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Digest
Mishna Berura
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סימן רע"א סעיף ה'

Halacha Highlight

One who forgot to recite kiddush

Rema Siman 271 Seif 5

אדם ששכח לקדש

If a person forgets to recite kiddush

Rema addresses a person who forgot to recite kiddush and realized after he recited hamotzi but before he ate any bread. The halacha in this case is that he should now recite kiddush, meaning the beracha that begins אשר קדשנו וכו'. In the event that one sliced the bread before he realized that he did not recite kiddush he should bring another loaf of bread so that he can recite kiddush on two whole loaves (פסקי תשובות אות ט"ו והע' 162). The difficulty with this is that the beracha of hamotzi will not be repeated so seemingly there is no reason to take another loaf so that kiddush will be recited with two whole loaves. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פנ"ב הע' ע"ה) explains that the requirement to have two loaves is not a requirement that the beracha should be recited on two loaves. The requirement is that the meal must begin with two whole loaves to commemorate the manna. Therefore, since bread was not yet eaten, it is considered the beginning of the meal and it is necessary to have two whole loaves at that time. When kiddush is recited at this time one does not read the paragraph of ויכלו, instead it should be recited during the meal (מ"ב ס"ק כ"ד). When one recites ויכלו during a meal it should be recited with a cup of wine (מ"ב ס"ק מ"ה).

In the event that one realizes that he did not recite kiddush after he washed but did not even recite hamotzi, he should recite kiddush on a cup of wine, drink at least a cheekful of wine and then recite hamotzi and eat some bread. Even if this is not the order in which one normally begins the meal on Shabbos night, since there are authorities who maintain that this is the preferred procedure, it is certainly acceptable to follow in this circumstance (פסקי תשובות שם).

Overview

Siman 271 Seif 5:

If two people were drinking and they said, "Let us recite kiddush" they may not drink anything until they recite kiddush. If they want to drink before reciting kiddush, although it is not allowed, they must recite בורא פרי הגפן before drinking. If one forgot to recite kiddush until after the recitation of המוציא but realized before eating, he should recite kiddush on the bread and then eat. If this happens before havdalah he should first eat since one may not recite havdalah on bread.

- Shulchan Aruch refers to where this declaration was made while it was yet day. (M.B. 19)
- The reason is that once they made this declaration they ended their original drinking session. Magen Avrohom maintains that they do not have to repeat בורא פרי הגפן for the cup of wine in kiddush since the beracha that was recited for their original drinking session applies because the declaration does not preclude them from drinking as part of kiddush. It also appears that they would not have to repeat the beracha for the wine that they will drink after kiddush since they only had in mind that they would not drink anymore before the recitation of kiddush. Being that there are many opinions about this matter one should avoid putting himself into this circumstance. (M.B. 21)
- Taz writes that if rather than making a declaration it actually became dark, although it is prohibited to drink if they do drink they do not recite a beracha since the prohibition does not automatically end their drinking session. (M.B. 22)
- If they already ate bread kiddush should be recited on wine if it is available. (M.B. 23)
- The paragraph of ויכלו should be recited during the meal rather than at this point. (M.B. 24)