

# דרשו דף חזרה

## סימן ערב סעיף ט- סימן רעג סעיף ו

### סימן ערב סעיף ט

1. If there is no wine present:
  - a. Some rule to make קידוש with beer or other beverages except water.
    - i. MB ס"ק כד: this is חמרא מדינא, meaning there is no wine in the city<sup>1</sup> the entire year and the main beverage is beer.
      1. If the wine is around but too expensive, that is deemed as if there is wine in the city.
      2. If סתם יין is present in the city, this is deemed as if there is no wine in the city.
    - ii. MB ס"ק כה: these beverages do not include milk or oil or even water which one always drinks.
  - b. Some rule to not make קידוש at all.
  - c. Rosh: At night only use wine or bread; during the day better to make קידוש on beer before the המוציא (to look like a שינוי from a normal meal). MECHABER and RAMA agree.
    - i. MB ס"ק כז: ROSH follows the first opinion but adds that bread can be used for קידוש too. One should be strict like the ROSH and not use חמר מדינא for the night קידוש.
    - ii. MB ס"ק כח: when making קידוש על הפת one must put his hands on the bread as if one is holding a כוס של יין.
    - iii. MB ס"ק כט: during the day, many area lenient to use חמר מדינא since the wine is expensive, and most drink from that beverage, and the day קידוש is only מדרבנן. However, מצוה מן המובחר is to use wine.
    - iv. MB ס"ק ל: if one likes schnapps more than חמר מדינא, one can use it but one must use a cup that holds a רביעית and drink ideally a מלא לוגמיו, but if not he can be מצטרף to drink a מלא לוגמיו with others.
2. RAMA: if there is wine in the city, one cannot make קידוש on bread.
  - a. MB ס"ק לב: this is be strict like ר"ת. Some seem to be lenient if one wants to eat bread more than wine. [ביאור הלכה ד"ה ואם] is lenient in situations where the wine is not enjoyable at all].
3. RAMA: if one made a נדר from consuming wine, one can make קידוש and have another drink for him. If there is no one else to drink, one can make קידוש on bread or hear קידוש from someone else.
  - a. MB ס"ק לג: the MGA rules that the others should not drink on behalf of the מקדש since the listeners themselves can make the ברכה themselves.

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<sup>1</sup> notes that Rambam seems to be lenient even if there is wine in the city. However, Rambam also only allows חמר מדינא and not קידוש.

## סימן ערב סעיף י

1. The wine drunk during the meal exempts all wine drunk during the meal.
  - a. MB ס"ק לה: the wine is מצרכי הסעודה (even if one washes after קידוש, see שעה"צ ש"ק מו).
2. There is no ברכה אחרונה since ברכת המזון exempts one.<sup>2</sup>

## סימן רעג סעיף א

1. Kiddush must be במקום הסעודה.
  - i. MB ס"ק א: the עונג, the meal, must be in the place of the קידוש.
  - b. If one makes קידוש in one corner of the house and moves to another corner, this is considered במקום סעודה.
    - i. MB ס"ק ב,ג: It is not ideal to move even corners,<sup>3</sup> but if one has in mind to make meal in a different corner it is seemingly not an issue.
    - ii. RAMA: from the home to the סוכה is like "corner to corner."
      1. MB ס"ק ד: this is only if the walls of the home are not split between the walls of the סוכה. Also, one can drink a רביעית יין in one moment to be considered במקום הסעודה. (or eat a כזית חלה in the סוכה, see שעה"צ ס"ק ה).<sup>4</sup>
  - c. Some rule even if one merely sees the place of the סעודה,<sup>5</sup> it is deemed מקום הסעודה.
    - i. MB ס"ק ז: one should not follow this opinion unless it's a שעת הדחק. See שעת הדחק who rules משום ברכה לבטלה we should not repeat the ברכה even if it's without להחזיר.
  - d. Some are lenient if one has mind to eat in a different location, assuming the two locations are in the same home (i.e. room to room or floor to attic). RAMA rules this way.<sup>6</sup>
    - i. MB ס"ק ח: the same home means under the same roof,<sup>7</sup> even if one cannot see the original מקום הקידוש.

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<sup>2</sup> דרשו 32: notes that there is a dispute if קידוש is מחמת הסעודה and thus one should drink only לוגמיו to avoid a ברכה אחרונה. But if one drinks the entire cup one should have in mind to bensch for the קידוש too. This would only work for wine not grape juice and thus for grape juice one should either mix some wine in it or have in mind to drink some grape juice during the meal too.

