The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רע"ב סעיף א'-ג'

Overview

Siman 272 Seif 1:

Kiddush may not be recited on wine that has a foul odor, even if it has the aroma and taste of wine, nor may one use wine that was left exposed, even nowadays that we are not particular concerning liquids left exposed. Kiddush may not be recited on wine that has the aroma of wine but tastes like vinegar.

- One may not use these wines, even b'dieved. Rav Akiva Eiger is uncertain whether these wines could be used for havdalah but in my opinion they may not. One may also not use beer that has a foul aroma. (M.B. 1)
- Even though one would recite הגפן, it is unfit for use for kiddush. (M.B. 2)
- If it was exposed for a short period of time it is not disqualified as long as its smell and taste was not affected. (M.B. 3)
- Its status is determined by its taste. Its taste is considered vinegar when people refrain from drinking it due to it tasting sour. (M.B. 4)

Siman 272 Seif 2:

Wine from the vat may be used for kiddush and a person may even squeeze a cluster of grapes and recite kiddush upon the juice.

- The preferred way to fulfill the mitzvah is with old wine which is wine that is forty days old. (M.B. 5)

Siman 272 Seif 3:

Kiddush may be recited on wine from the mouth of a barrel even though there are white dots found in the wine there. Some prohibit reciting kiddush on such wine unless one filters it to remove the white dots. Kiddush may be recited on wine from the bottom of a barrel even though it contains sediment as well as on black wine, sweet wine and wine that has a vinegar aroma but tastes like wine. Nevertheless, there is a mitzvah to choose good wine for kiddush.

- If there is a white film the wine may not be used but Elya Rabba writes that if the film is filtered off there is no reason to be stringent. (M.B. 7)
- Even though one may use one of these wines even l'chatchila it is preferred to choose a better quality wine. (M.B. 9)

Halacha Highlight

Reciting kiddush on grape juice

Shulchan Aruch Siman 272 Seif 2

יין מגתו מקדשין עליו

Kiddush may be recited on freshly pressed grape juice

Shulchan Aruch (סע' ב') writes that it is acceptable to recite kiddush on freshly pressed grapes. Based on the Gemara in Bava Basra (97b), he goes so far as to rule that one may squeeze the juice out of a cluster of grapes and that juice may be used for kiddush. Mishnah Berurah (סק"ה) notes that it is considered a better fulfillment of the mitzvah to use old wine which is wine that is forty days old. The commentators to the Gemara in Bava Basra explain that the juice of freshly squeezed grapes is acceptable because it is fit to intoxicate. Since it has that potential it may be used even l'chatchila despite the fact that currently it is not yet wine. This explanation indicates that nowadays one may not recite kiddush on grape juice because nowadays grape juice is processed in a manner that prevents it from ever becoming alcoholic. As such, it may not be fit for use kiddush. Furthermore, there are authorities who even question whether one should recite הגפן since it may not have the qualities of wine that consider it to be an elevated beverage and therefore worthy of a unique beracha.

On a practical level we do not follow these opinions and not only do we recite הגפן on grape juice nowadays but we even use it for the recitation of kiddush. The reason is that when the grapes are initially pressed and before the juice is processed, it is considered similar to the freshly pressed grape juice of Chazal and thus may be used for kiddush. Furthermore, more recently grape juice is processed by first pasteurizing it and then sealing it in an airtight bottle. However, after it is opened and given the correct conditions it could become alcoholic and thus according to all opinions one would recite on it הגפן and it may be used for kiddush (פסקי תשובות אות ו').