

Eating Before Kiddush

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AFTER DAVENING AT THE MINYAN FOR EARLY SHABBOS, I WOULD LIKE TO LEARN FOR A FEW MINUTES WHILE DRINKING COFFEE. MAY I DRINK COFFEE BEFORE MAKING KIDDUSH?

The Shulchan Aruch states that after Shabbos begins, one may not eat or drink anything, even water, before making kiddush.¹ This prohibition goes into effect only when the obligation of kiddush begins, which generally coincides with the onset of Shabbos. For men, this will be whenever they accept Shabbos or at shekiya², when Shabbos begins automatically. Women accept Shabbos on themselves when they perform hadlakas neiros, and as such, may not eat or drink from that point until kiddush.³

The Mishnah Berurah⁴ adds that one may rinse out his mouth with water, as it is not for the purpose of drinking. Similarly, the Minchas Yitzchok⁵ discusses whether this heter extends to swallowing pills with water, for there is no intention for drinking.

There are some Poskim who allow for one to take a drink after lighting neiros, explaining that the acceptance of Shabbos at that point does not include restrictions from eating and drinking.⁶ One who is very thirsty can rely on those opinions to take a drink of water (but not for eating).⁷ One who accepted upon himself early Shabbos would also be included in this heter. However, this is only when it is still before shekiya, and he has not yet davened Maariv. Once the actual Shabbos begins, either after shekiya, or after Maariv of early Shabbos⁸, there is an obligation of kiddush on everyone, and no eating or drinking is allowed whatsoever.⁹

Even if one makes an early Shabbos, once they have accepted Shabbos on themselves, especially after davening Maariv, they have a full mitzvah of Kiddush, and can no longer eat or drink anything until after kiddush. Therefore, although the learning is certainly worthwhile, it would have to be done without an accompanying coffee. [One must also be sure to begin the seudah before approaching zeman krias shema¹⁰.]

IS IT PERMISSIBLE TO DRINK COFFEE ON SHABBOS MORNING WITHOUT MAKING KIDDUSH?

The Shulchan Aruch¹¹ writes that just as one may not

eat or drink before making kiddush on Friday night, so too one may not eat or drink anything on Shabbos day before making kiddush. However, he adds that the obligation to recite kiddush is only after davening. Therefore, one may drink water before davening. The fact that the Shulchan Aruch only allows water and nothing else, is due to the halacha that one may not eat anything before davening, whether weekday or Shabbos¹². However, one is allowed to drink water, coffee, or the like when needed. Therefore, one who would like to take a drink on Shabbos morning without making kiddush should be sure to do so before davening, before the obligation of kiddush sets in. [In the rare circumstance that one missed kiddush on Friday night (Purim on Erev Shabbos), one would be prohibited from drinking anything on Shabbos morning, even water, as he still has to fulfill his chiyuv from the night before¹³]

WHEN DOES THE MITZVAH OF KIDDUSH BEGIN ON SHABBOS MORNING?

All men have a chiyuv to daven a full davening, and for them, the obligation of kiddush only begins after davening the shemonah esrei of Shacharis.

The obligation of davening for women, on the other hand, is not as clear. There is much discussion among the Poskim regarding the parameters of a woman's obligation to daven. The Mishnah Berurah¹⁴ states that women should daven Shacharis and Minchah. However, the son of the Chofetz Chaim¹⁵ records that his father instructed his mother that as long as there are children in the house to tend to, she is not obligated to daven shemonah esrei, as she is busy with the mitzvah of raising children. This is the approach of many other Poskim as well.¹⁶ This exemption would apply only to those busy with little children at home. Other women should follow the Mishnah Berurah and daven a formal Shacharis. However, Rav Moshe zt"l¹⁷ points out that throughout the generations, even righteous women did not daven a formal davening, and from the strict halachic viewpoint, a woman's obligation is limited to a minimal tefillah such as berachos.

This is quite relevant as to when women become obligated in the Shabbos morning kiddush. While women also have the regular restriction from eating until after davening, they may drink water or coffee before davening, just as men may do. However, if their davening is limited to a short tefillah, as soon as they say berachos they will become obligated in kiddush and may not eat or drink anything until after kiddush is made. On the other hand, if they are required to daven a full shacharis, their obligation for kiddush will only begin after that point.

