



Parshas Shemini 5765

April 1, '05

Volume IV Issue 26

*Must kiddush be recited again if the wine spills before being consumed?*

The *kiddush* ritual comprises two parts, the *b'racha boreh p'ri hagofen* and the *kiddush* recital. When *kiddush* is recited over wine or grape juice and a mishap prevents the wine from being consumed, the *kiddush* is valid but the wine must still be drunk.<sup>1</sup>

Therefore, if the wine or grape juice spilled after *kiddush* but prior to consumption, the cup must be refilled, a new *boreh p'ri hagofen* recited and the wine or grape juice drunk. If however, one intended drinking more wine or grape juice, it is permissible to refill the cup and drink the wine without reciting a new *b'racha*.<sup>2</sup>

*What if the person reciting the kiddush speaks before consuming the wine or grape juice?*

It depends on the nature of the communication. If matters concern the *kiddush* or the meal, *b'diavad* (after the action), the *b'racha* is valid and the wine may be consumed without having to recite a new *b'racha*.<sup>3</sup> If however, subjects that have nothing to do with the *kiddush* or meal were conveyed, the *b'racha boreh p'ri hagofen* is invalid and a new *boreh p'ri hagofen* is required.

<sup>4</sup> As stated previously, the *kiddush* is valid.

<sup>1</sup> Simon 272:15.

<sup>2</sup> M"B simon 272:77.

<sup>3</sup> M"B simon 272:75.

<sup>4</sup> Mechaber simon 272:15 and M"B simon 272:76.

*What if another person speaks prior to the person reciting the kiddush consumes the wine?*

That person need not recite the *kiddush*, but if he/she wishes to partake of the wine or grape juice that person must recite a *boreh p'ri hagofen*. If however, the person spoke about matters concerning the *kiddush* or the meal, such as "please pass the grape juice" or "bring the salt for the *challot*," there is no need to recite a new *b'racha boreh p'ri hagofen*.<sup>5</sup>

*Must all the participants partake of the kiddush wine?*

No, the participants need not partake of the *kiddush* wine, but it is a *mitzvah* to do so.<sup>6</sup> It is sufficient for the participants to drink a small amount of wine.

*What size cup must be used for kiddush?*

The *Rambam* writes (29:7) that the cup must hold a *revi'is halog* or more. The equivalent of this in modern-day measurements is as follows:

|                    | ml  | fl.<br>Oz.(us) |
|--------------------|-----|----------------|
| R' Chaim Na'eh     | 86  | 2.9            |
| R' Moshe Feinstein | 130 | 4.42           |
| Chazon Ish         | 150 | 5.07           |

<sup>5</sup> SS"K 48:6.

<sup>6</sup> Mechaber 271:14.

*How much of this amount should one drink?*

The *halacha* requires “a cheek full” of the wine.<sup>7</sup> As it is quite difficult to estimate this amount, the major portion of the *revi'is* is recognized. A person who is larger than an average person should drink a “cheekfull” measured by his own cheek. One need not drink more than the *revi'is*.<sup>8</sup> It is preferable that the person reciting the *kiddush* drinks the required amount.<sup>9</sup>

The desired quantity should be consumed in a relatively short period of time.<sup>10</sup> There are several opinions as to the maximum time allowed for this and in order to avoid the problem, one should consume it quickly.<sup>11</sup>

*Which meal should be more elaborate, the night meal or the day one?*

The *gemora* in *Pesachim* 105a states that the day meal should be more elaborate.<sup>12</sup> It seems there appears to be a contradiction to this *halacha*, in that our Friday night meal is more elaborate, with more dishes and delicacies than the day one. Indeed the *Yam Shel Shlomo*<sup>13</sup> was not pleased with those that made the night meal more elaborate than the day meal. His solution was to omit a delicacy from the Friday night meal and eat it only during the day meal. His understanding is that even if the Friday night meal will have more dishes, since that delicacy is eaten during the day meal it will be considered more elaborate than the night meal.

<sup>7</sup> *Simon* 271:13.

<sup>8</sup> *M"b Simon* 271:68.

<sup>9</sup> We discussed various options in the previous shiur when it is hard for him to do so.

<sup>10</sup> *M"b Simon* 271:68.

<sup>11</sup> Some hold that it must be consumed within the time it takes to drink a *revi'is*. Others hold that the time allocated varies between 2 to 9 minutes. See *M"b Simon* 271:68 and the *Sha'ar Hatsium* 69.

<sup>12</sup> *Simon* 271:3.

<sup>13</sup> See the *Sha'arei Teshuva Simon* 271:1.

*We are accustomed to eating almost everything during both meals, so what are we to do?*

One should allocate a delicacy for the day meal that is not eaten at night and thus the day meal will be considered more elaborate. It is possible that chopped liver or *cholent*, which are eaten during the day meal only, are considered delicacies unique to the day meal.

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Vort on the Parsha

*Rashi* says that Aharon was embarrassed to approach the *mizbe'ach* because the corners of the *mizbe'ach* appeared to him as ox horns, constantly reminding him of the sin of the golden calf. Moshe Rabeinui then says to Aharon – approach, as it is for **this** you have been chosen.

The *K'sav Sofer* explains that **this** refers to the sin. Moshe said to Aharon, in order to show that the sin of the golden calf has been forgiven, *Hashem* wants you to approach the *mizbe'ach* and fire from heaven will descend on to the *mizbe'ach* in your merit.

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Food For Thought

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

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

*Is it a mitzvah for the participants to partake of the kiddush wine during the day-kiddush (kidushah rabah)?*

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

Answers coming be"H next week.

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**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.