

❧ chapter ten ❧

## The *Shabbos Kiddush*

### The *Mitzvah*

**T**here is a *mitzvah Min Hatorah* to recite *kiddush* Friday night, and a *mitzvah Miderabonon* to recite *kiddush Shabbos* morning as well. Both men and women are required to either recite *kiddush* or hear it from someone else.<sup>1</sup> Children over the age of approximately six years old are required to be trained to hear *kiddush* as well.<sup>2</sup> Many have the custom that one person recites *kiddush* and those who are going to be *yotze* stand alongside him and have in mind to fulfill their obligation. The practice of reciting *kiddush* in such a manner is based on the *halachic* principle of ברוב עם הדרת מלך, that *brachos* and *mitzvos* should be said and done with a group of people (rather than individually) because this is a greater honor for *Hashem*.<sup>3</sup> However, there are those who have the custom that all males recite their own *kiddush*.<sup>4</sup> One who talked (i.e. things that were not related to *kiddush* or to the meal) after the *kiddush* was recited and prior to drinking wine, should repeat the *bracha* of *borei pri hagafen* before drinking the wine.<sup>5</sup>

### The Proper Time to Recite *Kiddush* Friday Night

The proper time to recite *kiddush* Friday night is as soon as one comes home from *shul* after *davening Maariv*. One who *davened Maariv* early on Friday (as is commonly done during the spring and summer months) and did not begin the meal before *one half hour* prior to *tzeis hakochavim* has placed himself in a tough predicament, since according to many *poskim* once it becomes a half an hour prior to nightfall one is forbidden to start his meal before he has fulfilled his requirement of reciting *krias shema*. However, it is too early to fulfill his requirement at that time. Therefore, one should preferably delay starting the meal until nightfall. At nightfall, he should repeat *krias shema*, and then eat the meal.<sup>6</sup> One who starts his meal within a half an hour before *tzeis hakochavim* should not be criticized for his actions since there are some *shitos* that permit it. However, one must remember to repeat *krias shema* after *tzeis hakochavim*.

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שכל אשה מברך בפה"ג בפני"ע, צ"ע, דממנ"פ אם יוצאת קידוש ע"י שומע כעונה למה זה שאני, ואם לאו, גם קידוש תברך לעצמה, והנשים אין מכוונות לצאת רק קידוש ולא בפה"ג.  
 6. ע"י ס' רע"א, מ"ב סק"ב וסק"ג וע"י בה"ל שם, וע"ע ס' רס"ז סק"ו.

1. ע"י ס' רע"א סע' ב' וסי' רפ"ט סע' א' ובמ"ב שם.

2. ע"י מ"ב ס' רע"א סק"ב וסק"ג וע"י ס' רס"ט סק"א.

3. ע"י ס' ר"ג סע' א' ומ"ב שם.

4. ע"י כף החיים ס' רע"ג ס"ק מ"ד וע"י טעמי מנהגים ס' רצ"ה בהערה שם וע"י תוס' שבת ס' רע"ג סק"י וע"י שש"כ פמ"ז סע' לט והערה שם ס"ק פ.

5. ס' רע"א סע' ט"ו ומ"ב שם. ושמעתי מהגר"י בעלסקי שליט"א שהמנהג

### One Who is Unsure Whether He Made Kiddush

Some *poskim* maintain *kiddush* that one who is in doubt as to whether or not he made does not have to recite *kiddush*, provided that he *davened Maariv* already. However, if possible one should try to hear *kiddush* from someone who has not recited it yet.<sup>7</sup>

### One Who Forgot to Make Kiddush

One who forgot to make *kiddush* and reminded himself after he has already washed but before he made the *bracha* of *hamotzie*, should recite the entire *kiddush* at that point, drink some wine, and then recite the *bracha* of *hamotzie* without washing his hands again.<sup>8</sup> If he did not remind himself until after saying the *bracha* of *hamotzie*, but before cutting the *challahs*, he should recite the *bracha* of אשר בנו קרשנו במצותיו ורצה בנו over the *challah* and eat it. If he has already started to slice the *challah*, another whole *challah* should be brought in its place and placed under the *challah* covering before saying the *bracha* of ורצה בנו. After eating from the *challah*, he should say ויכולו and *borei pri hagafen* over a cup of wine.<sup>9</sup> One who did not realize that he had not recited *kiddush* until he has already started eating, should cover the *challahs* on the table, recite the full *kiddush* over a cup of wine, and then continue to eat.<sup>10</sup> One who has already finished eating and then remembered that he had not made *kiddush*, should recite *kiddush* at that point and he does not have to eat afterwards (provided that he ate a *kizayis* of *challah* after nightfall).<sup>11</sup> One who forgot to make *kiddush* until the next day, should recite the text of the Friday night *kiddush* (without

