The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jul 29 2023 ■ י"א אב תשפ"ג
סימן רפ"ט סעיף א'-ב'

Overview

Siman 289 Seif 1:

One's table should be set, his bed made nicely and a tablecloth spread out as one does for the night meal. One recites בורא פרי הגפן and this is called קדושא רבא. Afterwards he should wash his hands (See Rema above siman 271:12) **and break bread with two loaves as he did at night and eat the meal. This kiddush must also be recited in the place of the meal and one may not eat before reciting this kiddush similar to kiddush at night. However, it is permitted for one to drink water before davening since the obligation to recite kiddush has not yet begun.** See above for the halachos of kiddush in siman 271 – 273.

- The bed should be made before Shabbos, on Shabbos so that one can sleep on Shabbos or because it is embarrassing if the beds are not made but otherwise it is prohibited. (M.B. 1)
- Some begin with the pasuk ושמרו or זכור until ויקדשהו but beginning with the words על כן is improper since we do not recite pesukim that were not recited by Moshe Rabbeinu. (M.B. 2)
- Rema there writes that one should wash before reciting kiddush but Mishnah Berurah notes that many authorities follow Shulchan Aruch's position. (M.B. 4)
- Rokeach writes some people sing zemiros after eating. It is appropriate to study Torah before eating. (M.B. 5)
- Women are also bound by this halacha. (M.B. 6)

Siman 289 Seif 2:

In places where wine is not easy to obtain, beer and other beverages, except for water, are chamar medinah and may be used for kiddush. If one does not have beer or other beverage he may eat without reciting kiddush.

- The implication is that when wine is available one should not recite kiddush on other beverages. Although there are authorities who are lenient the preferred manner to fulfill the mitzvah is by using wine. (M.B. 8)
- Many authorities write that one may not recite kiddush on beverages that that are not chamar medinah even Shabbos morning. (M.B. 9)
- When one has bread he must recite hamotzi on the bread and may not eat anything before hamotzi. If he does not have bread he may eat without kiddush and is not obligated to forgo oneg Shabbos. At night if one does not have anything with which to recite kiddush but anticipates that something will arrive later he should wait a few hours for that food or beverage but does not have to wait beyond chatzos. If the person is weak he is not required to wait and may eat what he has without reciting kiddush. When the food or beverage later arrives he should recite kiddush and eat at least an olive's volume of food. (M.B. 10)

Halacha Highlight

A woman eating before kiddush

Shulchan Aruch Siman 289 Seif 1
ושלא יטעם קדם לו כלום
One may not eat anything before kiddush

Shulchan Aruch (סע' א') writes that it is prohibited to eat before reciting kiddush Shabbos morning the same way it is prohibited to eat before reciting kiddush on Shabbos night. However, it is permitted for one to drink water before davening since the obligation to recite kiddush did not yet begin. Mishnah Berurah (סק"ז) explains that kiddush is obligatory when one will eat a meal and since before davening it is prohibited for one to eat a meal the obligation to recite kiddush did not yet begin. Mishnah Berurah (סק"ו) also emphasizes that the restriction against eating before kiddush applies to women the same as men since regarding Shabbos related matters men and women share the same obligations.

Poskim debate the halacha whether a woman who is permitted to eat before davening must recite kiddush before eating. Rav Moshe Feinstein (אגר"מ ח"ד סי' ק"א אות ב') writes that a woman who is not married is obligated to recite kiddush before eating. However, a woman who is married is not obligated to recite kiddush since she is expected to eat the meal with her husband and thus she is exempt from kiddush until he has davened. Rav Yosef Shalom Elyashiv (ספר זכרון דרור יקרא עמ' שס"ג) also rules that a married woman is not obligated to recite kiddush before she eats and part of his explanation is that we can invoke the opinion that maintains that women share the same obligation to daven as men and thus as long as she has not yet davened her obligation to recite kiddush does not begin. In contrast, Rav Shlomo Zalman Auerbach (אבני ישפה ח"ב סי' כ"א) writes that a woman's obligation to recite kiddush is not dependent on her husband's obligation to recite kiddush and all that she may consume before the recitation of kiddush is water. Once a woman has davened all opinions agree that even a married woman may not eat without first reciting kiddush (אגר"מ וזפר זכרון דרור הנ"ל).