In the previous unit we have learned about the concept of Kiddush more broadly, and learned that making Kiddush on wine is a detail within that. In this unit we will learn the halachot pertaining to Kiddush on wine.

**Drinking the Kiddush wine**

**How big must the Kiddush cup be, and how much of it must we drink?**

Every wine glass that accompanies a mitzvah needs to hold at least a “quarter”.¹ Note that the Gemara is referring to the cup, not the drinking. It can be assumed that a person is not expected to drain his cup in one gulp. The Gemara alludes to this distinction:

The person making Kiddush must “taste”. How much is “tasting”? The Gemara answers:

Shmuel says that “cheekful” is the amount required if one would shift the liquid in his mouth to his cheek, and the cheek would look full.

Is that an objective measurement, or based subjectively on an individual’s cheek?

Tosafot say that most people, just over half a “quarter” would suffice, though obviously there would be extreme outliers (such as Og, the famed giant king of Bashan). Shulchan Aruch concurs:

¹ In their days, when people drank wine on a regular basis, they would add three parts of water to every serving of wine, hence the wine measurement was referred to as a “quarter”. This may have affected the English word “quart”.

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**Kavod and Oneg Shabbat** (Unit #4)

**Halachic Details of Kiddush**

Unit #30
SSK says that 86 ml is a sufficient amount for the cup, and one must drink most of that. Chazon Ish is more *machmir*, and requires 150 ml.

The cup must hold at least 86 ml, and one must drink at least 50 ml.

Another requirement is drinking the cup in a timely fashion:

Shure yotzerim simanim ri’i simanim, orah lai.

Who must drink?

The Gemara seems to imply that the person who recited the blessing must also drink. The Bahag asserts this:

The Rashbam says that the Gemara means that someone must drink from the cup.

But many Rishonim disagree:

He tells us that his Rav was uncertain, but the Tosafot asserted that indeed the cumulative option works as well. The Rosh disagrees:
The Rosh says that the point of drinking a cheekful is this is an amount that can quench a thirst. This is why that is the relevant amount on Yom Kippur as well. If that amount is divided between several people, no one gets that benefit!

Poskim justify the Ritva’s position:

Perhaps a quarter is a proper amount for quenching thirst. But we still make a bracha on smaller amounts. Halacha does recognize pleasure from a minimal amount. So if the party drink most of the cup together, they all received pleasure, and they cumulatively drank most of the cup. That should meet the Halachic requirements.

Rav Feinstein focuses on this differentiation between how much would be required to quench the thirst, and how much every individual must drink:

Apart from fulfilling the Mitzvah of Kiddush, there is a Mitzvah to drink wine at Kiddush:

What is the Mitzvah? The Ran says that there is a Mitzvah to rejoice, sing and be grateful for Shabbat, that is best expressed through song and drink:

Shulchan Aruch concurs:

He says it is best if the person who recited the blessing drinks, but seems to agree that another person can drink the required amount. The cumulative option is brought as a secondary opinion, but seems to be rejected. But later Poskim accepted this opinion:

Deeper dive into acceptance of the Ritva’s opinion:
In summary:

**How big must the Kiddush cup be, and how much of it must we drink?**

The Gemara says that every wine glass that accompanies a mitzvah needs to hold at least a "quarter". But the person who recited the blessing must "taste". The Gemara quotes a machloket if a literal taste is enough, or does he need to drink a cheekful. Shmuel says "cheekful" is the amount required if one would shift the liquid in his mouth to his cheek, and the cheek would look full. Tosafot say that for most people, just over half a quarter would suffice, though obviously there would be extreme outliers (such as Og, the famed giant king of Bashan). SSK says that 86 ml is a sufficient amount for the cup, and one must drink most of that (Piskei Tshuvot says this would be about 50-55 ml). Chazon Ish is more machmir, and requires 150 ml.

**Who must drink?**

The Gemara seems to imply that the person who recited the blessing must also drink. The Bahag asserts this as Halacha. The Rashbam disagrees, saying that the Gemara means that someone must drink from the cup. The Ritva presents a debate between two ways of interpreting this:

1. There is no requirement that the reciter will drink. The requirement is that at least a quarter get drunk by the party. He cites the Tosafot who accept this.
2. Someone else can take the reciter's place, and drink instead of him. This is the Rosh's opinion, rejecting the opinion the Ritva presented.

