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 4:

Kiddush may be recited on white wine but Ramban maintains that it is unfit for use for kiddush even b'dieved even though it may be used for havdalah. The custom is in accordance with the first opinion.

- All opinions agree that l'chatchila one should try to obtain red wine but if red wine is not available or if it is not good quality, the first opinion maintains that it is permitted even l'chatchila to recite kiddush on white wine. (M.B. 10)
- The reason is that it is no worse than beer and for this reason it may also be used for kiddush Shabbos morning. (M.B. 11)
- Elya Rabba implies that wine that is very white should be avoided unless it is a pressing circumstance in which one does not have red wine. (M.B. 12)

Siman 272 Seif 5:

Wine concentrate, even if it is so strong that one would add three parts water to one part wine, may be used for kiddush. However, it is preferred if it is diluted as long as it is properly diluted. Our wines are better if they are not diluted.

- Those who recite a beracha on wine that is sweet but tastes like water are reciting a beracha in vain and do not satisfy their obligation to recite kiddush. (M.B. 14)

Siman 272 Seif 6:

It is acceptable to recite kiddush on raisin wine (as long as the raisins retain some moisture without soaking them).

- This is wine made from grapes that shriveled. The raisins are crushed and then water is poured on them and the liquid ferments after three days. (M.B. 15)
- Bechor Shor notes that since wine diluted with six parts water is not considered wine one must cautious when making raisin wine not to add too much water. Other Poskim maintain that as long as it tastes like wine it is sufficient but one who is G-d fearing will be cautious about this matter. (M.B. 16)
- If no moisture comes out unless it is soaked it may not be used for kiddush nor does one recite הגפן. (M.B. 17)

Siman 272 Seif 7:

If one added water to wine sediment or grape seeds, if it qualifies for the beracha of הגפן it may be used for kiddush. (See above siman 204:5).

Siman 272 Seif 8:

Kiddush may be recited on cooked wine and wine into which honey was added. Some maintain that kiddush may not be recited on these wines. The custom it to recite kiddush on them even if one has other wine but it is not as good as the cooked wine or the wine that has honey added.

- The second opinion maintains that its quality was compromised and one recites שהכל rather than הגפן on it. (M.B. 19)
- According to the stringent opinion one should not add honey or sugar to wine. (M.B. 21)
- Some are stringent and contend that it is not considered wine until it ferments for three days after cooking the raisins. (M.B. 22)
- If they are equal in quality one should be stringent and not use these wines for kiddush. (M.B. 23)

Halacha Highlight

Reciting kiddush with white wine

Shulchan Aruch Siman 272 Seif 4

מקדשין על יין לבן

White wine may be used for kiddush

Shulchan Aruch (סע' ד') rules that it is acceptable to recite kiddush on white wine. Mishnah Berurah (סק"י) writes that according to all opinions it is preferable to recite kiddush on red wine. However, when red wine is not available or in the event that the available red wine is not superior quality wine this opinion maintains that even l'chatchila it is acceptable for one to recite kiddush on white wine. Shulchan Aruch then cites Ramban who contends that white wine is unfit for kiddush even b'dieved but concludes that the custom is in accordance with the first, lenient opinion. Mishnah Berurah (סק"ק י"ב) cites Elya Rabba who implies that one should not use wine that is very white for kiddush unless it is a pressing circumstance, for example red wine is not available.

Poskim note that for those people who prefer white wine over red wine they may use white wine for kiddush without any hesitation. The reason is that the white wine that is referenced by Shulchan Aruch is made from inferior quality grapes that produce a wine that is very white in its appearance. Our white wines are made from superior quality grapes and are not as white as the white wine that Ramban disqualified. Some people add a touch of red wine to their white wine in order to accommodate the opinions that require red wine, but other than at the Pesach seder that is not an actual requirement (פסקי תשובות אות ז'). Rav Shlomo Zalman Auerbach (שולחן שלמה סק"ב), however, contends that adding a small amount of red wine to white wine is not effective at transforming it into red wine and this would not afford one the advantage of using red wine. Poskim also note that adding gas to wine so that it has bubbles does not detract from its status and may be used even l'chatchila for kiddush (פסקי תשובות שם הע' 47).