ויכולו)<sup>12</sup> and he is not required to say the Shabbos morning *kiddush*.<sup>13</sup>

### Covering the Food on the Table During Kiddush

One should cover the *challahs* while reciting *kiddush*. There are three reasons offered by the *poskim* as to why this is done:

1. During the times of *chazal* the entire table was not brought out until after *kiddush*. After they had sanctified *Shabbos* by reciting *kiddush*, they would carry in a fully set table, because that demonstrated *kovod Shabbos*. This was done to show that the food was prepared exclusively for *Shabbos* and was not left over from a weekday meal. *Tosafos* explain that in those days, each person sat and ate at his own small table and therefore bringing in the tables was not impractical. Nowadays, however, that we all eat at one table, it suffices to just cover the food on the table. Some *poskim* say that according to this reason, all the food on the table should be covered during *kiddush*, since the covering is a substitute for bringing in the entire table. This reason would only require one to cover the food on Friday night.<sup>14</sup>

2. Another reason is that when one eats two foods that are of the *שבעת המינים*, one is required to make a *bracha* on the food that is listed first in the *posuk* listing the *שבעת המינים*. The *posuk* lists wheat and barley before grapes, indicating that bread is more significant than wine. Therefore, in order to prevent the bread from being slighted, so to speak, we cover the bread. Some *poskim* say that for this reason one should not use a transparent *challah* cover.<sup>15</sup> This reason applies to the *Shabbos* afternoon meal as well. Although this

7. סי רע"א סק"ב בשם הפמ"ג, ועוד יש לומר דהוי ספק ספיקה דומיא למש"כ השעה"צ בסק"ז ואכמ"ל.  
8. מ"ב ס"ק ס"ב.  
9. סע' ה' ברמ"א, ועי' מ"ב ס"ק כ"ג וס"ק כ"ד.  
10. סע' ז' ובמ"ב ס"ק ל"ז. ועי' מ"ב ס"ק כ"ג וס"ק טו.  
11. שו"ע הרב סי רע"א סע' ט"ו, וכן משמע ממ"ב ס"ק ל"ב דרק אם אכל קודם חשכה אינו מועיל, ועי' חיי אדם כלל ו' סע' כ"א.

12. סע' ח' ועי' מ"ב שם.  
13. עי' ערוה"ש סע' כ"א, ועי' כף החיים סק"ג, אכן עי' דעת תורה סע' ח', ולכא"ו הוא תלוי במח' שאיתא בב"ח בסע' ח', ועי' שו"ת חת"ס אור"ח ח"א סי' י"ז, ועי' שו"ת הר צבי אור"ח ח"א סי' קנ"ה.  
14. עי' תוס ומרדכי במס' פסחים ק: ועי' פמ"ג מש"ז ס"ק י"ב שכתב דהיינו על כל השולחן, ועי' שש"כ פרק מ"ז הע' קט"ו.  
15. בענין לכסות בכיסוי transparent שמעתי מהגר"י בעלסקי שליט"א דאינו מועיל, אכן עי' שש"כ פרק מ"ז הע' קט"ז בשם הגרש"ז אויערבך זצ"ל שמועיל.

reason would not require one to cover all the food on the table (as the first reason), nevertheless, this reason would require one to cover all cakes, cookies, e.t.c., that contain wheat and barley in them.<sup>16</sup>

3. Another reason is that the *לחם משנה* symbolizes the double portion of *מן* that fell before *Shabbos* in the *midbar*. Dew would gather and cover the ground before the *מן* would fall and then another layer of dew would settle above the *מן* so that it would be enclosed on the top and bottom. To commemorate this, we place a covering beneath (i.e. the tablecloth) and above the *challahs* (i.e. the *challah* cover). Some *poskim* say that according to this reason one should keep the *challahs* covered until after making the *birchas hamotzie*. There is a dispute among the *poskim* whether this reason would also require one to cover the *challahs* by the *seudah shlishis*.<sup>17</sup>

