The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jun 10 2023 ■ כ"א סיון תשפ"ג
סימן רע"א סעיף ז'-י'

Overview

Siman 271 Seif 7:

Even though it is prohibited to eat or drink before kiddush if one violated this restriction he still recites kiddush.

- He recites kiddush whenever he realizes, even at night. Even if one eats intentionally he must recite kiddush. (M.B. 37)

Siman 271 Seif 8:

If one did not recite kiddush at night, regardless of whether this was done unintentionally or intentionally he can make it up any time during the day. He recites the entire text of the night kiddush except for ויכלו.

- Once it reaches bein hashemashos it should be recited without Hashem's Name or reference to His Kingdom. (M.B. 39)
- Shabbos night was when Hashem finished His work. (M.B. 40)

Siman 271 Seif 9:

There must be a cloth on the table beneath the bread and another one spread out over the bread.

- One explanation is that the bread should not see that one is reciting the beracha on the wine first, therefore, if kiddush is recited on bread there is no need to cover the bread. According to the second explanation that the manna rested on a layer of dew and was covered by a layer of dew, even if one recites kiddush on bread it should be covered and this is our custom. Pri Megadim notes that according to all opinions it should be sufficient to keep the bread covered until after kiddush. In the morning the bread should also be covered. Chaye Adam implies that according to the explanation that relates to the manna it should remain covered until after hamotzi. (M.B. 41)

Siman 271 Seif 10:

Kiddush is recited on a full cup of wine that is not pagum. The cup must meet all of the requirements required for the kos for birkas hamazon. ויכלו is recited while standing and then one recites הגפן and kiddush. One may stand during kiddush but it is preferred to sit. The custom is to sit even when saying ויכלו except that one stands at the beginning to give honor to Hashem's because His Name is alluded to in the opening words of יום הששי ויכלו השמים. When one begins he should gaze at the Shabbos lights and during the recitation of kiddush he should look at the kos shel beracha. This appears to me correct, see above siman 183:4.

- If it is not full and one does not have another kos it may be used for kiddush since it contains a revi'is of wine. (M.B. 42)
- If one drank wine from the kos it may not be used for kiddush. If there is no alternative one may recite kiddush on a kos that is pagum. Eshel Avrohom suggests that perhaps reciting kiddush on bread is preferable. (M.B. 43)
- It is testimony regarding creation and testimony is delivered while standing. If one forgot to recite ויכלו it may be recited during the meal. (M.B. 45)
- It is a greater expression of reciting kiddush in the place of the meal if they sit during kiddush. Additionally when one person is reciting kiddush for others it is preferable for them to be settled in their place. It seems that everyone should be sitting but at the least they should not be wandering around the room during kiddush since that is not considered permanent at all. (M.B. 46)
- It is a segulah to heal one's eyes that became weak from taking large steps, however, people are not particular about this. (M.B. 48)

Halacha Highlight

Covering the challah

Shulchan Aruch Siman 271 Seif 9

צריך שתהיה מפה על השלחן תחת הפת

There must be a cloth on the table beneath the bread

Shulchan Aruch (סע' ט') writes that there must be a cloth on the table beneath the bread and another cloth spread out over the bread. Mishnah Berurah (ס"ק מ"א) references Tur who presents two reasons why it is necessary to cover the bread. The first reason is that since a meal usually begins with the beracha of hamotzi and eating bread, the bread would be embarrassed by the fact that at the Shabbos seudah the meal begins with kiddush and the drinking of wine. According to this reason if one recites kiddush on bread there is no reason to cover the bread. The second explanation is that the coverings above and below commemorate the layers of dew above and below the manna that the Jews gathered and ate during their travels in the wilderness. According to this explanation, even if one recites kiddush on bread it should be surrounded by cloths. Aruch HaShulchan (סי' רצ"א סע' י') relates that the custom is not to cover the bread during seudah shlishis. He explains (סי' רצ"ט סע' י"ד) even though according to the explanation that the covering corresponds to the dew that surrounded the manna it would be appropriate to cover the bread even during seudah shlishis, nevertheless, the primary reason is the concern for the embarrassment of the bread and since we do not begin seudah shlishis with wine, it is unnecessary to cover the bread.

Poskim debate whether one may use a see-thru material, e.g. clear plastic, for covering the bread. Rav Nissim Karelitz (חוט השני ח"ד פפ"ה ס"ק י"ח) ruled that according to the explanation that the bread should not experience the embarrassment of not being the first food eaten at the meal one should not cover the bread with clear plastic since from the human perspective it is as if the bread is not protected from that disgrace. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פמ"ז סע' קט"ז) ruled that it is acceptable to cover the bread with see-thru material since all that is required is that there should be a material on the bread.