THE SEMICHAS CHAVER PROGRAM
SUKKOS CHALLENGE

GOALS OF THE PROGRAM

(A) Enhancing your Yom Tov with relevant, fun and engaging material for the entire family! There is something here for everyone!

(B) Learning and retaining some of the most common halachos that pertain to *kiddush*. If you put in the time, by the end of Sukkos you and your family will become mini-experts in these topics!

GENERAL INFORMATION

(A) Don’t be scared by the number of pages in this PDF, there are only 14 pages of new information, the rest just facilitate and enhance the learning.

(B) Below you will find all of the materials you need to make this learning as engaging and intuitive as possible: There are Questions with Answers, Notes, Marei Mekomos, and comics. To gain the most from the challenge, you should learn the S”A and Mishnah Berurah inside whenever it is quoted in the notes.

(C) In the Notes and Q&A’s you will notice roman numerals next to each paragraph. The numbers portray the level of difficulty of the material in that paragraph or question. These numbers are הַלְּכָה לַמֵּשָּׁה מְסֹפִין and you should feel free to adjust based on your learning background and the ability of your children:

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(D) The Notes and Q&A’s have the names of the מפרשים bolded along with a number next to them. The numbers reference the relevant sources quoted in the Marei Mekomos.

(E) To make things extra exciting, we created comics that depict some of the scenarios in the Q&A’s. The last box of each comic is the answer to the scenario described in the first few boxes. Before Yom Tov, cut off the last box with the answer and keep it to yourself. Pass around the comic at the Yom Tov table and lead the discussion. The member of the family that is closest to getting the answer correct receives the answer box and is able to complete the comic (If you forgot to tear the last box before Yom Tov, you can just fold the last box backward). The better you know the halachic issue raised in the comic the better the discussion will be, so try to learn the material in the question before each meal.

(F) Try to learn all the material over Sukkos, but if you are having difficulties or are short on time, start by learning Material Level I along with the relevant מְרָאִים מְקוּמָות and then Material Level II, and so forth.
On Sunday Oct. 18 we will be having a worldwide, interactive competition where you and your family will have the opportunity to demonstrate all that you have learnt over Sukkos. There will be two interactive Kahoot quizzes via Zoom for the various age groups:

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The Kahoots for Levels I will be limited to the age groups specified above, while everyone is invited to join the Kahoot I-III. Zoom ID: 428 561 2743 password: 123456

HOW TO BEST USE THE MATERIAL

Start off your learning by asking your family and friends 5-6 questions from the beginning of this PDF (the answers are found later on in the Q&A’s). Discuss the possible options without revealing the correct answer. The point of the questions is to create a lively dialogue and to start thinking through the issues on hand. You are now ready to jump into the Notes that will guide you through the מראי מקומות and Shulchan Aruch and the Q&A’s that follow.

If you are able to learn every מראי מקומות, Shulchan Aruch and Mishnah Berurah inside that’s great! If you can’t, don’t stress it. The notes do a great job explaining what is written in the מראי מקומות.

Families with children 13 and under:

1. Use the comics as described above. Use two for each meal.
2. Learn the Material Level I from the Notes along with the relevant Marei Mekomos. Don’t be scared to give Level II a shot!

Families with children 13 and older:

1. Feel free to use the comics as described above, it will lead to great conversations and good laughs even among adults. Additionally, you should go through the Q&A’s and pick out the ones that you think will be most engaging for your family. Ask your family these questions during the meal and give them significant pushback on whatever their answer may be. This challenges them to think through the issues and will get them excited to continue the learning after the meal.
2. Learn the material with your family throughout Shavuos, and keep on raising interesting questions at every meal.

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1) You are at a family simcha and the בעל השמחה takes out a 20-year-old bottle of wine. When he finishes reciting kiddush he takes a small sip and spits it out. The wine has turned! Since you go to SCP, everyone turns to you… What’s the הלכה? Do you need to repeat kiddush again?

________________________________________________________________________

2) Your wife made your favorite roast for Friday night, a steak marinated in red wine for 5 hours. However, she forgot to replace the cork on the wine bottle. Can you recite Friday night kiddush with it? What if it was left uncovered overnight?

________________________________________________________________________

3) You are on vacation with your family and forgot to bring wine for Kiddush and there is no kosher wine to be found. Can you go to the market, buy grapes, squeeze them and then use the “grape juice” for kiddush?

________________________________________________________________________

4) Can you use white wine for kiddush? If you’re מקפיד to only use red wine, can you add some food coloring to make the wine red? What about adding a little bit of red wine?

________________________________________________________________________

5) Your guest brings יין מבושל and you have non-mevushal wine. Which one should you be reciting kiddush with?

________________________________________________________________________

6) Is pasteurized wine considered מבושל?

________________________________________________________________________

7) Your friend is making a kiddush. You come a few minutes late and walk to the beverage table. There is wine, grape juice and some Johnny Walker Blue Label. Which one should you be using for kiddush?

________________________________________________________________________
8) As you grab the Johnny Walker and fill up a shot glass, your frum friend yells “goy! You need at least a רביעית!” Is he right or is he an alcoholic? __________________________
________________________________________________________________________

________________________________________________________________________

סימן רעג

1) There is a big kiddush in shul this week with 10 different types of herring and even some sushi. The rabbi knows that there will be a rush downstairs and he does not want people to eat before kiddush. Should he recite kiddush in shul and then have everyone go downstairs and immediately begin to eat? __________________________
________________________________________________________________________

2) It is raining as you return home from shul on Shabbos Chol Ha’moed Sukkos. When you finish making kiddush in the house you notice that the rain has stopped and the clouds cleared up. Do you need to recite kiddush again when entering the Sukkah? What if you live in an apartment building and the Sukkah is downstairs? ______________________
________________________________________________________________________

3) You come home from shul and want to begin the meal. You recite kiddush but then everything begins to crumble. You need to change your baby’s diaper, the bottle of wine gets knocked over and spills on the floor, and then your elderly neighbor knocks on the door and asks if you can come to her apartment and open a glass jar. After 25 minutes pass, you are ready to wash. Do you need to recite kiddush again? __________________
________________________________________________________________________

4) The old lady from upstairs is a widow and not feeling so well. She asks you to recite kiddush for her on Friday night. Do you also need to have a מזונות at her house? ________
________________________________________________________________________

5) You are a tzadik and you visit the sick in the hospital every week. One Friday afternoon (after 플ג המנחה), one of the elderly patients asks you “please make kiddush for me, I want to accept Shabbos now.” What do you do? __________________________
6) You live in Israel and your American friend (who is keeping two days) comes to visit for Sukkos. He is a recovering alcoholic and asks you to recite *kiddush* for him on his יום טוב שני. Can you? What about the Yom Tov day *kiddush* which is just a "ברא פרי התפוח"? ___

7) **קידוש** במקום **סעודה** – the *kiddush* needs to be in the same location of the meal. What is considered a meal? How much do you need to eat/drink? __________________________

8) You came home with your family (and your *frum* friend) from that amazing *kiddush*, the sushi was incredible! You want to start the meal so you tell your family to go wash their hands. Your *frum* friend yells at you “goy! You need to recite *kiddush*!” Is he right? ___

9) You are backpacking with a friend through Europe and you buy some food before Shabbos but forget to buy grape juice. You tell your friend “I have a great idea. Let’s eat in shul tonight. The **חזן** always recites *kiddush* after davening!” Is this a good solution? ___
Introduction:

This year many of us will not be able to dance with the physical Sefrei Torah on שמחת תורה, but we will be able to rejoice with the learning of Torah. For the “Sukkos Challenge” we will be learning the ever so practical halachos of Kiddush in רעג סימנים ערב. We saw fit to learn these halachos as they are very relevant, practical, engaging and connected to Sukkos and שמחת תורה. The halchos of Kiddush – reciting kiddush where you eat is very relevant if it rains on Sukkos. Reciting kiddush on whiskey is very prevalent on שמחת תורה and the words of the Friday night kiddush are read in shul on שמחת תורה. Here we go!

A. Spoiled and Foul-Smelling Wine for Kiddush

TheGemara teaches that there is a חיוב to recite Kiddush immediately at the entrance of Shabbos. The Gemara learns this from the word "לקדשו" in the passuk "זכור את יום השבתלקח ו...". TheRambam (שבת כט:א) passkins that there is a חיוב דאורייתא to sanctify the day of Shabbos, i.e., recite Kiddush, with words of "שבח וקידוש" – praise and sanctity. Ideally, these words of "שבח וקידוש" should be recited over a cup of wine. In the next few sections we will discuss the preferred beverage that should be used for Kiddush.

