The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רע"ג סעיף ה'-ז'

Overview

Siman 273 Seif 5:

The Gaonim write regarding the obligation to eat in the place where one recited kiddush that even if one ate a small amount of food or drank enough wine that he must recite a beracha, he satisfied his obligation to eat where he recited kiddush and may finish his meal in another location. This is only true if he ate bread or drank wine but not if he merely ate fruit. Accordingly, a mohel or sandak may drink from the cup of wine used during a bris milah on Shabbos in the morning if they drink the minimum quantity but the custom is to give it to a child.

- One should have at least an olive's volume of food. (M.B. 21)
- In other words a revi'is which is the quantity one must consume to become obligated to recite a beracha acharona. Even those who do not require one to consume a revi'is for the beracha acharona agree that to be considered a meal one must drink a revi'is. (M.B. 22)
- L'chatchila one should not leave that place without reciting birkas hamazon but b'dieved once one left he does not have to recite birkas hamazon until after the meal. (M.B. 23)
- If one had sweets made from the five grains he certainly has eaten in the place where he recited kiddush. Some authorities maintain that one does not fulfill his obligation to eat a meal by drinking wine and thus it should be avoided. (M.B. 25)
- Foods other than from grain and beverages other than wine do not satisfy to the same degree and thus even if one eats a large quantity of them it is not considered a meal. If one is weak and does not have food made from the five grains, one may rely on the opinion that eating fruit is sufficient but at night one should not rely on this opinion. (M.B. 26)
- According to some authorities one must drink a revi'is in addition to the wine one drinks for kiddush. (M.B. 27)

Siman 273 Seif 6:

If one recited kiddush in his home and a neighbor listened and his table was set he satisfies his obligation assuming that the listener had in mind to fulfill his obligation and the reciter had in mind to discharge the listener's obligation.

- Magen Avrohom writes that the same is true when one recites kiddush on bread. (M.B. 28)
- Even if his table is not actually set but he intends to set it to eat, it is sufficient. (M.B. 29)
- When the shaliach tzibbur recites kiddush nowadays in the bais midrash the listeners do not fulfill their obligation even if they had intent to fulfill their obligation if the reciter did not intend to discharge their obligation. (M.B. 30)

Siman 273 Seif 7:

Some maintain that kiddush must be recited by the light of the Shabbos lamp and others maintain that kiddush is not connected to the Shabbos lights and if one prefers to be in the courtyard due to the air or flies, one may recite kiddush and eat in his courtyard even though he cannot see the Shabbos lights since the intent of the Shabbos lights is to provide pleasure rather than distress and this position seems logical.

- Shulchan Aruch refers to where he would be greatly distressed because otherwise he should eat where the Shabbos lights are situated. Pri Megadim writes that it is preferable for one to recite kiddush and eat a little in the house and then go outside to finish the meal in the courtyard. (M.B. 32)

Halacha Highlight

What foods satisfy one's obligation to eat a seudah

Shulchan Aruch Siman 273 Seif 5
אפילו אכל דבר מועט
Even if one ate a small amount

Shulchan Aruch cites the Gaonim who maintain that in order to fulfill the obligation to recite kiddush in the place where one eats a meal it is sufficient for one to eat a small amount. Mishnah Berurah (סק"ק כ"א) explains that a small amount means at least an olive's volume of food so that one is obligated to recite a beracha acharona. If one ate this small amount he may then finish his meal elsewhere and does not have to repeat kiddush in that second location. Biur Halacha (ד"ה כתבו הגאונים) cites Sefer Ma'aseh Rav that relates that Vilna Gaon maintained that even for the day meal one should recite kiddush in the place where he will eat his primary meal and one should not satisfy this obligation by eating cake or drinking wine.

Shulchan Aruch adds that one fulfills his obligation to eat a meal only if he has bread or wine but if he merely ate fruit he is not credited with having eaten a meal and would be required to repeat kiddush. Mishnah Berurah (סק"ק כ"ה) adds that if one could satisfy his obligation with wine he may certainly satisfy his obligation with cake made from the five grains since that is considered more important than wine. Mishnah Berurah (שם) cites other authorities who prove that according to some Poskim one does not satisfy his obligation by drinking wine, therefore, one should avoid considering wine his seudah to satisfy this obligation unless it is necessary (מקום הדחק). Furthermore, there is a disagreement whether one who will drink wine for his seudah must drink a second cup of wine besides kiddush or whether the cup of wine he drinks for kiddush is sufficient to satisfy his obligation. Poskim debate whether one satisfies his obligation to have a seudah if he eats food made of cooked grains rather than baked and when baked goods are available one should avoid fulfilling his obligation with food made from cooked grains (פסקי תשובות אות ח').