<sup>3</sup> See דרשו 4 who quotes a dispute in the opinion of the MGA is this is true even if one has in mind to eat מפינה לפינה.

<sup>4</sup> See דרשו 7 who rules this suggestion avoids issues especially if the סוכה is not attached to the home.

<sup>5</sup> See דרשו 6 who quotes a dispute if this is the exact location of the קידוש or the entire room.

See דרשו 7 regarding if the house door is locked.

<sup>6</sup> See דרשו 9 who explains this is only בדיעבד as the MGA is strict to ideally not even move from corner to corner. One should for sure be strict from room to room in the same home.

If one (1) has in mind to move locations (2) sees the location of קידוש and (3) is from room to room in the same house, one can be lenient even לתחילה.

<sup>7</sup> דרשו 9: if there is an awning extending out, as long as there is no gap of 3 טפחים that is deemed under the same roof.

Regarding open porches, there is a dispute if it is deemed as part of the house or separate.

## סימן רעג סעיף ב

1. If one has in mind to make קידוש in one place and decides later to move locations, one must make another ברכה.
  - a. MB ס"ק ט: if one eats a לחם in that original location, one is יוצא.

## סימן רעג סעיף ג

1. If one just makes קידוש but does not eat anything, he is not יוצא.
2. RAMA: one must eat immediately after קידוש.<sup>8</sup>
  - a. MB ס"ק יב: [if one has דעת] and if there is a pause in time due to going to bathroom, one does not need to make קידוש again as this is צרכי הסעודה.<sup>9</sup>
  - b. MB ס"ק יב: if one leaves and then returns to the same location there is dispute if one should redo the קידוש. Be cautious but בדיעבד one does not need to remake the ברכה, see ביאור הלכה ד"ה לאלתר.
3. RAMA: or at least have in mind to eat immediately, if not, he is not יוצא, even if he does eat immediately.
  - a. MB ס"ק יג: this means one has explicit דעת to eat immediately, even if there is a pause due to an אונס one does not need to make another קידוש.
  - b. MB ס"ק יג: in this case, if one leaves the room, it is not clear if one should redo the קידוש (see שעה"צ ס"ק יג).
  - c. MB ס"ק יג: the same is true if one is having in mind to eat in another room in the house, one should not make another קידוש if one is pausing between קידוש and the סעודה to simply walk to the meal.
4. RAMA: if one has in mind to eat later in that location but changes his mind and eats immediately, he is יוצא.

## סימן רעג סעיף ד

1. One can make קידוש for others who are eating a meal, even though the מקדש himself is not eating a meal.<sup>10</sup>
  - a. MB טז ס"ק: one can make be מוציא children who are חינוך משום חינוך even though the מקדש is not eating.
2. Also, the מקדש does not need to drink for even being מוציא the הגפן ברכת הגפן since it is part of the קידוש. This assumes that they do not know how to make קידוש themselves.
  - a. MB כ ס"ק: if the listeners can make their own קידוש one cannot be מוציא them unless the מקדש is also eating. The Pri Chadash argues on this ruling though.

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<sup>8</sup> 13 דרשו: this timeframe is a dispute. יעב"ץ rules it's the time to walk 22 אמות. R' Nissim Karelitz rules it's היסת הדעת.

The Chazon Ish did not approve of the practice to eat fish after קידוש before eating bread.

<sup>9</sup> 15 דרשו: there is a discussion regarding washing in a different room as the place where one eats the meal. R' Shlomo Zalman is lenient.

17 דרשו adds that if one has to go out to help with the kids it is not deemed a הפסק, especially if the husband is at the table and the wife tends to the needs of the child.

<sup>10</sup> 19 דרשו discusses a situation if the listener accepted שבת early but the מקדש did not accept שבת yet.

The Bi'ur Halacha (who rules ideally to be strict. (see ביאור הלכה ד"ה והוא one is בדיעבד others, even a בקי).

