

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמדם
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שבגנת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Dinim of

Kiddush

Sh. day

Request:

Please send to as many people as possible, with that, having a hand in spreading Torah and relevant Halochos to people everywhere

To Donate



To Subscribe:

paskenshtibel@gmail.com

Click To Download
previous Gilyonos
[Archives](#)

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמדם
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדד הזרחה" שבזנת מנחת יצחק פיעה"ק ירושלם טובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halachos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not read during Davening or Krias Hatorah

Shabbos Day Kiddush

Parshas Bereishis 5784

152

"Kiddusho Rabboh"

Kiddusho Rabboh

1. There are many very applicable halochos one must know when making Kiddush on Shabbos day. Thus, we saw a need to explain and organize them. [We already covered the halochos of Kiddush at night (Gilyon 28) – they are printed in Volume 1 of the Koveitz Chukai Chaim (Hebrew edition).]
2. **The name "Kiddusho Rabboh."** Chazal required Kiddush on Shabbos day for Shabbos's honor (מ"ב שם סק"ג). Its name – "The Great Kiddush" (פסחים ק"ו, ש"ע שם ס"א) – is a euphemism as it is only derabonon (ר"ן) (שם, מ"ב שם שם). Also, the honor of the Shabbos day is higher than that of the night (שו"ע סי' רע"א ס"ג). Thus, the day seudoh is the main one and more distinguished than the night seudoh, so they called the Shabbos day Kiddush "Kiddusho Rabboh" (פסקי תשובות שם הע' 15).

Kiddush for a Simchah

3. **Chassan Bereishis.** There is a minhag for the chassan Bereishis to make a kiddush. The minhag was originally for him to make a kiddush on Simchas Torah along with the chassan Torah (סוד, רמ"א סי' טו, תרס"ט), but nowadays the chassan Bereishis often makes a separate kiddush on Shabbos Bereishis.
4. **Birth of a daughter.** There is a minhag to make a kiddush upon the birth of a daughter or upon naming a daughter (טעמי המנהגים). Naming a child is very significant since a person's neshomah comes from Shomayim when they are named, as hinted to in the posuk, "נפש חיה הוא שמו" (בראשית ב' י"ט). The naming of a daughter is in place of the naming of a son at his bris (דרישה י"ד סי' ש"ס סק"ב).
5. **Aufruf.** There is a minhag to make a kiddush after davening for a chosson on the Shabbos before his wedding (שלחן הערוך ח"ב דף י"ד ע"ב) or the Shabbos before he leaves town (לבוש, מג"א סוף סי' רפ"ב, ביה"ל ריש סי' קל"ב).

Text of Kiddush

6. **Borei Pri Hagofen.** The main part of Kiddush on Shabbos day is just the brochoh of Borei Pri Hagofen (שו"ע סי' רפ"ט ס"א). Many gedolim just said Borei Pri Hagofen to make it clear that Kiddush is essentially just that brochoh (הגרי"ה הובא בתשו"ת ח"ד סי' ע"ב, החזו"ת הובא בארחות) (רבינו ח"ב עמ' ק"ט). It is advisable to preface Hagofen with the words "savri moronon" in order to have in mind to be motzi and to tell anyone listening to have in mind to be yotzei (תשו"ת ח"א סי' רס"ד).
7. **על כן ברך ה' את יום השבת "על כן ברך וכו'."** Some say just the words "על כן ברך וכו'" before the brochoh of Hagofen. However, several poskim hold this is improper as it breaks up a posuk in a new way that was not transmitted to us by Moshe Rabbeinu (מ"ב שם סק"ב).
8. **"זכור וכו'" or "ושמרו וכו'."** Many people start Kiddush with the pesukim, "זכור את יום השבת" or "ושמרו בני ישראל וכו'", through "ויקדשו וכו'" (מ"ב שם).
9. Since the main part of Kiddush is Borei Pri Hagofen (above, 6), someone who did not hear "ושמרו" or "זכור" or talked during the pesukim before Kiddush is yotzei as long as he heard the brochoh of Hagofen.

Saying Kiddush with a Tallis

10. Some people say Kiddush at home while still wearing their tallis. The reason for this is that just as one should make Kiddush on Friday night with the outer garments he wore for davening (קיצור של"ה), so too one should make Kiddush by day wearing the tallis he davened in (פסקי תשובות סי' רפ"ט הע' 7).

Tasting the Kiddush Wine

11. **The mekadeish.** The person making Kiddush should lechatchiloh drink a cheekful of the Kiddush wine (סי' תימ"א הש"ע סי' ט"ז), which is most of a revi'is

(שו"ע סי' ק"צ ס"ג). Bedieved, it is okay if multiple people drank a cheekful in total (ביה"ל ד"ה רש).