TheGemara in başa baisra (צז) teaches in the name of רב that wine that is not suitable to be offered on the מזבח is also not suitable to be used for Kiddush. TheGemara explains that this is learned from the prophet מלאכי, who chastises the Jews for bringing korbanos with blemishes: "הקריבונא לפחתך הירצך או הישא את פניך" - if you would offer a blemished gift to a king or ruler would he accept it and find favor in your eyes?" Obviously not! The same is certainly true when performing mitvos (which are similar to offerings for Hashem) that we need to make sure they are at the highest standard. TheGemara lists different examples of wines that are invalidated for Kiddush due to this principle. Some are invalid evenבדיעבד and others are only invalidלכתחילה but are permissibleבדיעבד. Some of these wines are discussed in the beginning of this Siman, ר"ב.

Based on the above Gemara, the S”A in סעיף א passkins that wine with a foul odor cannot be used for Kiddush even if it still tastes good. Theמשליובס"פעי"ב explains that the S”A is talking about a case where the foul odor of the wine was caused by a foul-smelling bottle (not that the wine itself spoiled). Theמשליובס"פעי"ב cites opinions and seem to passkin that if you accidentally recited Kiddush on such wine, you are not איצא and must recite Kiddush again even if the wine tastes like wine. However, theכף החיים concludes that you would be איצא even if the wine tastes like wine. [This is דין of foul smelling wine due to the bottle should not be confused with סעיף ג, where the S”A passkins that wine that smells like vinegar but tastes like wine can be used for Kiddush. Wine that taste fine but smells specifically like vinegar is acceptable, but wine that has a foul and repugnant odor (even if it tastes fine) is not acceptable לכתילתו.] TheRama adds at the end of סעיף א that if the wine itself is spoiled and tastes like vinegar, it
may not be used for *kiddush* even if it smells like wine. Therefore, if you accidently recited *kiddush* on it you are not *יוצא*.

The *GEMARA* also teaches that you are not allowed to recite *kiddush* on wine that was left uncovered because of "סכנה." The *S"A* in *Passkins* explains that we are worried that a snake may have drunk from the wine. The *S"A* also explains that such wine is prohibited because of "מקיריבת א לוותך," just like the wines mentioned above. The logic behind this is that exposed wine can spoil quickly. But if it was only exposed for a few hours, you may still use it as long as its taste and smell have not diminished. The *KESHTOV SHAVITOV* writes that even if the wine was exposed for 3-4 hours it is still acceptable and his proof is from *י ש"י וספרא* where the wine is exposed throughout all of מ"מ. The *ילקוט יוסף* also quotes the *S"A* that *kiddush* should not be recited on מ"מ (specifically if the flavor/smell of the wine diminished or if was exposed overnight) but he adds that if you accidentally used it, you only need to repeat the daytime *kiddush* but not the nighttime *kiddush*. The reason for this is because the daytime *kiddush* only consists of "בורא פרי הגפן" and therefore, you should wait a bit (בָּאַרְאֵם מַעַלְתּוֹן) and recite another "בורא פרי הגפן" on non-exposed wine. In other words, since there is a מחלוקת whether you are *יוצא* your obligation of *kiddush* with מ"מ you have nothing to lose by repeating the "יום ז"י מ"מ" during *Kiddush*, the ספרא of הרברץMoshe and you should not recite *kiddush* again. However, at night, where there is an additional ברכה of "מקדש השבת" during *Kiddush*, the דין is ספק ברכות להקל and you should not recite *kiddush* again.

The *S"A* at the end of *Passkins* that there is a "מצווה" to choose good wine for *kiddush*.

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**B. Grape Juice for Kiddush**

The *GEMARA* in the *Gemara Barcah* (2) *Passkins* that you can squeeze grapes into a cup on *erev-Shabbos* and recite *kiddush* on it on Friday night. The *S"A* in *Passkins* like this *gemara* גמרא that grape juice is permissible for *kiddush*.

To better understand this סעיף we need to learn the *Gemara Barcah* (3). The *S"A* explains that there is a special ברכה for the juice of grapes (a.k.a. wine), as opposed to juices from other fruits, because wine is "סעיד והמשמח" – "it fills you up and makes you happy." If so, how can you recite a "בורא פרי הגלפנ" and *kiddush* on grape juice if it does not possess the quality of "משמע", which is unique to wine? *Rav Shlomo Zalman Auerbach* in *ת"ש ש"ת שலמה* (4) explains that since freshly squeezed grape juice has the potential of becoming wine, we view it as wine from its inception even before fermentation and you can recite a "בורא פרי הגלפנ" before drinking it. The problem is that nowadays, our grape juice goes through pasteurization, which prevents the process of fermentation from occurring, and the grape juice can no longer become wine. If so, how can we recite a "בורא פרי הגלפנ" and *kiddush* on our grape juice? *RSZA* (ibid) (5) explains that since at the moment of squeezing it can still become wine, it never loses its status as wine even if it is later pasteurized. Thus, it is acceptable for *kiddush*.

*Rav Elyashiv*, quoted in the *Shochei Zeh* (6), argues on RSZA’s opinion saying that once the grape juice is pasteurized it can no longer become wine and it is invalid for *kiddush*. 

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However, Rav Yosef Eliyahu Henkin suggests that since grape juice can turn into wine even after pasteurization (by leaving it exposed and presumably adding sugar and yeast to it) it may be used for kiddush. Rav Heinikin concludes his סימן יח( – כתבי הרב הנקין )ח"ב that since grape juice can turn into wine even after pasteurization (by leaving it exposed and presumably adding sugar and yeast to it) it may be used for kiddush. This is also the opinion of Rav Moshe quoted by his son Rav Dovid Feinstein shlit"a in הלכות ליל הסדר )סימן ג: ד,ח( – קול דודי that ideally wine should be used. Rav Elyashiv (ibid) adds that if you mix a ratio of 25% wine into your cup with 75% pasteurized grape juice, the cup is considered wine and can be used for kiddush. This is based on the ס"A who teaches that one can add ¼ water to ¾ wine and the mixture is still considered wine (if the wine is strong). Ha’Goan Rav Zalman Nechmia Goldberg zt"l followed this suggestion of Rav Elyashiv (to mix grape juice with wine) when reciting kiddush. The ילקוט יוסף ט(-)רעב that you are allowed to use grape juice for kiddush and he quotes his father in (חזון עובדיה )ח"א עמ' צט who also permits. This is also the opinion of the שבט הלוי ח"ט.

Le’masse, it seems that for the recital of kiddush wine is the most ideal, or at least 25% wine and 75% grape juice (because that ratio is still considered wine). However, there are many posskim who permit grape juice even לכתחילתה.

C. White Wine

The רמב"ן (7) passkins based on the (בבא בתרא) that white wine cannot be used for Friday night kiddush even in aבדיעבד case. The רמב"ן infers this from the verse quoted by the Gemara, which indicates that only red wine is considered wine. However, the בית יוסף argues that the Gemara ב Beit 요סף (ר"ב) passkins like his approach in the בית יוסף that one may use white wine, but thezigadek (8) passkins that the wine needs to be naturally red and adding red food coloring does not help. However, adding red wine to white wine does render the entire mixture red wine. (In the footnote he writes that in such a case, it is best to add the white wine to the red wine (and not vice versa) in order to avoid issues of צבעה "red wine and its coloring". The ילקוט farkos"h that the menga for Sephardim is to always use red wine, even if the white wine is superior. He adds that if you only have white wine you should find some red wine and add it to the white wine (and you can even add red wine to white wine without concern for צבעה – coloring, since he follows the ס"A (8), which passkins that there is no issue with regard to food). See also mens. צים (9) passkins that he brings earlier מנהיג that have this מחלוקת regarding dyeing white wine with red wine. The מנהיג ש"פsweet cup isיק ומסת לאו and the מיקול is פמג. This is also the opinion of the שבט הלוי ח"ט.
We skipped because they are not so relevant today, when most people buy ready-made wine from the store and do not produce their own wine from a barrel.

The quotes a whether one can recite kiddush on cooked wine, and whether its puede be used for kiddush, but he also brings the opinions who prohibit as a "иш אומרים". The Rama seems to argue and says that you may use because they are not so relevant today, when most people buy ready-made wine from the store and do not produce their own wine from a barrel.

The Z"A in סעיף ח' is like the opinions that can be used for kiddush, but he also brings the opinions who prohibit as a "иш אומרים".

The Rama seems to argue and says that you may use because they are not so relevant today, when most people buy ready-made wine from the store and do not produce their own wine from a barrel.

Does this halacha apply as well to pasteurized wine or grape juice? Are they considered מובושל? RSZA in מנהג סלامة (10) passkins that pasteurized wine is not considered מובושל. The reason for this is that in his opinion, מובושל refers to cooked wine heated to a high enough temperature that it begins to evaporate (i.e., the boiling point), and this does not occur with pasteurization. Additionally, today most people cannot taste the difference between pasteurized and unpasteurized wine. Therefore, even according to the Rama you can recite kiddush on pasteurized wine. (However, RSZA points out that since in his opinion pasteurized wine still has the status of מובושל if a non-Jew touches it, it becomes מובושל and is forbidden.) This is also the pssak of the . There are some bottles of wine or grape juice in Israel that say מובושל על ידי פיסטור, in order for the consumer to know that the wine is not considered מובושל according to RSZA and the . There are some bottles of wine or grape juice in Israel that say מובושל על ידי פיסטור, in order for the consumer to know that the wine is not considered מובושל according to RSZA and the .