According to #1, if every person drinks a bit, and cumulatively it adds up to a quarter, that is enough. According to #2, someone must drink a quarter. The Rosh explains why this is the correct opinion: the point of drinking a cheekful is this is an amount that can quench a thirst. This is why that is the relevant amount on Yom Kippur as well. If that amount is divided between several people, no one gets that benefit!

Aruch Ha'Shulchan and Rav Feinstein defend the Ritva's position: Perhaps a quarter is a proper amount for quenching thirst. But we still make a bracha on smaller amounts. Halacha does recognize pleasure from a minimal amount. So if the party drink most of the cup together, they all received pleasure, and they cumulatively drank most of the cup. That should meet the Halachic requirements.

Rav Feinstein adds that if the group cumulatively drink the full quarter, all would agree that that is enough.

The Shulchan Aruch says it is best if the reciter drinks the required amount, but accepts another person's drinking as optional as well, seeming to reject the option of the party splitting the required amount between them. Rav Feinstein and Yalkut Yosef say that the Ritva's option may be followed as well.

Apart from fulfilling the Mitzvah of Kiddush, there is a Mitzvah to drink wine at Kiddush. The Ran explains that there is a Mitzvah to rejoice, sing and be grateful for Shabbat, that is best expressed through song and drink.
The Gemara discusses the ancient custom of making Kiddush in shul:

The Amoraim discuss the effectivity of this custom. Rav says that the requirement of Kiddush have been met, but the expectation of having wine as part of the Shabbat is not met (by all who did not drink the wine). Shmuel disagrees, saying that Kiddush is not effective if it does not accompany a feast. He agrees that those who eat in the shul are yotze Kiddush.

Why does Kiddush require a feast? The Rashbam presents two explanations:

Option 1: וקראת לשבת עונג implies that where we announce Shabbat (by making Kiddush) is the appropriate place for pleasure, ie the feast. This option defines the appropriate setting for the requirement of seuda – the seuda must be done where Kiddush is recited.

Option 2: We learned in the previous unit that Kiddush on wine is part of the Mitzvah of זיכרון. It is reasonable that it should go together with the required feast. This option defines the appropriate way of making Kiddush. Kiddush needs to be accompanied by a feast.

The Rosh references the first option, but in reverse!

The Riaz explains similarly to the Rosh:

Definition of seuda

What seuda is required to fulfill this obligation? Presumably, according to option #1, the seuda, the one that needs to be done with two challahs, must be done following the Kiddush wine. According to option #2, the Kiddush must be accompanied by pleasure. One may argue that this pleasure is not necessarily the same as the requisite seuda.

Abaye tells of his days when he was learning from Raba:
Raba instructed his pupils to “taste something”, lest their Shabbat candles go out before they get to their lodgings, and they will not fulfill the requirement to have a feast where they heard Kiddush.

When Raba said that they must taste something, it sounds like the second option. Make sure to get some pleasure. The Tosafot disagree:

Tosafot demonstrate that in other places “tasting” refers to a proper feast. Therefore they say that here, too, tasting refers to the actual seuda.

Tosafot go to lengths to show that the seuda refers to the official seudat Shabbat. It seems that it is obvious to them that the first option is the correct one. The seuda must be accompanied by Kiddush.

We assumed that Tosafot’s motivation to explain the Gemara in this way is due to their understanding of the Halacha is Kiddush where the seuda will take place. The Beit Yosef proposes otherwise:

Raba mentions that the candles will extinguish by the time they get back. Perhaps in their days it was virtually impossible to eat when the lights are all out. Raba’s concern was both about eating something with the Kiddush, but also about their actual ability to eat at all!

The Tur cites the Geonim, who say that virtually anything more significant than fruit will be enough to fulfill this requirement:

The Poskim say that if wine can count as the seuda, mezonot definitely can:

The Riaz makes an interesting distinction. On the one hand, he says that anything can be eaten to fulfill the requirement of Kiddush where the seuda is. On the other hand, he says that when one sits down to feast with challah later on, he should recite the blessing on the wine again:

Why recite a Bracha on the wine again?

One option is that he is concerned about both sides. On the one hand, the Kiddush must be accompanied with food. On the other hand, the seuda must be accompanied by Kiddush. This can be done at once – have Kiddush and the seuda, or separately: once as a Kiddush with some food, and later – the challot, prefaced with a blessing on the wine.
The other options take us back to the Ran we learned earlier. The Ran says that the Seuda must include merriment and gratitude, best done with the help of wine:

This may be the Riaz’s intention as well. He may mean that the requirements of Kiddush are fulfilled, the requirement to have wine accompany the feast is still in place.

