it covered underneath as well? Yes if **Tur**'s reason. **SA 9** paskins it *does* need to be covered underneath.
 - B. Do I need to cover it after Kiddush (**MB 41**)?
 1. **Pri Megadim** thinks this isn't a nafka mina, and everyone would agree you can take it off after kiddush – zecher leman + יקרא דשבתא are fulfilled at any point you remove the cover.
 2. However, **Chayei Adam** thinks according to the zecher leman idea, you should keep them on until *after* the birkas hamotzi.
 - a) **Elyah Rabbah 17** adds that if being מחמיר for this, you should specifically lift the covering for the challos after the bracha, and not just pull out the challos, as ותעל שכבת הטל וכי' ס' זכר.
 - C. Can I use a clear covering (dirshu 47)?
 1. **R' Nissim Karelitz** thought this didn't suffice for the reason of תיראה, but RSZA in SSC 47 fn. 116 thinks even this suffices.
 - D. Do those hearing kiddush but not drinking need to cover the Challah (dirshu 48)?
 1. **RSZA** in **SSC 48:fn. 125** says the reason of תיראה הפת בושתה only applies if you're drinking wine yourself, and this is the ikar reason. In contrast, **Rav Moshe OC 5:20:18** says you should cover even then not only due to זכר למן, but because he thinks בושתה הפת בושתה applies here as well since lema'aseh it wasn't used before the wine.
 - a) RSZA notes the minhag is lehakel on this.
 - E. **Taz**: If I'm mekadesh on bread, should I cover it? According to Kadima Bibrachos reason, then no, but yes if it's about זכר למן. See **MB 41** who says you *should* cover them in this case (he also explains the procedure if you're making Kiddush on bread).
 - F. What foods do I need to cover?
 1. For Yerushalmi, only mezonos + hamotzi. For She'iltos, all foods for the meal. For Tosfos, just bread.

2. Dirshu 48 quotes **SSC ibid.** that you don't need to cover mezonos at a kiddush, since a) the people aren't drinking from the grape juice, and b) it's not ra'ui lelechem Mishneh, so zecher leman doesn't apply.
3. See **Nefesh HaRav pg. 158-159** that **the Rav** was machmir to cover everything based on the Sheiltos. In contrast, **SSC ibid.** says there's no reason to do so if not drinking from the wine yourself (although I don't think he mentions She'iltos' reason)
- G. Should you cover it during Shalosh Seudos? **ARUH 291:10 + 299:14** notes the minhag is not to, and he adds that although זכר למן would be reason to do so, the ikar hadin is to follow the reason of הפת בושטו, and that's not relevant where there's no hagefen. Chazon Ish (quoted in dirshu 48) was נוהג lehakel.
- IV. Can I just not bring the bread to the table in the first place until time for hamotzi?
 - A. As noted, **Pesachim 100b** is clear they wouldn't have the table (and bread) there at the time of Kiddush, and the Rashbam explains that this was a קיום of the shitah of יקרא דשבתא of שאלתות.
 1. However, **Tosfos there** says nowadays that our tables are heavy, we keep them in the room with Kiddush so it's not such a big Hefsek, so we just cover the challos.
 2. **SA 271:9** says to have the bread already out on the table at the time of Kiddush.
 - a) What's the reason to do this? See **ARUH 279:22** who gives a (strange) reason that it's יקרא דשבתא for the Seudah to be there at the time of Shabbos.
 - b) Piskei Teshuvos 271:fn. 184 says in order to minimize the Hefsek between kiddush and the challah (difficult since they'd use to bring tables in)
 - c) Minchas Yitzchak 3:13 thinks this is because there's a din to have the table set before shabbos, and part of that din is to have bread on the table. If so, this isn't a din in kiddush, but in having it on the table before Shabbos, or at the very least before you get home from Shul.
 - B. **Ma'aseh Rav 118** says בשעת קידוש על היין לא יהא הלחם על השלחן. The **Acharonim** explain he held like **Tosfos 119b** that the original din was that the table should be set, but not necessarily in that place. In the Miluim on the Gra there that he didn't think it was a חסרון in שבת כבוד if the table is already set, and you just bring the bread in after washing, and that's actually *greater* kevod shabbos, in fulfillment of she'iltos.
 1. **ARUH 271:22** says some people bring it later as a קיום of הפת בושטו, but he doesn't like it.
 2. The Gra would actually be a great קיום of all the dinnim – to cover the bread during the hamotzi זכר למן, there's no issue of הפת בושטו, and it's greater יקרא דשבתא! [It's possible זכר למן would apply to kiddush time as well, although I don't see why that should be.]
 3. **R' Nevenzahl in Beyitzchak Yikarei** apparently says/is noheg like the Gra, although I haven't checked it inside yet.

Yatza Motzi + Making Kiddush for Others

- I. These halachos are spelled out in **Siman 273:4**. We generally have a klal (from **Sukkah 38b**) that הברכות כולן מע"פ שיצא מוציא. **Rashi** explains this works based on Arvus that it's as if the Mevarech himself hasn't yet been yotze. (**Ran RH 8a BDPH** spells this out.)
 - A. Although this klal is only true for birkos hamitzvos, as it's only שייך to something that your friend has to do such that מ"ל midin arvus, it's also true for a בפה"ג that's metzuraf to any birkas hamitzvos (**Sukkah 29b**).
 1. As such, if someone already heard kiddush on Friday night, they can still make kiddush again for someone else.

- II. However, there's a machlokes Rishonim whether this applies to kiddush in the morning. If the mekadesh will drink from the grape juice, there's no shailah, as he *is* utilizing the birkas henehenin. The question is about a case where he doesn't plan on drinking from it at all.
- A. Rabbeinu Dovid leshitaso that Kiddush HaYom is just a din in the seudah thinks that one cannot do this. Other Rishonim hold this way as well.
 - B. However, **Rabbeinu Yerucham 12:1:66a** writes that one can be motzi others even without being motzi oneself, **BY** thinks **Rif + Rosh** hold this way, and **RAE on Pesachim 106a** understands **Tosfos** to think the same.
 - C. Lehalacha, **SA 167:20 + Rema 273:4** paskin that one *can* do this even on Shabbos day, as long as one of the Mesubin will drink a לוגמיו. However, the **SA 273:4** adds that this only works if the listener doesn't know how to make the בפה"ג himself, based on the shitah of some geonim. Practically then, the **SA** is saying this will almost never work.
 1. However the **MB 20** quotes the **Pri Chaddash 585:2** who rejects this shitah, as does the **Gra 585:2**. The **Artzos Hachayim 8:5** paskins that lechatchila, it should be avoided, but בדיעבד it works. **Beur Halacha there והוא ד"ה** says the same, and in **190:4 מהמסבין ד"ה**, he writes strongly that the SA's words that imply this doesn't work even בד"ע are מהלכה בד"ע.
 2. As such, whenever making kiddush (even at night), לכתחילה we don't allow the mekadesh to make a bracha for others who could do so themselves, unless the mekadesh will also drink. **SSC 51:5** notes that we're meikil about this when there's a need.
 - a) When doing this, during the night-time kiddush, if making multiple times in the same building, don't make a new Borei Pri Hagafen before drinking, since you don't need that bracha and it's not really part of kiddush. However, if someone *else* will drink from the Kos, then you make the borei pri hagafen for them. If making Shabbos-day kiddush, you make a new בפה"ג every time no matter what, as that's the "birkas hamitzvah" of kiddush on Shabbos day (**SSC 51:20**).
- III. If one makes kiddush for others *before* you're being yotze yourself, e.g., at a kiddush where you won't be eating, the listeners have to eat mezonos there for it to be considered קידוש במקום סעודה for them, and that suffices.
- A. However, someone needs to drink a Melo lugmav from the Kos as well, and there's a machlokes rishonim whether the mekadesh can do so, since it's in the מסגרת of kiddush, or if he can't, because he isn't being yotze then. **SA 273:4** paskins per the **Maharam + Rosh** that he *cannot*, and one of the listeners has to do so.
 - B. Can one make kiddush for someone else on Friday night when I haven't yet been mekabel Shabbos? This comes up most often when people go to the hospital to make kiddush for others. **RAE on MA 267:1** is mistapek about this, and **RSZA in Minchas Shlomo 1:3** is meikil if it's a sha'as hadchak and won't be kavu'a. Interestingly, **SSC 51:18** says one can לכתחילה be meikil to accept Shabbos at the hospital, make kiddush for others there, and then go back in the car with a Jew who hasn't accepted Shabbos, so long as you're careful not to do any melacha (like turning on/off light by opening the door).

Women and Children

Women in Kiddush and Being Motzi Men

- I. **Brachos/Shvuos 20b + SA 271:2**: Women are chayavos in Kiddush Mideoraisah (היקש). As such, they can be Motzi men.

- A. **Bach** says they shouldn't based on gemara megilla that's it's a zilzul for women to be motzi men in Krias Hatorah. **Magen Avraham** rejects this since **Tosfos** says explicitly it's only a problem if she's being motzi people ברבים.
- B. **MB SK 4** paskins like the MA that she *can* be motzi a man; at the same time, he quotes the **Elyah Rabba + Derech Hachaim** that a woman shouldn't be motzi men who aren't זילא מילתא due to מבני ביתה. Presumably, that's how they understand the issue of "berabbim."
 - 1. Thus, there's no issue halachically for a woman to make Kiddush assuming she's only with family. (This sometimes comes up when the father is away for Shabbos.) Being motzi others might be more of an issue, but fundamentally the listeners are certainly yotze in this case. Important to note in case one is a guest in such a home, or if it's necessary for whatever reason.
- II. If doesn't know the text of Kiddush, and there's only a kattan around who does know it: She can't be yotze through the kattan says it since her chiyuv is deoraisah. Furthermore, even if he's bar mitzvah, we don't rely on חזקה דרבה for deoraisah questions. Rather, she should say it מילה במילה along with the kattan. The MB adds that it's "נכון" for her to have wine or bread in front of her.
 - A. Having her own cup of wine is to be choshesh for **RAE Shu"t 7** who assumes she can't be yotze על הכוס if the kattan is holding it. See **Chazon Ish 29:3** (quoted above) for two possible explanations of why this might be. It's clear from **MB's** lashon that he doesn't think this is me'akev though.
- III. Are women chayavos on Yom Tov too (where there's no hekesh of זכור ושמור)?
 - A. **RAE 1:1** thinks they're peturos entirely since it's a מעשהז'ג and there's no hekesh. However, they're able to volunteer it (assuming they're ashkenaz and volunteer brachos).
 - B. **SA HaRav 5 + Igros Moshe 4:100** argue they're chayavos miderabanan, since the whole kiddush is based on an asmachta that Yom Tov is also called Shabbos (see **Rambam Shabbos 29:18**). As such, they're chayavos miderabanan; **Rav Moshe** proves this is the case since women are chayavos in the first cup of the 4 kossos on Pesach as well. As such, they can't eat before making kiddush.
 - 1. [Note that whether kiddush on Yom Tov is mideoraisah or derabanan is really an unresolved machlokes, as noted at the beginning of this document.]

