The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Jun 7 2023 ■ י"ח סיון תשפ"ג
סימן רע"א סעיף ג'-ד'

Overview

Siman 271 Seif 3:

If one does not have the means to purchase wine for kiddush as well as prepare the meals for the night, meals for the day and for kiddush during the day, it is preferred to purchase wine for kiddush at night than to prepare for the meal or for the day's kiddush. When the Beraisa states that honoring the day takes precedence over honoring the night, it refers to the other needs of the meal but one who does not have any more than a single cup of wine for kiddush should use it for Shabbos night kiddush rather than for Shabbos day kiddush.

- Kiddush is a Biblical obligation whereas oneg Shabbos is derived from the words of the Nevi'im. Later authorities agree that this assumes that one has bread for each meal but if one does not have bread it is preferable to purchase bread since kiddush could be recited on bread. If one has the means to purchase wine for the night meal but not for the day meal or to honor the day meal, although logically one may think that honoring the day tales precedence over kiddush for the day, nevertheless, it is possible that bread will be sufficient and he could use the remaining funds for wine for kiddush during the day. (M.B. 7)
- If one has a limited supply of good foods it is preferable to save them for the day meal. (M.B. 9)
- Wine for the night's meal takes precedence ahead of the needs for the day's meal and the day's kiddush. (M.B. 10)

Siman 271 Seif 4:

It is prohibited to eat anything before kiddush, even water. Even if one started eating during the day one must interrupt and spread a sheet over the food and recite kiddush. If they were already drinking wine it is only necessary to recite kiddush but בורא פרי הגפן need not be repeated. Afterwards one recites המוציא. If one does not have wine and will recite kiddush on bread he need not repeat the beracha of המוציא. Some maintain that even if one recites kiddush on wine one does not repeat המוציא.

- This halacha applies even if it is still day as long as one accepted Shabbos. (M.B. 11)
- Even if one has only one cup of wine he should recite kiddush on that cup and will recite birkas hamazon without a cup of wine. (M.B. 12)
- It is permitted for one to rinse his mouth since he does not intend to taste the water. (M.B. 13)
- Even if the meal started when it was permitted, he must interrupt the meal since kiddush is connected to the meal and it should be recited at the outset of the meal. (M.B. 14)
- The bread should be covered until after kiddush. (M.B. 15)
- In other words, when one wants to resume the meal he must recite המוציא since the obligation to recite kiddush prohibited him from eating. (M.B. 17)
- This opinion maintains that kiddush is not an interruption and based on the principle of ספק ברכות להקל one should follow this latter opinion. (M.B. 18)

Halacha Highlight

Eating before kiddush

Shulchan Aruch Siman 271 Seif 4

אסור לטעם כלום קדם שיקדש

It is prohibited to taste anything before the recitation of kiddush

Shulchan Aruch (סעי' ד') rules that it is prohibited to taste anything, even water, before reciting kiddush. Mishnah Berurah (ס"ק י"א) explains that this restriction is Rabbinic in origin and the rationale is that the obligation to recite kiddush begins immediately upon the start of Shabbos, even if one did not explicitly accept upon himself Shabbos. It is noted that this restriction is broader than the general restriction against eating that applies before the performance of a mitzvah. Generally, when there is a mitzvah that must be performed in a specific time frame the only restriction is that one may not begin at that time, but regarding kiddush and havdalah Chazal were more restrictive and prohibited eating anything once the time for the mitzvah arrived. The reason this is so is that the primary fulfillment of these mitzvos is at the beginning of the obligation (i.e. the beginning of Shabbos and immediately after Shabbos). Consequently, it is not just a possible concern that a meal may continue for an extended period of time; rather it was out of interest that the first thing a person eats on Shabbos should give honor to Shabbos and the first thing a person eats after Shabbos should be the wine of havdalah.

Even though kiddush and havadalah are treated more stringently than other mitzvos, they are not exactly the same. Regarding kiddush one may not even drink water whereas before havdalah it is permitted for one to drink water. The reason for this discrepancy is that when it comes to Shabbos and Yom Tov there is a principle שבת ויום טוב קובעת למעשר—meaning that although during the week there is a concept that one may snack foods from which one did not separate terumos and ma'asros, on Shabbos even a snack is considered "permanent" and one may not eat produce from which terumos and ma'asros were not separated. Similarly, when Shabbos begins even a drink of water has importance and thus is prohibited before the recitation of kiddush (פסקי תשובות אות י"ב).