



*Halachos of*  
KIDDUSH &  
SEUDOS SHABBOS



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# KIDDUSH & SEUDOS SHABBOS

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Kiddush & Seudos Shabbos. In any case of question or doubt a Rabbi should be consulted.

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# Day 1

It is a mitzvah from the Torah to make Kiddush on Shabbos. Although women are typically exempt from mitzvos that are time-bound (i.e. succah, lulav etc.), the mitzvah of Kiddush is an exception, and women are obligated in the mitzvah like men.

שו"ע ס' רעא ס"ב



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## Day 2

Because women are obligated in Kiddush, they may say Kiddush on their own, and even say it on behalf of men (that are listening). Nonetheless, the minhag is that the head of the family recites Kiddush on behalf of the family and guests. (It is especially improper for a woman to recite Kiddush on behalf of men who are not part of her household.)

שו"ע ס' רעא ס"ב ומ"ב סק"ד



## Day 3

By reciting Kiddush, one sanctifies the Shabbos. Therefore, one should endeavor to make Kiddush (and begin their Shabbos meal) as soon as possible, in order to sanctify the Shabbos as it enters. One who does not have an appetite may delay making Kiddush (and beginning their meal) until they are hungry.

שו"ע ס' רעא ומ"ב סק"א



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## Day 4

The recitation of Kiddush Friday night is a fulfillment of the mitzvah of זכור את יום השבת ללקדשו. Both the one who makes Kiddush and the listeners must have in mind that they are fulfilling the mitzvah of Kiddush. B'dieved (post-facto), even if one did not have this in mind, they have fulfilled the mitzvah.

שו"ע ס' רעג ס"ו, שש"כ פמ"ג סל"ז



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# Day 5

While Kiddush is being made, all those included in the Kiddush should remain stationary in place and not wander about.

מ"ב ס' רעא סקמ"ו





## Day 6

It is forbidden to talk while Kiddush is recited. If one did speak during Kiddush, it is quite possible that they are not יוצא (do not fulfill their obligation) with that Kiddush, depending on when they spoke. One who spoke during Kiddush must have someone recite Kiddush on their behalf. Even after the Kiddush has been recited, it is forbidden for all to talk until a רביעית of Kiddush has been drunk by the one who recited Kiddush (to be continued).

מ"ב ס' קסז סקמ"ה



# Day 7

It is a מצוה מן המובחר (punctilious performance of the mitzvah), that everyone who is included in the recitation of the Kiddush should partake of the wine of Kiddush (to be continued).

שו"ע ס' רעא סי"ד



## Day 8

If one intends to drink wine from Kiddush, they may not talk before they drink from the wine. If one did speak before drinking, a new בורא פרי הגפן must be made. If the interruption was to discuss Kiddush or meal-related matters, then b'dieved no new bracha is required.

מ"ב ס' קסז סקמ"ה, שו"ע ס' רעא סט"ו, מ"ב סקע"ה-ע"ו



# Day 9

Those who are included in the Kiddush may only drink after the one who recited Kiddush has drunk.

שו"ע ס' רעא סט"ז



# Day 10

During the recitation of Kiddush, some have the minhag to stand, while others have the minhag to sit. Even those who have the minhag to stand while Kiddush is being made should ideally sit when drinking the wine.

שש"כ פמ"ז סכ"ח



# Day 11

Ideally, the one who recited Kiddush must drink most of a רביעית (which is 1.6 oz). However, if they are unable to do so, then they should drink a little bit and have someone else drink 1.6 oz in their stead. B'dieved, the mitzvah is fulfilled even if cumulatively, the requisite amount was drunk by multiple people.

שו"ע ס' רעא סי"ד, שש"כ פמ"ח סי"ד



## Day 12

All bread that is on the table during the recitation of Kiddush should be covered while Kiddush is being made. This applies both to the **לחם משנה** (two challahs on which **המוציא** is said), and to other bread as well. Thus, if a roll has been placed at each setting or there is sliced challah in the middle of the table, it too should be covered during Kiddush. Additionally, mezonos-food that is on the table (and will be eaten following Kiddush) should also be covered while Kiddush is made.

שו"ע ס' רעא ס"ט, שש"כ פמ"ז סכ"ה



# Day 13

The bracha of בורא פרי הגפן that is recited as part of Kiddush covers any wine or grape juice that one intends to drink during the course of the meal.

שו"ע ס' רעב ס"י





## Day 14

One who was unable to fulfill the mitzvah of Kiddush at night (i.e. they were bedridden), is obligated to recite the bracha of the "night" Kiddush by day as soon as possible. In such an instance, the introductory paragraph of "ויכולו," which precedes the recitation of Kiddush by night, is not recited. After reciting the nighttime Kiddush, one is permitted to eat and does not need to make an additional "daytime" Kiddush.