Bar Mitzvah Boy

- I. If a kid is 13 already but we don't know if he has 2 שערות, see **Beur Halacha "Miyad"** that he can say the Kiddush for someone if the adult (male or female) already davened based on a ספק ספיקא, since there's another safek if we paskin like the **MA** that you're yotze Kiddush mideoraisah through tefilla.
- II. It's also noteworthy that **PT 7 quotes SSC 51:fn. 38 from RSZA** that a bar mitzvah boy or girl should generally *not* be motzi other adults, and even not others their same age, since the first might be a kattan and the second a gadol.
 - A. One can be meikil once the person is 18 or they start to grow beard hairs or develop signs of puberty.

Yatza Motzi for Women (Are נשים בכלל ערבות?)

- I. **Brachos 20b**: Ravina's Q: Are women חייבות in Birkas Hamazon מדאורייתא? The Gemara explains that the נפקא מינה is whether women can be מוציא men's חיוב of birkas Hamazon: If women are mechuyav מדאורייתא then they can; if they're only חייב מדרבנן then they cannot.

- A. The **Rosh Siman 13** quotes **Brachos 48a** which says that one who eats a shiur to be חייב in Birkas Hamazon מדרבנן (כזית a) can be motzi someone who had a Shiur דאורייתא (Kdei Sviah). Isn't this a stirah to our gemara that implies someone with a חייב cannot be motzi someone who is חייב מדרבנן?
1. The Rosh explains that there's a general din of Arvus which is why someone with a lower-level חייב can be Motzi another with a higher level חייב (**Brachos 48a**); however, the case in **Brachos 20b** is different since **בכלל הערבות** "אבל אשה אינה בכלל הערבות" –. לכך אינה מוציאה אלא מי שחיובו מדרבנן
- B. This is understood by the **Dagul Mervavah** (see also **Noda Biyehuda Tinyana 112** where he repeats this contention) to mean that women can *never* be motzi someone with a higher level חייב than them. He is מסופק whether this lack of arvus also means that a man cannot be motzi a woman if *the woman* has a higher level חייב than the man (i.e. is she also excluded from being the *recipient* of Arvus).
1. Based off this, the Dagul Mervavah says that a man who comes back from Shul after hearing Kiddush cannot be motzi his wife in kiddush since he has only a חייב מדרבנן at this point to say it on a cup of wine, while she is still mechuyav דאורייתא only works with arvus.
 2. **RAE in רעא:ד** disagrees with the Dagul Mervavah and says the Rosh wasn't saying a general klal for women, but just that *anyone* who isn't *mechuyav bedavar* can't be motzi someone who *is*. It happens to be that in the case of Birkas Hamazon, if women aren't דאורייתא חייב, then they aren't considered mechuyav bedavar and so can't be מוציא men in that one Mitzvah.
 - a) He also notes that even if the Dagul Mervavah's understanding of the Rosh is correct, it's impossible that the Rosh meant that women can't be the *recipients* of Arvus since **Brachos 48a** implies that had Shimon Ben Shetach eaten a כזית, then he could have been Motzi the *queen of Yenai* - even though she might be a מדרבנן חייב דאורייתא and he would only be mechuyav מדרבנן!
 - b) However, see **Minchas Yitzchak 3:54:16** who says that Tzlach inside already defends from this, that since Shimon ben Shetach would have been considered chayav mideoraisah due to his arvus towards Yanai and his (male) friends, he would be able to be motzi ינאי מלכתא as well.
 3. **Mishnah Berurah SK 5** paskins like **RAE** that a man *can* be motzi his wife even if he was already Yotze in Shul (see **Sha'ar Hatziyun 9** as well). **PT fn. 89** notes the vast majority of acharonim paskin this way, although some recommend being מחמיר when possible (see **IM 4:100** who is meikil bistam, while **in 1:196**, he seems to think one should be מחמיר.)
 - a) **Minchas Yitzchak 3:54** has a beautiful teshuva on this topic, addressing all the ins and outs and asking many more kashyas on the Tzlach. (**Piskei Teshuvos** quotes him as saying it's best to be machmir lechatchila, but I don't think that's accurate. He gives many, many ra'ayos against the Dagul Mirvavah, and is only machmir with other senifim lehachmir.)
- C. See above that **RAE** thinks "Good Shabbos" fulfills kiddush deoraisah. Thus, if you somehow manage to avoid both of RAE's Kashyas on the Dagul Mervavah, he still thinks you can be 100% sure that your wife is yotze by making sure she says "good Shabbos" first. Similarly, **PT fn. 67** notes that when a woman lights Shabbos candles, she's also highlighting Shabboses uniqueness – he references **SSC 47 fn. 18** from **RSZA** + others that this should suffice mideoraisah.
- II. Relatedly, there's a machlokes acharonim whether children are בכלל ערבות (see dirshu 12), and therefore one should be מחמיר that a child can't be motzi other children or other דרבנן chiyuvim after they themselves have already been yotze. This is the hachra'ah of **MB 186:7**.

- III. If a child needs to hear kiddush and is of the age of chinuch for that, see PT Os 7 (end) that a gadol can be motzi him even if he's already said kiddush. He references **MB 273:16 + 167:93**.

Mistakes and Omissions in Kiddush

If wine spills out or you were mafsik Bedibbur after brachos:

- I. See **SA 15** that if wine spills out or the mekadesh speaks before drinking (about something that's not מענין הסעודה or kiddush [**MB 75**]), you don't say the second bracha again, but just say another בפה"ג (on another cup in the spilled case).
 - A. The פשט is that you're yotze kiddush the moment you make the bracha al hakos, but there's just another din that המברך צריך שיטעום, so he needs to say another בפה"ג just in order to drink (**MB 76**).
 - B. If there was a hesech hada'as though (e.g. you left the house), then you have to repeat the entire kiddush (**MB 78**). However, if one of the mesubin drank a melo lugmav before the hesech hada'as, they were all yotze (**PT 37 from SSC 48 fn. 32**)
 1. In a case where the mekadesh speaks before drinking, see SSC *ibid.* that because this is a shailah in hilchos brachos whether the listeners can still be yotze with that bracha (see **MB 167:43 + 213:15**), the listeners should *intentionally* be mafsik and then make their own borei pri hagafen.
 - C. See **Beitur Halacha ד"ה והוא הדין** who says that even when it spills, as long as there's a מלא לוגמיו left in the Kos that someone then drinks, that suffices to be yotze.
 1. In practice, in the case of wine spilling, see **SSC 48:15** that if there's *any* wine, you should drink that little bit so the bracha isn't levatala, and then you can add wine to the cup and drink more without a bracha.
- II. לכתחילה, **Rav Moshe OC 4:70:1** says that even the listeners shouldn't speak until after the mekadesh drinks, as drinking the wine is part of the kiddush as well. However, בדיעבד this is fine, since once you hear the bracha of kiddush, you're really yotze so long as someone eventually drinks a Melo lugmav.
 - A. In a case where they speak before drinking from their own kiddush, there's a machlokes whether he needs to make a new בפה"ג or can still rely on the mekadesh's bracha, but we paskin the listener *does* make a new bracha (this is a machlokes; see **Rema 167:6 + MB 43 there**)

If you make a Hamotzi Before Saying Kiddush

- I. If you unintentionally start with the hamotzi before making kiddush, **MB 23** says to make kiddush on the bread but to bring lechem mishnah to the table first, and it's not considered a hefsek.
 - A. Dirshu 34 quotes **RSZA** (in SSC 52:fn. 75) that you see from here that the ikkar lechem mishnah isn't about the bracha, but about starting the meal with bread there. Otherwise, what do you accomplish by bringing another bread after you already made hamotzi? This is also clear from the psak by פורס מפה ומקדש, that we say not to make a new hamotzi, but just to break bread from lechem Mishnah you put together.

If You Didn't Say Kiddush or ויכולו at Night

- I. If you didn't say Kiddush at night, you have all day (**105a + SA 8**). However, you don't say ויכולו since the end of הקב"ה's work was completed specifically at night (**Orchos Chaim**)

Beshem Tosfos). All this applies as well to any case where one heard kiddush the previous night, but figured out they weren't yotze for whatever reason.

- A. Dirshu 44 quotes the **ARUH + others** that you don't need to make a second, separate daytime kiddush, but this one fulfills both last night's and today's **חייב**.
- B. See **PT 17** from many acharonim that the issur achilah and shtiyah from the previous night is in effect until you make kiddush, so shouldn't even have water until then.
- C. Based on this, **Piskei Teshuvos 17** says one should be mechanech their children (who are **הגיע לגיל חינוך**) who went to bed before hearing kiddush to say kiddush in the morning. He says the father or mother (or someone else) can make kiddush for them to be motzi their chiyuv.
 1. He notes that this should be required even for those who think you don't need to be mechanech children in **תשלומין** (see PT 106:4), as this isn't **תשלומין** but still part of the **ikar זמן**.
 2. I've never seen this personally...
- II. If you said kiddush but forgot Vayechulu, MB 45 says that you just say it **על באמצע הסעודה**. **PT 26** notes that this happens not uncommonly on Shabbos Yom Tov, that people will just say the yom tov bracha. If you catch yourself after starting borei pri hagafen, don't stop to say **ויכולו**, but finish kiddush, drink a Melo lugmav, and then say vayechulu on another full cup and drink another Melo lugmav (**SSC 52 fn. 85**). This second Te'imah isn't me'akev though.

Miscellaneous Cases

In a Meal Prior to Kiddush (פורס מפה ומקדש)

- I. **Gemara 100a**: Have to make kiddush once Shabbos comes. Definitely don't make a bracha on the wine if you already made a **בורא פרי הגפן** and if you're making Kiddush on bread, you definitely don't make a hamotzi.
 - A. If you make Kiddush on wine, do you also make a new hamotzi if you continue your seudah? Machlokes Rishonim. **SA Seif 4** says yes and quotes the **חולקים** as a **י"א**. **MB** says to be machmir for the Yesh Omrim and not make a bracha.
- II. Lemaskana, whether you plan on continuing to eat or not, you make Kiddush first (without a **בורא פרי הגפן** if you already said one), have some bread on lechem Mishnah – **MB 18** is machria not to say a Hamotzi either, and then bentch afterwards.
- III. Lema'aseh, this doesn't come up too much, as it's generally **אסור** to start a Seudah close to shabbos, and **MA 10 + others** discourage the practice since there's so many sfeikos involved. Nonetheless, it still comes up on Purim that falls out on erev Shabbos. Potentially, it could happen by any seudas mitzvah or yom tov which falls on erev shabbos, although I've never seen it then. If one is doing **פורס מפה**, this is the procedure:
 - A. Make sure you've already davened mincha.
 - B. Start (Purim) seudah and drink wine and have bread. Leave room to eat more after shabbos starts.
 - C. At candle lighting time, cover the food, light shabbos candles, and do Kabbalas shabbos.
 - D. Make kiddush on wine but no borei pri hagafen if already made one (e.g. purim).
 - E. Have lechem mishneh but no new washing and no hamotzi.
 - F. Try and have a **כזית** of bread after tzeis (~30 min after shekiah, not as late as shabbos ends) if possible.
 - G. Bench with both al hanissim and retzeh.
 - H. Daven maariv if not drunk...