This interpretation is the opposite of the Rashbam’s second option. He seuda that it stands to reason that the wine that one must drink is the wine that accompanies the feast. This interpretation says quite the opposite: regardless of the obligation of making Kiddush, there should be wine accompanying all feasts on Shabbat.

The Maharam says that when a Bris is done on Shabbat, and there is no accompanying feast, the wine should be given to a child, since the adults cannot fulfill Kiddush where a seuda will be in that circumstance:

This is against the Geonim, who seuda that the seuda can be the cup of wine itself.

Rabenu Yonah turns the entire thing around:

We have assumed that there are two obvious obligations: Kiddush, and a seuda, done on challah. A possible interpretation was that the seuda, in which the challot are eaten, must be prefaced by Kiddush wine. Rabenu Yonah quite the reverse: there is only an obligation to make Kiddish. But this can only be fulfilled accompanied by a feast. This is the reason we must feast – to fulfill the obligation of Kiddush!

The Gra concurs:

But standard practices are more lenient:

The Shulchan Aruch cites the Geonim. The Rema does not seem to disagree in principle, but says that the common practice is that a child drinks the wine at a Bris.
The Poskim say that the Riaz may be followed in cases if need:

Mishna Berurah (26) concurs. Yalkut Yosef seems to allow following the Riaz even more liberally:

One such case of need is Pesach. Rav Sternbuch writes that Rav Moshe’s son seuda his father allowed following the Riaz on Pesach, when generally there is no mezonot option:

Note that he followed through on the Riaz’s opinion, and made a Bracha on the wine again before the following seuda as well. Many Poskim agree that this is a good practice (even if not a full Halachic requirement):

Kiddush without eating

Back to the Gemara we started from:

Note that he followed through on the Riaz’s opinion, and made a Bracha on the wine again before the following seuda as well. Many Poskim agree that this is a good practice (even if not a full Halachic requirement):

Kiddush without eating

Back to the Gemara we started from:

A person is thirsty. He wants to make Kiddush and drink wine and water. It is clear that he will not fulfil the obligation of Kiddush; he will have to make Kiddush a second time later, and eat something in that context. But is he allowed to do so?

It would seem that if the Kiddush defines the seuda, there is no reason to not do so. It will simply mean that he will have to make Kiddush again later. But if it defines the proper setting for Kiddush, that would imply that this is not the proper setting for Kiddush, so he must avoid doing so.

We learned that the Maharam seuda to give the wine to a child. This would mean that one should not make Kiddush and drink the wine without eating, presumably pointing in the latter’s direction.

Rav Ovadia cites others who disagree:
Rav Yaacov of Lisa says that one who makes Kiddush and only drinks the wine has done nothing wrong, but must simply make Kiddush again when he wishes to eat. Rav Moshe expounds how this fits into Shmuel’s statement:

**Sho”t Etzachat Meshia U’derech Ha’kol” Be’單 כהו**

Rav Yaacov of Lisa says that one who makes Kiddush and only drinks the wine has done nothing wrong, but must simply make Kiddush again when he wishes to eat. Rav Moshe expounds how this fits into Shmuel’s statement:

Shmuel is not saying that one may not make Kiddush without a *seuda*. He’s saying that he is not *yotzeh* unless food accompanies the Kiddush.

The Gemara then asks what is the point of making Kiddush in shul. Shmuel says that it’s for the guests. Who actually drank that Kiddush wine?

The Meiri cites Rishonim who say that anyone who is not eating in shul may not drink that Kiddush wine (note his reasoning – since they are not *yotzeh* Kiddush, it would be considered drinking wine before Kiddush, even though they have just recited the Kiddush blessing on this cup of wine!). But he says the Rishonim rescinded their objection, for two reasons: 1. If a child is not around to drink, no one would drink. That would definitely be a *Bracha le’vatala*. 2. It is odd to say that the person reciting the blessing of Kiddush is not allowed to drink based on his own blessing!

The Poskim generally do not follow Rav Yaacov of Lisa:

**The relationship between Shabbat candles and Kiddush**

We learned Abaye’s description of Raba’s Kiddush practice earlier:

Some Rishonim learned from this that Kiddush must be made to the candlelight. They connect the *kvod* and *oneg* Shabbat of the candles with the Kiddush.