Therefore, on Friday night one should preferably cover all the food items on the table. On *Shabbos* morning, one should cover all the items containing wheat and barely, and by both meals one should cover the *challahs* until after the *bracha*. The *challahs* should be covered on all the tables participating in the meal.<sup>18</sup>

### Drinking the Wine

The *kiddush* cup must contain at least a *revi'is* of wine. Rav Moshe Feinstein held that the *shiur* of a *revi'is* for the Friday night *kiddush* is 4.42 ounces. However, on *Shabbos* morning when the obligation to recite *kiddush* is only *Miderabonon*, it is sufficient to use a lenient *shiur* for a *revi'is* of 2.9 ounces.<sup>19</sup> The cup should be filled to the top. If the cup is not full, one should add some more wine even if

the cup already has of *revi'is* of wine in it. One may even add something else such as water or ice cubes to fill up the cup.<sup>20</sup> Wine that was left uncovered overnight may not be used for *kiddush*. Preferably, one should not use wine that was left uncovered and unattended even for a brief period of time.<sup>21</sup> One may not recite *kiddush* on wine that one has already drank from. Such wine is referred to as *יין פגום*. In order to rectify wine from being *פגום*, one should preferably follow a two step process. First, one should add some more wine into the cup, and then pour the contents of that cup into the wine bottle. However, even if one only performed one of these steps the wine is no longer considered *פגום*.<sup>22</sup> The minimum amount of wine that one is obligated to drink is *מלא לוגמיו*, a cheek-full. For an average person, this *shiur* is 2.21 ounces for Friday night and 1.5 ounces for *Shabbos* morning. However, one should preferably always drink most of a *revi'is*.<sup>23</sup> When one makes *kiddush* for others, it is preferable that each participant drink some of the wine.<sup>24</sup> The wine that all the participants receive should preferably not be *פגום* either.

Therefore, when one is making *kiddush* he should either first distribute the wine prior to drinking from the *kos* himself, or he may pour off some wine for himself into another cup and then distribute the remaining wine to the participants. (Care should be taken that the cup he is drinking the *לוגמיו* from should contain at least a *revi'is* of wine.<sup>25</sup>) If all the participants are drinking directly out of the *becher*, it is not considered *פגום* even though the *mevarech* already drank out of it.<sup>26</sup>

20. עי' שם, ועי' שעה"צ סק"ד, ועי' עי' קפ"ב ס"ק ל"ב.

21. עי' עי' ער"ב סע' א', ומ"ב ס"ק ג', ועי' כף החיים.

22. עי' עי' רע"א סע' י', ועי' עי' קפ"ב סע' ג' ס"ק י"ח וכו' ו"א, ושעה"צ ס"ק כ"ד.

23. עי' בה"ל בסע' י"ג.

24. סעי' י"ד, ועי' מ"ב ס"ק ע"א.

25. מ"ב עי' רע"א ס"ק נ"א.

26. עי' ט"ז, ועי' ב"ח שכתב שהמנהג לשתות תחילה הוא טעות גמור, ועי' שו"ע הרב ס"ק ק"צ סע' ה' ועי' שעה"צ עי' רע"א ס"ק פ"ט.

16. עי' מדרכי שם, ועי' מ"ב ס"ק מ"א, ועי' קצשו"ע ס"י נ"ה סע' ה'.

17. עי' מ"ב שם, ועי' שעה"צ ס"ק מ"ח, בנוגע לכסות החלה בסעודה שלישית עי' א"א (בוטשאטש) ס"ס רע"א, אכן עי' ערוה"ש ס"י רצ"א סע' י' בהג"ה, וסי' רצ"ט סוף סע' י"ד.

18. עי' ששי"כ פרק מ"ז סע' כ"ה, ועי' הע' קכ"ה בשם הגרש"ז אויערבך זצ"ל, ועי' אג"מ אור"ח ח"ב ס"י כ' סע' י"ח.

19. מ"ב ס"ק פ"ג סק"ט, ועי' שעה"צ שם, ועי' הגדת קול דודי בנוגע השיעור.