Is the Borei Pri Hagafen part of Kiddush or just for the Wine?

- I. By Pores Mappah, we paskin that you don't make any borei pri hagafen, but just say the 2nd bracha. **Rav Moshe OC 3:45** proves from here that the text of kiddush Friday night is really just the 2nd bracha, and the borei pri hagafen is just so you can drink the wine. As such, if someone forgets to say the first bracha, messes it up, or doesn't hear the first bracha, you do *not* need to make or hear kiddush again (dirshu 28). This is also clearly the assumption of the **SSC** with respect to someone who is motzi others in kiddush multiple times that they should skip the Borei Pri Hagafen.
- A. Rav Soloveitchik in **Shiurim Lezecher Abba Mari 2:126** quotes that **Reb Chaim** disagreed with this and thought you aren't yotze without the בפה"ג. He gives a dochak ע"ש to deal with Rav Moshe's ra'ayah, ע"ש, but the Pashtus is like Rav Moshe.

Priorities For One Who Can't Afford Everything

- I. **Shulchan Aruch 3 + MB there:** If you only have so much money, make sure you have bread for both night and day, then buy wine for night, then buy tzorchei seudah for day, then night, then wine for day.

Daytime Kiddush

Source and Goal of Daytime Kiddush

- I. The gemara **106a** learns from **יום השבת** that you have to make kiddush during the daytime as well, but says that the חיוב is only to say בורא פרי הגפן. [The pesukim we say beforehand are certainly not part of the actual חיוב kiddush; more on this later.]
 - A. **Maharam** in Shut Maharam 54 (brought by **MA 597:3**) thinks this is in fact deoraisah, but just about all the other rishonim disagree and say it's derabanan. Why?
 1. **Ran (Pesachim 22a BDPH) + others** say it can't be deoraisah to just say בפה"ג without mentioning anything about Shabbos.
 2. **Ramban Shemos 20:7** leshitaso says that it's about being actually mekadesh Shabbos; once you've done it once, it doesn't make sense to do it a second time.
 - B. If it's דרבנן, what's the point of that kiddush? Why were Chazal mesaken it? **Ran** gives two answers.
 1. **First**, since כבוד יום עדיף מכבוד לילה, Chazal thought it was somewhat inappropriate to have a kiddush at night but not the day, so they mandated saying בפה"ג as a זכר to the kiddush we do at night.
 2. Second (and **Rashbam Pesachim 106a** echoes this), by making a borei pri hagafen *before* the seudah, you demonstrate that you're giving some sort of שבח ושירה to Shabbos, based on the concept of אין אומרים שירה אלא על היין.
 - a) Both of these answers say that fundamentally, the bracha itself is what accomplishes the goal of kiddush, and then the drinking is really just an outgrowth of the fact that you said a bracha.
 3. In contrast, **Rabbeinu Dovid Pesachim 106a** argues this isn't really "kiddush" in any classic sense, but is just a din in seudas shabbos, that you should open it up with wine to demonstrate kavod and chashivus. It *looks* like kiddush at night, which is why we the gemara uses that term, but it's fundamentally different. Maharam Chalavah + Meiri there say something similar.
 - a) According to this, the bracha is irrelevant and it really has nothing to do with kiddush, but is a פרט in the day-time Seudah.

- b) **Rav Rimon pg. 344 fn. 63** lists a number of מנינה between these two explanations, all of which will be delineated later:
- (1) Saying it's אסור to eat before kiddush only makes sense for the Ran, but not Rabbeinu Dovid.
 - (2) Rabbeinu Dovid would say this din only applies to one's Seudah with bread, but not to a kiddush one has before the Seudah. The Ran might disagree.
 - (3) Rabbeinu Dovid actually sounds like you need to make this "kiddush" at Seudah shlishis as well, since it's a din in seudos shabbos, while Ran wouldn't require this.
 - (4) Rabbeinu Dovid thinks the בפה"ג here is a standard ברכת הנהנין, while the Ran might think it's more like a ברכת המצוה and you can be motzi others even when you don't drink.
 - (5) It could be for **Rabbeinu Dovid** that everyone needs to drink from the wine (like the Brisker Rav's chumrah), while there's no reason to say this for the Ran.
- C. Considering it's דרבנן, why is it called "קידושא רבה"?
1. **Ran 22a BDPH + others** explain that really it's a lashon נהור סגי as it's really the less chashuv one.
 2. **Rabbeinu Dovid** there quotes **Ramban** that it's a סוד נעלם (see **Rabbeinu Bechaye Shemos 16:25** for explanation).
 3. **Rashi 106a** argues that it's because you make just the single bracha – בפה"ג – that's found in all ceremonies of chashivus, like אירוסין, נישואין, etc.
- II. Nusach of Kiddush
- A. In **SA 289:1**, it sounds like all you say is בפה"ג and nothing else.
1. **MB 2** notes three different minhagim about whether to say ושמרו, or זכור, or just from ברך על כן ברך (he makes no mention of saying אם תשיב). However, he says the minhag to say על כן ברך alone is improper ("שלא כדין הוא") because of פסוקא כל פסוקא דלא פסקיה משה וכו'.
 - a) However, the **Maharam Shick OC 124** defended the last minhag as well, since you're saying it just as a התעוררות to get people to recognize kedushas shabbos, but not that you think that specific text is a חיוב or is being yotze anything. **ARUH 289:3** writes something similar. As such, **Rav Rimon pg. 347** argues that לכתחילה, one should be מחמיר not to do this, per the MB, but אין למחות those who have this minhag.
 2. **Teshuvos Vehanhagos 2:164** quotes that **Reb Chaim + Chazon Ish** both said only a בפה"ג and nothing else. He argues it's because people get confused and think the pesukim beforehand are a fundamental part of the chiyuv, when they're really just later additions/minhagim.

"Kiddush Club" + Eating Before Mussaf

- I. **Brachos 28b** is clear you are allowed to eat before davening Mussaf – since you've started the day with עול מלכות שמים, קבלת עול מלכות שמים, there's no issue to eat before Mussaf specifically. The concern though is just that you might forget to Daven, like we see by having a seudah before Minchah.
- A. This is a machlokes Rishonim, but **SA 286:3** paskins that one should be מחמיר not to have a full seudah, and just to have "טעימה," which includes any amount of fruit, or a kebeitzah of bread or mezonos, but not a proper seudah.

- B. The acharonim are meikil to even have a seudah if someone is unwell (**MB 9 + Sha'ar Hatziyun 9**), as well as at a tzibor's kiddush, since people will remind each other to Daven (**SSC 52:fn. 52 + 54**).
1. This touches on the sugya of having kiddush on RH before shofar blasts – see separate document on hilchos Rosh Hashanah for more.
- C. In this case, there's a discussion whether one needs to make kiddush. Maharshal + Prisha 89:6 thought you didn't need to, since by definition, you can't have a seudah. However, MA 286:1 + MB 7 reject this, since you *are* allowed to have some bread and mezonos, and therefore kiddush is required. At the same time, in a sha'as hadchak, if someone has nothing to make kiddush on, he can eat without kiddush before mussaf combining the Maharshal with the Ra'avad that there's no issur to eat beforehand to begin with (**MB 9 there + YO 5:OC:22:1-4**)

On And With What Can You Make Kiddush?

Is Wine Mideoraisah?

- I. **106a**: זכור את יום השבת לקדשו = זכרוהו על היין. What's the drasha? **Tosfos**: Pesukim in Tanach relate zechira to wine.
- II. Rishonim:
- A. **Rambam 29:1,6 + most Rishonim (Rashba 4:295, Chinuch 31, Ritva Shvuos 29a + others)**: Miderabanan
- B. **Tosfos**: Either Miderabanan or having a kos (not drinking) is also mideoraisah.
- C. **"Rashi" Nazir 3a + R' Yosef Kara from Rabbeinu Klonimus** (quoted by **Tosfos HaRosh Brachos 20b**): Even drinking is deoraisah (not quoted by any of the poskim)
- III. **Magen Avraham 1** assumes it's דרבנן like most rishonim and **Mishnah Berurah 2** paskins this way.
- A. The idea of making kiddush al hakos, like other brachos al hakos then, is just because it lends chashivus to whatever you're doing. Whenever people did (and do) something important, they're מלווה it with wine at the Seudah or event, and so Chazal were mesaken to make kiddush and other דברים של חשיבות (weddings, benching, etc.) al hakos (see **Levush 182:1**).
- B. The **Sefer Hachinuch 31** has a different idea that pertains specifically to kiddush, that the goal was to get us to be מתעורר by the Kedusha of shabbos, and wine in particular is able to be מעורר ומשמח, and so one specifically makes kiddush with a glass of wine.

Size of the Cup

- I. **Gemara 105b**: The Kos must hold the Shiur (=Revi'is). See **Tosfos** that the cup you *drink from* also needs a Revi'is.

- II. **Mishnah Berurah 68** says a Revi'is is 1.5 eggs. He quotes the **Tzlach** that נתקטנו הביצים and therefore the shiur should be doubled, and recommends in **Beur Halacha של ד"ה רביעית** to be machmir on Kiddush night since the Kiddush is deoraisah. He concludes that you should always be machmir that it's two eggs, not one and a half, based on his discussion in the Beur Halacha that לוגמיו ב' כמלא is a little more than a revi'is, and his own measurements showed this is about two eggs.
- A. Lema'aseh, poskim say that on Friday night, one should try to have 150mL (=כוס הגוי'ן) and Shabbos day to have 86 mL (=כו"ס). See my notes on hilchos Challah that the Tzlach is a big chumrah that I don't think you need to be makpid for in hilchos challah (for bracha levatala). Here, too, there's ample room to be meikil like **R' Chaim Na'eh's** 86 mL. This is a little over 2.9 fl Oz. [Note that this is the content of wine you need, not the size of the cup, so will want the cup to hold a little more than this.]