12. **Interruption before the mekadeish drinks.** Lechatchiloh, people listening to Kiddush should be careful not to speak or say Mezonos on cake or other food until the person making Kiddush drinks a cheekful, or at least a drop, of the Kiddush wine (ע"פ שעה"צ סי' קפ"ג). Still, if someone other than the mekadeish spoke or made an interruption before the person making Kiddush drank, he is still yotzei his chiyuv of Kiddush.
13. **Listeners drinking.** Some hold that everyone listening to Kiddush by day must taste some of the Kiddush wine or at least some of the wine in front of them (הגר"ז הל"ו). The accepted reason for this is because the main part of Kiddush is the birkas hanehenin of Hagofen, so the listeners must also partake (ח"א סי' רס"ד). Some say the reason is because the main point of Kiddush is to show honor and esteem for the seudoh. By tasting at least a bit of wine, everyone present shows this esteem (הגרש"א, ש"כ פ"ג הע' י"ז).
14. However, most poskim hold the listeners are yotzei their chiyuv even without tasting any wine. Still, the best way to do the mitzvah is to taste some wine since that shows love for the mitzvah (שו"ע סי' רע"א). This is the widespread minhag.

The Brochoh on Wine Covers Other Drinks

15. If one is making Kiddush on wine or grape juice (הגר"ח קנייבסקי, הגר"ן) (קרליץ זצ"ל), after he says Borei Pri Hagofen and drinks a cheekful, he should not say Shehakol if he subsequently wants to drink other drinks that were before him during Kiddush; his Hagofen on the wine covers other drinks (שו"ע סי' קע"ד ס"ב). His brochoh acharonoh on the wine also covers the brochoh acharonoh on other things he drank; he should not say Borei Nefoshos on them.
16. **Hagofen does not cover food.** Hagofen on wine does not cover shehakol foods. Thus, the person making Kiddush still has to say Shehakol before eating herring or gala [p'tcha]. Similarly, after drinking wine and eating other things, one must say Al Hagefen on the wine and Borei Nefoshos on the food.
17. **Others present.** Some poskim hold someone who heard Kiddush from someone else only needs to taste a bit of the kiddush wine in order to not need to say a brochoh on other drinks (Others hold a listener must drink a cheekful. It is proper to satisfy this opinion (ביה"ל סד"ה י"ו). If one did not drink any of the wine, even though he was yotzei his chiyuv of Kiddush, he must still say Shehakol before drinking something (מ"ב סק"ד).

Disposable Plastic Cup

18. Lechatchiloh, a soft disposable plastic cup should not be used for Kiddush since it does not have the status of a real cup. If there is no other cup, one may be meikel (ש"ת מנח"י ח"י) (סי' כ"ג). It is better to hold the glass bottle of wine and make Kiddush with the bottle itself even if it is not full than to make Kiddush on a plastic cup, since having a real cup is more important than having a full cup (מו"ד הגר"מ בראנדסארפער זצ"ל).
19. Some people think it is better to use two soft disposable cups together. The truth is, this is not better since it does not make the cup any more substantial – two times zero is still zero..

הגליון נתרם ע"י ידידנו הרב"ה ר' משה זיידענפעלד הי"ד אב"י בארא פארק לרגל לידת נכדתו הבכורה בת להתנו הרב יהודה זאב בלייער שליט"א מחשובי אברכי ירושלים ברכת מול טוב שנורה למחותנו מורינו הרב חיים אהרן בלייער שליט"א ולסבים החשובים, אביו הרב"ה ר' מרדכי זיידענפעלד הי"ד מונטריאל, ולחמיו הרב"ה ר' גרשון הכהן ענעל הי"ד ב"פ ולחוק"ו הרב"ה ר' יהושע הכהן ענעל הי"ד, ולהרה"ח ר' יהושע שמואל בלייער הי"ד, ורה"ח ר' יעקב פריעד הי"ד