Rav Moshe in אגרות משה (לע"ז–א'ג) argues on RSZA and the saying that once wine reaches a level of יד סולדת בו, even if it does not boil and evaporate, it is still considered מובושל for purposes of מובושל יין. This is also the opinion of Rav Ovadya inizzas ימין. The OU passkins like Rav Moshe and wine that is pasteurized is considered מובושל even if it briefly reaches a heat level of 175°F or 79.4°C [yeast and bacteria found in wine are killed off once the wine reaches 165° or 74°C], see bit.ly/mevushalwine. For Kedem grape juice, the hashgacha is given by the Tzelemer Rav as well as the OU, and the Tzelemer Rav holds that pasteurization must reach 190°F to be considered מובושל. In America wine or grape juice that says מובושל is pasteurized and follows Rav Moshe's pssak.

The also holds that pasteurized wine is considered מובושל, but you can still recite kiddush on it even if it does not boil and evaporate because of a ספק ספיקא: There is a ספק ספיקא whether מובושל מותר or not because of a ספק ספיקא: There is a ספק ספיקא whether מובושל מותר or not. Therefore, you can still recite kiddush on it. Rav Moshe and Rav Ovadya hold that pasteurization is considered מובושל which will help when a non-Jew (or irreligious Jew) touches the wine but will not help for the Rama's criteria that it is best to use non-בושל מ wine for kiddush. (It comes out that there are two reason not to use grape juice for kiddush. Those mentions in section B. and that it is considered מובושל מ for kiddush.) However, the says that pasteurized wine can be used for kiddush.
based on a passkins that those that dislike wine can make kiddush on grape juice and in in he adds that it may be ultimately preferable to use melosch wine in order to avoid any concern of capital (see "א"א וחרים יבומ מדרים).}

E. Kiddush on מדרים

In this section we will learn the concern of whether one can recite kiddush on whiskey, beer and other common beverages, which for now we will define as "تمر מדרים". We will first learn the relevant turn מדרים until the S"A's pssak, we will define what exactly is included in מדרים and we will then see the opinions of modern-day poskim.

The סדר א"ת relates a 마סר המחבר תנוסף whether you are allowed to use beer for kiddush. The S"A also teaches that a רב ברזק on beer when there was no wine available because beer is considered מדרים. The S"A asks "what about reciting kiddush on beer?", and answers that beer cannot be used for either kiddush and המבילה. The סדר א"ת explains that the המחבר's question regarding the usage of beer for kiddush refers to a place where beer is not מדרים and therefore cannot be used for kiddush or המבילה. However, if you are in a location where beer is considered מדרים, it can be used for both kiddush and המבילה. Alternatively, según's answer was referring to a place where beer is not מדרים, but we do not passkin like him with regard to kiddush just like we do not passkin like him with regard to kiddush (as we saw from רב הונא who was passkining on beer). This is how the סדר א"ת interprets the המחבר, and he notes that it is also the opinion of most אומרים. According to this interpretation, which is quoted as well by the ביאר א"ת (12), it is permitted to recite kiddush on מדרים. However, the סדר א"ת argues that you may not recite kiddush on מדרים.

The סדר א"ת (13) also relates that a רב ברזק drank it and said "this is so delicious that it is suitable for kiddush". However, during the nighttime a רב ברזק experiencing severe stomach pains and then proclaimed "can such a beverage (that caused so much pain) be suitable for kiddush?" Obviously not. From this passage, it seems like a רב ברזק believed that מדרים is generally acceptable for kiddush (just that in this case, it caused him pain and may not be used for kiddush).

The סדר א"ת "ב"א טות טכטכ (גמרא) who permit reciting kiddush on beer and מדרים (אנונימי רא פ"א and and there are those מדרים (ואדרים" who hold that you cannot fulfill your obligation of kiddush with מדרים (the opinion of the אדרים). It would seem from this first part of the se'if that the סדר א"ת is passkinning like the second מדרים (based on the rule that when the סדר א"ת quotes two opinions as מדרים "ומדרים" and מדרים "ומדרים" we passkin in accordance with the second מדרים "ומדרים"). However, the סדר א"ת then also quotes the מדרים directly who says that for the nighttime kiddush, it is best to recite kiddush on the challah (and not on מדרים since the bread is brought especially for the Shabbos meal and is more important than מדרים). During the day meal, though, it is best to recite kiddush on מדרים, because if you were to recite kiddush on the challah, the "kiddush" is not noticeable since all you would say is the blessing of מדרים, as opposed to the night kiddush, where there is an additional יא, and the kiddush is noticeable even when you recite kiddush on challah. Thus, it would seem that the conclusion
of the S”A is that חמר מדינה is indeed technically acceptable, but it should be used only during the day and not at night.

It seems clear from the opening words of the S”A quoted in the previous paragraph (which is reiterated as well by the רשב”ם סימן ח’-ט’ that the above discussion and potential leniencies for using חמר מדינה apply only if wine is not available or expensive. But if wine is available, it is best to recite kiddush on wine even in the morning. If so, how is it that you see so many people reciting the Shabbos morning kiddush on whiskey? This is especially perplexing at kiddushim where there is a table with wine, grape juice and whiskey and you see people deliberately choosing the whiskey!

In order to answer this question, we first need to define "חמר מדינה". The רשב”ם (פרק ק”) explains that if there is no wine in the city, all other beverages that are used instead of wine are considered חמר מדינה and can be used for the daytime kiddush. The S”A in סימן רפ”ט ב’ passkins like the רשב”ם that when there is no wine in the city, all other beverages are considered חמר מדינה and can be used for the daytime kiddush. [The נור quotes another opinion that says that if there is no wine grown within a day’s distance from the city, then the beverages in the city are considered חמר מדינה (implying that even if there is wine in the city the other beverages are considered חמר מדינה). The רמב”ם holds that if most of the country drinks a certain beverage, that beverage is considered חמר מדינה even if there is wine available in the city.]

Based on the pssak of the S”A, the שבט הלוי (-פ”ג) (14) suggests an explanation for the custom to recite kiddush on whiskey. The שבט הלוי relates that he too was very bothered with this custom of reciting kiddush on חמר מדינה when there is wine readily available and does not know what the basis for this custom is. He then suggests a possibility "בדרך אפשר ול addons זכות" that perhaps using wine when available over other beverages applies only in the time of the גמרא, where people drank wine at every meal. However, in our generation, people choose not to drink wine even when it is readily available, and on the contrary, people often prefer other beverages over wine. Therefore, even if there is wine available in the city, all other beverages are still considered חמר מדינה, and you may recite the daytime kiddush on them. Nevertheless, even this suggestion ultimately does not suffice to defend the custom in most cases, since the קולא adds that this קולא applies only if there is no wine in your house (or if you severely dislike wine). But if you have wine in your house, you may not recite kiddush on חמר מדינה. Therefore, even the שבט הלוי agrees that you should not recite kiddush on whiskey either at home or in shul if there is also wine available.

The אוסרי לגפן (חט”ו) (15) tries to reconcile the custom of reciting kiddush based on the above where רבי לוי sent beer to רבי, and רבי said “this is suitable for kiddush,”. However, at night רבי retracted his pssak, but only because the drink caused him pain. It can be inferred from here, then, that if you find a distinctive drink that is more special than wine, it too can be used for kiddush. Therefore, one can recite the daytime kiddush on whiskey.

Another way of reconciling the custom is based on the ב”י אמס (כלל א”) quoted by the השנ”ב סק”ל who says that if you prefer the taste of whiskey over wine, you can recite kiddush on whiskey. The source for this custom may be the story with רבי in the above גמרא. Alternatively, it could be based on the בית יוסי ד”ה על התורה who says that the ר”א agrees that if you prefer bread over wine, you can recite kiddush on bread even when there is wine readily available. This is quoted by בית יוסי ד”ה, and the השנ”ב (ג”ו-ו”) (17) also uses it as a basis for his pssak that if you dislike wine you can recite the daytime kiddush on חמר מדינה. Just to clarify, this קולא is only effective if you prefer
the taste of whiskey over grape juice/wine. There are some who say that only if you always begin your meal with whiskey (even during the week) it is considered “tastier” than other beverages.

Even if we accept these leniencies, though, they still do not entirely explain the custom to use whiskey. This is because the others all add that if you are reciting _kiddush_ on whiskey (because you prefer its taste) you should recite it on a shot of whiskey and drink at least a _מלא לוגמיו_ – a cheek full (which is the minimum amount required to drink for _kiddush_). However, if it is too difficult, and you are in a situation where there is no wine available, we can rely on the opinion that the _מלא לוגמיו_ is achieved by combining the tasting of all those you are being _מוציא_ (as is learned in _יד רעא_).