Wines, Breads, and Liquor

Mevushal Wine + Wine with honey (SA 8)

- I. Gemara says that which isn't ראוי לנסך על גבי המזבח is no good for Kiddush, and concludes that this statement is meant to exclude רע and מגולה. What about Mevushal?
- A. **Rambam 29:14** takes it as a דבר פשוט that מבושל wine is no good, as it's not ראוי לניסוך. He thinks that wine with honey/דבש is a problem as well, although he notes some disagree. However, even for those mekillim, he thinks it's פשוט they'd still say mevushal is a problem.
1. **Maggid Mishnah** explains that Rambam thinks the 2nd deiah is matir any wine that isn't inherently פסול, but just has a ta'aroves of something that's not ra'ui lamizbe'ach in it.
- B. **Rashi + Rashbam** (quoted by **Tosfos BB 97a**), as well as the **Ritz Geius + Rif (Shu"t 1:295)** go even further and think Mevushal wine is a shehakol, and would obviously be passul for Kiddush.
- C. However, **Tosfos ibid., Rosh, Ran, Rashba + Ramban** reject all those who are possel since **Yerushalmi** says you can be yotze all כוסות ד' on Pesach night with מבושל – and one of those cups is קידוש! They explain (see Rosh) that our gemara wasn't being פוסל a change that's a למעליותא שינוי. Similarly, Ra'avad on that Rambam notes that the Yerushalmi allows one to make kiddush on יין קונדיטון, which is wine mixed with honey.
1. **Aggur** says the Minhag ashkenaz is to ignore shitas Harambam and use mevushal wine any time it's the best wine around (if equal to red wine), then you should be machmir.
- II. **Lehalacha: SA 8** says we are mekadesh on mevushal wine and wine with honey, and then quotes Rambam disagreeing as a י"א. **Rema** though paskins the Aggur that we aren't machmir for this if the cooked wine is better. As such, any time you have better mevushal wine, you can make kiddush on it over lower-quality non-mevushal wine. f
- A. Is pasteurized wine the same thing as מבושל wine? Dirshu #17 quotes **RSZA** (Minchas Shlomo 1:25) + **Rav Eliyashiv** (Kovetz Teshuvos 1:76) that this is not the same din as mevushal and would be good even according to the Rambam (and is therefore still a problem for ינם סתם). However, OU considers it יין מבושל for maga nochri purposes based on **Rav Ovadia YD 8:15** and **Rav Moshe YD 3:71**. See separate stam yeinam document for more on this.
1. Despite this machlokes, **Rav Rimon pg. 363** argues you can be meikil לכתחילה since being מחמיר for mevushal is already a hiddur, you can certainly be meikil like RSZA + Rav Elyashiv who think pasteurized wine isn't considered mevushal.

White Wine (SA 4)

- I. **Gemara 97b** first says that "בורק" (white wine) is kosher for kiddush lechatchila since it's kosher bedieved for the mizbeach, but then concludes with a question whether white wine (חמר חורין) is ok and answers "אל תרא יין כי יתאדם" – pashtus means that it's no good.
 - A. **Rashbam + others** learn that this last question was just about whether it's kosher for Nesachim (not Kiddush), and that the discrepancy in whether it's passul even bedieved is because the amora was unaware of the braisah that was mattir בד"ע.
 1. **Ri** seems to agree that they're good for Kiddush, but says the amora was discussing totally white wine (on the mizbeach) while בורק is pink and therefore kosher bedieved.
 2. **Beis Yosef** learns that **Rif, Rosh + Rambam** also learned that the question was just about nesachim since they never mention anything about white wine. Since the Rambam doesn't mention this by Nisuch either, Beis Yosef is mechadesh he read the gemara's answer of אל תרא יין כי יתאדם to mean that even if it isn't red, it's still considered יין. [See Beis Yosef for other Rishonim who hold white wine is good lechatchila]
 3. **Ran** rejects this interpretation of the gemara since the gemara was talking about Kiddush right beforehand and made no mention of the fact it was switching topic to ניסוך.
 - B. **Ramban** learns the question at the end of the gemara was about Kiddush and therefore paskins that white wine is passul even for Kiddush. It seems that **Ran ibid.** concurs.
 - C. **Ritva** concurs it's talking about Kiddush, but thinks it's still good bedieved based on the **Yerushalmi** which says "מצוה לצאת ביין אדום."
 1. **Ran Arvei Pesachim** defends the Ramban and says there's no precedent for a wine which is "kosher bedieved" in Kiddush; if it's not good lechatchila, it's also פסול בד"ע.
- II. **Lehalacha: SA Seif 4** says we **are** mekadesh on white wine, then quotes the **Ramban** by name as disagreeing, but concludes that the minhag is lehakel. **MB 10** says that if everything else is equal, one should be machmir to use red wine. If the white wine is better, one can use it. However, **MB 12** quotes Elyah Rabba that if it's totally white (and not even pink) then you should only use such wine בשעת הדחק.
 - A. **Rav Schachter** told me that he makes sure to use red wine for Kiddush on Friday night where Kiddush is deoraisah, but he isn't machmir during daytime Kiddush where it's only derabanan.

Yayin Pagum/פגום

- I. Wine which was drunk from becomes Pagum – see **SA 182:6-7**. **Pesachim 106a** says Amoraim were makpid not to use. **Rashbam** says bedieved it's OK based on lashon of מקפיד. **Tosfos** says this is a chiddush but לשמוך עליו בשעת הדחק. **MB 43** paskins this way.
 - A. If one pours a bit of non-pagum wine or water into a kos pagum, that makes it no longer pagum (**SA 182:6**).
 1. However, the **Maharam** thinks the only way to be mesaken a pegimah is to pour that wine into a large cup/bottle of wine, utilizing קמא בטיל. Consequently, **MB**

- 27 (+ Sha'ar Hatziyun 24)** there recommends fulfilling *both* shitos by first pouring some wine of water into the cup, and then pouring *that* back into the bottle.⁷
- B. **Tosfos 105b:** Cup I drink from should have a revi'is. **Beis Yosef** doesn't quote this Tosfos and **Shulchan Aruch Seif 11** recommends that if you have only 1.5 kosos of wine to make Kiddush and then pour melo lugmav into a different cup and drink from there to avoid being pogem the wine. **Magen Avraham + Mishnah Berurah 51** say if he'd seen/(remembered) Tosfos, he would have recommended doing it differently (by pouring a little into a different cup, drinking from the main cup, and then pouring the wine from 2nd cup into first to de-pogem it.

Diluting Wine / מזוג

- I. How diluted can wine be to make a hagafen (and be yotze kiddush):
- A. **Brachos 50a + b** has a machlokes whether you can make a BPHG on undiluted wine. The **Chachamim** say yes. Rava in **Shabbos 77a + BB 96b** says until wine is diluted 3 parts water to 1 part wine, it's not (quality) wine.
1. **SA 204:5** talks about בפה"ג on diluted wine and that after a certain point it becomes shehakol. The discussion also comes up in **SA 272:5** where he paskins that undiluted wine is fit for kiddush, but it's better to do mezigah as normal. The **Rema beshem the Tur** there says our wines are better without mezigah.
 - a) **MB 14** adds that if you make a Bracha on wine so diluted that it tastes like sweet water, it's a Bracha levatala and you aren't yotze.
 2. Back in Siman 204, **SA** paskins that with our wines "שאינן חזקים כל כך" you can't dilute 3:1 anymore. [However, **MB 29** argues that's just about שמרים and not water added to finished wine.] He finishes by saying "ונראה שמשערים בשעור שמוזגים יין." Meaning, it follows the norm of the place.
 - a) **MB 29 + 33** argues the kove'a is that it needs to a) taste like wine and b) be diluted in away that's normal for people to drink this way.
- B. Lema'aseh:
1. The Ashkenazi poskim are still split on this issue:
 - a) **Rav Elyashiv 3:34** paskins that it is still grape juice/wine at 51% even nowadays, based on **PMG** there, presumably based on Rubo Kekulo. He doesn't mention that it has to be normal to do so.
 - b) Others (like **Shevet Halevi 10:42:9** and **Or Letzion**) think you could dilute even more, and up until 1:6 by some of our (strong) wines. Again, he doesn't seem concerned that it needs to be normal.
 - c) **Minchas Yitzchak 8:14** says in theory you could do up until 1:6, but needs to be something that's normally done. If so, presumably shouldn't dilute more than Rov, like above.

⁷ This is the ideal in terms of halacha, and I've seen many יר"ש do this, but it's worth noting that it might be socially inappropriate depending on the setting to pour the cup you drank from back into a bottle. There's also a very serious concern, raised by **Teshuvos Vehanhgos 1:446** that this poses a Tevillas keilim issue if the bottle wasn't made by Jews, as now you're no longer just emptying it's contents, but using it for storage of more wine.

2. In practice, Sefardim generally follow **Kaf Hachaim 31** who says you need 51% even בדיעבד because our wines are weaker, based on the above Pri Megadim. See Chazon Ovadya Shabbos 2:87 that **Rav Ovadya** paskined this way.⁸
 - a) **Rav Rimon pg. 358** writes that most Mehudar hechshreim require at least 50% of wine, while other hechsherim allow for one seventh.
3. There's another question about how this relates to grape juice. **RSZA in Minchas Shlomo 4** argues that one can't dilute grape juice at all, since the idea of mezigah might only be relevant to wine. **Rav Elyashiv** (Shabbos Beshabbos 1:386) held the same way.
 - a) However, poskim I saw rejected this – see **Minchas Yitzchak 8:14** + other poskim mentioned here.
 - b) **Rav Belsky** quoted [here](#) said you shouldn't dilute grape juice by more than 20-25% so its taste doesn't significantly change, but that "light" grape juice that kedem makes is chosen from particularly intense grapes, and still has a strong taste, so is fine.
4. **Piskei Teshuvos' conclusion:** Grape juice must be at least 51% and ideally 2/3rds. For wine, up until a 6:1 ratio in a sha'as hadchak, but לכתחילה should be Rov wine.
 - a) An important senif lehakel is that our wines aren't really any weaker than ancient wines (it's impossible for wines to become more than ~16% naturally), and historians agree that Roman culture used to dilute the same wines we did for a variety of reasons. If so, I think there's certainly room to dilute wine to 51% לכתחילה, and even up until the 1:3 ratio mentioned in the gemara seems reasonable. The question is really just whether wine is defined by what's normal in your time, or if there's an objective definition of wine, and it follows the times of Chazal.

Grape Juice

- I. **Gemara BB 97b** says one can squeeze out grapes into a cup and make Kiddush. Sounds like there's no problem whatsoever.
 - A. **MB** says that it's still best to use aged wine rather than grape juice.
- II. **Pasteurization:** Nowadays, chemicals are added to grape juice to preserve it so that it can never become wine. The grape juice is also pasteurized which kills the yeast that cause fermentation. Does this passul it from being used for kiddush?
 - A. **RSZA** (Minchas Shlomo 1:4) argues that the reason grape juice is kosher for kiddush is only because it can turn into wine. This is based on a **Rashbam in BB 97b** re: wine for Nesachim, and a cheshbon he makes from **Brachos 51b** (see there, as I honestly still don't understand his ra'ayah). Despite this, he thinks that since our grape juice *at one point* could have turned into wine, they're still good lechatchila. **Shevet Halevi 9:58 + Minchat Yitzchak 8:14** also thinks it's good lechatchila and say the בפה"ג has nothing to do with whether it's משכר.
 - B. However, **Rav Elyashiv** (שבועות יצחק פסח פי"א עמ' קכז) was machmir and said one wouldn't even make a בפה"ג on it.
- III. **Concentrate:** There's a second issue though when grape juice is made from concentrate. In this case, **RSZA ibid.** argues that the water added to the concentrated form was *never* able to become wine, and the concentrate itself is inedible, so it's therefore unable to attain the

⁸ **Rav Rimon fn. 82** quotes **Yalkut Yosef** that a Sefardi who hears kiddush from an Ashkenazi who made on wine diluted more than this *can* be meikil בדיעבד, based on a tzeiruf of shitos and the possibility that it counts as חמר מדינה.

status of בפה"ג. As such, he thinks that any grape juice made from concentrate is פסול for kiddush (and would be shehakol).