The Pri Megadim¹⁸ rules that if a woman is consistently careful to only eat after davening shemonah esrei for Shacharis, her obligation for kiddush will start only after

shacharis. However, if she usually eats after satisfying the minimal obligation of tefillah, her chiyuv to make kiddush will begin right after that.

AS A GUEST FOR SHABBOS, I SAW THE OLDER GIRLS MAKING KIDDUSH BEFORE EATING, WHILE THEIR MOTHER ATE WITHOUT ANY KIDDUSH. IS THERE A HALACHIC BASIS FOR THIS?

Rav Moshe Feinstein¹⁹ writes that although women may not eat before kiddush, there is an exception for married women. One of the responsibilities of a married couple is to eat their meals together. Therefore, she would not be able to eat her seudah in the early morning, for she must wait for her husband to finish his davening. This of course only applies to married women whose husbands are home. Single women and girls would not be allowed to eat without kiddush under any circumstance.

Practically, Rav Moshe rules that after a woman has davened a full davening, she is included in the prohibition to eat before kiddush just like men. However, before she has davened fully (but davened a short tefillah), she may be lenient to eat without any kiddush, as her obligation of kiddush is dependent on her husband. Once the husband is finished with his davening and is obligated to make kiddush, she may no longer eat without kiddush. This is even if he has not yet returned home.

Rav Shlomo Zalman Auerbach²⁰ took issue with this heter, and one should ask his own shailah before following this pesak, especially being that the daytime kiddush is just a simple beracha of hagefen.²¹ However, if it is just a question of drinking water, a married woman can certainly rely on this leniency, for according to some Rishonim, drinking water is always permitted before kiddush.

ARE CHILDREN ABLE TO EAT WITHOUT HEARING/ MAKING KIDDUSH? DOES IT DEPEND ON THEIR AGE?

There is a century-old minhag for kiddush to be made in shul on Friday night. The Shulchan Aruch²² states that the wine should be given to the children to drink. While the Bach explains that this refers to children below the age of chinuch, the Magen Avraham and others²³ cite the Rashba that it should be given to children above chinuch age. He explains (among other reasons) that although it is assur to feed children anything that is forbidden to eat, this is only in regard to non-kosher items. Food that is kosher, but may not be eaten because of time issue, such as hearing kiddush, may be fed to children.²⁴

He adds this is not only when drinking from the wine in shul, but rather anytime that children need to eat, they may do so without first hearing kiddush. Moreover, the mitzvah of chinuch is often waived when it involves discomfort for children.²⁵ Therefore, children do not need to wait for kiddush in order to eat.

Rav Eliyashiv²⁶ is quoted as saying that this heter should be limited to foods that are important for the nourishment

of the child. Candy and sweets that are not critical to one's health should be avoided by children already at the age of chinuch. However other Poskim do not provide this limitation. The existence of a candy man at many minyanim seems to indicate that the minhag is to be lenient regarding sweets as well.

IF ONE IS MEDICALLY REQUIRED TO EAT BEFORE DAVENING, MAY HE DO SO WITHOUT KIDDUSH?

The Chaya Adam²⁷ writes that for one who must eat bread or mezonos before davening because shul will finish at a late hour, it would be better for him to daven at home, eat, and then go to shul for kaddish, kedushah etc. This is both during the week as well as Shabbos. If one is so weak that he cannot even manage to daven at all without eating, the Biur Halachah²⁸ writes that when one is required to eat for medical reasons, he should make kiddush first and then eat, even before davening. Rav Moshe writes in a number of places²⁹ that although one can critique the Mishnah Berurah's assertion that this halacha is obvious, his pesak should be followed. The Poskim discuss whether or not non-mezonos, or even cooked mezonos items may be eaten without kiddush when eaten before davening.³⁰

Some poskim discuss possible room for a leniency.³¹ Any person who must eat before davening for health reasons and would like to eat without making kiddush should speak to his personal Rav.