How is it, then, that people recite _kiddush_ on a shot glass, which is much less than a _מלא לוגמיו_, in cases where wine is easily available? Is there any for this? The _משנ"ב_ relates that he heard that some _gedolim_ recited _kiddush_ using whiskey on a shot glass. He explains that this is based on the _ט"ז_ who writes that after taking a shot of whiskey, you should recite a "_ברא נפשות_" because that is the amount of whiskey that satiates and is normally consumed (as opposed to other drinks). Thus, according to the _ט"ז_, a shot of whiskey is equivalent to a _רביעית_ of wine. Therefore, perhaps a shot glass of whiskey may be all that is needed for _kiddush_ on Shabbos morning, just like a _רביעית_ of wine suffices for _kiddush_.

 פ. What is Considered _חמר מדינה_?

Now that we have learned the situations in which _kiddush_ can be recited using _חמר מדינה_ (mainly, when there is no wine available or according to the _משנ"ב_ if you enjoy the _חמר מדינה_ more than wine), we now need to define what exactly is considered _חמר מדינה_. This question becomes specifically relevant where one runs out of wine or grape juice in the middle of Shabbos or wishes to use them for _בדילה_ (see _S“A_ and _משנ"ב_ there who allow using for _בדילה_ if one does not have wine at home). The _S“A_ in _סעיין ט_ (and in _משנ"ב_ _סעיין ט_) that when there is no available wine, beer and all other beverages that are used during the meal are considered _חמר מדינה_ except for water. The _משנ"ב_ adds that milk and oil are also not considered _חמר מדינה_. The question is what other drinks fall into the category of _חמר מדינה_?
Although one might get the impression from the SA that most drinks would be included (as he says “all other beverages”) many assume that מדריך only includes specific drinks. The passkin that any “important drink” that is consumed in your location is considered מדריך. Therefore, beer or any juice (that is 100% juice) is considered מדריך. However, water or soda which is just water with sugar, are not acceptable. Rav Moshe in אגרו"מ (19) explains that מדריך is not a drink that is consumed to quench your thirst; rather, it is anything that would be served to guests or to add respect to the meal. Therefore, sodas that are drunk to quench your thirst and are not served to add respect to the meal are not considered מדריך. Rav Moshe explains that those who hold that tea or milk are considered מדריך is because they are served out of respect, even though they are mainly water. However, you should only use tea/milk in בדוחק גדול. The ששתנ"ג א (29) and Rav Ovadya in יט (31) also passkin this way and says that if you do not have the common מדריך (whiskey, beer etc.) you are even allowed to recite kiddush on coffee.

A. Changing Locations in Between Kiddush and the Meal

The גמרא פסחים (1) teaches in the name of שמואל that the recital of kiddush must take place in the location where you eat your Shabbos meal. This is called "קידוש במקום סעודה." The רב"ם explains that this halacha is based on a מדרש that derives from the verse "וקראת לשבת עונג" that “in the place of the calling for Shabbos (i.e., kiddush,) that is where the ענג should be (i.e., the Shabbos meal).” The גמרא and the ראשונים discuss the exact definition and parameters of the term "ענג במקום." In other words, after reciting kiddush in one location what is the maximum distance that you can move to have your meal in a different location and still have it qualify as "קידוש месте סעודה"? All these details will be discussed in סימן רעג.

The S"A in סימן רעג like שמואל and elaborates based on the continuation of the gemara סימן א that if you are in one big room, you can recite kiddush in one corner and then eat your meal in another corner of the same room even if you did not have in mind to move to the other corner when reciting kiddush. However, the משנ"ב writes that you should recite kiddush exactly in the place that you are eating, and not move even from one corner to the next (unless you intended to do so originally, in which case it would be מותר לכתחילה to move). For example, let’s say that you are in a big hall for an aufruf and one table is designated for making kiddush on one side, while your table for lunch is on the other side of the hall. In this case, you can recite kiddush at the designated kiddush table and then eat your meal on your table. The reason for this is because you are in the same room and you are having in mind to move to your table for lunch. However, if there is no kiddush table and everyone recites kiddush at their lunch table, and after kiddush you want to change tables to eat your meal at a different table (in the same room), the משנ"ב says that it is preferable not to do so, although it is permitted.

The S"A continues that some say that you can recite kiddush in your house with intention to eat your meal in the backyard if the backyard is visible from your house (and the same would be true vice-versa). The משנ"ב adds that it would likewise be permitted to recite kiddush in one house with
intent to eat in another house as long as you can see the house from your window and no fixed street separates between the houses. However, the S”A concludes that you should not rely on this except for a "posseskim" forbid the practice. The S”A continues that you can recite kiddush on one floor of your house and eat on the second floor, even if you cannot see the second floor, as long as you had in mind to do so at the time of kiddush. However, the S”A writes that you should not move from room to room, even if you had in mind to do so, unless you can see the other room. If you can see it, then it would be permitted to move if you had in mind to do so.

Many shuls have the custom to recite kiddush in the shul itself, after which the congregants go down to the social hall for the "kiddush". Is this permitted according to what we have learned? It would seem that this scenario is included in the ruling of the S”A that if the other house is visible you do not need to recite kiddush, even if you have in mind to do so, though it is valid בדיעבד. Additionally, even if the other house is visible, only he is kidush concealment, but the others would need to recite kiddush again downstairs (לאחר ש另有 תקווה). However, this solution of the S”A only works if the סוכה where you recited kiddush is visible from the house, where we can rely on the סוכה kidush place, and even the סוכה רוחק הוא מקדש. Thus, it has the status of moving from one corner of the room to the other, where you would not need to if you had in mind to recite kiddush, but this is only talking about a case where the סוכה is outside the house (because of the rain), you would need to recite kiddush again when entering the סוכה, unless the סוכה is visible from the house, where we can rely on the סוכה kidush place in the S”A that if the other house is visible you do not need to repeat kiddush. The S”A concludes that it is best to drink a cup of wine in the house, which is considered a "עון", as we will learn in סעודה, and then go into the סוכה without repeating kiddush. In other words, everything that we learned up until this point is only if you did not have a "עון" in the place of the kiddush, but rather only drank a "עון" from the סוכה. However, if you drank a cup of wine, that is considered a meal and you are allowed to subsequently move to a different location to have your "real" shabbos meal (see below in section D. for more details.) It should be noted, that this will only help the one who recited kiddush, but his family members do not be fulfill their obligation of kiddush since their kiddush was not "סוכה kidush" (as we learned in the previous paragraph in the סוכה regarding the widow). However, if each of them
drinks a רביעית at home before exiting to the סוכה, they too, fulfill their obligation of kiddush in the place of the סעודה.

The S”A in סעיף ב teaches that if you recited kiddush with intention to eat in that house and then you decided to eat in another house, you would need to repeat kiddush in the other house, unless you ate a bit in the first house (as we will learn in סעיף ח). The המשנה ב宁波 explains that this applies not only to two different houses, but also to two different rooms in the same house. Therefore, if you recited kiddush in your dining room with intention to eat there and then you decided that you would rather eat the meal on the porch (which is not visible from the dining room), you would need to recite kiddush again on the porch, unless you eat a bit in the dining room. This is different than the case discussed in סעיף א, where you had intent to move from one room to the other (or one house to the other where you can see the second from the first), and you are יוצא at least.

To summarize, לכתחלות you should always recite kiddush in the place where you are eating. When reciting kiddush in a big room, you can recite it in one corner and then move to the other even if you did not have in mind to do so when reciting kiddush. If you want to recite kiddush in one room and then move to the next, you can do so לכתחלות if you see the other room and have in mind to do so. However, if you cannot see the other room, the המ緩ר says it is best to be מוחמר (even if you have in mind to move). Therefore, you can recite kiddush in your home with intention to eat on the porch if the porch is visible from your house. Additionally, you should not recite kiddush and have in mind to eat in a different house. But if the other house is visible from where you are reciting kiddush and there is no street that separates the houses, you do not need to repeat kiddush again when eating in the other house. Finally, all of the above applies only if you recited kiddush and then went to eat your meal in the other location. If you recited kiddush and had a כזית מזון or drank a רביעית of wine, you are יוצא your obligation of "במקום סעודה" and you do not need to repeat kiddush again.

