The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רע"א סעיף ט"ו-י"ז

Overview

Siman 271 Seif 15:

If one recited kiddush but spoke before he drank, he must repeat בורא פרי הגפן but is not required to repeat kiddush. Similarly, if the wine spills before he drinks he must obtain another cup of wine and repeat הגפן but not kiddush.

- If he interrupted with issues that are connected to the meal and certainly with something related to kiddush, b'dieved it is not an interruption and it is unnecessary to repeat the beracha. (M.B. 75)
- He fulfilled his obligation of kiddush since it was recited properly and circumstances changed afterwards. (M.B. 76)
- If when he recited kiddush he had in mind to drink more wine, it is unnecessary to repeat the beracha, instead he should drink without reciting the beracha but must be cautious not to interrupt with matters unrelated to kiddush. (M.B. 77)
- This assumes that there was no היסח הדעת but if there was, for example, he left his place before drinking wine, he must repeat kiddush. (M.B. 78)
- If it turns out that one's kos contained water or vinegar rather than wine he must repeat kiddush. If it contained another beverage he should recite she'hakol on that beverage and drink and he need not repeat kiddush. The requirement to repeat kiddush applies when there was no other wine on the table when he recited kiddush but if there was and one intended to drink it, he need not repeat kiddush and may simply drink some of the other wine. According to some if instead of wine there was bread on the table he should simply recite hamotzi on the bread and eat some of that. However, if he recited kiddush without first washing it is not possible to say that kiddush was recited on the bread. (M.B. 78)

Siman 271 Seif 16:

Those who are sitting should not drink before the one who recited kiddush if they require the wine from his kos, for example, if their cups are empty or pagum. If they have wine that is not pagum they may drink before the one who recited kiddush.

- Since they are dependent on his kos they must wait until he drinks. (M.B. 81)

Siman 271 Seif 17:

It is unnecessary to pour from the kos of the one who recited kiddush into the kosos of the others unless their wine is pagum because if it is he must pour wine into each kos so that they should be able to drink from a kos that is not pagum.

- The one who recites kiddush will pour before he drinks from the wine. (M.B. 82)

Halacha Highlight

Kiddush wine that spills before one drinks

Shulchan Aruch Siman 271 Seif 15
נשפך הכוס קדם שיטעם ממנו
If the wine spills before one drinks

Shulchan Aruch (סע' ט"ו) discusses what happens when the kiddush wine spills before it is consumed. The halacha is that one should obtain a second cup of wine, recite בורא פרי הגפן and drink it, and it is unnecessary to repeat kiddush. In the event that when one initially recited kiddush he had in mind to drink additional wine, it is unnecessary to repeat בורא פרי הגפן. He should immediately drink wine from the other cup and must avoid interrupting between the beracha and the consumption of the wine. The reason it is unnecessary to repeat kiddush is that when he initially recited kiddush he recited it with a cup of wine and ultimately he drank the minimum quantity of wine to fulfill the mitzvah of kiddush, he satisfied his obligation even though he did not drink the wine upon which he initially recited kiddush (מ"ב ס"ק ע"ח).

Mishnah Berurah (ס"ק ע"ט) presents a disagreement regarding a similar scenario on Shabbos morning where one recited kiddush on beer which spilled. Magen Avrohom maintains that if the beer spills it is not necessary to bring a second cup of beer since there are authorities who maintain that it is sufficient that one will recite hamotzi on bread. The reason Magen Avrohom mentions specifically that one recited kiddush on beer is that it is assumed that he does not have access to wine and may therefore rely on the opinions who maintain that one may recite kiddush on bread. If one recited kiddush on wine it is assumed that one has additional wine and in such a circumstance one may not recite kiddush on bread (א"ר ס"ק ל"ד). Rav Akiva Eiger, however, disagrees with Magen Avrohom's ruling. Being that he never drank the beer, the she'hakol that he recited was in vain and since he did not fulfill the mitzvah of kiddush with the kos that he used, why should he rely on the opinions that one may recite kiddush on bread?