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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רע"א סעיף י"

Halacha Highlight

Others drinking kiddush wine

Shulchan Aruch Siman 271 Seif 14

אם לא טעם המקדש

If the one who recited kiddush does not drink

Shulchan Aruch (סעי' י"ד) rules that if someone other than the one who recited kiddush drinks a m'lo lugmav of wine the mitzvah of kiddush was fulfilled. Mishnah Berurah (ס"ק ס"ט) explains that since those present listened to the recitation of the beracha and the one who recited kiddush had in mind to discharge the obligation of the listeners, their drinking satisfies the necessity for the wine to be consumed and everyone fulfills his obligation. In the event that the wine was consumed by someone whom the reciter did not have in mind to discharge his obligation and he, in fact, recited his own beracha, the mitzvah of kiddush was not fulfilled. This is similar to a circumstance in which the wine spilled before anyone drank the wine. In the event that the one reciting kiddush had in mind to discharge the obligation of the one who drank but that person recited his own בורא פרי הגפן, according to Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פמ"ח הע' כו') the others fulfill their obligation.

Shulchan Aruch presents a disagreement whether the drinking of two people could combine towards the minimum amount of wine that must be consumed, i.e. a m'lo lugmav. The first opinion maintains that the mitzvah is not fulfilled since someone has to drink a quantity of wine that will put a person's mind at ease and when that quantity is split between two people there is no person who drank enough wine that it would put a person's mind at ease. The second opinion contends that b'dieved the mitzvah is fulfilled even if that quantity is consumed by multiple people. Shulchan Aruch then notes that according to Gaonim if the one who recited kiddush does not drink the wine the mitzvah is not fulfilled and one should l'chatchila try to accommodate this position. However, b'dieved many later authorities agree that the consumption of many people combines towards the necessity for a m'lo lugmav to be consumed (מ"ב ס"ק ע"ג).

Overview

Siman 159 Seif 14:

If the one who recited kiddush did not drink the wine but one of the others drank a m'lo lugmav the obligation was fulfilled. The drinking of two people does not combine towards the m'lo lugmav. It is preferred for everyone to taste some wine. Some maintain that as long as all together a m'lo lugmav was consumed the obligation was fulfilled since all of their drinking combines. The Gaonim maintain that if the one who recited kiddush does not drink he does not fulfill his obligation and it is appropriate to try and satisfy their opinion. This requirement is limited to kiddush but regarding other matters that require a kos shel beracha the Gaonim agree that tasting the wine is sufficient.

- Since those present listened to the beracha and he had in mind to discharge their obligation their drinking of the wine fulfills the obligation. (M.B. 69)
- Either the one who recited kiddush or someone else must drink an amount that puts their mind at ease. (M.B. 70)
- It is sufficient for them to merely taste the wine. Magen Avrohom writes that if one has a small amount of wine someone should drink the minimum amount and no one else should drink any so that one will have wine left over for kiddush during the day and for havdalah. (M.B. 71)
- The second option is only b'dieved. (M.B. 72)
- This should be followed l'chatchila but b'dieved it is acceptable to combine the total amount that was consumed but the total amount of time it takes for them to drink the wine should not exceed the amount of time it takes to eat a pras. (M.B. 73)
- The reason is that kiddush is a Biblical obligation. (M.B. 74)