Summary Chart:

<table>
<thead>
<tr>
<th>Recited kiddush and want to move to</th>
<th>Didn’t have in mind to move</th>
<th>Had in mind to move</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Same room</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allowed to move לכתחלות (if you made kiddush in the S”A)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Same house different rooms and can see other rooms</strong></td>
<td>Allowed to move деревעב ובשעת הדחק (the first “иш אומרים” in the S”A)</td>
<td></td>
</tr>
<tr>
<td><strong>Same house different rooms and can’t see other rooms</strong></td>
<td>Can’t move, and if you move you need to repeat kiddush again (משנה ב סק“ח)</td>
<td>Allowed to move деревעב ובשעת הדחק (the first “иш אומרים” in the S”A)</td>
</tr>
<tr>
<td><strong>Different house, can see house and no street in between houses</strong></td>
<td>Allowed to move деревעב ובשעת הדחק (the first “иш אומרים” in the S”A)</td>
<td>Allowed to move деревעב ובשעת הדחק (the first “иш אומרים” in the S”A)</td>
</tr>
<tr>
<td><strong>Different house and can’t see house</strong></td>
<td>Can’t move, and if you move you need to repeat kiddush again</td>
<td>Can’t move, and if you move you need to repeat kiddush again. (ביתה לא יזה זוגת ביש)</td>
</tr>
</tbody>
</table>
B. סעיים

The S“A in סעיים ג teaches that if you recite kiddush and do not eat (i.e., a כזית, or drink a רביעית, as we will learn in סעיים ה) you are not zach א your obligation of kiddush. The Rama adds that you need to eat “right away” after reciting kiddush or at least to have in mind to eat right away. The המשנ“ב explains that ideally you should eat right after kiddush. However, if you had in mind to eat right away and an}"א occurred that prevented you from eating, you do not need to repeat kiddush. The המשנ“ב continues that if you did not specifically have in mind to eat right away and then an}"א occurred and you were completely unable to eat at that time, you need to recite kiddush again even if you returned to the original place and ate food after the}"א occurred.

It is clear from here that you should not delay significantly after kiddush before המוציא, and this presumably includes remaining at the table talking for a significant amount of time. What is the exact definition of eating “right away?” According to Rav Yaakov Emden (סידור יעב“ץ עמ’ קנג) it is the amount of time it takes to walk 22 אמות, which is a very short time. On the other hand, the חוט שני ח”ד, פפ“ה, סק“ט holds it is the amount of time of a היסח הדעת, which is longer. The ערוך השלחן ד(-ג)רע and Rav Eliashiv (וזאת הברכה פ“ד) both hold that a delay of a few minutes after kiddush is not problematic.

C. Reciting Kiddush For Others

The S“A in סעיים ד teaches based on the רא“ש that you can recite kiddush for other people (at night) even if you are not eating with them as long as they are continuing their seuda in the place where you recited kiddush. Additionally, if you have not yet recited kiddush in the above scenario, you should not drink from the wine because you are not being zach א now (since you are not eating there) and you are not allowed to drink before kiddush. The S“A explains that even though you cannot be zach א someone else for a ברכהنعזר unless you taste from the wine, in this case you can be zach א without drinking any wine because the ברכהنعזר has the status of a ברכהפי, תשמ“ך (e.g. kiddush). The Rama adds that this is permitted even for the daytime kiddush (which is only a ברכהפי) as well that you can be zach א others as long as they eat where you are being מקדש. The S“A adds that this ד”ר applies only if those who are listening do not know how to recite kiddush. Although the המשנ“ב סק“כ quotes some אחרונים who permit even if they know how to recite kiddush (see also ה(-שש“כ)נא who permits if there is a reason).

The סימן רע“א that according to the גאונים the מקדש must drink at least a מלא לוגמיו, that is only when he too is being zach א with kiddush. However, when he is just being zach א מקדש others (and not himself), the listeners have the status of the מקדש, and they need to drink a מלא לוגמיו, not him.

It is evident from the S“A in this סעיים that even if you are not being zach א your obligation of kiddush, you can still be zach א מקדש others. The question then becomes how far can we take this ד”ר? Can you recite kiddush for someone who has already accepted Shabbos even if you have not yet accepted
Shabbos? This issue is relevant to hospital patients who cannot drink wine or recite kiddush and do not have anyone to recite kiddush for them on Shabbos itself. Are you allowed to drive to the hospital, recite kiddush for them, and then drive home?

In contrast, the S"A in (5) passkins that a resident of an unwalled city (בּוֹזְר אָבֶּי) that is obligated to read the megilla on the 14th of Adar cannot read the megilla on the 15th of Adar for someone who lives in a walled city and celebrates Purim on that day. On the other hand, since accepting Shabbos is in your control and you can accept it at any given moment, perhaps you are considered to already have a connection to Shabbos and would therefore be allowed to drive to the hospital, recite kiddush, and then drive home?

D. What’s Considered a "סעודת"?

The S"A in (a) passkins based on the Gemara that if you eat a small amount of bread (even a נֶפֶשׁ) or you drink a cup of wine (which the רביי) says means a מַשָּׁכֶן) after reciting kiddush, your eating is considered a "סעודת" and you have fulfilled your obligation of kiddush. The Rambam in a מִדְּנָה quotes though that you should only rely on a מַשָּׁכֶן of wine to be considered a "סעודת" in a מִדְּנָה. The ס"ק writes further that some hold that you need a מַשָּׁכֶן מַשָּׁכֶן) in order for the drinking to be considered a "סעודת", and in the ס"ק the רז"א he writes that at night you should be allowed to have a מַשָּׁכֶן מַשָּׁכֶן and a מַשָּׁכֶן מַשָּׁכֶן over it. However, for the daytime kiddush, which is a מַשָּׁכֶן מַשָּׁכֶן, it is a מַשָּׁכֶן מַשָּׁכֶן even if you do not have a lot of wine. He continues that even at night, it is not clear that you can rely on drinking a מַשָּׁכֶן מַשָּׁכֶן plus a מַשָּׁכֶן מַשָּׁכֶן to fulfill the requirement of מַשָּׁכֶן מַשָּׁכֶן, people who cannot have any gluten may drink a מַשָּׁכֶן מַשָּׁכֶן plus a מַשָּׁכֶן מַשָּׁכֶן of wine for the night meal since they do not have any other viable option, but others should not rely on this practice.

The S"A in (5) passkins that just like a מַשָּׁכֶן מַשָּׁכֶן of wine can be considered as a מַשָּׁכֶן, most certainty from the 5 grains can also be considered as a מַשָּׁכֶן. But the ס"ק adds that even if you drink a מַשָּׁכֶן מַשָּׁכֶן of wine, it is not clear that you can rely on drinking a מַשָּׁכֶן מַשָּׁכֶן to fulfill the requirement of מַשָּׁכֶן מַשָּׁכֶן. Consequently, one who cannot eat מַשָּׁכֶן מַשָּׁכֶן or bread for some reason to fulfill the requirement of מַשָּׁכֶן מַשָּׁכֶן must make sure to recite kiddush on wine and not beer or whiskey. The S"A in a מַשָּׁכֶן מַשָּׁכֶן adds that when eating מַשָּׁכֶן מַשָּׁכֶן at a kiddush it is best to take...
two whole pieces and have in mind to also be your obligation of ליזים מפשנה (though he does note that others do not hold that this is necessary, as ליזים מפשנה is only required for bread during a complete meal (stay tuned for next summer when we will learn the interesting halachos of ליזים מפשנה).

The S“A continues that eating fruit does not qualify as a סעודה. Therefore, if you go to a Kiddush that does not have any מזונות (this often happens in shul on Shabbos chol hamoed Pesach, especially in places where gebrochts, otherwise known as sheruyah, are not eaten, and thus no matzah meal products are served on which מזונות can be recited) or where the מזונות is already finished, you should not eat anything because you were not כותב Kiddush (and even if the drinks a ברכה, that only helps him to be considered, but it does not help you, unless you also drink a ברכה). However, the רשב“ם writes that even fruits can be considered a סעודה. Although we do not passkin like him, if a person is feeling weak and does not have מזונות available, he can be מקיל for the day Kiddush and rely on the shul’s Kiddush. That is why the הרא‘ש understands that the obligation of Kiddush in the place where you call out Kiddush (in the place where you call out Kiddush). However, the חמר מדינה helps him to be considered, but it does not help you, unless you also drink a ברכה.