- A. The plastic (not the glass) Kedem Grape-juice is usually from concentrate (says 100% grape-juice but then ingredients include water). What's the halachic status?
- B. Furthermore, it's not so פשוט that regular non-from concentrate grape-juice would be בפה"ג since they place in a preservative that make it inedible that's later removed... Thus, according to his סברא, no commercial grape-juice should be בפה"ג, even if it's *not* from concentrate. Either way, if you follow RSZA, making kiddush on grape juice will almost always be בדיעבד.
- C. However, **Rav Belsky** in **Shulchan Halevi Siman 5** brings a proof from Tosfos' understanding of **Shabbos 76b-77a** that if *wine* is concentrated to a kezayis, one is chayav for carrying, since when reconstituted, it will be a revi'is and one can make kiddush on it. You see that reconstituted wine counts as wine. Although **RSZA** was talking about reconstituted grape juice, his argument was that the water added can't attain the status of wine since it was never ra'ui to ferment (as the grape juice has been cooked and isn't wine). **Rav Dovid Cohen** (chapter 31 and in article [here](#)) notes that such congealed/concentrated wine also loses its alcoholic content through boiling, and the yeast is killed, so it should be the same thing! **Rav Moshe, Rav Belsky, + Rav Schwartz** all accepted the position that grape juice from concentrate is perfectly fine for בפה"ג.
 1. **If you want to be safe, you can do 1:3 wine:grape juice, but lichorah this is unnecessary.** **R' Elyashiv** explains you can dilute wine 1:3, so certainly you can do so with grape-juice and say BPHG acc. to all deios. **Teshuvos Vehanhagos (2:158, 3:87 + 4:69)** gives this eitzah as well.

Gilui

- I. **BB 97b** says Yayin Megulah is passul. **Ritz Geius** says that even though we aren't מחמיר for gilui nowadays with respect to sakana, we're still machmir with respect to Kiddush due to הקריבהו נא לפחתיך (**MB 3**).
 - A. The **Siddur Or Layesharim** explains the reason we're makpid on גילוי for Kiddush (as well as for why he thinks you should be careful to cover the kiddush bottle after pouring from it), is because the wine is a mashal for the מצדיקים לעיני המושומר, and the same way that לא ראתה, עין לא ראתה, so too, the wine has to remain מושומר (PT fn. 215).
 - B. **Mishnah Berurah** says that if it's left a "שעה מועטת" then it's still OK so long as it has its taste and smell. He then quotes the **Chayei Adam** that one should lechatchila be machmir so long as that wine isn't very expensive.
 1. How long is "sha'ah Muetes?"
 - a) **Ketzos Hashulchan 46:2** says three of four hours is fine. **RSZA** rejects his ra'ayah (see Dirshu #4).
 - b) **Piskei Teshuvos 2:** Lechatchila, one should definitely be makpid for gilui even for a tiny amount of time. However, the reasons for הקריבהו נא לפחתיך are either that the taste and smell will have dissipated or that dust and other small things may have entered the wine. Nowadays, where our wine doesn't lose its taste and you can verify that the wine doesn't contain particles, bedi'eved, one can make Kiddush on wine that has been left open for up to 6 hours or even the entire night.
 - (1) If the wine was megulah for even longer than that, he says one still wouldn't make a new Kiddush due to ספק ברכות, but that one should hear Kiddush from someone else.
 2. **Kaf Hachaim + other Acharonim** (see dirshu #5) say that if it's in a cupboard or fridge, then there's no problem of gilui.

3. **Rav Neventzahl** (I saw + יקרא ביצחק), **Rav Elyashiv** (dirshu #6) + **the Steipler Gaon** (quoted in פסקי תשובות) are/were machmir not to let it be מגולה for a moment. In מ"ב מהדורות ביצחק יקרא, Rav Neventzahl explains that one should be machmir based on the Gra, and especially in Eretz Yisrael where פאת השולחן says that snakes are מצוי.

Bread for Kiddush

- I. **Gemara 106b** is mashma that you can eat bread (זימנין דחביבא עליה ריפתא מקדש אריפתא).
 - A. **Rabbeinu Tam 106b** says this does not work and rereads the gemara.
 - B. **Rashbam, Rambam, Rif, Rav Amram Gaon**: lechatchila if one is hungry for bread
 1. **SA 272:9**: Lechatchila, we're machmir for Rabbeinu Tam. But if you have no wine, you can make Kiddush on bread. **Rema** writes one should only be meikil if there's no wine *in the city*. The **Beur Halacha there ואם ד"ה** thinks one can be meikil like the Ritz Geius to make kiddush on bread if one really doesn't like wine or grape juice.
 - a) At the same time, **Rav Rimon fn. 107** notes the minhag seems to be that no one ever makes kiddush on bread, and we always use wine (or חמר מדינה during the day).
 2. In such a case, one should ideally have two kezaisim of bread – one for kiddush and one for קידוש במקום סעודה (**SSC 54:21 per RAE 273 + PMG AA 639:16**).
- II. During the daytime meal, it's better to use חמר מדינה than bread since there's no heiker that you're doing anything special if you just say המוציא (**Rosh**).
 - A. See **Hagahos Maimonios in #8** below that one should make Kiddush on bread at night before making it on שכר. **Rosh Pesachim 10:17** says during the day one should make it on beer rather than bread, and this is how **SA 272:9** paskins.

Chemar Medina (Beer and Whiskey)

- I. **Gemara Pesachim 107a** is mashma it doesn't work (כשם שאין מקדשין עליו, כך אין מבדילין ("עליו"), but **the gemara** also tells a story that when there was no wine around, Ameimar made havdalah on שכר. What's the psak by wine?
 - A. **Rif 22a-b BDPH, Rambam 29:17**: Doesn't ever work.
 1. Meaning, there's some fundamental chiluk between havdalla and kiddush. **Mordechai 37c אין כ"ה ד"ה** explains we have a limud from זכירה by kiddush that אין זכירה אלא ביין, but havdalla isn't learned from there.
 - B. **Tosfos end of 106b**: Since we paskin like Ameimar by havdalla, kiddush should be no different. Tosfos isn't sure about this, but **Rosh 10:17 + Ri** paskin this way.
 1. See **Hagahos Maimonios** who adds that **Rashbam, Geonim, Behag, Rif, Ra'avya**, and **Maharam Rutenberg** all thought it's better to make Kiddush on bread than on חמר מדינה.
 2. **Rosh** says all this is davka during night-time Kiddush since bread during day-time isn't ניכר that you're making Kiddush. During the daytime, it's better to make kiddush on חמר מדינה than bread.
 3. All those who are mattir agree it only works when wine isn't around. What's the hagdara?
 - a) **Rashbam**: Either not in the entire city or even within a one day's walk of the city
- II. Lehalacha: **SA** quotes both shittos about whether you can use חמר מדינה, as well as the Rosh saying it's better during the day than bread, but SA isn't machri'a. **Rema** says the minhag is like the Rosh.

- A. **MB 27** paskins that at night lechatchila one should never use anything but wine or bread if there's no wine in the city. As such, one certainly can't use חמר מדינה at night.
- B. In terms of the day, **MB 24** notes (as is clear from SA's language) that even the mattirim would only allow it if there's no wine in the entire city.
1. Despite this, many have been me'id that gedolim for centuries have made kiddush on schnapps and the like even when there was wine available in the city. **Bach 272** **ועל הפת** quotes that **R' Shechna**, and the **Maharshal** were both נורג this way, but that no one was able to explain the minhag al pi din.
 - a) **Elyah Rabbah + SA HaRav 10** argue that if most people drink a certain beverage instead of wine, it becomes as lechatchilah as wine.
 - b) Alternatively, **Bach + Elyah Rabbah** say maybe the hakpada is only for nighttime kiddush which is based on the lashon of זכירה, but not during the daytime kiddush.
 2. Lema'aseh, **MB 29** quotes the Taz that in the day time, one can make Kiddush on beer even when wine is in the city since wine is "very expensive" and therefore people use beer more than wine. He concludes that kiddush on wine is certainly still מצוה מן המובחר.
 - a) Although wine isn't so expensive today, people still *do* drink other beverages more than wine. It's not clear to me though if liquor is drunk significantly more than wine though, and I don't know whether to follow the Orthodox Jewish sub-population or the country as a whole. As a reference, a Gallup poll recently broke down alcohol preferences as follow: **Beer**: 34% – 38%. **Wine**: 29% – 33%. Liquor/Spirits: 24% – 31%.
 3. There's another potential hetter, that **Rema 296:2** paskins by havdalla that one can make havdalla on חמר מדינה if they prefer it over wine. If this is true for havdalla which is potentially deoraisah and there's a חשש bracha levatalah, one could argue this certainly applies to kiddush. **MB 30** therefore writes that if one prefers whiskey (יין שרף), then he can make Kiddush on that if a) the cup holds a revi'is and b) he (or others) drink[s] a melo lugmav. This is the most relevant kulla for those who make kiddush on schnapps – it's only if you prefer it to wine though, as noted.
 - a) Even if one were to be meikil to have schnapps in the day for kiddush, most people aren't careful to use a revi'is, or to have a Melo lugmav. See **Machatzis Hashekel** who quotes those (see **Maharsham 1:175 + Eshel Avraham Mibotshosh** on MA 272:6) who argue that according to **Taz 210:1** that the shiur for bracha acharona on whiskey is less than a revi'is since that's a חשוב שיעור for Rov Bnei Adam, you don't need the cup for Kiddush to hold a revi'is either. **Mishnah Berurah** doesn't even mention this possibility, and In fact paskins in **Siman 210** against that Taz and like the **MA 190:4**.
 - b) Similarly, **Rav Schachter** quotes that the **Komarno Rebbe** claims one just needs a Kezayis since יין שרף is a מאכל, not a משקה. **Rav Chaim MiVolozhin** already rejects this conclusion since, if he's right that it's a מאכל, you can't use it at all for חמר מדינה since the very idea of חמר מדינה requires that it be a drink!
- III. So the 3 hurdles to make kiddush on חמר מדינה are a) Is there a hetter when wine is available? There's certainly a longstanding minhag to do so, and a MB who defends it when people prefer that beverage, despite that it's against most of the Rishonim. b) Will someone be careful to have a cup that holds a Revi'is or rely on a shtickle torah based on a Taz we don't paskin like, and c) will they be careful to drink a Melo lugmav – which is somewhere between 1.35-1.7 fl oz – when a standard shot glass hovers around 1.5 fl oz.
- A. There's then a fourth issue which is that it's not clear what if anything counts as חמר מדינה in today's society, as it's only drinks which are a replacement for wine, and not those which are a replacement for water. See havdallah document for more on this, and

that one of the fundamental definitions is a drink which people drink on a daily basis, which is hard to come by, and that Rav Rimon therefore thinks coffee is more likely to be חומר מדינה than most alcoholic beverages.

