

Kiddush of Shabbos Morning:

1. It is a Rabbinic Mitzvah to recite Kiddush on Shabbos morning. It is called “Kiddusha Rabba” - “the major kiddush.”
2. The morning Kiddush consists simply of the blessing “Borei P’ri Hagofen.” It is customary to preface the blessing with the two paragraphs from the Torah “Veshamru...” and “Zachor as Yom...” which ends with “Al Kein Bairach...” It is incorrect to preface the blessing only with the phrase “Al Kein Bairach...”
3. When reciting the daytime Kiddush, the challahs should be covered, as is done at the Friday night Kiddush.
4. The Mitzvah to recite Kiddush can be fulfilled either at home or in Shul.
5. There is debate amongst the Poskim if it is a mitzvah to eat the Shabbos meal with an appetite or not. One opinion rules not eat cake and pastries immediately before the meal. In addition, eating cake after Kiddush requires a superfluous berachah of Mezonos, since we are about to say Hamotzi over the challah. On the other hand, Chassidic Rebbes would eat cake after Kiddush before washing for the daytime Shabbos meal. The Rebbe of Nasoid said that eating cake between Kiddush and the meal is a good omen for earning one's livelihood. The Baal HaTanya defends their custom, stating that halachically it is not necessary to eat the Shabbos meal with appetite. Moreover, it is not required to say Hamotzi first. Thus, the berachah over the cake is not superfluous, since cake is always eaten before the meal, and not as part of the meal. If you eat cake after the Kiddush and cake is also served during the meal that follows, you do not have to say the berachah achronah (concluding berachah) after eating cake at the Kiddush. During Birkas Hamazon, you should have in mind the cake you ate before the meal.
6. It is customary to eat a dish that consists of eggs and onions chopped up and mixed together at the daytime meal.
7. According to Chassidus, the order of eating the meal- first cholent, then kugel and meat- has been passed down through the generations from Har Sinai. Not only is eating these three foods a tradition, but so is the order in which they are eaten.
8. The Rema says that it is a mitzvah to keep a dish on the flame on Shabbos, since eating hot dishes is a way of honoring and taking delight in Shabbos. This custom is in direct contradiction to the Sadducees (Tzedokim), a heretical sect that denied the validity of the Oral Torah.
9. Some have a custom of eating “Shalom Bayis” kugel before the Shabbos meal.
10. Some have a custom of eating Kishke.
11. Adults are forbidden to eat or drink anything, even water, before fulfilling their Kiddush obligation. Children under Bar/Bat Mitzvah are permitted to eat before Kiddush.
12. The Kiddush obligation of Shabbos morning does not take effect until after one has davened *Shacharis*.
13. Since one is forbidden to eat or drink any food other than water before davening, it is not yet possible to make Kiddush. Consequently, the Kiddush obligation of Shabbos morning does not take effect until after one has davened *Shacharis*.
14. Since one is not obligated to make Kiddush before davening, one is permitted to drink water before davening. Tea and coffee are also permitted.
15. **It is strictly forbidden to leave the sanctuary to recite Kiddush for oneself, while the services are still running. “Kiddush clubs” and the like are totally contrary to the letter and spirit of the law in regards to prayer and Shabbos observance.**

