



## Community Kiddush #9 Rabbi Shimon Isaacson

There is a disagreement between the Gra and the Gaonim regarding what constitutes Kiddush b'makom seudah (the obligation to eat a meal after Kiddush). The Gaonim rule that wine or any Mezonot food is acceptable while the Gaon maintains that it must be a bread meal. The custom is to be stringent at the Friday night Kiddush, which is a Torah commandment, and lenient during the day Kiddush, which is a Rabbinic commandment. The Shulchan Aruch and the Shemirat Shabbat K'hilchoto concur with the Gaonim. However if you make Kiddush by day on Mezonot in shul, you haven't fulfilled Kiddush according to the Gra. Therefore Rav Soloveitchik suggest that Kiddush be repeated again at home before washing in order to designate the meal as a seudat Shabbat. Rav Moshe also recommends this practice.

The Mishna Berura notes that one should eat at least a kezayit (an olive size measurement) of Mezonot in order to be able to make an Al Hamichaya (after blessing). Any Mezonot will do, as long as it is from chameshet minei dagan (the five grains- wheat, barley, spelt, oats, rye). On Pesach, those who do not eat anything made with matza meal and have only shehakol cake, should drink a maleh lugma (a mouthful) of wine in addition to a reviit (3.3 ounces) in place of the Mezonot.

The Shulchan Aruch rules that we should be careful to eat immediately after Kiddush. What about on the night of Pesach when the matza is eaten well into the seder? Since Maggid is part of the order of the evening, it's considered b'zman h'aseduah (during the time of the meal). However one shouldn't engage in extraneous conversation other than the mitzvot of the evening.

There are a number of tiers related to the

laws of Kiddush b'makom seudah (making Kiddush in the place where one will eat). The first tier is one big room which is considered one place. The second tier is going from one room to the next. There are opinions that state that if you can see from the first room into the second, and you intend to eat in the second room, it's permitted. Going from one house to another should be avoided. If there is no choice, the Mishna Berura rules that you should at least be able to see into the second house.

During Kiddush in the morning, there's a custom to say the prefatory verses of V'shamru and Zachor, but according to the Rambam it's sufficient to just recite the blessing Borei Pri Hagafen. The role of Kiddush is to establish the meal as a seduat Shabbat. We don't recite Kiddush at the third meal (although the Rambam does recommend it), because the very fact that there's an extra meal indicates that it's a special seduat Shabbat.

Friday night, the prohibition of eating before Kiddush begins from the time one accepts Shabbat. Shabbat morning, it takes effect after Shachrit davening. The Magen Avraham, who based himself on the Rambam, allowed women to say a short prayer before eating. Rav Moshe notes that although this is a leniency, it has a stringent aspect, because once a woman says her tefilah on Shabbat morning, she is obligated in Kiddush.

According to the Shulchan Aruch, if there's no wine available, chamar medina (an important drink) can be used for Kiddush. Some say coffee falls in this category but others say it only refers to an intoxicating drink such as beer or whiskey. Juice or soda are not chamar medina. Rav Moshe maintains that chamar medina should only be used b'shaat hadechak (when there is no choice). Similarly the Mishna

Berura writes that wine is the preferred choice. He does note that when it was expensive or hard to come by, even great Torah scholars would use chamar medina. The Mishna Berura adds that whiskey is acceptable provided there is a reviit and one drinks a maleh lugma. Bidi'eved (less than ideally), if you can only drink a sip, it can be passed around to the others.

How do we explain the custom of making Kiddush on a shot glass? There is a disagreement between the Yerushalmi and the Bavli regarding what constitutes a shiur (measurement) in halacha. The Yerushalmi maintains that shiurim have elasticity and there are no formal halachot. However the Bavli argues that there are set measurement and if you don't consume the required amount, there's no obligation to make an after blessing. The Shulchan Aruch mentions both approaches. The Mishna Berura concurs with the Bavli.

Based on this dissension, there's a difference of opinion between the Taz and the Magen Avraham whether a beverage which is usually sipped slowly (so that a reviit is not drunk in the set amount of time) requires an after blessing. The Taz rules that whiskey, which is usually consumed in small quantities, is considered a shtiya chashuva (an important drink) with elasticity. Therefore even an ounce requires an after blessing. The Magen Avraham disagrees and says there's no after blessing unless there's a formal shiur. The Mishna Berura agrees with the Magen Avraham. The custom to make Kiddush by day on a shot glass of whisky is based on the Taz's ruling. If it's considered significant enough to make an after blessing on less than a shiur, then it's also acceptable for Kiddush. However ideally, one should use wine with a shiur reviit.