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In order to answer these questions, we need to get a better understanding of Kiddush. Until this point, we have been using the explanation of the הרשב“ם (1) that the obligation of Kiddush is derived from "קראת לפני טבילה ענוכ" that in the location where you are "קראת לפני טבילה" (i.e., reciting kiddush) you should also have ענקינ (the Shabbos meal). This explanation is also given by the רא“ש (6), who says "במכות שקראת, ששם הזונה" – "in the place where you call out (קריאת), that is where the enjoyment of the meal should be." The הרא“ש (7) (who passkins like שומרי שבת who says that kiddush needs to be recited מamate in this place) also cites the above verse. However, when meticulously learning the words of the "كرمון ענוכ" inside you will notice that the הרא‘ש switches around a few words. The הרא“ש writes "كرمון ענוכ" that (i.e., the meal), that is where the Kiddush should be (as opposed to "במכות, ששם הזונה") (and even if the מhtags is not required, he can still be מקיל). What is the distinction (if any) between the מhtags and the ברכת קרבא? (The Ha’Gaon Rav Schachter shlit’a in An”י ויב מתי (8) suggests that the רא“ש are arguing on the nature of "كرمון ענוכ". Is the obligation of having a meal right after the Kiddush an obligation pertaining to Kiddush, or is it an obligation pertaining to the Shabbos meal? According to the רא“ש, the requirement of having a meal after Kiddush is a דינ Kiddush. Chazal wanted to illustrate the importance of Kiddush and they therefore required you to have a meal right after the Kiddush. This is evident from the way they explain the words of the Kiddush – “in the place where you call out and recite Kiddush, there needs to be a meal.” However, the הרא‘ש understands that the obligation of Kiddush is a דינ Kiddush and they therefore required you to recite Kiddush before eating. That is why the הרא‘ש changes the wording and writes "كرمון ענוכ ששם הזונה קריאת" – “in the place of eating the Shabbos meal, there needs to be a Kiddush.” (The Ha’Gaon Rav Schachter makes the same point but learns the Kiddush differently, as he comes out with a שמח in the Kiddush of סיגיא Kiddush.)
Based on this understanding, we can now answer our questions. It seems from the S”A that the obligation of "הומתונת ספרד" is a ב' ד"א in קידוש (like the רח"ב/רא"ב), and drinking wine or eating מזונות is therefore sufficient to show the importance of קידוש. In contrast, according to the א"ר, the obligation of קידוש (רא"ש) is a ב' ד"א in the ספרד (like the רח"ב/רא"ב) that we want to elevate the ספרד with קידוש. Therefore, you should recite קידוש only when you are having a real ספרד. The same understanding can help answer our second question above. If you had קידוש in shul (not in accordance with the חומרא of the גר"א) and then return home to eat, according to the רח"ב/רא"ב you would not need to repeat קידוש because your original קידוש was ב' ד"א. However, according to the גר"א and those who want to be מחמיר to fulfill קידוש ב' ד"א in accordance with the גר"א, you should repeat קידוש before your meal on שabbos because קידוש is a ב' ד"א in the ספרד.

Additionally, there are some who explain that the רמא also holds that קידוש ב' ד"א is a ב' ד"א in the ספרד. In their opinion, that is why he says that you should always recite קידוש while sitting down so that it is evident that you are at the meal. Furthermore, this might also be why the רמ"א passkin to wash your hands for the meal and then recite קידוש followed by המוציא, because the recital of קידוש is part of the meal and not considered a הפסק.

Rav Sternbuch in Hastings and Hagegah (ח"א א"ר,9) would sometimes partake in the shul’s קידוש but would still be מחמיר like the גר"א the קידוש is to show the importance of the ספרד, and he would always recite קידוש before the beginning of the meal in his house even if he ate food at the shul’s קידוש. RSZA in שולחן ערוך (ק"ת 10) also says that even though we passkin like the S”A that you fulfill your obligation of קידוש ב' ד"א in the ספרד with מזונות, it is best to repeat קידוש again when starting the Shabbos meal at home. However, there is no need to repeat all the פסוקים we say beforehand. Additionally, the ב"א does not need to be recited before the meal (as Rav Sternbuch held); rather, it can be recited even at the beginning of the meal after reciting המוציא.

It is important to point out that the ס"ת teaches that many have the custom not to eat by קידוש, but to eat the Shabbos meal right away in order that they will be hungry when beginning the meal. He continues that even those who eat at a קידוש should be extra careful not to fill themselves up too much before the lunch meal. He derives this from the ההלכה (ס"ת ה"ק) that you are not allowed to eat significant amounts of food before Shabbos to ensure that you will be hungry for the night meal. So too here, it is best not to eat too much before the Shabbos day meal.

E. יוצאים Kiddush

The S”A in סעיף יוצאים teaches based on the ההלכה that if you recite קידוש in your house and your neighbor’s table is set (about to start his meal) and hears you, he is יוצאים his obligation of קידוש if you have in mind to be המוציא him and he has in mind to be יוצאים. יוצאים

The משנ"ב סקל adds that if you are in a shul where the 학 recites קידוש on Friday night, you are not יוצאים your obligation of קידוש even if you are intending to eat in shul. The reason for this is because nowadays the 학 does not have in mind to be המוציא the listeners; rather, he is reciting קידוש because of the חתנו. However, if the 학 has in mind to be המוציא you and you have in mind to be יוצאים (and eat the meal there) you fulfill your obligation of קידוש.
סימן ערב

1 (גמרא בבא בתרא (ף)ג)
אמר רב תקיה בר חמא בר מב_piece (משנה) דלפק
(משנה) דלפק (משנה) דלפק

2 (גמרא בבא בתרא (ף)ג)
אמר רב אשי חמה אמר לחמא בר מב_piece (משנה)
(משנה) דלפק (משנה)

3 (גמרא ברכות (הל)ג)
ומדה ער נוגה פרותא עני ומי מדבר כל תבות ת"כ ישמע
לבוב אנתו ולבוב אנתו ו kB רהמר תובה לא עונד אלוא
יתכן ואיה ביה herebyсутד ומשמעת ויאמר מדבר עני שופיהו לא שופיהו

4 (מנחת שלמה (ח"א ס"ד)
ולך שפיית אمشارיכו דעונו
شبهכריך על המשקפי בח Foley והא יכולות שלב fizת בי
לחיות ייח ופג לחיות אתיד יט בסרט הלימוד פיים הזיכ
וא"כ שפיית מוכות מה דמה שלטת-abortion אדס אמונת גבעים
ומבהר על ופג מבריכך עליל פפיאזי והא כמא
שנאה ראיית ייח שנותא סעד תמישת. אלא כנך
שנה מכישי הבר עליל לשתות אמרות דוחי על צי
מד שמיynch longrショ

לעוליים גו👦ה זו חובר שולמה מיכאל בן מאיר שטראוס
(5) מנחת שלמה (ח''א ס''ד)

ולכן נשא רחל שמיין עבך מבשל ומכساطר
אפשר דתא לא דרי חפצו גיוריה ממש י''ג כ''נ
 edm מכם עצי כל חל עליך פ齑 ינ' עליך קידוש
רבכיה דתא כרוי בריכいただき נסכים לכל שפיר נций
ברכתי הנинф שחיה עליך זכר כל שמי עבשיה הוה
עסיס לאישיה.

(6) שבת יצרק (ח''ד הלכות פסה ס''א)

ולולבריך''א אליישב שליש''א שמעתי דאיא נראה תהלק בדין, כולם
בכל שיאת ראה לתחיה עתה י''נ פקד'ה בהה שסכמה שסכמה הזה
ראור להוהי.

ולל''א שמעתי מטורףו''א עלישיב שליס''א דומ מיני עביסי שאני יוכל
ליס低い ליף لها ברובה'ה חجهاد'י'י קי ברוכת בטณา', אפייה אס שברב
ינ' בימי עם אצרו הנגד שלשה תלוכת לירא י''לי השפיי' ימי מברכ
עליהן הנמצ'ה גוס לירא'ה, היכם שסכיםיו בדימה' י''נ בימי' הדמשיכו זה
עדין שם יי עליי.

(7) רבניא' (בבא בתרא צ'ז)

秣ל המחט לועני קורש בעניון אדבר. רעש מattività
בירושלים ארי רומע המעזה ליצאש ביין ארומי יזאמה אלא
תחי יי כי יזאמה, ממשמה ראפלה בריבב'לא ליצא, דעד
שיהיה ביהם מראיה יי מזרע הוה.

(8) ששת' כ' (מע''כ ה'ף, פסו)

ודו, דורי אודא נקראسفיה הזה אדבר, אלא
ששכינשו בכי עבצ ממאכל, והזיד'דר אומע עריבב'ביי הלוכז קפור יי אדום' ציב

נוכן.
(11) ילקוט יוסא (רעב-ט)
ואם כל יש לך כל יום_anchor1-
שאם וכל צות רכוב锚點3
שאין נברך锚點4
ל amacıyla בריור锚點5
אם כל זן锚點6
לstitución הבחר锚點7
ולא השיב锚點8
ברכה על锚點9
בּרגּוּל锚點10
לֶא锚點11
(12) בית יוסי (בא''א)

[ס''א] במאכילים שיאמר ייสะימו מקרישת על השםhood.

