

# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS

Published by



A Project of  
The Shema Yisrael Torah Network

based on the shiurim given by

RABBI DOVID  
OSTROFF shlita

developed from the Chaburs of the  
Shulchan Aruch Project



These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

Parshas Tazria 5765

April 8, '05

Volume IV Issue 27

*May one dally between the kiddush and the meal?*

In a previous shiur we discussed dallying before making *kiddush*. This time the issue is dallying between *kiddush* and *hamotzi*. In other words, after reciting the *kiddush* and drinking the wine, must the *challas* be eaten immediately?

The *halacha* is that *kiddush* is only valid when followed by a meal.<sup>1</sup> If one recited *kiddush* and did not follow with a meal, the mitzvah of *kiddush*<sup>2</sup> has not been fulfilled.

The *Mishna Berura* writes<sup>3</sup> that one should not linger at all between *kiddush* and the meal. Activities that are necessary for the meal<sup>4</sup> may be performed between *kiddush* and washing.<sup>5</sup> However, in normal circumstances, it is desired that everyone washes hands after *kiddush* and does not engage in any activity before eating.<sup>6</sup>

*May one recite kiddush in one room and eat in another room?*

Normally, one should eat where *kiddush* is recited.<sup>7</sup> After hearing *kiddush*, one should avoid moving from one part of a room to

another before eating. However, when certain conditions are met, there are instances where one may eat in another location. We will subdivide the cases into *l'chatchila* – at the outset and *b'diavad – post factum* (which means that if one did not act according to the *halacha*, one need not recite the *kiddush* again).

### ***L'chatchila.***

- One may eat the meal in another part of a room if prior to *kiddush* one had in mind to do so.<sup>8</sup> For example, if one has the intention of eating the cake etc. at one of the tables in the hall, even though it is not in proximity to the place where *kiddush* is recited, it is permitted.
- One may have the intention of eating in another room that can be seen from this room.<sup>9</sup> Both rooms must be under the same roof.
- If, for example, the *kiddush* is recited in *shul* and the buffet is prepared in an adjacent room that can be seen from the *shul*, one may *l'chatchila* hear *kiddush* in *shul* and eat cake etc. in the adjacent room.
- One may recite *kiddush* in the dining room and eat the meal in the adjacent porch that can be seen from the dining room, provided this was the intention when reciting *kiddush*.<sup>10</sup>

### ***B'diavad.***

<sup>8</sup> *Simon* 273:1.

<sup>9</sup> *Bi'ur Halacha* *simon* 273:1 ד"ה וכן עיקר.

<sup>10</sup> *SS"K* 54:9.

<sup>1</sup> A meal must be comprised of bread or at least cake etc. as we will *be" H* see later.

<sup>2</sup> *Simon* 273:3.

<sup>3</sup> *Simon* 273:12.

<sup>4</sup> One may relieve oneself between *kiddush* and the meal because it is necessary for the meal, but when possible, one should relieve oneself before the meal.

<sup>5</sup> *M" B* *simon* 273:14 and *SS"K* 54:19.

<sup>6</sup> See the *SS"K* 54 footnote 46, *Oruch HaShulchan* 273:4.

<sup>7</sup> *M" B* *simon* 273:3.

- From one part of a room to another.<sup>11</sup> For example, one hears *kiddush* in one part of a large hall and proceeds to eat at a distant table in another part of the hall. It is not necessary to recite *kiddush* again even though it was not the intention to eat the meal at the other end. The correct thing to do is to eat a small amount in the place *kiddush* was heard and then move to another part of the hall.

- One intends on eating in another room that cannot be seen from where *kiddush* is recited. It should not be the intention to eat in a room that cannot be seen from where *kiddush* is recited. If however this is the pre-determined intention, one's *kiddush* is valid and it need not be recited again. The *Mishna Berura* says<sup>12</sup> that one may rely on this *I'chatchila* only when it is a dire necessity.
- In certain *shuls* *kiddush* is recited in one room and the buffet is served in another room that cannot be seen from where *kiddush* is recited. This is not correct and *kiddush* should be recited where the buffet is served.

**In hospital:** a central *kiddush* is recited on each floor and patients who gather around should bring some of their food in order to eat where they hear *kiddush*. It is perfectly acceptable to remain in one's room and hear the *kiddush* from there. The point is not to gather in the place where *kiddush* is recited and then go to one's room to eat, as one must eat a small amount of cake etc. where one hears *kiddush*.<sup>13</sup>

*If one stepped outside and returned before eating, must one recite *kiddush* again?*

Stepping outside before eating constitutes a *hafsek* – an interruption – and it should not be done before eating. If *b'diavad* one

stepped outside and returned, one need not recite the *kiddush* before eating.<sup>14</sup> One cannot rely on *kiddush* recited in *shul* and eat one's Shabbos meal at home,<sup>15</sup> without saying *kiddush*.

*May one eat cake and cookies instead of challos?*

As stated one must eat a meal after reciting *kiddush*. Many are accustomed to eating cake, cookies and kugel after *kiddush* during the day.<sup>16</sup> This may be done in lieu of the night meal as well, but people are not accustomed do doing so and one should only do so when necessary.

---

#### Vort on the Parsha

What is the reason a woman who gives birth becomes impure? R' Menachem Mendel of Kotzk explained that the *gemora* states that three keys are in the hands of *Hashem*, meaning that it is He who deals directly with these particular matters. One of the keys is the key that unlocks a woman's womb at childbirth. It is also well known that when *kedushah* (holiness) departs from a certain place, impurity takes its place. Since it is *Hashem's shechinah* who unlocks the womb, when He leaves, impurity takes His place. The woman will once again become pure after immersion.

---

#### Food For Thought

- *Is it a mitzvah for the participants to partake of the *kiddush* wine during the day-*kiddush* (*kidushah rabah*)?*
- *Can fruit be substituted for bread or cake (erev Pesach)?*
- *Must one recite a *shehakol* on drinks consumed at a day *kiddush*?*

Answers coming be" H next week.

---

<sup>14</sup> *M" B simon* 273:12 citing the *ג"ש*.

<sup>15</sup> *SS"K* 54:11.

<sup>16</sup> *M" B simon* 273:25-26. During the day there is room to be *machmir* to recite a *Boreh p'ri hagafen* before the meal, see the *SS"K* 54 footnote 72.

---

<sup>11</sup> *Simon* 273:1 and *M" B* 3.

<sup>12</sup> *Simon* 273:7 and *Bi'ur Halacha* *ר"ה ז"ה*.

<sup>13</sup> See the *SS"K* 54:12.