Kiddush on Whiskey

Whiskey

20. Lechatchiloh, the best way to do the mitzvoh of Kiddush is to use wine [or at least grape juice]. In a place where wine is not available or if one does not have wine, one may make Kiddush on chamar medinoh (ש"ע סי רפ"ט ס"ב, מ"ב סק"ח). With respect to Kiddush on Shabbos day, if one prefers chamar medinoh, he may use it for Kiddush lechatchiloh (מ"ב סי ע"ב סק"ל) and say Shehakol.
21. In places where whiskey is a chamar medinoh, one may use it for Kiddush on Shabbos day (מ"ב שם). Some communities have the minhag to specifically make Kiddush on whiskey Shabbos day (מנהג לובלין, ראפשיץ החרב בש"ת מהרש"ם ח"א סי קע"ה).
22. **Size of the cup for whiskey.** Some hold the kiddush cup needs to be at least a rev'i's only for wine since a rev'i's is the minimum substantial amount of wine normally drunk. Since whiskey is drunk in smaller amounts due to its sharpness, even less than a rev'i's is enough with respect to Borei Nefoshos (ט"ז סי ר"י סק"א) and thus also for Kiddush (ש"ת מהרש"ם הנ"ל).
23. However, most poskim argue with the above opinion since Chazal did not differentiate regarding shiurim (מ"ב שם סק"ד). Thus, one should lechatchiloh use a cup that holds at least a rev'i's [for the Shabbos day Kiddush, which is derabonon, one may rely on Rav Chaim No'eh's shiur of 86 cc]. Lechatchiloh, the person making Kiddush should drink a cheekful. Bedieved or in a pressing situation, they can rely on the opinion (see above, 11) that a total of one cheekful must be drunk between everyone present (מ"ב שם).
24. When making Kiddush on whiskey, there is a simple way to satisfy all opinions: fill up three of the smallest size shot glasses [30 cc each] which is a rev'i's according to Rav Chaim No'eh (above, 23) and pour them into a regular cup. It is best to fill up the cup, but it is not critical. The person making Kiddush should drink the majority of the cup's contents, which is a cheekful [about 50 cc]. Making Kiddush on whiskey this way is lechatchiloh and is not so much that it is difficult to drink.
25. **Being motzi women.** Some write that one may be meikel to make Kiddush on less than a rev'i's of whiskey if there are additional considerations. For example, since some hold that women are exempt from Kiddush (מהר"ם חלאווה פסחים ק"ו, ש"ת מנח"י ח"ד סי כ"ח), when making Kiddush for women, one may use less than a rev'i's of whiskey.

Possible Yayin Nesech

26. We find several chumros to be certain that the wine for Kiddush has no concerns of yayin nesech, e.g., not using stam yeinom (הלכות) מ"ה (קטנות ח"א י"ד סי י'). Also, although strictly speaking wine does not become yayin nesech unless a non-Jew touches it, some virtuous people will not drink wine that a non-Jew looked at (ש"ת שער האותיות אות ק' קדושת האכילה אות ק"ו). Many chassidim are makpid on this for the Kiddush wine and cover the wine with something so that no non-Jew sees it.
27. **Sherry cask whiskey.** There are all sorts of whiskies available today that were aged in sherry casks, which previously contained non-Jews' wine. The poskim argue about the kashrus of these whiskies. Some of them are ossur according to everyone (see Issue 213 for at length discussion). Either way, based on the minhag to be stricter with respect to kiddush wine (above, 26), one should not use whiskey with any sherry finish for Kiddush. Only whiskey that is kosher according to everyone without any hint of stam yeinom should be used for Kiddush.
28. As an aside, many people are not aware of these concerns and many Balei Simcha serve sherry cask whiskies at simchos. The general public relies on the Balei Simcha assuming that they will be served only Mehadrin. This is not the case. One must pay attention and only serve and drink the kosher or certified ones. Its notable to point out that no Kashrus authority authorizes Sherry cask whiskies and at the same time today, there are many quality whiskies to please all palates which come with a Hechser.

Select Hilchos Brochos

Brochoh Acharonoh

29. The brochoh acharonoh "Mei'ein Sholosh" entails many halochos which we once elaborated on (Issue 123). Here we will cite some of the most common ones.
30. **Ate mezonos and drank wine.** If someone just drank wine but accidentally said Al Hamichyoh, he is yotzei bedieved since wine also satiates (ש"ע סי ר"ח ס"ז). Nevertheless, if someone ate mezonos and drank wine and said Al Hamichyoh but forgot to mention "al hagefen" at all, he must say Al Hagefen since he did not specifically have in mind to cover that (ר"ח סקס"ט, מנחת שלמה ח"א סי צ"א אות ג'). If he just said Al Hagefen, he must go back and say Al Hamichyoh.

31. **Ate the shiur of one food, unsure about the shiur of another.** If someone ate the minimum shiur of one food, e.g., mezonos, and also consumed something else, e.g., wine, but he is unsure if he drank enough to require a brochoh acharonoh, or he drank an amount that is subject to a machlokes, when he makes Al Hamichyoh for the mezonos, he should also add "al hagefen" to take care of his sofeik about the wine (אג"מ ח"ב סי ק"ט, הגרש"א, ש"כ פנ"ד העל ע"א).
32. **Shiur of one food, less than the shiur of another.** However, if someone ate the minimum shiur of one food and for sure less than the minimum shiur of another, e.g., he ate mezonos on Shabbos day Kiddush and tasted just a drop of the kiddush wine, he should not say "al hagefen" in his Al Hamichyoh (הגרש"א, אשרי האיש ח"א פל"ז אות ח', ספר זמאת). (הברכה עמ' 48 בשם הגר"מ פיינשטיין שחזר ממש"כ באג"מ הנ"ל).