1. In contrast, **Piskei Teshuvos 9** here is very meikil about this, but prefers intoxicating beverages. He quotes a machlokes early acharonim whether chashuv *non*-intoxicating drinks can be used (e.g. tea, coffee, orange juice, etc.). However, everyone agrees you can't make it on soda or other light drinks since they're essentially just a substitute for water (you drink them when you're thirsty).

The Cup/Kos for Kiddush

Malei + Other Rules of Kos Shel Bracha (SA 10):

- I. **SA 271:10** says that the Kos shel kiddush requires the assarah devarim said in **Brachos 51a**⁹ by hilchos birkas hamazon (**SA 183:1**).
- II. Shtifah and Hadachah means that it should be washed out well both on the inside and outside. However, see **dirshu 52** from **MB 3 + others** that if it's very clean, and it was cleaned out since the last use, that suffices).
 - A. Al pi sod, some are makpid to do hadacha always leshem mitzvah even if it was completely clean beforehand (see **Kaf Hachaim 183:4 + ARUH 1 there**).
- III. One should ideally fill up the Kos to the top so that it's malei (**SA 10**), even if you have an extremely big kos. This isn't me'akev though, so long as one has a revi'is (**MB 42**).
 - A. In terms of what this means, many fill to mamash the top, while it's yadu'a that **RSZA** (quoted in **Mevakshei Torah 2:565**) thought one didn't need to do this, but would leave it a little less than full. He thought it was supposed to be as full as is מכוּבד to give a cup to someone, and you'd never give it so full that they'd be forced to overfill it. **Rav Schachter** in shiur on maseches brachos quoted this approvingly, and brought as a ra'ayah to this the פשט of the Rif above that you should add extra wine to a Kos shel Bracha in the middle of benching.
- IV. The Kos should be חי, but what this means is a machlokes Rishonim:
 - A. **Rif + Rambam Brachos 7:15** says it means it should start off undiluted (as you can't bench and shouldn't make kiddush on a Kos that's really חי the whole time), and you should do מְזִיגַת הַכּוֹס in the middle of benching שלם.
 1. **SA 183:2** paskins this way, but **Rema** says we don't do this since our wines aren't as strong as they were in the times of the gemara.
 - B. **Rashi Brachos 51a** (quoted by **Rema 183:2**) says it means that you have to pour the wine for the purpose of the mitzvah. We fulfill this by filling the kiddush cup with wine leshem mitzvas kiddush (which is assumed whenever you pour from the bottle to the cup)
 - C. **Tosfos 50b** learns that it's a commentary on the Kos itself that it's supposed to be שלם, without any broken parts, and **SA 183:3** paskins this way, but **MB 10** notes it's just a din לכתחילה.
 1. Ideally though, the Kos should be completely full without any cracks or chips. Bedieved, all that matters is that there's no hole which prevents it from holding a revi'is.
 - a) See **Piskei Teshuvos 23** beshem **Shevet Halevi 9:41** that even if there's a hole in the cup, as long as it can hold a revi'is the entirety of kiddush (i.e. the drip is

⁹ במתניתא תנא עשרה דברים נאמרו בכוס של ברכה טעון הדחה ושטיפה חי ומלא עיטור ועיטוף נוטלו בשתי ידיו ונותנו בימין ומגביו מן הקרקע טפח ונותן עיניו בו

very slow), one shouldn't make a new bracha due to safek brachos lehakel (unlike the משמעות of **Sha'ar Hatziyun 183:14**).

2. There's also an adifus al pi sod to having a silver cup over other materials, per **Mekor Chaim of Chavos Ya'ir 183 + Kaf Hachayim 472:11**.

- V. Itur + Ituf: R' Yochanan in **Brachos 51a** says אין לנו אלא ארבעה בלבד: הדחה שטיפה, חי However, he later clearly was makpid for holding the cup in his right hand, which is one of the remaining six. **Tosfos** (quoted by Tur 183) + **Rosh 7:35** explain he was just being עיטור, ממעט עיטור + עיטור, and **SA 183** leaves those two out, supporting this. At the same time, the **Gra (183:4 + Ma'aseh Rav 119)** thought the first four are required that one should be makpid about, while the other six were a המובחר מן, and **MB 20** there paskins this way.
- A. Consequently, **MA + MB 11** there say it's proper to wear a hat during benching on a Kos (or on kiddush) to accomplish עיטור, per other Rishonim's understanding. He also mentions that some consider wearing a jacket as part of the din of Ituf.
1. As such, one should be נזהג this way for kiddush of both day and night, as well as havdalla (see Gra's **Ma'aseh Rav 119**). **SSC 47 fn. 131** says that even the listeners should wear their shabbos clothes for this reason, as שומע כעונה.
 2. **Rav Rimon pg. 390** writes this only makes sense for someone who regularly wears a hat, but for others, there's no extra kavod to finding a hat to bench or say kiddush with.
- VI. Prior to benching (or making kiddush), **SA 183:4** says one should take the cup with both hands, to show their excitement for the mitzvah (**Taz 2** there), hold it in just your right hand, to show it's not like a משאוי to us (**Taz ibid.**), and lift it a טפח from the table.
- A. The **gemara 51a-b** is clear that one shouldn't be מסייע with their other hand at all, and this is paskined in **SA 183:4**. **MB 15** quotes the Shlah that one should specifically hold it in one's palm with their fingers grabbing around the sides of the Kos.
- B. There's a stirah about which hand a lefty should hold the Kos in – **SA 651:3** says he should hold it in his right hand, while in **183:5**, he says to hold it in the left.
1. Al pi Kabbalah, a lefty still uses his right hand like everyone else (**Kaf Hachayim 183:29, Birkei Yosef 4** there). However, **MB 206:18**, per **Rema 651:3 + MA 183:9**, says to hold it in his left hand. **Rav Schachter** said the same in shiur on maseches brachos.
- C. The gemara ends with "וי"א שאף משגרו במתנה לאנשי ביתו," meaning that one should specifically make sure their wife drinks from the Kos shel kiddush, as it causes bracha to be chal on her.

Can I use a plastic/paper cup?

- I. **Rav Moshe (OC 3:39)**: no. A cup needs to be "na'eh" as evidenced by the din that the base of a cup can't be cracked in order to fulfill Tosfos' understanding of חיה. A disposable, paper cup has no chashivus whatsoever so kal vechomer can't be used. However, if that's all I've got, "אולי" you can use it bedieved.
 - A. **Minchas Yitzchak 10:23** is מחמיר for a different reason, that a disposable kli is by definition not a kli, per **Rambam Keilim 5:7**. [See document on Tevillas keilim re: tovelling disposable keilim for more on this.]
- II. **Tzitz Eliezer 12:23** rejects both concerns. In terms of Rav Moshe's issue, he rejects the comparison to a crack in the base of the cup, as there, the Kos is really lacking something which was originally part of its makeup, and that is the definition of חי, but the disposable cup has no such issue. In terms of the Minchas Yitzchak's concern, he's mechalek between a cup which *really* can only be used once (e.g. bad paper cups) and the ones which we throw out despite that they're theoretically reusable (e.g. plastic cup). He thinks that the

latter are kosher לכתחילה and rejects both of the above concerns. **Rav Vosner** (Kovetz Mibeis Levi 3:70) was meikil as well.

- A. The minhag is certainly lehakel to use quality plastic cups when there's nothing else, but one should try and avoid this when possible. This is the psak of **RSZA in SSC 47 fn. 51 + Rav Rimon pg. 395**.
- B. As an aside, there's no makor anywhere that two cups should be better than one (see **PT fn. 244**).

Kiddush Bemakom Seudah

Background

- I. **Pesachim 100b-101a** has a machlokes Rav and Shmuel whether we require קידוש במקום סעודה. The Rishonim (see **Rif + Tosfos**) paskin like Shmuel that it's required, because other amora'im assume this way.
- II. What's the source for this?
 - A. **Rif, Rashbam + Tosfos** quote that it's learned from וקראת לשבת עונג (**Yeshayahu 58:13**) - במקום שאתה קורא לשבת שם תהא עונג
 - B. Interestingly, **Rosh 10:5 + the Geonim** have the drasha reversed that במקום עונג שם תהא קריאה.
 1. **Rav Moshe OC 4:63:2-3**, echoed by **Rav Rimon** notes that although they agree to the source, it's a fundamentally different perspective on what the goal of kiddush bemakom seudah is:
 - a) According to **Rif, Rashbam + Tosfos**, it's really a statement about where to have your seudah, that you should make your seudah in the place where you say kiddush.¹⁰ **Rav Rimon** explains the goal then is to elevate the seudah by making it clear that it's part of your Oneg Shabbos, and not stam to eat.
 - b) In contrast, **Rosh's** drasha makes it a statement about the kiddush, that the kiddush is enhanced by being where the seudah will be. Presumably, this is because one is supposed to praise the uniqueness of Shabbos in the place where you will be enjoying it.
 - c) [See also **Shiurim Lezecher Abba Mari 2:144-5** where the Rav argues that kiddush is the Matir to allow one to get Oneg Shabbos, and so we want to connect those two as much as possible, by eating immediately and in place where one said the "matir."]
 - C. **Rashbam on 101a** has another suggestion that it's a sevara that Kiddush was nikba on wine, so mistama it's the wine that's part of the seudah.
- III. Is this requirement deoraisah or דרבנן?
 - A. The Pashtus is that it's דרבנן. For all those rishonim (**Rif, Rashbam, Tosfos + more**) who explain it based on the above drasha, since the pasuk is from Yeshayahu, that would seem to be muchrach. Even if you think it's a sevara like the second פשט, that sevara is far from being something one would have come up with on their own (and Rav in fact rejected it), so it seems it's certainly דרבנן. This is also clearly the opinion of **Rabbeinu Yonah** below.
 1. Lema'aseh, this is how we paskin. See **Beiur Halacha 273:3 לאלתר** (end) who writes bipshitus that it's only a din דרבנן.

¹⁰ Rav Rimon argues the reason it's called "קידוש במקום סעודה" then is just because מן הסתם, where you're having your seudah is already set, so practically you bring the kiddush to where the seudah is.