3. RAMA: one can say הגפן for others during the day קידוש even if the מקדש is not drinking.
  - a. MB ס"ק יט: even though the day קידוש is only a פרי הגפן since it is made to be like קידוש, it itself is treated like קידוש to be מוציא others.<sup>11</sup> [This rule is unlike being מוציא others for the מוציא during the meals on שבת, where the מברך needs to eat as well, as the מוציא is not obligatory per se, rather it is a means to be יוצא one's obligation of שבת, עונג שבת, in theory, if one enjoys fasting on שבת, one can do without the סעודה].

## סימן רעג סעיף ה<sup>12</sup>

1. The Geonim rule that מקום סעודה includes eating a bit of bread or drinking a כוס יין של קידוש.<sup>13</sup> This does not include fruit. Once he consumes that amount, he can have the meal in another location.
  - a. MB ס"ק כא: this amount is a כזית of food.
  - b. MB ס"ק כב: this also includes a רביעית of wine.<sup>14</sup> [MB ס"ק כד quotes גרע"א who is strict for relying on רביעית wine, only do if it's a מקום הדחק].
    - i. MB ס"ק כז: some require an additional רביעית for the specific fulfillment of מקום סעודה aside from the obligation to drink קידוש. See שעה"צ ס"ק כט who rules to be lenient for the day קידוש if there is not some much wine available.
  - c. MB ס"ק כד: this includes פת הבאה בכיסנין but not חמר מדינא.<sup>15 16</sup>
  - d. MB ס"ק כה: if there is only fruit, it is not מקום סעודה, even if the מקדש drinks a רביעית יין since that only is deemed מקום סעודה for the מקדש but not the listeners. However, the שלטי גבורים is lenient for fruit. If one feels a bit ill and does not have קידוש, one can rely on the שלטי גבורים for the day קידוש מיני דגן.
2. RAMA: per this understanding, the מוהל can drink the יין during שחרית, however, the custom is to give a bit to the child.

<sup>11</sup> 22 דרשו: the Chazon Ish rules per this explanation that the קידוש היום is also simply a המצוה in ברכת המצוה which the listener does not need to drink from the כוס. The Brisker Rav argued that one should drink from the cup and it is essentially a ברכת הנהנין.

<sup>23</sup> דרשו: if the מקדש talks before the listeners drink, בדיעבד it is fine.

<sup>12</sup> 25 דרשו discusses a dispute if one is מוציא על הפת if one being מוציא also must eat from the bread.

<sup>13</sup> See דרשו 39 who notes those who strongly recommend one to remake קידוש with a גמורה סעודה. See מיני תרגימא with קידוש after having קידוש.

<sup>14</sup> 31 דרשו: for grape juice, R' Elyashiv is מחמיר (but if done do not repeat), R' Vosner is strict. R' Nissim Karelitz is lenient. RSZ is also lenient.

<sup>15</sup> 30 דרשו: if one wants to eat the meal afterwards, one must make a ברכה אחרונה and wait a bit to avoid ספק ברכה אחרונה.

<sup>16</sup> 33 דרשו eating rice is a discussion.

## סימן רעג סעיף ו

1. If one is מקדש in his home and has in mind to be מוציא<sup>17</sup> another person who is listening in his own home (with his own meal) this is considered סעודה במקום סעודה.<sup>18</sup>
  - a. MB ל ס"ק: if the חזן is reciting this in shul for those who are eating in the shul, the חזן must have in mind to be מוציא the listeners too.

## סימן רעג סעיף ז

1. Some require קידוש to be recited near a candle. Others do not.
2. If one is מקדש outside because of the flies indoors or because he wants more fresh air, it is fine even if the candle is at home since the entire point of נר שבת is for עונג, not to experience the meal בצער.
  - a. MB לב ס"ק: this means there is a lot of צער experienced in eating in the home. Pri Megadim suggests to eat in the home for a bit and then eat the rest of the meal outside.

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<sup>17</sup> See who is questioning this requirement as מצוות דרבנן per the MGA do not require כוונה. Perhaps if one already davened and fulfilled his obligation of התורה קידוש, there is only a חיוב of קידוש and כוונה is not required. However, the ביאור הלכה rejects this as (1) R' Akiva Eiger rules that davening is not sufficient to fulfill the obligation of קידוש and (2) others argue even מדרבנן one needs כוונה.

<sup>18</sup> See who questions this ruling לכתחילה per the MGA as there is not קביעות ביחד with the other listener (who is eating in his own home). The ביאור הלכה suggests perhaps since the listener is having in mind to be מוציא with the מקדש this is deemed קביעות.