The Maharil says that other Rishonim took the former approach further:

**Some Rishonim learned from this that Kiddush must be made to the candlelight. They connect the *kvod* and *oneg* Shabbat of the candles with the Kiddush.**

The Maharil says that other Rishonim took the former approach further:
Rabbi Isaac used to look at the candles while reciting the Kiddush. The Rema asks: doesn’t halacha require him to look at the cup, not at the candles?

The Rema says that while saying the psukim one should hold the cup and look at the candles. While reciting the blessings one should look at the cup:

The Magen Avraham says that one can do both – hold the cup in such a way that both cup and candles are in his line of vision:

In summary

How big must the Kiddush cup be, and how much of it must we drink?

The Gemara says that every wine glass that accompanies a mitzvah needs to hold at least a "quarter". But the person who recited the blessing must "taste". The Gemara quotes a machloket if a literal taste enough, or does he need to drink a cheekful. The halacha is that he must drink a cheekful. Shmuel says that "cheekful" is the amount required if one would shift the liquid in his mouth to his cheek, and the cheek would look full. Tosafot say that for most people, just over half a quarter would suffice, though obviously there would be extreme outliers (such as Og, the famed giant king of Bashan). SSK says that 86 ml is a sufficient amount for the cup, and one must drink most of that (Piskei Tshuvot says this would be about 50-55 ml). Chazon Ish is more machmir, and requires 150 ml.

Who must drink?

The Gemara seems to imply that the person who recited the blessing must also drink. The Bahag asserts this as Halacha. The Rashbam disagrees, saying that the Gemara means that someone must drink from the cup. The Ritva presents a debate between two ways of interpreting this:

1. There is no requirement that the reciter will drink. The requirement is that at least a quarter get drunk by the party. He cites the Tosafot who accept this.
2. Someone else can take the reciter's place, and drink instead of him. This is the Rosh's opinion, rejecting the opinion the Ritva presented.

According to #1, if every person drinks a bit, and cumulatively it adds up to a quarter, that is enough. According to #2, someone must drink a quarter. The Rosh explains why this is the correct opinion: the point of drinking a cheekful is this is an amount that can quench a thirst. This is why that is the way the Halacha would accept it.
relevant amount on Yom Kippur as well. If that amount is divided between several people, no one gets that benefit!

Aruch Ha'Shalchet and Rav Feinstein defend the Ritva's position: Perhaps a quarter is a proper amount for quenching thirst. But we still make a bracha on smaller amounts. Halacha does recognize pleasure from a minimal amount. So if the party drink most of the cup together, they all received pleasure, and they cumulatively drank most of the cup. That should meet the Halachic requirements. Rav Feinstein adds that if the group cumulatively drink the full quarter, all would agree that that is enough.

The Shulchan Aruch says it is best if the reciter drinks the required amount, but accepts another person's drinking as optional as well, seeming to reject the option of the party splitting the required amount between them. Rav Feinstein and Yalkut Yosef say that the Ritva's option may be followed as well.

Apart from fulfilling the Mitzvah of Kiddush, there is a Mitzvah to drink wine at Kiddush. The Ran explains that there is a Mitzvah to rejoice, sing and be grateful for Shabbat, that is best expressed through song and drink.

The Gemara discusses the ancient custom of making Kiddush in shul and the effectivity of this custom. Rav says that the requirement of Kiddush have been met, but the expectation of having wine as part of the Shabbat is not met (by all who did not drink the wine). Shmuel disagrees, saying that Kiddush is not effective if it does not accompany a feast. He agrees that those who eat in the shul are yotzei Kiddush.

Why does Kiddush require a feast? The Rashbam proposes two explanations:

1. וקראת לשבת עונג implies that where we announce Shabbat (by making Kiddush) is the appropriate place for pleasure, ie the feast. This option defines the appropriate setting for the requirement of seuda – the seuda must be done where Kiddush is recited.
   The Rosh cites this way of reading the pasuk as well, but in reverse: the appropriate place for Kiddush is where pleasure will subsequently occur.

2. Kiddush on wine is part of the Mitzvah of זכרון. It is reasonable that it should go together with the required feast. This option defines the appropriate way of making Kiddush. Kiddush needs to be accompanied by a feast.

**Definition of seuda**

According to the former, it would seem that the seuda, that needs to be done with two challahs, must be done following the Kiddush wine. According to the latter option, the Kiddush must be accompanied by pleasure. One may argue that this pleasure is not necessarily the same as the requisite seuda.