- B. However, some rishonim *do* seem to learn it's deoraisah:
1. **Rosh Siman 5** quotes **Rabbeinu Yonah** who says we do kiddush in shul even without orchim because the amei Ha'aretz are yotze on a deoraisah level that way. **Rosh** disagrees and says that without סעודה במקום קידוש, there's no קיום whatsoever. It sounds like he thinks it's a din deoraisah. **RAE 271 + Beir Halacha 271:1** both understood the Rosh this way.
 - a) However, **PMG** (Pesicha Kolleles 3:8 + MZ 269:1) argues he agrees it's דרבנן, but just that this is another example where the Chachamim uprooted your קיום deoraisah.
- C. Whether it's deoraisah or דרבנן, all agree that you need to repeat kiddush if you didn't do it bemakom seudah. It's me'akev at least midrabanan (**SA 273:3**).¹¹

Each Person Needs to Have Their Own Seudah

- I. **MB 26** spells out that even if the one who made kiddush eats a seudah, that does *not* suffice for the listeners there.
 - A. Although this is mostly muskam – i.e. that the shom'im also need to have מקום סעודה – the **Me'am Lo'ez** (Shemos 20:8; written by **Rav Kuli, the Magihah on MLM**) quotes a shitah that the mekadesh's makom se'udah suffices. This is brought (not necessarily approvingly) by the **Da'as Torah 3 + others**. See **Rav Ovadya YO 2:19 + Tzitz Eliezer 11:26 + 12:24** who use this shitah as a senif for cholim or where there's kavod habriyos involved.
- II. Along similar lines, **SA 273:6** paskins that if the listeners and the one making kiddush were in different places, each person needs to have the seudah in the place that they personally were standing in at the time they were yotze kiddush.
- III. If mekadesh never has mezonos but the shom'im do, see **Piskei Teshuvos 273:5 beshem PMG MZ 1** that the shomim *are* yotze even though the mekadesh isn't.

Defining the Same “מקום”

Same Room

- I. So long as one is in the same room – even if it's enormous – we paskin this is considered bemakom seudah (**SA 1**). However, **MB 3** notes that ideally one should avoid doing this unless they had da'as to do this at the sha'as kiddush, as some rishonim (**Rif 20a BDPH + Rabbeinu Chananel** as understood by the **Ran**) have a גירסא of the gemara which implies this doesn't work.

Different Rooms

- I. **SA 1** has two deios whether this is allowed a) as long as one could see the place they made kiddush¹² or b) OK only if one had da'as to go to that second room and it's all under

¹¹ Despite the psak of SA both here + in 289:1 (by daytime kiddush), the Ginas Vradim OC 3:12 argues one doesn't need to object to those who don't do this for the daytime kiddush, as they can rely on Rav's opinion when the whole kiddush is only דרבנן. Rav Rimon is masig that a) none of the Rishonim paskin like Rav and b) the fact that kiddush in the morning is דרבנן might actually be worse, since the whole goal of that kiddush according to a handful of rishonim is to be kove'a your seudah al hayayin! Without a seudah, the whole point of that kiddush is lost.

¹² This is from the **Ritz Geius + other Geonim** who learn from **Brachos 50a** by Zimun that two חבורות which can see each other are מצטרף even when in different houses. They argue that you see from here that any two places that can see each other are considered the same מקום.

the same roof (see **MB 8**)¹³. Even then, if it's in another house, it certainly doesn't work, and you'd need to make a new kiddush.

A. **Rema** says we paskin like this 2nd deiah, such that one can make kiddush in one room with da'as to eat in another, so long as it's all under the same roof.

1. See **Beiur Halacha וכן עיקר ד"ה** who writes one should only be meikil לכתחילה to do this if you can also be מקומו את רואה, but if not, you shouldn't rely on דעת מחדר unless it's a שעת הדחק, since **MA** is מחמיר about this.¹⁴

B. When it's not under the same roof, **MB 6** says that one should *not* rely on the first shitah even if you can see your makom kiddush (even though they would be meikil), since many disagree. In such a case, you should make a new kiddush in the 2nd place, unless it's a case of שעה"ד + בדיעבד where it's impossible to make kiddush in that 2nd place.

1. **RSZA in SSC 54 fn. 22** paskined that for this halacha (and for the halacha earlier that one can be meikil לכתחילה by מחדר לחדר when you had da'as and can see the original place), you just need to be able to see part of the original room you made kiddush in, but not the specific spot where you made kiddush. He also paskins that as long as you'd be able to see that room, it suffices even if you're back is turned to it such that you aren't currently looking there (unlike the **Maharsham in Da'as Torah 1** who wasn't sure if this suffices).

II. In a case where you *didn't* plan on eating in the 2nd room, **SA 2** (per **MB 10**) says one isn't yotze, and you'd need to make a new kiddush.

Different Houses

I. In a case of נמלך, it's פשוט this won't work, as it doesn't work even in a case of two rooms (see above).

II. Even if it was originally intended and you could see from one house to the other, see above that we generally don't rely on this unless it's impossible to be mekadesh in the makom seudah.

Walking Out in Between

I. **MB 12** quotes a machlokes acharonim if there's still סעודה במקום if you walked out of the room for some reason and then came back before eating the seudah. He discusses at length in **Beiur Halacha ד"ה לאלתר** whether the **MA** and many others who quote his lashon disagree with the **Shiyarei Knesses Hagedolah + Yad Malachi** who think this is OK, or if it's a misunderstanding and all agree it's fine. He says one should be very מחמיר about this lechatchilah (יזהר בזה מאד), but בדיעבד one can be meikil not to repeat kiddush (especially because the whole issue of סעודה במקום is קידוש is דרבנן). He adds that certainly if one went to the bathroom in between, that's like צרכי סעודה and isn't me'akev.

A. Dirshu 15 quotes that the **Chofetz Chaim** and **Chazon Ish (Orchos Rabbeinu 1:112)** were both very makpid about this, and they wouldn't wash in a different room than the one they made kiddush in.

¹³ Based on Yerushalmi Brachos 6:6 that Kavana to go to a different room suffices. **Rav Rimon fn. 245** explains the idea based on **Rav Moshe OC 4:63:4** that the kiddush needs to be *part* of the Seudah, and so long as the change in location was planend, it's still considered one המשך. Although the Bavli **100b-101a** sounds like it disagrees by making kiddush for Orchim in Shul that it doesn't work when you eat at home (even though that was originally intended), **Tosfos + Rosh** argues the yishuv is that it works when in the same house but not in separate homes.

¹⁴ This is because **Rashba + Ran** argue it's simply a stirah between the Bavli + Yerushalmi, and we should paskin like the Bavli such that da'as never helps.

1. **PT fn. 38** therefore approvingly cites the minhag some have to make sure their sink or a bowl with water is in the room they make kiddush.
- B. In contrast, **RSZA** (quoted there) notes the minhag is lehakel, and **Kaf Hachayim 25** explains that it's considered צורך הסעודה to go wash wherever the netillas yadayim cup is. Certainly, if it's all under the same roof, since one had da'as to go there in between, there should be ample room to be meikil.
 1. In a classic case where one has to leave the sukkah to wash, there's thus room to be meikil, but in such a case where really going לבית לבית, it's best to bring a bowl to wash from or the like.

Bemakom Seudah to Mean Immediacy

- I. **Rema 3** says that one also needs to eat *immediately* after kiddush, or at least intend to do so. If one didn't they aren't yotze. That's also part of the definition of במקום סעודה.¹⁵
 - A. If one didn't intend to eat immediately, and then were also stopped from doing so when they recognized they *should* eat immediately, they've lost both criteria and therefore have to make kiddush again (**MB 14**).
 - B. In terms of the shiur, see dirshu 13 that **R' Yakov Emden** thought it meant the time to walk 22 Amos (~12 seconds!). **Ketzos Hashulchan 1:10** thinks the shiur should be the שיעור כדי אכילת פרס (~4 minutes). However, the ARUH 273:4 argues it's not a specific quantity of time, but is that you shouldn't be doing other activities and shouldn't be "שוהה זמן מרובה." **Rav Elyashiv** is similarly quoted there that it's מותר to wait a few minutes. The ikar is that there's no היסח הדעת in between. This is how **Rav Rimon pg. 472** paskins.
- II. There's a Klal regarding walking out and coming back in (below) that when something is מצרכי הסעודה, we don't consider this a break in the kiddush bemakom seudah. For the same reason, **MB 14** is meikil well when the break is לצרכי סעודה even if it wasn't originally intended. This is presumably why we're OK waiting so long at the leil seder between kiddush and Motzi (see dirshu 13 that **RSZA** in one place suggested this). Alternatively, **RSZA in Minchas Shlomo 1:18:3** has another argument that it's just a אמרו והם אמרו and not part of a larger Klal.
 - A. **Rav Rimon fn. 250** notes this question motivated some like the **Ginas Veradim OC 3:20** to reject the Rema. Rav Rimon notes there's reason to be makpid on Seder night to drink the whole cup of wine in order to be able to be yotze מיד סעודה במקום סעודה at least according to the shitats HaGeonim that a revi'is of wine suffices.

Summary

- I. In summary, one should ideally eat immediately and in the same place as where they heard kiddush. One can be meikil לכתחילה to do מפינה לפינה if that was your original intention, or to have da'as to go from one room to the other so long as you can also be רואה את מקומו. All of the following work only בדיעבד:
 - A. Going Mipinah Lepinah when not originally intended
 - B. Going to another room when originally intended but where you *aren't* רואה את מקומו
 - C. Eating in another room without intent beforehand, but you're רואה את מקומו
 - D. To leave and come back in between kiddush and the seudah, when it's not צורך הסעודה.
- II. [As an aside, See **Piskei Teshuvos 2** for a klal that the rules of שינוי מקום for birkas hanehenin and for קבמ"ס are basically the same, besides for one chumrah by קבמ"ס if

¹⁵ There are different shitos amongst Sefardim whether to accept the Rema. **Rav Ovadya** (Chazon Ovadya Shabbos 2:128) thought they should be makpid but only make a new kiddush if it's been 72 minutes (the שיעור עיכול), per the **MahariKash**.

one has stam da'as and went לחדר לחדר, it's no good for kiddush but wouldn't require a new bracha by birkos hanehenin.]

What Counts as a "Seudah?"

