The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jun 18 2023 ■ כ"ט סיון תשפ"ג
סימן רע"ג סעיף א'

Overview

Siman 273 Seif 1:

Kiddush must be recited in the place of the meal. In one house, from one corner to another corner is considered a single place, therefore, if one recites kiddush to eat in one corner and then decides to eat in a second corner, even if it is a large hall, it is not necessary to repeat kiddush. Moving from one's house to the sukkah is comparable to moving from one corner to another. **Some maintain that as long as one could see the place, even from a house to a courtyard, it is unnecessary to repeat kiddush. Some maintain that it is acceptable for one to recite kiddush in one location with the intent to eat in another location** (See above the beginning of siman 178) **but this assumes that the two locations are within the same house, for example, moving from one room to another or from the first floor to the second floor** (and this opinion is correct).

- It is preferred for a person to eat in the location where he recited kiddush. (M.B. 3)
- If one decides to eat in another room, even one in the same house he must repeat kiddush since he did not have the second location in mind when he recited kiddush. (M.B. 4)
- Rema refers to where the roof is removed and one constructs walls in the middle of the room to serve as his sukkah walls. Since the walls are intended only for the sukkah it is considered as though he moved from one corner to another corner in the same room and even though he did not have the second location in mind he is not required to repeat kiddush. If the sukkah was constructed outside of the house so that the walls of the house separate the house and the sukkah he would be required to repeat kiddush since it is considered as though he moved from one room to another room unless he can see the first location from the first location. If one intends to change locations after kiddush it is preferable to first drink a revi'is of wine so that it is considered as though kiddush was recited in the place of the meal and all opinions would agree that he need not repeat kiddush. (M.B. 5)
- Since one can see the location where he recited kiddush from the place he is eating, even if it is through a window and even if he can only see part of the location, he need not repeat kiddush. (M.B. 6)
- The same is true from one house to another as long as there is no permanent path that separates them. One should not rely on this opinion unless it is a b'dieved circumstance where one cannot eat in the place where he recited kiddush. (M.B. 7)
- This applies when they are both under the same roof even though one cannot see one location from the other. (M.B. 8)

Halacha Highlight

Kiddush b'makom seudah

Shulchan Aruch Siman 273 Seif 1

אין קדוש במקום סעודה

Kiddush can only be recited in the place of his meal

Shulchan Aruch presents the obligation to recite kiddush in the place where one eats his meal. Ideally, one should not move at all from the location where he recited kiddush (מ"ב סק"ג). However, if there is a necessity to move from that original location there are circumstances when he may be required to repeat kiddush and other circumstances in which he is not required to repeat kiddush. This has to do with the proximity and relationship between the two locations as well as the person's intent at the time that he recited kiddush. Although the requirement to eat in the place where kiddush was recited is an obligation whose source is in Navi, nevertheless, one who recites kiddush and does not eat a meal does not even fulfill his Biblical obligation to recite kiddush. Even if he eats a meal it is considered as though he ate without first reciting kiddush and must repeat kiddush in the place where he will eat.

In the event that one is incapable of eating a meal after kiddush, e.g. someone who is ill and as a result cannot eat an olive's volume of bread, cake or even drink a revi'is of wine, he is permitted to eat and drink without reciting kiddush. If possible, however, he should make an effort to hear someone else recite kiddush before eating. It is reported that Chazon Ish ruled that someone who cannot eat an olive's volume of grain products may be lenient and recite kiddush with the intent to eat the foods that he can eat.

Poskim debate whether a person fulfills his obligation to eat in the place he recited kiddush if he vomited the food he ate. The essential question is whether it is necessary for one to have the benefit of the food in his stomach (הנאת מעיו) or the benefit of having consumed the food (הנאת גרונו). Ideally, one should make an effort to eat an olive's volume of bread or other food containing grain to avoid all matters of doubt. In the event that he cannot eat, he falls into the category of one who is ill mentioned above.