(13) גמרא מסחין (ק''ז)

ילו שארך לך א''ר שברך בר הלילה_SAMPLE_גמרא פסחים קז

(14) שמע הלוי (ח''ג כ''ז)

השהנת שנה לקולפת כפ. דDetach מקרישת על השםhood.
(15) אוסרי לגפן (חט"ו-ג, עמ' שעג)

(16) חיום עדן (כ"ה-ו"ה)

(17) תשע"ב (נ"ג-ט)

(18) ש"ח מוהר''ש (ח"א-קע)
בלבדר המשכקות של מיני צאצאים אס יש להםêt
חמר מירדרה תקריס בשרם והבשרים עלייה.
הכנתו עליד ועד כמם בצלאם באף שחרורן אוותם
 넘 במעדורות החשויות ומבעריהם בין אבל ואתו
כששיות מים לעצמאו ולהתקיכו כימי עזרמה ובשעת
המ לים. החוברים לו חום נבר İç רכ שפריזיינן
ולו צומצום גם בצלאם יבניהם כשפריזיינן לים.
השימש יבניהם נשב השהניה חומת שבריכים
лим לעצמאו מלך שחרים זרות אתן אל זוחר להושמה
אל춤플 כבוד המשדות וכרד האורויות. זאינן
שום אדום שחרים כי מים ושכר לעצמאו צדית שחרים
ם שחרים צדית אתון אל춤플 בצלאם الشرقן.
אתן אוול המ AQishments בשם משקח צחור מornado.
אות המשיכותเหลח הליחדל על פי מתוק
תויך בכתובים סמיד שב משכי. די גראת שבמיدرك
הלוח המשיכות השهوات והא שאלי צרדים לכל
לשתה אלה מפין המבכר לכל מוחטיבים והמשקה
איך שלפרורח הם המים למען.
סימן רעג

(1) פסחים (ק) ורשב"ם

(2) רבי עקיבא איגר (כנא)

(3) רבי עקיבא איגר (סימן רס"ז)

עלילו נשמת החביר שלמה מיכאל בן מאיר שטרואס
(4) מש"כ פمرك נא

(5) מש"כ פمرك נא

(6) ר"ף פסחים (קא):

(7) רא"ע ערבי פסחים (אוח'ה)
(8) אורים העצמיים (עמי 26)

וקף צורק על פני הגרם (כספר התורה)
来历 חלף: שואר בקידוש של יום ליום שהמנח
אלין במוקד עולם ועבודה. ולא מיני הצרטים אולק
לפי (ˡדעת הנאות), שביה השותפנות בק.
לפי (טו נג) ל wang בקידוש המאור עולם
לא הגב בק.
לפי שאף שותפנות על 세ורת השבת, ולא
אך הלבקים המאור על שותפנות שבית, ולא
ללו היכר. וה lòngו המאור על ציון שואם אולק
המאור בק.

(9) תשובות התורה (עמי 27)

הווארה ב”מענים והר” מפורש שיא
יוצר בקידוש במוקד עולם ועבודה מבני אותן
ויכן ושווה ושתות; ובראש, ובראש, ובראש, ל
报复 ב” işaret ו” שפיר ואית שם על תקירה.
שワー ובוشعגר אוזל שיא יוצר בקידוש אולק
המאור פתי.

ולעוול עולם ומוקד על הגר (ד”ע ממ”א) מפורש
שמונות אותו ומוכני בתערובת מפואר
בשעור, שאמに向וה ונגורصعب במוקד אתור, ויש
למר שיים עליה העורה שמי להתרד_import
ל矍ק ב”שם או שמי הגה עדות שיתון יד
השורה וわかון ב” במכבש ב” בוכוך ומיושן שמי
לשורה שמי מוכני לכלשת עוד שערה שער
חרות, יהיה מנות לא שמי להתרד_import
כשארל מעין השיטה במוקד אתור, הפלדב
אך הוא积累 מעריץ ב” הבנה והאולל מנועית, בשאני
בשערה והתוד הגרミי, או מנקש זו ירי
השורה ש分校ה ש_smart לזרב ארמנונם, או הולך
בשורה שבchers ניגרי שמשאヶ月 השערת שם יהודי
לפי השערת הדוק.

- 26 -
.icons לקח במקומך ישני קדרה במקומך שעשה את הavorites שלך וקברך וקברך שליך. אמרו ולא השיבוigious
מוכרים. שיווקו יקיר ממקל עוגה יושב שעשה את הavorites שלך וקברך וקברך שליך. אמרו ולא השיבוigious.
אלא שהוא הוזז את המסכים שנשטו על זפרו קדרה וקברך ואמר אלZX. אמרו ולא השיבוigious.
אלא מידי הבחרה והנאה הוא לברך בפまでの כי שיעך כלעיה ועיהת העמים והיה והיה רוחו של ה
נורה. עליך. חושיך קולמיך של AnyObject יש יראיך יש.
1) You are at a family simcha and the בעל השמחה takes out a 20-year-old bottle of wine. When he finishes reciting kiddush he takes a small sip and spits it out. The wine has turned! Since you go to SCP, everyone turns to you… What’s the הלכה? Do you need to repeat kiddush again?

If the wine is spoiled, the bracha on it is "ומלך" and your kiddush is invalid. Therefore, you would need to repeat kiddush again – see Rama 80א.

2) Your wife made your favorite roast for Friday night, a steak marinated in red wine for 5 hours. However, she forgot to replace the cork on the wine bottle. Can you recite Friday night kiddush with it? What if it was left uncovered overnight?

The ס”א in ספkins that יין מגולה should not be used for kiddush and the משנ”ב writes that it is invalid even בדיעבד. Therefore, if you recited kiddush on it you would need to repeat kiddush (though the ביה”ל is מסופק if in practice you need to repeat kiddush). The המשנ”ב סק”ג passkins that thisDean of not reciting kiddush on יין מגולה is only if the taste and smell of the wine was weakened when left exposed. However, if the wine was only left out for a few hours and still has a strong smell and taste, it can be used for kiddush. The ילקוט יוסף writes that if the wine was left open overnight you should not use it for kiddush even if it retained its smell and taste.

3) You are on vacation with your family and forgot to bring wine for Kiddush and there is no kosher wine to be found. Can you go to the market, buy grapes, squeeze them and then use the “grape juice” for kiddush?

The גמרא quotes רבא that a person can squeeze grapes and use the juice for kiddush. The ס”א passkins like this as well in ספkins מ."ק.

4) Can you use white wine for kiddush? If you’re מקפיד to only use red wine, can you add some food coloring to make the wine red? What about adding a little bit of red wine?

The בית יוסף writes that לכתיחהלא you should use red wine, and the המשנה passkins that white wine is forbidden for kiddush. The הלכה, Ashkenazim passkin that white wine can be used if it is better than the red wine. However, the ילקוט יוסף (9) writes that for Sephardim red wine always takes precedence, and you should only use white wine if you have no other options. The ש”ק (8) writes that when mixing red and white wine the mixture is considered red wine, but adding red food coloring does not give the wine the “red wine” status. Additionally, you should add white wine to the red wine, and not the red into the
white, in order to avoid the issue of צובע מלבן. However, the ילקוט יוסף passkins that you can even add the red into the white.

5) Your guest brings יין מבושל and you have non-mevushal wine. Which one should you be reciting kiddush with?

The S”A is like the opinion that מ zamów wine is acceptable for kiddush. However, the Rama passkins that you should recite kiddush on it only if the מ zamów wine is better. RSZA (10) is of the opinion that pasteurized wines are not considered מ zamów, ומכרה, and according to him, if your guest’s wine is pasteurized (usually labeled as מ zamów, or sometimes in the US as מ zamów, מ zamów, etc.), you can recite kiddush on either bottle. Rav Moshe and Rav Ovadya argue and passkin that pasteurization is considered בישול. The ילקוט יוסף (11) writes that our מ zamów wine is acceptable for kiddush even לכהנה because of a למ ספיקא: Maybe the halakha is like the ראשונים who hold that מ鲅משל wine is acceptable, and even according to those who are מחמיר, maybe they are only מחמיר because the taste of מ鲅משל changes, and pasteurized wine does not cause a change in taste.

6) Is pasteurized wine considered מ鲅משל?

According to RSZA (10), pasteurized wine is not מ鲅משל since the wine does not evaporate (i.e., it does not reach boiling point) and the taste of pasteurized wine is not any different than non-pasteurized wine. Rav Moshe and Rav Ovadya hold that pasteurization is ובישה, and this is how the OU passkins.

7) Your friend is making a kiddush. You come a few minutes late and walk to the beverage table. There is wine, grape juice and some Johnny Walker Blue Label. Which one should you be using for kiddush?

You should recite kiddush on the wine or the grape juice. The S”A in סעיף ט passkins that you are allowed to recite kiddush on חמר מדינה only if there is no wine. There are a few explanations that try to be מלמד זכות on the מנהג of reciting kiddush on whiskey when wine is available.

8) As you grab the Johnny Walker and fill up a shot glass, your frum friend yells “goy! You need at least a רבעית!” Is he right or is he an alcoholic?