### Using a Plastic or Paper Cup

One should not use a disposable plastic or paper cup for *kiddush*, since one is required to make *kiddush* on a nice and respectable cup and a disposable cup does not meet those requirements. Furthermore, some claim that an item that is disposable is not even classified as a utensil. Preferably, one should not even say *kiddush* on a hard plastic cup (i.e. such as the plastic that many *shnopps* cups are made out of), since it may also be classified as a disposable cup. However, if there is no other cup available, a disposable cup may be used.<sup>27</sup>

### Reciting Kiddush On a Liquid Other Than Wine

One who does not have wine or grape juice for the Friday night *kiddush* should recite *kiddush* over bread instead. One who does not have wine or grape juice available on *Shabbos* morning, may make *kiddush* on a *chamar medina*.<sup>28</sup> *Chamar medina* is defined as the beverage one would serve to a guest whom one wishes to show respect (and not merely to quench one's thirst). This may vary from place to place. Beer, whiskey, and liquor, are definitely considered *chamar medina*. There is a dispute among the *poskim* whether the following liquids are considered *chamar medina* and therefore they should preferably not be used: milk, soda, orange juice, apple juice, tea, and coffee.<sup>29</sup>

When making *kiddush* on whiskey or liquor, the *Mishnah Berurah* *paskens* that it is no different than wine, and one should therefore not recite *kiddush* on them unless it is in a cup containing a *revi'is*. However, one is not required to drink more than a *revi'is*. Nevertheless, there are many who are accustomed to use a *shnopps* cup when making *kiddush* on whisky and liquor. One

27. ע"י אג"מ ח"ג סי' ל"ט, וע"י בשרת באר משה ח"ג סי' נ"ה וח"ב סי' מ"ב, וע"י שש"כ פרק מ"ז סעי' י"א, אכן ע"י ציץ אליעזר ח"ב סי' כ"ג, וע"י מנחת יצחק ח"י סי' כ"ג.

28. סי' ער"ב סעי' ט'.

29. ע"י אג"מ אר"ח ח"ב סי' ע"ה, וע"י בשרת ציץ אליעזר ח"ח סי' ט"ז, וע"י ח"יד סי' מ"ב, וע"י מ"ב סי' רצ"ו סק"ו מה שהביא מהברכי יוסף.

should preferably abide by the *psak* of the *Mishnah Berurah* if possible.<sup>30</sup> One is permitted to recite *kiddush* over a whiskey bottle and then pour from the bottle into a cup to drink.<sup>31</sup>

### The Proper Position during Kiddush

There are various customs with regard to the proper position during the Friday night *kiddush*: Some stand while reciting the words and sit for the remaining part of *kiddush*. Others stand from the words until the end of and then sit for the remainder of *kiddush*. Yet others stand for the entire Friday night *kiddush*. Most customs are to sit during the *Shabbos* morning *kiddush*.<sup>32</sup> Whether one's custom is to stand or sit, all the participants should be in the same position (i.e. sitting or standing) around the table as the one making *kiddush*. Furthermore, everyone should be sitting while drinking the wine.<sup>33</sup> As one starts saying the *kiddush* he should gaze at the *Shabbos licht* for a brief moment. While one says the actual *bracha* of *kiddush*, he should look at the wine in the *kiddush* cup.<sup>34</sup>

### Kiddush Bimakom Seudah

One is obligated to make *kiddush* in the same area where one plans on eating. One who recites *kiddush* in one part of a room and wishes to eat in a different part of the same room, should preferably have this in mind while he is reciting *kiddush*. However, one who did not have this in mind and ate his meal in another part of the room, has nevertheless fulfilled his obligation of *kiddush*. One who wishes to recite *kiddush* in one room and then eat his meal in another room, must not only

30. ע"י מ"ב סי' ער"ב סק"ל, ולכאורה הוא תלוי במחלו המ"א והט"ו בענין ברכה אחרונה, וע"י שרת מהרש"ם חלק א' סי' קע"ה, אכן ע"י יביע אומר ח"ג סי' י"ט, ושע"ת סי' רפ"ט סק"א, וע"י ערוה"ש סי' ער"ב סעי' י"ד, וע"י שרת יביע אומר ח"ג סי' י"ט ויחזה דעת ח"ב סי' ל"ח.

31. כך שמעתי מכמה פוסקי זמנינו שליט"א. וע"י שש"כ שמשמע כן.

32. ע"י סי' רע"א סעי' י' ברמ"א ובמ"ב שם, אכן ע"י כף החיים סק"ב בשם האריז"ל, וע"י סק"ס ס"ד, וע"י שע"ת סי' רפ"ט סק"א.

33. ע"י סי' רע"א מ"ב סק"מ, וע"י כף החיים סק"ס ס"ד.