- I. Rabbah in **Pesachim 101a** told his talmidim "טעמו מידי" to be yotze סעודה, but it's a debate in Rishonim exactly what's included in that.
- II. Bread is certainly good לכתחילה. **Tosfos + Rosh Pesachim 101a** seem to think that this is the *only* thing that works.¹⁶ **MB 21** spells out it has to be at least a kezayis.
- III. Pas Haba Bekisnin (פה"ב) is the 2nd best option and is good according to most opinions (see **MB 25**). **MA 11** learns this out as a kal vechomer from wine, and although many poskim recommend not relying on wine לכתחילה (see below), they seem more comfortable with eating mezonos. It's clear this was the minhag in the MB's locale from **Beur Halacha 249:2 מותר ד"ה**, and **SSC 54:22-23** thinks me'ikar hadin this is fine, and can even be relied upon for kiddush at night.¹⁷
 - A. However, **Gra in Ma'aseh Rav 122** (quoted by **Beur Halacha 5 כתבו ד"ה**) would only ever use bread, likely due to concern for the opinion of **Tosfos 101a + Rosh** mentioned above (unlike how BY reads them). Rav Rimon pg. 478 notes there's an added hiddur, as there's a shitah of the **Yereim** (who we don't paskin like) who thinks there's an issur to eat mezonos prior to the seudas Shabbos.
 1. Despite the psak of **SSC** above, it seems that on leil shabbos, it's proper to be machmir for this. First, because it's deoraisah. Second, **Rav Soloveitchik** thought we were only meikil against the Gra due to a sfeik sfeika since there's also the opinion of the **Ra'avad** that on Shabbos day, you can eat before reciting kiddush. However, the Ra'avad isn't relevant to Shabbos night, so he thought relying on פה"ב would be inappropriate.
 2. On Yom Tov night, there's more reason to be meikil since kiddush might be derabanan (see siman 271 notes), and they quote that **Chazon Ish** would make kiddush in the sukkah and eat mezonos.
 - B. See separate section about the minhag many have to make kiddush a second time at home, partially due to the shitas HaGra here who seems to think you weren't yotze with your first kiddush.
- IV. Mezonos that's cooked or not פה"ב (e.g. thin batter):
 - A. This seems to be equally good according to most poskim, who are never mechalek between different types of mezonos. **MB 25** from **MA 11** says this works (מיני תרגימא¹⁸) and that it's preferable to wine (below).
 1. However, **Az Nidberu 8:31**, is mesupak about this, as it can never lead to a kevius seudah, and **Rav Moshe 2:26** argues it's a machlokes **MA here** (meikil) vs. **Sha'arei Teshuva 289:1** (מחמיר) if this works. **Rav Shternbuch (Teshuvos Vehanhagos 2:160 (end))** also thinks one should be מחמיר. As such, it's ideal to be machmir to have פה"ב specifically if it's available.

¹⁶ Although **BY** reads them as saying otherwise, the acharonim are matmihah on his read

¹⁷ Cf. **Teshuvos Vehanhagos 1:264** who argues the vast majority of Rishonim (including **Tosfos, Rambam, Ra'avad, Rabbeinu Yonah, Rashba + Rabbeinu Dovid**) all think that nothing works besides for bread, and that this is why the **Gra** was makpid in **Ma'aseh Rav** not to rely on the SA + MA.

¹⁸ **Teshuvos Vehanhagos 2:160** notes this lashon implies cooked items, like kugel, while פת is how we reference baked goods specifically.

- V. **Wine** works according to the **SA 5** beshem **Geonim**, and **Gra there** explains that wine is סועד according to **Brachos 35b**, so fulfills the requirement of סעודה. However, this only works if you drink a revi'is.¹⁹
- A. However, we don't like to rely on this לכתחילה, as **MB 25** quotes that **RAE + others** show that many Rishonim disagree with this. He concludes one should be meikil only ע"י הדחק.
- B. **MB 27** quotes that **Levush + many acharonim** are machmir that you need to have an extra revi'is on top of the melo lugmav of kiddush.
1. However, if one doesn't have so much wine, **Sha'ar Hatziyun 29** says one can be somech on just drinking the revi'is in the cup from kiddush during daytime kiddush. Similarly, **Dirshu 37** quotes that the **Chazon Ish** paskined the cup of kiddush alone counts for מקום סעודה on Shabbos day.
 2. At the same time, even if you drink an extra revi'is, **Sha'ar Hatziyun 29** notes this is only a kiyum בד"ע and one shouldn't rely on this lechatchila, especially at night.
 - a) Surprisingly, by kiddush in shul at night, **MB 269:1** is sosem like the mekillim that you just need to drink a revi'is from the kos shel kiddush and not any more.
- C. Interestingly, **dirshu 31** quotes that **Rav Elyashiv + Rav Vosner** both thought that grape juice does *not* suffice for this even according to the Geonim, since it's not סעיד like wine.
1. In contrast, **RSZA** thought this *does* suffice. **Piskei Teshuvos fn. 54** is meikil that grape juice works as well per the **Betzel Hachochmah 4:134 + Migdenos Eliyahu 1:141** who notes that since no one ever was mechalek when **Gemara + SA 271:2** say you can use grape juice, that implies it works.
- VI. Fruit and other foods that aren't mezonos: See **MB 26** that the **Shiltei Gibborim** thought this suffices, since any achilah on Shabbos automatically has chashivus, due to oneg shabbos. However, **SA + MA** reject this. **MB** concludes from the **Chayei Adam** that if one is sick, there's no mezonos available, *and* it's the daytime kiddush, one can be meikil, but one certainly can't be meikil this way for the night-time kiddush.
- A. **Rav Ovadya in YO 2:OC:19 + Minchas Yitzchak 1:73** both say that if you're at a kiddush without mezonos where it would be noticed if you didn't eat, one can be meikil to eat fruits due to כבוד הבריות, and don't need to be mocheh against those who eat there. However, ideally you should prepare in advance that there be mezonos, and if you're able to avoid eating in an inconspicuous way, you should do so.
1. **Rav Rimmon pg. 479** notes that whenever one relies on this shitah, they certainly should make kiddush again at home, as the mekillim are only comfortable with this in conjunction with the shitas haRa'avad that you can eat without kiddush at all. If so, it's not clear at all that you've yet fulfilled your חיוב kiddush.
- VII. Other alcoholic beverages (Schnapps, beer, etc.) aren't considered a seudah, even if you drink a separate kos of them (**MB 25**).
- A. **Minchas Yitzchak 1:73** argues if there's some great sha'as hadchak one could rely on this working, as it's no worse than eating peiros (above). He spells out that one should certainly have a shiur besides the Kos shel kiddush itself if one were to rely on this.
- VIII. If someone can't eat mezonos (e.g., those with Celiac)
- A. **Chazon Ish** is reported to have allowed someone who couldn't eat any of the standard things for medical reasons to rely on this to make kiddush (i.e. even to say the bracha

¹⁹ **MB 22** quotes a machlokes whether the shiur revi'is is related to the shiur for bracha acharonah on drinks (**RAE 190:3**, and implied by **Tur's** lashon that it's wine "שחייב עליו ברכה"), or unrelated and is a revi'is either way since only that is considered a סעודה (**PMG**).

and not just to hear from someone else), as that's their standard se'udah – see **end of Dirshu 12, Rav Rimon pg. 480, + Orchos Rabbeinu 1:113.**

1. To clarify, the נפקא מינה between the Chazon Ish and MB above (who says one who is sick can be meikil like the Shiltei Gibborim) is that the MB is only comfortable relying on this shitah during the daytime kiddush, while the Chazon Ish held this really works when this is what someone always eats, such that it would work for the night-time kiddush as well.
 2. R' Chaim Kanievsky argued that support to this can be brought from the fact that the Torah refers to the Mahn as לחם and we learn the din of סעודות ג' from there, despite that it wasn't bread at all. Since it was their ikkar seudah, that counted as Lechem/Seudah for them.
- B. In contrast, **Rav Moshe 4:40** writes that such a person who can't eat bread, mezonos, or wine, is simply patur from kiddush since Chazal didn't make this gzeirah to make you fast, but they should not make kiddush as it will be a bracha levatala. This is also the conclusion of **Minchas Yitzchak 8:30:5**, previously stated by **PMG 289:12**.
1. Best practice is still to hear kiddush from someone else if possible, even though there won't be a קיום of סעודה (Tzitz Eleizer 12:24). You may as well eat peiros or whatever food you're able to in order to be yotze the Chazon Ish as well.

Repeating Kiddush at Home

- I. If you make kiddush at shul, have mezonos, etc., do you need to repeat kiddush at home?
 - A. In theory, the answer should be no, and **MB 273:24** spells out that if one follows the shitah of the geonim, they wouldn't need to make kiddush a second time where they're having their seudah. However, a number of poskim offer reasons to suggest this should be required.
 1. However, **Ma'aseh Rav 122** quoted by **Beiur Halacha 273:5 כתבו** quotes that the Gra would never make kiddush relying on mezonos or wine.²⁰ As such, some, such as **Salmas Chaim 255** argued one should make kiddush again at home to make sure they're yotze the Gra.
 - a) **Rav Soloveitchik** also thought this was the פשוט in why we eat mezonos at daytime kiddushes, that it worked based on a sfeik sfeika that maybe you're yotze, and even if you're not, maybe **Ra'avad** is right that there's no issur achilah before daytime kiddush. Accordingly, one would be mechuyav to make kiddush again later to ensure they fulfill their mitzvas kiddush.
 2. **Teshuvos Vehanhagos 1:264** similarly writes that this is a minhag vasikin to make kiddush again, and notes the **Chasam Sofer's** minhag was apparently to do so. He argues many rishonim (including **Tosfos, Rosh, Rambam, Ra'avad, + Rashba**) think that bread alone works for סעודה במקום קידוש, and one therefore should repeat the kiddush to be yotze their opinion.
 3. **Rav Moshe OC 4:63:8** argues within the shitas haGeonim that when you have wine (or mezonos), that isn't really a complete קיום in kiddush bemakom seudah, but just suffices to enable you to eat those items and not consider your kiddush levatalah. He argues that's part of the interpretation of שם תהא עונג, that במקום קריאה דקידוש שם תהא עונג, that Oneg includes all eating and drinking. His main ra'ayah for this is the story on

²⁰ Cf. **Beiur HaGra ודווקא** who supports the shitah that it *does* work. The **sho'el in Shu"t Salmas Chaim ibid.** argues the story in Ma'aseh Rav was just his personal chumrah, but not what he thought the ikar lehalacha was, which is another reason to be meikil to at least eat mezonos beforehand.

101a²¹ which he reads to mean that Shmuel regularly made one kiddush on the roof, then came downstairs to go and make kiddush bemakom seudah. How could he make a kiddush on the roof *many times* if he knew he was planning on eating below and it wouldn't be במקום סעודה?! Rav Moshe argues it must be he'd eat peiros, wine, or mezonos, and that sufficed as a hetter to eat in that moment but he stil hadn't fulfilled the ideal takana of kiddush in the morning until it was במקום עיקר עונג, as that's the סעודה ממש.

a) The truth is you could have read the story to mean that Shmuel was on the roof and therefore went downstairs *before making any kiddush*. If so, there's no hechrech to any of this. **Rav Moshe** deals with all this though and explains at length in Anaf 7 why that can't be the פשט and that it's muchrach he first made kiddush on the roof; see there.

²¹ אמר להו רב ענן בר תחליפא זימנין סגי אין הוה קאימנא קמיה דשמואל ונחית מאיגרא לארעא והדר מקדש