The משנ"ב, the הספר סלק, and the הש"צ (16) passkin that if you are reciting kiddush on whiskey because you find it tastier than wine, you should use a glass that holds at least a רבעית. However, the הש"צ ממחיש (18) tries to reconcile the מנהג of reciting kiddush on a shot glass based on the ט"ז who says that a "ברא לאמש" should be recited after drinking a shot of whiskey because that is the normal satiating amount.
Therefore, a shot of whiskey has the same status as a רביעית of wine and kiddush can be recited even on a shot of whiskey. למתכש, it is always best to use wine for kiddush.


The (17) explains that any important beverage is considered חמר מודנה, including beer, whiskey and 100% juices. Rav Moshe (19) adds that any beverage that is not drunk to quench your thirst, but is rather drunk to elevate the status of the meal is considered חמר מודנה. Therefore, sodas that are mainly water and drunk to quench your thirst are not considered חמר מודנה. The passkins that milk and oil are not considered חמר מודנה. However, there are those who hold that milk is considered חמר מודנה, as well as coffee and tea. Rav Moshe explains that although coffee and tea are also mainly water, since they are served to add respect to the meal, some consider them חמר מודנה.

1) There is a big kiddush in shul this week with 10 different types of herring and even some sushi. The rabbi knows that there will be a rush downstairs and he does not want people to eat before kiddush. Should he recite kiddush in shul and then have everyone go downstairs and immediately begin to eat?

The S”A at the end of פסוק ב teaches that if you recite kiddush in one location with intention to move to a different room in the same house, it is still considered במגמה ספורות, even if you cannot see the other room, and you do not need to recite kiddush again when eating in the new location. However, the writes that you should only rely on this במגמה ל”ה כו, if you are worried that people will eat before kiddush it would be permissible for the Rav and the congregation to recite kiddush in shul and then go downstairs to eat if they had intention to do so while reciting kiddush. However, everyone should make it their business to quickly go downstairs and eat something in order that the kiddush should be as close as possible to the “meal”.

2) It is raining as you return home from shul on Shabbos Chol Ha’moed Sukkos. When you finish making kiddush in the house you notice that the rain has stopped and the clouds cleared up. Do you need to recite kiddush again when entering the Sukkah? What if you live in an apartment building and the Sukkah is downstairs?

The S”A in פסוק א teaches that if you recite kiddush in one location with intention to eat there and then change your mind and want to move to another location, if the location is in the same room you do not need to repeat kiddush. But if the new location is in a
different room (even in the same house) you would need to repeat *kiddush*. Therefore, in the above case the *משנ"ב* explains the opinion of the *Rama* to be that if the סוכה is in your house you do not need to repeat *kiddush*. However, if the סוכה is outside (and you can’t see it) you would need to recite *kiddush* again when entering the סוכה. If you drink a רביית of wine in the house, the drinking is considered a "סעודה" you do not need to repeat *kiddush* again in the סוכה. If you are making *kiddush* for your family they should each drink a רביית in order that the *kiddush* inside should be valid for them.

3) You come home from shul and want to begin the meal. You recite *kiddush* but then everything begins to crumble. You need to change your baby’s diaper, the bottle of wine gets knocked over and spills on the floor, and then your elderly neighbor knocks on the door and asks if you can come to her apartment and open a glass jar. After 25 minutes pass, you are ready to wash. Do you need to recite *kiddush* again?

The *Rama* in *סעיף ג* teaches that you should eat your meal “right after reciting *kiddush*”, and the *משנ"ב* explains that if you had in mind to immediately begin your meal and then an אוןס occurred delaying the start of your meal, you can begin the meal without repeating *kiddush* again. However, if you recited *kiddush* without having in mind to eat right away and then an אוןס occurred, you would need to repeat *kiddush* again before beginning your meal.

4) The old lady from upstairs is a widow and not feeling so well. She asks you to recite *kiddush* for her on Friday night. Do you also need to have a מזונות at her house?

The S”A in *סעיף ד* teaches that you can be מוציא someone else with their obligation of *kiddush* even though you have not yet been יוצא your obligation of *kiddush* and you are not being יוצא your obligation of *kiddush* with this recital. Therefore, you are allowed to recite *kiddush* for the old lady if she will be continuing her seuda in that location, and you are not allowed to eat or taste from the wine since you have not yet fulfilled your obligation of *kiddush* (and you don’t plan on eating the meal with her).

5) You are a tzadik and you visit the sick in the hospital every week. One Friday afternoon (after פלג המנחה), one of the elderly patients asks you “please make *kiddush* for me, I want to accept Shabbos now.” What do you do?

(3) is מסופק if you can, and the (4) passkins that one can recite *kiddush* for someone who has not yet beenמקבל שבת (because he has the ability to beמקבל שבת early at any moment, which is enough of a connection to be able to beמק وليس with others). However, this should only be done occasionally. Rav Shlomo Zalman Auerbach writes that it is best to beמקבל שבת beforehand and then have a non-Jew or a Jew that was notמקבל שבת drive you back home from the hospital.
6) You live in ארץ ישראל and your American friend (who is keeping two days) comes to visit for Sukkos. He is a recovering alcoholic and asks you to recite *kiddush* for him on his יום טוב שני. Can you? What about the Yom Tov day *kiddush* which is just a "בורא פרי הגפן"?

The (5) *passkins* that a בן ארץ ישראלי can’t recite *kiddush* for a בן חוץ, including the day *kiddush*.

7) The *kidush* needs to be in the same location of the meal. What is considered a meal? How much do you need to eat/drink?

The S”A in 'סעיף ה passkins that eating a כזית of bread or drinking a רביעית is also considered a "ם". The *Chafetz Chaim* writes that it is best not to rely on drinking a שעה for the night meal because some hold that wine is never considered a "ם". In the *משנה ב סקפ"ד* he writes that only במקום הדחק should you rely on a רביעית of wine to be considered a "ם". The S”A writes that any fruit, even those from the שבעת המינים, are not considered a "ם". However, the *שלטי גיבורים* quotes the who argues that fruits are considered a "ם". If a person is not feeling well and he does not have מזון, he can rely on the שלטי גיבורים for the day meal and not the night meal.

8) You came home with your family (and your frum friend) from that amazing *kiddush*, the sushi was incredible! You want to start the meal so you tell your family to go wash their hands. Your frum friend yells at you "Hey! You need to recite *kiddush*!" Is he right?

According to the the *kidush* מקומו של הלהב יד in the *kiddush*. In order to show importance to the *kiddush* you need to also eat some food. Therefore, according to this opinion you would not need to recite *kiddush* when starting the meal at home because you already fulfilled your obligation of *kidush* מקומו של הלהב. It seems that this is how the S”A *passkins*. However, the holds that the יד in the *kiddush* מקומו של הלהב is a יד. In order to show the importance of the meal, we recite a *kiddush* beforehand. According to this approach, even if you ate at the shul’s *kiddush*, you should recite *kiddush* again before your main meal. The (9) *passkin* that it is best to repeat *kiddush* in your house to fulfill this opinion that the יד in the *kiddush* מקומו של הלהב is a יד is the *ט"ז*. RSZA adds that the יד does not need to incorporate all the *פסקיה* we usually say before the בורא פרי הング and the בורא פרי הング does not need to be recited before you wash. Therefore, in the above case you can tell your frum friend that you either hold like the S”A or you hold like RSZA and will be making a בורא פרי הング right at the beginning of the meal.
You are backpacking with a friend through Europe and you buy some food before Shabbos but forget to buy grape juice. You tell your friend “I have a great idea. Let’s eat in shul tonight. The חזן always recites kiddush after davening!” Is this a good solution?

The משה ב"ט סקל teaches that if you are in a shul where the חזן recites kiddush on Friday night, you are not יוצא your obligation of kiddush even if you are intending to eat in shul. The reason for this is because nowadays the חזן does not have in mind to be מוציא the listeners, but is rather reciting kiddush because of the מנהג. However, if the חזן has in mind to be מוציא you, and you have in mind to be יוצא (and eat the meal there) you fulfill your obligation of kiddush.
Moshy, what on earth are you doing?!

An experiment! I'm making home-made wine for kiddush!

You really think we can use that for kiddush?

Why not?

Cause that's not wine, that's grape-mush!

Actually, the gemara teaches that we can squeeze grapes into a cup and use that for kiddush, and Rav Shlomo Zalman explains that since it has the potential to become wine, that juice is already considered wine.

You see Mimi? This is a classic vintage in the making.

Oh yes, I can detect hints of peel in the bouquet, and an aggressive pulpy finish!

Good news, guys, the neighbours had a spare bottle of 'Troy Benzweig's Classic Kiddush Blend!'

Aren't they the ones that still squish the grapes by foot?

They say that stuff is three and a half times sweeter than maple syrup!

Dad, are you going to be able to drink enough of that to be yotzei kiddush?

I think you have to drink most of the cup... Should I get Mom's first-aid kit?

Calm down kids, Dad only has to drink a cheek-full. Just enough to quench your thirst a little, and to show respect for kiddush.

Are you kidding!? This stuff is the real deal. I might leave a drop for you...