34. ע"י רמ"א שם בסעי' י'.

have this in mind during *kiddush*, but the other room must also be visible from where he is making *kiddush*. If both of these requirements have not been met, he may not eat his meal in the other room. However, if he did eat his meal in the other room, or if it is very difficult for him to remain in the original room, then as long as one of the conditions have been met, he has fulfilled his obligation of *kiddush*. One may not make *kiddush* in one building and then eat his meal in another building, even if both of the aforementioned conditions have been met. However, if he did eat his meal in another building, or if it is very difficult for him to remain in the original location, then as long as the other building is visible from the location where he made *kiddush*, he has fulfilled his obligation of *kiddush*.<sup>35</sup> Some *poskim* consider two different apartments in one building to be two different buildings.<sup>36</sup>

One is obligated to eat the meal immediately after reciting *kiddush*. However, a minor delay (i.e. some additional time to complete the preparation of the meal) is not considered an interruption.<sup>37</sup> In order for the *kiddush* to be valid, one has to eat bread, cake, or any other food of the *חמשת המינים*. One should be careful when attending a *kiddush* to consume a complete *kizayis* of cake prior to going around and sampling the other food served. One who does not have bread or cake after *kiddush* was made, may fulfill his obligation of *kiddush bimokom seudah* by drinking a *revi'is* of wine. One should preferably drink another full *revi'is* besides for the wine that he already drank for *kiddush*.<sup>38</sup> Furthermore, some *poskim* are more lenient and permit one to fulfill his obligation of *kiddush bimokom seudah* even by merely eating fruits, if none of the above options are available. These aforementioned leniencies with regard to fulfilling one's obligation of *kiddush bimokom seudah* by drinking wine or eating fruits should only be relied upon for the

*Shabbos* afternoon meal. However, one should not rely upon these leniencies with regard to the *kiddush* at the Friday night meal.<sup>39</sup>

### Attending a Kiddush Shabbos Morning

One who is hosting a *kiddush* on *Shabbos* morning should make sure that wine is placed on all the *kiddush* tables. The reason for this is because, as mentioned above, there are numerous *poskim* including *Mishnah Berurah*, who oppose the practice of using a small *shnopps* cup for *kiddush*. Therefore, one should serve wine so that everyone present can make *kiddush* on a *revi'is*. Furthermore, one should have some glasses on the tables so that the people present do not have to make *kiddush* using a plastic cup, for according to many *poskim* using a plastic or paper cup is questionable, as mentioned above. Another practice that the *Mishnah Berurah* opposes is for one to start the *Shabbos* morning *kiddush* from *על כן ברוך*. The *Mishnah Berurah* writes that since *על כן ברוך* is the middle of a *posuk*, one should not start from those words, but should say the entire paragraph of *זכור את יום* *השבת לקדשו*. Some also say *ושמרו* prior to saying *זכור*.<sup>40</sup> One who attended a *kiddush* and already heard or said *kiddush* when he comes home to his wife who did not hear *kiddush* yet, may repeat it for her, and should drink some of the wine.<sup>41</sup>

There are numerous *poskim* including the *Vilna Gaon* who maintain that one should recite *kiddush* at a *סעודה גמורה* containing bread. Therefore, many *yorei shomayim* are accustomed to repeat *kiddush* upon returning home from a *kiddush*, prior to partaking in their *סעודה גמורה*, even though everyone present already heard *kiddush*. However,

39. מ"ב ס"ק כ"ה וכ"ז ושעה"צ אות כ"ט.

40. ע"י מ"ב ס"י רפ"ט ס"ק ב.

41. כך שמעתי מהגר"י בעלסקי שליט"א ואכמ"ל.

35. ע"י ס"י רע"ג סע' י' ומ"ב ובה"ל שם.

36. ש"ש"כ פרק נד הע' כא וכב.

37. ע"י רמ"א בס"י רע"ג סע' ג' ומ"ב שם, וע"י ערוה"ש שם סע' ד'.

38. מ"ב ס"ק כ"ז, וע"י שעה"צ שם.

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many are accustomed *not* to repeat *kiddush* if everyone present has already heard *kiddush*.<sup>42</sup>

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שהאריך בזה, וע"ש שחרש שיש שני ענינים בקידוש.

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<sup>42</sup> עי' בה"ל סי' רע"ג ד"ה כתבו הגאונים, ועי' אג"מ אורח ח"ד סי' סג