רמ"א ס' רעא ס"ח



# Day 15

On Shabbos day, there is a mitzvah m'drabanan to recite Kiddush. This mitzvah applies to both men and women. One becomes obligated in Kiddush following davening. Once one becomes obligated in the recitation of Kiddush on Shabbos morning, it is prohibited to eat or drink anything until Kiddush has been made (to be continued).

שו"ע ס' רפט ס"א, מ"ב ס' רפו סק"ז



## Day 16

It was previously mentioned that once one finishes davening, they have become obligated in kiddush and may not eat or drink until Kiddush is made. Therefore, a woman that usually davens Shacharis before eating may not eat after she has davened Shacharis. A woman who usually just recites one short tefilla and then eats, may not eat after such a tefilla has been recited (to be continued).

שש"כ פנ"ב סי"ג



# Day 17

In a situation of need (i.e. a woman who is unwell), it is permissible to eat prior to davening, even without making Kiddush.

שש"כ פנ"ב סי"ג



# Day 18

Although it is prohibited to drink before Kiddush, someone who must take medicine before Kiddush is permitted to drink water (but not other drinks) to help the medicine go down. No bracha is made if the person is not thirsty.

שש"כ פנ"ב ס"ג



# Day 19

It is permissible to give food to children to eat before Kiddush. This includes children who are of the age of chinuch and are obligated to hear Kiddush.

מ"ב ס' רסט סק"א



## Day 20

Kiddush must be **במקום סעודה**. This means, a) Kiddush is only valid if one eats following the Kiddush (immediately), and b) the eating must be done in the same place where the Kiddush was made. The requirement of **במקום סעודה** applies both to the one who recited Kiddush and to those who are included in the Kiddush.

מ"ב ס' רעג סקכ"ו



# Day 21

Because Kiddush must be made במקום סעודה, one should eat immediately following the recitation of Kiddush and should not busy himself by doing something else. However, it is permitted to do things that are related to the meal following Kiddush before eating (i.e. food preparation, bringing food to the table, etc.).

מ"ב ס' רעג סקי"ב וסקי"ד





# Day 22

One can fulfill the requirement of במקום even with grain-based foods that are mezonos (to be continued).

מ"ב ס' רעג סקכ"ה



## Day 23

In a situation of need, one may satisfy the requirement of **במקום סעודה** by drinking a **רביעית** of wine (3.2 oz.). There are those who maintain that the **רביעית** of the Kiddush wine itself suffices, while others say that one must drink an additional **רביעית** to be considered **במקום סעודה**. One should follow the second opinion when possible.

מ"ב ס' רעג סקכ"ה וסקכ"ז, שש"כ פנ"ד סכ"ג



## Day 24

One who recited בורא פרי הגפן and drank most of a רביעית does not need to make a שהכל on other drinks (or a בורא נפשות afterwards). One who listened to the Kiddush, but did not drink from it must make a שהכל on other drinks. If one drank less than most of a רביעית, it is questionable if they must make a שהכל on other drinks. In such a case, it is preferable to make a שהכל on a food and have in mind that the bracha covers drinks as well. If this is not possible, Ashkenazim may recite a brachah on the drink, but Sephardim should not.

בה"ל ס' קעד ד"ה יין



# Day 25

It is a mitzvah to eat three seudos (meals) on Shabbos, one at night and two during Shabbos day. Both men and women are obligated in this mitzvah.

ש"ע ס' רצא ס"א וס"ו



## Day 26

At every meal eaten on Shabbos, it is a mitzvah to make לחם משנה on המוציא (two whole challahs). The mitzvah of לחם משנה is not limited to שלש סעודות (i.e. the three meals). Even if one eats additional bread meals over Shabbos, they must make המוציא לחם משנה on.

רמ"א ס' רצד ס"ד



# Day 27

One who did not eat the Shabbos meal on ליל שבת (Friday night) for whatever reason, must eat three סעודות on Shabbos day.

רמ"א ס' רצא ס"א



# Day 28

On Yom Tov, it is a mitzvah for men to eat two seudos (meals), one at night and one by day. It is questionable whether or not women are obligated in this mitzvah.

שש"כ פנ"ד סכ"ח



## Day 29

One must eat bread at סעודה שלישית (the third meal of Shabbos) just like the other two meals of Shabbos. One who feels very full and finds it difficult to eat bread can fulfill the mitzvah by eating mezonos-based food. If even this is difficult, one should eat chicken or fish, or at the very least some fruit (to be continued).

שו"ע ס' רצא ס"ה





# Day 30

The meals of Shabbos are meant to be a source of עונג (pleasure). Thus, if one feels extremely full and is concerned that eating anything for סעודה שלישית will cause discomfort, they are exempt from the mitzvah. However, one should be mindful earlier in the day to eat less so that they have an appetite for סעודה שלישית and fulfill this mitzvah.

שו"ע ס' רצא ס"א





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*Mazel Tov*

*on completing a month  
of Halacha Yomi!*