The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jun 3 2023 ■ י"ד סיון תשפ"ג
סימן רס"ח סעיף י"ב-דימן רס"ט סעיף ב'

Overview

Siman 268 Seif 12:

One may not speak during the recitation of ויכלו or during the shaliach tzibbur's recitation of מעין שבע.

Siman 268 Seif 13:

If one davened the weekday amidah without mentioning Shabbos or if he didn't daven altogether but heard the shaliach tzibbur recite מעין שבע in its entirety he fulfills his obligation.

- Since ma'ariv is a reshus one can be lenient. (M.B. 27)
- L'chatchila one should recite each word with the shaliach tzibbur. If one realized before the shaliach tzibbur's recitation of מעין שבע the person should daven amidah rather than rely on this option. (M.B. 28)

Siman 269 Seif 1:

The custom is to recite kiddush in the bais haknesses but the one who recites kiddush should not taste the wine, instead it should be given to a child since kiddush is recited where one will eat his meal (see below siman 273)**. The original enactment was for the guests who ate and drank in the bais haknesses to discharge their obligation. Nowadays even though there are no guests in the bais haknesses the enactment is not annulled and this is the rationale for those places that recite kiddush in the bais haknesses. It is preferable to adopt the practice of not reciting kiddush in the bais haknesses and this is the custom in Eretz Yisroel.** The custom is to stand during the recitation of kiddush in the bais haknesses.

- Some maintain that the wine should be given to a child who has not reached the age of chinuch but Magen Avrohom maintains that it is preferable to give it to a child who did reach the age of chinuch. A child may be fed before kiddush Shabbos morning and it is prohibited to afflict him. Later authorities write that when there is no child in the bais haknesses the shaliach tzibbur should drink a revi'is and have in mind to fulfill his obligation. Afterwards he recites a beracha acharona but is still permitted to recite kiddush at home for the other members of his household. (M.B. 1)
- The one reciting kiddush does not fulfill his obligation since this is not where he will eat his meal and thus it is prohibited for him to even taste anything. (M.B. 2)
- In our countries the custom is to recite kiddush except for the first night of Pesach. (M.B. 5)
- Rishonim write that standing is beneficial for one who has weak knees. (M.B. 6)

Halacha Highlight

Reciting kiddush in the bais haknesses

Shulchan Aruch Siman 269 Seif 1

נוהגין לקדש בבית הכנסת

The custom is to recite kiddush in the bais haknesses

Shulchan Aruch (סי' רס"ט סע' א') relates that the custom is to recite kiddush in the bais haknesses. The origin of the enactment was that there used to be guests who would eat their meals in the bais haknesses and to accommodate them, the shaliach tzibbur would recite kiddush. Although nowadays we no longer have guests that eat in the bais haknesses the original enactment remains in force. He then notes that it is preferable to not recite kiddush in the bais haknesses and he relates that in Eretz Yisroel that is the custom. Mishnah Berurah (סק"ה) writes that in our countries the custom is to recite kiddush in the bais haknesses other than the first night of Pesach. Nowadays, many places have the custom that they do not recite kiddush in the bais haknesses but those places that have the custom to recite kiddush should not abandon that custom.

Shulchan Aruch rules that the one who recites kiddush does not drink the wine and instead it should be given to a child to drink. Mishnah Berurah (סק"א) cites authorities who maintain that it is preferred to give the wine to a child who has not reaches the age of chinuch but then notes that Magen Avrohom wrote that it is permitted to give the wine to a child who has reached the age of chinuch and, in fact, it is preferable to give the wine to a child who has reached the age of chinuch. His reasoning is that if the wine is given to a child who has not reached the age of chinuch the beracha on the wine would be a beracha l'vatalah since it was not even recited for a child who is fit to recite a beracha. In the event that there are no children present, the one who recites kiddush should drink a revi'is of wine so that it should be considered as though he recited kiddush in the place of his meal.