1. או"ח סי' רע"א סעי' ד
2. מג"א ס"ק ה, הובא במשנ"ב ס"ק יא.
3. משנ"ב ס"ק ו שה"ה נשים אסורין לאכול ולשתות קודם קידוש. ומש"כ שהתחיל האיסור משעת הדלקה ע' תהלה לודו ס' רס"א ומנח"י שם ח"ח סי' יח.
4. ס"ק יג
5. שם
6. מהרש"ם (דעת טוה"ר ע"ד, ובקונטרסו אהבת שלום אות יא) התיר בצירוף שיטת הרמב"ם (שבת כט"ה: שח"ל לא אסרו תשית מים קודם קידוש, עם שיטת אחרונים (גר"ז ס"ט) שלעולם לא אסרו אכילה ושתייה בזמן חוספת שבת לחוד, אלא אחר שכבר התפלל ערבית.
7. קצות השולחן (סי' ע"ט סעי' ג), וכן"כ הלכות שבת בשבת (ח"א פרק ז ע"ד), קובץ הלכות (שבת ח"א פ"ט סעי' כה)
8. גר"ז סי' רע"א סעי' ט
9. 7. אמת דעת מהרש"ם להחריף אפילו ביה"ש, אבל קצוה"ש (שם) לא התיר אלא לפני שקיעה, ויש לעיין.
10. ע"ש"ע רמ"א סי' רלב סעי' ב
11. סי' רפט
12. או"ח סי' פט
13. כף החיים סי' רפט ס"ק יח, ע' ששכ"ה פרק נב הערה לב
14. סי' קו ס"ק ד
15. משיחות ח"ח פ"א כ"ז, הובא בספר אשי ישראל פ"ז הערה ל
16. פאר הדור (ח"ד עמ' מז) בשם החזון איש, וכן"כ הלכות ביתה (פ"ב) בשם הגרש"י, הלכות בת ישראל (פ"ב) הערה ב בשם בעל קה"י.
17. ע"א או"ח ח"ח סי' קא ס"ק ב, וכן"כ הדיון שליט"א מפיו
18. סי' רפט אש"א ס"ק ד ע"פ חוספות שבת, הובא בכף החיים שם פוסקי זמננו. כנראה המנהג אצל כמה נשים, בפרט תלמידי מוסדות בית יעקב, שבמי החול אכלו אחר אמירת ברכות, לפני תפילת שמונה עשרה. וזהו, שלגבי איסור אכילה לפני תפילה הקילו לקיים מצוות ע"י תפילה קצרה, אבל אח"כ קיימו מצוות תפילה כראוי ע"י תפילת שמונה עשרה. ומצאתי כ"כ בספר הלכות בת ישראל (פ"ב) הערה טו) בשם הגרש"י זצ"ל, וכן הובא בשם הלכות שלמה (תפילה ב:ג). וא"כ לגבי החילוק של פמ"ג גה"ל יהיה חיוב לקדש מיד אחר ברכות, כיון שזה תפילתה לגבי אכילה.
19. או"ח סי' קא ס"ק ב. ע' ספר ודברת בם ח"א סי' עג ביאורים מהגר"ד פיינשטיין זצ"ל בזה
20. ששכ"ה פרק נב הערה מו שאפילו אם אינו יכולה לאכול פת, עדיין מניי תרגימא של מזונות מותרת לאכול, ועל זה צריכה לקדש ו"ל.
21. כ"ש מדיון פירסט שליט"א
22. סי' רפט סעי' א
23. ס"ק א, משנ"ב ס"ק א, גר"ז סעי' ג
24. וע"ל או"ח סי' קו
25. ע' משנ"ב סי' רסט שאין לענות אותם. וע"ע חמ"א כלל קנב סעי' יז לגבי אכילת יאין מחנכים אות הקטנים בדבר שיש בו צער
26. אשי האיש או"ח ח"ח סי' פרק ז ע"ב, הלכות שבת בשבת ח"א מעמ' שמג. אמנם אור לציון ח"ב סי' מז אות ו חולק שלעשה לא נזרז על הקטנים
27. הובא בביה"ל סי' פט סעי' ד וכן"כ ששכ"ה שם סעי' יד, אשי ישראל פרק לו סעי' נב
28. רש"י סי' רפט. וכן"כ ששכ"ה ואשי ישראל שם
29. אג"מ יו"ד סי' כ"ב סי' קסג, או"ח ח"ב סי' כ"ח (ע"ע שם סי' כ)
30. אג"מ שם, ששכ"ה שם הערה נב, ע' משנ"ב סי' רפו ס"ק ט
31. ע' דברי יציב או"ח סי' קלא, ארץ צבי ח"ב סי' א



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