Abaye tells that Raba instructed his pupils to "taste something", lest their Shabbat candles go out before they get to their lodgings, and they will not fulfill the requirement to have a feast where they heard Kiddush. This sounds like any tasting would suffice.

But Tosafot go out of their way to show that sometimes a "tasting" refers to an entire feast. It seems that they are rejecting the former reading: Kiddush must go together with the Shabbat feast.

The Beit Yosef explains Tosafot's motivation differently. Raba's concern was both about eating something with the Kiddush, but also about their actual ability to eat at all! Therefore, Despite Tosafot's insistence, it may be that they agree that one can eat less than Challah to yotzei Kiddush.

The Geonim say that virtually anything more significant than fruit will be enough to fulfill this requirement, including the wine itself or mezimot.

The Riaz makes an interesting distinction. On the one hand, he says that anything can be eaten to fulfill the requirement of Kiddush where the seuda is. On the other hand, he says that when one sits down to
feast with challah later on, he should recite the blessing on the wine again. We presented two possible reasons why:

1. The Riaz is concerned about both sides. On the one hand, the Kiddush must be accompanied with food. On the other hand, the *seuda* must be accompanied by Kiddush. This can be done at once – have Kiddush and the *seuda*, or separately: once as a Kiddush with some food, and later – the challot, prefaced with a blessing on the wine.

2. The Riaz may mean that the requirements of Kiddush are fulfilled, the requirement to have wine accompany the feast is still in place (as we learned in the Ran).

The Maharam says that when a Bris is done on Shabbat, and there is no accompanying feast, the wine should be given to a child, since the adults cannot fulfill Kiddush where a *seuda* will be in that circumstance. He seems to reject the Geonim's opinion, and be more stringent about the definition of the requisite *seuda*.

Rabenu Yonah has the opposite interpretation from all we've learned. he says that there is only one obligation: to make Kiddush. But this can only be fulfilled accompanied by a feast. This is the reason we must feast – to fulfill the obligation of Kiddush The Gra concurs, saying that one should not make Kiddush without a proper *seuda*, that includes bread.

standard practices are more lenient: The Shulchan Aruch cites the Geonim. The Rema does not seem to disagree in principle, but says that the common practice is that a child drinks the wine at a Bris. Chaye Adam, Rav Ovadia and Rav Moshe say that the Riaz may be followed if need be, for example on Pesach. Rav Moshe instructed to make Kiddush a second time at the time of the *seuda*.

**Kiddush without eating**

Presumably, if קידוש במקום סעודה defines the *seuda*, there is no reason to not make Kiddush and have a drink, and then make Kiddush later again. This is the way R Yaacov of Lisa ruled.

But if it defines the proper setting for Kiddush, that would imply that this is not the proper setting for Kiddush, so he must avoid doing so.

We learned that the Maharam *seuda* to give the wine to a child. This would mean that one should not make Kiddush and drink the wine without eating, presumably pointing in the latter's direction.

The Gemara asks what is the point of making Kiddush in shul. Shmuel says that it's for the guests. Who actually drank that Kiddush wine?

The Meiri cites Rishonim who say that anyone who is not eating in shul may not drink that Kiddush wine (note his reasoning – since they are not *yotzeh* Kiddush, it would be considered drinking wine before Kiddush, even though they have just recited the Kiddush blessing on this cup of wine!). But he says the Rishonim rescinded their objection, for two reasons: 1. If a child is not around to drink, no one would drink. That would definitely be a *Bracha le'vatala*. 2. It is odd to say that the person reciting the blessing of Kiddush is not allowed to drink based on his own blessing!

Despite this, the standard practice is to follow the Maharam's ruling.

**The relationship between Shabbat candles and Kiddush**

In Abaye's story, he mentions Raba's concern that the candles might go out.

The Rosh says that Raba had a practical concern. But Some Rishonim learned from this that Kiddush must be made to the candlelight. They connect the kvod and oneg Shabbat of the candles with the Kiddush. The Maharil tells of Rabbi Isaac, who exemplified this by looking at the candles while he made Kiddush.
The Rema points out that while reciting the blessings, one should look at the wine, and concedes that one should look at the candles during the recitation of the psukim. The Magen Avraham says that one can put both in his line of vision simultaneously.

Now that we learned the details of Kiddush, we will move on to Havdalah!