Ikar and Tofeil

33. **Lokshen kugel with a pickle.** In Eretz Yisroel, Yerushalmi [lokshen] kugel is usually served with a pickle. Some write that the pickle is tofeil to the kugel and one should only say Mezonos on the kugel and it also covers the pickle (זמאת הברכה עמ' 90). In truth, the pickle is not there to be specifically eaten with the kugel. While they are served together for some reason, each one is eaten independently and has its own significance. Thus, both Mezonos and Ho'adomoh should be said.
34. When putting a pickle next to hot kugel on Shabbos, lechatchiloh one should make sure the pickle does not touch the kugel due to a concern of bishul since we are machmir to treat a solid mass ["dovor gush"] like a kli rishon (מ"ב סי י"ד סקס"ה). Since the pickle is pickled, there is also a concern of bishul because it is considered kalei habishul (מאור השבת ח"א עמ' רס"ג).
35. **Herring with a cracker.** Usually herring is eaten with a cracker; a cracker is not eaten with herring. In other words, when someone eats herring, he eats it with a cracker because it is better that way or so that his hands do not get dirty. Therefore, one would need to say a separate Mezonos and Shehakol respectively. We do not say that the mezonos is ikar and the herring is tofeil and covered by the Mezonos on the cracker.

Various Halochos

Covering Mezonos during Kiddush

36. **Covering bread.** When making Kiddush on wine, one must cover the bread (ש"ע סי רע"א ס"ט) for two reasons: 1) So that the bread does not "see its shame" in that Kiddush is said on the wine; 2) To recall the mon, which was "packaged" with a layer of dew above and below it (מ"ב שם סקמ"א).
37. **Covering mezonos.** Based on these reasons, the poskim discuss whether mezonos foods need to be covered when making Kiddush on wine. According to the second reason, that covering the bread recalls the mon, only hamotzi food must be covered, not mezonos.
38. Some poskim say the first reason, that the bread should not see its shame when Kiddush is not made on it, applies to mezonos too. Thus, the person making Kiddush, as well as the ones who drink the wine (הגרש"א, ש"כ פמ"ז העל קכ"ה), must cover mezonos food next to them (קצשו"ע סי נ"ה ס"ה, ש"ת לבושי מרדכי ח"א סי מ"ו) even if just with a transparent cover, אחרות רבינו ח"א עמ' ק"ח). Others say even according to this reason, only hamotzi foods need to be covered since the idea of shame only applies to hamotzi, which is the first of all brochos, not to mezonos (ברכת הבית שער מ"ו אות ב').
39. Therefore, when trays with rows of cake cut into pieces are placed out wrapped in saran wrap/cling-film or with a plastic cover, it is best at least lechatchiloh to leave them covered until after Kiddush.

Keeping Milchigs, Fleishigs, and Fish Separate

40. **Fleishigs and milchigs.** If both milchige and fleishige foods are served, there must be a complete separation between them. Also, cheesecakes should be labeled as milchigs as it is not always self-evident.
41. **Fleishigs and fish.** Since it is dangerous to eat fleishige food and fish together (ש"ע י"ד סי קט"ז ס"ב), they should also be kept separate. Thus, herring or gala should not be placed on the same plate since they can easily get mixed together. People sometimes forget that gala is fleishigs – it is made from the foot of a calf or chicken.
42. If someone ate herring on a cracker and some oil got on his hands, he should lechatchiloh wash them a bit before eating fleishigs in keeping with the Mechaber's opinion (ש"ע שם ס"ג). He should at least eat or drink something after between eating fish and fleishigs (רמ"א שם). See Issue 16 for these halochos in detail.

ברכת מול טוב שגורה למורינו הרב שליט"א, בלידת נכדתו שתחי'
בת לבנו החשוב הרב ר' יהודה זאב בלייער שליט"א
התן הרה"ח ר' משה זיידענפעלד הי"ו אב"י בארא פארק, ברוקלין
ברכתנו צרופה להסכים
הרה"ח ר' יהושע שמואל בלייער הי"ו ירושלים
הרה"ח ר' עקב פריעד הי"ו לייקווד ירושלים
שתזכו לגדלה לתורה לחופה ולמעש"מ