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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רע"ב סעיף ט'-י'

Overview

Siman 272 Seif 9:

In places where wine is not available there are authorities who rule that one may recite kiddush on beer or other beverages other than water, whereas others maintain that other beverages may not be used for kiddush. According to Rosh on Shabbos night instead of using beer one should use bread but Shabbos morning it is better to recite kiddush with beer and recite שהכל than to recite המוציא because if he recites the beracha on bread first, it is not recognizable that the meal is special and his reasoning makes sense. Common custom is in accordance with Rosh. If wine is available in the city one should not recite kiddush on bread. One who may not drink wine due to a vow may recite kiddush and others will drink it. If others are not there he should recite kiddush on bread rather than wine or he should listen to someone else recite kiddush.

- This applies when this is the primary beverage since wine is not available. If there is wine but expensive it is considered available. (M.B. 24)
- Milk and oil do not qualify as chamar medinah and the reason Shulchan Aruch specified water was to teach that even if water is the primary beverage in a place, it is not a chamar medinah. (M.B. 25)
- Rosh agrees with the first opinion but since bread is necessary for the Shabbos meal it is considered more important than beer. L'dina one should not recite kiddush at night on any beverage other than wine or bread if wine is not available. (M.B. 27)
- One should have his hands on the bread until he finishes kiddush. (M.B. 28)
- One who recites kiddush on wine even during the day has certainly fulfilled the mitzvah in the choicest manner. (M.B. 29)
- If one prefers liquor it may be used for kiddush in places where it is considered a chamar medinah but one must take at least a revi'is of it and drink a m'lo lugmav. In the event that he cannot drink a m'lo lugmav and does not have wine or other beverages, what other people drink can count towards the measure of m'lo lugmav. (M.B. 30)
- By adding this beracha before the meal he demonstrates that the meal is to honor Shabbos. If he began the meal with bread it would not be discernible since there is no beracha of kiddush to recite Shabbos morning. (M.B. 31)
- If one prefers bread over wine he may recite kiddush on bread even if wine is available. (M.B. 32)
- Magen Avrohom maintains that one may not recite kiddush with the intent that others will drink if they know how to recite kiddush for themselves. Instead, they should recite kiddush for themselves and he should recite kiddush on bread. (M.B. 33)

Halacha Highlight

Choosing a beverage for kiddush

Shulchan Aruch Siman 272 Seif 9

במקום שאין יין מצוי

When wine is not readily available

Shulchan Aruch (סעי' ט') addresses the circumstance of one who does not have wine for kiddush. There are many options that one has and we will present the hierarchy of what to choose for kiddush.

Wine: Ideally, one should use wine for kiddush since it satisfies a person, leads a person to simcha and is a beverage that is used to honor guests. Since it possesses all of these positive characteristics it is the beverage of choice for kiddush and havdalah.

Intoxicating beverages: If wine is not available the next choice is other intoxicating beverages. It has the characteristics that it is served to honor guests and leads a person to simcha. In the event that one prefers an intoxicating beverage more than wine one could even recite kiddush on the intoxicating beverage even though wine is available. Some authorities, however, maintain that when wine is available it should be used. On Shabbos night, kiddush is not recited on anything other than wine and if wine is not available it is better to recite kiddush on bread rather than other intoxicating beverages. One must be mindful, however, that according to Mishnah Berurah it is necessary to use a revi'is of the intoxicating beverage for kiddush and a m'lo lugmav must be consumed.

Other beverages: According to some Poskim one should not use beverages that do not have an alcoholic content since they do not lead a person to simcha. Others contend that as long as it is a beverage that people serve to honor guests at important meals it can be considered chamar medinah and is usable for kiddush. Included in this category is coffee, tea and various fruit juices. It is important to note that at different times and places a beverage may qualify as a chamar medinah and at other times it may not. All opinions agree that water is not a chamar medinah even if it is a beverage that people serve at fancy meals for important guests (פסקי תשובות אות ט').

Siman 272 Seif 10:

The beracha on wine in kiddush covers the wine that one drinks during the meal. It does not require a beracha acharona since birkas hamazon covers it regardless of whether it is recited with a kos or not. (See above siman 174:6)

- Shulchan Aruch there explains that even if one did not drink wine during the meal, birkas hamazon will cover the wine that was consumed during kiddush. (M.B. 38)