16. A weak person who must eat something before davening must first recite Kiddush. Since a weak person is permitted to eat before davening [because of his illness], the obligation to make Kiddush has already taken effect for him, and he must therefore make Kiddush before eating.
17. After davening *Shacharis*, one is obligated to make Kiddush even if he had not yet davened *Mussaf*. Thus, **one may not even drink water or eat candies after *Shacharis* before reciting Kiddush.**
18. One who recited Kiddush after *Shacharis* before *Mussaf* may not eat a complete meal, however, since he must first daven *Mussaf*.
19. Women who do not daven in Shul and do not want to wait to eat until their husband's come home, should say their prayers [even a short amount of prayers] at home and then make Kiddush.
20. It is preferable to use wine for Kiddush. However, one who prefers beer or whiskey to wine may substitute it, being careful to use a cup that contains the volume of at least 3.2 ounces, and preferably 4.42 ounces; of which he must consume a cheekful [approx. 1.6 ounces]. Some authorities rule that when whiskey is used, it is permissible to use a whiskey glass.
21. Those who rely on this leniency and recite Kiddush over whiskey must also recite a "Borei Nefashos" over the whiskey, even though only a small amount was drunk.
22. If no wine, beer, or whiskey is available, other drinks such as milk, orange juice, apple juice, soda, tea, or coffee may be used, rather than bread.
23. When making Kiddush on beverages other than wine, one recites the blessing "Shehakol Nih'yeh Bidvaro."
24. There is no requirement for anybody but the person who makes Kiddush to taste the wine. As long as the listener intended to fulfill the mitzvah of Kiddush and heard every word of the blessing, he fulfills the mitzvah.
25. It is, however, desirable to partake of the Kiddush cup. For this reason, many people make certain to drink some wine when attending a Kiddush in shul. Doing so, however, can lead to a problematic situation regarding the correct blessing for any other beverage which will be drunk at the Kiddush.
26. Therefore, that those who listen to someone else's Kiddush and partake of the wine and then want to drink another beverage, must do one of the following:
 - a. Drink at least a cheekful;
 - b. Recite a Shehakol on a food item;
 - c. Listen to a Shehakol recited by another person.
27. One who recited Kiddush may recite it again to exempt others.
28. All other requirements that were mentioned regarding the Friday night Kiddush in terms of size of cup, how much to drink, covering the Challahs, etc. apply to the Shabbos morning Kiddush.

Kiddush Where One Eats:

1. Kiddush is valid only when it is followed by a meal. This involves the following two conditions:
 - The Kiddush must be recited where the meal is to be eaten.
 - The meal must be eaten immediately after Kiddush.
2. Generally, Kiddush is recited at the table which the meal will be eaten. However, if one wishes to make Kiddush in one part of the room and eat in another part of the room, he may do so, provided he has this in mind at the time of the Kiddush.
3. One should eat immediately after the Kiddush. However, a minor delay to allow for getting ready for the meal is not considered an interruption.
4. For the Kiddush to be valid, it is necessary for both the person who recites Kiddush and the one who listens to it consume a least a Halachik measure of an olive [1-1 ¾ ounces or 29-50 cc] of bread, cake, crackers, or other food made from the five species of grain, namely wheat, barley, spelt, oats, and rye [The blessing of which is "Mezonos"]. A "Mezonos kigel" is considered full-fledged Mezonos in regard to this law.

5. This amount must be consumed within a 2-9 minutes, preferably within the shorter period.
6. Even if one partakes of large quantities of other foods or beverages, if he does not eat a Halachik measure of one of the five grains, the Kiddush is not valid.
7. There are opinions which maintain that even initially; one may eat fruit or Shehakol items after Kiddush is recited **if there are no Mezonos items available**. But then, Kiddush must be repeated at home before the meal.
8. Other opinions allow this practice only under special circumstances, such as the case of a person who is weak and needs to eat and has no Mezonos available.
9. When attending a Kiddush reception in Shul one should bear in mind the following:
 - You must hear the Kiddush as it is recited. You must at least hear the entire blessing on the wine.
 - Make the appropriate blessings before and after you eat your food. The Rabbi's Kiddush only discharges your obligation of making Kiddush and the blessing for wine. Any food or drinks that you partake of require the appropriate blessings for them.
 - Eat a complete Halachik measure of cake or other grain product within the correct time span.
 - Do not eat at the Kiddush if you do not plan on eating the appropriate Halachik measure.
 - Do not overindulge in what one eats. In certain cases one would actually be required to wash, say the *Motzei*, and recite *Birchas Hamazon*, even if one did not actually eat bread.
 - One should preferably eat and drink while sitting down.
 - If you eat the required amount of food at the Kiddush, you have fulfilled your morning Kiddush obligation. Therefore, you are not required to repeat Kiddush at home before eating lunch. Those who wish to be stringent should recite Kiddush again before lunch. One who made Kiddush on whiskey should repeat Kiddush at home over wine or grape juice.
 - You are still required to eat a meal at home, where you will eat bread and say *Birchas Hamazon*.
 - Try not to become satiated at the Kiddush so that you will retain an appetite for the meal.